

# The Lodge of Research.

No. 2429 LEICESTER.

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# Transactions

for the

Year 1960=61.

(SIXTYNINTH YEAR OF PUBLICATION)

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W. Bro. W. E. BOULTER, P.P.Reg.,  
W.M.

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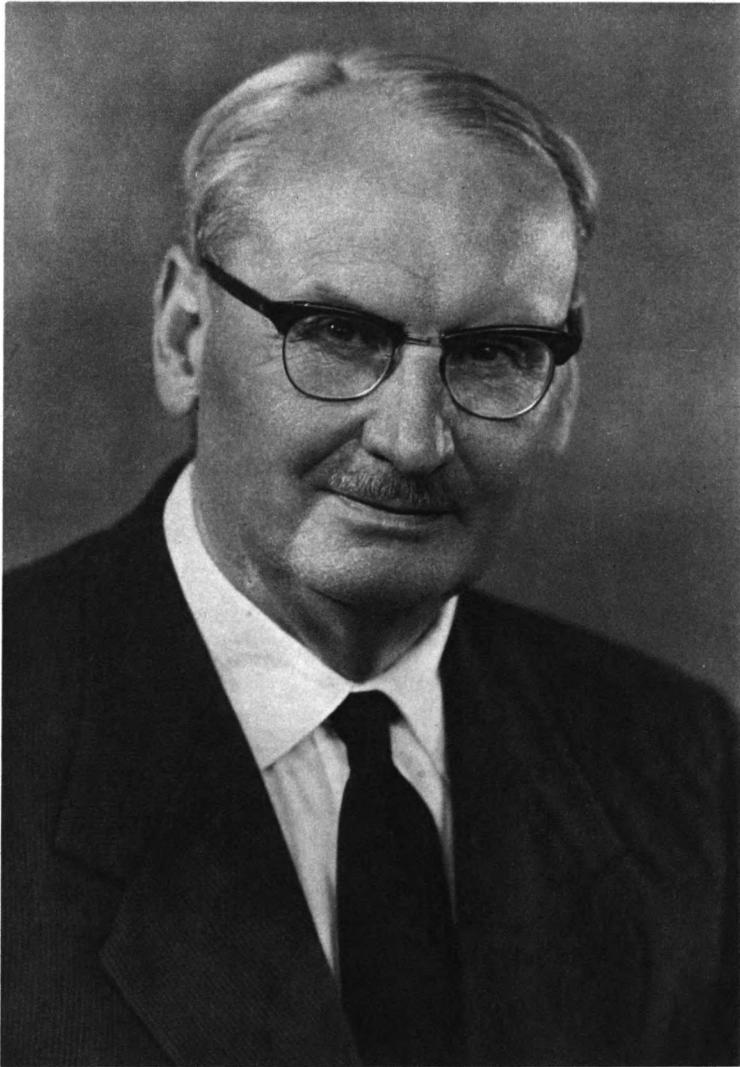
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W. Bro. C. C. H. BINNS, M.A., M.B., B.Ch.,  
34 Humberstone Road, Leicester.  
P.M. 1560, P.G.D.

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**W. Bro. W. E. BOULTER,**  
**P.M. No. 4874, P.P.Reg.**  
**Worshipful Master.**

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**The writers of the Papers are alone responsible for  
the opinions expressed therein.**

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## CORRESPONDENCE CIRCLE.

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*The members of the Correspondence Circle shall be placed upon the following footing, that is to say :—*

1.—They shall be entitled—

- (a) To have posted to them, as issued, the Summonses convoking the Meetings of the Lodge.
- (b) To be supplied, gratis, with the Annual Transactions of the Lodge.
- (c) To attend the Meetings of the Lodge.
- (d) To take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced.
- (e) To read papers and introduce discussions on Masonic subjects by arrangement.

*(It is hoped that a copy of any paper read will be presented to the Lodge for preservation).*

They shall not, however, be entitled to vote, hold office, or take part in the management of the Lodge.

The Members of the Lodge will, *as a rule*, be elected from the Correspondence Circle.

The membership of the Lodge is limited in number.

- 2.—A Candidate for Membership of the Correspondence Circle shall be subject to election by the Members of the Lodge by a show of hands.
- 3.—The names of Candidates must be submitted to the Permanent Committee through the Secretary, at least fourteen days prior to the Meeting at which it is intended they should be proposed.
- 4.—No entrance fee shall be required, and the Annual Subscription shall be 10/—, payable in advance in the month of September. For Members resident in Leicestershire and Rutland it shall be £1. Any Member whose subscription is unpaid for the current year is not entitled to a copy of Lodge Transactions.
- 5.—The Lodge reserves to itself the full power of excluding any Member from the Correspondence Circle whom it may deem unworthy of continued membership.

*Note.*—All Master Masons, in good standing, whether Members of Lodges in this Province or elsewhere, are eligible for Membership of the Correspondence Circle.

**FOREWORD.**

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Dear Brethren,

As Master of this Lodge I have been very conscious of the honour accorded to me by the brethren and I am grateful to have been able to preside at all the meetings. The papers which have been read have been of interest to the brethren who heard them, and I hope will provide enjoyable and instructive reading for the correspondence members.

As librarian it has been my pleasant duty to dispatch a number of copies of earlier Transactions and Reprints to brethren as far apart as Fiji and Canada ; this is welcome evidence that this lodge is able to be of service to its members.

For the first time in its history the Lodge of Research has sponsored a new lodge. The Lodge of the Round Table No. 7762 was consecrated on May 2nd and it was my privilege to install one of our members, W. Bro. W. G. Fox, the Deputy Provincial Grand Master as its first master.

May I take this opportunity to thank the Officers for their support and attendance, especially the Wardens and I.P.M., all of whom live a considerable distance from Leicester ?

Finally, you will be delighted to know that R. W. Bro. Brig. C. B. S. Morley, the Provincial Grand Master, has kindly consented to be Master next year. I hope there will be a large gathering of brethren at the Installation Meeting on November 27th, 1961.

Yours fraternally,

**W. E. BOULTER.**

## **OBJECTS.**

To provide a centre and bond of union for Masonic Students and Brethren of literary tastes.

To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.

To attract and interest Brethren by means of papers upon the History, Antiquities and Symbols of the Craft, in order to imbue them with a love for Masonic Research.

And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which the Order is founded.

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# LODGE OF RESEARCH, No. 2429.

## REGISTER.

*Revised 1959.*

### FOUNDERS.

- \* W. Bro. S. S. Partridge, P.M. 523, 1560, P.A.G.D.C.Eng., D.P.G.M.  
Leics. and Rutland.
- \* W. Bro. J. T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.W.
- \* W. Bro. W. M. Williams, P.M. 279, P.P.S.G.W.
- \* W. Bro. W. H. Staynes, P.M. 279, P.P.G.Std.Br.
- \* W. Bro. R. Pratt, M.D., P.M. 1560, P.P.J.G.D.
- \* W. Bro. F. W. Billson, LL.B., P.M. 1391, P.P.G.Reg.
- \* W. Bro. Rev. H. S. Biggs, P.M. 523, P.S.G.W.

*Note* :—The Rank given above is the Rank at the time of Foundation.

\* *Deceased.*

### PAST MASTERS OF THE LODGE.

*W. Bro.	J. T. Thorp	.....	.....	.....	1892-3.
*	”	W. M. Williams	.....	.....	1893-4.
*	”	E. Holmes	.....	.....	1894-5.
*	”	W. H. Staynes	.....	.....	1895-6.
*	”	S. S. Partridge	.....	.....	1896-7.
*	”	R. Pratt	.....	.....	1897-8.
*	”	F. W. Billson	.....	.....	1898-9.
*	”	Rev. H. S. Biggs	.....	.....	1899-00.
*	”	Rev. H. J. Mason	.....	.....	1900-01.
*	”	J. J. Knowles	.....	.....	1901-02.
*	”	H. Howe	.....	.....	1902-03.
*	”	G. Neighbour	.....	.....	1903-04.
*	”	R. B. Starkey	.....	.....	1904-05.
*	”	L. Staines	.....	.....	1905-06.
*	”	W. A. Lea	.....	.....	1906-07.
*	”	J. R. Frears	.....	.....	1907-08.
*	”	H. J. Grace	.....	.....	1908-09.
†	”	G. D. Potts	.....	.....	1909-10.
*	”	G. Bonner	.....	.....	1910-11.
*	”	G. Bonner	.....	.....	1911-12.
*	”	Rev. C. T. Moore	.....	.....	1912-13.
*	”	A. Lole	.....	.....	1913-14.
*	”	T. G. Hunt	.....	.....	1914-15.
*	”	G. W. Hunt	.....	.....	1915-16.
*	”	J. E. Pickard	.....	.....	1916-17.

\* *Deceased.*

† *Resigned.*

PAST MASTERS OF THE LODGE—*continued.*

*W. Bro.	F. H. Pochin	.....	1917-18.
*	”	J. D. Johnson	..... 1918-19.
*	”	A. H. Hampson	..... 1919-20.
*	”	F. H. Doughty	..... 1920-21.
*	”	F. Haines	..... 1921-22.
*	”	W. J. Bunney	..... 1922-23.
*	”	J. H. Hawthorn	..... 1923-24.
*	”	C. F. Oliver	..... 1924-25.
†	”	N. K. Lee	..... 1925-26.
*	”	A. H. Hind	..... 1926-27.
*†	”	C. S. Bigg	..... 1927-28.
*	”	Rev. E. R. J. Biggs	..... 1928-29.
*	”	H. Hyde	..... 1929-30.
*	”	H. D. M. Barnett	..... 1930-31.
†	”	M. D. R. Richardson	..... 1931-32.
†	”	W. H. Riley	..... 1932-33.
*	”	G. B. Ellwood	..... 1933-34.
*	”	A. J. S. Cannon	..... 1934-35.
*	”	A. L. Macleod	..... 1935-36.
*	”	W. H. Cotton	..... 1936-37.
†	”	W. R. Bridger	..... 1937-38.
*	”	J. T. Cooper	..... 1938-39.
*	”	G. E. Phipps	..... 1939-40.
†	”	F. G. Fleeman	..... 1940-41.
*†	”	E. H. Stork	..... 1941-42.
*	”	J. C. Burton	..... 1942-43.
*	”	T. O. Judge	..... 1943-44.
†	”	G. W. Wilkes	..... 1944-45.
	R. W. Bro.	Sir John Corah	..... 1945-46.
*W. Bro.	P. M. Webster	.....	1946-47.
*	”	S. F. Herbert	..... 1947-48.
	”	W. Tomlinson	..... 1948-49.
	”	A. T. Shorthose-Smith	..... 1949-50.
*	”	W. H. Wood	..... 1950-51.
	”	F. W. Heaton	..... 1951-52.
	”	C. C. H. Binns	..... 1952-53.
	”	C. E. Haines	..... 1953-54.
†	”	E. Murray	..... 1954-55.
*	”	A. G. Kilner	..... 1955-56.
	”	J. E. Foister	..... 1956-57.
	”	R. H. Dilworth	..... 1957-58.
	”	J. Lees Smith	..... 1958-59.
	”	S. Kay	..... 1959-60.
	”	W. E. Boulter	..... 1960-61.

\* *Deceased.*    † *Resigned.*    ‡ *Died while in office.*

**FULL MEMBERS.**

Binns, Dr., C. C. H., Leicester.	Boulter, W. E., B.Sc., Leicester.
Phipps, G. E., Leicester.	Thorpe, W. A., Sutton Coldfield.
Carr, E. R., Whetstone, Nr. Leics.	Goodwin, Dr. E. W., Leicester.
Corah, Sir John, Leicester.	Bambury, A. E., Leicester.
Tomlinson, W., Kettering.	Winn, R. C., Leicester.
Shorthose-Smith, A. T., Syston,	Lakin, J. W., Market Harborough.
	Muddimer, E., Leicester.
Fox, G. H., Allestree.	Whitby, E., Leicester.
Swift, J. T. B., Leicester.	Goadby, G. F., Leicester.
Morley, Brigadier, C. B. S., Leicester.	Jacob, R., Cropstone.
Heaton, F. W., Lutterworth.	Flinn, T., Leicester.
Haines, C. E., Syston, Leics.	Haird, T., Cropstone.
Fox, Lt.-Col., W. G., M.A., Birstall.	Richards, W. H., Leicester.
Halkyard, Lt.-Col. A., Leicester.	Wright, E. J., March.
Rossiter, A. E., Torquay.	Davey, C. E., Leicester.
Carr, H., London, W.2.	Russell, W. H., Banbury.
Foister, J. E., Rothley.	Burnell, Lieut., R. C., Melton.
Jones, Very Rev. H. A., Manchester.	Farrant, O., Oadby.
Dilworth, R. H., M.A., Market Har-	Thomas, Dr. E., Leicester.
borough.	Twisleton, R. G., Leicester.
Smith, J. L., Market Harborough.	Powell, G. G., Leicester.
Kay, S., Suffolk.	

**MEMBERS OF THE CORRESPONDENCE CIRCLE.****GRAND LODGES, LODGES and LIBRARIES.**

Grand Lodge of Adelaide, Adelaide, South Australia.	District Grand Lodge of the Trans- vaal, Johannesburg, S. Africa.
Bristol Masonic Society, Bristol.	Province of Kent Library and Museum, Canterbury.
Burma District Grand Lodge, Rangoon, Burma.	Freemasons' Hall Library, Leicester.
Masonic Library Association, Cincinnati, Ohio, U.S.A.	Lumley Lodge of Improvement, No. 1893, Skegness, Lincs.
Lodge of Research, No. 200, Dublin.	Lodge of Living Stones, No. 4957, Leeds, Yorks.
Grand Lodge of England, London.	Massachusetts Grand Lodge, Boston, U.S.A.
Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, Leics.	North Yorks Lodge of Instruction, Middlesborough.
Grand Chapter R. A. Masons of Michigan.	Grand Lodge of Manitoba, Winnipeg, Canada.
Grace Dieu Lodge of Instruction, No. 2428, Coalville, Leics.	District Grand Lodge of Madras, Madras, India.
Howe and Charnwood Lodge of Instruction, Loughborough.	Makepeace Lodge No. 3674, Kuala Lumpur.
Iowa Masonic Library, Cedar Rapids, Iowa, U.S.A.	

**GRAND LODGES, LODGES and LIBRARIES—continued.**

- Minerva Lodge, No. 2433., Formby,  
Lancs.  
New York Grand Lodge Library,  
New York, U.S.A.  
Northampton Masonic Club Library.  
Province of Nottingham Library  
Old Oundelian Lodge, London.  
Otago, Research Lodge of, New  
Zealand.  
Grand Lodge of Pennsylvania,  
Pennsylvania, U.S.A.  
Phoenix Lodge of St. Ann, No. 1235,  
Buxton, Derbyshire.  
Masonic Library and Reading Circle,  
Penarth, S. Wales.  
Peterborough Masonic Library and  
Museum, Peterborough.  
Porchester Masonic Circle.  
United Grand Lodge of Queensland,  
Brisbane.  
Rhodesia Lodge, No. 2479, Rhodesia,  
S. Africa.  
Scotland Grand Lodge Library,  
Edinburgh.
- Supreme Grand Royal Arch Chapter  
of Scotland, Edinburgh.  
South California Masonic Library,  
Los Angeles, California, U.S.A.  
Grand Lodge of South America,  
Sarmiento, Buenos Aires.  
St. Bartholomew Lodge of Instruc-  
tion, No. 696, Wednesbury,  
Staffs.  
Surbiton Masonic Library, Surbiton.  
Thorncliffe Lodge No. 4330,  
Folkestone.  
Trevor Mold Lodge, Buenos Aires,  
Argentine.  
Warwickshire Masonic Library,  
Edgbaston, Birmingham.  
Worcestershire P.G.L. Library and  
Museum, Worcester.  
William Van Oranje Lodge, No. 3976  
London.  
Worthing Masonic Study Circle.  
Research Lodge of Wellington,  
Wellington, New Zealand.  
Yorks, W. Riding, Prov. Gd. Library.

**EXCHANGE LODGES AND OTHERS.**

- American Lodge of Research, New  
York, U.S.A.  
British Museum, London.  
Byron Lodge of Instruction, No.  
4014, Hucknall, Notts.  
Fortescue Lodge Masonic Library,  
Honiton, Devon.  
Research Lodge of Oregon, No. 198,  
Oregon, U.S.A.
- Notts Installed Masters, Nottingham.  
Quatuor Coronati Lodge, No. 2076,  
London.  
Toronto Masonic Library, Toronto,  
Canada.  
The United Masters' Lodge,  
New Zealand.  
Manchester Association for Masonic  
Research.

**BRETHREN.**

- Abdale, H. A., Canada.  
Adcock, A., Uppingham, Rutland.  
Allen, H. R., Leicester.  
Allen, W. J., Skipton-in-Craven.  
Alyea, O., Canada.
- Anderson, G., Warwick.  
Anley, D. M., Notts.  
Ashbee, R. H., Peterborough.  
Ashwell, B. G., Birstall.  
Aspell, G. L., Leics.

