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OF
MASONIC RESEARCH

Edited for the Committee
by HARRY CARR
P.A.G.D.C., P.M.

PRINCIPAL CONTENTS

	PAGE
B. E. JONES <i>FREEMASONRY'S DEBT TO THE GUILDS:</i> Inaugural Address	1
A. J. B. MILBORNE <i>FREEMASONRY IN BERMUDA</i>	11
W. G. FISHER <i>A CAVALCADE OF FREEMASONS IN 1731</i>	32
P. R. JAMES <i>THE CRUCEFIX-OLIVER AFFAIR</i>	53
E. WARD <i>THE TYLERS</i>	73
J. R. CLARKE <i>ANTIEN LODGES Nos. 72 & 75</i>	107
A. R. HEWITT <i>A RARE MASONIC PAMPHLET DISCOVERED</i>	88

SUPPLEMENT—MISCELLANEA LATOMORUM

H. CARR <i>THE OBLIGATION AND ITS PLACE IN THE RITUAL</i>	129
F. R. WORTS <i>THE APRON AND ITS SYMBOLISM</i>	133
N. B. SPENCER <i>THE EXPOSURES</i>	142
W. K. ST. CLAIR <i>FREEMASONRY IN THE U.S.A.</i>	146

THE QUATUOR CORONATI LODGE, No. 2076, LONDON

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

- TO PROVIDE a centre and bond of union for Masonic students and to imbue Brethren everywhere with a love for Masonic research;
- TO SUBMIT the discoveries and conclusions of students to the judgment of their fellows by means of papers read in the Lodge, and to publish the papers, with the criticism and discussions arising from them, in the Lodge Transactions;
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ARS QUATUOR CORONATORUM

Transactions of

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With Supplement

MISCELLANEA LATOMORUM

or Masonic Notes and Queries

FROM THE ISABELLA MISSAL



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Edited for the Committee by Harry Carr, P.A.G.D.C., P.M.

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TABLE OF CONTENTS

LODGE PROCEEDINGS

	PAGE
Tuesday, 8th November, 1960	xv
Friday, 6th January, 1961	xviii
Friday, 3rd March, 1961	xix
Friday, 5th May, 1961	xix
Saturday, 24th June, 1961	xx
Friday, 6th October, 1961	xx

OBITUARY

J. R. Dashwood	87, 158
C. D. Rotch	106, 161
Members of the Correspondence Circle	158

PAPERS AND ESSAYS

INAUGURAL ADDRESS. Freemasonry's Debt to the Guilds. By Bernard E. Jones	1
Freemasonry in Bermuda. By A. J. B. Milborne	11
First Prov. G.M. 1744 ; Union Lodge ; Bermuda Lodge ; Modern Mason re-initiated in Traditioner Lodge ; Lodge buys linen ; Antients, Irish and Scottish Masons fraternise ; Tyler to collect arrears ; Modern Lodge becomes Antient ; Atlantic Phoenix Lodge ; Antient Grand Lodge dilatory and petition sent to Edinburgh ; two Warrants for the same Lodge ; Lodge divides ; St. John's festivals ; Collection to free Brothers from Algerine slavery ; Proposal to build Lodge-room ; St. George's Lodge, S.C. ; Scottish Prov. G.M. ; Regimental Lodges ; "State House" as Masonic Hall ; Toast List ; Somerset Lodge ; Mark Lodge ; Loyalty Lodge ; 4th degree ; Loyalty Lodge and the Navy ; new Ritual in 1831 ; destroying Certificate of deceased brother ; laying "cornice" stone ; Library formed ; Royal Arch ; Atlantic Chapter ; present day.	
A Cavalcade of Freemasons in 1731. By W. G. Fisher	32
Earl of Albemarle ; Duke of Bedford ; Sir. Wm. Billers ; Nathaniel Blackerby ; Lord Carpenter ; Viscount Cobham ; John Cordwell ; Wm. Cowper ; Thomas Dawson ; Sir. Thos. De Veil ; James Figg ; Lord Hervey ; Thomas Herbert ; John Hippisley ; Geo. Jeffreys ; Sir Robert Lawley ; John Lumley ; Middleton Starkey ; Henry Norris ; Springett Penn ; Earl of Portmore.	
The Crucifix-Oliver Affair. By P. R. James	53
The Duke of Sussex ; R. T. Crucefix ; Asylum mooted ; G.M.'s antagonism ; Crucefix intransigent ; apology accepted ; Quarterly Review ; Crucefix Testimonial ; Oliver presides ; penalised by P.G.M. ; Oliver's correspondence ; P.G.M.s accused of neglect ; C. T. D'Eyncourt ; Witham Lodge ; the quarrel spreads ; schism threatened ; Testimonial to Oliver ; aftermath.	
The Tylers. By Eric Ward	73
The Entailer ; the Tiler's Craft ; Tyler and Helyer ; Tyler in Freemasonry ; Tiles in building ; Gild organisation ; London Tilers ; Bristol Tilers ; conclusion.	

PAPERS AND ESSAYS (*cont.*)

	PAGE
The Antient Lodges, Nos. 72 and 75. By J. R. Clarke	107
“Ancient” Warrants originally issued to two infantry regiments ; West Riding connections ; the 11th Regiment on active service, 1759 to 1771 ; a return made to Grand Lodge in 1767 ; Lodge No. 72 in Sheffield from 1772 to 1796 ; Amalgamation with the “Modern” Britannia Lodge ; list of the members ; expenses ; visitors ; a “renewal warrant” issued in 1776 ; a unique Provincial Warrant in 1781 ; the Province of “York, Chester and Lancaster” ; the Royal Arch from 1783 to 1788 ; a comprehensive certificate, dated 1785.	

NOTES

King Charles XIV John of Sweden. By H. Qvistgaard	71
A Rare Masonic Pamphlet Discovered. By A. R. Hewitt	88
The “Newcastle Lodge MS,” By L. E. L. Jones	103
On the Shape of the Mark Jewel	104
A South Australian Mark Ritual	104
A Further Note on “Freemasonry in Upper Canada”.	105
The Grand Lodge of India. By G. S. Draffen	127

REVIEWS

A History of Britannia Lodge, by J. R. Clarke. (W. Ivor Grantham)	50
Nos Freres Separes, by M. Alec Mellor. (A. C. F. Jackson)	51
Coil’s Masonic Encyclopedia, by Henry W. Coil. (H. Carr)	99
The Cathedral Builders, by Jean Gimpel. (B. W. Oliver)	101
House Undivided, by Allen E. Roberts. (James R. Case)	101
History of British Union Lodge, No. 114, Ipswich, by S. F. Watson. (Norman Rogers)	102

THE SUPPLEMENT — MISCELLANEA LATOMORUM

The Obligation and its Place in the Ritual. By Harry Carr	129
The Apron and its Symbolism. By F. R. Worts	133
The Exposures. By N. B. Spencer	142
Freemasonry in the U.S.A. By Ward K. St. Clair	146

QUERIES

Alternative Words	149
Apprentice and Entered-apprentice	150
The Titles of the United Grand Lodge	150
Has Had His Due	151
Origin of the Coat of Arms of the Grand Lodge of the “Antients”	151
L.F. Across the Lodge	152
The Skirret	153

THE SUPPLEMENT—MISCELLANEA LATOMORUM (*cont.*)

NOTES

Foundation Stones. The N.E. Corner	...	...	...	...	...	153
Wellington at War	...	...	...	...	...	153
The Worshipful Master's Hat. Hats in the Lodge	...	...	...	...	...	154, 155
Prisoners of War in France during the Napoleonic Wars	...	...	...	...	...	155
The Lads with their Aprons on	...	...	...	...	...	156
Information Wanted	...	...	...	...	...	157

LIST OF ILLUSTRATIONS

White Satin Apron, Embroidered and Sequinned, c. 1760	...	...	...	52
Dr. Oliver's Aprons as Dep.P.G.M. and as a member of the A. and A. Rite	...	...	...	70
Jean Baptiste Bernadotte	...	...	...	72
Masonic Woodcuts from <i>Select Orations</i>	...	...	...	90
Title Page from <i>Select Orations</i>	...	...	...	facing 90
Dedication Page from <i>Select Orations</i>	...	...	...	facing 91
Certificate of "Excellent, super-Excellent and Royal Arch Mason, as also . . . Knight Templar", issued by Lodge No. 72, in 1785	...	...	...	facing 113
A Collection of Early Masonic Aprons	...	...	...	138-141
Coat of Arms of the "Antients"	...	...	...	151
L.F. Across the Lodge	...	...	...	152

ST. JOHN'S CARD

List of new Members of the Correspondence Circle during the year 1960-61	...	163
--------------------------------------------------------------------------	-----	-----

LIST OF LOCAL SECRETARIES	...	170
---------------------------	-----	-----

CORRIGENDA

- Page 2—Under "DEGREE". Delete lines 2-5, from "Shakespeare" to "Master".
- Page 4—Under "LANDMARKS", line 7. For "George, Prince of Wales, in 1767", read "Frederick, Prince of Wales, in 1737".
- Page 24—top line. For "on the Island", read "on the Islands".
- Page 33—Heading *et passim*. For "Albermarle", read "Albemarle".
- line 5. For "p. 497", read "p. 498".
- line 7. For "31st", read "30".
- 3rd para. from end, line 3. For "was to", read "is to have".
- Page 36—line 5 from end. For "George Paine", read "George Payne".
- Page 37—line 6 from end. For "Inchequin", read "Inchiquin".
- Page 39—lines 14 & 15. For "Peninsular War", read "War of the Spanish Succession".
- line 19. For "Life's work", read "life's work".
- Page 41—line 14 from end. For "James Bridges", read "James Brydges".
- Page 75—2nd para., line 2. For "Pritchard", read "Prichard".
- Page 82—3rd para. from end, line 1. For "Companion", read "Confession".
- Page 85—6th para., line 1. For "Pritchard", read "Prichard".
- line 4 from end. Should read "*Harleian MS. 1942*".

INDEX

Compiled by G. NORMAN KNIGHT, M.A., M.S.Ind., Barrister-at-Law.

Names of Lodges, Chapters and Persons are placed in their own alphabetical order, and are no longer grouped under those headings.

Lodges are under the English Constitution unless otherwise denominated.

Page numbers in **bold type** denote main references. Page numbers in *italics* denote illustrations or their captions. (*bis*) after a page number indicates two separate references on that page. (*ter*) similarly indicates three references.

- A.Q.C., see *Ars Quatuor Coronatorum*
 Abbot, R. J., 23
 Abercorn Lodge, No. 123 (I.C.), Bermuda, 24
 Aberdour, Earl of, G.M., 11
 Acception, the, 2
Account of the Centenary of the Wilham Lodge..., 1842, 55 n.
 Adam, Vice-Admiral Sir Charles, 21
 Adams, Col. C. C.: on Freemasons in *Gentleman's Magazine*, 44-5, 48
 Adams, W. H., 57-8, 61 (*bis*), 64
 Adelaide Mark Lodge (S. Australia), 104, 105
 Affability Chapter, 86
Ahiman Rezon, 1764...134, 151; 1807...135
 Albemarle, William Anne van Keppel, 2nd Earl of, 33
 Aldworth, Hon. Elizabeth (*Lady Freemason*), 81
 Alfred, H.R.H. Prince (*son of Q. Victoria*), 18-9
 Anchor & Hope Lodge, No. 37, Bolton, 124 (*bis*)
 Ancient and Accepted Rite, 54, 70, 70
 Ancient St. John, Lodge of, No. 3, Canada West, 30
 Anderson, Dr. James, 78, 84, 85, 86, 133
 Antient Lodges 72 and 75, the, 107-26
 "Antients", the: aprons of, 134, 140; Bermuda, 13, 24-5, 28; Coat of Arms of, 151-2, 151; Macclesfield, 122; Prov. G.L. of, 111; Sheffield, 110, 121
 Antiquity, Lodge of, No. 2...4, 7, 36, 85
 "Apollo and Daphne" (Lewis Theobald), 26
 Apollo Lodge, Grimsby, 55
 Apothecaries' Company, the, 5
 Apprentices and Entered-Apprentices, 150
 Aprons: Dr. Oliver's, 55, 64, 70; Grand Lodge collection of, 138-41; history of, 133-6; illustrations of, 52, 138-41; symbolism of, 136-7; United States', 148; white satin, c. 1760...52
 Armitage, Frederick, 32, 45 (*bis*)
Ars Quatuor Coronatorum, 51, 101, 158-9; Dashwood, John, his contributions to, 87; Vol. ii, 39, 75 n.; Vol. v, 133 n.; Vol. vii, 17, 43; Vol. xv, 154; Vol. xviii, 75; Vol. xxv, 36; Vol. xxvii, 32, 45, 71, 72; Vol. xxvii, 50, 111; Vol. xxxix, 86; Vol. xl, 45; Vol. xlv, 50, 107, 126; Vol. xlv, 74 n.; Vol. xlviii, 110; Vol. liii, 112; Vol. lvii, 75 n.; Vol. lviii, 44; Vol. lxii, 27; Vol. lxxiii, 27, 84, 85; Vol. lxxii, 28; Vol. lxxiii, 105
 Arundell, Thomas, *Historical Reminiscences of the City of London and its Livery Companies*, 6, 8
 Ashlars, the, foot postures and, 152, 152
 Ashmole, Elias, 84
 Astwood, Thomas, 16, 31
 Asylum for aged Freemasons, 53, 55, 57
 Atholl Grand Lodge records, 107, 108, 109, 111, 115 n.; see also *Antients*
 Atlantic Phoenix Chapter (R.A.M.), 23
 Atlantic Phoenix Lodge, No. 224, Bermuda, 14-6, 19, 20, 21, 22, 24, 27, 30, 31; By-laws and List of Members (1816), 24; Warrants of, 14, 15, 29
 Bagnall, Rev. Thomas: *The Excellency and Usefulness of Masonry*, 1765...89
 Bain, G. W., 103
 Bakers' Company, the, 7
 Ball, Alex F., 15
 Bank of England Lodge, No. 263...54, 55, 60, 61
 Barlow, William, 124, 125-6
 Barnstable records of tiling, 82
 Barr, John, 17
 Bassett, Robert, 12
 Bath (Somerset): dedication of F.M. Hall, 1819...154; Lodge at Queen's Head, 33, 36, 40, 48
 Beadle, livery company's, 9, 83, 85
 Bear & Harrow, Butcher Row (London), Lodge at, 46
 "Bearer of the V.S.L.", 128
 Beaufort Lodge, No. 103, Bristol, 123
 Bedford, Wriothsley Russell, 3rd Duke of, 33, 48
 Beesley, Thomas, 124, 125
 Bell, Boaz, 12
 Bellamy, Bro. (Lodge No. 72 (A.)), 112, 118
 Benevolence and charity, 8
 Benoist, Antoine, 75
 Bermuda: Freemasonry in, 11-31; Grand Inspectors appointed for, 23, 24; Lodges now working in, 24; Prov. G.M.s and District Superintendents (S.C.), 24
 Bermuda Garrison Lodge, No. 580 (I.C.), 24
Bermuda Gazette, quoted, 15, 17, 18, 20, 30, 31
 Bermuda Lodge, No. 507, 12-4, 25, 28; List of Members (1794), 24
 Bernadotte, Desirée (*wife of the Marshal*), 72
 Bernadotte, Marshal Jean Baptiste (Charles XIV of Sweden), 72; as a Freemason, 71-2
 Bernard, Elder David, 145
 Bernhart, Frank: "Hats in the Lodge", 155; on Crucifix-Oliver affair, 65-6, 69; on Tylers, 81, 85
 Bicentenary Warrants, 50
 Billers, Sir William, 34
 Birmingham, Cpl. West Thomas, 22
 Blackerby, Nathaniel (*D.G.M.*), 34-5, 35, 37, 39, 46, 47
 Blackham, R. J., *Apron Men*, 134
 Blackhurst and Kirkman, Bros., 27
 Blacksmiths' Company, the, 5, 8
 Blue ribbons and blue silk, 235
 Bonaparte, Joseph, 71-2
Book of Constitutions, The, 6; 1723, 27, 32, 45 (*bis*), 74, 78, 133; 1738, 22, 27, 80; 1756, 42, 80, 108; 1815, 84, 135, 136, 150; 1827, 56
 Bowring, Joshua, 17
 Boyle, Michael James, 113, 124, 126
 Briggs, Dr. Allan H., on Crucifix-Oliver affair, 68-9, 69
 Bristol: hats worn in Lodge, 154; Lodge at the Rummer, 75; Prov. G.L. of, 80; Tilers' guilds in, 78-80
 Britannia Lodge, No. 139 (Sheffield): history of, 50-1, 107, 108, 110-1, 112, 114, 124; "Book No. 12" of, 126; "Book No. 18" and "Book

- Britannia Lodge, No. 139 (*cont.*)
 No. 24" of, 109; Provincial warrant owned by, 111
 British Union Lodge, No. 114, Ipswich, Bicentenary history of, 102-3
 Broad Arrow Lodge, No. 1890, St. George's (Bermuda), 24
 Broadfoot, Philip (*Preceptor*), 66, 153
 Broomhead, Sir E. (*P.Prov.S.G.W., Lincs.*), 60, 63
 Broughton, Jack, 40
 Browne, Adam, 15
 Browne, G. A. (*Prov.G.M. for Cambs.*), 55
 Browne's *Master Key* (1802), 84
 Buccleuch, Francis, 2nd Duke of, 40-1
 Buchan, Dr. A. F., G.S. (S.C.), 127, 128
 Buckle, S. (of Peterborough), 55
 Burlace, John, 19, 23
 Burlington Lodge, No. 96...61
 Burnaby, Sir William C. H., 16
 Burns, Robert, 27
 Butler, Lord, 16
 By-laws, early lodges', 4
 "By Mason's Art the Aspiring Dome", 46

 Cadogan, Earl of, Dep.G.M., 128
 Canada, Upper, Freemasonry in, 105-6
 Canongate Kilwinning Lodge, No. 2 (S.C.), 17
 Canterbury, Lodge at Red Lion, 35
 Carlile, Richard, 144-5, 153; *Manual of Masonry* (1825), 144, 145
 Carmichael, William, 19
 Carnarvon, Henry Brydges, Marquess of (G.M., 1738), 38, 41
 Carnarvon, James Brydges, Marquess of (G.M., 1754-7), 41
 Carpenter, George, 2nd Lord, 35-6
 Carpenters' Company, the, 1, 2, 3, 4 (*bis*), 6, 7 (*bis*), 8, 9
 Carr, Harry, 24, 30; *Coil's Masonic Encyclopaedia* reviewed by, 99-100; "The Obligation and its Place in the Ritual", 129-33
 Case, James R., 106; *House Undivided* (Roberts) reviewed by, 101-2
 Castle Tavern, St. Giles, Lodge at, 39
 Catechisms, the, Obligation in, 131-2
 Cathedral builders, the, 101
 Cave, Edward, 45
 Centenary Warrants, 50
 Ceremonial and ritual, 8
 Certificates: destruction of deceased brother's, 20, 25; "Four Grand Lodges of the World", 113, 124; Master Mason's "Pillars", 153; Royal Arch and Knights Templar, 114, facing 113
 Chadwick, Rev. Bro., 112
 "Chapter" in General Regulations, 1723...78, 84, 86
 Charity, guild and Masonic, 8
 Charity Fund of G.L., 1727...35; 1735...41
 Charles XIV, King of Sweden, as a Freemason, 71-2
 Charter of Incorporation (proposed), 1769...103
 Charters, lodge, 1
 Chaucer, Geoffrey, *Tale of Melibeus*, 75
 Cheney, Hugh, 111, 116, 123
 Cheshire Cheese, Arundell St., Lodge at, 43
 Chocke, Alexander (D.G.M., 1727), 37
 Civil & Military Lodge, No. 726 (S.C.), Bermuda, 24
 Clare, Martin (D.G.M., 1741), 42; *A Defence of Masonry*, 143
 Claret, G., *A Series of Masonic Illustrations...* (1838), 100
 Clarke, John, *History of Minden Lodge*, 30, 31
 Clarke, J. R.: *A History of Britannia Lodge*, 50-1, 107, 124, 125; "The Ancient Lodges 72 and 75", 107-26
 Clavel, F. T. B.: *Almanach Pittoresque de la Franc-Maçonnerie*, 71 (*bis*)
 Clockmakers' Company, the, 3, 6
 Clothing, Masonic, 2
 Cobham, Richard Temple, Field-Marshal Viscount, 36
 Cockburn, Sir James (*Governor of Bermuda*), 16, 17, 18, 29
 Coil, Henry Wilson, his *Masonic Encyclopedia* reviewed, 99-100
 Coleraine, Lord (G.M., 1727), 35
 Coltman, Rev. George (Dep.G.M. for Lincs.), 57, 58, 62 (*ter*)
 Companies of the livery, 2
 Concord Chapter, No. 37, Bolton, 124 (*bis*)
 Constitutions, Book of, *see* Book
 Constitutions, MS., *see* Old Charges
 Cooke MS. (c. 1400), 75, 130
 Coopers' Company, the, 3, 7
 Cordwainers' Company, the, 9
 Cordwell, John (S.G.W.), 36-7
 Cork (Eire), operative masons of, 156
 Court of Aldermen, 4, 8
 Coustos, John, 3, 6, 8
Couvours des maisons, 74
 "Cowans and Eves-droppers", 75 (*bis*)
 Cowper, Rev. John, 37
 Cowper, William (D.G.M. and 1st Secretary to G.L.), 37-8
 Cowper, William (*poet*), 37
 Crawley, W. J. Chetwode, 25, 154
 "Craft", guild origin of, 2
 Cross Keys, Henrietta St., Lodge No. 28 at (1730), 42 (*bis*)
 Crowe, F. J. W., "Masonic Clothing", 133 n., 135
 Crown & Anchor Inn (near St. Clement's Church, London), Lodge at, 38, 41
 Crucefix, Dr. Robert: letters from, 60, 61, 62; relations with Dr. Oliver, 53-70
 Cutler, Ebenezer, 107, 109 (*bis*), 115
 Cutler, Hiram, 111
 Cutler, William, 107, 108, 109-10, 111, 115
 Cutlers' Company, the, 3, 5 (*bis*), 6 (*bis*), 7, 9; *History of*, quoted, 6

Daily Journal, 1730, Exposure in, 131
 Dakeyne, Rev. J. O., 63 (*ter*)
 Dalzell, William, 103
 Dalzell, Dr. John, 13, 18, 19, 25
 Dalzell, Rev. Thomas, 12 (*bis*)
 Dane, William, 2
 Darrell, Captain James, 12
 Dashwood, John, 51, 70; obituary notice of, xxi, 87, 158-9
 Davenport, Rev. Thomas: *Love to God and Man Inseparable*, 1764...89
 Dawson, Dr. Thomas, 38
 Deacons, 84
Defence of Masonry, A, 143
 Degrees: changes in First and Second, 143; guild origin of, 2; "Higher", *see* "Higher"; United States, 147
 Dermott, Laurence, 109 (*bis*), 115 n., 126, 134, 151; on Exposures, 144
 Desaguliers, Rev. Dr. John Theophilus (G.M.), 36, 46
 Desirée, Queen of Sweden, 72
 De Veil, Sir Thomas, 38-9, 46, 48, 49
 D'Eyncourt, Rt. Hon. C. Tennyson (*Prov.G.M. for Lincs.*), 55 (*bis*), 57, 58-9, 65, 67 (*bis*), 68, 69, 70; letters to Dr. Oliver, 1842...56-7; reconciliation with Oliver, 62, 63; resignation of, 1848...64 & n.
 Dickey, William (D.G.M., *Antients*), 13
 Dickinson, Josiah, 16
 Dill, Joseph, 15
 "Dispensation", guild origin of, 7
 Dr. Oliver Lodge, No. 3964, Peterborough, 55
 Doric Lodge, No. 362, Grantham, 60, 61
 Dorking Lodge, No. 1149...25
 Draffen, George S.: "The Grand Lodge of India", 127; on Mark jewels, 104
 Dramatic Mark Lodge, 10
 Drapers' Company, the, 3

- Druidical Lodge, Rotherham, 112
 "Due, every Brother has had his", 151
Dumfries No. 4 MS., 3; Obligation in, 131
Duncan's Ritual, 145
 Dunckerley, Thomas, 154
 Dunstan, quoted on E.A. Song, 27
 Durnford, Captain Andrew, 12
- Earl Ellesmere Lodge, No. 678, Farnworth, 27
 Edinburgh, Lodge of, No. 1 (S.C.), 99, 150
Edinburgh Register House MS., 99; Obligation in, 131
 Edwards, I. E. S., *Pyramids of Egypt*, 153
 Edwards, Lewis: "Prisoners of War in France", 155-6; on Crucefix-Oliver affair, 65, 69
 Egan, Bro. (*Prov.S.G.W.*, Bermuda, S.C.), 31
 Eglinton and Winton, Earl of, G.M.M., 128
 Elliot, Captain Charles (*Governor of Bermuda*), 16
 Ellis, S. B., 112, 124
 "Encampment of Royal Arch Super Excellent Masons", 113, 121
 Engraved Lists, the, 39
 Entailers (or Intailers), 73
 Entered Apprentice's Song, 27, 43, 46
 Entered-apprentices, Apprentices and, 150
 Entick, Rev. John (*J.G.W.*), 42, 80; *Free and Accepted Masons truly described*, 1751...89
 Evans, Helen, letter from Bermuda, 1783
 Ewing, Rev. Alexander, 15, 16, 17, 19
 Exhibits: Antients' G.L. Deputation to constitute Lodge 72 in Bristol, 121; Antients' G.L. Register, 121; Bermuda Masonic affairs, 24; Letter from Secretary of Lodge 72 (A.), 121; Oliverana, 64; Warrants (copies) of Sheffield Lodges, 121
 Exposures, the, 142-5; Obligations in, 131-2
 Eyre, W. A., 20, 21, 30, 31
- Falmouth Kilwinning Lodge, Virginia (U.S.A.), 99
 Feasts, guild origin of, 5
 Feet, postures of, 152
 Fidelity Lodge, No. 7 (*Prov.G.L.* of Lower Canada), 17
 Figg, James, 39-40
 Fisher, John, 17
 Fisher, Wilfred G.: "A Cavalcade of Freemasons in 1731", 32-49
 Five Points of Fellowship, 99
 Flather, David, 50, 107, 110 (*bis*), 114, 121, 125-6
 Foringer, Burton V., 88
 Fort William Lodge, No. 43 (S.C.), 104
 Fortescue, Sir John, *A History of the British Army*, 107
 Foundation stone laying, 51, 153
 Founders' Company, the, 2, 5, 7 (*bis*)
Francs-Maçons Ecraésés, Les, 134 n., 139
 Franklin, Benjamin, 45
 "Fraternity or brotherhood", 2
 "Free", "Free-born", "Freemason", 2-3
Freemason's Pocket Companion, The (Smith), 143
 Freemasonry, Exposures' effect on, 142-5
 Freemasonry in United States, 146-9
 "Freemasons" and "Free-Masons", 76, 84, 85
 Freemasons' Company, 2, 8
 "Freemasons' Health [or March], The", 27, 46
Freemasons' Quarterly Review, 53-4, 61, 62, 65, 67
 Freemasons recorded in the *Gentleman's Magazine*, 1731...32-49
 Friendship, Lodge of, No. 6, *History*, 32, 106
 Frith, E. S., 19
 Frith, John Athill, 30
 Funerals, guild and Masonic, 6-7
 Furnell, R.W. Bro. (*Prov.G.M. for N. Munster*), 60
- Gabanon, Louis*, prints by, 154
 Gage, Bro. (of Bermuda), 21
 Gamble, George S., Dep.G.M. (I.C.), 128
 Gard, John, 123
 Garrow, Alexander, 113
Generous Freemason, The (Chetwood), 46
- Gentleman's Magazine*, 1731, Freemasons recorded in, 32-49
 George IV, King, initiation of, 4
 George VI, H.M. King, 103
 German Books of Constitutions, 143 (*bis*)
 Gilbert, John D., 19
 Gilbert, Theodore, 20
 Gilkes, Peter William (*Preceptor*), 66
 Gill, Charles D., 104, 105
 Gillett, John, 23
 Gillett, Robert, 19
 Gillett, Thomas, 19, 20 (*bis*)
 Gillis, Alexander: *A Discourse delivered before the...Lodge of Kilwinning*, 1768...89
 Gimpel, Jean, *The Cathedral Builders*, reviewed, 101
 Gita, The, as V.S.L., 128
 Glanville, Samuel, 108
 Goddard, H. (*Prov.G.Sec., Lincs.*), 62 (*bis*)
 Godet, Thomas M. de B. (*G. Inspector for Bermuda, I.C.*), 12, 24 (*bis*)
 Goldsworthy, Robert, 19
 Goodacre, Bro. (*Secretary to Crucefix's Committee*), 57, 61, 62
 Goose & Gridiron Ale House, St. Paul's Churchyard, 35, 36, 80, 85
 Gordon's *Young Man's Companion*, 54
 Gould, Robert Freke, 46; "Freemasonry and the Medical Profession", 43; *History of Freemasonry*, 29, 31, 32, 69
 Grand Assembly of Freemasons, 1813...150
 Grand Chapter, Regulations, 1765...86
 Grand Festival, the, 5
 Grand Inspectors for Bermuda, 24
 "Grand Lodge of Ancient York Masons", 13, 112
 Grand Lodge of England: Committee to consider General Charity, 1725...37; Committee to revise *Constitutions*, 1754...42; General Regulations, 1721...133 n.; jurisdiction of, 1; Minutes of, 1723-40, see Q.C.A., Vol. x; Regulation No. 36...4-5; United, see United Grand Lodge
 Grand Lodge of India constituted, 127
 Grand Lodge of Ireland, 81, 144
 Grand Lodge of New York, bodies recognized by, 149
 Grand Lodge of New York (Antients), 14
 Grand Lodge of Scotland, 15 (*bis*); Obligation penalties omitted under, 133
 Grand Lodge of Sweden, 71
 Grand Lodges in United States, 146-7
 Grand Master, "making masons at sight" by, 4
 Grand Stewards, origin of, 4-5
 Grand Stewards' Lodge, 42
 Grand Tylers, early dress of, 9
 Granth, The, as V.S.L., 128
 Grantham, Ivor: notes on G.L. titles, 150; obituary of John Rawdon Dashwood, 87; review of *A History of Britannia Lodge*, 50-1
 Gray, Henry Alfred, 30
 Grocers' Company, the, 2, 3, 4 (*bis*), 5, 7, 8, 9
 Guarder of Grand Lodge, 75, 81
 Guilds, the, Freemasonry's debt to, 1-9
 Guilds, Tilers', 76-80, 83
 Guinnett, Lieut. John P., 27
- Hallett, Hiram, 47
Halliwell MS., see *Regius Poem*
 Hamilton, Lord Anne, 48
 Hancock, John, 107, 122
 Hannibal Lodge, No. 224 (I.C.), 24
 Hanson, T. W., *History of the Lodge of Probity*, No. 61, 153
 Harcourt, Viscount, 33
 Hardinge, Alexander, 37
Harleian MS. 1942...85
 Harmony, Lodge of, No. 272, Boston (Lincs.), 57, 61, 62, 64
 Harper, Edwards (G. Scribe), 23
 Harris, Ray Baker: on Coil's *Masonic Encyclopedia*, 100; on John Dashwood, 158-9

- Harvey, Bro. (of Lincoln), 61, 62
 Hats in Lodge, 154-5
 Hawksmoor, Nicholas, 35
 Hebb, G. W., 63
 Helyers, 74, 80, 82, 83
Herald Letter, the, 100
 Herbert, Captain Thomas, 40-1
 Herbert, Major-Gen. William, 40, 41, 46
 Hervey of Ickworth, John, Lord, 40
 Hewitt, A. R.: membership of Q.C. Lodge, xx ;
 on Freemasonry in Bermuda, 28-9, 30 ; "Rare
 Masonic Pamphlet Discovered", 88-98
 Higgs, Benjamin Wilson, 30
 "Higher" Degrees, the, 54, 64, 70, 100 ; United
 States, 149
 Highmore, Joseph (G.W.), 35
 Highmore, L. (*portrait painter*), 26
 Hill, Aaron, 11
 Hippisley, John, 41
Hiram, or the Grand Master Key (1764), 144
 Hoare, Rev. Robert, 15, 15-6, 19-20, 20, 23 (*bis*),
 29, 30
 Hodges, Rev. John, 8
 Hogarth, William (*painter*), 26, 39 (*bis*), 81, 138
 (*bis*)
 Holden, S., his *Selection of Masonic Songs*, 27
 Hone, William, *Everyday Book*, 75
 Hoop & Griffin, Leadenhall St., Lodge at, 43
 Horn Tavern, Westminster, Lodge No. 4 at, 34-5,
 35 (*bis*), 37 (*bis*), 44
 Horrell, Bro., 21
 Hoskins, Thomas, 21
 Hudson, J., 111
 Hughan, W. J., 112 n.
 Hunter, Dr. James, 20
 Hurst, Jeremiah, 15, 29
 Hurst, Samuel, 12, 13
 Hunter, Joseph S. (*Prov.G.M., Bermuda, S.C.*), 17,
 21
 Hyland, W. C. (*Prov.G.M. of Bermuda, S.C.*), 17,
 24
- India: Foundation stone laying in, 153 ; Grand
 Lodge constituted, 127
Indian Masonic Journal, 127
 Inner Guard, 84
 Inchiquin, Earl of (G.M., 1726), 37
 "Instalment" (= constitution of lodge), 19
 Intaylers (or intailers), 73
 Irish Lodges, Bermuda, 13, 25, 30
 Ironmongers' Company, the, 2
- Jachin and Boaz*, 26, 30, 144
 Jackson, A. C. F. (*P.D.G.W., Jamaica*), *Nos Frères
 Séparés* reviewed by, 51-2
 Jacob, Alexander, 38
 Jacobs, Bertram, on Wellington at War, 153
 Jager, Isaac de, 114, 116 n., *facing* 113
 James, P. R., 84 ; membership of Q.C. Lodge, xx ;
 "The Crucefix-Oliver Affair", 53-70
 Janitors, 84, 86
 Jeffery, J. & C. (of Peterborough), 55
 Jeffreys, George, 41
 Jerusalem Lodge, No. 126 (pre-Union), Bristol,
 123, 124
 Jewels, Mark, shape of, 104
 Johnson, G. Y., 112
 Johnson, Thomas (G. Tyler), *Brief History of Free
 Masons* (1782), 81
 Jones, Bernard E.: career of, 9-10 ; "Freemasonry's
 Debt to the Guilds", 1-9 ; on Freemasonry
 in Bermuda, 24-5 ; on Freemasons in the
 Gentleman's Magazine, 48, 49 ; on Lodges
 Nos. 72 & 75 (A.), 121, 125 ; on Tylers, 82-3,
 85
 Jones, L. E. L., "The Newcastle Lodge MS.", 103
 Josephine, Empress, 72
 Journeymen Masons, Lodge of, No. 8 (S.C.), 99
 Junior Warden, "ostensible stewardship" of, 5
 Jurisdiction of Premier Grand Lodge, 1
- Kenning's Cyclopaedia*, on Crucefix, 67
 Ker, Thomas, 18
 Kettring, C. W., on Freemasonry in Upper Canada,
 105
 Kilwinning Lodge, *see* Mother Kilwinning
 King, Cyrus, 19
 King's Arms, Cateton St., London, Lodge at, 43
 King's Arms, St. Paul's, Lodge at (1725), 36 (*bis*)
 King's Arms Lodge, No. 92...86
 Kingston, Lord (G.M., 1728), 35 (*ter*)
 Knight Charles XIII (*Swedish degree*), 71
 Knights of Malta Lodge, No. 120 (A.), 28
 Knights Templar, 54, 100
 Knoop, Douglas, and G. P. Jones: *Early Masonic
 Catechisms*, 75 n. ; *Nomenclature of Masonic
 MSS.*, 103
 Koran, The, as V.S.L., 128
- "Lads With Their Aprons On, The" (*Cork Song*),
 156
 Lancashire Militia, 2nd, Lodge in, 28
 Lancashire Province, division of, 66
 Landmarks, the, 4
 Lane, John: *Masonic Records*, 16, 18, 31, 103,
 107 (*bis*), 108, 109, 121, 123 ; use of "A",
 "B", "C", "D" for Warrants, 50, 107
 Lawes, Edward, 20, 23
 Lawley, Sir Robert, Bart. (D.G.M.), 41-2, 47 (*bis*)
 Leacraft, William, 12
 Lectures, 50
 "Left foot across the Lodge", 152
 Leon, Rabbi Jacob Jehudah, 152
 Lepper, John Heron, 10, 12, 25, 28, 30
 Leslie, Robert (G.S., *Antients*), 14, 28, 122-3
 Lewis, Bro. (Tyler, 1732), 75, 81
 Lincoln, Masonic Hall in, 56, 57, 59 n., 69
 Lincolnshire, Prov. G.L. of, 55, 57, 62, 63, 68
 Lindley, A., 112
 Livery, Masonic, 2
 Livery companies, the, 1, 2 ; *History* of, 9
 Loane, John, 15
 Lodge rules, guild inspiration of, 3-4
 Lodge titles, 150
 Lodges (unnamed): 1, Minorca, 108 ; 4 (A.),
 109 n. ; 5 (A.), 109 ; 26 (I.C.), 30 ; 40 (A.),
 109 ; 47 (A.), Macclesfield, 122, 125 ; 72 (A.),
 Sheffield, 50, 107-26 ; 75 (A.), Sheffield, 107-8,
 120 ; 85 (A.), Sheffield, 107, 109, 110, 112,
 126 ; *see also* Britannia ; 169 (A.), New York,
 14 ; 192 (I.C.), 47th Regiment, 13, 15, 17, 18,
 27 ; 309 (A.), R. Lancs. Militia, 103
 London tilers, 77
 Lord Mayor of London, powers of, 4
 Lorraine, Francis III, Duke of, 33
 Loton (or Looton or Lowton), Aaron, 107, 108,
 109, 125
 Loton, James, 108
 Loudoun, Earl of (G.M., 1736), 33
 Lough, Rev. Bro., 18
 Lovel, Lord (G.M., 1731), 35
 Loyalty Lodge, No. 358, Hamilton (Bermuda), 18,
 19, 19-23, 24, 25, 28, 29, 31 ; Chapter attached
 to, 23 ; Halls in Ireland Island, 22 ; Royal
 Naval associations with, 20, 21, 22, 23
 Ludgershall (Wilts.), "loge" at, 1342...76
 Lumley, Hon. John, 42
 Lyon, D. Murray, 99
- McAulay, John, 19
 McCormick, John, 124
 Macdonald, Lord, P.G.M.M. (S.C.), 127
 Mackey, Albert G., his list of Landmarks, 4
 MacLauchlan, John (*Prov.G.M. for Bermuda, S.C.*),
 15, 17, 28, 29
Maçon Demasqué, Le, 143
 Maçonnerie d'Adoption, 72
 McPhee, D., 30
Mahabone, or the Grand Lodge Door Opened
 (1765), 144
 Makins, W. R., 51

- Mark Masonry, 100; Bermuda, 20; jewel's shape, 104; Sheffield, 114; South Australian ritual, 104-5
- Martin, Henry, 19
- Marvell, Andrew, quoted, 25
- Marvin, William T. R., *Masonic Medals*, 139
- Mason's Confession*, A, 75, 82, 84
- "Masonic Anthem", 26-7
- Masonic Magazine, The*, 1876...112, 124
- Masonic Year Book, the*, 6; *Basic Principles for Grand Lodge Recognition*, 1929...136
- Masonry Dissected* (Prichard), 75, 84, 85, 142-3; Obligation in, 131-2
- Masons, making of, "at sight", 4
- Masons' Company of London, 1, 2, 5 (bis), 6
- "Master's Song, The", 45
- Matthews, H., 23
- Mayor, W. H., 30
- Mellor, Mons. Alec: *Nos Frères Séparés* reviewed, 51-2
- Middleton, Starkey, 42-3
- Milborne, A. J. B., "Freemasonry in Bermuda", 11-31
- Miller, David (*publisher of Morgan's Exposure*), 145
- Miln, Rev. Robert: *Social and Brotherly Love*, 1769...89
- Milne, Rear-Admiral Sir David, 18
- Minden Lodge, No. 63 (I.C.), 20, 30; *History of* (Clarke), 30, 31
- Miscellanea Latomorum*, 129-57
- Missouri Lodge of Research (U.S.A.), 101, 102
- "Moderns", the, 24-5, 28, 110, 121, 122; transfer to, 107, 110-1
- Moffett, Rev. Dr. Joseph (Prov.G.M., Herts.), on *Select Orations*, 88-9
- Montgomery, Andrew (G.L. "garder"), 75
- Morgan, John (of Bermuda), 20
- Morgan, William, 145 (bis); *Illustrations of Masonry*, 145
- Morgan, Captain Willis, 12, 18
- Mother Kilwinning Lodge, No. 0 (S.C.): discourse before, 1768...89; Virginia lodges chartered by, 99
- Mounts, John, 15
- Murphie, William (*Dist. Supt. of Bermuda, S.C.*), 24
- Musson, John, 15
- Mylne, David, his apron, 138
- Mystery of Free-Masonry, The* (1730), 75, 84, 86; Obligation in, 131-2
- "Mystery or craft", 2
- Napoleon I, Emperor, 71
- National Anthem, Masonic addition to, 11-2
- "National Convention of Seceding Masons" (U.S.A., 1829), 145
- New Age, The*, 1961, quoted, 158-9
- Newbold, Nathan, 16
- "*Newcastle Lodge MS., The*", 103
- Newcastle-upon-Tyne Lodge, No. 24, their Inventory, 1850...103
- Newton, J. Fort (*writer on symbolism*), 136
- Nicholson, W. A. (P.M., *Witham Lodge*), 56, 59 n., 60, 61-2, 67, 68, 70; correspondence with Dr. Oliver, 58-60
- "Night" (*painting by Hogarth*), 81
- Norfolk, Duke of (G.M., 1729-30), 35 (bis), 44
- Norris, Henry, 43
- North-East Corner, the, 153
- Nova Scotia, Prov. G.L. of (Antients), 14 (bis), 15
- Oakshott, Benjamin, 20
- Obituaries, 87, 106, 158-62
- Obligation, the, its place in Ritual, 129-33
- "Occasional lodges", 4
- "Ode to the Great Khaibar, An", 45
- Officers' Lodge in 47th Regiment, 28
- Old Charges, the, 51, 151; Obligation in, 130-1
- Old King's Arms Lodge, No. 28...9, 42
- Old Usages of Winchester*, 75
- Oliver, Bruce W.: on Crucefix-Oliver affair, 65; on Freemasons in the *Gentleman's Magazine*, 47, 49; on Tylers, 82; review of *The Cathedral Builders*, 101
- Oliver, Charles Wellington, 55, 59 n.
- Oliver, Rev. Dr. George: aprons of, 55, 64, 70; letter-files of, 55, 64; "Offering" to, 55, 60-1, 63; relations with Dr. Crucefix, 53-70; symbolism of, 136
- Oliver, George, Junr., 62, 70
- Oliver, H. Keene, 55
- Oliver, Rev. Samuel (*father of Dr. Oliver*), 54, 55, 68-9
- L'Ordre des Francs Maçons Trahi*, 133 n., 138, 143
- "Ostensible steward", 5
- Painter-Stainers' Company, the, 5, 7, 9
- Papal Bulls against Freemasonry, the, 51-2
- Paradise Chapter, Sheffield, 112, 113, 114
- Parkinson, R. E., 27; "The Lads with Their Aprons On", 156; on Freemasonry in Bermuda, 30; on Tylers, 83-4, 85
- "Passing the Chair", 13, 25, 27
- Past Master, Degree of, 20, 148
- Paton, C. I. (*Masonic author*), 136
- Patterson, John Hiram (*G. Inspector for Bermuda*), 24
- Payne, George (G.M.), 36, 78, 80, 84
- Pen & Brush Lodge, No. 2909...10
- Penalties, the, 133
- Pengelly, John, 19
- Penn, Springett, 43-4, 48
- Pennell, John: *The Constitutions of the Free Masons* (Dublin, 1730), 83
- Pepperers' Guild, 9
- Perau's *Trahi*, 75
- Perot, E. B., and William, B., 16
- Picart, Bernard: *Ceremonies and Religious Customs* (1737), 154
- Pichette, Stephen, 16
- Pilgrim Lodge, No. 238, hats worn in, 154, 155
- "Pillars Certificate", skirret omitted on, 153
- Plowman, Daniel, 111, 115
- "Points", guild origin of, 9, 77, 84, 86
- Pollen, Thomas: *Universal Love*, 1757...89
- Pomfret, Earl (Prov.G.M. for Northants), 55
- Pope, Alexander: *The Dunciad*, 11, 26
- Popple, Alured (*Governor of Bermuda*), 11, 25-6
- Popple, William I & II, 25-6
- Popple, William III, 11, 26, 29
- "Porters or Doorkeepers", 74
- Portmore, Charles Colyear, 2nd Earl of, 44
- Pottery, Masonic, 17
- "Poyntz" (= ordinances), 77, 84, 86
- Precedence, 6
- Prettyman, Thomas (*liveryman*), 4
- Prevost, Sir George, 105, 106
- Price, John: *Advantages of Unity Considered*, 1747...89
- Prichard, Samuel: *Masonry Dissected*, 75, 84, 85, 142-3; Obligation in, 131-2
- Prince Alfred Lodge, No. 233, Somerset (Bermuda), 19, 24; Centenary of, 1901 (Warrant, 1944), 19; Hall at Mangrove Bay, 19; see also Somerset Lodge
- Prince William Tavern, Cheapside, Lodge at, 36, 46
- Pringle, W., 60
- Probity, Lodge of, No. 61, Halifax, 153
- Processions, 15; funeral, 7
- Promulgation, Lodge of (1809-11), 84, 149
- Q.C.A., see *Quatuor Coronatorum Antigrapha*
- Quarterage, guild origin of, 1-2
- Quatuor Coronati, Feast of, 6
- Quatuor Coronati Lodge, No. 2076: Local Secretaries, xviii, xxi, 170-2; Report and Accounts for 1960, xvi-xviii; 1961, xxi-xxii
- Quatuor Coronatorum Antigrapha*: Vol. vii, 80; Vol. x, 32, 33-44 (*passim*), 74 n., 133
- Quebec, Prov. G.L. of, 27

- Quistgaard, Harald: "King Charles XIV John of Sweden as a Freemason", 71-2
- Rampur, Nawab of (*G.M. of India*), 128
- Rawdon Lord (*later, Earl of Moira*), 12
- Rawlinson MS. (c. 1740), 135
- Reconciliation, Lodge of (1813-6), 153
- Regiments of Foot: 7th (R. Fusiliers), 17; 11th (R. Devons and Dorset), 108 (*bis*), 109; 20th (Lancashire Fusiliers), 20, 21, 30; 26th (Cameronians), 30; 33rd, 2nd Bn. (West Ridings), 107, 108 *n.*; 47th (the Loyals), 13, 15, 17, 18, 27-8; 72nd (West Ridings), 107
- Regius Poem, the*, 3, 9, 86; on Mason's oath, 130
- Reid, William (*Secretary to G.L.*), 38
- Republican, The*, 1825, Exposure in, 144-5
- Reviews, 50-2, 99-103
- Reynolds, C. C. R., on foundation stones, 153
- Ricart (*Town Clerk of Bristol*, 1479), *Kalendar*, 76
- Richardson, Israel Thomas, 30
- Richardson, Samuel, 88
- Richardson's *Monitor of Freemasonry*, 145
- Richmond, Duke of (*G.M.*, 1724), 33, 35
- Riley, J. Ramsden, *A Century of Yorkshire Freemasonry*, 123
- Ritual: guild and Masonic, 8; Obligation's place in, 129-33
- Ritual and Illustrations of Freemasonry*, A, 145
- Rituals, 100; Mark, 104, 104-5
- Roberts, Allen E., *House Undivided*, reviewed, 101-2
- Roberts MS., 1722, "New Articles", 84, 85
- Robertson, J. R., *History of Freemasonry in Canada*, 106
- Robinson, Samuel, 112
- Robinson, Vyvyan (*P.Dep.Prov.G.M. for Cornwall*), 60
- Roe, Charles, 113, 118, 122, 125
- Rogers, Norman: on Crucefix-Oliver affair, 66, 70; on Freemasonry in Bermuda, 27-8; on Lodges Nos. 72 & 75 (A.), 124, 125-6; on S. Australian Mark ritual, 104-5; on Tylers, 84, 85; review of *A History of the British Union Lodge*, No. 114, Ipswich, 102-3
- Roman Catholics and Freemasonry, 52
- Ronayne's *Handbook of Freemasonry*, 145
- Rosettes on aprons, 135, 136
- Rotch, Claude Dickason, obituary, 106
- Royal Alfred Lodge, Somerset (Bermuda), *see* Prince Alfred Lodge
- Royal Arch, 66, 78, 86; Antients' Coat-of-Arms and, 152; Bermuda, 23, 25; Sheffield, 112, 113, 121
- Royal Brunswick Lodge, No. 296, Sheffield, 111, 114
- Royal Clarence Lodge, No. 68, Bristol, 114, 123, 125
- Royal Cumberland Lodge, No. 41...48, 64 *n.*
- Royal Lancashire Militia, 2nd Bn., Lodge No. 120 (A.) in, 103
- Royal Somerset House and Inverness Lodge, No. 4...34
- Royal Sussex Chapter (R.A.M.), Bermuda, 23
- Royal Sussex Lodge, No. 53, Bath, 59 *n.*
- Rummer & Grapes Tavern, Westminster, 35
- Rummer Tavern, Charing Cross, Lodge at (1731), 34, 40-1, 42, 46
- Rylands, John: on Crucefix-Oliver affair, 66-7; on Freemasons in the *Gentleman's Magazine*, 46-7, 48-9
- Rylands, W. H.: "The Masonic Apron", 133 *n.* (*bis*), 134, 135; on Sir Thomas de Veil, 39
- Sabrina Lodge, No. 6595, Worcester, 88
- Sadler, Henry, *Masonic Facts and Fictions*, 123, 125
- Sage, Bro. (of Bermuda), *see* Gage
- St. Albans, Charles Beauclerk, 1st Duke of, 36
- St. Andrew's Lodge, No. 1 (G.L., N.S.), 14
- St. Clair, Ward K. (*P.D.D.G.M., New York*), "Freemasonry in the United States of America", 146-9
- St. George's Lodge, No. 32, Liverpool, 124
- St. George's Lodge, No. 220 (I.C.), Bermuda, 23; By-laws of, 24
- St. George's Lodge, No. 200 (S.C.), Bermuda, 13, 14, 15 (*bis*), 16 (*bis*), 17-8, 20, 21, 22, 24, 31; renumbering of, 18; Temple of, in State House, 17; warranted as No. 266...15, 17
- St. George's Lodge, No. 307 (A.), Bermuda, 13, 17, 29, 31; *see also* Atlantic Phoenix
- St. George's Lodge, No. 315, Taunton, 27
- St. George's Lodge, No. 390 (E.R.), Bermuda, 14, 20
- St. Luke's Lodge (A.), 103
- St. Paul's Head, Ludgate St., Lodge at, 41
- St. Peter's Lodge (erased 1828), Peterborough, 55
- St. Peter's Lodge, No. 419, Wolverhampton, 63
- Salisbury, 2nd Marquess of, 69
- Saltoun, Lord (*G.M.M. of Scotland*), 23
- Salzman's *Building in England*, 101
- Savage Club Chapter, No. 2190...10
- Sayer, Anthony (*1st G.M.*), 9, 26, 80, 81; apron of, 133
- "Scald-Miserable Masons", 75
- Scarborough, Earl of, installation as G.M., 103
- Scottish Lodges: Bermuda, 13; penalties of Obligation omitted, 133
- Scripture Masonry, On*, 88; text of, 91-8
- Secrecy, 3
- Secret, Le* (1742), 75
- Select Orations on Various Subjects*, 88-98; dedication of, 89-90, facing 91; title page, 88, facing 90; woodcuts in, 89, 90, 90
- Seon, Cornelius and Englesby, 16
- Shakespeare, William: *Henry V* quoted, 80
- Shakespeare Lodge, No. 284, Warwick, 60
- Sharp, Arthur: on Freemasonry in Bermuda, 25-8, 30; on Freemasons in *Gentleman's Magazine*, 45-6, 48; on Lodges Nos. 72 & 75 (A.), 121-2, 125; on Tylers, 80-1, 85
- Sheffield (Yorks.), Lodges in, 50-1, 107-26
- Shibboleth, or Every Man a Freemason*, 144
- Shingles for roofing, 76, 83
- Ship, the (behind Royal Exchange), Lodge at, 43
- Simon and Philip Dialogue* (c. 1725), 74-5, 81, 85
- Skirret, the, omission on M.M.'s Certificate, 153
- Skleater (or sklaiter), 74, 83
- Slade, Alexander, *The Freemason Examined*, 143
- Slaters, the, 74
- Smith, James, 19
- Smith, Thomas, 108 115
- Smith, W., *The Freemason's Pocket Companion*, 143
- Solomon in All His Glory*, 1766...134 *n.*, 154
- Somers Isles Lodge, No. 1503 (S.C.), 31
- Somerset Lodge, No. 324 (A.), Bermuda, 18-9, 20, 21, 22, 29, 29-30; *see also* Prince Alfred Lodge, No. 233, and Sussex Lodge
- Somerset Masters Lodge, No. 3746, *Transactions*, 32
- Sommers, Thomas (*G. Clerk, G.L. of Scotland*), 17
- Songhurst, William John, quoted, 33
- South, Captain Charles, 30
- Spencer, N. B., O.S.M., 9-10; "Exposures and Their Effect on Freemasonry", 142-5
- Spondee, Mr., his comments on *Book of Constitutions*, 1723...32, 45
- Spratt, Edward, his *Constitutions*, 1751 (Ireland), 83
- Springer, Joshua, 154
- Spurling, Sir Stanley (*Dist. Supt. of Bermuda, S.C.*), 24
- Squares or levels on aprons, 136
- Stability Lodge of Instruction, 153
- Star & Garter, Covent Garden, Lodge at, 41
- State House, St. George's (Bermuda), temple at, 17
- Stationers' Company, the, 7

- Stevens, J. Lee, 53, 54, 55, 59, **60**, 61, 62, 69; letter from, 64
- Stevens, S. (of Peterborough), 55
- Stewards: guild origin of, **4-5**; "ostensible", 5
- Stokes, J., 50, 111
- Stokes, J., and D. Flather, *The History of Royal Arch Masonry in Sheffield*, 112, 114
- Stubbs, J. W., G.S., 128
- Supreme Council 33°, 54, 69
- Sussex, Duke of (G.M.), 19, 53, 54; character and influence of, 65, 65-6, **66**, 67-8, 69; Dr. Crucefix and, 56, 58, 64; Masonic titles of, 150
- Sussex Hall, Somerset Bridge (Bermuda), 19, 30
- Sussex Lodge, No. 324 ("A"), Bermuda, 15, 18, 20, 29-30, 30; renumbered 411 at Union, 18
- Sweden, Grand Lodge of, 71
- Symbols, emblems and badges, **136-7**
- Tailors' Company, the, 3
- Talbot, Charles Darrell (G. *Inspector for Bermuda*), 24
- Talbot, Charles Vincent (G. *Inspector for Bermuda*), 24
- Tappahannock Kilwinning Lodge, Virginia (U.S.A.), 99
- Tassels on aprons, **135**
- Taylor, J. E.: on Freemasonry in Bermuda, **30**, 31; on Freemasonry in Upper Canada, **105-6**
- Temple, Order of the, 54, 100
- Theobald, Lewis (G. *Stwd.*), 26
- Third degree, the alternative words in, **149**
- Thomas, Alexander, 30
- Thompson, Lawrence, 53
- Thomson, Peter, 53
- Thornhill, Sir James, his apron, 138
- Thorp, J. T., *Early History of the Knights of Malta Lodge*, 122
- Three Distinct Knocks* (1760), **144**
- Thuillier, Firmin Roch, 12
- Tilers (see also Tyler): craft of, **73**; guild organization of, **76-80**
- Tiles in building, **76**
- Till, John, 28, 29
- Tillotson, John (*Archbishop*), 88
- Tillotson, John (*bookseller*), 88
- Tinker, Governor John (*Prov.G.M., the Bahamas*), 46
- Toasts, Masonic, 17, 18, 26
- Tompkin, Bro., Lodge No. 72 (A.), 114
- "Traditioners, the", 12, 25, **28**, 30, 121
- "Treasurer's Song, The", 27
- Trickitt, William, 111, 115
- Trident Lodge, No. 2465, Bermuda, 24, 31
- Tucker, B. J., 30
- Tucker, Henry, 12 (*bis*)
- Tucker, J. Scott, 20, 21
- Tucker, Rollin L. (*Prov.G.M. for Bermuda, S.C.*), 24
- Tucker, William (*Prov.G.M. for Dorset*), 54 (*bis*)
- Tucker, William Brownlow (S.C.), 30
- Tucket, J. E. S., 71
- Turner, John, 15
- Tuscan Lodge, No. 14...9
- Tuzo, James, 16
- Tyler, the, **73-86**; guilds' Beadle and, 9; origin of name, **74**
- "Tyler's Song, The", 81
- Tylers and Plaisterers of Bristol, the, 73, 74
- Udall, Henry, 54, 60
- Unanimity Chapter, Wakefield, 112, 113
- Union Lodge, No. 266 (Moderns), Bermuda, **11**, 25
- Union of G.L.s, 1813...29; Articles of, 66, 150 (*bis*)
- United Grand Lodge of England: Annuity Scheme, 53, 61; Board of General Purposes, 53; titles of, **150**
- United States: Freemasonry during the Civil War, 101-2; Freemasonry in, **146-9**; Lodge titles in, 150; Masonic burials in, 7
- Unity Lodge, No. 209 (I.C.), Bermuda, 31
- Van Norden, John, **14**, 15, 17, 18, 19, 30-1; letter from, 24, **28-9**
- Vine Tavern, Holborn, Lodge at, 39
- Voorhis, Harold B. B., 31
- Wainwright, Edward, 107, 108, 113, 115, **126**
- Wales, Frederick, Prince of, 42, 44
- Wallis, Rev. Richard: *Christianity the Foundation of Masonry*, 1764...89; *Decency and Order the Cement of Society*, 1769...89
- Walpole, Horace, 122
- Warburton, William (*critic*), 26
- Ward, Eric: "The Tylers", **73-86**; "The W.M.'s Hat", **154-5**; on Freemasonry in Bermuda, **28**, 30; on Lodges Nos. 72 and 75 (A.), **123-4**, 125
- Warden (= tyler?), 75, 81, 82, 84, 85
- Warden's duty, the, **151**
- Warder, W. E., 22
- Warrants, 50, 114, 123; Antients' Provincial, 50, **111**, 123, 124; guild origin of, 1; renewal, 125
- Waterhouse, William, 107, 108
- Watson, S. F., *A History of the British Union Lodge, No. 114, Ipswich*, reviewed, **102-3**
- Wellington, 1st Duke of, and Freemasonry, **153-4**
- West, Lieut. Milborne (*Prov.G.M. of "All Canada"*), 28
- Westminster Journal*, 1742...75
- Westminster Militia, Lodge No. 309 (A.) in, 103
- Wharton, Philip, Duke of (G.M.), 36
- Wheelhouse, F., 112
- White, Eales, 60, 61
- White, William H. (G.S.), 22
- Whitham, Jonathan, 111, 114
- Wigan Grand Lodge, 66, 68, 70
- Wilcockson, William, 110, 113, 118
- Wilkinson, Col. R. J.: on *Coils Masonic Encyclopedia*, 100; on Mark jewels, 104; on S. Australian Mark ritual, 105
- Williams, Lieut.-Gen. Sir Harold, 127
- Williams, M. L., 23
- Williams, W. J., 45
- Williams, William (*Prov.G.M. for Dorset*), 145
- Williams, Rev. William: *Masonry Founded on Scripture*, 1752...89
- Williams, William Newbold (G. *Inspector for Bermuda, I.C.*), 24
- Wilmshurst, W. L. (*writer on symbolism*), 136
- Windsor Lodge, No. 13 ("A"), Nova Scotia, 14
- Winter, George Edward (G. *Inspector, Bermuda*), 24
- Witham Lodge, No. 297, Lincoln, 55 n., 57, 60, 62; *Brief History of*, 59 n.; protest by, 56
- Wolfe, Rev. R. B., *English Prisoners in France* (1830), **155-6**
- Wonnacott, W., quoted, 32, 45
- Wood, Alderman, 53, 54
- Woodford, Rev. A. F. A., on Crucefix and Oliver, **67**
- Woollen, James, 111, 113-4, 118
- Worshipful Master's hat, **154-5**
- Worts, F. R.: "The Apron and its Symbolism", **133-7**; on Crucefix-Oliver affair, **67-8**, 70; on Freemasons in the *Gentleman's Magazine*, **47-8**, 49; on Lodges Nos. 72 & 75 (A.), **124-5**, 126; on Tylers, **84**, 86
- Wren, Sir Christopher, 51
- Wright, William, 108, 109, 115
- Ximenes, Lieut.-Col., 18
- York Grand Lodge, 13, 112
- York Lodge, No. 236...17
- Yorkshire Militia, Lodge 176 (A.) in, 50, 109
- Yorkshire (W. Riding) Province Library, 134
- Young, John, 20
- Zend Avesta, The, as V.S.L., 128
- Zetland, 2nd Earl of (G.M.), 54
- Zion Lodge, No. 1, Detroit, 106

ARS
QUATUOR CORONATORUM

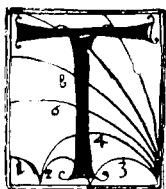
Ars Quatuor Coronatorum

Being the TRANSACTIONS of the
Quatuor Coronati Lodge of A.F. & A.M.
London, No. 2076

VOLUME LXXIV

FESTIVAL OF THE FOUR CROWNED MARTYRS

TUESDAY, NOVEMBER 8th, 1960



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. N. B. Spencer, B.A., LL.B., O.S.M., W.M.; H. Carr, P.A.G.D.C., I.P.M.; Bernard E. Jones, P.A.G.D.C., S.W.; Arthur Sharp, M.A., P.G.D., J.W.; J. R. Dashwood, P.G.D., Secretary; Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C.; F. Bernhart, P.A.G.St.B., S.D.; Lt.-Col. E. Ward, T.D., P.M. Lodge 5386, J.D.; F. R. Worts, M.A., P.A.G.D.C., I.G.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; G. Y. Johnson, J.P., P.G.D., P.M.; Norman Rogers, M.Com., P.G.D., P.M.; and B. W. Oliver, P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. L. E. C. Peckover, H. G. Pritchard, T. R. Sandford, S. Gooch, A. F. Thurnell, C. F. Waddington, W. Patrick, P. E. K. Hole, R. Ord, C. K. Hughes, E. E. Anderson, P. P. Williams, A. F. Mills, W. G. Rogers, H. E. Fairbank, K. Sinclair, L. Lucker, H. S. Buffery, A. Parker Smith, W. F. Dyer, A. L. Blank, H. Ball, G. H. Peall, A. R. Hewitt, J. Foster Petree, E. H. Worms, L. G. Clough, R. W. Reynolds Davis, L. H. Solman, M. J. Baker, H. W. Moore, G. Norman Knight, F. R. King, R. G. Arnold, I. R. B. Robinson, S. C. Lee, A. Lever, E. Newton, E. G. Barnikel, P. Klec, N. Denyer Green, A. B. Hodgson, W. B. Knapman and C. Mullett.

Also the following Visitors:—Bros. R. B. Gould, Lodge 2909; G. Furniss, Lodge 2909; J. W. Lewis, Lodge 2909; J. Owen, Lodge 4728; W. B. Evans, Lodge 4728; L. C. Kruger, Lodge 4094; C. F. Schofield, Lodge 2909; F. Church, Lodge 2909, Lodge 6841; and J. W. Stubbs, G. Secretary, Lodge 10.

One Lodge, one Lodge of Instruction, one Conclave and fifty-four Brethren were duly elected to membership of the Correspondence Circle.

Bro. Bernard E. Jones, P.A.G.D.C., Master Elect, was presented for Installation and regularly installed in the Chair of the Lodge.

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

Bro. Arthur Sharp	S.W.
Bro. F. Bernhart	J.W.
Bro. H. Carr (elected)	Treasurer
Bro. J. R. Dashwood	Secretary
Bro. Lewis Edwards	D.C.
Bro. E. Ward	S.D.
Bro. F. R. Worts	J.D.
Bro. C. C. Adams, P.M.	I.G.

It was proposed by the W.M., seconded by the S.W. and carried unanimously:—"That V.W.Bro. Norman Berridge Spencer, O.S.M., having completed his year of Officer as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be, and are hereby, tendered to him for his courtesy in the Chair and his efficient management of the affairs of the Lodge; and that this resolution be suitably engrossed and presented to him."

The W.M. delivered his Inaugural Address, *Freemasonry's Debt to the Guilds*.

BALANCE SHEET, 31st OCTOBER, 1960

Presented 6th January, 1961

LIABILITIES						ASSETS							
	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
Subscriptions paid in advance—							Cash at Bank and in hand—						
1961	636	9	6				On Deposit Account	—	—	—			
1962	76	12	2				Current Account ...	1238	5	1			
1963	25	1	0				In hand	61	5	7			
1964	7	7	0								1299	10	8
1965-68 (inclusive) ...	4	4	0										
				749	13	8	Stock of Publications, etc.—						
Binding paid in advance				17	18	6	Pamphlet No. 1 ...				8	18	6
Sundry Creditors, receipts unallocated				90	0	10	Sundry Debtors—						
Reserves for Publications—							Binding				20	12	0
A.Q.C., LXXIII (1960)	1600	0	0				Subscriptions in arrears:						
H. Carr's <i>Lodge Mother Kilwinning</i>	400	0	0	2000	0	0	1959	72	17	6			
							1960	318	1	0			
											390	18	6
Suspense Account, being outstanding subscriptions contra, subject to realisation				390	18	6	Investments—						
Repairs Reserve	401	12	5				£1000 4 ¹¹ / ₁₆ % Defence Bonds	1000	0	0			
Add: Receipts	27	10	0				£1000 4½% ditto ...	1000	0	0			
	429	2	5				£2000 5% ditto ...	2000	0	0			
Less: Expenditure	31	13	6	397	8	11	£1781.7.7 2½% Savings Bonds, 1964/67 ...	1500	0	0			
											5500	0	0
Lodge Account—													
As per last Balance Sheet	241	5	4										
Add Receipts	53	12	5										
	294	17	9										
Less: Expenditure	72	8	0	222	9	9							
Income and Expenditure Account—													
Accumulated Balance thereon at date ...				3351	9	6							
				£7,219	19	8					£7,219	19	8

This Balance Sheet does not include the value of the Library, Furniture or main Stock of Publications.

We have examined the above Balance Sheet and Income and Expenditure Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith according to the best of our information and the explanations given to us. We have received the Certificate of the Westminster Bank Ltd., New Oxford Street, certifying the Investments and the Bank Balance held on behalf of the Lodge.

(Signed) KNOX, CROPPER, GEDGE & CO.,
Chartered Accountants,
Spencer House, South Place,
London, E.C.2.

5th December, 1960.

Presented 6th January, 1961

FRIDAY, 6th JANUARY, 1961



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Bernard E. Jones, P.A.G.D.C., W.M.; Arthur Sharp, M.A., P.G.D., S.W.; B. W. Oliver, P.A.G.D.C., P.M., as J.W.; H. Carr, P.A.G.D.C., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C.; Lt.-Col. E. Ward, T.D., P.M. Lodge 5386, S.D.; J. R. Rylands, M.Sc., J.P., P.A.G.D.C., P.M.; and G. Y. Johnson, J.P., P.G.D., P.M.; with twenty-six members of the Correspondence Circle and five Visitors.

Twelve Lodges, one Lodge of Instruction and one hundred and twenty-three Brethren were elected to membership of the Correspondence Circle.

An interesting paper, entitled *Freemasonry in Bermuda*, by Bro. A. J. B. MILBORNE, was read by Bro. Harry Carr.

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

PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 6th January, 1961.

Present :—Bro. Bernard E. Jones, W.M., in the Chair, with Bros. Lewis Edwards, G. Y. Johnson, J. R. Rylands, B. W. Oliver, H. Carr, A. Sharp, E. Ward and the Secretary, with Bro. Gordon S. Kerr, Auditor, and Bro. G. S. Wodeman by invitation.

The Secretary produced his Books, with 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 ENDED 31st OCTOBER, 1960

BRETHREN,—

There has been no change in the Lodge membership, which remains at 27. The Correspondence Circle shows a net increase of 75. New members elected were only 260 (55 fewer than last year) and 8 were reinstated; 77 resigned, 61 died and 55 lapsed by non-payment. The total at the end of the year was 3,980, compared with 3,905 last year.

It is with great regret that we have to record the resignation of our excellent Local Secretary for New South Wales, Bro. Chester Smith, who has done such splendid work for us in that State; before laying down his work he sub-divided the State into four parts and arranged new Local Secretaries as follows: Bro. D. S. Coote for Sydney, Bro. E. A. Reynolds for A.C.T., Bro. Frank Henry for Newcastle and Bro. Ronald Brown for the Northern area. In South Australia Bro. Charles D. Gill has kindly volunteered to succeed Bro. H. C. B. Hewett. Tasmania now has a Secretary—Bro. E. L. Le Rossignol, but Queensland still remains vacant. In the U.S.A. we regret the resignation of Bro. Norman Morris of New Jersey, and the lamented death of Bro. Frank Curtiss of Connecticut. Bro. A. E. Roberts has taken over Virginia, Delaware and Maryland from Bro. A. E. Bartholomew, Bro. R. E. Peppel has been appointed for New Jersey, and Bro. S. Vogel for Connecticut.

We have new Secretaries in the Persian Gulf (Bro. E. J. Verrill), Israel (Bro. E. Weiss) and British Guiana (Bro. H. A. M. Beckles). In this Country, Bro. J. T. Mellers has taken over Sussex East from our W.M., and Bro. W. G. Fisher has succeeded Bro. R. H. Pearce in Somerset.

A.Q.C., Volume LXXII, was published on May 30th, but owing to binding difficulties the despatch of bound copies was not completed till the end of July. We are glad to report that Bro. Carr's book, *Lodge Mother Kilwinning*, was published on 4th January.

The Accounts for the year show a much smaller credit balance than we had hoped, and an intensive drive for new members has been initiated, to help meet the expected large increase in expenditure; first results are most helpful, and our list of new members for election in January promises to be the highest for a long time.

For the Committee,
BERNARD E. JONES,
In the Chair.

FRIDAY, 3rd MARCH, 1961



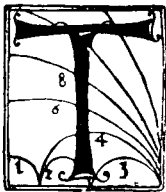
HE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. C. C. Adams, P.G.D., P.M., as W.M.; G. S. Draffen, M.B.E., Grand Librarian of Scotland, P.M., as I.P.M.; Arthur Sharp, M.A., P.G.D., S.W.; F. Bernhart, P.A.G.St.B., J.W.; H. Carr, P.A.G.D.C., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C.; Lt.-Col. E. Ward, T.D., S.D.; G. Y. Johnson, J.P., P.G.D., P.M.; and B. W. Oliver, P.A.G.D.C., with twenty-nine members of the Correspondence Circle and four Visitors.

One District Grand Lodge, six Lodges, two Study Circles and seventy-eight Brethren were duly elected to membership of the Correspondence Circle.

Proposition, pursuant to Notice of Motion by Bro. H. Carr:—"That By-Law No. IV be amended to read: Joining Fee—Six Guineas; Annual Subscription—Four Guineas." This was duly seconded and carried unanimously.

Bro. W. G. FISHER read an interesting paper entitled *A Cavalcade of Freemasons in 1731*.

FRIDAY, 5th MAY, 1961



HE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C., as W.M.; G. Y. Johnson, P.G.D., P.M., as I.P.M.; B. W. Oliver, P.A.G.D.C., P.M., as S.W.; F. Bernhart, P.A.G.St.B., J.W.; H. Carr, P.A.G.D.C., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lt.-Col. E. Ward, T.D., S.D.; F. R. Worts, M.A., P.A.G.D.C., J.D.; S. Pope, P.A.G.St.B., P.M., I.G.; with thirty-seven members of the Correspondence Circle and four Visitors.

One District Grand Lodge, one Scottish Rites body, one Lodge of Instruction, three Lodges and fifty Brethren were elected to membership of the Correspondence Circle.

The hearty congratulations of the Lodge were tendered to the Full Member and Members of the Correspondence Circle who had been honoured by promotion in, or appointment to, Grand Rank at the recent Festival, as follows:—

LODGE MEMBERS

Promotion—

Past Grand Deacon (Senior)	- - - -	William Ivor Grantham, O.B.E., LL.B., P.Dep.G.Swd.B.
Junior Grand Warden, Gr. Lodge of Scotland	-	George S. Draffen, M.B.E., J.G.D.

MEMBERS OF THE CORRESPONDENCE CIRCLE

Asst. Gd. Swd. Bearer	- - - - -	Lt.-Col. Frank George Hancocks, M.C., T.D. Percy Edward Kingdon Hole
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Promotions—

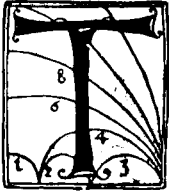
Past Grand Deacon (Junior)	- - - -	Victor Andrew Davis, P.A.G.D.C. Herbert Ernest Dyke, P.G.St.B. Frederick William Friday, P.A.G.D.C.
Past Asst. Grand Director of Ceremonies	- -	John Latimer Shepherd, P.A.G.St.B.

Past Ranks—

Past Grand Deacon (Junior)	- - - -	William Morton Smale (Wellington, N.Z.)
Past Asst. Grand Director of Ceremonies	- -	Herbert Victor Heckford, O.B.E. Maurice Lees, M.B., B.S. Louis Lesser Oliver Winterburn
Past Grand Standard Bearer	- - - -	Henri Robert Le Helloco, M.B., B.Ch. William Skilbeck Harold Thornton Harold Alfred Turner
Past Grand Pursuivant	- - - -	Michael Jack Citroen

An interesting paper was read by Bro. P. R. JAMES, M.A., A.K.C., P.P.Gd. Supt. Works, entitled *The Crucefix-Oliver Affair*.

SATURDAY, 24th JUNE, 1961



THE Lodge was duly Opened at 5 p.m. Present:—Bros. W. Ivor Grantham, *O.B.E., LL.B., J.P., P.G.D., P.M., as W.M.*; G. Y. Johnson, *J.P., P.G.D., P.M., as I.P.M.*; A. Sharp, *M.A., P.G.D., S.W.*; F. Bernhart, *P.G.St.B., J.W.*; H. Carr, *P.A.G.D.C., P.M., Treasurer*; L. Edwards, *M.A., F.S.A., P.G.D., P.M., Secretary*; *Lt.-Col. E. Ward, T.D., S.D.*; N. Rogers, *P.G.D., as J.D.*; S. Pope, *P.G.St.B., P.M., as I.G.*; and B. W. Oliver, *P.A.G.D.C., P.M.*; with twenty-four members of the Correspondence Circle and eleven Visitors.

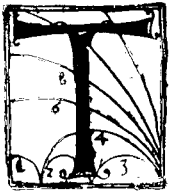
The Acting W.M. spoke in moving terms of the loss which the Lodge and the Craft had sustained by the untimely death of our esteemed Secretary and Editor, Bro. John Rawdon Dashwood, paying tribute to his valued services in Masonic research, as well as to his unfailing courtesy and sterling character, and the Brethren stood in silent tribute to his memory. (Bro. Grantham's Oration is printed in full on p. 87.)

On behalf of the W.M., absent through ill-health, the Acting W.M. then appointed Bro. Lewis Edwards, *M.A., F.S.A., P.G.D., P.M., as Secretary.*

Three O.S.M. Conclaves, one Masonic Study Circle and thirty-six Brethren were duly elected to membership of the Correspondence Circle.

An interesting paper was read by Bro. ERIC WARD, entitled *The Tylers*.

FRIDAY, 6th OCTOBER, 1961



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Bernard E. Jones, *P.A.G.D.C., W.M.*; A. Sharp, *M.A., P.G.D., S.W.*; F. Bernhart, *P.A.G.St.B., J.W.*; H. Carr, *P.A.G.D.C., P.M., Treasurer*; L. Edwards, *M.A., F.S.A., P.G.D., P.M., D.C.*; *Lt.-Col. E. Ward, T.D., S.D.*; and S. Pope, *P.G.St.B., P.M.*; with thirty-seven members of the Correspondence Circle and two Visitors.

The following Proposal Forms were read for Full Membership:—

W.Bro. Arthur Reginald Hewitt, age 54, Librarian and Curator, United Grand Lodge of England, 23 Churchdale Court, W.4; P.M. of the Lily Lodge of Richmond, No. 820.

Prop. by Bro. W. Ivor Grantham, P.G.D. Sec. by Bro. Harry Carr, P.A.G.D.C.

and

W.Bro. Percival Rowland James, *M.A., A.K.C., P.P.G. Supt. Works*, age 66, Schoolmaster, Ret'd., of 67 Englishcombe Lane, Bath, Somerset; P.M., Royal Cumberland Lodge, No. 41.

Prop. by Bro. Bernard E. Jones, P.A.G.D.C. Sec. by Bro. Harry Carr, P.A.G.D.C.

Two Lodges, one Study Circle and thirty Brethren were Elected to Membership of the Correspondence Circle.

Bro. J. R. CLARKE, P.P.G.W. (Yorks., W.R.), P.M. 3911, read an interesting paper entitled *The Ancient Lodges Nos. 72 and 75*.

REPORT AND ACCOUNTS, 5th JANUARY, 1962

PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27 Great Queen Street, London, on Friday, 5th January, 1962.

Present :—W.Bro. Arthur Sharp, M.A., W.M., in the Chair, with Bros. W. Ivor Grantham, Lewis Edwards, H. Carr, A. R. Hewitt, F. Bernhart, with Bros. R. R. Coomber, Auditor, G. S. Wodeman and H. J. M. Lindsay, by invitation.

The Secretary produced his Books, with 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 :

REPORT FOR THE YEAR ENDED 31st OCTOBER, 1961

BRETHREN,

There was a decrease in the Lodge membership during the year owing to the death of Bro. J. R. Dashwood, our Secretary (on 21st May) and Bro. C. D. Rotch, P.M. (on 15th October); the membership, on 31st October, was thereby reduced to 25.

The Correspondence Circle shows a net increase of 81. During the year 409 new members were elected, 8 reinstated, 215 resigned, 77 died and 44 lapsed by non-payment. The total at the end of the year was 4,061, compared with 3,980 last year.

Bro. Dashwood's death was not only a deep personal loss to all the Brethren who knew him, but it also gave rise to grave management difficulties which are now happily overcome. The following brief details are given for the benefit of those Brethren who may have been puzzled by the various changes of Officers. At the end of May, Bro. H. Carr, then Treasurer of the Lodge, undertook to take charge of the Secretarial and Editorial duties for a period of three months, with a view to a full-time appointment. Bro. Lewis Edwards, D.C., relinquished that office and was appointed Secretary, *pro tem*. At the Installation meeting on 8th November, Bro. Carr finished his year as Treasurer and was appointed Secretary and Editor; Bro. W. Ivor Grantham resumed office as Treasurer and Bro. Lewis Edwards resumed office as D.C.

We are very glad to report the appointment of Bro. H. J. M. Lindsay, who is now doing valuable work in the management of the Office, in conjunction with R.W. Bro. Guy Wodeman.

Local Secretaries. We are very pleased to record the appointment of the following new Local Secretaries :

Essex : Bro. Sidney Gooch.
Hertfordshire : Bro. Arnold Lever, in place of Bro. G. Norman Knight.
Leicestershire : Bro. F. H. Thorpe, in place of Bro. G. W. Harborow.
North Wales : Bro. Percy Lovatt.
Sheffield : Bro. W. E. Warburton, M.B.E., assisting Bro. E. H. Wharton.
British Columbia : Bro. Bruce G. Harvey, in place of Bro. R. C. Steel.
Florida, U.S.A. : Bro. W. W. Watson, in place of Bro. R. G. Jewell.
Transvaal : Bro. Dr. H. R. Le Helloco, in place of Bro. A. McCaskill.
British Guiana : Bro. H. I. Holder, in place of Bro. H. A. Beckles.
Bombay : Bro. M. P. Polson.
Jamaica : Bro. Lt.-Col. F. W. Seal Coon.
Maryland and Washington, D.C. : Bro. Bernhardt Philips.
New Brunswick : Bro. J. D. H. Ullock.
Sudan : Bro. B. H. Burwood-Taylor.
Utah, U.S.A. : Bro. Warren H. Tyler.
West Virginia, U.S.A. : Bro. W. B. Witherell.
Ghana : Bro. S. A. A. Amarteifio.
S.W. Africa : Bro. J. Kruger.
Pakistan : D. L. Sutherland.
Fresno, Calif., U.S.A. : Bro. Floyd Williams.
Washington, U.S.A. : Bro. Roy W. Cowan.
Delaware, U.S.A. : Bro. C. D. Edgar.
Wiltshire : Bro. C. J. Bashall.
Persian Gulf : Bro. R. Ralph, assisting Bro. E. J. Verrill.

We welcome these Brethren into their new and valued service, and express our hearty greetings and good wishes to them and to those Brethren who have been compelled to relinquish office. Our need for wider representation is still very great and we draw attention to the special appeal which is printed on page 4 of the cover.

A.Q.C., Vol. LXXIII, was published on 24th April, 1961, but bound copies were not available for several weeks owing to unavoidable delays in binding. The first edition of "Lodge Mother Kilwinning," No. 0, was published on 5th January, 1961, and is completely sold; a reprint has been ordered and is due to be ready in March, 1962.

Arrangements have been made for the publication of the Minutes of the Lodge of Edinburgh, Mary's Chapel, No. 1, as *Q.C. Antigrapha*, Vol. XIII. We feel sure it will prove a valuable addition to the collection of rare and important Masonic documents published by our Lodge.

The Accounts for the year show a credit balance, but outstanding subscriptions, at over £450, are heavier than in the previous year. We hope that Brethren in arrears will help us to reduce this sum as quickly as possible.

We place on record our thanks for many books presented to the Library, and especially to Bro. G. Y. Johnson, for his gift of £100 towards the cost of new equipment, and to Bro. Lt.-Col. Eric Ward, for his gift of a new typewriter. We are still in great need of a number of "Globe-Wernicke" type book-cases and other items of library equipment, and gifts in cash or in kind would be deeply appreciated.

The increased subscriptions and the campaign for new members have met with a very gratifying response and we send our sincere thanks to all the Brethren, Lodges and other Masonic societies who have supported us so handsomely.

For the Committee,

ARTHUR SHARP,
In the Chair.

BALANCE SHEET AT 31st OCTOBER, 1961**LIABILITIES**

	£	s.	d.	£	s.	d.
Subscriptions paid in advance—						
1962	1264	1	11			
1963	98	6	0			
1964	23	0	0			
1965	8	6	0			
1966-70 inclusive . . .	10	10	0			
				1404	3	11
Binding paid in advance				1	7	0
Sundry creditors—						
W. J. Parrett Ltd.				309	12	9
Receipts unallocated				147	16	2
Reserve for Publications—						
A.Q.C., LXXIV (1961)				1800	0	0
Suspense account, being outstanding subscrip- tions per contra sub- ject to realisation . . .				453	13	0
Repairs Reserve—						
Balance as per last Balance Sheet . . .	397	8	11			
Add: Receipts . . .	55	0	0			
	452	8	11			
Less: Expenditure . . .	19	8	0	433	0	11
Furniture Reserve . . .				8	17	10
Lodge Account—						
Balance as per last Balance Sheet . . .	222	9	9			
Add: Receipts . . .	81	2	0			
	303	11	9			
Less: Expenditure . . .	70	1	2	233	10	7
Income and Expenditure Account—						
Accumulated balance thereon at date . . .				3727	16	11
				£8519	19	1

ASSETS

	£	s.	d.	£	s.	d.
Cash at Bank and in hand—						
On Deposit Account	—	—	—			
On Current Account	1879	7	5			
In hand	52	9	2	1931	16	7
Stock of Publications, etc.—						
Pamphlet No. 1 . . .	7	8	6	7	8	6
Sundry Debtors—						
Binding				27	14	0
Subscriptions in arrears:						
1960	89	6	0			
1961	364	7	0	453	13	0
Investments at cost—						
£1000 4% Defence Bonds	1000	0	0			
£1000 4½% ditto . . .	1000	0	0			
£2000 5% ditto . . .	2000	0	0			
£1781-7-7 2½% Sav- ings Bonds, 1964/67	2099	7	0	6099	7	0
				£8519	19	1

This Balance Sheet does not include the value of the Library, Furniture or main stock of Publications.

We have examined the above Balance Sheet and Income and Expenditure Account with the Books and Vouchers of the Lodge and certify the same to be correct and in accordance therewith, according to the best of our information and the explanations given to us. We have received the Certificate of the Westminster Bank Ltd., New Oxford Street, certifying the Investments and the Bank Balance held on behalf of the Lodge.

(Signed) KNOX, CROPPER, GEDGE & CO.,
Chartered Accountants,
Spencer House, South Place,
London, E.C.2.

28th November, 1961

INCOME and EXPENDITURE ACCOUNT
for the year ended 31st October, 1961

EXPENDITURE

	£	s.	d.	£	s.	d.
Salaries				1501	8	0
Rent and Rates ...				328	15	4
Lighting and heating ...				80	5	10
Stationery				239	11	4
Postages				302	18	7
Office Cleaning, etc. ...				37	10	10
Insurances—						
Fire and Burglary ...	16	4	10			
National	79	17	0			
				96	1	10
Telephone				30	3	3
Office Sundries				369	12	7
Local Secretaries' Expenses				27	12	3
Library				16	9	6
Income Tax	60	0	0			
Less: Refund	2	5	3			
				57	14	9
Bank Charges				2	13	4
Publicity				16	17	5
Pension				208	0	0
Binding				4	0	0
				3319	14	10
Excess of Income over Expenditure for the year carried forward				376	7	5
				£3696	2	3
Balance carried to Bal- ance Sheet				3727	16	11

£3727 16 11

INCOME

	£	s.	d.	£	s.	d.
Correspondence Circle (being subscriptions collected, less Printing Reserve £1,800):						
1961	2065	15	5			
1960	233	3	6			
1959	46	9	0			
1958	4	7	0			
				2349	14	11
Back Transactions ...				392	9	1
Binding				—	—	—
Lodge Publications—						
Pamphlets and Songs	1	2	0			
Reprints Q.C.A. XII	10	10	0			
"Lodge Mother Kil- winning"	113	10	9			
				125	2	9
Medals				85	4	5
Various Publications ...				7	7	6
Joining Fees				435	15	6
Publication Fund				63	13	6
Interest—						
On Bank Deposit in full	18	19	0			
On Defence Bonds,						
4%	40	0	0			
4½%	45	0	0			
5%	100	0	0			
On Savings Bonds,						
2½% less tax ...	32	15	7			
				236	14	7
				£3696	2	3
Excess of Income over Expenditure for the year to date brought forward				376	7	5
Accumulated excess of Income over Expendi- ture as at 1 Novem- ber 1960				3351	9	6

£3727 16 11

FREEMASONRY'S DEBT TO THE GUILDS

INAUGURAL ADDRESS BY BRO. BERNARD E. JONES

(8th November, 1960)



THE Chair of this Lodge being the final honour to which any Masonic student can attain, I am led to thank the Lodge very warmly indeed for conferring this particular honour upon me. I have cause to be very proud that it has come to me, but when I think of the students who have preceded me in this Chair, some 75 or so of them, and among them some of the greatest names in Masonic research, then I have my misgivings and wonder whether I can maintain the tradition and reputation which those Brethren built and nurtured. However, my course is clear! It is to serve my office "to the best of my skill and ability", and that, with your help and indulgence, I will try to do.

The subject of my address is:

FREEMASONRY'S DEBT TO THE GUILDS

Following much reading of guild records I have come to see more fully than before that our Craft owes the old guilds and livery companies a considerable debt, chiefly of details which we have embodied in our organisation, customs and language. Many of these details might appear insignificant, but when assembled they present a mass of evidence from which we can assume that (1) the speculatives of the sixteenth to eighteenth centuries included an effective proportion of members who had breathed the atmosphere of the guilds (more correctly, I suppose, their successors the livery companies), and that (2) the belief expressed by some old writers that the early Brethren sought to preserve in Freemasonry something of the guild structure and complexion was well founded—far more so than most students have conceded or might be gathered from the well-nigh complete absence of discussion on the subject throughout Quatuor Coronati's 75 years of printed proceedings.

This is my excuse for devoting my inaugural address (although with some diffidence) to an inquiry into the possible extent of the debt. Throughout my address the term "guild" is intended to embrace the livery company, which was its late medieval form.

JURISDICTION

Surely in the first place it is most significant that the Premier Grand Lodge (1717) originally assumed a jurisdiction of only seven miles. In this it exactly followed certain guild practice, in particular that of the Masons' Company of London, whose jurisdiction had a radius of seven miles from its hall, which stood quite close to London's Guildhall. A guild being essentially a city body, its jurisdiction commonly extended two miles beyond the city boundary, as was the case with the Carpenters in 1607, ultimately increased, following London's extension of its boundaries, to twelve miles; similarly, with the remarkable growth of Freemasonry in the 1720's, the jurisdiction of the Grand Lodge quickly exceeded its seven-mile limit and embraced not only the whole kingdom but the Colonies overseas.

CHARTERS

The importance of the Grand Master's Charter or Warrant regularising lodge proceedings can scarcely be overstressed, and there is little doubt that the idea originally but somewhat belatedly came from guild practice, in which the grant of a charter transformed a voluntary association, one often existing by prescriptive right, into a legal body; a guild without a charter fought hard to get one. The grant of the charter by the Crown or City authority involved fees and charges, as in Freemasonry today, and the receipt of a charter was, and still is, the occasion of joyful celebration.

QUARTERAGE

At the very heart of the Grand Lodge financial system, from the earliest days, has been the principle of every Lodge member making a compulsory quarterly contribution. (Today, purely for convenience, the contribution is paid annually, but on a quarterly basis.) This is a mere

extension of the practice by which at one time all guild members met under obligation at their hall on quarter days to pay their dues, the payment being known as quarterage.

In the Carpenters in 1488, to quote just one of a host of references, the Wardens met on the Feast of St. Michael to receive quarterages. In most guilds the payment of quarterage provided the opportunity for ceremonious feasting.

“DEGREE”

This word is commonly used in guild records and we may assume that Freemasonry found it there. Shakespeare, borrowing direct from guild practice, says in “Henry VIII” (about the year 1522): The First degree was Apprentices of the Craft; Second degree, Freeman; Third degree, householders; Fourth degree, the livery or clothing, the fellowship; Fifth degree (young Wardens, Second Warden and the Upper Warden or Master).

An epitaph in a City church to a Sheriff of London and Master of the Ironmongers begins thus:—

To William Dane that sometime was
An Ironmonger; where each degree
He worthily (with praise) did passe.

Freemasonry has invested the word with deep and special meaning, but undoubtedly found it originally as a guild term implying a step or, alternatively, a rank, as in the ordinances of the Masons’ Company in 1481 directing members to be clad in the clothing ordained for their “powers and degrees”.

LIVERY, “CLOTHING”

We commonly refer to our insignia as “clothing”, having taken the term direct from guild custom. Guilds adopted livery, a distinguishing dress or badge, some time in the fourteenth century, and in late medieval days became livery companies or “companies of the livery”, which we may regard as guilds given a slightly different complexion contemporary with their times. The livery, individual in colour and pattern to each company, was known as “the clothing”, as may be seen from a great many references in the records. From this to calling the association itself the “livery” or “clothing” was an easy step. Thus the Founders, in 1512, use the term “in the clothing” as implying “in the livery” or “in the company”. The Grocers’ records speak of “brothers of the clothing”, a painfully accurate description, for many were the fines for coming to hall “unclothed” or taking off the livery gown before the end of some tedious ceremonious occasion.

The early *Freemason* was led to wear a distinctive article of dress, his apron, and came to regard it as his “clothing”, sometimes actually as his “livery”, the former term becoming a commonplace of Masonic speech. All through the eighteenth century Brethren were subject to fines for attending Lodge “unclothed” or wearing an operative’s working apron instead of the speculative’s symbolic apron, and in all this we see Freemasonry’s dependence on guild precedent.

CRAFT

Of all Masonic terms, this is one of the commonest and most affectionately regarded. In guild literature it occurs thousands of times. In general, the word “mystery” gave way in the fourteenth century to “craft”, and this retained its vogue all through the prosperous period of guild and company life and well into the 1600’s, when speculative Masonry adopted it. The old guilds had a dual life, you will remember, the “mystery or craft” working as a trade association, upholding the standard of workmanship, etc., and the “fraternity or brotherhood” promoting the spiritual and social well-being of the members and having special regard for religious observance, benevolence, etc. All these four terms have come down as a heritage to Freemasonry, although the word “mystery” has gained a different, an esoteric, meaning.

“FREE”, “FREE-BORN”, “FREEMASON”

We all know the controversies centring on these words. Whatever our opinion may be on the *original* derivation of the syllable “free”, I hope we can agree this much: that late in the seventeenth century the skilled operative “freemason” was in course of becoming just a “mason” or “stone-mason”, and, perhaps as a result, London’s Company of Freemasons dropped the syllable “free” from its official title and in so doing probably did more to make the purely speculative term “freemasonry” available to, and descriptive of, our Craft than anything else could have done.

In the seventeenth century members of some old companies were being “accepted on the livery” and, more to the point, members of the London Company of Masons were being admitted to the “acception”, believed or thought to be an esoteric body within the company. Considerable

support is given to the belief by the fact that speculatives become known as "accepted" masons late in the century and as "free and accepted" masons after the founding of the first Grand Lodge (1717). All this, of course, is common knowledge, but I mention it to show that freemasons succeeded to a proud designation that could have come on so late a day from nowhere but a guild.

We recognise in numerous guild ordinances the origin or possible origin of the traditional qualifications of a candidate for Freemasonry; thus the Cutlers, in 1420, decreed that no member should take as apprentice any person unless he was of free-birth and condition, comely in stature and person, and of full age. In the same century the Carpenters insisted that the apprentice shall be brought to the Master or Warden "to the intent that they may understand whether the same Apprentice be free borne or not and also that he be not lame, crooked or deformed . . ."

