

A history of
The Worshipful Society of Free Masons,
Rough Masons, Wallers, Slaters, Paviers,
Plasterers and Bricklayers



generally known as

THE OPERATIVES

David Kibble-Rees

Other publications by the same Author:

The Freemasons of Malta 1977 – 1986 (1986)

A Short History of the Society (The Operatives) (2006)

An Introduction to the Commemorative Masonic Order of
St. Thomas of Acon (2008)

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FOREWORD

I consider it to be a great honour and privilege to have been invited to introduce this most interesting and comprehensive record of the history of 'the Operatives' so ably and painstakingly compiled by Rt.W.Bro. David Charles Kibble-Rees, VII^o, who, having served with distinction as Grand Clerk and subsequently as Third Grand Master Mason, continues to serve the Worshipful Society as the Deputy Grand Master Mason and Senior Passed Master of the Region of Europe.

This detailed history emphasises the debt of gratitude we owe to those Operative Masons who, since the revival of 'the London Section of the Westminster Division' in 1913 and the formation of Grand Assemblage in 1931, have steadfastly supported the Worshipful Society and kept it alive through times of adversity.

As we approach our Centenary we should not only look back with pride on all that has been achieved by ourselves and our predecessors but, as heirs of a long and proud heritage, we should pause and consider the future with a view to strengthening and improving our Society for the benefit of our successors.

It is my pleasure to commend this well-researched publication to all those who wish to be enlightened and entertained.

Croxley Green
2006

Arthur Craddock
1st Grand Master Mason

PREFACE

In writing this book I have been most conscious of the fact that in seven years time, when the Society celebrates its centenary, it will have to be either updated or re-written entirely. That doesn't worry me. What does worry me is just how much of the Society's history has already been lost, with the inevitable result that, in some places, there are now noticeable gaps in our knowledge of all that has gone on in the last ninety-three years. It is nobody's fault, of course. It is just one of the unfortunate consequences of the Society never having had a permanent home of its own, and papers being innocently thrown away when those in office died, resigned, or like the old soldiers in the music hall song, just faded away. I have been told that, in a few cases, our losses may sometimes have amounted to tons of material! Hopefully the publication of this book will stimulate some of our members, especially those Masonic magpies who never throw anything away, to look through their old Society papers, and let me know of any errors or omissions for which I am responsible, and that could prove very helpful.

In the meantime, I am most grateful for the help I have already received in writing this book and, in saying that, I am thinking especially of the DGMM/SPMs of the Regions and their Clerks. I particularly appreciate the additional help given me by Bill Summers, who has provided answers to some of the questions in the 'Frequently Asked Questions' section of the book. Special thanks are also due to Arthur Craddock and E.L.J. 'Ted' Smith, not just for their encouragement and reading my initial draft, but for spotting the many errors, and making useful suggestions for improvement.

Finally, I wish to place on record my appreciation for the constant help and understanding given me by my wife, Margaret, who not only produced the final version but, above all, put up with the debris of research and the tedium of living with a man with an obsession!

David Kibble-Rees
1st March 2006

Note regarding the 2nd Edition

The 1st Edition now being out of stock, this updated version has been produced for the benefit of new members who have joined as a consequence of the Society's continued expansion in the UK, India and the USA.

1st January 2009

INTRODUCTION

The ceremonies and practices of the Society have a certain cohesion and a strong logical connection between them. They are interesting and edifying and their moral sentiments are as high as those in any other branches of Freemasonry.

from 'An Introduction to the Society' by D. R. Stuckey

Broadly speaking, this book is intended for members of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, more generally known as 'the Operatives', although it might equally be of interest to curious *speculative* freemasons who find the language and symbolism of their own ceremonies inadequate, difficult to understand, or might just be endeavouring to make a daily advancement in Masonic knowledge, as freemasons are generally expected to do. It has been written for three reasons. Firstly, because the Society is approaching its centenary, an event which, almost certainly, would have surprised its founders. Secondly, because during the intervening period much of the Society's records has already been lost or destroyed, and it would therefore seem a good idea to get something down on paper even at this late stage, before anything else is lost. And, finally, in the hope that it might provide some answers for those members of the Society who have no immediate mentor they can turn to or, for one reason or another, have no facilities at their disposal for masonic research.

At its start the Society's founders were just a small group of like-minded freemasons who happened to be especially attracted by, what was later termed, the 'transition' theory for the origins of speculative freemasonry (i.e. speculative freemasonry gradually evolving from operative free masons). For about ten years previously, claims along those lines had been written and spoken about by a group of enthusiastic freemasons, mostly based in Leicestershire, who also happened to be members of the fast-disappearing Guild of Operative Free Masons. It has to be admitted that not everyone shared their views, although the Society's founders obviously did, and not only thought the claims worth researching, but founded this Society to do it, which is why, at one time, they considered (but did not implement) including the word 'research' in its title, so that it would then become "The Worshipful Society of Free Masons for Operative

Research". But never for a moment, I suspect, did any of them anticipate the Society growing to the size that it is today, which is evident from the fact that, after the constitution of their first Assemblage in 1913, it took thirty years before they founded a second, and a further twenty years after that before they founded a third Assemblage.

Throughout all that time the administration of the Society was carried out by members operating from their homes, and this was still the case right up until the 1980's when, at the instigation of D.R.Stuckey, the Society established its first real headquarters in Caledonian Road, Kings Cross, London, and started to assemble a staff of volunteer administrators. All of which may go some way towards explaining why it is that there is such a paucity of archive material today. As the various leading figures either resigned or died and there being no central repository in which they could deposit anything, whatever files or papers they had were either discarded, destroyed or just 'lost'. It could be argued that two World Wars, with their air-raids and fires, didn't help a lot either, but the truth is that no one seems to have expected the Society to grow the way it has, especially immediately after the second World War, when it all but went into terminal decline, so that only a few far-sighted optimists bothered to keep anything at all.

Before going any further, it might be useful to explain why a new Masonic organization such as this Society should ever come into existence at all, when the United Grand Lodge of England already exists, and not only attracts a membership in the hundreds of thousands but freely acknowledges its Operatives' origins by including the Ancient Charges in its book of Constitutions; numerous references to Operative free masons in its rituals; and in 1911 - by circulating a letter the correctness of which was assured - acknowledged that 'The ritual of freemasonry, as far as the first and second degrees are concerned, is in part no doubt derived from the ceremonies of the early operative Guilds'.

The short answer is that the Worshipful Society goes one step further than merely *acknowledging* its origins, and actually replicates, or recalls, the ceremonies of the old Guild masons, by utilising their language and whatever they have been able to find of their procedures. Thus, members of the Society are known as Free Masons (because they are 'free' of their indentures as apprentices) as distinct from 'freemasons', and each lodge is controlled not by a Worshipful Master but by a Deputy Master Mason, because he is *deputising* for the three Master Masons who used to govern the former Guild lodges, in the same way as three Grand Master Masons govern the Society today.

To explain this a little more, unlike the speculative freemasons who have only one Grand Master, who remains in office ad vitam, the Operatives have three Grand Master Masons, in the same way as the former Guild lodges had three 'Master Masons' in each lodge. The 1st Grand Master Mason is elected for periods of 5 years, the 2nd Grand Master Mason is elected for periods of 3 years, and the 3rd Grand Master Mason changes annually when he is symbolically slain during the course of an Antient Drama which is re-enacted at Grand Assemblage each year to commemorate the assassination (well-known to freemasons throughout the world) of one of the principal architects at the building of King Solomon's Temple, rather than betray the secrets of his office. Interestingly, again unlike the speculative freemasons who universally wear aprons and collars, the Society's three Grand Master Masons wear robes and bicorn hats reflecting their Guild origins, and carry rods reflecting the 47th Proposition of Euclid, a theorem said to have been of great importance to operative masons over the centuries. It also happens to be worn as a badge by Past Masters and holders of London Grand Rank in speculative freemasonry.

Numerous other examples could be given but it is hoped that these few will be sufficient to show that the Worshipful Society of Free Masons may have many things in common with speculative freemasonry, but there are also many differences which more than justify its right and need to exist. It is not intended to go into further detail concerning these differences here, because they are amply covered elsewhere, and anyone seeking further insight can do so in one of three ways: by following up the references given after each Chapter; by looking up the Society's website (www.operatives.org.uk) or by joining the Society himself.

Finally, throughout this book, eagle-eyed readers will encounter some curious spelling. For instance, the Operatives spell 'plaisterer' with an 'i', 'antient' with a 't', and 'Free Mason' and 'Super Intendent' as two words. These are not mistakes but simply a reflection of the way members of the Guild of Operative Free Masons are said to have spelled them, and whilst the Society makes no claims to be the actual linear successors of the Guild, they certainly do seek to recall and wish to perpetuate their ceremonies, and consequently, to a limited extent, their language and spelling.

Additional reading

Beer, C. M. de 'Symbolism in Freemasonry with special reference to the first degree' in the *Transactions* of the Masonic Study Society 2004.

- Carr, H 'The Freemason at work' published by A. Lewis 1976.
- Carr, H. 'The transition from Operative to Speculative Masonry' Prestonian Lecture 1957.
- Carr, T. 'The Ritual of the Operative Free Masons' (1911) pp.4-7.
- Cryer, N.B. 'Did you know this too?' (Ian Allen Publishing) 2005.
- Simpson, J. W. 'The King and the Craft' in *The Freemason*, 21st January. 1911.

CHAPTER 1

ABOUT THE SOCIETY

On day one a lad arrives to start his seven-year apprenticeship. He is tied to an older mason who is going to teach him the rudiments of the craft, and he is given his personal mason's mark which he will put on every stone he carves for the rest of his life.

from 'Training the stone-mason' by Thomas Maude

As already explained and, to quote from its own 'Introduction to the Society', the Worshipful Society of Free Masons does "not claim that it is the successor to or connected with any former, or other society of the same or like name, nor that the ceremonies in fact represent, or have ever represented, the practice of stone masons or others. Certain elements in the practice of the Operatives, as they are known, however, *recall* (my italics) former practice." The booklet then goes on to explain that, in former times, anyone wishing to pick up the techniques of a stonemason could do so in one of two ways. Either by assisting and watching a more experienced workman (i.e. 'Sitting by Nellie' as it used to be known), or by having his progress monitored and planned by entering into a formal apprenticeship deed with a recognised 'master'. This latter method is reflected in this Society today and, on applying to become a member, a candidate uses a form similar to that used in former times by the ancient Guild of Operative Free Masons:

Form "A" (Application)

*To the Super Intendent of Work ofAssemblage
of The Worshipful Society of Free Masons, Rough Masons, Wallers,
Slaters, Paviers, Plaisterers and Bricklayers.*

In the Name of God, Amen.

*I.....of.....
.....*

being the son of a free man, and of full years of age, humbly crave to be made an Apprentice to the Antient and Honourable Craft. I am prompted by a desire for knowledge and to enable me to work at the Trade. I promise and swear that I will obey all the antient usages and customs of the Craft.

WITNESS my hand this.....day of20..

Signature of Applicant

Date of Birth

Email.....Home Telephone No.

Signature of Witness

Proposed by.....Supported by

Seconded by.....Supported by

Supported by Supported by

Supported by

	Name	No.	Constitution
Craft Lodge.....
Mark Lodge.....
Royal Arch Chapter

The candidate thereafter signs Indenture papers which are also worded as they would have been years ago:

THIS INDENTURE made the.....day of
two thousand and.....

Witnesseth that.....

of

in the county of.....being a free man,

testified by his executing these Presents, doth put himself Apprentice

to The Master of theAssemblage of

the Worshipful Society of Operative Free Masons, Rough Masons,

&c., in.....in the county of

to learn the Art, Trade, or Business of a Free Mason and with them

after the manner of an Apprentice to serve from the day and year

above written until the full end and term of seven years from thence

next following, or such other less period as the said Master may

direct, fully to be complete and ended. During which term the said

Apprentice his Master faithfully shall serve, his secrets keep, and his

lawful commands obey. He shall do no damage to his said Master or

his Goods, nor suffer it to be done by others, but shall forthwith give

note to his said Master of the same, when necessary; he shall not

waste the Goods of his said Master nor lend them unlawfully to any;

nor shall he do any act whereby his said Master may sustain any loss,

with his own Goods or others, during the said term; without Licence of

his said Master he shall neither buy nor sell during his Apprenticeship; nor shall he absent himself from his said Master's service day or night unlawfully; but in all things as a faithful Apprentice shall behave himself towards his said Master and others, during the said term. And the said Master and his successors from time to time, shall teach and instruct or cause to be taught or instructed the said Apprentice in the Art, Trade, or Business of a Free Mason which they use by the best means in their power. The said Master will pay the said Apprentice the wages following; that is to say according to the Standard rate of the District and the said Master shall provide the said Apprentice with one pair of shoes and an apron yearly. These Presents shall be handed over to the said Apprentice on completion of the said term AND for the true performance of all and every of the said Covenants and Agreements the said Parties bind themselves by these Presents. IN WITNESS whereof the said Master by the hand of his Clerk and the said Apprentice have hereunto set their hands the day and year first above written.

.....
Apprentice

.....
Clerk

of TheAssemblage

Consequently, on initiation, a new entrant to the Society does not immediately become a fully-fledged 'free mason' but only an Indentured Apprentice. And even then he is limited as to what he can say or do until, through time and experience, he is promoted to the second degree and beyond, and gradually becomes qualified to take a full part in the work of the Society.

Another element which has been copied from former times and is re-enacted today, is that before an initiation ceremony is performed, a candidate is symbolically examined by the lodge's 'doctor' (a senior officer within all Operative lodges) to ensure that he is physically capable of carrying out the arduous work of a stonemason. In the days of the Guild, this was an obvious necessity, the work of a stonemason being physically demanding and unsuitable for those of a delicate disposition. It is not so today, of course, modern technology having taken most of the physical demands out of stonemasonry, but the practice is continued because it is felt that it illuminates the ceremonies and hard life of the former Guild.

Like the Guild, today's Operatives maintain a seven-grade system of progression, which is as follows.

- I^o 'Indentured Apprentice' (the requirements for which are that he should already be a member of a lodge recognised by the United Grand Lodge of England, as well as a companion of the Royal Arch and a Mark Mason). Symbolically it represents a period of seven years.
- II^o 'Fellow of the Craft', which is generally awarded at the next meeting after being apprenticed to the Society. Symbolically it represents twelve months.
- III^o 'Fitter and Marker', which cannot be awarded until there has been an interval of at least two meetings after being made a Fellow of the Craft. Symbolically it represents twelve months.
- IV^o 'Setter Erector', which cannot be awarded until there has been an interval of at least three meetings after being made a Fitter and Marker. Symbolically it represents a further twelve months.
- V^o 'Intendent, Overseer, Super Intendent and Warden', promotion to which requires an interval of at least forty-eight weeks after being made a Setter Erector, together with a good attendance record and the recommendation of the Senior Passed Master. Symbolically it represents four periods of twelve months.
- VI^o 'Passed Master'. To attain this grade it is necessary to have successfully passed through all the preceding grades, have a good attendance record, be recommended by the Senior Passed Master, served as a Master in both a Craft Lodge and a Mark lodge, and to have been approved by the Grand Master Masons. It should not, therefore, be confused with a Past Master in Craft masonry, the requirements for which are considerably less exacting.
- VII^o The three Grand Master Masons are the only members of this grade, although those who have provided long and exceptional service to the Society may be awarded the grade *honoris causa*.

At each level of progression, members are required to attend a lodge with those of a similar grade, and to make formal application and be tested by a Super Intendent of Work, before they can be approved for promotion to a higher grade.

In theory, each of these grades meets in a separate lodge room although, for the sake of convenience, the first four grades are nowadays combined in a single Assemblage of Lodges I^o to IV^o, presided over by a Deputy Master Mason. The fifth grade is worked in a separate lodge entirely, presided over by a Deputy Master Mason V^o, whilst the sixth grade is worked in yet another lodge, and in that

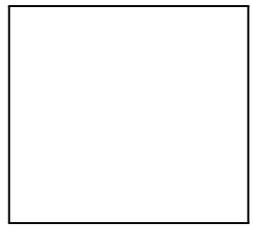
case presided over by a Senior Passed Master. Generally speaking, V^o and VI^o lodges are only opened on one or two occasions annually, most lodge business being carried out in Assemblages of Lodges I^o to IV^o. The officers differ in each of them, only those with V^o or above being eligible to attend and work that degree, and only those with VI^o or above being eligible to attend and work that degree. For obvious reasons, the seventh grade is rarely worked but, when it is, it is conferred on candidates individually by the three Grand Master Masons personally. (Those interested in such diversions may wish to reflect on the importance of the number seven to Christian freemasons, thinking in terms of the seven days of creation, the seven liberal arts and sciences, the seven deadly sins, the seven cardinal virtues, the seven ages of man, the seven steps of a master mason, the seven steps of the Holy Royal Arch, and so on, as outlined by T.McIntyre in his essay 'It's something to do with numbers'. It will come as no surprise, therefore, that candidates for the Society must have a Proposer, Secunder, and five other Supporters, i.e. a total of seven.)

The layout and equipment of the various lodge rooms also varies with each degree worked, and it is probably fair to say that the amount of equipment used to carry out Operatives' ceremonies is far in excess of that required by most other Orders of freemasonry. Moreover, it is all full size, i.e. big enough to be used in the construction of actual buildings, as distinct from the miniature implements generally used in speculative freemasonry, which are used for symbolic purposes only. The Director of Ceremonies (known as a Super Intendent of Work in the Operatives) invariably has a large workbench on and around which are placed a large variety of ashlar, mauls, plumb lines, floorcloths, gauges and tools. On the other hand, the regalia worn by the Operatives is comparatively simple. Indentured Apprentices wear just a loose blue cord around their necks from which they suspend the 'jewel' of their grade as they progress, whereas those of grade V^o and above suspend the 'jewels' of their rank from light blue collarettes. Whilst most of these so-called 'jewels' are made of iron or are silver-coloured, those of the VII^o are gold-coloured.

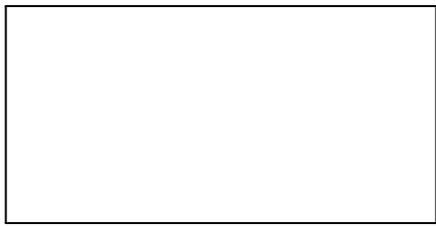
Worthy of special mention amongst the many items of furniture in an Operative lodge are its gauges. These are large wooden frames, about five feet by three feet, and similar in design to the jewels of the various grades, and these are used by the Senior and Junior Wardens and the Super Intendent of Work acting in unison, to symbolically 'test' (i.e. measure) a candidate to show that he is fitted to form part of the 'Temple of God'. It is considered important and should be noted that amongst the aims of all Operatives is self

improvement, whereby the candidate (a 'living stone') "...rough and unpolished, may arrive at such perfection that he will be fitted to form a perfect ashlar in Thy Eternal Temple" (part of the initiation prayer), and this part of the ceremony is repeated during all ceremonies between the II° and V° degrees inclusive, the design of each gauge varying with the grade.

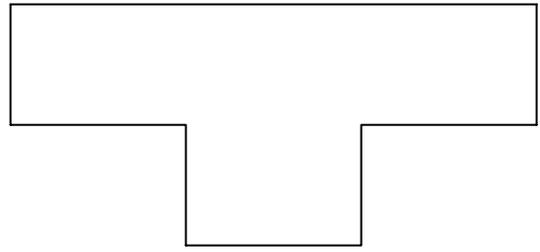
Gauges used in the Society



II°

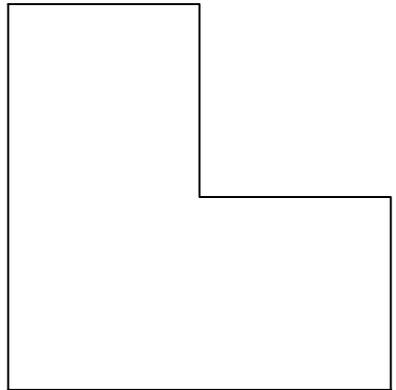


III°



IV°

_____ = 12 inches



V°

The customary officers of an Assemblage of Lodges I° to IV°, and the grades required to fill them, are:

Deputy Master Mason (VI°) - appointed annually. Sits in the west.
Deputy Jachin (VI°) - (the 'chaplain') appointed by the three GMMs.
Deputy Boaz (VI°) - (the 'doctor') also appointed by the GMMs.
Super Intendent of Work (at least V°) (the equivalent of a DC).
Senior Warden (V°) - who sits in the East of the lodge.
Junior Warden (V°) - who sits in the North of the lodge.
Clerk
Treasurer
Three Deacons, to assist the DMM and the two Wardens.
Inside Guard
Outside Guard (at least IV°)

Additionally, an Assistant Clerk, Assistant Super Intendent of Work, Orator, Organist and Stewards may also be appointed if the Assemblage so wishes and its membership is sufficiently large.

In Operatives' lodges, the person in charge (i.e. the Deputy Master Mason) always sits in the west of the lodge as distinct from the east, which might be assumed given the fact that most Christian places of worship, including Masonic temples, throughout Europe are orientated with the altar in the east. This was explained by Joseph Young in 1911 but, apart from his biblical arguments, arises from the traditional necessity of the Master being able to see the sun rising in the east so that work may start, the junior warden being able to see the sun at its meridian, and the senior warden being able to witness the sun setting in the west at the close of work. Similarly, the two Deputies, Jachin and Boaz, are located in the south and north respectively because, as explained by Young, that was the orientation of the pillars outside the Temple of Solomon.