**BRETHREN**—*continued.*

- Aubert, Dr. E. F., Guernsey.  
 Austin, G. L., New Zealand.
- Bacon, G. H., Farnham.  
 Bailey, L. W., Bushby.  
 Baker, S. E. J., Folkestone.  
 Bakes, L. H., Leeds.  
 Barclay, W. R., Jnr., Birstall.  
 Barker, J., Hucknall, Notts.  
 Barlow, J. R., LLB., Birmingham.  
 Barnett, P. G., Leicester.  
 Barrett, H. M., Leics.  
 Barry, J. R., Leicester.  
 Base, C. E., Birmingham.  
 Base, D. R., Edgbaston.  
 Bayley, F., Leamington.  
 Bayliss, Rev. H., Lichfield.  
 Beal, J., Melbourne, Derbys.  
 Beale, G. W., Leicester.  
 Bedford, F., Wellingborough.  
 Beddingfield, R. L., Leics.  
 Bedwell, A. W., Canada.  
 Bennett, R. D., Leicester.  
 Bentley, W., Oadby.  
 Biddle, L. J., LL.B., Birmingham.  
 Biggin, F. H., Countesthorpe.  
 Binns, W. J., Leicester.  
 Birch, F. M., Leicester.  
 Bird, J. E., Chesterfield.  
 Blackham, T. P., Oadby.  
 Blackledge, R. S., Sutton Coldfield.  
 Blakemore, L. B., Chicago.  
 Bloor, C. A., Northants.  
 Boardman, N. J. E., Walsall.  
 Bolton, E. G., Gt. Casterton.  
 Boot, W., Sheffield.  
 Bray, W. H., Leicester.  
 Brittain, S., Kettering.  
 Broadbent, J. R. M., Leicester.  
 Bromwich, P. A. H., Leicester.  
 Bronkhurst, C., London.  
 Brooks, G. R., Leicester.  
 Brown, A., Edinburgh.  
 Brown, Dr. R. L., Derby.  
 Brown, S., Leicester.  
 Brown, L., Wednesbury.
- Brown, R. J., Dorset.  
 Brown, W. B., Gibraltar.  
 Bruce, D., Canada.  
 Bryan, L. J., Oadby.  
 Buckingham, R. H., Coventry.  
 Buckley, J. G. E., Market Harboro'.  
 Burd, F. J., Vancouver.  
 Burritt, E. A., U.S.A.  
 Burrows, T. V., Cambridge.  
 Burton, C. F., Lutterworth.  
 Burton, J. K., Leicester.  
 Butler, A. R., Leicester.  
 Butler, W. T., East Dereham.
- Callow, L. R., Whitstable.  
 Cameron, D. E., Woodhouse Eaves.  
 Cammack, H., Coventry.  
 Cassere, F. A., Wolverhampton.  
 Cave, H., Oadby.  
 Chapman, A., Leics.  
 Charles, W., Leicester.  
 Charman, E. H., Leicester.  
 Chidler, C. H., King's Heath.  
 Chilton, S. C., Barnsley.  
 Clark, H., Oadby.  
 Clark, H. W., London.  
 Clarke, S. A., Oadby.  
 Clayton, F. A., Whitehaven.  
 Coe, F. W., Notts.  
 Collins, L. R., Paris.  
 Condon, J. C., Leicester.  
 Cooper, G. W., Hinckley.  
 Cooper, H., Nuneaton.  
 Cope, B., Melton.  
 Cope, G. A., Leicester.  
 Cope, G. S., Queniborough.  
 Copeman, F. S., Leicester.  
 Corrigan, A., Leicester.  
 Cottam, E. J., Leicester.  
 Cowling, Dr. L. D., South Australia.  
 Cox, J., Grantham.  
 Crane, C. E., Ashby-de-la-Zouch.  
 Crane, E. A., Ashby-de-la-Zouch.  
 Creed, A. N., Birmingham.  
 Crofts, W. A., Leicester.

**BRETHREN**—*continued.*

Cullen, P. C., M.Sc., Notts.  
 Culshaw, G., Oadby.  
 Culver, R. O., Wanstead.  
 Cundy, E., Leicester.

Davies, B. M., Pembrokeshire.  
 Davies, F. G., Sutton Coldfield.  
 Dawson, D. B. H., Derby.  
 Day, Jack, Gt. Glen.  
 Davison, E. L. P., Oadby.  
 Dayman, E. P., Leicester.  
 Dearnley, H., Canada.  
 de Gebert, L. A. M. P. L., Essex.  
 Dennant, F. J., Ipswich.  
 Dennison, C. B., Oakham.  
 Dews, J., Leicester.  
 Doughty, D., Leicester.  
 Duncan, J., Coventry.  
 Durant, E. A., Scarborough.  
 Dyson, G. M., M.A., B.Sc., Lough-  
 borough.

Easy, C., Rhodesia.  
 Eckenstein, T. C., Richmond, Surrey  
 Egginton, J. F., Sutton Coldfield.  
 Eichman, A. E., U.S.A.  
 Eisen, Max, London.  
 Ellis, W. C., Canada.  
 Ellwood, T. G. S., Leicester.  
 Elvey, E. W. N., Folkestone.  
 Evans, E., Coalville.  
 Evans, I., Rutland.  
 Evans, Dr. J. A., Canada.  
 Evans, J. S., Dudley.  
 Eyre, G. H., Leicester.  
 Fairbrother, C. W., Leicester.  
 Fairhurst, W., Birmingham.  
 Farquharson, A. J., Penrith.  
 Fennell, S. E., Nuneaton.  
 Field, G. A., Leicester.  
 Figures, C. N., Coalville.  
 Findler, J. N., Brit. Columbia.  
 Firminger, L. A., Sutton Coldfield.

Fisher, W. G., Saltford.  
 Foister, A. T., Barkby, Leicester.  
 Foister, D. N., Leics.  
 Foister, R. C., Leics.  
 Fordham, G. W., Matlock.  
 Foster, R. C., Rugby.  
 Frearson, A., Ashby-de-la-Zouch.

Gainer, Dr. E. St. Clair, Thrapston.  
 Garner, H. E., Cropston.  
 Garner, T. L., Loughborough.  
 Gascoyne, W. L., Lutterworth.  
 Gay, C., March.  
 Gee, C. H., Leicester.  
 Gibbs, R. G., Leics.  
 Gill, B., Leicester.  
 Gill, B., Humberstone, Leicester.  
 Glazebrook, J. W., Countesthorpe,  
 Nr. Leicester.  
 Glover, G. W. H., Leicester.  
 Godrich, W. H. R., South Australia.  
 Goldsmith, H. T., Sherwood, Notts.  
 Goldsmith, L. I., Derby.  
 Gordon, F. C., Littleover.  
 Gornall, L. A., Spalding, Lincs.  
 Gough, M. O., Indiana.  
 Gould, F. E., Plymouth.  
 Greaves, G., Kettering.  
 Griffin, J. H., Oakham.  
 Griffith, G. W. S., Leamington.  
 Grimsley, R., Oadby, Nr. Leicester.  
 Grudgings, J. H., Leicester.  
 Gunter, C. V., Notts.  
 Gutteridge, J., Nottingham.

Hackett, D. H., Leicester.  
 Haddon, E., Quarndon, Derby.  
 Haddon, E. W., Leicester.  
 Hagger, W. E., British Columbia.  
 Haines, R. J., Peterborough.  
 Hall, M. A., Grantham.  
 Hall, W., Notts.

**BRETHREN—continued.**

- Hallam, H. T., Loughborough.  
 Hallam, S. H., Leicester.  
 Hancock, A., Worthing.  
 Hancock, J. T., Leamington.  
 Harding, A. J., Birstall.  
 Harding, A. J. I., M.Sc., Syston.  
 Harding, E. G., Leicester.  
 Hardy, E. G., Walsall.  
 Harris, A. D., Kirby Muxloe.  
 Harris, F. C., Kettering.  
 Harrison, E. T., Lutterworth, Leics.  
 Harrison, J., Leicester.  
 Harry, A., Corby.  
 Harvey, F. G., Stafford.  
 Harvey, F. W., Kirby Muxloe.  
 Haslam, T. P., Bournemouth.  
 Hatcher, J. R., Leicester.  
 Haunch, T. O., Notts.  
 Hawley, J. W. E., Stamford.  
 Heasman, S. G. H., Newmarket.  
 Heath, F. T., Leicester.  
 Hemming, J. P., Melton Mowbray.  
 Hendry, C. A., West Australia.  
 Henochsberg, E. S., K.C., Durban.  
 Herbert, H. D., Oadby.  
 Herbert, S. F., Kirby Muxloe.  
 Hill, F. K., Notts.  
 Himes, G. H., U.S.A.  
 Hinson, J. C., Leicester.  
 Hinton, D., Coventry.  
 Hipwell, C. W., Hinckley, Leics.  
 Hirst, K. G., Leics.  
 Hitchens, C. F., Cardiff.  
 Hobson, P. W., Sherwood, Notts.  
 Holbrook, H. S., Fife.  
 Holt, Dr. L. R., Stamford.  
 Holyoake, P. A., Birstall.  
 Howe, H. B., Exter.  
 Howell, Dr. E., Leicester.  
 Howell, E. E., Birmingham.  
 Hughes, A. W., Edgbaston.  
 Hughes, C. K., Rev., M.A., Kent.  
 Huckbody, Dr. J. A., Leicester.  
 Hunt, J. C., Mon.
- Ibberson, W. G., Sheffield.  
 Inglesant, H., Berks.  
 Issacs, Lt.-Col. W. H., U.S.A.
- Jackson, E. J., Saltdean.  
 Jackson, N. L., Leicester.  
 James, L. P., Southwold.  
 James, W. H., Barrow-on-Trent.  
 Jeffcoat, W., Nuneaton.  
 Jenkins, A. B., Southwold.  
 Jenkins, C. H., Auckland, N.Z.  
 Jenkins, D. W., Barry, Glamorgan.  
 Jesson, A., Northants.  
 Johnson, G. Y., York.  
 Johnson, J. W., Loughborough.  
 Jones, C. R., Grantham.  
 Jones, J. R., Middlesbrough.  
 Joyce, C., Brit. Columbia.
- Keen, A. A., New Mexico, U.S.A.  
 Keen, A. E., Nottingham.  
 Keene, W. D., Burrough-on-the-Hill.  
 Kibert, J. W., Leicester.  
 Kielsen, F. T., Banbury.  
 King, L. J., Leicester.
- Lafitte, L. F., London.  
 Lawrance, J., London.  
 Lea, G. L., Houghton-on-the-Hill,  
 Lea, W., Leicester.  
 Leader, L. C., Melton Mowbray.  
 Leigh, I. S., Barnsley.  
 Leyshon, W. E., Leicester.  
 Lightbown, J., Nottingham.  
 Lilley, A. J., Elgin.  
 Lloyd, W. J., Burton-on-Trent.  
 Loasby, S. J., Kettering.  
 Lock, R. M. G., Leicester.  
 Lodge, R., F.R.C.S., Leicester.  
 Longstaff, T., Westmorland.  
 Longworth, F., B.Sc., Kent.  
 Lord, J., LL.B., Tasmania.  
 Lund, T. D., Barnsley.

BRETHREN—*continued.*

- Mace, H. W., Notts.  
 MacGregor, A. E., Toronto.  
 MacQuarrie, A. H., Canada.  
 Magnay, H. S., Gateacre, Liverpool.  
 Manning, W. T., M.C., Leicester.  
 Mansell, Lt.-Col. R., Hythe.  
 March, L. J., Leicester.  
 Marks, L. S., Birmingham.  
 Marlow, F. J., Budleigh Salterton.  
 Marriott, J., Nottingham.  
 Martin, H. J., Warwick.  
 Martin, T. G., Birmingham.  
 Martin, V. M., Leics.  
 Martyn, V. S., U.S.A.  
 Mason, A. C., Marston Green.  
 McDonald, G. S., Streetly.  
 McKanna, A. G., Canada.  
 McKenzie, A. S., Notts.  
 McLauchlan, J. A., Leicester.  
 McVey, R. A., Canada.  
 Meek, R. J., British Columbia.  
 Menchions, R. G., Canada.  
 Mills, T. H., Leicester Forest East.  
 Minard, J. L., Earl Shilton.  
 Minto, J., Leicester.  
 Mirt, J. A., U.S.A.  
 Mobbs, K. G., Leicester.  
 Mockett, S. J., Market Harborough.  
 Mole, A. W., Warwick.  
 Moore, M., Desford.  
 Moore, W. H., Bushby.  
 Moreton, E., Derby.  
 Morton, S. C., Derby.  
 Morgan, D., Aberdare.  
 Moss, A. R., Leics.  
 Muir, A., Canada.  
 Munday, F., Northants.  
 Musther, W., Orpington, Kent.
- Noon, A. L., Burton-on-Trent.  
 Newberry, G. W., Leicester.
- O'Callaghan, C. L., Nottingham.  
 Osman, D., M.D., Penang.  
 Owen, A. A., Walsall.
- Page, H. W., Allestree, Derby.  
 Palethorpe, H. T., Alvaston.  
 Palmer, P. H., London.  
 Palmer, R. A. M., Wellingborough.  
 Parr, A. R., Leicester.  
 Parr, D. S., Aylestone.  
 Parsons, J. W., Derby.  
 Passmore, W. G., Canada.  
 Patchett, R. V., Belper.  
 Payne, C. S., Kirby Muxloe.  
 Payne, D., Oakham, Rutland.  
 Payne, K., Launceston, Tasmania.  
 Peacher, W. G., U.S.A.  
 Pearce, R. S., Stamford.  
 Pedley, E., Leicester.  
 Pepper, N. E., Leics.  
 Percival, J. E. J., Bushby.  
 Perkins, R., Notts.  
 Phillips, F., Canada.  
 Pick, S., Leicester.  
 Pick, W. H., Birstall.  
 Pink, S. J., Canada.  
 Pitts, W. E., Ashbourne.  
 Plaut, E. E. J., Buenos Aires.  
 Plumb, J. H., Melton Mowbray.  
 Pollard, F., Anstey.  
 Porteous, Dr. L. D., Leicester.  
 Powell, R. C., Hythe.  
 Pratt, E. W., Derby.  
 Precious, G. N., Loughborough.  
 Pridmore, C. R., Leicester.  
 Proctor, J., Barry, Glamorgan.  
 Prosser, F. W., Notts.  
 Prosser, J. F. C., Solihull.  
 Purcell, J., Canada
- Nisbet, Dr. G., Peterborough.  
 Nice, A. E. C., London.  
 Neale, C. E., Leicester.  
 Neale, A. E., Thurmaston.  
 Northacker, A. A., U.S.A.

**BRETHREN—continued.**

- Ralph, A. R., Leicester.  
 Ramsden, F. G., Bolton.  
 Ranson, Major G. H., Lovedean.  
 Ratcliffe, J. W., Canada.  
 Ratnett, A., Leicester.  
 Rawson, E. H., Wigston, Leicester.  
 Rayne, H., Birmingham.  
 Read, R. H., Ashby-de-la-Zouch,  
 Rees, D. A., St. Albans.  
 Reid, A. G., Anselmo, U.S.A.  
 Reid, D. R., Cardiff.  
 Reinhardt, G. W., Leicester.  
 Reynolds, K. G., B.Sc., Nottingham.  
 Reynolds, N. H., Nuneaton.  
 Richards, Dr. H. R. M., Derbys.  
 Richardson, F. G., Leicestershire.  
 Ridgway, A., Leicester.  
 Ridgway, L., Leicester.  
 Ridgway, W., Leicester.  
 Rich, J., Leicester.  
 Riley, E. C., Leicester.  
 Roberts, H. A., Nottingham.  
 Robinson, C. B., Lutterworth.  
 Rodger, W., Derby.  
 Roker, E. A., Bournemouth.  
 Rollason, A. H., Solihull.  
 Roworth, T. F., Kirby Muxloe.  
 Rowlett, W. H., Oadby.  
 Runnalls, J. L., Canada.  
 Ruskin, J. S., Oadby.  
 Russell, W. H., Oxon.  
 Rutherford, L., Rangoon.  
 Rutherford, R. C., N.Z.
- Saayman, E. H., Sherwood, Notts.  
 St. George, R. G., Solihull.  
 Samworth, J. W. L., Peterborough.  
 Savage, J. A. H., L.D.S., Leicester.  
 Scott, E., Leicester.  
 Segerdal, Dr. A. M. W., Coalville.  
 Senior, E., Carlton, Notts.
- Sharman, B. F., Leicester.  
 Sharp, A., Lancs.  
 Sharp, D. E., Leicester.  
 Sharp, K. W. B., Bucks.  
 Sheen, R. C., London.  
 Shepherd, J. L., Bromley.  
 Sherman, A. J. W., Canada.  
 Sherwood, L. M., Fiji.  
 Shilcock, D. A., Lincs.  
 Shipman, T. S., Leicester.  
 Simpson, E. H., Stamford.  
 Smith, C. M. R., Leicester.  
 Smith, H. R., Pinner.  
 Solomon, A. I. A., Newcastle-on-Tyne.  
 Southey, E. A., Canada.  
 Speak, G., Leicester.  
 Spencer, N. B., New Zealand.  
 Spencer, R. C., Leicester.  
 Spencer-Peet, R. B., St. Albans.  
 Spiers, J. F., Notts.  
 Spillards, J. G., Wigston.  
 Staley-Brookes, R., Notts.  
 Stanier, F., Burton-on-Trent.  
 Stebbings, T. G., Saxmundham.  
 Steele, W., Oakham.  
 Steels, W. C., London.  
 Stevens, F. E., Shardlow.  
 Stevenson, E. H., Cambridge.  
 Stevenson, G., Lockerbie.  
 Stibbe, E. V., Leicester.  
 Stokes, J. S., Ellesmere.  
 Strong, H. A., Notts.  
 Stroud, C., U.S.A.  
 Sturgess, F. G., Ashby Folville.  
 Sturton, J., Leicester.  
 Sturton, Dr. S. D., Hong Kong.  
 Swanbergson, E. S., Canada.
- Tailby, H. W., Desborough.  
 Taine, W. H. V., Auckland, N.Z.

**BRETHREN—continued.**

- Tanser, W. T., Leicester.  
 Taylor, G. E., Nuneaton.  
 Taylor, G. S., Donington-le-Heath.  
 Taylor, J. E., Canada.  
 Taylor, L. C., Birstall, Nr. Leicester.  
 Thompson, G. H., Kettering.  
 Thompson, H. E., Leicester.  
 Thornton H. R., Oakham.  
 Todd, D. A., Syston.  
 Tompkin, S. E., Leicester.  
 Tompkins, S. W., Grantham.  
 Townsend, Capt. E. J., Leicester.  
 Tradewell, A. E., Canada.  
 Trowell, C. H., Folkestone.  
 Turner, D., Rugby.  
 Turner, P. E., Bury St. Edmunds  
 Turner, W. C., Leicester.  
 Tyler, A. E. L., Ipswich.  
  
 Underwood, I. J., Leicester.  
 Upchurch, F. N., Rothley, Leics.  
  
 Vance, E. S. G. K., Notts.  
 Vecqueray, C. A. C., Mkt. Harboro.  
 Vines, R., Leicester.  
 Voss, A. J., Leicester.  
  
 Waddington, C. F., Somerset.  
 Wain, C. D., Lt.-Col., Leics.  
 Walker, F., Allestree, Derby.  
 Walker, G. E., Notts.  
 Walker, H. J., Canada.  
 Walker, S. J., Hinckley.  
 Walker, W. G., Leicester.  
 Walmsley, J., Tamworth.  
  