SECRECY

It is a commonplace that although the popular world regards Freemasonry as a secret society, our great organisation is actually that other thing, a closed society having secrets. So was every guild through the centuries, but its secrets were not ours or our sort. You remember that the first of the "Old Charges" known to us, the *Regius* MS. (date, say, 1380), lays emphasis on the need of the apprentice to "keep close his master's counsel", and a great many of the "Old Charges" of later days insist that no one is to be accepted as a Freemason or know the secrets of the society until he first has taken the oath of secrecy. But it must be remembered that far earlier than the *Regius* poem, perhaps three or four centuries earlier, the many trade associations (we may call them guilds) impressed upon their members the need to maintain close counsel in all matters concerning their corporate livelihood. We have the ordinances of the medieval guilds to remind us of the great emphasis laid on such secrecy—not only concerning trade or craft processes, etc. (we still tend to call them "trade secrets"), but even more so we see in the matters so clearly indicated, for example, in a resolution of the Clockmakers in 1632, "secrettes that from tyme to tyme may be spoaken of and done at a Court of Assistants" (the penalty for "falsifying the oath of trust" being five pounds); by an ordinance of the Coopers in 1681, "the secrets of this companie *or of these orders*" (my italics); by an ordinance of the Grocers in 1463 mentioning secrecy on the part of members to the promotion of brotherly love; by an ordinance of the Drapers in the seventeenth century prescribing that none is "to betray lytel thyngs said in consell to other of the craft no no brother to enfourm any stranger"; by an ordinance of the Tailors in 1678 laying down that any member divulging any of the craft's secrets, especially "anent their procedure . . . composition . . . experience . . . etc.", shall "never carry public charge . . . as decons, maister or box-master until they give all satisfaction anent the said misdemeanour"; and, yet one more of a great many instances that could be cited, an ordinance of the Carpenters in 1612-13 threatening with a fine of £5 and dismissal anyone revealing "anything that passed at the table, contrary to his oath".

The obligation of the Masonic initiate is essentially a promise to conceal the secrets communicated to him, such secrets having a purely symbolic relation to the "trade secrets" imparted to the apprentice of old, but many of the eighteenth century forms of Masonic obligation are in much wider terms and are obviously modelled upon the oaths enacted of the medieval guild apprentice. In the obligation quoted by John Coustos in his sworn evidence relating to London Masonry of the 1730's, the candidate promises "to keep inviolable secrecy about everything which takes place in the Fraternity". The form of oath given in the *Dumfries No. 4* MS. (1710) obliges a candidate not to divulge "charges and secrets", together with "the counsels of this holy lodge chamber or hall". In these (we could quote others) we see the clear inheritance from the guild company, an inheritance we recognise, too, in the minute books of the eighteenth century Lodges, in which the proceedings are often recorded with a paucity of words which intentionally conceals almost as much as it reveals.

I am inclined to contemplate the possibility that the esoteric complexion of Freemasonry (I am not here referring to actual secrets), more particularly the *atmosphere* of secrecy which our system breathes, actually derived from the ancient guilds and was either in itself a natural bequest from a parent system or a something which the early framers of speculative Masonry, well versed in guild tradition, deliberately introduced. We have to admit (and some of us do it reluctantly) that somehow, in some way, at some time, the esoteric principle came into Freemasonry; what is more likely than that it came, or was accentuated, with the falling away of the guild companies in late medieval days and the simultaneous rise of a purely speculative body whose structure and way of life inevitably borrowed from the guild tradition in which the social life of the period was steeped?

LODGE RULES AND REGULATIONS

These are for the larger part dictated (let us hope) by nothing more than common sense and it might be thought a waste of time to seek ancient precedent for them; even so, many obvious

rules appear to have been inspired by guild practice. Thus, for example, the common rule constituting a standing committee to consider the eligibility of candidates. This had guild precedents; in one of them, the Carpenters, in the early 1600's, had a committee of Masters, Wardens and four or five members charged with the duty of inquiring into the fitness of candidates offering themselves to be made free by redemption.

As Freemasons we are taught the strict duty of composing any differences that might arise between us. The By-laws and customs of the early Lodges (fortified by the "Old Charges") insist that Brethren defer any disputes between themselves to arbitration within the Lodge and they name the penalties for failing to do so, a measure of wisdom inherited from the guilds whose attitude is well exemplified in an ordinance of the Carpenters, 1486-7, which provides that any member aggrieved with another one must bring his complaint to the Master and Wardens, who will endeavour "to settle the parties at rest at peace!!" In default, there was a fine of 6s. 8d.

A dispute in the Grocers in 1390-1 involved two ex-mayors, men of power and estate—a dispute to "the great danger of the City and probably of the whole realm"; a proclamation issued by assent of the Mayor and Aldermen insisted that no one speak nor counsel any opinion of the two disputants under the penalty of imprisonment in Newgate for a year and a day. We are told that the Court of Aldermen itself, in its concern for the prestige of the guild companies, often acted in a judicial capacity in maintaining peace.

LANDMARKS—"Making masons at sight"

Let me pass from by-laws to landmarks. In lists of so-called landmarks offered from time to time, but by no means generally accepted today, we see the reflection of guild tradition. I am able to mention in this address only one of these so-called landmarks, and a very odd one it might appear. No. 8 in the well-known list of twenty-five issued in 1858 by the American author, Albert G. Mackey, asserts the prerogative of the Grand Master "to make masons at sight". This alleged prerogative was *in effect* acknowledged in England in the eighteenth century, when two or three Royal persons (notably George, Prince of Wales, in 1767) were made masons in so-called "occasional lodges", probably at very short notice, but I cannot find more definite indication of the existence of any such prerogative in this country, although in America, whose early Freemasonry derives from England, many scores of masons, including President Taft, have been "made at sight" by or at the instance of Grand Masters of Jurisdictions.

What now interests me is to ask how any such overriding power came to be invested in any one authority and acknowledged by those concerned. I think it likely that the question is answered in guild history, in which for many centuries there was (and still is) a great figure, the Lord Mayor, London's Chief Justice by Charter, who at the height of the livery company period possessed very extensive powers. Himself elected by representatives of the various guilds, it was his sanction that gave legal authority to guild ordinances; similarly, our Grand Master, elected by representatives of the various lodges, himself gives authority to lodge by-laws. I see in this not an accidental likeness or parallel, but fair evidence that the members of the "Four Old Lodges" and their immediate successors were steeped in guild tradition and desired in some measure to perpetuate it. You will remember that the high position of the Lord Mayor in that tradition can scarcely be exaggerated. He approved in general all candidates for admission to the livery and the election of all Masters and Wardens; he issued precepts requiring the companies to raise large sums of money for public purposes and no company could afford to ignore them; in numerous cases he fixed prices (in 1566 the Coopers presented him with half-a-tun of Gascony wine as an inducement to show them favour in this regard). He had a multitude of other duties and privileges, among them the one that particularly interests me now, that of presenting a particular person to a company to be made *forthwith* a member. Many instances can be given; I mention but one, that in February, 1681-2, when he presented Mr. Thomas Prettyman to the Court of the Grocers' Company "to be made free of the City, as the first of three due to his Lordship by prerogative". There we see an actual use of the word and an instance of the Lord Mayor's assertion of his right (now obsolete) to make a liveryman "at sight". This might well have prepared early masons to accept as a "landmark" a corresponding prerogative on the part of the Grand Master.

There is plenty of evidence that the early speculative mason kept alive his respect for the supreme position of the Lord Mayor. Even as late as 1768 the Lodge of Antiquity, No. 2, postponed for nine days a regular meeting because it fell on Lord Mayor's Day.

STEWARDS, GRAND STEWARDS

The founding of the first Grand Lodge by the "Four Old Lodges" has been briefly referred to. Within a very few years it had adopted the old guild system of placing upon the shoulders of Stewards all the responsibility and much of the expense of organising the regular festivals, etc. That same system, adapted to the time in which we live, is the subject of the existing Grand Lodge regulation No. 36, placing upon the nineteen Grand Stewards the duty of regulating the

Grand Festival "that no expense shall fall on the Grand Lodge and no lodge shall contribute towards the expense", each Grand Steward paying his proportion and not being allowed, under penalty, to accept moneys towards such expense. Behind this regulation lies a long, well-documented guild custom to which I have time to make only very brief reference. Every guild company appointed Stewards, and fined and sometimes expelled them if they refused to serve. In the Apothecaries the fine for a Steward refusing to serve on the occasion of the Guild dinner on Lord Mayor's Day (the annual feast) was raised to £12 in 1672, and if a deputy served in the Steward's place the Steward met the whole of the expense just as though he were himself serving. In the Blacksmiths an "antient having little or no trade" had to pay a £5 fine and was discharged from all his offices for refusing. Not by any means the only case of its kind. For serving a "disorderly and insufficient dinner" on feast day, Stewards in this company were rebuked and each fined £2.

The Cutlers paid for their own feast until 1663; then five Stewards were made to bear the whole cost; a fine of £4 for not serving was increased (20 years later) by 10s. "towards musick". In 1704 a Steward refusing to pay a proportion (£5 16s. 2½d.) of the cost of the feast became liable to a fine of £10. Two Stewards, objecting to being compelled to serve as Stewards, appealed to the Court of Aldermen; that court fined them each £3.

In the Founders, two Stewards bore the whole cost of the annual feast, and when, at the end of the eighteenth century, no Stewards were available, there was no feast!

In the Grocers, Stewards refusing to serve were fined from £10 to £20. On one occasion Stewards, held responsible for an unsatisfactory dinner and scanty provision, "unfitting wine" and disrespectful carriage, were reprimanded and fined. In the Masons, 1654, a Steward (thought to be the Master nineteen years later) was fined for refusing to serve, repented, but again refused, and as a result was committed to Newgate Gaol until he paid or was lawfully discharged.

It might be asked why anyone should wish to serve in an office involving heavy personal expense. The obvious answer is that serving the office of Steward led to membership of the Court of Assistants and opened the way to a Wardenship.

We can see many clear precedents for the early eighteenth century Craft regulation placing on the shoulders of Grand Stewards heavy responsibilities, some part, perhaps a small part, of which they still appear to bear.

Let me add a short word on the phrase "ostensible steward", which, you remember, comes into the ceremony of investing the Junior Warden. During the eighteenth century that officer was often the real Steward of the Lodge (as in the Guilds, where he took the heaviest share in the charge of business matters), although in many Lodges of the "Moderns" the one Steward, then an officer high in order of precedence, had also inherited responsibilities from the guild system. After the Union, say by the 1820 period, with the rise in status of the Treasurer and other developments, both the Junior Warden and the Steward were losing most of their executive authority, and apparently it became desirable for the Master to convey a courteous hint to the incoming Junior Warden that any stewardship now required of him would be purely speculative.

FEASTS

Primarily, of course, the Steward, both in the guilds and in masonry, was concerned with arrangements for feasting. The high importance in masonry of the lodge dinner or banquet, more particularly the Annual Festival and Installation Dinner, needs no comment. Who can doubt that it is a direct inheritance from the guilds in whose life, starting perhaps 1,000 years ago, the feast held a position of remarkable prominence? Guild companies in the late medieval days could be fined for failing to hold the regular feast; in 1642 and later the Painters and Stainers were fined several pounds for this sin of omission, and always guild members were fined, sometimes expelled, for failing to attend.

The chief Festivals were generally annual, sometimes less frequent, but there were always audit and quarterage dinners and most guilds had a dinner on the day of their patron saint. In 1481, for example, the Masons, at their biennial Festival, attended Mass at Christchurch within Aldgate clad in their livery and then, with their wives, dined in the hall. In most guilds the Master had the privilege of inviting to the feast two or more guests, the Wardens perhaps one each, at the cost of the company, this being the probable origin of the custom observed in a great many lodges but which so far, I gather, has escaped emulation by Quatuor Coronati!

The guilds seemed to vie with one another in inviting important guests and in providing elaborate menus.

The Cutlers' Annual Festival was nearly a three-day celebration. On the eve of the Festival a solemn service of prayer for the souls of deceased members was followed by supper. On Festival day there was a procession in livery, preceded by almsfolk, to church and sermon; on return the Master and Wardens were appointed, the Brethren and their wives then sitting down to a "sumptuous repast", followed by a play or other entertainment; on the third day came business meetings, the auditing of accounts, the collection of quarterage, etc., with finally a late dinner presided over by the new Master.

In the sixteenth century, says the *History of the Cutlers*: "None but the more substantial freeman could afford to enter the Clothing, for in addition to the fees to the company, the clerk and beadle, the new liverymen were expected to entertain the Court of the Company either wholly or in part at their own expense." (You will remember that in the 1730's, according to the sworn evidence of John Coustos, the masonic initiate had to pay for the lodge dinner at his initiation, a common practice in Scotland in early days.) Guild dinners became so excessively elaborate and costly that in 1544 the Common Council of the City passed an Act cutting down the dinner or supper of the Lord Mayor, Aldermen, Sheriffs and City Companies to not more than one course; on Festivals, not more than seven dishes on flesh days and eight on fish days, exclusive of brawn, collops, eggs, salads, herrings, shrimps, shellfish, etc., etc. It is to be noted that 250 years earlier, according to the historian Arundell, services were held in the Guildhall chapel or elsewhere (I quote his words) "... once a week and also at the election of the mayor, and before the mayor's feast, to deprecate indigestion and all plethoric evils". The Oxford Dictionary defines "plethoric" as "full to excess; overloaded; turgid". Evidently, guild philosophy hardly comprehended that prevention is better than cure.

In Freemasonry, which at one time tended to emulate, although at a considerable distance, the guild love of overfeeding, the day is long past when there could have been need for such "deprecation" or "prayer"; nowadays, where extravagance does exist, it is rather in the bill than the bill of fare.

At all Guild Festivals, paid singers and minstrels, musicians, dancers, etc., commonly provided entertainment.

The guild audit dinner appears to have been from quite an early date a ladies' dinner; as far back as 1481 the Masons' Company went to Mass every year on the Feast of Quatuor Coronati and then "kept their dinner and honest recreation with their wives".

The audit dinner of the Cutlers in 1595 is typical; it was attended by "Masters", their wives, the widows of such as had borne office and other guests, including the preacher of the sermon and his wife (as usual, the members had attended church before dinner and they had been treated to, and probably enjoyed, a long sermon).

The ceremonious life of the guilds was rigidly based on the close observance of precedence. On all public occasions, such, for example, as the Lord Mayor's festivals, etc., the various guilds were marshalled in "order of their degrees" or priority and this occasionally caused some heartburnings. At hall dinners it was customary to "call over" the members in the order of their seniority and for them to take their places accordingly, guests of the Master sitting with him, while those of the Wardens sat with the Wardens, "not to be displaced", says a regulation of the Clockmakers, "upon any account". "Everie of the Livery to be placed in his Antiquitie", ordered the Cutlers. Members' ladies entertained on important occasions by the Carpenters in the fifteenth century sat at tables according to their rank—I quote) the "married ladies only and those of the highest class" being regaled with five courses or "messes" (dishes), while ladies of lower rank and the "maydens" sat at the lower tables and were served not with five but with four "messes" and, I suppose, did their best not to "let envious floods o'er-run their lovely faces"!

There is little need to show at length how the Craft in days both early and late has emulated the guilds (at, I hope and am sure, a sensible distance) in the observance of a system of precedence or priority. Our printed *Constitutions* devotes many pages to setting forth the order in which members of Grand Lodge, lodge officers, etc., etc., rank in order of precedence, while the *Masonic Year Book*, apart from its mass of general information, is actually an elaborate guide to the subject. In the promotion of its officers and in the seating of its more senior brethren, both in lodge and at dinner, every ordinary lodge observes (nowadays in part) a well-understood order of precedence undoubtedly inspired by guild custom.

FUNERALS

From talk of feasts to talk of funerals, dirges and obits is not an unnatural progression in view of the prominence given to the feast in the mourning customs of medieval days. Guild members were under obligation to attend the funeral and dirge of a Brother or his wife, the special Mass and the annual obit (an anniversary service of remembrance). Failure to attend meant at least a fine. It became customary for the guild to provide for the funeral wax "torches and tapers with all the ornaments" (some of these torches weighed as much as 24lb.) when the estate of the deceased could not afford them, the burning of these torches to be without prejudice to the church at which the burial took place, that is, not to be less profitable to the church because of the use of torches provided by the guild. The pall or hearse cloth, lent by the guild, was generally a beautiful and costly cloth of gold fabric, embroidery, etc.

Funerals became more costly and elaborate with the passage of time and were accompanied by music, drinking and feasting, and often boisterous merrymaking, but were losing some of their blatant character at about the time of the rise of speculative Masonry, although Masonic funerals in the eighteenth century could be most imposing and did not disdain quite an amount of drinking

and feasting. The early Lodges insisted, under penalty of fines, on members attending the funerals of Brethren and their wives; in many cases they lent palls or hearse cloths, and, where needed, often paid in part or whole the expense of burial, as is often the case even now in the U.S.A., whose Masonry was inherited from England in the early eighteenth century. The Grand Lodge regulation of 1754 prohibiting Brethren in Masonic clothing taking part except by dispensation in public processions did much to diminish a custom of elaborate funeral processions which had been borrowed from guild tradition probably less than a century earlier.

FINES

Common to every old Lodge was the custom of fining members for things done and some undone. There were fines for refusing office after election; unpunctuality and failing to attend; entering the Lodge "unclothed" or wearing a craftsman's working apron; misbehaviour of many kinds, but in particular disobedience, cursing and drunkenness, not attending members' funerals, etc., etc. In the eighteenth century one Master was fined for having the bye-laws read *after* instead of *before* the election of officers. In the Lodge of Antiquity, No. 2, the Master paid a fine of 4s. on being elected for the first time. The list could be very considerably extended. The practice was falling away late in the eighteenth century and that might account for the Royal Arch Chapters being comparatively free from it. It must have come from the guilds, whose history provides thousands of examples, many of them well-nigh grotesque. I can spare time for the merest glance at the subject.

Fines for refusing or even being unable to serve in an elected office were the rule in every guild. In the Cutlers, one member was fined £15 for refusing to serve as Renter Warden, and in 1745-6 twelve liverymen each paid a fine of £12 for failure to serve in that office, the amount later rising to £30, then to £40, and then starting to decline. In the Painters and Stainers, back in 1623, the Master's fine was £3 6s. 8d., the Upper or Senior Warden's was £5, and the Renter or Junior Warden's £12. In some guilds, as in the Carpenters, paying the fine gave the member the same status as serving the office; thus the Painter-Stainers had a rule that nominations of Master should be made from those "who had borne the office of Upper Warden or fined for it". In the Founders, in 1777, every member who had served as, or been fined for, Under Warden was admitted to the Court without fine but otherwise he paid £10 as Assistant's fine and could then be chosen Under Warden. The Cutlers, in 1669, re-elected a Master and fined him £20 on excusing him from serving, but when his substitute died in office the same Past Master was elected to serve for the remaining period and did so serve, although the company kept his £20.

But in some guilds refusal to serve was punished by a fine *and* expulsion, as, for example, in the Grocers, where, in 1345, Wardens Elect refusing to serve were fined £10 (then a large sum) and "expelled from the Fraternity for ever"; about 30 years later a Master Elect refusing to serve was fined 10 marks (which went to the salary of the priest) or he was expelled from the company. In the Cutlers, in the early 1600's, a liveryman failing to serve as a Warden was fined £6 13s. 4d., and a few years later could not acquire a Warden's status until he had paid a fine of £40. In the same company, the Cutlers, and in the same period, a member of 20 years' standing complained to the Court of Aldermen that he had been passed over for three years, although it was his turn to be elected Warden; the Court awarded him the precedence of a Past Warden "on payment of the fines due".

It is in connection with the custom of fining that we come across an early use of the term "dispensation", a much-used word in Masonic language and a commonplace in the records of the Stationers; there, in 1612, a Warden Elect asked to be "dispensed with", and it was "ordered that he shall pay £20 for the dispensacon which he was content to do". In the same company in 1604, a Renter Warden had served one year and apparently refused to serve a second; he was fined £10 and ordered to be "committed to prison".

Reviling or rebuking the Master or Warden in the Carpenters earned a fine of only 6s. 8d., half that amount for departing from an assembly without "licence" and a shilling for refusing to comply with the Beadle's summons to attend on quarter day; in 1556 a member was fined 6d. "for that he held not his peace before the Master had knocked the sylence [gavel] three times". (Murray's *New English Dictionary* bases its inclusion of the word "sylence" as meaning a hammer or gavel on this, possibly the only, instance in guild records.) In the Bakers' Court of Halimote a member was fined "for lieng on his elboe when the Master and some of the Auncients were in the room". About 1440 a dispute between a member and Warden of the Coopers went to arbitration by "other of the brethren". He was "ordered to kneel meekly upon one knee and beg the Wardens to pardon him" and was fined "three pounds of wax and a capon of the value of eightpence". Mere Apprentices who presumably could not pay fines were whipped for any really bad behaviour.

Fines for wrongly fining were not unknown. In 1506 the Master and Wardens of the Founders were fined £40 in the Court of Exchequer for wrongly fining a member 3s. 4d. To raise part of the amount they sold the company's plate, for which they were prosecuted in the Star Chamber and ordered to restore the property and pay the cost.

One final reference to fining. The Carpenters, in 1556, fined a member for his wife's misbehaviour! The records show that Francis Steleerag had to pay 2s. for "yll words yt his wyffe gave to another member, John Dorant"; the said John was fined 1s. 4d. for "yll words he gave Mystris Francis"; and then Wyllm Mortymer was fined 2s. "for callyng Mystris Francis 'beste'".

Lack of time compels me to pass over a great many other instances; it can be said that by the year 1700 the custom was in course of dying, but was about to begin a new century of life in the Craft Lodges, so many of whose early members had apparently been nurtured in the guild tradition.

BENEVOLENCE AND CHARITY

You may well believe there was no need of precedents to guide our early Brethren in the ways of benevolence and charity, but had there been they would easily have found them in the various guilds, with whom it was common to contribute to the support of members "fallen in poverty and sickness", to pay pensions to decayed members and widows, to help maintain poor families and to visit the sick that they "shall not perish for defaulte of helpe". Many guilds built and maintained almshouses in which aged members were "given a charity", well-to-do members tending to make their bequests for this purpose accompanied by burdensome conditions as to the observance of obits, dirges and masses for the souls of the departed. It is related of the Carpenters (and could be, I expect, of most other guilds) that while they attended "scrupulously the duties of the annual visit" to their almshouses, "they did not neglect to arrange for their entertainment there and were careful to provide a well-furnished table". A specially worthy benevolence was the help given by many of the guilds in the education of likely students and in their maintenance in some cases at University. The records reveal a few occasions where students who had been helped in this way have in later years preached the guild's annual sermon and duly received the preacher's fee, usually 20s. The Blacksmiths, in the 1630's, made payments "out of their respect and love to so charitable a work" to help to send a member's son, John Hodges, to Trinity College, Oxford; John in due course graduated, was ordained, and later preached the Blacksmiths' annual sermon and received his fee, the company showing great pride in his achievement.

It was the standing custom for the guilds to make charitable payments from their "common box", generally a locked box in which were placed fines and gifts, and which regularly passed into the care of the new Master and Wardens. We read of exactly the same kind of box in the John Coustos evidence of conditions in two London Lodges in the 1730's.

MASONIC CEREMONIAL AND RITUAL

We may ask whether these were influenced by the guild tradition. To some extent, I think, yes, but in regard to ritual probably not much. A question and answer passing between Master and Initiate in lodge embody the motto of the London Masons' Company, "In the Lord is all our trust", but I know of no evidence of Masonry deriving any of its esoteric content from the guilds, although we are all familiar with two possibilities: (1) That the esoteric idea may have come from one or more of the miracle plays and interludes so frequently performed by the various guilds, and (2) that at the heart of some of the guilds may have been a particular and closely-guarded mystery of which some part survives in the secret content of Freemasonry.

As regards ceremonies, it is reasonable to assume that the Lodge has inherited much from the dignified, solemn Court of the Guild, with its Master and Wardens in the principal chairs (the actual chairs much as we know them in lodge), with its Beadle checking admissions, its insistence on regular procedure, obedience, seemly behaviour, etc. We know of the swearing in upon a "book" (more specifically, as in the Freemasons' Company, the Holy Evangelists) of the new freeman and others to observe secrets, rules and ordinances; the balloting for officers and even servants (the Grocers, in 1622, elected their cook by ballot, 19 balls against 14, and the Court of Aldermen in the 1500 period was using a ballot box marked with the words "Yea", "Nay"). We are impressed with the great importance placed upon the seating of the members of the Court according to their precedence, and again we are reminded of John Coustos, who, in his evidence concerning two London Lodges of the 1730's, testified that "At the head of the table is the principal Master of all, and next at the sides are the Brothers according to their rank up to the last place where sit those who are called Wardens". We are bound to conclude that there is an unmistakable parallel between the centuries-old Court of the Guild and the Masonic Lodge of today.

Lack of time forbids my developing this part of my subject, although I must mention a detail of ceremonial given in Arundell's well-known livery-company *History*, on page 360 of which, describing a procession into the court of a guild, he explains how "the aldermen and sheriffs divide on each side of the aisle to allow the Lord Mayor to pass to his proper seat". We have seen this ceremonial, but with different personages of distinction, worked hundreds of times in lodge.

POINTS

I must find time to refer very briefly to one of the more particular terms borrowed from the guilds—the word “points”. In the Halliwell (Regius) poem (say, 1380), itself reflecting an acquaintance with guild life, the regulations or articles are called “poynts”, but roughly a century earlier the Pepperers (associated with the Grocers) were using the term and the Cordwainers were choosing “four proved men of the mystery” to ensure that the guild’s points were maintained and performed, thus preparing us for the “Wardens of the Points” at work in the Grocers’ Guild shortly afterwards. Freemasonry obviously took the word from the guilds and in its rituals made the most of it.

THE BEADLE

The guild or livery company’s Beadle (the man who bids or summons) has been mentioned in this address. In him you see the early lodge Tyler. The likeness is irresistible. Of lowly status, the Beadle was nevertheless an important, highly responsible official, annually elected and in general sworn in before the Lord Mayor. He had a host of duties essential to the well-being of the guild he served. In very early days he was the only paid official of his guild, but later became the inferior of another paid official—the Clerk—who relieved him of some of his more clerical duties. Through the centuries occur instances of the Beadle sharing and even exchanging office with the Clerk, and of a Past Master of a guild company bending to take the Beadle’s office, this last helping us to understand, perhaps, how it was possible for Anthony Sayer to stand down from his dignity as gentleman and ex-first Grand Master of the Craft and become Tyler of King’s Arms Lodge, an office which he held at his death in 1742. The Beadle’s duties were recompensed with fees, small extra amounts being paid to him for all bindings of apprentices and admissions to the freedom—the corresponding basis for the payment of the eighteenth century Tyler who received a few shillings for attendance at each lodge meeting, with a shilling or two extra for every candidate and joining member. The Beadle in many cases wore distinctive dress—cloak or gown and hat or cap—and carried as his emblem of authority a silver-mounted staff; in a great many early Lodges the Tyler wore special dress, as did also the early Grand Tylers.

The Beadle’s duties evidently set the pattern for those of the eighteenth century Tyler. The Beadle had as his first duty the preparation and delivery of summonses to members. Often he collected quarterages and paid them to the Clerk; in early days he kept the register and the books of the guild; attended at the Guildhall with all apprentices to be enrolled or others to be made free; kept the hall and its appointments clean and in order; was stationed outside the Court Room door on each Court and Committee day and also at the hall door on feast days to see that none but liverymen or their visitors entered and to announce the guests, remaining at his post until the meeting broke up; and further, in some guilds, he had special duties, such, for example, as in the Cutlers to prevent waste of wine and liquor at dinners, and in the Carpenters, in 1751, to inform the Master that the Court intended to fine him (the Master) if he did not attend to his duties! Now, passing to the lodge Tyler, you know full well his duties, but I may remind you that during much of the eighteenth century he was charged with preparing and delivering summonses to members; in the Tuscan Lodge, No. 14, this custom lasted until 1814, and in some other Lodges, it is thought, to an even later year.

It is worth noting that in the seventeenth century the written summons to a meeting developed in many guilds (in the Painter-Stainers and in the Carpenters by the middle of the century) into a printed note or ticket with blanks to be filled in by the Beadle, exactly as during the next century became the custom in many Lodges, the Tyler’s duty being to complete the printed blank. Here we see an early stage of the printed Lodge summons of today.

Can there be, do you think, the slightest doubt that the guild Beadle has, in the Craft, become the lodge Tyler? If there is, I hope to dispel it by quoting from a minute of the Cutlers, June 15th, 1644, relating to the Upper and Under Beadles:—

“Ordered that from henceforth . . . the Beadles . . . stay att the outward doore until they shall be called in And to come in to attend the will of the Court att the knocke of the Hammer.”

At the subsequent dinner, “The Toast of the Worshipful Master” was proposed by the I.P.M., V.W.Bro. N. B. SPENCER, O.S.M., in the following terms:—

THE TOAST OF THE WORSHIPFUL MASTER

Brethren,—I give you the Toast of our Worshipful Master, Bro. Bernard Edward Jones. Our Worshipful Master is probably better known than any Brother who has ruled over this Lodge. His two books, the one on the Craft and the other on the Royal Arch, are known

wherever English-speaking Freemasons meet together. He has done a very valuable service to the Craft in writing up-to-date histories of both the Craft and the Royal Arch, including all the latest discoveries and theories, and setting it all out in such a manner as to be interesting to every member of the Craft, whether he be a research student or the newest apprentice. It is books such as these which will help to hold the interest of our members in the Craft and, I am sure, will prevent many from drifting away after the first two or three years.

Our Worshipful Master was born in 1879 and brought up in a circle of writers and journalists. At the age of eighteen he became a junior member of the editorial staff of two technical weekly papers issued by the old publishing house of Cassell.

In 1909 he succeeded to the Editorship of the two journals. With the advent of Broadcasting he founded a successful weekly, *Amateur Wireless*, and a companion monthly, *Wireless Magazine*, and in 1926 bought these two journals and formed his own company to publish them. He retired from active publishing during the Second World War.

He has been interested in public work in his village and also in Hospital work, becoming in 1944 Chairman of the House Committee of the Queen's Hospital for Children in Hackney Road, E.2. He has been married twice and has two sons and three daughters.

In Masonry, he was initiated in 1905 in the Pen and Brush Lodge, No. 2909, his Editor being his sponsor; he served as Secretary for two years before becoming Master in 1916; he again became Secretary in 1920 and continued in that office until January, 1958, with the exception of the Jubilee year, when as Senior Past Master and oldest member he was again elected to the Chair.

He was exalted in the Savage Club Chapter, No. 2190, in 1913 and became M.E.Z. in 1925. He was advanced in the Dramatic Mark Lodge in 1926.

He was appointed to Grand Rank in 1951, as P.A.G.D.C. in the Craft and P.G.St.B. in the Royal Arch, and was the Prestonian Lecturer in 1952.

He joined our Correspondence Circle in January, 1945, and renewed a friendship with our late Bro. Heron Lepper, who had many years before been an editorial colleague at Cassell's, by whose encouragement he was induced to write the *Freemasons' Compendium*, which has since been acclaimed all over the world.

He has been our Local Secretary for East Sussex for a number of years, and was elected to full membership of the Lodge in November, 1953.

Among the Masonic works of which he is the Author are:—

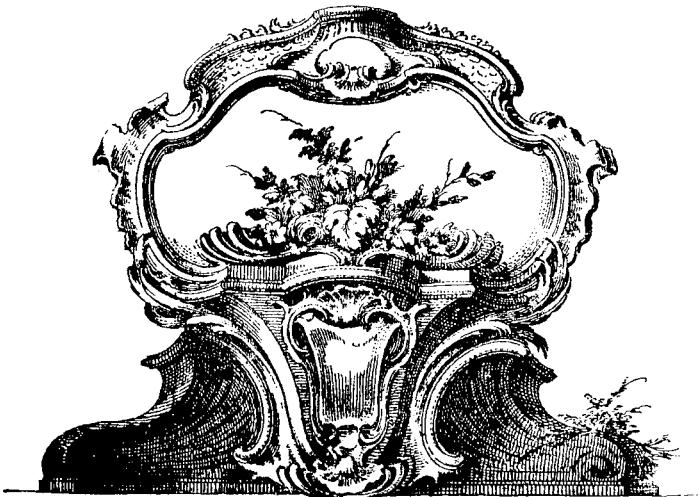
Papers for our Lodge—"Masters' Lodges", in 1954, and "Passing the Chair", in 1957.

The Freemasons' Guide and Compendium, in 1950.

History of the Tuscan Lodge, in 1951.

"Free" in "Freemason", the Prestonian Lecture for 1952.

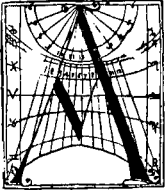
Freemason's Book of the Royal Arch, in 1957.



FREEMASONRY IN BERMUDA

BY BRO. A. J. B. MILBORNE

(6th January, 1961)



LURED POPPLE was appointed Governor of Bermuda in 1738. In 1744 the Earl of Strathmore, Grand Master of England, appointed him Provincial Grand Master of the Island,¹ but on November 17th of that same year he died in the prime of life. In his Will he directed that his small estate should be used for the support of his wife and children, "and not sixpence go towards an idle and ill-judged funeral". He was succeeded as Governor by his youngest brother, William Popple III, the Solicitor and Clerk of the Reports to the Commissioners of Trade and Plantations, a post formerly held by his father,

William Popple, and to which he had been appointed on his father's death. He was the author, according to Warburton, of some vile plays and pamphlets, and collaborated with Aaron Hill in the publication of the series of periodical essays entitled *The Prompter*. In one of its issues Alexander Pope was castigated as a dramatic critic. Pope pilloried both Hill and Popple in *The Dunciad*, the single line referring to the latter reading:—

"Lo, Popple's brow, tremendous in the town."²

The new Governor was a member of a London Lodge, and was chosen as Grand Steward in 1737, but for reasons not apparent he declined to serve.³ He was appointed Provincial Grand Master of Bermuda by the Earl of Aberdour in 1758.⁴ He died February 8th, 1764, and is buried in Hampstead Churchyard. At the time of his appointment there was no Lodge in existence on the Island.

UNION LODGE, No. 266, E.R. (M.)

The first Lodge on the Island was Union Lodge, No. 266, which held a Warrant from the Grand Lodge of England ("Moderns") dated September 17th, 1761, and which met in Crow Lane, Long Island (now the City of Hamilton). No records of this Lodge have survived, but it was flourishing in 1783, when Helen Evans wrote to her brother, Alexander Ewing, from Fort George: "There is also a Mason Lodge established here. I cannot help thinking well of that institution, tho' the ladies are excepted. I have known it to have the best effects on some of my acquaintances. Mr. E. is now a great Mason. They meet once a month, with the greatest moderation—they go at six o'clock and return about ten to supper . . ."⁵

This also appears to be the Lodge which celebrated the Festival of St. John the Evangelist in 1797, when, preceded by the Band of the 47th Regiment, the brethren marched to Mr. Service's, where an elegant dinner was provided for the occasion, attended by "His Honour the President, the Honourable the members of His Majesty's Council, the Officers of Government, as also Major Irving and several Officers of the 47th Regiment". The Toasts honoured were of a wide variety, including one to "The Memory of him who first planted a vine", another "Adam's first thoughts when he saw Eve", and, presumably in case anybody should have been overlooked, the final Toast was "To all mankind". *The Bermuda Gazette* of December 30th, 1797, reported that "The day was spent with the greatest hilarity and conviviality. Festivity and mirth enlivened with Masonic and other songs assisted with the charms of music, and chastened by regularity and decorum, prevailed throughout the Company who did not separate until a late hour after having experienced every enjoyment which results from peace, order, harmony and good fellowship." The brethren sang an additional stanza to the National Anthem composed for the occasion:—

¹ Gould, *History of Freemasonry*, Poole Edition, Vol. iv, 96; Preston, *Illustrations of Masonry*, 13th Edition, p. 224.

² *A.Q.C.*, xxxviii, 123; xl, 38.

³ *Q.C.A.*, Vol. x, 287, 302.

⁴ Gould, *History of Freemasonry*, Vol. iv, 96; Preston, *Illustrations of Masonry*, p. 236.

⁵ *Bermuda Historical Quarterly*, 1956, p. 62

“Long may the Brethren see
 Each son of Masonry
 Its laws obey.
 May all the Craft continue
 Acting by Rule and Line
 Long thus together dine
 On St. John's Day.”

BERMUDA LODGE, No. 507, E.R. (M.)

A “Meeting of certain members of the Society of Free and Accepted Masons” was held at Somerset Bridge, Bermuda, on June 16th, 1792, “for the purpose of applying in the necessary and accustomed manner to the Grand Lodge in London for the constitution of a Lodge within the Bermuda Islands under the title or denomination of ‘The Bermuda Lodge’”. Application for the Charter was made through Captain Andrew Durnford, Royal Engineers, a member of His Majesty's Council in the Bermudas, and, according to local tradition, it was intended that the application should have been made to the Grand Lodge of England (“Ancients”).¹ A Warrant, signed by Lord Rawdon, Acting Grand Master, dated October 2nd, 1792, was issued, and on January 2nd, 1793, the first meeting of the Lodge was held, when the newly-received Warrant was read. Bro. Henry Tucker was installed as Master, with Bros. Theodore Godet, Sen., and Robert Bassett as Wardens. Bro. the Rev. Thomas Dalzell was installed as Secretary; Bros. Samuel Hurst and Captain James Darrell, Deacons; and Captain Willis Morgan as Treasurer. A Committee was appointed to draw up By-laws, and the Master “was desired to provide two Mallets, a balloting box, two Pillars and other necessities”.

The first two joining members were Bros. William Leacraft and Boaz Bell. Bell was an Entered Apprentice, and an ancestor of Bro. Godet, the present Grand Inspector of the Grand Lodge of Ireland.

The Lodge received a petition from Monsieur Firmin Roch Thuillier on May 1st, 1793, but the Lodge resolved “that they cannot receive him on the footing of his being connected with a Lodge of Modern Masons, but no objection to admitting him as a candidate for initiation”. The only explanation of this minute would appear to be that the Lodge, though under the “Moderns”, was composed of “Traditioners”, to use the expression coined by Bro. Lepper to connote “Modern” Masons who followed the “Ancient” practices. On June 5th Bro. Thuillier was again initiated.²

The Master was requested at the same meeting to procure from London “A pair of small Compasses of Silver, a Square made of silver of the same size as the Master's Jewel, a painting on canvas representing a Lodge in due form, and a Bible containing the Text of the Old and New Testaments only, small 4to. to be superscribed in gold letters on one side ‘The Bermuda Lodge’, and also three Candlesticks, price five or six guineas for the three”.

The minutes of February 5th, 1794, record “that it having pleased God to remove from us our late worthy Master, Henry Tucker, the Lodge proceeded to the election of a new Master . . . when the Rev. Thomas Dalzell, our Brother, was unanimously chosen, saluted in due form, and invested by the Senior Warden”. The reverend brother came from the Presbytery of Edinburgh, and was the Minister of Christ Church, Bermuda.

A Committee was appointed to consider raising a column to the memory of the deceased Master, and on March 10th, 1794, the Committee reported that the materials were ready. “The Brethren then proceeded to the work, and when it was finished the Master said” (presumably reading the inscription on the column):—

“To the Memory of the Worshipful Henry Tucker, Esquire
 Late Master of The Bermuda Lodge
 Who
 To an extensive knowledge of Human Affairs
 United
 That Philanthropy which
 Constitutes the Greatest Good, competent to the Nature of Man
 considered as a Social Being
 And
 Whose Great Abilities were unremitted
 and ever exhibited
 In advancing the Interest of Society.
 The Brethren
 Raise this Column
 In Honour of his Virtues

¹ A.Q.C., viii, 161.

² A.Q.C., viii, 161.

And
In gratitude of his important
Services to them
to his Country, and to Mankind."

In February, 1795, the Lodge invested £100 of its funds in the purchase and importation of linen from England at 1s. 6d. a yard. In November the Master reported that "he had distributed the linen except one piece which the Tyler had applied for, but as the Tyler was not a contributor to the funds of the Lodge, the Master asked the sense of the Lodge whether he was right in making such a claim. The Lodge agreed that the Tyler's application be complied with." This transaction having proved profitable, a second shipment of linen was obtained from London in December. In January, 1796, the Master reported that he had disposed of this second shipment, and with the proceeds and an additional amount supplied by the Treasurer he had purchased a bill from His Excellency the Governor for £102 13s. 4d. sterling, payable to Messrs. Brickwood. The Master had instructed this firm to pay to the Grand Treasurer the sum of £2 13s. 4d. and to purchase four dozen dressed sheepskins for Masons' Aprons, and ½ in.-wide lining at 1s. 6d. or 1s. per yard, and with the balance to buy a further quantity of linen. In October, 1796, a further sum of £50 was sent to London for the purchase of linen, but when this was received in November the greater part of it was "undisposed of on account of its coarse quality", and the Lodge "unanimously agreed that it should be exposed to public vendue". However, the transactions appear to have been profitable, for in March, 1797, the Lodge was able to place £200 out at interest and a further sum of £75 in the following October. In the previous June it was reported that the net funds of the Lodge amounted to £291 18s. 6d.

On December 6th, 1797, Samuel Hurst was elected Master, but on December 27th, after "being duly invested, and having taken the Chair, after thanking the Brethren for the honour they had done him, begged leave to decline acting, and proposed our late Master, Dr. John Dalzell, for the Chair, which met the unanimous approbation of the Brethren present, who being duly invested and taking the Chair, invested the elected Officers". Presumably the installation of Bro. Hurst qualified him for the Royal Arch.

The members of the Lodge were ostracised, not only by the "Ancients", but also by the Irish and Scottish Masons on the Island, for a notice of the joint celebration of St. John's Day in Summer inserted in *The Bermuda Gazette* of June 9th, 1798, by St. George's Lodge, No. 266, S.C., and No. 192, I.C., held in the 47th Regiment, extended an invitation to "Members of Lodges under *Antient* Constitutions" only to join them.

The activity of the "Ancient" Lodge—St. George's Lodge, No. 307, E.R. (A.)—in persuading members of the Lodge to change their allegiance seems to be indicated in the minutes of July 6th, 1798, when it was resolved "that every member of this Lodge who has now or may hereafter submit to be made over again in any Lodge on any account whatsoever shall have his name erased as a member of this Lodge, and never again admitted even as a visitor".

It was also resolved that no motion for the removal of the Lodge from Somerset Bridge shall "be carried until it has been before the Lodge for consideration at least one month, nor then but by the unanimous consent of the members present". It was further agreed "that no such motion shall be put from the Chair unless twenty or more members shall be present."

During the following months the Lodge considered its isolated position, and in December, 1799, a resolution was unanimously passed "that application be made by the Master to the Grand Lodge of Ancient York Masons for their advice with respect to our Charter, and to have a new one under their authority if they deem it necessary".

In December of the following year the Lodge was troubled with the accumulation of unpaid dues, and it was agreed that "a list of the moneys due to the Lodge be made out, and delivered to the Tyler with orders to call on each member . . . to request payment, and in default for them to declare whether they considered themselves as members or not, and to take their replies in writing when they do not pay". The Tyler was to receive 13s. 6d. for every day he was thus employed.

On March 4th, 1801, the Master laid the following letter before the Lodge:—

"Worshipful Sir and Brethren:—

I am very sorry that owing to the unfortunate event of death of our R.W.Bro. Wm. Dickey, Esq., Deputy Grand Master, your application for a Warrant under the Ancient Grand Lodge of England has been so long not answered. Upon the papers coming into my hands again, I lost no time in consulting with the Grand Wardens upon the occasion, the results of which you have by the enclosed Dispensation which will enable you to go on until we can forward you our Warrant and authority to constitute your body into a regular Warranted Lodge under the Ancient Constitution. The whole expenses attendant upon this will be Six Guineas which please remit or order payment of in London with instructions to whom I am to deliver the Warrant, and in what name I am to forward it, and your directions will be duly attended to. Meantime, we refer

you to the brethren of our good Lodge No. 307, St. George's, Bermuda, for their good offices.

I am, Worshipful Sir and Brother,
Your most obedient servant,
(Sd) Robert Leslie, G.S.

The Worshipful Master and Brethren of Lodge Bermuda."

The letter was ordered to be registered in the Lodge book, and the fee of Six Guineas remitted to obtain the Warrant. The Warrant, dated September 28th, 1801, No. 324, was in due course received, and the Lodge terminated its activities as a "Modern" Lodge.

During the existence of the Lodge there were over a hundred members on the Roll. The Lodge was an active and benevolent one. In addition to subscriptions to the Grand Charity and grants to members of the Lodge who had fallen on evil times, the Lodge granted monthly payments to a brother who was not a member of the Lodge. The Lodge also made generous grants to a number of widows who were "objects of charity", and provided them with clothing. It also made an annual grant for the education of the daughter of a widow. In 1799 the Treasurer was "instructed to request Mrs. Newman to accept \$60 in view of her being so unfortunate as to lose her home and furniture by fire".

The Lodge regularly celebrated the Festivals of St. John the Baptist and St. John the Evangelist, usually marching in procession to Somerset Church to attend Divine Service and returning to the Lodge room for dinner.

ATLANTIC PHOENIX LODGE, No. 224, E.R.

In 1796, some "Ancient" brethren residing at St. George's signed a petition, addressed to the Provincial Grand Lodge of Nova Scotia ("Ancients"), showing "that there being only one Lodge in these Islands, situated at near twenty miles distance from St. George's, your petitioners find themselves unable to attend Lodge meetings, or otherwise fulfil their duties to the Craft", and praying for a Warrant constituting them into a Lodge, by the name of the Lodge of St. George. The Petition was dated May 20th, and was signed by John Van Norden, P.M., and seven other brethren.

John Van Norden was a son of John and Rebecca (Heaton) Van Norden, and was born in Bergen County, New Jersey, in 1756. He was a Loyalist, served as an Ensign in the 4th Battalion, New Jersey Volunteers, 1777-8, and was posted Lieutenant of the Third Battalion, 1778-82. He was a member of Lodge No. 169, E.R. (A.), originally held at Boston, but which is found in New York, when he appears on the register of members. At a meeting of the Grand Lodge of New York held on December 5th, 1782, Van Norden, with other brethren who were Officers of the Third Battalion, petitioned for a Warrant to hold a Lodge. As the Petition was recommended by the Master and Wardens of Lodge No. 169, it was unanimously granted. On February 5th, 1783, the new Lodge, then numbered 2 and held in the Third Battalion of New Jersey Volunteers, expressed a desire that it might be named St. George's Lodge, and the Grand Lodge acceded to the request. In 1783, Van Norden went to Port Roseway, afterwards Shelbourne, N.S., and in the following year he found employment as a surveyor. For several years he was English Master at King's Collegiate School, Windsor, N.S., and in 1793 received a commission as Captain-Lieutenant in the Hants Militia. He joined Windsor Lodge, No. 13, P.G.L., N.S., at Windsor, of which Lodge he was Master in 1792. In 1795 he joined St. Andrew's Lodge, Halifax, then No. 144, E.R. (A.), and now No. 1, G.L.N.S. Van Norden went to the Bermudas in 1796. He held the posts of Naval Storekeeper and Agent for Naval Prisoners of War. He served as Mayor of St. George's from 1801 to 1818. On retirement from his naval posts he opened a store in St. George's and was Secretary of the St. George's Insurance Company. He continuously maintained his Loyalist principles and renamed many of the streets in St. George's after members of the Royal Family. At one time he owned Cooper's Island, and he built "Whitehall", one of the more solidly-constructed homes of the old town. His portrait as Mayor still hangs in the Town Hall, St. George's. He died on September 30th, 1823, at the age of 67. A tablet in St. Peter's Church was erected by the brethren of St. George's Lodge, No. 266, S.C., "In testimony of their high regard and approbation of his conduct whilst acting as Master".¹

The Provincial Grand Lodge of Nova Scotia resolved "that the Prayer of their said memorial could not be complied with, they residing out of the Jurisdiction of this Grand Lodge, but upon their transmitting a memorial to our R.W. Mother Grand Lodge for a Warrant, that the same shall be recommended by this R.W. Grand Lodge, and the Grand Secretary is hereby directed to inform the said Brethren with the fore-mentioned resolve". W.Bro. Van Norden acknowledged a copy of this resolution on October 13th, 1797, and thanked the Provincial Grand

¹ R. V. Harris, *Beginnings of Freemasonry in Canada*; R. V. Harris, *History of St. Andrew's Lodge, No. 1, G.L.N.S.*; *Transactions, American Lodge of Research*, Vol. ii, 116, v, 52, iv, 310.

Lodge for "the attention paid to their memorial in recommending the same in so particular a manner as to leave them in no doubt of their wishes being speedily complied with".

A copy of the Petition was then made and forwarded to London with the recommendation of the Provincial Grand Lodge of Nova Scotia.

Almost a year elapsed, and the petitioners had had no word from England. Some of them signed a petition addressed to the Grand Lodge of Scotland, which was carried to Scotland by a ship which sailed in April, 1797. The Grand Lodge of Scotland issued a Charter dated August 7th, 1797, and Lodge St. George, No. 266, S.C., was thus established.

Shortly after the Lodge had been established under the Scottish Warrant, a Warrant, dated August 9th, 1797, was received from the Grand Lodge of England ("Ancients") with a Dispensation authorising Bro. John Van Norden to convene a Grand Lodge to institute a Lodge under its authority.

The Grand Lodge was not convened until March 20th, 1800, when W.Bro. John Van Norden, as Deputy Grand Master, with W.Bro. John Loane, the Master of Lodge No. 192, I.C., held in the 47th Regiment, as Grand Senior Warden, W.Bro. John Mounts, a Past Master of Lodge No. 192, I.C., as Grand Junior Warden, and W.Bro. John Turner, also of No. 192, as Grand Secretary, constituted the Lodge under the No. 307. "The Brethren (Present and Past Masters excepted) having withdrawn, the Right Worshipful, the Deputy Grand Master installed Brother John Fisher in his office . . . according to ancient usages, after which the Brethren who had withdrawn returned, and due homage being paid by them to the New Master, the rest of the Officers were installed." These Officers were John Maclauchlan, S.W.; Adam Browne, J.W.; John Musson, Secretary; and Alex. F. Ball, Treasurer.

The same group of Masons were thus members of two Lodges. This circumstance was fully discussed at a special meeting of the English Lodge held on St. John the Evangelist's Day, 1800. Some of the members who had given considerable financial assistance to establish the Scottish Lodge wished to continue working under the Scottish Warrant, and withdrew, pledging themselves to assist the new English Lodge whenever the welfare of the Craft should require it.

The separation of the two groups was most happily arranged. It was decided to move Lodge No. 307, E.R., to the Flatt's Village, and a regular meeting was held in the house near the Flatt's Bridge in February, 1801.

The early minutes of the Lodge are not available, but minute books from January 4th, 1814, are in the possession of the Lodge. The Lodge appears to have met regularly until January 16th, 1805. The records for the years 1805 to 1809 are defective, but there is sufficient evidence to show that meetings were held, dues paid and a few candidates initiated during that period. No meeting was held between June, 1808, and December of the following year. At a meeting held on December 19th, 1809, "the Brethren present agreed to revive the Lodge which for a considerable time past has been neglected, and in future to give such due attendance as the Society required".

The Lodge again met regularly, and in June, 1810, it was decided to move to Hamilton, a meeting being held there on June 25th to celebrate the Festival of St. John the Baptist. The Brethren met at the Coffee House at 10 a.m., where they were joined by the Masters of St. George's Lodge, No. 266, S.C., and Sussex Lodge, No. 324, E.R. (A.), "together with a respectable number of the brethren of both Lodges". They walked in procession to Pembroke Parish Church for Divine Service conducted by Bro. the Rev. Alexander Ewing, a sermon being preached by Bro. the Rev. Robert Hoare. On their return from church they dined together "in masonic glee and temperate conviviality". A collection amounting to £10 2s. 6d. was taken up and given "to the reverend brethren to be disposed of to such objects of Charity as they might think proper".¹

When the election of Officers came on in December, 1810, the Master-elect nominated Bro. Joseph Dill for the office of Senior Warden, "when the Lodge offered Bro. (Jeremiah) Hurst in opposition. They then both withdrew, and were accordingly ballotted for, when Bro. Dill was declared elected".

On April 21st, 1812, "being a Night appointed for a regular meeting", only four members turned up and the Lodge could not be opened. The four members were of opinion that all absent brethren should be fined according to the By-laws, "particularly this being a fine evening". Between 9 and 10 p.m. the Master and another brother appeared, and an Apprentice Lodge was opened. At the next meeting, held on May 19th, 1812, the Master and the absent brethren paid their fines.

At the Festival of St. John the Baptist, the Lodge was joined by the other Lodges. A procession "more numerous and respectable than we have before seen", according to the report in *The Bermuda Gazette* of June 27th, 1812, was formed and walked to Spanish Point Church, "on entering which they were greeted with a Masonic Anthem sung by a chorus of beautiful young ladies who condescended to grace the Society with their presence and by the harmony of their voices to inspire more than usual devotion". Divine Service was read by Bro. the Rev.

¹ *The Bermuda Gazette*, June 16th, 1810.

Robert Hoare and the sermon was delivered by Bro. the Rev. Alexander Ewing. After service the brethren returned to the Hall, where a liberal contribution was made for the poor of the parish. "At three o'clock, the Brethren sat down to a sumptuous table, the admirable arrangement of which obtained the greatest praise for the brethren who were Stewards of the day. Order, harmony and good fellowship prevailed and it was not until a late hour that the company separated. The weather was uncommonly propitious at this season of the year, and there was nothing wanting to complete the gratification of all but the presence of His Excellency the Governor who, we lament to state, was prevented from joining his brethren by severe indisposition." The Governor was Sir James Cockburn, Bart. Among the many toasts proposed at the dinner were "May Peace, Harmony and Concord subsist among Freemasons, and may every idle dispute and frivolous distinction be buried in oblivion" and "May the opulent Freemason be ever ready to yield relief to the distress of an indigent brother".

In the same year the Lodge was invited by St. George's Lodge, No. 266, S.C., to join in celebrating the Festival of St. John the Evangelist. After the usual service at St. George's Parish Church, the corner stone of a Lodge room about to be erected was laid.

At the meeting held on December 15th, 1812, Bro. Stephen Pichette "produced documents from several respectable Lodges and authenticated Certificates from the Constituted Authorities of Silesia in the Island of Sicily showing that he had been sent to collect Charity to ransom some distressed Sicilian brothers from Algerine slavery when the sum of \$30 was voted as a donation for the above purpose".

The meeting held on November 13th, 1813, must have been an interesting one. After making arrangements for the celebration of the Festival of St. John the Evangelist, the Secretary records: "The Lodge, after many lengthy discussions and several curious observations sometimes in the Shape of irregular motions and retrospective complaints of what had been done at the two previous meetings, was closed in harmony."

On June 11th, 1816, Bro. E. B. Perot gave notice that he would move at the next meeting to bring the Lodge into a scheme for the purpose of raising a sum for the building of a Lodge room. Bro. Perot was a brother of William B. Perot, who was also a member of the Lodge initiated in 1814, so well known to philatelists as the Postmaster who issued the stamp in 1848, known as the Perot stamp, which has been reproduced in recent stamps of the Colony.

When the brethren met on December 31st, 1816, "the keys of the Ark, and the Secretary's case could not be found, and the Treasurer being absent, the Brethren present could not open a Lodge".

At the regular meeting held on January 14th, 1817, the Master, Bro. Nathan Newbold, "stated to the brethren that the proper ceremony had not taken place of installing the Officers of the Lodge on St. John's Day, and therefore decided it proper to repeat himself the usual obligation and promise to conform to it. He also read the several obligations to the Officers of the Lodge who all promised to conform to the duties required of them. The W.M. also addressed the Lodge in a very appropriate speech on the urgent necessity of the brethren attending to the duties of the Lodge and Masonry, noticing the many irregularities that had crept into the Lodge to its great injury and the cause of Masonry".

During the next few years the Lodge came upon evil days. There were disputes among the members, and some of the most influential among them withdrew, while there was great irregularity in the payment of dues. By the end of 1824 the Lodge had ceased working.

After a lapse of twenty years the Lodge was revived through the efforts of Bro. Cornelius Seon. Six members of the Seon family had been initiated in the Lodge during the years 1800-1812, and a seventh, Thomas, who had been initiated in St. George's Lodge, No. 266, S.C., joined it in 1800, and was its Master in 1803, in 1810 and in 1811.

The Lodge changed its name to Atlantic Phoenix in 1847, according to Lane,¹ but a Certificate in the possession of the Lodge issued to Thomas Astwood in 1824 clearly establishes that the Lodge was then known as Atlantic Phoenix.

The minute books of the Lodge are missing from 1844 to 1849, but a manuscript copy of the By-laws dated September 24th, 1844, is signed by Cornelius Seon as Master, Josiah Dickinson, S.W., Englesby Seon, J.W., James Tuzo, Treasurer, and William B. Perot, Secretary, all of whom were formerly members of the Lodge.

The foundation stone of the present building on Reid Street, Hamilton, was laid in 1847 by Mrs. Elliot, the wife of Captain Charles Elliot, R.N., the Governor, assisted by Bro. Lord Butler, the youngest son of the Marquess of Ormonde, then serving in the Royal Navy, and Bro. Sir William C. H. Burnaby, both of whom were members of the Lodge. Sir William Crisp Hood Burnaby went to Bermuda in command of the prison hulk Ardent, which was de-commissioned in 1816, when Sir William became "unemployed". The same year he married the wealthy widow of Joseph Wood, and Long House, the Wood residence, became the Burnaby home and the scene of lavish entertainment. Burnaby Street is named after him.

The Lodge has met in the Reid Street building ever since.

¹ *Masonic Records*, p. 192.

ST. GEORGE'S LODGE, No. 200, S.C.

Preliminary meetings of brethren in St. George's with a view to obtaining a Charter from the Grand Lodge of England ("Ancients") have already been noted under Atlantic Phoenix Lodge. No reply having been received from the Grand Lodge of England, the brethren drew up a petition, apparently in similar terms but addressed to the Grand Lodge of Scotland, and entrusted it to Bro. John Barr, who was about to sail to England, with instructions to forward it to Edinburgh immediately upon his arrival.

Under date of December 4th, 1797, Thomas Sommers, the Grand Clerk of the Grand Lodge of Scotland, forwarded a Charter to Bro. John Fisher. The Charter, No. 266, was dated August 7th, 1797, and appointed the recipient the Right Worshipful Master. The Grand Clerk also stated that W.Bro. John Van Norden was authorised to install the office-bearers. The Lodge was to be known as St. George's Lodge. It was not until May 22nd in the following year that the letter reached Bermuda.

The Lodge celebrated the Festival of St. John the Baptist in 1798 jointly with Lodge No. 192, I.C., held in the 47th Regiment, walking in procession to Church, where Divine Service was conducted by the Rev. Mr. Richardson.

In 1801, Lodge No. 192, I.C., St. George's, No. 307, E.R. (A.), and Somerset Lodge, E.R. (A.) (U.D.), "and such of the Fraternity as have a just claim to the privileges of the same Household" joined St. George's Lodge in the celebration of the Festival of St. John the Baptist. The brethren, preceded by the Band of the 47th Regiment, marched in procession to Smith's Parish Church, where the Rev. Alexander Ewing conducted the service. A banquet followed in the evening, when numerous toasts were proposed and "sentiments" expressed. Among the latter was "May the morning have no occasion to censure the evening spent by Freemasons".

In 1803 the Grand Lodge of Scotland appointed John Maclauchlan, one of the founders of the Lodge, Provincial Grand Master. He left the Island some time before 1811, in which year he was in London. No further appointment was made by the Grand Lodge of Scotland until that of Joseph S. Hunter in 1845.

The Lodge was joined by St. George's Lodge, No. 307 (A.), and Fidelity Lodge, No. 7, P.G.L. of Lower Canada, held in the 7th Regiment, in celebrating the Festival in 1803. Fidelity Lodge was warranted in 1793, when the 7th Regiment was stationed at St. John's, Lower Canada.

In 1812 the Lodge obtained a grant from the Governor, Sir James Cockburn, of a lot of land and planned to erect a suitable hall upon it. Plans were approved and the site was cleared of rubbish. On the Festival of St. John the Evangelist, following the installation of the Officers and attendance at Divine Service, a procession was formed, headed by the band of the 102nd Regiment, and the Lodge marched to the site, where with all due ceremony a foundation stone was laid. A banquet was held in the evening. The projected building was not, however, erected. In 1815 the seat of government in Bermuda was transferred to Hamilton, and the former government buildings became vacant. Sir James Cockburn granted the use of the building known as the State House to the Freemasons of Lodge St. George "to be held in free and common soccage at and under the yearly rent of one peppercorn, payable at the Feast of St. John the Evangelist, if the same shall be demanded, Provided always that the right of the Honourable the Courts of Justice to hold their Sessions in the said house or building be reserved to His Majesty . . . if required . . . without hindrance or molestation . . . of the said Lodge of Free and Accepted Masons". The grant was dated July 5th, 1816, and the Lodge room was dedicated on the following Christmas Day immediately after the brethren had attended Divine Service, followed with a refreshment of wine and cake. *The Bermuda Gazette* reported: "We understand the meeting was full and respectable." The Lodge still enjoys the grant, paying its peppercorn rent annually in a colourful ceremony.

The State House is believed to be the oldest building in Bermuda, having been erected of sturdy limestone in 1620. Its walls are neither square nor perpendicular. The Lodge room is small but convenient, and it provides an atmosphere comparable to that of the Lodge room of Canongate Kilwinning Lodge in Edinburgh. Among the many interesting objects in the Lodge room is the plaque taken from the foundation stone of the building which was never erected. The Lodge also possesses "a Masonic Lodge" painted by Josh. Bowring, for which the Lodge paid him five Guineas in 1796, and a Masonic jug which was presented to it by the widow of R.W.Bro. W. C. Hyland, P.G.M. of Bermuda under Scotland, by whom it was labelled as having been obtained in Sicily during the Peninsular War. Under the spout is a picture of a man bidding farewell to a woman, and the words underneath: "When this you see, remember me." The diagrams on each side of the jug are those attributed to Finch, and are illustrated in *A.Q.C.*, Vol. vii, p. 50. A jug of similar design is owned by York Lodge, No. 236, E.R.¹ One of the Lodge's two Bibles was printed in 1685, and the other in 1784.

The Festivals of the Patron Saints of Freemasonry were a marked feature of Masonic life in the Colony. In 1815, *The Bermuda Gazette* reported that after Divine service and the

¹ Johnson and Bromwell, *A Catalogue of Masonic Pottery*, p. 32.

banquet, "Gaiety and good humour beamed on every face, and innocent hilarity abounded and at ten o'clock the Lodge was closed, and the Brethren departed to their own homes satisfied alike with themselves, with each other, or the Society to which they belong". Among the toasts proposed on this occasion was one to "His Grace the Duke of Wellington, Prince of Waterloo", and a silent toast "To the memory of the brave fellows who fell at Waterloo".

The Bermuda Gazette of January 2nd, 1819, carried a very complete account of the Festival celebrated during the previous week: "Scarce a cloud was visible under the azure vault of Heaven—the sky was clear and serene and although the glorious sun at high meridian spread abroad his refulgent and unobstructed beams the weather was sweet and salubrious." The Lodge was opened in the morning, and the brethren joined by Bros. His Excellency Sir James Cockburn, Governor and Commander-in-Chief of the Colony; Rear-Admiral Sir David Milne, K.C.B., Commander-in-Chief of His Majesty's Squadron on the North American Station; Lieut.-Colonel Ximenes, Commandant of the Garrison of St. George; the Rev. Lough, Rector of St. George's; the Master of Loyalty Lodge, No. 712, E.R.; and many others. They marched in procession to the cheerful tune "Masons' Fraternity", played by the Admiral's band, to the Church, where the Rev. Bro. Lough "delivered from the pulpit an eloquent, edifying and superlatively excellent discourse confined almost exclusively to the interesting subject of Freemasonry". Later in the day the brethren assembled at the Town Hall "and sat down in masonic order to a sumptuous dinner worthy of the guests and the occasion". "The tables almost groaned under the profusion of viands and delicacies of the choicest kinds, cooked and served up in the best manner, receiving an unexceptionable zest from very good wines and other liquors with a suitable dessert. And what is more pleasing than all, the innocent mirth, hilarity and good fellowship which prevailed rendered every brother's heart right glad. The toasts were drank with proper plaudits, and followed by appropriate music." There were numerous toasts, and it is recorded that after the toast to "The Queen and Royal Family" the brethren remained standing in profound silence "in consequence of the alarming state of Her Majesty's health at the date of the latest intelligence from England". Her Majesty had, in fact, died on November 17th. "Many Masonic, moral and amusing songs were sung with applause between the Toasts mingled so much of mental recreation with holiday festivity as to render the meeting most emphatically 'a feast of reason and a flow of soul'. Several volunteer toasts were given and we must not omit to notice for the gratification of the ladies that the influence of their worth and charms formed a distinguishing feature in this entertainment. Several songs were sung in their praise after one of which the following volunteer toast and sentiment was given by a Masonic officer and drank with rapturous applause 'Our fair and virtuous sisters the world over, May we ever regard them with the eye of affection, may their virtues ever meet our kind and tenderest esteem, and may we ever deserve from them the character of affectionate Brother'." "At about ten o'clock, the distinguished visitors retired, and the officers of the Lodge accompanied by a number of brethren repaired to Masons' Hall, closed the Lodge in harmony and concluded the ceremonies of the day by thus invoking the smiles of Divine Goodness."

In 1816, St. George's Lodge was renumbered 195. It was renumbered 199 in 1822, receiving its present number—200—in 1826. It is the oldest overseas Lodge still active under the Grand Lodge of Scotland.

SOMERSET LODGE, No. 324, E.R. (A.)

A Grand Lodge was convened on January 8th, 1802,¹ for the purpose of constituting a new Lodge in virtue of a Deputation dated September 28th, 1801, issued to Bro. John Van Norden, who, presumably, presided as Deputy Grand Master. Somerset Lodge was then constituted under the authority of the "Ancient" Warrant No. 324. Bro. John Dalzell was installed as Master, Willis Morgan, S.W., and Thomas Ker, J.W., and the Grand Lodge was closed. There were thirteen members of the new Lodge present, in addition to the brethren mentioned above, and eleven visiting brethren, including representatives of St. George's, No. 266, S.C., and Lodge No. 192, I.C., held in the 47th Regiment, then serving on the Island. The first business transacted by the new Lodge was to vote £4 per annum towards the education of the children of Mrs. Buchanan, whose husband does not appear to have been a member of the Craft. The constitution of the Lodge was reported to London on May 5th, 1802, and the Deputation returned.

The Lodge has had a number of changes in its name and number. It does not seem to have been named in the Warrant, but at the Union it was known locally as Sussex Lodge and renumbered 411. This change of name is not noted by Lane in his *Masonic Records*, so presumably it was not recorded on the Grand Lodge Register. It was renumbered 283 in 1832, when the Lodge was known as Somerset Lodge, and renumbered again in 1863 as No. 233. In 1861, H.R.H. Prince Alfred, the second son of Queen Victoria, then a youth of seventeen and

¹ The minutes give this date, but a MS. record of the meeting in the records of the United Grand Lodge of England is dated the 7th.

serving as a midshipman on H.M.S. *Euryalus*, visited Bermuda and was shown over the Lodge room. To commemorate this visit, the Lodge addressed a petition to the Grand Master, the Earl of Zetland, praying that it might be permitted to change its name to Royal Alfred Lodge. Permission was granted, and since 1862 the Lodge has been so named.

In April, 1803, it was unanimously agreed that a Mark Lodge be held at the first convenient opportunity. This occurred on April 28th, 1803, and Bros. Dalzell, Williams and Burrows were admitted to the degree of Mark Master.

In April, 1807, the Lodge was more or less inactive, and in a letter to London it was stated that "Dr. Dalzell has it in contemplation to return the Charter home, but early in the year 1808 some new candidates having proposed themselves they in June 1808 again assembled".¹

The Lodge celebrated the Festival of St. John the Evangelist in their Lodge room at Somerset Bridge on December 28th, 1801, after attending Divine Service at Somerset Church, when a sermon was preached by Bro. the Rev. Mr. Ewing. The Rev. Alexander Ewing was a School-master in Bermuda. He went to England in 1787 to study theology and was ordained by Bishop Porteous. On his return to Bermuda he was instituted by the Governor to the living of Pembroke and Devonshire with Hamilton and Smith's in September, 1791. The parishioners regularly increased his stipend to £120 in 1815, with £2 for a curate, and one year the Churchwardens made him a present of a quarter-cask of Madeira. When he retired in 1822, the House of Assembly (many of whose honourable members he had instructed and chastised as small boys) voted him a pension.²

On September 11th, 1844, the Lodge made application for a Warrant of Confirmation, the original Warrant having become "so much injured by dampness as to be completely crumbled and destroyed". At the same time the Lodge requested that the name of the Lodge be changed to "Prince of Wales", but this request does not appear to have been granted, no change in the name of the Lodge being recorded in London until 1862, when the name "Prince Alfred" was adopted.

The corner stone of the Hall at Mangrove Bay, Somerset Island, was laid with Masonic honours on April 5th, 1858, by the Master, W.Bro. John D. Gilbert, assisted by the Officers and brethren of Atlantic Phoenix Lodge, No. 271, E.R., and Loyalty Lodge, No. 461, E.R. An oration was delivered by Bro. the Rev. Mr. Jackson. A second storey was added to the building in 1887, and a wing added in 1893.

The Lodge celebrated the hundredth anniversary of its constitution on September 28th, 1901, by attending Divine Service at St. James' Church. The Lodge received a Centenary Warrant in 1944, the Grand Lodge being unable to grant such a Warrant earlier because of a break in its continuity from 1838 to 1844.

In 1813 the Lodge was reported to be meeting at Sussex Hall, Somerset Bridge.

The Lodge possesses an excellent collection of plate, china-ware, etc., and three ornamental blocks for the Master's and Wardens' Pedestals donated to the Lodge in 1839 by Bro. E. S. Frith.

LOYALTY LODGE, No. 358, E.R.

On May 4th, 1817, Bro. Robert Gillett and seven other brethren residing in Ireland Island, Bermuda, met to consider the formation of a Lodge, and two days later they obtained a Dispensation from R.W.Bro. John Van Norden to hold a Lodge, with Bro. Gillett as Master. Van Norden is described as Provincial Grand Master of Bermuda, but it is not known from whom he derived his authority. It is not improbable that it was a local appointment. On leaving the Island, Bro. Gillett was succeeded by Bro. Thomas Gillett, the Senior Warden, and the Lodge presented the retiring Master with a Past Master's Jewel.

At a meeting held on June 10th, 1819, the Lodge voted £10 for the purchase of Jewels and a Book of Constitutions, and also £3 3s. 0d. to Bro. Robert Gillett to reimburse him his expenses when on the business of the Lodge whilst in England—doubtless the obtaining of a Warrant from the United Grand Lodge of England. This was issued on August 16th, 1819, under the authority of H.R.H. the Duke of Sussex, and Thomas Gillett was named Master, Cyrus King, S.W., and James Smith, J.W. The other Charter members were Robert Goldsworthy, John McAulay, Henry Martin, John Roberts and William Carmichael. The Lodge was named the Lodge of Loyalty and numbered 712. It was renumbered 461 in 1832, and received its present number—358—in 1863.

The earliest minute book opens with the first meeting of April 4th, 1817, and continues until January 27th, 1853.

A meeting was held on July 8th, 1820, to receive the Charter and make arrangements for the constitution of the Lodge, spoken of as "instalment" in the minutes. The Lodge was constituted by R.W.Bro. John Van Norden, Provincial Grand Master, assisted by Bros. John Pengelly as Senior Grand Warden, John Burlace as Junior Grand Warden, W.Bro. the Rev. Robert Hoare,

¹ Letter dated January 12th, 1811, in the archives of the United Grand Lodge of England.

² John Stow, *The Church in Bermuda*, Cambridge Church Historical Society.

the Master of Somerset Lodge, No. 411, E.R., W.Bro. Theodore Gilbert, the Master of St. George's Lodge, No. 390, E.R., Bros. John Miller, John Young and Dr. James Hunter.

At a meeting held on November 11th, 1820, the minutes record that "The Lodge was opened on the 4th Degree of Masonry, and Bros. Gray, Crisp and Vickery were exalted to the Degree of Past Master." In the absence of a complete list of members it is not known if these brethren were members of the Lodge. The Degree of Past Master was conferred at various meetings, and is last recorded on June 12th, 1849, which is sufficiently late to be noteworthy. The qualification of having passed the Chair before exaltation to the degree of the Holy Royal Arch was not required after 1822, but there are later instances than that of Loyalty Lodge.¹ Many of the brethren thus "exalted" were not members of the Lodge, e.g., Bro. J. Scott Tucker, a member of St. George's Lodge, No. 266, S.C., and Bro. W. A. Eyre, who was serving in the 20th Regiment and was probably a member of Minden Lodge, No. 63, I.C., both of whom "passed the Chair" in 1844.

At a meeting called on December 27th, 1820, to celebrate the Festival of St. John the Evangelist, the Lodge was visited by ten "naval brethren" who presented the Lodge with a Banner as a token of their gratitude for the attention paid to them in the frequent opportunities they had had of visiting the Lodge. The presentation was made by Bro. Edward Lawes in most gracious terms, and gratefully accepted by the Master, W.Bro. Thomas Gillett. This close association of Loyalty Lodge with members of the Craft serving in the Royal Navy continued until the closing of the Royal Dockyard in 1951. The new banner was doubtless carried in the procession which was formed immediately after the meeting to march to the boats that were to take the brethren to the house of Bro. Williams at Somerset. Here the brethren were met by the Masters of Atlantic Phoenix Lodge, No. 390, E.R., and Sussex Lodge, No. 411, E.R., and by several brethren from St. George's, No. 266, S.C. All marched in procession to the Parish Church to attend Divine Service. A sermon was delivered by Bro. the Rev. Robert Hoare, "a luminous, beautiful and particularly appropriate discourse" on the text, "But Solomon built Him an house". "His essay . . . combined that learning, perspicuity and fine diction that the speaker fully obtained the true, legitimate object of oratory in succeeding to please, persuade and convince", to quote from *The Bermuda Gazette*. After the service the procession was re-formed and proceeded to Bro. John Morgan's at White Hill, "where they dined together in good fellowship and conviviality in honour of the Day".

In 1821 the Lodge borrowed £13 from the Mark Lodge, the only indication of its existence.

The Lodge minutes are missing from February, 1823, to February, 1831, and during this period a new Ritual appears to have been introduced, for the Lodge was closed "in due form under the New System" on February 3rd, 1831. It would seem that the brethren did not like the "New System", whatever it was, for the Lodge held in the following month "was closed in due form under the Old System".

Bro. Benjamin Oakshott was elected Master on December 22nd, 1831, and, although not installed until the following February, he and his officers conducted three meetings in the interval.

Loyalty Lodge and Somerset Lodge, in these early days, usually celebrated the Feasts of St. John jointly, and each Lodge took it in turn to call the meeting and make the arrangements for Divine Service and the Dinner which followed.

Bro. Thomas Gillett died in 1833 and was buried with Masonic honours on February 2nd, and on the following first day of March a special meeting was called to consider what provision was to be made for his widow and five children. The Lodge made a generous donation, which was supplemented by subscriptions from the individual members. At the next meeting, held on March 7th, following the reading of the minutes, "the usual practice of destroying the Certificates of a departed Brother was carried into effect by annulling those of our lamented Brother Gillett". Although this practice is described as "usual", it is sufficiently rare to invite attention to it. At the next meeting, held on April 11th, the Brother's Sash and Apron were sold in open Lodge for Twelve shillings Sterling.

In 1836 the Grand Secretary requested the Lodge to supply "the names of the present or last Masters of the St. George and Somerset Lodges, no communication having been received from these Lodges for several years past. The Master directed the Secretary to write to St. George's Lodge No. 266 S.C., and to Somerset Lodge No. 411 E.R., in order to be able to reply to the G.S." It is not surprising that at the next meeting, held on November 11th, 1836, it was reported that an answer had been received from St. George's Lodge which was not "altogether satisfactory", and the Secretary was instructed to write to the Lodge again for the information. It would appear that St. George's Lodge had written that the name of its Master was no concern of the Grand Lodge of England, but the Master of Loyalty Lodge insisted that it was. There is no further reference to the matter, so it may be presumed that the Master eventually realised that the inquiry should have been directed to Atlantic Phoenix Lodge, formerly St. George's Lodge, No. 390, E.R., at Hamilton.

¹ Jones, *Freemasons' Book of the Royal Arch*, p. 191.

The Lodge did not meet between November, 1836, and November, 1837, and the minutes of a meeting held on November 29th, 1837, record that "in consequence of the late prevailing fever with which it has pleased Providence to afflict this Island, the Lodge could not convene itself at an earlier period, and it was a melancholy reflection that the painful disease had laid low two of our brethren, both leaving widows and orphans".

On December 27th, 1837, the Lodge joined Somerset Lodge, No. 411, in celebrating the Festival of St. John the Evangelist and assisted "in laying the cornice stone [*sic*] of the building about to be erected for the enlargement of St. James Church".

The minutes of February 19th, 1840, first mention the appointment of an Inner Guard.

In the following year the membership of the Lodge had dwindled to five, and in April it was proposed that the Lodge be closed and the Charter returned to Grand Lodge, but in September it was decided to carry on.

The Master preferred charges against the Junior Warden, Bro. Horrell, for disturbing the harmony of the Lodge on the evening of October 8th, 1844, "by using improper language in the preparation room, also otherwise interrupting the harmony of said meeting by demanding why the Worshipful Master had called Bro. Sage by the title of Past Master, refusing to hear the Worshipful Master's explanation thereon and abruptly leaving the Lodge". "Bro. Horrell replied that he was not aware that he had committed himself and felt himself warranted in acting as he had done." Bro. Horrell was requested "to withdraw, leaving his Jewel on the table, when the Brethren came to the unanimous decision that Bro. Horrell had most grossly committed himself, and deserved some severe punishment by the Lodge. The Lodge came to the unanimous decision of expelling Bro. Horrell for the term of twelve months from the date hereof. Bro. Horrell was then called in and acquainted with the decision of the Lodge". There are no minutes of the Lodge for the years 1842 and 1843. Bro. Gage was the Master of the Lodge in 1842 and received a Past Master's Jewel from the Lodge on September 12th, 1844, so what it was that upset Bro. Horrell is not clear. However, he wrote a very complete apology to the Lodge on December 24th, 1844. His explanation that he was "under a temporary excitement" was accepted and he was restored.

At the meeting held on October 31st, 1844, a letter was read from St. George's Lodge, No. 266, S.C., requesting the co-operation of the Lodge in applying to the Grand Lodges of England and Scotland for the appointment of a Provincial Grand Master. "The Lodge came to the unanimous opinion that we could not co-operate with St. George's Lodge they holding their Charter under the Grand Lodge of Scotland."

At the same meeting the draft of a petition to Vice-Admiral Sir Charles Adam requesting the grant of a piece of land on which to build a Lodge was read. Bro. Lord, having expressed the opinion that the petition was "too prolix", was requested to prepare another. The petition recited that on receipt of its Charter the Resident Commissioner had been pleased to grant the Lodge a wooden building, in want of repair; that the building had been repaired and an additional room added at the expense of the Lodge; that the building had been occupied as a Lodge from 1819 until 1843, when the Lords Commissioners of the Admiralty having ordered a range of houses to be built at Lodge Point, it was found necessary to convert the Lodge room into a store shed for the service of the Director of Public Works; that the new houses having been constructed, the building had been restored for the purposes to which for so many years it had been appropriated. The petitioners represented that in consequence of the present dilapidated state of the Lodge room and its proximity to the new cottages, they desired to erect a new building on some remote part of the Island, and prayed that he would be pleased to grant them a spot of land for that purpose. The petition was dated November 8th, 1844, and was signed by the Master, Thomas Hoskins, and twenty-one brethren, some of whom were not members of the Lodge, *e.g.*, J. Scott Tucker and W. A. Eyre, already noted above. The Admiral, writing from H.M.S. *Illustrious* on November 16th, advised the Lodge that he had no authority to grant any site on the Island for such a purpose.

In December, 1845, the Lodge met to consider a letter received from Bro. Dr. Hunter, Provincial Grand Master of the Bermudas, requesting the Officers to attend and assist him to form a Grand Lodge on the 11th inst. "It was resolved unanimously that this Lodge would not participate in the formation of any such Grand Lodge inasmuch as Dr. Hunter's Warrant as Grand Master proceeded from the Grand Lodge of Scotland, whereas our Charter was held under that of England."

In 1845 the Lodge was invited by the brethren of Lodge No. 63, I.C., held in the 20th Regiment, to join in the celebration of the Festival of St. John the Evangelist. It was resolved "that we could not attend as a Lodge, inasmuch as our paraphernalia was not fit, but individual officers may wear their jewels of office if they wish".

A year later the Lodge was compelled to take a similar position when invited to join Atlantic Phoenix Lodge, No. 271, E.R., in the laying of the corner stone of Christ Church, Devonshire Parish, and it also declined an invitation from St. George's Lodge to join in the celebration of the Festival of St. John the Evangelist, it being "inconvenient . . . at this uncertain season of the year". In 1847 the Lodge, apparently for the same reason, did not participate in the laying

of the foundation stone of the Masonic Temple in Hamilton on December 27th as a Lodge, though individual members attended, and the Officers were given permission to wear their jewels of office.

In 1848 the Lodge was in better financial condition, and new collars, a Silver Square and Dividers, a copy of the newly-issued *Constitutions* and other items were obtained. Among the other items was a Blue Flag, 4ft. by 2ft. 6in., with the number of the Lodge in the centre in gold letters. This flag was to be flown from the mast erected in front of the Lodge building on the days of meeting—a practice which is still maintained. But the Lodge had to meet heavy expenses in the repair of its Lodge room, the progress of the work being delayed because of the non-arrival of shingles for the roof which had to be obtained from Halifax, Nova Scotia.

In the following year the Lodge voted £5 towards the testimonial to the retiring Grand Secretary, Bro. William H. White.

In 1850 the membership of the Lodge had increased to nine. The Lodge declined an invitation from Atlantic Phoenix Lodge, No. 271, E.R., to attend the laying of the foundation stone of a Temperance Hall in Hamilton Parish "because of the distance", and also a later invitation to attend the dedication of the Masonic Hall in Hamilton "because of the fewness of members". Although few in numbers, the Lodge sent a generous subscription to Somerset Lodge, No. 283, E.R., for the relief of the widow of one of its members, and in 1851 it subscribed £1 which, with other donations, was forwarded to Grand Lodge for the relief of sufferers in the San Francisco fire.

In 1851 the Lodge commenced the formation of a Library. In the following year the Lodge purchased a number of books and publications from Bro. Spencer, Holborn, London, and the Library Committee was instructed "to consider the practicability of throwing the Library open to the public at a certain yearly subscription".

Corporal West Thomas Birmingham, of the Royal Sappers and Miners, who had been accepted by the Lodge in 1852, did not present himself for initiation, "he having declined joining the Order in consequence of the disapprobation of a Minister of his Church".

The Lodge celebrated the Festival of St. John the Evangelist in conjunction with St. George's Lodge, No. 200, S.C., in 1852.

At the meeting of the Lodge held on December 2nd, 1852, it was unanimously agreed "that the old custom of having Refreshments at the expense of the new Candidates and others be discontinued, and that henceforth any refreshment supplied be defrayed from the funds of the Lodge". It was also agreed that "a meeting of such of the Brethren of Loyalty Lodge who were Royal Arch Masons should be called at an early date to take into consideration the best means of getting the Charter for the Chapter attached to this Lodge restored, and memorializing the Grand Chapter to that effect, and that the amount required be lent from the funds of Lodge No. 461 to be returned when the contemplated Chapter possessed means to do so".

It was agreed that Mr. Steed's boat be hired for the use of the Brethren attending the Festival at St. George's on December 27th, and the Lodge paid Mr. Steed an additional ten shillings "to cover his loss occasioned by the calm which by altering his original plan caused him additional expense and labour".

There is a note at the end of the first minute book that at the end of 1853 there were thirty-six subscribing members of the Lodge.

In 1856 the Lodge forwarded a Petition to the Admiralty requesting that a lot of land should be granted to the Lodge. The prayer of the petitioners was granted and the Lodge acquired a site on Mangrove Bay, on the north side of Ireland Island, on January 13th, 1857. The foundation stone of the new building was laid on April 5th, 1858.

The number of Loyalty Lodge was changed to No. 358 in 1863, and in that year—on June 4th—it met for the first time in the new Hall. In 1876 the Lodge built a new Hall on Ireland Island which it continued to occupy until 1956, the last meeting being held there on October 4th, when, faced with the expenditure of large sums for repairs, the Lodge moved to Freemasons' Hall, Hamilton, where it now meets. The old building was destroyed by fire on July 25th, 1958, and older brethren never pass the ruins without recalling memories of the happy meetings held within its walls.

The Lodge continued to make progress until 1904, when the naval establishment was greatly reduced, and many members, including the Master for that year and the Master-elect for 1905, were ordered away from the Colony. The Senior Past Master, W.Bro. W. E. Warder, took charge of the Lodge in the latter year.

In 1910 the Lodge, on the invitation of Atlantic Phoenix Lodge, No. 224, E.R., attended the laying of the foundation stone of a new transept for Hamilton Parish Church.

The brethren serving on H.M.S. New Zealand, then on a voyage round the British Empire, paid the Lodge a memorable visit in November, 1913.

With the outbreak of war in 1914 there was considerable expansion of the naval establishment, followed by increased activity in the Lodge, which from its earliest days had always attracted Royal Naval personnel.

In December, 1918, the Lodge celebrated its Centenary. A special service of thanksgiving was held at the Dockyard Church on December 15th. Following the installation of the Master, W.Bro. M. L. Williams, a Banquet was held at the Foresters' Hall, Ireland Island. A sum of one hundred guineas was voted from the Lodge funds to Charitable Institutions.

The Loyalty Lodge of Instruction was formed in 1921. In 1926 the Lodge received a presentation of silver plate from brethren serving on H.M.S. Calcutta. In the same year the Lodge was in mourning for brethren serving on H.M.S. Valerian, lost off Bermuda in a hurricane.

In 1928 the Master, W.Bro. H. Matthews, died in office. It was in this year that the first Grand Inspector was appointed by the United Grand Lodge of England for the Bermuda group of Lodges. In 1933 the Lodge was visited by the Grand Master Mason of Scotland, M.W.Bro. Alexander Arthur, Lord Saltoun.

The Lodge continued to function during the Second World War, though badly handicapped by the departure of the Master, W.Bro. R. J. Abbot, in 1940 on War Service with other valuable members, and the difficulties of Officers and brethren attending the Lodge for Service reasons. During 1950 and 1951 most of the brethren of Loyalty Lodge returned to the Old Country following the closing of the Dockyard. Many brethren of other Lodges on the Island became joining members to keep the old Lodge going during these difficult years, and as a result of this generous and kindly help the Lodge is still in existence. The Lodge is a founding Lodge of the Royal Masonic Hospital and in 1944 became a Patron.

ST. GEORGE'S LODGE, No. 220, I.C.

This Lodge was warranted by the Grand Lodge of Ireland on April 5th, 1856, and the Warrant was sent in to Grand Lodge "in trust" on August 5th, 1861. No records of the Lodge have been found.

ROYAL SUSSEX CHAPTER, R.A.M.

In 1821, under the authority of the Provincial Grand Master of Bermuda, the Rev. and W.Bro. Robert Hoare installed Ex. Comp. Edward Lawes as H.P. of Royal Sussex Chapter, R.A.M., at Ireland Island, and installed and invested the Officers who had been previously elected. The authority under which Bro. Hoare acted has not been traced, and presumably it was a local appointment. The new Chapter adopted a set of By-laws in which the Principal Officers are described as High Priest, King and Scribe. The By-laws provided for a fee of thirteen shillings and fourpence for the Past Master's Degree, and three pounds for the Most Excellent Master's Degree and the Royal Arch.

In September, 1821, Comp. Lawes, who was serving on H.M.S. Sutherland, was recalled to England, and, in consequence, "the duties of H.P. devolved on M.E.C. King. Comp. John Gillett was unanimously appointed K., and Comp. Burlace who had declined the office of K. continued as S."

In December a Chapter of Emergency was held for the purpose of considering a communication from the Grand Scribe. It was decided to apply for a Charter from the United Grand Lodge of England, and Comp. Lawes was appointed the representative of the Chapter to present a petition for the Charter. It was not until January 9th, 1823, that the Chapter received a letter from Comp. Edwards Harper, the Grand Scribe, that the Grand Chapter had been pleased to grant a Charter to be attached to Loyalty Lodge, No. 712, E.R.

An epidemic afflicted the Island in the spring and summer of 1823, and the presiding officer, now described as M.E.Z., did not think it advisable to summon the Companions. There are no minutes from this time until November 11th, 1826, when a Chapter of Emergency was called to advance three candidates.

On January 30th, 1827, a meeting of the Chapter was called for the election of Officers, but following a discussion as to the propriety of electing officers on any other day than that named in the By-laws it was thought best to defer the election to the following April, and it was agreed that, should circumstances prevent the meeting of the Chapter on this date, the Officers were to be chosen on the first convenient night afterwards. The election and installation of Officers was held on May 3rd, 1827, but no further record of the Chapter has come to light.

ATLANTIC PHOENIX CHAPTER, R.A.M.

There is a brief record of Chapter No. 307, R.A.M., attached to the Lodge now known as Atlantic Phoenix No. 224, E.R., during the year 1811. Fourteen companions are mentioned. Comp. the Rev. Robert Hoare was elected High Priest, Officers appointed and a Committee appointed to prepare a set of By-laws. The purchase in London of the necessary regalia of a Chapter was authorised.

The following Lodges are now working on the Island: Atlantic Phoenix, No. 224, E.R.; Prince Alfred, No. 233, E.R.; Loyalty, No. 358, E.R.; Broad Arrow, No. 1890, E.R., warranted December 17th, 1880; Trident, No. 2465, E.R., warranted February 10th, 1893; Hannibal, No. 224, I.C., warranted February 18th, 1867; Abercorn, No. 123, I.C., warranted June 11th, 1908; Bermuda Garrison, No. 580, I.C., warranted March 7th, 1924; St. George's, No. 200, S.C.; and Civil and Military, No. 726, S.C., warranted February 4th, 1886.

The English and Irish Lodges on the Island are now under the supervision of Grand Inspectors. V.W.Bro. George Edward Winter was appointed Grand Inspector by the Grand Lodge of England in 1928. On his death in 1931 he was succeeded by V.W.Bro. John Hiram Patterson, who resigned in 1947. V.W.Bro. Charles Archibald Darrell Talbot was then appointed, and on his death in 1957 the present incumbent, V.W.Bro. Charles Harry Vincent Talbot, was appointed. R.W.Bro. William Newbold Talbot Williams was appointed Grand Inspector by the Grand Lodge of Ireland in 1944, and on his death in 1954 he was succeeded by the present holder of the office—R.W.Bro. Thomas M. deB. Godet.

Bro. Rollin J. Tucker was appointed Provincial Grand Master under Scotland in 1880, followed by Bro. W. C. Hyland in 1887. No further appointment as Provincial Grand Master has since been made by the Grand Lodge of Scotland, and since 1946 the Scottish Lodges have been under the supervision of District Superintendents, R.W.Bro. the Hon. Sir Stanley Spurling, C.M.G., O.B.E., being the first holder of the office. He resigned in 1953, and in 1955 was succeeded by R.W.Bro. William Murphie.

To the present Grand Officers, particularly R.W.Bro. Godet, I am greatly indebted for assistance in the preparation of this paper.

Bro. Carr drew attention to the following Exhibits:—

From Grand Lodge Library—

Four letters dealing with Masonic affairs in Bermuda, including one from John van Norden regarding the Provincial Grand Mastership.

Lists of members of the Bermuda Lodge (1794) and the Atlantic Phoenix Lodge (1816).

By-laws and Regulations of the Atlantic Phoenix Lodge (1925) containing a copy of the Lodge Warrant, 1797.

Special By-laws of Lodge St. George (I.C.), showing a picture of the Lodge-room.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Milborne for his paper, and to Bro. Carr for the excellent manner in which it was delivered. Comments were offered by, or on behalf of, the W.M., the S.W., and Bros. Norman Rogers, E. Ward, A. R. Hewitt, R. E. Parkinson and J. E. Taylor.

The W.M. said:—

I have the pleasure of proposing a vote of thanks to our Bro. A. J. B. Milborne, and am sure that I speak for you all in saying that we are grateful for such an important addition to Overseas Masonic History, and grateful also to Bro. Harry Carr for reading the paper in the author's unavoidable absence.

The paper covers so much ground and bristles with so many points of interest that I must be content to comment on just a few matters that are especially attractive to me.

The paper is typical of its author's work. It adds notably to our knowledge of Bermuda's masonic history, in particular regarding the three early Lodges, and is a very helpful presentation of the available facts.

It is far from being a mere collection of dates and it makes a real contribution to the long, involved and often frustrating story of the "Antients" *versus* "Moderns" controversy. This, to me, is one of the most valuable features of the paper. It throws some sidelights on the relationship between the "Antients" and the Grand Lodges of Ireland and Scotland, a relationship in which there is much that yet calls for explanation.

In Bermuda, as elsewhere, and as in Great Britain very markedly, the "Antients", Irish and Scottish Masons fraternised, leaving the "Moderns" in isolation, despite what I feel to be the obvious fact that in significant matters—that is, in all but one of them—calling for official countenance there was more agreement and more in common between the Irish and Scots on the

one hand and the "Moderns" on the other, than between the Irish and Scots on the one hand and the "Antients" on the other.

We are accustomed to regard the "Antients" *versus* "Moderns" controversy as something affecting the peace of Freemasons here in the British Isles; the paper comes as a reminder that the bitter quarrel spread to all the then British Colonies, and we know today that it has left its mark on most or all of them. Feeling overseas must have been more bitter at times than in England.

We learn from the paper that the Union Lodge in 1793 would not accept as a member a certain "Moderns" mason without his submitting to be re-Initiated ("re-made"). The Union Lodge, "Modern" in origin, apparently working "Antients'" ceremonies, was actually what we now recognise as a "Traditioner" Lodge, mere mention of which is a reminder of one of the most enthralling and valuable papers ever contributed to our *Transactions*, its author being our late Bro. John Heron Lepper. That same Lodge, intent on re-making a "Moderns" mason, although it was itself officially a Lodge of the "Moderns", decided to expel any member submitting "to be made over again in any lodge of any kind whatever", that is, to be re-made in an "Antients'" Lodge in accordance with ceremonies that apparently the Union Lodge itself was practising, and very much wanted to continue to practise as, not many months later, it was taking steps to become officially an "Antient" Lodge. It is contradictory and bewildering, like so many other things in eighteenth century Masonry.

The author mentions the custom in Loyalty Lodge, even as late as 1833, of destroying the certificates of departed Brethren. W. J. Chetwode Crawley has told us that in Ireland (Irish influence was strong in early Bermuda lodges) "the certificate of a deceased Brother was sure to be destroyed if his Brethren could effect its destruction. It is only an insignificant percentage that escaped". Even as late as the early years of this present century that feeling was still alive in some English lodges (Dorking, No. 1149, for example, or so I was then informed by an old member).

I may briefly refer to an unusual and particularly artificial example of the arrangement by which a Brother became a "Virtual Master", that is, achieved the status of Installed Master possibly, or probably, to qualify him for Royal Arch Masonry. Bro. Milborne tells us that a Brother was elected in 1797 to the Chair of Bermuda Lodge (No. 507, E.R.), was regularly installed in succession to Dr. John Dalzell and thereupon immediately resigned his office in favour of his predecessor. Of the many subterfuges of which we learn in the history of "Passing the Chair", that must take high place.