Assemblages of Lodges I° to IV° usually meet three times per year, and their titles always reflect existing or former stone quarries (e.g. Purbeck Quarries Assemblage) or significant man-made structures (e.g. Cardiff Castle Assemblage). There are currently seventy Assemblages in existence, the majority of which are in England and Wales.

From its rigorous entry requirements and demanding system of progression it will be apparent that candidates do not become Operatives in the hope of improving their DIY skills, or because they are looking for a hobby that is different and vaguely historical. On the contrary, they become Operatives because, as experienced freemasons already, they believe that in the traditions, rituals and

procedures of this Society, they can find the genesis of modern speculative freemasonry and there is, therefore, much they can learn which will explain and amplify their understanding of freemasonry in general whilst, at the same time, preserving some of the traditions and procedures said to have been followed by our predecessors. So much that is said or done in Craft masonry today either mystifies or confuses the new entrant at the time of his initiation and, unless there is an experienced and knowledgeable member on hand who is both able and willing to assist or advise him, it is all too easy to give in and take up something else. Most of those attracted to Operative free masonry, in fact, subsequently acquire insight and understanding which, as far as they are concerned, clarify and make sense of things said or done elsewhere, and more than a few are fully satisfied that it explains the very origins of speculative freemasonry itself.

Despite that, however, and as already explained, the Society makes no extravagant claims concerning its antiquity or universality and, even though they have reason to believe that the words they use and the ceremonies they perform reflect or recall things reputedly said or done in the stonemasons' lodges of old, today's Operatives only came into existence in the early part of the twentieth century, and the ceremonies performed within it only date from 21st May 1913.

Additional reading

- | | |
|----------------|--|
| Jackson, K. | 'The Operatives' in <i>Freemasonry Today</i> , Issue 36, Spring 2006. |
| Maude, T. | 'Guided by a stone-mason', 1997. |
| McIntyre, T. | 'It's something to do with numbers' in the <i>Complete Transactions</i> of the Masonic Study Society 2004 pp. 27-41. |
| Stuckey, D. R. | An Introduction to the Society (1996). |
| Young, J. | 'The Temple of Solomon' in the <i>Transactions</i> of the Leicester Lodge of Research No. 2429, 1910–1912 pp. 110-137. |

CHAPTER 2

BEFORE 1913

The importance of the records of Operative Lodges anterior to the formation of Grand Lodges cannot be overestimated, seeing that from such minutes we learn the nature and objects of the fraternity from which the present Free and Accepted Masonic Body is derived.

William James Hughan, 1911

Freemasons love to debate their origins and at any time or place they can be heard discussing whether or not they are to be found with the Knights Templar, Comacines, Steinmetzen, Rosicrucians, Jacobites, or the operative stonemasons of old. A variety of imposing names has been given to these theories of origin, such as original birth, transition, conspiracy, Darwinian, Royal Society, monastic, passport and so on, and recent variants introduced distinguishing between the *form* of freemasonry and its *content*. Hence Richard Sandbach's delightful 'Postscriptum' in *Ars Quatuor Coronatorum*:

*"Masonic origins have been the subject of disputes
And fame awaits the Brother who all other claims refutes;
But when for his achievement the brazen trumpets sound
Their fanfare in his honour is likely to be drowned
By laments from those researchers whose very, very best
Occasion for disputing has at last been laid to rest."*

That having been said, however, at the turn of the twentieth century, there was one group of freemasons which had no doubts whatsoever concerning the origins of modern speculative freemasonry. Apart from one (R. B. Grant) they were all experienced speculative freemasons, most were corresponding members of the Leicester Lodge of Research No. 2429, they were all members of Guild Lodges (notably Mount Bardou Lodge No. 110), and they were all totally convinced that the origins of speculative freemasonry were to be found in the ceremonies and practices of operative masonry. At that time operative masonry was dying a lingering death, having been

superseded by new materials, modern technology and the activities of the Trade Unions, which had increased considerably after the passing of the Trade Unions Act of 1871.

Whether as part of some grand design or not, the members of this group thereafter set about giving lectures and writing papers with but two objectives in mind. Firstly, to place on record the traditions and practices of the declining Guild operative masons before they were lost and gone for ever and, secondly, to prove to the world at large that speculative freemasonry, as we now know it, had developed from that source. Whether they were correct or not is immaterial, as far as this book is concerned, and in any case has been extensively discussed elsewhere but, as far as today's Operatives are concerned, they are important figures because they were, in effect, the founding fathers of this Society and deserve to be remembered as such. First and foremost amongst them was a Leicester engineer by the name of Stretton.

Clement Edwin Stretton

Stretton was born on the 3rd October 1850, ultimately became a Consulting Engineer, and is now perhaps best remembered as the author of hundreds of articles and books concerning the railways. He joined speculative freemasonry in 1871 and twice went through the chair as Master of St. John Lodge No. 279, ultimately attaining the rank of Past Provincial Senior Grand Warden. He was also a member of Mark (Fowke Lodge No.19), Royal Arch (Chapter of Fortitude No. 279) and the Red Cross of Constantine (Byzantine Conclave), all of which would suggest that he was an experienced and knowledgeable freemason.

As well as his outpourings on the subject of the railways, Stretton was a prolific writer and speaker on the subject of the Operative origins of speculative freemasonry, claiming special knowledge on the grounds that he had actually been an operative mason himself, having at the age of sixteen been articled to a firm of Civil Engineers for a sum of £300 and, at one point, being sent with five others (another of whom was George Watkin Anson) to a quarry in Cromford (between Matlock and Ambergate) in Derbyshire, to learn something of the stonemasons' craft. Although - in theory - this might have seemed a good idea, it was a disaster in practice, for the men who were then working at the quarry showed their disapproval of the idea of training non-masons by making remarks about cowans and scrabblers and refusing to co-operate in their training in any way. They gave them pointless tasks to perform and if any of the pupils went near any of them to see what he was doing, the workman promptly hid his tools and ceased working, threatening to throw dust

in their faces if they persisted. Ultimately it transpired that their presence was not welcomed because, unlike the workmen, most of whom are said to have been members of Tor Lodge No. 70 which used to meet at The Free Masons' Arms, Cromford, they were not members of the Guild of Free Masons. This, the six promptly set to right, each of them entering into a seven year period of apprenticeship, during which they were expected to further their knowledge of masonry, even if not employed in a quarry, by working as journeymen wheresoever and whensoever circumstances permitted.

As of that moment, the attitude of the workmen changed completely and, in Stretton's own words, "...they became most kind to us, teaching us various matters connected with the trade or craft. They invited us to a feast, sang the 'Apprentice Mason's Song', and we had a good merry time with them". In due course the six newly-indentured apprentices returned to their various places of employment but, in May 1874, four of them returned to the Cromford Quarry where, after completing the necessary application forms and proving their ability in the traditional way, each was made Free of his Bond and promoted to the grade of Fellow of the Craft. According to his own account, Stretton subsequently became a Super Fellow of the Craft in 1875, an Erector in May 1876, Intendent and Super Intendent of the Work in May 1877, Master in 1878, Senior Passed Master in 1901 and Third Master Mason of the York Division in 1908, although precisely where each of these degrees was conferred is now unknown.

Although never actually employed as a stonemason, throughout his life Stretton maintained an inordinately high regard for the Guild of Free Masons, especially its training, its traditions, the support of its lodges, and its ceremonies which, he claimed, were not only similar to those which could be found all over the world and were of great antiquity but, more importantly, were superior to those practised by the speculative freemasons of his day. As a result, in the years which followed, he revived - almost single-handedly - Leicester Guild lodge No. 91 and Mount Bardon Lodge No.110 and eventually began to write articles in newspapers and magazines about what he termed the 'Tectonic Art', and to give talks to groups such as one which he gave to the Leicester Association of Engineers on Saturday 20th February 1909, which was subsequently reprinted in the *Melton Mowbray Times* and first brought him to public attention. From that point on, he became the champion of Guild Masonry and a regular contributor to the Leicester Lodge of Research and magazines such as '*The Co-Mason*' (later to become '*The Speculative Mason*'). He also entered into a voluminous correspondence with John Yarker, an

eminent Masonic scholar and author of his day, which was later collated and edited by M.III.Bro. Majorie Cecily Debenham, Grand Master of the Co-Masons, and with another lady mason, M.III.Bro. J.A. Bothell-Gosse 33°, founder of the Order of Ancient Free and Accepted Masonry for Men and Women, who was later invited to become a Guild Mason herself and used the title 'Grand Master VII° Guild of Operative Freemasons' for the remainder of her life. Interestingly, long after Stretton's death, Miss Bothwell-Gosse was asked (see below) to provide the modern Operatives with the secrets of the higher degrees, she being the only member of Mount Bardon Guild Lodge No. 110 still alive, and none of the 'modern' Operatives being aware of them, the 1st Master Mason apparently following the practice of conferring degrees by name only, as is still the case in some Orders today.

Bernard H. Springett

*3, West View,
Seaford,
Sussex.*

April 22nd, 1931

Dear Miss Bothwell-Gosse,

Our Channel Row Assemblage of Operative Masons is now so large and includes so many keen masons that there is a general desire to see the higher degrees working in full, instead of merely communicated, which was all Sir John Cockburn thought necessary, a wise precaution as he did not know the Ritual. I know that as you are the sole survivor as far as I know of the Mount Bardon Lodge you hold the key to these Rituals. Knowing also your kindly disposition of which I have had such full experience I venture to ask you to come to the rescue if you can and will. Of course a certain amount of valuable information was given in back issues of the Co-Mason but can you disclose with due precautions the "Secrets" which are necessary? By so doing you would earn the everlasting gratitude of many worthy Operatives and especially of

*Yours very sincerely
B. H. Springett*

Further evidence, if it is necessary, of ceremonies not always being 'worked' as they are today is provided by a letter written by the Grand Clerk (R.R.a-Ababrelton) on 26th September 1931 to the Founders of the new Friars Walk, Chelmersforde, Assemblage explaining that ceremonies promoting them to higher grades in order to carry out

their various future offices “will be read, but will be worked on future occasions.”

John Yarker

Although he spent most of his life in Manchester, Yarker was actually born in Westmorland on 17th April 1833. He was initiated into freemasonry in Lodge of Integrity No. 189 in February 1854 but soon became disillusioned and was always more enthusiastic about the additional Orders, some of which were either defunct or spurious. He, too, became a member of Mount Bardon Lodge No. 110. A full list of his many publications would exceed the time and space available here but his most significant publication, ‘The Arcane Schools’ published in 1909, is especially worthy of note because in it he states that:

In all these years, the old Operative Guilds of Free Masons, have continued their work without changing the secrecy of their proceedings. They have their lodges in London, Norfolk, Derbyshire, Holyhead, Leicester, York, Durham, Berwick and elsewhere. Of late years they seem to have become disgusted with the vain pretensions of Modern Speculative Freemasonry, and, under authority of the three co-equal GMMs. of the South and North, have to some little extent relaxed the secrecy of their proceedings; and though the greater part of their members are utterly averse to anything whatever being made public.

That he was an able scholar is undeniable and, throughout his life, he published many articles and reviews of the writings of others and, like Stretton, maintained a lively dialogue with the Co-Masons and occasionally contributed letters to the *Melton Mowbray Times*. He was firmly convinced of the direct link between the operatives and speculative freemasonry, and conducted a lively correspondence with Stretton, sometimes amounting to one or two letters a day! In April 1910 he wrote in the *Co-Mason* magazine:

“I knew of these rites in 1856 or ten years before either Bros. Stretton or G.W. Anson knew anything of the matter and I allude to the recent paper of the latter which seems to be an interesting account of an operative initiation at about 14 years of age. At the date just mentioned 1856-7 I knew a Bro. Eaton of the St. Ninian’s Lodge who informed me that he and his fathers had been operative and speculative masons for seven generations.”

He is thought to have been responsible for the drafting of most of the rituals subsequently adopted by the Operatives after his death in 1913.

Dr. Thomas Carr

Another member of Mount Bardon Guild Lodge No. 110 and of the Correspondence Circle of the Leicester Lodge of Research was Dr. Thomas Carr, a doctor from Blackpool, and a Past Master of Fylde Lodge No. 2758, who was arguably even more enthusiastic about the ritual of the Guild Masons than even Stretton himself. Intent on preserving it for posterity, he obtained permission from the three Master Masons of Mount Bardon Lodge to publish it, "First, to prove that Speculative Free Masonry is derived from Operative Free Masonry; second, to give some account of the Operative Free Masons, of their ritual, and their customs". In 1911 he published 'The ritual of the Operative Free Masons' in the *Transactions* of the Manchester Association of Masonic Research and later produced it in a book of the same name published in the USA, and it is considered significant that the book begins with the following declaration:

*The Worshipful Society of Free Masons,
Rough Masons, Wallers, Slaters, Paviers, Plaisterers,
and Bricklayers.*

Lodge "Mount Bardon" No. 110

Established 1831

*Bardon Hill,
Leicestershire.*

The above Lodge, No. 110 of the York Division, passed the following resolution at a meeting held on the sixth day of May, 1911:

That the paper written by Thomas Carr of 9 Carlton Terrace, Blackpool, M.D., on 'The Ritual of the Operative Free Masons' is a true and accurate account of the ceremonies practiced by this Lodge, and that the tradition which has been handed down to us is that these ceremonies have been so practiced from time immemorial.

That the said paper is based upon information furnished by us or by our accredited members and that the said Thomas Carr has received our permission to publish the said paper.

That there is much more of our ritual and ceremonies than is described in the said paper, but the account in the said paper is strictly accurate as far as it goes. That Thomas Carr is a corresponding member of this Lodge in full standing and of good repute.

Signed, John A. Grant, 1st Master

Signed, Robert Walter Grant, 2nd Master

Signed, William George Major Bailey, 3rd Master

Signed, Robert B. Grant, Secretary, I.P.M., VII°

The following year he delivered a paper to the Leicester Lodge of Research on 'Operative Free Masons and Operative Free Masonry', which also appeared in book form; and he delivered three papers on 'Operative Freemasons and Operative Freemasonry' to the Authors' Lodge No. 3456. He also published a paper on the orientation of buildings, of particular interest to both Operative and Speculative freemasons, which subsequently appeared in the *Masonic Secretaries' Journal*.

Major A. Gorham

Yet another Guild mason was Major A. Gorham who, like Stretton and Carr, was a member of Mount Bardon Lodge No. 110 and, in 1910, gave a lecture in which he not only exhorted all masons to "pride ourselves on our descent from ancient Operative masonry, whose monuments are to be found throughout the world" but concluded by saying that "there should be no mistake about the status of ancient Operative Masonry, which was a Religion and a Trade combined", a view echoed by a certain Rev. S. S. Stitt three years later. Major Gorham also published papers on 'Indian Masonic Marks', 'The Mogul Dynasty', and 'Observations on some Points & Symbolism in Ritual' published in the *Complete Transactions* of the Masonic Study Society for 1929.

Robert Bennett Grant

Last but by no means least of this group, was Robert Bennett Grant VII°, 1st Master Mason and one-time Scribe of Mount Bardon Lodge No. 110 who in 1910 published in the 'Co-Mason' magazine an article on 'The Arms of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers' which ultimately led to the adoption of those arms as the escutcheon of the Society today. He also contributed an article on 'The annual commemoration of the laying of the foundation of the Temple of Solomon' in the same magazine and, more importantly, another on

'Ancient Egyptian Surveying' which is particularly notable because, in that article, the following passage appears which throws light on the circumstances under which (although not a speculative freemason himself) he, Stretton, and the others, collectively decided to make their revelations to Craft freemasonry and anyone else who might find them interesting:

However, at the General Assembly of the Worshipful Society of Free Masons, Operative, held at York, St. Andrew's Day, 1906, it was decided 'that as the Egyptian system of surveying is of such great interest, and at the present time is of no real Trade value, that drawings and details be communicated to the Speculative Free Masons.' Hence the working out on the ground has been shown to several parties of Speculative Masons at Mount Bardon Lodge, No. 110.

Like Stretton, Grant was a regular contributor to local newspapers (e.g. *The Coalville Times*) on the topic of 'The change from Operative to Speculative Freemasonry'.

As already explained, the justification for these masons going to such lengths to publicise the ritual and other details of the Guild of Operative Free Masons was that they well knew that the days of the Guild were over and they wanted to leave a record for posterity, especially if that record would establish for ever their absolute conviction that speculative freemasonry was derived from Operative free masonry. In this they certainly excited interest throughout the masonic world, but it is equally true to say that Stretton, in particular, came in for severe personal criticism, primarily because of his vehement verbal attacks on the Rev. Dr. James Anderson for his 1717 revision of the Constitutions and his part in *digesting* the ritual, but also for his apparent evasiveness when pressed for corroboration. Yarker was always considered suspect, Carr was described as just a disciple of Stretton and his writing as "an interesting exercise in plausibility", and one writer (R. J. Meekren) stated that he thought Stretton was an inadequate scholar who had *invented* the whole system that he and the others had spent so much time and energy promoting! Happily, more recent writers have not been so scathing, and although some feel that - like his writings on the railways, which have similarly not been without their critics - Stretton's more extravagant claims may have been stretching the imagination too far, they are prepared to admit that some aspects are worth reconsidering. At the time he was writing, however, there were those who were totally satisfied that what Stretton and his fellow enthusiasts were claiming was not only true but that the ritual of the Guild Operatives was worth preserving and deserved further

research, and these ultimately became the founders of the first Assemblage of today's Worshipful Society, i.e. Channel Row Assemblage in Westminster.

Additional reading

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CHAPTER 3

1913 - 1945

Nearly all the Speculative teaching can be traced to the Operative ceremonies, but there is much of the Operative teaching which has no correspondence in the Speculative ceremonies.

Thomas Carr (1911)

According to Dr. Carr, the geographical boundaries of the Guild of Operative Free Masons throughout England and Wales were finally decided in 1677 when it was re-organised into eight Divisions at a General Assembly of the Guild held at Masons' Hall in London. Apparently, there was some dispute and, as a matter of expediency, a map of England and Wales was produced and the country simply divided into east and west by a dividing line drawn from Tweedmouth in the north to Poole in the south, following which eight Divisions were designated, the outer limits of each, apart from the City of London, being determined by water features, such as rivers or the sea. These eight Divisions were:

1. City of London
2. Westminster
3. Southern
4. Bristol
5. Chester
6. Island of Anglesey
7. Lancaster
8. York

By the twentieth century, however, times had changed, and these Divisions had all but ceased to exist, so Stretton, in response to what he interpreted as popular interest, decided to re-constitute one of them, as a means of keeping the ritual of the old Guild operative masons alive. The Division he selected was that of Westminster

which had originally extended as far north as the River Trent in Nottinghamshire.

Accordingly, on 1st May 1913, in his capacity as Secretary of the York Division, he wrote to Dr. Carr VII^o authorising him to open a VII^o Lodge of the Guild in London to enthrone three Master Masons for a revived London Section of the Westminster Division, and "To carry out all other work in accordance with the ancient usages and established customs as Enthroned Master Masons have done in all ages".

The first meeting was duly held on 21st May 1913 at the Bijou Theatre, Bedford House, 3 Bedford Street, Strand, London, W.C., and those present were: Dr. T. Carr VII^o, Colonel Henry Walker, Harry Nicholls, J. Powell, P. Hasluck, E. V. Reynolds, Capt. A. Gorham, F. H. Buckmaster, W. J. C. Nourse, H. N. Godward, and A. E. George, all of whom were members of Mount Bardon Guild Lodge No. 110 and various Speculative lodges, particularly Drury Lane Lodge No.2127 (meeting in Drury Lane Theatre) which is not so surprising given their choice of venue for their first meeting, i.e. the Bijou Theatre. The Bijou Theatre was actually more of a theatre-school than a commercial theatre used for performances open to the public, and its most famous students were perhaps H. B. Irving, Mrs. Patrick Campbell and Dame Sybil Thorndike.

Colonel H. Walker, H. Nicholls and J. Powell were duly enthroned as 1st, 2nd and 3rd Master Masons respectively (Note - not at this stage *Grand* Master Masons), V. Reynolds and Captain Gorham were appointed as Deputies Jachin and Boaz, and Bro. P. Hasluck (who owned the Bijou Theatre) was appointed Deputy Master Mason. The London Section of the Westminster Division, as it was termed in the *Operative Review* for December 1941, was thereby restored to life.

Unusually for a masonic organization, from then until the creation of a Grand Assemblage nearly twenty years later, the Assemblage was governed by a Court of Assistants, which met at a variety of venues made available by its members. According to the minutes of a meeting of that Court held in September 1916, its membership consisted of "the three Master Masons, Clerk, Treasurer and last joined members *ex officio* and four elected members" and its function was similar to that of the Courts of Assistants of many of the City of London Livery Companies then and now, and Companies which immediately spring to mind which still have Courts of Assistants as part of their executives are the Worshipful Company of Joiners and Ceilers, the Worshipful Company of Constructors, the Worshipful Company of Engineers, and the Worshipful Company of Makers of

Playing Cards, all of which can be easily verified by a 'visit' to their various websites.

During this period a number of precedents were decided which are still observed today, such as that agreed on 12th December 1921 when it was "unanimously resolved to recommend that the period of election for the Chairs should in future be limited as under: 1st M.M. 5 years; 2nd M.M. 3 years; 3rd M.M. 1 year, the first and second M.M.'s to be eligible for re-election." Also that of 16th December 1922 when "It was decided that in future the Drama should be enacted at each October meeting. The Clerk was authorised to make the necessary arrangements and to invite members to take part." For reasons of pure convenience, the early October meeting has since been brought forward to late September.