 Warne, D. A., Surrey.  
 Watkinson, C. P., Sutton Coldfield.  
 Watson, N. E., Newcastle-on-Tyne.  
 Waugh, C., Leicester.  
 Webster, P. J. K., Quorn.  
 Weishaupt, A. F., Switzerland.  
 Wesley, H. E., Leicester.  
 West, A. L., Acton.  
 West, A. W., Birstall.  
 Westley, C. L., East Bridgford.  
 Westmoreland, G. R., Oakham.  
 Westmoreland, K. G., Melton  
     Mowbray.  
 Weston, A., London.  
 Weston, G. H., Sussex.  
 Wheatcroft, H. L., Leicester.  
 Wheatley, F., Birstall.  
 Wheeler, G. P., Leicester.  
 Whitby, F., Birstall, Nr. Leicester.  
 White, C. J., Nottingham.  
 White, H. E., Canada.  
 White, W. A., Derby.  
 Whitlam, S., Sheffield.  
 Whitwell, J. N., Devon.  
 Wileman, W. A., Earl Shilton.  
 Wilkes, E., Birmingham, 2.  
 Wilkinson, F., Cambs.  
 Will, J., Dunedin, New Zealand.  
 Williams, H. D., Kettering.  
 Wills, E. G. D., Canada.  
 Wilson, C. B., Napier, New Zealand  
 Wilson, F. C., Canada.  
 Wood, E. G., Saffron Waldon.  
 Woodside, D. J., Canada.  
 Wooldridge, S. F. N.,  
     Wolverhampton.  
 Worth, W. H., Leicester.  
 Wright, A. T., London.  
 Wright, L. J., Australia.  
 Wright, S., Canada.  
 Wykes, C. L., Leicester.  
 Wykes, G. D., Kirby Muxloe.  
  
 Yeomans, S., Derby.



The Worshipful Master then delivered his Inaugural Address, entitled :—

### THE REPRINTS.

Among my earliest recollections in Freemasonry are occasional references to the *Reprints*. I must admit that for some years I had not the slightest idea as to what these were ; it was not until later on that W. Bro. Cannon told me that there were, in the Library, many books of interest to Freemasons and that I ought to read some of them. He explained that the Lodge of Research had, under the guidance of W. Bro. Thorp, undertaken to reproduce some very rare pamphlets. So the *Reprints* came into being, and were issued at intervals to members of the Correspondence Circle, they were also available to master masons in this Province.

Since becoming librarian I have taken the opportunity, previously neglected, of reading all of them and I soon realised that the members of the Lodge of Research and the brethren generally owe a great deal to W. Bro. Thorp who must have been a person of outstanding ability, enthusiasm, enterprise and energy. In fact the existence of this Lodge is due to his initiative and encouragement. The objects of the Lodge are set out in the Transactions, they are :—

1. To provide a centre and bond of union for Masonic students and Brethren of literary tastes.
2. To provide and encourage an exemplary rendering of the Masonic Ritual and Ceremonies.
3. To attract and interest Brethren by means of papers, upon the History, Antiquities and Symbols of the Craft in order to imbue them with a love for Masonic research.
4. And, generally—to cultivate Masonic good fellowship, and to promote the Grand Principles upon which the Order is founded.

It is now nearly seventy years since the Lodge came into existence. What an honour and a challenge it is to all of us to continue this work ! It now extends to the four quarters of the globe so that brethren of many nationalities, creeds and colour receive the Transactions.

Be cause of this it is with much trepidation, and also with a great deal of pride, that I assume (as Master of the Lodge) the responsibility of addressing you.

The Lodge of Research undertook “ to issue from time to time as circumstances will allow, reprints of portions of little known Masonic manuscripts, books and pamphlets which may be considered of sufficient interest, and are not easily obtainable by the Masonic reader.”

The originals were issued two hundred years ago, at various times between 1717 and 1768. At this time, in the middle of the eighteenth century there was undoubtedly a growing interest and inquisitiveness regarding Freemasonry, and the general public seemed to have been desirous of learning something of our secrets and mysteries. To supply this demand a flood of pamphlets appeared on sale to the general public, references to Freemasonry appeared in the newspapers, and the Brethren themselves were ready to appear in public in Masonic clothing.

Anderson writes that in 1721 :—“ Payne the Grand Master, with his Wardens, the former Grand Lodge Officers, and the Masters and Wardens of twelve Lodges, met the Grand Master Elect in a Grand Lodge at the King’s Arms Tavern, St. Paul’s Churchyard in the morning and from thence they marched on foot to the Hall in proper clothing and due form.”

The processions apparently produced a good deal of ridicule, especially by inspiring a mock procession in 1747 of the "Scald Miserables." There is in our museum a copy of a newspaper engraving which shows very clearly the nature of this procession. The Grand Lodge unanimously resolved to discontinue its processions. It is interesting to note that at a later date Dr. Oliver referred to "the good old custom, so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the Brethren of a Province annually under their own banner and marching in solemn procession to the House of God," and again only fifty years ago Mackey wrote in his encyclopaedia "I confess that I should share the regrets of the venerable Oliver were public processions of the Order in this country to be discontinued."

It was only the processions of Grand Lodge which were discontinued. In the *Leicester Chronicle*, dated August 30th, 1823, there is an account of the laying of the foundation stone for the new church in the parish of St. Margaret, in this we read: "The members of several Masonic Lodges of this and neighbouring towns left the Bell Hotel in grand procession," and joined in a procession with the Mayor and Corporation to proceed from the Market Place along Cheapside, through the East Gates, across the Haymarket, down the Humberstone Gate and up Rutland Street to the Church ground. The order of procession is given and the part devoted to the Brethren seems to have been most impressive as follows:—

Masonic Lodges, in order, with proper Dress and Regalia.

The Banner of St. John's Lodge.

The Lodge of St. John with proper Dress and Regalia.

The Right Honourable the Earl Howe.

Master of St. John's Lodge.

Stewards with wands.

Tyler with drawn sword.

Visiting Lodges with proper Regalia.

St. John's Lodge in the following order:

Tyler with drawn sword.

Banner.

Entered Apprentice Masons, two and two.

Rough Ashler carried by an entered apprentice.

First Light.

Perfect Ashler, carried by a Master Mason.

Second Light.

Third Light.

Banner.

Master Masons, two and two.

Past Masters, two and two.

Glass Vase.

Brass Plate.

Silver Trowel on a Crimson Velvet Cushion.

Mallet carried by an Operative Mason.

Superintendent of Works, carrying a Plan of the Intended Building.

Two Deacons, each carrying a Silver Ewer.

Director of Ceremonies, with Cornucopia.

Terrestrial Globe. Celestial Globe.

Secretary, with Book of Constitutions, carried on a Crimson Velvet Cushion.

Treasurer, with the Coins.

Chaplain.

Junior Warden, with Plumb.

Steward with Wand. Banner. Steward with Wand.

Senior Warden, with Level.

Bible, Square and Compasses, on a Crimson Velvet Cushion, carried by a Master Mason.

Deputy Master, with Square.

Steward with Wand. Banner. Steward with Wand.

The Worshipful Master, the Earl Howe.

Two Stewards, with Wands.

Inner Guard, with Drawn Sword.

As part of the ceremony we read that "The usual ceremony of the Square, Compasses, etc., was next gone through by the Worshipful Master, Earl Howe, who addressed a few words to the auditory on the occasion, but in so low a tone of voice as to be inaudible to all except those immediately around him."

At the Centenary celebrations of St. John's Lodge No. 279, which took place in 1890, we read that the Brethren assembled at Freemasons' Hall and walked in procession to St. George's Church. At the front a Tyler with drawn sword, and at the rear the Provincial Tyler with drawn sword. Instructions were given that black morning dress, white gloves, Provincial Grand Lodge and Craft Clothing with Jewels were to be worn. I wonder what our reactions would be today, and yet the Founder of this Lodge, W. Bro. Thorp, took part in the procession in 1890.

It is against a background of public processions such as these, but very much earlier, that we should consider some of these pamphlets and disclosures.

In "Masonry Dissected," a portion of which is the first part of the first reprint, the author Samuel Prichard, states, "I was induced to publish this mighty Secret for the Publick good, at the request of several Masons, and it will, I hope, give entire satisfaction, and have the desired effect, in preventing so many credulous persons being drawn into so pernicious a society." This was followed by "A Defence of Freemasonry," published in the same year. This forms the second part of the Reprint. It was a semi-official reply to Prichard's pamphlet. At one time it was attributed to Dr. James Anderson who compiled the Book of Constitutions, but it is now thought to be the work of Bro. Clare, a schoolmaster who became Deputy Grand Master in 1741. Strange to say little is known about this pamphlet except that it was reprinted in the Freemasons' "Pocket Companion," by W. Smith, a Freemason. This appeared in 1738. It was also printed in the Book of Constitutions of the same year. So far as is known no copy of the original is in existence, it seems that it was not a best seller, as was Prichard's pamphlet which went to at least thirty editions. Bro. George Oliver, writing more than a hundred years ago, makes this comment, "The effect of this defence was electrical. It was universally read and admired: and though the attacks on freemasonry continued, they attracted the attention of none but the very lowest classes of the people."

Reprint number 2 did not appear until 1919, twelve years after number 1. It is entitled "Bruin in the Suds or Masonry vindicated, being a poetical narrative of a late famous trial of skill between a noted Vintner and a Lodge of

Freemasons." This was printed in 1751 and Bro. Thorp states that his reason for choosing this as a reprint was its extreme rarity, only one complete copy being known to exist. Historically it is of little value, consisting merely of a doggerel narrative of an incident which may, or may not, have occurred. Brethren will no doubt be interested and amused by lines such as :—

" A Lodge of Freemasons, all gen'rous Souls,  
To regale o'er their bottles and full-flowing bowls,  
Met oft at his house to be merry and free,  
For Masons are friendly and always agree."

" As Masons and Gentlemen much they forgive,  
Are willing he should his past errors retrieve."

" They friendly admonish and tell him his fau'ts,  
And bid him consult his more serious thoughts."

However this incident finished in a court of law, the reason being that the vintner refused to give up the jewels which were in his care.

" The Freemasons' Accusation and Defence," published in 1726, is Reprint number 3. It consists, according to the introduction, of " Six genuine letters between a Gentleman in the Country and his son, a student in the Temple, wherein the whole affair of Masonry is fairly debated, and all the Arguments for and against that Fraternity are curiously and impartially handled." This was printed soon after the establishment of the Grand Lodge, under the leadership of Dr. Desaguliers ; this was a period during which Freemasonry became increasingly popular. In the Book of Constitutions of 1738 we read, concerning Masonry 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. Several Noblemen and Gentlemen of the best Rank with Clergymen and learned scholars of most Professions and Denominations, have frankly join'd and submitted to take the Charges and to wear the badges of a Free and Accepted Mason." With letter 4 the son sent a copy of the Book of Constitutions for his father to read. In letter 5 the father quotes from these and also refers to an issue of the " Post Bag," a journal in which the ritual was published. In letter 6 the son withdraws from the argument but the following extracts show that he did not admit agreement with his father.

" Not that I can ever be made to believe they are so pernicious a sect as the generality of people, through prejudice, imagine."

" I know too many honourable and worthy Mem of the Fraternity to think ungenerously of 'em."

Reprint 4 takes yet another form ; it is a translation of a French play, dated 1740. A reference is made to this play in a list of masonic works published in Germany in 1844. It is a farce in which the ladies attempt by the use of charm, persuasion, threats and bribery to obtain the Secrets of Freemasonry.

The translation is by W. Bro. R. E. Wallace James who states in a preface, " This play is said to have been the earliest Masonic play and was performed in Paris in 1739 and was later performed in London."

The theme of the play is concentrated in the following extract between Lucile, who wishes to know the secrets and the Master of the Lodge ;

Lucile :—“As you are so full of beautiful sentiments towards the ladies, how is it that you do not admit them into the order ? ”

Master : “ The more we love you Lucile, the more we dread your charms. The source of our pleasure would, ere long, produce discord and what would become of this perfect equality, which the first of our regulations establishes among all the brethren ? How could we keep up this equality ? How could we reconcile our necessary liberty with this victorious influence which renders you the mistresses of our hearts ? Have you not already got enough power over us, without this one which you do not miss, by your getting even into our assemblies ? And how many distractions would you not cause in our work which would perhaps, be tedious or too labourious for you ? ”

Nearly at the end of the play there are these words which I can well imagine someone might quote when proposing the Toast to the Ladies at a Ladies' evening :—

“ Even though you have not been able to penetrate our mysteries, permit me to invite you to partake of our pleasures. We have prepared a small entertainment which is just going to begin. There you will find persons of your own sex, who will well ornament it.”

Reprint number 5 is of a very different literary form and consists of two pamphlets issued in 1768. The first is described as a “ sermon whereon is clearly proved, both from Reason and Scripture ; that all who profess these mysteries are in a state of Eternal Damnation.” It is entitled : “ Freemasonry, the Highway to Hell.” The author reaches some alarming, amazing and amusing conclusions such as :—

- (a). There is scarcely one contemptible fellow in the kingdom who is not a member of these fraternities ;
- (b) There is no set of people in the world more addicted to abominations, and these of the vilest and most enormous nature, than the societies of Freemasons.”

When a new Grand Lodge was formed in 1753, it was described as The Grand Lodge of Free and accepted Masons according to the Old Constitutions. This caused a good deal of confusion among the brethren and the flood of publications to discredit the order, continued. Under these conditions, members of the fraternity were tempted, and perhaps unwisely, were ready to make reply. The second part of the reprint is of a reply, also published in 1753, and entitled : “ Masonry the Turnpike Road to Happiness.” The claim in it, that Plato, Socrates, Homer, etc., were Masons is more interesting than convincing. To claim that, as Moses was instructed in all the learning of the Egyptians, he was therefore a Freemason, is no more convincing than the statement that “ it is also certain that Solomon was a Mason for nothing was hid from him.”

Although there were several editions of these pamphlets, Bro. Thorp states that there are probably not more than a dozen copies in existence.

Number 6 was reprinted in 1923 from an original of 1759 entitled : “ The secrets of Freemasons revealed by a disgusted brother.” There are no known copies of the first, third, fourth and fifth editions, the reprint is of the second

edition. The author begins, not very clearly, to give his reasons for writing it, then follows a historical note resembling part of the one in the more official Pocket Companion for Freemasons. The business of the meeting is stated to consist of an explanation of the Scriptures, knowledge of Architecture, cultivation of Brotherly Love, Friendship and Hospitality and to study how to be useful and beneficial to mankind in general. The study of Morality, Geometry and Algebra are also recommended. There does not seem to be anything here to produce a "Disgusted brother." Again no one could complain of the treatment meted out to a "brother who will not be conformable to the Principles and Precepts of Masonry. They first remonstrate with him, and then, if their admonition proves ineffectual, they immediately exclude him the Lodge, and seldom or never receive him again."

The author of the pamphlet states: "Finding myself ill-used, contrary to all the Laws and Regulations of the Fraternity, I quitted them with a full determination to be revenged for the affronts I received."

Number 7 is part of the "Complete Freemason," or "Multa paucis for lover of secrets." This seems to have been inspired by much that is found in the History of Freemasonry as given in Anderson's Book of Constitutions. Indeed the Title page has a familiar appearance showing an avenue of columns with the Grand Master in front and a brother seated on either side of him, a diagram of a right-angled triangle with the appropriate squares is at the bottom. The preface refers to the large numbers of publications by those who have attempted to publish these impenetrable mysteries of this Fraternity under various pretences, in order to satisfy the curious. Only the introduction to part one appears in the reprint, which states that this part consists of "A Scriptural and Historical account of Geometry and Masonry from the Creation of the World to the resurrection of Jesus Christ, the Great Architect of the Christians." Bro. Thorp makes the comment that "being to a great extent mythical and imaginary, its omission from the reprint will be no great loss to Masonic students."

Part two is entitled "Masonry in Britain," and is a summary of that to be found in the Pocket Companion. The description of a Masonic Procession on January 29th, 1729, is most interesting and it is not surprising that processions of Mock Masons appeared soon afterwards. The author states that "The enemies of Freemasonry were greatly aggravated by the brilliant appearance of this grand procession, and would fain have put it into disorder and confusion; but the Fraternity proceeded to the Hall, where a most elegant dinner was provided and at their leisure they laughed at the stupid ignorance and folly of those poor wretches."

Part three is a list of Lodges, the only one in Leicestershire was held at the Pelican, Leicester, on the first and third Tuesdays.

Part four which is not in the reprint is a collection of Mason songs.

Number 8 is a reprint of "A Master Key to Freemasonry," published in 1760, it professes to give in the form of a narrative, an account of the proceedings and signs used by Freemasons and the manner in which the banquet is conducted. A number of comments are complimentary to the Order, e.g.,

- (a) "I must here observe, with regard to women, that tho' they are excluded the assemblies of Freemasons, honourable mention is always made of them there;

- (b) "Tho' decency and sobriety are always exactly observed at the entertainments of Freemasons; they do not however, exclude gaiety and mirth."

In 1879 at a sale in London there was advertised amongst other books, what was described as "the first and second degree of ancient Freemasonry 'Rite Ancien de Bouillon,' complete ritual, most important and remarkable, for inspection by Freemasons only." This was purchased for £5 10s. 0d. by an American and passed into the possession of the Grand Lodge of Iowa. A copy of this was made by the well-known Brother Hughan and part of it comprises Reprint number 9. It is claimed that this is an old ritual as worked in the Lodge which met at Ben Jonson's Head in Spitalfields in 1740. It is recorded that this lodge practised Ancient Freemasonry at every third meeting, and on these occasions Modern Masons were refused admission. As this Lodge worked under the Grand Lodge of the Moderns, complaints were made, and Grand Lodge ordered that the Ben Jonson's Lodge should admit all sorts of Masons without distinction.

In his notes Bro. Thorp gives an interesting theory that the name is connected with Godfrey de Bouillon who took part in the first Crusade. This is one of the traditions which connect English Masonry with the Crusades, suggesting that the Ritual was originally an Eastern ceremony, connected with building fraternities. The introductory part is very impressive. In the ceremony there are frequent and apt scriptural quotations which seem to have been delivered in Latin. There is no reference to penalties or a penal sign in the Obligation. There is no lettering or halving of the Pass word. The candidates in the third degree are described as "Three craftsmen from the quarries." The Master refers to the engraving of the mysterious word on a plate of gold. The Third Degree is a fascinating account of the death of our Master Hiram Abif, the Junior Warden takes the part of Hiram Abif, the secrets are found engraved on a gold medal and this is placed on the volume of the Sacred Law in the place of the Square and Compasses.

Number 10 is "the Freemason examined," which was published in 1754. This is an exposure, which bears little resemblance to our ritual although it was published some years later than "Masonry Dissected." This is fully discussed in a paper read to the Quatuor Coronati Lodge by W. Bro. Thorp in 1907.