I offer my personal thanks to Bro. Milborne for his extremely good paper.

BRO. ARTHUR SHARP (S.W.) said:—

I have much pleasure in seconding the vote of thanks to Bro. Milborne for his most interesting and welcome account of Freemasonry in Bermuda.

The significance of Bermuda in the eighteenth century lay in its strategic position. It was on the route from the Caribbean and Southern Colonies to the Mother Country, and was a link between the Northern Colonies and the West Indies. From a geographical point of view it is remote from the West Indies; in fact, the islands are considerably nearer to New York (666 nautical miles distant) than to St. Kitts, the nearest of the West Indian group, and in size they scarcely exceed 19 square miles, which is approximately the area of Manhattan Island. Some claim an island for each day of the year, but there are probably 150.

Bermuda had little but its maritime commerce. When sending congratulations to George II on his accession to the Throne in 1727, the Assembly requested that he would supply them with powder to protect their island, "which though of little importance commercially was yet by its situation in a manner a key to all America".

The story of the Popple family which supplied successive Governors and Provincial Grand Masters is of interest.

The first William Popple, grandfather of Alured and William, was appointed in 1696 as the first Secretary of the Board of Trade and Plantations formed by the Crown. He was the son of Edmund Popple, of Hull, who had married Catherine, the sister of Andrew Marvell (1621-78), poet and satirist, whose lines—

"Where the remote Bermudas ride
In ocean's bosom unespied"

are often quoted.

His son, also named William, succeeded him in the secretaryship, his mother being of the Alured family of Hull, which explains the unusual Christian name of the third secretary of the Board of Trade and Plantations, Alured having succeeded his father at an early age in that office. It is said of Alured, who was born in 1699, that:—

"He had, at the insistence of Lord Carteret, been granted that post when almost the youngest clerk in the office, but had performed its duties so consummately as to gain the esteem of all, and a reputation throughout the colonies for general knowledge and capacity of governing." (From *Bermuda in the Old Empire*, Henry C. Wilkinson.)

His portrait exists in the Collection in Government House, Bermuda; and in the *Connoisseur* of June, 1947, there is reproduced an early painting by Hogarth showing the Popples and their relatives at a family fishing party. Alured has a fishing rod in his hand; his brother William is not identified.

This, the third William, was born in 1701, and entered the Cofferer's Office about 1730, being promoted "Solicitor and Clerk of the Reports to the Commissioners of Trade and Plantations", which was the second highest office. Another brother, Henry, also held a post in the Plantations Office.

Alured brought with him to Bermuda, in 1738, a library of more than a thousand books, "containing nearly everything from rhetoric to shorthand" through six volumes of Thomas D'Urfey's *Wit and Mirth: or Pills to Purge Melancholy*, a famous collection of humorous songs with music, published 1719-20. Colonel Byrd, of Virginia, predicted that "so noble a Governor could not fail to give his people a better polish, and the place much improvement". Indeed, both Popple brothers did much for education in the islands. Wilkinson also says:—

"No doubt Alured Popple gave Bermuda an uplifting hand in music, as in practically everything else, for he had a little organ, the first to be heard on the island, and two of his family played the fiddle."

Alured's appointment as Provincial Grand Master of Bermuda in 1744 can only have been to an honorary office, for no Lodge then existed on the Island. His death within a few months may have frustrated any contemporary Masonic development. It was not until 1758 that this office was filled by his brother William, and it seems significant that a warrant dated September 17th, 1761, was then secured for the Union Lodge from the Grand Lodge of England ("Moderns").

Alured has been described as "the most perfect Governor Bermuda had had for a century, and the most considerate one it was to have for a century to come". William, his successor, reached the pinnacle of his fame as Governor by his handling of the mutiny of the slaves in 1761. He was said to be "learned and experienced", but "artful withal", characteristics which certainly seem to have been needed, by all accounts, in dealing with the Bermudians during a most difficult period in the history of the Island.

William Popple's appointment as Grand Steward on the 28th April, 1737, and his refusal to act has never been explained. He had been chosen by Lewis Theobald as his successor. Theobald, called "Tibbald" by Alexander Pope, had incurred the poet's displeasure by the publication of a pamphlet, *Shakespeare Restored, or specimens of blunders committed and unamended in Pope's edition of this poet*, and Pope retaliated by making him the original hero of the *Dunciad*, a dubious honour which, in the main version of the *Dunciad*, Pope transferred to Cibber. Pope published editions of Shakespeare's complete works in 1725, 1728, 1731 and 1735, and his critic Theobald also published editions in 1733 and 1740.

It was at the Grand Lodge meeting of 13th December, 1733, that *The Grand Master recommended to the Brethren Br. Theobald's Play, and desired that they would all come clothed*. This play was "Apollo and Daphne", in some advertisements styled "A Dramatic entertainment of Dancing", and in others "A Grotesque Pantomime".

Bro. Milborne has noted that, according to Warburton, William Popple was the author of some vile plays and pamphlets. Admittedly, William Warburton (1698-1779), English critic and later Bishop of Gloucester, might scarcely be expected to wax enthusiastic over Popple's two comedies—"The Lady's Revenge" (1733) and "The Double Deceit" (1735). These were dramas of what has been called the Cibber type of moral-immoral sentimental comedy, being more or less akin to Restoration standards, but no worse than others of the period. In 1753 William Popple published a translation of the *Ars Poetica* of Horace. William never married. His portrait was painted by Highmore, who also painted Anthony Sayer (Gent.), our first Grand Master.

The early issues of the *Bermuda Gazette* afford a valuable commentary on masonic life in the Island, and Bro. Milborne has extracted some interesting information. We have all come across the multiplicity of toasts in the eighteenth century. Three of those mentioned—"The Memory of him who first planted a Vine" (Union Lodge, 1797), "May the morning have no occasion to censure the evening spent by Freemasons" (1801) and "May Peace, Harmony and Concord subsist among Free Masons and may every idle dispute and frivolous distinction be buried in oblivion" (1812)—can all be found in the so-called exposure, *Jachin and Boaz*, of the 1760's and later editions, and even the "Masonic Anthem" sung by "a chorus of beautiful young ladies" in 1812 is included, the words of the first verse being:—

“Grant us, kind Heav’n, what we request,
 In Masonry let us be blest ;
 Direct us to that happy place,
 Where friendship smiles in ev’ry face :
 Where freedom and sweet innocence
 Enlarge the mind, and clear the sense.”

In Bro. S. Holden’s *Selection of Masonic Songs*, 1802, the music is given set as a duet, which suggests the version used on this occasion. The words appear in the *Book of Constitutions*, 1738, when it was then called “The Treasurer’s Song”. *A.Q.C.*, lxii, page 10, records its use at the constitution of St. George’s Lodge, No. 315, Taunton, in 1764, the minute reading: “All the Members then joined in Singing the Masons’ Anthem . . . beginning with these words, *Grant us Kind Heaven.*”

What did the Admiral’s band play as the cheerful tune, “Masons’ Fraternity”, when the Brethren marched in procession in the last week in December, 1818, to St. George’s Church? This would be the tune of our oldest masonic song—“The Entered Apprentice’s Song”, the music of which appears in the *Book of Constitutions* of 1723. This has always been a popular tune, known variously as “The Freemasons’ Health” or “The Freemasons’ March”; even the poet Robert Burns set verses to it. Dunstan says that “In Cornwall the air of the E.A. Song is known as the Freemasons’ March, it having been long the custom for the tune to be played as a march in the procession to and from the Church service”.

BRO. NORMAN ROGERS writes:—

This is another of those entertaining papers about overseas Masonry by Bro. Milborne, of which we know all too little. It provides few opportunities for comment, except in the form of additional information for the benefit of those who may read it.

One subject is that of the degree of Past Master, which appears to have been last given in the Loyalty Lodge in 1849 for the purpose of exaltation in the Royal Arch, even though United Grand Chapter had abrogated the requirement on 8th May, 1822, in favour of one of M.M. “of twelve months’ standing”. Records of the Earl Ellesmere Lodge, No. 678, show that at the 1858 and 1859 Installations the outgoing W.M.’s had the Past Master’s degree conferred on them, and at the Installation in January, 1870, the Prov. G. Secretary installed the new W.M., “after which a P.M. Lodge was opened when Bros. Blackhurst and Kirkman (who hadn’t been through the Chair) had the P.M. degree conferred on them. By virtue the Lodge was closed to the Installed Masters, when Bro. James Tonge was placed in the Chair as ruler of the Lodge for the ensuing year”. Surely, a Prov. G. Secretary should have known better, but, again in January, 1875, the retiring W.M. was given the Past Master’s degree; all these were in a Lodge which has never had an R.A. Chapter attached to it.

The second interesting piece of information in the paper is the news that Lodge No. 192, I.C., had three of the four Officers at the constitution, in 1800, of the Atlantic Phoenix Lodge in Bermuda, where it is still working. It was quite common at this time for the “Antients’” Grand Lodge, which granted the warrant, to designate a Brother to open a Grand Lodge “for three hours”, and with authority to appoint officers to help him in such constitution.

This is the same Lodge No. 192, I.C., about which Bro. Milborne gave some information in a previous paper in *A.Q.C.*, lxviii, to which some slight addition can now be made. It was a Lodge in the 47th Foot, known as “Lascelles” or “Wolfe’s Own”, from the fact that it was in the centre of the line at the Battle of the Plains of Abraham, when Quebec was captured in September, 1759. According to Bro. R. E. Parkinson, this Irish Warrant was first granted to Col. Lascelles (who originally raised the regiment and was Colonel 1742-62) on the 1st March, 1748-9, at a time when it was quartered in Ireland. The regiment was in North America from 1758, part only coming back to England to form the nucleus of what, in 1782, became the 47th or Lancashire Regiment of Foot; in 1881 the title was changed to The Loyal North Lancashire Regiment, with headquarters at Preston, where it still remains as The Loyal Regiment.

Lodge No. 192 registered few members with the Grand Lodge of Ireland, the first three being in 1761 and the last in December, 1789. Its warrant was cancelled on 4th July, 1823. The regiment was in garrison in the Bermudas from 1793 to 1802, and the paper gives information that it was actively working in 1800. But the most interesting information is contained in Bro. Milborne’s previous paper (*A.Q.C.*, lxviii), where it is shown that, two months after the capture of Quebec in 1759, five Lodges under the Irish Constitution, with one “Moderns” (all regimental), set up the Provincial Grand Lodge of Quebec under the banner of the 47th Foot (*vide* illustration, *A.Q.C.*, lxviii, 17) and elected John Price Guinnett, a lieutenant in the 47th Regiment, as “Grand Master”. This Lieut. Guinnett (or Guinet) is mentioned in official records as having been wounded at Quebec.

It appears, too, that there was a separate "Officers' Lodge" in the 47th Regiment, which was No. 10 on the list of the Provincial Grand Lodge of Canada in 1762, and many members of both Lodges received high rank, notably Lieut. Milborne West, who was appointed Provincial Grand Master of "All Canada" in 1764.

Unfortunately, there are no records of these Lodges in the Official History of The Loyal Regiment and the Regimental Museum has no other information.

This was not the only Lancashire regiment which had a Lodge, for the 2nd Lancashire Militia had Warrant No. 120, "Antients", under the title of Knights of Malta Lodge, from 1804 to 1822. This was the Lodge which was instrumental in setting up other Lodges in the Colchester and Sunderland districts (*vide A.Q.C.*, lxxii, 19).

Bro. ERIC WARD said:—

As a concise history of Bermudian Masonry, Bro. Milborne's paper is admirable, and the only minor comment I have is that the "Traditioner" reference perhaps carries the theory too far. If in using this expression we go no further than meaning a Mason who, being equally at home in both a "Moderns" and an "Antients" Lodge, ignored the acrimony between the two G.L.'s—well and good. But it was not what Heron Lepper meant and (in my opinion) unjustifiably stretched to embrace too much.

In the case of Bermuda Lodge, No. 507, they apparently started under the impression they were joining the "Antients", and eventually did so, the inference being that they worked some kind of an "Antients'" ritual. This is supported by their requiring the re-initiation of a "Moderns" Mason on admittance to their own nominally "Moderns" Lodge. The evidence suggests that they had never followed the "Moderns'" ritual pattern (whatever that may have been) and, therefore, had nothing to be traditional about in Heron Lepper's sense. The latter's theory that the "Antients" faithfully preserved some vital piece of Masonry which the "Moderns" discarded has not by any means yet been established. But it is the case that many pre-Union "Moderns" Lodges outside the influence of London followed their own inclinations and customs, evidently unaware or unconcerned if those customs happened also to be used by the "Antients". The fact that virtually the whole of the English printed ritual matter has emanated from the Capital tends to give the impression of a gradual development of two more or less distinct standard ritual forms. That may well have been the case in London, but in many other places no such sharp distinction existed, and even more certainly no standard pattern, even by Lodges in the same province. If we develop the habit of calling every "Moderns" non-conformist a Traditioner, we run the risk of creating and passing on to our successors a tradition that there really was a torch-carrying subversive movement within the "Moderns" continuously striving to inject pure ancient elements which the "Antients" had rescued from oblivion.

Bro. A. R. HEWITT said:—

I have listened to Bro. Milborne's paper with much pleasure and interest, and venture to add the following.

In the section devoted to Loyalty Lodge, No. 358, he states: "Van Norden is described as Provincial Grand Master of Bermuda, but it is not known from whom he derived his authority. It is not improbable that it was a local appointment." A Provincial Grand Master can, of course, derive his authority from one source and one source only, namely, the M.W. Grand Master.

I have not been able to trace Van Norden's appointment, if he was so appointed, as Grand Lodge archives for about this period are somewhat scanty. There is, however, some interesting correspondence extant which shows how Van Norden angled for the appointment. In a letter written from St. George's, dated July 21st, 1814, and addressed to Robert Leslie, Grand Secretary of the "Ancients", he introduces the bearer, a Bro. John Till, saying:—

"He will have some conversation with you on the subject of Masonry and point out to you the necessity of a controlling power over the Lodges here—as without something of the kind they will soon dwindle into nought. It is thought expedient to revive the Provincial Grand Lodge which has ceased to meet since Brother McLachlan has taken up his residence in England—the Commission from the Grand Lodge of Scotland being to him only. A power might be given by the Grand Lodge of Ancient York to hold a Provincial Grand Lodge here . . . The Provincial Grand Master would be a ready channel for keeping up a correspondence from the subordinate Lodges with the Mother Grand Lodge . . . Upon the whole I am persuaded that such an establishment would be beneficial to the Craft."

He then goes on to nominate himself for the office in the following terms:—

“In the event of a Warrant or other instrument of writing being issued from the Grand Lodge for that purpose—in the nominations of the first Office bearers—they would stand thus

John Van Norden Esquire, Past-Master of 266 and 307, Provincial Grand Master,
Jeremiah Hurst Esquire, Past-Master of 307, Provincial Senior Grand Warden,
The Rev. Hoare, Past-Master of 324, Provincial Junior Grand Warden,
elective annually.”

It will be observed that the letter, written some seven months after the Union of the two Grand Lodges, is addressed to the Grand Secretary of the “Ancients” and refers to the Grand Lodge of Ancient York. News of the Union would, in those days, have taken some time to reach the Island. It was mentioned in a letter to Grand Lodge from the Atlantic Phoenix Lodge, dated 13th January, 1816 (which, incidentally, acknowledges the receipt of no less than eight letters bearing dates varying over a period from 1st December, 1813, to 14th June, 1815). It states:—

“We congratulate the United Grand Lodges, and the Masonic world on the happy union. As the public prints had some time ago made us acquainted therewith, we waited for official notification of this happy event.”

It is odd that Van Norden, in his letter to England, should suggest a “revival” of a Provincial Grand Lodge when the earlier one to which he referred was a Scottish creation—MacLauchlin was appointed Provincial Grand Master by the Grand Lodge of Scotland.

The Grand Secretary’s reply to Bro. Till (the bearer of Van Norden’s letter), dated 31st October, 1815, of which a draft is in the Grand Lodge, reads:—

“In reference to the letter from our Brother Van Norden which you were so kind as to hand to me some time since respecting the appointment of a Provincial Grand Master for Bermuda, I must be permitted to remark it is that sort of application which is in every respect informal and not likely to answer the end required in its present shape. In the first place it is the sole prerogative of the M.W. Grand Master to appoint the Provincials. By a recent regulation it has been determined by the United Grand Lodge to appoint no Provincial G.M. where there may not be already five existing Lodges. What may be the Masonic strength of your Island? I am rather at a loss to ascertain for by referring to the G. Lodge books there appears to have been established only two Lodges, St. George’s Lodge No. 307; the Somerset Lodge No. 324—from neither of which does any return appear to have been made for many years.”

The next sentence is somewhat confused, but it does indicate that “every liberality of opinion and indulgence would be extended to Lodges placed at so great a distance as you are from the Mother country”. The letter goes on:—

“Whenever a sufficient number of lodges can be procured and it is their desire to have a Provincial Grand Master it must be done by petition to the M.W. Grand Master signed by the Masters and Wardens who, if approved and sanctioned by H.R. Highness, will have the privilege of appointing all the other Provincial Grand Officers.”

The letter concludes with a request for information and returns of members.

The matter is further alluded to in a letter from Bro. Till to the Grand Secretary, dated 28th August, 1817, in which he asks: “Can you do anything with Sir James respecting the Grand Mastership?”—presumably a reference to Sir James Cockburn, the Governor of the Colony.

In no list does Van Norden’s name appear as Provincial Grand Master. It is just possible, of course, that “every liberality of opinion and indulgence”, promised by the Grand Secretary, was exercised so that Van Norden could be appointed, but I doubt it. It is more likely that the Grand Master issued a “Deputation to Constitute” the Loyalty Lodge; after the ceremony Van Norden’s authority would have lapsed. Gould (Poole’s ed.) states: “The succession of Provincial Grand Masters ceased with the appointment of William Popple” (1758-62). A Grand Inspector was first appointed in 1928.

With regard to the Atlantic Phoenix Lodge, Bro. Milborne points out that in 1800 two Warrants were in existence, one Scottish and the other English (“Ancients”), that the Scottish Brethren wished to continue working under the former, and that the separation of the two groups was most happily arranged. It will be observed from the Grand Secretary’s letter, fifteen years later and quoted above, that Grand Lodge still knew the English Lodge by the name of St. George’s.

One final comment—Bro. Milborne mentions that the Somerset Lodge was known locally as the Sussex Lodge. The appellation does not appear to have been an official change of name, but,

as early English Lodges were frequently known by the name of the Tavern in which they met, it is quite likely that this Bermuda Lodge was also known locally by the name of its meeting place, namely, the Sussex Hall, Somerset Bridge.

Bro. R. E. PARKINSON writes:—

I have read this paper on Bermuda with interest, and am making some inquiries if there is anything of interest to communicate on the Irish Lodges.

For the moment the only notes I have are: 220 was granted to Wm. Brownlow Tucker, of 200, Scotland; Benjamin Wilson Higgs, of 271, England; and Alexander Thomas, of 26, Ireland. The Junior Warden is the link; Lodge 26, I.C., was then in the 26th Foot—the Cameronians. 224 was granted to John Athill Frith and Israel Thomas Richardson, both of 994, England, and Henry Alfred Gray, of 200, Scotland. 123 was granted to three members of Lodge 224.

Bro. J. E. TAYLOR writes:—

Bro. Milborne has given an interesting paper on the Lodges which work in the Island of Bermuda in his usual concise manner. During some research in old minute books, reference was found to the 100-year history of Minden Lodge, No. 63, I.C., in the XX Regiment, and I was able to obtain a copy of this book. Its one-hundredth anniversary was celebrated at Kingston, Canada West, with the Brethren of Ancient St. John, No. 3, in 1847. The regiment had spent from 1841 to 1845 on the Island of Bermuda, where it arrived at St. George's on November 1st, 1841. The Lodge did not become active until November 29th, 1844, when it met with Bro. Captain Charles South as W.M. In October, 1845, the regiment removed to Hamilton, "where the brethren were most cordially met by the Atlantic Phoenix Lodge, No. 271, of England", then—and still—meeting in Hamilton. The Lodge met and worked together with more than brotherly feeling, each striving for pre-eminence in acts of courtesy to the other. On December 27th, 1845, the Brethren of Minden Lodge, No. 63, celebrated the anniversary of St. John the Evangelist, with the assistance of the Worshipful Masters of Sussex and Atlantic Phoenix Lodges and their Brethren. The three Lodges marched in procession with the regimental band, attended a church service which was conducted by the Ven. and Rev. Bro. Hoare, and the day ended with a sumptuous repast.

A lengthy version of the Festival, written by D. McPhee, Esq., and published in his paper, *The Bermudian Royal Gazette*, is quoted in the History of Minden Lodge. Bro. B. J. Tucker was the W.M. of Atlantic Phoenix Lodge and Bro. W. H. Mayor was the W.M. of Sussex Lodge. On April 28th, 1847, the regiment embarked for Halifax, Nova Scotia. There are very few members of Lodge No. 63 mentioned in this History, and it is possible that Bro. W. A. Eyre, mentioned under Loyalty Lodge, No. 358, was not a member of the 20th when he received the degree of Past Master given by that Lodge, unless it was conferred prior to 1847.

Bro. MILBORNE writes in reply:—

I am most grateful to the Worshipful Master for the generous terms used in moving the vote of thanks, and to the Senior Warden in seconding it. I would like to add my thanks to those already expressed to Bro. Carr for so kindly undertaking to present the paper to the Lodge.

It is most gratifying to find that my paper drew so much additional information from my fellow members. I am glad that Bro. Sharp has placed on record the interesting material concerning the Popples. I should have known that the Toasts were to be found in *Jachin and Boaz*, but my interest in its other contents must have diverted my attention from them.

Bro. Ward makes a most interesting point with reference to the use of the term "Traditioners". The conditions in Bermuda were similar to those in Quebec, and when I brought the Quebec evidence to Bro. Lepper's attention he accepted it in support of his theory without any qualification. (*A.Q.C.*, lvii, 264.) I used the term merely to indicate Masons holding allegiance to the "Moderns", but "Ancient" in their working, the primary sense indicated by Bro. Lepper. (*A.Q.C.*, lvi, 139.) If I have erred I am in good company, for this appears to be precisely the definition accepted by the Worshipful Master.

Bro. Hewitt is quite correct in stating that a Provincial Grand Master derives his authority only from the Grand Master. But what were Brethren in distant parts to do while they waited for months, even for years, for the Grand Master to signify his pleasure? I have already related in these *Transactions* what happened in Quebec. Van Norden's suggestion that the office be an elective one was not, I venture to think, an unreasonable one. It had been made earlier by the Quebec Brethren. A few years later the Provincial Grand Master was elected in Bengal, and

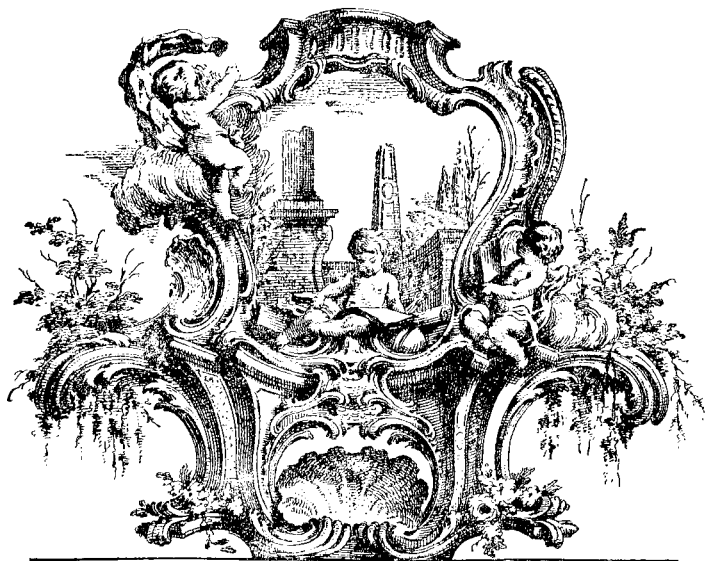
Gould writes: "This annual election as soon as notified to the Grand Lodge of England was confirmed by the Grand Master." (Gould's *History*, Poole Revision, vol. iv, 52.) This is a peculiar method of exercising a personal prerogative, but is an illustration of the British genius for turning a blind eye to rules, as long as things work. There are a number of matters with regard to Provincial Grand Lodges Overseas that have not been comprehensively examined in our *Transactions*, and a paper concerning them would be most useful. To return to Van Norden, I am unable to add anything to the statement that he is described as Provincial Grand Master of Bermuda in the Dispensation referred to.

Bro. Hewitt mentions that in 1815 the Lodge No. 307 was known to the Grand Lodge as St. George's Lodge. The point I tried to make is that while Lane shows the Lodge changed its name to Atlantic Phoenix in 1847, the change was made much earlier. The Astwood Certificate demonstrated that the Lodge was known as Atlantic Phoenix in 1824, but the change of name had not been entered on the Grand Lodge Register as late as 1836. It is possible that the change was made in 1817, when the Lodge was domiciled in Hamilton, or shortly thereafter, to avoid confusion with St. George's Lodge, No. 266, on the Scottish Register, which continued to meet at St. George's.

With reference to the name of Lodge No. 411, E.R., since this paper was written Bro. John E. Taylor has turned up a copy of John Clarke's little *History of Minden Lodge, No. 63, I.C.*, held in the 20th Regiment. At the celebration of the Festival of St. John on December 27th, 1845, the Lodge is described as Sussex Lodge. The account in the *History* is taken from the *Bermuda Gazette*.

With regard to Bro. Taylor's reference to Bro. Eyre, I have no evidence that he was a member of No. 63, I.C., but I think it is very probable. He was among those Brethren who signed the Petition to the Admiral in 1844, and his name is followed by "XXth Regiment" in parentheses. He was not a member of Loyalty Lodge in 1844, as the minutes record that the permission of his mother Lodge would be required before he could pass the chair. Bro. Eyre is shown as replying to the Toast to St. George's Lodge, No. 266, S.C., at the St. John's Festival, in the *Minden History*, but I suspect confusion here with Bro. Egan, the Senior Grand Warden of the Provincial Grand Lodge of Scotland, who was also present. It had been a long and exciting day, and the Brother who wrote the report might easily have confused the two names in his scribbled notes.

Finally, I must thank Bro. Harold V. B. Voorhis, who has drawn my attention to the statement in my paper that Trident Lodge, No. 2465, E.R., is still working on the Island, and points out that it was removed from the List on December 6th, 1905, when it was reported that it "had formally been dissolved by the unanimous vote of the members". Bro. Voorhis also notes that two other Lodges not mentioned by me were warranted for Bermuda—Unity Lodge, No. 209, I.C., at St. George's, August 15th, 1881, cancelled in October, 1909, and Somers Isles Lodge, No. 1503, S.C., warranted August 4th, 1955, and still working.



A CAVALCADE OF FREEMASONS IN 1731 AS RECORDED IN THE GENTLEMAN'S MAGAZINE

BY BRO. WILFRED G. FISHER

(3rd March, 1961)

INTRODUCTION



Y first contribution to the *Transactions of the Somerset Masters' Lodge* was "Some Eighteenth Century References to Freemasonry in the *Gentleman's Magazine*". That was written fifteen years ago. Later I read the paper by the late Bro. Frederick Armitage in *A.Q.C.*, xxvii, pp. 185 *et seq.*, "The Story of the Craft as told in the *Gentleman's Magazine*, 1731 to 1820". What impressed me most, however, was Bro. W. Wonnacott's comment:—

"With regard to the Obituary notices in the (*Gentleman's*) *Magazine*, Brother Armitage seems to have been at a loss in dealing with these. It is only by having a list of Masons of that time that it is possible to probe for information in lists of this kind. If someone who has the requisite knowledge of the Freemasons of the various dates would undertake the search, what is probably the most valuable Masonic portion of the *Magazine* will be at our service."

For some time I have been collecting information about early Freemasons, and a useful guide to these is the *Index of Quatuor Coronatorum Antigrapha*, vol. x. My original intention was to take the first ten volumes of the *Gentleman's Magazine* and extract details of Freemasons mentioned therein. However, the first volume alone—which is for the year 1731—provided about 200 names of persons who may have been, or were known to have been, Freemasons. After excluding all those who for various reasons could not have been the Brethren mentioned in *Q.C.A.*, vol. x, I was left with over 100 names. The problem of identification proved to be difficult, especially in the case of persons with common names. In the end I was able to identify some sixty Freemasons who are mentioned in the first volume of the *Gentleman's Magazine*. As I wished to give some biographical details of each Brother my paper would have run to about 30,000 words, and thus it is that I am able to include in this paper only twenty-one Freemasons of whom there is some record in the *Magazine* for 1731. I have excluded several interesting personalities whose careers will form the basis of other papers.

In this first volume of the *Gentleman's Magazine* there are many articles and records of interest to Freemasons. Direct reference to Freemasons will be found in the List of Books published on p. 89 advertising "Freemasons' Magic Ladder", and on p. 431 a summary appears of a Mr. Spondee's comments on the first *Book of Constitutions*. Contributions which do not mention Freemasonry but have a Masonic flavour are "Sir Isaac Newton's Creed", p. 202, and "The Order of Grey Mares", p. 537. The latter satirises a proposal to admit ladies as Knights of the Garter and Thistle and to the Order of the Bath. Several other articles could be mentioned which are of considerable interest to anyone who might wish to acquire knowledge of the views of the people living at that time.

It would take up too much valuable space to quote in detail all the authorities consulted by me in connection with these short biographical notes. My principal authorities are the *Gentleman's Magazine*, 1731-1827; *Quatuor Coronatorum Antigrapha*, vol. x; the numerous volumes of *Ars Quatuor Coronati*; *The Dictionary of National Biography*; Collins' *Peerage of England*, 1768; *The Complete Peerage*; Gould's *History of Freemasonry*; *Early Masonic Pamphlets*; *History of the Lodge of Friendship*; and *Pugilistica*.

The plan I have followed is to quote first from *G.M.*—the *Gentleman's Magazine*, 1731—and then give the reference to the person named as a Freemason; in all cases this is *Q.C.A.*, vol. x. Then follow short biographical notes. I have tried to pack the maximum amount of information into the minimum number of words, and I hope that it will be considered that in this paper I have to some extent succeeded.

WILLIAM ANNE VAN KEPPEL, 2nd EARL OF ALBERMARLE (1702-1754)

G.M., 1731, p. 496

"Tuesday, 2nd. November. The E. of Albermarle, having presented Madam Rouigny, Governess to his Sister, the Lady Sophia, with a Lottery Ticket, it was drawn a Prize of £1,000."

p. 497

Gives an account of the visit of the Duke of Lorraine to England and ends with: "31st. (November) went to the Royal Exchange, the East India House, and supp'd with the Earl of Albermarle in Grosvenor Square."

Q.C.A., x, p. 272

The Minutes of the meeting of Grand Lodge on 15th April, 1736, begin:—

"At the House of the Right Hon. The Earl of Loudoun in Privy Garden where mett—
His Grace the Duke of Richmond.
The Earl of Crauford.
Earl Albermarle.
Lord Viscount Harcourt.
etc., etc."

He was the only son of Arnold Joost van Keppel, who accompanied William of Orange to England in 1688. He was created Earl of Albermarle in 1695-6 in consequence of his courage and fidelity by which he distinguished himself in William's War in Flanders.

William Anne, 2nd Earl of Albermarle, was born at Whitehall, 5th June, 1702, Queen Anne being his godmother. At the age of 15 he was made Captain of a Company, with the rank of Lieut.-Colonel, in the first Regiment of Foot Guards. He succeeded his father as 2nd Earl on 30th May, 1718.

Although he held many Court appointments, he chose the Army as a career. As in the case of his father, he became noteworthy for his courage and ability as a soldier. He was distinguished for his bravery at Dettingen, 27th June, 1743, and was wounded at the Battle of Fontenoy in 1745 (of which battle I have another story to tell). He had command of the right wing of the Royal Army at Culloden under the Duke of Cumberland. When peace was established between England and France in 1748 he became Ambassador at the French Court. He had some reputation as a gourmet, and his correspondence with the Duke of Newcastle on the merits of French chefs and French cooking provides instructive and amusing reading.

The Earl married Lady Anne Lennox, the sister of the 2nd Duke of Richmond, and by her had eight sons and seven daughters. He died in his coach in Paris on the 22nd December, 1754. It is said that when his eldest son went to his mother to inform her of his father's sudden death, beginning by saying that he had grave news, she said: "You need not tell me your father's dead, for I dreamt it last night." (*G.M.*, 1754, p. 579.)

WRIOTHESLEY RUSSELL, 3rd DUKE OF BEDFORD (1708-1732)

G.M., 1731, p. 172

"The D. of Bedford presented to the new Church in Bloomsbury, Communion Plate, Silver gilt with Gold, his Coat of Arms engraved thereon, to the value of £100."

p. 451—Marriages

"The Lord John Russell, to the Lady Diana Spencer, at Marlborough House, St. James's. She had a Fortune of £30,000 down, and was to £100,000 at the Death of the Dutchess Dowager of Marlborough, her Grandmother."

Q.C.A., x, p. 38

The List of Members for 1725 includes the name of the 3rd Duke as a member of the Lodge meeting at the Queen's Head, Bath. The date of his Membership is, however, a little obscure, as the late Bro. Songhurst states that in the list of members for 1725 the last 15 names, of which the Duke of Bedford's is one, appear to have been added at a later date by another hand. There can be little doubt, however, that he was very young when he became a Freemason and he may have been under 20 years of age.

This young man, so full of promise, was born in 1708. He was married on the 22nd April, 1725, to the Lady Anne Egerton, only daughter of the Duke of Bridgewater and granddaughter of the Duke of Marlborough. His state of health left much to be desired, and on the 23rd October, 1732, he died at Groyne, in Spain, while on a voyage to Lisbon, where he had been advised to go by his physicians. He died childless and was succeeded by his brother, Lord John Russell (1710-1771), a future Lord Lieutenant of Ireland, whose marriage in 1731 is also set out above in the extract from the *Gentleman's Magazine*.

BILLERS, SIR WILLIAM (d. 1745)

G.M., 1731, p. 124

List of Deaths, 3rd March: "In Child Bed, the wife of Sir William Billers, Kt. and Alderman."

p. 171

A List of Directors of the East India Company includes: "Sir Wm. Billers, Kt. and Alderman."

Q.C.A., x, p. 8

His name is included in the 1723 List of Members of the Lodge meeting at the Rummer at Charing Cross. (In the 1725 List of Members his name has become "Alderman Billart".)

William Billers was the son of a London Merchant and a Member of the Haberdashers' Company. He may have been an officer in the Guards in his younger days, as he was a member of the Lodge meeting at the Rummer Tavern, Charing Cross, which seems to have consisted mainly of officers of the Guards. He, however, joined his father in the family business, but always took a great interest in military matters. In 1733 he became Colonel of the Blue Regiment of Trained Bands and was Vice-President of the Honourable Artillery Company from 1737 to 1745.

He was elected a member of the Common Council of the City of London in 1719 and was Alderman of the Cordwainers' Ward from 1722. He was knighted on 31st January, 1727, and was Lord Mayor of London in 1734. He may have been the first Lord Mayor of London who was a Freemason.

The United Company for making Hollow Sword Blades elected him as their Deputy Governor in 1732. The Law also engaged his attention when he was appointed in 1733 a Commissioner "for making a Survey of all Officers, Clerks and Ministers of the High Court of Chancery, and to enquire what fees, rewards and wages they, their Substitutes and Under-Clerks may and ought to take, and what have unjustly been encroach'd on the Subject, and what Oppressions, Extortions, and Exactions any of them have committed". In 1741 he unsuccessfully contested Romney in the interest of Sir Robert Walpole. A Director of the East India Company from 1724 to 1743, he was Deputy Chairman in 1735-6 and Chairman in the following year. He was also Master of the Haberdashers' Company in 1720-1.

He died on the 14th October, 1745, from dropsy and jaundice.

Sir William married Anne, daughter of Sir Rowland Aynsworth. His son died in 1741, and his daughter Anne married on the 8th September, the same year, John Olmius, son of a wealthy London Merchant and a Director of the Bank of England. The announcement of the marriage in the *Gentleman's Magazine* of 1741, p. 499, is as follows:—

"John Olmius, Member for Colchester, to Miss Anne Billers, daughter of Sir William, with £15,000."

John Olmius, who represented Weymouth and Melcombe Regis in subsequent Parliaments, was created on 8th May, 1762, Baron Waltham of Phillipstown, in the peerage of Ireland. He did not enjoy this distinction for long, however, for he died on the 8th October in the same year. He was succeeded by his son, aged 17, who was named Drigue Billers Olmius.

Anne Billers is sometimes described as daughter and heir and as "heir or co-heir" of Sir William. I have not been able to trace another son, but there was another daughter who married a Captain Walker on the 5th November, 1750. (G.M., 1750, p. 570.) She may have been the child born at the time of her mother's death.

BLACKERBY, NATHANIEL (d. 1742)

G.M., 1731, p. 209

Sets out details of a petition from Deputy Lieutenants of the County of Kent to the Duke of Newcastle, Lord Lieutenant of the County, drawing attention to "The great burthen which the frequent drawing out of the Militia has brought upon the Freeholders and Inhabitants of the City and Liberty of Westminster, which had accasion'd Clamours and Complaints among People, who apprehended Frauds and Abuses in Levying and collecting Money". (One of the Deputy Lieutenants was "N. Blackerby".)

Q.C.A., x, p. 5

Included in the List of Members of the Lodge meeting at the Horn Tavern at Westminster in 1723, now the Royal Somerset House and Inverness Lodge, No. 4. His name also appears in the 1725 List.

Nathaniel Blackerby is one of those early stalwarts of Freemasonry about whom little is heard. The Lodge meeting at the Horn Tavern was one of the four original Lodges which met

at the Goose and Gridiron Ale House in St. Paul's Churchyard on 24th June, 1717, having removed at a later date to the Horn Tavern from the Rummer and Grapes Tavern in Channel Row, Westminster. His name appears high up in the list of members and it may be that he was made a Freemason before the constitution of Grand Lodge in 1717.

In 1727 a Committee was formed by Grand Lodge to manage the Charity Fund and Blackerby was appointed Treasurer. It may have been considered that he was well qualified for such an office, as in 1722 he had been appointed Treasurer of the Commission which supervised the building of fifty new London Churches. Some details of the duties he carried out as Treasurer of the Charity Fund may be found in *Q.C.A.*, vol. x, and they indicate that he did the work with enthusiasm and ability.

At the meeting of Grand Lodge held on 17th April, 1728, he was appointed Grand Warden with Joseph Highmore, the eminent Painter. He attended the meetings of Grand Lodge regularly, and on the 27th December, 1728, the Grand Master Elect, Lord Kingston, appointed him as Deputy Grand Master, and he continued in that office for a second term under the Duke of Norfolk. As Deputy Grand Master he constituted a new Lodge at the Red Lion at Canterbury in April. During his year of office as Grand Master the Duke of Norfolk spent most of the year abroad, and Blackerby was virtually in charge of Grand Lodge affairs. The Duke had some difficulty in finding a successor as Grand Master, and it was not until March, 1731, that Lord Coleraine stood Proxy for the Grand Master Elect, Lord Lovel, who was invested as Grand Master by Blackerby. Although the Duke of Norfolk did not attend meetings of Grand Lodge, he was a generous contributor to the administrative expenses and, as is well known, presented a Sword of State to be carried before the Grand Master.

Nathaniel Blackerby's devotion to Freemasonry and the valuable services he rendered make it all the more regrettable that he resigned from his office of Treasurer, in 1738, in a fit of pique. At the Quarterly Communication held on 6th April, 1738, a Resolution was passed requiring the Treasurer to join with another Grand Lodge Officer in a Bond as security for the money in his possession. In the Rules of the Charity Fund approved in 1725, the Treasurer was required to give his own Bond as security, but this rule was probably not enforced. Blackerby regarded the proposed Resolution as an indignity and deeply resented the lack of trust in him which he said it implied. He was assured that the only object was the good of the Craft and that no personal imputation was intended, but he was not to be appeased. His feelings of resentment did not, however, lead him to a complete break with Freemasonry. On the contrary, in the same year he succeeded the Duke of Richmond as Master of the Lodge meeting at the Horn Tavern.

His duties as Treasurer of the Commission for the fifty New Churches brought him in constant touch with Nicholas Hawksmore, the distinguished assistant of Sir Christopher Wren. Blackerby married his only daughter, Elizabeth, on the 6th July, 1735. She was then the widow of Nicholas Philpot, who had been one of the Commissioners for Hackney Coaches.

The announcement of his death on the 21st April, 1742, describes Blackerby as "House-keeper to the House of Lords, Treasurer to the fifty New Churches, and to the Westminster Bridge, and a Justice of the Peace for Middlesex". He devoted much time to public service, and in 1733 was appointed one of the Commissioners for surveying the offices of the Court of Common Pleas (see Sir William Billers). He was a Justice of the Peace for Westminster, and in 1737 was Chairman of the Westminster Sessions. I do not know how far he was personally responsible in 1741 for sending for two parties of Foot Guards when voting in a Parliamentary Election was closed "in an arbitrary manner by the High Bailiff". Widespread and threatening protests followed the high-handed action of the High Bailiff, and someone panicked and sent for the Foot Guards in anticipation of a riot. The High Bailiff was taken into custody by the Serjeant at Arms and the election of Lord Sundon and Sir Charles Wager as Members for Westminster was declared void. Blackerby and two other Justices were reprimanded at the Bar of the House of Commons on the 23rd January, 1742.

GEORGE CARPENTER, 2nd LORD CARPENTER (d. 1749)

G.M., 1731, p. 449

In the list of deaths, under the date 7th October, appears the following: "The Lady Carpenter, at Bath." (This was the mother of the 2nd Lord Carpenter. His father died on the 1st February in the following year.)

Q.C.A., x

His name appears on the following pages, 23, 118, 119, 131, 138, 144 and 198, as Col. Carpenter, on p. 5 as Hon. Col. Carpenter, and on pp. 217 and 218 as Lord Carpenter.

The 2nd Lord Carpenter was made a Freemason at the Lodge meeting at the Horn Tavern at Westminster in March, 1723-4, and was appointed Senior Grand Warden by Lord Kingston, Grand Master, 1730-1. He frequently attended Grand Lodge, and Freemasonry was probably his chief interest, apart from his duties as a Guards Officer. In March, 1730, he accompanied the Duke of Norfolk, Grand Master, Lord Kingston, Past Grand Master, Nathaniel Blackerby,

Deputy Grand Master, and others to the Prince William Tavern in Cheapside for the purpose of constituting a new Lodge there. I have been able to trace two children by his marriage with a daughter of David Petty, of Wanstead, Essex—a son, George, who succeeded him, and a daughter, Alicia Maria, married in 1751 to Sir Charles Wyndham, M.P. for Taunton, Somerset, and later Earl of Egremont.

He died on the 12th July, 1749, a rather undistinguished son of a very distinguished father.

The 1st Lord Carpenter was the famous General George Carpenter, a soldier noted for his bravery and administrative ability. It was General Carpenter who commanded the English Forces in the North of England when Prince James, the Old Pretender, led his Scottish clans into England in 1715. The General prevented them from taking Newcastle and chased them to Preston, but while his exhausted troops arrived too late to prevent the escape of Prince James he surrounded the Prince's Army and forced it to surrender.

RICHARD TEMPLE, FIELD-MARSHAL VISCOUNT COBHAM (1675-1749)

G.M., 1731, p. 122

Friday, 12th March:

"The Assizes at Northampton, when the following Persons received Sentence of Death, Viz., William Walker and Thomas Parsons, for the murder of John Hall; they were both troopers in the Lord Cobham's Company and committed the Murder on their being refused admittance into a house in Nottingham late at Night."

Q.C.A., x, p. 37

"Lord Viscount Cobham" is included in the 1725 List of Members of the Lodge meeting at the Queen's Head at Bath, of which the Duke of St. Albans was Master.

Field-Marshal Lord Cobham was born on the 24th October, 1675, the eldest son of Sir Richard Temple. His mother was Mary, daughter of Henry Knapp, of Rawlins, Oxfordshire. If this is the date of birth (it is as corrected in the *Dictionary of National Biography*) he was not 10 years of age when he was made an Ensign in Prince George's Regiment of Foot on 30th June, 1685. Still more remarkable, he was only 13 years of age when he obtained a Captaincy in Babington's Regiment of Foot on the 11th July, 1689. He succeeded his father in the baronetcy and family estates in May, 1689.

On the 10th February, 1701-2, he was appointed Colonel of one of the new Regiments raised for the War with France. He fought under Marlborough in the Netherlands and distinguished himself at the siege of Lille in 1708. As a reward he was despatched by Marlborough to England to communicate to Lord Sunderland the news of the capitulation of Lille. He had been promoted Brigadier-General on 1st January, 1705-6, and after Lille he was promoted Major-General, and on 1st January, 1709-10, became Lieut.-General. He was then aged 34 years. In the same year, 1710, he was given the Colonelcy of the 4th Dragoons.

From this time politics played a great part in his life. He was admitted into Freemasonry in May, 1724, at Bath, by Dr. Desaguliers, during one of the Doctor's frequent visits to that city. Lord Cobham does not appear to have done very much for the Craft.

He was made Baron Cobham of Cobham in 1714, presumably adopting the title held by a relative of his grandmother, namely, William Brooke, 10th Lord Cobham (1527-97). He was created Viscount Cobham on the 23rd May, 1718.

He died 13th September, 1749, and was buried at Stowe. His house at Stowe was largely rebuilt and the lovely gardens were laid out by him.

CORDWELL, JOHN (d. 1755)

G.M., 1731, p. 78

Friday, 5th February:

"Mr. Cordwell, brother to the city carpenter, appointed carpenter for rebuilding part of St. Bartholomew's Hospital."

Q.C.A., x, p. 32

"Mr. Cordwell" is included in the 1725 List of Members of the Lodge meeting at the King's Armes, St. Paul's, of which the Duke of Wharton was then the Master. In 1723 this Lodge did not supply a list of its members to Grand Lodge.

p. 196

John Cordwell is recorded as S.G.W. in 1718, when George Paine was Grand Master.

John Cordwell was the City Carpenter. The fact that he was Grand Warden in 1718 suggests that he was a Freemason before 1717, and we cannot exclude the possibility that his Lodge at the King's Arms was in existence before that date. He was also a member of the Lodge meeting at the Goose and Gridiron, now Antiquity Lodge, No. 2 (A.Q.C., xxv, p. 213),

one of the Lodges whose members helped to form Grand Lodge in 1717. There is little known about him, but he got into trouble with the City Council over the letting of contracts for the proposed new Mansion House. The matter is best explained in the following extracts from the *G.M.*, 1739, p. 214:—

Tuesday, 17th April

“At a Court of Common-Council . . . a Combination was discovered, relating to the Planking and Piling the Mansion-House; in which one of the Common-Council (Mr. John Cordwell, Carpenter) being concerned it was Resolved, 1. That it appears to the Court. that Mr. John Cordwell, Carpenter, a Member of this Court, hath been concerned in raising a Combination to raise the Price of Piling and Planking the Foundation of the Mansion-House. 2. Resolved, That the said John Cordwell hath, by such Combination, grossly abused the Office and Trust reposed in him as a Common-Council-Man. After this the Court referred it to the Committee for the Mansion House, to prepare a Bill for preventing any Member of that Court being for the future employ'd in any Works for the City.”

The complaint against him could not, however, have been considered very serious, for in the same *Magazine*, p. 270, under date 7th May, it is reported:—

“The Committee for building the Mansion-House met in the Council-chamber at Guildhall, and receiv'd several proposals for piling and planking the Ground, and agreed with Mr. Cordwell, City Carpenter, he being the lowest proposer that could give sufficient Security for doing the said Work, and one of their Body.”

Thus while the Common Council of the City registered their condemnation of the City Carpenter, and appointed a Committee to go into the matter, that Committee entered into a contract with the City Carpenter for the work referred to in the complaint!

John Cordwell died on the 10th April, 1755. The announcement of his death in the *Gentleman's Magazine* indicates that he held the office of City Carpenter during most of his life, if not up to the date of his death.

COWPER, WILLIAM (d. 1740)

G.M., 1731, p. 175

“William Cowper, Esq. and the Revd. Mr. John Cowper, Chaplain in Ordinary to his Majesty, and Rector of Great Berkhamstead in the County of Hertford, were (upon the Decease of Orlando Bridgman, Esq.) appointed Clerks of the Commission of Bankruptcy.”

Q.C.A., x, p. 49

From the Minutes of the meeting of Grand Lodge held on 24th June, 1723, at Merchant Taylor's Hall:

“Ordered. That William Cowper, Esq., a Brother of the Horn Lodge at Westminster, be Secretary to the Grand Lodge.”

William Cowper belonged to a family which held a distinguished place in the Law Offices of the Crown. His uncle, William Cowper, had a great reputation as a fair and uncorruptible Lord High Chancellor of Great Britain. He had been created Baron Cowper on 9th November, 1706, and after carrying out his duties as Lord High Steward at the Trial of the Lords charged with High Treason in the 1715 Rebellion, he was advanced to the dignity of an Earl, 14th March, 1718.

William Cowper, the Secretary of Grand Lodge, was the eldest son of Spencer Cowper, younger brother of Earl Cowper, and a Judge of the Court of Common Pleas. William had two brothers—the Rev. John Cowper, Rector of Berkhamstead, who was the father of William Cowper, the Poet, and Ashley Cowper, who probably succeeded William (the Secretary of Grand Lodge) as Clerk of the House of Lords. The Rev. John Cowper was also a member of the famous Lodge meeting at the Horn Tavern in Westminster.

Bro. William Cowper is sometimes described as “Clerk of the Parliaments”, which could lead to some misunderstanding. He was Clerk of the House of Lords, and the Clerk of the House of Commons at that time was a Nicholas Hardinge, son-in-law of Lord Chief Justice Pratt.

Bro. William Cowper was J.W. of the Lodge at the Horn Tavern in 1725. In the 1723 list his name appears immediately in front of Nathaniel Blackerby, and it may be that he also was a Freemason before the constitution of Grand Lodge. In 1726 the Earl of Inchequin appointed him Deputy Grand Master. Apparently he continued to act as Secretary. He had been Chairman of a Committee of thirteen members appointed by Grand Lodge to “consider the Best Methods to regulate the General Charity, and Report their Opinion”. When the Report was presented to Grand Lodge on 27th November, 1725, however, Alexander Hardine was the Chairman. Bro. Cowper was succeeded as Deputy Grand Master by Alexander Chocke on 27th December, 1727,

when Lord Coleraine was installed as Grand Master. In the Minutes of the meeting held on the 27th December there is a note in a different handwriting: "Bro. William Reid chosen Sec^y."

From this time Bro. William Cowper attended Grand Lodge from time to time, but there is no record of his holding office in Grand Lodge. He died on the 14th February, 1740, and his death was announced in the *Gentleman's Magazine* as follows:—

"William Cowper, Esq. Clerk of the Parliament, and Justice of the Peace for Middlesex and Westminster. The Reversionary Grant of the Patent as Clerk of the Parliament, comes to his eldest Son, William Cowper, Esq., Student at Oxford."

I have not been able to verify whether or not this fourth William Cowper ever carried out the duties of Clerk of the House of Lords, but his uncle, Ashley Cowper, held that office in 1768. (Collins' *Peerage of England*, 1768, vol. v, p. 28.)

DAWSON, DR. THOMAS, D.D. (d. 1741)

G.M., 1731, p. 447

Saturday, 9th October:

"Was publish'd some account of a Design the Queen had entertained of conferring Degrees of Honour on Ladies of Quality, who were to wear Stars on their Sides. So far the News-Papers. Those that are curious to know what foundation there is in Antiquity for this Project, we refer to Dr. Dawson's *History of the Order of the Garter*, p. 132, 133, 134, where they will see how the Garter, other Ensigns, and Robes, were worn by the Queen and great Ladies of the Court, in several Reigns."

Q.C.A., x, p. 19

Dr. Dawson was a member of the Lodge meeting at the Crown and Anchor, near St. Clement's Church.

The only Dr. Dawson I have discovered around the year 1731 is Dr. Thomas Dawson, Vicar of Windsor. He married, probably as his second wife, Elizabeth, second daughter of James Bridges, 8th Lord Chandos, and sister of the 1st Duke of Chandos. She was thus the aunt of the Marquess of Carnarvon, who was Grand Master in 1738. She was the widow of Alexander Jacob, "a Turkey Merchant", by whom she had two sons, Alexander and Robert. An Alexander Jacob was a member of the same Lodge as Dr. Dawson in 1723, and in 1725 belonged to the Lodge meeting at the Star and Garter, Covent Garden.

Dr. Thomas Dawson was the author of *Memoirs of St. George, the English Patron*, which was advertised in the *Gentleman's Magazine*, 1732, p. 592, as follows:—

"Memoirs of St. GEORGE the English Patron; and of the most Noble Order of the Garter. Being an Introduction to an intended History of the Antiquities of the Castle, Town and Borough of Windsor, with the parts adjacent in the County of Berks. By Thomas Dawson, D.D."

I have not been able to ascertain the actual date of his death, but it must have been in 1741, as in December in that year it was announced that "Mr. Bostock, Minor Canon of Windsor, was made Vicar of New Windsor, in the room of Dr. Dawson, deceased, Author of the Memoirs of St. George, etc." (G.M., 1741, p. 666.)

DE VEIL, SIR THOMAS (1684-1746)

G.M., 1731, p. 123

Saturday, 13th March:

"Justice Webster sent for Justice De Veil to a Coffee House in Leicester Fields, where words arising, the former struck the other; on which Mr. De Veil retreating to draw his sword, Mr. Webster stabled [*sic*] him in the Belly about 5 inches deep. The Quarrel was occasioned by Justice Webster's superseding a Warrant granted by Mr. De Veil against an Irishman, Mr. Webster's Countryman."

p. 263

Thursday, 3rd June:

"Justice Webster and Mr. Carelton were tri'd before the Ld. Ch. Justice Raymond on an indictment for assaulting Justice De Veil and were both found guilty."

p. 307

Thursday, 7th July:

"A new Commission of the Peace for the County of Middlesex pass'd the Great Seal in which the names of Wm. Pulteney, Esq. and John Webster, Esq. are omitted. The latter having compounded the Affair, was fin'd only 1s. for wounding Justice De Veil, Mr. Carlton, the same."

Q.C.A., x., p. 168

It seems to have been accepted that Sir Thomas De Veil was "Thomas Veal" of the Lodge meeting in 1730 at the Vine Tavern in Holborn. (See Bro. W. Harry Rylands in *A.Q.C.*, vol. ii, p. 147.)

Some biographical notes regarding Sir Thomas De Veil appear in the second volume of *A.Q.C.*, but as that volume is not readily accessible to most readers and as more information is now available, I will give some brief details of this remarkable character. They are obtained principally from the "Life" which appeared in the *Gentleman's Magazine*, 1747, p. 562.

His father, the Rev. Hans De Veil, came to England from Lorrain because of religious persecution. Thomas was born in St. Paul's Churchyard in 1684. He was apprenticed at the age of 16 to a mercer in Queen Street, Cheapside. The business failed, however, and his father being unable to pay a second premium for another apprenticeship, Thomas joined the Army as a private soldier. His intelligence and ease in learning foreign languages—he was probably bi-lingual, in any case—made him a prominent figure in the ranks. He was in the Peninsular War and for a time was a secretary at Lord Galloway's Headquarters. Returning to England when the War ended, he augmented his half-pay by drawing up petitions, representations and memorials. An offer of appointment as a Justice of the Peace for Middlesex and Westminster was refused by him until "he had acquired a perfect knowledge of the nature and power of that office". He began his duties and Life's work as a Magistrate in 1729.

He was not mercenary or oppressive, as many Justices were at that time. His principal aim, now he had obtained a "genteel competency", was to gain the confidence of the court and ministry, in order to gratify his ambition "by giving him access to the great, encreasing his credit with his equals, his power over his creatures and dependants, and the profit of his profession; and in this perhaps he exceeded his own hopes". His position was to some extent similar to that of a Stipendiary Magistrate of today. In addition to trying criminals, however, he also investigated crimes. He had his own messengers and informers who sought out criminals and brought them to justice. "This zeal and assiduity in the discharge of his duty, discovered and suppress'd, in 1735, one of the largest and most desperate associations of villainy (afterwards called the Wreathock's gang) that ever invested this or any other country." He faced rioting mobs with great courage and many were the attacks made upon him by criminals and politically-inspired crowds. The story of his life as a Magistrate would fill a book.

At the time of the Westminster Election in 1741 (see Nathaniel Blackerby) he was one of the Justices for Westminster, but he avoided giving his consent to the calling out of the Foot Guards. He pleaded illness, although he supported the action of the High Bailiff, and thus avoided the reprimand which Blackerby and two other Justices received at the Bar of the House of Commons. In 1744 he was appointed Colonel of the Red Regiment of Westminster Militia in the place of Colonel George Walters, deceased. In the same year he was one of the three Justices who presented a loyal address to the King from the Justices of Middlesex and Westminster, and had the honour of being knighted in March. During the 1745 Rebellion he was active both as a Magistrate and as a Colonel of Militia.

He died suddenly "on Monday, the 6th. September, 1746, about five in the evening, after examining a prisoner he was taken suddenly ill, lost his speech soon after, and lay senseless till next morning about five o'clock, when he expired in the 63rd. year of his age".

Most accounts of him stress his heavy drinking and association with women of the town. He is said to be represented in the drunken figure of the Worshipful Master or Past Master in Hogarth's "Night". This, however, plays down his many fine qualities, his great courage, his zeal and ability as a Magistrate, and his determination to rise from obscurity to a place among the great, in which he succeeded.

FIGG, JAMES (d. 1734)

G.M., 1731, p. 172

Wednesday, 14th April:

"Mr. Macquire, a Prize-fighter, had his nose cut clear from his face by Mr. Sutton, at Mr. Figg's Amphitheatre."

Q.C.A., x., p. 26

His name appears in the List of Members for 1723 of the Lodge meeting at the Castle Tavern, St. Giles. This Lodge is not mentioned in the Engraved Lists after 1725.

James Figg, a native of Thame, Oxfordshire, owes his fame mainly to William Hogarth, who designed a trade card for him, and Captain Godfrey. The latter wrote *A Treatise on the useful Science of Defence*. Figg is sometimes referred to as the Father of the Prize Ring, but there is no doubt that there were others before him who were as great, if not greater, than he as a fighter with his fists. He was more skilful as a cudgel and back-sword player, and it was his popularity in these sports which led him to form his famous Amphitheatre. We would today call it a Boxing Booth. Besides his assistants Macquire and Sutton, referred to in the extract from the

Gentleman's Magazine, he had Jack Broughton to help him. Jack Broughton is the real father of Boxing and was also a Freemason. Dr. John Byrom wrote some well-known verses on a fight with cudgels between Figg and Ned Sutton.

In 1731 Figg was fast approaching the end of his career, for he died on the 8th December, 1734.

JOHN HERVEY, LORD HERVEY OF ICKWORTH (1696-1743)

G.M., 1731, p. 28

"A duel was fought on the new Walk in the upper Park at St. James's, between the Rt. Hon. Lord Hervey, and the Rt. Hon. Wm. Pulteney, Esq; who having closed in, after several Passes on both sides, were parted and disarmed by Sir John Rushout, Bart. and Hen. Fox, Esq; their two Friends who attended them. 'Tis said that the Ld. Hervey had two or three slight Wounds, and Mr. Pulteney a small hurt in his left Hand; and that his Lordship gave the Challenge on account of Mr. Pulteney's being the reputed author of a Pamphlet entituled, *A proper Reply to a late scandalous Libel, call'd Sedition and Defamation display'd.*"

Q.C.A., x, p. 37

Member in 1725 of the Lodge meeting at the Queen's Head, Bath. The Lodge was erased in 1736.

Lord John Hervey was the eldest son of the Earl of Bristol. He was educated at Westminster School and was admitted to Clare College, Cambridge, in 1713, and graduated M.A. two years later. He was a very able man and but for illness would have secured for himself a very high place in the history of his country. The fact that he was immoral as regards his social life and unscrupulous in politics merely pinpoints the evils of his time.

In 1725 he became M.P. for Bury St. Edmunds, being elected at a by-election. He joined Pulteney in opposition to Walpole. When, however, George II adopted Walpole as his Minister, Hervey changed sides for, it is said, a pension of £1,000 per annum. Early in 1731 appeared an anonymous pamphlet, "*Sedition and Defamation Displayed, etc.*", in which both Pulteney and Bolingbroke were severely attacked. Believing that Lord Hervey had written it, Pulteney wrote a "*Proper Reply to a late scurrilous Libel*", referring to Hervey in the most scandalous terms. The duel referred to above followed. It took place on the 25th January, 1731.

The consequence of this duel is recorded in the *Gentleman's Magazine* for July, 1731:—

"His Majesty on Council call'd for the Council Book, and ordered the Name of Wm. Pulteney, esq; to be struck out of the List of Privy Council; and likewise to be put out of all the Commissions of Peace, and his Deputations from the Lords Lieut. to be revoked; and the Lord Chancellor and principal Secretaries of State were directed to give the necessary Orders therein."

Lord Hervey was Vice-Chancellor of the Household, and in 1733 was called by writ to the House of Lords as Lord Hervey of Ickworth. Though pompous in speech and a sceptic, he had much wit and charm. The Queen looked upon him as her principal adviser, and Walpole is said to have used Lord Hervey's influence with the Queen to obtain the consent of the King to his proposals for government.

The illness from which he suffered all his life was epilepsy, and because of this much of his conduct can be understood and forgiven. He died 5th August, 1743, in the lifetime of his father, and was buried at Ickworth.

CAPTAIN THOMAS HERBERT (d. 1740)

G.M., 1731, p. 267

"— Herbert, esq. second son of the Earl of Pembroke, succeeds Ld. Delaware as Colonel in the 1st. Reg. of Foot Guards."

(This must have been Captain Thomas Herbert, the 4th, not the 2nd, son of the Earl of Pembroke. Captain Thomas Herbert was a Colonel of a Company in the first Regiment of Foot Guards when he died on 25th December, 1739. The second son, the Hon. Robert Sawyer Herbert, does not appear to have had any interest in Military matters. He was a politician.)

Q.C.A., x, p. 8

Captain Thomas Herbert is included in the List of Members of the Lodge meeting at the Rummer at Charing Cross. His brother, Captain William Herbert (later Major-General), was also a member.

At the Quarterly Communication of Grand Lodge held on 24th February, 1735, the Duke of Buccleuch presented a "*Representation*" signed by himself as Master, Colonel Herbert (this

would be Thomas, as William was then a Captain in the Royal Regiment of Horse Guards) and Colonel Houghton, Wardens, stating that there had been in the Charity Box of the Lodge meeting at the Rummer Tavern, near Charing Cross, the sum of £27 10s. The meetings of the Lodge had been discontinued and the sum had been paid to the Grand Treasurer. At the same time the Duke of Buccleuch and his Wardens wished to recommend a former member of the Lodge as a worthy beneficiary of the Grand Lodge Charity Fund. The former member was voted twenty guineas.

HIPPISLEY, JOHN (d. 1748)

G.M., 1731, p. 181

List of Books published. "A Journey to Bristol: or the honest Welchman, a Farce of 2 Acts: written by John Hippisley, Comedian. pr. 1s."

Q.C.A., x, p. 167

Member of the Lodge meeting at the St. Paul's Head in Ludgate Street.

John Hippisley, actor and dramatist, belonged to a well-known Somerset family and is believed to have been born at Wookey Hole. It is said in *Biographica Dramatica* that he first became connected with the stage as a candle snuffer. His first recorded appearance as an Actor is as "Fondewife" in "The Old Batchelor" at Lincoln's Inn Fields in 1722, but there is little doubt that he had acted before. He remained at Lincoln's Inn Fields until 1732-3, where he is said to have originated the character of Peachum in "The Beggar's Opera" in 1728. He received a benefit on the 23rd April, 1731, and for this his farce, "A Journey to Bristol, or the honest Welchman", was produced. It was amusing, but not outstanding. It had probably already been produced at Bristol, where Hippisley had built a theatre and each year, in the summer, had taken a Company to play there. He is also said to have had a booth each year at the Bartholomew and Southwark Fairs.

He died at Bristol on the 12th February, 1748. At the time of his death he was building, or was about to build, another theatre, in Bath. His son, John, followed in his footsteps as an actor and two daughters were also on the stage. The elder, Jane Hippisley, afterwards Mrs. Green, was the first Mrs. Malaprop and one of the outstanding actresses of her time.

JEFFREYS, GEORGE (1678-1755)

G.M., 1731, p. 136

From the List of Books published. "Merope, a Tragedy. Written by George Jefferies, Esq."

Q.C.A., x, p. 19

The return of members of Lodges, dated 25th November, 1723, shows him as Senior Warden of the Lodge meeting at the Crown & Anchor, near St. Clement's Church, which Lodge moved later to the Star & Garter at Covent Garden.

George Jeffreys was the son of Christopher Jeffreys, of Little Weldon, Northamptonshire. His mother was a relative of James Bridges, Lord Chandos. Jeffreys was educated at Westminster School and entered Trinity College, Cambridge, 12th November, 1694. He graduated B.A. in 1698 and M.A. in 1702. After being a major Fellow of Trinity College he resigned to study for the Bar. Although he never practised, it is believed that he was in due course called to the Bar.

For the most part he lived a life of leisure visiting his relations. He is noted for his *Miscellanies in Verse and Prose*, 1754, which he dedicated to James Bridges, Marquess of Carnarvon, who was Grand Master, 1754-7, and son of Henry Brydges, Marquess of Carnarvon, who was Grand Master in 1738.

Before writing "Merope" he had some success with another play, "Edwin, a Tragedy", which was produced at the Theatre in Lincoln Inn's Fields. He is said to have received £1,000 for it before it had been played before the public. "Merope", on the other hand, was withdrawn at the same theatre after only one night.

LAWLEY, SIR ROBERT, BART. (d. 1793)

G.M., 1731, p. 218

"Japhet Crooke, alias Sir Peter Stranger, received sentence to stand in the Pillory, have both his ears cut off, his Nose slit, and his body imprisoned for life, and his Goods and Chattels forfeited to the Crown for forging Writings to an Estate.

The Lady Lawley was sentenced to pay 300 Marks, and to be imprisoned one Month, for spiriting away an Evidence against him."

Q.C.A., x, p. 169

Sir Robert Lawley, Bart., is named as one of the members in 1730 of the Lodge meeting at the Cross Keys in Henrietta Street.

I have concluded that "Lady Lawley" must have been the wife of Sir Robert Lawley, as I have not been able to find any evidence of any other family with the surname of Lawley, either in the peerage or among the baronets of that time. Japhet Crooke seems to have been a specious fraud and to have duped Lady Lawley, who could not have been very old at that time. He suffered the ordeal of mutilation while standing in the Pillory on the 10th June, 1731, and died in the King's Bench Prison on the 13th June, 1734.

Sir Robert Lawley does not appear to have been very prominent in the public eye during his long life, but he was obviously a very enthusiastic Freemason. He first comes to notice in 1730 as a member of the Lodge meeting at the Cross Keys in Henrietta Street, which is now the Old King's Arms Lodge, No. 28. He was Master of the Lodge in 1738, 1741, 1745 and 1747. In that Lodge he was associated with Martin Clare in giving lectures at meetings of the Lodge. Sir Robert's subjects included "The Jewels of the Lodge" and the "Properties of the Compass". He persuaded Grand Lodge at its meeting held on 11th December, 1735, at the Devil Tavern within Temple Bar, to hear Martin Clare's "excellent discourse containing some Maxims and Advice that concerned the Society in General". The "discourse" had previously been delivered to the Grand Steward's Lodge which had just been formed, and of which Sir Robert was the first Master. He had been Steward of the Festival in March, 1734. In 1736 he was appointed Senior Grand Warden, and in 1742-3 served the Craft as Deputy Grand Master. He was appointed a member of the Committee constituted on 27th June, 1754, to revise the third edition of the *Book of Constitutions*. This was the edition of which Bro. the Rev. John Entick was the Editor.

Sir Robert was Sheriff of Staffordshire in 1743 and was M.P. for Warwickshire at the time of his death on 11th March, 1793. The announcement of his death in the *Gentleman's Magazine* (p. 285) is as follows:—

"At his house in Holles Street, Cavendish Square, Sir Robert Lawley, bart., M.P. for the county of Warwick. He was married to the sister of Beilby Thompson, esq., M.P. for Heydon; and is succeeded in title and estate by his only son, an officer in the guards."

His marriage to Miss Thompson took place in 1764. In the same year his daughter, Battina, married Mr. Paul Orchard, of Hartland Abbey, North Devon. She was probably the eldest child, born about 1734. A son, named Robert, was born 17th February, 1736, and a second daughter, Jane, was born on 4th November, 1737. It is rather curious that Robert and Jane married within six months of the death of their father—Jane on the 26th August to the Hon. Henry Willoughby, by special licence, and Robert on 16th September to Miss Maria Denison.

LUMLEY, THE HON. JOHN (d. 1739)

G.M., 1731, p. 501

"John Lumley, Esq: Brother to the E. of Scarborough, appointed Colonel of a Comp. of Grenadiers in the 2nd. Regt. of Foot Guards."

Q.C.A., x, p. 25

The List of Members of 1725 includes him as John Lumley, a member of the Lodge meeting at the Rummer Tavern at Charing Cross. This Lodge included in its membership many Officers of the Foot Guards.

The Hon. John Lumley was the brother of the 2nd and 3rd Earls of Scarborough. He was one of the Grooms of the Bedchamber to Frederick, Prince of Wales, and M.P. for Arundel until his death on 16th October, 1739. His body was interred in the vault of "Saint Martins Church in the Fields, London".

MIDDLETON, STARKEY

G.M., 1731, p. 492

"Mr. Starkey Myddleton, Surgeon", and another Surgeon and a Physician gave evidence for the Prosecution in the case of Mrs. Longley, who was accused of poisoning her husband. The published summary of their evidence gives us some idea of the doctors' knowledge at that time:—

"That they gave what was contained in the stomach of the Deceased to a Dog; it seem'd to be convulsed, stupified and stagger'd; they think nothing but what was of a gross Quality, or something extraordinary, or poisonous, could have that effect; there was no Inflammation inwardly and outwardly there had been a vast commotion, very extraordinary; that Rhubarb was an innocent thing, and that the

Juices of the Stomach of one, who died a natural Death, could not have that Effect."

Mrs. Longley was found Not Guilty.

Q.C.A., x, p. 173

"Mr. Star^y. Middleton" is included in the 1730 List of Members of the Lodge meeting at the Hoop and Griffin in Leadenhall Street.

p. 177

"Mr. Starky Myddleton" is included in the 1730 List of Members of the Lodge meeting at the King's Arms in Cateton Street.

There appears to be very little information available about this member of the Medical Profession. He contributed a paper on a curious case in the *Philosophical Transactions*, No. 484. A Dr. David Middleton, who became Serjeant Surgeon to His Majesty King George III, may have been a relative.

Dr. Starky Middleton's name does not appear in the very comprehensive record compiled by Bro. R. Freke Gould in his paper "Freemasonry and the Medical Profession" (*A.Q.C.*, vol. vii, pp. 145 *et seq.*).

NORRIS, HENRY (1665-1731)

G.M., 1731, p. 83

List of Deaths. "Mr. Henry Norris, commonly called Jubilee Dickey, a celebrated Comedian." (The date of death was 9th February, 1731.)

Q.C.A., x, p. 4

Shown in the 1723 List as a member of the Lodge meeting at the Cheshire Cheese in Arundell Street. Apparently the Lodge had ceased to exist by 1725.

Henry Norris was one of several Freemasons who were actors at that time. He was the son of an actor and his mother was said to have been the first English actress to appear on the Dublin stage. Born in Salisbury Court, London, in 1665, he travelled around with his parents and played children's parts at a very early age. He was diminutive in size, almost a dwarf, and was able to play these juvenile parts for a long time. He first came to notice in 1695 as a comic playing at the Smock Alley Theatre in Dublin. In 1699 he played the part of Dicky in "The Constant Couple, or a Trip to the Jubilee". His success was a remarkable one and he was known for the rest of his life as "Jubilee Dicky". He seems to have acquired other nicknames, for he was also called "Heigh Ho!" and "Nurse Norris", all from parts he played. "Jubilee Dicky", however, appeared on the playbills, often in place of his own name. He frequently travelled around the fairs with Bullock, another comedian. Bullock was tall and, on the stage, wore clothes too small for him; Norris was very short and wore a coat too long for him. His squeaky voice and contrast with Bullock made him irresistibly funny.

He married Mrs. Knapton in 1705, a sister of Mrs. Wilks. They had one son, also named Henry, and also an actor who often played parts made popular by his more famous father.

PENN, SPRINGETT (1701-1731)

G.M., 1731, p. 83

Deaths in February, 1731. "Springett Penn, esq. at Dublin, Grandson of Sir. Wm. Pen, the famous Quaker." (9th February.)

Q.C.A., x, p. 16

The name of Springett Penn is included in the 1723 List of Members of the Lodge meeting at the Ship behind the Royal Exchange. This Lodge was erased in 1745, its last meeting place being the Sun in Holborn.

Springett Penn was probably initiated into Freemasonry in the Lodge meeting at the Ship, but he made his greatest contribution to Freemasonry in Ireland. He was Deputy Grand Master of Munster, 1726 and 1727, and for the most part lived at Shangarry, Co. Cork. He is also credited with the authorship of "The Ladies Verse" in the Entered Apprentice's Song. This verse, beginning

"We're true and sincere
And just to the Fair"

was not in the song as originally written by Matthew Birkhead.

In the *History of the Grand Lodge of Ireland*, the authors describe Springett Penn as "proprietor of extensive territory in Pennsylvania, North America". This is at variance with the account of William Penn in the *Dictionary of National Biography*, where it is stated that the founder of Pennsylvania left all his land in North America in joint proprietorship to the sons of

his second marriage. Springett Penn's father (also named William) was the only surviving son of the famous Quaker's first marriage to that saintly woman, Gulielma Maria, daughter of Sir Wm. Springett, of Brayle Place, Ringmer, Sussex. This son, William, was the black sheep of the family, and inherited from his father the English and Irish properties.

CHARLES COLYEAR, 2nd EARL OF PORTMORE (1700-85)

G.M., 1731, p. 24

Wednesday, 6th January:

"This being the Twelfth-day, his Majesty, the Prince of Wales, and the Kts. Companions of the Garter, Thistle and Bath, appear'd in the Collars of their respective Orders. Their Majesties, the Prince of Wales and three eldest Princes, preceded by Heralds, &c., went to the Chapel Royal and heard divine service. The Duke of Manchester carried the Sword of State. The King and Prince made the Offerings at the Altar, of Gold, Frankincense and Myrrh, according to custom. At night their Majesties, &c., play'd at Hazard, for the benefit of the Groomporter; and 'twas said the King won 600 guineas, the Queen 360, Princess Amelia 20, Princess Carolina 10, the Earl of Portmore and Duke of Grafton several thousands."

p. 121

Monday, March 1st:

"Being the Anniversary of the Queen's Birth Day when her Majesty enter'd the 49th. year of her Age, there was a splendid Appearance of Nobility and Gentry at St. James's; her Majesty was magnificently dressed, and wore a flower'd Muslin Head, and Edging, as also did her Royal Highness. Lord Portmore was said to have the richest dress, though an Italian Count had 24 diamonds instead of buttons."

p. 497

Monday, 1st November:

"A Horse Match was run at New-Market, between Lord Portmore's Victorious and Mr. Fleetwood's Foxhunter for 300 Guineas, and upwards of £6.000 in Betts. The Former won."

Q.C.A., x, p. 142

The Minutes of Grand Lodge record that Lord Portmore had declined the office of Grand Master which he had been offered by the Duke of Norfolk.

The second Earl of Portmore was the son of Sir David Colyear, who was created Earl of Portmore on 1st June, 1699, for his distinguished services in the wars of the Prince of Orange. He, in turn, was the elder son of Sir Alexander Robertson, of Strowan, Perthshire, who had settled in Holland, acquired property there and changed his surname to Colyear. He married the Countess of Dorchester, the mistress of James II. She was the mother of the 2nd Earl of Portmore, who was born on 27th August, 1700.

The 2nd Earl succeeded his father on 2nd January, 1730, and in that year was sent as Ambassador Extraordinary to Italy and made a Knight of the Thistle. He was married in 1732 to the Duchess of Leeds, and by her had David, Lord Milsington, who died in 1755 when 18 years of age, just after he had been appointed an Ensign in the Guards, and Charles William, who became Lord Milsington after his brother's death. There were also two daughters. We hear less of Lord Portmore's gambling and horse racing after his marriage to the Duchess of Leeds, who was a person of great charm and beloved by all who knew her. He was elected one of the 16 representative Scots Peers to serve in the English Parliament, but was one of the three not re-elected in 1747.

He was said to have been a member of the Lodge meeting at the Horn Tavern at Westminster (sometimes called the Aristocrats' Lodge), being initiated therein on 23rd January, 1730. The Lodge, however, did not send in to Grand Lodge a list of members for 1730, so that we cannot verify this. There seems to be no reason to doubt the statement which appeared in the *Leeds Mercury* (A.Q.C., lviii, p. 258).

Lord Portmore died on 5th July, 1785, and was succeeded by his son, Charles William.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Fisher on the proposition of the acting W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. J. R. Rylands, B. W. Oliver, F. R. Worts, and the W.M., Bro. Bernard E. Jones.

Bro. Col. C. C. ADAMS (the acting W.M.) said:—

This evening we have listened to a very instructive paper—one which will be a useful addition to our *Transactions*. We are inclined to regard biographical notes as uninspiring, but

I have personally found Bro. Fisher's paper full of interest and anything but dull. I hope that we shall have other instalments from his pen at a future date.

I cannot remember previously hearing of anyone being given the feminine name "Anne" after his godmother, the Queen, and should like to know whether this was a common practice. With great pleasure I propose that the sincere thanks of the Lodge be accorded to Bro. Fisher, and I invite our Senior Warden to second the motion.

Bro. ARTHUR SHARP, S.W., said:—

The *Gentleman's Magazine*, which commenced publication in 1731, is a fruitful source of information on eighteenth century current affairs at home and abroad and on personalities of the period. It has often been pointed out that its short and accurate obituary notices are today frequently consulted by genealogists. Bro. Fisher, in accepting the "challenge" thrown out by Bro. Wonnacott when commenting on the late Bro. Frederick Armitage's paper (*A.Q.C.*, xxvii), enables us to learn something more concerning the lives of some twenty-one personalities who can be identified as Masons from the lists of names indexed in *Q.C. Antigrapha*, vol. x, and whose names are also mentioned in the *Gentleman's Magazine* of 1731.

It may be recalled that the late Bro. W. J. Williams, in 1927 (*A.Q.C.*, xl, page 30), made a comparison of the names in the *Antigrapha*, vol. x, with those in the *Dictionary of National Biography*, and singled out some 200 names—all of interest—for mention in his papers. Bro. Fisher has supplemented our information by details of some Freemasons not all distinguished by inclusion in the national records.

The success of the *Gentleman's Magazine* naturally induced the appearance of a number of imitations. In the January issue of the *G.M.* of 1738 a "Notice to the Reader" mentions about twenty which by that date "are either all dead or very little regarded by the world", and included is the "Grub Street Journal", described as "that Enemy to all Works of Merit". Even Benjamin Franklin, who, as a printer, published in 1734 an American edition of Anderson's *Constitutions* in Philadelphia, was tempted to found in 1741 his *General Magazine* in that city in imitation of the *Gentleman's Magazine*; but its life was short.

Edward Cave, who inaugurated the *Gentleman's Magazine* with the first issue in January, 1731, is not known to have been a Freemason. His name is not in the list in *Q.C.A.*, x, but he seems to have been supplied with information by those who were, and Bro. Armitage, in *A.Q.C.*, xxvii, p. 205, has given a chronological record of references to Freemasonry in the *G.M.* from 1731 to 1818.

The reference by Bro. Fisher to Mr. Spondee's Commentary in 1731 on the *B. of C.* of 1723, and its review at this late date, supports the opinion that Anderson, who had issued the *Constitutions* for his own profit, was "pushing" sales about this time, and possibly it may have influenced Benjamin Franklin to print an American edition in 1734. The *Gentleman's Magazine* of 1731, p. 432, gives fourteen lines of Anderson's "The Master's Song or the History of Masonry", the first song in it, which begin:—

"Adam, the first of humane Kind,
 Greated with GEOMETRY
 Imprinted on his Royal Mind,
 Instructed soon his Progeny
 CAIN and SETH, who then improv'd
 The lib'ral Science in the Art
 Of ARCHITECTURE, which they lov'd,
 And to their Offspring did impart."

Well might the verse attack in 1726 upon Freemasonry, called "An Ode to the Great Khaibar", say of Anderson:—

"But nothing of a poet shows
 Excepting fiction in his verses."

It must not be overlooked that an important feature of the *G.M.* was what was described as "Poetical Essays", a section of some five or six pages each month of "select" pieces of poetry. They comprised communications to the Editor in verse, odes on the death of some celebrity, prologues to plays, paraphrases of the psalms, hymns, songs addressed to the ladies, translations in verse of classical writers, etc. In the 1738 *G.M.* there is a poem on the Queen's Birthday, 1731-2, by the "Volunteer Laureat"—Richard Savage (the Poet Laureate at this time was Colley Cibber, who held the post from 1730 to 1757). In addition, a page was devoted each month to the music of a song or ode, and, as composers, we find contributions by Dr. Greene, Mr. J. F. Lampe and the organist John Stanley. Indeed, it is suggested that in view of the great popularity of Masonic verse and song from the earliest days of Masonry it might be rewarding

to "comb through" the poetical section. The *Generous Freemason*, by Chetwood, with its one Masonic song, "By Mason's Art the Aspiring Dome", was first shown in 1730; and in the third volume (1730) of *The Musical Miscellany* the E.A. Song of the *Constitutions*, 1723, "Come, Let Us Prepare", appears under the title, "The Free Mason's Health". There was no hesitation in reprinting at that date anything of Masonic interest for the edification of the general public.

It is not easy to come across the early volumes of the *Gentleman's Magazine*. A search through Vol. 8, for the year 1738, enables some information to be gleaned concerning three of the brethren mentioned in Bro. Fisher's paper. His reference to Nathaniel Blackerby's resignation from the office of Grand Treasurer on 6th April, 1738, in a fit of pique at lack of trust in him, lends significance to the entry in the June *Register of Books* of the publication of *The Speech by Nathaniel Blackerby*, printed for J. Fox, price 6d.

Sir Thomas de Veil is named in a list of Promotions in February, 1738, G.M. as having been made Inspector of Customs in room of Charles Horatio Walpole.

Bro. Fisher notes that Captain William Herbert was a member of the Lodge meeting at the Rummer at Charing Cross. The list of Promotions in the G.M. of November, 1738, mentions:—

"In the First Regiment of Guards, William Herbert Esq, Member for Wilton, made Colonel of the Company late Col. Onslow's."

There are probably other entries of Masonic interest to be revealed on a close search; for example, the same list of Promotions records:—

"— Tinker, Esq; — appointed Governor of the Bahama Islands, in room of Governor Fitzwilliams, return'd home."

Q.C.A., x, shows Governor Tinker as a member of the Lodge at the "Bear and Harrow in the Butcher Row", London. R. F. Gould gives a report from *The Weekly Journal or British Gazetteer*, No. 259, of March 7th, 1730:—

"Thursday night at the new erected Lodge, the Prince William Tavern, Charing Cross, the following gentlemen were admitted Free and Accepted Masons *viz* Governor Tinkler", and ten others are named.

Governor Tinker (not, as misprinted, Tinkler) was appointed Provincial Grand Master of the Bahama Islands at a Quarterly Communication of Grand Lodge on 14th June, 1753.

Yet another entry, this time in the list of Ecclesiastical Preferments of June, 1738, records that:—

"Rev. Dr. Desaguliers made Chaplain to Bowles's Regiment of Dragoons in the room of Mr Woodford—Chaplain to the Earl of Pembroke's Royal Regiment of Horse."

Of course, if one has the time and the opportunity to scan the pages volume by volume of even the first ten years—for the indexes themselves are not complete—he will be rewarded by the discovery of items not all Masonic, but enlightening as revealing the follies, the invective and even personal warfare of the period. Even the *Gentleman's Magazine* waxes indignant in its February issue of 1738 (page 61) at the artifices of a strong combination of booksellers, and "their dependants the authors and printers of several newspapers", to set the public against the G.M. What is even more annoying is that they have constantly copied his poems, essays and articles without "mentioning whence they had them", and the *Common Sense Journal* and the *London Magazine* are castigated in no uncertain terms. "Hear them boast in every paragraph of their Pains, Expence and Care in procuring the best Pieces . . . After this doubt not of their going EVEN beyond Grubstreet for assistance." As a climax the tirade ends with this gem:—

"A worthy friend, who lives next door to the Public-House where they meet, assures me, they have brought over to their Aid no less a Person than the Renowned *Irish Bell-Man* who address'd HIS Masters and Mistresses just in the same Strain *viz*.

To Night's the Day, I speak it *with* great sorrow,

That we were all to be blown up to *morrow*:

Therefore take care of Fire and Candle-light;

For 'tis a very cold winter *Morn*, and so good *Night*."

With the greatest pleasure I second the vote of thanks to Bro. Fisher for his very interesting paper.

Bro. JOHN RYLANDS *writes*:—

Bro. Fisher's paper is useful and timely. He gives us a sample of people known to have been Freemasons around 1730 and has added such information about them as he has been able

to collect from the sources he names. One must not, perhaps, regard the sample as wholly representative, but we are enabled to add something to the picture we try to construct of the speculative Freemasonry which was emerging from one of its formative periods.

Why did all these men join the new fraternity? Not one of the twenty-one characters was an operative Mason. Some were very young when they were made Freemasons and almost give the impression that they had engaged in a fashionable new diversion.

A fair number of the older men were obvious *bons viveurs* who may have been attracted by a novel pretext for conviviality; at all events, they appear to have been, without exception, fairly well-to-do. Only two of the twenty-one characters, Blackerby and Lawley, appear to have embraced Freemasonry in itself with a certain enthusiasm and to have seen in it something other than a respectable excuse for cosy festivity. Bro. Fisher has been unable to ascertain the dates of initiation of some of his characters, but it is probably safe to say that they all came into the new society within a space of about ten to twenty years, and that none of them had any association with any Freemasonry of an operative period. The "cavalcade" would seem to provide still further evidence that the new Masonic fraternity of the early eighteenth century owed little to the past by way of descent, and that it contained nothing in its philosophy which it had retained from an earlier morality system.

Yet the new fraternity must have possessed some features which attracted men of substance, of intelligence and of apparent goodwill. These features must have been peculiar, if not exclusive, to this new society. Does Bro. Fisher's selection throw any light on these features? We can leave on one side the vagaries of unpredictable fashion, which for a time gave to Freemasonry a certain prominence. We need not consider in detail the appeal to the jovial cynics of the day—the notion of pursuing the contemporary habits of conviviality under a respectable exterior. The cavalcade gives no solid clue; there is only the impression that there was here a new social institution which had partly appropriated an existing framework. There is no hint of moralising; the typically indigenous eclectic behaviour code which later generations have grafted on to the system could to all appearances have been a lucky accident. There is just the slightest hint, in the notes about Sir Robert Lawley, of the rise of the basic notion which ultimately was to be responsible for the enormous development and growth of Freemasonry—the tolerant principle that its allegories and symbolisms were to be capable of wide adjustment to suit time, place and personal taste.

On the whole, Bro. Fisher's evidence is negative, but it is nonetheless valuable. The gentlemen whom he selects may not be entirely representative of the Freemasons of the time, but I think they may be regarded as a fair sample of those who ruled, guided and directed the fraternity. If this is so, it might justify the inference that the speculative Freemasonry of the early eighteenth century was not *primarily* a morality system, and that it certainly did *not* enshrine a secret and ancient wisdom handed down from remote antiquity. Bro. Fisher is to be congratulated on his painstaking work.

Bro. BRUCE W. OLIVER writes:—

It is a great pleasure to welcome another contributor from my West Country and I should like to add my congratulations to Bro. Fisher on his first paper to Q.C.

It does not lend itself to much criticism, since most of his material consists of established facts, and we should have liked to hear more of Bro. Fisher's personal view, but this, no doubt, is a feature he will develop as his experience increases.

Bro. Fisher is well known in the West Country; he is one of the finds of our late Bro. Hiram Hallett, a P.M. of this Lodge, and Bro. Fisher now edits the *Transactions* of the Somerset Masters. His paper points to the wealth of material available, and I hope the success of this effort will stimulate him to further research, of which we may have the benefit.

Bro. F. R. WORTS said:—

The aphorism that it takes all sorts of men to make our world is mirrored in Bro. Fisher's paper. His interests are, it would seem, social and personal. I support strongly any effort to give true *personal* records of Masons. In so many histories of Lodges the dominant interest of the writer is institutional; the human interest is subordinate and often weakly exposed. An appreciation of the leading Masons of any Lodge, especially their *Masonhood* as demonstrated in their social and public life, ought to be attempted by any Mason who writes the record of his Lodge, for the Lodge is the unity from time to time of the men who constitute its corporate body. At least the most prominent of a Lodge's Masons should be so treated, for by their work and influence the Lodge will flourish or languish.

Herein, doubtless, Bro. Fisher's researches were disappointing to him, because the results were so small. His disappointment is at least shared by me, and I offer him my condolence.

Happily, he was able to provide fairly full information in his reviews of Blackerby, Cowper, Carpenter and Lawley; and his notes on De Veil and Penn are pertinent and valuable. For the rest of his "Cavalcade", the figures, despite their social trappings, are still masonically dim, almost unknown as Masons.

I should have liked more information about De Veil, if this had been possible. I should also have preferred that Bro. Fisher had listed the sixty Freemasons whom he has identified, and so be enabled to start trailing them myself.

I do hope that Bro. Fisher will not think I am adversely criticising his work. I feel that he is like a miner who has to work a very thin seam; neither he nor we can expect much Masonic ore from his labour of love. All the same, we are grateful for its values.

The W.M. writes:—

Bro. Fisher's paper is almost as fascinating as its title. It deals only lightly with things Masonic, but rather with persons, more correctly personalities, in the early Masonic world during the first half of the eighteenth century. The author usefully explains how he has compiled his information and names his chief authorities, in the first place, of course, the *Gentleman's Magazine*, whose Obituary Notices are his original source. His claim to have packed "the maximum amount of information into the minimum amount of words" is a sound one, and I am sure his paper will be read for its own sake and also will be consulted by many inquirers searching for facts or wishing to check dates.

I feel that the author has made a valuable contribution to Masonic biography, one bearing the signs of careful research, and this makes me the more regretful that my circumstances during the past weeks have put out of the question any attempt on my part to amplify his information.

One cannot help noting the high social standing of many of these Masonic personalities, and cannot escape the impression that all through the eighteenth century, and indeed for much of the nineteenth also, it was almost a vogue for men of birth and social quality to become Masons, and that the astonishing growth of early Freemasonry must have owed much to that fact. Not that all of the author's personalities were members of aristocratic families; he includes industrialists, professional men, a private soldier, actors and a dramatist, and that prize-fighter, swordsman, bear-baiter and tiger-fighter, James Figg, who made such a showy figure that his name frequently pops up in eighteenth century newsprints.

It is my great regret that illness prevents me from being present and hearing Bro. Fisher read his paper.

Bro. FISHER writes in reply:—

I am much obliged to the acting W.M., Bro. Colonel C. C. Adams, for his complimentary remarks. He may be interested in the following notes on the use of Anne as a Christian name for a man. The reference is Collins' *Peerage of England*, 1768.

Collins, ii, p. 49: Lord Anne Hamilton, a godson of Queen Anne. He was the youngest son of the Duke of Hamilton and Brandon, who was a great favourite with Queen Anne.

Lord Anne was W.M. of the Royal Cumberland Lodge in 1742.

Collins, iii, p. 491: Gerrard Anne Edwards, of Welham in Leicestershire. He married Lady Jane (b. 1733), 2nd daughter of the 4th Earl of Gainsborough. I am unable to say if he was a godson of Queen Anne.

Collins, iii, p. 313: William Anne Capel, Earl of Essex, b. 7th October, 1732, at Turin. He could not have been a godson, but the name of Anne may have some connection with the Queen. His mother was Lady Elizabeth Russell, youngest daughter of the 2nd Duke of Bedford and sister of the 3rd Duke, who was a member of the Lodge meeting at the Queen's Head, Bath, in 1725.

I would like to deal at length with the comments of Bro. Sharp, as I have a complete run of the *Gentleman's Magazine* from 1731 to 1827, some 140 volumes. They contain a mass of Masonic information and details about Freemasons which I shall not be able to deal with in the next 20 years. Many of my observations on his comments would, however, be beside the point. He will, I am sure, be amused to know that in one of his earlier volumes the Editor of the *Gentleman's Magazine* was very indignant when he was accused of stealing articles from other publications, which he did in the most blatant manner.

I was most interested in Bro. Rylands' comments. It is true that I am more interested in persons, perhaps because persons make history. History, however, is not complete until the actions of those persons, in relation to the main tide of events, have been recorded and analysed and conclusions reached. I have tried to make the sample of Freemasons of that time representa-

tive, but it is inevitable that persons of title, who are more easily identified, are included before people with names like John Smith, of whom I think there must have been several in the lists in *Q.C.A.*, vol. x.

The study I am making of these early Masonic personalities naturally establishes in my mind certain theories, but until I have examined the matter further they must remain theories. I never like to express an opinion in writing until I can support it with reasonable and cogent evidence.

One interesting feature of early Freemasonry has been at the back of my mind for some time and the study of personalities provides some useful information for analysing it. In the years 1640, 1683 and 1717, something seems to have stirred the consciences of men and—whether as a consequence or not one cannot say—Freemasonry came to notice, tentatively in the first two years and with a surge in 1717. Each of those years marks a period of civil war or a period not far removed from that unhappy state of affairs. In the 1640 case, Parliament men associated with Royalists in the same Lodge, and in 1717 we find Jacobites and Hanoverians meeting in the same way in peace and amity. It is a matter worth noting, but the evidence is insufficient at present to enable anyone to form definite conclusions. Even if the aim was to establish a state of peace and amity among men, there are still the questions, why associate it with Masonry and why have secret modes of recognition? Perhaps Bro. John Rylands' comment will stimulate someone to follow these paths of inquiry.