To return to the re-constitution of the former Westminster Division, as it later transpired, the decision to do this was taken not a moment too soon for, on 20th February 1915, Stretton died, whereupon, on the 10th March 1915, the London Section unanimously passed the following resolution:

We the three Master Masons of the London Section of Lodges 91 and 110 of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, formed in 1913 under the authority of York Division No. 8, having learnt with great sorrow of the death of our Worshipful Brother Clement E. Stretton, Secretary of the York Division No. 8 and knowing that it was his wish that we should revive The Westminster Division No. 2 and being well satisfied that the Westminster Division has ceased to exist and being anxious to continue our research work as to Free Masonry prior to 1717 and having the approval of all the Brethren of the London Section and the consent of Lodges Leicester and Mount Bardon, hereby constitute our London Section "The Channel Row Assemblage" of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, Westminster Division, so called after the Operative Lodge which held its meetings prior to 1717 at The Rummer of Grapes Inn in Channel Row (afterwards altered to Cannon Row), Westminster which was one of the four Operative Lodges which formed the Grand Lodge of England in 1717.

Thus the first Assemblage of today's Worshipful Society formally came into existence, and is still amongst the largest of the Assemblages. It now meets at Mark Masons' Hall, 86 St.James's Street, London. Because it was a lodge specifically *re-constituted* at Stretton's request in 1913, in this Society, Channel Row Assemblage has always been regarded as having existed since Time Immemorial, and the modern Society, therefore, as having started from the date of its first meeting in 1913.

For those interested in such details, Channel Row was a busy road close to the point where the river Tyburn joined the Thames near the Houses of Parliament and, as explained in the proceedings of their meeting, was the location of one (indeed, the strongest) of the four Lodges which were said originally to be operative in character and which, in 1717, formed the Grand Lodge out of which the whole of modern speculative freemasonry has grown. Over the years, for some unknown reason, the name of the road has been changed to Cannon Row, possibly because of the nearby artillery ground or because it was where Canons from Westminster Abbey used to reside. No one now seems to know which. Today it is virtually hidden behind Westminster Underground Station and the former headquarters of the Metropolitan Police in New Scotland Yard, but, as a road, it still exists.

The second Assemblage to be formed was 'Friars' Walk, Chelmersforde, Assemblage', consecrated (as they termed it at that time) on the 8th October, 1932 at 10 Duke Street, St.James's, London, for the benefit of Essex freemasons, and to meet in Chelmsford, which in reality was yet another manifestation of the growing strength and enthusiasm of the members of Channel Row Assemblage who, one year earlier, had felt sufficiently confident to pass the following resolution:

That we, the Channel Row Assemblage of the Westminster Division of the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, being a Lodge of Operative Free Masons, do by these presents constitute and form into a Grand Assemblage of Operative Free Masons our Brothers as follows:

Henry T. Cart de la Fontaine, VII^o

Frederick Conkling Van Duzer, VII^o

Dudley P. Hutchings, VII^o

Bernard Henry Springett, VII^o

Right Hon. Sir Frederick Pollock, Bart. K.C., LL.D., D.C.L., VII^o

Percy Plowman, VII^o

George Sherrington Collins, VII^o
Col. F. M. Rickard, R.A., VII^o
Brig.-Gen. W. H. Sitwell, D.S.O., VII^o
Major A. Gorham, VII^o
Sir A. A. Brooke-Pechell, Bart., VII^o
M. J. Beever Anderson, M.D., VII^o
P. W. Morehen, VII^o
Langford H. MacKelcken, VII^o
G. E. W. Bridge, VII^o
George B. Cotton, VII^o
George Russell, VII^o
Thomas F. Jolly, VII^o
John Edward Whitty
John Lawrance
Arthur Skinner
with jurisdiction over all Lodges of Operative Free Masons in that portion of England and Wales situate south of the Rivers Humber, Trent, Dane, Weaver and Mersey, denominated the Westminster Division of the Worshipful Society, with power to make Rules and Regulations for the governance of the Division and all such Lodges and for the Constitution and governance of new Lodges of Operative Free Masons within the Division.

Over the years, and additional 'Divisions' (or Regions, as they are now termed) having been formed, this was gradually extended to include the whole of England and Wales, but the Society has been governed by three Grand Master Masons ever since that time.

Although Friars Walk, Chelmersforde, Assemblage was formed for the benefit of Essex masons, in its early days its membership was largely drawn from London and this, unfortunately, ultimately proved to be the main reason that it was eventually forced into suspension. The unexpected event which precipitated this unfortunate occurrence was the Second World War, which made travel between London and Chelmsford difficult and occasionally even illegal, and it is recorded in the Minutes of Grand Assemblage for 1944 that "London Assemblages have met regularly. Friars Walk Assemblage unable to meet owing to Chelmsford being a banned area." During the war years, it seems, Chelmsford (and the Marconi Works in particular) was central to the development and manufacture of radar and electronic equipment, and travel to and from was occasionally prohibited, as was travel to other parts of Essex. Many men being away in the Forces, there was also difficulty in attracting members, and the blackout regulations and air-raids made evening

meetings difficult, if not impossible, as explained by the Rev. R.R. à-Ababrelton, Grand Clerk from 1935 until 1943 who, in December 1941, published the first and only edition of 'The Operative Review', in which he stated that:

The present war has made it extremely difficult for meetings to be held. Meetings already arranged have had to be cancelled owing to enemy action and the black-out has been a serious handicap. Consequently, our Lodges are only able to meet in the summer months.

Surprisingly, given the fact that Friars Walk, Chelmersforde, Assemblage was unable to continue, a third Assemblage - Abbey Assemblage - was constituted in London during the Second World War but, thereafter, there were no further constitutions until Kirkstall Abbey Assemblage some twenty years later, followed by Purbeck Quarries Assemblage in 1969, St. Werburgh Assemblage in 1972 and Friars Walk Chelmersforde Assemblage was re-constituted in 1973. It will be apparent from these dates that the expansion of the Society was far from meteoric and it actually took over sixty years for the first six Assemblages to become established.

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CHAPTER 4

THE POST-WAR YEARS

The outbreak of the Second World War led to a difficult time, not only for our Order but for Freemasonry in general. Blackout restrictions, travelling difficulties, the absence of its members with the forces or on war work, catering troubles due to rationing and the requisitioning of masonic premises all tended to make meetings difficult and attendances uncertain.

R. J. Wilkinson (writing about the OSM)

Today it is generally accepted that the Second World War was a disaster for this Society, and the full extent of this is probably best summed up in the correspondence of L. F. 'Joe' Elvin who, years later, wrote "That war nearly killed us." Earlier he had explained, "Previous to the 1939/45 war the Operatives had three Assemblages; Channel Row and Abbey meeting in London and Friars Walk meeting in Chelmsford, Essex. During that war all these fell on very hard times. Friars Walk closed altogether and the other two only escaped that fate by a very narrow margin." (Note - Factually he was not being strictly accurate, Abbey Assemblage not being constituted until 1943.) He then went on to describe a distressing Abbey Assemblage meeting of 10th February 1948, when "The attendance was disgraceful and one begins to wonder what will happen to the Assemblage. Owing to the fact that there were so few officers available, R.W.Bro. John Lawrance *described* the degrees to the candidates, instead of working them in the ordinary way".

The full extent of this mood of depression is illustrated by the following extracts from the Minutes of various meetings held during that period:

Grand Assemblage minutes for 1943: "The striking feature was perhaps the lack of attendance on the part of members of the 5th degree and below. On enquiry it appears that a number of them felt that there was so little to interest them, that they did not think it worth while to attend."

A meeting of a VI° Lodge in 1946 which called for “a committee to discuss means of giving new life to the Order.”

A meeting of the VI° Lodge held on 1st September, 1947 when “R.W. Bro John Lawrance did not have one regular officer to assist him in this fine ceremony” but carried it out “in spite of the fact that not a single officer knew the ritual”.

Grand Assemblage minutes for 1948 where there was an attendance of only five, “There not being enough to hold a Lodge, those present discussed the calamitous state of the Order. The Clerk read a letter from the First Grand Master Mason offering to resign his position as he was too busy to give the Order the attention it needed. That graceful offer was accepted with regret as it was certain that unless something drastic was done, and quickly, the Operatives would cease to exist as an Order before two or three years had elapsed.” In the event, he found it necessary to continue for another ten years! Later that same meeting, it is recorded that “The Grand Clerk said the worry of keeping the Order in existence was getting him down and asked for release at the end of the current year.”

Grand Assemblage minutes of 1949, which explained that little had changed, and it is recorded that “It was a very unsatisfactory meeting since so few were present” and later on “The Grand Clerk tendered his resignation from the office. He said that with failing health, the worries of lack of support from the powers that be made him feel that it would be better for the Order if a younger and more vigorous Brother took his place.”

Finally on this topic, if further evidence is required, then it should be noted that during this trying period, R.F.B. Cross, despite ill health and his earlier offer to resign, ultimately found it necessary to serve a total of eighteen years as 1st G.M.M. until his death at the age of 80 in 1958; E.B. Holmes served thirteen years as 3rd G.M.M., an office which is normally expected to change annually, until he, too, died in 1953; and L.F. Elvin himself, who constantly sought to avoid office and wrote countless letters to eminent masons of his day seeking their support, was ultimately obliged to serve a total of two years as 2nd G.M.M., two years as acting 1st G.M.M., ten more years as 2nd G.M.M., and then four more years as 1st G.M.M., until his own death in 1976. There can be no doubt that without men like these (and John Lawrance too, for that matter, who served twenty-eight

years as Senior Passed Master) the Society would - almost certainly - have come to a premature end.

By way of explanation, perhaps it should be added that Rt.W.Bro. Elvin's reason for repeatedly declining the highest office himself was, in his own words, his belief that the Society needed "...a well known Brother, with a high position in Craft, Arch and Mark Masonry, to accept that high honour and thereby add more status to our Order" and, presumably, thereby get the Society back on its feet. Despite the hard times through which they were passing it is obvious that he was more interested in the future development of the Society than in gaining personal honours for himself, something which was deeply appreciated by his contemporaries who, shortly before his death, poignantly wrote to him:

Dear Joe,

You were very much in the minds of us all when we met in Grand Assemblage this year. Ever since you joined the Society some 29 years ago, you have taken a great interest in it, and have worked constantly to build it up in every way. In fact, for many years you were the absolute mainstay of the Society; we have all benefited from your unflagging enthusiasm and untiring efforts without which the Society could not have survived.

Those of us who were privileged to listen to your informal talks at the dinner table after meetings of the Assemblages in London and elsewhere, cannot fail to have derived much instruction and great pleasure from them. You were always prepared to share your vast knowledge of all aspects of the Society with everyone from the youngest Indentured Apprentice upwards.

Yet throughout all this, you steadfastly refused to take the position of 1st Grand Master Mason to which your efforts entitled you. You were quite content to remain modestly in the background as 2nd Grand Master Mason, until a few years ago when you were finally persuaded to become the chief of our trio of leaders. Now that you have, unfortunately, had to give up active work for the Society, you can do so with the full knowledge that it is now flourishing and going from strength to strength, thanks to your tireless efforts for many years. We shall miss you from our meetings.

Words seem quite inadequate to express our deep sense of gratitude for all that you have done on our behalf, and the best way of giving thanks to you will be for us to work as hard as we can to promote the continued progress and prosperity of the Society. This we pledge ourselves to do.

We pray that the Great El Shaddai will continue to be with you to help and sustain you.

<i>(Signed)</i>	<i>1st G.M.M.</i>	<i>A. A. Murphy</i>
	<i>2nd G.M.M.</i>	<i>L. J. Richardson</i>
	<i>3rd G.M.M.</i>	<i>J. H. Emerson</i>
	<i>S.P.M.</i>	<i>E. Benjamin</i>
	<i>D.M.M.V°</i>	<i>F. J. Crow</i>
	<i>Grand Clerk</i>	<i>H. A. Stokes</i>

In reality, what Joe Elvin had done was to breathe new life into a Society which was virtually at the point of death, as can be seen from the fact that the average annual attendance at Grand Assemblage when he joined the Society was only fourteen, but in the year of his death was 74! Moreover, during that period three new Assemblages had been constituted (Kirkstall Abbey in York, Purbeck Quarries in Wareham and St.Werburgh in Birkenhead) and Friars Walk Assemblage was re-constituted at the National Liberal Club in London for work, as before, in Essex. What is more, articles concerning its more important meeting were regularly appearing in the national press, such as that which appeared in the Daily Telegraph for 29th September 1976 which announced the appointment of A.A. Murphy as 1st G.M.M., L.J. Richardson as 2nd G.M.M., J.H. Emerson as 3rd G.M.M., and our current 1st Grand Master Mason (Arthur Craddock) as Deputy Master Mason of Channel Row Assemblage. The Society's appearance in the national press probably reached its apogee during a postman's strike in the 1970s when full details of a forthcoming Grand Assemblage were outlined, it being impossible to circulate them by mail.

Since that time the Society has never looked back, four or five Assemblages being constituted each year, not just in the UK but in places as far away as Australia, New Zealand, France, Spain, Canada and Belgium and, in recent years, enquiries having been received from South Africa, India and the Far East. The total number of Assemblages is now seventy, and the Society confidently expects that figure to reach one hundred by the date of its centenary, in 2013. This is not an objective, of course, as those in the Society have never been, as they term it, "in the numbers game". It is simply an estimate

of what the Society's strength could be, if the current rate of growth continues for a further seven years.

Perhaps two events do deserve special mention, however, because they both concern members 'down under' and both typify the way things tend to happen in this Society. The first occurred in April 1989. Prior to that date there had only been three members of the Society in the whole of Australia; Kent Henderson and Peter Green, who had both joined Channel Row Assemblage during visits to the UK, and Alan Martin who had emigrated to Melbourne. There was one other, Maurice Sayers, formerly of Bodiam Castle Assemblage, who was living in Sydney, but that was not known at the time. It gradually became known that there were others who had *heard* of the Society and expressed interest and, eventually, one way or another, a substantial number indicated their willingness to travel to the UK so that they could join. In the end, over one hundred (counting partners and friends) made the trip, fifty-four joined the Society, and between 1st and 7th April, six new Assemblages were constituted at Mark Masons' Hall, London for work in Australia (i.e. Chirnside Mansion, Shenton's Mill, Eureka Quarries, Bonython Hall, Innisfallen Castle and Bishopsbourne Assemblages.)

Later on, in the Autumn of 1991 a combined SRIA/Operatives visit was made to Australia and New Zealand during the course of which new SRIA Provinces were created and, Operatives' numbers having increased substantially in the intervening period, five more Assemblages were constituted (i.e. Invergowrie Homestead, Round House, Murrindale Park Assemblages for work in Australia and Belmont Quarries and Albert Barracks Assemblages in New Zealand.) Since that time, six more have been constituted in Australia and three more in New Zealand. The enthusiasm of all these members is amazing, and they regularly fly or drive thousands of miles to attend their meetings and, unsurprisingly, the Society has twice felt it appropriate to appoint its 2nd Grand Master Masons from amongst their number, A.S. Williams being appointed 2nd G.M.M. for the years 1995 to 1997, and D.H.B. Falconer being similarly honoured in 2005. On both of those occasions, because of the distances involved, it was considered expedient to appoint a Pro 2nd Grand Master Mason for work in the northern hemisphere, Arthur Craddock filling that role from 1995 until 1997 and Peter Fotheringham being appointed Pro 2nd G.M.M. in 2005.

Before leaving this section it would be improper not to mention two particular members of the Society who, like Joe Elvin and those mentioned earlier, recognised the true extent of the interest being shown in this Society and, more importantly, found the time, energy and resources to do something about it, and they were D.R. Stuckey,

Grand Clerk from 1982 until 1988, 2nd Grand Master Mason from 1988 until 1990, and 1st Grand Master Mason from 1990 until 1997, and W.R.(Bill) Box, Grand Clerk from 1988 until 2000. Derek Stuckey provided the wise-counsel, foresight and premises at 18 (later 20) Caledonian Road, London, for a Society headquarters, and Bill Box provided the ceremonial and administrative support. Between them, they provided much of the impetus which eventually raised the profile of this Society to that which it enjoys today.

Additional reading

Wilkinson, R.J. 'History of the Order of the Secret Monitor 1887 to 1963' (1964) p.26-27.

CHAPTER 5

POSTSCRIPT

Enough has been said of the old operatives' system to show that it was coherent, logical and complete, which the speculative system cannot truly claim to be.

F. W. Seal-Coon (1992)

It is tempting to conclude this part of the book by pointing to the Society's growth over the past twenty or thirty years, to outline its projected development for the future, to compare them with other masonic Orders and Societies some of which are obviously struggling to attract members, and to give ourselves a pat on the back for a job well done. Such, however, would be a mistake, and it is only necessary to refer back to the period immediately following the Second World War to realise just how precarious success, if that is the right word, can be. At that time, in Craft freemasonry, lodges were being consecrated at a rate almost beyond our comprehension today (1,000 lodges in five years!) whilst this Society was virtually facing extinction and, had it not been for a small number of enthusiastic and determined men, that would almost certainly have been the Society's fate. Since then, especially in the last thirty or so years, its numbers have steadily increased, whilst - in the same period - those of the Craft have fallen by forty percent. How, then, can we explain this dichotomy and what are the lessons for the future which can be learned from it?

To me, the answers are clear. Firstly, it would be wise to accept the statement attributed to the Rev. George Oliver, D.D., that large numbers are not always advantageous! Far better to bring into your midst only those of whose ideas, enthusiasms and masonic interests you can be reasonably assured, rather than those (irrespective how successful they might appear to be in other walks of life) who are only vaguely, and possibly temporarily, interested and who will leave the moment some new fad takes their fancy. Such members do little for the quality of ritual in lodges and even less for companionship around the dinner table, all of which points to one of

the reasons for the Society's relative success. In this Society uncertainty is avoided by first stipulating that all candidates must already be members of Craft, Royal Arch and Mark masonry, so it is certain that they know what they are getting into and have already demonstrated their commitment to the masonic idea.

Secondly, progress in this Society is carefully calculated and specific periods laid down in the Constitutions which members must serve before promotion to succeeding grades. This is done to reflect both the time that it took the apprentices of old to serve their apprenticeships before becoming fully-fledged stonemasons and, at the same time, to give them time to assimilate and fully understand the nature of the progress they are making in the Society. I remember only too well the confusion created in my own mind by the fact that, when I was initiated into craft freemasonry, I received the first, second and third degrees at successive meetings and was on my way towards the Master's chair before I knew or understood either the significance or the symbolism of any the degrees through which I had passed, let alone the names of those I was associating with. The Operatives try hard to guard against that and, in fact, make it even more exacting to progress beyond the IV^o by insisting that anyone recommended for promotion should not only be qualified and recommended by their Senior Passed Master, but that they also have an attendance record of at least seventy percent. Moreover, to qualify for the VI^o it is additionally necessary that they should have previously served as Master of both a Craft and a Mark lodge, thereby demonstrating their willingness to learn and understand ritual, as well as their ability to preside over meetings as the Deputy of the Grand Master Masons. There are, of course, those who occasionally seek to overturn these exacting requirements, but I would argue that gradualness is one of the Society's greatest assets. Anything that is obtained too easily is rarely valued!

Interestingly, unlike any other Order in freemasonry that I know of, the Society also ensures that members of the Society are not prevented by age alone from progressing to the highest grade, by providing facilities whereby any of its VI^o members, still active and attending their Assemblage at the age of ninety, can be awarded its highest honour, i.e. VII^o Honoris Causa, something other Orders, which maintain either an official or unofficial age barrier, would do well to emulate. The importance of an ever-open route to the top cannot be over-estimated, and more than a few of the most active members of the VII^o attained their rank in that way. In an age when everyone is said to be living longer, no freemason that I know likes to be written-off or refused promotion to a higher grade, simply because of age,

and I genuinely believe that it is to the Society's everlasting credit that it provides such a route.

Linked to the recognition of effort, irrespective of age, are two other factors which I feel equally sure have contributed to the Society's success in recent years, and these are that, at every level, members receive documentary proof of their progress in the Society, in the form of certificates, all of which are personally signed by the three Grand Master Masons. Moreover, on going into a chair, as either Deputy Master Mason or a Senior Passed Master, those so appointed receive Patents from the Grand Master Masons, acknowledging their achievement and the progress they have made.

Finally, there is no place for pomposity in the Operatives, and this can be seen from the fact that the Society appoints no 'past' ranks. Thus, anyone retiring from office, including the Grand Master Masons themselves, simply relinquish that rank once their period of office is over, and return to work and dine 'in the quarries' from which they were appointed. This not only ensures a constant supply of new blood at the highest levels, but also provides wise counsel on the floor of lodges, and most are content to continue to serve the Society at a lower level, once their period 'at the top' is over. In that connection it is probably worth adding that, in recent years, the Society has introduced an additional 'honour', a Certificate of Distinguished Service, to reward outstanding service to the Society but, as of this moment, there have only been two recipients, Rt.W.Bros. E.L.J. Smith and P.E.A.Fotheringham, both of whom were long-serving 2nd Grand Master Masons and continue to serve the Society today, As with everything else in the Society, it was never intended to bestow this ultimate accolade too easily!

The Society has also embraced modern technology and ideas, and today not only has a standing committee to ensure that its rituals and other publications are regularly reviewed and updated, but maintains a website (www.operatives.org.uk) and uses the internet for communications as much as possible. In recent years it has also embraced the concept of 'openness' by not only publicising its activities but , without divulging those 'secrets' best kept to itself, by giving demonstrations of its ritual, especially a version of the Constitution ceremony, to other masonic Orders, and these are not only well received but occasionally result in requests to join the Society.