"Solomon in all His Glory," published in 1768 is a translation of a French publication "Le Maçon Demasqué." This translation was published and printed in England, Ireland and Scotland at intervals between 1768 and 1802. It is not likely that this inspired the ritual as practised in English Lodges, it does seem, however, that some of the variations which are peculiar to individual lodges, may have been introduced after the appearance of an exposure of this kind.

Reprint number 11 consisted of a portion of Prichard's "Masonry Dissected." In number 12 the whole is reprinted in response to frequent requests from brethren. The form is of question and answer and suggests that such a catechism could have been used as a means of instruction, or as a method of checking on a claimant to masonic membership. There is some resemblance to the Lectures, of which some part is worked annually at the Festival Meeting of the Union Lodge of Instruction in this Province.

Number 13 is a print of an Irish manuscript which probably preceded the printed disclosures of the early eighteenth century. The Chetwode Crawley Manuscript of 1720 was reproduced in 1930. It consists of five small sheets headed "The Grand Secret or The Form of Giving the Mason Word." The particular interest of this rests on the fact that it relates to Operative Masonry. Our knowledge of early ritual, ceremonial, customs and practices is very scanty and yet it may well be that our present ritual owes its form to a manuscript such as this in which there are references to a Mason Word, to the need for secrecy, and to a solemn oath taken on the Holy Bible. The following words also occur "Not to reveal any part or what you hear or see at this time, neither by word or write at any time, nor draw with the point of a sword or any instrument upon the snow or sand, nor shall you speak of it, but with an entered mason."

In the notes which follow the reprint Bro. Thorp makes interesting comparisons with other manuscripts believed to have been written at about the same time. An interesting point is that there is no reference to Hiram Abif, this is evidence that the legend was probably introduced at a later date.

The last reprint is quite different from the others, it is of a French exposure, the author was an inspector of police in Paris named Herault. A translation was published in London in 1738. W. Bro. Thorp makes the following statement: "It is highly probable that from the introduction of Freemasonry into France, between 1720 and 1725. the order has been continuously under the observation of the police. The French governments, whatever their complexion, have always been suspicious of any society which met behind locked doors. This suspicion, which still survives, is in a measure justified, inasmuch as there have always been Lodges in France which interfered in politics. This is one of the great fundamental differences between the Freemasonry of France, and that of England. Knowing of its existence in Paris, and fearing its gradual extension there is little doubt that the French police endeavoured by every means in their power, to arrest the spread of Freemasonry." This may be the explanation and reason for its appearance.

Noticeable points about this disclosure are :—

1. The preparation. "Take from him all metals or jewels which he may have about him as Buckles, Rings, Boxes, etc. His right Knee is uncovered, he wears his left shoe as a slipper, then they blindfold him and keep him in that condition for about an hour."
2. The presentation of the Freemason's apron which is a white skin, a pair of men's gloves for himself and a pair of women's gloves for the person of that sex, for whom he has the most esteem.
3. The words are given in the reverse order as was usual at that time.

My intention in this paper has not been to summarise or discuss in any detailed manner the contents of these Reprints; but rather to attempt to arouse the interest of the brethren and to awaken a desire to read, even though it may not be for the first time, some of these reprints which themselves appeared more than fifty years ago, and of which the originals, with the exception of two, are more than two centuries old. I am confident that brethren will find them interesting, and we should all reflect on the debt we owe to the past and the responsibilities we have to the future.

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The Lodge was closed and a *Conversazione* was held afterwards.

**THE  
THREE-HUNDRED-AND-THIRTYEIGHTH  
MEETING**

was held at Freemasons' Hall, Leicester,  
on Monday, 23rd January, 1961

W. Bro. W. E. Boulter presided.

The following Brethren and one Lodge were elected members of the Correspondence Circle :—

W. Bro. J. E. J. Baker, 315A Cheriton Road, Folkestone, No. 4330.

W. Bro. The V. Rev. Prebendary H. Bayliss, The Master's House, St. John's Hospital, Lichfield, No. 662.

W. Bro. T. V. Burrows, 36 Fendon Road, Cambridge, No. 7288.

W. Bro. E. A. Crane, Barrowby House, Moira Road, Ashby-de-la-Zouch, No. 779.

Bro. E. W. N. Elvy, 235 Cheriton High Street, Folkestone, No. 4330.

Bro. J. G. H. Heasman, Eothen, Ousden, near Newmarket, West Suffolk, No. 1008.

W. Bro. R. C. Powell, 62 Seabrook Road, Hythe, No. 2587.

W. Bro. C. H. Trowell, 23 Surrenden Road, Folkestone, No. 4330.

W. Bro. A. W. West, 428 Loughborough Road, Birstall, No. 279.

The Thorncliffe Lodge, No. 4330, Folkestone.

The Editor of Transactions then read a paper by W. Bro. Hall Johnson, F.R.G.S., F.R.S.A., F.R.Econ.S., P.G.St.Br., entitled :—

**AN OPERATIVE MASON AND HIS MARK.**

It is generally agreed that of all the degrees of modern speculative Freemasonry, the "Mark" throws most light on the lives of our operative ancestors. Like most other craftsmen, they liked to leave a personal touch on their work and thousands of their marks or signatures have been discovered, copied and published.

For a hundred years, masonic students have searched the world for mason marks ; inside the pyramids, in the foundations of King Solomon's Temple, within the sacred buildings of Persia and India, on walls and gateways of the ruined castles of the Middle East, amongst the remains of Pompeii, all over Asia and Europe, their tireless steps have brought them to churches, palaces, bridges, aqueducts, ancient strongholds and towers, and the marks of operative masons which they have exultantly examined and recorded. So enthusiastic have they been at times, it is to be feared that their guides, with the age-old cunning of many of their trade, have anticipated their wishes and prepared their finds.

Some of these "marks" are probably fakes, some could be marks for luck or to keep off the evil eye, some the idle scribble of idle workmen or even school-boys, some are numerals, some are place-marks to show how various stones should be aligned, some could be consecration marks, some are "souvenir" marks of early visitors, some are marks of architects, contractors or overseers but very many are the individual work signatures of our Operative Brethren.

It is natural to mark or sign one's work, that is what gives the Mark Degree a universal appeal. Marks are recognised and registered in many trades and crafts; Printers, Steel Melters, Cutlers, Bell Founders, Potters, Carpenters are only a few of the Craftsmen who mark their work; the practice even extends to the Bakers for, in 1457, eleven registered their marks in the historic city of Aberdeen. We might say indeed that most modern signatures are little more than marks; in this country a legal document sometimes calls for the "aclaracion" of a signature which simply means that one can't read it.

I would advance the opinion that the richest field for the finding of Mason Marks is the churches of England. In cities, towns and villages, indeed at times in the open country, there are Cathedrals, Minsters, Abbeys, Churches and Chapels, large and small, many of which are histories in stone. A Saxon window may flank a Norman doorway, an Early English nave may well lead to a Decorated or Perpendicular Choir, a Renaissance tower may even have replaced a Gothic steeple, yet with all this variety there is generally the most entrancing harmony; many of these churches enshrine operative masonic practices of over five hundred years.

Some of the Cathedrals contain a hundred marks or more; some of the Parish Churches a bare half-dozen, some marks are seven, even eight hundred years old, some only fifty, but all illustrate and explain the speculative teaching of this fascinating degree.

Our Operative Brother would have his finished stone on a low bench called a "banker"; before asking his assistant to help him put it into position, he would take a sharp-pointed tool and scribe his mark. Simple designs for the most part, generally of straight lines, as would be called for by the instrument used, the material to be marked and the time available; two, three, six inches, even a foot long according to the size of the stone and the taste of the workman.

Thus the Master Mason, Overseer, Contractor or Architect would recognise and record the work and note the craftsmen's pay; if the work was faulty or not according to plan, the craftsman would be blamed; if the work was excellent he would be honoured. Thus, too, the Master Mason would be able to calculate the total cost of the building. Wren's St. Paul's Cathedral cost exactly

£736,752 2s. 3½d.

Marks are infinite in their variety, from simple crosses to crude representations of birds, fishes, bee-hives and anchors; there are ladders, arrows, many kinds of stars, hearts, knots, tools almost endless kinds of crosses, hour-glasses, squares, triangles, dormers points within circles, trees, letters and numerals.

How did the mediaeval mason get his mark? Sometimes a family would develop a distinctive design and, of this practice, we can quote a modern example; an operative Bro. John Hopkins took as a mark a vertical line surmounted by a

diamond-shaped figure, with an oblique stroke crossing the upright line, upwards from left to right; his first son, William, added a second oblique stroke, his second son, Oliver, a third. When his third son, Oliver, was out of his time, John Hopkins had finished working so Thomas took his father's original mark and also his tools. This latter—by the way—is an innovation, the ancient operative had his tools provided, that is why we present the working tools in our symbolic working.

A workman could take over a "dead" mark or copy one he had seen away from his home town. The control of marks could only have been local, just as today we only control our speculative marks by lodges. Some marks can only be explained as puns on the craftsman's name, but there are puns even in Heraldry.

Of the many marks which are repeated in different parts of England a few might be those of masons who travelled from place to place, many would be simple coincidences, but some must have arrived in England, by some means or another, from far off lands.

Some symbols must be considered universal, take the hour-glass, it is found in old Egypt, India, Persia, Mexico, Australia, Assyria and amongst the ruins of Ancient Carthage. Small wonder it was, and is, a favourite mark, two triangles, one atop the other, and capable of many easy "differences." Other common marks which are well-nigh universal are the five-pointed star, the pentagram, the six-pointed star, the hexagram, the swastika and the point within a circle.

All these and many other symbolic designs were well-known in the England of the Middle Ages. When we read that a Crusader "took a Tower full of Saracen ladies and treasure" we may be sure that the treasure at any rate was carried back to England and that it would include many articles decorated with every kind of oriental imagery.

Then, to England, Edward the First's Spanish Queen brought Moorish pottery and Eastern carpets, continental merchants were granted freedom to trade in London in the year 1303 and flocked in from Italy, Spain, Portugal, France and Germany, bringing tapestries, silks, cottons, armour and weapons, all, or nearly all, covered with symbols and designs from the fabulous East.

Also, in the Middle Ages, English benefices were crowded with Italian ecclesiastics, and there were foreign soldiers and scholars and ambassadors and it is but natural to suppose that they brought with them coins, brass-ware, carpets and ornaments, the symbolic ornamentation of which would be copied, and adapted, by native craftsmen, and which the operative mason would be quick to adapt to his own use.

Englishmen too, then as now, went abroad in the service of war, diplomacy, banking and trade, as pilgrims, scholars or sight-seers and, as now, they would return home laden down with trophies, plunder, gifts, booty and other souvenirs with which they would proceed to decorate their churches, castles and women-folk. In this way some old churches possessed alms-dishes covered with Arabic inscriptions which, luckily, no one understood and silk panels with symbolic designs of a far from ecclesiastic character. Thus eastern designs and oriental symbols found their way into English life in the middle ages and were copied as mason "marks."

You will not be surprised therefore to learn that I have a list of 17 "marks" which are found on English and Indian buildings from the twelfth to the sixteenth centuries. Some could pass as coincidences such as the broad-arrow symbol found at Burscough Priory, Peterborough Cathedral and at Futehpur Sikri, some are universal or well nigh universal (such as the hour-glass, cross potent, dormer, pentagram, hexagram, swastika and point within a circle) but there is one which takes a lot of explaining, an "ankush" or elephant-goad found at Christchurch Priory and on more than 12 Indian buildings. Only the other day a gold coin was found in Sweden which was believed to belong to the ransom paid by the Byzantine Emperor Theodosius to Attila the Hun, maybe a returning warrior brought it back home as a charm.

To sum up this section therefore, our operative Bro. could have obtained the design for his mark from his father, or he could have copied or adapted it from Church or Castle, from brass-ware, gems, carpets, silk, coins or even from armorial bearings. Some marks resemble letters from alphabets, but there are masonic scholars who affirm that marks are older than alphabets.

In the Tithe Barn of the Blackfriars Monastery at Carlisle there are marks similar to those found in the 2000 B.C. Temple of Minos in Crete.

What a thrill was mine when I saw my first operative mark! At Grantham, ancient Lincolnshire town in the central plain of England hard by the Angel Inn which was once a possession of the Knights Templar, stands the venerable church of St. Wulfram, with its graceful 273 foot spire, such a spire as White wrote of in 1789, "a very necessary ingredient in an elegant landscape." Within "the porchway or entrance" on the "left hand pillar" I saw my first mason mark.

As the fussy little local train carried me leisurely towards Nottingham, I tried to picture the Mason whose mark it was. Perhaps he hailed from one of those ancient hamlets, Elton, Bottesford, Aslacton, Bingham, Whatton, perhaps he had become a mason against his parents' wishes, they might have said: "it's a hard life, out in all weathers, ten to twelve hours a day, the pay is low and the prospects poor, the apprenticeship is long and most of the good jobs have always gone to foreigners like William the Florentine, John of St. Omer and Henry of Rheims—1253—. But Tom, or Will, or Robin, or Dickon would defend his dream. "I know" he could have said "sixpence a day isn't much, the victuals aren't too good, the bread often coarse and mouldy, the ale flat and sour, and the meat, when you get it, salt and sodden, but there ARE good jobs to be had. I'm told that Thomas of Windsor even had the right to wear robes! (1252). John of Gloucester trimmed his with fur! (1256) and was free of tollage and tolls throughout the kingdom; building is becoming fashionable and nobles are liking to be known for their taste in architecture." And so we may imagine Tom or Will, or Dickon being taken to Grantham and apprenticed to a craftsman and that now he has been given his mark which we see on the left hand pillar of the porchway entrance of the beautiful church of St. Wulfram.

We have mentioned masons travelling from place to place, so we may deal with the question "what sent masons a-wandering?" I suspect that the answer is very much the same as to-day, economic necessity, an urge to travel and see

something of the world, a natural desire to get away from home restrictions, ambition to obtain improved craft training, even a reaction from an emotional experience.

Let us take the imaginary case of our Will, of Grantham, or his son or grandson, and date his travel urge the year of grace 1330.

Though in the Dark Ages, this was a golden period for English Architecture. Early English was in transition to Decorated Gothic and building activity was pronounced. We are between the wars with Scotland and the 100 years' war with France; the Crusades are over, plate armour is succeeding chain armour and the young King Edward III has become a member of the Armourers' Guild, to the joy of all good craftsmen. A clock has been set up in Canterbury Cathedral, looking-glasses are imported, spectacles are introduced, windmills begin to decorate the English landscape, gunpowder is invented and gold is first coined in Europe. Dante had died nine years before; he pictured meeting King Henry II. of England in Purgatory; called him "King of the simple Life."

In the year of Bannockburn (1314), a bad harvest brought the people of England to the verge of starvation—wages rose 20 per cent.—1315 and 1316 were also famine years, but the opening of the reign of the boy King Edward III. three years before, seemed to presage years of prosperity; the terrible days of the Black Death (1348) were far away.

The gloomy, famine-stricken reign of Edward II. had ended, appropriately enough, in his brutal murder, after being deposed for incompetence and idleness. The young King—he was now 18—had just surprised and arrested his unpopular and unprincipled guardian, Mortimer, at Nottingham Castle, five and twenty miles to the west. The way through the Castle Rock, called Mortimer's Hole, may be still seen.

It seemed a good time for the young and ambitious, and we are to imagine our Will of Grantham to have been both.

He may well have visited the famous shrine of St. Hugh in the Cathedral at Lincoln, only twenty-five miles to the north, to admire the marvellous masonry; towers and west-front already centuries old and, if so, he would probably have passed through the Newport Arch, built by the Romans when Jesus walked the roads of Judaea, and which still does duty today.

And, by-the-way, should any of us be tempted to object to building for posterity, we might give a thought to those old Romans at Lindum Colonia. Might they not have said something like this:—

"Why should we build arches for these savages? In a few short years, our time will be up and we shall leave these damp and dismal climes for sunny Rome. Besides, they're always lying await for us on moonless nights to push us into the town ditch when we are filled with wine."

\* \* \* \* \*

But we must return to our Will. We may suppose that his parents would want to keep him at home—parents often do!—but Will had heard a wonderful rumour. They said that at Sarum Bishop Robert was planning to add a marvellous stone spire to the beautiful cathedral built by Elias, of Dereham. Gossip had it that it was to be hundreds of feet high—the highest in England—and nothing would content Will but that he should "assist in that great and glorious

undertaking." Then, too, the famous Richard de Farleigh was whispered as being the Master Mason of this "madman's miracle." (His contract dated 1334 is still extant).

Talking over their work, as masons do, this daring project would be widely discussed; the old hands might say: "it'll fall down like the tower of Ely in '22" (1322); the youngsters would wonder if their fathers would let them go!

We must remember that our operative ancestors were romantics. Take, for instance, the famous "Boston Stump," the largest parish church in England and probably the English church best known in America; it has 7 doors, one for each day of the week, 12 pillars in the nave, one for each month in the year, 52 windows, one for each week in the year, 24 steps, one for each hour of the day and 365 steps up to the tower, one for each day of the year.

So Will set off on his travels. His journey from Grantham to Salisbury in the year of our Lord 1330 would be comparable to a modern passage from England to America. We must remember that, very probably, he could neither read nor write; he would carry neither tools nor certificate but he had his skill, he might have had a mason word, though this was unlikely, and he probably had some special hand-grip by which he would be known to his fellow-craftsmen.

If, on his journey, he came to a building in course of erection, his fellows would either give him work or help him on to the next town; they would certainly give him cheer and welcome.

For money, he might have a few silver marks, but the "hospitia" of the numerous monasteries would gladly give him food and lodging. Food, of course was in relation to the rate of wages; a sheep cost about 3/6d., a pig 7/6d., a chicken about 4d., while a fat ox could be bought for 24/-, supposing anyone had the money.

In their 400 years occupation of Britain, the Romans made good straight roads, some of which remain in use today. Will could take the fosse road which joined Lincoln to Cornwall, he could journey on it, on foot of course, from Bingham as far as Bath, he might meet pilgrims returning from St. Swithin's at Winchester or from the legendary Glastonbury Thorn. Dangerous, of course, travel in those days, but, recently, highways had been ordered to be cleared for 200 feet on either side to give less cover for robbers.

\* \* \* \* \*

So we take leave of Will, of Grantham, hoping that he made a name for himself in that busy world. Like John, of Evesham, he might have risen to the height of a 10/- a year house, 3/- per week and a white loaf every day! perhaps he became expert at making drawings like Master Thomas of Canterbury, 1330.