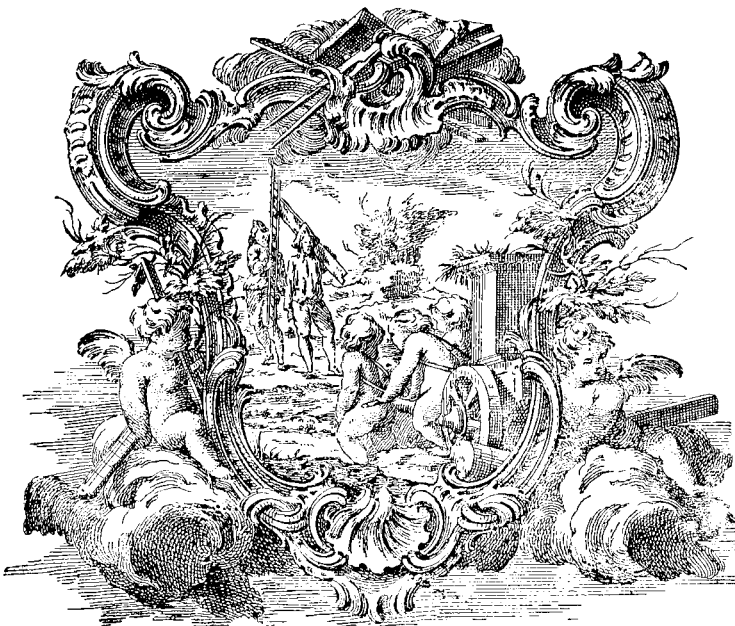
The W.M. of the Lodge is much too kind in his remarks and I am sorry that illness prevented him from being present. The social status of Freemasons was, I think, very important. In Scotland it was a case of operative Masons admitting people of social standing as members of their Lodges. In England that was not the general practice of operative Lodges, as few, if any, existed, and persons of social standing or *prominent in the Arts* formed themselves into bodies and called themselves Lodges.

I am grateful to Bro. Bruce Oliver for his kind remarks. Opinions will come later, but my immediate object is to state facts and to supply reliable information, as far as I can, about our early Brethren. If I may venture an opinion, it is a "long-felt want".

This seems to be the theme at the beginning of Bro. Worts' comments and I quite agree with his criticism of Lodge Histories. After all, it only requires a few words—or perhaps a story—to indicate character.

I am not depressed if some of the personalities I have described are "masonically dim". Among the many Freemasons who seem important today there will be some who will stand in the shadows in 200 years' time.

Some of the Brethren I could not include in my paper will appear in subsequent "Cavalcades". I could write much more about Sir Thomas de Veil, but very little is known about his Masonic activities.

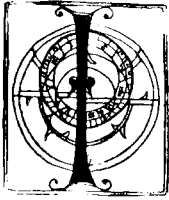


REVIEWS

A HISTORY OF BRITANNIA LODGE

By J. R. Clarke

(J. W. Northend, Ltd., Sheffield, 1961)



N W. Bro. J. R. Clarke, P. Prov. G. W., Yorkshire (West Riding), the members of Britannia Lodge, No. 139, have found a worthy historian of this Sheffield Lodge. Its early records have already been the happy hunting ground of several Masonic students of a former generation—notably the late Bros. J. Stokes and D. Flather, whose contributions will be found in *Ars Quatuor Coronatorum*, volumes xxxiv and xlv—but it has been left to Bro. Clarke, a Past Master of University Lodge, Sheffield, No. 3911, to compile a history to mark the Bicentenary of Britannia Lodge, an intricate story which has been well told with contemporary local colour by way of background.

The intricate nature of the author's task may be judged from the fact that no less than three "Ancient" Lodges have contributed towards the lineage of Britannia Lodge, which at one period worked simultaneously under two rival Warrants, one granted by the "Ancients" and the other by the "Moderns", and that Britannia Lodge, No. 139, which received its Centenary Warrant in 1865 and its Bicentenary Warrant in 1961, was not formally consecrated until the year 1841.

These peculiar features, and many others, have been carefully treated by the author. But to supplement his information it may be stated that until comparatively recent times those responsible for investigating a Lodge's entitlement to Centenary and Bicentenary Warrants appear to have based their advice upon the age of the Warrant of Constitution, instead of ascertaining how far back the Lodge's life-blood can be traced. In former times Warrants of Constitution frequently changed hands, and some Lodges themselves actually changed their allegiance from one Grand Lodge to another, with the result that many Lodges are today working under a Warrant the date of which provides no true criterion of the Lodge's age, and the case can be quoted of one Lodge which received a Centenary Warrant within fifty years of its formation, its transferred Warrant of Constitution being twice as old as the Lodge itself.

Photographs of the Warrants of Constitution of Britannia's "Ancient" constituent Lodges, and of its "Modern" Warrant, are reproduced amongst the illustrations in the history, but in his reference to one of these Warrants—that of "Ancient" Lodge No. 72—the author appears to have been misled by Lane's use of the letters "A", "B", "C" and "D" in relation to the issue of Warrants. These letters of the alphabet, when combined with the number of a Lodge, in Lane's *Masonic Records*, indicate the transfer of the same document from one Lodge to another, not the issue of another Warrant bearing the same number.

Another Warrant of unusual character inherited by Britannia Lodge from one of its constituent Lodges is believed to be the only known Warrant issued by the "Ancient" Grand Lodge sanctioning the holding of a Provincial Grand Lodge in England.

In the chapter dealing with Warrants, mention is made of a document which authorised a Past Master of Lodge No. 72 to hold a Grand Lodge at Sheffield, for the space of three hours only, for the purpose of constituting a Military Lodge in the First Regiment of Yorkshire Militia. This limited authorisation reflects the "Ancient" practice in the formation of new Lodges, as opposed to that of the "Moderns": the "Moderns" opened a Lodge for that purpose, the "Ancients" a *Grand Lodge*.

As in the case of most other Lodges of the period, Britannia Lodge held half-yearly elections on the two St. John's Days until the 1770's—a practice which has sometimes been overlooked by Lodge historians (but not by Bro. Clarke) when calculating the number of brethren who have passed through the chair of a particular Lodge.

Lectures were an early feature in the work of Britannia Lodge, Rule 3 of its "Rules and Orders" providing that a "Lecture on the Science of Masonry shall precede all other business, Making and Chusing Officers Excepted"; and as early as 1787 a Lodge of Instruction was held.

In this Lodge history the reader will find allusions to the working of Royal Arch ceremonies, Sunday meetings, Masonic processions held in public, the abortive attempt on the part of the "Moderns" to incorporate their Grand Lodge, and the adoption of the new working following

the Union of 1813. Human touches reveal the case of a candidate for initiation who was stone deaf, and the case of a candidate for joining membership who, unable to find more than one member of the Lodge to whom he was known, proposed himself as a member, leaving his one and only sponsor to act as seconder.

According to a contemporary newspaper report, at the laying of the foundation stone of the Sheffield Infirmary in 1793, coins of the realm were placed beneath the stone "with the Masons' secret scrolls"—an unfortunate form of deposit if, as the late Bro. W. R. Makins suggested, those scrolls included one or more copies of the Old Charges.

The reason for the adoption of the name "Britannia" is dealt with on an early page. As there are now several other Lodges bearing the same name, the absence of the Lodge number from the title-page, and from the lettering on the front cover of this book, may perhaps momentarily aggravate a librarian, but to Yorkshire brethren the name "Britannia" can have only one meaning.

The frontispiece reproduces in colour the striking set of Tracing Boards in the possession of Britannia Lodge, whose other furniture receives treatment in one of the later chapters. Biographical details are given of the Lodge's most outstanding personalities, and a series of appendices provide a list of meeting places, a chronological roll of members and an unbroken roll of Masters from 1761 to the present day. The index is brief, but perhaps adequate, having regard to the author's careful arrangement of the text.

IVOR GRANTHAM.

NOS FRÈRES SÉPARÉS—LES FRANCS MAÇONS

By Alec Mellor

(Published by Sélection Mame—Paris, 1961, pp. 340. Price 9.60 Francs)

This book is written in easy French, is very well annotated, and is recommended as a slightly controversial, but most interesting, attempt to solve one of the major problems which faces world Freemasonry.

Monsieur Mellor is not a Mason and he does not appear to have written anything about Freemasonry previously, but he has clearly carried out an extensive programme of research on his present subject. It is also interesting that he received much encouragement from the Rev. Père Michel Riquet, S.J., the religious sub-editor of *Le Figaro*, the leading Conservative newspaper in France. Riquet welcomed the publication of the book with a most favourable and liberally-worded leading article in the *Figaro*.

On the Masonic side, M. Mellor acknowledges assistance from leading Continental Freemasons, and the bibliography of the works he has consulted is remarkably complete. He mentions using proceedings of A.Q.C. and quotes them extensively, while he certainly corresponded with the late Wor. Bro. Dashwood on one occasion at least.

Nos Frères Séparés is divided into three parts. The first covers the history of Freemasonry and leads up to the Papal condemnation of 1738. He covers a very wide field in this short history and does not adduce anything particularly new, while, as a non-Mason, as one might expect, he makes a few of the usual mistakes, e.g., Masonry and Sir Christopher Wren. On the other hand, he deals fully and interestingly with the Jacobite connection and the early Lodges on the Continent. There are useful pages on the political situation in Rome during the period when Papal influence was actively on the side of the Roman Catholic Jacobites against the Protestant Hanoverians. The quotations from the correspondence between Sir Robert Mann, British Minister in Italy, and Sir Horace Walpole in London are illuminating of the bad relations which existed between England and the Pope at this period.

The second part of the book deals with the two Papal Bulls and reactions to them in various countries. In considering the original Bull of 1738, M. Mellor, as a non-Mason, is out of his depth in his discussion of Masonic secrets and oaths, used as the first grounds for Papal condemnation. He appreciates the fact that there can never have been any suggestion that the Papal entourage was not fully conversant with the hidden parts of Masonry at this period. Hundreds of Roman Catholic clergy, including archbishops and bishops, were Masons, and their knowledge and information was always available. He is really in equal difficulties with the second ground for condemnation—"Aliisque de justis, ac rationabilibus causis Nobis notis" ("And for other good and reasonable causes known to us"). Papal archives are not open to researchers and he is forced to speculate. He draws the conclusion that the early English Lodges in Italy, founded largely by Roman Catholic Jacobite exiles, gradually became infected with Hanoverian Protestant or political influence to such an extent as to be a menace to Papal authority. It is difficult for the reviewer not to get the impression that it can hardly have been necessary to unleash such a devastating weapon as a Papal Bull to deal with such a situation. A

secret society, whose secrets were common knowledge, some of whose local branches were indulging in petty squabbles about the succession to the English throne, was not worthy of such heavy metal. It seems far more likely that there was an underlying threat of widespread free-thinking, briefly mentioned only by the author, and that the Papal Bull was aimed at this and was also an attempt to separate Roman Catholics, loyal to Papal authority, from Protestants and Liberals.

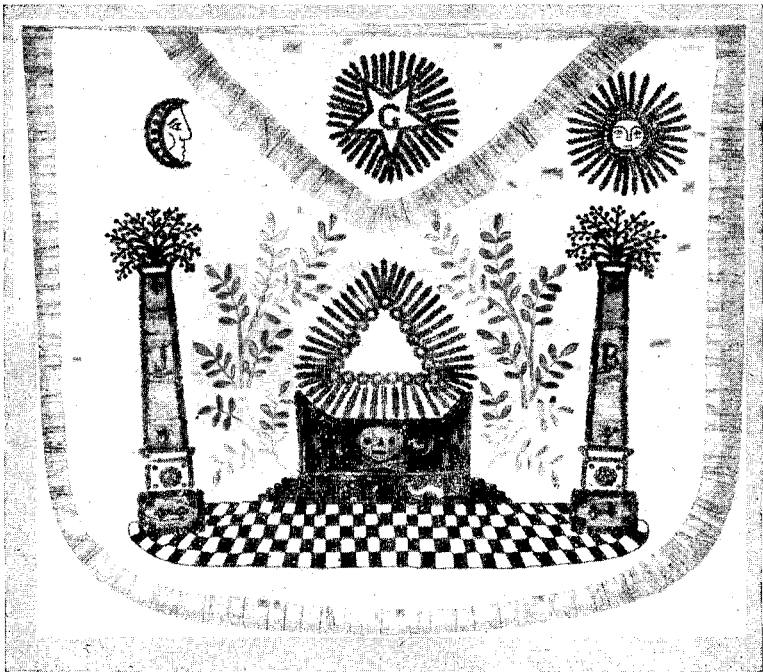
M. Mellor points out how remarkably little notice was taken of the Bull and how long its civil application took to implement. Even Roman Catholic clergy continued as Masons for decades after its issue. All this made the second Bull of 1751 a matter of church discipline. It is interesting, however, that the reasons for the ban on Masonry were quite differently stated on this occasion. First, Masonry was wrong, as it was now against the civil law in many countries (only, of course, as a result of Papal pressure after the issue of the first Bull), and, second, Masonry was "reproved by wise and honest men in whose judgment these societies should be proscribed as being noted for depravity and perversion". All allusion to the secrets had disappeared, and, as M. Mellor points out, Jacobitism had died at Culloden and there was no point now in giving it support against Protestant England.

The third part of the book starts with a general review of Freemasonry since the Bulls until the present day. It is of interest to English Masons, as it presents a Continental point of view not normally appreciated. As is natural in a non-Masonic author, he makes a lot of anti-Masonry in its various forms. He seems unnecessarily lacking in understanding about the aims of English Masonry and its firm insistence on certain Landmarks, while, as presumably of Roman Catholic sympathy, he is curiously tolerant of the free-thinking attitude of some Continental Grand Lodges.

Perhaps the most interesting part of the book is the last chapter, when he deals with the possibility of a reconciliation between Freemasonry and the Roman Catholic Church. M. Mellor is of the opinion that, in certain circumstances, such a reconciliation is possible. While his suggestions for a formal approach and submission to Papal authority is totally unsuitable to many Grand Lodges, it might be acceptable to the less anti-clerical of the Continental Grand Lodges, where most members are non-practising Roman Catholics. It is difficult for a reviewer to comment on this part of the book for obvious Masonic reasons. Few, however, will disagree that the Craft would benefit in general by the admission of worthy members of the Roman Catholic Church who would join if they were not debarred by their religion.

As *Les Frères Séparés* received the Papal "Nihil Obstat" before issue, and had such active influential Roman Catholic support, there is a suggestion surely of an olive branch which most Masons will probably hope may bear fruit in due course.

A. C. F. JACKSON, P.D.G.W. (Jamaica), P.G.St.B. (G.L.N., France).



White Satin Apron, probably French, c. 1760. Edged with pale blue ribbon and exquisitely embroidered in sequins, with black, green and brown silk. Length 12 $\frac{3}{4}$ ins., width 14ins.

THE CRUCEFIX-OLIVER AFFAIR

BY BRO. P. R. JAMES

(5th May, 1961)



AR is a great solvent of the established order and none was more so than the Napoleonic War, whose aftermath was complicated by the contemporary industrial, scientific and cultural revolutions. The result was a bitter struggle between the reactionaries, who sought to restore the past, and the radicals, whose aim was to bring about fundamental changes in our polity. The fourth and fifth decades of the nineteenth century saw the climax of this struggle. It was an age of privilege and eccentricity among the upper orders: it was also an age of agitation by which the under-privileged tried to achieve their various aims.

English Freemasonry did not entirely avoid this conflict. For thirty years (1813-43) the Craft was ruled by H.R.H. the Duke of Sussex, whose "idea of the relation in which he stood towards the Craft may be best summed up in the famous phrase, *L'Etat c'est moi!*"¹ And though Gould suggests that the Grand Master's encroachments upon the Brethren's constitutional liberties were not distasteful to the general body of those over whom he presided, there were certainly some who did resent his autocratic attitude. Foremost among them was Dr. Crucefix.

"Robert Thomas Crucefix²—initiated in 1829, a Past Master of the Burlington (113), Bank of England (263) and other Lodges; Grand Steward 1832; Junior Grand Deacon 1836—set on foot in 1834 a movement in favour of a Charity for aged Freemasons, the expediency of which was approved by a vote of Grand Lodge in 1837.³ The Grand Master objected, in the first instance, to the creation of a third Charity—[the Boys' and Girls' Institutions already existed]—but ultimately based his dissent from the views of the promoters on the ground that a system of annuities, rather than the erection of an asylum, would be the more judicious course to adopt.⁴ But the Committee were then pledged to the latter scheme, which, as they justly argued, had been unanimously recommended to the favourable consideration of the Craft. They, therefore, proceeded with it and, at a Special General Meeting of the Charity, held November 13th, 1839, under the presidency of Dr. Crucefix, some remarks were made by two of the speakers (Alderman Wood and J. L. Stevens), for which—and Crucefix for not checking them—a complaint was preferred against all three at the Board of General Purposes by Peter Thomson, Lawrence Thompson and two others. Crucefix and Wood were suspended from their Masonic functions for six, Stevens for three, months. Against these sentences they appealed and, at a Grand Lodge held in June, 1840, the suspension of Alderman Wood was removed, that of the others confirmed.

"Crucefix then addressed a very intemperate letter to the Grand Master, which the latter forbore to notice until it was printed in the *Freemasons' Quarterly Review*⁵—together with many editorial observations of an improper character—when the original letter was laid before the Board of General Purposes, by which body, after enquiry, he was summoned to show cause at a Special Grand Lodge why he should not be expelled from the Craft. On the same day—June 11th 1840—he had sent a letter to the Grand Secretary, containing his resignation as a Grand Officer, stating that he was no longer a member of any English Lodge, afterwards disclaiming, on this ground, the jurisdiction of the Board of General Purposes. Here, however, he was foiled but, in the following year, by publicly notifying that he had ceased to edit the *Freemasons' Quarterly Review*—of which, nevertheless, he continued to be the master-spirit—he succeeded in keeping out of the clutches of the Board, who would, otherwise, have visited upon him the numerous sins of that journal.

"Accordingly, on October 30th, he attended and made a very humble apology. The motion for his expulsion was then put, to which an amendment was moved that his apology be accepted, which, on a division, was agreed to."⁶

¹ Gould, *History of Freemasonry*, ed. Poole, iii, 108.

² *Freemasons' Quarterly Review*, 1841, frontispiece and pp. 446-7.

³ *F.Q.R.*, 1834, pp. 167, 285, etc.; 1838, pp. 5-8, etc.

⁴ cf. Gould, ed. Poole, iii, 110.

⁵ *F.Q.R.*, 1840, pp. 149-152.

⁶ Gould, ed. Poole, iii, 109-110.

All these matters were dealt with fully, though *ex parte*, in the *Freemasons' Quarterly Review*. Masonic literature was scanty in those days and the proceedings of Grand Lodge were only published sketchily and after considerable delay by the Grand Secretary, so that there was much ignorance of, and little interest in, the affairs of the Craft. Crucefix attempted to remedy these defects and to galvanise Grand Lodge into greater activity by founding (1834), and for six years editing, the *Review*. This novel publication gave items of Masonic news from far and near and reported, not always accurately, the proceedings of the Quarterly Communications and of the several Boards—on some of which he himself served—through which Grand Lodge worked. The general tone of the periodical was critical, sometimes caustic, and though no doubt Dr. Crucefix's intentions were good and the work proved popular, he cannot be credited with being over-endowed with tact. The periodical was another cause of the Grand Master's hostility towards him. At a Quarterly Communication held March 3rd, 1841, the *Freemasons' Quarterly Review* was proscribed as "a traitorous violation of the obligation of secrecy".¹

Though it did not appear on the surface, there was another, and perhaps more vital, cause of the conflict between Dr. Crucefix and Masonic authority, and that was the Higher Degrees. Ever since the Union in 1813 there had been a strong die-hard section of Grand Lodge determined to restrict English Freemasonry to the three Craft Degrees and the Holy Royal Arch. So powerful was their influence that there was no meeting of the Grand Conclave of Knights Templar, of which the Duke of Sussex was head, from 1820 to 1844 and the Order declined. Similarly, although he had received a patent in 1819 from the Supreme Council of the Ancient and Accepted Rite in France, constituting himself and two others a Supreme Council of that Rite for Great Britain and Ireland,² and had received the thirty-third Degree, the Grand Master, under the same influence, took no steps to establish the Rite in this country. Crucefix was an ardent member of both the Order of the Temple and the A. and A. Rite. Two years after the death of H.R.H., on October 26th, 1845, the Supreme Council 33° of the Northern Jurisdiction of the United States of America set up a Supreme Council 33° for England and Wales, with Dr. Crucefix as Supreme Grand Commander and Dr. Oliver, Henry Udall, William Tucker and three others as Sovereign Grand Inspectors General. These must have been practising the Rite in various parts of England for some time previous to 1845. Indeed, a letter³ exists from the same American body addressed to "Illustrious Brother Revd. Doctor George Oliver, D.D.", dated May 1st, 1845, six months before the constitution of the English Supreme Council. The Rose Croix Degree was worked in many Lodges, Chapters and Templar Encampments before 1845, but the English Grand Lodge would have none of it. In 1853 William Tucker, above mentioned, was removed by the Grand Master, Lord Zetland, from his office of Provincial Grand Master for Dorsetshire for wearing his regalia of the 33° in Provincial Grand Lodge.⁴ The conflict was, therefore, three Degrees or thirty-three?

Within a month of their Masonic suspension, Alderman Wood and J. Lee Stevens were members of a committee of London Masons set up to present Dr. Crucefix with a testimonial. The moving spirit was Stevens, who acted as secretary to the testimonial committee, and whom Crucefix installed into the chair of the Bank of England Lodge on January 9th, 1840.⁵ Stevens was an employee of the Metropolitan Patent Wood Paving Company, a lyric writer and musician, and an energetic Mason strongly opposed to H.R.H. the Duke of Sussex.⁶ Subscriptions from all over the world sufficed to provide an elaborate candelabrum with figures appropriately emphasising the virtue of Charity.⁷ It was decided to make the presentation at a public Festival under the aegis of the Bank of England Lodge on November 24th, 1841. The event duly took place, though Dr. Crucefix only rose from a bed of sickness two days previously, the chair being taken by V.W.Bro. the Rev. George Oliver, D.D., D.P.G.M. for Lincolnshire and an honorary member of the Lodge. The proceedings were fully reported in the *Review*.⁸

For the chairman the consequences of this memorable occasion were disastrous, he being dismissed from his office as D.P.G.M. Dr. Oliver, the voluminous author of Masonic and other works, the son of Bro. the Rev. Samuel Oliver,⁹ was born in 1782. "My attachment to Free Masonry", he said, "was acquired at a very early age, indeed when it would scarcely be expected that a taste for such dry and unsatisfactory study could exist. At the early age of 9 I imbibed a predilection for Masonry which never left me. It so happened that a book was thrown about the school for the general use of the boys called 'Gordon's Young Man's Companion' that contained an article which rivitted [*sic*] my attention, for it professed to explain the mysteries of Freemasonry about which my curiosity had been excited (my Father being a Mason). It consisted of a brief Catechism or Examination amounting in the whole to 2 or 3 pages (being

¹ *F.Q.R.*, 1841, pp. 1-6; cf. *Trans., Somerset Masters' Lodge*, No. 3746, 1926, pp. 692-3.

² Gould, ed. Poole, iv, 214.

³ In the first file; see page 55 below.

⁴ Gould, ed. Poole, iii, 111-112.

⁵ *F.Q.R.*, 1840, p. 74.

⁶ *ibid.*, p. 496.

⁷ Now in G.L. Museum; cf. *Misc. Lat.*, vol. v., No. 1, p. 150.

⁸ *F.Q.R.*, 1841, pp. 420-428, etc.

⁹ Initiated in St. John's Lodge, No. 279, Leicester, 12th July, 1797.

nearly 70 years ago since I saw the book I cannot exactly say.”¹ This juvenile enthusiasm led to an early initiation into the Order. “I was initiated at the age of 19 in St. Peter’s Lodge, Peterborough, of which my Father was the chaplin [*sic*] under a dispensation granted by the Earl of Pomfret PGM for Northamptonshire. The Lodge had originally been constituted under an Athol Warrant, which it exchanged about the latter end of the year 1801 for another under the Constitution of England, HRH the Prince of Wales being Grand Master & the Consecration sermon was preached by my Father in July 1802. My initiation took place a few months later, Bro. S. Stevens (Surgeon) being R.W.M. & Bro. Brown S.W. The Lodge was held in the Long Room at the Angel Inn kept at that time by Bro. J. Jeffery who was Trea of ye Lodge & his son C. Jeffery succeeded in the following year to ye Chair Bro. S. Buckle (Solicitor) being the Secretary. Here I received all the 3 degrees of Masonry, but although the Lodge at that period was well supported, in a few years it fell into desuetude & I was never able to procure my certificate. My Grand Lodge & Chapter Certificates (are) of a much later date ; for I made very little progress in Masonry for some years after my initiation.”² As a cleric-schoolmaster, Oliver moved to Grimsby, where he founded the Apollo Lodge, of which he was Master many times. In 1831 he became Rector of Scopwick, Lincolnshire, and, October 11th, 1833, was appointed D.P.G.M. under R.W.Bro. the Rt. Hon. Charles Tennyson D’Eyncourt, P.C., M.P. The Provincial Grand Master, like many others of those days, was not assiduous in the discharge of his Masonic duties, so that the Province was virtually in the charge of his Deputy, under whom it flourished and by whom much greater regularity was established. D’Eyncourt took a prominent part in Grand Lodge in the prosecution of Dr. Crucefix and, when his Deputy presided at the testimonial presentation, showed his disapproval by removing him from office.³

These unhappy events have now been buried in oblivion and it would not be worth while resurrecting them but for a fortunate circumstance which throws further light on the activities of the rival parties behind the scenes. Dr. Oliver had three sons, of whom one, Charles Wellington Oliver, moved to Bath, where he became lessee of the famous Assembly Rooms and an alderman of the city. His grandson, W.Bro. H. Keene Oliver, a Past Master of the Royal Sussex Lodge No. 53 and P.P.S.G.W. of Somerset, died recently and bequeathed to his Mother Lodge his great-grandfather’s aprons as D.P.G.M. and as a member of the A. and A. Rite, together with two files of original correspondence connected mainly with his removal from the former office. Of the files, one is an ordinary letter-file, ten inches by nine, into which have been pasted 237 letters, Lodge summonses, news-cuttings, etc., of which all but about fifty are concerned with the dismissal and the subsequent testimonial or “Offering”. Among the correspondents were several who had taken a prominent part in the Crucefix affair, especially of the Bank of England Lodge, as well as R.W.Bro. G. A. Browne, P.G.M. for Cambridgeshire and chaplain to the Duke of Sussex, the P.G. Masters for North Munster and the West Indies, the Grand Secretaries of Bengal and Massachusetts, and numerous Provincial Brethren.

The second file consists of loose papers, mostly personal to the Doctor’s great-grandson, but there are several original letters and some modern copies of documents connected with Dr. Oliver himself. Among them is a typed copy of an “original in possession of Dr. Oliver Lodge 3964 Peterborough” of the Doctor’s election as “an Hon. Mem. of the G. L. of Mass. with the rank and privileges of a Past D.G.M.”, and a pencilled draft of his acknowledgment and thanks. Many of the letters have pencilled notes by Dr. Oliver, some being endorsed “Printed”.

The first group in the first file deals with the Provincial Grand Lodge of Lincolnshire. So general was the neglect by P.G.M.’s of their provincial responsibilities that Bro. J. Lee Stevens conducted a crusade against them, and eventually, September, 1843, carried a motion in Grand Lodge that a P.G. Master who failed to hold a meeting of his P.G. Lodge for twelve months should be presumed to have vacated his office.⁴ The resolution was, however, rescinded at the next Quarterly Communication.⁵ In 1839 R.W.Bro. D’Eyncourt put forward a variety of reasons for not attending his P.G. Lodge at Grantham. First, he expected a visit from the M.W. Grand Master. When that fell through he was “far from well”, and finally, two days before the meeting, he wrote to his Deputy that “this very damp weather has kept me in an invalided state and I am now suffering severely from a Rheumatic affection of the Arm and Shoulder and from an oppressive Cold, which would make it most imprudent if not impracticable for me to preside at the Festival”. Dr. Crucefix attended this meeting, advocating the Asylum. As a result, twenty guineas were subscribed and a proposition was made that the sum should be made up to fifty guineas when funds permitted.⁶

¹ From a modern copy in the second file, which is described on this page.

² Ditto ; cf. *Misc. Lat.*, iv, p. 140 ; *Trans., Somerset Masters’ Lodge, No. 3746, 1927*, pp. 65-99.

³ *D.N.B.*, arts. D’Eyncourt, Oliver ; *Trans., Lodge of Research, No. 2429, Leicester, 1911-12*, pp. 157-163.

⁴ *F.Q.R.*, 1840, p. 63 ; 1841, pp. 47, 53 ; 1843, pp. 247, 404.

⁵ *F.Q.R.*, 1843, pp. 468-9.

⁶ “An Account of the Centenary of the Witham Lodge, No. 374, holden in the City of Lincoln, June 9th, 1842 ; with the ceremonies used at the dedication and Consecration of a New Masonic Hall, etc. Spencer 314 High Holborn. Nottingham : B. S. Oliver, 14 Long Row. MDCCCXLII.” The account included Oliver’s oration and his version of the dismissal.

Next year the P.G. Master gave his opinion "that it would not be for the interest of Masonry to have a P.G. Meeting every year ; that every other year would be enough", and, finding the suggested date inconvenient, he gave instructions to postpone the P.G. Lodge, due to be held at Boston, for a year. This led to a spirited protest by the Brethren of the Witham Lodge No. 374, Lincoln, of which Oliver was Chaplain. At a Lodge meeting held October 6th, 1840:—

"The S.W. acting as W.M. then read over to the lodge the following extracts from the *Book of Constitutions*, viz Of Grand Master s. 11 page 31—of Provincial Grand Master, introductory clause and ss. 1, 5 and 8, pp. 45-8—of Provincial Grand Lodges s. 1 page 52 and of Visitors s. 5 page 95. Whereupon it was resolved unanimously that the Brethren of Witham Lodge highly value the annual assemblies of P.G.L. as providing an opportunity to meet other Lodges in the Province and for the preservation of uniformity of usages: that the *Book of Constitutions* is most explicit that the P.G.L. of each Province is to be held at least once in every year: that they regret the decision of the P.G.M. not to hold a P.G.L. this year: that these Resolutions be entered in the Minutes of the Lodge and communicated to the P.G.M., D.P.G.M. and the W.M. of each Lodge in the Province."¹

News of these resolutions, "anything but complimentary to the P.G.M.", was conveyed privately to Dr. Oliver, then living at Wolverhampton, by Bro. W. A. Nicholson, a P.M. of the Lodge. In consequence, and knowing that his summoning the two previous meetings of P.G. Lodge on his own responsibility was "anything but pleasing to the P.G. Master", Dr. Oliver "implored the P.G.M. to call a meeting or to give me explicit directions to do so, and to attend it himself". No answer being vouchsafed to this, the Deputy wrote again, only to receive a reply postponing the meeting.² But if the Doctor could not move the P.G.M. the protests from the Witham Lodge did, for the R.W. Brother did preside over his P.G. Lodge at Boston on September 9th, 1841, when the Deputy preached the sermon.³

Two very important things happened at this meeting. First, Dr. Oliver, having already agreed (July) to take the chair at the Crucefix Festival, tendered his resignation as D.P.G.M. This D'Eyncourt refused to accept, eulogising his services in the presence of all the Brethren and hoping he would continue in the office. At the subsequent banquet he proposed the Doctor's toast. Secondly, it was resolved to hold a meeting in Lincoln early in the Spring of 1842 for the dedication and consecration of the new Masonic Hall there.⁴ But, in making the preliminary arrangements for this, the D.P.G.M. received a letter, dated March 4th, 1842, and marked "Private", which showed a very marked change in the attitude of the R.W. Brother:—

"My dear Sir. I was at Gloucester when yours of 28th reached London. I confess I feel uncomfortable on the subject of it. I do not know, at this distance of time, whether I can attend ; and, if I do not, you would have to officiate for me. Now, it will probably have occurred to you, that I am placed in a very painful situation in consequence of your having presided at the dinner given to Dr. Crucefix. I have not seen the Duke of Sussex, and have avoided waiting upon him, because I think when I do so, I may have to deal with the subject, but I cannot postpone my visit beyond a few days. I know, from private sources, that H.R.H. has expressed a *very strong opinion* in regard to your presiding on the occasion I have referred to ; and if you were now to be seen on a great public occasion officiating as my deputy, he might consider me a party. I came up to town above a year ago, when the case of Dr. Crucefix was before G.L., in order to be present at the hearing, and took a prominent part myself in the course of it. Under the circumstances it may be better to postpone any reply to the Witham Lodge, until it can be seen whether I can attend."

Presumably the P.G. Master saw the Grand Master before April 28th, although he declared that he was not influenced by him, for on that date he addressed another letter to Dr. Oliver:—

"You are aware of the circumstances which have influenced my judgment when I feel myself called upon now to declare vacant the office of Deputy P.G. Master for Lincolnshire, held by you. In communicating this my determination to you, I beg to express my best acknowledgments for the services you have rendered the Masonic body within my jurisdiction during the time you have held the office, and my great regret that the interests of Masonry should require me to deprive myself of your valuable assistance. The separation gives me, personally, as much pain as the cause of it ; and not the less

¹ Summarised from the copy in the first file ; cf. *F.Q.R.*, 1840, p. 510 ; 1841, pp. 134, 260.

² "An Account of the Centenary", etc.

³ *F.Q.R.*, 1841, pp. 344, 499.

⁴ "An Account of the Centenary", etc. ; *F.Q.R.*, 1841, p. 346. The original setting maul used by Dr. Oliver in laying the foundation stone in 1841 was presented to the Witham Lodge by his great-grandson in 1926. (Letter in second file.)

because my decision is one which I have thought it right to make on my own responsibility, without reference to, or suggestion from any other party.”¹

At once (May 3rd) V.W.Bro. Oliver wrote to all the Lodges in the Province quoting the first sentence of the second letter.

Meanwhile, the Brethren of the Witham Lodge, expecting an order to arrange for their special meeting, “were surprised by the intelligence that the Rev. Dr. Oliver, who had held the D.G. Mastership for nearly ten years, had been unceremoniously dismissed from his office, and that the P.G.M. was unable, from private considerations, to meet the Brethren until the Annual Grand Lodge in the Autumn”. After some correspondence, D'Eyncourt gave way and invited the Master and Wardens of the Lodge to name a time for a Spring meeting of P.G. Lodge. The appointment of a new Deputy, the Rev. George Coltman, caused further postponement, so that “From these repeated delays it was conjectured that the authorities had no serious intention of affording the Brethren an opportunity of dedicating the Hall *in due form*, by convening the Spring Grand Lodge; and therefore they decided to celebrate the Centenary of their own Lodge, and to consecrate the new building in a private manner”.²

The meeting duly took place on June 9th, 1842.³ Neither the P.G.M. nor the new Deputy attended, but Dr. Oliver did in his capacity of Lodge Chaplain, giving the oration. At the dinner afterwards he made full use of his opportunity to put his side of the case, recapitulating the course of events from the P.G. Lodge at Boston in the previous September. He made a spirited defence of the Asylum scheme, “to which design P.G.M. D'Eyncourt was himself a subscriber”, and of his own actions and those of Dr. Crucifix, later publishing an account of the whole proceedings.⁴ After the meeting, another, informal one, presided over by Bro. W. H. Adams, Mayor of Boston and a member of the Lodge of Harmony there, passed resolutions in support of Dr. Oliver. Adams also spoke at the dinner and, writing to the Doctor three days later, said:—

“I had intended to have spoken at some length at the dinner, but the way in which I was called up—between Bro. Goodacre and you, as it were, effectually prevented me from so doing. Any information or assistance I can render you I shall be most happy to give, but I never make any previous preparation for a speech, and therefore am never in a condition to *report myself*. I get up suddenly, speak rapidly and have a very indistinct recollection afterwards of the words I employed to convey my ideas. Nevertheless, if you will tell me what you want I will try how far I can assist you. I have some thought of giving notice to the P.G.M. of my intention to call the attention of the Provincial Meeting at Spalding to your dismissal.”

What Oliver wanted was a copy of Adams' speech and, since that Brother could not supply it, the Doctor wrote it himself. In the first file is a pencilled version, endorsed “Bro. Adams Speech”, followed by a letter from him, dated July 5th, 1842:—

“I return the M.S. of the speech which you have set down for me. Before the arrival of your letter I had tried but could not recollect even an outline of what I said at Lincoln.”

The version runs:—

“Bro. Adams being called on, immediately rose and observed, that as the chairman of a meeting held that day, he should have the pleasure of presenting Dr. Oliver with some Resolutions which were passed without a dissentient voice, proclaiming the sense which the Brethren of the Province entertained of his services as DPGM, and their regret at being thus unceremoniously deprived of his assistance. He did not hesitate to say, that the PGM, in the extreme exercise of an authority, which had not been annexed to his office to be wantonly used on trivial occasions, had overstepped the bounds of propriety and had acted most indiscreetly, for no adequate cause had been assigned for the infliction of a punishment which was unusually severe, and which he could readily believe must be attended with a most painful effect upon Bro Oliver, who had thus been gratuitously insulted and injured. It was easy to understand the effect which would be produced on his mind, when, in the midst of his projects and calculations for the benefit of Masonry in the Province, he was suddenly dismissed from Office, without any previous hint that such a course was in contemplation—without any consciousness

¹ The originals of both letters are in the first file, marked “Printed”; they appeared in *F.Q.R.*, 1842, pp. 121-2, 198-9. See also “An Account of the Centenary”, etc., pp. 23, 26.

² “An Account of the Centenary”, etc., p. 4.

³ A copy of the Summons is in the first file, with a M.S. addition at the foot: “Hoping to be honoured with your presence on this most interesting occasion—Robt. Goodacre W.M.”

⁴ “An Account of the Centenary”, etc.; cf. *F.Q.R.*, 1842, pp. 193-206, 347-8. There are letters in the first file from the Doctor's publisher son, B. S. Oliver, asking his father to send further names of persons to whom copies might be sent and suggesting that they should share the profits.

that he had incurred the PGM's displeasure. He was sure that every Brother present felt as he did on this occasion (hears); altho' perhaps from motives of delicacy, or want of opportunity, they might not all express themselves so plainly as he did (hears). All must admit that a cloud had been cast over their masonic light and there could be no doubt that the PGM was in error. He [Bro. Adams] was but partially acquainted with the facts, but he hoped that his Rev. Brother would enlighten them on the subject. They all knew however that the Province was deprived of Dr. Oliver's valuable services; and that was a calamity which they could not sufficiently deplore (Hear hear). It was his opinion that the PGM had been prompted to this act by others who were unacquainted with Dr. Oliver's usefulness, and considered only the example, without what the consequences might be. The Brethren of the Province had this morning very properly expressed their sense of Dr Oliver's services; but they had not gone far enough—they had halted on the threshold—they should have also, by memorialising the GM, have recorded their opinion of Mr D'Eyncourt's utter unfitness—his confessed incapacity for so important a post which enabled him to dismiss the late D.P.G.M. (Loud applause). How was the business of the Province now to be carried on? Very imperfectly, he feared; at least not much to the satisfaction of the Brethren. They were presided over by the first Mason of the age (hears). His numerous writings proved his intimate acquaintance with the theory of Masonry; and the present state of the Province formed an undisputed evidence of his knowledge of the minutest details in the machinery of the Order. This advantage was taken from them; and it was their duty—it was for the credit of their own reputation, to demonstrate, by some public testimony, that they felt indignant at being deprived of that distinction which made Lincolnshire the envy of every Province in the Empire (hears)."

Bro. Adams then read the resolutions. On the following July 19th he wrote to the Doctor:—

"Yesterday I wrote to Mr D'Eyncourt, communicating to him my intention of calling the attention of the ensuing Provincial Grand Lodge to your dismissal from the office of D.P.G.M. and the circumstances connected therewith. In consequence of the suggestion contained in your letter just received I have now written to the like effect to Mr. Coltman [the new D.P.G.M.]. I have thought it best not to put the motion into form, by which I should have been tied down to the very words, but to convey my intention in general terms."¹

Later in the same year, 1842, the subject of Dr. Oliver's resignation came up again in a different light. A letter to him (October 1st) from Bro. W. A. Nicholson says:—

"To my great surprise I have learned that you have denied your recollection that, in a conversation with me relative to your dismissal, you never gave as your reasons for not resigning, That the dinner to Dr. Crucefix being independent of this Province your presiding at it could not be construed into an offence to Mr. D'Eyncourt:—that you were too old a man to pin your judgement upon another's responsibility:—that at the dinner no offensive allusion was made to the Duke of Sussex:—that you had stipulated that such should be the case:—and that when you proposed his health, the toast was received with the warmth that accompanies it at other masonic festivals. I cannot doubt that you will recal all this to your recollection and will do me the justice to say so."

To this Dr. Oliver replied next day:—²

"In your letter you have omitted the real point at issue, which is this, Mr. D'E— wrote two Letters to you in March and April, saying that if I did not resign he should be under the necessity of dismissing me from office, owing to the peculiarity of his position with the D. of Sussex; and authorizing you to invite me to resign by communicating the contents of those Letters. Mr D'E— exculpated himself in G.L. from the charge of harshness towards me, by stating that he had actually proposed to me the alternative, thro' you,—thus giving me an opportunity of avoiding the more invidious step. *And he read your Letter in evidence of this very important fact.* The points stated to me in your letter of Oct. 1. are subordinate and of no manner of importance, for they are most of them mentioned in my Speech at the Centenary dinner. They no doubt occurred in many conversations on the subject both with you and others, as I make no secret of them. But I had no idea that you were in official correspondence with Mr D'E— on the subject; nor had I any idea that any casual conversation between us would have been communicated to him. This makes all the difference. For the question at issue was, whether Mr D'E— had or had not dismissed me without

¹ cf. *F.Q.R.*, 1842, pp. 196-7.

² Pencil copy in the first file, with amendments.

preparatory notice. He stated that he had given me notice thro' you and read your Letter in evidence of the fact:— I stated on the contrary that no such communication as that described had taken place. Indeed from the many disrespectful allusions to Mr D'E— which I have so frequently heard drop from your lips I must confess I was not a little surprized when I heard your Letter read by him in G. Lodge. The conversation to which you allude was probably one which took place in (a) Lincoln street, after my return from W(olver)hampton for I can find no other that is at all applicable to it. It appears in my memoranda as follows—'Lincoln, saw friend Nicholson in the Street. Said he had seen Mr D'E— who is in a d...l of a funk about my presiding at the Crucefix dinner. I said I am sorry for it because he has no reason to be so, for the dinner was held out of his Province, and nothing occurred which could displease the most fastidious critic, and therefore Mr D'E. ought not to take offence. He said—the D. of Sussex is displeased. I replied—He cannot be so justly, for he was treated with great respect and his name was received with cheers. He then said—some of the brethren think you ought to resign. I replied, that as Bro. D'E. had refused my resignation at Boston, I saw no necessity for increasing his difficulties by such a course; but I would consult my friends about it. He answered—Well, I neither can nor will give you any advice myself for I am determined not to mix myself up in the matter. And he further said that Mr D'E— must inevitably resign himself, under the circumstances.

This conversation I communicated in substance, so far as my memory serves me, after dinner at Spalding, that there might be no further misunderstanding between us. And I considered it to be so totally different in spirit and effect from the one reported by you, that I might well say, taken by surprize as I was, that no such conversation had occurred.

Now if you had really given me the Notice which is implied in your Letter read in G. Lodge why did you not remind me of the fact when you heard me say at the Centenary dinner I think the P.G.M. ought to have favoured me with some Notice of his intentions that I might have had an opportunity of taking leave of the Officers whom I myself had appointed &c &c and you sat with me an hour in a private room after I had retired from that dinner, and never suggested that I had made an erroneous statement by a reference to the conversation which you had reported to the P.G.M. Nor did you ever mention it in any subsequent interview. In fact, I was ignorant up to the moment when I heard your Letter read by the P.G.M. in G.L. that you had been in official communication with him on the subject.

Again, you say, if I remember your Letter correctly, that you *advised* or invited me to resign—when in fact you declared most explicitly that you neither could nor would *advise* me—nor mix yourself up in the matter. Once more—you assert that I said, I would be governed by no man's opinion—whereas I said I would consult my friends—and did so. Now my dear Sir, I beg leave in candour to add, that altho' you have certainly misstated the circumstances so much as to confirm my opinion that no such conversation had taken place—I am still inclined to believe that business may have driven the main points from your recollection; for I cannot think you capable of a wilful misrepresentation of facts, altho' that misrepresentation alone appears to have produced all the mischief. Nothing has ever given me so much pain as the occasion of this Letter, because no one could feel a purer friendship for another than I have felt for you and the possibility of any diminution of that feeling wounds me most severely."¹

Oliver sent a copy of this reply to J. Lee Stevens, who showed it to Crucefix. They both approved of it, but Stevens added an afterthought: "There is no necessity for hitting N. so hard . . . it is enough for you to *weigh him down—you need not sink him.*" Nicholson's answer (October 10th) was a flat denial that he had ever had any such letters from the P.G.M. and that he was ever authorised in any way to invite Dr. Oliver to resign. He also said that he had asked for and received a copy of his letter which D'Eyncourt had read in Grand Lodge, and that the points of difference between it and Dr. Oliver's version were so material that he suggested that two Brethren from Spalding should act as arbitrators. A week later he arranged a meeting of the Witham Lodge for October 25th, when it was hoped they could all meet, adding: "Will you initiate your son² or shall I polish up for the occasion." Neither party seems to have grasped

¹ As D.P.G.M., Oliver had praised Bro. Nicholson for restoring the respectability of the Witham Lodge as its Master in 1838. See "Brief History of the Witham Lodge, No. 374, holden in the City of Lincoln, with a description of the ceremonial used at the levelling of the Foundation Stone of a New Masonic Hall, and the Sermon preached on that occasion by the Rev. George Oliver, D.D., D.P.G.M., Domestic Chaplain to the Rt. Hon. Lord Kensington, Member of the Society of Antiquaries, London. R. Spencer 314, High Holborn: Nottingham: B. S. Oliver, 14 Long Row."

² C. W. Oliver. He became W.M. of the Royal Sussex Lodge, No. 61 (now 53), in 1857, but his father declined to attend his installation owing to old age. (Letter in the second file.)

the real situation, which was that the P.G.M. was being driven by a higher authority, the M.W. Grand Master, and that the "nigger in the woodpile" was Dr. Crucefix. Bro. Nicholson was typical of many, both in Grand Lodge and Provincial Grand Lodge, who, whilst sympathising with the sufferers, were not going to prejudice their own prospects by giving them active support.

Crucefix and Oliver saw to it that the circumstances of the latter's dismissal were published in several provincial journals. As a result a large number of letters followed, expressing confidence in, and sympathy with, the late Deputy and condemnation of the P.G. Master.¹ Some of the writers used strong terms, for example: "The Purple Bandits of Grand Lodge"; "that Bench of Despots, the Board of General Purposes"; "the Venetian Conclave"; "Freemasonry a Stalking Horse for Electioneering Purposes". Bro. Eales White² wrote from Somerset: "All Masons here are panting for an opportunity to express their unmeasured abhorrence of such crawling toadyism to Royal might." Only the P.G.M. for North Munster, R.W.Bro. Furnell, counselled caution: "Turn the other cheek." The Bank of England Lodge met on the same day as the dedication festival at Lincoln and sent a message of "unfeigned regret at such proceeding". The Doric Lodge at Grantham was "fearful as to the effect, and think your Successor cannot exercise his authority so beneficially, so satisfactorily or so creditably as you have done".³ Dr. Oliver's father wrote from Whaplode congratulating his son on his speech at the dedication, and suggesting that he should send "a full statement to every Lodge in the World to convince them in what manner the principles of Free Masonry are carried out in the Grand Lodge of England". Bro. Vyvyan Robinson, P.D.P.G.M. of Cornwall, said he had read "with quiet indignation of the lamentable fact of the fall and degradation of Freemasonry under the control and direction of its present Royal and disgracefully swayed Grand Master . . . I lament the blow which has been struck at Freemasonry by this disgraceful Act towards yourself". Bro. W. Pringle, of Edinburgh, thought that the dismissal was "a heavy blow and sore discouragement levelled at the well-being of the Order in general", and how lamentable it was "to observe the most mundane and unmasonic practices permitted to enter into the government of the Craft, for no other purpose, apparently, than to establish an absolute and intolerable Masonic despotism". Henry Udall, 33°, inspired by Crucefix, wrote (July 15th): "I much regret that there is no effectual method of teaching that brother, that his elevated Provincial Rank, is conferr'd on him for other purposes than that of attempting to fix a stigma on one who is held in the highest esteem by all those whose good opinion in Masonry is worth obtaining. Be assur'd, dear Sir, that your character stands far too high, & your Masonic virtues are too fully appreciated to be in the slightest degree affected by the petty tyranny of one; whose Masonic rank has been attain'd merely from the accidental circumstances of birth & fortune." The Witham Lodge proposed Dr. Oliver as their W.M. for the next year, and the Shakespeare Lodge at Warwick elected him an honorary member. Lee Stevens wrote that "there would be a struggle among a dozen London Lodges" to pay him a like tribute. He advised the Doctor not to resign: "Would I were a member of the Witham Lodge. He [the P.G.M.] should have a taste of the dish I once served up to his Master, *only the sauce should be a little more pungent*." Stevens insisted that some tangible token of the high esteem in which Oliver was held should be presented to him "with an appropriate letter for publication". Three weeks later (May 30th, 1842) he said: "Do not be startled when I tell you that some very influential Masonic Friends with whom I dined on Friday, talk *seriously of resenting the insult offered to you*, as well as the previous persecutions of Dr. C. and others, by setting up a new Grand Lodge. The good to be achieved by such a measure, well effected, is incalculable."

Making presentations to retiring W. Masters and others for their services was a favourite pastime among Masons of the period and it was no new notion that such a mark of esteem should be offered to Dr. Oliver. Two months before the Crucefix subscriptions began, on October 11th, 1839, Bro. Nicholson wrote confidentially to him that the Brethren of the Witham Lodge proposed to give him a testimonial to the value of £12 for his services to Masonry in general and the Province of Lincolnshire in particular, and asked him what he would like. The presentation was duly made on the following November 5th, the Doctor's fifty-seventh birthday.⁴ A little more than two years later (July 6th, 1842) Crucefix wrote to Oliver:—

"In January last I wrote him [Nicholson] fully on the subject of a public Testimonial to you—he replied in a very friendly way and intimated that the greatest delicacy would be required with regard to the P.G.M.—all his points I replied to urging the propriety of immediately consulting in confidence Sir E. Broomhead [P.P.S.G.W., Lincolnshire] and other influential friends, carefully avoiding mentioning the matter to you—I waited long and anxiously but heard nothing more until *after* your removal when he resumed the correspondence and proposed that the wish of my heart should stand over until the P.G.L.—"

¹ cf. *F.Q.R.*, 1842, pp. 196, 286-8, 349-51.

² cf. *F.Q.R.*, 1841, Dedication.

³ Original "Sealed in open Lodge", 1st July, 1842, in the second file.

⁴ "An Account of the Centenary", etc., p. 4; "Brief History", etc., p. 13.

Thus the Oliver Offering was "entirely unconnected with the contemptible conduct of a provincial satellite".¹

But if the dismissal did not originate the Offering it obviously stimulated it and the two were clearly connected in most people's minds. On June 28th, 1842, the Witham Lodge resolved "That the W.M. be requested to act with the W.M. of the various Lodges in the province of Lincoln, to originate a testimonial to Dr Oliver from the entire Craft". A further meeting, held at Lincoln August 11th following, passed a similar resolution and a Central Committee was set up—"the autocrat is somewhat vexed at the Lincoln proceedings", wrote Crucefix. Then a meeting of London Masons, held September 20th, established a Metropolitan Committee to co-operate with that at Lincoln, and with Crucefix as treasurer and Lee Stevens as secretary.²

These two were the prime movers in the whole business of the Oliver Offering and it is not difficult to sense their motives. Neither had been able to attend the Lincoln meeting of June 9th, but both were anxious to join a Lincolnshire Lodge so as to be able to attend and take part in the next Provincial Grand Lodge. Stevens became an honorary member of the Lodge of Harmony at Boston, but was uncertain whether or not this was a sufficient qualification. Crucefix was unanimously elected a member of the Doric Lodge at Grantham. He was by far the most active of Oliver's supporters, visiting and writing here, there and everywhere, canvassing for contributions to the testimonial fund. Forty-five of the letters in the first file are from him, more than half of them written during the latter half of 1842, when he was preoccupied with "the parturient labours" of the *Review*. On June 2nd he wrote to the Doctor:—

"Contrary to my expectations the Grand Lodge passed off without an explosion—the Grand M. the Pro. G.M. & the Dep. G.M. were all present. As much current business as could be got through before $\frac{1}{2}$ past eleven was done—and then the G.M. closed the Lodge—altogether he was in a pretty fair humour—and did nothing offensive—a little rough to me at first—which he attributed to defective eyesight—which I suppose improved for the time as he permitted me to say a few words now & then—the Annuity Scheme passed—*my own hand* alone dissentient."³

Then (July 16th):—

"The army of cowans and cowards has been recruiting in London with success . . . I shall be at Wolverhampton on Monday and will propose a Committee for that town⁴—Brutton for Stafford—Sharp for Leamington. I will get someone for Birmingham and Coventry. I have no doubt that Vyvyan Robinson will take Cornwall and Ewart Peterboro'."

"My advice is to let Bro Harvey immediately lead at Lincoln—and someone in every Lodge Town—there is no need to make it a lodge business except to get a money vote in aid. I have written to Bro Adams at Boston with my opinion for him to lead generally—every lodge should organize itself and collect money . . . keep Bro Harvey up to the mark—not a day passes that I do not write somewhere." (July 26th.)

"Bro Kelly of Leicester will bestir himself—Eales White has issued his mandate." (August 5th.)

"Steam is now up and if the Engineers and Stokers do their duty the 'Offering' will have a good fair run." (September 22nd.)

"I shall write to the sub-committee to give me *full* power to act. I have already sent the P.G.L. resolutions [Spalding, September 29th; see below, p. 62] to several papers (this however I do not wish to be generally known). They have appeared in the *Sunday Times* as well as the *Sun*. You will see that I have succeeded in obtaining the favourable attention of the Burlington, Bank and Concord Lodges as well as the Chapter of Fidelity." (November 5th.)

"I have had the greatest pleasure in directing and forwarding about 1000 Circulars *myself*—Stevens and his good family have with mine become practical folders." (N.D.)

But it was not all plain sailing. The Lincolnshire Brethren were very slow in sending their subscriptions and there was some direct opposition. The Secretary to the Central Committee, Bro. Goodacre, did not act with sufficient urgency to please Dr. Crucefix. "My patience is exhausted", he said (October 20th); "I can make no impression on G" (November 26th). Bro. W. H. Adams reported that: "Nothing whatever has been done by Brother Goodacre . . . the Lincolnshire brethren are drunk dogs." Nicholson prepared a copy of the Witham Lodge

¹ *F.Q.R.*, 1842, pp. 245-6; cf. *ibid.*, p. 351.

² *ibid.*, pp. 351-4.

³ In the second file.

⁴ cf. *F.Q.R.*, 1842, p. 314.

resolution of June 28th and sent a letter to the new D.P.G.M., "as in law bound to do, soliciting his sanction to sending them" (*i.e.*, copies to the Lodges). The reply of V.W.Bro. Coltman said:—

"A Testimonial to Dr. Oliver from the Brethren of the Province can only be regarded as a mark of their disapprobation of his removal from office and consequently as a condemnation of the P.G.M.'s conduct. To give my authority therefore to the originating of such a testimonial would be highly indecorous as well as unjustifiable." (July 16th.)

He advised postponement until after the next P.G. Lodge in September.

This letter Nicholson, as W.M., placed before an emergency meeting of the Witham Lodge on July 19th, which Dr. Oliver's son, George, attended. He reported to his father:—

"He [Nicholson] received a regular reprimand from Harvey for proceeding in the manner he had done . . . the Snake in the Grass . . . I really never heard any man so eloquent as Harvey was on the subject . . . He [Harvey] would take it on himself to call a meeting of the Masons of the County in such a manner that neither the P.G.M. nor the D.P.G.M. could interfere . . . Old Whitmore gave Nicholson such a rap as he will not forget for some time . . . I never saw a man cut such a miserable figure, he spluttered and stammered and really did not know what to say for himself . . . he is a regular double-faced fellow."

The Provincial Grand Lodge to which Bro. Nicholson wanted to defer the proposition was held at Spalding, September 29th, 1842. In giving Dr. Oliver confidential warning of this, the P.G. Secretary, Bro. H. Goddard, told him that he had received an instruction from the P.G.M. to "tell Mr. Nicholson that I must entirely depend on his attendance as I consider it indispensably necessary after what has passed". Goddard added that there was "something ominous in it". He also advised the P.G.M. that he intended to insert on the Summons all Notices of Motion received, including one "That the Prov Gd Lodge be subscribers of £22.0. to the fund for presenting a Masonic offering to Dr. Oliver". He thought that Nicholson "to avoid the P.G.M.'s thumbscrew will plead indisposition and thus abstain from going to Spalding". The meeting was attended by the P.G. Master, his Deputy, Oliver's father, Dr. Crucefix and Lee Stevens. From the account published in the *Freemasons' Quarterly Review*¹ all was sweet reasonableness. R.W.Bro. D'Eyncourt and Dr. Oliver each gave their versions of the dismissal, and Lee Stevens spoke to such effect that the P.G.M. withdrew his statements. Three resolutions were carried, of which the third voted five guineas to the Offering. At the subsequent dinner, Crucefix, in spite of what D'Eyncourt had said about him at the meeting, proposed his health so felicitously that the P.G.M. acknowledged his fault and the hatchet was buried. The P.G. Master and his late Deputy rose and shook hands. The incident was formally closed.

Behind the scenes, however, there was a still a good deal of feeling. Crucefix thought the meeting "a miserable affair". The P.G. Secretary regretted that he could not supply Dr. Oliver with a copy of the Minutes: "At the request of Bro. Coltman I left him the Minute Book and also the draft Minutes which he promised to correct. With regard to your communications to the Lodges I deeply regret to say that I neglected to send them." Crucefix had difficulty in extracting a copy of the resolutions from Bro. Goodacre for publication in the *Review*. When they were published, Coltman accused Oliver of being responsible. The P.G.M. and the Deputy had agreed to keep the proceedings secret, for it was clear that neither was "very well pleased and I gather from Mr Coltman's letter that the Lodge of Harmony is to be placed under a kind of surveillance" (W. H. Adams, October 22nd). The D.P.G.M. described the publication as "an unauthorized act, a breach of Masonic law". Crucefix advised Oliver to "write nothing to Coltman or D'Eyncourt that is not merely yea or nay, and not even that if the words could be misplaced". At the meeting the Deputy had said that "it was expressly understood that the P.G.L. in agreeing to this [second] resolution do not intend to pass any censure upon the P.G.M. for his dismissal of Dr. Oliver from the office of D.P.G.M. nor to express any opinion upon the propriety or impropriety of such a step", and he questioned the existence of any funds from which to meet the third resolution.

His attempt to bolster up the P.G.M.'s authority was not very successful. Bro. W. H. Adams, who was most active at this time circularising the Lincolnshire Lodges and unattached Brethren on behalf of the cause, said that Coltman "had no right whatever" to edit the Minutes and "the Secretary ought not to have permitted him to do it". He thought that the P.G.M. was "thoroughly beaten" and he would "take care that the Resolutions passed at Spalding are not neutralized by any unfair addition. All my resolutions were unanimously adopted by the P.G.L., and I am not likely in such a case to be content with less than my bond." Bro. Adams brought pressure to bear on the P.G. Secretary and was "truly glad to find that Goddard has 'screwed up his courage to the sticking place', and will present the Minutes of the last G.L. in the state in which they should be rather than disfigured as they were to have been".

¹ *F.Q.R.*, 1842, pp. 377-83.

The advertising, circularising and letter-writing brought many contributions to the fund, ranging from half-a-crown to five guineas. St. Peter's Lodge, Wolverhampton, "voted a tolerable contribution"; the Shakespeare Lodge at Spilsby sent three guineas; one guinea came from Bengal and another from the P.G.M. of the West Indies, with ten shillings from Jamaica. A First List of Subscribers, published in the autumn of 1842, included the five guineas from the P.G. Lodge of Lincolnshire, five pounds from D'Eyncourt and one guinea from Coltman. By the end of the year more than £100 had been collected. Crucefix wanted the Offering to be similar to his own Testimonial, and quite early in the proceedings "sounded 2 or 3 as to a small piece of plate but they would not hear of it—they expect that the P.G. Lo. or the Lincolnshire Masons will do something better" (June 16th). New sub-committees in Lincoln, Boston, Grantham and London were organised in January, 1843, and the presentation was deferred to allow subscriptions from overseas to come in. Unfortunately, the Chairman of the Central Committee, Bro. G. W. Hebb, died and some difficulty was experienced in replacing him. Sir E. Broomhead declined on account of failing sight, and eventually the choice fell on Bro. the Rev. J. O. Dakeyne, W.M. of the Witham Lodge. At the Provincial Grand Lodge held at Lincoln, August 13th, 1843, several of Dr. Oliver's loyal supporters were promoted, W. H. Adams becoming Senior Grand Warden, Dakeyne Junior Grand Warden, and Goodacre A.D.C. Oliver himself decided not to attend the meeting, but was persuaded that this would be a mistake. At the banquet Coltman proposed his health. A meeting of the Lincoln Offering committee took place just before P.G.L. was opened and one of the London committee some days later. These decided to close the subscription lists at the end of the year and to make the presentation in the following spring after having consulted Dr. Oliver as to his wishes.¹

The consultation devolved chiefly upon Crucefix, who was given power to act when the committees ceased. He wrote to Oliver (October 31st, 1843):—

"The purport of my intended note to Bro. Dakeyne was to ask him to join me in a note to you soliciting you to explain your wishes which as I understand them are that the testimonial should consist of *five* divisions of equal value—two of them fitted for Daughters, three for sons."

Again, three days later:—

"Bro. Dakeyne called on me yesterday afternoon. I thought it too good an opportunity to lose so ventured to give him *my version* of your probable thoughts. And I reverted to your visit to London in November 1841 [the Crucefix Festival], observing that although you then *admired* and *approved* my testimonial you thought that if I had a family I should have liked each child to have had some token of their father's 'honor from the Craft'. With such an impression I told Bro. Dakeyne that he must not be surprised, if when addressed by *himself* and *me* requesting you to intimate your preferences you should in some measure approach my version. I went a little further because a few words spoken save much time. Dr. Oliver, I said, has two Daughters and three Sons; now my notion is that by *dividing* the compliment into five *equal* parts, as to value, we may arrive at the following—

1st Teapot, Stand, Sugar Bason, Tongs, Milk Ewer—

2d Coffee Pot, Stand, Sugar Bason, Milk Ewer—

Sons—1— 2 Goblets —2— Handsome Salver —3— Ditto.

I regret that Bro. Dakeyne has not called to-day or I would have conferred again. As it is I shall write to him by this post *officially*, requesting him to communicate with you and to report to me, for I feel anxious that the conclusion should be as graceful and with as little delay as possible."

There, so far as this topic is concerned, the letters end. Crucefix was not allowed to make up Dr. Oliver's mind for him. The presentation was made at a special meeting of the Witham Lodge at Lincoln on May 9th, 1844. When the Brethren had been called from labour to refreshment, the Chairman, Bro. the Rev. J. O. Dakeyne, in the presence of a large and distinguished company, which did not, however, include either the P.G. Master or his Deputy, handed over the Offering to Dr. Oliver. It consisted, so a news-cutting in the first file states, "of the more useful portions of a dinner service of plate, including the forks, spoons, salts, ladles, tureens &c. with a central piece of a large cup or urn, holding a 'magnum'; this last was richly ornamented with chasing of the acacia, the seven-eared wheat, the cherubic heads, and other Masonic symbols, and having an inscription, in elegant Latinity, from the pen of the chairman".² The same source gives the cost as "about £100". Dr. Oliver's reply of thanks and appreciation was largely autobiographical, and he ended by saying: "My Masonic course is nearly run." Next day a favoured few friends were invited to Scopwick to "handsel the cup", Mrs. Oliver

¹ F.Q.R., 1843, p. 402.

² F.Q.R., 1844, pp. 125-48, with illustration of the cup; also in "Masonic Offering to the Rev. George Oliver, D.D."

appointing Crucefix as "master of the revels". The Doctor's prognostication was wrong. He lived for another twenty-three years,¹ continuing his ministry and Masonic labours until his death in March, 1867, at the age of 84. He was buried with Masonic rites in St. Swithin's cemetery and a window to his memory was erected by the Craft in South Hykeham Church, of which he had been Rector. Crucefix died at Bath, February 25th, 1850.²

The death of the M.W. Grand Master, H.R.H. the Duke of Sussex, in May, 1843, provided an opportunity for the P.G.M. to "reinstat Dr. Oliver and offer some amends for the disgusting injury inflicted upon him". He did not do so, but continued in his old ways till, November 25th, 1848, Bro. W. H. Adams wrote to Dr. Oliver:—

"Private and Confidential—I fancy that our Boston brethren will be considered a somewhat turbulent set, but we undoubtedly are very impatient under misgovernment, and have never settled down since we lost you. Last week we held a meeting in our Lodge, at which Brethren attended by invitation from Lincoln, Spalding, &c., for the purpose of 'discussing matters of great importance'—these matters being the conduct of the P.G.M. and D.P.G.M.—their indifference as to the progress of masonry in the province, lack of courtesy, &c. &c. Several zealous Brothers were in favour of a resolution, calling on the P.G.M. and D.P.G.M. to resign forthwith, but that proposition I decidedly opposed, seeing that it would place us in a false position at once. I suggested that in lieu of it we should adopt a resolution, requesting the P.G.M. to call a Provincial Meeting 'to consider the present state of Masonry in the Province', at which we could express our views and give effect to our wishes. Ultimately this course was taken and the resolution carried unanimously, the visiting Brethren undertaking to propose a similar one in their respective Lodges. I stated in Lodge that I should inform the D.P.G.M. and through him the P.G.M. of the unanimous condemnation of their government by the Lodge of Harmony—and next day I carried that intention into effect, adding that we were resolutely bent on having a change. This morning I have a *private* note from the D.P.G.M. informing me that he has communicated with the P.G.M. and that he has reason to believe he will immediately resign, if indeed he has not already done so.³ Of course the Deputy falls with his chief—and thus ends the D'Eyncourt dynasty."

The letters, of course, give only one side of the affair, but they do show the extraordinary steps taken by that party to advance their point of view. They amounted to a conspiracy, a conspiracy of those who supported Dr. Crucefix against the die-hards in Grand Lodge. Lee Stevens wrote, 30th May, 1842:—

"Bro. C. joins me in opinion that we should do nothing in your case here until after your public declaration on the 9th of June. That declaration must form the basis of all future proceedings. We will then get up a public masonic demonstration and address *here*, and thus stimulate your county Lodges—But these Lodges should take no separate [*sic*] course. The *coup* should be made by moving an address to you at the P.G.L. meeting, which should be quietly prepared and the mode of carrying it provided for. Otherwise that P.G. Meeting might be turned to account by D'Eyncourt, who would (perhaps) be prepared to reply to or to counteract the effect of any intermediate addresses."

Both Crucefix and Oliver were well versed in the art of self-advertisement. They were struggling, with a sense of gross injustice, against established, if reactionary, authority. The dismissal of Dr. Oliver was but one incident in a much wider conflict. With the passage of time reaction has given way. Perhaps the Duke of Sussex's "inactivity" was more effective in saving the Higher Degrees than the rather intemperate proceedings of Drs. Crucefix and Oliver.

EXHIBITS

Bro. James drew attention to the following Exhibits:—

Dr. Oliver's Apron as Dep.P.G.M. of Lincolnshire.

Dr. Oliver's Apron as a member of the A. and A. Rite.

Two large files of Dr. Oliver's letters, Lodge summonses, news-cuttings, etc., mainly relating to the Crucefix-Oliver Affair.

(All these Exhibits have now been acquired by the Grand Lodge.)

¹ He became an honorary member of the Royal Cumberland Lodge, No. 48 (now 41), November 2nd, 1854. Crucefix had resigned from it, October 15th, 1840.

² *Misc. Lat.*, May, 1920, p. 150; *Trans.*, *Somerset Masters' Lodge*, No. 3746, 1926, p. 696.

³ He resigned November 23rd, 1848.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. James on the proposition of the Acting W.M., seconded by the Acting S.W. Comments were offered by, or on behalf of, Bros. F. Bernhart, Norman Rogers, E. Ward, T. C. P. Tunnard-Moore, Dr. A. H. Briggs, J. R. Rylands and F. R. Worts.

Bro. LEWIS EDWARDS (Acting W.M.) said:—

One must congratulate Bro. James on an interesting paper, well read. Perhaps our first thought concerns the justification for the rehearsal of an episode which reflects little glory on any of the actors. But consideration may convince us that there is something more in it than this. Our exemplar, Holy Writ, deals not only with the triumphs and virtues of the Chosen People and their leaders, but also, and at length, with their sins and failings, and with much that is regrettable, to put it mildly. There is merit in a "round, unvarnish'd tale".

One can perhaps moralise and wonder how passions can move and corrupt such, if not celestial minds, at least those whose character and position should have placed them above such influences. Yet self-will and snobbery on the one hand, and disobedience and disloyalty on the other, characterise the sorry story, mitigated perhaps by a sense of duty which became self-righteousness. It is an episode which clearly has its lessons even for the present generation.

The Rt. Hon. Charles Tennyson D'Eyncourt, M.P.—he had adopted the last name in pursuance of the name and arms clause in the will of a relative in later life—lived from 1784 to 1861, came of a Lincolnshire family and was possibly connected with that of the Victorian Poet Laureate—a possibility which a Brother has just kindly confirmed as a fact. He was elected Member of Parliament for a country constituency and subsequently for Lambeth on its creation by the Reform Act, in which capacity he served for over twenty years until finally defeated by a narrow majority. He is described as giving support to all liberal measures, and he moved a resolution in the Commons petitioning for the restoration of the name of Queen Caroline to the Liturgy. He was made a Privy Councillor and for a short time was Clerk of the Ordnance.

D'Eyncourt was a Fellow of both the Royal Society and of that of the Antiquaries, and was a man of architectural and artistic interests, as is shown by the work he had executed at the family seat and by his presentation in 1859 of stained glass for a cinquefoil window in Lincoln Cathedral.

Two small points of interest to conclude with. He was the only Provincial Grand Master I remember—although there may just possibly be others—ever to have fought a duel, which he did, harmlessly it is true, with Lord Thomas Cecil, arising out of a Parliamentary election. Further, after his defeat at Lambeth, he was, at a public dinner, the recipient of a costly presentation, which on this occasion resulted, so far as we know, in no unfavourable repercussions.

I move formally that our thanks be accorded to Bro. James for his paper.

Bro. BRUCE OLIVER (Acting S.W.) said:—

It is a great pleasure to welcome one more contribution from my own West Country, where Bro. James plays a distinguished part in Masonry and is held in high esteem by his brethren.

This correspondence, hitherto unknown, might have remained so had it not come under the "green fingers" of Bro. James, who has tenderly nursed his seed into a vigorous plant.

I admire the way in which he has brought much incoherent matter into a very readable story, and who does not enjoy a good story, especially when it is spiced with scandal?

My first knowledge of this affair came by reading the *Freemasons' Quarterly Review*, which holds so much of interest in Masonic matters of the time. Naturally, this has influenced my sympathies and I feel there was great intolerance in high places.

Has the time come, I wonder, when we might have a careful study of H.R.H. the Duke of Sussex and his times, of his influence on the Union of the two Grand Lodges and of the influence of the troubles he then had to resolve on his outlook as M.W. Grand Master.

Bro. James has, with great fair-mindedness, reported the facts and presented them in a most palatable form. I congratulate him on the success of this, his second paper for Q.C., and we shall look forward to further contributions from his pen.

I have great pleasure in seconding the vote of thanks.

Bro. F. BERNHART, J.W., said:—

The Duke of Sussex was not as black as he is painted in this paper. His nickname was "the most charming beggar in Europe" on account of his many charitable efforts for the distressed after the Napoleonic wars, etc.

We must also consider the times in which these events took place, almost revolutionary, so that he had to keep a steady hand at the reins of the very new United Grand Lodge, and I imagine that he did not have a very easy passage.

Our most sincere thanks to Bro. James for bringing all this new evidence to light.

Bro. NORMAN ROGERS said:—

Though I must admit that I have not read the full paper, yet the reading of the draft by Bro. James has aroused my deep interest. When we pass comments on the "Affair" we should remember the times and the sequence of events.

The Union of the "Antients" and "Moderns" required a strong Grand Master, and the time produced one in the person of the Duke of Sussex, who has often been described as "a Dictator". This is not the only case where he "laid down the law" for the sake of unity. His actions show that he strongly resented any interference with the Articles of Union, which specified that the Craft and Royal Arch only should be recognised by Grand Lodge, and other degrees should have their own organisations; and this even though he was the titular head of some of those degrees!

His decisions on some controversial matters were wise and far-reaching. In the complaint of Peter Gilkes against Broadfoot and others in 1819, his dictum that the Master of a Lodge could give the lectures "in the language best suited to the character of the lodge, provided he observed exactly the landmarks," was a wise one, calculated to avoid friction. In the case of the Liverpool Rebellion, which led to the formation of the Wigan Grand Lodge, he waited until the dissidents circularised other Lodges and then stepped in with expulsion. But he went still further, for he suspended the Provincial Grand Master for Lancashire in 1822, waited until his death in 1825, and then settled the matter by dividing the Province into East and West, the latter then being governed from Liverpool instead of Manchester.

That was a stronger decision than the one affecting Dr. Oliver, who was a Deputy Prov. G.M., and received his appointment from the Provincial Grand Master. In this case the Grand Master could not suspend him, but evidently showed his displeasure at his siding with opponents by bringing pressure to bear on the only possible person, the Provincial Grand Master.

Why shouldn't Dr. Oliver have been dismissed from his office as Deputy Prov. G.M.? He should have known better, for the excuse that the presentation to Dr. Crucefix was outside the Province does not exonerate him from the charge that he was siding with opponents.

The Duke has often been described as a martinet, but we must remember that his main task was to reconcile two intransigent bodies, and there are numerous cases in old Minute Books showing that his wise leadership proved him "the right man for the job".

This paper, which has been so well read by Bro. James, is only one side of this "Affair"; would that we could have the other side!! It has been really enjoyable, and it is now a distinct pleasure to join in the thanks of the Lodge to the author.

Bro. JOHN RYLANDS writes:—

I read the proof of Bro. James' paper with much interest; he has a compelling style and tells his story well. He had the luck of the fortunate circumstance which brought to light further documents; hope springs eternal in the breast of every student that, some day, he too will come across a fat file of original letters, and will be able to throw new and interesting light on old and faded Masonic stories.

But when the tales are of old, unhappy, far-off things, one wonders: should they be resurrected? Perhaps the scrupulous historian is bound to answer "Yes"; the truth must be helped to prevail. I think Bro. James felt, in the end, that he had no option but to give his fellow-students the new data he had found, and I think that he has discharged his task without undue bias.

Nevertheless, on reading his paper, I must confess that now and again I felt uneasy. The picture he draws is as old as humanity; there is conflict between pride and prejudice, between authority and popular feeling, between self-satisfied power and unheeded merit. The pattern repeats endlessly in every human institution; it is the theme of many a legend and fairy tale. Mediocrity sits in the seats of power; talent languishes in obscurity. In the fairy tale, talent is at last abundantly rewarded; in real life, mediocrity in high places often grows fat on sycophantic plaudits. In the end, who cares? But Bro. James' story is one of those rare ones in which authority takes a tumble, and merit receives a testimonial and an offering extending to later inheritance. It was perhaps worth telling, after all; I wonder what has happened to the Oliver family plate?

Is there a moral in the tale? If so, it is perhaps this: that, however crossed the nib, in the end the pen is mightier than the baton; that the Masonic scholar, no matter what his faults, will be remembered when his high Masonic authorities are long forgotten; and that Dr. Oliver, despite all his inaccuracies, enthusiasms and hyperboles, will be read by, and give pleasure to, generations of Masons who will never know of D'Eyncourt and his toadies.

It has long been fashionable to decry Oliver's standing and credibility as an historian; indeed, it marks an early stage in the progress of the student to the "authentic" outlook to display a certain disdain for his writings. But let us be tolerant as we hope for tolerance, or, since that sentiment also smacks of condescension, let us simply acknowledge that Oliver was amply fulfilling the maxim of being happy and communicating happiness. His Provincial Grand Master may have been right, according to his lights, in a thin and narrow way, but in the warm and human brotherhood of Freemasonry he was about as wrong as he could be. He was like the Mason who "goes all out for the Charities" and misses the point of charity.

I like to think of Crucefix and Oliver as one of our Founder members describes them. In *Kenning's Cyclopaedia*, Woodford writes of Crucefix:—

He was an earnest and zealous mason, and, if perhaps a little too impetuous at times, and strong in his likes and dislikes, he was yet, we believe, a sincere and true-hearted Brother, who earned the confidence of his Brethren and the affection of his friends.

In the three pages that Woodford devotes to Oliver he says many things we should all like to be said of us:—

As a man and a mason, he was all that eulogy can affirm or affection desire. Genial and friendly, honest-hearted and sincere, just and considerate, respectable and respected in every position of duty and every aspect of life, he seems to have been indeed a comely ornament of the order to which it was his pride and privilege to belong . . . Whatever was the actual right or wrong of the controversies in which he was engaged more than once, wherever praise or blame may have been justly due, Bro. Oliver retained and received to the very last strong marks of the affection and confidence of his brotherhood.

My thanks are added to those of the brethren who were present to be delighted by Bro. James' paper.

Bro. F. R. WORTS said:—

I offer Bro. James my cordial thanks for both his *paper* and the exhibits of Oliver's *personalia* which he brought to the Lodge; it was a pity that there was no time to look closely at the letter-files. Bro. James is clearly a zealous student and he would probably agree that the results of his researches are not conclusive; possibly, through lack of data, they can never be. He casts more light on the subject of Oliver's dismissal, but many of the questions arising therefrom remain unanswered.

While Bro. James is chiefly concerned with the sharp disagreement between D'Eyncourt, P.G.M. of Lincolnshire, and Oliver, his D.P.G.M., he brings to our notice at least four other sharp disagreements ("quarrels" may be a better term) among Masons in the 1840's. They can perhaps be listed:—

- (i) Opposition to the autocratic authority of the G. Master, the Duke of Sussex.
- (ii) Disagreement between the G.M. and Crucefix.
- (iii) Opposition of the G.M. to Oliver.
- (iv) Disagreement between Oliver and his P.G.M., D'Eyncourt; this included local opposition in the Craft to D'Eyncourt.
- (v) Disagreement between Oliver and Nicholson, P.M. of the Witham Lodge.

Of these disagreements, only two were resolved in the paper, namely, (iii) and (iv); in these Oliver was defeated and dismissed from his high office of D.P.G.M. of Lincolnshire. Whether his dismissal ended the disagreement in either case is not stated; the implicit suggestion is that it did not. The other three disagreements (i), (ii) and (v) are really left to lie "on the table"; it would have been relevant to inquire how the Duke dealt with opposition within his jurisdiction and the results of his actions, or, failing this, it would have been good to know if Oliver and Nicholson were ever reconciled.

In regard to the Duke of Sussex, I feel that some sympathy should be accorded to him. Recalling the conditions of the 1840's, and the state of Masonry then, the G.M. had to be firm. That Crucefix and his "party" were striving to undermine authority, especially by their publications in the *Freemasons' Quarterly Review*, is obvious; surely they were not surprised

when the Duke and his "party" fought back? I may be wrong, but I felt that Bro. James thinks that the Duke was "the villain of the piece", that he used D'Eyncourt as his tool and ordered him to dismiss Oliver. If this were the case, there was much more in it than at present meets the eye. The Duke must have had good reasons for striking at Oliver, who was not only at his peak of Masonic influence both here and in America, but who had proved himself a sound administrator of the Province of Lincolnshire. That Oliver's taking the Chair at the Crucefix Festival was the cause of the G.M.'s enmity to Oliver is a feeble suspicion: such offence to authority was insufficient to justify so heavy a punishment as Oliver had to suffer. There must have been firmer ground on which the G.M. stood, if and when he counselled D'Eyncourt to sack Oliver. What was this ground? Here it ought to be recalled that D'Eyncourt had a little earlier refused Oliver's resignation.

The alleged correspondence between the P.G.M. and Nicholson! Oliver was certain that it had passed between them; he claimed to have heard some of it actually read by D'Eyncourt in the G.L. Nicholson's reply to Oliver was most unsatisfactory; he "flatly denied", and then admitted, that he had received from the P.G.M. "a copy of his letter which D'Eyncourt read in Grand Lodge". Where are these letters? If only they could be found! Oliver must ardently have wanted copies of them; had he had them, they would now perhaps be in his letter-files. If read at G.L., would they not have been noted in the minutes? Or are they yet in the archives of the P.G.L. of Lincolnshire?

Another point of interest is why the P.G.M. should have written concerning this most important matter of Oliver's possible dismissal to Nicholson, who was a P.M., or perhaps then the M. of the Witham Lodge? The P.G.M.'s action was surely extraordinary; to me it is inexplicable.

I cannot escape the suggestion that Oliver was victimised, and I also feel that his association with Crucefix was the main cause. What was the relationship of these two prominent Masons? Had Crucefix a "hold" on Oliver so strong as to compel him to "come to heel"? It looks like it. Oliver was wise and experienced enough to know that his taking the Chair at Crucefix's Festival was indiscreet. Why did he do so, and why did he not insist that D'Eyncourt should accept his resignation?

A final point emerging from Bro. James' able paper is: what were the results of the "conspiracy" of certain highly-placed Masons in London, in Lincolnshire, and elsewhere to oppose the G.M., to insist on reforms, and even go to the extent of planning the organisation of a "new Grand Lodge"? Incidental references in the paper make it clear that such a move was afoot, and the last citation Bro. James gives clearly refers to it; but Bro. James leaves it in the air. In the discussion following the paper, Bro. Norman Rogers mentioned the "Grand Lodge of Wigan"; was there any parallel between the movement at Wigan and the movement in London and Lincolnshire in the 1830's and 1840's? Here, I suggest, Bro. James has a new field of inquiry?

Bro. ALLAN H. BRIGGS writes:—

I am sure Lincolnshire brethren will be very grateful to Bro. P. R. James for his interesting and lucid account of the Crucefix-Oliver Affair, which constituted a colourful (albeit not a particularly edifying) chapter in the Masonic history of this Province.

Dr. Oliver's character and attainments, and his reactions, are perhaps easier to understand when set, as Bro. James has done, against the background of his time and circumstances. Some further fascinating glimpses of these are given to us in Dixon's *History of Freemasonry in Lincolnshire* (1894). According to this account, Dr. Oliver's father, the Rev. Samuel Oliver, was quite a noteworthy character; born in Nottingham about 1756, he became a schoolmaster and, through the influence of Lord Denbigh, was appointed Headmaster of the Free School at Lutterworth. As he was by then in Holy Orders, he also undertook the clerical duties of "several absentee incumbents", and his perpetual difficulties in providing for his growing family out of the meagre remuneration of his two professions are not inappropriate to the present day. He practised both (although the order of priority changed) throughout his long life.

He was initiated into Freemasonry in the St. John's Lodge, Leicester, on 12th July, 1797, and was an active member of the Craft thereafter, often travelling great distances on foot to attend Lodge. In 1801 he accepted office as substitute for the Rev. Philip Fisher, Vicar of Whaplode, who was already Rector of Elton, Prebendary of Salisbury and Master of the Charterhouse; the absentee Vicar granted him the use of the Vicarage and a stipend of less than £100 per annum. With nine children to support it is not surprising that Samuel Oliver advertised for pupils "who will be genteelly boarded, tenderly treated, liberally educated, and modestly charged". Conditions must have been difficult in the Vicarage household into which George Oliver was born; his father noted a total absence of religious feeling in Whaplode and was subjected to a certain amount of petty persecution: his Churchwardens were not very

co-operative and not very loyal ; attempts were made to defraud him of his surplice fees ; he was insulted by local farmers, and there is a curious note that one of them who came to make peace ended by setting fire to his linen, drying in the kitchen.

Samuel joined the newly-formed St. Peter's Lodge in Peterborough, and it was there that George, his son, was initiated as a Lewis at the age of eighteen ; and we are told that because the son was under age his father took the Obligation with him. Oddly enough, the exact date of George Oliver's initiation is unknown ; he was uncertain of it, and when he applied to the Grand Secretary in 1819 for a Grand Lodge Certificate it was found that his name had never been submitted for registration. As he was born in November, 1782, it must have been about 1801.

Sudden disaster faced Samuel after 42 years at Whaplode ; the incumbent died, and in his 85th year he found himself suddenly turned out into the world at short notice, with little hope of further employment. Fortunately for him, however, the Rector of Lambley died suddenly about the same time, and the calculating owners of the living, unable to dispose of it advantageously without some adequate notice, offered it to him as an "Ecclesiastical Warming Pan"—to keep it warm while they duly advertised it for sale, with the significant comment that the present incumbent was approaching ninety. Here, however, Samuel was a sad disappointment to them ; he obtained much gleeful satisfaction from presenting the most energetic appearance he could muster, spade over shoulder, when any inquiring prospective purchasers were about, and to the chagrin of his patrons he survived for seven years, dying at the age of ninety-two.

His son George held a number of ecclesiastical preferments, some in plurality, as was the custom ; he was Vicar of Scopwick from 1831 to 1867, and he was also appointed to the Collegiate Church of Wolverhampton (a Royal Peculiar) from 1834 to 1847—hence his residence there in 1840.

It is also perhaps worthy of note that the P.G.M., Mr. D'Eyncourt, was for some years Equerry to the Duke of Sussex, and this doubtless provided an additional reason why he was anxious not to offend him. Bro. J. L. Stevens actually went to the length of objecting to the renomination of the Duke as Grand Master, and proposed instead the Marquis of Salisbury, who saved an embarrassing situation by refusing to stand.

George Oliver is still well remembered in Peterborough and in Lincolnshire, where numerous relics and mementoes are preserved throughout the county. A chair from his study is in constant use to this day at Masonic meetings in Lincoln. A manuscript copy of some of his voluminous writings came to light within recent months, and is now preserved in the Library of the Supreme Council 33°, of which he was one of the founder members.

Bro. P. R. JAMES writes in reply:—

I am glad that my paper was thought worthwhile, and thank the brethren for their generous reception of it. My purpose was to draw attention to the existence of this additional information, necessarily placing it against its historical background. There was no intention of sitting in judgment upon any of the parties: it must remain a matter of opinion as to who was "the villain of the piece", if such there were. The disagreement among the commentators is all to the good. The letters, of course, show only one side of the "Affair"; a study of the Grand Mastership of the Duke of Sussex is certainly desirable, and maybe one will be produced soon.

The Acting W.M., Bro. Lewis Edwards, mentions the liberalism of D'Eyncourt. There were some curious characters among the Radicals of those days, but it seems peculiar that a man who showed such a cultured outlook in other directions should have been so reactionary in connection with Crucefix and Oliver. Though he disclaimed being under pressure from elsewhere, there is no doubt that he was.

I agree with Bro. F. Bernhart that the Duke of Sussex was not as black as he was painted (by Gould). The times were extremely difficult, both nationally and Masonically. For many years the Royal Family had been under public fire and the new United Grand Lodge had numerous teething troubles. The sons of George III were an odd lot, and Augustus was no exception. To understand him we must bear in mind his Teutonic upbringing, feudal, autocratic, class-conscious, but hardly self-satisfied. He deserves considerable credit for having successfully nursed the Union through its first critical generation.

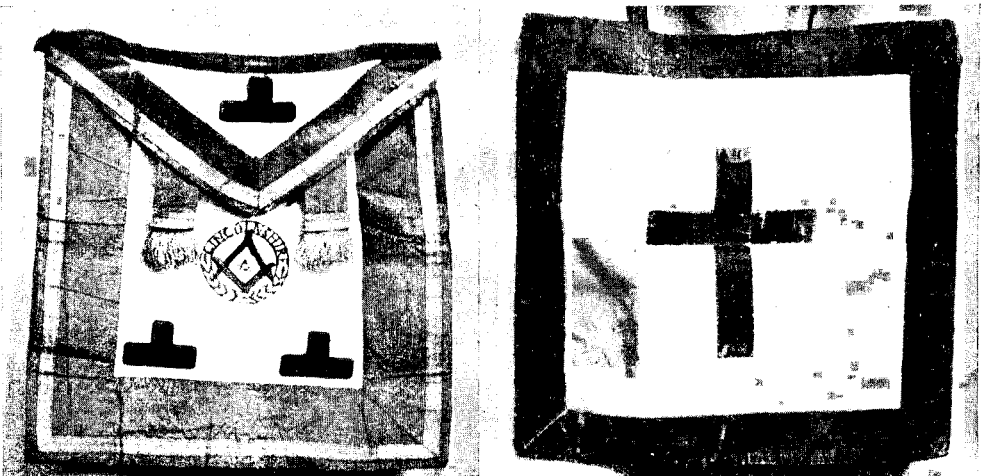
Oliver remains a significant figure in the Fraternity. D'Eyncourt, very properly, is forgotten. Oliver was a bigger man than Crucefix, who gives the impression of being a "thruster". My inquiries have failed to trace what happened to the "Oliver Offering". Had it come down to him, surely Bro. Keene Oliver would have sent it back to Lincoln. Bro. Allan H. Briggs may be able to find out if it is in the Province. To him I would point out that the problem of Dr. Oliver's initiation has been settled by his own letter which was found after my paper appeared in draft. In it Oliver says he was nineteen years of age at the time (1802), and makes no mention of his father taking the Ob. with him. From the names given, Bro. Briggs may be able to find the exact date.

Bro. N. Rogers justifies Oliver's dismissal and hints that the root cause of the trouble was the "other degrees". This is my own conviction. Crucefix and Oliver were both deeply involved in them, and the Grand Master must have felt that their activities made his position even more difficult with those who insisted on the definition of pure "Antient" Masonry adopted at the Union.

Some of the points raised by Bro. F. R. Worts have already been touched upon. Given the limited purpose of the paper and the restrictions upon its length, it was not possible to deal with the other quarrels to which he refers. The hostility of the G.M. to Oliver was resolved by the former's death in 1843. Oliver was never reinstated as D.P.G.M., even though his supporters succeeded in getting rid of D'Eyncourt in 1848. The position of Nicholson *vis-à-vis* the P.G.M. seems inexplicable. In 1838 Nicholson was W.M. of the Witham Lodge, and next year arranged the P.G. Lodge at Grantham which D'Eyncourt failed to attend. At the same time he was the moving spirit in the presentation to the Doctor by his Lodge. By 1842 he was the P.P. Supt. of Works, Lincolnshire, but was not the Secretary of Witham Lodge. Why the P.G.M. should have used him to invite Oliver to resign does not appear. The correspondence between them, if it still exists, would be found among their respective papers, but the substance of it can be inferred from Oliver's reconstruction. As the P.G. Secretary forecast, Nicholson was "ill in bed" when the Spalding meeting took place in September, 1842. Oliver's son, George, did not trust him, but Crucefix thought he was sincere. No doubt he wriggled in order to avoid being involved in the dispute. The Doctor bore him no ill-will and he acted as secretary to the Lincoln committee for the Offering.

There was dissatisfaction with the conduct of Grand Lodge, but the threat made by Lee Stevens and his friends was probably nothing more than post-prandial exuberance. There seems to be no parallel with the Wigan revolt, which occurred some twenty years earlier. What hold had Crucefix over Oliver? The difference in their natures explains this. It was a feather in Crucefix's cap to persuade "the first Mason of the age" to preside at his Festival. Oliver saw nothing wrong in so doing: indeed, to have refused would have been churlish. The testimonial had been subscribed by the whole Craft, and they were closely associated in several ways. When his indiscretion was pointed out to him he offered his resignation. This was not accepted, but the opportunity to strike at the other leading protagonist of the A. and A. Rite—which the Duke of Sussex had studiously neglected—was too good to miss, so Oliver was dismissed. He protested, but he did not rebel, as Crucefix had done. Crucefix went all out for the Charities; Oliver practised charity. In the "Affair", Oliver supplied the occasion, Crucefix the driving force.

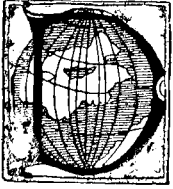
The aprons and the letter-files which were exhibited are now the property of the Grand Lodge Library and Museum. The files will repay further study. In conclusion, I should like to express my sincere regret at the passing of Bro. Dashwood, who was so helpful to me in several ways.



Dr. Oliver's Aprons, as Dep.P.G.M. of Lincolnshire and as a member of the A. and A. Rite
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KING CHARLES XIV JOHN OF SWEDEN AS A FREEMASON

BY BRO. HARALD QUISTGAARD



URING the history of Freemasonry the question has been discussed at various times whether or not Napoleon I belonged to the Freemasons' Order, and many investigators have tried to prove that the Emperor had actually been initiated into the Order. Whether Napoleon was a Freemason or whether his insight into Masonic questions had been gathered through information, he had obvious political and other reasons, amongst them his attitude towards the Roman Catholic Church, to grasp Masonry with interest and develop its influence. During the Napoleonic era Freemasonry underwent tremendous development within the French Empire, and apparently it was fashionable for Napoleon's associates to belong to the Freemasons' Order.

The attention Napoleon devoted to Masonry is evident, amongst other things, from a very interesting article published in *Ars Quatuor Coronatorum*, vol. xxvii (1914), by Bro. J. E. S. Tuckett. It shows that Napoleon's brother and his immediate family were given high positions, not only within the French Lodges, but also in the Grand Lodges in the countries that Napoleon conquered. In this particular article, moreover, we are told that out of some 30 Marshals who were close to Napoleon, at least 22 were Freemasons, any many of them were invested with high office within the Grand Orient de France.

No confirmation can be found in any register or encyclopedia that among those Marshals who took a leading part in French Freemasonry there was a Marshal Bernadotte, later to become King Charles XIV John of Sweden, and there has long been some doubt whether Bernadotte was a Mason or not. Of interest in this connection, however, are the minutes of an official meeting, found recently in the archives of the Swedish Grand Lodge, which prove that Bernadotte really was a Mason. These minutes were drawn up in the Palace of Stockholm on the 26th December, 1810. From them it appears that the then King of Sweden, Charles XIII, had summoned the Swedish Freemasons' Provincial High Council to a meeting in the Palace. On this occasion the King announced that H.R.H. the Crown Prince had already been initiated into the Masonic Order in France, and he further told the Council that he had decided to grant the Crown Prince the Swedish Freemasons' highest degree, Knight Charles XIII, as well as make him His Majesty the King's Deputy within the Grand Lodge of Sweden.

The Heir to the Throne occupied this position until Charles XIII died in 1818, when, as King Charles XIV John, he took over the leadership as the highest authority in the Swedish Grand Lodge.

During subsequent investigation in the archives of the Swedish Grand Lodge it has not been possible to find any information concerning Marshal Bernadotte's Masonic activities in France. In confirmation of Bernadotte's membership in French Freemasonry, it ought, however, to be pointed out that in a French Masonic almanach (*Almanach Pittoresque de la Franc-Maçonnerie*, by F. T. B. Clavel), for the year 1845, there is an obituary on the death of Charles XIV John, which had taken place in the previous year. The obituary mentions that "it was not known in which Lodge or at which time Brother Bernadotte became a Mason"; it also states that Bernadotte, through the help of Freemasonry, succeeded in being elected Heir to the Throne. This contention is, however, completely wrong, and is possibly due to the critical attitude towards Charles XIV John prevailing at that time in France. The fact is that the Swedish Freemasons, from the very beginning, have always refrained from any kind of political activity. Those persons who nominated Bernadotte as Heir to the Throne saw in him a prominent military figure and a man of talent, who, with the greatest success, had occupied the highest civil administrative positions within the French Empire.