Possibly the Society's greatest step is still before it, however, and that is to purchase a headquarters building of its own. The Footing Corner Stone Fund, specifically created for that purpose, currently has about £250,000 on deposit, and all that has stopped it from going ahead so far has been the ever-increasing rise in property

prices, especially in the London area; the illogical reluctance of sellers to deal with freemasons; or the reluctance of Local Authorities to authorise the 'change of use' of a suitable property from 'domestic' to 'business' use. It is, however, the only hurdle left for it to negotiate and, by the time of its centenary in 2013, I have every confidence that it will have been accomplished. The Worshipful Society of Free Masons will then be ready for its next hundred years. We have no way of knowing, of course, but I suspect that Clement Stretton, John Yarker, Thomas Carr and the other 'founding fathers', as well as the Founders of Channel Row Assemblage, might well have approved!

Additional reading

Seal-Coon, F.W. 'An Old-time 'Operative' Midsummer ceremony' in *AQC* vol. 105 (1992) pp 161-171.

Footnote to the 2nd Edition

On 9th January 2009 contracts were exchanged and the Society now owns the Masonic Hall in Eaton Socon, near St. Neots, Cambs.

CHAPTER 6

GRAND MASTER MASONS OF THE SOCIETY

Until 1931, when the first Grand Assemblage was created, there were no Grand Master Masons, the Society opting instead for three 'Master Masons' in each Assemblage, as had been the practise in Guild masonry. Moreover, even after that date, when it was known that there had been three Master Masons, their names were not always recorded, particularly 3rd Master Masons, in the documents available to us today. Changes of meeting place, fires, war-time bombings, and losses resulting from the Society being administered from the homes of members who died 'in office', have all taken their toll and, reluctantly, we must now be content with the following list of Grand Master Masons which, at this stage, is the most accurate that can be produced. In some instances, office holders have died or resigned during their term of office. When that has happened, a short-term successor is named only if he was formally appointed to that office. Otherwise the name of the original incumbent is left unchanged, only the date of his death or resignation being shown.

It must also be borne in mind that from 1931 until the mid-seventies, it was not unusual for Grand Master Masons - sometimes all three - not to attend Grand Assemblage or, confusingly, for other members of the VII^o to deputise for them on official visits, signing their names in Attendance Registers and even on certificates, as the actual office holders. In this connection it should be noted that between 1933 and 1960, the average annual attendance at Grand Assemblage was only eighteen and, in 1948, was only six. As already explained, the Second World War years (1939-45) were particularly difficult.

<u>Year</u>	<u>1st MM</u>	<u>2nd MM</u>	<u>3rd MM</u>
1913	H. Walker		
1914	H. Walker		
1915	H. Walker		
1916	H. Walker (d. 1917)	F. H. Buckmaster	A. E. George
1917	F. H. Buckmaster (d.1918)		
1918	J. Cockburn		
1919	J. Cockburn		
1920	J. Cockburn		
1921	J. Cockburn		
1922	J. Cockburn	F. C. van Duzer	F. Pollock
1923	J. Cockburn	F. C. van Duzer	P. W. Morehen
1924	J. Cockburn	S. Wilkinson	P. Plowman
1925	J. Cockburn	S. Wilkinson	W. J. Perrin
1926	J. Cockburn	S. Wilkinson	A. Neilson
1927	J. Cockburn	S. Wilkinson	A. N. Brocketsill
1928	J. Cockburn	S. Wilkinson	
1929	J. Cockburn (d. 1929)	S. Wilkinson	
1930	S. Wilkinson (d. 1931)	H.T C. de la Fontaine	G. Russell
1931	D. P. Hutchings	H.T.C. de la Fontaine	J. E. Whitty
1932	D. P. Hutchings	G. B. Cotton	F. M. Rickard
1933	F. E. Crate	J. E. Whitty	L.H.MacKelcken
1934	F. E. Crate	J. E. Whitty	G. B. Cotton
1935	F. E. Crate	J. E. Whitty	F. Cramphorn
1936	F. E. Crate	G. B. Cotton	A. W. Dentith
1937	F. E. Crate	G. B. Cotton	S. W. Wortley
1938	F. E. Crate	G. B. Cotton	E. B. Holmes
1939	F. W. Crate (r. 1940)	G. B. Cotton	E. B. Holmes
1940	R. F. B. Cross	G. B. Cotton	E. B. Holmes
1941	R. F. B. Cross	G. B. Cotton	E. B. Holmes
1942	R. F. B. Cross	G. B. Cotton	E. B. Holmes
1943	R. F. B. Cross	G. B. Cotton	E. B. Holmes
1944	R. F. B. Cross	G. B. Cotton	E. B. Holmes
1945	R. F. B. Cross	G. B. Cotton	E. B. Holmes
1946	R. F. B. Cross	A. W. Dentith	E. B. Holmes
1947	R. F. B. Cross	A. W. Dentith	E. B. Holmes
1948	R. F. B. Cross	A. W. Dentith	E. B. Holmes
1949	R. F. B. Cross	A. W. Dentith	F. B. Holmes
1950	R. F. B. Cross	A. W. Dentith	E. B. Holmes
1951	R. F. B. Cross	A. W. Dentith	E. B. Holmes
1952	R. F. B. Cross	A. W. Dentith	E. B. Holmes (d. 1953)
1953	R. F. B. Cross	A. W. Dentith	F. J. R. Heath

1954	R. F. B. Cross	A. W. Dentith	G. H. R. Barham
1955	R. F. B. Cross	F. J. R. Heath (d. 1956)	T. W. S. Hills
1956	R. F. B. Cross	T. W. S. Hills	E. Le Fre
1957	R. F. B. Cross (d. 1958)	T. W. S. Hills	E. Le Fre
1958	T. W. S. Hills	L. F. Elvin	E. Le Fre
1959	T. W. S. Hills	L. F. Elvin	C. E. Coggan
1960	L. F. Elvin (acting)	E. Benjamin	R. J. L. Wilkinson
1961	L. F. Elvin (acting)	E. Benjamin	L. E. C. Peckover
1962	F. Stennett	L. F. Elvin	A. A. Murphy
1963	F. Stennett	L. F. Elvin	W. R. Hornby-Steer
1964	F. Stennett	L. F. Elvin	A. G. Rumbelow
1965	F. Stennett	L. F. Elvin	O. Anderson
1966	F. Stennett	L. F. Elvin	J. L. Jeffree
1967	A. Moreton	L. F. Elvin	R. J. Hammond
1968	A. Moreton	L. F. Elvin	R. E. W. Large
1969	A. Moreton	L. F. Elvin	W. J. Wickham
1970	A. Moreton	L. F. Elvin	G. W. Hookham
1971	A. Moreton	L. F. Elvin	H. E. Pettingell
1972	L. F. Elvin	A. A. Murphy	F. Brough
1973	L. F. Elvin	A. A. Murphy	J. D. Bing
1974	L. F. Elvin	A. A. Murphy	F. Leistikow
1975	L. F. Elvin (d. 1976)	A. A. Murphy	L. J. Richardson
1976	A. A. Murphy	L. J. Richardson	J. H. Emerson
1977	A. A. Murphy	L. J. Richardson	A. B. Carver
1978	A. A. Murphy	L. J. Richardson (d.1979)	F. J. Gomm
1979	A. A. Murphy	J. H. Emerson	F. Wade-Cooper
1980	A. A. Murphy	J. H. Emerson	E. A. Gurnhill
1981	A. A. Murphy (d. 1981)	J. H. Emerson	A. E. Masters
1982	J. H. Emerson	F. J. Crow	J. L. Minard
1983	J. H. Emerson	F. J. Crow	H. A. Stokes
1984	J. H. Emerson	F. J. Crow	C. C. Corfield
1985	J. H. Emerson	F. J. Crow	E. G. G. White
1986	J. H. Emerson	F. J. Crow	G. T. Saxby
1987	J. H. Emerson	F. J. Crow	D. R. Stuckey
1988	F. J. Crow	D. R. Stuckey	C. St. C. Crossley (d.1989) J.H.Berman
1989	F. J. Crow	D. R. Stuckey	A. Craddock
1990	F. J. Crow	D. R. Stuckey	H. T. Curlis
1991	D. R. Stuckey	A. Craddock	D. F. Walsh
1992	D. R. Stuckey	A. Craddock	A. S. Williams
1993	D. R. Stuckey	A. Craddock	W. A. Large

1994	D. R. Stuckey	A. Craddock	M. F. Hook
1995	D. R. Stuckey	A. S. Williams	S. C. Upton
1996	D. R. Stuckey	A. S. Williams	E. G. Hodgkinson
1997	D. R. Stuckey	A. S. Williams	B. Burwood-Taylor
1998	A. Craddock	E. L. J. Smith	D. Baum
1999	A. Craddock	E. L. J. Smith	M. D. Arnold
2000	A. Craddock	E. L. J. Smith	C. B. Hasler
2001	A. Craddock	E. L. J. Smith	A. J. Keay
2002	A. Craddock	P. E. A. Fotheringham	N. T. G. Price
2003	A. Craddock	P. E. A. Fotheringham	J. S. Hay
2004	A. Craddock	P. E. A. Fotheringham	D. C. Kibble-Rees
2005	A. Craddock	D. Falconer	N. Willows
2006	A. Craddock	D. Falconer	W. Summers
2007	A. Craddock	D. Falconer	D. B. Saunders
2008	A. Craddock	D. C. Kibble-Rees	D. C. Hooker

CHAPTER 7

GRAND OFFICERS

Until 1931 when it was decided to organize the Society on a national basis, there were no such appointments as those of Grand Clerk , Grand Treasurer, Grand Super Intendent of Work or anything else and, in point of fact, that which we now refer to as the Grand Super Intendent of Work was, for long after that, referred to as Grand D.C. Indeed, even until the mid-1980s it was the general custom for officers of Channel Row Assemblage to perform the corresponding duties for Grand Assemblage, simply because Grand Officers were not required all that often (usually only for Grand Assemblage) and, for instance - according to his own account - those were the circumstances in which W.R.Box became Grand Clerk in 1988. A vacancy arose at a time when he was serving as Clerk of Channel Row Assemblage, and he was simply asked to take on the duties of Grand Clerk in addition to those of an Assemblage Clerk. By then, however, the growth of the Society was such that it was becoming apparent that a full administrative staff was necessary, all of which is why it must be pointed out that in the lists which follow, names are not omitted in error. Given the records still available to us, before the first date shown on each list, in all probability those particular appointments did not exist, were combined with those of another office, or just filled on an ad hoc basis. In recent years the growth of the Society has been such that Grand Officers and, in some cases, their Assistants, have been routinely appointed, and a time can be foreseen when even more might be required, such as a Grand Organist, Grand Historiographer or Grand Webmaster. Nothing stays the same for ever!

GRAND CLERKS

1933	G. B. Cotton	1963	L. J. Richardson
1935	R. R. à-Ababrelton	1975	H. A. Stokes
1944	J. H. Hack	1982	D. R. Stuckey
1950	C. E. Coggan	1988	W. R. Box
1959	J. E. Dodsworth	2000	D. C. Kibble-Rees
1960	L. J. L. Boag	2004	B. Blanchard

GRAND REGISTRARS

1990	R. S. Filbey	2000	B. Blanchard
1992	N. T. G. Price	2004	P. H. Davis
1999	B. F. Muir	2008	P. Mycock

GRAND BURSARS

1976	F. J. Crow	1998	B. F. Muir
1981	M. Johnson	1999	D. C. Kibble-Rees
1990	G. S. Cope	2001	A. M. J. Brown
1993	J. S. Hay	2005	D. B. F. Burt

GRAND TREASURERS

1933	P. W. Morehen	1976	H. Newman
1940	H. L. Howard	1977	J. H. Emerson
1950	N. Gutteridge	1979	H. Newman
1960	C. E. Goddard	1983	A. B. Stephenson
1963	J. L. Jeffree	1985	T. J. Lewis
1966	K. D. L. Bale	1991	N. T. G. Price
1967	J. L. Jeffree	1992	N. A. Willows
1971	J. H. Emerson	2001	R. J. Bedford

G.M.Ms' S.I. Wk.

1990	B. Clarke
2002	R. G. Fretten
2005	J. J. Field

GRAND OUTSIDE GUARD

1988	G. H. Vincent
1999	B. A. Bailes
2004	E. H. Last

GRAND J

1967	W. B. Hodgson	1996	M. D. Arnold
1968	A. B. Carver	1998	M. D. Legg
1981	D. Walker	2000	A. Alvey
1982	E. G. G. White	2003	D. Lower
1984	H. T. Curlis	2005	A. Alvey
1990	J. M. Tuckey	2007	K. W. Henderson
1993	R. F. Heron		

PRO-GRAND J

2007 B. A. Bailes

GRAND B

1967 J. R. Hatcher

1968 R. B. J. Dinsdale

1971 R. J. Knott

1975 F. J. Gomm

1981 S. Wilkinson

1982 D. Walker

1990 M. F. Hook

1993 G. S. Cope

1996 R. H. Weeks

1998 D. W. Southgate

2002 D. W. B. Bale

2003 P. S. Hodgson

THE ORGANISATION OF THE REGIONS

The Regions shown are those as at 1st January 2009 and are listed in alphabetical order. It should be noted that Regional boundaries have changed considerably over the years as the Society has developed and new Assemblages have been constituted and absorbed within them.

AUSTRALIA 1989 - 1991

This was the first administrative structure for members of this Society in Australia, following the celebrated visit to the UK of one hundred freemasons, friends and relatives, in 1989.

DGMM/SPM

A.S.Williams 1989-1990

DMM V^o

P.H.I.Green 1989-1990

Regional Clerk

K.W.Henderson

AUSTRALIA & NEW ZEALAND 1991-1995

This was the successor to the Region of 'Australia' and was little more than a temporary Region necessitated by the popularity of the Society and its rapid spread over an area encompassing thousands of miles.

DGMM/SPM

P.H.I.Green 1991-1995

DMM V^o

E.M.Adams 1991-1994 (Western Australia)
D.H.B.Falconer 1991-1995 (Eastern Australia)

Regional Clerk

M.D.Legg

AUSTRALIA CENTRAL REGION

This Region began life as Australia Central with P.T.Thornton as its DGMM/SPM. It subsequently became 'Australia Central with Tasmania' but became Australia Central again after the Region of Tasmania was formed in 2003.

DGMM/SPM

D.M.Hedges 1999

DMM V°
R.L.Elkington

Regional Clerk
D.G.P.Buist

includes
Chirnside Mansion Assemblage
Eureka Quarries Assemblage
Invergowrie Homestead Assemblage
Murrindale Park Assemblage

AUSTRALIA EASTERN REGION

This Region has gone through several changes of name as the Society has spread throughout eastern Australia. It began life as a constituent part of 'Australia & New Zealand', and then became one region of 'Australia Eastern with Australia North Eastern' under D.H.B.Falconer from 1995 until 1997, but 'Australia Eastern' again from 1997 until 2003 (still under D.H.B.Falconer). During the latter period, Australia North Eastern operated as a separate region, although - like Australia Eastern - still under D.H.B.Falconer, until D.P.Dezentje became DGMM/SPM in 2003. D.H.B.Falconer continued as the DGMM/SPM of Australia Eastern until he became the Society's 2nd G.M.M. in 2005.

DGMM/SPM
F.M.Jefferies 2005

DMM V°
R.J.Adam

Regional Clerk
G.C.Armstrong

includes
Innisfallen Castle Assemblage
Fort Denison Assemblage

AUSTRALIA NORTH EASTERN REGION

The Region began life as part of Don Falconer's 'empire' on the eastern side of Australia, and remained so until 2003.

DGMM/SPM

D.P.Dezentje 2003

DMM V^o

D.E.Bonney

Regional Clerk

R. G. Hodges

includes

Bishopsbourne Assemblage

Customs House Assemblage

AUSTRALIA SOUTH REGION

This is a new region which it was possible to bring into existence once Toll House Assemblage was constituted in 2005. Prior to that time Bonython Hall Assemblage in Adelaide was administered by E.M.Adams, the DGMM/SPM of 'Australia South and West' mainly, it is suspected, because someone in the UK was unaware of the sheer distance (1700 km) and travelling time between Perth and Adelaide. That excessive travelling requirement has now come to an end.

DGMM/SPM

H.R.Goatham 2005

DMM V^o

B.J.A.Eves

Regional Clerk

M.C.H.Phillips

includes

Bonython Hall Assemblage

Toll House Assemblage

AUSTRALIA WEST REGION

The Region was created in 1995 with D.R.Sanders as its first DGMM/SPM until his death in June 1996. E.M.Adams then became 'Passed Master in Charge' until he was obligated in 1997 and he remained in charge for eleven years, until his death in 2008.

DGMM/SPM

I. A. Munachen 2009

DMM V^o

K.L.Phillips

Regional Clerk

T.B.A.

includes

Shenton's Mill Assemblage

Round House Assemblage

CHILTERN & THAMES REGION

This Region was formed in 2004 as a result of the development of the Society, especially in the 'West Anglia' Region. Since being formed, a further Assemblage (Woburn Abbey Assemblage) has been constituted.

DGMM/SPM

E.R.Bunn 2004

R.Machin 2007

DMM V^o

G.A.Johnson

Regional Clerk

G.Sutherland

includes:

Burnham Abbey Assemblage

Bentley Priory Assemblage

Hampton Court Palace Assemblage

Woburn Abbey Assemblage

CITY OF LONDON REGION

For its first seven years, this was a one-Assemblage Region, the DGMM/SPMs of which were P.E.A.Fotheringham (1996-2002) and E.R.Bunn (2003). As a Region it became considerably more viable after the constitution of Guildhall Assemblage in 2000. Both Assemblages have tended to experience difficulties finding places to meet or dine, there being no Masonic Halls in the City of London and

few restaurants open on Saturdays or who are prepared to give over their business completely to a masonic meeting. For a while, both Assemblages met at The Gun Inn in Spittalfields but that has recently come to an end with the re-development of that part of the City. The problem persists.

DGMM/SPM

R.Bavin 2002
B.A.Vickers 2008

DMM V^o

A. J. Obadiah

Regional Clerk

T.C.Gray

includes:

St.Paul's Assemblage
Guildhall Assemblage
Mansion House Assemblage

EAST ANGLIAN COUNTIES REGION

The Region first became a separate entity as the 'East of England Region' in 1987, with Barry Clarke as its SPM. Following the unexpected death of the Society's only SPM at that time (Peter Lonnon) the country was divided into two main areas, Dr. J.E.Glover becoming responsible for the North of England, and Arthur Craddock becoming SPM with responsibility for the South West and South East (less the East of England). This did not last long, however, the Society clearly moving towards a regional structure. This Region then became 'Eastern Counties' in 1990, with P.E.A.Fotheringham as its DGMM / SPM. In 1995 he took over the West Anglia and East Midlands Region, and 'Eastern Counties' then became 'East Anglian Counties' with K.Ansell as its DGMM / SPM until he, too, was succeeded by D.B.Saunders in 2000.

DGMM/SPM

R.G.Fretten 2005

DMM V^o

D.R.Embling

Regional Clerk

S.R.Heard

includes:

Friars Walk, Chelmersforde, Assemblage

Castle Acre Assemblage

Edmundsbury Abbey Assemblage

EAST MIDLAND COUNTIES REGION

This Region was formed in 1999 having originally been part of the Region of 'West Anglia and East Midland Counties', the DGMM/SPM of which, from 1995, as already explained, was P.E.A.Fotheringham.

DGMM/SPM

E.W.Bramford 2000

DMM V^o

B.B.Wills

Regional Clerk

W.Young

includes:

Ancaster Quarry Assemblage

Collyweston Quarry Assemblage

Breedon & Cloud Hill Quarry Assemblage

REGION OF FRANCE

When there was only one Assemblage in France it was a constituent part of the region of Westminster but, as the Society expanded, it became one of those within the region of Europe, and eventually – with the constitution of a second Assemblage in Paris – a region in its own right.

DGMM/SPM

P.Jaillet

DMM V^o

N.Stankoff

Regional Clerk

M.Heritier

Includes:
Carthusians Quarry Assemblage, Paris
Mount of Martyrs Quarry Assemblage, Paris

IBERIA REGION

The expansion of the Society into Spain has been a direct consequence of a vast number of UK freemasons taking up residence in that country.

DGMM/SPM
F.B.Capes 2005
B.Blanchard 2006

DMM V^o
P. D. James

Regional Clerk
B.R.Mansell

includes:
Torres de Serrano Assemblage
Rojales Quarry Assemblage

NEW ZEALAND REGION

The fact that there is a Region of New Zealand is really a tribute to the 'evangelical' enthusiasm of K.W.Henderson (Regional Clerk in Australia in 1989 and 1990) and G.C.Palliser in New Zealand. In 1995, it became a Region in its own right, with A.J.Keay as its first DGMM/SPM. He became 3rd G.M.M. in 2001 and was succeeded by G.J.Davies.

DGMM/SPM
H.D.L.Morgans 2004

DMM V^o
R. J. Sutherland

Regional Clerk
I. W. Fastier

includes:

Belmont Quarries Assemblage
Albert Barracks Assemblage
Halswell Quarry Assemblage
Napier Quarries Assemblage
Wakefield Quarry Assemblage

NORTH AMERICA REGION

The Region came into existence because of the interest and enthusiasm of G.T.Jones and J.Simon-Ash. Being adjacent to the USA, as a Region its future potential for growth is enormous. However, there being only one Mark lodge in Canada (St.Paul's Lodge of MMM No.131 in Montreal), a recurring problem has been that of members qualifying to receive the VI^o, especially so far as they are required to have previously served as Master of a Mark lodge. The first DGMM/SPM on this Region was W.R.Box, who was followed by G.T.Jones (2001-2004).