May we all "Mark Well" as did our  
Mediaeval Operative Brethren.

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The following Brethren were unanimously elected Full Members of the Lodge:—W. Bros. O. Farrant, Dr. E. Thomas, R. G. Twiselton and G. G. Powell.

The Lodge was closed and a *Conversazione* was held afterwards.

**THE  
THREE-HUNDRED-AND-FORTYSECOND  
MEETING**

was held at Freemasons' Hall, Leicester,  
on Monday, 27th March, 1961

W. Bro. W. E. Boulter presided.

R. W. Bro. Brigadier C. B. S. Morley was elected Master for the ensuing year.

W. Bro. C. E. Davey was elected Treasurer.

The following Brethren were elected members of the Correspondence Circle :—

W. Bro. C. Bronkhurst, 96 Long Acre, London, W.C.2., No. 3794.

W. Bro. A. M. Hall, 42 The Drive, Grantham, No. 4950.

W. Bro. A. Hancock, 50 Offington Avenue, Worthing, No. 5539.

W. Bro. A. W. Hughes, 154 Willow Avenue, Edgbaston, No. 3929.

W. Bro. S. W. Tompkins, 43 South Parade, Grantham, No. 4950.

Bro. P. J. K. Webster, Charnwood House, Quorn, No. 4165.

The Junior Warden, Bro. Harry Carr, P.A.G.D.C., gave a talk on :—

**LODGE MOTHER KILWINNING, No. 0.**

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**KILWINNING AND THE SCHAW STATUTES, 1599.**

Kilwinning, in Ayrshire, on the right bank of the Garnock, about 24 miles S.W. of Glasgow, is today a town of some 7,000 inhabitants. In 1755 its population was 2,541, and in the 1600s., the period with which we are mainly concerned, it can have been little more than a village. It took its name after St. Winnin who lived there in the eighth century, and the great glory of this little place was the Abbey of Kilwinning, founded probably between 1140 and 1190 ; when it was completed it must have been one of the noblest structures on the west coast of Scotland.

The abbey and monastery, however, did not play any great part in Scottish history, and its chief interest for us in our present study lies in the ancient tradition that it was the birthplace of Freemasonry in Scotland and that the Lodge, supposed to have been founded by the monastery builders, was the Mother Lodge of the Craft in the west of Scotland. Unfortunately, no documentary evidence has survived to support this theory.

The earliest surviving document which relates to the mason trade at Kilwinning—is the code of regulations known as the Schaw Statutes of 1599. They were promulgated by William Schaw, Master of Works to the Crown under James VI and they show that at this date, 1599, the mason lodge at Kilwinning was of such standing as to be described by him as the “. . . heid and second ludge of Scotland . . .”, and that it was then vested with substantial trade-controlling powers over a wide area.

It granted charters to new lodges, and claimed allegiance from them; it enjoyed a nation-wide respect amounting almost to reverence, and it was, masonically, a law unto itself for more than two centuries.

William Schaw issued two main codes of regulations. The first, dated 28th December, 1598, consisted of “. . . statutis and ordinanceis to be obseruit be all the maister maissounis within this realme . . .” (of Scotland). It was directed to the mason craft throughout Scotland; its regulations were deemed to apply to all masons in that kingdom, and no single lodge is specifically mentioned in this code.

The second code of regulations was dated 28th December, 1599, and that document was clearly addressed to the Lodge of Kilwinning alone. It contained regulations and provisions which may have held good in mason communities all over Scotland; it defined the relationship of the Lodge of Kilwinning to other masonic bodies, but essentially it was intended for Kilwinning.

It is not merely the oldest document relating to the Lodge, but is of special importance in regard to its authenticity and impartiality, because the regulations which it contains were not drawn up by the Lodge itself but were promulgated for the Lodge under the authority of an officer of the Scottish crown.

Broadly the regulations fall into three distinct groups:—

(a) **Regulations which define the status of the Lodge in relation to the whole craft in Scotland.**

Reg. 3 places Edinburgh as the “first and principall ludge in Scotland,” with Kilwinning second, and Stirling third.

There is no suggestion here that Kilwinning or Stirling were in any way subservient to Edinburgh, and it is evident that the regulation deals here with three ‘head’ lodges, each supreme in its own territory. Thus, although Kilwinning is frequently described as the ‘second Ludge of Scotland,’ the first regulation puts the situation more accurately with the phrase “. . . the heid and second Ludge of Scotland . . .”

(b) **Regulations which define the status and powers of the Lodge in relation to other Lodges within its own territory.**

Briefly, Kilwinning was given powers over all the Lodges in an area of roughly 1,000 square miles, with the right to have her representatives present at the elections of all Deacons and Wardens, to convene them when needed, and to make whatever regulations were required to preserve good order in the Craft.

It should be noted, however, that no contemporary records have survived of any of these lodges which were 'subject to' Kilwinning, and it is extremely doubtful whether any such widespread organization really existed. The earlier Kilwinning minutes show that the Lodge regularly appointed its own quarter-masters in places far distant from Kilwinning, but there is no hint (*in the early records*) of any lodges subject to the Mother Lodge.

(c) **Regulations for the proper management and 'guid ordo' of the Lodge.**

They included provisions for the admission of Apprentices and Fellows of Craft, fees of entry, the imposition of 'essays,' annual examinations with power to fine any who failed their test. Kilwinning was to hold an Annual Court 'to take trial of offences' with powers to expel the disobedient and punish offenders.

It is not easy to appraise the accuracy of this code of 1599 in regard to some of its provisions (e.g. banquets, examinations, etc.) because the Lodge Minutes afford no evidence on those practices. The main importance of this text lies in the confirmation which it gives of the existence of the Lodge in 1599 as a headquarters of trade-control on the west coast of Scotland, exercising its powers by sanction of the highest authority, while the frequent references to ancient acts and statutes, apparently so well known that they did not need to be repeated, suggest a high degree of organization within the craft at Kilwinning, though it must be admitted that no evidence of such organization prior to 1599 has survived.

That a mason Lodge existed here before 1599 is certain beyond reasonable doubt; but it is likely that we shall never know when the Lodge came into being, or whether it had any kind of continuity of existence before 1599.

## THE OLDEST MINUTE, 1642.

### Re-organization or Revival?

The oldest surviving minutes of the Lodge are dated 20th December, 1642, and there is no indication of its activities during the 43 years which had elapsed since the Schaw Statutes were published in 1599. From 1642 onwards, with few exceptions, the minutes were kept regularly, and despite the religious and other troubles which afflicted the country the old lodge books provide practically an unbroken record of one of the oldest and most famous lodges in the world.

The first minute poses a problem, because it only needs a glance at the subsequent minutes to see that this assembly in 1642 was not an ordinary lodge meeting. The minute runs:—

xx December 1642

"In the Ludge of Kilwyning convenit of the maissoun craft the persones following and Inrollit thame selffis in the said Ludge and submittit thame selffis thairunto and to the actis and statutis thairof. . ."

followed by the names of 26 apprentices and fellows-of-craft, all with their marks attached. No other business was recorded. These men convened, enrolled themselves in the lodge, and promised to submit to its rules and regulations—and that was all they did.

If we were not sure that the Lodge had been in existence since 1599, we might well believe that this was the foundation of a new lodge, but it was not. The only interpretation of the minute is that this meeting was called either to revive a dormant lodge, or to reorganise it after a period of internal trouble. There is valuable evidence on this question in the minutes of 1644 when John Smithe, who was present as a fellow-craft in 1642, paid the balance of his fees for admission as a fellow-craft, which had taken place *some time before 1642*.

Several other arguments might be added, but John Smithe's payment in 1644 makes it certain that the 1642 meeting was a re-organization.

### THE SECOND MEETING.

The next recorded meeting was held on 20th December, 1643, and December 20th became the regular date for the Annual Meetings.

**"The Court of the Ludge . . . holdin in the vpper chamber of the Duelling hous of hew smithe . . ."**

From 1643 onwards and for many years afterwards the Kilwinning meetings were held in Hew Smithe's upper chamber. Incidentally, his name does not appear in any of the early rolls of those present at meetings, and it is highly probable that he was not a mason. In that case his house was probably chosen for its size, its accessibility 'at the Cross of Kilwinning' and perhaps for the quality of the liquid refreshment which was doubtless available in his, as in many other Scottish 'dwelling-houses' at that time.

The unusual nature of the business transacted by the brethren at this meeting, tends to confirm that the Lodge was being re-organised. There was a re-statement of the old powers for excluding the disobedient and procedure for the admission of "fellow-crafts or masters." They fixed a new scale of quarterage, imposed fees-of-honour to be paid by the principal officers, and made arrangements for an annual meeting in July at Kilbarchan, a village about 15 miles north of Kilwinning, in addition to the regular meeting on December 20th.

The Kilbarchan meeting was designed to provide for the masons living in Kilwinning's northern territory, and fines for absence were fixed at 20/- or 40/-, according to distance, apprentices paying only half those sums. As 40/- represented more than one-third of a skilled mason's weekly wage, the penalties for non attendance were quite severe! (1).

In addition to all this, there was the ordinary annual business, i.e., the election of Deacon and Warden (corresponding roughly to our Master and Treasurer), the appointment of Quartermasters as representatives of the Lodge in its outlying districts (whose main duty was the collection of Quarterage) and the appointment of a local lawyer to serve as Clerk.

It was indeed an enormous day's work, the only meeting of its kind in the whole history of the lodge, and after this date the minutes take on a more normal character, recording the routine proceedings of an Operative Lodge.

- (1). All sums quoted in this paper are reproduced from the original minutes in Scots money. To arrive at the Sterling equivalents divide by twelve, i.e., £1 Scots equals 1/8d. Ster.  
One Merk Scots, i.e., 13/4 Scots, equals 1/1½d. Ster.

The best rough guide however is to compare these sums with the masons' wages. In summer, (i.e., at the period of highest earnings), a skilled mason in Scotland received £5-6-8 Scots per week.

### AN OPERATIVE LODGE IN ACTION.

We may imagine the Lodge meetings held in the first-floor room of a house in a little Scottish village in the depths of winter. Attendances were small, ten or fifteen men, including apprentices, and several of them had travelled many miles, on dreadful roads, in order to be present.

The early minutes describe the lodge as :—

“ The Court of the Mason Trade of the Lodge of Kilwinning . . . . ”

The Court was “ lawfully affirmed ” and proceedings began with a Roll-call and fines for absentees. The lists of names of those present and absent during the 1640's indicate a total membership of about 40, i.e., about 25 “ fellows of craft or masters,” and 15 apprentices. Fines were collected and recorded. Men owing money for previous absence would pay up on the spot, or furnish guarantors for payment in future.

There would be the usual entry of apprentices, and admission of fellows-of-craft. A typical minute of this kind appears on 19th December, 1646.

“ The qlk day the wardane deacone & remanint brethrein of the Maissoun tred within the forsaid ludge presentis ressaut and acceptit Hew Miller maissoun in Paisley, William Craufurd in Braidstaine, John Miller in Air, Robert Cauldwell fellow brethrein to ye said tred quha hes sworne to ye standart of ye said ludge *ad vitam* As also hes ressaut ye persones following enter prenteiss to ye said craft Robert Corruithe, John Cauldwell, Allane Cauldwell Jon Craufurd & Andro Hart ”

and there is no hint of ceremony except that the fellow-crafts swore the oath ‘ for life.’

Then there would be the election of Officers, a democratic affair with a ‘ leet ’ of two or three candidates for each office, and quite often all the votes for each candidate were carefully recorded and then the Lodge would settle down to its business as a ‘ Court ’ dealing with offenders. The early minutes afford many examples.

xx December, 1645.

“ Item they have ordainit that no man sal tak in wark Patrik Greir Robert Cauldwell & John Corruithe nor geve them any service till they have satisfiet ye craft for thair saids unlaues (2) and dissobedienc nayther sall any wark to thame till they have satisfiet as said is Vnder ye paine of ten merkis of Vnlaw for ilk contravener.”

In this case three men had incurred the Lodge's displeasure. According to the minutes of 1644 their crime was a modest one ; they had been absent from an appointed meeting, and they were duly fined. Normal procedure in such cases was to pay, or to promise payment, but these three men must have put up an argument, with disastrous results, and we see the full power of the Lodge in action. No man was to employ the culprits or render them any service, and no man was to work for them until they had made amends. The Lodge could decide whether a mason would work or not and it could deprive him of his livelihood.

(2). *Unlaues*, i.e., Fines.

A year later (19th December, 1646).

“ . . . Heu Mure in Kilmarnok wes decernit to pay to the box ten merkis money of vnlaw for wirking with cowanes contrair to ye actis & ordinances of the said ludge . . . ”

The Lodge was being generous. ‘Ten merks’ was only £6 13s. 4d., and Mure had already been threatened with a fine of £40.

The first official ban against cowans is one of the regulations in the Schaw Statutes of 1598.

Item : ‘ that no master or fellow of craft receive any cowans to work in his society or company, nor send any of his servants to work with cowans, under the penalty of twenty pounds for each offence under this rule.’

The word ‘cowan’ is defined as ‘ One who builds dry stone walls (i.e., without mortar) ; a dry-stone-diker ; applied derogatorily to one who does the work of a mason, but has not been regularly apprenticed or bred to the trade.’—(O.E.D.). From our point of view, a better definition is to be found in the minutes of Mother Kilwinning for 1705, probably the most-quoted minute in the whole body of masonic literature :—

“ the same day by consent of the meeting his aggried that no meason shall employ no cowan which is to say without the word to work if ther be one masson to be found within fiffitin mylls he is not to employ ane cowan under the paine of fortie Shilling Scots.” (—*20th December, 1705, folio 103*).

‘ Without the word,’ i.e., the ‘ Mason Word,’ which was conferred upon entered apprentices upon their first admission into the Lodge. By inference therefore a cowan was an untrained worker in stone, who had not been apprenticed, and who was not connected with a mason Lodge.

It is often difficult to understand how this Scottish prejudice against cowans arose, especially as there must have been innumerable unskilled jobs for which these men would have been well suited. Perhaps the main reason is revealed in that phrase in the Kilwinning minute giving a 15 mile limit, i.e., the employment of cowans was forbidden because it was bad for the trade as a whole, and it was only to be tolerated in extreme cases when no qualified employees were available within a fifteen mile radius, a great distance in those days.

At Kilwinning, where the authority of the Lodge extended over a wide area, cowans were a fairly constant source of trouble, and the Lodge regulations prohibiting their employment were frequently enforced.

Apart from the records relating to cowans, the Kilwinning minutes are curiously silent as to the actual details of the offences which were judged and punished during the 17th and 18th centuries. The names of the offenders and the penalties were recorded, usually a substantial fine and disbarment from all employment until it was paid.

As the story of the Lodge unfolds itself in the pages of the minute-book there is ample evidence of the difficulties which it encountered in the administra-

tion of the craft over a vast area, and it is strange to see how the larger towns, Ayr, Irvine, Renfrew, Paisley, Kilmarnock, etc., all accepted the masonic domination of the Mother Lodge in this little Ayrshire village. From c. 1687 onwards, the custom of appointing Quartermasters was abandoned, but the territories which had formerly been under Kilwinning's direction were ever ready to acknowledge their allegiance, and most of the early Charters issued by the Mother Lodge were granted in those districts which had originally been under her own care.

### BILLS AND BONDS. THE LODGE AS MONEY-LENDER.

The study of our old Lodge records often reveals curious and unexpected facets of masonic history, and at Kilwinning, most surprising of all perhaps, is the revelation that (apart from admission fees) the most steady and continuous source of income was derived, quite simply, from money-lending!

The earliest minutes afford little or no evidence on the subject and most of the entrants apparently paid cash for their admission fees.

In December, 1655, John Hammiltoun upon his admission as F.C. gave 'bond' for £8, and Wm. Cowane who was also made F.C., 'promised to pay 40/- Scots . . . at the next meeting.' From this time onwards it became a fairly regular practice to pay admission fees by bill, bond, or promissory-note. These documents were duly deposited in the Lodge 'Box,' and debtors were called upon to pay interest at the December meeting. The sums involved were not large, even when (as often happened) they included accumulated fines for absence.

The system probably started by the Lodge giving credit terms for admission fees, but it soon developed into a regular business of money lending.

A minute of 1653 leaves no doubt on the subject of loans. ' . . . Jon Cowane has paid this last years interest of twenty-five merks he is owing to the box of *borrowed money* and is to pay the sum (i.e., the principal) and a year's interest at the next Court, 1654.'

It is almost possible to trace the stages by which the system developed. At first, the granting of credit facilities for the payment of admission fees. Then, when funds permitted, the lending of sums ranging from ten to eighty merks (£6 to £50 Scots) to members of the Lodge, perhaps for the purchase of materials and equipment when they needed it for a particular job.

The loans were not only for Masters. Entered Apprentices were also eligible, and they were even able to negotiate the loans before they entered the Lodge, e.g., in 1674 :—

“ . . . John Smith at the Kirk of Stewartoune was admitted and entered prentise and has paid to the box and his booking money, and is hereby discharged thereof, except his bond of twentie merks which is not hereby discharged . . . ”

The minute is quite explicit. Smith paid all his admission fee and booking money but he still owed the Lodge 20 merks for a loan which must have been granted to him on the day of his admission, if not earlier. When funds became

plentiful the Lodge began to lend money to non-members, and very soon the Lodge began to have troubles with debt-collection. All sorts of precautions were taken to ensure that the monies were safe.

(January 12th, 1728):—

“ . . . it is enacted that when any money is to be lent out of the box, that the borrower shall give an Cautioner which is not entered in with the Lodge, and if the Cautioner shall enter with the Lodge the borrower shall be obliged at the first term to give a new Cautioner that is not entered.”

These were not all simple transactions, in which the borrower took his loan, gave his bill and paid his interest annually. There are all sorts of complicated minutes which indicate that the bonds were passed round among the members of the Lodge for purposes of negotiation.

The Loan and Bill transactions continued to be recorded in the minutes for about 140 years, punctuated by regular instructions to various officers and members to take legal proceedings for collection—and the practice did not end until the 1770's.

### THE TRANSITION AT KILWINNING.

The Kilwinning version of the Schaw Statutes, 1599, prescribed that the Lodge was to obtain the services of a notary to act as ‘ clark & scribe ’ or secretary, and the minutes of 1643 show that the instruction was observed.

The early minutes of the Lodge of Mary's Chapel, Edinburgh, were also signed by a notary, serving in the same capacity.