The obituary also adds that, before his entry into Sweden, Bernadotte had to renounce his Catholic religion and take up the current Swedish State Church's Augsburg Doctrine. Even on that point the writer does not seem to be fully informed concerning the circumstances. It is true that Bernadotte, at a ceremony which took place before the Swedish Archbishop at Elsinore, in Denmark, in a written statement accepted the Augsburg Doctrine. On that occasion, however, Bernadotte made the interesting statement that he was brought up under the Calvinistic Doctrine, and added: "During my campaigning in Germany, I have spoken to many theologians who have made me acquainted with and taught me to appreciate both these doctrines, and if I give preference to Luther's it is because I consider it more according to Evangelistic ideals."

As a curiosity it ought to be mentioned that Joseph Bonaparte died the same year as Charles XIV John, and the above-mentioned French Masonic almanach also prints an obituary notice on Joseph Bonaparte. It says that his initiation took place in the Tuileries, and that the



Jean Baptiste Bernadotte

Emperor Napoleon had called upon him to assume the position of Grand Master of the Grand-Orient, thus to honour the institution in which he himself was a member.

For the sake of Masonic history it would be very interesting to ascertain in which Lodge and at which time Bernadotte was made a Mason. Within the archives of the Bernadotte family in Stockholm there is, unfortunately, no information about this. Confirmation upon these matters might be obtained most readily within the archives of the French Masonic Order, or other collections of Masonic documents from the Napoleonic era. In the French War Ministry's archives there is detailed information on Bernadotte's service postings, published in various books. Bernadotte thus began his military career in Corsica, and was then moved to Marseilles, Grenoble, La Rochelle, Rennes, Paris, etc.

On the other hand, it is possible that Bernadotte was not initiated in one of the local Lodges in those places where he was posted, but that the ceremony took place in one of the Lodges attached to the military units within which Bernadotte did service.

It is stated in the above-mentioned article of the *Ars Quatuor Coronatorum* that the Empress Joséphine is known to have been friendly towards Masonry. She was initiated into the "Maçonnerie d'Adoption" in the Lodge Les Francs Chevaliers in Paris, together with several ladies of her court, and became an active member as well as patroness of that Rite.

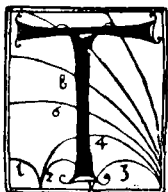
Marshal Bernadotte's wife, Desirée, was, as Joseph Bonaparte's sister-in-law, closely connected to the imperial family, and for the sake of personal history it would be of great interest to find out whether the then future Queen of Sweden had also been a member of a ladies' Freemason Lodge in France.

THE TYLERS

BY BRO. E. WARD

INTRODUCTION

(24th June, 1961)



THE relationship of the operative Freemason to the speculative Craft of Freemasonry has been more or less established, but the apparently incongruous place of the Tyler has received only scant attention, and then generally on suppositional lines.

This paper is a short history of the operative Tylers' craft and with it a reconciliation to the Masonic counterpart. The historical matter dealing with tylers' organisations has the relevance that tylers and masons working in towns had much in common and were frequently subjected to just those regulations which seem to have played so significant a part in the pre-history of Freemasonry.

Much of my material is taken from Bristol records simply because they are readily accessible, but the local picture is substantially the same as the national one.

THE ENTAILER

It has been suggested that the official who tiles a Freemason Lodge derives his title from *intailer* or *intayler*, both terms commonly used in medieval times, but no such derivation bears analysis. Entail is the elaborate lace-work carved in freestone, of which Gothic buildings of the Decorated period contain superb examples. Thus Spenser speaks of "a worke of riche entayle and curious molde",¹ and an Entailer or Intailer was a carver and freemason *par excellence*. John Hylle, a master craftsman engaged on the building of a cloister for the Bristol Tuckers' Gild in 1482,² was described sometimes as *freemason* and sometimes as *kerver* (carver). Where large numbers of masons were required, entailers were often employed solely for their specialist skill, e.g., King's College, Cambridge, 1508, York Minster, 1516 and 1531, and Westminster Palace, 1531, in the last example receiving 1d. or 2d. a day more than the others.³ At York during the period (1515-1528) when the Master Mason was paid 3s. 4d. a week, the Intayller received the same amount.⁴

Just as there is no connection between an entailer and an operative tiler whose craft was the covering of roofs, so there is nothing to suggest the former's relationship to the Tyler of a Masonic Lodge. That the latter is a direct symbolic representative of the craftsman tiler will be obvious from what follows.

THE TILER'S CRAFT

There seems at first to have been no very clear distinction between the heler who thatched with reeds, etc., and the craftsman who heled (*i.e.*, covered) with tiles, or "thaktyles", as they were sometimes called. After wattle and daub, the timber-framed house occasionally had its panels filled in with vertical tiles plastered over. Or again, to lessen the fire danger, roof thatch was sometimes plastered. Thus, since there never seems to have been a thatchers' gild in the major towns, it appears probable that the early medieval tiler was equally at home with tile and thatch, and not far removed from the dauber. In the early days of their craft organisation, tilers' gilds seem to have embodied tilers, thatchers and daubers without distinction, and it was only in the later period of craft amalgamations that we find plasterers having status, e.g., the Tylers and Plasterers of Bristol, 1672.

It also appears to be the case that the medium with which the tiler worked differed according to the region. Thus in those parts where suitable stone was available, e.g., the oolite belt in England, tiles were most commonly of stone, but in the eastern counties, where clay but not stone was plentiful, clay tiles (reintroduced from Flanders in the thirteenth century) were used. In both cases the tilers made their own tiles.

¹ J. Dallaway, *Architecture in England*, p. 175.

² F. F. Fox, *Bristol Weavers*, p. 76, and Som. Rec. Soc., xlv.

³ D. Knoop, *A.Q.C.*, 1, p. 200.

⁴ J. S. Purvis, *Sussex Masters' Trans.*, 1958-9, p. 37.

Generally, stone tiles were of two kinds—natural splitting and somewhat rough, and thin smooth ones made from stone dug in autumn and left to freeze whilst the quarry sap was still in them. The thin film of clay froze and later expanded, thus cleaving the stone to form slates. A slate is properly a thin, rectangular slab of certain varieties of stone having the characteristic of splitting readily to form laminae. Thus at Woodstock, in a stone district, a roof was covered with *slata* in 1238, tilers being called *slattores* in 1265,¹ whilst stone roof tiles are still known in the Cotswolds as *slats* and the tilers who make and fix them as *slatters*.

Similarly in Scotland, where the term "tiler" does not appear to have been used, we find variations of slater. Hence, *skleater* (Glasgow, 1663),² *sklaiter* (Dundee, 1654),³ and *sklaitter* (Aberdeen, 1648).⁴

Slater—helyer—tyler; these are the three main groups of names denoting the same craftsman according to the region in which he worked. And since the last two are of significance in Freemasonry, consideration will now be given to them.

THE ANCESTRY OF THE NAMES "TYLER" AND "HELYER"

There is no difference of meaning between *tiler* and *tyler* to denote the operative worker, and *tile* is derived from O.E. *tigule* and Latin *tegula*. In some regions *helyer* was commonly used, from O.E. *helan* = to cover—hence, for example, *helmet*. Possibly there is also a connection with Old Norse *hella* = a flat stone. When in 1020 the Viking Karlsefni discovered that part of Canada now known as Labrador, he called it Helluland = Flatstone Land.

Odd variations appear from time to time, but the following documentary references tell the story:—

Thus, *tegulator* (twelfth century) when *coopertores* = thatcher and *maceri* = the maker of the wattled side of a house⁵; *tegar* (Statute 23, Edward III c, 1349); *teglar* (Statute 25, Edward III c ii, 1350); *teguler* (Statute 13, Rich. II c viii, 1389) and again in 1402 (4 Hen. IV c xiv), when, in addition, *couvours des maisons* (coverers of houses) were included.

It is *healyer* (as well as *Tiler* and *Slater*) in the Statute of Apprentices (5 Eliz. I c iv, 1562-3), and as late as 1686 a tiler described himself as a *tector*, presumably derived from *tectorium*, i.e., covering.⁶

From the end of the thirteenth century the more familiar name appears when, in 1300, a Martin le Tyelere is thus named in a deed.⁷ As *tylere* it was in London Ordinances (1382)⁸; *tyler* in 1450 and *tiler* in 1475, both quoted in Bristol Craft Ordinances.⁹ At Worcester, in 1467, it was *Tylers called hillyers*,¹⁰ and *tiler viz. tilethakker, tilewaller and plasterer* in the 1481 Ordinances of Beverley, Yorks.¹¹ *Tyler* was specified in 1495 (Statute 11, Henry VII c xxii), the first statute wholly in English in which the building trades are mentioned. In the Bristol Apprentice Books, 1530-65, it is most commonly *tyler*, whilst workers at St. Mary Redcliff Church were *tilars, tilers* and *tylers* (1509-34).¹² In a 1573 list of London Companies one was that of the *tylours*.¹³

The Bristol Common Council Proceedings of 1670 refer to *Tylers*, and the 1672 Ordinances of the same craft are of the *Tylers and Plaisterers*. The Company which attended the ceremony of opening the Exchange at Bristol in 1743 was that of the *Tylers*.¹⁴

THE TYLER IN FREEMASONRY

We have established that "tyler" is merely an old spelling of "tiler", and consequently this alone does not explain the usage in the speculative craft. Hence it is necessary to trace the steps by which it was reached.

There is no reference to a Tyler in the first *B. of C.*, which in Regulation XXVI simply states: "Porters or Doorkeepers". Nor is it likely that the expression was then used, since on 27th November, 1725, the G.M. recommended the sending of "a skilful Br. of each Lodge to the Hall to Examine the Brs as they come in".¹⁵ It is reasonable to expect that if Tylers were established officers they would have been thus called on both these occasions.

In the *Simon and Philip Dialogue*, c. 1725, we find:—

¹ L. F. Salzman, *Building in England*, p. 234.

² *Records of Trades House of Glasgow*, vol. i, p. 402.

³ A. J. Warden, *Burgh Laws of Dundee*, p. 595.

⁴ E. Bain, *Aberdeen Incorporated Trades*, p. 238.

⁵ W. Cunningham, *Growth of English Industry*, p. 568.

⁶ *Bristol Marriage Licence Bonds*, vol. i, p. 178.

⁷ *Oxford Dictionary*.

⁸ *A.Q.C.*, xlv, pp. 141-2.

⁹ *Great Red Book of Bristol*, Bristol Rec. Soc., vol. xvi, p. 99.

¹⁰ T. Smith, *English Gilds*, p. 398.

¹¹ F. H. Crossley, *Timber Building in England*, p. 158.

¹² E. E. Williams, *Chantries of St. Mary Redcliff*, p. 230, etc.

¹³ W. Herbert, *Twelve Livery Companies of London*, vol. i, p. 143.

¹⁴ J. Wood, *The Exchange at Bristol*, p. 30.

¹⁵ *Q.C.A.*, x, p. 63.

"At the door before you are admitted stands an Entred Prentice with a drawn sword to guard against droppers, as they call them, from Hearnking. For in this they are very Cautious, and the Question is frequently asked Is the House Tiled? If safe from hearing the answer is T'is Tiled. If not or any Person in Company not a Mason UNTILED."¹

Similarly, *The Mystery of Free-Masonry*, 1730, has: "When I came to the first Door, a Man with a drawn Sword asked me if I had any Weapons?"² and, again in 1730, Prichard's *Masonry Dissected* tells us that the business of the Junior E.A. is to keep off all Cowans and Evesdroppers.³

It looks, then, as if in the formative era a person was used to keep out intruders, and it is implied that he tiled the Lodge. But he was not originally called a tyler, obvious as the further step seems.

A Mason's Confession (1727) refers to "he that keeps the door, called the warden"⁴ possibly an error for *guarder*, the title given to Montgomery, "garder of ye Grand Lodge" in 1738.⁵ But *tyler* it soon became in private Lodges, for G.L. Minutes of June, 1732, tell us that a "Bro. Lewis was Tyler to several Lodges."⁶ In the 1735 by-laws of the Lodge held at the Rummer, Bristol, the *Tyler* was one of the officers to be balloted for, and one of his duties was to "Keep a Book in which shall be sett down the names and places of abode of each Brother so that he may not be at a loss to leave a Regular Summons". He was paid 2s. each night, of which 1s. was contributed by the recipient of whichever degree was conferred. Finally, it was decreed "That every Brother shall keep his proper place in the Lodge, and if the Tyler shall be absent or otherwise employed, the Junior member then present shall Tyle the Lodge or forfeit 2/6d."

By 1738 the title had earned official sanction, for in the *Constitutions* of that date New Regulation XXVI, replacing that quoted above, modified the wording *Porters or Doorkeepers* to *Tylers*.

An early definition of the function of the Tyler, so named, appeared in the *Westminster Journal*, 8th May, 1742 (see *A.Q.C.*, xviii, p. 129), accompanying the skit describing the procession of the *Scald-Miserable Masons*. A similar version was quoted by Wm. Hone in his *Everyday Book*, 1827 (Vol. 11, p. 523), and is now used in the current Oxford Dictionary. The description runs:—

"Two Tylers, or Guarders, in Yellow Cockades and Liveries . . . They, as youngest enter'd 'Prentices, are to guard the Lodge with a drawn Sword, from all Cowens and Eves-droppers, that is, Listeners, lest they should discover the incomprehensible Mysteries of Masonry."

The author and artist was Antoine Benoist, a native of Soissons resident in London, and the above description is suggestive of early French Masonic practice. The exposures, *Le Secret* (1742) and Perau's *Trahi* (1745), both have two outer guardians, the latter stating that "In some Lodges the first door is guarded by two Serving Brothers . . ."⁷

Thus, in the evolution of the office, we have the person who *tiled* in a figurative sense, *i.e.*, he who *heled* or covered the secrets from the eavesdropper. Early examples of adaptation of the term *hele* to denote concealment of secrets are:—

In the *Old Usages of Winchester*, date unknown but thirteenth century or earlier, concerning the penalty for concealing the true weight of goods,

"and zif ther is eny pryue other straunge that to the wyzte shal, and he hit hele over . . ."⁸

Chaucer used it in *Tale of Melibeus* (1386-96):—

" . . . that I can hyde and hele thinges that men oghte secreely to hyde."⁹

And again by the anonymous translator of Fragment B of the *Romaunt of the Rose*:—

"A felowe that can wel concele and kepe thy counsel, and wel hele."¹⁰

And, of course, in the *Cooke MS.*, c. 1400:—

" . . . that he can hele the councelle of his felows in logge and in chambre . . ."¹¹

¹ *A.Q.C.*, lvii, p. 9.

² Knoop & Jones, *Early Masonic Catechisms*, p. 105.

³ Knoop & Jones, *Early Masonic Catechisms*, p. 113.

⁴ Knoop & Jones, *Early Masonic Catechisms*, p. 94.

⁵ *A.Q.C.*, ii, p. 117.

⁶ *Q.C.A.*, x, p. 111.

⁷ H. Carr, *Leicester Lodge of Jes. Trans.*, 1948-9. Translated from the original French.

⁸ T. Smith, *English Gilds*, p. 356.

⁹ *Works of Geoffrey Chaucer*, Oxford, p. 510.

¹⁰ *Works of Geoffrey Chaucer*, Oxford, p. 30.

¹¹ Knoop & Jones, *Catechisms*, p. 121.

Hence, whilst Masonic usage of the word "tyler" was undoubtedly derived direct from the operative craft, it embraces the action of heling secrets, for which no noun exists to denote the practitioner. In this hybrid sense, therefore, tyler was a contribution to the language by Freemasonry, which itself originally quite clearly distinguished its members from the operative freestone masons, the freemasons, by calling them free-masons, an expression that by ignorance of its significance has since become telescoped back into freemason, thus giving another specialised meaning to an existing word.

TILES IN BUILDING

Roof tiles and bricks were, of course, commonplace during the Roman occupation of Britain. Indeed, Greek terracotta roofing tiles of the fifth century B.C. were not noticeably different from many in use today. With the departure of the Romans the use of tiles and bricks virtually ceased, and such buildings as were constructed were almost wholly of timber roofed or heled with *thack*, most usually of straw or reed. Sometimes bracken was used, *e.g.*, at Ludgershall in 1342 "for the thatching of a loge made for the carpenters, masons and other workmen".¹ The use of such highly-combustible material on houses crowded together undoubtedly was a factor in the prevalence of devastating fires which overtook towns and villages in the Middle Ages. In 1077 London was practically destroyed by such a fire, as it was again only ten years later. In 1161 London once more, Canterbury, Exeter and Winchester were all devastated, and Chichester suffered the same fate in 1187, as did Worcester in 1202. Small wonder, then, that town building regulations began to require (*e.g.*, London in 1212) that no roofs in future were to be covered with reeds, sedge straw or stubble, but only with tile, shingles, boards, lead or plastered straw.² Bristol seems never to have suffered devastation, which probably accounts to some extent for it being the only English medieval city to show a history of continuous expansion comparable with that of Amsterdam and Cologne.

Ricart's drawing of fifteenth century Bristol indicates the majority of the buildings to be covered with tiles, and it may be that the city had profited from the experience of others. The only serious fire of note occurred in 1575, and that outside the old walls. It was sufficient to provoke an ordinance³:—

"It is ordained that after the feast of St. Bartholomew next year no house rooffe or penthouse shall be covered with reeds or thatch within the walls of this Cittee of Bristol upon paine that the same shall be pulled down and taken away . . ."⁴

Ricart, who was a Town Clerk of Bristol in 1479, noted in his *Kalendar* many of the ordinances of London, no doubt in readiness to serve as models for his own city. One such, of uncertain date, amends the anti-fire regulation of 1212 by including *Shyngell* amongst the prohibited roof coverings.⁵ Shingles at that time were usually oak tiles, of which there are numerous records from 1248 onwards.⁶

Legislation and action against the use of thatch was, of course, a matter for each individual town and relative to its growth, since protection concerned the community. Hence what the capital city found necessary in 1212 became apparent in small towns centuries later. Thus Marlborough made its order in 1622 that no future house was to be covered with thatch, but only tile or slate.

Norwich, one of the oldest medieval towns, which must have had long experience of the fire danger, promptly scotched an owner who used thatch in 1674 by fining him £5, a sum which was used by the authorities to build walls around the pest-house. At Castle Combe, in Wiltshire, a small village which is virtually the same today as it was then, no tenant of 1674 was to remove tiles and replace with thatch under pain of a fine of 39s. 11d.⁷

GILD ORGANISATION

The great edifices of the Middle Ages, many fortunately still with us to see, and the admiration which for centuries has been focused upon them, tend to make us overlook the fact that stone buildings were infinitesimal in number compared with those of timber. Indeed, even fortified castles of the time of William the Conqueror were with few exceptions made of wood and earth. But the advent of the London Ordinance of 1212 requiring buildings to be tiled must

¹ L. F. Salzman, *Building in England*, p. 227.

² Singer, etc., *A History of Technology*, vol. xi, p. 387.

³ Nicholls and Taylor, *Bristol Past and Present*, vol. i, p. 257.

⁴ Brit. Mus. Egerton MSS. 2044.

⁵ Ricart's *Kalendar*, ed. Smith, p. 113.

⁶ L. F. Salzman, *Building in England*, p. 228, etc.

⁷ G. Roberts, *Social Hist. Southern Counties*, p. 361.

have created conditions conducive to the rapid growth of the tiler industry and, as a result, the inclination towards craft organisation.

The Tiler shared with the Mason and Carpenter (unlike so many other craftsmen who could make and sell their wares without sharing responsibility with others) an interdependence, in that a building frequently required the services of all. As often as not it was nothing more than a service, the customer providing the material. This suggests what the early statutes seem to confirm, that there was a degree of collusion between their trade fraternities. They also shared the disadvantage, not lost upon trading communities, of absorbing rather than adding to the common wealth. Furthermore, the close relations with their customers sharply focused the latter's attentions upon customs or practices which affected their pockets. The net result was a never-ceasing struggle between the building trade seeking to obtain better results for themselves and the town authorities to safeguard the interests of the public. Yet in the early Middle Ages the employment of Masons almost wholly upon ecclesiastical and palatial buildings outside the jurisdiction of the towns (other than London) appears to have resulted in craft organisation stemming from the job or perhaps the quarry. On the other hand, the Tiler was primarily a town worker, and it is this distinction between medieval mason and tiler which probably accounts for there being more provincial town organisations of the latter than the former. The tiler's work and his charges for it was an experience likely to be shared both by men of high estate and low, and this possibly explains the fact that although no fourteenth and fifteenth century mason guild regulations passed by provincial towns are known, there are several which were applied to the tilers, and such information as has survived suggests that their municipal guilds were stronger than those of the masons.

In general, craft regulations or ordinances were drafted by common consent amongst the brethren, but subject to the approval of the town authorities. In ancient times these ordinances were called POYNTZ—hence the survival in Masonic catechisms of the expression "Points of his entrance", *i.e.*, the ordinances read out on joining the fraternity.

LONDON TILERS

After a storm of apparently unprecedented magnitude in 1362, when buildings were unroofed and in some cases levelled to the ground, a Royal Order prohibited the Tilers from charging more than prior to the devastation. They were not to be paid more than 6d. per day or for their servants 4d., on pain of imprisonment for a year and a day, and the price of plain tiles should be 7s. at most per thousand and hollow tiles 7s. per hundred.¹ As the tilers had obviously been charging a good deal more it is possible that there was some kind of collective organisation amongst them, but there is not a tilers' mystery mentioned in the lists of London Companies in 1355² and 1381-2.³ On the other hand, a Proclamation of 10th May, 1382, settled the wages of a tiler and his mate to be 12d., which suggests pressure by the craft.⁴

Just when the London tilers first became a recognised organisation is uncertain, but in 1461 an ordinance by Common Council decreed "That the tilers of the City shall henceforth be reputed as labourers, and shall not be incorporated nor deemed to constitute an Art or Society".⁵ But not long after, in 1467-8, "came good men of the Mystery of Tilers" complaining that the tiles with which they had in those days to work were not of the quality of former times, and they gave advice on what should be done. They also prayed that the Fellowship of the Craft of Tilers may be restored to its franchises, that it may elect two Wardens, to be sworn before the Mayor and Aldermen, to present falsely-made tiles. Their petition was granted and their status as an incorporated society redeemed.⁶ On 14th March, 1480-1, the Tilers came again to the Guildhall "to make a petition that certain ordinances for the regulation of the Craft might be approved". Approval was given, and the articles recorded in Letter Book L, where they remain in manuscript.⁷

The Tilers' Fellowship or Company henceforth appears to have an unbroken existence until about 1650. In precedential lists it appears as No. 30 in 1501-2, 31 in 1509, 38 in 1517, 52 in 1532, 27 in 1573, and 37 in 1602-3.⁸

References are given in Letter Books L, 56, 158; M, 89; N, 37; V, 105; Z, 44, 265; as well as Repertories, Deane, 204; Rainton, II; XI, 474; XIII, No. 2, 352; XXIX, 92; and XXXIII, III.

As the Tilers' and Bricklayers' Company (of Westminster) there are references in the State Papers Domestic, James I, 1620, cxii 80; Charles I, 1636, cccxv 141; 1637, ccclxii 81; ccclxxii 58-9; 1638, cccixxxviii 65; cccxcix 43; 1639, ccccxvii 66 and ccccxviii 25.

¹ Riley, *Memorials London*, pp. 308-9.

² W. Herbert, *Twelve Great Livery Companies*, vol. i, p. 31.

³ *Calendar Select Pleas*, 1381-1412, p. 29.

⁴ *A.Q.C.*, xlv, pp. 141-2.

⁵ *London Letter Book L*, fol. 7.

⁶ *London Letter Book L*, fol. 56.

⁷ *London Letter Book L*, fol. 158.

⁸ E. B. Jupp, *Worshipful Company of Carpenters*, pp. 290-4.

BRISTOL TILERS

A fourteenth century Bristol proclamation ordained that no *carpentere*, *cementarius*, *tegulator*, *hoddare* (hodder), *daubiator* or any other such workman should take pay for a holiday, nor should he be given extra remuneration over the standard rate because of special skill.¹

The first mention of a *Tylers' gild* at Bristol appears in the Great Red Book under the date 1450, when the Council defined the quantity of the "drinkings" on St. John's and St. Peter's Days.² These drinkings, which were associated with the watches undertaken by the gilds, took place in the individual halls of the Crafts, which suggests that the tylers had such premises. They were the seventeenth craft by precedence, immediately following the masons and before the carpenters.

A very curious ordinance, undated but not later than the fifteenth century, applicable to the tylers as to all other handicrafts, forbids journeymen and apprentices to be admitted to any of the gild halls without special leave of the Master. Offenders were to be presented by the masters of the craft to the Mayor, who was to arrest them and present them to the King and his council as "a riotter and a conventicler a yenste the Kynges pees and his lawes".³ Any master of a craft who disobeyed the ordinance was to be similarly dealt with.

Similarly, included in an ordinance of the Tylers' gild at Worcester in 1499 is an injunction "that the tylers of the citie sett no parliament among them".⁴

These two ordinances are of special interest in that they reflect the national laws applying equally to Masons, e.g., 34 Edward III cap. iv (1356) and 3 Henry VI cap. i (1425), forbidding them to form congregations, chapters, conventicles, unlawful assemblies, etc., i.e., secret meetings for the purpose of collective action in obtaining better trade terms allegedly against the interests of the community at large. The expressions alliances, combinations, covines, congregations, chapters, confederacies, conventicles and parliament, are synonymous and in the vernacular of the period, their modern descendant being the trade association against which the Restrictive Practices Act of 1956 is the most recent example of a long line of parallel statutes. Thus, when the second of the General Regulations of 1723 gave the Master of a particular Lodge the right to "congregate the Members of his Lodge into a Chapter at pleasure", Anderson (or Payne) was not forecasting the beginnings of the Royal Arch, but exercising the prerogative of the speculative freemason not to be bound by the medieval prohibition against chapters of operative craftsmen.

On 12th June, 1475, the Master of the *Tilers' craft* appeared before the Mayor of Bristol, the Sheriff and the Council, complaining that lack of written recognition prevented him and the fellowship from correcting the great faults which were daily committed, since they were unable to enforce good rule.⁵ Furthermore, the absence of proper laws for the craft resulted in but few contributing to the cost of the Watches, Wards and Circuits. The Master therefore requested (and was granted) permission to call and assemble all persons of the tilers' craft as required. Each year, a fortnight after Michaelmas, they were to choose a Master and two Waxmen, the Master to have power to search and survey tilers' work and to levy fines for faulty work, half of which were to be paid to the town Chamber and half to go to the craft.

The Craft Ordinances (in essence) were:—

1. A member of the Tilers' Craft failing to appear at the assembly when called to be fined 6d. the first time and 12d. the second unless a reasonable excuse was forthcoming.
2. Any tiler coming into the town to work must after 1 month join the craft organisation, paying the same levies as a journeyman.
3. No member of the Craft to speak disrespectfully to the Master or use improper language (i.e., the authority of the Master was not to be disputed).

The supplicants concluded by asking again for a written authority, in return for which "*hole crafte*" would keep good rule and attend the Midsummer Watch.

Although these seem simple primitive regulations, it is apparent that first and foremost the craft was seeking power to *assemble*, the word which they used, probably deliberately, because of the anti-conventicle laws discussed earlier. Here, again, we have a parallel to the Masons whom the Statute 3 Henry VI c 1 sought to restrain: "Whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapters assembled . . ."

The Company's records have not survived and consequently we are dependent for continuity upon odd MSS. in the B.M. and the archives of the City. However, it seems likely that after obtaining recognition in 1475 the Tilers continued undisturbed as an autonomous municipal gild until 1571, when the Council decided:—

¹ *Little Red Book of Bristol*, ed. Bickley, vol. ii, p. 227.

² *Great Red Book of Bristol* (Bristol Rec. Soc.), vol. iv, p. 125.

³ *Great Red Book of Bristol* (Bristol Rec. Soc.), vol. iv, p. 145.

⁴ T. Smith, *English Gilds*, pp. 398-9.

⁵ *Great Red Book of Bristol* (Bristol Rec. Soc.), vol. xvi, p. 99.

"It is ordeyned and deemed by the said Maior Aldermen, Sheriffs and comon counsell . . . That the companies of the sciences and artes of Tylers, Carpenters and Masons shall be from henceforth dissolved and that all ordinances and orders made for the said companies or for any of them shall be voyde and of non effect. And they and all persons of those sciences to be at large as they weare before they weare made a companie or societie any thing to them or any of them heretofore granted under the comon scale of the said Citie of Bristowe notwithstanding."

The reasons underlying this move are uncertain, but the records suggest that as independent companies they had declined in importance, and what remained was a greater nuisance to the town than an asset. In 1548 the Statute (2 and 3 Ed. VI c 15) permitted "any freemason, roughmason, carpenter etc. borne in this realme or made denison to worke in any of the said crafts in any city, albeit the same person neither dwell nor be free of the same".

This statute was repealed the following year (3 and 4 Ed. VI c 20), no doubt as a result of pressure applied, so that "yf forrens sholde come and worke amonge them . . . the same sholde be a great decaye of conynge and ympoverishment and drivinge awaye of free men being Artificers".

Thus the incessant see-sawing which must have had a deleterious effect upon craft organisation. In Bristol the net result appears to have been temporary amalgamation of the building crafts into one common body, struggling for survival, for in 1609 the Common Council recorded:—

"This day great complaint was made against the incorporation and articles granted to the Carpenters Masons and Tylers of the Citty and therefore the same incorporation and ordinances were mislyked by the Mayor etc. and thought fit for many inconveniences and abuses to be revoked and taken from the said Company by the justices of assize who are forthwith to be particularly informed of the great disorders abuses and inconveniences which doe thereby grow unto the Citizens."

Whether or not this Act did dissolve the Company is a moot point, for no records have survived, but it is very likely that dispersion was followed by reorganisation once again into separate crafts, since the Statute of Apprentices of 1563 required gild discipline for its implementation. Nevertheless, nothing more is heard of the building crafts until 1663, when, after the disorders of the Civil War, these and other trades were rapidly expanding. The Masons were the first to apply for incorporation in 1663, succeeding in 1672, when their ordinances were drafted and approved. The Carpenters were successful in 1665, and the Tilers, now merged with the Plasterers, presented in 1670 their petition, together with draft ordinances, for approval. The Committee appointed for the examination of the latter rejected them, and a year later a further petition was presented by the Tilers, "read for the alteration of a clause concerning their wages". On this occasion agreement was reached and the ordinances confirmed. These ordinances of 1672 are still preserved in the City Archives, and they consist of 33 points in which the overriding authority of the Council is apparent throughout.

As Craft regulations they are of considerable interest to historians of economics, but for our purpose two have relevance. One is the very elaborate method of election of new Masters and Wardens, which is identical to, and obviously a prototype of, the system used in the F.M. Lodge held at the Rummer Inn in 1736.¹ The other is that this Company contained three categories of membership—masters, *i.e.*, employers; free journeymen, *i.e.*, employees made free of the company after seven years' apprenticeship (and thus roughly equivalent to the Scottish fellow-craft of the later operative period); and apprentices entered into the Company's benefits and obligations.

In common with other kindred crafts, a solemn oath of allegiance was required of the Master and Wardens, as well as of the sworn viewers who were to carry out surveys for the Council. Such inspections, of which many records are preserved from the sixteenth century, usually were undertaken by masons and carpenters, but frequently tilers were included.

In 1672 the Company numbered 24, these being signatories to a resolution passed to condemn the practice of freemen taking on bound apprentices and then turning them over to non-freemen, an age-old and widespread irregularity which did much to weaken the power of the gilds.

The Tylers' Company appears in various lists of city companies which took part in processions in the eighteenth century. They were 22nd in order of precedence in 1719, the Masons being 23rd and last. In a published list of freeholders and freemen of 1722, 66 were tylers, 83 masons, 127 carpenters and 74 joiners. By comparison there were 256 weavers and 125 tailors.

Most of the city companies had by this time almost completely lost their gild-like characteristics, and by 1732 the local council appointed a committee (which never reported) to consider the exorbitant charges for admission. The Tylers, nevertheless, paraded with the others

¹ A.Q.C., lxxi, p. 89.

for the opening ceremony of the Exchange building in 1743. By a curious error, said to be due to the hurry of the day, the Masons were first and the Tylers second.¹

The Company was still in being and had a Clerk in 1751, its last joining member being a Wm. Thomas, entered in September, 1792. We do not know when it ended its days, but in another Company which closed its doors about the same time two members elected each other alternately, and finally the single surviving member for several years elected himself Master and duly recorded the proceedings.

The last we hear of the Tylers, this time probably as a friendly society, was at the coronation celebration of Queen Victoria on 28th June, 1838, when four named Freemasons' Lodges took part, accompanied by P. Grand Lodge, all wearing regalia. The trades which followed were led by the Tylers, and, after the wheelwrights, "the stone-masons, each man with an emblematic apron".²

CONCLUSION

In this paper I set out to show that the Tyler of a Masonic Lodge is the speculative counterpart of the operative Tiler, and that the evolution of the office, with all that it implies, has a history. I appreciate that my version of it is far from complete and hope others will be able to add references, particularly from the early G.L. era.

W.Bro. W. Ivor Grantham, Acting W.M., proposed a hearty vote of thanks to the reader of the paper, which was seconded by the S.W.

Bro. ARTHUR SHARP, S.W., said:—

It is my privilege to second the vote of thanks to Bro. Ward, which I do with much pleasure, for the name of "tyler", so familiar to us all in its Masonic connection, needs such an investigation as to its origin as the kind now attempted.

The craft importance of the operative tiler was advanced by the London Ordinance of 1212 requiring that future houses were not to be covered with thatch, but only tile or slate. Perhaps the most notable bearer of the name was WAT TYLER, the principal character in the Peasants' Rebellion of 1381—"tyler" being a trade designation, and not a surname. This outbreak of rural labourers and country artisans, the only spontaneous popular rising on a grand scale that our history presents, could be named more accurately as the "Tylers' Rebellion", five at least of its leaders having been of that name and occupation, though WAT alone has attained to historic fame. Incidentally, the name of WAT TYLER has been brought to notice recently as the title of an opera composed by our English musician Alan Bush (b. 1900).

According to Walsingham, the fifteenth century chronicler, Wat the Rebel was "Walterus helier vel tyler". "To hill or hele" was to cover, and a "hilyer" was a roofer.

Bro. Ward shows that the Fellowship or Company of Tilers was always distinct from the Masons, and that this separation of tiler and mason is complete; for the tiler's kingdom, it has been said, is "between heaven and earth", and although Shakespeare has a charming line in "King Henry V": "The singing masons building roofs of gold", the allusion is to honey bees!

Although there is no reference to a Tyler in the first *Book of Constitutions*, there is in the *B. of C.* of 1738 a very clear statement that the Tyler existed in Masonry when Grand Lodge was organised. ANTHONY SAYER was elected as Grand Master of Masons on St. John the Baptist's Day in the year 1717, and this is recorded in *Q.C.A. Masonic Reprints*, vol. vii, page 110:—

"SAYER Grand Master commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication at the Place that he should appoint in his Summons sent by the Tyler."

It is repeated in the 1756 *B. of C.*, the third edition, which states in the "Sanction":—

"This new book has been published with great Care and Fidelity from the Records of Masonry by our Brother, the Rev. John Entick M.A."

George Payne, the second Grand Master, was a member of the Committee formed to draw up this third edition; so that even if Dr. Anderson only recorded in 1738 that the name "Tyler" was known when the four Lodges met at the Goose and Gridiron Alehouse in 1717, George Payne, who was proclaimed Grand Master on June 24th, 1718—a year later—sanctioned and confirmed the statement.

¹ J. Wood, *The Exchange at Bristol*, p. 30.

² Broadsheet in Bristol Public Library.

The Constitutions of the Grand Lodge of Ireland of 1730 provided for a Grand Tyler who was not to be considered a member of Grand Lodge. Our own Grand Lodge minute of June, 1732, in mentioning that "Bro. Lewis was Tyler to several lodges", implies that the name was then in general use. It cannot be that it was "invented" as a Masonic appellation by Anthony Sayer, and further research is necessary as to its origin.

If one reads that pleasant story of the Lady Freemason (the Hon. Elizabeth Aldworth) who in 1710, having fallen asleep in the Library adjoining the Lodge room at Doneraile Court, awoke realising that she could hear and see an initiation in the adjoining room, they will note that when she rushed out into the Hall her escape was cut off by the Tyler, who happened to be the family butler. Her initiation which followed is generally accepted as authentic. One would like to know whether the butler was called a Tyler when he acted as "outer guard". This office was always one of service for which the holder received a financial reward. As illustrating some apparent difference, perhaps from this reason, in his relations with the members of the Lodge, we can take note of the complaint of Thomas Johnson, one-time Grand Tyler, whose *Brief History of Free Masons* of 1782 includes his poem, "The Tyler's Song":—

"Our Entrd Apprentice's Song's often sung,
Of Craft and of Masters our Lodges have rung ;
Say, is the profession too servile or vile
Or the Muses too proud to sing of the tyle ?
A King, Peer or Peasant, a brother may be,
A Tyler's the same, for a brother is he ;
Let the Muses grow old with contention and strife,
A Tyler will live all the days of his life."

Was the tyler clothed in a special hat or apparel? In the eighteenth and earlier centuries it was the custom for persons in service to be dressed in liveries and with hats of a particular make and colour. The great painter William Hogarth, who was a Grand Steward in 1735, shows in his well-known picture, "Night" (1738), an inebriated W.M. or P.M. being seen home by a tyler, both wearing aprons and the tyler with some peculiar head-dress. Does the tyler owe his name to the fact that he wore a head covering in the early days? The dictionary gives:—

"Tiled: Roofed with, built of, or ornamented with tiles; Wearing a hat."

Can we surmise that when the question was asked, "Is the House tiled?" as given by Bro. Ward in the extract from the Simon and Philip Dialogue, c. 1725, the reply was: "The Lodge is properly tiled", and that in view of the double meaning of the word "tiled" the appellation of tyler for the outer-guard was obvious? This seems a more natural development than the suggestion that the early Tyler's head-dress led to the adoption of a name bestowed in ridicule.

Bro. F. BERNHART, J.W., writes:—

I add my sincere thanks to those of our W.M. and S.W., to Bro. Ward, for his most instructive and interesting paper.

May I just state the fact that in many rituals worked outside the English language (and even in one London Lodge) the Tyler is still a serving Brother. And as the preparation of the candidates for the several degrees is not carried out by him he is very often only an E.A. and never reaches any higher rank.

In the old workings tiling a Lodge in the sense of using a tiler who tiles a roof could not possibly occur, as in the Catechisms the height of a Lodge is described as from "the centre of the world to the heavens above".

In German language ceremonies the word for tiling is to cover (*decken*), which we find today in the giving of the "g." in Scottish and Irish workings when the "g." is covered.

I call to mind a Masonic paper which was called "Der Dachdecker", which is the equivalent word of Tyler.

I am not certain that Bro. Ward's mention of "he that keeps the door . . . called the warden" is of necessity an error for guarder. In the old pre-Union lay-out, both W.'s had their places in the W. and the Lodge could be entered only between them. So they both actually guarded the entrance into the Lodge, and this is still the case in many workings abroad.

It might be of interest to the Brethren that in many Lodges in foreign parts no Deacons are appointed; guides for the candidates are chosen *ad hoc* and there are often more than two.

Bro. BRUCE W. OLIVER said:—

Bro. Ward can be relied upon to tackle his subject from an unusual angle. Most of us have speculated on the term "Tyler"; many explanations have been advanced, but so far none has gained general acceptance.

Bro. Ward gives us much useful material, and it has tempted me to see if our Barnstaple records provided useful evidence. In the accounts for repairs, typical entries were:—

1563-4. "Paid to Bedman for taking in of stones.

Paid to W^m. Gybbe for tylyng in our Lady's Guild.

Paid for a bushell and a half of lyme for tylyng.

Paid unto a pavener for tylyng in the Church.

Paid for 1,000 helyng stone.

Paid to one helyer for a fortnights work . . . laths and hatch nayles."

I found that the worker on the roof was invariably termed the "Helyer". That of Tyler does not occur, but various men were paid for tyling, this being for paving.

The form of these entries tempts me to "speculation" for which, on this occasion, I hope Q.C. will forgive me. If the Tyler was the man who roofed in or covered the Lodge we should have expected him to be named the Helyer, but, as far as I know, this was never the case, the only variant being "Outer Guard".

Our early Charges state that our Assemblies were held in remote open places, where no roofing would be required. Some of the entries in the accounts show that the tyler paved with stone as well as tile. In some of the open assemblies the path to the meeting had to be cleared, and possibly paved. Again, in medieval times, eaves gutters were a rarity, but a paved gutter was provided at ground level. The Outer Guard, being "outside" the door, would stand on the "tyling" which possibly he had laid. So, too, we remember his duty to "draw" the Lodge on the floor of the assembly room.

Dare I suggest that it was in this manner that the term "Tyler" came into use? Bro. Ward's paper has certainly given us food for thought.

Bro. BERNARD E. JONES, the W.M., writes:—

I am sad at the thought that I shall not be in the Master's Chair when Bro. Eric Ward reads his paper—a paper full of interest and typical of the author's energetic ferreting out of information of a sort which is often difficult to come by.

The author's suggestion that the word "Warden", as applied in *A Mason's Confession* to the doorkeeper of a Lodge, is possibly an error for "Guarder" cannot, I think, be supported. Students of etymology are well aware that "wardian" and "guardian" are actually one and the same word, those Continental people whose language had come from the Latin turning the "w" into a single "u" and then proceeding to put a "g" before the "u", so that the word "ward" becomes "guard". Alternatively, "Warden" may mean what the word says, for in early seventeenth century Lodges the Junior Warden commonly acted as the candidate's conductor, doing the work corresponding to that of the Deacon in much later days.

We can all accept the author's claim that his paper is a short history of the operative Tyler's craft, but difficulty arises when he asks us to reconcile that craftsman with the Lodge Tyler. While I must give Bro. Ward credit for having produced a most fascinating story of the progress of the operative Tyler, I fear I cannot agree that the Lodge Tyler is, as claimed by him, a direct symbolic representative of the craftsman tyler. Personally, I am obliged to say that I feel the claim has no substance.

I am aware that the Masonic usage of the word "Tyler" was possibly derived from the operative craft, but I hold that there is nothing in the work of the operative Tyler to suggest the duties of the Lodge Tyler. Thus, while we appear to have borrowed the appellation of a craftsman, we certainly have not adopted any symbolic representation of the craftsman himself, and this is quite irrespective of any of the many theories as to how the Outer Guard came to be called Tyler. I am sure that the Lodge Tyler came into speculative Masonry from an entirely different source, and that is why I am unable to agree with the author's concluding paragraph, in which he makes the very large claim that the Tyler of a Lodge is "the speculative counterpart" of the operative Tyler, and that the evolution of the office, with all that it implies, has a "history". So far as I can see, its history is not intertwined with Freemasonry. Consider what the claim would imply: That a Lodge or a Guild of Masons went to the Lodge or Guild of Tylers for the official who was to be responsible for their admissions and for guarding their door! Where in the author's paper or anywhere else is there a word of evidence pointing to any such conclusion?

My reading of Guild and Guild Company histories and minutes leaves me in not the slightest doubt that the Lodge Tyler is the beadle of the Guild or City Company, and that the duty of the Lodge Tyler for a large part of the 1700's was closely modelled on that of the beadle, but as I have recently (actually in my inaugural address) gone somewhat fully into the matter, I must not encroach upon space by repeating the argument; but I claim that my argument is clear and sound, and that no one can read of the duties of the Guild Beadle without instantly recognising in him the former counterpart of the early Lodge Tyler.

My criticism of the author's conclusions does not, however, prevent my extending my warm thanks to Bro. Eric Ward for producing such a succinct and extremely helpful history of the operative Tyler, and I wish indeed that I were in my proper place and could propose the vote of thanks to him.

Bro. R. E. PARKINSON writes:—

I am sure we are all grateful to Bro. Ward for exploring a fascinating by-way of Masonic research, and I hasten to add my congratulations to the many he must have received.

I have no criticism to offer, but by way of comment a few references from Irish sources may be of interest.

We have few slate quarries in Ireland, and such as there are tend to produce a rather thick and heavy slate. Many of the old buildings which have survived are roofed with stone slabs, using an ingenious method of corbelling.

Coming to the Anglo-Norman period, in 1256, Greencastle, on the County Down side of the entrance to Carlingford Lough, was roofed with shingles.

In the *Account Roll of the Priory of the Holy Trinity, Dublin*, for the years 1337-1346 (J.R.S.A.I., extra volume, 1891), dealing with the administration of the property of the Priory, we find a thatcher paid 1d. per day with board, 2½d. per day full wages; labourer carrying mud and straw, 1d. per day; a woman drawing straw and carrying water, ½d. per day; carpenter fitting and putting up two roof couples, three days, 6d. at board.

The *Liber Albus*, of Christ Church, Dublin, contains a transcript of 12 Richard II (1388) showing the pay of

Master Heliers of slate, 2d. per day.

Heliers of stone, able to serve the craftsmen aforesaid, 1d. per day.

The Dublin Guild of Carpenters, Millers, Masons and Heliers had a Charter, dated 10th March, 23 Henry VII (1508), and the first volume of its records has survived. For the first fifty years or so the Master and one Warden were invariably carpenters, and the second Warden a helier. Tade, a helier, was Master in 1560-61.

In the first list of members, quarterages from Hallowtide to Candlemas, 1514, include one carpenter, two masons, eight heliers and fifteen whose trade is not specified.

Admissions to the franchise of the City of Dublin, 1576-1603, include twelve joiners, twenty masons, two heliers, twenty-nine carpenters, three millers and four slaters.

The Chain Book of the Dublin Corporation contains an entry, the Friday after Midsummer, XIII year of King Henry VII (1498), setting out the confirmation of an old law concerning the pageants of Corpus Christi Day; *inter alia*:—

“Smythis, Shermen, Bakers, Sclaters, Cokes and Masonys—Pharo with his hoste.”

“Sknynners, House Carpenters and Farmers and Browders for the body of the Camel and oure Lady and Childe well apereled with Joseph to lead the camel . . .”

On the fourth Friday after 29th September, 1608, Richard Cullen was admitted to the franchise by special grace on condition “that he, during his life shall point the roof of the Tholsell and see the same stanche, the city bearing all the chardges, except heliers' wages, and he to enter into recognizans to perform the same and to have especial care of the said roofe”.

The old Guilds survived until the passing of the Municipal Corporations Act in 1839, and the Minute Book of the “Guild Company of Masons, Bricklayers, Slaters, Plasterers, Painters, Paviours and Limeburners, etc.”, of the City of Limerick, 1747-1784, is preserved in the municipal library of that city.

Coming to the Grand Lodge period, Pennell, in 1730, has

“Reg. XIII . . . Another Brother (who must be a Fellow Craft) Should be appointed to look after the Door of the Grand Lodge.”

Spratt, 1744, has

“Old Regulation XIII . . . Another Brother and Master Mason should be appointed the tyler to look after the door: but he must be no member of the Grand Lodge.”

To this day, in an Irish Lodge, the Tyler is regarded not as an officer of the Lodge, but rather as a serving brother, and, though not absolutely prohibited, it is considered inexpedient that he should be a subscribing member of any Lodge he serves.

Bro. NORMAN ROGERS writes:—

This is a well-conceived paper and one on which Bro. Ward is to be congratulated; I believe he has settled the point that the "Entailer" was not the Tyler, as was recently put forward. The author, however, has a habit of inserting personal opinions into matter of extreme interest to others, sometimes to the confusion of the reader.

An instance is his short paragraph regarding the development of the term "Freemason". The comments of Bro. James on his paper, "The Crisp English Word Freemason", in *A.Q.C.*, lxxviii, should have warned him that many words were written differently in earlier ages. Ashmole wrote in 1646, "I was made a Free Mason", and the same again in 1682. Then, too, the Roberts "New Articles" of 1663 mentions both Free-Masons and Free Masons, and there are many instances where "freemasons" was used in Wills, even in places where there is no record of a Masons' Lodge. I remain unconvinced that one spelling meant one thing and another something different. Has the pronunciation of Latin and Hebrew words remained constant throughout the ages? Even our "crisp English word Brethren" is often found as "Bretheren" in old minute books, and who is to say that it was wrong then?

Another instance is the quotation from *A Mason's Confession*, with the implication that "guarder" soon became "tyler". Within three years from this we get in *The Mystery of Free-Masonry* the answer of the candidate, "Two Wardens took me under each Arm", and in *Masonry Dissected*:—

"Q. Who receiv'd you? A. A Junior Warden."

The "Moderns'" ceremonies to which these catechisms relate usually provided for two Wardens in the W., the I.G. appearing to be first specified in the *B. of C.* of 1815. Browne's *Master Key* of 1802 shows that the J.W. performed the duties now assigned to the I.G., as well as some of those of the J.D., for most "Moderns'" Lodges had no Deacons until they were specified by the Lodge of Promulgation (1809-11).

Again, the statement that "points of entrance" survived in Masonic catechisms as "the ordinances read out on joining the fraternity" may have been true in Operative Masonry, but the catechisms from 1730 to 1802 give various explanations, terminating in "Of, At and On".

These are really trifling criticisms which should not detract from the value of Bro. Ward's scholarly paper, which, I hope, will be the prelude to many more. I join in congratulations to him.

Bro. F. R. WORTS writes:—

(i) I cannot supplement Bro. Ward's effort to establish the date when the name "Tyler" was first adopted by the modern Craft. Am I right in recalling that the Master, in his paper (last November) on parallels between the Craft's organisation and that of the Guilds, mentioned the office of Tyler? If he did, then he gave a valuable lead to this inquiry.

(ii) Would Bro. Ward amplify his interesting point concerning the "telescoping back" of "free-masons" into "freemasons", and indicate how "another specialised meaning to an existing word" arises. I have tried to get this clear, but it eludes me.

(iii) "POYNTZ". This medieval connotation is new to me. The term has survived in modern rituals, but surely its connotation has completely changed. The P.P. at E. are generally considered to be the external signs by which a Mason is immediately recognised and approved by the T. and the I.G. These are the P.Wd.; S.; proper clothing; Steps; and perhaps the G. Today "Pts." have no legal content; they establish infallible identification.

(iv) How came it about that the outer guard of the Chapter, whose duties are similar to that of the T. of the Lodge, was and is called the J.?

(v) The reference to "Chapter" in the 1723 General Regulations continues to be most provoking. Bro. Ward's ingenious explanation is not acceptable to me; there was no need for Anderson or Payne to assume "and exercise" any "prerogative of the speculative freemason" in this interest. The point always has been that the words "his Lodge into a Chapter at pleasure" were deliberately used in the Regulation, and the reason has never yet been discovered why such an extraordinary phrase should have been needed. To assume that the H.R.A. existed and was practised in the Lodge cannot in any way be accepted, unfortunately. And Bro. Ward makes this quite clear. For me, the problem remains.

My thanks to Bro. Ward for his engaging paper on a Masonic interest which well justified his patient and skilful research.

Bro. ERIC WARD replies:—

I am grateful to all the Brethren who have made such helpful and informative observations, but hasten to say that anything read into my words suggesting some sort of unbroken succession between the craft of tiling and speculative masonry was not intended. This craft is an ancient one, at times interlocked with that of the masons, and we applied to our own purposes the name and, as I think, a symbolic function. There, except that the history is not without interest, the connection ends.

I also appreciate several Brethren pointing out that the term "Warden" in the exposure quoted may well have been so intended. I thought 1727 a little late for that, but quite agree that Wardens are stated in some cases as being receptionists.

There are several specially interesting questions and observations upon which I briefly but probably inadequately comment.

TYLERS EX CONSTITUTIONS

I do not agree with Bro. Sharp that we can regard what Anderson said in 1738, or for that matter 1722, as reliable evidence of terminology in 1717. He had an incorrigible habit of applying contemporary expressions to past events. I know of no earlier usage of the word "Tyler" in the *authentic* G.L. records prior to 1732, and we cannot check what was used at the Goose and Gridiron because Antiquity's minutes prior to 1736 have disappeared.

The name does not appear in Prichard, 1730, and, as I pointed out, the *Simon and Philip Dialogue*, c. 1725, describes the duties of the youngest E.A. as those which, in later times, were undoubtedly transferred to the Tyler.

TYLERS OTHER THAN IN ENGLAND

I must specially thank Bro. Parkinson for the research he has undertaken on Tylers in Ireland and Bro. Bernhart for similar application to the Continent. Both have added much to our knowledge of the subject.

FLOOR TILING

Bro. Bruce Oliver gives useful data, but I do not follow him on this particular line. Paving developed into a different craft from tiling, as witness Paviments' Companies. I know of no evidence to indicate connection of a Lodge Tyler with floor tiles.

BEADLES

I readily agree with our W.M., Bro. Bernard Jones, that there is similarity between the duties of the Beadle of a City Company and the Tyler of a Lodge, since both were messengers and processional acolytes. But had the tyler been no more than an adaptation of a beadle, why then was he called a tyler? I am not aware of any kind of beadle, be he of the law, universities, trades guilds or local parishes, whose duties included that of heling = covering = tiling secret assemblies.

I do not see the point that my arguments imply Mason Lodges going to Tylers' organisations, any more than they should have gone to the Brassfounders' Society to import Tubalcain, or approached the Weavers' Guild for permission to adopt Naamah. Furthermore, by the time Tyler was in current use by English Free-masons it would be hard to find anything more than the vaguest connections with the operative craft of masonry either.

FREE-MASON TELESCOPED

Bro. Rogers' stimulating contribution is a curious mixture of cake and red herrings. I thought that the evidence I gave in a former paper (*A.Q.C.*, lxviii, p. 58, etc.), showing the significant difference between *freemason*, an operative mason working with freestone, and *Free-Mason*, a speculative free and accepted mason, thus called in the G.L. era and before, had proved my point.

The Roberts *Constitutions* were printed in 1722, not 1663, as Bro. Rogers infers, and they were copied from *Harleian MS.*, 1942, one of a group produced and reproduced long after they could have been of any possible value to operatives. I have access to numerous trade regulations, etc., which were used by genuine working freemasons of the 1650-1700 period, and they are of an entirely different character. Consequently, I would not accept the term "freemason" in a

will as denoting more than a freestone mason, as to do so would be to make an assumption unsupported by anything other than wishful thinking.

ANDERSONIAN "CHAPTERS"

The second of the medieval statutes referred to in the paper rendered illegal the "confederacies made by the Masons in their general Chapters assembled". This is precisely what Anderson discussed and he (quite unnecessarily) went to considerable length (1723 *Const.*, pp. 34, 35 and 36) to explain why these statutes no longer applied. Hence the regulation permitting congregation of the members of a Lodge "into a Chapter at pleasure" was surely the direct outcome of Anderson's overdone anxiety to link the free-masonry of his day with the operative craft of bygone times. But lest anyone not so knowledgeable as Bro. Worts sees in this the slightest hint of the H.R.A., let us be quite clear that the kind of chapter which inspired reference in the first *B. of C.* performed a very different function from anything remotely associated with the eighteenth century Royal Arch.

Furthermore, Anderson, having once pressed the term into service, used it again in the General Regulations (p. 61) by referring to the "assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications". And Kings Arms Lodge, No. 92, followed him on August 6th, 1733, with "The minutes of the last Chapter were read" (*A.Q.C.*, xxxix, p. 124).

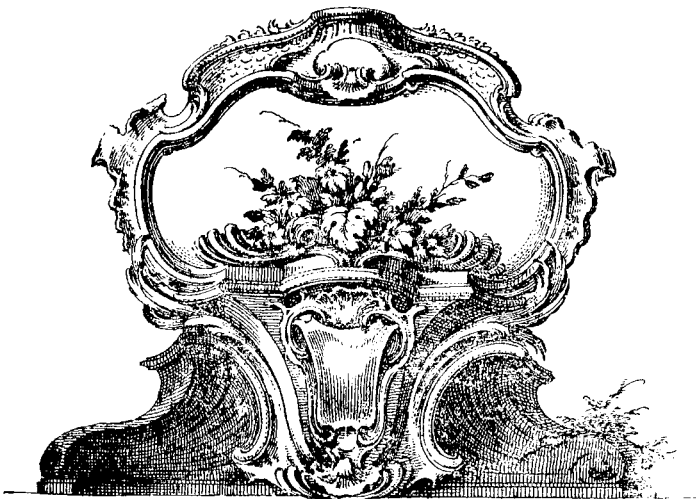
"Chapter", at this period, seems to me to be no more than an ostentatious name for Lodge.

JANITORS

This title, from *janua* = door + agent suffix *-tor*, was a late import to Masonry and clearly introduced for the purpose of being different. In Grand Chapter R.A. regulations, *c.* June, 1765, *tyler* was originally used, later to be crossed out and *janitor* substituted. (See *A.Q.C.*, lxii, p. 167.) The same minute book, also under 1765, referred to "expences of night & Tyler", whilst Charity Chapter By-laws of 1785, as well as their minutes and accounts of the period, all refer to *tylers*. The 1794 Regulations of the Grand Chapter of the "Antients" refer to expenses of *Tylers*, Janitors not being mentioned. That the old title was not easily displaced is indicated by Bro. Worts' paper (*A.Q.C.*, lxii, p. 188) on Affability Chapter, where *tyler* was still in use in 1819.

POYNTZ OR POYNTYS = RULES

The fifteen poyntys of the *Regius* MS. are clearly rules of entrance. The expression *Points of my Enterance* occurs, *e.g.*, *The Mystery of Free-Masonry*, 1730, and modern explanations of the five points of fellowship contain matter having direct descendency from the seventh of the *Regius* points.



In Memoriam

JOHN RAWDON DASHWOOD

1889 — 1961

Spoken by Bro. W. IVOR GRANTHAM, M.A., LL.B., P.G.D.

(24th June, 1961)

BRETHREN,

We meet today beneath the sombre shadows of a cloud, and it is with the most profound regret that I announce the recent death of our worthy Secretary. During the past twelve months or so Bro. Dashwood had shown signs of increasing ill-health, but few of his many Masonic friends can have had reason to suspect that the end was so near.

Born at Greenwich in 1889, John Dashwood began and ended his education at Oxford; and it was there, ten years ago, that he gave up a University appointment to assume the combined duties of Secretary and Editor in succession to Bro. Poole, whose death had been equally sudden and unexpected.

Bro. Dashwood's many achievements will be found recorded in the pages of our *Transactions* [Summarised below]. On this occasion it is sufficient to recall that he attained high Masonic rank in Ceylon, where for nearly forty years his business interests lay, as well as in England, to which he returned soon after the end of the second of the two world wars. By some Masonic students he will perhaps be best remembered for his discovery that the date of the Royal Arch Charter of Compact had been falsified; but by all the many brethren who had the good fortune to receive the benefit of his advice John Dashwood will long be remembered for his unfailing courtesy and for the unassuming nature of his sterling character. Echoing the words of Chaucer, it is perhaps permissible to say of our departed brother:

"He was a verray parfit, gentil knyght."

In a few moments we shall rise and stand for a brief spell in silent tribute to the former occupant of the now empty chair, and as we do so let us think with heartfelt sympathy of his widow and other members of his family at this time of sorrow. With them we are the poorer for his loss, and yet the richer for his memory.

A BRIEF MASONIC BIOGRAPHY

Initiated in St. John's Lodge, Colombo, No. 454, in 1914.

Joined Adam's Peak Lodge, No. 2656, in 1915; W.M. in 1917, 1918 and 1932.

Originated *The Ceylon Masonic Handbook* in 1918, and edited it during its first ten years of publication.

Appointed P.Dist.G.Warden, Ceylon, in 1924.

Exalted R.A. in the Duke of Connaught Chapter, No. 2940, in 1916.

Joined the Campbell Chapter, No. 2656, in 1917; First Principal in 1920 and 1929.

Founding First Principal of Uva Chapter, No. 3429.

Founding Third Principal of the District Grand Chapter of Ceylon.

Founder and Master of Old St. Edward's Lodge, No. 5162.

Founder and First Secretary of the Ceylon Lodge, No. 6436.

Past Master of Apollo University Lodge, No. 357.

Appointed P.A.G.D.C. (Craft) in 1932, and P.G.St.B. in the R.A.

Appointed P.G.D. (Craft) in 1945, and P.A.G.Soj. in the R.A.

P.Dist.G.W., Bombay, in the Mark; P.P.G.St.B., Ceylon, in the K.T. and in the A. and A. Rite, 32°.

Joined the Correspondence Circle of the Quatuor Coronati Lodge in 1917; Elected to Full Membership in 1949; Appointed Secretary and Editor in 1951; W.M. in 1955-6. Resumed Secretarial and Editorial duties in 1956 until 1961.

His Masonic Publications were:—

An Outline of Freemasonry.

Notes on Freemasonry in Ceylon (A.Q.C., lix).

Union Lodge, Colombo (A.Q.C., lx).

Phoenix Lodge at Paris (A.Q.C., lxi and lxiii).

Notes on the First Minute-Book of the Excellent Grand and Royal Chapter (A.Q.C., lxii).

Falsification of the Royal Arch "Charter of Compact" (A.Q.C., lxiv).

Sphinx Lodge, No. 107, I.C. (A.Q.C., lxv).

History of Adam's Peak Rose Croix Chapter, No. 133.

Transcript of the Minutes of The Lodge of Edinburgh (Mary's Chapel), No. 1, 1599 to 1738. [*Quatuor Coronatorum Antigrapha*, Vol. xiii. In course of publication.]

A RARE MASONIC PAMPHLET DISCOVERED

Comments and Descriptive Notes by

BRO. A. R. HEWITT

Librarian and Curator, United Grand Lodge of England



PART from further versions of the Old Charges there has been no Masonic literary "find" in recent years, and it is with satisfaction, therefore, that a new discovery can now be reported. It is a small work entitled *Select Orations on Various Subjects*, published London, 1737, consisting of three orations and two expositions, the first oration being devoted to "The Divinity and Sublime of Freemasonry, as display'd in the Sacred Oracles".

The book belongs to Bro. Harry Carr, to whom all credit is due for having so quickly recognised its possible rarity, which is now confirmed after fairly extensive investigation. Its discovery was purely accidental. In the course of an American Masonic lecture tour in 1960, Bro. Carr met Bro. Burton V. Foringer, who mentioned an early Masonic pamphlet entitled *Scripture Masonry*. The title was unknown to Bro. Carr, who asked to see the book and to have further details.

Several months later Bro. Carr received a set of photographs of the Masonic portion of these Orations, and the unusual nature of the text, in conjunction with the date of 1737, was immediately obvious. In June, 1961, Bro. Foringer presented the book to Bro. Carr, refusing all payment for it, but under pressure he agreed to allow a donation to be sent to any charity nominated by the Brethren of the Sabrina Lodge, Worcester (England), where he had spent many happy evenings while stationed here.

Since then it has proved impossible to reach Bro. Foringer by letter, and no information can be obtained as to earlier ownership.

The authorship of the work is unknown and all efforts to identify it have failed. No copy is to be found in the Library of Grand Lodge, the Library of the Quatuor Coronati Lodge or in York. Nor are there copies in the British Museum, the Bodleian, the University Library, Cambridge, Lambeth Palace, Sion College, Dr. Williams' Library or the John Rylands Library. It cannot be identified in *Dring, Vibert, Wolfstieg and Beyer, Halkett and Laing*, and other sources. It will be noted from the title-page that the book was "Printed for John Tillotson, in Lincoln's-Inn-Fields, near Clare-Market", and it has been suggested that Tillotson was the author. Plomer's *Dictionary* mentions a J. Tillotson, bookseller, in London, 1690, who was known as having published two sermons by Archbishop John Tillotson (1630-1694) in that year. The relationship, if any, between bookseller and Archbishop is not known, but that they were not one and the same person is borne out by Arber's *Term Catalogues*, which confirm that the two sermons were printed for a John Tillotson, *bookseller*. The John Tillotson noted on the title-page of the orations just discovered may have been the same bookseller for whom the Archbishop's two sermons were printed, but he cannot be definitely identified as such. The London directories of the time do not record his name or any variant of it, but the form of the imprint would indicate that he was the bookseller and not the author.

The printer of the work may have been Samuel Richardson, who used extensively the colophon or tail-piece which appears at the end of the first Oration depicting an angler sitting fishing by a river, although Sale's life of Richardson does not include a Tillotson amongst the booksellers for whom he printed. According to an authority at the British Museum, there are a number of versions of this tail-piece found in books by various printers in the 1730's and 1740's. Blocks of this sort are almost always the property of *printers*, not of authors or booksellers (who might, however, own blocks of their own trade-mark). A popular design of this kind was often copied by competitors.

For an expert opinion on the contents and religious significance of the Masonic Oration, we applied to R.W.Bro. Dr. Joseph Moffett, Prov. Grand Master of Hertfordshire, Past Grand Chaplain, who has very kindly furnished the following notes:—

"The Oration follows the pattern of preaching and exposition which was fashionable in that period. The allegorisation of every detail of Scripture was regarded as the proper way to expound Scripture teaching, and no better example of this method of

exposition could be found than this Oration. The whole purpose of the Oration is to show by the use of allegory that there is ample proof of the Divine nature of Masonry to be found in the Bible, or, to put it another way, that Masonry incorporates Scripture teaching when Masonry's symbolism is properly understood. For example, Masonry speaks of the G.A.O.U.: Scripture speaks of God as the 'Builder of a City that hath foundations'.

"The secrets of Masonry are defended on the ground that David, in Psalm XXV, 14, says 'the secret of the Lord is with them that fear Him', i.e., that it is only those who have been instructed in and who have accepted the Will of God who are admitted to full membership. 'Let us rather illustrate and improve the Plan by entering farther into the Scripture Parallels of it' (page 5) really sums up the whole purpose of the Oration. The Age of Rationalism was a reaction against the bitter controversy over religious matters which marked the preceding period, and which had resulted in persecution and in much suffering. Men were heartily sick of it, and they gladly turned to Reason and Tolerance in the hope of finding peace and some feeling of security. Masonry seemed by its teaching on Brotherhood to offer a new opportunity of giving expression, in a practical way, to this new movement. It offered a new philosophy of life and conduct to a society that was weary of religious squabbling and fighting. It had, however, to justify its claim by showing that it had the Divine sanction by appealing to Holy Scripture, for the Bible was regarded as being the supreme Rule of Faith and Morals."

The Oration appears to be one of the earliest to have been printed and its approach is in advance of Masonic thought of its day. Whereas this is an attempt to compare Masonic with religious symbolism, later orations and sermons are devoted to some religious or moral aspect of Freemasonry, although Willis (1764, mentioned below) tells us that "the Christian scheme is beautifully compared to a building", and he proceeds to apply the working tools to morals.

It may be of interest to record other known printed sermons. The earliest in the Grand Lodge Library is that by John Price on the *Advantages of Unity Considered*, which was preached before a congregation of Freemasons in the Parish Church of St. John the Baptist in Bristol on the 28th December, 1747, and printed soon afterwards. *The Free and Accepted Masons truly described* in a sermon preached by John Entick in the Parish Church of St. Stephen, Walbrook, on 25th June, 1750, was published, London, in 1751. In the following year, *Masonry founded on Scripture*, a sermon preached by William Williams on New Year's Day, 1752, was also published in London; no copy has been traced in Great Britain. A sermon by Thomas Pollen on *Universal Love* was preached in Newport, Rhode Island, "before the Right Worshipful Lodge of Free and Accepted Masons" on the 24th June, 1757, and published in London. Richard Wallis preached a sermon entitled *Christianity the Foundation of Masonry* in the English Church at Kelso on the 25th June, 1764; it was published in Edinburgh, 1764. On the 27th December, 1764, Thomas Davenport preached a sermon on *Love to God and Man Inseparable* before a "respectable Ancient and Honourable Society of Free and Accepted Masons" at St. John's Chapel, Birmingham, and which was "published at the request of the Brotherhood", Birmingham, 1765. Another preached in Birmingham was by Thomas Bagnall, entitled *The Excellency and Usefulness of Masonry*, delivered before "a respectable body of the Ancient and Honourable Fraternity of Free and Accepted Masons" on the 27th December, 1765, and published in London the following year. A *Discourse delivered before the very Ancient Lodge of Kilwinning in the Church of that place* by Alexander Gillis was published, Glasgow, 1768. In 1769 Richard Wallis again delivered a discourse before the "Society of Free and Accepted Masons in the English Chapel at Kelso" on *Decency and Order the Cement of Society*, 24th June, 1769, which was published in Newcastle, 1769. To conclude this review of orations and sermons published to the year 1770, the last to be mentioned is *Social and Brotherly Love*, a sermon "preached before the Society of Free-Masons in Carlisle, December 27th, 1769", by Robert Miln, published Kendal, 1770. Towards the end of the eighteenth century and during the whole of the nineteenth, Masonic sermons were being printed in ever-increasing numbers. But of those mentioned here none discloses quite the same highly-developed thought in the sphere in which our unknown author wrote.

Unfortunately, the volume now discovered lacks pages 17-24 (second oration), whilst pages 41-48 (third oration) are duplicated. Happily, the part which is of particular interest to the Craft is complete.

The book measures 8½ in. by approximately 5½ in. The pages are uncut, and both the side and bottom edges have escaped bookbinders' trimming. The title-page is here reproduced and needs no further description. The woodcut thereon is, however, somewhat obscure. It is 33mm. square and depicts two masons, hatless, but garbed in the dress of the early eighteenth century and wearing aprons falling in drapes to the knees. They seem to be clasping hands. In the background is a building with a tall spire, apparently a church.

The reverse of the title-page is blank. The next page is a dedication "To the Right Worshipful the Grand Master of the Antient and Honourable Society of Free and Accepted

Masons; this Piece is Inscribed by His Lordship's most Humble, and most Obedient Servant, The Author". At the top of this page are two vignettes of building scenes, each measuring 37mm. square. The first depicts two masons, garbed and aproned as before but wearing hats. One faces to the front and holds a pair of compasses and a plan; the other faces him and holds in his left hand a square. There are buildings in the background. The other shows three masons, similarly garbed, hatted and aproned. Two are kneeling and appear to be lifting a corner-stone into place; the third mason stands as though giving directions, his right foot holding down the "line" stretched from what might be a skerrit. (Could not the second of these vignettes be an allusion to the text from Isaiah with which the oration commences?) In the foreground is a pick-axe, whilst in the background are depicted several buildings, one a church with square tower surmounted by a small spire.

Collation of the volume reveals that, following the title-page and dedication, there are 60 numbered pages, the whole consisting (in the case of a perfect copy) of nine signatures, *viz.*, [A²], B⁴-H⁴, I². Pages 1-16 contain the first oration, the running title of which reads "On Scripture Masonry"; pages 17-34, "Whether Souls departed know one another in the next World"; pages 35-55, "The Universal Conflagration"; pages 55-58, "The Tongues of Angels"; and pages 58-60, "In what language our Lord will speak the last Judgment". Both the first and third orations (the commencing page of the second is one of those missing) are prefaced by an ornamental design consisting of an urn, cornucopias, birds, leaves and scrolls. In each case the first word of the oration has a woodcut initial. At the end of both the first and second orations appears a tail-piece or ornamental device, one embracing a river scene with fisherman, to which reference has already been made.



ENLARGEMENT OF WOODCUT ON THE TITLE-PAGE



ENLARGEMENTS OF WOODCUTS ON THE DEDICATION PAGE

SELECT
ORATIONS
ON
Various Subjects;

VIZ.

- I. The Divinity and Sublime of MASONRY,
as display'd in the Sacred Oracles.
- II. The Problem discuss'd, Whether the Souls
of the Departed know one another in the
next World.
- III. The Universal Conflagration.

To which are added Two Expositions,

1. On the TONGUES of ANGELS; and,
2. In what Language our Lord will speak the
last Judgment.



L O N D O N :

Printed for JOHN TILLOTSON, in *Lincoln's-Inn-
Fields*, near *Clare-Market*. M.DCC.XXXVII.



T
The Right Worshipful
THE
GRAND MASTER
OF THE
Antient and Honourable SOCIETY
OF
FREE and ACCEPTED MASONS;

This Piece is Incribed by
His Lordship's most Humble,
and most Obedient Servant,

The Author.

[1]



O N

Scripture Mafonry.

Ifaiah xxviii. 16, 17.

*Therefore thus faith the Lord God, Behold
I lay in Zion, for a Foundation, a Stone,
a try'd Stone, a precious Corner-Stone, a
fure Foundation.*

*Judgment also will I lay to the Line, and
Righteousness to the Plummet.*



OD our all-wise Master having dis-
posed the Fabric of the Universe in
Number, Weight, and Measure;
having laid the Foundation of the
Earth, stretched the Line upon it,
and hung it, in *Job's* Phrase, upon nothing, by
a mysterious Geometry, begun that sensible
Image of divine Mafonry, whose everlasting
Plan, whose Archetypal Model was the Ob-
ject of his Wisdom and immense Knowledge,

B

be-

2 On Scripture Mafonry.

before the World was. He made all Things
by his Son, who was faithful in all his House,
and has appointed his Labourers and Servants
their Task and their Wages.

God works nothing without a Draught, an
Original, in his hidden Decree, which he keeps
secret from the Eyes of Men; for he is unsearch-
able in his Ways; his Foot-Steps are not known:
Who hath comprehended the Mind of the Lord,
or who hath been his Counselor? The Tracks
of his over-ruling Providence are in the Garden
of the Night; he himself dwells in the Light
inaccessible; he passeth by, and we see him not.
The celestial Maſon is excellent in working;
but who can declare his Generation, what is
his Name, or his Son's Name? His, whose Go-
ings forth have been of old: invisible, like the
Path of an Eagle in the Air, the Index of a
Sun-Clock, or the silent Revolution of the
great Wheel of the World, till it retreats to
that destin'd Point, when the Frame must be
disjoyned, and the Matter of it scatter'd in
the Waste of Infinity.

Heb. xi. 10, God is called the Builder of a
City, that hath Foundations. He is described
to have girded himself with Strength, to set a
Compass on the Face of the Deep, to spread the
Heavens like a Pavilion, and to establish the
Earth on its Pillars; to tell the Number of the
Stars, and to call them all by their Names;
to build the Chambers of the South, under the
Vault.

EDITORIAL NOTE: Orthography, initial capitals, the long s. punctuation, etc., have been carefully followed,
and the transcript has been set line by line and page by page exactly as in the original. The type is
displayed in a style as nearly as practicable resembling the original, but it is not an exact reproduction, and
the pages are approximately half the original size.

On Scripture Maſonry. 3

Vault of the Firmament ; to weigh the Hills in Scales, and the Mountains in a Balance.

Yet is his Secret, ſays *David*, only with them that fear him ; and he will ſhew them his Covenant. If thou doſt well, ſhalt thou not be accepted ? ſays God ; in every Nation, he that feareth God and worketh Righteouſneſs, is accepted of him : But can a Man bring a clean Thing out of an unclean ? None can come to Chriſt, the Builder of the Houſe, except the Father, which ſent him, draw him : He muſt take and be faithful to his Chriſtian Obligation ; he muſt obſerve his peculiar Rules of Fellowship and holy Communion, in brotherly Love, ſeparate, and diſtinct from the World ; he muſt build up himſelf and others as lively Stones, according to the Charge of his Maſter, in all that is praiſe-worthy, and muſt wait for the *Jeruſalem* from above, whoſe Walls are Gems, and the Pavement of pure Gold.

The Book of God, his Will, and his Works, are Patterns of ſacred Maſonry : They are full of ſublime Myſteries, not imparted to all : All are not Partakers of the Spirit of God ; only they are Brethren of the holy League, who have the Adoption to ſay, *Abba*, Father. Fear not, little Flock, ſays Chriſt, I have choſen you out of the World, which knoweth not me nor the Father ; but I know him, and have ſhewn him to you.

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4 On Scripture Maſonry.

Can a higher and more venerable Sanction be given to any Fellowship than the Emblems and Images of it, being as thick ſown in the Volumes of the Holy Ghoſt, as the Stars that beautifully ſpangle the Ceiling of Heaven ? We are ſtil'd God's Building, his Workmanſhip, his Temple, his Habitation, where he has promiſed to come, and make his Abode with us : *Cain* was not accepted, becauſe he deſtroy'd his Brother ; a Leſſon to all Men of Fidelity and Benevolence : He Built a City, which, if not done with Juſtice and Virtue, is not Maſonry ; Morality and Piety being as eſſential to it as Architecture. The Builders of *Babel* were diſſipated, not having the Signs of true Maſonry, nor the Spirit of its Character.

Our Fathers before the Flood, liv'd in Tents ; a Figure of the Tabernacle of the Law, and of our Lord's Purpoſe to tabernacle with us in the Goſpel, and conduct us to his Houſe on Mount *Zion*, built on the Rock of Ages. This Framing of the Tents was the firſt external Point of holy Maſonry, that is diſcover'd. *St. Paul*, the great Doctor of the Gentiles, and as *Clement* hints, of this Iſland, was a Maker of Tents, as we read in the Book of *Acts*. God is the Father of Lights, the Author of every good and perfect Gift ; therefore among other Gifts, that of Maſonry is a divine Talent. *Mofes* ſays of *Bezaleel*, *Exod.* xxxv. that God filled him with his Spirit in Wiſdom, in Underſtanding,

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in Knowledge, and all Manner of Workmanſhip; *Noah* fram'd the Ark by the Direction of the heavenly Maſter. *Mofes* made all the Exterior of the legal Fabric by the Pattern in the Mount; we lay the beſt Foundation deepeſt in Humility, by referring our Skill to God, and his Glory; thus the Soul builds to Heaven, without the Confuſion of a ſecond *Babel*.

What ſhall I ſay of the Pillars of *Seth*, the Building of *Babylon* by *Nimrod*, the Temple, Throne, Veſſels, and Palaces of *Solomon*, his Structure of *Tadmor* in the Wilderneſs, the wondrous Ruins of which are yet extant; the *Epheſian* Temple of *Diana*, the Statues and Images of *Nebuchadnezzar* and others, the Rebuilding of the Temple by *Cyrus* and *Herod*, the Galleries and Porches of *Ahaſuerus*, in *Eſther*, adorn'd with Marble Pillars, with Beds of Gold on Alabaſter Floors, inlaid with Emerald: Theſe, and other Diſplays of this ſublime Science, in the inſpir'd Writings, are its common Praise; and the Enlargement upon them would be a beaten Repetition.

Let us rather illuſtrate and improve the Plan, by entering farther into the Scripture Parallels of it; ſelect Societies, form'd on Principles of Wiſdom, Virtue, and Benevolence, not communicating their entire Band of Union, their diſtinguiſhing Myſtery to any but the Members of it, are, and ever have been the Practice of all Ages and Nations.

Jacob

Jacob have I loved, ſays God, and *Eſau* have I hated; that is, accepted, or preferred one before the other. Therefore God formed the Race of *Abram* into a ſelect Society; a peculiar People, which ought to be the Rule of Maſonry. *David* acknowledg'd, that he had not dealt ſo with any Nation, neither had the Heathen Knowledge of his Laws. They were the Secret of the *Jewiſh* Community, and attended with ſenſible Signs and Symbols in the *Jewiſh* Worſhip; yet none but the High Prieſt once a Year could enter the Holy of Holies; none but he could pronounce the Name of God, judge the Leper, try by the Waters of Jealouſy, give Anſwers by *Urim* and *Thummim*, and perform other ſeparate Functions. Theſe are Secrets to the Gentiles: Have any of the Kings of the Nations theſe Laws, and this Underſtanding? And the Law, the Worſhip, the Ark, were the external Signs of this Bond of Fellowſhip.

The firſt Communication of God to Man was a peculiar Rule, with the Signs of the Trees of Knowledge of Good and Evil; *Adam* was baniſh'd Paradiſe for breaking his Obligation; the Rain-Bow was the Sign to *Noah* and his Poſterity of God's new Covenant; the Law and Goſpel are Covenants, with Obligations; the Signs to *Abraham* were Circumciſion and the Appearance of Angels.

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On Scripture Mafonry. 7

The Patriarchs and their Families were a Society feperate from the World, and accepted of God, with the Signs of his Word, and Sacrificing, not communicated to, though imitated by the Heathens: The Perfection of the Law, with the Work of Sanctification, were as yet in a great Meafure Secrets.

Mofes was skill'd in all the Wifdom of the *Egyptians*; Part of which was Mafonry: He, *Jacob*, and the reft, had Vifions and Revelations, not allow'd to the World, and their Profelytes muft take the Obligation before they could be accepted. They look'd for a continuing City not made with Hands; though the Veil on the Face of *Mofes* prov'd there were Myfteries not yet reveal'd.

From this Tradition the Heathens had their inward Doctrine, given only to the initiated. The Creed was antiently a Word, a *Teffera*, between one Christian and another, to know them in all Parts, therefore called *Symbolum*, a Sign; and other Signs were the external Ordinances. To this Day from Antiquity, the *Catechumens* are not let at once into the Extent of Christianity; there is ftill a conceal'd Doctrine in the Revelations, the Prophets, and other Books, and the firft Notion of Apocryphal Writings was of fuch as were not open'd to all indifferently.

St.

8 On Scripture Mafonry.

St. *Paul* diftinguiſhes between Milk and ftrong Meat, in his Instructions; and between Principles and Perfection: Chriſt taught by Parables, which he explain'd to few. The Church of Chriſt is a Society of ſpiritual Mafonry, ſelect from the World, correſponding by outward Signs, attended with Myfteries, that is, Effects which are ſpiritually diſcern'd, not by the natural Man, call'd a Houſe, a Building, Chriſt the Corner-Stone, and the Apoſtles the Foundations: Subſiſting by Edification, which is the Building fitly fram'd, the whole Proceſs of the Chriſtian Life expreſs'd by a Term of MASONRY. Chriſt had many Things to ſay to his Diſciples, but they could not at that Time hear them; and we yet ſee through a Glaſs darkly; there are Myſteries in the Church of Chriſt, the Maſter-Builder, who refus'd his Sign to the Pharifees when he gave it to the Apoſtles.

Its Instructions are excellent, in the moral, as well as the intellectual View of them; of ſeveral Circles, one within another, the leaſt is neareſt the Centre; therefore Greatneſs and Shew are no proofs of Happineſs, and the leaſt may be greater in the Kingdom of God: The Firmneſs of the Square Figure teaches us, that true Wifdom is not to be ſhaken; and the Level, that is, the Heart, being always inclin'd, and not coming to an Upright, is never

ver exactly even, and therefore we have here no compleat Rest, or Satisfaction.

A Rule that tries what is just, forbids us to abandon our Reason to our Passions, and to preserve the Regulation of Judgment; the Saw in a Rock tells us, that Art and Industry will conquer Difficulties; a Water-Work, that Sin consigns us to equal our Toil with our Tears; a Wheel not moving another, till mov'd itself, that our own Hearts should be prepar'd with the Sentiments we would inspire; we should love God, to be loved by him. A Pyramid shews us, that we ought, tho' seemingly fix'd to Earth, to aspire to Heaven; a Pillar, that Inferiors are the Support of Superiors; a Temple, that we are dedicated to Virtue and Honour; a Compass striking out a Circle at once, that one Action may have no End, in the good or evil Consequence; and a Column thrown down, that looks larger in its Fall, teaches us Spirit in Adversity and Death, that Afflictions should animate us, and the Loss of Life remind us of a joyous Resurrection.

There is a vital Principle from God in those Stones and Minerals that are the Matter of Mafonry; God is all in all; but as the Eyes of the Apostles were held that they could not know our Lord in his Ipiritual Body, few can see the inward Fire of the Earth, maturing the Fruits of that Element, the Minerals, for building, and human Use, and exhaling a constant

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stant Vapour thought to be spoke of by St. *John*, as the Fume and Smoke of the Pit: We pray that the Will of God may be done on Earth as in Heaven, that the Energy and Powers of Nature may continue by his Presence, from which *David* declares, nothing could hide itself. The Salts of the Earth are the Nourishment of its Stones, as Manna was to the *Israelites* in the Desert; therefore the Adepts tell us, those Salts are called by the Name of God, *Ehjah*, I am, he being their Author and Life, as they of other Beings.

St. *John*, whose Revelation is the Process of Ipiritual Mafonry, knew the white Stone, and saw the Son of God girt about his Paps with a golden Girdle: The Number *Three* is remarkable in the Book of God to illustrate the Trinity; Father, Son, and Holy Ghost; Body, Soul, and Spirit; *Hebrew*, *Greek*, and *Latin*, the Title of the Cross; Holy, Holy, Holy, said the Seraphims; that art, and wast, and art to come: *Job*, *Daniel*, and *Noah*, three Prophets would have sav'd each of them three, *Eliphaz*, *Zophar*, and *Bildad*; *Ananias*, *Azarias*, and *Misael*; *Shem*, *Ham*, and *Japhet*: — Thus three Sons of *Adam* most observable, were *Abel*, *Cain*, and *Seth*; and *Terah's*, from whom were the Promises, *Harar*, *Nahor*, and *Abram*: To the last three Angels appear'd; and three Powers of pretious Stones were set in the Breast of *Aaron*; three

On Scripture Mafonry. 11

three Letters are the Root of every *Hebrew* Word; thrice a Year the *Jews* were to come to *Jerusalem*; three Days was *Jonas* in the Whale, and Christ in the Grave; three *John's*, Baptift, Evangelift, and *Mark*; besides other Marks of Distinction.

So the Number *Seven* was the *Sabbath*, when the Creator rested from his Works; seven is a Jubilee, a Year of Grace; the seven Eyes of God are mentioned, and the seven Branches of the Temple-Candlestick; the seven-seal'd Book, and seven Angels; seven Months the Tabernacle; seven Years the Temple was in building; the seven-fold Wisdom and Providence of God is display'd in its Actions; and seven Times seven Days before the Law was the Passover. This is a Specimen of the most perfect Numbers noted in Scripture.

Jeremiah was commissioned to build and to pull down; it is a Diffuasive to Impiety, the Threatning that one shall build and another inhabit, or the Lord will lay it desolate: To Oppression and Injustice, that the Stone of the Wall shall cry out against it; it is an Encouragement in Duty, that the Word of God is able to build us up; and that he will try every Man's Work by Fire, to shew, that other Foundation none can lay, save that which is laid, even *Jesus* Christ.

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12 On Scripture Mafonry.

It is an Incentive to Charity, that we are built together for an Habitation of God thro' the Spirit; to hold fast the Profession of our Faith, since the Stone which the Builders refused, is become the Head of the Corner; to Obedience, when he that built all Things is God.

The Word *Mason*, which is a late Name external (the *Shem Hamphorash*, the separate Name is least known, and cannot be truly pronounced but by the Illuminated) is from the *French*, *Maison*, a House; we are the House of Christ, says the Apostle, *Heb. iii. . 6.* The Lord builds up *Jerusalem*, says *David*, *Psal. cxlvii. 2.* He lays out a Way to it; Christ is the Way, *John xiv. 6.* He opens a Gate into it; Christ is the Gate, *Matth. vii. 13*; and he feasts us in his House with his Body and Blood, and the Fruits of Righteousness.

Boast not, says Christ, that you have *Abram* to your Father, for God is able of these Stones to raise up Children to *Abram*: Christ is called by the Apostle, the spiritual Rock; and converting our stony Hearts into Hearts of Flesh, is his Redemption, bringing us to Repentance.

John xiv. 2. In my Father's House are many Mansions; Mansion is from *maneo* to abide, which suggests a Duty to aim at being Members of the *heavenly Lodge*; several particular Churches and Conditions, are Mansions for Pro-

Progreſs and Removal to a Houſe, which no Earthquake can ſhock, nor Tempeſt overthrow; it was his Father's, therefore his; all that the Father hath are mine, ſays Chriſt; and ours as Coheirs with him: In Proſpect of this, the *Elect*, the *Accepted*, have ever complain'd, Woe is me that I dwell with *Meſech*, and have my Habitation among the Tents of *Kedar*!

Even a faint Representation of the Holy Lodge to *Jacob*, *Gen.* xxviii. 16, produc'd that Exclamation; This is none other but the Houſe of God; this is the Gate of Heaven. Behold, ſays God, *Rev.* iii. 8, I ſet before thee an open Door, and no Man can ſhut it: The Church is God's Building, yet it is every where; *Job* had it upon the Ground; *Hezekiah* in his ſick Bed; *Jeremy* in his Dungeon; *Jonah* in the Sea; *Daniel* in the Den; the three Children in the fiery Furnace; *Peter* and *Paul* in the Priſon; the Thief upon the Croſs. The Body, called the Temple of the Holy Ghoſt, is to be rebuilt at the Reſurrection for Worſhip in the Eternal Sabbath. The Church, the Houſe of God, was antiently ſtyled, ſays Dr. *Donne*, the famous Dean of St. *Paul's*, *Oratorium*, to aſk neceſſary Things at the Hands of God*.

* P. 87, Sermon at *Lincoln's-Inn*.

For

For vain are our Endeavours without his Aſſiſtance; except the Lord build the Houſe, their Labour is but loſt that build it, ſays *David*; and *Matt.* xxi. 44, Whoſoever ſhall fall on this Stone, ſhall be broken, but on whomſoever it ſhall fall, it ſhall grind him to Powder; he that ſhall offend Chriſt, the Stone of *Jacob*, on which he reſted, ſhall be confounded; and if he, by his Judgment, ſhall fall on the Delinquent, far more than the Force of *David's* Stone on the Forehead of *Goliath*, will be its Weight, and beyond the Grave deſtructive.

As the Shrines of *Diana's* Temple were preſerv'd, we carry about us a Model of the Divine: Though the Heaven of Heavens cannot contain him, he lodges in the contrite Heart; *David* prays to have a Watch ſet at the Door of his Lips; the *Inner Man* is the holy Place, the Choir, and good Qualities the Riches and the Ornaments: the Holy of Holies is the penitent Conſcience, where Faith and Charity the two Cherubs ſhade the Mercy-Seat, from whence is the Divine Oracle, God witneſſing to our Spirits, that we are the Children of God; only the High Prieſt, *Jeſus*, there can enter and ſatisfy: there is the Ark of the Law, the Manna of Pardon and Conſolation, the Golden Branches of enlighten'd Underſtanding; the Shew-Bread of Remembrance; the Veil, the Righteouſneſs of Chriſt that hides our In-

On Scripture Mafonry. 15

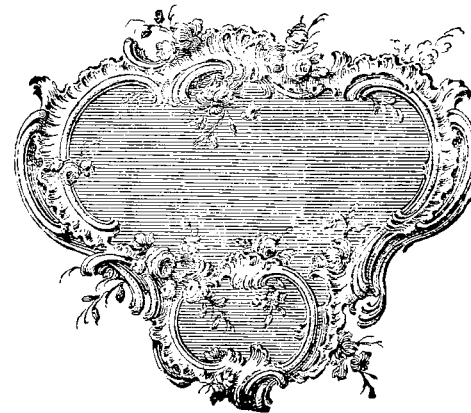
firmities; the Columns, the Monuments, the Decorations, are Truth and Juſtice, the Embellifhments of a well-byafs'd Spirit which are in the Sight of God of great Price.

Improvements of this Kind from the Scripture are boundleſs; not a Part of Maſonry from the Porch, to the Battlements, the Threſhold and Lintel ſprinkled againſt the evil Angel, to the upper Room where the Apoſtles aſſembled; not an Inſtrument, from the Axe, which *Eliſhah* taught to ſwim, to the Plummet of the Prophets; not a Figure, from the Line, to the Circle of the Heavens that is not ſanctify'd by a Mention and Uſe in the Language of *Canaan* and the whole Scheme in every Branch authoriſed by many Parallels in the ſacred Plat-form of the Scripture.

But the Conſummation of all, the City of our God has twelve Gates for the Chofen to come from the Eaſt, the Weſt, North, and South, to fit down in the Kingdom of God. The ſtrait one is the Paſſage to that which is called Beautiful, where we ſhall enter his Courts with Praiſe: here *David* had rather be a Door-Keeper, than dwell in the Tents of Wickedneſs. The Ground-Work of the Paſſage is the Belief of Chriſt; the two Sides, Patience and Innocence; the Roof Charity: Be grounded in Faith, ſays St. *Paul*; hence the Church keeping that Faith is called the Pillar and Ground of Truth: The Entrance
of

16 On Scripture Maſonry.

of that Paradife is kept by the Flaming Sword of Divine Juſtice; the Wall is to be meaſur'd only by the Angel's Reed; a Secret to human Reaſon; the Situation is on the everlaſting Hills, not to be moved; the Society is true and perfect: To be, by the Chriſtian Obligation, Freemen of that City, is, as *Augustus* ſpoke of *Rome*, exalting Clay to Marble; and being cloath'd upon with our Houſe, that is from above, Eternal in the Heavens.



ON

REVIEWS

COIL'S MASONIC ENCYCLOPEDIA

By Bro. Henry Wilson Coil, 33°

Published by Macoy Publishing and Masonic Supply Company, Inc. (N.Y., U.S.A.), 731 pp. Price 22.50 Dols.
(Obtainable in Great Britain and the Commonwealth from A. Lewis (Mas. Publ.) Ltd., 30-32 Fleet Street, E.C.4.
Price £8, plus postage 2s. 9d. Postage abroad 3s. 6d.)



THE first function of an Encyclopedia is to give adequate and reliable information on the whole range of subjects within the compiler's terms of reference. It should provide a satisfactory answer to any of the questions within its self-appointed range, giving enough detail to make the answer clear and authoritative. The quality of such a work cannot be judged by reading it from cover to cover. Indeed, the only test is whether and how well it answers the particular question which has prompted the reader to reach for the book.

Herein lies the main difficulty for the reviewer, who can only assess its value by putting a great number of questions over a wide field, and examining the answers in the light of the best authorities on those subjects.

Coil's Masonic Encyclopedia, newly published in the U.S.A., is a lifetime's work by Bro. Henry Wilson Coil, a lawyer by profession, assisted by a team of three editors, all of the 33°, and each of them with a substantial body of Masonic writing to his credit. The book is a handsome volume of over 700 pages, well bound, printed in a good and legible type-face, nicely set out in narrow double columns, attractive and easy to read. The subject headings, in a bold clear type, are helpful, and the "Extensive Index" is fully adequate. All these are virtues which we are fully entitled to expect in a well-produced modern work. The book claims one characteristic which would distinguish it from some of its predecessors. After a brief reference to "... the ancient myths and mysteries ..." which have always featured over-strongly in Masonic history, Bro. Coil says:—

"A major endeavour of the present work has been to refrain from telling too much, that is, more than is known to be true. A great deal that has been written about Freemasonry never happened . . ."

It must be agreed that Bro. Coil has made a wholly praiseworthy effort to avoid this pitfall. Indeed, this is one of the rare cases in which it may be said that occasionally the author errs on the side of caution, and that is perhaps a result of his legal training.