DGMM/SPM

A.J.Séguin (2005)

DMM V^o

M.J.S.Sastre

Regional Clerk

R.A.Sharp

includes:

St. Lawrence Seaway Assemblage, Kanata, Ontario
Bryn Athyn Quarry Assemblage, Allentown PA, U.S.A.

NORTH EASTERN COUNTIES REGION

This Region and its size has varied from time to time. From 1968 it was part of 'Northern and Midlands' Region under Dr. J.E.Glover as DGMM/SPM, but from 1991 it became North Eastern Counties Region with D.J.Bullivant as DGMM/SPM. Following the Constitution of Duffield Castle Assemblage, the boundaries were again changed, and J.L.Bull became DGMM/SPM of 'North Midland Counties' and also of 'North Eastern Counties'. In 2000 W.Summers took over as head of a combined 'North Eastern with North Midlands' Region but, in 2005, this reverted again to two Regions, W.Summers being

DGMM/SPM of both, but with two different DMMs V°, D.G.Fox in this Region, and R.S.Moss in North Midland Counties.

DGMM/SPM

W.Summers 2000

D.G.Fox 2007

DMM V°

G.F.Setterfield

Regional Clerk

R. L. Booker

includes:

Kirkstall Abbey Assemblage

Guisborough Priory Assemblage

Bolton Abbey Assemblage

Meaux Abbey Assemblage

NORTHERN COUNTIES REGION

From 1997 until 2005 the DGMM/SPM of this Region was J.T.Graham.

DGMM/SPM

C.Warham 2005

DMM V°

L.Tinkler

Regional Clerk

P.Layton

includes:

Stranton Church Assemblage

Woodhorn Church Assemblage

NORTH EUROPE REGION

This Region was originally part of Westminster & Europe Region but became a separate region of Europe in 2003. At that time it included Assemblages in France, Belgium and Spain. Since then further Assemblages (Rojales Assemblage in Spain and Mount of Martyrs Assemblage in France) have been constituted with the result that it

has been possible to create the two new regions of Iberia and France. At the moment the Region consists of only one Assemblage, but it remains ready to absorb any Assemblages formed elsewhere in Europe which would not be located within either France or Spain.

DGMM/SPM

D.C.Kibble-Rees 2003

P.Noel 2008

DMM V°

W.J.van Hunen

Regional Clerk

F.A.Kruis

includes:

St.Peter's Quarry Assemblage, Brussels

NORTH MIDLAND COUNTIES REGION

For the development of this Region, the reader is directed to North Eastern Counties Region with which - from time to time - it has been combined.

DGMM/SPM

W.Summers 2000

R.S.Moss 2006

DMM V°

R.H.Till

Regional Clerk

A. T. Goodman

includes:

Beauchief Abbey Assemblage

Duffield Castle Assemblage

Linby Quarries Assemblage

Nottingham Castle Assemblage

NORTH WESTERN COUNTIES REGION

Over the years, this Region has had a number of names. For instance, from 1989 it was a part of the 'North & Midlands Region' which covered an area from West Yorkshire to Warley in the Midlands, and included Kirkstall Abbey, Dudley Castle, St.Werburgh and Saint Helen Assemblages, with Dr. J.E.Glover as DGMM/SPM. In 1992 the Region was named 'West Midland Counties' and lost Kirkstall Abbey Assemblage to another region. The DGMM/SPM at that time was D.F.Walsh. The following year, with the constitution of St.Cuthbert Assemblage, it became 'North Western & West Midland Counties' Region and, in 1996 (after the constitution of Kenilworth Castle Assemblage in Warwick) it was divided into 'North Western Counties' and 'West Midland Counties' and, for a while, D.F.Walsh remained in charge of both. D.R.Boston then took over as DGMM/SPM in the West Midlands and F.A.Starkey became DGMM/SPM of North Western Counties in 1998.

DGMM/SPM

F.E.Hargreaves 2003

DMM V^o

D.K.Dowell

Regional Clerk

S.B.Crutchley

Includes:

St.Werburgh Assemblage

Saint Helen Assemblage

St.Cuthbert Assemblage

SOUTH EASTERN COUNTIES REGION

The Region was formed in 1988 and prior to the present incumbent, its DGMM/SPMs have included S.C.Upton (1988 - 1994), E.L.J.Smith (1994 - 1998) and R.H.Button (1998 - 2005).

DGMM/SPM

H.Small 2005

J. Knox 2009

DMM V^o

I.W.Tough

Regional Clerk

J.R.H.Handford

includes:

Bodiam Castle Assemblage
Nonsuch Palace Assemblage
Leeds Castle Assemblage
Market Cross Assemblage
Reculver Towers Assemblage

SOUTHERN COUNTIES REGION

Prior to the present incumbent, N.A.Willows was DGMM/SPM of this Region from 1996 - 2005, following B.H.Burwood-Taylor (1993 - 1996) and W.A.Large (1988 -1993). All three have subsequently moved on to become 3rd G.M.Ms.

DGMM/SPM

A.Mitchell-Fyffe 2005

DMM V^o

I.A.C.Perry

Regional Clerk

D.McQueen

includes

Loddon Bridge Assemblage
Winchester Castle Assemblage
Bliss Mill Assemblage

SOUTH WESTERN COUNTIES REGION

Before the present incumbent, the DGMM/SPMs of this Region have included M.E.Tapley, N.T.G.Price and Dr. T.J.Barnett.

DGMM/SPM

D.W.B.Bale 2003

DMM V^o

R.W.Freeman

Regional Clerk

E.J.S.Price

includes

Purbeck Quarries Assemblage
Berry Head Quarry Assemblage
Bodiniel Quarry Assemblage

TASMANIA REGION

Until 1999, when it became a separate Region, Tasmania was a constituent part of Australia (Central with Tasmania) Region. After that date it was a Region in its own right, although still under the same DGMM/SPM as Australia (Central), D.M.Hedges. In 2003 P.K.Sergeant became DGMM/SPM but was forced to give up almost immediately because of ill health.

DGMM/SPM

M.C.Frymyer 2003

I.C.Blair 2006

DMM V^o

B.J.Simpson

Regional Clerk

T.O.Stafford

includes

Barton Mill Assemblage
Salamanca Quarry Assemblage
Highfield House Assemblage

WEST ANGLIAN COUNTIES REGION

West Anglia Region was originally part of the Region of 'West Anglia and East Midland Counties', the DGMM/SPM of which was the ubiquitous P.E.A. Fotheringham. After 'West Anglia' was made a Region in its own right, he was succeeded by A.H.Turney, C.B., who built the Region up to six Assemblages (i.e. including Burnham Abbey, Bentley Priory and Hampton Court Assemblages) before it became appropriate to divide it again, to facilitate the formation of a Region of 'Chiltern & Thames', based in Buckinghamshire.

DGMM/SPM
B.F.Muir 2003
I.D.L.Bany 2008

DMM V^o
E.H.Long

Regional Clerk
P.Freedman

includes
Waltham Abbey Assemblage
Royston Priory Assemblage
Totterhoe Quarries Assemblage

WESTERN COUNTIES AND SOUTH WALES REGION

This Region was formed in 1995. For the first two years the DGMM/SPM was K.Adkins, who was succeeded by F.Gabb who served as DGMM/SPM from 1997 until 2001.

DGMM/SPM
I.S.Parry 2001
A.M.J.Brown 2006
G.S.Gubb 2007

DMM V^o
A.P.Beaumont

Regional Clerk
D.G.Gait

includes
Cardiff Castle Assemblage
Box Tunnel Assemblage
Burnham Lighthouse Assemblage
Ludgershall Castle Assemblage
Theoc Abbey Assemblage

WEST MIDLAND COUNTIES REGION

The Region came into existence after the constitution of Kenilworth Castle Assemblage in 1996. Its first DGMM/SPM was D.R.Boston.

DGMM/SPM

D.C.Hooker 2001
D.M.Edwards 2007

DMM V^o

B.W.Price

Regional Clerk

P. Mycock

includes

Dudley Castle Assemblage
Kenilworth Castle Assemblage
Wrekin Quarries Assemblage
Weoley Castle Assemblage

WESTMINSTER REGION

This Region was a natural consequence of the constitution of Channel Row Assemblage in 1913. Over eighty years later, following the constitution of Carthusians Quarry Assemblage in Paris, it was for a few years joined with 'Europe' to form a Region of 'Westminster & Europe' but, as the Society spread, 'Europe' eventually became a Region in its own right, and Westminster resorted to being, one again, a Region of two London Assemblages.

For most of the Society's existence, Westminster Region, historically extending as far north as the River Trent in Nottinghamshire, its DGMM/SPM was the *only* holder of that office. With the expansion of the Society, however, out of sheer necessity that changed, and after the death of Peter Lonnon the G.M.Ms. for a short time divided the country into two areas, Arthur Craddock becoming SPM for the South West and South East (less East Anglia) and Dr. J.E.Glover becoming responsible for the North. It reverted to being just 'Westminster' again in 1988. Past holders of the office of DGMM/SPM have included: J.Lawrance (1932-1960), E.Benjamin (1961-1976), F.H.Crow (1977-1981), P.W.Lonnon (1982-1988), J.H.Berman (1988), P.E.A.Fotheringham (1989-1991), A.G.Davies (1991-1994), B.Clarke (1995-2003) and D.J.Alexander (2003-2008)

DGMM/SPM

S.M.Ayres 2008

DMM V^o
E.G.Hughes

Regional Clerk
A.J.Obadiah

includes
Channel Row Assemblage
Abbey Assemblage

THE ASSEMBLAGES **(in alphabetical order)**

In many cases an Assemblage takes its name from an existing or former quarry (e.g. Purbeck Quarries Assemblage). In those cases where its name is derived from some other significant man-made structure in the area (e.g. Cardiff Castle Assemblage) a few words of explanation are provided. A date beside an Assemblage name indicates its date of constitution. A date beside the name of a DMM indicates the year he was obligated.

ABBEY ASSEMBLAGE London (9th February 1943)

This Assemblage takes its name from Westminster Abbey, and was the third Assemblage to be constituted, the others before it being Channel Row and Friars' Walk, Chelmersforde, Assemblages. Strangely, it was constituted in London during the Second World War, at the very time that Friars Walk was finding it impossible to continue and, because of war-time travel restrictions, was compelled to return its warrant. Abbey Assemblage, however, experienced no such problems, and has met continuously ever since, always at the same location as Channel Row Assemblage, which is currently Mark Masons' Hall, St.James's Street, London. Although records are no longer available, it is understood that Abbey and Channel Row Assemblages managed to survive the difficult War Years by amalgamating their meetings.

DMMs

1943	1944 F. R. Heath
1945	1946
1947	1948
1949	1950 E. Le Fre
1951 J. E. Elvin	1952 R. H. Filby-Smith
1953 S. E. Ward	1954 W. J. Wickham
1955	1956
1957 J. C. Cocking	1958 B. K. Turnbull
1959 G. J. Gulland	1960 E. V. Griffin
1961	1962 Mansbridge
1963 A. E. Masters	1964 A. B. Carver
1965 G. F. Little	1966 F. J. Crow
1967	1968 S. G. Coleman
1969 V. D. Sones	1970 R. Fidmont
1971 H. F. Marshall	1972 H. A. Stokes
1973 F. Wade-Cooper	1974 J. K. Bennett
1975 H. W. Harnden	1976 J. H. Berman
1977 H. S. Mayer	1978 A. G. Davies
1979 C. N. Batham	1980 J. E. Moss
1981 W. J. Daniel	1982 D. B. McFadyen
1983 P. O. Sinden	1984 J. E. E. Crowhurst
1985 J. E. E. Crowhurst	1986 S. Gillespie
1987 A. J. Gibson	1988 W. F. Blunt
1989 J. M. Simmons	1990 R. G. Cochran
1991 M. N. Buckley	1992 R. Farrier
1993 P. J. Fortune	1994 M. K. Lane

1995 P. D. Browning
1997 B. A. Bailes
1999 W. E. Reed
2001 K. Ackrill
2003 E. G. Hughes
2005 D. B. Morris
2007 M. J. Sale

1996 J. A. Alderson
1998 R. Coleman
2000 J-B. Poupart
2002 A. J. Obadiah
2004 T. W. D. Venning
2006 M. Lee
2008 J. H. E. Baker

ALBERT BARRACKS ASSEMBLAGE Auckland, New Zealand
(14th October 1991)

The Assemblage takes its name from an army barracks built in 1848, which was enclosed by a stone wall with materials quarried from Mount Eden. The wall enclosed a total area of 21.5 acres, bounded by present-day Princes Street, Wellesley Street and Kitchener Street and northwards to the Harbour. The most seaward extremity was Point Britomart on which were built the fort and arsenal. All that remains today are remnants of the stone fortifications which can be seen in the University grounds.

DMMs

1991 B. C. Major
1993 S. Melville
1995 M. A. Alklen
1997 D. B. Foote
1999 J. Hay
2001 C. L. Perry
2003 I. G. Phillip
2005 J. Eggleton
2007 D. T. Speedy

1992 B.C. Major
1994 R. H. Weeks
1996 R. H. Ellyett
1998 A. T. Johnson
2000 R. J. Lane
2002 R. J. Torrey
2004 R. H. Biel
2006 H. F. Schmidt
2008 C. E. Overy

ANCASTER QUARRY ASSEMBLAGE Sleaford (15th December 1994)

DMMs

1994 J. W. Archer
1996 W. Beard
1998 J. A. F. Saville
2000 E. Wynne
2002 J. B. Rodgers
2004 D. Askew
2006 R. Taylor
2008 A. B. Vaughan

1995 J. Law
1997 J. L. Knew
1999 J. A. Faulkner
2001 R. S. Parsons
2003 J. R. W. Clements
2005 D. R. Stevenson
2007 R. A. Resner

BARTON MILL ASSEMBLAGE Newstead, Tasmania (3rd May 1997)

The Tasmanian flour mill after which the Assemblage is named was first built in Barton in 1825 using a unique form of stone which has taken on a honey colour since being quarried. To date no similar stone has been found anywhere in Tasmania and the exact location of the quarry remains a mystery. The mammoth construction involved the cutting, transportation and laying of more than 6000 freestone blocks weighing over 1800 tons in total, and it is estimated that between 400 - 500 tons of lime mortar were used in the construction. In 1971 the mill was transported 65 kilometres away to Launceston where it was reconstructed as a restaurant / hotel / tourist attraction. The reconstruction took just under 10 months and all dimensions of the rebuilt mill are within 1/4" of the original.

DMMs

1997 M. C. Frymyer	1998 I. C. Blair
1999 I. C. Blair	2000 R. E. N. Wilkin
2001 L. I. Harrison	2002 L. I. Harrison
2003 M. C. Frymyer	2004 M. C. Frymyer
2005 J. L. Cornwell	2006 S. K. Woodman
2007 G. W. Herbert	2008 G. W. Herbert

BEAUCHIEF ABBEY ASSEMBLAGE Sheffield (11th January 1992)

Like so many others, the Assemblage takes its name from a local Abbey.

DMMs

1992 D. J. Bullivant (part year)	1992 A. N. Taylor
1993 W. Summers	1994 K. G. Broadhead
1995 R. K. Cooke	1996 T. L. Hughes
1997 B. H. Long	1998 W. B. Lomas
1999 J. M. Beard	2000 R. A. Kerry
2001 E. C. Brookes	2002 J. B. Rodgers
2003 J. R. Collison	2004 B. S. Shopland
2005 D. C. Halford	2006 L. T. Styles
2007 R. O. A. Riley	2008 R. L. Gregory

BELMONT QUARRIES ASSEMBLAGE Petone, New Zealand (12th October 1991)

DMMs

1991 A. J. Keay	1992 A. J. Keay
1993 G. J. Davies	1994 R. J. Towers
1995 R. J. Blackman	1996 P. J. Brooke
1997 S. W. Dobson	1998 A. B. R. Weir
1999 H. D. L. Morgans	2000 T. G. N. Carter
2001 R. A. Hall	2002 P. G. Robertson
2003 P. E. Kerry	2004 A. J. Keay
2005 A. J. Keay	2006 A. B. R. Weir
2007 A. B. R. Weir	2008 A. Koroniadis

BENTLEY PRIORY ASSEMBLAGE Harrow (16th January 2002)

Apart from providing the name for an Operatives' Assemblage, Bentley Priory has two other claims to fame in that, in 1170, it became the base for an Augustine cell of friars and remained so until 1546 when Henry VIII gave it away to private owners, after which it became the home of the First Marquis of Abercorn and eventually the final home of the Dowager Queen Adelaide, widow of William IV. In more recent years, it became even more famous during the Battle of Britain when it was the Headquarters of the RAF's Fighter Command and the place from where Air Marshal Sir Hugh Dowding (later Lord Dowding) led the battle that turned the tide of the war in favour of the Allies.

DMMs

2002 E. H. Last	2003 J. T. Wellard
2004 T. W. D. Venning	2005 B. Bradshaw
2006 B. Bradshaw	2007 G. S. Cobden
2008 J. W. T. Kempton	

BERRY HEAD QUARRY ASSEMBLAGE Brixham (25th June 1981)

This Assemblage is located in Brixham, Devon, arguably one of the most 'historic' small towns in England and, like numerous other local landmarks (e.g. Berry Head Quarry, Berry Head Lighthouse, Berry Head Hotel, etc.) takes its name from the coastal headland of Berry Head. Amongst other things, it is famous as the place where the locals watched Sir Francis Drake attacking the Spanish Armada in

1588 and where, to this day, they have a full-scale replica of the 'Golden Hind' in the harbour; where William of Orange landed with his Dutch army in 1688 to start the 'Glorious Revolution'; and as the place where the English fishing trawler was invented, one of which ('Torbay Lass') inspired the song 'Red Sails In The Sunset'. A charming feature of any visit to the Assemblage is that the Masonic Hall stands next to All Saints Church which, in the nineteenth century, was the church of the Rev. Henry Francis Lyte who wrote over forty hymns. He was a freemason and W.M. of his Brixham lodge. It is the custom at the Masonic Hall for meetings to break off for a few moments at 8pm nightly, whilst the church bells ring out 'Abide With Me', the most popular of his hymns.

DMMs

1981 M. F. Hook	1982 G. H. Wheller
1983 G. B. Doidge	1984 M. E. Tapley
1985 K. B. Jackson	1986 W. J. H. Brooks
1987 G. M. Davidson	1988 R. P. Fowles
1989 P. S. Oakley	1990 J. W. J. German
1991 R. W. J. Brooks	1992 J. M. Boothroyd
1993 J. W. J. Jordan	1994 D. R. Lee
1995 R. F. Bullock	1996 J. Massey
1997 D. Hartley	1998 K. W. Peek
1999 K. W. Peek	2000 D. W. Southgate
2001 D. W. Southgate	2002 G. W. H. Reed
2003 C. T. Cooper	2004 D. Mills
2005 J. D. S. Curtis	2006 S. L. Brailey
2007 W. Wood	2008 A. G. Snook

BISHOPSBOURNE ASSEMBLAGE Brisbane, Australia (7th April 1989)

The Assemblage was one of those constituted in London in April 1989 during what came to be known as 'Australia week', and takes its name from the traditional residence of the Anglican bishop of Brisbane.

DMMs

1989 J. C. Goad	1990 J. C. Goad
1991 J. C. Goad	1992 G. B. Wilson
1993 G. B. Wilson	1994 G. B. Wilson
1995 D. C. Stocks	1996 D. C. Stocks

1997 D. C. Stocks
1999 A. A. Page
2001 J. E. Muirhead
2003 J. G. Muirhead
2005 E. O'Neil
2007 B. R. A. Dokter

1998 A. A. Page
2000 D. G. Ross
2002 J. G. Muirhead
2004 A. J. Kingston
2006 E. O. Neil
2008 B. R. A. Dokter

BLISS MILL ASSEMBLAGE Woodstock (18th May 1991)

The Assemblage was constituted at Chipping Norton, Oxfordshire in 1991 and named after a listed Victorian wool mill situated just outside the town. Architecturally it is a stunning building with a distinctive chimney rising majestically from the centre of the mill. Unfortunately it became necessary to move from Chipping Norton in 1998 and the Assemblage is now located at Woodstock, just a stone's throw from Blenheim Palace but, out of respect for its founders, it still retains its original name.

DMMs

1991 K. Atkins
1993 S. Mistry
1995 A. Mitchell-Fyffe
1997 T. Worsfold
1999 M. Harding-Hill
2001 R. Good
2003 P. Camplain
2005 B. F. Thomas
2007 G. W. Hinder

1992 N. Willows
1994 K. Moreman
1996 W. Fryer
1998 R. Staines
2000 R. Bridger
2002 R. Slade
2004 J. B. Gale
2006 B. Gurden
2008 B. F. Thomas

BODIAM CASTLE ASSEMBLAGE Peacehaven (9th August 1977)

Like others at the time, this Assemblage was constituted at the National Liberal Club, Whitehall Place, London after which it was planned to meet at Uckfield, changed to Hassocks, then Lewes, and finally to Peacehaven where it has been since 1993. Despite these moves, its membership has remained consistently high and it is now one of the largest Assemblages in the Society.