It is inconceivable that these gentlemen could have discharged their duties unless they were actually present in the Lodge-room during the meetings, and they were, in fact, non-operative members, who received some payment for their services from admission fees and from the preparation of apprentices' indentures, discharges, and other legal documents.

It was not until the early 1670's, however, that the Lodge at Kilwinning began to admit non-operatives as ordinary members, and the minutes of the years from 1672 to 1678 may be said to mark the first stage in the transition of the Lodge from a purely operative or trade-controlling body, towards the kind of speculative Lodge that exists today.

In 1672, the minutes read:—

“ Eodem die Lord John Kennedie Earle off Cassells wes chosen to be Deacon.”

The Earl of Cassillis, a local landowner, was not present. He was not a member of the Lodge, and had never previously visited there; indeed it is extremely doubtful if he was ever made a mason. There is no hint in the preceding minutes of any reason why he should have been selected for this office, and he never visited the Lodge after his election.

Immediately after this extraordinary entry, William Cowan an operative mason was chosen as ‘ Deput-Deacon.’ This was the ‘ first-ever ’ appointment of a Deput-Deacon, and it seems to imply that the Lodge did not expect the

noble Lord to attend very regularly, and was merely seeking his patronage. It is probable that he was formally invited to take the Office *after* his election, and that he rejected the invitation, for if he had accepted, he would doubtless have been re-elected year after year, whether he attended or not.

At the next meeting, in December, 1673, several gentlemen were admitted as fellows of craft, among them Sir Alexander Cunynghame of Corshill. That night the list of names for the election of Deacon contained six names, three men of gentle birth and three operatives. Cassilis—still absent—got only 1 vote. Cunynghame received 9 votes and was elected, choosing an operative mason as Deput-Deacon—and two operatives were elected as Wardens.

About four weeks later, Sir Alex<sup>r</sup> Cunynghame presided at a special meeting of the Lodge, and

“ The said day Alex<sup>r</sup> Earle of Eglintoune and Lawrence Wallace brother to the Laird of Sewaltoune were admitted prentises and fellows of Croft within the Lodge of Kilwinning and payed . . . . ”

In 1674 the Earl of Eglinton was elected Deacon. He never attended, and during the next few years the principal offices were always taken by the gentry, with operatives acting as their deputies. But the gentlemen were seldom present and in 1679 the Lodge discarded its noble patrons, and reverted to the practice of choosing Officers from its own ranks as it had always done before.

We can only speculate on the reasons which prompted the Lodge to open its doors to non-operatives generally and to the nobility and gentry in particular. It seems likely that there were two main reasons, patronage, and income. Doubtless it was hoped that the Lodge would gain in prestige and power if it was administered under the supervision and patronage of the local lairds and landowners.

Whatever the reasons which prompted the step, Kilwinning did open its doors to non-masons, but nothing much came of this first attempt. On the face of it, the whole affair seems to have petered out, but in the years that followed the number of non-operative entrants grew steadily. The lodge remained primarily operative in character, and continued for many years under operative management ; but attendances began to fall off, and the Lodge went through a bad time.

The 25 years or so from 1689 to 1714 may be counted as the era of the “ Lodge in decline,” yet there is nothing in the minutes to explain what had happened. A small team of four or five members rotated through the various offices of Deacon, Warden and Clerk, and somehow they managed to hold the Lodge together until 1716 when the first signs of revival appear.

In 1716 there began a practice of holding a meeting in July regularly every year, and attendances started to improve. Doubtless the summer weather was helpful, and the July meetings were well supported. From 1716 onward there were new men joining the Lodge at each meeting, the minutes become more detailed, and it is noticeable that there was a new spirit abroad.

At the meeting on 20th December, 1733, three non-operatives were admitted, i.e. :—Mr. Charles Hamilton, Collector of Excise. Patrick Fullerton Esq<sup>re</sup>. Mr. Alex<sup>r</sup> Baillie, Merchant in Glasgow.

This record marks the beginning of the last phase in Kilwinning's transition from operative to speculative masonry. From this time onwards a huge number of new men began to join the Lodge, many of them men of gentle birth, local landowners, lawyers, surgeons, shipmasters, Excise Officers, and sailors. There were indeed mason craftsmen and other artizans among the new intrants, but the management of the Lodge was now in the hands of the gentry.

At the end of 1734 we note the change in the title of the principal officer from 'Deacon' to 'Master'; not a major change perhaps, but good evidence of some new influence in the Lodge, and of a readiness to move with the times.

Probably the most important single item in the history of the Lodge during this exciting period was the arrangement (by invitation, no doubt), which brought Patrick Montgomery, the Laird of Bourtreehill, to the Chair of the Mother Lodge, on 27th March, 1735. The circumstances were curious.

David Muir was elected Deacon in December, 1734, and he signed the minutes as Master in January and February, 1735, and also in July and December, 1735. But there were three meetings in March, 1735, when Patrick Montgomerie presided as Master, and signed the minutes in that capacity. At that stage he was not yet a member of the Lodge and it was not until the third of the March meetings that he paid half-a-guinea "for Entering himself a Member . . ."

In December, 1735, Muir, as Master, nominated Montgomery to be his successor, regardless of many worthy members who might have claimed the office. Montgomery had only been a member for nine months, but when the Lodge was assured that he was willing to accept office, and that it was legal to elect him in his absence, Montgomery was unanimously chosen.

The whole tenor of the minutes testifies to the eagerness with which he was welcomed into the principal office, at first as a guest, and he was elected at the earliest opportunity, almost certainly because he had some wider knowledge of the most advanced ritual and Lodge-practice of that time.

It was during his tenure of the Chair in March that we find the first reference in the Kilwinning minutes to the 3rd degree.

In December, 1735, the Lodge for the first time styled itself as the "Lodge of the free and accepted Masons of Kilwinning." Montgomery in January, 1736, presented " . . . a sett of Jewels, viz., the Compass Square Plummet & Level . . ." the first jewels mentioned in the Minute book. In June the Lodge, under his presidency, drew up its first double-scale of fees, non-masons paying double the rate for "working masons." In that same minute we find the first reference to "Livery." (1). Montgomery was the first Master of the Lodge to be honoured with the designation "The Right Worshipful." In January, 1736, on his first attendance at the Lodge after his election, he appointed James Marshall, an Irvine lawyer, to serve the Lodge as *Secretary* in addition to Alex<sup>r</sup> Cunningham who had been continued as Clerk. This was the first appointment of a Secretary, and in December, 1736, when Montgomery was continued in the Chair, he was the first Master of Kilwinning to appoint Stewards. Altogether, the change in the Lodge during the course of these two years was really phenomenal.

(1). Livery, *unspecified*. Probably Aprons and Gloves.

Mother Kilwinning still had a substantial operative membership, but by now it was no longer exercising any trade controls. Operative masons and artizans continued to be admitted into the Lodge at specially reduced fees, but they were joining for social rather than industrial reasons, and the concession in fees represented Kilwinning's last link with the mason trade.

The advent of the trigradal system implies that there were substantial changes in ritual practice and indicates the adoption of certain elements of ceremonial procedure which were of a Speculative nature. The period roughly from 1730 to 1760 may be counted as the time when Speculative ideas were gradually embodied into the ritual, and when the ceremonial practices began to take shape in their modern form.

The Kilwinning minutes, with their customary reticence on all ritual matters, furnish no detailed evidence of the changes, but the minutes of 1735 and 1736 show that the Lodge had passed through all the earliest stages of the transition, and was ready for the beginning of a new era.

### KILWINNING. THE MOTHER LODGE.

In December, 1677, eleven masons from the Canongate, at Edinburgh, travelled right across the country to Kilwinning and were constituted as a Lodge in their own right with Kilwinning as their Mother and creator.

The circumstances were quite extraordinary. The Canongate was a separate burgh, adjoining the royal burgh of Edinburgh at its eastern end. It had had its own Incorporation of Wrights, Coopers and Masons since 1585, but it had no lodge.

Under the tight system of trade-control exercised by the Lodge of Mary's Chapel, Edinburgh, these men must have known that they could expect no encouragement from Edinburgh and so they came to Kilwinning.

There is no indication in the Kilwinning minutes as to how the matter was broached, or how long it had been under discussion before it came to fruition on December 20th, 1677, but the minutes suggest that Kilwinning must have given deep thought to this action, which might well have been considered as a manifest invasion of the territory of the Lodge of Edinburgh.

Until this time lodges had arisen naturally wherever groups of masons were settled in one place for lengthy periods, and every lodge was its own master, a sovereign lodge. There can be no question as to whether Kilwinning had the right to create a new lodge, because every Lodge had that right if it so desired; the only doubt was as to the infringement of Mary's Chapel's territory. Kilwinning overcame this difficulty by resorting to polite fiction, erecting the new society in terms which indicate that it was merely a branch of the Mother Lodge.

Thus the minute contains a note which refers to the Canongate brethren as " . . . ane part of our number being willing to be booked & inolid . . ." The implication of the first five words of this extract is that these men were actually members of the lodge of Kilwinning (who were anxious to open a branch in the Canongate). Despite the phrase ' ane part of our number ' it is very doubtful whether any of these men had ever been entered or passed at Kilwinning. Yet

it seems certain that they were (with one possible exception) all masons by trade, probably unattached to any particular Lodge, and wishing to erect their new Lodge in an orderly manner, they made their approach to Kilwinning as the traditional birthplace of all masonry in Scotland.

This Lodge, now Canongate-Kilwinning No. 2, was the first offspring of the Mother Lodge and it is undoubtedly the first Lodge that was ever created by another Lodge.

More than 50 years later, in 1729, another petition was delivered at Kilwinning, from a "Company of Masons at Tarpichen," a village roughly midway between Glasgow and Edinburgh. The Lodge at Tarpichen had certainly been in existence some time before it made this approach to the Mother Lodge, and the main object of the petition was :—

“ . . . that ye may grant us a power of constitutione and acting in our society under you in all things, to the recovering and maintaining of good order and suppressing immoralities and licenciousness . . . ”

(One wonders how far the Mother Lodge could assist in this last matter!). It is curious to notice that the petitioners acknowledged themselves as holding all their rights and privileges from Kilwinning even though Tarpichen was well outside Kilwinning territory, but the whole tone of the petition indicates the reverence in which the Mother Lodge was held, and the benefits which Tarpichen hoped to derive from its adopted Mother.

During the following years, a great number of Charters were granted to new Lodges, and soon it became fashionable for Lodges to incorporate the word Kilwinning into their titles without any justification or permission at all. That did no serious harm to anyone, and it was all a great compliment to an ancient and honourable Lodge, but it led to a great deal of confusion.

It is now quite impossible to say definitely how many Lodges owed their existence to Kilwinning. There is indisputable evidence for at least 34, including two in Virginia, U.S.A. (when that country was still a British Colony) one in Antigua, West Indies, and one in Ireland.

Although Kilwinning was generally recognised as the "Mother Lodge" before the formation of the Grand Lodge of Scotland in November, 1736, she did not adopt that title, either in Lodge minutes or in general correspondence, until 1747. Her last Daughter-lodge was erected in 1803, with the Number 79. It may well be that the Mother Lodge was responsible for 79 Lodges in all, but—unfortunately—we shall never be able to prove it.

## THE GRAND LODGE OF SCOTLAND AND THE SECESSION.

1735—1744.

In 1735, with its management firmly held in non-operative hands, the Mother Lodge entered into a period of growth and prosperity. It was drawing its members from all grades of society, masons, wrights and artizans, Excise officers and seamen, lawyers, ministers of religion, lairds and landed gentry. In 1741, the Earl of Kilmarnock served as Master for one year, and he was followed by Alexander, Earl of Eglinton, who thus revived a family link with the lodge which has continued for more than two centuries.

Entrance fees in 1736 were fixed for working masons, at 5/- sterling for entered-apprentices, 2/6 for fellows-of-craft (with extras for their 'liverys'). Non-operatives had to pay double those sums, and qualified men of both grades were entitled to be raised to the degree of master-mason, *gratis*.

These preferential admission fees for working masons were virtually the last link between the Lodge and the craft from which it had arisen. There is no justification yet for describing it as a 'speculative' lodge in our present sense of the word; its membership was substantially non-operative, and at this period we begin to get an insight into the expanding benevolent work of the Lodge, as well as its newly-developing social and convivial character.

Since the 1680s. the Lodge had distributed small sums to members in distress, and to widows of former members. Now the gifts in charity were expanded to include "travelling masons," and soon it became the practice to allocate small but regular payments to "the poor" in Irvine and Stevenston as well as Kilwinning.

In 1735 the Lodge recorded the purchase of a stone punch-bowl and ladle, and a few months later the minutes acknowledge the receipt from the daughter-lodge, Canongate-Kilwinning, the gift of "a Sett of Songs," i.e., a song-book, evidently a valued and useful gift. In 1754, there is an expense item of 34/- for five dozen "Mason Glasses," (previously they had used glasses belonging to the 'house' in which they met).

The changes of character and functions described here, were common to all the older Scottish Lodges. The newer creations, having no traditional link with the mason trade, developed quite naturally in the modern non-operative pattern.

In 1736, after a year of preliminary manoeuvres and negotiations, the Grand Lodge of Scotland was founded. Thirty-three Lodges from all parts of Scotland were represented at the foundation meeting, Kilwinning among them. The Mother Lodge had participated whole-heartedly in the preliminaries, and although she had made a number of valid and useful proposals for the management of the Grand Lodge to-be, they were at first shelved, and subsequently vetoed. Kilwinning did not protest this or any other ruling of the Grand Lodge, but remained a loyal adherent of the new organisation.

One of the early difficulties which the new Grand Lodge encountered was the task of trying to determine the seniority of its adherent lodges and it took the wholly logical step of inviting the Lodges to establish their positions on the Roll by documentary proof, with the reasonable proviso that the Roll would be adjusted to make proper place for those which might subsequently prove their right to a higher status.

Under this ruling, Mary's Chapel, Edinburgh, with minutes from 1599 was enrolled as No. 1, although it must have been common knowledge within the Craft that Kilwinning—despite the absence of records—could claim a history as old, if not older, than this. (1).

- (1). For many lodges with quite genuine claims, real documentary proof would have been impossible. On such evidence alone, the Lodge of Aitchisons Haven would have taken precedence over the Mother Lodge and Edinburgh too, for it had minutes from 1598 (although they were probably not available at that time).

In 1744, following a letter from Canongate-Kilwinning, the Mother Lodge replied, complaining that she had been placed second on the Roll to Mary's Chapel No. 1, but the Grand Lodge indicated that nothing could or would be done in the absence of documentary proof.

The Mother Lodge, secure in her acknowledged antiquity, did not dispute the Grand Lodge decision and did not attempt to lessen the status of any other Lodge, or to improve her own. Quietly she withdrew from her association with the Grand Lodge and resumed her ancient status, exercising rights which she had in fact never surrendered, granting Charters, offering fraternal welcome to visiting masons regardless of their allegiance to the Grand Lodge or any other Lodge, and in every way conducting herself as though the Grand Lodge had never existed.

For its part, the Grand Lodge also treated the whole matter very calmly, and in 1750 Alexander, Earl of Eglinton, was chosen Grand Master Mason of Scotland while still R.W.M. of the Mother Lodge, which suggests that there was no bad feeling on either side. In subsequent years, the Grand Lodge began to view the matter in a different spirit, instructing Lodges which owed allegiance to her to have no masonic intercourse either with Kilwinning or any of her Daughters.

There is no doubt that some bad feeling was engendered in this way, but perhaps it was all for the best, since it may have helped considerably to pave the way towards the reunion which took place in 1807.

## **BUILDING THE NEW LODGE.**

**1744—1780.**

It is quite clear that Kilwinning's secession from the Grand Lodge organization entailed no loss of prestige for the Mother Lodge; indeed, it is possible that her status was enhanced by her action. In the 60 years of her separation from the Grand Lodge there are minutes showing that she Chartered at least 29 new lodges, and there may have been many more.

Membership was growing steadily by ordinary admissions within the Lodge, and these numbers were greatly increased by frequent admissions under the pernicious system of "out-entry."

There is, in fact, ample evidence, in the 17th and 18th centuries, of the practice, fully recognized and accepted by a number of Lodges, of allowing their members to admit masons away from the Lodge, i.e., as 'out-entries.' The essential characteristic of 'out-entry' meetings was that they might be held at any time or place away from the Lodge, without the specific permission of the Lodge or its officers; and so long as the admissions complied with the Lodge regulations (and quite often when they did not) the Lodges were willing to ratify the admissions.

Although the Kilwinning records afford little evidence on the subject, there is good reason to believe that "out-entries" had taken place since 1648. The Lodge enacted a rule in 1686 forbidding the practice but it continued at intervals until 1728 when, under new regulations, the practice was made legal again. From 1735 onwards there was a real spate of 'out-entries,' most of them

properly recorded and ratified. In the 1750s., Irvine and Stevenston gradually became reception centres for prospective members of the Mother Lodge. Irvine recorded 11 intrants in 1755; 12 in 1762 and 5 in 1764; and Stevenston brought in 9 new members in 1764. (2).

The Lodge was now growing at a tremendous pace. Attendances at the annual meetings ranged from the 60s. to over a hundred occasionally, and inevitably the question arose as to the Lodge finding or building a new 'House' for its meetings. The project had first been mooted in 1747 and had been shelved. Now, in 1770, the matter had become really urgent, and a Committee was appointed "... for purchasing ground to build ..." and to collect outstanding monies for that purpose.

Despite the urgency nothing definite was done until 1778, when the Earl of Eglinton brought the matter to a head by offering the Lodge a 500 years' lease of the Eglinton 'Court House' or giral, at a really nominal rent of 2/6 per annum. The reaction of the Lodge was instantaneous:—

"The Brethren . . . in Consideration of the Family of Eglintoune being often Friendly in protecting and countenancing the Ancient Mother Lodge and that the present Earl . . . in particular has been long a Member of this Lodge and often shewn his attachment to it . . . and that he lately presented the Lodge with a Stedding for Building a New Lodge . . . for a trifling Quit-rent . . . Therefore in hopes of his further Continuance & in gratitude for his past favours, they . . . do unanimously Elect Archibald Earl of Eglintoune to be Most Worshipful Grand Master of the Mother Lodge for Life . . ." (3).

The Foundation stone for the new Hall was laid in 1779 and the re-building was completed a year later, but the cost of the undertaking brought the Lodge to the edge of bankruptcy; it had used up all its funds and was hopelessly in debt.