His note under the "Five Points of Fellowship" may serve as an example. It is splendidly detailed, quoting many of the early documents, from the *Edinburgh Register House* MS. of 1696 down to Prichard's work of 1730. At least two of the texts quoted are acknowledged by all authorities to be of 1696 and *c.* 1700, but the best that Bro. Coil will grant is that the F.P.O.F. *probably existed* in the pre-Grand Lodge era. Similarly, in the article on Kilwinning Lodge (*sic*), p. 340, he lists the names of four early Lodges in Virginia which are supposed to have been Chartered by the Mother Lodge, and concludes that "It is not known that any of these four Lodges was warranted by Mother Kilwinning". This is carrying caution to the wrong extremes, because the relevant minutes of the Mother Lodge for two of these creations survive to this day, *i.e.*, Tappahannock Kilwinning, Chartered on 3rd June, 1758, and Falmouth Kilwinning, not Falmouth Kilwinning, as Bro. Coil has it, Chartered on 10th April, 1775 (minuted on 20th December, 1775). Super-caution is, however, a very slight defect when we compare this work with that of the older "fairytale" school of Masonic historians.

On the early operative side, Bro. Coil is occasionally a little hazy. Under Degrees (p. 159), he states that Entered Apprentices were "... frequently ... elected to preside over the Lodge"! Under The Lodge of Edinburgh (p. 217), he says that the seceding Journeymen (1712-1715) won the right "... to give the Mason Word upon the admittance of *freemen or journeymen*" (my italics). Some of this may arise from a too-ready acceptance of every word written by D. Murray Lyon; but it is no doubt also attributable to the inaccessibility of original minutes and source-material at a distance of 3,000 miles.

Inevitably, Bro. Coil tends to give his definitions and details from an American point of view. By Royal Arch Masonry, he understands “. . . not only the degree of that name, but the Mark Master, Past Master, and Most Excellent Master degrees . . .” In the course of a really detailed and excellent survey, those opening remarks are qualified, indicating, quite properly, that the R.A., as a sole degree, has its own governing body in England; but an American, reading this article, might well be forgiven if he assumed that the R.A. in England is lacking in three degrees.

Because my own knowledge of the higher degrees is not extensive enough to enable me to assess Bro. Coil's writings on those subjects, I consulted responsible English and American authorities for their views.

Bro. Col. R. J. Wilkinson, Librarian and Curator of the Mark Grand Lodge of England and Wales, writes as follows:—

“References to the post-Craft degrees, perhaps for reasons of space, are somewhat sketchy, and the book contains inaccuracies which militate against its use by Masonic students. For instance, on page 397 it is suggested that the immutability of a brother's mark and its character are now obsolete ideas. In Lodges under the Grand Lodge of Mark Master Masons of England and Wales, the candidate's mark cannot be altered once it has been recorded in the books of the Lodge and of Grand Lodge. Furthermore, every English Mark Mason is required to provide himself with a jewel in the shape of a miniature keystone, on the reverse of which his mark should be engraved, and Mark Grand Lodge issues a directive laying down rules for their selection.

“Under the heading of Knights Templar (Masonic), the author refers to the ‘6th or English League of the Knights of St. John’ (*sic*), and avers that it is presided over by the Duke of Manchester. This nobleman was head of the Order (now known as the Grand Priory in the British Realm of the Most Venerable Order of the Hospital of St. John of Jerusalem) from 1861 to 1888. The present Grand Prior is H.R.H. the Duke of Gloucester.

“The supposition, on page 532, that the Allied Masonic Degrees in England ‘sprang from the Grand Mark Lodge of England and Wales’ is incorrect; a number of unrelated degrees were taken under the protection of Mark Grand Lodge in 1897, a Grand Council being formed for their governance.

“There appears to be a misprint in line 14 of the left-hand column of page 532, where it is stated that the Council ‘asserted jurisdiction etc.’. The word should be ‘disclaimed’. In Great Britain the Royal Ark Mariner degree is administered from Mark Masons’ Hall. It was taken over in 1871 from the moribund Grand Lodge of Royal Ark Mariners.

“It is not correct to say that the degrees mentioned in the second paragraph of the left-hand column of page 532 are under the jurisdiction of Mark Grand Lodge. That body assumed control of those degrees, together with those now under the Grand Council of A.M.D., in 1897, but control was relinquished when the Grand College of Holy Royal Arch Knight Templar Priests was formed.

“Apart from these blemishes, however, the book is a painstaking composition and a handy work of reference, especially the section headed Rites (Masonic).”

Bro. Ray Baker Harris, P.G.M., Librarian of the 33° Supreme Council in Washington, D.C., furnished an American appraisal of the work, and I quote from his report as follows:—

“As to his treatment of the ‘high degrees’, their history, organisational form and characteristics, my impression is that Bro. Coil has this information organised in a much more orderly form than one usually finds it in other Encyclopedias. So far as I can tell in an initial reading, he has also avoided the sin of setting down conjecture as though it were fact—but makes it very clear in historical instances where conclusive or factual evidence is lacking. On the other hand, while the historical treatment of the Scottish Rite in the United States is reasonably thorough, at first examination I do not find the Rite similarly treated for other countries. The distinct differences in the Rite abroad, particularly in Great Britain, I do not find delineated at all—unless it is in some other part of the Encyclopedia and I have missed it. This is all the more noticeable because of the detail with which the American scene is treated.”

Of course, there are omissions. Claret, who published the first post-Union ritual in England, does not appear. Under “Rituals”, p. 567, in a long list of early English and French “Exposed Rituals”, Bro. Coil has omitted the *Herault Letter*, which should have headed the French list chronologically. But in a work of this range and magnitude such omissions must be expected. Nevertheless, I have found the work well-written, in a pleasantly informal style, full of well-presented detail, and covering an enormous range of subjects in a workmanlike and interesting fashion.

THE CATHEDRAL BUILDERS

By Jean Gimpel

(Evergreen Books Ltd. Price 6s.)

Profit and pleasure will be the result to every true Freemason who reads this book. It deals not with the identification of Architectural styles, but with the builders of the great Cathedrals of France during the "high twelve" of the Gothic period.

It is published in handy paper-back size at the reasonable price of 6s.; indeed, the illustrations alone are well worth the money. Every craft mason will find much to interest him, and he will have a better appreciation of his own Lodge and its relationship with the Freestone masons of long ago. To the student, it will not displace such works as Salzman's *Building in England*, and those of Knoop & Jones, *The Genesis of Freemasonry* and *The Medieval Mason*, but it will provide good introductory reading to them. Whilst Knoop & Jones and Salzman deal mainly with the English mason, Jean Gimpel confines his work principally to the art of the French mason. He pays tribute to the English writers and particularly to "the works of primary importance" published in our *Ars Quatuor Coronatorum*.

The period dealt with is comparatively short, only some 250 years, ending with the approach of the thirteenth century, but of this period we are given a vivid picture of "the fantastic Middle Ages", the setting in which worked labourer, quarrier, stone cutter, master mason and architect. We are shown their daring experiments in construction, and the development of their working tools, their spiritual fervour and their close association with the Church. "God's House was the earthly image of the Heavenly Jerusalem, and it was a beautiful thing."

The many details given are fascinating, such as the essential use of gloves, and "the cost of transporting stones was so high that it was essential to dress them in the quarry". Usually the mason was paid for each stone he worked, and each had to have his mark "which he could engrave on any of the faces of the cut stone, when he was paid by the piece, to permit the workshop foreman to check on the quality of his work and at the end of the week to total up the number of stones he had cut and pay him accordingly".

Jean Gimpel agrees with Knoop & Jones that "The Builders of French or English Cathedrals never needed secret grips or signs to recognise a fellow builder"; but that the custom was born in Scotland, where it was known to exist in the sixteenth century.

Although mainly French Cathedrals are dealt with, there are many references to other countries, and the rebuilding of the Choir at Canterbury is well dealt with, as is the important part played by the engineers and technicians, and the blacksmiths who were responsible for the great improvement in tools.

The book concludes with the religious crisis at the end of the thirteenth century and the lost intensity of religious fervour, with the consequent effect on the work of the builders. The gradual change from the purely Operative Lodge to the Speculative is traced and linked with our Masonic Lodges of today. Indeed, there is an illustration of the Volney Lodge at Laval, austere and hardly up to the standard of comfort required by the English Mason.

Generally the illustrations are excellent, but definition and clarity is lacking in a few, so that a sought-for detail is occasionally difficult to determine.

The translation from the French is by Carl F. Barnes, jun., and is most readable; it could, indeed, be accepted as the original language used by the author.

BRUCE W. OLIVER.

HOUSE UNDIVIDED

By Bro. Allen E. Roberts

(Educational Bureau, RAM, Box 529, Trenton, Missouri, U.S.A. Price 5 Dols., plus postage)

While an attractive red, white and blue dust jacket displays the above title to announce "The Story of Freemasonry and the Civil War", the spine of the book itself modestly reads: "Missouri Lodge of Research, 1961." Under the sponsorship of that organization, many informative publications have appeared during the past few decades, none more timely than the *House Undivided*.

In the United States, "The Civil War" refers to the open conflict between the Northern States of the Union and the Southern States of the Confederacy, 1861-65. It has been estimated that Civil War titles total nearly 20,000, and the centennial years will no doubt add many more, only a small proportion of which will contain anything really new. But here is one book the Craft in America have been waiting for, can be read with ease, lives up to the advance notices, and answers the purpose for which it was planned and written.

To readers not familiar with the several campaigns of the War between the States, it may be a little difficult to follow the author as he moves from one field of action to another. On the

other hand, the chronological arrangement carries the story clearly enough through the preliminary decades of differences, through the years of armed conflict, to the period of reconstruction or recovery (some feel it was neither).

This book was largely written by contemporaries, for the author has screened the proceedings of nearly forty Grand Lodges over a period of about ten years. Each State had a sovereign Grand Lodge, two were organised during the war period, and one came into being as a direct result of divided sentiment, and territory, in Virginia. Bro. Roberts graciously acknowledges his debt to a hundred or more Grand Masters, as well as those who helped him put the book into its present form.

That "Masonry hath always been injured by War, Bloodshed and Confusion" cannot be doubted. Partisan political matters have no place in a tiled Masonic meeting. But all Masons are humans, some more frail than others, and personal convictions crop out in many of the quotes from Grand Lodge proceedings. But, as a whole, Masonic leaders were in accord in the desire to prevent secession, ameliorate the horrors of armed conflict and to heal the wounds left by the ravages of war. Between Grand Lodges, no edict of non-intercourse was issued. Only one Grand Communication was omitted on account of the war, although some postponements were necessitated.

Bro. Roberts has judiciously chosen the incidents which he relates of personal encounters on the battlefield. Most stories grow with the retelling, but he has gone as closely as possible to the source, and omits repetition of stories whose hazy background has magnified them with heroic and doubtful details.

Military, field or travelling Lodges are the subject of frequent mention, but it would appear their accomplishments were not too complimentary. But there were limiting factors, since jurisdiction followed State boundary lines; the activity, for example, of a Connecticut Lodge in Virginia must of necessity be restricted. This topic could be developed to great length, but perhaps without any great profit.

For that matter, the author points out that he has only erected the framework of the whole story of Freemasonry and the Civil War, and suggests that each Grand Lodge might well undertake the compilation of their own record. The advisability of such treatment is well illustrated by a casual inspection of Appendix B to Bro. Roberts' book, wherein about 500 Masons "connected with the war" are mentioned. These names are certainly collected, not selected, since many important ones are missing. This, however, should be a challenge to any critic to make up his own list. And, of course, we cannot find here any of the thousands of later Masonic, civic and professional leaders who had complimentary war records and joined the fraternity later.

The bibliography is probably adequate, since it lists the references consulted, rather than the much greater number of titles which could be compiled and having material of value in developing the subject. The index likewise suffices, although it does not include many of the names in Appendix B or their import. This is remedied to some extent by citation of another publication of the Missouri Lodge of Research, an indispensable reference work for the Masonic student and research worker in the States.

Bro. Roberts, a native of Rhode Island (a Union State), but for some years resident in Virginia (which seceded), has done the fraternity a great service in producing a broad view of Masonry at work in the effort to preserve the Union; failing that, at work to preserve Masonic relationships unimpaired in spite of interruption of fraternal exchanges; at work when open warfare turned brother against blood brother in many instances, but brought together by the cable tow Masonic brothers in different uniforms; at work during the trying times which followed Lee's surrender and Lincoln's assassination, when greater problems than ever had to be resolved without resort to arms.

In the present troublous times, when the general welfare and the will of the majority of peace-loving people are often flouted and sometimes negated by small, vociferous and frequently violent action groups, and when the fraternity is beset with opposition from without and harassed by differences from within, we can learn a lesson from what can be read between the lines in Bro. Roberts' book—in union there is strength.

JAMES R. CASE (Gr. Historian, Gr. Lodge A.F. & A.M. of Connecticut).

A HISTORY OF THE BRITISH UNION LODGE, No. 114, IPSWICH

By Bro. S. F. Watson

The story of the British Union Lodge, No. 114, Ipswich, has been written by a P.M., Bro. S. F. Watson, in readiness for the Bicentenary Celebration in 1962, a unique occasion for the Province of Suffolk.

The History is a beautifully-produced volume of 108 pages, with appendices containing a list of members, etc., which will be valuable for future students, and there is also an excellent index

and list of contents ; it is eminently readable and contains much information of value to Masonic students generally.

It may seem strange that, in August, 1762, the Senior Warden took the Chair as "Depute Master" in place of the absent W.M., and that, in 1765, the Junior Warden was elected Tyler, the former Tyler being Depute Junior Warden, but, then, proceedings in those days were not conducted with the same meticulous attention to rule as now.

Then, too, it is not often that one finds in old Minute Books a reference to the proposal to promote a Charter of Incorporation, but here, in 1769, is a Lodge which agreed with it. Like other eighteenth century Lodges, British Union was in the habit of celebrating each of the two St. John's Days, and they also worked the Past Masters' degree from 1782. At the 175th Anniversary celebration an eighteenth century ceremony was worked in costume, and another important feature of the meetings was that one evening was devoted annually to Masonic research. It is also interesting to find that a silver trowel is still used as the I.G.'s collar jewel, and that it was "formerly the badge of the Junior E.A."

There are, however, some slight discrepancies, such as the one in the chapter on "Early Days" implying that Wolfe's action at Quebec took place in 1762, whereas the date was 1769. Then, too, the reference to St. Luke's Lodge is rather misleading, for Lane's *Masonic Records* states that Warrant No. 309 (A.) was transferred to the Westminster Militia by the 2nd Royal Lancashire Militia, who were attached to the King's Liverpools, and who had exchanged it for the vacant 120 (A.). In the chapter on "Old British Union Customs" the author mentions the passing of King George VI in May, 1952, and that seven months had elapsed since he installed Bro. the Rt. Hon. the Earl of Scarbrough as Grand Master. Surely this is wrong, for the Earl of Scarbrough was installed at an Especial Grand Lodge in the Royal Albert Hall on 6th November, 1951, by the R.W. Deputy Grand Master, the Rt. Hon. the Earl of Derby ; the King was ill and he actually died on 6th February, 1952, and not in May of that year.

Despite these minor details, the author, the printer and all who have contributed to produce this work are to be congratulated on their success in creating such an excellent example of a Lodge history.

NORMAN ROGERS.

THE "NEWCASTLE LODGE MS."

(A note by Bro. L. E. L. JONES, Librarian of the Prov. Gr. L. of Northumberland.)

The "Newcastle Lodge MS." is listed by Knoop and Jones, under that title, in their *Nomenclature of Masonic MSS.* Its existence is only known from an entry in an Inventory of 1850 of the Newcastle-upon-Tyne Lodge, No. 24. This Inventory was formerly in Bro. G. W. Bain's collection of Masonic papers, now in the Province of Northumberland Library. It is signed "Wm. Dalyell", and the item reads "*Antient Charges on Vellum*". Knowing something of Dalyell and his associates, I would have expected, if this really was a copy of the "Old Charges", to have found a more precise description, and it would have been included near the top of the Inventory with the description of the books and papers of the Lodge, not half-way down among the miscellaneous items belonging to the Lodge.

We have in the same Library a copy of "*Summary of the Antient Charges and Regulations to be read . . . to the Master Elect prior to his Installation into the Chair of a Lodge*" from the *Book of Constitutions*. This copy is on vellum, backed with red velvet, and is in the form of a ceremonial scroll.

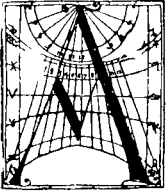
I submit that the item in the Inventory refers to this scroll, and the suggestion that this Lodge possessed a true copy of the "Old Charges" can be discounted.

This may only be important to the advanced student, but I feel that I should report that there is no other evidence to suggest anything to the contrary.

L. E. L. JONES.

NOTES

ON THE SHAPE OF THE MARK JEWEL



RISING from the note in *A.Q.C.*, vol. lxxiii, p. 47, which referred to an eight-sided Mark Jewel, Bro. H. Snook, of Worthing, Sussex, wrote to say that his Jewel, from Lodge Fort William, No. 43, Scotland, is of a seven-sided shape. Commenting on this, Bro. George S. Draffen, the Grand Librarian and J. Gr. Warden of the Gr. L. of Scotland, writes:—

“The Grand Lodge of Scotland does not lay down any official pattern, but it has been an unwritten law that the Mark Jewel, as worn in the *Craft* Lodges, should be of the flat or keystone pattern, whereas the Mark Jewel under The Supreme Grand Chapter for Scotland is of the octagonal pattern and is officially described in that way in their regulations. Strictly speaking, the Jewel for Lodge Fort William should be of the flat type . . .”

We asked Bro. Col. R. J. Wilkinson, Grand Librarian at Mark Grand Lodge, for a note on the same subject from the English point of view. Bro. Wilkinson writes:—

“The Scottish Mark keystone in the Museum here is seven-sided. As you will know, the Mark, in Scottish working, is an essential preliminary to the Royal Arch, in which degree the Sojourners discover a dome or vault from which they wrench forth the keystone. Obviously a flat stone could not have supported the segments of a dome; a polygonal plug would be necessary, the number of sides depending on the number of segments. In this case, seven probably has an esoteric significance, but eight could have had the letters H.T.W., etc., inscribed thereon. In theory, a degree should contain the germ of the next higher in its series; it would, therefore, be illogical if the Scottish Mark used a flat keystone, as in the English working.

“All Mark rituals, based on the Rejection motif, of whatever age, have certain points in common—A missing stone, recovered by the candidate; the method of demanding and receiving wages and the punishment of impostors. The shape of the stone varies—it may be a plug for a dome, as above; a flat keystone for ‘the sacred arch of King Solomon’s Temple’; a double cube to serve as the headstone of a corner; or even a single cube which might be used as a foundation stone. On the Tracing Board issued from Mark Masons’ Hall there is a Hebrew inscription, a free translation of which is: ‘The stone which the builders refused is become the headstone of the corner’ (Psalm 118, v. 22). In spite of this, we use a keystone.

“In one old recension I have seen, the candidate, having presented a (rough) cubic stone and had it rejected, returns to the quarries and subsequently presents a (perfect) double cube. This being accepted, he is instructed to ascend (figuratively) a winding staircase and complete the building by placing his masterpiece on top of the N.E. corner, *i.e.*, it becomes the headstone of the corner.

“We have an echo of this in the ‘topping-off’ ceremony sometimes practised (although not necessarily in this form) on civil buildings.”

A SOUTH AUSTRALIAN MARK RITUAL

The Local Secretary of Quatuor Coronati Lodge, Bro. Chas. D. Gill, a P.M. of No. 1 Mark Lodge, South Australia, and P.G.W. of the Grand Lodge there, has forwarded a copy of an interesting Mark Ritual which, he states, was probably used by a Lodge which met under its own Warrant in 1854, and which appears to be the forerunner of Adelaide Mark Lodge, which first met in December, 1859. (The transcript of the Ritual is now in the Q.C. Library.)

The points which interested Bro. Gill were:—

1. The Lodge was to be opened in the 1st and 2nd Craft degrees before being opened as a Lodge of M.M.M.’s.
2. In the ceremony, the candidate was admitted and examined as a M.M.

3. There were five perambulations to test the senses of Seeing, Feeling, Tasting, Smelling and Hearing.
4. The work was examined by the S.O. and the two W.'s.
5. It is the M.O. and the two W.'s who conduct the Cand.
6. The word given is EN.....A, signifying "rejected".
7. The Cand. is invested with his badge, but, apparently, not with a jewel.
8. There is an appeal for Charity—probably an Irish custom.

This ritual is not of the "Nebuchadnezzar" period, and yet it shows traces of the "Old Mark" version. It is of the "rejection" period, and mentions three Overseers and two Deacons, so that it appears to be of that period when Mark Grand Lodge was endeavouring to remove some of the anomalies of the "Old Mark". When we realize that there were no Overseers in the early days of Mark Grand Lodge itself, at any rate, not until after 1860, and that it bears traces of earlier workings, then it seems conclusive that it belongs to the late 1860's or early 1870's.

The W.T.'s are of great interest, but the main value to the student is the word which is given with the H.O. sign, *i.e.*, EN.....A; Bro. Gill thinks that this word may be a corruption of that given in the Nebuchadnezzar version, *i.e.*, EKBETAIN.

Many students know of the great confusion of degrees in the eighteenth and, indeed, in the early nineteenth century, and here is another one, connected, in the opinion of Bro. Fulke Radice, with the Ancient and Accepted Rite, yet giving rise to thoughts concerning the close relationship of the Mark and Royal Arch in earlier days. In chap. vi, Ezra mentions that a roll was found at Achmetha in Babylon, but in Esdras, chap. vi (Apocrypha), it is more explicitly stated that it was at Achmetha in Media that the Babylonian treasures were kept, and it was in the palace of Ecbatana there that a roll was found recording the decree of Cyrus. The explanation in the Australian ritual that the word "Ecbatana" in connection with the H.O. sign means "rejected" leads to many conjectures which only time will solve.

Bro. Gill also mentions that at the first meeting of Adelaide Mark Lodge in December, 1859, the Capestone was "secured", additional evidence that the ritual is of the period mentioned. Bro. R. J. Wilkinson, Mark Grand Lodge Librarian, commented that "the flat K.S. is the centre of an Arch, the octagonal one that of a dome". This is borne out by certain old Lancashire T.I. Mark Lodges, which do not use an octagonal stone, but, rather, a flat capestone which can be "secured" in this manner.

N. ROGERS.

A FURTHER NOTE ON "FREEMASONRY IN UPPER CANADA"

Bro. LEON C. W. KETTRING (U.S.A.) writes:—

In looking over the excellent article, "Freemasonry in Upper Canada and the 1812 War", by Bro. J. E. Taylor (*A.Q.C.*, lxxiii), I feel that a few comments are in order.

He mentions the Quebec Act as being the Treaty, apparently in force when the War of 1812 started. There were two other Treaties to which the United States and Great Britain had agreed. These were the Treaties of 1783 and 1796—the first outlined the present border, and the second was an agreement by Great Britain to withdraw all their armed forces to Canada. The Quebec Act was enacted in 1759 to give the French traders and fur-dealers territory in which to work. This was ratified in 1774 by Parliament. The American Revolution had not started as yet.

Much of the trouble between the British and Americans north of the Ohio arose from an effort to keep the Americans south of the Ohio. The figure about 1795 of American settlers killed and captured was around 5,000—most of whom were killed. Almost as many more were killed prior the war ending in 1814. The Canadian commanders, especially Proctor (who succeeded Maj.-Gen. Brock in command), McKee and a number of others, held the American authorities in contempt. Bro. Taylor does not mention the number of Indian allies of the British, but they were in excess of 5,000. Tecumseh told Proctor at Fort Miami that Proctor was unfit to command—to go home and put on petticoats. Proctor had sanctioned the killing of many captives of the Indians, both at Frenchtown (wounded men mostly) and at Ft. Miami.

Bro. Taylor does not mention or show on his map any of the Maumee Valley, and including Fort Stephenson at then Lower Sandusky, now Fremont, Ohio, the fighting and American victories were quite decisive. While one history text of the U.S. Army contends that had an Atlantic cable been in use prior to 1812 that war would not have occurred, history authorities disagree. There are several other points, but the fact is that history in one nation does not always agree with that in another. Proctor seems to have influenced Prevost, who, I think, was Governor of Canada at that time.

Bro. J. E. TAYLOR writes in reply:—

Bro. Kettring has raised some interesting questions, but I think that when he wrote his letter that he overlooked the fact that the subject of my paper was "Freemasonry in Upper Canada and the 1812 War". First let me comment on the additional information on treaties which were signed in the years 1783 and 1796. He infers that by one or the other Detroit had come into the possession of the United States. Zion Lodge, No. 1, Detroit, derived its number from the fact that its first warrant was given April 27th, 1764, and its Number was 448 ("Moderns"). As late as 1778 Detroit was British territory, as the preamble of a letter on page 186 of John Ross Robertson's *History of Freemasonry in Canada*, vol. i, shows. This preamble reads as follows: "To the R.W. Master and the rest of the officers and Brethren of the Union Lodge of Freemasons No. 1 at Detroit, in Canada." I am glad to be enlightened as to the additional treaties, but, as I have pointed out above, my interest was north, not south, of the border. Indeed, when this paper was in its early stages in 1957, I had some correspondence with Bro. J. R. Case, of the Grand Lodge of Connecticut, who commented that "plenty of work is cut out for your story of the Canadian side of a story on 'Freemasonry in the War of 1812' without the complication of what happened on the American side". Needless to say, I followed this advice.

The next point seems to be regarding the Canadian commanders and the Indian allies of the Canadians. Sir George Prevost was recalled to England to explain his actions, as I have commented on p. 106 of the paper. More comments would have been made if Sir George had been a member of the Craft. My reference to him was therefore purely historical. Where Bro. Kettring derives his figures of the numbers of Indian allies is not stated. My extract from William Wood was cut short at a point where the Canadian Embodied Militia and the Canadian Sedentary Militia and the Indians were mentioned. Wood gives the number of the latter as about 5,000.

The last point on which Bro. Kettring takes issue with me is that I failed to show any part of the American theatre of war in maps. I think that the quotation from Bro. Case will adequately explain it. I should add, however, that I think that I was exceptionally fortunate in finding such a good map of the period with all the Canadian battles marked on it.

Obituary

CLAUDE DICKASON ROTCH

We deeply regret to announce the death, on 15th October, 1961, of Brother Claude Dickason Rotch, who was installed Master of this Lodge on the 8th November, 1951. Bro. Rotch, born in 1878, was educated at Harrow, St. Paul's and Trinity Hall, Cambridge, and was initiated in the Isaac Newton Lodge, No. 859, Cambridge, in 1898.

In the course of his 63 years in the Craft he was Master of the Connaught Lodge, No. 3270, the Lodge of Friendship, No. 6, the Lodge of Antiquity, No. 2, the Methuen Lodge, No. 631, and Misericordia Lodge, No. 3286, and occupied the principal offices in no fewer than five Royal Arch Chapters.

He also held the Chairs in the Mark, Ark Mariner and Allied Degrees, Knights Templar and A. and A. Rite to the 30th Degree. In Grand Lodge he was appointed P.G.D. in 1941, and was made P.A.G.Soj. in Supreme Grand Chapter in the same year.

He joined the Correspondence Circle of this Lodge in 1940, and was elected a full member in 1944. He was the author of the *History of the Lodge of Friendship, No. 6*, and of a paper on Thomas Dunckerley, which was read in the Lodge in 1943, and his Inaugural Address dealt with the revival of Masonry in Wiltshire.

Age and infirmity prevented his attendance at Lodge during recent years, but he had already done more than his share of duty in the course of a long and active Masonic career. Our sympathy goes out to his family and friends.

THE ANTIENT LODGES 72 AND 75

BY BRO. J. R. CLARKE

(6th October, 1961)



In his paper, *Freemasonry in Sheffield in the Eighteenth Century* (A.Q.C., 1931, xlv, pp. 133-170), Bro. David Flather said, apropos of Lodge 72, that he hoped to give further details in a later paper. It is sad that he did not live to do so and the notes that he left are not comprehensive, but it is possible to supplement them from investigations made when the present writer was preparing *A History of Britannia Lodge* (Northend, Sheffield, 1961) for its bicentenary. Flather truly says: "The early history of Britannia Lodge is indeed a tangled skein." To a certain extent it has been possible to unravel it, but the relations between Lodges 72, 75 and 85 in the period 1761 to 1765, as revealed by an examination of Grand Lodge and other documents, are more complex than was thought. The statements made in Lane's *Masonic Records* about these Lodges are so incorrect that it seems desirable to emend them, although the whole of the story is not yet known. For example, he states of a Lodge granted a warrant designated as 72B in 1772 that it "lapsed shortly afterwards". In the archives of Britannia Lodge (now No. 139) there is a book which gives the names and occupations of the members of Lodge 72 and the dates of their initiation or joining from 1772 to 1796, when the Lodge united with Britannia (then No. 189); it shows that Lane's 72C, granted a "Warrant of Renewal" in 1776, was continuous with 72B.

LODGE 75

It is convenient to write first about Lodge 75 because it was short-lived. A warrant with this number was granted on 18th March, 1759, for a Lodge to be held in the Seventy-second Regiment of Foot. This is termed The Duke of Richmond's Regiment in Fortescue's *History of the British Army*, and was formed in 1758 from the Second Battalion of the Thirty-third Regiment, now the Duke of Wellington's West Riding Regiment, which gives a hint of a connection with Sheffield. The *Muster Rolls* in the Public Record Office for both the Thirty-third and Seventy-second Regiments begin with a muster on 31st July, 1759, on which date the former was at Sandheath Camp and the latter at Southsea Camp. The only mention of the Seventy-second in the North of England was in 1761, when from January to March there are statements of musters at Wakefield. The Regiment was disbanded in 1763 after the Peace of Fontainebleau. It may well be that most of the "other ranks" in the Regiment came from the West Riding, though then, as now, this is not true of the County Regiments where the officers are concerned. None of the names of the officers given in the *Muster Rolls* is among the names listed as being members of the Lodge No. 75 in the three lists in the Atholl Grand Lodge Records. The first of these, on 18th March, 1759, comprises eight names: William Waterhouse, Humphrey Stott, John Allen, Thomas Cherry, George Fleming, Joseph Smith, — Burk, Thomas Walker. On 15th July, 1761, twelve names are given, none of which has been traced to have any connection with Sheffield or with other Lodges.

On 24th May, 1765, two years after the Regiment was disbanded and one year after Lane states that the Lodge lapsed, there is a list of twenty-two names. Four of these are of special interest to us; the first on the list, and so presumably the Master, is Aaron Loton, followed by Edward Wainwright, Ebenezer Cutler, William Cutler and others. All these four are identifiable as Sheffield men, and of one other name, John Hancock, it can be said that there were many Hancocks in Sheffield at this time.

The Grand Lodge record states that Warrant No. 75 was "Given up to the Masons in Sheffield", though no date is specified. Hitherto it has been assumed that it was given up to Lodge No. 85, which was warranted on 21st January, 1761. Lane states: "No. 85 (A) took No. 75 (A) in 1764"; also that "85 (A) lapsed in April, 1765". The last statement is incorrect and it may be that the first is only a surmise. In 1765 the Lodge No. 85 transferred its allegiance to the "Moderns" and was issued with a Warrant No. 340. For some years, however, it referred to itself as "our Lodge 85 and 340", assuming the name Britannia in 1795, when its number on the register of the "Moderns" was 189.

William Waterhouse is met again in the records of Lodge 85, for he was described as "of Lodge 75" when he was relieved with 2s. 6d. on 21st July, 1764. Aaron Looton (or Loton or Lowton), Master of No. 75 in 1765, visited "No. 85 and 340" on 6th September, 1765, and was then described as "a R.A. Mason of Lodge 72". He does not appear in any list of members of 72 before or after this date, but the records of the Royal Arch section of the Lodge are incomplete (see later) and he may have been a member of that. Several other references to him have been found. In the first *Directory of Sheffield*, issued in 1774, he is described as a plumber and glazier, of York Street. Payments to him as such are listed in *Leader's Records of the Burgery of Sheffield* in 1753 and 1762, and there is another payment in 1757 in the Accounts of the Sheffield Free School, given in *Trans. Hunter Archaeological Society* of 1939. It seems certain, therefore, that he was not a soldier in either the Eleventh or Seventy-second Regiment and thus was not a member of either Lodge 72 or 75 while these were military Lodges.

Moreover, Britannia Lodge possesses a copy of the 1756 *Book of Constitutions*, which was clearly a treasured possession and has on the back page an inscription: "Wm. Cutler Book. August 27th. 1776. Left by Brother Aaron Lowton and given this Day by Mary Lowton." Incidentally, it was handed down through four generations of Cutler's descendants, all of whom were members of Britannia Lodge. Possibly Looton was initiated in a "Modern" Lodge somewhere about 1756, though there were not many of them in the North of England at that time. Once initiated he would not have much difficulty in joining an "Ancient" Lodge, for there was much coming and going between the adherents of the two systems, which were only really at enmity at headquarters. One James Loton visited Lodge No. 72 in Sheffield on 12th October, 1791, being described as a painter, of Lodges "No. 1 and 100 Westminster". It is interesting to speculate whether "No. 1" was Lane's "No. 1 Lodge Minorca", and thus indicates a possible connection with Lodge 72 in the Eleventh Regiment, which was stationed in Minorca at the time that "No. 1" was working. Aaron Looton, Wainwright and the two Cutlers will receive further mention later, for the last three were prominent in Lodge 72. No other references to Lodge 75 or to any of its members have been found and the warrant is missing.

LODGE No. 72: THE BEGINNING

This was also a military Lodge, the warrant being issued on 15th November, 1758, to the Eleventh Regiment of Foot, until recently the Devonshire Regiment but now the Royal Devonshire and Dorset Regiment. There are two lists of names in the Atholl Grand Lodge records—the founding list of William Lamb, John Hislop, Ralph Howard, James Lewis, James Andrews, William Lancaster, John Larimor; and a 1767 list headed by John Braine, Peter Thomson, Ambrose Green, Thos. Smith and twelve others. Again, none of these names is to be found among the names of officers mentioned in the *Muster Rolls*. There was a Thomas Smith in the list of those to whom a warrant (Lane's 72B) was granted on 23rd September, 1772, to hold a lodge in Sheffield, but the name is too common to justify any conclusions.

In 1759 the Regiment was stationed at Chatham and other places in Kent. It left for the Continent, where it greatly distinguished itself, in 1760 and, after the Peace in 1763, proceeded to Minorca without landing in England. When it returned from the Mediterranean in 1771, the *Muster Rolls* show that it was stationed at Bradford until 1st January, 1773, when it was at Dover Castle. It is quite possible that the Lodge functioned while the Regiment was on active service and in Minorca, whence the 1767 return to Grand Lodge would be made; it is also possible that in these circumstances the warrant was lost. It is to be noted that the next mention of a Lodge 72 is while the Regiment was stationed at Bradford.

It seems vain to try to establish a connection between a Lodge in a Regiment from Devon and the town (as it then was) of Sheffield, but there are two suggestive clues, arising from the fact that the Regiment was one of the ten to have been at both the battles of Dettingen (1743) and Fontenoy (1745).¹ *Leader's Sheffield in the Eighteenth Century* tells of a Samuel Glanville who had fought in both these battles and who came with a recruiting party to Sheffield. He married his landlady and remained in the town to become the first man to run a stage coach (in 1760) from Sheffield to London. There is no evidence that he was a Mason, nor any certainty that he belonged to the Eleventh, though he was an Exeter man.

There was another old soldier, the Edward Wainwright previously mentioned, who had also been at these two battles, and who, at his death in 1793, was said by the newspapers to be the oldest Freemason in Sheffield. He was a sergeant and had been a Chelsea pensioner for forty-eight years. An endeavour has been made, so far without success, to find to what regiment he belonged. The records of the Eleventh at this period do not give the names of the "other ranks", and the records of the Chelsea Hospital in the Record Office only begin in 1804. The second man named in the lists of 1772 was also a soldier, William Wright, but there is no other information about him. Thus it is not possible to aver continuity between Lodge 72A and Lodge 72B; the only definite evidence there is that 72A had connection with Sheffield before

¹ It must be remarked that one of the others was the 33rd Regiment.

1772 is the 1765 list of members of Lodge 75 and the visit of Looton to Lodge "85 and 340" in 1765. It is a coincidence that the South Devon Militia was stationed in Sheffield at the beginning of the nineteenth century, and that many of its members married local ladies and settled in the town.

LODGE 72: THE MIDDLE PERIOD

From 1772 the history of the Lodge has a firmer basis. In Britannia's "Book No. 18. General Book of Lodge 72" there are over 200 pages which can be grouped as follows:—

- (a) Ten pages giving the names of 102 members, with dates, occupations, places of residence and name of "recommender", from the beginning in 1772 to 9th March, 1791;
- (b) Seven pages headed "Mbrs. Registered", which show that 81 brethren paid 1s. each for this purpose between 1772 and August, 1787;
- (c) Five pages giving the names of 60 visitors between 1772 and December, 1791;
- (d) One hundred and twenty-two pages showing a half-yearly statement of payment or non-payment of dues* from December, 1776, to June, 1793, commencing with "To balance from the old book ... £10.6.7½";
- (e) Forty-six pages of Members' Ledger Accounts irregularly dated (and kept) between 1778 and 1780;
- (f) A back page of memoranda of Forfeits, e.g., 6d. for declining to be a Warden or Treasurer and 4d. for a Deacon; and there are many blank pages.

A second book, "Book No. 24", contains the Ledger Accounts of 78 members between 1783 and 1793; these are almost all the same brethren as those mentioned in "Book 18", but there are a few new names, too. It is clear that a longer life had been expected for the Lodge, for only half the page is used for the longest account; the other half was used later for ledger accounts of Britannia's members from 1834 to 1842. From the information in these books it has been possible to trace the development of the Lodge continuously from 1772 and to compile a list of its officers from 1776 onwards.

The Atholl Grand Lodge Register gives the names of ten brethren registered from Lodge 72 on 23rd September, 1772. Five of these are grouped in the first list of members in "Book No. 18"; they were Thomas Dunning, Martin Middleton, William Wright, William Weldon and Thomas Smith. There were four others in this list: William Cutler, Edward Wainwright, Ebenezer Cutler and Samuel Belk. Of these, William Cutler and William Wright are said to have been "recommended by Bro. Dermott", the remainder being "recommended by Bro. Cutler". Samuel Belk appears to have been the Tyler.

The Register also records that on 23rd September Grand Lodge received from Bro. Cutler £2 2s. for Charity, and 1s. 6d. which is described as "stamp fee on removal". This may be taken to suggest that the meeting place of the Lodge was being moved, for example from Bradford, where the 11th Regiment was stationed, to Sheffield. It is to be noted that there is no mention of payment for a new warrant, nor any suggestion that the newly-listed brethren were paying for the grant of a number of a Lodge which had ceased to meet. The sum is quite inadequate for this; Lane's *Masonic Records* says that £5 5s. was paid for Number 5, "Antients", in 1769;† and the same amount was also paid for the Number 40 in 1791. The smallness of the payment, 1s. 6d., suggests a recognition of the cost of making an entry in the Register. No other example of such a small payment has been encountered. Subsequently the Lodge paid £1 1s. every year for Charity.

It is not known how William Cutler and William Wright became sufficiently well known to Laurence Dermott for him to have been able to nominate them as Master and Senior Warden of Lodge 72B in 1772. Certainly the former (called Father Cutler in the records) was a Mason of some repute, for on 14th October, 1772 (only three weeks after the date of the 72B warrant), he was so experienced that Dermott authorised him, being "P.M. of Lodge 72", to act "for three hours only"¹ as consecrator of Lodge No. 176 in the First Regiment of Yorkshire Militia, to be held at the King's Head, Change Alley, Sheffield. That Lodge removed to York in 1775 and lapsed two years later. In the *Sheffield Directory* of 1774 there is an entry that a firm of William Cutler and Sons, Filesmiths, had premises in High Street; and Father Cutler and his son Ebenezer are both described in "Book 18" as filesmiths. His Masonic standing is further exemplified by the account in Britannia's minutes of an invitation to sponsor the formation of

* 2s. each for the Feast and 6s. for the half-yearly Lodge subscription.

† It may be observed that this Lodge was also granted a "Warrant of Renewal" (see below) in 1774, as was the "Antient" Lodge, No. 4.

¹ Atholl G. Lodge Minutes, vol. ii, 1769-1773, p. 129. There are other instances on pp. 145, 163 and 169 of brethren being "impowered" to act for three hours only at a consecration, but they were Grand Lodge Officers. In Vol. iii of the Minutes, pp. 210, 225, 233 and 235, there are records of similar authorities being granted for consecrations in North America.

another Lodge in the town in 1775. There was a suspicion that the applicants had already been meeting irregularly; Cutler was consulted and the Lodge refused to support the application.

It has been mentioned that three of the first group of names in the 1772 list of the Lodge are on the Grand Lodge list of members of Lodge 75 in 1765, but there is no reference to this in "Book No. 18". Eight new members, whether initiates or joining members is not stated, were registered in 1773. Against the name of one of them (Manwaring Swift) in the old book there is the number 72, and Flather was of the opinion that this indicated that he was a former member of the Lodge, *i.e.*, of 72A. He was still a subscribing member of Britannia Lodge in 1825, over fifty years later—a noteworthy record of continuous membership in days when this was usually limited to a few years.

In his 1931 paper, Flather refers to the founders of Lodge 85, and by implication to the other Masons in the town, as "relatively poor and untravelled men". I must dissent from this view. At that time local histories show that a man with £100 a year was considered as being in the first rank of society; a journeyman cutler's wage was less than 12s. a week and this was the yearly subscription to the Lodge. Among the early members of Lodge 72 were merchants, scriveners, surgeons, and so on. They may have been untravelled because the cutlery and plating trades were then only beginning to open up the Continental markets, but they were not poor or they could not have afforded the Lodge entrance fee of two guineas and the dues. They were not unlettered, for almost all the entries in the old books are beautifully written; they were, as most Masons are now, of the middle class.

Evidence of the continuity of Lodge 72C with 72B is also afforded by the 1774 *Directory*. Under the entry "The Old King's Head, No. 1 Change Alley", it is stated: "At this House is held a Lodge of Free and Accepted Masons, No. 72, the 2nd. Wednesday in every month." The "Warrant of Renewal", as it is termed on the document itself (reproduced in a paper by John Stokes, *A.Q.C.*, 1925, xxxv, p. 209), was issued on 6th September, 1776. There is no information why a renewal was necessary; perhaps the old warrant had been lost or destroyed (as was the case of the "Ancient" Lodge No. 88, now No. 76). It is unlikely that a new warrant was obtained solely because of a desire to change the place of meeting, for that would only have necessitated a small "removal fee".

In the renewal, William Cutler is named as Master, Daniel Plowman as Senior Warden, and Edward Wainwright as Junior Warden. Plowman had become a member on 19th December, 1773. The meeting place is specified as Freemasons' Hall, Paradise Square, Sheffield. This building had been erected by Joseph Nowill for use as a school. It still stands, though it has not been a school since early in this century and not used as a Freemasons' Hall since 1808. A Thomas Nowill joined Lodge 72 in 1777, and a Joseph Nowill was initiated in Britannia in 1781. According to the Atholl G. Lodge minutes, vol. iii, p. 117, on 3rd September, 1777, a letter was received from William Cutler, of Lodge No. 72, requesting that "some of the Members of Grand Lodge would honor them with their Company . . . to assist at the Dedication of the New Hall they had built . . . The D.G.M. observed that as there was a dispute subsisting between some Masons at Sheffield and Lodge No. 72 it would not be prudent to give any positive promise of attendance until such dispute was finally adjusted; and that the Deputy with the Grand Secretary would use every endeavour in their power to bring matters to a speedy settlement." There is no indication of what this trouble was and there is no further reference to it.

The "half-yearly returns", as Flather calls them, show that the officers were elected on the two Feasts of St. John, though from June, 1787, there was no change at the June Feast. From the start it was usual for the Junior Warden to proceed to the Senior Warden's Chair and thence to the Mastership; the Treasurers and Secretaries remained in office for several years. An example of the co-operation between the "Ancient" and the "Modern" Lodges in the town is their frequent joint attendance at funerals and other processions, notably at the laying of the Foundation Stone of the Sheffield Infirmary in 1793. (See Flather, *A.Q.C.*, 1935, xlviii, p. 212.)

LODGE No. 72: THE END

The first evidence of disharmony in the Lodge was in 1789, when Edward Wilcockson, who had been Master in 1788, resigned with some others and joined the "Moderns" Lodge. The number of candidates fell off, and in the same year Britannia wrote to its Grand Secretary and said that the brethren of "the Ancient Lodge in this town" had made inquiries as to the terms on which they might be received into the "Modern" Lodge. The reply was that they must be re-made, but the Lodge did not consider this necessary for Wilcockson and his fellows.

It was a time of great unrest in Sheffield; there was much rioting; the house of the Vicar of Sheffield, who was also the magistrate, was burnt down; and the gaol was broken open. Britannia itself had few candidates for initiation. That the times were very evil was not, however, the only reason for the stirring in the Lodge, for in 1790 eight brethren "declined" and six were excluded. There seems to have been a definite demand for a transfer from the "Ancient" to the "Modern" system. It has been suggested that one reason why Lodge No. 85 "Ancient"

became No. 340 "Modern" in 1765 was because the other Lodges on its main lines of communication from north to south were all "Moderns"; perhaps Lodge 72 was feeling isolated in 1790. However that may be, the next move clearly surprised John Eadon, jun., the Secretary of the Lodge. In December, 1792, James Woollen had been installed Master and re-installed in the following June, when more than half the members were in arrears with their subscriptions. Apparently, new officers had been elected for installation and investment at the Feast in December, 1793, because the half-yearly statement is ready written up with J. Hudson as Master, R. Jessop as Treasurer, J. Max and A. Foley as Deacons, and so on. The whole of the list is crossed out, and against the names of these brethren and those of Woollen and eight others is written the word "Declined", with dates in June and July. Then a new list is written, with Bro. Whitham (who had been Master in 1783) as Master and a different set of officers.

The sudden change is explained by the fact that thirteen members, all referred to above as having "declined", had applied to the Provincial Grand Master ("Moderns") for the County of York and had obtained a warrant dated 8th July, 1793, for a Lodge to be held at the Royal Oak, King Street, Sheffield, to be called the Royal Brunswick Lodge. Woollen was named as Master, Hudson as Senior Warden, and Jessop as Junior Warden. This defection nearly wrecked the Lodge, which was left with only sixteen members, but it carried on. Whitham remained in the Chair with the same officers for two years, during which he had six initiates. He was succeeded in December, 1795, by Thomas Nowill, who was re-elected for June, 1796, and had one initiate; appropriately it was Hiram Cutler, for he was the last to be admitted to the Lodge which had been guided so long by his grandfather, who had died in 1781. On 11th April, 1796, every member of the Lodge was admitted a joining member of Britannia Lodge. A list of officers and other members of Lodge 72 is given for December, 1796, with S. Robinson (of Britannia) as Master. It shows two new members, but, according to Britannia's minutes, they were initiated in that Lodge in September, 1796. This list is the entry which is the latest of any in the book.

Although the combined Lodge worked as Britannia No. 189 under the jurisdiction of the "Moderns", there is little doubt but that without the new blood from Lodge 72 Britannia would have been hard put to it to survive. It had fewer members than 72 and less cash in hand; it transferred its meeting place to Paradise Square and used the effects it found there. The spiritualities of the Union may have been Britannia's, but the temporalities were from Lodge 72. It was an amalgamation with benefit to both, not an absorption.

A PROVINCIAL WARRANT

Britannia Lodge has inherited, and still displays in its Lodge Room, the warrant of Lodge No. 72. It has also inherited from that Lodge an unexplained Provincial Warrant issued by the "Antients" on 5th September, 1781. This empowers Hugh Cheney, Daniel Plowman and William Trickitt "to congregate, form and hold a Provincial Grand Lodge in the town of Sheffield and County of York . . . Annually, Quarterly, Monthly or at any seasonable Time or Times as Occasion shall require . . . to grant Dispensations, Warrants and Constitutions . . . within the Jurisdiction aforesaid . . ." This jurisdiction was "the Counties of York, Chester and Lancaster". The number on the warrant is 217, and Lane states: "No records after 1781", but there are no records at all in the Atholl Grand Lodge Register and none has been found elsewhere. Although the text is engraved, with the local insertions in script, no other warrant was issued by the "Antients" to constitute a Province in England. An entry in the Grand Lodge Register shows that £3 3s. was paid for this warrant in 1787.

Hugh Cheney was the leading Sheffield surgeon of his day and was initiated in Britannia Lodge in December, 1774, joined No. 72 in May, 1775, and became its Master in June, 1780, without having served the office of Warden. Daniel Plowman, Scrivener, of Banner Cross, which is now a suburb of Sheffield, became a member of No. 72 in December, 1773, and was named Senior Warden in the Renewal Warrant, but was never Master of the Lodge. William Trickitt, a prominent Cutler, joined No. 72 in 1774, was Master in 1781 and resigned in 1790. The names of Cheney and Plowman do not appear in the Lodge lists after 1783. The warrant was reproduced in Stokes' paper already cited (*A.Q.C.*, 1922, xxxv, p. 212).

The Atholl G. Lodge Minutes, vol. iii, p. 217, record on 7th March, 1781, the receipt of a "Petition of the Lodges in Yorkshire and counties adjoining craving a Provincial Grand Warrant may be granted to Bro. William Cutler", but apparently he was not personally acceptable, for it was stated that the "Provincial Grand Lodge should be formed if a proper person can be found to preside over it as Provincial Grand Master". Cutler died before the Warrant was issued, but Cheney was of superior social standing. There is no record of the issue of the Warrant.

LODGE 72: THE CASH ACCOUNT

There is little remarkable in this. The "Balance from Old Book" in 1776 was £10 6s. 7½d., which suggests that the Lodge was thriving. At no time was there more than a few pounds in hand, and in 1780 the balance fell to 1s. 8d., but soon recovered. The receipts were all standard payments: 5s. 3d. for the admission of "an old mason"; 5s. for the proposition of a candidate;

£1 17s. on initiation; 6s. for half-yearly dues; fines and forfeits of small sums; and 2s. for each Feast. The Feasts were held "at Bro. Bellamy's" because the Lodge had to do its own catering at the Hall; he was landlord of the Royal Oak, King Street, and, naturally, was one of the seceders in 1793. There are several entries on the other side of the account which show that the proposition fee was refunded when the candidate was rejected.

After the Lodge had settled at the Hall in 1777 there was heavy expenditure on furniture, etc., "for the use of the Lodge", to the extent of £27 7s. 7d. Thereafter the main items were for refreshment on Lodge nights, for heating, lighting (by candles) and cleaning the room, and for the Tyler's monthly payment of 1s. 6d. Liquor was cheap: Old Port was 6s. 6d. a gallon, Jamaica Rum 10s. 6d., and Brandy 15s. There are numerous entries showing gifts for the relief of visiting brethren and a few for members. They range from 2s. 6d. to £1 10s. and include £1 1s. for the relief of a "P.M. in Chesterfield Jail". Only four other items need be detailed: On 11th June, 1777, "By a Bible Cost ... 10s. 6d.", which may refer to the Bible still in use in Paradise Chapter; on 11th November, 1778, "By cleaning the road at the Ball night ... 8d.", which suggests a very early "Ladies' Evening"; on 25th June, 1788, "By Mr. Chadwick, 21s. 0d., Music 40s. 0d., Clark & Sexton 5s. 0d."; on 10th August, 1791, "By light Gold ... 6d., Ribbons ... 8d., Bro. Crookes' funeral ... 2s. 6d." Bro. Chadwick does not seem to have been a member of a Sheffield Lodge. He was Headmaster of the Grammar School, as well as Vicar of Tinsley, between Sheffield and Rotherham, and the brethren frequently joined to hear him preach a sermon. This funeral or celebration must have been exceptional, but there is no information about it, and the issue of the *Sheffield Register* which might have supplied it is missing from the file in the city library.

LODGE 72: THE VISITORS

The first entry under this heading is the most noteworthy and puzzling. On 9th April, 1777, there were two visitors, "F. Wheelhouse, Watchmaker", and "A. Lindley, Cutler", both being described as "Formerly of this Lodge", though neither appears in any list of members. Wheelhouse was the Master named in the warrant of Lodge No. 340 on 16th April, 1765, and Andrew Lindley joined Lodge No. 85 (the same Lodge) as "an old mason" on 25th June, 1764. When were they members of 72 or of 75, which it may have absorbed? Lindley again visited the Lodge in 1784 and is again stated to be "formerly of this lodge". One Samuel Lindley was admitted to the Lodge on 14th May, 1777.

Although this was an "Ancient" Lodge, the majority of the visitors were from "Modern" Lodges. This may have had some influence on the desire to transfer from one jurisdiction to the other. In particular, three visits were received from "Gilbert Robinson, Cordwainer, Lodge 47 Macclesfield", in October and December, 1788, and February, 1789. Lodge No. 47 was an "Ancient" Lodge which took a "Modern" Warrant in 1790.

There were many soldier visitors, especially from the Royal Artillery. Two entries deserve mention. On 9th December, 1778, there was a visit from "James Wiggan, Lieut. in Militia, N 1 Lodge"—whatever "N 1" may mean; and on 14th July, 1779, a visitor was "Bro. Puhle, Handweaver, No. 368", this Lodge being attached to His Sicilian Majesty's Regiment of Foot, Naples.

Finally, it may be noted that two visits were received from members of "The Druidical Lodge, Rotherham"—one in 1785 from "Bro. Broadbent, Clergyman", and the other in 1788 from "Brother Wilkinson". In a paper by G. Y. Johnson (*A.Q.C.*, 1942, liii, p. 201) it is stated that this Lodge was constituted at Rotherham on 22nd December, 1778, by the York Grand Lodge. It seems to have faded out about 1795. The brethren of No. 72 were willing to receive all who could prove themselves Masons, whether "Ancient", "Modern" or "Old York".

LODGE 72 AND THE ROYAL ARCH

In the *Masonic Magazine* of May, 1876, page 447, there appeared extracts from a book, then in the possession of Paradise Chapter attached to Britannia Lodge, labelled "Royal Arch Transactions from December 28th. 1788 to December 15th. 1811". These are quoted in *The History of Royal Arch Masonry in Sheffield*, by Stokes and Flather. Hitherto they have been considered to be the minutes of the Royal Arch meetings of "Lodge 85 and 340", but that view is no longer tenable.¹ Unfortunately, the book (with others abstracted—in a double sense—by Comp. S. B. Ellis) is missing. There is no doubt, however, but that it contains the Royal Arch minutes of Lodge 72 up to 1788. In the ninth decade of the eighteenth century, Britannia Lodge, under the influence of Samuel Robinson, became definitely a "Modern" Lodge and entirely abandoned the system of the "Ancients". Indeed, when Robinson wished to be exalted he went to Unanimity Chapter, Wakefield, for the purpose on 13th January, 1782.

¹ After this paper was written, a comment on the extracts by W. J. Hughan was found on p. 449 of the *Magazine*. In this he says: "We come to the conclusion that the Chapter first of all was under the wing of an Ancient Lodge and subsequently the members accepted a warrant from the Supreme Grand and Royal Arch Chapter of England." He thus anticipated the conclusions reached in this section.

מסמך מס' 72. יום חמישי

These are to certify that the Brethren of Isaac's Lodge were lawfully
entered, passed and raised to the degree of a Master Mason, and for his particular
assiduity in Masonry, was exalted to an Excellent, super-Excellent and Royal Arch
Mason, as also to the dignity of a Knight Templar in Lodge N^o 72 in the
Registry of England, and in such we do hereby recommend him to all regular
Brethren and constituted Lodges wherever Providence may order his lot.

Given under our Hands and Seal of our Lodge at our Lodge Room
in our Hall in Paradise Square the 20th day
of July 1785

Wm. Pitt 1st
Thos. Marshall 2^d
John Whitcomb 3^d

W. Wilkinson T. L. B.

In the first two pages of the lost book there was a list of eighty-three "Names of Members Belonging"; it is regrettable that these were not copied out, but lack of space may have prohibited it. The first minute, of December 28th, 1783, reads: "A meeting of the Holy Chapter: Bro. Findley raised and paid 5s. 3d. Bro. Marshall raised and paid 5s. 3d." In the subsequent extracts seventeen other names of members are given, and every one was a member of Lodge 72 and not of "Lodge 85 and 340". The names include that of the 1772 founder, Edward Wainwright, who became Scribe N. in 1788. On January 11th, 1784, there is the minute: "A Chapter. Officers Chose. Bro. Nowil [*sic*] first King and High Priest. Bro. Allin Second King. Bro. Marshall Third King. Bro. Findley Scribe. Bro. Witham Treasurer. A lecture by Bro. Garrow." Bro. Alexander Garrow often gave a lecture and is described in these minutes on 16th July, 1788, as *Ninetor*, which may be a misreading of *Janitor*. One Nathaniel Garrow, White Metal Worker, was received into Britannia Lodge as a serving brother on 9th May, 1788. The names of two visitors are given, both of Lodge 53, Liverpool: On August 14th, 1785, "some seasonable observations were made by Bro. White a visitor from Liverpool", and he visited again on 17th September, 1786. On September 25th, 1785, Bro. James Nibloe, of Lodge No. 53, was "raised". Bro. White visited Lodge 72 on 10th August, 1785, and June 10th, 1786, being described as a Merchant, of Lodge No. 53.

The extracts deal largely with admissions and the selection of officers. It is evident that no attention was paid to the requirement that a brother should have been through the Chair of a Craft Lodge before being "raised" to the Royal Arch; and Bro. Allin was appointed "First King" in 1784, though he was never Master of Lodge 72. Meetings were held on Sundays, as the dates given above exemplify, and on 13th April, 1788, it was "Resolved—That a meeting of the Royal Arch be held every three months to take place at Midsummer next, on a Sunday nearest the four quarter days". This resolution was contravened at once, for a meeting was held on May 22nd, 1788 (a Thursday), the first of a rapid series which wrecked the R.A. section of Lodge 72. The minute of the meeting reads: "Visited by Bro. Ml. James Boyle who gave an excellent Lecture on the Royal Arch, and who is a Mason of the World, he having Certificates from the Four Grand Lodges of the World and Likewise by Br. Marcel Roy [*sic* ? MacElroy] of the Grand Lodge of Ireland who was farther Initiated in this Sublime Degree by Bro. Michl. James Boyle." Nowadays we should be suspicious of a brother, however many certificates he possessed, who came and desired to use our meeting to exalt a brother of the Grand Lodge of Ireland.

Bro. Boyle seems to have changed the procedure considerably—at any rate, he changed the terminology. On June 5th, 1788, "Bro. Woollen . . . was Initiated into the Sublime Degree of a Super-Excellent Mason . . ."; on June 8th, Bro. Charles Roe "was Initiated into the Degree of a Royal Arch Super Excellent Mason by Bro. Michael James Boyle"; and on June 22nd there was a meeting of "the Royal Arch Super Excellent Lodge". There were four more meetings in July, the first being on the 13th, when the heading of the record was "At a general Encampment of the Royal Arch Super Excellent Masons", and the word "Companion" was used for the first time.

On the 16th the titles "1st., 2nd. and 3rd. Kings" were abandoned, and "Our worthy Companion Wilcockson" (who was in the Chair of Lodge 72 at the time, but had not served the office of King, though he became a Royal Arch Mason in 1785) "gave his authority this evening for the Royal Arch Super Excellent Masons to assemble when and where they please. The officers for the Royal Arch Lodge elected as follows: Our Most Excellent Companion Marshall High Priest; our most Excellent Companion Middleton Royal Arch Captain; our most Excellent Companion Wilkinson 1st. Grand Master, Roe 2d. Grand Master, Twigg 3d. Grand Master, Woollen E Scribe, Wainwright N Scribe. Our worthy Companion Garrow *Ninetor*, Installed by our Worthy Companion Michael James Boyle, from the Grand Chapter." If this be a true rendering of the original it is confusing, but I suggest that there should be a full stop after *Ninetor*, so that all were installed by Boyle. The signatures of these officers follow, it being noteworthy that "Z" is appended to that of Marshall, a "monogram" (*sic* ? H) to that of Middleton, "J" to that of Wilkinson, and "I.A." and "E.B." to those of Roe and Twigg. This is the first use in these records of "Z", "H" and "J". Then there is the statement, "I do approve of the above installation. Michael James Boyle his mark", the mark seeming to have involved the "T.H." symbol of the Royal Arch. Finally, on 20th July, 1788, there was an "Encampment" at which only the names of the officers present were recorded, and Boyle was apparently not present.

The next entry is on 24th December, 1797: "At a General Encampment of R.A. Sup. Ex^l. Masons", Comps. Robinson, Tompkin, Rowley and eight others were present. By this time Lodge No. 72 had united with Britannia Lodge, and Tompkin and Rowley had followed Robinson to Wakefield to be exalted on 4th December, 1797. These three were named in a "Moderns'" Charter as Principals of Paradise Chapter, No. 111, on 22nd March, 1798. It seems that Boyle's interference had marred the closing years of the Royal Arch activities of Lodge 72. It may be that Woollen and others were so dissatisfied with the changes that it helped them to decide to cut adrift from the "Ancient" system, for it was very soon after this that they applied

for a "Modern" warrant to form Royal Brunswick Lodge. On December 18th, 1794, Woollen was named First Principal of the ("Modern") Chapter of Loyalty attached to that Lodge.

The Lodge probably worked the Mark degree also, for it could only have been preserved in Sheffield through No. 72 and there is evidence that the degree was conferred at the beginning of the nineteenth century. In January, 1815, at a meeting of Paradise R.A. Chapter presided over by Bro. Tompkin (who was a member of 72), four companions were made Mark Masons; and in October, 1820, at a meeting of Britannia Lodge, Bro. Tompkin was "instructed to make transcripts of all the Marks belonging to Mark Masons from the small book into the regular one", and one of these two books is still extant.

A CERTIFICATE FROM LODGE 72

Definite evidence that the Royal Arch was worked by Lodge 72 is afforded by a Certificate issued by it on the 20th July, 1785, to Isaac de Jager. This is now in the possession of Britannia Lodge, having been presented to it by Bro. Flather, who purchased it in 1934 from a German who had inherited it from de Jager's daughters. A photograph of it is reproduced in this paper and it reads as follows:—

HOLINESS TO THE LORD¹

These are to certify that the Bearer hereof, Isaac de Jager, was lawfully entered and raised to the degree of a Master Mason and for his particular assiduity in Masonry was exalted to an Excellent, super-Excellent and Royal Arch Mason as also to the dignity of a Knight Templar in Lodge No. 72 in the Registry of England and as such we do hereby recommend him to all regular Brethren and constituted Lodges wheresoever Providence may order his lot.

GIVEN under our Hands and seal of our Lodge at our Lodge Room
held at our Hall in Paradise Square, Sheffield the 20th. Day
of July 1785 5785.

Thos. Elliott	1st. K.A.H.P. ¹
Thos. Marshall	2nd. K.A.H.P. ¹
Jonath. Witham	3rd. K.A.H.P. ¹

SEAL

W. Wilkinson Scribe¹

Five ribbons are affixed under the seal of the Lodge. They are light blue, yellow, dark blue, red, and black. The seal is of red wax, with the motto *Sit lux et fuit lux*. Flather assigned the colours of the ribbons respectively to the Craft, Excellent and Super Excellent Master, Royal Arch and Knight Templar. Needless to say, the signatories are all in the list of Lodge 72 in "Book No. 18", in which de Jager's initiation on 15th April, 1785, is recorded. He is described as a Merchant, and was proposed by Michael Hunter, a cutler, who was then Junior Deacon.

In a letter to Bro. Flather, the vendor of the Certificate says: "Isaac de Jager belonged to one of those Netherlandish Menonite families who, because of their religion, had to leave their fatherland between 1560 and 1570" (when it was occupied by the Duke of Alba's Spanish Army) "and settle down in Hamburg. Young Isaac was merchant, had situations in Sheffield, Bergen . . . married and left two daughters . . ." His progress in Masonry seems to have been remarkable! He was present at the meetings of the Lodge in May and June, 1785, and at the Feast of St. John the Baptist in 1786; his last recorded attendance was in July, 1786. It is interesting that a Menonite, a member of a sect whose religious observances have something of the simplicity of the Society of Friends, should have become a Mason. Bro. Flather concludes his notes on the certificate by observing that "it is to Lodge No. 72 we owe the existence and active work in practising these higher degrees". This was written in 1937 and amends the conclusion given in the book by Stokes and Flather. His view has been endorsed by the comparison of the list of names of known members of the old Chapter with the names of members of Lodge No. 72 contained in Britannia's "Old Books Nos. 18 and 28".

CONCLUSION

When Lodge 72 united with Britannia Lodge in 1796, that number on the Register of the Atholl Grand Lodge became vacant and in 1807 it was sold for £5 5s. to a Lodge meeting at the Talbot Inn, Bristol. This is now the Royal Clarence Lodge, No. 68, and twice Britannia has been asked to sell the old warrant to that Lodge, but it is regarded as a very precious inheritance which is not for sale. The number 217 on the Provincial warrant was given to a Lodge at Whitehaven, Cumberland, in 1813, but that Lodge only survived for nine years. A complete list of the names of members, officers and visitors of Lodge No. 72 has been deposited in the library of the Quatuor Coronati Lodge for preservation, as has also a list of the names of members of Lodge No. 75.

¹ This heading, with the titles at foot of the text, are all in Masonic Cipher.

APPENDIX

LODGE No. 72

LIST OF MEMBERS

The 1758 and 1767 lists are extracted from the Atholl Register, Vol. 3.

Eleventh Regiment of Foot

Nov. 15, 1758 William Lamb
John Hislop
Ralph Howard
James Lewis
James Andrews
William Lancaster
John Larimor

Jan. 10, 1767 John Braine
Peter Thomson
Ambrose Green
Thomas Smith
Allen Leyfield
Robt. Cousins
Henry Blyth
John Vallor
W^m. Mathews
Rich^d. Caldwell
Moses Paterson
W^m. Mackay

The following lists are compiled from the Lodge records, supplemented by information from the Atholl Register, Vol. 7, Folio 78.

William Cutler	Founder*	Filesmith	Sheffield	Died 1781
William Wright†	Founder*	Soldier	Sheffield	
Martin Middleton‡	Founder†	Silv. Plater	Sheffield	Died 1778
Thomas Dunning‡	Founder†	Blacksmith	Attercliffe	
Edward Wainwright	Founder†	Soldier	Sheffield	Died 1793
Samuel Belk (Tyler)	Founder†	Cutler	Sheffield	Declined 1790
William Weldon‡	Founder†	Shear-smith	Sheffield	
Thomas Smith‡	Founder†	Engraver	Sheffield	
Eben. Cutler	Founder†	Filesmith	Sheffield	
William Hambleton‡				
William Langwith‡				
John Bartholomey‡				
Geo. Ratcliffe‡				
Solomon Jones‡				
Benjamin Wood	13 i 73	Button Maker	Sheffield	Died 1783
Dennis Belk	10 ii 73	Gentleman	Sheffield	
Thomas Elliot	10 ii 73	Brazier	Sheffield	
Samuel Elliot	6 ix 73	Merchant	Sheffield	
Thomas Newbould Clarke	11 viii 73	Merchant	Sheffield	
Manwaring Swift	j. 20 ix 73	Butcher	Sheffield	
Matthias Eadon	14 x 73	Woodman	Attercliffe	
— Windley§				
Richard Falconer	5 xii 73	Merchant	Sheffield	Excluded 1790
(later Faulkner)				
Daniel Plowman	19 xii 73	Scrivener	Banner Cross	
William Clarke||				
Benjamin Winfield||				
Thomas Dyson||				
George Orabin||				
William Saxton	28 iii 74	Surgeon	Sheffield	
John Jackson	28 iii 74	Merchant	Sheffield	
Henry Dickinson	10 viii 74	Merchant	Sheffield	
William Hutchinson (i)	11 x 74	Coach Maker	Sheffield	
William Trickett	13 xii 74	Cutler	Sheffield	Declined 1790
Joseph Epworth	13 xii 74	Scrivener	Sheffield	Excluded 1790
William Hutchinson (ii)	11 i 75	Iron Merchant	Attercliffe	
Samuel Hirst	8 ii 75	Joiner	Sheffield	

* Recommended by Lau. Dermott.

† Recommended by W. Cutler.

‡ Atholl Register shows these brethren as registered on 23rd September, 1772.

§ Windley was registered on 23rd September, 1773.

|| Atholl Register shows these brethren as registered in 1774.

j. Joining member according to Cash Account

Joseph Staniland	8	iii	75	Town Collector	Sheffield	Declined 1787
John Cutler	8	iii	75	Filesmith	Sheffield	
Hugh Cheney	j. 9	v	75	Surgeon	Sheffield	
Samuel Hall	9	v	75	Hatter	Sheffield	
John Hartley	8	xi	75	Cutler	Sheffield	
Thomas Sykes	11	xii	76	Baker	Sheffield	
Willoughby Parkin	11	xii	76	Scissor Smith	Sheffield	
Thomas Creswick	27	xii	76	Scrivener	Sheffield	
Matthew Jervis	12	iii	77	Farmer	Sheffield	
John Hawsworth	14	v	77	Bookkeeper	Sheffield	
Samuel Linley (Lindley)	14	v	77	Razorsmith	Sheffield	Expelled¶
John Eadon	14	v	77	Writing Master	Sheffield	
Thomas Crane	24	vi	77	Grocer	West Chester	Withdrawn 1784
Thomas Nowill	9	vii	77	Cutler	Sheffield	
John Weaver	8	x	77	Silver Smith	Sheffield	
Abraham Greaves	12	xi	77	Shear Smith	Sheffield	
Thomas Eyre, sen.	27	xii	77	Bookkeeper	Sheffield	
John Bellamy	27	xii	77	Publican	Sheffield	
Peter Ward**			77			Withdrawn 1781
Edward Cooper	11	iii	78	Button Maker	Sheffield	
Thomas Marshall	11	iii	78	Taylor	Sheffield	Died 1790
John Tropy	11	iii	78	Silver Smith	Sheffield	
William Birks, jun.	13	v	78	Cutler	Sheffield	Left 1784
Jonathan Witham	13	v	78	Watchmaker	Sheffield	Declined 1791
John Thompson	24	vi	78	Bookkeeper	Sheffield	
John Scott	9	xi	78	Publican	Sheffield	
Jonathan Constantine	11	xi	78	Officer, R.N.	Settle, Yorks.	
John Parker	9	xii	78	Scrivener	Sheffield	Died 1780
Thomas Penlington	9	xii	78	Watchmaker	Sheffield	Expelled¶
James Shafto Robertson	22	xii	78	Comedian		
Francis Rowswell	22	xii	78	Comedian		
John Ashmore**			78			
Francis Thompson	11	viii	79	Gent. or Mercht.	Sheffield	
Thomas Allin	13	x	79	Snuffer Maker	Sheffield	Excluded 1790
John Eadon, jun.	j. 13	ix	80	Scissor Smith	Sheffield	
John Greenwood	11	x	80		Sheffield	
Gilbert Tucker	11	x	80		Sheffield	
James Dickinson	11	x	80		Sheffield	Expelled¶
John Hinchliffe	12	ii	81	Scissor Smith	Sheffield	
John Pass	13	iii	81	Carrier	Sheffield	Declined 1789
William Armitage	13	iii	81		Sheffield	
John Woolhouse	13	iii	81	Carrier	Sheffield	
James Ireland	j. 12	x	81			
Thomas Powers	j. 12	x	81			
John Roebuck**			81			Expelled¶
George Finley**			81			Declined 1787
Henry Hurst	8	v	82	Cheese Factor	Sheffield	Declined 1787
David Jones††	9	iv	83	Victualler	Sheffield	Declined 1790
William Wilkinson	9	iv	83	Carpenter	Sheffield	Died 1791
Joshua Twigg	8	x	83	Cutler	Sheffield	Excluded 1790
Michael Hunter	12	xi	83	Cutler	Sheffield	
William Purdon	12	xi	83	Clerk	Sheffield	
Thomas Eyre, jun.	12	v	84			
John Howson	2	vi	84	Clerk	Sheffield	Excluded 1790
Jonathan Roberts	2	vi	84	Publican	Sheffield	
George Eadon	2	vi	84		Sheffield	
Henry Trippitt	9	vi	84	Carpenter	Sheffield	Declined 1787
Archibald MacAuley	9	vi	84	Mercer	Sheffield	Excluded 1787
Richard Kirk	9	iii	85	Silver Smith	Sheffield	Declined 1784
Joseph F. Smith	15	iv	85	Cutler	Sheffield	Declined 1793
Isaac de Jager††	15	iv	85	Merchant	Hamburg	
Charles Gotlob Clement	11	v	85	Merchant	Sheffield	

** These names are in the half-yearly lists, but not elsewhere.

¶ So described in Grand Lodge register; no date given.

†† David Jones and Isaac Jager do not appear to have been registered with Grand Lodge.

j. Joining member according to Cash Account.

Samuel Ellis	8	vi	85	Filesmith	Sheffield	
Edward Wilcockson	10	viii	85	Glover	Sheffield	Declined 1791
James Healy	10	viii	85	Refiner	Sheffield	
George Thompson	14	ix	85	Tilter	Sheffield	
John Price Silverdale	14	ix	85	Silver Smith	Sheffield	
James White**			86			Excluded 1787
Andrew Linley (Lindley)**			86			
John Crookes**			86			Died 1791
Francis Carr**			86			Declined 1790
William Atherton**						Declined 1793
Charles Roe	10	i	86	Silver Smith	Sheffield	
James Richardson	10	i	86	Shoemaker	Sheffield	Declined 1793
James Elliot	8	ii	86	Breeches Maker	Sheffield	Declined 1787
Alexander Garrow	15	ii	86			
John Law	8	iii	86	Silver Smith	Sheffield	Declined 1793
James Woollen	8	iii	86	Clerk	Sheffield	Declined 1793
William Derby	12	iv	86	Silver Smith	Sheffield	Excluded 1787
John Sheldon	14	vi	86	Publican	Sheffield	Declined 1791
William Linley (Lindley)	12	vii	86	Merchant	Sheffield	Died 1788
Samuel Senior	12	vii	86	Cutler	Sheffield	Died 1788
George Mettam	16	vii	86	Silver Smith	Sheffield	Declined 1790
John Humphreys**			87			
Marcus van Kaennel**			87			
George Kibbles**			87			
John Shuttleworth††	14	xi	87			Declined 1793
Joseph Hudson††	14	xi	87			Declined 1793
Robert Poole**			87			
— Rae**			87			
William Boothby††	11	vi	88			Declined 1792
Joseph Bell††	13	viii	88		Doncaster	
Lawrence Potts††	27	xi	88			
John Brockenbrow**			88			Declined 1792
Hermann Graebedunckel**			88			Declined 1791
William Harwood**			88			Declined 1790
John Parkin††	11	ii	89			Declined 1790
— Whiteman††	8	vii	89		Nottingham	Excluded 1790
George Grayson††	12	viii	89		Ecclesfield	
John Kirk	14	iv	90	Carpenter	Sheffield	Died 1790
William Kent	8	xii	90	Cutler	Sheffield	
John Johley	8	xii	90	Attorney	Sheffield	Died 1791
Richard Jessop	9	iii	91	Metal Manufr.	Sheffield	Declined 1793
Thomas Jermyn††	11	i	92			Died 1793
John Northall††	8	ii	92	Newspaper Ed.	Sheffield	Declined 1793
A— Foley††	13	iii	93			Declined 1793
— Silvester††	8	v	93			Declined 1793
— Max††	j. 8	v	93			Declined 1793
— Norton**			95			
— Wells**			95			
— Fisher**			95			
Samuel Tompkin**			95			
— Barry**			95			
— Appleby**			96			
— Botham**			96			
Richard Ramsey**			96			
Samuel Carnal**			96			
John Thompson**			96			
Hiram Cutler§§			1796			

** These names are in the half-yearly lists, but not elsewhere.

†† These names are taken from the Cash Account. There are no entries in the register of names between 1786 and 1790.

§§ Hiram Cutler joined Britannia Lodge as an Entered Apprentice from Lodge 72 in 1796

j. Joining member according to Cash Account.

LODGE No. 72. LIST OF OFFICERS

Date	Master	S. Warden	J. Warden	S. Deacon	J. Deacon	Secretary	Treasurer
1776 D.	Swift	Wright	Hutchinson (ii)	Epworth	Staniland		
1777 J.	Wright	Hutchinson (ii)	Eadon, M.	Cutler, J.	Sykes	Jackson	Wood
1777 D.	Hutchinson	Eadon, M.	Hall	Jervis	Parkin	Eadon, J.	Wood
1778 J.	Eadon, M.	Hall	Epworth	Parkin	Greaves	Nowill	Sykes
1778 D.	Hall	Epworth	Elliot, T.	Weaver	Marshall	Nowill	Weldon
1779 J.	Epworth	Elliot, T.	Weaver	Marshall		Nowill	Weldon
1779 D.	Epworth	Elliot, T.	Weaver	Marshall		Nowill	Weldon
1780 J.	Epworth	Elliot, T.	Weaver			Nowill	Weldon
1780 D.	Cheney	Trickett	Nowill	Allin	Ashmore	Birks	Cutler, W.
1781 J.	Trickett	Nowill	Birks	Witham	Penlington	Eyre	Cutler, W.
1781 D.	Nowill	Birks	Weldon	Dickenson	Tucker	Eyre	Cutler, W.
1782 J.	Birks	Weldon	Witham	Bellamy	Eadon, J., jr.	Eyre	Cutler, W.
1782 D.	Weldon	Witham	Faulkner	Eadon, J., jr.	Staniland	Eyre	Marshall
1783 J.	Witham	Faulkner	Hawksworth	Woolhouse	Ashmore	Eyre	Allin
1783 D.	Faulkner	Hawksworth	Eadon, J., sr.	Pass	Thompson	Eyre	Allin
1784 J.	Hawksworth	Eadon, J., sr.	Allin	Hinchliffe	Jones	Eadon, J., jr.	Bellamy
1784 D.	Eadon, J., sr.	Allin	Bellamy	Purdon	Twigg	Eadon, J., jr.	Cooper
1785 J.	Allin	Bellamy	Marshall	McAuley	Howson	Hunter	Greaves
1785 D.	Bellamy	Marshall	Weaver	Wilkinson	Hunter	Smith	Greaves
1786 J.	Marshall	Weaver	Wilkinson	Hunter	Roberts	Smith	Greaves
1786 D.	Weaver	Wilkinson	Eadon, J., jr.			Smith	Greaves
1787 J.	Wilkinson	Eadon, J., jr.	Wilcockson	Kirk	Ellis	Smith	McAuley
1787 D.	Eadon, J., jr.	Wilcockson	Smith	Carr	Crookes	Woollen	Greaves
1788 J.	Eadon, J., jr.	Wilcockson	Smith	Carr	Crookes	Woollen	Greaves
1788 D.	Wilcockson	Smith	Eyre	Kibbles	Harwood	Woollen	Greaves
1789 J.	Wilcockson	Smith	Eyre	Kibbles	Harwood	Woollen	Greaves
1789 D.	Smith	Eyre	Roe	Hudson	Graebdunckel	Brokenbrow	Greaves
1790 J.	Smith	Eyre	Roe	Hudson	Richardson	Brokenbrow	Greaves
1790 D.	Eyre	Roe	Woollen	Hancock	Eadon, G.	Graebdunckel	Hudson
1791 J.	Eyre	Roe	Woollen	Hancock	Eadon, G.	Graebdunckel	Hudson
1791 D.	Roe	Woollen	Brokenbrow	Eadon, G.	Hancock	Graebdunckel	Kibbles
1792 J.	Roe	Woollen	Brokenbrow	Eadon, G.	Hancock	Jessop	Kibbles
1792 D.	Woollen	Eadon, G.	Hudson	Jessop	Northall	Eadon, J., jr.	Kibbles
1793 J.	Woollen	Eadon, G.	Hudson	Jessop	Northall	Eadon, J., jr.	Kibbles
1793 D.	Witham	Nowill	Hall			Eadon, J., jr.	Weaver
1794 J.	Witham	Nowill	Hall			Eadon, J., jr.	Weaver
1794 D.	Witham	Nowill	Hall			Eadon, J., jr.	Weaver
1795 J.	Witham	Nowill	Hall			Eadon, J., jr.	Weaver
1795 D.	Nowill	Hall	Eadon, G.	Norton	Tomkins	Eadon, J., jr.	Eadon, J., jr.
1796 J.	Nowill	Hall	Eadon, G.	Norton	Tomkins	Wells	Eadon, J., jr.
1796 D.	Nowill	Hall	Eadon, G.	Norton	Tomkins	Wells	Eadon, J., jr.
1796 J.	Robinson	Gillatt	Wells			Barry	Eadon, G.

Note, First column: D = December ; J = June.

LODGE No. 72. VISITORS' LIST

Date	Names	Rank	No. of their Lodge
1777			
1777	Bro. F. Wheelhouse	Watchmaker	Formerly of this Lodge.
Apr. 9	Bro. A. Lindley	Cutler	Do. Do.
1778			
Dec. 9	Bro. James Wiggin	Lieut. in Militia	No. 1 Lodge
1779			
May 12	Bro. Hodgson	Gentleman	St. John's Lodge, 184
July 14	Bro. Puhle	Hand Weaver	No. 368
Oct. 13	Bro. Thos. Ashmore	Mason	No. 243, Dover
1781			
Nov. 14	Thomas Power	R. Artillery	Irish, 527
	James Ireland	St. R. Artillery	Grand & 86
1785 (<i>sic</i>)			
Aug. 10	Joseph White	Merchant	No. 53, Liverpool
Sept. 14	Broadbent	Clergyman	No. —, Rotherham
1784			
Jan. 14	Bro. Finley	Mercer	Of this Lodge
	Bro. McVary	Soldier	
	Bro. Linley	Cutler	
	Bro. Gerrard	Late Soldier	
Feb. 11	Bro. Finley	Mercer	
	Bro. Gerrard	Late Soldier	
Mar. 11	Bro. Gerrard	Do.	
Apr. 14	Bro. Finley	Mercer	
	Bro. Gerrard	Late Soldier	
Sept. 8	Bro. Fawcett		
Oct. 13	Bro. Middleton		No. 148, Woolwich
Nov. 10	Bro. Wilkinson		
1785			
Jan. 12	Bro. Long		
Apr. 13	Bro. Middleton		No. 148, Woolwich
July 29	Bro. Ficker		Master of St. Alban's Lodge,
Aug. 1	Bro. Ficker		Birmingham
Aug. 10	Bro. Joseph White	Merchant	No. 53, Liverpool
Sept. 14	Bro. Broadbent	Clergyman	No. 109, Druidical Lodge,
			Rotherham
Oct. 2	Bro. Middleton		No. 148, Woolwich
12	Bro. Middleton		No. 148, Woolwich
Dec. 14	Bro. Wall		No. 128, Sea Captains' Lodge,
			Liverpool
1786			
Jan. 10	Bro. Slinn		No. 148, Woolwich
June 8	Bro. White		No. 53, Liverpool
14	Bro. Thos. Darley		No. 148, Woolwich
Sept. 14	Bro. White		No. 53, Liverpool
Oct. 11	Bro. Hartshorn		Royal Edmund Lodge,
			Edmundsbury
Nov. 8	Bro. John Shuttleworth	Grocer	No. 67, Lodge of Fortitude,
			Manchester
Nov. 8	Bro. Emery	Comedian	Phoenix Lodge, Sunderland
1787			
Feb. 14	Bro. David Bog	Soldier	No. 2, Artillery Lodge, Nova
			Scotia
July 11	Bro. John Middleton	Soldier	No. 90
	Bro. Oakes		No. 457
Aug. 8	Bro. John Shuttleworth		As above
Oct. 10	Bro. David Bog		As above
Dec. 12	Bro. White	Merchant	No. 53, Liverpool
1788			
Jan. 9	Bro. Samuel Hass		No. 53, Liverpool
June 11	Bro. Wilkinson		Druidical Lodge, Rotherham
Sept. 10	Bro. Fletcher		Lodge 457, Dudley

Date	Names	Rank	No. of their Lodge
Oct. 8	Bro. Gilbert Robinson	Cordwainer	Lodge 47, Macclesfield
Dec. 10	Do.	Do.	Do.
1789			
Feb. 11	Bro. G. Robinson	Do.	Do.
1790			
Jan. 20	Bro. Sharpe		Birmingham.
Apr. 14	Bro. Evans	Hardwareman	St. Paul's Lodge, Birmingham
	Gregory		Union Lodge, York
	Addison		St. George Lodge, Doncaster
Oct. 13	Bro. Robert Evan Lloyd		
1791			
Mar. 9	Bro. Isaac Franck	Travelling Jew	Liverpool Lodge, No. 53
	John Cunningham	Dealer in Schots Pills	
Oct. 12	Bro. James Loton	Painter	No. 1 & 100, Westminster
Dec. 14	Bro. Kent	Comedian	
	von Kaennel	Clerk	Sheffield

The only "Antient" Lodges in this list were Nos. 53, 86, 148 and 47. The last named took a "Modern" Warrant in 1790.

LODGE No. 75

LIST OF MEMBERS

This list is extracted from the Atholl Register C. & E., Vol. 3.

Army 72nd Regiment

Warrant No. 75

Given up to the Masons at Sheffield.

Mar. 18, 1759	William Waterhouse	May 23,* 1765	Aaron Loton
	Humphrey Stott		Edward Wainwright
	John Allen		Francis Bolton
	Thomas Cherry		Ebenezer Cuttler (<i>sic</i>)
	George Fleming		William Cuttler (<i>sic</i>)
	Jos ^h . Smith		Simon Dakin
	Burk		Henry Higgs
	Thomas Walker		Ralph Woothouse (<i>sic</i>)
			Richard James
			John Brammar
Jul. 15, 1761	William Dawhurst		Benj ⁿ . Hill
	James Price		Jethro Turner
	Joseph Knowles		Michael Levi
	Thomas Graves		Ralph Samuel
	Thomas Fish		John Hancock
	Richard Nyle		George Holmes
	Robert Bowers		Stephen Roberts
	Mongoe Hardman		Benj ⁿ . Hemingway
	William Chapman		William Graham
	William Webster		Richard Smith
	John Poppleton		John Gregory
	Edward Right		William Robinson

* This date altered from 24.

Bro. A. R. Hewitt, Librarian and Curator of Grand Lodge, drew attention to the following

EXHIBITS

From the Grand Lodge Library and Museum:—

Register of the “Antients’” Grand Lodge showing a list of members of Lodge No. 72 from 1772 to 1787.

Deputation, dated 18th September, 1807, by the Deputy Grand Master of the “Antients”, to Bro. Francis Davis to open and preside over a Grand Lodge in Bristol for the purpose of Constituting, and installing the Master and Officers of, the Lodge to which the vacant No. 72 had been allocated. An attachment to the document is Bro. Davis’ “Return”, dated 29th September, 1807, to the Grand Lodge showing the list of Officers he appointed to assist him in his duties.

Letter signed by Hermann Græbedunckel, Secretary of Lodge No. 72, dated Sheffield, 31st August, 1791, and addressed to the “Antients’” Grand Lodge, concerning a successor to the Marquis of Antrim as Grand Master, recently deceased.

A photographic copy of the Warrant of Constitution of Lodge No. 72, dated 6th September, 1776.

An early photographic copy of the Warrant of Constitution of the Britannia Lodge, dated 19th April, 1765, with which Lodge No. 72 united in 1796.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. J. R. Clarke on the proposition of the W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. E. Ward, N. Rogers and F. R. Worts.

The W.M. said:—

I have the privilege of proposing a vote of thanks to Bro. J. R. Clarke for giving us his valuable paper containing information, much of which is published now for the first time. I must confess I cannot, in the course of any comment possible for me to make, assist further in the work of disentangling the “skein” first brought to the notice of this Lodge just thirty years ago by Bro. David Flather, as referred to in the author’s opening sentences, and now further unravelled in the excellent paper by Bro. Clarke, who has proved himself a most industrious researcher. I feel that his paper will be used by future historians, not only for help in dotting the “i’s” and crossing the “t’s” of Bro. Flather’s paper, but also to amplify and correct some of the information given by John Lane in his remarkable *Masonic Records*.

We may be certain that late in the eighteenth century many good men in each of the opposed camps were earnestly striving to find a means of bringing peace and unity to the disunited body of Masonry; some of those would-be peacemakers must have been identified with the Lodges whose history Bro. Clarke dwells upon. He provides instances of co-operation between “Antients” and “Moderns”, as, for example, attending together at funerals, foundation-stone laying, etc., and he draws attention to the cross-visiting between Lodges of the two persuasions. We learn from his paper of the ease with which certain Lodges and Chapters were at times able to change their ostensible allegiance.

Bro. Clarke has something useful to say of the Royal Arch Lodges and Chapters of the late eighteenth century. He records that in Lodge 72 (an “Antients’” Lodge in which the Royal Arch was simply and naturally a fourth degree) a candidate for exaltation was not required to have passed the Chair of a Craft Lodge—a curious, but not, I think, a singular, bit of history. Curious, because in general the requirement was taken for granted in “Antient” Lodges. We have to remember, though, that this particular Lodge welcomed visitors from “Modern” Lodges, had a marked “Modern” tendency, and was evidently, in its behaviour, related to the “Traditioner” Lodges of the middle group, loyal to one Grand Lodge but sympathetic to much of the ritual and many of the customs taught by the other.

The author remarks that at a General Encampment of the R.A. Super Excellent Masons (apparently in the year 1788), the word “Companion” was used for the first time; this means, of course, for the first time in that particular body, for the term is to be found in the Regulations of the “Moderns’” Charter of Compact twelve years earlier.

I am very sure our Lodge owes Bro. Clarke a warm expression of congratulation and thanks, and I will ask our Brother the Senior Warden to second my proposal.

Bro. ARTHUR SHARP, S.W., said:—

It gives me pleasure to second the vote of thanks to Bro. Clarke, and to compliment him on his industry in supplementing so well the earlier information furnished to this Lodge in 1931 by our late Bro. Flather.

It is singular that although old "Sheffield Plate" was at its most flourishing period during the last three or four decades of the eighteenth century in the town of Sheffield, none of those known to us today as the leading makers, *e.g.*, Joseph Hancock, Thomas Leader, John Winter, Thomas Law, Richard Morton, Nathaniel Smith—to name a few—appear to have been members of the Sheffield Lodges.

Although Joseph Hancock is said to have commenced the manufacture of plated articles in the year 1761, there is some uncertainty. In a description of Sheffield published in the *Gentleman's Magazine* in 1764, this Joseph Hancock is named as "the present Master Cutler". But the discovery of plating by the fusion of silver and copper originated with Thomas Boulsover—it is said in 1743. Joseph Hancock realised the usefulness of the method, and he applied it to larger and more important articles of domestic plate than the inventor had attempted, so that from 1760 onwards such articles as coffee-pots, tea-urns, candlesticks, salvers, tea-pots, all formerly made in silver, were produced for a much larger public.

It would appear that the interest shown nowadays by collectors of this old plate is no greater than it was in the eighteenth century, for many wealthy men purchased this kind of plate when sterling silver was easily within their reach. Horace Walpole visited Sheffield in 1760, when the manufacture was a novelty, and bought a pair of candlesticks, and it is interesting to note his impression of the town. Writing to a friend on the 1st September, 1760, he says:—

"I passed through Sheffield, which is one of the foulest towns in England, in the most charming situation, where there are 22,000 inhabitants making knives and scissors . . ."

There were many Hancocks in Sheffield at this time, but the only one named in Bro. Clarke's paper is a "John Hancock" who appears on the list of Lodge 75 on 24th May, 1765.

Any paper on local lodge history, such as the present, offers the hope that some personality with more than local Masonic fame may be discovered; and perhaps that the records of the Lodges themselves may even offer comparison with others of the period.

For example, the name of "Brother Charles Roe" strikes a chord. On June 8th, 1788, he "was Initiated into the Degree of a Royal Arch Super Excellent Mason by Bro. Michael James Boyle" in Lodge 72. The name of "Charles Roe", of Macclesfield, is known as that of an eighteenth century industrialist who founded a firm of copper smelters which by 1787 had interests in England, Wales, Scotland and Ireland, and works at Macclesfield and Liverpool. He died in 1781. A son of the same name was admitted a Freeman of Macclesfield in 1787 and Alderman on the 10th October, 1788. This latter appears to be the "Charles Roe Esquire" named in the Warrant of the Beneficent Lodge 545 (a "Moderns" Lodge) granted 19th June, 1789, by the Provincial Grand Master of Cheshire, but whether he was induced to journey the 35 miles to Sheffield for the R.A. in 1788 is not established. Perhaps Bro. Clarke may have some information. Although "Charles Roe" is not known to have been a member of Lodge No. 47 ("Antients"), Macclesfield, we have Bro. Clarke's note that among the visitors to Lodge 72 a "Gilbert Robinson, Cordwainer, Lodge 47, Macclesfield", attended on three occasions in October and December, 1788, and February, 1789, and that Lodge 47 took a "Modern" Warrant in 1790. What was the connection, if any, between No. 47 and No. 72?

In the second paragraph of his paper, Bro. Clarke states that:—

"In 1765 the Lodge No. 85 transferred its allegiance to the 'Moderns' and was issued with a Warrant No. 340. For some years it referred to itself as 'our Lodge 85 and 340', assuming the name Britannia in 1795."

From this it would seem that the two systems could then be worked in the same Lodge without enmity. Even although the "Moderns", by their Grand Lodge Resolution of 7th April, 1777, had laid down "that persons calling themselves Antient Masons . . . are not to be considered as Masons", it would seem that this dual membership was a custom by no means uncommon.

In Macclesfield we know that a similar practice existed. No. 47, in that town, possessed from 1789 two Warrants—No. 47 ("Antients"), their original one of 1764, and a "Moderns" Warrant, No. 545, dated 19th July, 1789. Bro. J. T. Thorp, in his *Early History of the Knights of Malta Lodge*, states that there is no doubt that No. 47 worked under both Warrants, sometimes as "Antients" and sometimes as "Moderns," keeping up their payments to two Grand Lodges—although with difficulty—and not giving up the "Antients" Warrant No. 47 until 10th April, 1800. Certainly the Grand Lodge of the "Antients" was aware of the "Moderns" Constitution, for it is recorded in their Minute Book in February, 1791, as noted by Lane: "Received information from Macclesfield that, in 1790, No. 47 took a 'Moderns' Constitution."

On the 4th May, 1800, the Secretary of No. 47 wrote to Robert Leslie, the "Antients" Grand Secretary in London, that the Lodge had unanimously agreed on 10th April, 1800, to give in their Warrant No. 47, and for the future be under the "Moderns" Constitution only (*viz.*, 454, the number which it took in 1792 in place of 545). The reply from Bro. Leslie is in the friendliest terms:—

"May 26, 1800. I agree with you that your Lodge should be wholly under the one Constitution or the other. You having chosen to be under the Modern Grand Lodge I . . . request you will transmit the Warrant No. 47 in a parcel by the Mail Coach or otherwise."