DMMs

1977 N. Barker-Cryer
1979 W. T. Pinches
1981 D. F. Hill

1978 T. P. Borrill
1980 W. H. Saunders
1982 M. A. S. Sayers

1983 R. C. Mellodew-Marshall
1985 P. Pointer
1987 B. J. Farrow
1989 F. J. Walton
1991 G. Seddon
1993 E. H. Martin
1995 E. France
1997 R. F. Flower
1999 J. D. Phillips
2001 M. K. Martyn-Woodnutt
2003 E. N. Nkune
2005 W. A. George
2007 R. Chrystie

1984 A. F. Rich
1986 A. F. Jeffries
1988 E. R. Earland
1990 R. Y. Ross
1992 A. W. C. Brooks
1994 R. H. Button
1996 H. Small
1998 W. H. L. Johnson
2000 H. C. Farlow
2002 G. H. Jones
2004 J. S. G. Sutton
2006 R. F. Richardson
2008 T. E. Benfield

BODINIEL QUARRY ASSEMBLAGE Bodmin (26th October 1988)

DMMs

1988 G. H. Stafford
1990 P. S. Oakley
1992 D. S. Mortimore
1994 D. E. Symons
1996 R. M. Davidson
1998 P. F. Boice
2000 D. J. Thynne
2002 J. A. Olszewski
2004 D. R. Townson
2006 B. A. Pepperell
2008 J. A. Evans

1989 R. F. Fowles
1991 E. G. Lamdin
1993 R. F. Bullock
1995 B. G. Clarke
1997 S. J. Blewett
1999 W. J. Blewett
2001 R. W. Freeman
2003 J. A. Olszewski
2005 J. W. Enever
2007 B. A. L. Jones

BOLTON ABBEY ASSEMBLAGE Leeds (25th August 2007)

The Abbey from which this Assemblage takes its name dates from the mid 12th century when Lady Alice de Rumily gave the land on which it was built to a priory of Augustine monks. It came to an end with the Dissolution of the Monasteries but its ruins can still be seen today. The Assemblage's 'tapping stone' was fashioned from stone taken from those ruins.

DMM

2007 G. A. Barker

2008 J. A. Loat

BONYTHON HALL ASSEMBLAGE Adelaide, Australia (7th April 1989)

The Assemblage was another of those constituted in London in April 1989 during what came to be known as 'Australia week', and takes its name from an old university building in Adelaide.

DMMs

1989 B. F. Forster (part only)	1990 B. F. Forster
1991 H. R. Goatham	1992 R. Griffiths
1993 D. Kalatzis	1994 H. R. Goatham
1995 R. M. Clayfield	1996 J. L. Rodda
1997 J. L. Rodda	1998 L. W. Rann
1999 A. L. Pearson	2000 A. L. Pearson
2001 A. L. Pearson	2002 B. J. A. Eves
2003 B. J. A. Eves	2004 J. Whittaker
2005 L. E. Golding	2006 L. E. Golding
2007 L. A. Wills	2008 L. A. Wills

BOX TUNNEL ASSEMBLAGE Melksham (29th November 1995)

The Assemblage is named after Box Tunnel, a two-mile long tunnel on the Great Western Railway, built by Isambard Kingdom Brunel between 1835 and 1841. It is a tradition that a brief history and a workers' account of the tunnel's construction are given to all indentured apprentices of the Assemblage, but those not fortunate enough to hear one of these talks might like to know that at its deepest point, the tunnel is over 300 feet below the surface. 1,500 men and 100 horses worked on its construction by night and day, but in the last six months this increased to 4,000 men and 300 horses. One ton of candles and one ton of gunpowder were consumed weekly. 100 lives were lost during the course of the tunnel's construction.

DMMs

1995 I. S. Parry	1996 R. Forsey
1997 F. Hinchcliffe	1998 R. Bridger
1999 A. Beaumont	2000 G. Kerr
2001 M. Meade	2002 B. Little
2003 W. E. Simmons	2004 P. L. Sidnell
2005 A. J. Hiscock	2006 B. U. Tilling
2007 T. R. Trollope	2008 W. Platts

BREEDON & CLOUD HILL QUARRY ASSEMBLAGE Lutterworth
(19 February 2004)

Although this is a new Assemblage, it has one great claim to fame in this Society, in that Breedon & Cloud Hill Quarry was the nearest quarry to Bardon Hill Quarry in Leicestershire about which so much was written by Clement Stretton. The quarry, and now the Assemblage, took its name from the village of Breedon and a hill above which the clouds seem to hover over a local church, thereby giving the quarry its unusual name.

DMMs

2004 B. B. Wills
2006 R. Botting
2008 W. Young

2005 J. F. Acott
2007 B. Rayner

BRYN ATHYN QUARRY ASSEMBLAGE Allentown PA, USA (29th
November 2008)

The Assemblage takes its name from the still-existing quarry used during the construction of Bryn Athyn Cathedral which, although totally traditional in appearance, was built in the 20th Century. It has been said that “in its structural perfection and beauty of proportion, (it) affirms not only an understanding of medieval art but also those scrupulous standards of quality that made its construction possible”. The Assemblage was the first to be constituted in the USA.

DMM

2008 M.D.Dupee

BURNHAM ABBEY ASSEMBLAGE Beaconsfield (12th January
2002)

This Assemblage takes its name from the famous Buckinghamshire Abbey at Burnham the abbesses of which can be traced back as far as 1265.

DMMs

2002 A. Mitchell-Fyffe (part year)
2002 R. Machin
2004 D. I. Richards

2003 J. Oakley-Smith
2005 J. T. Fisher

2006 J. W. Bradly
2008 K. E. D. Pryor

2007 J. H. Wickes

BURNHAM LIGHTHOUSE ASSEMBLAGE Burnham-on-Sea (30th March 2006)

Over the years, Burnham-on-Sea has had three lighthouses. The first, referred to locally as the Round Tower, was erected in 1829. A second (now known as the Pillar Lighthouse) was built by Trinity House to replace it, but was found to be too low, given the massive rise and fall of the tides in the area. It is now a private house. Consequently, a third – but wooden – lighthouse was built. This one is white, with a square pyramidal tower, it stands on nine wooden legs, and looks more like a mill than a lighthouse. However, it remains an active aid to navigation and receives many visitors each year.

DMMs

2006 J. Massey (part year only) 2006 D. R. Townson
2007 A. G. Snook 2008 S. L. Brailey

CARDIFF CASTLE ASSEMBLAGE Newport (29th July 1995)

This Assemblage began life at the Masonic Temple, Castleton, near Newport but, in 1998, moved to its present location in Dock Street, Newport. Its driving force was W.J.Owen who personally made all the furniture for the Assemblage. The Assemblage takes its name from a 12th century stone castle founded by the Earl of Gloucester, on the site of a former Norman motte and bailey fortress.

DMMs

1995 F. M. Gabb 1996 W. B. Warlow
1997 A. G. Moles 1998 J. Pring
1999 A. Khallaf 2000 L. Preece
2001 A. F. Thomas 2002 W. A. Bevan
2003 G. Walton 2004 G. S. Gubb
2005 J. W. Turner 2006 D. G. Gait
2007 B. E. Smith 2008 C. M. L. Davies

CARTHUSIANS' QUARRY ASSEMBLAGE Paris (7th September 1996)

This Assemblage was a response to the enthusiasm of a number of French masons, (Dr. Charles Pidoux in particular) most of whom first joined the Operatives in either Channel Row or Abbey Assemblages in London. It was constituted at 16 Avenue Bosquet, Paris, but has since moved about the capital considerably during its short life, including Boulevard Bineau in Neuilly, and Les Jardins de Bagatelle in the Bois de Boulogne.

DMMs

1996 C. L. Pidoux	1997 G. P. de la Houssaye
1998 P. Jaillet	1999 M. Dumont
2000 J-B. Poupart	2001 J. C. Borie
2002 N. Stankoff	2003 M. Manon
2004 A. Marchiset	2005 J-F. Bergeretti
2006 J. Rouviere	2007 J. Lawson
2008 A. Douenias	

CASTELLA DE AGUADA ASSEMBLAGE Mumbai, India (3rd October 2008)

Castella de Aguada or 'Fort of the Waterpoint' was built by the Portugese in 1640 as a watchtower overlooking Mahim Bay, and as a place where the Portugese ships could obtain fresh water (hence the word 'Aguada'). It was ceded to the British in 1661. It is currently maintained by the Archaeological Survey of India and there is a conservation programme in existence for its maintenance. It is considered a building of historical importance, which is why its name was adopted for the second Assemblage constituted in India.

DMM

2008 A.Parab

CASTLE ACRE ASSEMBLAGE Diss (29th July 1986)

Although originally constituted at the Masonic Hall, Watton, Norfolk, and since re-located to Diss, this Assemblage is named after the extraordinary village of Castle Acre, which has a history dating back to prehistoric times but is probably best known as the site of Bodacea's defeat by the Romans in A.D.62. The village not only has

a Norman castle but also the remains of what is possibly the finest motte and bailey castle in England, as well as a Priory which stood on the pilgrim routes to Thetford, Bromholme Priory and Walsingham.

The ceremony was well documented in '*The New Ashlar*' (a journal for Norfolk Masons) at the time of its constitution, and was unusual in that all three Grand Master Masons were 'acting' officers.

DMMs

- | | |
|----------------------|-----------------------|
| 1986 C. Wedley | 1987 K. W. Rager |
| 1988 K. Ansell | 1989 T. F. Fletcher |
| 1990 A. W. Aliffe | 1991 E. G. Jarvis |
| 1992 P. W. Racey | 1993 P. R. Churchyard |
| 1994 K. B. Rolfe | 1995 J. N. Cooling |
| 1996 Y. J. T. Hall | 1997 E. S. Lander |
| 1998 J. D. McKee | 1999 P. H. Rollin |
| 2000 D. E. Woolnough | 2001 J. G. Holdsworth |
| 2002 P. T. Coles | 2003 K. H. Fisher |
| 2004 E. R. H. Hyner | 2005 G. J. H. Cubitt |
| 2006 C. R. Dearing | 2007 K. C. McCully |
| 2008 P. E. Worby | |

CHANNEL ROW ASSEMBLAGE London (21st May 1913)

This Assemblage took its name from Channel Row, the road in which one of the four original Craft lodges used to meet, at The Rummer and Grapes Inn (now the Royal Somerset House and Inverness Lodge No. 4). That lodge subsequently went on to combine with three others to form the Premier Grand Lodge of Free and Accepted Masons of England at the Goose and Gridiron Inn near St.Paul's Cathedral in 1717. Because Channel Row Assemblage was the first of today's modern Operative lodges and was expressly 're-constituted' on the instructions of Clement Stretton, it has always described itself as having existed from 'Time Immemorial'. Although a Deputy Master Mason was appointed at its first meeting in 1913, from then until 1931 the presiding officer of the Assemblage was always its 'Master' and its senior management committee was a 'Court of Assistants'. This all changed after the creation of Grand Assemblage in 1932 since when, like all other Assemblages, it has been presided over by a Deputy Master Mason. Although for a short time towards the end of the 1st World War, the Assemblage met at Anderton's Hotel, Fleet Street, London, E.C., for most of the first fifty years of its existence it met at 10 Duke Street, St.James's, London, but it now

meets at Mark Masons' Hall, St.James's Street, London. Its membership has always been large and has a definite preference for lectures and demonstrations.

At one time the Assemblage had a Lodge of Instruction which used to meet at 'The Mitre', Chancery Lane, London, W.C.2.

Masters

- | | |
|-----------------------|----------------------|
| 1913 H. Walker | 1914 H. Walker |
| 1915 H. Walker | 1916 H. Walker |
| 1917 F. H. Buckmaster | 1918 J. Cockburn |
| 1919 J. Cockburn | 1920 J. Cockburn |
| 1921 J. Cockburn | 1922 J. Cockburn |
| 1923 J. Cockburn | 1924 J. Cockburn |
| 1925 J. Cockburn | 1926 J. Cockburn |
| 1927 J. Cockburn | 1928 J. Cockburn |
| 1929 J. Cockburn | 1930 S. B. Wilkinson |
| 1931 D. P. Hutchings | 1932 D. P. Hutchings |

DMMs

- | | |
|----------------------|------------------------|
| 1933 A. Dentith | 1934 F. W. Shilston |
| 1935 A. W. Donne | 1936 J. T. Whitehead |
| 1937 Kingston-Balls | 1938 R. F. B. Cross |
| 1939 | 1940 |
| 1941 | 1942 |
| 1943 E. B. Widdowson | 1944 A. H. Stroud |
| 1945 B. Anderson | 1946 |
| 1947 | 1948 |
| 1949 | 1950 G. H. R. Barham |
| 1951 T. F. White | 1952 E. Benjamin |
| 1953 H. S. Mather | 1954 A. A. Murphy |
| 1955 E. A. Andrews | 1956 E. A. C. Thompson |
| 1957 L. C. Daniels | 1958 G. C. C. Hinton |
| 1959 J. D. Bing | 1960 E. V. Griffin |
| 1961 | 1962 L. J. Richardson |
| 1963 J. R. Hatcher | 1964 R. B. T. Dinsdale |
| 1965 A. F. Smith | 1966 T. W. Fripp |
| 1967 W. H. Turner | 1968 M. Barnes-Oake |
| 1969 W. C. Rudd | 1970 J. H. Emerson |
| 1971 E. G. Thomas | 1972 E. H. Fowles |
| 1973 J. L. Minard | 1974 J. Cole |
| 1975 P. W. Lonnon | 1976 A. Craddock |

1977 M. Silverman
1979 E. S. South
1981 W. H. St. George
1983 J. O. Lay
1985 J. M. Tuckey
1987 W. A. Large
1989 C. B. Hasler
1991 J. S. Hay
1993 R. D. Skeates
1995 D. Shalders
1997 R. C. Horton
1999 K. C. Lockyer
2001 A. W. Zimmerman
2003 P. A. Locke
2005 L. W. Threadgold
2007 R. D. Tandy

1978 F. M. Wilson
1980 F. C. Hughes
1982 B. H. Burwood-Taylor
1984 P. E. A. Fotheringham
1986 R. F. Luckman
1988 A. D. Aikman
1990 R. G. Fidler
1992 G. C. Johnson
1994 J. S. Butler
1996 B. D. Ebinezer
1998 J. W. Mitchell
2000 V. A. Cowan
2002 W. E. Warner
2004 J. Brackley
2006 J. S. Butler
2008 C. R. Woodcock

CHIRNSIDE MANSION ASSEMBLAGE Preston, Australia (3rd April 1989)

This Assemblage is one of those constituted in London in April 1989 during what came to be known as 'Australia week', and takes its name from a famous stately home near Melbourne.

DMMs

1989 P. H. I. Green
1991 W. H. Millane
1993 C. Adams
1995 S. Bone
1997 D. G. P. Buist
1999 W. A. Wiggett
2001 J. B. McColl
2003 B. C. Shearer
2005 W. P. Burston
2007 R. G. Paroissien

1990 P. H. I. Green
1992 G. Donovan
1994 S. Bone
1996 D. G. P. Buist
1998 B. Gibbs
2000 W. A. Wiggett
2002 B. C. Shearer
2004 W. P. Burston
2006 R. G. Paroissien
2008 J. G. Gallop

COLLYWESTON QUARRY ASSEMBLAGE Rushden (18th November 1995)

DMMs

1995 E. W. Bramford
1997 L. W. Page

1996 B. B. Wills
1998 R. A. Meanwell

1999 R. A. Meanwell
2001 D. T. Gibb
2003 M. A. Richards
2005 J. Bainbridge
2007 M. J. C. Green

2000 R. Machin
2002 R. E. Lewis
2004 J. F. Acott
2006 R. N. Bedells
2008 W. Young

CUSTOM HOUSE Townsville, Australia (8th May 1997)

The Assemblage takes its name from the Custom House in Townsville, Queensland.

DMMs

1997 G. E. Stead
1999 L. J. Keane
2001 D. E. Bonney
2003 R. G. Hodges
2005 L. J. Keane
2007 H. A. Goode

1998 R. F. Donnellan
2000 D. E. Bonney
2002 R. G. Hodges
2004 L. J. Keane
2006 H. A. Goode
2008 R. A. Milne

DUDLEY CASTLE ASSEMBLAGE Birmingham (8th July 1980)

The Castle, after which the Assemblage is named, was founded around 1071 and was used by the Earls of Dudley until 1750 when it was destroyed in a huge fire which burned for three days.

DMMs

1980 A. G. Arnold
1982 E. K. Turner
1984 F. Fowkes
1986 R. E. Woolley
1988 E. G. Bailey
1990 D. H. Wood
1992 S. P. B. Way
1994 R. W. Tebbett
1996 E. W. Bramford
1998 B. B. Wills
2000 S. I. Edwards
2002 C. W. Feather
2004 K. J. Rider
2006 C. R. Bellis
2008 A. J. Tudge

1981 H. Haden
1983 F. Fowkes
1985 M. D. Arnold
1987 D. R. Boston
1989 G. S. Cope
1991 D. C. Hooker
1993 D. W. Lloyd
1995 M. P. G. Cowood
1997 D. M. Edwards
1999 A. L. Lloyd
2001 R. Johnson
2003 R. W. Boots
2005 E. E. Hynett
2007 S. A. Lates

DUFFIELD CASTLE ASSEMBLAGE Belper (20th July 1994)

The Assemblage takes its name from a motte and bailey fortress, founded by Henry de Ferrers in the 11th century. From the few remains which still exist it is known that its Keep was only exceeded in size by that of the Tower of London.

DMMs

- | | |
|-----------------------|---------------------|
| 1994 A. Varley | 1995 T. P. Smith |
| 1996 G. D. Bailey | 1997 D. O. Jones |
| 1998 R. S. Moss | 1999 J. P. Darby |
| 2000 P. G. Salt | 2001 E. Waterhouse |
| 2002 G. D. Holland | 2003 W. S. Marshall |
| 2004 R. F. Williamson | 2005 R. H. Till |
| 2006 A. T. Goodman | 2007 U. Patel |
| 2008 J. B. Carr | |

EDMUNDSBURY ABBEY ASSEMBLAGE Bury St. Edmunds (30th June 2003)

The Assemblage’s name is derived from a Benedictine Abbey first established in 633 A.D. to house St. Edmund’s remains, and from which the historic town of Bury St. Edmunds takes its name. In the 11th century it became East Anglia’s most important pilgrimage site. The town itself is reputed to be the place where the Barons first met to draw up Magna Carta before presenting it to King John at Runnymede in 1215. The Masonic Hall in which the Assemblage is located is directly opposite the Abbey’s famous tower and gate which date from the 12th and 14th centuries respectively.

DMMs

- | | |
|----------------------|---------------------|
| 2003 D. Price | 2004 D. Embling |
| 2005 G. J. H. Cubitt | 2006 E. R. H. Hyner |
| 2007 K. C. McCully | 2008 A. L. Murray |

EUREKA QUARRIES ASSEMBLAGE Ardeer, Australia (5th April 1989)

The Assemblage is one of those constituted in London in April 1989 during what came to be known as ‘Australia week’, and is named after the first stone quarries in Geelong, Victoria.

DMMs

1989 D. M. Hedges	1990 D. M. Hedges
1991 P. T. Thornton	1992 P. T. Thornton
1993 J. W. Ford	1994 J. W. Ford
1995 D. M. Hedges	1996 D. M. Hedges
1997 A. A. Layton	1998 A. A. Layton
1999 B. A. Bowers	2000 B. A. Bowers
2001 C. S. Wallace	2002 C. S. Wallace
2003 C. S. Wallace	2004 C. S. Wallace
2005 C. S. Wallace	2006 K. G. Hamill
2007 K. G. Hamill	2008 C. S. Wallace

FORT DENISON ASSEMBLAGE Willoughby, Australia
(13th October 1995)

The Assemblage takes its name from a landmark fort built between 1841 and 1857 on an island in Sydney harbour. Although built for defensive purposes the fort - which was named after the Governor, Sir William Denison - was never used for that purpose and in Colonial days was used as a prison. It is now a popular tourist attraction.

DMMs

1995 J. D. Peverill	1996 J. D. Peverill
1997 M. D. Legg	1998 C. S. Wallace
1999 M. F. D. Legg	2000 J. Hurst
2001 J. Hurst	2002 J. Hurst
2003 J. Hurst	2004 J. Hurst
2005 J. E. Westbrook	2006 J. E. Westbrook
2007 P. Stolzenburg	2008 P. Stolzenburg

FORT ST. GEORGE ASSEMBLAGE Chennai, India (8th October 2008)

The British-built Fort St. George is today the legislative and administrative seat of State. It was completed on St. George's Day 1640 and was named after the Patron Saint.

DMM

2008 K. Venkatachalam

FRIARS WALK, CHELMERSFORDE, ASSEMBLAGE Southend-on-Sea (8 October 1932)

This Assemblage, which was the second to be formed, was constituted at 10 Duke Street, St. James's, London but intended for Essex freemasons and so, during its short early life was located in Chelmsford. It took its name from a pathway formerly used by Dominican Friars to get to and from a well, from their Priory in Moulsham Street, Chelmsford. Unfortunately, the Assemblage depended on London members to keep it going but, during the war years, this proved difficult because of travel restrictions to and from the Chelmsford area so that, in 1943, it was forced to return its warrant and become 'inactive'.

DMMs

1932 A. W. Dentith	1933 F. T. Cramphorn
1934 S. W. Wortley	1935 F. K. Jewson
1936 E. B. Holmes	1937 C. L. Price
1938 F. J. French	

By 1973 the war-years were long forgotten and, primarily because of the enthusiasm of Rt.W.Bro.Aynsley Andrews, it became possible to re-constitute the Assemblage, this time in Southend-on-Sea. Once again, the actual ceremony took place in London, this time at the National Liberal Club, Whitehall Place, on 28th July 1973, and its first Deputy Master Mason was W.Bro.C.W.Marston, the only surviving member of the original Assemblage which had been forced to return its warrant thirty years earlier. The Assemblage has never looked back and, indeed, has sponsored other Assemblages, such as St.Peter's Quarry Assemblage in Brussels and Edmundsbury Abbey Assemblage in Bury St. Edmunds. One particularly welcome characteristic of the re-constituted Assemblage is that it has always been strongly supported by brethren from the Netherlands.