The minutes in the succeeding years pathetically bemoan the low state of the funds which prevented the Lodge from bestowing Charity as it was wont to do, but a continuous—if modest—income was derived from hiring out the premises regularly for dances and other entertainments.

Ten years later in 1790 the Lodge still owed £52, plus interest, to the builder, he did not live to see the debt paid.

The Lodge funds under careful management were eventually brought into better shape, but an amusing finale to this chapter appeared in the minutes for 1841, when it was suddenly discovered that the Lodge had never paid one penny of its ground rent (2/6 p.a.) since the lease was first granted more than sixty years before.

(2). The last Kilwinning out-entry was recorded in 1792.

(3). This was the first use of the title "Most Worshipful" for the Master of the Mother Lodge, and the style "Most Wor. Grand Master" remained in general use at Kilwinning for the next 60 years.

The building that had been erected after so much effort served as the Lodge Hall for 113 years, until July, 1893, when it was demolished.

A few months later a new Temple was completed and furnished at a cost of some £2,000, and the present Lodge building was consecrated on September 30th, 1893.

## HARD TIMES.

1780—1806.

Following an era of great prosperity, the Mother Lodge passed through a very bad period in the twenty years or so from c1780 to c1800. Charity payments were reduced, money-lending facilities ceased altogether, and attendances shrank disastrously ; (at several of the Annual Meetings in the 1780s. the records show attendances ranging from six to eleven men in all, including the officers !).

By this time, the Grand Lodge of Scotland, now firmly established, had ordered its adherent lodges to refrain from all masonic intercourse with Kilwinning and her Daughters, and an incident in 1791 was doubtless typical of the kind of difficulties that ensued.

In December, 1791, a few weeks after their constitution as a Daughter Lodge of Mother Kilwinning, the Lodge of Paisley St. Andrew, Kilwinning, anxious to establish fraternal relations with other Lodges in their neighbourhood, sent a deputation to visit the Lodge Paisley St. James. The latter, owing allegiance to the Grand Lodge of Scotland, took the lamentable course of refusing to receive the deputation. It was a gratuitous insult, aggravated by a great deal of unpleasant publicity.

If there were any similar incidents elsewhere, they were less widely advertised; this was the only case that was actually recorded in the Kilwinning minutes, and it was never mentioned again.

The Lodge gradually began to recover from its difficulties. Towards the end of the 1700s., admissions began to increase, attendances improved, and there were frequent visits from members of other lodges. More important still—as evidence of Mother Kilwinning's status at this period—there were a number of joining members, and numerous records of the election of ' honorary members.'

In 1767 the Lodge had imposed a new triple-scale of admission fees ; every apprentice who was a " Real working mason with Stone and Lime " paid 7/6 Stg. : a " Wright or Square Man " paid 10/- ; a " Gentleman " paid 21/-, and these rates remained in force until 1807. The accounts (which were kept meticulously at this period) afford evidence that the Lodge was beginning to prosper again.

In 1796 it paid the last £10 owing on the building plus six year's interest ! In 1797 the Lodge spent over £4 Stg. on Candelabra and Lamps. Increases in the payments of Charity, and minor extravagances such as the provision of Toddy for the Tyler and Stewards all go to indicate that the bad times were finished.

### THE RE-UNION, 1807.

The re-union of the Mother Lodge with the Grand Lodge of Scotland was the last major event in her history, and the story of the negotiations which led to it (and of some of the results that followed) provides a good finale to this study of Kilwinning's oldest records.

When the Mother Lodge decided in 1744 to withdraw from her association with the Grand Lodge, she went her own way—and flourished. From 1744 to 1807 there was no official contact between Kilwinning and the Grand Lodge, but a number of brethren from Lodges under the Grand Lodge joined Kilwinning without hindrance.

At the turn of the century she had begun to recover from her financial distress, there were many influential men amongst her officers and members, and attendances were growing steadily.

It was at this stage that well-wishers appeared on both sides, eager to heal the breach, and the first unofficial moves were made, in private letters and discussions, in 1806. The whole tenor of the subsequent negotiations shows that the Grand Lodge had much to gain from an amicable solution to the difficulties which had caused the separation, and the official proceedings began in 1807 with a most tactful letter from the Grand Lodge, addressed to the Secretary of the Mother Lodge :—

“ R. W. Sir,

It has been the Subject of much regret that the misunderstanding so long subsisting between the Grand Lodge of Scotland and the Kilwinning Lodge Should not ere now have been Accomodated, It does not from Our Records, Appear very clearly, what were the reasons which induced your Lodge to leave the Bosom and protection of the Grand Lodge. But whatever was the Cause it must now be Obvious that it will tend greatly to the Interest Honour & Respectability of the Craft in general, were Masonry in Scotland to be practised only in the Bosom of, and under the protection of the Grand Lodge, whereby she as the only head of the Masonic Body in Scotland, would feel herself responsible, for the Regularity and good Conduct, of every Lodge, enjoying the privilage of Meeting as a Masonic Body under her Charters . . . ”

The letter ended with a note that the Grand Lodge had appointed a Committee of prominent officers, with powers to meet a Kilwinning Committee in order to settle outstanding difficulties and arrange a mutually satisfactory settlement.

The Mother Lodge gave “ deliberate consideration ” to the Grand Lodge letter and appointed a Committee with similar powers.

There followed a meeting of the Kilwinning Committee at Irvine on May 25th, 1807, at which a number of points were drawn up to serve as a basis for discussion when the two Committees should meet.

At first glance the minutes of that meeting seem to suggest that Kilwinning was preparing to impose stiff conditions as a preliminary to any talk of re-union, but the situation of the Mother Lodge was, of course, vastly different from any of the other Lodges which had joined the Grand Lodge. It was inevitable

that the re-union would involve the surrender of some of her ancient privileges, and she had also the duty of protecting the interests of her Daughter Lodges.

The two Committees met at Glasgow in October, 1807, and in a single session they drew up a code of five articles which they jointly recommended :—

1st That the Mother Lodge Kilwinning shall Renounce all right of Granting Charters, and come in along with, all the Lodges holding under her, to the bosom of the Grand Lodge.

2dly That all the Lodges holding of the Mother Kilwinning shall be Obligated to Obtain from the Grand Lodge Confirmations of their respective Charters, for which a fee of three Guineas only shall be exigible.

3dly That the Mother Kilwinning Lodge shall be placed at the head of the Roll of the Grand Lodge under the denomination of Mother Kilwinning ; and her Daughter Lodges shall in the meantime be placed, at the end of the Said Roll, and as they shall apply for Confirmations, but under this Express declaration, that so soon as the Roll shall be arranged and Corrected which is in present Contemplation, the Lodges holding of Mother Kilwinning shall be entitled to be Ranked According to the dates of their Original Charters, and of those granted by the Grand Lodge.

4thly That Mother Kilwinning and her Daughter Lodges, shall have the same Interest in, and Management of the funds of the Grand Lodge as the Other Lodges now holding of her ; The Mother Lodge Kilwinning Contributing—annually to the said funds a sum not less than two shillings and Sixpence for each Intransit, and her Daughter Lodges Contributing in the same manner as the present Lodges holding of the Grand Lodge.

5thly That the Master of the Mother Kilwinning Lodge, for the time, shall be *ipso facto* Provincial Grand Master for the Ayrshire District—And lastly while both Committies are satisfied that the preceding arrangements will be highly conducive to the honour & Interest of Scottish Massonry, and tho vested with the fullest powers, to make a final adjustment the Committees do only respectfully recomend its adoption to their respective Constituents.  
Signed (10 Signatures).

The Lodge considered the points agreed by the two Committees, unanimously ratified and approved them, and after the Committee had been thanked for its efforts “. . . the healths of the Committee were drunk Standing with all the honours of Masonry,” and it was resolved that the Grand Lodge delegates be elected members of the Mother Lodge.

The Grand Lodge also met on November 2nd, with 64 Lodges represented, and the conditions of the settlement were approved by all present with only one dissenting voice from the S.W. of Mary's Chapel “. . . on the ground of that Lodge being deprived of her place on the Roll . . .” Despite the protest, Grand Lodge accepted the proposals and ratified them, and the schism of more than 60 years was ended.

Both Mother Kilwinning and the Grand Lodge had just cause to be pleased with the settlement, and so far as the Mother Lodge was concerned, the matter was happily ended. But the Grand Lodge had not yet reconciled the Lodge of Mary's Chapel, Edinburgh, to the change that was involved in placing Mother Kilwinning at the head of the Roll, especially as the Mother Lodge had produced no really satisfactory documentary evidence of her right to that position.

There were many Kilwinning legends and traditions current in the Scottish Craft at that time that might have been cited at the Glasgow meeting in 1807. Historically, they were all equally ill-founded, and incapable of proof. But the Grand Lodge representatives were not historians. They had no means at their disposal for verifying the claims, and having been appointed specifically 'to Settle all disputes,' they were not disposed to cavil at the claims which were made by the Kilwinning men.

There can be no doubt that, with or without proof, the Kilwinning brethren genuinely believed that theirs was the oldest masonic foundation in Scotland, and for all that we know, they may have been right in their claim. But a new situation had arisen in the 64 years that had elapsed since Mother Kilwinning had withdrawn from the Grand Lodge. In 1736—1743 the Grand Lodge was primarily concerned with the seniority of its adherent Lodges; in 1807 its main object was to effect the re-union, and it had much to gain from persuading Kilwinning to return as an adherent. During those 64 years, the Mother Lodge had pursued its own independent course, virtually as a Grand Lodge in her own right. She had been for more than 200 years the focal centre of masonry in the west of Scotland, and had erected or Chartered a huge number of Daughter Lodges which owed her allegiance.

Several of these Lodges had already joined in with the Grand Lodge, but if Mother Kilwinning and all her remaining Daughters could be brought under her banner the result would bring a useful accession of funds as well as a vast improvement in her status as '... the only head of the Masonic Body in Scotland.'

Kilwinning was therefore in a strong position to bargain for whatever rights and privileges she was about to relinquish. In the event, so long as her premier position on the Roll was assured, she asked for only one concession, the clause which made the Master of the Mother Lodge, *ipso facto* Provincial Grand Master for Ayrshire. It was a natural request, designed to enhance the status of the Mother Lodge within the Province, and to ensure that none of her junior lodges could acquire precedence over Kilwinning.

The readiness with which the Grand Lodge agreed to this unusual privilege may be taken as a measure of her eagerness to bring about the re-union as speedily and smoothly as possible. It was largely a matter of expediency, and the main body of the Craft supported the Grand Lodge in its action. Mary's Chapel alone argued that the procedure was unfair to them.

The dispute was not finally settled until 1815 when in response to a petition from Mary's Chapel, "... it seemed to be the general sense of the Grand Lodge, that, after the solemn agreement entered into with Mother Kilwinning in 1807, and ratified, approved of, and acted upon by all parties ever since that period,

that such petition and remonstrance by Mary's Chapel Lodge could not now be received and entertained, and ought, therefore, to be dismissed as incompetent and inadmissible ; upon which the Right Worshipful Brother Robertson, Master of Mary's Chapel Lodge, agreed to withdraw the same, and the petition was accordingly withdrawn."

### THE NUMBER '0'.

Much curiosity is aroused nowadays by the unique No. 0 which the Mother Lodge bears on the register of the Grand Lodge of Scotland. The terms of the re-union did not specify it ; indeed it seems evident that the original intention was that Kilwinning was to have no number at all. The proposals which formed the basis of discussion at the Irvine meeting on May 25th, 1807, contained the following :—

" 1st. That the Lodge of Kilwinning shall be placed at the head of the roll of Lodges in Scotland *without any number* but by the Title of the Mother Lodge Kilwinning or by the said Title and Number One if the Grand Lodge rather prefer the latter."

The clause in its ratified form, simply did not mention the number at all :—

" 3dly That the Mother Kilwinning Lodge shall be placed at the head of the Roll of the Grand Lodge under the denomination of Mother Kilwinning ; . . . "

Neither the Mother Lodge nor the Grand Lodge made use of the No. 0 (or any other number) during the negotiations which led to the re-union. The No. 0 does not appear in any of the Kilwinning minutes during 1807 to 1842 (i.e. the whole of the third minute-book) nor is it found in any of the contemporary minutes of the Grand Lodge.

For the purpose of this record, an attempt was made to ascertain when, and in what circumstances the number was allocated to the Mother Lodge, and the question was posed to Bro. Dr. A. F. Buchan, the Grand Secretary. After a careful search he reported that there is no minute recording that the number was ever allocated officially.

The Mother Lodge was not numbered in the minutes relating to the re-union, and when the first edition of the Constitutions and Laws of the Grand Lodge was published, in 1836, Kilwinning was listed at the head of the Roll, *without a number*. In the second edition, 1848, the No. 0 made its first appearance in print, and so far as can be ascertained, that was the first time the number was used officially.

Bro. G. S. Draffen, the Grand Librarian, who assisted in this enquiry is of the opinion that it "... was a purely administrative action on the part of the clerical staff in the Grand Lodge. Obviously when making a list of Lodges by number only, it was highly inconvenient to have a Lodge with no number at all . . . They appear to have started the list with the number '0', and gradually that has become accepted, even to the extent of brethren who are members of that Lodge using that number when they sign the Visitors' Book when they go to another Lodge."

“It is not impossible that this practice of designating Lodge Mother Kilwinning as number ‘0’ did in fact arise from the difficulty that its members found themselves in when visiting other Lodges and having to fill in the number of their Lodge which, of course, they could not do.”

“To sum up, Grand Lodge, as far as I can trace, has never *officially* adopted the number ‘0’ . . . It appears to have arisen from an administrative practice necessitated by purely practical reasons.”

To this day the No. 0 does not appear on Lodge stationery and summonses, although it was and is readily accepted by the Lodge. The Mother Lodge is known locally and throughout the world as No. 0 (but Americans use the No. Zero) and the Lodge aprons bear the letters M.K.O. on their flaps.

Nevertheless, many of the old Depute Masters preferred the ancient designation, “The Mother Lodge of Scotland”.

#### AFTER THE RE-UNION. 1807—1842.

The third Minute Book of the Mother Lodge runs from 1806 to 1842, so that the records contained in the first three books cover almost exactly a period of 200 years, 1642 to 1842.

An immediate result of the re-union was that Ayrshire became a Masonic province of the Grand Lodge with Kilwinning as its chief Lodge, and the R.W. Master of Kilwinning as its Prov. Grand Master. In the Commission or Document which conferred that right the Grand Lodge carelessly inserted a proviso “so long as such Masters are approved of by Grand Lodge”. Kilwinning immediately protested that she alone had the right to choose and approve her Masters, and that such Masters were to be *ipso facto* Prov.G.M.; and the offending words were removed.

One curious result of this close link between the Mother Lodge and the Provincial Grand Lodge, was the frequent appearance in the *Lodge minutes*, of items of business which would belong properly to the Minute book of the Provincial Grand Lodge. At the Anniversary meeting in 1816 the Lodge minutes record that the Prov. G.M. was calling a meeting of the Provincial Grand Lodge for March, 1817, for “propogating the good of Massonry . . .” and to ensure that the Lodges in the district “. . . Conforme themselves to the Laws and Regulations of the Grand Lodge . . .”

In due course a full report of the Meeting appeared *in the Lodge minutes*, and it must have been quite an occasion! There was an attendance of over 200 Brn. and proceedings began with a procession to the Church, a Sermon, then back to the Lodge; a loyal Address to the Prince Regent; “. . . a substantial and plentiful dinner . . . (and the Meeting) . . . broke up at a late hour.”

Early in 1825 the rapid growth in the number of new Lodges on the Roll prompted the Grand Lodge to make a fresh classification of the Lodges under the various Provinces; and because of the large number of Lodges in Ayrshire, many of them at a great distance from Kilwinning, it was proposed that the

Province should be divided, masonically, into two parts, West Ayrshire, with 15 Lodges including Mother Kilwinning ; East Ayrshire with 13 Lodges ; and four Lodges were to be struck off the Roll.

In pursuance of this plan, *which had apparently been settled without consulting the Mother Lodge or its Master*, the Grand Lodge wrote to Mother Kilwinning on April 20th, 1825, outlining the plan in some detail, and announcing that the division had already been made !

“ . . . The Grand Lodge of Scotland . . . being highly sensible that it will tend to the good of Masonry, as well as to the comfort and conveniency of the Brethren, to divide the county into two districts or provinces, which they have accordingly done as follows . . . ”

There followed a list of Lodges for the proposed West Province under Alex<sup>r</sup> Hamilton of Grange the then Prov. G.M., and another list of lodges for the East Province under an un-named Prov.G.M. with headquarters at Maybole, and the Grand Lodge invited the Prov.G.M. of Ayrshire to name the Brother who was to share the province with him.

The Prov.G.M. and the Mother Lodge, counting this arrangement to be an infringement of their ancient rights, protested by letter to the Grand Lodge, and the matter should have ended at this point because Grand Lodge accepted the protest and abandoned the plan to divide the Ayrshire Province. But she was still busy with the re-arrangement of other Provinces, and, in 1826/1827 a piece of mismanagement on her part nearly led to serious trouble.

In 1826, without consulting the Mother Lodge, the Grand Lodge decided to transfer two Lodges (Beith St. John, and Largs St. John) to the jurisdiction of the Renfrew Province, and the R.W.M. of Beith St. John reported the matter to the Mother Lodge at the anniversary meeting, in December, 1826. A letter was despatched in January, 1827, to Bro. James Maconochie, the Proxy Master (an advocate, member of St. Luke's Lodge) at Edinburgh, directing him to protest this transfer and to have the matter put right.

No reply was received to this note, and in June, 1827, a sharp letter was sent to him, again seeking his intervention, A note in similar terms was sent directly to the Grand Lodge :—

“ . . . As I am anxious, as becomes my duty, to preserve the jurisdiction of the Provincial Grand Lodge in the same way as I received it, I insist that the lodges transferred into the two new provinces of Renfrew shall immediately be restored;—and if not, I shall call a chapter of the lodge to take their advice.”

Upon receipt of the second letter from the Mother Lodge, Maconochie replied that he had, upon receipt of the first letter, laid the complaint before the Grand Secretary with a request that the two Lodges should be ‘ restored ’. The Grand Secretary later told Maconochie that “ this had been done ”, and he had undertaken to advise the G.M. of Mother Kilwinning that this was so. Maconochie had accepted the word of the Grand Secretary, and had therefore not troubled to report back to the Mother Lodge.