To us, nowadays, there seems to have been a great casualness in eighteenth century matters masonic. How can one explain the issue of the "Antient" Provincial Warrant No. 217 to Bro. Hugh Cheney, of Sheffield, as Provincial Grand Master "within the masonic jurisdiction of the counties of York, Chester and Lancaster", as set out in this Warrant and still in existence? Issued on the 5th September, 1781, it was one of three to be issued on that date. True, this No. 217 was never used, and the same fate seems to have befallen No. 218 for a Provincial Lodge at Fort St. George, Madras, which, Lane says, was never really formed.

But very different is the story of the third Provincial Warrant No. 219, for the use of the British military and loyalist Civilian Lodges in New York City. It remained there after the Revolution as the Masonic authority for all Lodges in New York State, including those surviving from the earlier (1730-1780) activities of the "Moderns" Grand Lodge in that State. In 1956 the Grand Lodge of New York celebrated with much jubilation its 175th anniversary of its founding by this Warrant or Charter.

I have found Bro. Clarke's paper on the early Sheffield Lodges most stimulating. The Britannia Lodge, No. 139, received its Centenary Jewel on the 4th March, 1865, and assumed its present name in 1795. Britannia metal was an invention of Sheffield, and Frederick Bradbury writes: "What plated ware did for those not wealthy enough to furnish their tables with sterling silver, Britannia metal did for the classes unable to afford silvered copper." First called White Metal, the earliest note of the change of name from White to Britannia Metal is found in the 1797 Directory. Can we assume that the Lodge took its name on this account?

BRO. ERIC WARD said:—

The subject matter of Bro. Clarke's paper is of especial interest to me as an exalteé of the R.A. Chapter which, in its embryo form, was once part of "Ancients" Lodge No. 72, and the closing observations telling us that the old Warrant is not for sale gives the impression of forestalling the possibility that someone like myself would revive what, in the early years of this century, was a somewhat fanatical quest. The origin of this was twofold. In 1885, J. Ramsden Riley wrote the following in *A Century of Yorkshire Freemasonry*:—

"1758 a Lodge at Sheffield No. 72 now Royal Clarence Bristol No. 68. This was a Military Lodge under the Antients constituted at Sheffield in the 11th Regiment Sept. 23 1772 under Warrant dated Nov. 15 1758. It was removed from Sheffield to Bristol Sept. 14 1807. It acquired No. 95 at the Union, No. 81 in 1832 & No. 68 in 1863 and is now working at the Freemasons Hall Bristol as Royal Clarence Lodge No. 68. This Lodge is now in the Masonic Province of Bristol."

Now, R. Clarence Lodge was constituted in 1807 by a *pro tem.* G. Lodge formed of members of Jerusalem Lodge, No. 162, the founders having purchased the Warrant of 72, then defunct. At the Union, R. Clarence (or, as it then was, the Mariners' Lodge), being of the "Antients", received the number 95, whilst Beaufort and Hospitality, "Moderns" Lodges fifty or so years senior, received 167 and 314 respectively. Thus a very young Lodge became, and still remains, senior in the Bristol Province by fortuitous enumeration. Bro. John Gard, custodian of R. Clarence history at the end of last century, evidently saw in Ramsden Riley's story an opportunity to construct an origin for his Lodge comparable with those of the other Lodges, and conducted a long but futile correspondence with Britannia Lodge members endeavouring to regain the Warrant by which his Lodge was originally constituted. Into this controversy no less an authority than Henry Sadler was dragged, who said (only two years after publication of *Facts and Fictions*):—

"I have gone thoroughly into the subject of the early career of No. 72 and I can safely say there is not the least evidence of any connexion between the three constitutions *viz.* 1758, 1772 & 1807. Quite the reverse, they were undoubtedly separate and distinct lodges with the exception of the Number."

Thus, in the light of what is known with reasonable certainty about the foundation of R. Clarence Lodge, a claim nowadays to any real continuity from original No. 72 would not stand much of a chance. Neither, for that matter, would Britannia Lodge fare any better. But, purely from academic interest, I would be glad if Bro. Clarke can enlighten me on how it came about that the Mariners, having paid £5. 5s. for the Warrant of 72, ever found themselves in the ignominious position of trying to buy back that which by commercial ethics they appear to have already owned.

On the matter of "Antients'" Provincial Grand Lodges, Jerusalem Lodge, No. 162, meeting at the Tower, Broad Quay, Bristol, in 1789, amended their 1771 printed by-laws in that year following a revision sent out by the G. Sec. John McCormick. In several places the word *Provincial* was added before G. Lodge, the by-law concerning disputes being mostly re-written to establish the chain of authority through Provincial and finally Grand Lodge. Various fragments in the cash book and records of this Lodge suggest that it was itself the ("Antient") Provincial Grand Lodge of Bristol. But the wording of the amendment is indicative of being a general circular, so that it may well be that all "Antients'" Lodges were so informed—in which case some interesting possibilities are opened up.

Bro. NORMAN ROGERS writes:—

That Bro. Clarke has made out a good case for Britannia's History of an earlier date than its "Moderns'" Warrant of 19th April, 1765, seems undeniable, for there is other evidence which he has not quoted in his short paper.

(1) In the Lodge's books are two interesting minutes:—

June 25, 1764. "Thomas Beesley, Hosier, Royal Arch, from Lodge 45, Liverpool."

This Lodge 45, "Antient", was constituted in 1755, and joined with No. 25A in 1876, whereupon some of the members took out a "Moderns'" Warrant, which is now St. George's Lodge, No. 32, Liverpool.

The record would be entered in the Minute Book of either 72A or 75A, or most probably No. 85A.

Nov. 14, 1766. "Visitor, William Barlow, Bolton, Lancs., Master No. 55, Moderns."

This Lodge is now Anchor & Hope, No. 37, and Wm. Barlow is shown in its records as an "Engraver". He may have obtained information in Sheffield about the Royal Arch, for he was one of three members of Anchor & Hope Lodge who were made Arch Masons at Warrington in 1767, and formed the present Concord Chapter, No. 37, which has records from 1768, but took out a Warrant only in 1785.

(2) Another matter of interest in the paper concerns Ml. James Boyle, "a Mason of the World", who had "Certificates from the Four Grand Lodges of the World". There should be no "suspicions" about him, for, according to Ellis's extracts from the minutes of Paradise Chapter in the *Masonic Magazine* for May, 1876, he is to be identified as the Michael James Boyle who presided at meetings of Concord Chapter in October, 1785, and persuaded the members to apply to Grand Chapter for a Warrant (No. 45), despite the fact that they had been meeting without one from 1768. He apparently changed the procedure in Lodge No. 72A by the same process as that of Concord Chapter, *i.e.*, the introduction of the Excellent and Super-Excellent degrees, with the result that, five years afterwards, Concord Chapter went into abeyance for ten years. Bro. Clarke's remark that Boyle's interference seems to have marred the closing years of the Royal Arch activities of Lodge 72A is thus paralleled in a Lancashire Chapter.

But I can add some further information about Michael James Boyle, who "joined" Anchor & Hope Lodge ("Moderns") on 22nd October, 1785, but was never a member of the Chapter. He is recorded as a member of the "Royal Arch Union Lodge, No. 211", which was held in the King's Own 3rd Dragoons, under the Grand Lodge of Scotland. Several of Concord Chapter's minutes, particularly those when he presided and worked the ceremonies, bear the Royal Arch Union Lodge seal in red wax. Boyle's mark appears as a monogram composed of "H.A.B.K.S.T." with the small letter "m" underneath. The obvious conclusion is that he was an Irish Mason, a soldier in a regiment holding a Scottish Warrant, acceptable as an "Antient" to Lodge 72, and a member of the "Moderns'" Lodge, now No. 37. Surely that would account for his having travelling certificates from the "Four Grand Lodges of the World".

My congratulations to Bro. Clarke for his paper.

Bro. F. R. WORTS writes:—

Bro. Clarke's paper is a welcome side-issue of his research into Freemasonry in Sheffield to provide him with data for writing his major work, the *History of the Britannia Lodge*, No. 139, Sheffield, the second oldest Lodge in the Province of Yorkshire (West Riding); I look forward to reading this *History*, for it is clear from this paper that Bro. Clarke is well equipped to produce a very satisfying record of this old Lodge. His paper shows patient research, judicious acumen, facile composition and personal enthusiasm.

It is timely that a new historian should arise in Sheffield to carry on the work and strengthen the academic tradition in Masonic studies of Stokes, Flather and Knoop. Bro. Clarke seems to have made an admirable start; our best wishes are surely his.

From the tightly-packed content of this paper I fail to find any conclusion about the death of Lodge 75. Lane's date of 1764, Bro. Clarke thinks, "is only a surmise"; the only other information given is that there is extant "the 1765 list of members of Lodge 75" (24th May, 1765—twenty-two names). Aaron Looton was Master of this Lodge in 1765, and visited Lodge No. "85 and 340" on 6th September, 1765; obviously the Lodge was "working" in 1765. What happened to it? There is no more data; but Bro. Clarke hazards the suggestion that it was "absorbed" into Lodge 72; if so, when?

Lodge 72 takes some three-quarters of this paper. Although the sum of its data is not large, its history can fortunately be traced. Bro. Clarke apparently considers it as *one* institution from its foundation on 15th November, 1758, until it joined the Britannia Lodge on the 11th April, 1796. He calls it 72 throughout his paper. But there were three Warrants, and the Lodges are historically numbered 72A, 72B and 72C. Did these three Lodges have separate existence, or were they in continuity by "Renewal Warrants" (B in 1772 and C in 1776)? The evidence, for what it is worth, suggests (as Bro. Clarke indicates) that 72B was a "Renewal" of 72A, for in its first List of Brethren there were "ten Brethren of Lodge 72"; this would mean that after 72A returned from Minorca in 1767 it did contrive to "work" in Sheffield: that it, having been on active service abroad, had lost its Warrant is more than likely. If this historical assumption be permissible, then 72B was 72A and there was no need for a new numbering. The case of 72C in 1776 is clearly from the data a "Renewal"; continuity having been preserved, why the new numbering (72C)? It seems to me that Bro. Clarke is desirous of establishing the fact that 72 was "working" from 1758 to 1796, when it joined Britannia. His use of "72" throughout this inquiry emphasises this. I think he has a point here, although the evidence in 1772 (commencement of the "Middle Period") is thin. On the other hand, there must have been some reason why officially the Lodges 72B and 72C were thus numbered, a numeration which necessarily made the original 72 into 72A. What was this reason, especially in view of the fact established by both Stokes and Bro. Clarke that in 1776 the Warrant 72C was a "Renewal"?

Another interesting point is Bro. Clarke's references to the old "BOOKS" in the archives of the Britannia Lodge; he mentions Books Nos. 18, 24 and 28. Are all the others lost? Those numbered 1 to 17 might have been revealing concerning Lodge 72A, and possibly 72B.

Whatever the fate of Lodge 72 between 1765 and 1772, the Craft owes this old Lodge a debt of gratitude for its founding the Royal Brunswick Lodge, No. 296, Sheffield, in 1793, which is still "working" in Sheffield; also for its timely aid to the Britannia Lodge in 1796.

Did Bro. Clarke find nothing about the rituals practised in these old Lodges?

Bro. J. R. CLARKE writes in reply:—

I must thank the Worshipful Master for his generous appreciation of the paper. His remarks are especially gratifying as they come from such a distinguished brother. Naturally, I agree with what he says about the first use of the word "Companion".

The Senior Warden may be interested to know that there were several "silver players" who were Masons, members of the Lodge "85 & 340". Thomas Hancock and Simon Hooson (the Tyler) were founders of 340 in 1765; William Hancock was an early initiate. Joseph Younge, Joseph Kirby, Dolliff Rollinson, George Cadman, Godfrey Machon and half-a-dozen others were members in the eighteenth century, and there were many in the first half of the nineteenth. Not a few of these were in the front rank of manufacturers. They include James Dixon, who is stated (in Hunter's *Hallamshire*) to have been "connected in business with Messrs. Younge" and to have invented Britannia Metal, which, as Bro. Sharp remarks, largely replaced Sheffield Plate in some of its uses. In my *History of the Britannia Lodge*, I have dealt with the reason for the adoption of the name "Britannia" and have had to conclude that it preceded the designation of White Metal by that name.

I am sorry that I have no further information about Charles Roe and the Lodge at Macclesfield. Lane was my authority for saying that it took a "Modern" Warrant in 1790.

Bro. Ward's quotation from Henry Sadler interests me. I am not so sure as he that there is no connection between the 1758 and 1772 Lodges numbered 72, but I am certain there is none between those of 1772 and 1807. Royal Clarence Lodge paid £5. 5s. for the *number* 72, but did not pay for the *warrant*. If the procedure was the same as in other cases, they got a new warrant for their money. Let them be satisfied with this and with their purchase of abnormal seniority in United Grand Lodge. They never "owned" the 1776 warrant of renewal by "commercial ethics" or any other ethics.

Bro. Norman Rogers adds to my knowledge and I am much obliged to him. There is no doubt about the continued existence of Britannia Lodge from 1761. The quotations he gives are from the oldest book in possession of that Lodge, which also records the purchase of a warrant from the "Moderns" as one item in a continuous cash account. There is a list of twenty-five visitors between 1764 and 1774, Beesley and Barlow being two of these. Flather

(A.Q.C., xlv, 1931, p. 159) adds the information that Barlow was initiated on 27th April, 1765, so he became Master of No. 55 very quickly.

Bro. Rogers' information about Boyle is very welcome, and it is now clear to me that he was attempting to convert Lodge 72, R.A. Section, from the "Antients'" system to the "Moderns'". The confused half-knowledge he left behind him would help to account for the short life of Woollen's Loyalty Chapter, attached to the Royal Brunswick Lodge and founded soon after it, when compared with the greater (temporary) prosperity of Paradise Chapter, attached to Britannia Lodge, whose founders obtained their working from Unanimity, Wakefield.

Further evidence of the working of the "higher degrees" by Lodge 72 was found shortly before the paper was read. John Richardson was the first initiate of the Royal Brunswick Lodge, formed from the "Antient" Lodge 72. He was its Master in 1798; also a Masonic Rhymer. The following is extracted from a book of poems published in 1796:—

EDWARD WAINWRIGHT.

Epitaph.

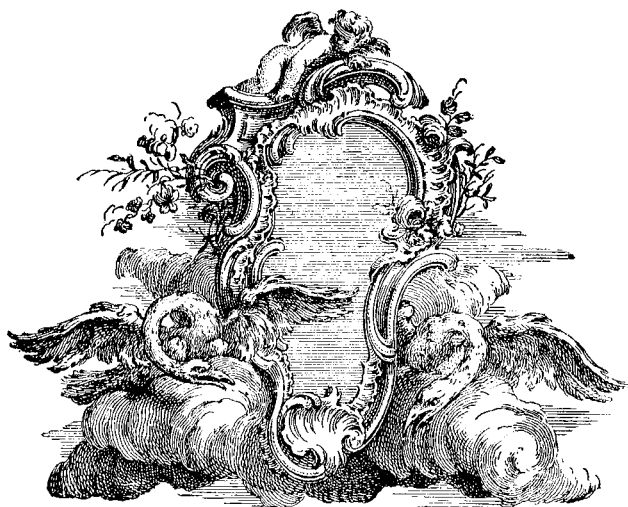
All that remains of *Wainwright* here doth lie,
His better part is in the LODGE on high;
The *Lever's* worth he knew, upright and fair,
And, as a BROTHER, parted on the *Square*.
Yon glorious *Arch* to contemplate upon,
A valiant *Templar* of the THREE in ONE.

Wainwright was the J.W. of Lodge 72 in 1776, and died in 1793.

Bro. Worts asks about the end of Lodge 75. There were only three "Ancient" Lodges in the town, so far as we know, namely, 72, 75 and 85. The Atholl Grand Lodge register says No. 75 was "given up to the Masons of Sheffield", i.e., to 72 or 85. Apparently, this was after September, 1765, but no date is specified. There is no evidence of connection between 75 and 85, but three of the brethren in the 1765 list of No. 75 were members of No. 72 in 1772. Some kind of amalgamation between 72 and 75, retaining the former number, in the interval 1765 to 1772, therefore seems to me to be probable. There is no further information at present, but the inquiry is not closed.

The different foundations 72A, 72B and 72C (if they were different) are only so-called by Lane, not by the Atholl Register. I am certain of the continuity between 72B and 72C, but not nearly so sure of that between 72A and 72B. It is not that I am "desirous of establishing" this latter continuity; at present I only suggest the possibility.

The "Old Books" of Britannia Lodge were given numbers in the 1895 inventory of Lodge property. It has been deemed best to refer to them by these numbers, though they are not in chronological order. I have examined every one of them and think myself safe in saying that their contents are adequately summarised in Britannia's history and in this paper. In particular, I was disappointed to find nothing about the ritual practised in the "Antient" Lodges, except that some slight inferences may be made from the Rules and Orders written by Dermott for Lodge 85 in "Book No. 12" (*vide* Flather, A.Q.C., 1931, xlv, p. 133). These are discussed in the history.



THE GRAND LODGE OF INDIA

A BRIEF REPORT OF THE ERECTION OF THE NEW GRAND LODGE

*From R.W.Bro. GEORGE S. DRAFFEN, M.B.E., J.G.W., Gr. L. Scotland, P.M. 2076,
a member of the Deputation from the Grand Lodge of Scotland on that occasion*



OR the record—as our American brethren might say—the Grand Lodge of India was officially constituted at ten minutes to six o'clock (Delhi time) on Friday, the 24th of November, in the Ashoka Hotel, New Delhi, India.

It is not possible to say with any accuracy when, or to whom, the idea of the formation of a Grand Lodge of India first occurred. In the early 1950's the *Indian Masonic Journal* carried some correspondence and at least one editorial leader on the formation of a Grand Lodge of India. As might be expected, a wide variety of views were expressed in that correspondence and no action appears to have been taken by any of the responsible authorities.

Early in 1958 the Past Grand Master Mason of Scotland—Lord Macdonald of Macdonald—accompanied by the Grand Secretary, Dr. A. F. Buchan, paid an official visit to India and took the opportunity of discussing with a number of brethren the question of a formation of a Grand Lodge of India. Lord Macdonald was much impressed by the views put before him, and on his return to Scotland he consulted with the Grand Masters of England and Ireland as to what steps might be taken to permit of the brethren in India having their own Grand Lodge. In 1959, at a Conference held in London, the Grand Masters of the three British Grand Lodges expressed their unanimous opinion that “an independent Grand Lodge of India was desirable and that its establishment should be gradually but actively pursued”.

In January, 1960, the District Grand Lodges in India under the three Constitutions were directed to nominate members of a Steering Committee under an appointed chairman. The terms of reference to the Committee were “To consider the steps to be taken to establish a Grand Lodge of India and the advice to be given to our Grand Lodges thereon”. Lieutenant-General Sir Harold Williams, a brother of the Irish Constitution, was appointed Chairman, and the Steering Committee met frequently and discharged its duties with great assiduity.

In due course the Steering Committee submitted its report, which was accepted by the three Grand Masters in all but most minor details. The report recommended, among other things, that all the Lodges under the three Constitutions in India should be invited to consider and decide whether or not they wished to opt to form the new Grand Lodge. The Steering Committee's report also dealt with such important matters as a Declaration of Principles; a Draft Book of Constitutions; the Appointment of its First Grand Master; the Regional Organisation; the Rights of Individuals and Lodges; Provisions relating to Finance, Buildings, Regalia and the future of local and district Funds; the consequences of setting up of an Independent Grand Lodge; and the Procedure to be Followed by Individual Lodges. This Report was embodied in a Memorandum sent to all Lodges in India under cover of a Foreword dated December, 1960, signed by the three Grand Masters.

The Foreword stated, among other things, that the attitude of the three Grand Lodges with regard to an Independent Grand Lodge of India was indicated in the terms of reference for the Steering Committee, but that it was for the Brethren in Lodges in India to decide for themselves whether to opt for or against joining such a body. Much preparatory work had been done by the Committee set up to advise the Grand Masters, but the all-important question had to be decided at the Lodge level. If the Brethren in India decided in favour of an Independent Grand Lodge, then the three Grand Lodges would accept the decision and would wish to establish the closest fraternal relations with the new Grand Lodge of India.

All Lodges which opted to form the new Grand Lodge of India would, immediately after the date of the Inaugural Meeting, return their existing Charters and would come under the jurisdiction of the Grand Lodge of India from the date of the Inaugural Meeting. Lodges which opted before the 30th September, 1961, would be numbered serially according to the date of their original formation. Masonic funds, effects and properties of Lodges which opted to form the Grand Lodge of India would continue to vest in those Lodges. After the Inaugural Meeting, the three United Kingdom Grand Lodges would not issue Charters for any new Lodges within India.

All the Lodges in India were directed in the Memorandum to meet and discuss and resolve on the question of joining a Grand Lodge of India. To ensure uniformity, the proposition to be placed before each Lodge would be: "That this Lodge do opt to join the proposed Grand Lodge of India on its inauguration." It was emphasised that, before the vote was taken, every effort should be made by Masters to ensure that members were fully aware of their responsibility and appreciated what was involved. Adequate notice had to be given of the meeting at which the voting would take place. Voting was to be by secret ballot, and the proposition was to be determined by a majority of votes of members present, the Master having an additional casting vote in the event of voting being equal. The Memorandum stated in conclusion that the Grand Masters expressed the firm hope that minorities in Lodges where the voting was not unanimous would abide by the decision of the majority and unite with it in furthering the activities of the Lodge under whichever Grand Lodge, old or new, it had thereby decided to place itself.

When all the Lodges, English, Irish and Scottish, had voted, it was found that approximately 50 per cent. of the Lodges in each Constitution had opted to join the new Grand Lodge of India. In point of fact, the new Grand Lodge of India began life with 145 Lodges upon its Roll.

The Consecration Meeting took place in the Ashoka Hotel, New Delhi. An Occasional Lodge was opened, with R.W.Bro. Kenneth Large, District Grand Master for Bengal, as Master. The Wardens' Chairs were filled by Bros. C. M. Shahani and W. G. Miller, from the Irish and Scottish Constitutions respectively.

After the Lodge had been opened in all three degrees, deputations from the Grand Lodges of Scotland, Ireland and England—in that order—were received. The deputations consisted of (from Scotland): The Earl of Eglinton and Winton, M.W. Grand Master Mason; Dr. A. F. Buchan, R.W. Grand Secretary; George S. Draffen, V.W. Junior Grand Deacon; and S. W. Love, Past Provincial Grand Master of Renfrewshire East. (From the Grand Lodge of Ireland): R.W.Bro. George S. Gamble, Deputy Grand Master; W.Bro. Sir Basil A. T. McFarland, Bart., Provincial Grand Master of Donegal; and W.Bro. Canon R. R. Hartford, Past Grand Chaplain. (From the United Grand Lodge of England): R.W.Bro. The Earl Cadogan, Deputy Grand Master; V.W.Bro. J. W. Stubbs, Grand Secretary; V.W.Bros. Canon J. R. Robson and Canon Mortlock, Past Grand Chaplains; V.W.Bro. Frank W. R. Douglas, Grand Director of Ceremonies; and W.Bros. H. G. Potts and Lt.-Col. M. G. Edwards, Past Deputy Grand Directors of Ceremonies.

After the three deputations had been received and seated, the Grand Master Mason of Scotland proceeded to the consecration. Thereafter the Deputy Grand Master of Ireland officially constituted the new Grand Lodge, saying:—

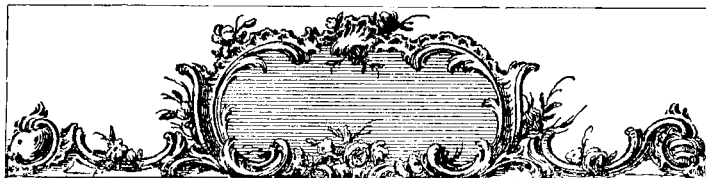
"In the name of the Grand Lodges of England, Ireland and Scotland, and by command of their Grand Masters, I constitute and form you, my good Brethren, into the Sovereign Grand Lodge of India, and you are empowered henceforth to exercise all the rights and privileges of a Grand Lodge according to the ancient usages and landmarks of the Craft. May the Grand Architect of the Universe prosper, direct and counsel you in all your proceedings."

After the consecration and constitution, the Deputy Grand Master of England assumed the throne and installed Major-General Dr. Sir Syed Raza Ali Khan, G.C.I.E., K.C.S.I., D.Lit., LL.D., His Highness the Nawab of Rampur, as the first Grand Master of the Grand Lodge of India.

Thereafter the new Grand Master announced his appointments as Deputy Grand Master and Assistant Grand Masters, who were invested and installed. This was followed by the appointment of the Regional Grand Masters and the appointment and installation of the Grand Officers of the Grand Lodge of India.

Among the Officers of the new Grand Lodge of India it is of interest to observe that, following the custom of the Grand Lodge of Scotland, there is an office of "Bearer of the V.S.L." There were, in fact, five Brethren installed into this office, each Brother bearing a separate V.S.L.—The Gita, The Koran, The Granth, The Zend Avesta and The Bible.

At the conclusion of the ceremony a banquet was held in the main dining hall of the Ashoka Hotel—and there were no speeches!



THE SUPPLEMENT

MISCELLANEA LATOMORUM

OR

Masonic Notes and Queries

SERIES III

No. 3

EDITORIAL NOTE: The four short Lectures that follow are specially designed for reading in Lodges and Lodges of Instruction, Study Circles, etc., to serve as a basis for discussion, and to promote a lively interest in the Craft. No special permission is needed for reading them and we will be glad to know that they have been used in this way.

The Notes and Queries which complete the Supplement are selected from topics that have been brought to our attention or received in our post-bag. Several have already been dealt with in the end-pages of our Lodge Summonses, and the remainder which have been selected for publication here represent the subjects which are most likely to have the widest general appeal to Masons everywhere.

We welcome your Notes and Queries. Address them, please, to the Secretary.

THE OBLIGATION AND ITS PLACE IN THE RITUAL

BY BRO. HARRY CARR, P.A.G.D.C.

During the 600 years or so of recorded Masonic history in Britain our Craft ceremonies have grown from their original nucleus, first to two degrees and then to three. They have been expanded and rearranged, embellished and standardized ; and yet, despite the passage of centuries, despite all the changes that have taken place in the character of the Craft, its objects and its practices, one element has remained throughout as the very crux of the ceremonies—the Obligation. Indeed, the first hint we have in the Craft of something even remotely resembling a ceremony is a reference to an oath—or obligation.

The Obligation, of course, was not always in that highly-stereotyped multiple-form in which we have it today. Like the ceremonies themselves, it was altered and enlarged to serve the needs of its time and place, and in this essay I propose to trace it very briefly from its first beginnings, through all those early phases, up to a point in the late 1700's when the pattern of three separate Obligations was already well defined, and before the final standardization was made in 1813.

Our earliest evidence on the subject is drawn from the *Regius MS.*, which is dated about 1390. That document, the earliest surviving version of our "Old Charges", was written at a time when the Craft was purely operative in character. Lodges, in our sense of the word, did not exist and the Craft in England governed itself by time-honoured trade customs. The lodges, such as they were, must have been more or less temporary associations formed by the Masters, Fellows and Journeymen who had been brought together in large-scale building works where the same men were continuously employed for several years at a stretch. Apprenticeship in the mason craft was little known at that time, and the regulations in the *Regius MS.* (and other early versions of the MS. Constitution) were drawn up as much for the protection of the employers as for the guidance and control of the masons themselves.

The *Regius MS.* is the oldest code of regulations belonging to the mason craft in England, and it contains the earliest reference to the masons' oath, a reference which appears long before we have any details of the ceremony in which it was administered!

"A good true oath he must there swear
To his master and fellows that be there
He must be steadfast and true also
To all these laws, where'er he go
And to his liege lord the King
To be true to him above everything.
And all the points hereinbefore
To all of them he must be sworn
And all shall swear the Masons' Oath
Be they willing or be they loath
To all these points . . ."¹

This was all; a simple oath of fidelity to the King, his masters and fellows, and to observe the regulations.

Altogether there are some 120 versions of the MS. Constitutions; the *Regius MS.*, c. 1390, the *Cooke MS.*, dated c. 1410, and the rest running from 1583 to c. 1750. They indicate that the ceremony in its earliest form consisted of

- (a) an opening prayer,
- (b) a reading of the Charges or Regulations,
- (c) the oath,

and in the later versions we begin to find detailed instructions, usually in Latin, as to how the Oath was administered:—

"Then one of the elders holds out a book, and he or they (that are to be sworn) shall place their hands upon it, and the following precepts shall be read."²

Some versions mention the "Bible", or "Holy Scripture"; some specify the "right hand"; but this is the general form.

The formula outlined above was simple in character, a reading of the Charges and the oath of fidelity. There was no preparation of the candidate; there were no secrets, either verbal or physical; and there was no "entrusting". In this early form there can only have been one grade or ceremony, and it seems probable that only one ceremony was known or practised in the Craft until the 1500's.

It is not until the late 1600's that we find evidence of "words and signs" becoming a part of the Masonic ceremonial, and it is impossible now to say, with any certainty, when those secrets were introduced. During the late 1600's, however, their existence was already so widely known in the Craft that we find a great number of documents belonging to that period making reference to secrets, and the Obligation begins to assume something of its modern form:—

"There is several words and signs of a free Mason to be revealed to you, which, as you will answer before God at the great and terrible Day of Judgement, you keep secret and not to reveal the same to any, in the ears of any person but to the Masters and fellows of the said Society of free Masons. So help me God, etc."³

¹ *Regius MS.*, lines 429-439; Knoop, Jones and Hamer, *Two Earliest Mas. MSS.*, p. 130. (I have re-set the words in more modern form.—H.C.)

² Baxter, "The Old Charges and the Ritual", *A.Q.C.*, vol. xxxi, p. 35.

³ *Harleian MS.* No. 2054, Baxter, *op. cit.*, p. 35. (I have reproduced this and most of the subsequent extracts in modern spelling.—H.C.)

It is evident that there was no fixed form of words for the Obligation in these seventeenth century texts; they all differ, and many of them contain words and phrases which sound curiously familiar:—

“I. A.B. do in the presence of Almighty God and my fellows and brethren here present promise . . . that I will not at any time . . . reveal or make known any of the secrets, privileges or counsels of the fraternity . . . which at this time or any time hereafter shall be made known unto me . . .”¹

“ . . . nor . . . thing moveable or immoveable . . .”²

“ . . . mental reservation or equivocation . . .”³

At this stage, therefore, the Obligation is made up of two themes, fidelity and secrecy, but there is still no reference to penalties; they made their appearance much later.

Between 1696 and 1710 we have a new class of documents from which we can draw useful information, i.e., the manuscript rituals and catechisms which our ancient Brethren used very much as we use our “little blue books” today. The earliest of them, the *Edinburgh Reg. House MS.*, dated 1696, is one of a group of four texts, all virtually identical, indicating widespread usage. It is purely Scottish in character (the English versions appeared later), and it describes the ceremonial procedure for two degrees, “Entered-apprentice” and “Fellow craft or Master”. Only two degrees were known at that time.

The Ob. has only one theme, secrecy:—

“By god himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairt of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god.”⁴

No penalties are mentioned in the Obligation, but later in the ceremony the candidate promises faithful service and secrecy “ . . . under no less pain then haveing my tongue cut out under my chin, and of being buried, within the flood mark, where no man shall know . . .”

The *Dumfries No. 4 MS.* (c. 1710) is a particularly valuable text, because it combines a version of the MS. Constitutions with some interesting ritual and symbolical material. Its form of oath is without penalties, but the catechism which follows contains details of four penalties quite unique at that date:—

- (a) “[A rope] . . . to hang me if I should betray my trust.
- (b) . . . heart to be taken out alive . . .
- (c) . . . head to be cut off . . .
- (d) . . . body to be buried (with)in the sea mark, and not in any place where Christians are buried . . .”⁵

In the next twenty years or so—up to 1730—a number of similar documents appeared both in manuscript and in print, all interesting, and a few of them important. Generally they contain materials relating to only two degrees; some of them already foreshadow the evolution of a three-degree system, but none of the texts gives more than one obligation.

The *Edinburgh Register House MS.*, which clearly describes two separate degrees, states that the Fellow-craft or Master had the Oath “administered to him anew . . .”, implying that he merely repeated his entered-apprentice oath of secrecy.

The later texts are even less explicit, but, two degrees or three, there is no evidence of more than one Obligation.

In August, 1730, a London newspaper, the *Daily Journal*, published an Exposure under the title, *The Mystery of Freemasonry*,⁶ a catechism of some thirty Questions and Answers. Apart from a brief note indicating the existence of a third degree (The Master’s Part), the text contained nothing of major importance, because most of its material had already appeared in earlier documents. But its version of the Obligation, and its details of the posture in which the Obligation was taken, were by far the most elaborate that had appeared until that time.

Two months later, in the same newspaper, Samuel Prichard advertised his book, *Masonry Dissected*, the first Exposure which claimed to describe a rite of three separate degrees. It became a “best-seller” with some five editions (two unofficial) in eleven days!⁷ Compared with anything that had gone before, Prichard’s was a very mature piece of work, easily five times as

¹ Harris No. 1 MS., late 17th cent.; Baxter, *op. cit.*, p. 35.

² Buchanan MS., late 17th cent.; *ibid.*

³ Dumfries No. 4 MS., c. 1710; Baxter, *op. cit.*, pp. 35-36.

⁴ *Edr. Reg. Ho. MS.*, 1696; Knoop, Jones and Hamer, *The Early Mas. Catechisms*, p. 33.

⁵ *Ibid.*, p. 56.

⁶ It was also published several times in that year as a “broadside”; *ibid.*, pp. 102-106.

⁷ *Ibid.*, pp. 107-123.

long as any of the earlier catechisms, and it contained a very recognizable Hiram legend. His Obligation in the "Enter'd 'Prentices' Degree" was also excellent, more comprehensive even than its predecessor in *The Mystery of Freemasonry*. They are reproduced here side-by-side:—

*The Mystery of Freemasonry, 1730*¹

[The Posture]

"... a Square was laid on the Ground, in which they made me kneel bare-knee'd, and giving a Compass into my Right-Hand, I set the Point to my Left-Breast, and my Left-Arm hanging down . . ."

[The Oath]

"I Solemnly protest and swear, in the Presence of Almighty God, and this Society, that I will not, by Word of Mouth or Signs, discover any Secrets which shall be communicated to me this Night, or at any time hereafter:

That I will not write, carve, engrave, or cause to be written, carved, or engraven the same, either upon Paper, Copper, Brass, Wood, or Stone, or any Moveable or Immoveable, or any other way discover the same, to any but a Brother or Fellow Craft,

under no less Penalty than having my Heart pluck'd thro' the Pap of my Left-Breast, my Tongue by the Roots from the Roof of my Mouth, my Body to be burnt, and my Ashes to be scatter'd abroad in the Wind, whereby I may be lost to the Remembrance of a Brother."

Three complete sets of penalties in a single Obligation, and Prichard, with three degrees, still gives only one Obligation in the first, and not even a hint that it was repeated in the second or third.

There is good evidence that the new system of three degrees was not readily adopted in the 1730's, because Masons generally were content with the original one or two.

Nevertheless, there are a number of records of "Masters' Lodges" and "Masters' Nights" which helped to spread the new ceremony, but none of these early records gives precise details of the ceremony—and there is never any mention of a new Obligation.

The early 1740's saw the beginning of a great expansion in the Masonic ceremonies and the rise of many side degrees, especially in France and Germany, but, apart from the rise of the Royal Arch, there is no sign of any major changes in English procedure. It was not until the 1760's that the evidence appears of three separate Obligations for three degrees,³ and this was the time when the ceremonies were beginning to acquire their speculative polish. In the 1770's we have the early versions of that splendid and comprehensive Obligation which is the great feature of the third degree, still very crude in its wording, but the main elements are already there.

At the union of the rival Grand Lodges in 1813 the whole of the ritual was revised, not without loud complaint from those who preferred the older forms, and in the midst of all the

*Prichard's Masonry Dissected, 1730*²

[The Posture]

"... With my bare-bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible . . ."

[The Oath]

"I Hereby solemnly Vow and Swear in the Presence of Almighty God and this Right Worshipful Assembly, that I will Hail and Conceal, and never Reveal the Secrets or Secresy of Masons or Masonry, that shall be Revealed unto me; unless to a True and Lawful Brother, after due Examination, or in a Just and Worshipful Lodge of Brothers and Fellows well met.

I furthermore Promise and Vow, that I will not Write them, Print them, Mark them, Carve them or Engrave them, or cause them to be Written, Printed, Marked, Carved or Engraved on Wood or Stone, so as the Visible Character or Impression of a Letter may appear, whereby it may be unlawfully obtain'd.

All this under no less Penalty than to have my Throat cut, my Tongue taken from the Roof of my Mouth, my Heart pluck'd from under my Left Breast, them to be buried in the Sands of the Sea, the Length of a Cable-rope from Shore, where the Tide ebbs and flows twice in 24 Hours, my Body to be burnt to Ashes, my Ashes to be scatter'd upon the Face of the Earth, so that there shall be no more Remembrance of me among Masons.
So help me God."

¹ Knoop, Jones and Hamer, *op. cit.*, p. 106.

² *Ibid.*, p. 111.

³ *e.g.*, The Exposure "J. & B.", 1768 Edn.

embellishments and accretions the Obligations might seem to have become only a minor part of the new procedure. We hear them often, and we have grown accustomed to them perhaps, but from the very beginning and throughout all the changes during six centuries the Obligation still remains the very crux of our Masonic ceremonial.

THE PENALTIES. A FOOTNOTE

During recent years there have been many strong representations made against the retention of the barbarous penalties in the various Obligations, all of which are wholly impracticable in present-day society. The criticism is well founded, and one cannot but applaud the practice recently introduced in Scotland, with the sanction and approval of their Grand Lodge.

In their system the penalties do not appear in the Obligations. At a later stage in the ceremony, when the W.M. is about to entrust the Candidate, he explains that in ancient times certain fearsome penalties were included as a necessary part of each Ob., that they are omitted nowadays, but that the signs are still derived from those old penalties. He then describes them in detail, showing how the signs are directly related to them.

THE APRON AND ITS SYMBOLISM

BY BRO. F. R. WORTS, M.A., P.A.G.D.C.

HISTORY OF THE APRON¹

There can be no doubt that the Masonic apron has been developed from the apron worn by operative masons in the middle ages. The few examples surviving show that the operative apron was fashioned from the skin of an animal, most probably a sheep. It was large enough to cover the wearer from chest to ankles, and its fall was held by a leathern thong which passed round the neck. From each side a thong, firmly stitched, enabled the mason to tie the apron round his waist, and the tied bow tended to fall as end-strings. The use of this rough apron continued for many centuries; the woven apron used by modern masons is comparatively late; it came into use in the eighteenth century.

The earliest representations of the Freemason's Apron are seen on the engraved portrait of Antony Sayer, the first G.M. of the modern Craft (1717), and on the frontispiece illustration of Anderson's first *Book of Constitutions* (1723). In the former, unfortunately, only the upper part of the apron is visible, and what appears to be the bib or flap is raised. In the second example a Tyler is bringing into the hall a number of aprons; these have long tie-strings which seem to be of leather. They are also large, well capable of covering a man from chest to ankles. The method of tying on the apron was that of operative masons, with the bow and strings in front; this method was continued later, even when silk or linen strings were used.

The leather apron died hard. Despite the use of softer materials from possibly 1740 onwards, it survived in use until at least 1811. *The evidence of this* is the first official reference to the apron found in the G.L. minutes of 17th March, 1731:—²

“Masters and Wardens of particular Lodges may line their white leather Aprons with white silk, and may hang their Jewels at white Ribbons about their Necks.” (*Q.C.A.*, x, p. 146.)

This regulation was repeated in the 1738 and in subsequent editions of the *Constitutions* up to and including Noorthouck's edition (1784), which was the last edition before 1815.

Crowe contended that by 1738 linen had supplanted leather, but Rylands disagreed; both scholars, however, thought it possible that in the 1730's some masons were experimenting with fabrics other than leather for their aprons.³

¹ In 1892 Bro. W. H. Rylands wrote his paper on the *Masonic Apron* (*A.Q.C.*, vol. v). An important essay with no less than 83 plates or drawings, illustrating the history of the Masonic apron, it has been largely used as the basis of the historical portion of this paper, and all Masonic students are advised to read it.

² Presumably, the first official reference to Masonic clothing is in the seventh clause of the *General Regulations* sanctioned by G.L. in 1721, but aprons are not mentioned specifically:—

VII. Every new Brother at his making is decently to cloath the Lodge, that is, all the Brethren present . . .

³ Rylands, *op. cit.*, p. 175; Crowe, *Masonic Clothing* (*A.Q.C.*, v, pp. 29 *et seq.*).

We do not know when the very long aprons went out of use. Only four of Rylands' plates (Nos. 2, 8, 10, 23), depicting non-operative aprons, show the apron to be long. The most interesting of these is No. 23, dated 1754. It shows a group of six Masons and only one of them is certainly wearing a long apron. He is, presumably, the S.W.; he wears a level as Collar-Jewel, and his apron-flap is down. The sixth figure, probably the Tyler, with drawn sword and no Collar-Jewel, wears his flap up.

The early fashion of wearing the bib or flap up soon fell into disfavour. The flap was either cut off or worn down as a fall. Rylands' illustrations offer only two or three examples of the raised flap (Nos. 1, 1717; 23, 1754; 42, 1784). Of his pictures Nos. 1 to 38, no less than nine, it seems, have no flap; in the remainder the flaps are down.

It is evident from surviving aprons and illustrations of the early period that they were designed to be worn with the flap up and fastened, by means of a button-hole, to a button on the coat or waistcoat. Many of these old aprons have a button-hole in the flap, but there seems to have been a tendency amongst Master Masons to wear the flap down or to dispense with it altogether.¹ (See Illustrations c and g.)

From 1731 onwards the apron began to assume a more convenient shape, usually knee-length. Leather gave way to softer fabrics, silk, satin, velvet, linen, and chamois-leather. The flap, when retained, was either cut to a triangular form or in a semi-circular line. The latter was increasingly adopted by M.M.'s, presumably to mark their distinctive rank. The lower part of the apron was sometimes squared off, but generally the corners were trimmed to give a semi-circular line, and the leather thongs were displaced by ribbons or strings.

According to Dermott (*Ahiman Rezon*, 1764, pp. 24-31), some "Modern" Masons, objecting to the working apron of the operatives, introduced a new mode of wearing their aprons upside down; what was formerly the lowest part was now fastened round the abdomen and the bib and strings hung downwards, dangling in such a manner as might convince spectators that there was not a working mason amongst them. Blackham states that this "subterfuge" was introduced between 1730 and 1740, but it was short-lived.²

Before 1760, elaborately-painted or embroidered aprons came into fashion and continued to be favoured until the Union (1813). Many of these aprons were home-made, often artistically finished and adorned with symbolic designs. From 1760 onwards the printed and engraved aprons appeared, many of them being subsequently coloured by hand. (See Illustration n.)

The tendency to decorate Masonic aprons with symbolic designs began in the 1730's, and between 1740 and 1790 this practice became widespread. These efforts were mostly crude, but many surviving examples reveal skill and taste. Indian ink, paint and embroidery were commonly used for this ornamentation. The most popular designs usually included the All-Seeing Eye, the Columns, and the Square and Compasses, all evidence of the advance of Speculative Masonry in the second half of the eighteenth century. (See Illustrations o, p, q.)

Rylands sums up the matter thus:—

"... by 1784 the apron was greatly reduced in size ... for a long time there had been considerable laxity ... and no definition laid down as to uniformity. So long as the material was white the face might be decorated with any number of Masonic symbols or other symbols without infringing the law, provided always that it did not interfere with the privileges of the Grand Officers, who used a purple edging to their aprons ... The size had grown smaller and smaller. (See Illustrations a, b, l.)

... it was quite within the power of each mason to invent for himself almost any apron he pleased."³

In the Library of the Province of Yorkshire (West Riding) is an apron dated about 1820. It is small, hand-made, of white linen edged with narrow light blue ribbon, and there is no other adornment. The strings are very long and of the same blue ribbon. The flap is down; it is cut to a semi-circular line; but it is also cut into two halves, each half forming a semi-circle, and the two parts being neatly edged with the blue ribbon.

Among the "Antients" it became a common practice to draw or paint on their aprons the coat of arms of their own Grand Lodge, but in the main the Atholl Masons adopted the fashions of the "Moderns"; indeed, they indulged their fancy even more freely than their rivals in the choice and use of embellishments. On 2nd September, 1772, the Atholl G.L. passed the following resolution:—

¹ In France, F.C.'s apparently wore the flap up and buttoned to the coat (*vide L'Ordre des Francs Maçons Trahi*, 1745, p. 116, and *Les Francs-Maçons Ecrasés*, 1747, p. 221). In the exposure, *Solomon in All His Glory*, 1766, the description of the M.M. ceremony contains the following: "... the master undid the flap of my apron, which was fastened to one of my waistcoat-buttons; and told me that in quality of master, I was at liberty to let it fall down ..."

² Blackham, *Apron Men*, p. 213. Rylands, *op. cit.*, pp. 177-8, v. his plate No. 26, dated c. 1766, which illustrates this mode.

³ Rylands, *op. cit.*, pp. 180, 172, 179. For description of some of these embellished aprons, see Rylands, p. 179; Crowe, *op. cit.*, p. 30; Blackham, *op. cit.* p. 30.

"It having been represented to the G.L. that several Brethren have lately appeared in public, with gold lace and fringe, together with many devices on their aprons, &c., which was thought inconsistent with the dignity, propriety and ancient custom of the Craft, Resolved and Ordered That for the future, no Brethren, Grand Officers excepted, shall appear with gold lace, gold fringe, gold embroidery, or anything resembling gold, on their Masonic clothing or ornaments." (*Ahiman Rezon*, 1807, pp. 90-91.)

This was simply a ban on gold decoration; there was still no attempt to prescribe uniformity of design.

BLUE RIBBONS AND BLUE SILK

The resolution of the Grand Lodge on March 17th, 1721, ordained that:—

"None but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or gilt pendant to Blue Ribbons about their Necks, and White Leather aprons with Blue Silk; which Sort of Aprons may also be worn by former Grand Officers."

This was the first official mention of Blue Silk as a trimming for aprons, and it is clear that the Blue was originally reserved for Grand Officers. The *Rawlinson MS.*, c. 1740, mentions: "Two Grand Masters aprons Lined with Garter blue silk and turned over two inches with white silk strings."

By 1745-50 Grand Officers were beginning to edge their aprons with purple ribbon. The light blue, gradually given up by the Grand Officers, was soon adopted by Master Masons, and since there was no official ruling on the subject (until 1815), blue-edged aprons became fairly common with the rank and file of the Craft from about 1745 onwards.

Uniformity and regularity in the material, design, form and decorations of the apron were not officially insisted upon by the United Grand Lodge until 2nd March, 1814. The pattern was submitted and agreed to on the 2nd May; then the order for a general uniformity was issued. The *Constitutions* (1815), p. 123, prescribed:—

APRONS

Entered Apprentice,—A plain white lamb skin 14 to 16 inches wide, 12 to 14 inches deep, square at bottom, and without ornament; white strings.

Fellow Craft,—A plain white lamb skin, similar to the entered apprentice, with the addition only of two sky-blue rosettes at the bottom.

Master Mason,—The same, with sky-blue lining and edging, 1½ inch deep, and an additional rosette on the fall or flap.—No other colour or ornament shall be allowed except to officers and past officers of the lodges, who may have the emblems of their offices in silver or white in the centre of the apron.

It will be seen that little modification of the 1815 text has been necessary in the past century-and-a-half. Today it is ruled that the apron of the E.A. must have a "flap"; that the two rosettes of the F.C. must be attached "to the lower corners" of the apron; and that the aprons of Master Masons are to be edged with ribbon of "not more than two inches in width", that "silver tassels" must hang over the face and that the strings must be "light blue"; it is also provided that the "emblems" of "offices . . . in the centre of the apron" may be "surrounded by a double circle in which may be inserted the name and number of the Lodge".

TASSELS

The tassels, in rudimentary form, must have appeared at a very early date as a natural development of the waist-strings being tied at the front and hanging down over the apron. There are, indeed, several surviving examples of eighteenth century aprons with broad ribbon ties, the ends of the ties being edged, usually with gold fringe, so that when tied at the front the fringed ends have the appearance of a pair of tassels. (See Illustrations g, j, m.)

It is impossible to say when the silver tassels made their first appearance as standard decoration for the M.M.'s apron. They were probably in use some time before 1841, and they were officially prescribed for the first time in the 1841 *Book of Constitutions*.

Neither Crowe nor Rylands was able to date the introduction of the metal tassels, and they are not used in all Masonic Jurisdictions. Crowe wrote:—

"When they were introduced I cannot tell, but excepting the Australian and Canadian Grand Lodges, which naturally copy us, the Grand Lodges of Great Britain are, so far as my researches have gone, the only Bodies which wear them, and in the case of Ireland they are *omitted* from the aprons of Grand Officers." (*Op. cit.*, p. 30.)

ROSETTES

The origin of rosettes on the F.C. and M.M. aprons is also unknown. In England they were a comparatively late introduction, and were not prescribed officially until 1815, when they were specifically designed to differentiate the three grades. It is probable, however, that their original purpose was purely ornamental. There is a German Masonic medal or jewel, dated 1744 (or possibly 1755), which shows an apron with three rosettes. (See Illustrations h and k.)

Unfortunately, there is no trace of a Grand Lodge at that period, either English or European, which prescribed the use of rosettes, and in the circumstances we are compelled to assume that they were purely decorative. This does not exclude the possibility, however, that they may have had a more practical significance in the Lodges in which they were worn.

SQUARES OR LEVELS

There appears to be no official name for the squares or levels which decorate the apron of a Master or Past Master. The 1815 *Constitutions* described them as "perpendicular lines upon horizontal lines, thereby forming three several sets of (two) right angles", and originally they were to be of inch-wide ribbon. The same definition appears in the present *Constitutions*, though nowadays the emblems are usually of silver or white metal. They were designed only for purpose of distinction. (See Illustration m.)

SPECULATIVE CONCEPTIONS OF THE APRON

To all students, both young and old, a caveat must be given before this phase of our subject is considered. The modern Craft is essentially speculative, and every Mason must necessarily be to some extent speculative in his attitude to its tenets; but there is a widespread tendency to extend the limits of true speculative research and to exaggerate symbolical values. This tendency had already developed strongly towards the end of the eighteenth century, and in modern times it has become both harmful to the Craft and to a proper understanding of its moral demands and teachings.

Unfortunately, this incredibly exaggerated symbolism has been taught for nearly two centuries by many sincere and famous Freemasons, such as Oliver, Paton, Fort Newton and Wilmshurst, who exercised much influence in their time.

Students should, therefore, be on their guard and bear in mind that, in the opinion of modern Masonic scholars, such extremes of speculative interpretation are unacceptable.

Teaching by symbols is age-old practice, and Freemasonry shares with all the important organisations of civilised life, *e.g.*, the State, the Churches, the Armed Forces, etc., the possession of appropriate symbols, all of which have an acceptable interpretation.

The best known and most widely accepted definition of Masonry is that it is "A peculiar system of morality . . . illustrated by symbols", and the Craft deals in its own way, a plain and simple way, with the symbols in the W.Tls., the Tg. Bds. and the Lectures.

Although Grand Lodge has never authorised any system of interpreting Masonic symbols, it published, in 1929, a statement of *Basic Principles*, in which it claimed to have

. . . sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason) . . . (*Basic Principles for Grand Lodge Recognition*, September 4th, 1929, cl. 5; pub. in the *Masonic Year Book*.)

Before looking at the apron in the light of the above, it is prudent to make a clear differentiation between the terms of Symbol, Emblem and Badge.

Symbol is an idea, sign, device or object which has within itself something else—an idea, or fact, even a proposition—which it guards from facile scrutiny, but which it may yield, if it be studied. Some symbols are simple, others very complex. In Freemasonry, certain symbols denote somewhat vaguely certain "virtues" or "facts", while others are capable of a wide interpretation.

Emblem is also a symbolic device, but its meaning does not have to be discovered; its meaning is obvious, known and accepted by common agreement: *e.g.*, a crown means royalty, white means purity.

Badge is a mark or sign by which a person or object is distinguished; it is a device used to make known membership of any corporate body; it really serves its owner to establish his identity, as indeed his own name does.

Masonry uses all three, symbol, emblem and badge, and in some cases symbol and emblem seem to be the same.

During the exhortation delivered by the investing officer and the address by the Master, after investment, in both the First and the Third Degrees, the candidate is informed:

That the apron is the badge ; it marks his membership of the Fraternity ; he must always wear it in Lodge.

That it is the "bond of friendship". This may reveal the apron as a symbol (if one be desired) of the fraternal virtues.

That it is the "badge of innocence". This is difficult ; the conception probably arises from the white colour of the lamb-skin ; but there are aprons which have a different colour.

That it testifies or witnesses the honourable age of the Craft. The historical claims made at an initiate's investment must often astonish him ; but they are uncompromisingly made, and must be accepted. That the apron is a symbol of age cannot be argued, except in the general sense that Masons have always worn aprons. At the least it seems that the apron is an emblem of historical institutional age.

That, in the Third Degree, it is a badge of preceptorial authority, which justifies the M.M. in instructing masons who have not reached his rank in the Craft.

The apron appears to have on it symbols or emblems as decorative features, *e.g.*, the blue-edged ribbon, the rosettes, the seven-chained tassels. Are these symbols or emblems ? Have they any worth apart from artistic forms or embellishments ?

The extremists teach that they are symbols : indeed, they go much further and state that the actual form of the apron, and the form of its flap, and the position of the flap, are important in their symbolic content. Little, if any, credence need be given to such opinions or judgments. At the best the decorations on the apron are possibly emblematic, but what the emblems mean it is impossible to state accurately ; *e.g.*, it is said that the blue ribbon edging symbolises charity. It may, but charity is a common virtue of the Craft, and many aprons have different coloured edging. The three rosettes are said to represent the Three Degrees, but no scholar knows yet what their origin was. The symbolic origins of the tassels and their seven chains are also shrouded in mystery. It is far better to accept the probability that regalia-makers from 1830 onwards contrived a symmetrical design for the apron by placing the tassels with their ornamental chains on either side of the apron. Finally, the extremists will even make the "hook" (the circle) and the "clasp" (the serpent) symbols of tremendous and mystical ideas ; no better example of "wishful thinking" could be given. That these humble devices, so commonly used throughout the world to serve needs of fastening attire, should be tortured to yield such meanings is unjustified ; indeed, it may be described as fatuous.

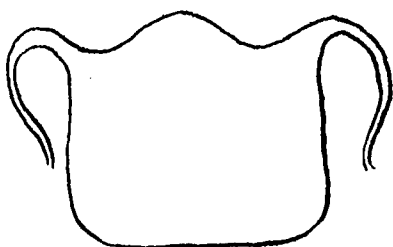
The Master's exhortation to the newly-initiated brother must be recalled. It warns him "never to put on . . ." The apron is, therefore, in its final value not only an official badge of membership of the "antient and honourable Society", but a monition that a brother must ever understand and conform to the ethic of the Craft, so that in the Lodge, at least, a righteous, enjoyable and fruitful peace shall prevail.

The symbolical explanations which are virtually standardized in the modern rituals are clear, simple and wholly satisfying. It is the unchallenged right of every Mason to seek further afield for the interpretations that will fulfil his spiritual needs. But he should remember Tennyson's line on "The falsehood of extremes", and be slow to accept the "wider explanations" until he can do so with full conviction.

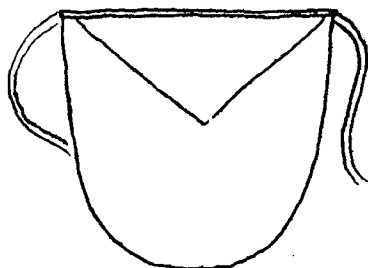
A COLLECTION OF EARLY MASONIC APRONS

Items from the Grand Lodge collection (marked G) are illustrated here by courtesy of the Board of General Purposes.

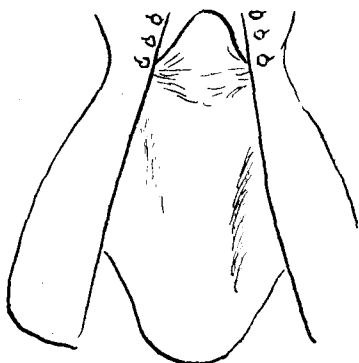
Items marked C are sketches based upon early eighteenth century illustrations.



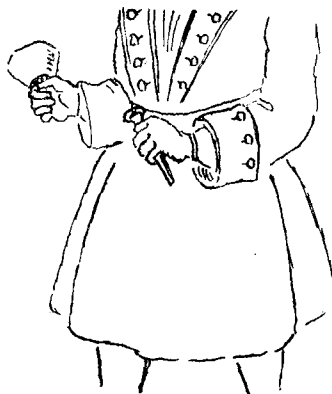
(a) G. Leather, with leather ties. c. 1820. Length, including bib, $11\frac{1}{2}$ ins. Width, $13\frac{1}{2}$ ins.



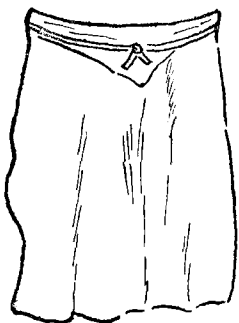
(b) G. E.A. apron. Leather, with linen strings. Possibly foreign. Length, $7\frac{1}{2}$ ins. Width, 8 ins. Flap, 3 ins. deep.



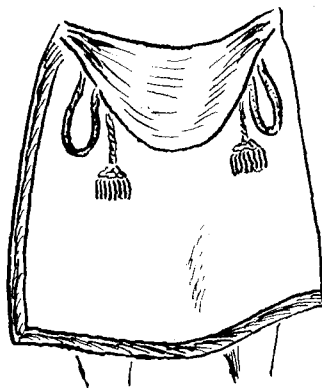
(c) C. From *L'Ordre des Francs-Maçons Trahi*, 1745, Plate vi. One of the participants in a Raising ceremony. Knee-length, flap up. Probably leather.



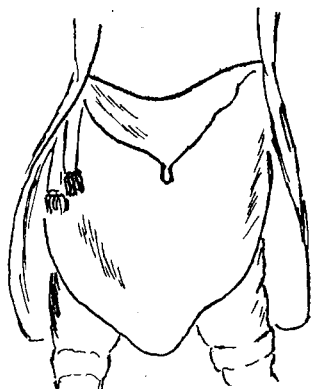
(d) C. From Mylne, *Master Masons to the Crown*, pp. 230-1. Portrait of David Mylne, painted in 1721, with nine men of other building crafts. Apron below-knee length. Most of the others have flap down, with button-hole.



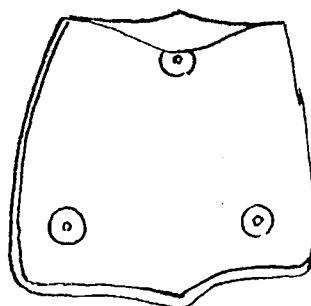
(e) C. From Hogarth's "Night". A Master's apron, before 1738. Mid-calf length.



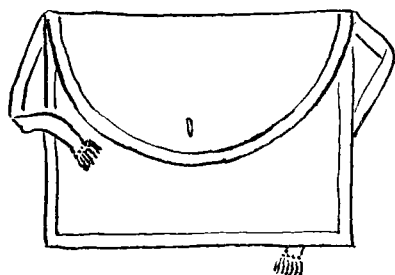
(f) G. From Hogarth's portrait of his father-in-law, Sir James Thornhill, Kt., M.P., who was W.M. of No. 62 in 1725, and S.G.W. in 1728. Below-knee length, probably leather; edged light blue ribbon, all-blue flap, cords and tassels.



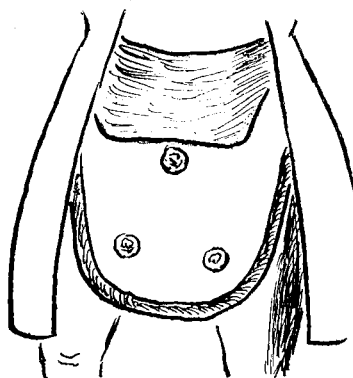
(g) C. From *Les Francs-Maçons Ecrases*, 1747. Master's apron, knee-length. Flap with loop. Fringed ties.



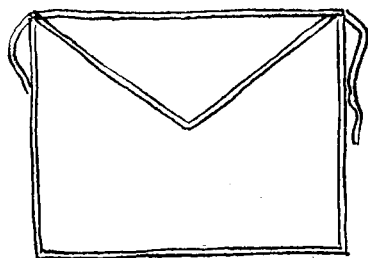
(h) C. German, c. 1743. Probably leather. Note, early "Rosettes". Length, approx. 19ins. Width, approx. 19in. From Marvin, *Masonic Medals*, Plate iii, p. 22.



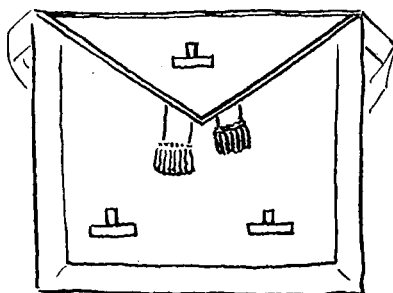
(j) G. Leather, with $\frac{3}{4}$ in. white silk edging, silk flap and button-hole. Silk ties, $1\frac{1}{2}$ ins. wide, with gold-fringed ends. Length, 9ins. Width, $11\frac{1}{2}$ ins.



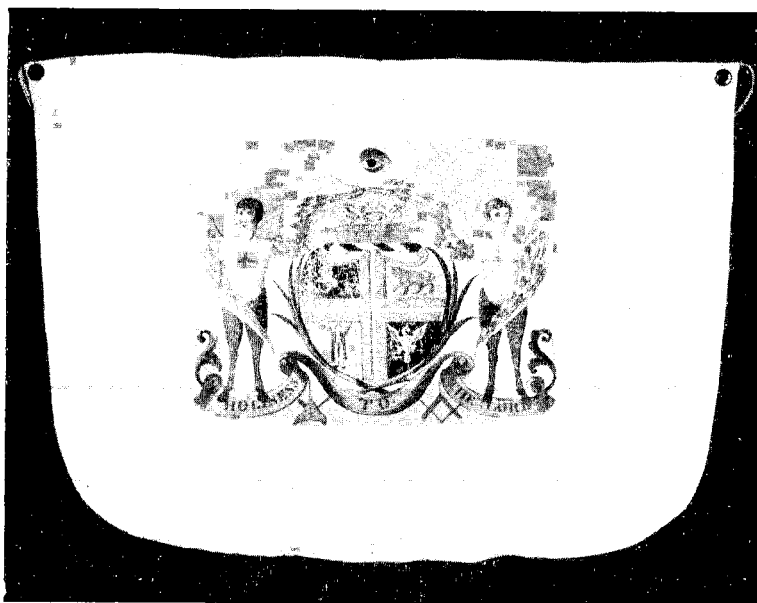
(k) G. German porcelain figure, early 19th century, depicting apron of approx. mid-18th century. Above-knee length, with broad all-blue flap, blue edge and rosettes.



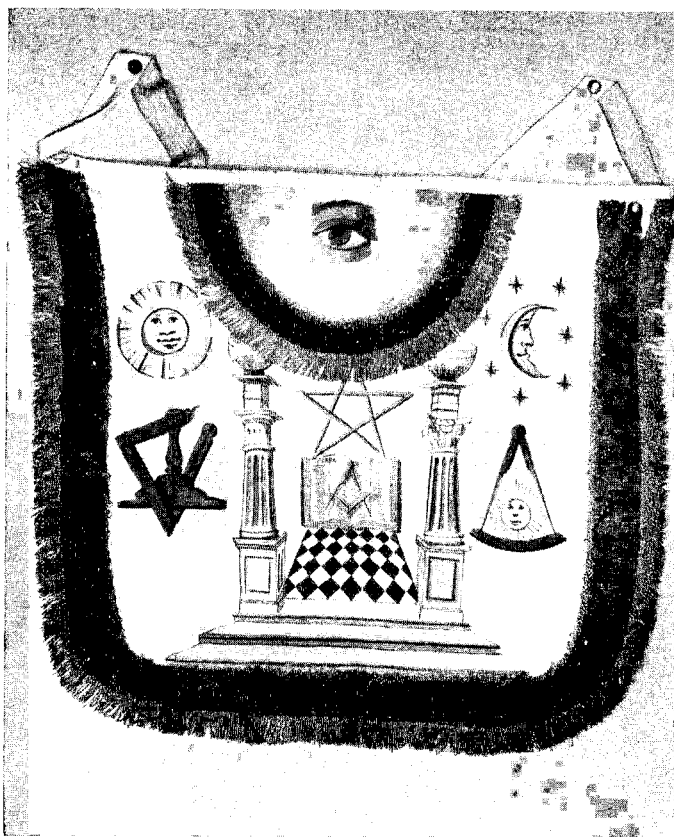
(l) G. Leather, edged and lined with white silk, silk ties. Length, $11\frac{1}{2}$ ins. Width, $13\frac{1}{2}$ ins.



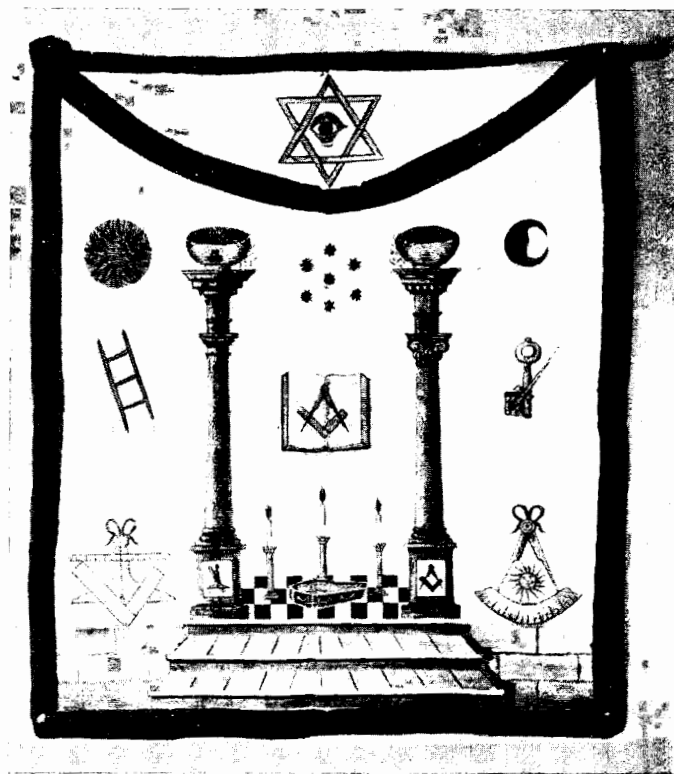
(m) G. Leather, c. 1820. Length, $12\frac{1}{2}$ ins. Width, 14ins. Pale blue silk edge. Levels, $\frac{3}{8}$ in. wide. Silk ties with gold-fringed ends, tying at front under the flap.



(n) G. 1785. Leather, with linen strings. Coat-of-arms of the Gr. Lodge, "Antients", engraved and hand-coloured. Length, $11\frac{1}{2}$ ins. Width, $15\frac{1}{2}$ ins.



(o) G. Leather, with leather ties. Hand-painted symbols and dark blue edge. Flap and apron edged with heavy silver fringe. c. 1790. Note, pillars with "bowls", not globes. Length, $15\frac{1}{2}$ ins. Width, $17\frac{3}{4}$ ins.



(p) G. Craft apron, possibly Grand Officer's. Leather, with dark blue silk edge, $\frac{3}{4}$ in. wide, and silk ties. c. 1810. Length, $17\frac{1}{2}$ ins. Width, 16ins. Hand-painted symbols. Note, pillars with "bowls", not globes.



(q) G. Leather, with wide white silk ties. Drawn in ink and hand-painted. c. 1800. Length, $18\frac{1}{2}$ ins. Width, 18ins.

EXPOSURES AND THEIR EFFECT ON FREEMASONRY

BY V.W.BRO. N. B. SPENCER, O.S.M., P.G.D., P.M.

In the year 1721, four years after the formation of the Grand Lodge of England, the Duke of Montagu became Grand Master. This was the beginning of an era of prosperity and prominence for the Craft. Many of the nobility and fashion of the day joined its ranks. We read in Anderson's *Book of Constitutions*, 1738, that in 1723 "Masonry flourished in Harmony, Reputation and Numbers; many noblemen and gentlemen of the first rank desired to be admitted into the fraternity besides other learned men, Merchants, Clergymen and Tradesmen who found a Lodge to be a safe and pleasant relaxation from intense study or the hurry of business, without politics or party".

The sudden popularity of Freemasonry and the secrecy which shrouded its proceedings aroused the liveliest curiosity among the general public. This curiosity led to the publication, in England and on the Continent, of a flood of exposures and catechisms purporting to give the true Secrets of Freemasonry. This went on for more than a hundred years, several of the publications running into twenty or thirty editions. They were translated into French, German and Dutch, and some of the French ones were translated into English.

The first publication which could really be called an exposure in the modern sense was Samuel Prichard's *Masonry Dissected*, published in 1730. There were several published between 1723 and 1730, but they were mainly broadsheets and articles in newspapers purporting to give merely the signs and words of Freemasonry without full details of the ritual. *Masonry Dissected*, however, was the first exposure which claimed to give full details of the three Degrees. It was printed in the form of an octavo pamphlet and the body of the text was framed entirely in the form of question and answer. It was the first publication of any sort purporting to give any details of the Third Degree, and is therefore of very great interest to the student of Masonic ritual. The Degrees at that time had not been fully divided. One Obligation did for all three and the password was a mixture of the present-day passwords of all three Degrees. Words belonging to the First and Second Degrees were both given in the First Degree. A careful and detailed survey of the wording of this exposure would be exceedingly interesting to the Masonic student. That, however, would be material for a whole paper in itself.

Little is known of the author of this exposure, though he states on the title page that he is a "late member of a Constituted Lodge". There is a record of a brother of that name visiting one of the London Lodges about that date, but whether it is our author or not is uncertain.

Prichard had the effrontery to dedicate his exposure to the Craft itself:—

"To the Rt. Worshipful and Honourable Fraternity of Free and Accepted Masons. Brethren and Fellows, If the following sheets, done without partiality, gains the universal Applause of so worthy a Society, I doubt not but its general Character will be diffused and esteemed among the remaining Polite Part of Mankind: Which, I hope, will give intire Satisfaction to all Lovers of Truth, and I shall remain with all humble Submission, the Fraternity's Most Obedient, Humble Servant,

Sam Prichard."

Next, in order to impress on the public the reliability of his exposure: "Samuel Prichard Maketh Oath, that the Copy hereunto annexed is a True and Genuine Copy in every Particular. Jur' 13 die Oct. 1730 coram me, R. Hopkins." There is also a quaint "Vindication of the Author", very interesting, but unfortunately too long to be printed here.

This exposure became extremely popular and numbers of editions were published, and there were probably as many unauthorised editions as authorised.

In spite of there being so many editions printed, very few have survived and they are now among the rarities of Masonic literature. Of the first eight editions, published between 1730 and 1739, a total of only twelve copies are known to exist. (I have the only known copy of the first edition published on October 20th, 1730.) Until 1938 it was thought that the Carson edition,

now in the Library of the Grand Lodge of Massachusetts, was the first edition, but it is now agreed by the experts that it is an unauthorised reprint, put out several weeks after and copied from the first edition.

One explanation which has been advanced for the large number of editions which were printed and for the small number which have survived is that they were used by the brethren of those days as rituals.

The publication of Prichard's exposure very much upset the fraternity. At a meeting of Grand Lodge in December, the Deputy Grand Master took notice of the publication and expressed himself with the utmost indignation against the author and his book, styling him an impostor and his book a foolish thing not to be regarded. From the stand taken by the Deputy Grand Master it is obvious that the exposure had taken the fancy of the public and was being made use of extensively by the enemies of Freemasonry.

It was soon after this exposure that the Grand Lodge took the step of changing over the words, as well as the s - - ps, of the First and Second Degrees. This was one of the things which gave offence to a number of members of the Craft and helped to make the split which resulted finally in the formation of the "Antient" Grand Lodge in 1751.

At the Union of the two Grand Lodges in 1813 the words and s - - ps were, of course, changed back again, although the temporary change has been perpetuated in the Dutch Grand Orient, which had its origin from England at about this time.

The widespread acceptance of *Masonry Dissected* is shown very curiously in the German *Books of Constitutions*. I have examined four separate editions dated between 1745 and 1788; each of them is a translation of Anderson's English *Book of Constitutions* and each has a translation of Prichard's *Masonry Dissected* bound up with it as if it were a part of the *Book of Constitutions*.

As was only natural, this exposure brought forth a reply from the Craft. It was published on the 15th December, 1730, and was called *A Defence of Masonry, occasioned by a Pamphlet called "Masonry Dissected"*. The name of the author is not stated, though it is now known to have been Bro. Martin Clare, a schoolmaster, of London, who was a prominent member of the Craft. It was sanctioned unofficially by Grand Lodge and was printed at the end of the 1738 edition of the *Book of Constitutions*. No copy has been preserved of this pamphlet, and our only information regarding it is in the reprints in the *Book of Constitutions* mentioned above and in *The Freemason's Pocket Companion*, by W. Smith, London, 1738.

It is extremely difficult to tell just what effect the *Defence* had on the exposure. It obviously pleased the members of the Craft, but whether it had any effect on the members of the public who would buy the exposure is doubtful. In any case, it does not appear to have affected the popularity of the exposure or the harm it did the Craft generally.

Between the years 1730 and 1760 there were no important exposures published in England, except, of course, the various editions of *Masonry Dissected*. Those that were published during that period were mainly translations from the French and did not appear to be very popular with the public, as they did not run to many editions. There was one published in 1754 by Alexander Slade and called *The Freemason Examined*, remarkable in that it bears no resemblance at all to Freemasonry. It is thought that it was either published as a satire to bring Freemasonry into discredit or was published by a member of the Craft in order to bewilder the public by its total contradiction of all other exposures.

During this period there was a large number of exposures published in France. They make an exceedingly interesting study. The most important was one called *L'Ordre des Franc-Maçons Trahi*, which was first published in 1745 and went through four editions in the first year. It was translated into English, German and Dutch, and formed the basis of quite a number of English exposures. It contained some rather interesting illustrations claiming to represent portions of the ceremonies, as well as the famous plans of the Lodge and the drawing on the floor, which became such a feature of most French exposures. There were a large number of editions of the *Trahi* published. The half-dozen copies I have examined extend over a period of fifty years and only differ very slightly one from the other. The text itself well repays examination, but would take up a whole paper.

The Germans appear to have had very few exposures of their own, but were content to have translations of all the English and French exposures. They appear to have been published in German almost simultaneously with their publication in English and French. One of the early French texts, *Le Maçon Demasqué*, of 1751, was actually reprinted at Frankfurt and Leipzig in 1786, with parallel text in two languages, the original French on one page with the German translation facing it.

The regular appearance of translations of one or other of the well-known exposures, either English or French, bound up with nearly every copy of the eighteenth century German *Books of Constitutions*, suggests very strongly that the German Lodges were using them as guides for their ceremonies as we use a modern ritual or Monitor.

The year 1760 saw the beginning of the publication of a long line of exposures in England, several of them of very considerable importance. The most important ones were undoubtedly the *Three Distinct Knocks*, first published in 1760, and *Jachin and Boaz*, first published in 1762, and, later, Carlile's *Manual*, first published in vol. xii of *The Republican* in 1825.

The *Three Distinct Knocks*, or, to give it its full title, *The Three Distinct Knocks on the Door of the Most Ancient Freemasonry opening to all men, neither naked nor clothed, bare-footed nor shod*, went through seven editions between 1760 and 1767, and many more were published right up to the middle of the nineteenth century. It is an exposure directed against Masonry under the "Antient" Grand Lodge. The author states that he is a German and that he became acquainted with Masonry by reading a copy of Prichard's *Masonry Dissected*. By its aid he gained admittance to a Lodge in Paris and then to a Lodge of the "Moderns" in England, and finally to an Irish Lodge of the "Antients" whose ceremonies, he says, are the subject of his exposure.

A glance at this exposure shows us how Masonry had advanced in the thirty years since Prichard's *Masonry Dissected* was published. We now find a formal opening of the Lodge just as we have a formal opening today. The three Degrees appear entirely separated, each with its own Obligation and word. The Installation Ceremony is included, and a complete ritual is expounded and explanations given which enable us to gain a very clear idea of the Ceremonies of the three Degrees and the Installation.

The year 1762 saw the first publication of *Jachin and Boaz*, probably the most important exposure ever published in the English language. The title is as follows: "Jachin and Boaz, or an authentic Key to the Door of Freemasonry, both Ancient and Modern, calculated not only for the instruction of every new made Mason, but also for the information of all who intend to become brethren." The author's good intentions expressed above are, however, rather discounted by the following paragraph lower down on the title page, in which he describes the contents as: "A safe and easy method proposed by which a man may obtain admittance into any Lodge without passing through the form required, and thereby save a guinea or two in his pocket."

The subject matter is almost identical with that of the *Three Distinct Knocks*, though, as it purports to give both "Ancient" and "Modern" Masonry, it gives the two words in the Third Degree, where the *Three Distinct Knocks* only gives the "Ancient" one. There are really very few differences; both of them have a rather crude plan of the Lodge or the drawing on the floor, and in all editions of *Jachin and Boaz* after 1776 a rather elaborate frontispiece, showing a number of Masonic emblems, is added.

Laurence Dermott, the Grand Secretary of the Grand Lodge of the "Antients", in his preface to the second edition of the *Ahiman Rezon*, makes some very scathing comments on the authors of these two exposures. After describing the supposed death of the author of the *Three Distinct Knocks*, a description hardly fit to be repeated here, he assures his readers that the unfortunate author of *Jachin and Boaz* had cut his throat in a fit of jealousy on Thursday, the 8th September, 1763. This brought forth the following rejoinder from the author in the next edition of *Jachin and Boaz*:—

"The Author likewise presents his compliments to Mr. Dermott, Secretary, and thanks him for the pity and compassion he has so kindly shown to his widow and numerous family, and begs him to alter that part of the preface which mentions the author of *Jachin and Boaz* being dead some time since when he reprints another edition of *Ahiman Rezon*."

During the next hundred years many editions of these two exposures were published; indeed, I believe it is possible to buy modern editions at the present time. Lists of Lodges and names of the Grand Lodge Officers and Masonic Songs were added from time to time. The Grand Lodge of Ireland was so upset by the exposures that it made possession of one of them punishable by expulsion from the Craft. In England I rather fancy that they were used to a considerable extent in Lodges. In those days there were no printed rituals, and many of the country Lodges would be only too glad of any publication which could be of use in the working of the Ceremonies.

Publishing exposures was evidently found to be profitable, as following the publication of the above-mentioned two there appeared quite a large number, such as *Hiram, or the Grand Master Key*, 1764, *Shibboleth, or Every Man a Freemason*, 1765, and *Mahabone, or the Grand Lodge Door Opened*, 1766. However, none of them is really important, though to a student of the ritual they are very interesting. They do not appear to have had a very wide circulation and soon died out. Their subject matter does not differ a great deal from the two popular ones.

Our next big exposure is that of Richard Carlile, a noted free-thinker and atheist. He was born in 1790 and died in 1843. He was a printer and publisher by trade, and was imprisoned in 1819 for publishing Paine's *Age of Reason* and Palmer's *Light of Nature*. He continued to edit a weekly publication called *The Republican* from Dorchester Gaol. It is in volume xii of

this publication that he makes his claimed exposure of Freemasonry. It is contained in a series of letters to R.W.Bro. William Williams, Provincial Grand Master for Dorset, a very well-known and active Mason at that time. His letters are headed: "Dorchester Gaol, 1825, seventh year of imprisonment for an endeavour to improve the public morals." The whole volume is dedicated to the King. The dedication begins as follows:—

"Sir, I dedicate this the twelfth volume of *The Republican* to you because it contains a complete exposure of the mummeries of the association of Freemasons of which you are the self-styled Grand Patron. In doing this my aim is not so much to insult as to shame, not so much to wound any man who is a Mason as to instruct those who are not in what Masonry consists."

Carlile's exposure is the first English exposure that I know of that includes the higher degrees, though there are many French ones. In the year 1845 the letters were condensed and republished in book form under the name of *Carlile's Manual of Masonry*. It has been republished many times and can be purchased in the booksellers' shops at the present day.

The last English exposure of any note was published in 1835* under the following title: *A Ritual and Illustrations of Freemasonry and the Orange and Oddfellows Societies, accompanied by numerous engravings and a Key to the Phi Beta Kappa*. It was written by a "Traveller in the United States", and consists mainly of a copy of Morgan's *Illustrations of Masonry*, which I will speak of next. It went a step further than the other exposures in giving illustrations of the various s - - ns, etc. It has been republished many times, particularly in the United States, where it can be purchased in the shops at the present day.

The last exposure which I am going to mention is the famous American one of William Morgan. William Morgan was, according to all accounts, a shiftless waster when he settled in the small village of Batavia, near New York, in the year 1826. He had at some time or another become a Mason, and he conceived the idea in conjunction with the local printer of publishing an exposure on Freemasonry. The Brethren of Batavia and the surrounding districts became so upset when they heard what he intended doing that they first tried to burn down his shop and then on some pretext had him put in gaol. Next they kidnapped him and carried him across the border into Canada. From that day he was never seen or heard of again. Whether he was killed or what happened to him has never been proved. There were rumours that he was seen in foreign countries, but they were never proved. Morgan's friends raised the cry that he had been murdered, and this led to an hysterical outburst against Freemasonry such as has never been seen in any other part of the world. Four of the members who were implicated in the kidnapping were formally indicted, but nothing was proved. The matter was taken up politically, and the Governor of New York, who was also Grand Master of the Masons, had to resign both offices. National Conventions were held of seceding Masons and Anti-Masons. There was even an Anti-Masonic candidate at the Presidential election in 1832 who polled 350,000 votes. Masons were prevented from attending Holy Communion. They could hold no official positions and they were not eligible as jurors. Merchants who were known to be Masons were boycotted. Consequently, many thousands of Masons withdrew from their Lodges. A large number of Lodges lapsed altogether and it was many years before those that managed to keep alive recovered from the storm.

The printer, David Miller, who had Morgan's manuscript, published the exposure in the following year, 1827. Four editions were published in the first year. These first editions only contained the first three Degrees, but all later ones contained the higher Degrees as well. These were apparently added by the Convention of Seceding Masons. There were many editions printed right up to the present day. A very famous edition was also published by Elder David Bernard, Secretary of the Convention of Seceding Masons, in 1829. He gives an exposure of practically all the higher Degrees, as well as devoting some 250 pages to all the details of the Morgan affair, including the full evidence and depositions given at the trial of Eli Bruce and the three other kidnappers.

Many other exposures have since been published in America, such as Richardson's *Monitor of Freemasonry*, Duncan's *Ritual*, Ronayne's *Handbook of Freemasonry and Chapter Degrees*. These and probably others can be purchased quite openly in the booksellers' shops at the present day. This, however, does not appear to affect American Masonry, which has quite recovered from its troubles and has been in a very flourishing condition during the past fifty years.

Looking back over the two hundred years of Freemasonry and considering the number of exposures, it is marvellous that they have had so little effect on the Craft. In Morgan's case it was the kidnapping, not the exposure, which affected the Craft. It is a wonderful proof of what there is in Freemasonry beyond the secret s - - ns, words, etc. We who are in the Craft know it, but it is good to realise that the roots of Freemasonry have gone down so deep in the hearts of men that no exposure can affect it.

* Apart from two "sensational" publications in 1927 and 1951.—Editor.

FREEMASONRY IN THE UNITED STATES OF AMERICA

BY WARD K. ST. CLAIR, P.D.D.G.M. (N.Y.)

In presenting this paper on Freemasonry in the United States of America it is not intended to trace the historical background of the Craft nor its development, but rather to discuss and try to explain its methods of operation at the present time. Also to draw attention to some of the major points in which Freemasonry of the United States differs from that under the United Grand Lodge of England.

In the United States of America, Craft Freemasonry, like that in Great Britain, is under the control of Grand Lodges. There are forty-nine such Grand Lodges—one for each State in the Union with the exception of Alaska and Hawaii, and one for the District of Columbia. The Lodges in Alaska are under the jurisdiction of the Grand Lodge of the State of Washington and those in Hawaii are under the jurisdiction of the Grand Lodge of the State of California. Each Grand Lodge is supreme in its own jurisdiction, which is generally confined to the territorial limits of each State or District. The Grand Lodge of Massachusetts also controls Lodges in the Panama Canal Zone. The Grand Lodge of New York has Lodges in Lebanon.

The operation of the Grand Lodges is in general similar. The following discussion will be based upon the Grand Lodge of the State of New York. Some exceptions in other jurisdictions will be noted. All Grand Masters have the title of "Most Worshipful", except the Grand Master of Pennsylvania, where the title is "Right Worshipful". Some Grand Lodges are known as Free and Accepted Masons, while others as Ancient Free and Accepted Masons.

The officers of Grand Lodge usually consist of a Grand Master, a Deputy Grand Master, a Senior Grand Warden, a Junior Grand Warden, a Senior Grand Deacon, a Junior Grand Deacon, a Grand Treasurer, a Grand Secretary, Grand Chaplains and a Grand Tiler. Other officers which vary from Grand Lodge to Grand Lodge are Grand Stewards, Grand Sword Bearers, Grand Masters of Ceremonies and such other officers as the Grand Lodge may designate.

In many, especially the larger, jurisdictions, the territory is divided into Districts and a District Deputy Grand Master is appointed by the Grand Master for each District. The duties and term of the office varies in the different jurisdictions. In some they are purely administrative; in others they are entirely ritualistic, *i.e.*, the Deputy is responsible for the proper rendering of the ritual in the various Lodges in his District. In some jurisdictions the term of the office is for one year, while in others the term is almost lifelong. The number of Lodges within a District varies. In New York, for instance, an effort is made to limit the number to not more than twenty-five. In this jurisdiction the District Deputy Grand Master represents the Grand Master in all affairs in the District and takes precedence over all others, except the Grand Master if he is present. The District Deputy is required to visit each Lodge in his District at least once each year and to report any irregularities he may find to the Grand Master and to take whatever action he may be directed to take to correct the condition. He is also required to submit a report on the condition of the District at the end of the year or of his term.

Grand Lodges hold annual communications, at which time reports of the various Committees are received, the Grand Master submits the report on the activities of the past year, makes such recommendations for the future welfare of the body as he sees fit and asks for confirmation of the decisions he has made; officers are elected for the ensuing year and installed, and such other business as may be necessary is conducted. In New York the elective officers are the Grand Master, Deputy Grand Master, the two Grand Wardens, the Grand Treasurer and the Grand Secretary. The other officers are appointed. The term of office is for one year, although it has been customary to re-elect the same officers for a succeeding year. The Grand Lodges of Massachusetts and Pennsylvania hold quarterly communications, with the annual being held in December, when the officers are elected or appointed. The time of holding the annual

communication of the other Grand Lodges varies and the time is set by the constitutions of the several Grand Bodies.

Membership in some Grand Lodges is limited to the sitting Masters of the constituent Lodges, in addition to the Grand Officers and members of committees. In other Grand Lodges all Past Masters are members.

Individual Lodges within a jurisdiction operate by virtue of a Charter issued by the Grand Lodge. Requirements for such a Charter vary within the several jurisdictions. However, in general the requirements are based upon a minimum number of Master Masons asking for it, having the sanction of the nearest Lodge and proving that the officers chosen are qualified to confer the degrees. Such requirements having been met, the Grand Master is empowered to issue a dispensation which permits the Lodge to function until the next annual communication of Grand Lodge, when the application is made for a Charter. If the requirements of Grand Lodge are complied with, the Charter is usually granted and the Lodge instituted. No limit is placed upon the size of a Lodge and this varies. In the city Lodges membership runs into the hundreds, while in the rural or country Lodges the membership is usually around a hundred or less. In the larger Lodges many of the members are of mature age and seldom attend; others may have moved to other parts of the country and so do not attend. The result is that a comparatively small active nucleus of members perform the work of the Lodge and fill the chairs. Dual membership, as well as plural membership, both as to Lodges within and without the State, are permitted by some Grand Lodges, but in many jurisdictions Masons are permitted to belong to only one Lodge.

Communications, *i.e.*, meetings, of a Lodge may be stated, special or emergent. A stated communication is one held at a specified time according to the By-Laws. A special is one called by the Master of a Lodge for a specific purpose for which all members are duly notified. It is not necessary to notify the members of a stated communication unless it is to summon them for certain special business. An emergent communication is one held for the purpose of conducting a funeral service for a deceased brother.

All business of the Lodge is conducted with the Lodge opened on the Master Mason or Third Degree. Lodges are opened in the Entered Apprentice or Fellow Craft Degrees only for the purpose of conferring those degrees upon duly qualified candidates. The applicant is not a full-fledged member of the Lodge until he has received the Master Mason Degree and has signed the By-Laws.

Solicitation of members is prohibited by all Grand Lodges. Requests for membership are voluntary and must be instigated by the applicant through a member of the Lodge. The proposer signs the petition for membership, which contains numerous fundamental questions about the petitioner, together with the names of at least three references. The references need not be Freemasons. There is also included a declaration by the petitioner of his belief in a Supreme Being, and a statement as to whether or not he has ever before petitioned a Masonic Lodge and, if so, was he rejected. A belief in a Supreme Being is a universal requirement for membership throughout the United States.

Petitions for membership can only be presented at a stated communication. They cannot be acted or balloted upon until an investigation committee of at least three members, appointed by the Master, has submitted a report. A petition cannot be acted upon at the same communication at which it is presented. It must lay over at least two weeks or a month, according to the Grand Lodge requirements and until the committee has reported. Once a petition is presented to the Lodge it cannot be withdrawn, and the only way it can be disposed of is to bring it up for ballot. In some jurisdictions the signers may withdraw a petition if they first obtain the approval of the Lodge. A unanimous ballot is required for election either to membership by initiation or by affiliation.

There is a minimum stated interval required between the conferring of degrees. This interval is usually two or four weeks. Also, some of the Grand Lodges do not permit the conferring of more than one degree at any one communication or in any one day, nor at a frequency of more than once in every seven days. There is also a limit on the number of candidates who can be initiated at any one time. In some jurisdictions this limit is one; in others as many as five may be initiated at once.

Individual Lodges meet once or twice a month. Some hold special communications in between, usually for the conferring of degrees. A special communication may be called by the Master whenever he desires, provided that due notice is given to the members as to the time, place and the purpose of the communication. All work of the Lodge, except the conferring of the Entered Apprentice and Fellow Craft degrees, is conducted upon the Master Mason degree. When an Entered Apprentice or Fellow Craft degree is to be conferred, labour is suspended in the Master Mason degree and the Lodge is opened in the appropriate degree. At the conclusion of the conferring of the degree the Lodge is closed in that degree and labour resumed in the Master Mason degree.

No more than one communication may be held on any one day and a communication cannot continue beyond midnight of the day upon which it is opened. The minutes of the communica-

tion must be read and approved before the Lodge is closed in some jurisdictions, while in others they are read and approved at a subsequent communication.

Most Grand Lodges require a Lodge to give a proficiency test in the preceding degree before the candidate can proceed to the next. In some jurisdictions the candidate must pass a proficiency test in the Master Mason degree before he is permitted to sign the By-Laws and become a full-fledged member of the Lodge.

Any member of a Lodge in good standing is eligible for election or appointment to any office in the Lodge except that of Worshipful Master. To be eligible to be elected to the office of Master, one must have been elected, installed and served as a Warden for at least one year. In some jurisdictions an elected Master must first be put in possession of the "Secrets of the Chair" prior to his installation. In some jurisdictions this is accomplished by conferring a degree of Past Master, while in others this is a ceremony referred to as an "investiture ceremony". This degree or ceremony is performed in a tiled room, with only qualified Past Masters being present. There are two exceptions to the above statement. In Virginia the newly-elected Warden is given the "Secrets of the Chair", as they claim since a Warden can function for the Master he should have all the qualifications required of the latter. In Pennsylvania any Master Mason may receive the Past Master's degree by petitioning for it. In the formation of a new Lodge the Master may be appointed who has not served as a Warden.

Grand Lodges require the election of the Master, the two Wardens, Treasurer and Secretary of individual Lodges. The other officers may be elected or appointed as the Lodge desires. Most Lodges appoint. Also in most Lodges the line of officers is advanced each year—that is, the Senior Warden is elected Master, the Junior Warden is elected Senior Warden, the Senior Deacon is elected Junior Warden, and so forth. A new man is appointed to the bottom of the line and eventually works his way to Master. Some Lodges insist that before a man is elected Junior Warden he must have shown his proficiency in ritual work. In Virginia, for instance, proficiency in ritual and in Masonic Law is required of a man before he can be elected and installed as Master. Treasurers and Secretaries are usually Past Masters and are elected year after year. In the larger city Lodges the Secretaries receive a salary which averages the equivalent of a \$1.50 per member. The selection of the man to fill an appointive vacancy in the Lodge is the responsibility of the Master. In doing this he usually consults the other officers and the Past Masters. The man selected is one who has displayed an interest by his attendance at Lodge communications and by taking part in the ritual work. Promotion from office to office in the line is usually automatic, provided the man has performed the duties of the office he has held.

The approved badge of a Mason is a plain white apron and is worn by all attending a communication. Officers' aprons are, as a rule, more elaborate, being bordered with blue and with the emblem of the office embroidered in the centre. In New York there are a few Lodges with a distinctive apron. For instance, the apron of the Lodge of the United Services is bordered with blue and gold. In such Lodges a plain white apron is furnished for visitors. Only a few Lodges use collars to suspend the officers' jewels. In most Lodges the jewel is suspended by a blue ribbon.

The custom of the Master wearing a top hat is followed in some Lodges. It is to be regretted that the custom is not more general than it is.

Grand Lodge Officers and Grand Representatives wear distinctive aprons, which in general have gold braid as a border. Instead of a blue binding or background the colour is purple.

In some Lodges the members wear dinner jackets, and the officers wear formal attire of "white tie and tails". In most Lodges, officers wear dinner jackets and the members business suits.

Smoking is permitted in some Lodges, but the majority follow the rule of no smoking while the Bible is open on the altar.

Nearly all the Grand Lodges have their own standard method of work, which is supervised by a Grand Lodge Committee or Board of Custodians of the Work. Most Grand Lodges do not have a printed ritual or "Cipher Book", and require that the ritual be taught by the ancient method, namely, "Word of Mouth". Those Grand Lodges which authorize a printed ritual use cipher instead of clear text. The cipher varies from a single letter code, where the first letter of each word is used, to a combination of letters and symbols.

The Grand Lodge of New York permits the initiating, passing and raising of five candidates at a time. A certain part of the Master Mason's degree is conferred upon each candidate alone.

The proficiency of the ritual renderings is under the direction of a Grand Lecturer, with assistants appointed for each District. The Grand Lecturer is usually a paid official who receives a salary, plus travelling expenses. In New York the Grand Lecturer holds at least one convention in each District, when one of the degrees is exemplified and the work is commented upon and errors corrected. In the urban districts, "Schools of Instruction" are held at stated times, primarily for the instruction of the officers of the Lodges in the Districts, although any properly vouched-for Master Mason may attend. These schools are under the direction of the assistant Grand Lecturers.