DMMs

1973 C. W. Marston (part year)	1973 D. Walker
1974 E. G. G. White	1975 W. R. Goodman
1976 S. D. Perry	1977 S. D. Perry
1978 C. Wedley	1979 D. C. Macgregor
1980 L. Baum	1981 D. Baum
1982 S. S. Boral	1983 S. G. Smith
1984 J. R. Wiltcher	1985 B. Clarke

1986 C. A. Spencer	1987 A. Temple
1988 D. J. Hearn	1989 B. Brett-Pitt
1990 F. W. J. J. Snel	1991 R. G. Fretten
1992 D. B. Saunders	1993 D. J. Price
1994 R. W. Shaw	1995 A. Temple
1996 A. Temple	1997 D. C. Kibble-Rees
1998 F. A. H. Champkin	1999 P. G. Kok
2000 A. C. Page	2001 N. P. Sparrow
2002 E. C. Branch	2003 N. D. Williams
2004 N. B. Surti	2005 J. P. J. F. Koopman
2006 W. J. van Hunen	2007 W. Hall
2008 K. T. Ibbetson	

GATEWAY OF INDIA ASSEMBLAGE Mumbai, India (2nd October 2008)

This was the first Assemblage to be constituted in India and takes its name from an iconic arch, twenty-six metres high, started in 1911 to commemorate the visit of King George V and Queen Mary to Bombay, but not finished until 1924. It was built of yellow basalt in the Indo-Saracenic style and, because of its prominent position on the waterfront, was often the first building seen by visitors arriving in India by boat. The last British troops to leave India passed through the Gateway on 28th February 1948.

DMM

2008 S.Hindes

GUILDHALL ASSEMBLAGE City of London (16th December 2000)

Guildhall Assemblage is the second of the City of London's Assemblages, and is appropriately named after the City of London's historic 15th century Guildhall, which was built near to the site of an even earlier Guildhall, said to have been built about 1220. It is - as far as is known - the only Assemblage in the Society specifically constituted as a 'daylight' lodge, i.e. its meetings beginning in late morning and finishing by mid-afternoon. It was formed for the benefit of masons no longer in the first flush of youth who either do not like driving in the dark, using public transport at night, or eating 'heavy' meals too late in the evening.

DMMs

2000 L. R. Fleming
2002 A. J. Obadiah
2004 L. Zanelli
2006 D. N. Bondy
2008 A. A. Burn

2001 D. B. F. Burt
2003 J. Shaw
2005 M. Lee
2007 D. M. Schuster

GUISBOROUGH PRIORY ASSEMBLAGE Guisborough (12th November 2004)

The Assemblage is named after a 14th century Augustine Priory the remains of which still overlook the town.

DMMs

2004 R. Pounder
2006 G. K. Molland
2008 P. Ellenor

2005 G. H. Fenwick
2007 R. J. Marton

HALSWELL QUARRY ASSEMBLAGE Christchurch, New Zealand (14th October 1995)

DMMs

1995 A. J. Keay
1997 L. R. Jackson
1999 D. J. R. Wright
2001 R. J. Sutherland
2003 R. J. D. Mellish
2005 G. A. Williams
2007 G. W. A. Taylor

1996 L. R. Jackson
1998 L. R. Jackson
2000 D. J. R. Wright
2002 D. R. Parkyn
2004 J. U. Jackman
2006 G. W. A. Taylor
2008 D. J. R. Wright

HAMPTON COURT PALACE ASSEMBLAGE Twickenham (3rd July 2003)

This Assemblage takes its name from the historic palace begun by Cardinal Wolsey in 1522 and probably now most famous for its maze.

DMMs

2003 D. B. F. Burt
2005 J. L. Jarvis
2007 G. Sutherland

2004 K. R. Chopard
2006 G. Sutherland
2008 J. M. Burke

HIGHFIELD HOUSE ASSEMBLAGE Burnie, Tasmania (24th May 2003)

'Highfield' is a homestead of great importance to residents of Van Diemen's Land but which we now call Tasmania which, at the time, was still a convict-colony. It was built between 1832-1835 and, as a building, was unique for its time and so today occupies a special place in Tasmania's pioneering heritage.

The Assemblage which takes its name from 'Highfield' was constituted as a consequence of the growing popularity of Operative masonry in Australia and, in its early days, met at Newstead until it was sufficiently established to move to its intended and current location at Burnie, Tasmania.

DMMs

2003 C. J. Wallace
2005 I. C. Blair
2007 N. Kirchebner

2004 C. J. Wallace
2006 N. Kirchebner
2008 C. J. Wallace

INNISFALLEN CASTLE ASSEMBLAGE Concord West, Australia (5th April 1989)

The Assemblage is one of those constituted in London in April 1989 during what came to be known as 'Australia week', and takes its name from a stately harbourside home in the Castle Cove area of Sydney, built in 1904 for Henry and Ann Willis. It stands on 52 acres of headland.

DMMs

1989 D. H. B. Falconer
1991 J. D. Peverill
1993 M. D. Legg
1995 A. M. Smith
1997 C. C. Mills
1999 R. E. Seccombe
2001 D. N. James
2003 B. J. Bennett
2005 R. J. Adam
2007 N. W. Morse

1990 D. H. B. Falconer
1992 J. D. Peverill
1994 M. D. Legg
1996 A. M. Smith
1998 C. C. Mills
2000 D. N. James
2002 D. N. James
2004 B. J. Bennett
2006 R. J. Adam
2008 N. W. Morse

INVERGOWRIE HOMESTEAD ASSEMBLAGE Melbourne, Australia
(4th October 1991)

The Assemblage takes its name from a house built around 1840 - 47 for Sir James F. Palmer, a doctor, politician and former mayor of Melbourne. The local Council is said to have met in the house before the separation of Victoria from New South Wales.

DMMs

1991 W. H. Millane
1993 H. Dehn
1995 W. R. Harding
1997 L. W. Collins
1999 L. W. Collins
2001 D. G. P. Buist
2003 F. K. Groom
2005 F. K. Groom
2007 H. L. Dehn

1992 H. Dehn
1994 W. R. Harding
1996 W. R. Harding
1998 L. W. Collins
2000 L. W. Collins
2002 D. G. P. Buist
2004 F. K. Groom
2006 F. K. Groom
2008 H. L. Dehn

KENILWORTH CASTLE ASSEMBLAGE Warwick (29th February 1996)

The Assemblage takes its name from Kenilworth Castle, one of the largest castle ruins in England, which is midway between Coventry and Warwick. The castle's history can be traced back for over nine hundred years and has been linked with some of the greatest names in English history, such as John of Gaunt, Simon de Montfort and Henry V. All that having been said, however, the Assemblage doesn't actually meet in Kenilworth or at the Castle, but at the former St. Mary Magdalene Chapel at Guy's Cliffe near Warwick, the history of which is just as fascinating as that of the castle. For instance, in the lodge room, carved in the rock, there still is a statue of Guy, Earl of Warwick, measuring some eight feet in height, which is said to be life-size! Having fought bravely in the Crusades, on his return to England, Guy is reputed to have become a hermit who went to live in the woods near the Chapel, until he realised he was about to die, when he sent his wife his wedding ring, adding that she would find him dead in the Chapel near the altar. Neglected though she may have been, this news so upset her that she is reported to have thrown herself to her death from a cliff nearby. Hence its unusual name of 'Guy's Cliffe'.

DMMs

- | | |
|-------------------------------|-------------------|
| 1996 D. C. Hooker (part year) | 1997 D. C. Hooker |
| 1998 C. W. Feather | 1999 R. V. Wallis |
| 2000 B. W. Price | 2001 C. W. Hadley |
| 2002 G. H. Birch | 2003 A. D. Morris |
| 2004 H. G. Capstick | 2005 R. H. Toon |
| 2006 P. Burdekin | 2007 M. J. Poole |
| 2008 D. B. Ward | |

KING SOLOMON’S QUARRIES ASSEMBLAGE Cheshunt (10th February 2003)

This is the Grand Master Masons’ ‘own’ Assemblage, and membership is only by invitation of the three Grand Master Masons. It was brought into existence as a sort of Lodge of Instruction for the purpose of giving demonstrations of Operatives’ ceremonial workings and, consequently, the ability to carry out ritual without the aid of a ritual book is of vital importance. The Installation meeting each year is held at a location decided by the Deputy Master Mason for that year, one meeting is held at the Masonic Hall, Cheshunt and the third meeting is held at a venue by invitation of a Deputy Grand Master Mason of one of the Regions. The Assemblage also provides demonstrations of Operatives’ workings for other Orders, notably the Mark degree, to which the Society is inextricably linked and, in 2005, it performed the Ancient Drama at Grand Assemblage

DMMs

- | | |
|---------------------------------|--------------------|
| 2003 E. L. J. Smith (part year) | 2003 D. C. Hooker |
| 2004 E. R. Bunn | 2005 D. M. Edwards |
| 2006 A. H. Turney | 2007 M. E. Herbert |
| 2008 J. A. Wright | |

KIRKSTALL ABBEY ASSEMBLAGE York (14th April 1962)

Although originally constituted in Leeds, this Assemblage moved to Castleford in 1978, but was forced to move to Pontefract when the former Castleford Masonic Hall was closed down by a compulsory purchase order in 1990. That did not last long, however, and - for a short time - it returned to the new masonic hall in Castleford but, in 1997, transferred to York, where it has met ever since.

DMMs

1962 F. Brough (part year)	1962 H. G. Pettingell
1963 W. B. Hodgson	1964 D. Bates
1965 J. H. P. Morley	1966 C. Hugill
1967 E. S. K. G. Vance	1968 C. W. Simpson
1969 J. P. Long	1970 E. D. Goften
1971 R. A. Sheard	1972 S. Wilkinson
1973 E. A. Gurnhill	1974 H. T. Curlis
1975 F. Fowkes	1976 E. Magee
1977 T. Hibbert	1978 H. E. Taylor
1979 M. Johnson	1980 D. J. Bullivant
1981 R. Taylor	1982 R. W. Hoe
1983 A. Spavin	1984 J. L. Bull
1985 A. N. Taylor	1986 S. J. Brown
1987 F. C. Towse	1988 S. Evans
1989 J. Y. Graham	1990 C. G. Brown
1991 W. H. S. Wright	1992 P. S. Hodgson
1993 J. W. Archer	1994 R. M. Hudson
1995 J. S. Peddie	1996 D. G. Jackson
1997 P. O. Preston	1998 J. Bassett
1999 W. Beard	2000 G. A. Cooper
2001 R. T. Parker	2002 R. Pounder
2003 D. G. Fox	2004 J. W. Moore
2005 G. F. Setterfield	2006 J. Cockburn
2007 T. W. Krawczyk	2008 F. A. Smith

LEEDS CASTLE ASSEMBLAGE Gillingham (29th September 1986)

The Assemblage takes its name from the impressive Leeds Castle near Maidstone, Kent, which was listed in the Domesday Book, and over the years has been a Norman stronghold, a residence for six medieval queens, and a palace for Henry VIII.

DMMs

1986 J. F. Ford	1987 A. S. Semple
1988 V. R. M. Langton	1989 P. J. Corbett
1990 D. Bowditch	1991 A. B. Perry
1992 T. A. D. Bowler	1993 B. W. Lobb
1994 H. F. Doe	1995 F. J. Ancliff
1996 I. Phillips-Godfrey	1997 J. A. Dalley
1998 D. Edwicker	1999 W. E. Blewer
2000 J. V. de Walle	2001 T. Harrison

2002 I. W. Tough
2004 P. Butler
2006 J. R. Bryant
2008 R. W. Hudson

2003 J. Mannock
2005 A. Eadie
2007 E. G. Williams

LINBY QUARRIES ASSEMBLAGE Mansfield (30th November 2004)

The Assemblage meets in Mansfield and takes its name from a quarry which was, and still is, one of only four sources of sandstone which remain in England. Part of the site is now a Nature conservation area and an 'SSSI' (i.e. Site of Special Scientific Interest). Sandstone is still quarried in the area, in the Abbey and Yellowstone Quarries. It was used extensively for buildings and walls in the Nottingham area during the 19th century.

DMMs

2004 P. G. Salt
2006 P. Locke
2008 J. M. Burgess

2005 A. Beckerton
2007 R. G. Appleby

LODDON BRIDGE ASSEMBLAGE Wokingham (8th July 1983)

The Assemblage takes its name from the main bridge across the River Loddon in the area of East Reading, Earley and Winnersh.

DMMs

1984 E. F. P. Connolly
1986 D. C. Cox
1988 E. L. J. Smith
1990 C. F. Sage
1992 G. W. Finney
1994 D. A. Redston
1996 R. L. W. White
1998 D. M. MacLean
2000 J. E. Morris
2002 G. A. Northcott
2004 R. P. Saunders
2006 J. L. Jarvis
2008 P. D. Lloyd

1985 W. R. Box
1987 G. C. Johnson
1989 M. J. Stayt
1991 P. G. Gibbs
1993 A. G. Willows
1995 G. Owen
1997 L. K. R. Steggles
1999 A. Mitchell-Fyffe
2001 P. J. Hughes
2003 I. Obadiah
2005 J. E. Morris
2007 D. N. Craven

LUDGERSHALL CASTLE ASSEMBLAGE Ludgershall (24th August 2006)

Little now remains of the castle from which this Assemblage takes its name, although the site was used as a setting for a play depicting the history of ‘Ludgeshall through the ages’, staged to mark the Millennium. Originally built as a wooden ‘motte and bailey’ castle, it was replaced by a stone structure in the 12th century, and was later used by a number of kings (especially King John I), although for 150 years its chief use seems to have been as a Dower House for widowed queens, one of whom was Phillipa, the widow of Edward III who spent some £240 on repairing the roof and tiles.

DMMs

2006 M. Meade
2008 B. S. Drozd

2007 M. W. Harris

MANSION HOUSE ASSEMBLAGE Clerkenwell, London (29th May 2007)

The Assemblage takes its name from the official residence of the Lord Mayor of the City of London which was built between 1739-1752. It is used for many of the City’s official functions the most well known of which is probably the annual dinner at which the Chancellor of the Exchequer delivers his ‘Mansion House Speech’ about the state of the nation’s economy. As a residence it is unique in having its own court of law, the Lord Mayor being the City’s chief magistrate whilst in office. It has eleven holding cells, and one of its famous inmates was Emmeline Pankhurst, the 20th century suffragette.

DMMs

2007 B. A. Vickers

2008 J. S. Hardy

MARKET CROSS ASSEMBLAGE Chichester (12th July 2002)

This Assemblage takes its name from a unique and particularly ornate building which stood at, what was then, a crossroads in the centre of Chichester. It was a gift to the local people from Bishop Story over 500 years ago, and was intended to be both a religious symbol and a venue for poor traders, where they could sell their wares without having to pay any tolls. Nowadays it is no longer a crossroads, the town having developed around it, but the Market Cross still occupies

an important spot both in the fabric of the town and the affections of the people of Chichester.

DMMs

2002 G. Jones

2004 P. B. Waterfall

2006 G. R. Goddard

2008 J. C. W. Hickman

2003 J. R. H. Handford

2005 D. N. Webb

2007 A. R. Froom

MEAUX ABBEY ASSEMBLAGE Beverley (16th September 2008)

It is said that the Cistercian Abbey from which the Assemblage takes its name was founded in 1150 by William le Gros, Count of Aumale, in lieu of going on pilgrimage to the Holy Land, primarily because of his age and his expanding waistline! Although it was built on flat ground, it was never free of problems, which alternated between dampness, flooding, debts, lawsuits, raids and 'internal rebellion'. It was one of those closed down in 1539 by Henry VIII, after which it was demolished and its stones used to build defences for the town of Kingston upon Hull.

DMM

2008 T.J.Lewis

MOUNT OF MARTYRS QUARRY ASSEMBLAGE Paris (9th July 2005)

This is the second Assemblage to be located in Paris and is named after quarries known to have existed in Monmartre since before Roman times, used for quarrying stone (as well as gypsum) for the numerous places of worship built in the area, including the beautiful basilica of Sacre-Coeur. The quarries are also said to have been used as a place of refuge by early Christians. The Mount of Martyrs itself is the highest natural spot in Paris and, over the years, is reputed to have been the site of the execution of a number of Christian martyrs, including Saint Denis, Rustique and Eleuthere.

The constitution of the Assemblage was held in the very modern Grand Temple of the G.L.N.F. at 12 rue Christine de Pisan, Paris and thirty-six founders were in attendance.

DMMs

2005 M. L. Manon
2007 J. M. A. Peres

2006 C. Pajolec
2008 D. Madej

MURRINDALE PARK ASSEMBLAGE Warragui, Australia (5th October 1991)

The park from which this Assemblage takes its name was an early settlement in Gippsland, Eastern Victoria, the homestead of which was built with sandstone blocks.

DMMs

1991 R. J. Gilbert
1993 R. Gilbert
1995 R. J. Elkington
1997 J. W. Heatley
1999 W. H. Briggs
2001 I. C. Downes
2003 I. C. Downes
2005 I. D. Wall
2007 P. Lees

1992 R. Gilbert
1994 R. Gilbert
1996 R. L. Elkington
1998 J. W. Heatley
2000 W. H. Briggs
2002 I. C. Downes
2004 I. D. Wall
2006 I. D. Wall
2008 P. Lees

NAPIER QUARRIES ASSEMBLAGE Napier, New Zealand (19th October 1995)

DMMs

1995 A. Keay
1997 G. M. Harris
1999 V. G. C. Jones
2001 B. R. MacConnell
2003 A. Hunt
2005 A. Hunt
2007 J. M. Heron

1996 G. M. Harris
1998 V. G. C. Jones
2000 B. R. MacConnell
2002 B. R. MacConnell
2004 A. Hunt
2006 J. M. Heron
2008 M. R. Arnold

NONSUCH PALACE ASSEMBLAGE Sutton (26th June 1986)

When Henry VIII started to build his palace in 1538 near Ewell, Surrey he was determined that no other building should ever compare with its splendour. Hence its name implying that 'none such' would ever equate to it. Unfortunately he was never to see it finished, and it was subsequently inherited by Elizabeth I, although she never liked it.

Neither, apparently, did Charles II, who gave it to one of his mistresses, but she didn't like it either and ultimately sold it for demolition to help pay her gambling debts. Little now remains of the once-wonderful building, although engravings remain to testify to its beauty, and its unusual name lingers on in that of the Operatives' Assemblage which meets in nearby Sutton.

DMMs

- | | |
|-------------------------|--------------------|
| 1986 B. F. Page | 1987 S. C. Upton |
| 1988 D. W. Boydell | 1989 T. Pogson |
| 1990 R. Farrier | 1991 B. Wareham |
| 1992 E. Nicholls | 1993 D. Southgate |
| 1994 J. Knox | 1995 J. G. Rice |
| 1996 E. Trodd | 1997 T. J. Cooke |
| 1998 A. E. Marshall | 1999 M. F. Barnes |
| 2000 G. A. K. Stobie | 2001 R. W. Johnson |
| 2002 R. J. Bedford | 2003 A. Long |
| 2004 E. L. J. Smith | 2005 P. E. Page |
| 2006 B. R. Kempt | 2007 D. L. Allonby |
| 2008 S. E. Polkinghorne | |

NOTTINGHAM CASTLE ASSEMBLAGE Long Eaton (21st October 2008)

Although razed to the ground after the execution of King Charles I, every schoolboy knows of the one-time existence of the castle from which this Assemblage takes its name, if only through the books and films relating to the struggle between Robin Hood and the Sheriff of Nottingham whilst King Richard was away on the 3rd Crusade. It has a long history, however, and was used by both nobles and kings, being close to the royal hunting grounds (the "King's Larder") in the Royal Forests of the Peak, of Barnsdale and, of course, of Sherwood.

DMM

2008 S.G.Barratt

PURBECK QUARRIES ASSEMBLAGE Wareham (17th May 1969)

The quarries from which this Assemblage takes its name are possibly the most famous in the whole of England, and their history can be traced for hundreds of years. Even in 1551 those who worked in the quarries were known as members of the Ancient Order of Purbeck

Marblers and Stonecutters (i.e. Their Order was thus already *ancient* five hundred years ago!) and it has been rightly said that a memorial of their work can be seen in every cathedral and abbey church built in this country during the Middle Ages. The famous Temple Church near Fleet Street, London, is a notable example.

At the time the Assemblage was formed, members of that Ancient Order were still annually exercising their ancient rights by “kicking a football around the halves at Corfe Castle” and paying “a peppercorn rent to a farmer to keep up an ancient right of taking stone to Poole Harbour for shipment” (from a local newspaper report).