The arrival of the June letter showed Maconochie that the Gr. Secretary had forgotten or failed to keep his promise, and Maconochie saw him again. This time the Grand Secretary replied by *letter addressed to Machonochie* :—

“ Dear Sir, I have read the letter from the R. W. Master of Mother Kilwinning to you, and I do assure you that when I received your communication *I have made such arrangements as that no alteration has taken place, or will happen.*

*Signed, Alex<sup>r</sup> Lawrie, Gr. Secy.”*

Machonochie dutifully reported all this to the Mother Lodge, with protestations of his continued interest and loyalty, and the matter was finally settled, but with no great show of courtesy on the part of the Gr. Secretary.

In September, 1834, the Kilwinning minutes report a letter from the Grand Secretary requesting the Lodge to “. . . Make a show of our books and pay arrears said to be due . . .”.

In 1835, the Grand Lodge decided to raise the Registration fees for Intrants to 5/6 and Kilwinning sent a protest saying that in terms of the “ Agreement ” the fee was fixed at 2/6. Here, the Mother Lodge was definitely in the wrong, because the fee had been fixed at “. . . a sum *not less than* . . .” 2/6 for each intrant. Two years later the point was still in dispute.

At first glance it would seem as though the Mother Lodge during the years following the re-union, was constantly at odds with the Grand Lodge, but of course it was not so. The incidents which are described here in close sequence, actually occurred in a period of 35 years. For the Grand Lodge it was a period of rapid growth, quite apart from the accession in one year of so many of Kilwinning’s Daughters, and the problems of re-organization, procedure and management must have presented all sorts of difficulties.

For the Mother Lodge, having surrendered some of her ancient rights, and jealously guarding the concessions she had won at the re-union, it was inevitable that the settling-down period was full of anxiety, and in these circumstances each little difference with the Grand Lodge was magnified, sometimes out of all proportion to its importance.

The original Five Articles of the Settlement in 1807 were clearly inadequate to cover all the problems that were to arise, and as each difficulty was settled in its turn, precedents were laid and the Mother Lodge settled happily into her position at the head of the Roll of Lodges under the Grand Lodge of Scotland.

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*Note. This essay is compiled of extracts from a full-length study, “ Mother Lodge Kilwinning No. 0. 1642—1842 ” by Bro. Harry Carr. The book, 338 pp., illust., has been recently published by the Quatuor Coronati Lodge No. 2076, 27 Great Queen St., W.C.2. (price 35/- post free.)*

A Conversazione was held after the Lodge was closed.

## THE HALL OF CHIVALRY AND KING ARTHUR'S HALL, TINTAGEL.

Tintagel is the natural centre from which all things in connection with King Arthur and the Knights of the Round Table should radiate.

King Arthur is a world-wide asset, and it is fitting that at Tintagel, the place where he was born, something should be in existence which will act as the point to which the thoughts of people can turn, and from which the necessary inspiration can be disseminated, to enable the ideals associated with his name to be a living force for all time. To many, Tintagel is a hallowed spot, and the increasing number of people who visit it each year solely because of its association with this wonderful early King, testify to a desire to keep his ideals before them. The world would have been poorer in the past without King Arthur, and something less noble to-day and in the future.

Everything in the Hall is based upon the Arthurian Romances ; the whole of its symbols are directly associated with King Arthur and the Knights of the Round Table.

In the Hall of Chivalry it is possible to realise the extent and the manner in which the Ideal of Chivalry is expressed by the building itself. As it is unique in the world in its purpose, so is it unique in its design. It is desired that it shall represent the strength of King Arthur, and the beauty of his Fellowship of the Knights of the Round Table, by means of the stones of which it is built. This building is worthy of the great Ideal of Chivalry which has made the name of King Arthur an honoured one and has caused people to consider him as the fountain-head of Chivalry.

Cornwall is rich in many kinds of stone, and this provides the opportunity to carry out the idea without having to go from the land of King Arthur for the material. Various granites, altered granites, and micro-granites are used to symbolise the strength of King Arthur. Other stones of various characters—onyx, felspar, slate, elvan, polyphant, serpentine, tourmaline, sparstone, crystal-line, porphyry, greenstone, catacluse, limestone, picrite, etc., in various shades of green, blue, grey, brown, buff, cream, golden, pink, silver-grey, white, red, black and yellow, and also foliated, variegated, sparkling, speckled, and striped, all enable the beauty of his Fellowship to be portrayed.

The dado in the great Hall is built of stones raised at Tintagel which have a natural brown face caused by the deposit of iron from the water which has penetrated the cracks in the rock during the course of untold centuries. This type of stone, by being used for mullions, piers, transomes, arches, etc., also keys the building together. This stone is also used for the outer walls of the building.

The body of the Hall is of polyphant, which is a greenish-grey stone, against which the brown stone stands out in agreeable contrast. The floor also is of this stone and is relieved by two patterns, one of the Round Table, which is formed of a red mottled porphyry, and one of the Cross of the Knights which is set out in white elvan. There are no doors in this Hall ; arches lead from it into a covered corridor which surrounds the whole of the building.

A special feature of the building are the stained glass windows. These, to the total number of seventy-three, are all made as one great work by an artist who, in order that they may fulfil the purpose intended, had to design them so that the full symbolic and spiritual meaning of the story can be conveyed by and through them, and who has also carried out the practical work in connection with them, so that they react upon each other in a sympathetic way. They all bear some relation to each other in connection with the Story of King Arthur and his Knights, and are dedicated to those Organisations which make use of King Arthur's Ideals and collectively form a great World-Fellowship of Love.

In the corridor are forty-nine stained glass windows, in each of which is portrayed the heraldic device of one of the Knights of the Round Table, or a device which has some reference to their ideals.

In the Hall there are nine windows on each side, all set high in the walls so that their beauty can be seen. Each represents one of the principal virtues which the Knights of the Round Table agreed to observe in order that they might live in accord with the Ideal of Chivalry, the threefold Loyalty (Loyalty to God, Loyalty to the King, and Loyalty to their fellow-men). These virtues are graded so that those which might be considered as less spiritual—such as Obedience, Perseverance, Strength, Justice, Mercy, etc.—are at one end of the building, and those which may be considered as more spiritual—such as Love, Purity, Faith, Loyalty, Chivalry, Truth etc.—are at the other end.

They are so coloured that the light obtained from each of them to a certain extent corresponds with the virtue the window represents. Those which portray the more spiritual virtues are brighter than those which delineate the less spiritual. The colours also correspond with the colours of the rainbow, the purple being at one end of the Hall and golden red at the other. The effect of this grading of light and colour is that one end of the building is comparatively dark, and the other very bright. The effect is heightened by the use of curtains which hang from the ceiling to the floor at different parts of the Hall (primarily to serve the purpose of adding to or contracting the space according to the requirements of the moment), but by the use of these, entering the Hall from the darker end, each subdivision has more light than the previous one thus those who visit the Hall are able to go from comparative darkness into brilliant light.

The "Virtue" windows stand for—

<b>Love</b>	<b>Sympathy</b>	<b>Equity</b>
<b>Purity</b>	<b>Obedience</b>	<b>Hope</b>
<b>Truth</b>	<b>Strength</b>	<b>Mercy</b>
<b>Humility</b>	<b>Faith</b>	<b>Perseverance</b>
<b>Wisdom</b>	<b>Loyalty</b>	<b>Justice</b>
<b>Chivalry</b>	<b>Honour</b>	<b>Courage</b>

Each has a central theme around which the design is built.

LOVE is represented by the Heart of Charity, over which arches a crimson Rose, the flower of Love.

The Precept is : Love is the fulfilling of the law.—*Romans XIII*, 10.

FAITH is represented by the Cross.

The Precept is : Faith builds a bridge across the gulf of death to break the shock blind Nature cannot shun.—*Young*.

PURITY is represented by lilies, behind and among which are flames to represent the fire through which purity must pass that it may be tested.

The Precept is : The way of man is froward and strange ; but as for the pure, his work is right.—*Proverbs XXI*, 8.

LOYALTY is represented by the Emblem of the Knights of King Arthur, symbolising the threefold loyalty which was the Ideal of Chivalry, to God, to the King, and to other men.

The Precept is : Honour all men. Love the Brotherhood. Fear God. Honour the King.—1 *Peter ii*, 17.

TRUTH is represented by a flaming torch, behind which rises the light of day which is driving away the clouds.

The Precept is : Truth is the hiest thing that a man may kepe.—*Chaucer*.

HONOUR is represented by a sword and laurel wreath on a purple background, the sword to represent the honour of a Knight, the purple the honour of a King, and the laurel the honour of death.

The Precept is : Honour and shame from no condition rise, Act wise your part, there all the Honour lies.—*Pope*.

HUMILITY is represented by the handle and pommel of a sword, together with the golden crown of thorns. The Crown of Humility is said to be of pure gold. The black background indicates the obliteration of self.

The Precept is : The higher a man is in Grace the lower will he be in his own esteem.—*Spurgeon*.

EQUITY is represented by earth and sea and two sets of three rays, one ascending and the other descending.

The Precept is : Be thou faithful unto death and I will give thee a crown of life.—*Revelation ii*, 10.

WISDOM is represented by the Scroll of the seer bearing a chart of the Heavens. Behind the scroll is the Tree of Knowledge of Good and Evil bearing fruit of black and white, without which there can be no true wisdom.

The Precept is : It was by Wisdom that God established the heavens and founded the earth.—*Proverbs iii*, 19.

HOPE is represented by a golden anchor, behind which a double rainbow appears over the sea of life.

The Precept is : True hope is swift and flies with swallows' wings. Kings it makes gods, and meaner creatures kings.

CHIVALRY is represented by the Round Table of King Arthur, the fount and centre of true Chivalry.

The Precept is : Better not to be at all than not be noble.—*Tennyson*.

MERCY is represented by a blunted sword, behind which there is a rain cloud from which the rain descends, representing the mercy of the heavens without which we could not live.

The Precept is : Who will not Mercie unto others show, How can he Mercie ever hope to have?—*Spenser*, "Faerie Queene."

SYMPATHY is represented by the sacred Spear of the Crucifixion, behind which there is a shadow of the Cross.

The Precept is : A mystic bond of brotherhood makes all men one.  
—*Carlyle*.

PERSEVERANCE is represented by the Shell of a Pilgrim, whose success depends upon the exercise of the virtue of Perseverance ; the Hour glass, and the moon, which stand for relentless Time, and the waves of the sea which represent the tides which know no rest in mortal life.

The Precept is : No man having put his hand to the plough and looking back, is fit for the kingdom of God.—*Luke ix*, 2.

OBEDIENCE is represented by the Vine, a symbol of the life of Christ who was in all things obedient to the Will of God.

The Precept is : The power and glory of all creatures consists in their obedience, not in their freedom.—*Ruskin*.

JUSTICE is represented by the scales of Justice, which hold the balance even.

The Precept is : The path of the just is as the shining Light, that shineth more and more unto the perfect day.—*Proverbs iv*, 18.

STRENGTH is represented by the Anvil with a wreath of Oak.

The Precept is : In God's own might we gird us for the coming fight.  
—*Whittier*.

COURAGE is represented by a pennon on a spear, which is the symbol of Courage ; the pennon is charged with a lion. In the background steps lead up, past two beasts, to the dark gateway of a dangerous adventure into the unknown.

The Precept is : When life is more terrible than death, it is then the truest valour to dare to live.—*Sir Thomas Browne*.

Around the Hall are placed polished shields of various stones, which are also graded according to their colour, black stones at one end of the hall leading to white stones at the other. Further polished stone shields are to be seen in the corridors.

At each end of the great Hall are three large windows, the subjects at one end dealing with the worldly quest of the Knights of the Round Table and at the other end with their spiritual Quest which culminated in the Achievement of the Sangreal by Sir Galahad.

The basis of the Ideal of King Arthur's Fellowship was the two Commandments of Christ, that men must love their God and love their neighbour, and the subjects of the windows at each end show how the Knights carried out these injunctions.

In the centre window at the darker end of the Hall is seen the figure of Merlin seated on a high rock, thus towering above all. He is emblematic of Wisdom and looks as though he is contemplating the world. On each side of him is a figure, one representing good and the other representing evil, the two great forces at the disposal of Wisdom by which it can effect the destiny of mankind. Good is represented by the Lady of the Lake, the symbolic spirit of good who inspired King Arthur and who gave him the great sword Excalibur that he might fight the darkness of the land; her feet are yet to be seen in the water of the lake which is emblematic of Purity. Evil is represented by Margawse, the spirit of evil, who bears in her arms Modred the child of evil, as a tiny babe, small, frail and helpless, but when he grew up, was the cause of the destruction of the great and mighty King Arthur and his noble Fellowship.

The window on the left-hand side of the centre window depicts Arthur pulling the sword from the anvil on the stone, the incident which marked his being chosen by the people to be King because he possessed the virtues of Faith, Humility and Purity to a greater extent than anyone else and was therefore more worthy than any other and more desired by the people to be their King. This is the first of the incidents which in time led to the formation of the Fellowship.

The window on the right-hand side depicts the beginning of the Quest for the Holy Grail, and illustrates the scene when, after the coming of Sir Galahad and his sitting in the void seat, all the Knights were able and desirous to begin the great spiritual Quest which, however, was only achieved by Sir Galahad.

At the brighter end of the Hall the centre window represents the Holy Grail descending upon Sir Galahad, whilst the Glory of the Heavenly Hosts appear to act as a protecting canopy over that consummation which was clearly an act of blessing by God. Sir Galahad is clothed in full spiritual armour, each detail of which is symbolic of the virtues he possessed. Sir Percivale stands near in humble adoration of the perfect Knight, whilst the Keeper of the Holy Grail stands in serene joy at the fulfilment of her desire.

The window on the left portrays the figures of Sir Galahad, the Perfect Knight, man triumphant, and Dintrane, the sister of Sir Percivale, woman perfect and triumphant, about to enter the ship of faith which was to carry them to the City where the Holy Grail was kept. Sir Percivale and Sir Bors, who went with them, are seen in the ship.

The window on the right portrays the founding of the Fellowship of the Round Table, that great spiritual act of King Arthur upon which the whole story hangs. Sir Launcelot is seen being Knighted previous to his being made the Knight of Queen Guenevere.

The thrones of King Arthur and Queen Guenevere stand upon a granite base and are approached by granite steps. Over them is a large block of granite weighing many tons, and this is supported by nine piers, each one being made of a distinctive Cornish granite, micro-granite, or porphyry. Upon this block stands a representation of the stone which appeared in the great churchyard together with the anvil which stood thereon and the sword which was fast therein. The roughly square block which represents this ancient stone has been discovered in the region where the ancient Celts used to bury their dead and has probably been in existence as a separate unit since the days of King Arthur. It is untouched and unworked and still has on it the lichen with which it was covered when it was found. The great stone and iron anvil symbolise the strength of King Arthur; the sword is the symbol of the Cross of the Christian Faith, and its form is silhouetted against the light from the window.

The roofs of the Hall and corridors are semicircular in shape and panelled in oak, suitably decorated.

The Hall is lit by large torches the shafts of which, six feet in length, are carved from solid oak. Similar torches, but shorter, are in the corridor. The torches near the fleur-de-lis, emblematic of the light of Purity which it was said by the Sword of the Soul, Excalibur, would be able to relight should the flame ever grow dim. They give forth a red light, emblematic of the light which comes from the Holy Grail.

The building was commenced in 1929 and completed in 1933, and officially opened at Pentecost, 1933.

It is possible to show within the building in a dramatic way scenes which have been prepared and which refer to the principle symbolic events in the story of King Arthur, such as the choosing of Arthur to be King—the gift to him of the great Sword Excalibur—the presentation to him of the Round Table—the Achievement of the Sangreal—the Passing of King Arthur, etc., thus will this great story actually live again.

Local and Cornish workmen were employed as far as possible because of their love for the great King who once ruled over their land. The spirit of craftsmanship was revived that the building may be the result of the labour of the hands of those who have the personal interest that is given to good workmen.

The Hall stands as a central Temple of Chivalry from which inspiration can be obtained by all who are interested in reviving that Ideal of Chivalry which alone will enable all the world to live in peace, which should be the foundation and standard of every civilised land, and yet will not interfere with the Freedom of any person concerning their nationality or race, religion or creed, or political opinion. When the Round Table was made it was said that all the world, Christian and heathen, could meet at it and that it was all the world to repair unto. Thus was forecast the means by which the Kingdom of God on earth should come to pass, and our hope is that this centre may help to bring about that which is desired by so many.

## KING ARTHUR'S HALL.

The thrones in the smaller Hall are of solid oak, and upon them is carved the Emblems and the appropriate insignia of King Arthur and Queen Guenevere.

Around the walls are placed the collection of oil paintings which were especially painted for the Hall by the late William Hatherhall Esq., R.A., and which illustrate the principle symbolic events which took place in connection with King Arthur and his Knights. They represent

Arthur as a babe being handed to Merlin from the postern gate of Tintagel Castle.

King Arthur being offered the Sword Excalibur by the Lady of the Lake.

The Knighting of Galahad by Sir Launcelot.

The entrance of Sir Galahad to the Court of King Arthur.

Sir Launcelot refused the sight of the Sangreal.

The Achievement of the Sangreal by Sir Galahad.

The rescue of Queen Guenevere by Sir Launcelot from the fire.

The return of Queen Guenevere and Sir Launcelot to King Arthur.

The Final Battle between King Arthur and Sir Mordred.

The Passing of King Arthur to the Vale of Avilion.

All are taken from the descriptions in Malory's "Morte d'Arthur."

The Round Table in this Hall is made of solid oak and is a copy of the Table of King Arthur. It has thirteen segments in accordance with the traditional connection between that table and the Table of the Passion of our Lord. All the other traditional matters which are associated with the table and which made it the centre of the Fellowship and that from which everything in connection with the Knights radiated, and also those symbols which referred to the Holy Grail, are incorporated in the copy. The names of the Knights are carved upon it in letters of gold. The symbolic meaning of the Void Seat and the manner in which the Knights were symbolically joined to God and to each other are easily seen and understood.

Copies of the banners and shields of the Knights with their arms blazoned thereon are hung around the Hall, and there are also copies of many other things which have a connection with King Arthur and his Knights, such as the Sword of the Soul or Sword of the Spirit (Excalibur) the Sacred Spear, the Badge of the Knights with its symbolic meaning, the sword of a King and Knight etc. and these form part of the scheme of decoration.

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The Lodge has for disposal a few copies of some of the earlier editions of the Transactions, also a few copies of “Reprints” and Masonic Papers by the late Wor. Bro. J. T. Thorp. Apply for particulars to the Librarian, Freemasons' Hall, London Road, Leicester.