Most Grand Lodges, in their Constitutions, define what they consider to be Masonic Bodies and to which they give nominal recognition. The Constitutions of the Grand Lodge of the State of New York, in this connection, read as follows:—

“This Grand Lodge while acknowledging no degrees of Masonry except those conferred under its authority or the authority of a Grand Lodge or Grand Orient which has been, or may hereafter be, recognised by the Grand Lodge of New York as a regular and legitimate Masonic organisation, nevertheless, recognises the following named organisations or bodies to be Masonic:

“The General Grand Royal Arch Chapter of the United States, The Grand Royal Arch Chapter of the State of New York, and the Royal Arch Chapters and other bodies under their jurisdictions; The General Grand Council of Royal and Select Masters of the United States, the Grand Council of Royal and Select Masters of the State of New York and the Councils under their jurisdiction; The Grand Encampment of Knights Templar of the United States, the Grand Commandery of the State of New York and the Commanderies under their jurisdiction; the Supreme Councils of the Ancient Accepted Scottish Rite of Freemasonry for the Northern and Southern Masonic Jurisdictions of the United States and the various bodies under their jurisdictions.”

QUERIES

(21) Alternative Words

Q. At a certain stage in the M.M. degree, two alternative words are uttered by the W.M. Why alternatives?

A. The words in question make their first appearance quite early, *c.* 1700 to 1730, in the various manuscript Catechisms and Exposures. At least two of these versions belong to a period when only two degrees were practised, and it is interesting to observe one of the features of the earlier two-degree system ultimately making its appearance in the third.

It may be added that the three earliest versions of the words, as they appear in the above-mentioned versions of the texts, all end with an N sound.

According to various printed Exposures of the 1760's, the word was pronounced differently by the “Antients” and the “Moderns”. The texts indicate that the “Moderns” used the form ending with H or CH, while the word of the “Antients” finished with an N sound.

The words were probably of Hebrew origin (in which case each word is really a combination of two words, *i.e.*, verb and noun); but from their earliest appearance, either in MS. or print, they were already so debased through ignorance or carelessness that it is impossible to say how they were pronounced in their original form. For the same reasons, we are unable to assert that any particular pronunciation (or translation) is more accurate than another.

Alternatives. The evidence shows that there were at least two different pronunciations in common use throughout the eighteenth century. When the Lodge of Promulgation was erected in 1809 to pave the way for the union of the rival Grand Lodges, this point came up for discussion as part of the procedure relating to the form of closing in the third degree, and it gave rise to a Resolution, on February 16th, 1810, which is a perfect model of wisdom and tolerance:—

“... but that Masters of Lodges shall be informed that such of them as may be inclined to prefer another known method of communicating the s [*sic*] in the closing ceremony will be at liberty to direct it so if they should think proper to do so.” (*A.Q.C.*, vol. xxiii, p. 42.)

Hence the alternatives.

(22) **Apprentice and Entered-Apprentice**

- Q. As used in Freemasonry today, are the terms "Apprentice" and "Entered-Apprentice" interchangeable?
- A. Under Art. ii of the Articles of Union, it was "... declared and pronounced that pure Ancient Masonry consists of three degrees, and no more; *Vizt.* those of the Entered Apprentice and Fellow Craft . . .", etc. Strictly speaking, therefore, the only title for the first grade in the Craft nowadays is "Entered-Apprentice", and the title Apprentice could only stand as an abbreviation.

It is necessary to go back to early operative practice to explain the real difference between the two terms. Apprentices were usually indentured to their Masters for seven years, and in Scotland there is evidence that the Masters undertook to "enter their apprentices" in the Lodge *during that period*. In Edinburgh, where early town and Lodge records survive, they show that apprentices were usually made "entered-apprentice" some two to three years after the beginning of their indentures, and that marked the beginning of their career *within the Lodge*.

They would normally pass F.C. about seven years after they were made E.A., or roughly ten years from the commencement of their training. If for any reason they failed to pass F.C., they retained their Lodge status as E.A., even after their term of service had finished and they were already working as journeymen.

It is curious that the status of E.A. does not appear in the English operative records.

(23) **The Titles of the United Grand Lodge of England**

- Q. What is the official title of the Grand Lodge of England? Here in the U.S.A. our Grand Lodges are F. & A.M., or A.F. & A.M., and this carries on down to the local Lodges. My own Lodge is commonly known as St. John's Lodge, No. 17, A.F. & A.M., yet I can find no reference to the full titles of Lodges operating under English jurisdiction. I find many references to the United Grand Lodge, but the United Grand Lodge of what?
- A. The United Grand Lodge was erected in 1813 by a union of the so-called "Antients" and "Moderns" Grand Lodges under the Articles of Union, a lengthy document which outlined the conditions agreed for the government of the new body. The Articles were signed on 25th November, 1813, and ratified by both Grand Lodges meeting independently six days later. Article vi declared that

"... the Grand Incorporated Lodge shall . . . be opened . . . under the stile and title of the United Grand Lodge of Ancient Freemasons of England".

On 27th December, 1813, a Grand Assembly of Freemasons was held to give effect to the union, and the new organisation was duly proclaimed under that title.

The first *Book of Constitutions* to be published after the union appeared in 1815, and the General Regulations were headed by a brief statement which gave a new title to the Grand Lodge:—

"THE public interests of the fraternity are managed by a general representation of all private lodges on record, together with the present and past grand officers, and the grand master at their head. This collective body is stiled the UNITED GRAND LODGE OF ANTIENT FREE AND ACCEPTED MASONS OF ENGLAND . . ."

The earlier title, incorporating the expression "Antient Freemasons of England" (but with the word "Antient" spelt with a "t" instead of a "c"), appeared in the printed record of Grand Lodge proceedings of March, May, June and September, 1814, the word Free-Mason having a hyphen in May, June and September. It reappeared with a hyphen in the record of an Especial Grand Lodge in February, 1815.

In May, 1814, the Duke of Sussex was proclaimed as Grand Master of the United Grand Lodge of "Antient Free-Masons of England", and in December, 1814, he was proclaimed as G.M. of the United Grand Lodge of Ancient Free and Accepted Masons of England.

The reasons for the changes in nomenclature at this period are not apparent, but it must be inferred that the change from the expression "Ancient Freemasons" of 1813 to the "Antient Free and Accepted Masons" of 1815 was deliberate—a change which has been preserved in all subsequent editions of the *Book of Constitutions* to the present day. (Extracts from Notes compiled by Bro. W. Ivor Grantham.)

Strictly speaking, all English Lodges should add the A.F. & A.M. to their titles, but the practice is extremely rare.

(24) **Has Had His Due**

Q. What is the real meaning of the Warden's duty ". . . to see that every Brother has had his due"?

A. There are innumerable versions of this phrase in our modern Rituals. It is an archaic survival, almost meaningless today. Yet the principle upon which it is based is one of the oldest in the English Craft, and its origins are to be found in our earliest operative documents.

The *Cooke MS.*, c. 1410, says:—

The Eighth Point.

If it befall him to be warden under his master, that he be true *mene* (= mediator) between his master and his fellows . . .

The *Regius MS.*, c. 1390, does not mention the warden in this context, but speaks of one who holds a post of responsibility:—

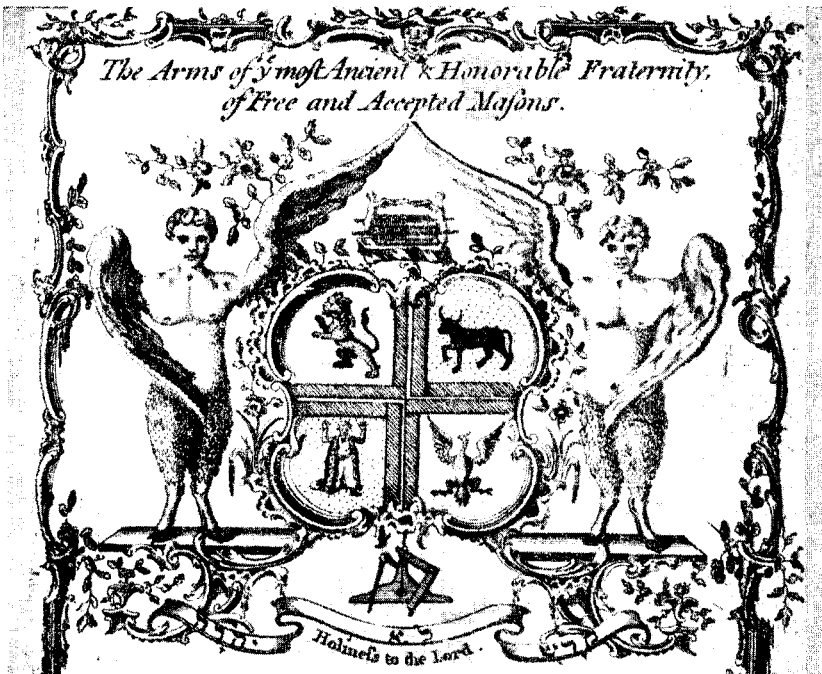
A true mediator thou must need be
To thy masters and fellows free,
Do truly all good that thou might
To those parties and that is good right.

(Both quotations word-for-word, but in modern spelling.)

The same theme runs regularly through many of the old *Constitutions*, requiring the wardens to preserve harmony amongst the men under their care, by mediating fairly in any dispute that might arise, and thereby ensuring "that every Brother had his due".

(25) **The Origin of the Coat of Arms of the "Antients"**

Q. What is the origin of the Coat of Arms of the Grand Lodge of the "Antients", and its significance masonically?



A. The illustration above is the Coat of Arms of the "Antients'" Grand Lodge, founded in 1751, and it is reproduced from the upper half of the Frontispiece of the 1764 edition of *Ahiman Rezon*, which was compiled by Laurence Dermott, their Grand Secretary. (The lower half of the picture—not depicted here—purports to be the "Arms of the Operative, or Stone Masons".)

Our earliest information as to the source of the "Antients'" design is in the 1764 edition, pp. xxxiv to xxxvi, from which the following extracts are drawn:—

"N.B. The free masons arms in the upper part of the frontis piece of this book, was found in the collection of the famous and learned hebrewist, architect and brother, Rabi Jacob Jehudah Leon. This gentleman . . . built a model of Solomon's temple . . . This model was exhibited to public view . . . at Paris and Vienna, and afterwards in London, . . . At the same time . . . (he) . . . published a description of the tabernacle and the temple, . . . I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a lyon rampant Or, in the second quarter Or, an ox passant sable; in the third quarter Or, a man with hands erect, proper robed, crimson and ermin; in the fourth quarter Azure, an eagle displayed Or. Crest, the holy ark of the covenant, proper, supported by Cherubims. Motto, Kodes la Adonai, *i.e.*, Holiness to the Lord.

. . . Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf.

. . . Ezekiel says, . . . a man, a lion, an ox, and an eagle.

. . . Bochart says, that they represented the nature and ministry of angels, by the lion's form is signified their strength, generosity and majesty; by that of the ox, their constancy and assiduity in executing the commands of God; by their human shape their humanity and kindness; and by that of the eagle, their agility and speed."

It seems probable that Rabbi Leon had indeed sketched designs more or less related to this one which Dermott had adapted, but Leon cannot have designed the Motto, which is printed in faulty Hebrew.

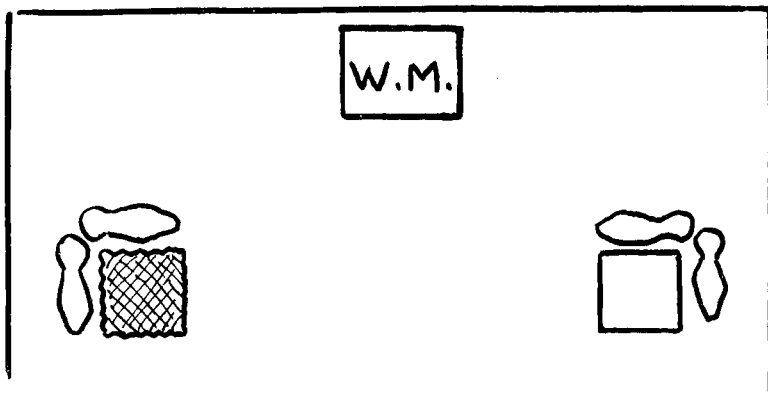
The Masonic significance of the design (apart from the working-tools at its foot) is almost entirely related to the R.A., and this is emphasised by Dermott's closing words on the subject:—

"As these were the arms of the masons that built the tabernacle and the temple, there is not the least doubt of their being the proper arms of the . . . fraternity of free and accepted masons, and the continual practice, formalities and tradition, in all regular lodges, from the lowest degree to the most high, *i.e.*, The Holy Royal Arch, confirms the truth hereof."

(26) L.F. Across the Lodge

- Q. Why do we instruct the Cand. in the First Deg. to "Place your left foot across the Lodge and your r... f..., etc., heel to heel, with similar but reverse procedure in the second? They seem to be awkward postures for the Cand. while he listens to the W.M.'s exhortation.
- A. This is a survival from the time (probably before 1813) when it was customary to have the rough and smooth ashlar on the floor of the Lodge, in the N.E. and S.E. corners, and not on the Wardens' pedestals, where they usually lie nowadays.

At the proper moment the Cand. was required to place his feet so that they formed a square on two sides of the ashlar, thus:—



The practice survives to this day in some English provincial Lodges, and I have seen the ashlar used in this way in Canada and the U.S.A.

(27) The Skirret

- Q. Why is the Skirret omitted from the tools which are illustrated on the Master Mason's "Pillars Certificate"?
- A. There appears to be no official answer to this question. The omission may have been a pure oversight, or perhaps because the skirret is not, strictly speaking, a mason's tool. It is an implement for marking out ground (not stone), and when we "moralise" on it we lay stress on the straight and undeviating line, rather than on the implement itself.

In English Freemasonry there is no mention of the skirret until after the Union in 1813. Nevertheless, it is certain that the skirret had the full blessing and approval of the Lodge of Reconciliation, which helped to frame the Ritual that was adopted at the Union. Philip Broadfoot, a member of the Lodge of Reconciliation and the founder of the Stability Lodge of Instruction, wrote a long and interesting letter, dated 24th September, 1816, to a member of the Lodge of Probity, No. 61, Halifax, in which he outlined the explanation of the working tools of the third degree, as he was teaching them at that time:—

"... The Schivit line represents the strict and undeviating line of duty marked out for our pursuit in the Volume of the Sacred Law..." (T. W. Hanson, *Hist. of the Lodge of Probity, No. 61.*)

Schivit = Skivit, Yorkshire dialect, meaning to twist or turn. It is interesting that Broadfoot also emphasised the "line".

The word "skirret" seems to have appeared in *Masonic* print for the first time in Carlile's exposure in July, 1825, and the various points outlined above all tend to suggest that the skirret, as a "moralized" tool, was comparatively new when the "Pillars" Certificate came into use in 1819. There is no evidence that the omission was deliberate.

NOTES

Foundation Stones — The N.E. Corner

When my firm were having two buildings erected for them in Visakhapatnam, India, the contractor, an Orthodox Brahman, insisted that the first stone of the foundations should be laid in the north-east. He was not a Freemason, and when I asked him why he was so insistent he could only reply that it was an ancient Hindu custom—though not always observed by the non-orthodox. Coincidence, or something more?

(From Bro. C. C. R. REYNOLDS, Wheelwrights, Chilton, Aylesbury, Bucks.)

A few days after the arrival of the above, our attention was drawn to a note in the *Pyramids of Egypt*, by Mr. I. E. S. Edwards, Keeper of Egyptian Antiquities at the British Museum (Penguin Books, new edn., p. 283), which seemed to imply that the ancient Egyptians also laid foundation stones in the N.E. corner. We wrote to Mr. Edwards for confirmation, and the following is his reply:—

"Your member, I am sorry to say, has misunderstood the passage in my *Pyramids of Egypt*. I was referring to the casing stones with which the whole pyramid was covered. The particular piece to which I was referring happened to lie at the North-East corner, but this position had no significance and the stone was in no sense a foundation stone.

"The old Egyptians knew nothing about the practice of laying foundation stones. They did, however, place small collections of objects, mainly models, at various places under the foundations of buildings and almost always under the four corners."

Wellington at War

Bro. BERTRAM JACOBS has drawn our attention to the following:—

Extract from *Wellington at War, 1794-1815*, A Selection of his Wartime Letters, Edited and Introduced by Antony Brett-James (Macmillan, 42/-):—

TO COLONEL WARREN PEACOCKE

Coimbra, 4th Jan. 1810.

Sir,

I have been informed by the Sec. of State to the government of Portugal that certain officers in the garrison of Lisbon lately went in a masonic procession through the streets of the city, from the citadel to the British factory. I have no doubt but that this act was innocently committed by those concerned in it; but I have to inform you that the procession, the insignia, and the existence of Free-masonry, are contrary to the law in Portugal; and advertng to circumstances which have recently occurred at Lisbon, and to the reports in circulation of the causes of the confinement of different individuals by the government, I should have believed it impossible that it was not already known that these proceedings were illegal, if the persons concerned in them were not British officers. I am informed that this procession was most offensive to many persons in Lisbon, who are at least equally attached to the laws of the country as we are to those of our own; and that nothing prevented the expression of the general indignation by a riot, excepting the respect for the British character, and the hope entertained by the majority of the people that the violation of the law was to be attributed to ignorance of its provisions.

I beg of you to communicate the contents of this letter to the Commanding officers of regiments, and principal officers of the army at Lisbon, and that you will state to them my wish that the meeting of the masonic lodges in their corps, and the wearing of all masonic emblems, and all masonic processions, may be discontinued during the time they may be in Portugal.

I have the honor to be, &c.,

Wellington.

Wellington was a Freemason, and an informative article on his connection with the Craft was written by Bro. W. J. Chetwode Crawley, and published in *A.Q.C.*, vol. xv, pp. 108-124.

The Worshipful Master's Hat

Although the wearing of hats in Lodges by W.M.s and others is not uncommon overseas, so far as I am aware the only Lodges in England (apart from the Pilgrim Lodge, of which an account is given later) which preserve the custom are those of Bristol. These are not the top hats of modern evening dress, but of a style descended from the cocked hats of the eighteenth century. The hat is worn by the Master on entering the Lodge and is removed on sitting down. It is not replaced until he is ready to retire normally at the close of the proceedings or at the end of his mastership.

The privilege is not exclusively that of old Lodges, for all of them, however new, regard it as sacred trust to preserve the ancient usages of Bristol-fashion Masonry. The hat is essentially Lodge property, which must be passed on to succeeding Masters, and it therefore has to accommodate all sizes, which would not be possible with a top hat. This passing on from one to another gives to the Master's hat a degree of veneration more conspicuous than that of any other piece of regalia, and particularly since the wearing of an exclusive form of headgear as a badge of supreme authority is a custom which can truly be said to have been recognised in the remotest ages.

It is apparent from eighteenth century illustrations of Lodge ceremonies that the wearing of hats by all those engaged in the performance of ritual was usual, *e.g.*, the well-known engraving of 1735 from Picart's *Ceremonies*, and the various drawings in the exposure, *Solomon in all his Glory* (1768), but the French prints of Louis Gabanon (or Travenol) dated 1745 depict the hat worn solely by the W.M. This Master's hat, as indeed all those in the above illustrations, are tricorns, *i.e.*, the brims are turned up or "cocked" on three sides.

Bristol Masons can, I think, trace the inauguration of their custom to Thomas Dunckerley, for in a letter of 1789 to Joshua Springer, then D.P.G.M., Bristol, directing arrangements for the laying of a foundation stone at a church (St. Paul's) which was to be devised and built by speculative masons, he said: "I am to request that all the Brethren will wear cock'd hats in the Procession." On the occasion of the dedication of the F.M. Hall at Bath in 1819, instructions were given for "Officers of Lodges to wear cocked hats which may be provided for the day in Bath, by giving due notice of the number required to our Secretary". At the funeral in 1820 of William Goldwyer, P.G.M., Bristol, the summons required that "as a Grand Officer, you are to provide yourself with a Cock'd Hat".

Nowadays the Provincial officers no longer wear ceremonial hats, and we are uncertain just when it became customary in Bristol for Masters of private Lodges to do so, although it is certain

that it was earlier than 1816, for an inventory of the Royal Sussex Lodge of Hospitality at that date includes "a cocked Hat of W.M."

It seems that there were times when the custom was allowed to lapse, but there is no fear of it doing so again, as so many Lodges now regard it as an essential piece of ceremonial, particularly at installations. Here the Master and all P.M.'s retire to a chapel for the inner working, the retiring Master wearing the hat in the retiring procession and the new Master wearing it when the company returns, despite the fact that at that stage installation is not yet quite complete. Nevertheless, as a symbol of succession to authority it is most effective.

Of course, there were many Lodges in other parts, *e.g.*, St. John's Lodge, Leicester, in 1791, Temple Lodge, Albany, New York, in 1801, and St. John's Lodge, Newark, New Jersey, in 1804, which stipulated the wearing of cocked hats, the last two being applied to the Master alone.

The type of hat now used in Bristol is not the same as in Dunckerley's day. Most are quite modern, with brims turned up on two sides, being very similar to those used for court dress. The oldest belongs to Beaufort Lodge and is very much the shape of those worn by military officers of the Napoleonic wars, from which period it has probably survived. But the emphasis laid by Dunckerley and those who followed him on the cocked hat of his era at a time, be it noted, when that shape was becoming unfashionable, leads one to ask why it was so important. Consider, then, the observations of a fashion correspondent of the *London Chronicle* writing in 1762:—

"Hats are now worn upon an average six inches and three-fifths broad in the brim, and cocked between Quaker and Kevenhuller. Some of their hats open before, like a church spout and the tin scales they weigh flour in; some wear them rather sharper, like the nose of a greyhound; and we can distinguish by the taste of the hat the mode of the wearer's mind. There is a military cock, and the mercantile cock; and while the beaux of St. James's wear theirs diagonally over their left or right eye, sailors wear the sides of their hats uniformly tucked down to the crown, and look as if they carried a triangular apple paste upon their heads."

Therefore, I think the evidence points unmistakably to Dunckerley's attraction to the coincidence of the tricorne hat, an equilateral triangle in plan, being a Masonic shape *par excellence*, and it is to be hoped that some possibly as yet unborn Bristol Lodge will adopt this type and thus renew a link with the great P.G.M.

E. WARD.

Hats in the Lodge

Bro. Frank Bernhart writes:—

The Pilgrim Lodge, No. 238, is another English Lodge in which hats are worn, a custom unbroken since the formation of the Lodge in 1779. This is a German-speaking Lodge, which works a unique form of the Ritual, originally purely Christian, but modified in 1852 to conform with Grand Lodge requirements on that point.

Here, until 1939, top-hats were worn by all present in the Lodge. In that year the rule was relaxed; only the Master and Officers are now required to wear top-hats. The remaining brethren are permitted to wear any kind of black hat.

The hats are worn throughout the Lodge proceedings by all those present except the Candidate, and they are only removed momentarily when the G.A.o.T.U. is mentioned and during Prayers.

During the ceremony the Initiate is without a hat. He surrenders it before he enters, as a sign of complete trust, and as a symbol of the surrender of his freedom until after his Initiation, when the hat is restored to him. In the other degrees, too, the candidate is hatless, because he enters a Lodge where he is of lower rank than those who receive him.

The wearing of a hat by the W.M., and occasionally by other brethren too, is fairly common in Europe, America, Africa, Australia and many other countries, but Pilgrim is the only Lodge under English Constitution in which all the brethren present have the privilege of wearing hats during the ceremonies.

FRANK BERNHART.

Prisoners of War in France during the Napoleonic War

In his introduction to his edition of the diaries of the adventures of two Cornish prisoners of war in France, published in 1914, Sir Edward Hain mentioned a book written by the Rev. R. B. Wolfe, of whom he records that in December, 1805, the latter "with his young wife and child had been detained in France upon the renewal of the war in 1803, [and] volunteered to reside at Givet, and to take up the position of Chaplain to the Depot, where at that time 1,200 men were

confined", and who remained there until 1811, when he and his family received permission from Napoleon to return to England.

The writer has recently obtained a copy of Mr. Wolfe's book, entitled *English Prisoners in France* (1830), pp. 129-31, from which the following extract may be of interest:—

And now, I could imagine the Eternal saying to the tempter, "Hast thou considered these men?" I could conceive him sifting them as wheat; and at this moment the heaviest temptation which had yet come upon them, carried away many, and shook even some of the most decided servants of the Lord Jesus Christ. It came in the shape of freemasonry, of which, in a sermon which I preached, I know not now on what occasion, I myself spoke more favourably than I ought. I know nothing of this society; but I trust I shall not again be betrayed into speaking of anything as having a religious tendency, with which I have no means of being acquainted. I knew that mutual relief and good will was a part of its object, and that there was some good connected with it; and I hoped, from what was said of it on that occasion, that it was, at least, not inconsistent with the charity of the Gospel.

At first, indeed, it was only the careless, and those who did not profess to be serious, who became freemasons. But in a short time, they who had at first condemned it were themselves ensnared. They began to speak of it altogether as a religious institution, boasting of its antiquity, as if it came over Jordan with Joshua; and even the methodist minister, who had spoken loudly against it, became himself a member. Nothing ever made so much havoc amongst those who professed the Gospel; and, even to the period of my leaving the depot, that stumbling-block continued to act, with a most pernicious effect, upon the minds of them, of whom I had hoped well.

LEWIS EDWARDS.

The Lads With Their Aprons On

Sung by the operative masons of Cork, 100-150 years ago.

You masons brave that courage have
 To execute each artist's plan,
 I pray give ear to what you hear
 And that from a Mason's son.
 Let Babel's height not you affright
 Or the Temple that the heavens planned,
 The pile of state was made complete
 And built by lads with their aprons on.

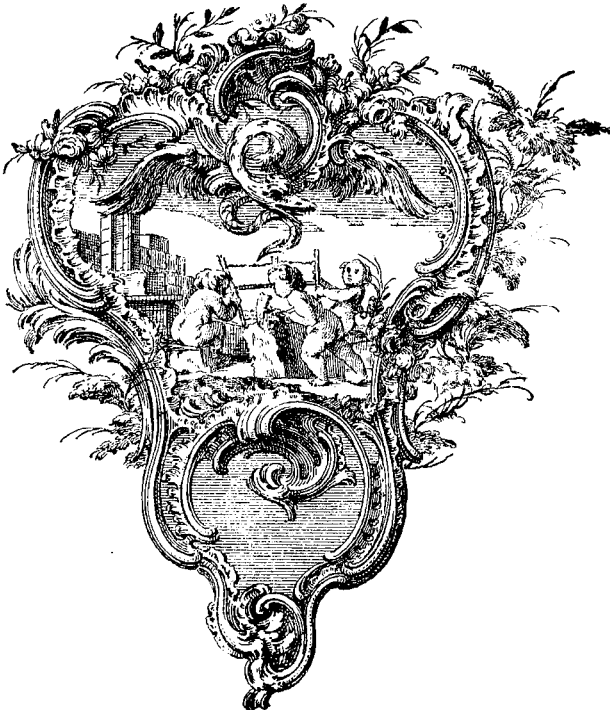
On Egypt's plains they took great pains
 To raise the Pyramids so high,
 Who had them made it is not said
 Nor can they tell the reasons why;
 How they had stood before the Flood,
 For to deny it no man can,
 But this they may sincerely say,
 They were built by lads with their aprons on.

And, you masons bright, take no delight
 In what they call Freemasonry,
 For with their mock signs, their squares and lines
 Or any of their damned mystery.
 For it is well they know it was by you
 That all their wondrous works were done,
 They'd pledge their souls to steal our trowels
 And mock us with their *silk* aprons on.

—From Bro. R. E. PARKINSON, B.Sc., P.G.D. (I.C.), January, 1962.

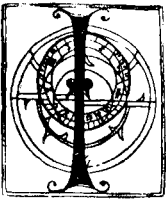
INFORMATION WANTED

- Q. Can any reader offer information regarding existing *civilian* Lodges which work today under an old Military Lodge Warrant, and whether such Lodges have a printed history of their military period? (W.W.)
-
- Q. On the Third-degree (pre-Union) Tracing Boards of two old Lodges, *i.e.*, Phoenix, No. 94, at Sunderland, and the old Lodge at Harleston, Norfolk, there appears at the foot of the Boards an Arc enclosing the Five Orders of Architecture. On the band of the Arc are the numbers: 3, 5, 7, 9, 11, and 15. As there is no No. 13, is there an explanation? (W.W.)
-
- Q. Are there any printed histories or notes on unattached Lodges of Freemasons which never paid allegiance to the Grand Lodge of England? (W.W.)
-
- Q. The location of Minute-books and Cash Books of Military Lodges of the three sister Constitutions; also published histories and dates of such Lodges. (W.W.)
-
- Q. When did the Double-headed Eagle come into use into any of the so-called Higher Degrees, either in England or anywhere in Europe? (R.E.R.)
-



OBITUARY

Note.—The date of election to membership of the Correspondence Circle is shown in each case in square brackets, thus [May, 1958].



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

Andrews, Ewen Edward, of North Vancouver, B.C., in 1960. Bro. Andrews was a Past Master of Burrard Lodge No. 50, North Vancouver, and a Past Principal of North Vancouver Chapter, No. 16. [May, 1958.]

Appleyard, William, F.R.C.S., of Bradford, Yorkshire, in June, 1961. Bro. Appleyard was a Past Master of Pentalpha Lodge, No. 974, and a Past First Principal of the attached Chapter. He was awarded the rank of Past Assistant Grand Director of Ceremonies in 1956 and Past Grand Standard Bearer in the R.A. [1925.]

Arnold, Montie Phillip, of London, on 12th January, 1961. Bro. Arnold was a Past Master of Mt. Moriah Lodge, No. 34, and a Past First Principal of the attached Chapter. He was awarded the rank of Past Assistant Grand Director of Ceremonies in 1959. [January, 1945.]

Austin, Sidney Montague, of Manila, Philippine Islands, in March, 1961. Bro. Austin was a Past Grand Master of the Philippine Islands and Past Master of Service Lodge, No. 95, Manila. [October, 1954.]

Ballard, George T., of Union, Oregon, on 4th May, 1960. Bro. Ballard was a member of Grande Ronde Valley Lodge, No. 56, Oregon. [March, 1953.]

Brooks, Arthur Cyril, of Durham, on 8th February, 1961. Bro. Brooks was a member of City Lodge and Chapter, No. 3568, Durham, and was awarded the rank of Past Grand Standard Bearer. [October, 1960.]

Boardall, Percy Symons, of Hellifield, Yorkshire, in April, 1961. Bro. Boardall was a Past Master of Prince Frederick Lodge, No. 307, Hebden Bridge, and a member of Craven Chapter, No. 810. [May, 1954.]

Bunzl, Hugo, of London, in September, 1961. Bro. Bunzl was a member of Mozart Lodge, No. 6997. [March, 1952.]

Burrill, Simeon Wilson, of Central Point, Oregon, on 30th April, 1961. Bro. Burrill was a Past Master of Cascade Lodge, No. 208, Oregon. [January, 1957.]

Bruce, Robert Clements, of Kew, Victoria, Australia, in August, 1961. Bro. Bruce was a Past Master of Ambassadors Lodge, Prahran, No. 610, Victoria, and a member of Chapter No. 2. [May, 1952.]

Cossins, Alfred Edward, of Upper Poppleton, Yorkshire, on 5th October, 1961. Bro. Cossins was a member of York Lodge, No. 236, and of the attached Chapter. [October, 1960.]

Crookshank, The Rt. Hon. Viscount, P.C., C.H., of Gainsborough, on 16th October, 1961, at the age of 68. Bro. Viscount Crookshank was a Provincial Grand Master of Lincolnshire and was a member of the Westminster and Keystone Lodge and Chapter, No. 10. [May, 1959.]

Crowell, Christie Burnham, of Sandwich, Mass., U.S.A., on 1st November, 1960. He was a Past Grand Master of Vermont.

John R. Dashwood, P.G.D., P.M.

AN APPRECIATION FROM AMERICA

(Extract from the *New Age* of August, 1961)

Freemasons in all parts of the world who have either known Bro. Dashwood or who have corresponded with him on Masonic subjects will feel a real sense of personal loss. He had been Secretary of Quatuor Coronati Lodge for many years, and edited its Transactions, *Ars Quatuor*

Coronatorum. Just as Quatuor Coronati Lodge is universally recognised as the premier research Lodge in Freemasonry, its published *Transactions* have been unmatched for content, style and publication excellence. Bro. Dashwood, in his long tenure, had much to do with maintaining the high reputation of both.

In his personal contacts with all members, and with other Masons who approached him for information or assistance, Bro. Dashwood was unvarying in his courtesy and helpfulness. Inevitably many persons invaded his time unnecessarily, but even with these his patience seemed inexhaustible and was a source of astonishment to his associates. This was because Bro. Dashwood was truly prepared in his heart to be a Mason. He was essentially and at all times a kind and friendly man, more particularly towards the brethren of Freemasonry.

But this kindliness in no way mitigated the efficiency with which he approached his exacting tasks, nor lessened in the least the high standards which he imposed upon his own performance. As Secretary and as Editor he was a perfectionist in the endless work which passed across his desk. He was modest and retiring, loving his work and avoiding publicity about himself. He will be greatly missed and affectionately remembered.

RAY BAKER HARRIS, P.G.M., Washington, D.C.

(A more detailed notice is printed on p. 87)

Egginton, A. G., of Sale, Cheshire, on 20th May, 1961. Bro. Egginton was a member of Sale Lodge, No. 2962, and of Sale Priory Chapter, No. 4836. He was a Past Grand Deacon of the Province of Cheshire. [May, 1959.]

Fitzpatrick, Thomas Vickers, of Auckland, New Zealand, on 15th November, 1960. Bro. Fitzpatrick was a Past Master of the Lodge of Peace, No. 322, New Zealand, and of United Masters Lodge, No. 167, Auckland, New Zealand, and a member of Ara Chapter, No. 53. [October, 1955.]

Fox, Lt.-Col. Charles Joshua, T.D., M.R.C.S., L.R.C.P., R.A.M.C., of Little Clacton, Essex, on 10th November, 1960. Bro. Fox was a member of Kensington Battalion Lodge and Chapter, No. 3624. [October, 1928.]

Fraser, Eric Malcolm, C.B.E., of Henley-on-Thames, Oxon., on 9th December, 1960. Bro. Fraser was a member of the Royal Somerset House and Inverness Lodge, No. 4., and was a Past Grand Steward. [October, 1955.]

Furley, Frank Mainwaring, of Canterbury, Kent, on 24th December, 1960. Bro. Furley was a member of United Industrious Lodge, No. 31, and was awarded the rank of Past Assistant Grand Director of Ceremonies and in the R.A. of Past Grand Standard Bearer. [May, 1929.]

Gilbertson, Peter Charles, of Arnside, on 28th October, 1961, aged 75. Bro. Gilbertson was a Past Master of Manor Lodge, No. 4202, Wallasey, and a member of Stanley of Bickerstaffe Chapter, No. 3511, Skelmersdale. [June, 1950.]

Gimblett, John Edwards, M.A., M.Litt., of Ingledew College, Leeds, in June, 1961. Bro. Gimblett was a member of St. Michael's Lodge, No. 4353, and of the Chapter of Fidelity, No. 289, Leeds. He was awarded the rank of Past Grand Standard Bearer and in the Royal Arch of Past Assistant Grand Director of Ceremonies in 1957. [January, 1926.]

Gochros, Benjamin, of Lynn, Mass., U.S.A., on 5th August, 1961. Bro. Gochros was a member of Mount Sinai Lodge, Lynn, Mass. [May, 1955.]

Green, Denis McArthur, of Northampton, on 30th December, 1960. Bro. Green was a member of the True Friendship Lodge of Calcutta, No. 218, and of the attached Chapter. [May, 1956.]

Gunning, Alick Floyd, of West Ealing, on 6th May, 1961. Bro. Gunning was a Past Master of Haven Lodge, No. 2022, and a member of the attached Chapter, and a holder of London Grand Rank. [March, 1957.]

Gutteridge, Albert Norman, of Dunstable, Beds., in January, 1961. Bro. Gutteridge was awarded the rank of Past Grand Standard Bearer in 1951 and, in the Royal Arch, Past Assistant Grand Director of Ceremonies. [May, 1930.]

Hadfield, Horace Edward, of Redcar, Yorkshire, on 1st October, 1960. Bro. Hadfield was a Past Master of Marwood Lodge, No. 1244, and a member of the attached Chapter. [January, 1949.]

Hale, Victor William Claude, of Bristol, on 5th May, 1961. Bro. Hale was a member of Moira Lodge of Honour, No. 326, Bristol, and of the attached Chapter. [January, 1943.]

Hendry, N. M., of the Bank of New South Wales, in December, 1959. Bro. Hendry was resident in Perth, W. Australia, and latterly in Wellington, New Zealand. [November, 1936.]

Hider, George Ernest, of Swansea, in April, 1961. Bro. Hider was a member of Dr. James Griffiths Hall Lodge, No. 3161, and was awarded the rank of Past Assistant Grand Superintendent of Works. [June, 1955]

Hodgson, Arthur Benjamin, M.A., J.P., of Bassett, Southampton, on 15th October, 1961. Bro. Hodgson was a Past Master of Albert Victor Lodge, No. 2328, York, and a member of Zetland Chapter, York. He was awarded the rank of Past Provincial Grand Warden. [November, 1954.]

Hooper, William John Artiss, of Finsbury, London, on 5th November, 1960. Bro. Hooper was a member of Assurance Lodge, No. 5160, and of the attached Chapter. [May, 1960.]

Hoyle, Robert Steele, of San Diego, California, U.S.A., in January, 1960. Bro. Hoyle was a member of Normal Heights Lodge, No. 632, San Diego. [May, 1955.]

Klein, Eric Lyle, of Ashland, Oregon, in August, 1960. Bro. Klein was a member of Ashland Lodge, No. 23, Oregon. [January, 1960.]

Kerslake, Francis Emmanuel, of Bordertown, South Australia, in June, 1961. Bro. Kerslake was a Past Master of Tatiare Lodge, No. 68, South Australia, and of Narracoorte Chapter, No. 20. [March, 1958.]

Johnson, Thomas, of Argenteuil, Quebec, Canada, on 2nd June, 1961. Bro. Johnson was a member of Victoria Lodge, No. 73 (P.Q.) and of Chapter No. 7. [March, 1934.]

Lavers, Richard Ernest, of Herne Bay, Kent, on 21st April, 1961. Bro. Lavers was a Past Master of Mosaic Lodge, No. 5048, and a member of St. Ann's Chapter, No. 3691. [October, 1949.]

Lawrance, John, of Golders Green, in March, 1961. Bro. Lawrance was a Past Master of Arcadian Lodge, No. 2696, and a member of Westbourne Chapter, No. 733. He was awarded the rank of Past Assistant Grand Director of Ceremonies in 1958 and was a Vice President of the Board of General Purposes in 1955. [1920.]

Lemon, Mark, of Finsbury Park, on 24th November, 1960. Bro. Lemon was a Past Master of the Manor of Stanestaple Lodge, No. 6764. [November, 1950.]

MacFadyen, Robert Graeme, of Morawa, Western Australia, on 26th May, 1960. Bro. MacFadyen was a member of Mullewa Lodge, No. 105, W.A.C., and of Sovereign Chapter No. 56. [January, 1956.]

McMinn, William, of Glasgow, in June, 1961. Bro. McMinn was a Past Master of Doric Lodge, No. 362, and Past First Principal of Sun, Square and Compasses Chapter, No. 119. [November, 1949.]

Maile, Henry Curwen, of Ramsgate, Kent, on 24th June, 1961. Bro. Maile was a Past Master of W. Norwood Lodge, No. 3598. [March, 1926.]

Martin, Archdall Cherry, of Madras, on 8th November, 1960. Bro. Martin was a Past Master of Pandyan Lodge, No. 2356, Madras, and Past Provincial Grand Deacon, Madras. [November, 1920.]

Meister, Erich, of Zurich, in February, 1961. Bro. Meister was a member of Lodge Libertas et Fraternitas (Alpina). [June, 1952.]

Michell, Humphrey George, of Montreal, P.Q., on 15th August, 1960. Bro. Michell was a Past Master of Elgin Lodge, No. 7, Montreal. [January, 1953.]

Morgan, David Francis, O.B.E., M.A., LL.B., of Oxshott, Surrey, on 24th April, 1961. Bro. Morgan was a Past Master of the White Horse of Kent Lodge, No. 1506, and Past First Principal of the Crusaders Chapter, No. 1677. [November, 1958.]

Morris, Norman Irwin, of Newark, N.J., U.S.A., on 9th December, 1960. Bro. Morris was a Past Master of St. John's Lodge, No. 1, New Jersey, and a member of Chapter No. 9. He was the local secretary for the Correspondence Circle in New Jersey. [October, 1950.]

Myers, C. Clyde, of Kansas City, U.S.A., on 3rd February, 1961. Bro. Myers was a member of Westgate Lodge, No. 438, Kansas City. [May, 1954.]

Norman, Jesse George, of Frome, Somerset, on 2nd December, 1960. Bro. Norman was a member of White Horse Lodge, No. 2227, Westbury, and Thynne Chapter, No. 1478. [May, 1946.]

Offenheim, Simon, of Golders Green, in June, 1961. Bro. Offenheim was a Past Master of Friars Lodge, No. 1349, and a member of the Chapter of Universal Brotherhood, No. 5785. He was a holder of London Grand Rank. [June, 1948.]

O'Hara, Henry, of Starke, Florida, U.S.A., on 14th April, 1961. Bro. O'Hara was a Past Master of Lodge Occidental, No. 163, St. Louis, Missouri, and a member of Chapter No. 8, St. Louis. [March, 1957.]

O'Neal, Clarence Eugene, of Hopewell, Ohio, U.S.A., in September, 1961. Bro. O'Neal was a Past Master of Lafayette Lodge, No. 79, Zanesville, and a member of Chapter No. 9. [October, 1950.]

Osborn-Morris, Julian, of Ridgmount Gardens, London, W.C.1, on 3rd October, 1961. Bro. Osborn-Morris was a Past Master of the Holborn Borough Council Lodge, No. 3272, and a Past First Principal of the attached Chapter. [May, 1958.]

Pearce, Reginald Hugh, of Keynsham, Somerset, on 11th May, 1961. Bro. Pearce was a Past Master of St. Keyna Lodge, No. 1833. He was awarded the rank of Past Grand Standard Bearer in 1959. He was our Local Secretary for Somerset for some years. [1953.]

Pedrick, Francis Henry, of Plympton, South Devon, on 22nd March, 1960. Bro. Pedrick was a Past Master of Plym Lodge, No. 3821, Plymouth. [March, 1951.]

Phibbs, Henry Clandillon, of Winnetka, Illinois, U.S.A., on 12th September, 1960. Bro. Phibbs was a Past Master of Winnetka Lodge, No. 1078, Illinois. [January, 1954.]

Raggett, Ernest Edward, of South Woodford, on 1st May, 1961. Bro. Raggett was a Past Master of Kilbourne Priory Lodge, No. 4813, and a member of the attached Chapter. [March, 1950.]

Roberts, Clayton W., of U.S. Army Engineers, on 15th February, 1961. Bro. Roberts was a member of Okinawa Lodge, No. 118 (P. Is.). [May, 1956.]

Rotch, Claude Dickason, of Kensington, on 15th October, 1961. Bro. Rotch was a Past Master of Lodge of Antiquity, No. 2. He was elected to the Correspondence Circle in January, 1940, and became a Full Member of the Lodge in June, 1944, and was Master of the Lodge in 1952. (A more detailed notice appears on p. 106.)

Rutherford, Charles, of Eaglescliffe, Co. Durham, in June, 1961. Bro. Rutherford held the rank of Past Grand Standard Bearer. [May, 1940.]

Sadler, Joseph Thomas Wilson, M.A., of Sao Paulo, Brazil, and latterly of Hove, Sussex, on 19th December, 1960. Bro. Sadler was a Past Master of British Lodge, No. 8, and in 1953 was awarded the rank of Past Assistant Grand Director of Ceremonies. [October, 1909.]

Sandford, Thomas Richard, of Torquay, on 17th January, 1961. Bro. Sandford was a member of Torridge Lodge, No. 1885, and of the Chapter of Sincerity, No. 261, Taunton. He was elected to the Correspondence Circle in March, 1943.

Sargent, Thomas James, of Toronto, Ontario, in 1957. Bro. Sargent was a member of Shamrock (Toronto) Lodge, No. 533, and was for some years our Local Secretary in Ontario. [June, 1928.]

Smith, Basil Arthur, D.S.M., LL.D., of Queen's Gate, London, on 16th October, 1961. Bro. Smith was a Past Master of the London Rifle Brigade Lodge, No. 1962, and a member of the associated Chapter. He was awarded the rank of Past Assistant Grand Director of Ceremonies in 1949, and Past Grand Standard Bearer in the Royal Arch. [June, 1920.]

Spence, Lawrence Elias, of Stoke-on-Trent, Staffs., in December, 1960. Bro. Spence was a member of Menturia Lodge, No. 418, and of the associated Chapter. [May, 1944.]

Stevenson, John Henley James, of Balclutha, New Zealand, on 28th February, 1961. Bro. Stevenson was a Past Master of Lodge Clutha, No. 14, N.Z. [November, 1953.]

Summ, Dr. Julius Cecil, of Lower Midway, Burton-on-Trent, Staffs., on 21st July, 1961. Bro. Summ was a member of Carnarvon Lodge, No. 1739, and of the associated Chapter. [January, 1955.]

Sykes, Capt. Charles Frederick, of Golder's Hill, in November, 1960. Bro. Sykes was a member of Rickmansworth Lodge, No. 2218, and was awarded the rank of Past Grand Standard Bearer in 1949. [March, 1911.]

van Saun, Fred Baldwin, of Denver, Colorado, on 25th May, 1961. Bro. van Saun was a member of Highlands Lodge, No. 86, and the associated Chapter. [March, 1955.]

Taylor, Lt.-Com. Leslie Fernandes, of Nevis, West Indies, on 16th August, 1961. Bro. Taylor was a Past Master of Pegu Lodge, No. 3330, and a Past First Principal of the associated Chapter, Pegu, No. 1268. [May, 1946.]

Walcutt, Roscoe Raymond, of Columbus, Ohio, on 21st July, 1961. Bro. Walcutt was General Grand Secretary of the General Grand Chapter Royal Arch, Ohio. [October, 1932.]

Wallwork, Eri, of Kingston-on-Thames, on 16th October, 1960. Bro. Wallwork was a member of Welcome Lodge, No. 5055. [March, 1955.]

Warren, Thomas Leslie, of Northbridge, New South Wales, on 12th June, 1961. Bro. Warren was a Past Master of Northbridge Lodge, No. 451, and was a Past Grand Master of the United Grand Lodge of New South Wales, and Past First Principal of the Grand Chapter of New South Wales. [June, 1950.]

Williams, Arthur Ernest, of Dogpole, Shrewsbury, on 26th August, 1960. Bro. Williams held the rank of Past Grand Standard Bearer in Grand Lodge and Chapter. [October, 1938.]

Williamson, Jack Cecil Bouchier, of White Rock, British Columbia, on 24th September, 1960. Bro. Williamson was a member of Yukon Lodge, No. 45, and of Klondyke Chapter. No. 154. [January, 1951.]

Wolfenden, Alfred Henry, of Ventnor, Isle of Wight, on 15th November, 1960. Bro. Wolfenden was a Past Master of Imperial Lodge, No. 1694, and Past First Principal of Commemoration Chapter, No. 2663. [October, 1933.]

Wolverson, Thomas Bertie, of Willenhall, Staffs., on 6th February, 1961. Bro. Wolverson held the rank of Past Provincial Grand Director of Ceremonies (Staffs.) [May, 1948.]

Woodward, Edward Milton, Jr., of Worcester, Mass., U.S.A., on 30th September, 1959. Bro. Woodward was a Past Master of Montacute Lodge, Worcester, Mass. [March, 1930.]



SAINT JOHN'S CARD

GRAND LODGES, LODGES, CHAPTERS, *etc.*

District Grand Lodge of Natal, S.C.
 District Grand Lodge, Western Province, Cape of Good Hope, S.C.
 Mount Lebanon Lodge, No. 73, E.C.
 Moira Lodge, No. 92, E.C.
 Lambton Lodge, No. 375, E.C.
 United Services Lodge, No. 1428, E.C.
 Whitworth Lodge, No. 1932, E.C.
 Cango Lodge, No. 2088, E.C., South Africa
 Moore-Keys Lodge, No. 2519, E.C., Jamaica
 Coronation Lodge, No. 2929, E.C.
 Sussex Unity Lodge, No. 4150, E.C.
 Gateshead Fell Lodge, No. 4349, E.C.
 Albion Lodge, No. 5530, E.C.
 Accession Lodge, No. 5661, E.C.
 Concord Lodge, No. 6859, E.C.
 Europa Lodge, No. 7545, E.C., North Borneo
 Hundred of Axstane Lodge, No. 7722, E.C.
 Quest Lodge, No. 7102, E.C.
 Saint Edmund's Lodge, No. 7377, E.C.
 Sincerity Lodge, No. 6036, E.C.
 Torch Lodge, No. 7236, E.C.
 Tower Lodge, No. 7292, E.C.
 Varmlandska Provinsiallogen, G.L. Sweden
 Admiral Lodge, No. 170, B.C., Canada
 Anglo-Hanseatic Lodge, No. 850, W. Germany
 North Reading Lodge, Mass., U.S.A.
 Perseverance Lodge, No. 27, G.L. N. France
 Pt. Lincoln Lodge, No. 45, S. Australia
 Kingscott Conclave, No. 122, O.S.M., Victoria, Australia
 Kurana Conclave, No. 157, O.S.M., Victoria, Australia
 Stawell, Conclave, No. 124, O.S.M., Victoria, Australia
 Warringal Conclave, No. 158, O.S.M., Victoria, Australia
 Bergnet Lodge of Instruction, No. 6841
 Coronation Lodge of Instruction, No. 2929
 Philip Broadfoot Lodge of Instruction, No. 6478
 Carnforth Masonic Study Circle
 Harrow Masonic Study Circle
 Southampton Masonic Study Society
 Sutton Masonic Study Circle
 Stewards' Lodge in Finland, Literary and Study Committee
 Fresno Scottish Rite Bodies, Fresno, Calif., U.S.A.

BRETHREN

Bernard B. Abedon, Redwood, No. 45, Rhode Island, U.S.A.
 Wm. Melville Adam, L. No. 1560, S.C., Somali Rep.
 George T. W. Allen, Trinity, No. 2595, E.C.
 Dennis A. Almeroth, Minchenden Oak, No. 5933, E.C.
 Thomas Anderson, Pinner Hill, No. 6578, E.C.
 William D. Anderson, Southern Cross, No. 398, S.C., Cape, S.A.
 Roy B. Anderton, No. 1026, E.C., Hong Kong
 Georg M. Andreassen, St. Andrew, No. 1, G.L. Norway
 William Ll. Anton, Snr., Takoma, No. 29, G.L. Washington, D.C.
 Artur Aquist, G.L. Sweden
 Leslie F. Ashby, Lucton, No. 3353, E.C.

Charles Atkey, De Vere, No. 1394, E.C.

Eugene E. Atkinson, Star of Cuba, No. 742, N.Y., U.S.A.

Albert H. Attwood, Mizpah, No. 1671, E.C.

Percy L. Backus, M.D., Canada, No. 3527, E.C.

Civiling. Jan Baeckstrom, Gr. L. of Sweden

W. Bailey, Shakespeare, No. 426, E.C.

Bruce C. Bain, Royal Arthur, No. 25, Montreal, Canada

George S. Bainbridge, Moseley, No. 3105, E.C.

Kenneth R. L. Bandey, Cochin, No. 4359, E.C.

Russell W. B. Barlow, Barney Marry, No. 29, Rhode Island, U.S.A.

Evelyn G. Barnikel, Sloane, No. 4333, E.C.

Charles J. Bashall, Loyalty, No. 1533, E.C.

Clifford A. Bates, Manchester, No. 12, Rhode Island, U.S.A.

Lewis S. Beak, Wexford, No. 683, Ontario, Canada

James Beal, Unity, No. 4841, E.C.

Leonard W. Bechtold, Santa Cruz, No. 38, Calif., U.S.A.

William Bedford, York, No. 236, E.C.

George Beeton, Rosslyn, No. 1543, E.C.

Norman W. Bennett, Endurance, No. 5998, E.C.

Englebert J. Berger, Sibert L. Cristobal, Canal Zone

John D. Bergman, Trinity College Jubilee, No. 5002

Sidney Berry, St. Philip's, No. 7116

James H. Bird, St. Oswald, No. 5094

Curt Bjorklund, G.L. Sweden

Alan H. Bland, No. 1431, S.C., Persia

Christopher Bond, No. 483, G.L. Queensland, Australia

Walter S. Booker, Martha's Vineyard L., Mass., U.S.A.

Charles W. Bowes, Priory, No. 5152, E.C.

Arthur Bray, G.L. Queensland, Australia

Joseph E. Brenton, No. 3120, E.C.

Lionel Brett, Dist. G.M., Nigeria

Cecil G. Brighouse, P.A.G.M., G.L. Queensland

Charles A. Brister, Magnolia, No. 20, Ohio, U.S.A.

Harold W. Britton, No. 498, S.C., Kobe, Japan

Brinkley B. Brown, Glenwood, No. 65, Colorado, U.S.A.

Norman A. W. Brown, Hamlet Court, No. 6026, E.C.

Dr. Svante Bursell, G.L. Sweden

Ivan Burton, Owairaka, No. 294, New Zealand

Basil H. Burwood-Taylor, Khartoum, No. 2877, E.C., Sudan

Edward E. Butterfield, No. 6891, E.C.

Walter G. Buxton, United Pilgrim's, No. 507

Roderick J. Cade, Rosehaugh, No. 1216, E.C.

Leslie M. Carpenter, Good Faith, No. 5125

Ralph G. Carter, Mystic Tie, No. 216, Sask., Canada

Earl E. Caster, Raytown, No. 391, Miss., U.S.A.

Frederick W. Catterall, Saskatchewan, No. 16, Sask., Canada

Frank Cerbasi, Palisade, No. 84, N.J., U.S.A.

Tom M. Chadwick, Eastern Gate, No. 2970, E.C.

William Chadwick, No. 4372, E.C.

Francis C. F. Chalker, Sir William Harpur, No. 2343, E.C.

Bertram J. W. Chambers, Northfield, No. 5056

William Chauvenet, Montezuma, No. 1, New Mexico

Ornulf G. Christensen, G.L. Norway

Kenneth M. Clarke, St. Christopher, No. 4170, E.C.

Kenneth A. Clarkson, No. 3974, E.C.

Alexander G. Colter, Albert Edward, No. 1783, E.C.

Le Roy E. Coon, Iowa, No. 2, Iowa, U.S.A.

John T. L. Coope, Benevolence, No. 5612, E.C.

Henry J. Cooper, P.G.M., Rhode Island, U.S.A.

Panos J. Costopulo, Aristomenes, No. 95, Greece

William Coupe, De Bon Cuer, No. 6984, E.C.

Mino M. Covo, M.W.G.M., York Gr. L. of Mexico

Wilfrid D. Cox, Loyal, No. 251, E.C.

William D. C. Craven, M'ter Engineers, No. 4082, E.C.

Henry C. J. Crisp, No. 544, G.L. Victoria, Australia
 William B. N. Cross, No. 1431, S.C., Bahrain
 Harold William Cullis, Remus, No. 4760, E.C.
 James Currie, Alexandra, No. 5182, E.C.

Herman A. W. Dahlhoff, Stour, No. 2305, E.C.
 Arthur R. Dale, Britannia, No. 843, G.L. Germany
 William T. Daniel, Harmony, No. 372
 Adolph Danin, Aesculapius, No. 2410, E.C.
 Harold S. Davidson, Van Cortlandt, No. 1034, N.Y., U.S.A.
 Alwyn J. Davis, Whitton Dene, No. 6869, E.C.
 Bernard Davis, Grand Masters, No. 1, E.C.
 Harold T. Dearn, Bridge Trust, No. 2878, E.C.
 Torsten Dittmer, G.L. Sweden
 Henry Dixon, No. 3849, E.C.

John P. Dobson, Canada, No. 3527, E.C.
 Cyril R. J. Donithorne, Eastern Scotia, No. 923, S.C.
 Joseph Dopler, Irondequoit, No. 307, N.Y., U.S.A.
 Philip G. Dorey, Duke of Normandy, No. 205, E.C.
 Robert L. Doupe, Lodge V, I.C.
 Leigh C. Downen, Independence, No. 1090, G.L. Ill., U.S.A.
Capt. James A. Downey, Lewis's, No. 1209, E.C.
 Frank A. Downie, Nairobi, No. 1008, S.C.
 George H. Dracoulis, London, 7270, E.C.
 Philip S. Drinkwater, Birmingham, 5531, E.C.
 Charles E. Duckering, San Francisco, 454, Calif.
 Mervyn A. Dunaway, London, 2756, E.C.
 Lewis Dwerryhouse, Auckland, N.Z., 1710, E.C.
 Herbert E. Dyke, Wincanton, 437, E.C.

Alfred R. Eastcott, Giscome, B.C., Canada, 95, B.C.
 Kenneth D. Easton, Bungendore, N.S.W., 56, N.S.W.
 Kenneth G. Eckford, Durban, South Africa, 1192, E.C.
 Carroll D. Edgar, Newark, Delaware, Doric Lodge, Mass., U.S.A.
 Harry P. Edwards, Boston, Mass., St. John's Lodge, Mass.
 Alfred J. Elliott, London, 4582, E.C.
 Thomas C. Elliott, Northampton, 3972, E.C.
 Trygve N. Elmenhorst, Jr., Oslo, Norway, St. Olaus t.d.t.R., Oslo
 Ruarc B. S. Evaut, Camberley, Surrey, 3262, E.C.
 Porter Evans, Piedmont, Calif., 521, Calif.
 William E. Evans, Bromley Kent, 1924, E.C.
 William D. Ewers, Blackwood, South Australia, 10, S.A.
 Allen Exley, Colne, Lancs., 116, E.C.

Laurence H. Fairhead, Beaconsfield, Bucks., 1731, E.C.
 John E. Fallon, Birmingham, 4209, E.C.
 William P. Farrar, Quincy, Mass., St. John's Lodge, Mass.
 James N. Fellows, Hythe, Kent, 1251, S.C., 2170, E.C.
 Walter A. Ferrell, Minneapolis, Minn., 323, Minn.
 Leslie W. Finch, Belleville, N.J., U.S.A., 108, N.J.
 Harry Fine, New York, 1079, N.Y.
 Kenneth Finney, Rio de Janeiro, Brazil, 5566, E.C.
 Ian F. C. Fleming, Broxburn, West Lothian, 636, S.C.
 John G. Fletcher, St. Andrew's, Fife, 1345, S.C.
 Thomas H. Fletcher, Sandown, I.O.W., 2941, E.C.
 George Forbes, Ryton-on-Tyne, 4546, E.C.
 Bernard A. Freeman, London, 3633, E.C.
 Direktör Gösta Fröleen, Bollstanäs, Sweden, Gr. Lo. of Sweden
 George W. Furniss, Sydenham, London, 2909, E.C.

Victor L. Gal, Kobe Port, Japan, 498, S.C.
 Hugh C. Gammans, *A.R.I.B.A.*, Bickley, Kent, 2755, E.C.
 Nicanor Garcia-Baptista, Coral Gables, Fla., U.S.A., 14, Venezuela
 Ernest B. Gash, St. Catharine's, Ont., Canada, 15, G.C.R.
 William R. Gavin, Budleigh Salterton, Devon, 372, E.C.
 Dr. Ernst G. Geppert, Hamburg, Germany, 808, Germany
 Arthur J. Gibbons, Kingston-on-Thames, 592, E.C.

Alexander M. Gordon, Kendal, Westmorland, 6730, E.C.

George A. Goulty, Fareham, Hants, 5279, E.C.

Ronald E. Graebe, Eastbourne, 2434, E.C.

Harry H. Gray, Hendon, London, 6083, E.C.

Philip F. Greenhalgh, N. Harrow, Middlesex, 3281, E.C.

Jack E. J. Gresswell, Grimsby, Lincs., 5471, E.C.

V. Grgacic, Kensington, London, 112, E.C.

Dirk H. Groen, Pekin, Ill., U.S.A., 29, Ill.

Edward D. P. Gross, Jr., Simsbury, Conn., U.S.A., 36, Conn.

James Grundy, Suva, Fiji, 2238, E.C.

James P. Gunnis-Wood, Ottawa, Canada, 177, G.C.R.

Oscar Guttinger, Hong Kong, 1026, E.C.

Arthur H. Haley, Trinidad, 3963, E.C.

Douglas H. Halliday, Duncan, B.C., Canada, 33, B.C.

Dr. Kenneth Hamilton-Deane, Gorleston, Norfolk, 3291, E.C.

William E. Hamilton-Jones, Farnham, Surrey, 704, E.C.

George A. Hardcastle, Bahrain, 7678, E.C.

Bruce G. Harvey, Victoria, B.C., Canada, 15, B.C.

Aby Hassidoff, Haifa, L. Reuben, Haifa, Israel

Douglas O. Hawes, London, 4262, E.C.

Stanley H. Griffin, Bristol, 7051, E.C.

William Heading, Huntingdale, Vic., Australia, 379, Vic.

Pontus Hedén, Visby, Sweden, Gd. Lo. of Sweden

Ray Hedman, Bethel, Conn., U.S.A., 243, N.Y.

George F. Henderson, F.R.C.S., Redditch, Worcs., 6491, E.C.

Ernest P. Hoff, Voorburg, Netherlands, 142, P.I.

Sydney T. G. Holman, Newton Abbot, Devon, 1091, E.C.

Dr. Leslie R. Holt, Stamford, Lincs., 5682, E.C.

Herbert F. Hooton, Wellingborough, Northants, 820, E.C.

Warren S. Hover, Santa Cruz, Calif., U.S.A., 38, Calif.

Robert Hush, Chester-le-Street, Co. Durham, 3105, E.C.

John M. Hutton, Croydon, Surrey, 5113, E.C.

Maurice Hyams, London, 1017, E.C.

Gordon R. Hyde, Cochin, Kerala, South India, 4359, E.C.

Awath E. Jack, Charlotte, Virgin Islands, 356, E.C.

Brig. A. C. F. Jackson, C.V.O., C.B.E., Jersey, 877, E.C.

Donald D. Jaffa, Providence, R.I., U.S.A., 9, R.I.

Arthur S. Janes, Birmingham, 482, E.C.

Henry T. Jarman, Bushey, Herts., 1492, E.C.

Amos R. Jones, Hopkins, S.C., U.S.A., 39, S.C., U.S.A.

Frederick J. Jones, Sidcup, Kent, 515, E.C.

Rana P. Shumshere Jung, London, 7071, E.C.

Cecil Kane, Wood Green, London, 3633, E.C.

Christopher J. Kelley, Khartoum, Sudan, 2877, E.C.

Andrew King, Moston, Manchester, 5683, E.C.

Hubert B. King, Prince George, B.C., Canada, 86, B.C.

Leonard R. King, Sao Paulo, Brazil, 5566, E.C.

Peter Kitwood, Boston, Lincs., 838, E.C.

Bruno Kivikoski, Helsinki, Finland, No. 1, Finland, P.Gd.Sec.

Stewart I. Knox, Port Arthur, Ont., Canada, 499, G.R.C., D.D.G.M.

Olaf A. S. Knudsen, Kristiansand S., Norway, 6, Norway

Shabdai S. Koder, Cochin, Kerala, India, 4359, E.C.

Med. Dr. Bjorn Kohler, Uddevalla, Sweden, Gd. Lo. of Sweden

Kari Kurki-Suonio, Juankoski, Finland, 14, Finland

Oskar A. Kurki-Suonio, Helsinki, Finland, 11, Finland, Gd.Adv.G.Lo.

Eino U. Kyllonen, Helsinki, Finland, No. 1, Finland, P.Gr.Sec.

Eric C. Lancey, Worcester, 6595, E.C.

Ernest A. Landau, London, 5718, E.C.

Leslie W. M. Langler, Martock, Somerset, 2038, E.C.

Edward Langston, Sedgley, Staffs., 3847, E.C.

Lars Pettersson, Helsinki, Finland, Phoenix, Finland

Kapten H. Larsén, Boden, Sweden, Gr. Lo. of Sweden

George Latimer, Hounslow, Middlesex, 991, E.C.

Charles L. Lavender, Columbia, S.C., U.S.A., 39, S.C., U.S.A.
 Samuel Lazarus, Glasgow, 753, S.C.
 Richard D. Lemmon, Jersey, C.I., 4449, E.C., P.A.G.D.C.
 Isadore Levine, Sunderland, 7667, E.C.
 Hugh J. M. Lindsay, Fleet, Hants, P.D.S.G.W. (Burma), 4374, E.C.
 Robert J. Linford, Canberra, A.C.T., 633, N.S.W., Australia
 Thomas V. Linley, Roundhay, Leeds, 5362, E.C.
 Donald J. Lobb, New Plymouth, N.Z., P.D.G.W. (N.Z.), 670, E.C.
 Philip Louridas, Philadelphia, Pa., U.S.A., 636, Pa.

Murvin J. McComb, St. Catharine's, Ont., Canada, 103, G.C.R.
 William E. McCrory, Jr., *S/Sgt.*, U.S.A.F., Braunstone, Leicester, 28, Okla., U.S.A.
 Franklin H. MacDougall, Nth. Kingstown, R.I., U.S.A., 5, R.I.
 Robert McGregor, Glasgow, 178, S.C.
 Alastair D. MacIntyre, Giggleswick, Settle, Yorks., 7354, E.C.
 Alexander S. McKenzie, Nottingham, 5196, E.C.
 William H. McMaster, Oakland, Calif., U.S.A., 1141, Oregon
 David J. McNeilly, Larne, Co. Antrim, 41, I.C.
 Ralph M. Magoffin, Columbia, S.C., U.S.A., 39, S.C., U.S.A.
 James L. Maitland, Lake Cowichan, B.C., Canada, 151, B.C.
 W. E. Ronald Makin, Thistle town, Ont., Canada, 520, G.C.R.
 William L. Maley, Cue, W. Australia, 22, W.A.C.
 Oloff F. Marais, Mount Frere, C.P., South Africa, 7491, E.C.
 Charles Marchand, Glattbrugg, Zurich, Switzerland, 4894, E.C.
 George N. Marshall, Phoenix, Ariz., U.S.A., 29, Ariz.
 Einar Marvia, Westend, Finland, 3, Finland
 Cyril F. Mason, Dartford, Kent, 1656, E.C.
 George E. Maynard, St. John's, Antigua, W.I., 492, E.C.
 Harry Meisel, New York City, N.Y., 661, N.Y.
 Leonard S. Mellows, Potters Bar, Middlesex, 6044, E.C.
 Charles H. Meredith, Orpington, Kent, 1584, E.C.
 Jaako Meriluoto, Lahti, Finland, 7, Finland
 Thomas T. Miller, Oxford, 1399, E.C.
 Maxwell W. Missen, Springvale, Vic., Australia, 90, Vic.
 Julian L. Mitchell, Grenada, W.I., 3072, E.C.
 George E. H. Moon, Devonport, Tasmania, 21, T.C.
 George M. Mowforth, Cottingham, Yorks., 5464, E.C.
 Aubrey R. T. Mundell, Mount Frere, C.P., South Africa, 7491, E.C.
 George B. Munro, Inverness, 6, S.C.
 George A. Murdoch, Taunton, Som., 6209, E.C.
 Robert L. Murphy, Ann Arbor, Mich., U.S.A., 564, Mich.

Gordon K. Neill, Dunedin, N.Z., P.G.D.C. (N.Z.), 143, N.Z.
 Sydney B. Newton, Acton, London, P.A.G.D.C., 2853, E.C.
 Rektor Gösta Nilsson, Vansbro, Sweden, Gd. Lo. of Sweden
 T. Sven Nygren, Karlskoga, Sweden, Gd. Lo. of Sweden

Rowlands G. Ojers, Wichita, Kansas, U.S.A., 425, Okla.
 Viljo O. Ratia, Helsinki, Finland, No. 1, Finland

Lieut.-Comdr. G. F. Pallett, R.N., Basingstoke, Hants, 7612, E.C.
 Loral W. Pancake, Mountain Lakes, N.J., U.S.A., 258, N.J.
 James R. Parker, Lowestoft, Suffolk, 1452, E.C.
 Frederick C. Parsons, London, 5606, E.C.
 Allen J. Paschen, Baraboo, Wisconsin, U.S.A., 34, Wis.
 Frederic D. Patton, Ladysmith, B.C., Canada, Deputy District Gd. Master, 21, B.C.
 Melvin Paynor, Providence, R.I., U.S.A., 42, R.I.
 Derek N. Pearson, R.A.P.C., Devizes, Wilts., 407, E.C.
 Edward Penkethman, Belleville N.J., U.S.A., 108, N.J.
 William J. E. Percival, Uitikon, Zurich, Switzerland, 43, Switzerland
 Arthur M. Pinkney, Leeds, 5362, E.C.
 Norman G. F. Pirie, Berkeley, Glos., 270, E.C.
 David W. Ponsford, Caulfield, Vic., Australia, 260, Vic.
 Arnold S. D. Ponson, London, 2913, E.C.
 Herbert K. Potts, Carlisle, P.A.G.D.C., 3189, E.C.
 John D. Pound, Birmingham, Mich., U.S.A., 44, Mich.

Stanley W. Rae, Southgate, London, 55, E.C.
 John P. Railton, Hannover, Germany, 2155, E.C.
 James R. Ralph, Bahrain, 3292, E.C.
 Keith S. Ray, Selsdon, Surrey, 6541, E.C.
 Carl A. Reinecke, Moorabbin, Vic., Australia, 707, Vic.
 Leonard Resnick, Houston, Texas, U.S.A., 1172, Tex.
 Glenn A. Reynolds, Dublin, Virginia, U.S.A., 280, Va.
 George Richards-Smith, Chobham, Surrey, 6264, E.C.
 Godfrey V. Rickards, Wokingham, Berks., 3900, E.C.
 Ernest B. Rider, Whitley Bay, Northumberland, 2971, E.C.
 Robert C. Ridley, Newcastle-upon-Tyne, 24, E.C.
 Leslie M. Roberts, Birmingham, 5531, E.C.
 Greenwood Robinson, Willerby, Hull, 3563, E.C.
 James Robinson, Watford, Herts., 1538, E.C.
 John E. Robinson, Clacton-on-Sea, Essex, 6639, E.C.
 Percy Robinson, Grimsby, Lincs., 792, E.C.
 Dr. Peter A. Rogers, London, 6999, E.C.
 William G. Rogers, London, 72, E.C.
 Harold A. Rose, New Malden, Surrey, 4416, E.C.
 E. Rosengren, Montreal East, P.Q., Canada, 104, Quebec
 Philip Ross, London, 7326, E.C.
 Harold S. A. Rotheron, *M.B.E.*, *J.P.*, Billericay, Essex, 7268, E.C.
 Guy P. Rudgard, Sutton Valence, Kent, 133, E.C.

John Saker-Lynne, East Grinstead, Sussex, 1445, E.C.
 Lionel W. Samuels, Hayes, Middlesex, 3633, E.C.
 Olof Sandell, Stockholm, Sweden, Gd. Lo. of Sweden
 Trevor L. Satchwell, Qatar, Arabian Gulf, 3754, E.C.
 David C. Schweitzer, Milwaukee, Wisc., U.S.A., 301, Wisc.
Lt.-Col. Frederic W. Seal-Coon, Kingston, Jamaica, W.I., 3508, E.C.
 Peter Sederholm, Helsinki, Finland, Phoenix, Finland
 Matthew E. Segool, Providence, R.I., U.S.A., 42, R.I.
 Guy Senior, Nairnside, Inverness, P.G.I.G. (Scotland), 6, S.C.
 Laurence J. Sharp, *Major*, *R.A.P.C.*, *B.A.O.R.*, 2519, E.C.
 Bernard Shavelson, Peabody, Mass., U.S.A., Mt. Scopus, Mass.
 Richard S. Sheldon, Hong Kong, 3666, E.C.
 Walter C. Shute, Verdun, Que., Canada, 85, Quebec
 Karl G. Siedschlag, Akron, Ohio, U.S.A., 316, Ohio
 William Silbiger, London, 255, E.C.
 Karl G. Sjöblom, Helsinki, Finland, Lodge St. Augustin, Finland
 Arthur B. Smith, Sydney, N.S.W., Australia, 894, N.S.W.
 Frank Smith, Turton, Bolton, Lancs., 7521, E.C.
 Dr. George A. Smith, Orange, Calif., U.S.A., 293, Calif.
Colonel Gustaf Smith, Linköping, Sweden, Gr. Lo. of Sweden
 Leonard W. Snow, Worthing, Sussex, 2105, E.C.
 Lionel H. Solman, Fulham, London, 92, E.C.
 A. Sorensen, Sandakan, N. Borneo, 7545, E.C.
 Reginald L. Stanford, Canterbury, Kent, 31, E.C.
 Leslie Starr, Dalston, London, 3633, E.C.
 Lewis E. Starr, Portland, Oregon, U.S.A., 198, Oregon
 Douglas J. F. Stephen, Johannesburg, South Africa, 398, S.C.
 William J. J. Stevens, Grimsby, Lincs., 3841, E.C.
 Andrew B. Stephenson, Blackheath, London, 4170, E.C.
 Pieter Steyl, Bloemfontein, South Africa, 1022, E.C.
 Derek R. Stockey, Temple, London, 4938, E.C.
 Albert C. Storey, Manchester, 1928, E.C.
 Robert H. Sumpter, Sandown, I.O.W., 151, E.C.
 John G. Sykes, York, 236, E.C.

Neeld D. Tanksley, San Leandro, Calif., U.S.A., 61, Calif.
 Cyril Joseph Taylor, Auckland, N.Z., 346, N.Z.
 Alfred J. Thackray, Carlisle, 3189, E.C.
 Svend Thegel, London, "Christian" No. 7, Denmark
 Charles R. Thorpe, Skelton, York, 236, E.C.
 Frederick A. Thorpe, Markfield, Leicester, 2028, E.C.
 Dr. Lars-Olov Tjus, Karlstad, Sweden, Carl August, Sweden

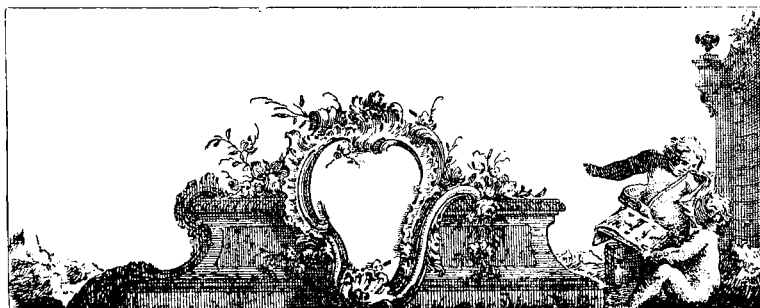
Topi Törmä, Helsinki, Finland, 20, Finland
 Eric F. Trott, Basildon, Essex, 3048, E.C.
 Ernest F. Troughton, York, 236, E.C.

Fermin Vale-Amesty, Paris, France, M.W. Gd. Master, Venezuela, 114, Caracas, Ven.
 James Vallely, Whitehorse, Y.T., Canada, 46, G.R.B.C.
 Eric Van Beek, The Hague, Holland, 4337, E.C.
 Frank G. Van Demark, Cut Bank, Montana, U.S.A., 82, Mont.
 Ernest T. A. Veis, Albany, Ga., U.S.A., 111, N.Y.
 Joseph M. Vella, Cannock, Staffs., 6291, E.C.
Kapten Wilhelm von Eckerman, Stockholm-Bromma, Sweden, Gd. Lo. of Sweden
 Valdemar Vramming, Bolnäs, Sweden, Gd. Lo. of Sweden

Albert E. Wadman, *F.C.A.*, Sanderstead, Surrey, 4094, E.C.
 Kenneth R. Wallings, Kevin, Mont., U.S.A., 143, Mont.
 Ernest A. Ward, Ryukyu Islands, 128, Mont., U.S.A.
 Thomas E. Ward, Lakeside, Montana, U.S.A., 128, Mont.
 Arthur R. Waterhouse, Bedlington, Northumberland, 6105, E.C.
 Georg Wennerholm, Jönköping, Sweden, Gd. Lo. of Sweden
 Warrender R. Weston, Heworth, York, 236, E.C.
 Cecil L. Wheble, London, 4411, E.C.
 Peter J. White, Edmonton, London, 5406
 Robert White, Bilton, Hull, 3263, E.C.
 William I. Wiest, Shamokin, Penna, U.S.A., 255, Penna.
 Louis E. Wigoder, *M.A.*, *B.D.S.*, Leeds, 4971, E.C.
 Norman J. Williams, Cowes, *I.O.W.*, 35, E.C.
 Joseph L. Wills, Castries, St. Lucia, W.I., 385, E.C.
 Eric Wilson, South Shields, Co. Durham, 6749, E.C.
 Alexander J. Wilton, Singapore, 2970, E.C.
 Thomas E. Wing, Fulwood, Sheffield, 4174, E.C.
 Grafton H. Whinney, Jr., Cranston, R.I., U.S.A., 30, R.I.
 Walter B. Witherell, Charleston, W. Va., U.S.A., 153, W. Va.
 William A. Wotton, Ramsgate, Kent, 3350, E.C.
 Trevor Wright, Nausori, Fiji, 2238, E.C.
 Walter H. S. Wright, Enfield, Middlesex, 426, E.C.
 Ivor M. Wilson, Cheltenham, 246, E.C.
 Dr. James C. Wiseman, Elgin, Morayshire, 148, S.C.
 George H. Worrall, Worthing, Sussex, 706, E.C.

Daniel Yakuber, Detroit, Mich., U.S.A., 555 Mich.
 Frederick J. Yates, Guiseley, Leeds, 6848, E.C.
 John M. Young, Beckenham, Kent, 1538, E.C.
 William R. Young, Wakefield, Yorks., 4065, E.C.

Brown Zarley, Berkeley, Calif., U.S.A., 573, Calif.



LIST OF LOCAL SECRETARIES

As at 1st March, 1962

Offers of service as Local Secretaries from Members residing in areas in which there are none at present will be very warmly welcomed by the Secretary

GREAT BRITAIN

ENGLAND AND WALES

Bedfordshire—D. R. Waller, 69 Grange Lane, Bromham, Bedford.

Bristol—F. J. Baber, 70 Beechwood Road, Fishponds, Bristol.

Berkshire and Buckinghamshire—C. Hailey Ives, 2 Moorland Cottages, Coronation Road, South Ascot, Berks.

Cambridge—C. A. H. Brady, 11 de Freville Avenue, Cambridge.

Channel Islands—P. J. Dawson, O.B.E., Belles Roches, Vallee des Vaure, Jersey.

Cheshire—S. Prestwich, 36 Coniston Avenue, Wallasey, Cheshire.

Cumberland and Westmorland—E. Wallace, 106 Gray Street, Workington, Cumberland.

Derbyshire—G. H. Fox-Ruggin, 7 Burley Hill, Alles-tree, nr. Derby. Assisted by J. Beal, 45 Pack Horse Road, Melbourne, nr. Derby.

Devon and Cornwall—F. E. Gould, 1 The Esplanade, The Hoe, Plymouth, Devon.

Durham—

North—W. Waples, 177 Cleveland Road, Sunderland.

South—G. G. Campbell, 24 Clifton Avenue, Eaglescliffe, Co. Durham.

Essex—S. Gooch, 14 Scarletts Road, Colchester, Essex.

Gloucestershire—L. W. Bayley, 27 The Promenade, Cheltenham, Glos.

Hampshire and Isle of Wight—A. F. French, 29 Belvedere Road, Bournemouth, Hants.

Hertfordshire—A. Lever, Minnis, Belmont Close, Totteridge, London, N.20.

Kent—

East—S. Pope, Stanbrook, 82 Whitstable Road, Canterbury.

West—K. A. Seals, Delamere, London Road, Dunton Green, Sevenoaks, Kent.

Lancashire—

East—F. L. Pick, 209 Windsor Road, Oldham.

West—J. G. Williams, 75 Burnside Drive, Levenshulme, Manchester 19.

Leicestershire and Rutland—F. A. Thorpe, Chitterman Hill Farm, Ulverscroft, Markfield, Leicestershire.

Lincolnshire—Dr. A. H. Briggs, Birkendale Lodge, Church Lane, Lincoln.

Middlesex—H. M. Levermore, 229 Cromwell Road, Hounslow, Middlesex.

Norfolk—G. H. Anderson, The Croft, Breydon Road, Sprowston, Norwich.

Northamptonshire—H. N. Colman, 12 Parkway, Weston Favell, Northants.

Northumberland—L. H. Cross, 36 Wansbeck Gardens, Cullercoats, North Shields.

Nottinghamshire—T. O. Haunch, 193 Musters Road, West Bridgford, Nottingham.

Somerset—W. G. Fisher, 8 Boyd Road, Saltford, Bristol.

Staffordshire—A. L. Noon, 7 Lyndham Avenue, Burton-on-Trent, Staffs.

Suffolk—N. Hackney, 10 Graham Road, Ipswich.

Surrey—

East—A. L. Bryant, 1 Woodcrest Road, Purley.

North West—H. T. Seymour, 97 Gloucester Road, Kingston Hill.

South West—F. H. Palmer, The Holt, Capel, Dorking.

Sussex—

East—J. T. Mellers, Rhynie, Houndean Rise, Lewes, Sussex. Assisted by W. H. B. Carey, Serampore, Knowle Park Road, Mayfield.

West and Brighton and Hove—L. E. C. Peckover, Whitley House, 32 Rowlands Road, Worthing.

Wales—

North—P. Lovatt, Swynfan, Bryn Arthur, St. Asaph, Flints.

South—G. L. Pyatt, 2 Stanton Way, Penarth.

Warwickshire—R. Harris, 313 Lichfield Road, Four Oaks, Sutton Coldfield.

Wiltshire—Dr. C. J. Bashall, Burbage, Marlborough, Wilts.

Worcestershire—R. G. St. George, 6 Widney Lane, Solihull, Warwickshire.

Yorkshire—

East Riding—H. D. Whitehead, M.C., T.D., 18 Quay Road, Bridlington, E. Yorks.

North Riding—F. N. Beadle, Westoe House, Normanby Road, South Bank, Middlesbrough.

West Riding—W. C. Bennett, 14 Lingards Road, Slaithwaite, Huddersfield.

Leeds—S. S. Fatkin, High Trees, Leeds Road, Collingham, Wetherby.

Sheffield—E. H. Wharton, 426 Whirlowdale Road, Sheffield 11, and W. F. Warburton, 42 Withens Avenue, Sheffield 6.

IRELAND

Northern—R. E. Parkinson, Ard-na-geeha, Downpatrick, Co. Down, N. Ireland.

SCOTLAND

Major D. C. Heron-Watson, 1 Sheriffmill, Elgin, Morayshire.

EUROPE

Denmark—E. H. Birkved, Jagtvej 195, Copenhagen.

Finland—Uno Dahl, Helsingfors, Lonnrotsgaten 16 D., Finland

Germany—K. Kapp, Direktor, Deutsches Freimurere-Museum, Im Hofgarten 1, Bayreuth, Germany.

Holland—H. D. A. Bontekoe, Spoorplein 4, Heemestede.

Norway—J. D. Behrens, Post Box 72, Kristiansand S., Norway.

Sweden—Dr. H. Scherlag, Linnegatan 52, Stockholm, Sweden.

Switzerland—H. O. Maurhofer, Pourtalesstrasse 82, Muri (Berne).

AFRICA

Cape Province—

East—A. H. Van Wyk, P.O. Kei Mouth, via East London, S. Africa.

West—D. Varley, P.O. Box 4716, Cape Town, S. Africa.

South West—J. W. Kruger, P.O. Box 149, Windhoek, S.W. Africa.

Egypt and the Sudan—B. H. Burwood-Taylor, P.O. Box 215, Khartoum, Sudan.

Ghana—S. A. A. Amarteifio, P.O. Box 1633, Accra, Ghana.

Natal—J. G. Thursfield, 194 King George V Avenue, Durban, S. Africa.

Rhodesia—

North—E. A. Green, P.O. Box 188, Lusaka, N. Rhodesia.

South—Sir Richard B. M. Sullivan, Bart., P.O. Ruwa, Salisbury, S. Rhodesia.

Transvaal—H. R. Le Helloco, P.O. Box 143, Rustenberg, Transvaal, S. Africa.

Kenya, Uganda and Tanganyika—Lt.-Col. C. W. M. Young, O.B.E., P.O. Box 1472, Nairobi, Kenya.

Nigeria—WANTED.

Mauritius—Douglas G. Norman, Harbour Office, Port Louis, Mauritius.

ASIA

Ceylon—A. E. Butler, Hambantota, Ceylon.

India—

Assam and N. Bengal—Lt.-Col. J. W. Swale-Ryan, Sobhatnong Estate, Umran, Naya Bungalow P.O., U.K. and J. Hills, Assam.

Calcutta—E. J. Samuel, 87 J., Park Street, Calcutta 16.

Bombay—M. P. Polson, A.S.E., F.R.S.A., F.R.G.S., Moti Mahal 4th Floor, Sir Dinshaw Vatcha Road, Churchgate Reclamation, Bombay 1.

Madras—K. Heuer, c/o Spencer and Co. Ltd., Mount Road, Madras 2.

Israel—Elly Weiss, P.O. Box 4757, Haifa, Israel.

Pakistan—D. L. Sutherland, P.O. Box 129, Karachi, Pakistan.

Arabian Gulf—E. J. Verrill, Box 482, Awali, Bahrein, Persian Gulf. Assisted by J. R. Ralf, P.O. Box 49, Bahrein.

Borneo—A. Sorensen, c/o North Borneo Timbers Ltd., P.O. Box 154, Sandakan, North Borneo.

Burma—L. Rutherford, F.R.S.A., P.O. Box 296, Rangoon, Burma.

Malaya—W. G. Wicks, 8 Jalan Kenny Tengah, Kuala Lumpur.

Singapore—D. J. Herring, P.O. Box 2123, 24 The Arcade, Singapore.

Thailand—WANTED.

Far East—N. Schenk, C.P.O. 359, Tokyo, Japan.

Hong Kong—P. J. Hope, Architectural Office, P.W.D., Hong Kong.

Philippines—E. F. Stewart, c/o Wise and Co., P.O. Box 458, Manila, Philippines.

Ryukyus—Capt. W. P. Schwager, P.O. Box 958, A.P.O. 331, San Francisco, California, U.S.A., or c/o Coral Lodge, P.O. Box 1, Ginowan, Okinawa, Ryukyus Islands.

CANADA

British Columbia—B. G. Harvey, 2975 Oakdowne Road, Victoria, B.C.

New Brunswick—J. D. S. Ullock, P.O. Box 178, Newcastle, New Brunswick.

Newfoundland—WANTED.

Nova Scotia—Dr. R. A. P. Fleming, M.D., F.A.C.A., 3 Crowsnest Drive, Halifax, Nova Scotia.

Ontario—J. E. Taylor, 380 Morrison Road, Oakville, R.R.2, Ontario.

Quebec—A. J. B. Milborne, P.O. Box 248, Knowlton, P.Q., and I. C. Lardner, 80 51st Avenue, Lachine, P.Q.

Saskatchewan—F. W. Catterall, 518 6th Street, Saskatoon.

U.S.A.

Alabama—Robert L. Booth—see Georgia below.

Alaska—Grant A. McMurray, P.O. Box 1384, Anchorage, Alaska.

Arizona—Alan L. Carol—see California (South).

Arkansas—See Missouri below.

California—

North and North East—K. Hayame, 917 S. Delaware Street, San Mateo, Calif.

Central—Clarence L. Kotarski, P.O. Box 440, Oceano, Calif.

South—Alan L. Carol, Box 997, Mojave, Calif.

Fresno—Floyd Wilkins, 5369 E. Lincoln, Fowler, Calif.

Coast—Joseph L. Beiley, 3602 Meyler Street, San Pedro, Calif.

Carolina, N. and S.—D. F. Dukes, Jun., 4108 Yale Avenue, Columbia 5, S. Carolina.

Colorado—see Kansas.

Columbia, District of, and Maryland—Bernhardt Philips, 402 Boyd Avenue, Takoma Park 12, Maryland.

Connecticut—E. D. R. Gross, Jun., 18 Chriswell Drive, Simsbury, Connecticut.

Dakota, N. and S.—see Kansas.

Delaware—Carroll de Beet Edgar, Elkhart Apts. 8 B., O'Daniel Avenue, Newark, Delaware.

Florida—William W. Watson, 3427 McGregor Blvd., Ft. Myers, Florida.

Georgia and Tennessee—Robert L. Booth, P.O. Box 7222, Nashville 10, Tennessee.

Idaho—WANTED.

Illinois and Iowa—J. A. Mirt, 644 Melrose Street, Chicago 13, Illinois.

Indiana—Charles E. Gaskins, 555 Boyd Circle, Edgewood, Michigan City, Ind.

Kansas, Nebraska, Colorado and Dakota—Floyd A. Falls, 113 9th Avenue, Leavenworth, Kansas.

Kentucky—Col. Louis M. Eyermann, B.S., Ch.E., LL.B., 3602 Lexington Road, Louisville 7, Kentucky.

Louisiana—see Missouri.

Maryland—Bernhardt Philips (see Columbia above).

Massachusetts, Maine and New Hampshire—F. Levine, 75 Superior Street, Lynn Massachusetts.

Michigan—C. Fey, 27821 Red River Road, Lathrup Village, Michigan.

Minnesota and Wisconsin—Dr. John C. Whitacre II, M.D., 408 Physicians' and Surgeons' Building, Minneapolis 2, Minnesota.

Mississippi—Robert L. Booth (see Georgia above).

Missouri, Louisiana and Arkansas—Charles E. Ellersbrook, 2900 Chippewa Drive, N. Kansas City, Missouri.

Montana—Kenneth R. Jallings, Kevin, Montana.

Nebraska—Floyd A. Falls (see Kansas above).

Nevada—see Utah.

New Jersey—Robert E. Peppel, 475 Washington Avenue, Belleville 9, New Jersey.

New Mexico—Henry J. Hughes, P.O. Box 1536, Santa Fe, New Mexico.

New York—Lt.-Col. Ward K. St. Clair, 14 Meadow Lane, East Williston, Long Island, New York.

Ohio—Rosser J. Jones, 429 Second National Bldg., Akron 8, Ohio.

Oklahoma—see Texas.

Omaha—see Kansas (F. A. Falls).

Oregon—W. Walter Stuart Jr., P.O. Box 344, Albany.

Pennsylvania—Joseph H. R. Gilbert, 217 Righter Street, Wissahickon, Philadelphia, Pennsylvania.

Rhode Island—Edgar M. Docherty, 100 South Street, Providence 3, Rhode Island.

Tennessee—see Georgia.

Texas and Oklahoma—James H. Lewis, P.O. Box 23072, Houston 28, Texas.

Utah, Nevada and Wyoming—Warren R. Tyler, 526 Elizabeth Street, Salt Lake City, Utah.

Vermont—Lloyd Ellison, P.O. Box 764, Springfield.

Virginia—A. E. Roberts, 110 N. Quince Avenue, Highland Springs, Virginia.

Virginia—
West—Walter B. Witherell, 1100 Camden Drive, Charleston 2, West Virginia.

Washington, D.C.—Bernhardt Philips (see Columbia above).

Wisconsin—see Minnesota.

Wyoming—see Utah.

Washington State—Roy W. Cowan, 2625 Sargent Street, Spokane 6, Washington.

AUSTRALASIA

Australia—

West—R. H. D. Hewitt, 70 Nanson Street, Wembley, Western Australia.

New South Wales, Sydney—D. S. Coote, 3 Rickard Road, Hurstville, Sydney, N.S.W.

A.C.T.—E. A. Reynolds, 6 Chisholm Street, Ainslie, Canberra, A.C.T.

Central—F. Henry, F.C.A., P.O. Box 130, Newcastle.

North—R. Brown, c/o Thomas Davis and Co., P.O. Box 82, Inverell.

South Australia—C. D. Gill, 11 Melton Street, Blackwood, S. Australia.

Victoria "A"—J. G. Naismith, 33 Meek Street, Brighton, S.5, Victoria.

Victoria "B"—G. C. Kingscott, Box 64, Commercial Travellers' Association, Flinders Street, Melbourne.

Tasmania—E. L. Le Rossignol, 10b Franklin Street, West Hobart, Tasmania.

Queensland—Chas. Scholes, 10 Brookes Street, Kalinga, Brisbane.

New Zealand—

Auckland—E. E. Horide, 719 N.Z. Insurance Building, Queen Street, Auckland, C.1.

Wellington—G. McCallum, 278 Lambton Quay, Wellington, C.1.

Christchurch—Dr. Ross Hepburn, LL.D., 50 Ilam Road, Riccarton, Christchurch, N.W.3.

Southland and Otago—G. L. Austin, 72 Aberdeen Road, St. Clair, Dunedin, S.W.1..

Fiji—L. M. Sherwood, Nausori, Fiji.

CENTRAL AND SOUTH AMERICA

Argentina—D. Murison, Avenida Alt. Brown, 2758, Temperley F.N.G.R., Argentina.

Brazil—

North—F. McCormick, Caixa Postal 252, Rio de Janeiro.

South—A. H. Berrie, Rua Clara 471, Sao Paulo, Brazil.

British Guiana—H. I. Holder, 131 Crown and Albert Streets, Queenstown, Georgetown.

NEW ZEALAND

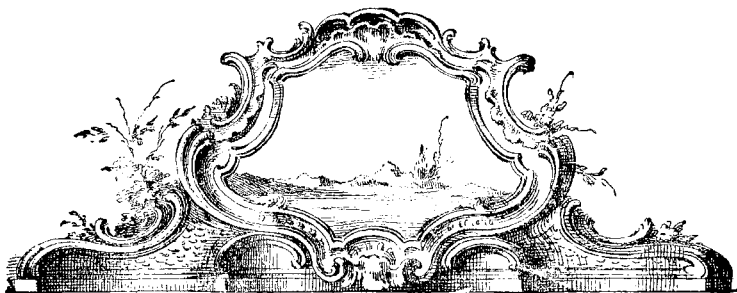
Barbados—A. A. Chase, Cleveland, 2nd Avenue, Bellaville, St. Michael.

Bahamas—E. S. Larkin, Box 1414, Nassau.

Bermuda—W. Murphie, P.O. Box 133, Hamilton.

Jamaica—Lt.-Col. F. W. Seal-Coon, P.O. Box 40, Kingston.

Trinidad and Tobago—W. S. Perry, 76 South Quay, Port of Spain, Trinidad.



QUATUOR CORONATI LODGE, No. 2076, LONDON

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QUATUOR CORONATI LODGE, No. 2076

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