DMMs

1969 T. W. Fripp (part only)	1969 R. K. Bennett
1970 E. Harris	1971 H. H. Parsons
1972 F. J. Gomm	1973 C. C. Corfield
1974 H. Payne	1975 W. E. Fisher
1976 G. H. Stafford	1977 F. J. Booth
1978 H. B. Oddy	1979 G. B. Doidge
1980 W. J. Gann	1981 H. J. Ashby
1982 C. S. Crossley	1983 A. W. Monk
1984 R. L. Frost	1985 D. W. B. Bale
1986 D. W. B. Bale	1987 H. J. Ward
1988 P. Fowler	1989 C. R. Patterson
1990 R. J. Betteridge	1991 D. E. Cox
1992 L. J. Plummer	1993 W. Giles
1994 D. E. Cox	1995 R. C. Benyon
1996 J. K. Williams	1997 L. H. Brown
1998 A. W. Stewart	1999 P. J. Seels
2000 R. Cox	2001 L. R. Bowden
2002 D. B. F. Burt	2003 A. Kelly
2004 G. W. G. Ridge	2005 R. C. Benyon
2006 D. C. Mack	2007 L. T. Brookes
2008 B. J. Gibson	

RECVLVER TOWERS ASSEMBLAGE Gillingham (12th September 2007)

The name of this Assemblage is taken from the ‘twin towers’ of St. Mary’s Church, Reculver which have long been used as a navigational aid by sailors off the north Kent coast between Herne Bay and Birchington, and it is said that – in the Middle Ages – ships would dip their sails as they passed the Church as a sign of respect.

DMMs

2007 H. F. Doe

2008 T. C. Gray

ROJALES ASSEMBLAGE Rojales, Spain (31st May 2005)

This was the second Assemblage constituted in Spain and was a response to the rising popularity of the Order but also the problems members were experiencing driving to and from Javier, where Torres de Serrano Assemblage was originally located. It takes its name from the quarries still located in Rojales.

DMMs

2005 F. B. Capes (part year)

2005 W. Eastbrook

2006 B. R. Mansell

2007 B. C. Walker

2008 P. Bird

ROUND HOUSE ASSEMBLAGE Fremantle, Australia (1st October 1991)

This Assemblage resulted from the growing enthusiasm of interested brethren in Western Australia, and meets at the Masonic Centre, Fremantle, the port city some 20 km from Perth, and dines at the Swan Yacht Club nearby. The Assemblage's name is derived from the oldest stone building in Fremantle (circa 1829) which was the original prison for convicts in Western Australia. It is still there, and is now a tourist attraction.

DMMs

1991 T. E. Prosser

1992 T. E. Prosser

1993 H. D. Skinner

1994 H. D. Skinner

1995 K. E. Brown

1996 K. E. Brown

1997 R. J. Berry

1998 R. J. Berry

1999 H. B. Herman

2000 H. B. Herman

2001 D. A. J. Barnes

2002 D. A. J. Barnes

2003 D. A. J. Barnes

2004 K. C. Hartley

2005 K. C. Hartley

2006 K. C. Hartley

2007 H. B. Herman

2008 H. B. Herman

ROYSTON PRIORY ASSEMBLAGE Royston (13th September 1993)

The town of Royston takes its name from a wayside cross placed at a crossing of two famous Roman roads, Ermine Street and Icknield Way, by a Lady Roisa (Crux Roisa). The area thus became known as Roisa's Tun and, eventually, Royston. The Priory, after which the Assemblage is named, was a 12th century Priory of Augustinian Canons, sometimes known as Black Canons, from the colour of their habit. The Black Canons were essentially practical men who served the community by teaching, running hospitals and caring for the sick, as well as observing the daily round of prayer and worship. The Priory was dissolved by the Act of Suppression in 1536, and only the chancel survives today, as part of the Parish Church of St. John the Baptist.

DMMs

- | | |
|--------------------|--------------------|
| 1993 I. D. Morton | 1994 L. M. P. Roff |
| 1995 L. E. D. Ives | 1996 B. F. Muir |
| 1997 W. E. Horton | 1998 E. R. Bunn |
| 1999 I. C. Burnett | 2000 G. M. Gentry |
| 2001 C. D. Hellyer | 2002 C. D. Radmore |
| 2003 G. J. Holmes | 2004 E. H. Long |
| 2005 J. S. Kay | 2006 G. J. Parrish |
| 2007 N. Evans | 2008 R. Burley |

SAINT HELEN ASSEMBLAGE Manchester (2nd August 1977)

It is known that, like several others, Saint Helen Assemblage took its name from a local church. A particular point of semantics is that the full word 'Saint', and not the usual abbreviation of 'St.' has always been used in its title, although the reason for this is unknown to today's members.

DMMs

- | | |
|-------------------------------|----------------------|
| 1977 H. P. Hunter (part year) | 1977 D. F. Walsh |
| 1978 J. E. Glover | 1979 E. G. Hodkinson |
| 1980 J. Fearon | 1981 S. Stretch |
| 1982 D. Livingstone | 1983 M. Stratton |
| 1984 R. J. Hutchinson | 1985 T. E. Saint |
| 1986 P. M. Kropman | 1987 C. Williams |
| 1988 G. Finney | 1989 G. Finney |

1990 D. K. Rhodes
1992 A. B. Highfield
1994 J. F. M. Fraser
1996 G. M. Greenhalgh
1998 J. M. Adams
2000 H. P. Cohen
2002 J. M. Adams
2004 S. B. Crutchley
2006 K. J. Saxon
2008 C. G. Lee

1991 S. Santhouse
1993 D. G. Lower
1995 J. L. W. Read
1997 T. G. Green
1999 N. S. Dutton
2001 E. Lysons
2003 I. Clark
2005 G. Cohen
2007 S. B. Crutchley

SALAMANCA QUARRY ASSEMBLAGE Glenorchy, Tasmania (4th May 1997)

DMMs

1997 P. K. Sergeant
1999 B. N. James
2001 B. N. James
2003 N. Round
2005 B. J. Simpson
2007 T. O. Stafford

1998 P. K. Sergeant
2000 J. B. Norman
2002 N. Round
2004 W. J. Bliss
2006 B. J. Simpson
2008 J. Duke of Avram

SHENTON'S MILL ASSEMBLAGE Western Australia (6th April 1989)

The Assemblage is one of those constituted in London in April 1989 during what came to be known as 'Australia week'. It takes its name from an old mill named after its first owner (a Mr. Shenton) on the south bank of the Swan River in Perth, which ground flour for the early colonists from the grain grown at Guildford in the Swan Valley and brought down by riverboat. It still stands today as a historic landmark near the Narrows bridge. Although the Assemblage originally met at the Freemasons' Hall, Perth, it was forced to move to the Masonic Hall in Broadway, Nedlands and, eventually, to the Masonic Hall in Temple Street, Victoria Park, where it has remained ever since.

DMMs

1989 E. M. Adams
1991 D. R. Sanders
1993 W. F. Eccles
1995 W. F. Eccles

1990 E. M. Adams
1992 D. R. Sanders
1994 W. F. Eccles
1996 G. Viner

1997 G. Viner
1999 K. L. Phillips
2001 W. R. Cooper
2003 J. G. F. Hashman
2005 W. R. Cooper
2007 K. L. Phillips

1998 K. L. Phillips
2000 W. R. Cooper
2002 J. G. F. Hashman
2004 W. R. Cooper
2006 K. L. Phillips
2008 K. L. Phillips

ST. CUTHBERT ASSEMBLAGE Ormskirk (12th November 1993)

This Assemblage is named after the parish church of Halsall, near Ormskirk, where the Assemblage is located. The church is believed to have stood on that site for over 800 years.

DMMs

1993 A. D. Goldsmith
1995 H. McGeechan
1997 R. S. C. Mitchell
1999 F. E. Hargreaves
2001 N. Roberts
2003 I. H. Scott
2005 J. D. Clarke
2007 G. M. Henry

1994 F. A. Starkey
1996 O. C. Hughes
1998 L. N. Bale
2000 D. H. Connor
2002 D. K. Dowell
2004 I. H. Scott
2006 J. H. Brocklebank
2008 T. Holt

ST.LAWRENCE SEAWAY ASSEMBLAGE Ottawa, Canada (10th July 1998)

This Assemblage takes its name from a man-made system of locks, canals and channels, some 3790 km long, linking the Great Lakes and the St.Lawrence River with the Atlantic Ocean. The Assemblage came into existence as a consequence of the combined enthusiasm of Glenson Jones and John Simon-Ash who, one way or another, had become acquainted with the history of Operative masonry and took the trouble to join the Society, periodically making the journey to and from Channel Row Assemblage in London. In due course they met up with Hugh Fackrell who had read about the Society and, between them, these three aroused so much interest on the part of Canadian and American masons that they were able to petition for an Assemblage to be constituted in Ottawa. The Assemblage now attracts members from the whole of North America who regularly fly thousands of miles to attend meetings.

DMMs

1998 G. T. Jones
2000 J. T. Ward
2002 W. G. Vassily
2004 R. M. Boone
2006 T. B. Segui
2008 J. P. R. Lofthouse

1999 A. J. Seguin
2001 G. Graves
2003 M. A. Lampadarios
2005 G. J. Bonney
2007 G. J. Bonney

ST. PAUL'S ASSEMBLAGE City of London (20th April 1993)

The Assemblage is named after a London cathedral so well known it requires no further explanation. It was constituted in the Abercorn Rooms at the Great Eastern Hotel, London, but was forced to move soon afterwards to the Bishopsgate Institute, then to the Gun Inn near Spitalfields Market and, more recently, to the London Masonic Centre at Clerkenwell.

DMMs

1993 S. M. Ayres
1995 E. K. Owen
1997 R. Ruparell
1999 L. R. Fleming
2001 G. J. Peacock
2003 I. D. L. Bany
2005 B. A. Vickers
2007 B. J. Wren

1994 P. F. Bates
1996 A. F. A. Monk
1998 L. R. Fleming
2000 Y. Beresiner
2002 A. San
2004 T. C. Gray
2006 S. K. Gupta
2008 D. W. Wheeler

ST. PETER'S QUARRY ASSEMBLAGE Brussels, Belgium (26th September 2000)

Although constituted at Grand Assemblage in London, this Assemblage has always been located in Brussels and was intended to cater for the needs of Belgian, Dutch and French members of the Society, and possibly British masons serving with H.M.Forces in Germany, from where interest had been received. In the event, it has also proved popular with U.K. members of the Society interested in an occasional weekend-break in Brussels, the Masonic Hall in Rue de Suede being close to the railway station from which Eurostar services start and end.

DMMs

2000 D. C. Kibble-Rees	2001 H. Aithnard
2002 A. G. M. Captijn	2003 W. J. van Hunen
2004 J. P. J. F. Koopman	2005 D. F. Edge
2006 M. C. Terry	2007 J. R. Dunster
2008 J-B. Poupart	

STRANTON CHURCH ASSEMBLAGE Hartlepool (14th December 1991)

DMMs

1991 W. Robinson	1992 R. S. Klottrup
1993 R. Pounder	1994 C. Pogue
1995 J. B. Mitchinson	1996 J. R. Armstrong
1997 R. H. Dadswell	1998 J. Forster
1999 J. Jolley	2000 P. G. Dunn
2001 V. A. Lonie	2002 F. H. Owen
2003 E. M. W. Adamson	2004 I. H. Scott
2005 J. D. Clarke	2006 M. H. Beazley
2007 J. E. Pearson	2008 P. Ellenor

ST. WERBURGH ASSEMBLAGE Birkenhead (22nd July 1972)

The background to the founding of this Assemblage is interesting in that it resulted from an article in the *Daily Telegraph* by its Masonic Editor, E.G.Gregory White, who reported on a meeting of Kirkstall Abbey Assemblage held in Yorkshire. This so aroused the interest of masons in the Liverpool area, that they made enquiries about the Society which, in the course of time, led to the constitution of St.Werburgh Assemblage. It seems that St.Werburgh is the ecclesiastical name of the cathedral in Chester and, at its outset, it was apparently intended that the new Assemblage would meet in Chester. In the event, that never happened. Nor did its planned constitution at the Lyceum Club in Bold Street, Liverpool on 10th June 1972, which had to be postponed because of a railway "go-slow". In the final analysis, the Assemblage was constituted at the National Liberal Club in London on 22nd July 1972 and, appropriately, Kirkstall Abbey Assemblage, a newspaper report of which had originally sparked the interest, was its 'sponsoring Assemblage'.

DMMs

- | | |
|-----------------------|------------------------|
| 1972 L. J. Richardson | 1973 W. R. Shillington |
| 1974 W. N. Deans | 1975 C. Crosthwaite |
| 1976 H. R. Hunter | 1977 J. K. Gidman |
| 1978 H. Aldcroft | 1979 J. H. Roberts |
| 1980 G. P. Hayes | 1981 E. J. Cocker |
| 1982 G. I. Saxby | 1983 M. Stratton |
| 1984 S. Burgess | 1985 E. Bryan |
| 1986 C. Boulton | 1987 G. Burrows |
| 1988 E. Winram | 1989 L. Haslam |
| 1990 E. T. C. Tilley | 1991 F. Fox |
| 1992 H. E. Cross | 1993 R. G. Roberts |
| 1994 L. M. Riley | 1995 A. W. Bamber |
| 1996 R. Cryples | 1997 C. J. Crossland |
| 1998 J. Thompson | 1999 A. Glazier |
| 2000 S. R. Davies | 2001 A. E. Smith |
| 2002 J. H. Lacey | 2003 G. K. L. Batty |
| 2004 G. L. Batty | 2005 R. Eaves |
| 2006 L. N. Bale | 2007 L. N. Bale |
| 2008 B. Howarth | |

THEOC ABBEY ASSEMBLAGE Tewkesbury (28th February 2008)

The Assemblage takes its name from the church of the Benedictine Abbey which has stood on its present site for over nine hundred years. It is one of the nation's greatest architectural treasures and is regularly seen on television as a consequence of being repeatedly threatened by floods.

DMM

- | | |
|-------------------------------|------------------|
| 2008 M. D. Arnold (part year) | 2008 T. M. Gover |
|-------------------------------|------------------|

TOLL HOUSE ASSEMBLAGE Tusmore, Australia (14th March 2005)

The Assemblage is named after a small, hexagonal, white painted stone structure in the centre of the busy Mount Barker road to the Adelaide plains. It was built in 1841 when the colony was suffering acute financial hardship, and tolls were more or less successfully collected from road users until 1847 when they were abolished because no other highway charged in this way, and travellers had begun by-passing that section of road.

DMMs

2005 B. J. A. Eves
2007 J. A. W. Constable

2006 B. J. A. Eves
2008 A. C. Massingham

TORRES DE SERRANO ASSEMBLAGE Spain (18th April 1998)

This was the first Assemblage constituted in Spain and was a direct consequence of the enthusiasm of an increasing number of Britons taking up residence along the Costa del Sol who either already were, or were interested in becoming, members of this Society. The Assemblage is named after the 14th century Serrano Towers ('Torres de Serrano') in Valencia, which were built with stone and said to have an elegance more in line with a triumphal arch than a defensive structure. The Assemblage was originally formed in Javier and, for a while, transferred to Torreviecha, but it is now located near Benidorm.

DMMs

1998 I. L. Hutchinson
2000 J. I. MacDonald
2002 K. V. Pierce
2004 F. B. Capes
2006 G. I. F. Inglis
2008 B. Ashcroft

1999 P. L. Simmons
2001 R. L. Read
2003 K. V. Pierce
2005 P. D. James
2007 O. de A. Ortega

TOTTERNHOE QUARRIES ASSEMBLAGE Dunstable (21st August 1997)

DMMs

1997 J. J. Field
1999 R. Bavin
2001 R. M. Burton
2003 D. A. A. Stower
2005 A. H. Edney
2007 A. C. Eden

1998 R. W. Johnson
2000 L. E. D. Ives
2002 B. Blanchard
2004 D. G. Goseltine
2006 A. C. Eden
2008 I. Bates

WAKEFIELD QUARRY ASSEMBLAGE Nelson, New Zealand (28th May 2003)

The Assemblage was constituted during a visit by the 1st Grand Master Mason in 2003, assisted by Rt W Bros. N Willows and

A J Keay. Although constituted in Christchurch, it has always been based in Wakefield, a suburb of Nelson.

DMMs

2003 R. J. Sutherland
2005 I. T. Musgrove
2007 P. J. Ivamy

2004 J. A. Barron
2006 I. T. Musgrove
2008 P. J. Ivamy

WALTHAM ABBEY ASSEMBLAGE Cheshunt (23rd May 1988)

More than anything else, the 11th century Abbey after which this Assemblage is named, is famous for two things. It was re-built and re-endowed by King Harold, the last Saxon king of England, and he prayed there on his way to Hastings in 1066, and was buried there afterwards. Secondly, it was where Thomas Tallis, the famous 16th century composer, was employed as organist. It eventually became the most important Augustine abbey in England.

DMMs

1988 P. E. A. Fotheringham
1990 C. B. Hasler
1992 B. G. Juniper
1994 J. J. Field
1996 A. C. J. Rogers
1998 R. Bavin
2000 B. Blanchard
2002 C. D. Hellyer
2004 M. L. Hill
2006 I. D. Bany
2008 J. Shaw

1989 M. C. R. MacDonald
1991 A. H. Turney
1993 T. G. Bates
1995 C. F. Stancer
1997 S. E. E. Tuck
1999 P. J. Brill
2001 R. D. Allard
2003 R. G. Fidler
2005 J. R. Keys
2007 D. Boore

WEOLEY CASTLE ASSEMBLAGE Birmingham (22nd March 2007)

The name of this Assemblage is derived from a castle which existed for almost one thousand years, although it was little more than a ruin by the end of the Civil War in the 17th Century. During the following two centuries those ruins were pulled apart and the lead, wood and stone used for local building work. Today, the words 'Weoley Castle' are used to signify a particular Birmingham housing estate.

The site of the original Weoley Castle is now classed as an Ancient Monument which is administered by the Department of Archaeology of the Birmingham Museum and Art Gallery. Over the years, there have been several excavations, and it is still possible to discern the outline structure of the castle as it was c. 1424.

DMMs

2007 S. F. E. Fenn

2008 G. M. Lates

WINCHESTER CASTLE ASSEMBLAGE Chandlers Ford (22nd April 1988)

The Castle after which this Assemblage is named was built in 1067 and for over one hundred years served as England's seat of government. Little now remains of that castle, although the Great Hall (interestingly, for freemasons, built in the shape of a 'double cube') built in the time of Henry III (1222-35) still survives. The Great Hall is also interesting because upon one wall there is suspended a large Round Table, reputed to have been that of King Arthur. Although its name commemorates that wonderful building, the Assemblage doesn't actually meet there, but at the Masonic Hall, Chandlers Ford, not far away.

As well as a number of its members who hold Gold Medals for their contributions to the Society's Footing Corner Stone Fund, the Assemblage itself has also qualified for that award.

DMMs

1988 G. H. Wheeler

1989 G. C. E. Crow

1990 A. E. C. Perry

1991 H. W. F. Ingram

1992 R. Thompson

1993 I. A. C. Perry

1994 M. E. Slater

1995 V. J. Gardner

1996 W. E. Casson

1997 R. B. Francis

1998 L. A. Harding

1999 P. Watkins

2000 C. R. Mason

2001 S.O. Martin

2002 D. J. F. Nimmo

2003 S. D. Sheppard

2004 M. Baker

2005 D. N. Webb

2006 G. Southwell

2007 A. L. Thompson

2008 A. L. Thompson

WOBURN ABBEY ASSEMBLAGE Bletchley (1st July 2004)

The Assemblage takes its name from Woburn Abbey which has been the home of the Dukes of Bedford for nearly 400 years. It was built on the site of a Cistercian Monastery founded in 1145, and was given to the 1st Earl of Bedford in the will of Henry VIII. Nowadays it is probably most famous for its Safari Park, Championship Golf Course, and its art collection, which is one of the most important in the world. Woburn Abbey was one of the first of England’s stately homes opened to the public as a means of raising money for its upkeep and to pay off death duties.

DMMs

- | | |
|------------------------|------------------|
| 2004 G. A. Johnson | 2005 E. Mitchell |
| 2006 J. R. Paternoster | 2007 T. C. Gray |
| 2008 J. R. Paternoster | |

WOODHORN CHURCH ASSEMBLAGE Ashington (4th November 1995)

Woodhorn is a village about eight miles from Morpeth, Northumberland, and its church has a history which can be traced back to the 8th century, although today’s building was extensively rebuilt in the 19th century with financial support from the Worshipful Company of Mercers. A unique feature for all freemasons, but especially this Society, is that carved into the stone above the porch of the church is a ‘square and compasses’ symbol and it is thought possible that its 19th century architect had masonic connections.

DMMs

- | | |
|--------------------|----------------------|
| 1995 C. Warham | 1996 C. Warham |
| 1997 T. Whitworth | 1998 L. Tinkler |
| 1999 P. Layton | 2000 E. G. Broadhead |
| 2001 T. Tait | 2002 M. Lockey |
| 2003 J. Robson | 2004 J. Warham |
| 2005 I. McMillan | 2006 M. Clark |
| 2007 J. S. Nicholl | 2008 A. Thompson |

WREKIN QUARRIES ASSEMBLAGE Wellington (3rd December 2002)

The Wrekin is a large hill near Wellington which dominates the Shropshire landscape, and the Assemblage is named after the quarries which, at one time, were 'worked' on the Wrekin.

DMMs

2002 D. M. Edwards
2004 L. A. Phelps
2006 D. R. Bayley
2008 J. B. Edwards

2003 H. W. Hampton
2005 H. Brannick
2007 J. B. Edwards

FREQUENTLY ASKED QUESTIONS

The answers to the questions posed in the pages which follow have been provided by Rt. W. Bros. Bill Summers (WS), David Kibble-Rees (DK-R) and the late W.R. Box (WRB).

They represent no views apart from those of the authors.

QUESTION: What is the Society's Coat of Arms?

In all honesty, this Society doesn't really have a 'coat of arms'. It has what some call an escutcheon or, more accurately, an 'adopted achievement', which is more or less a continuation of the arms which Stretton and Grant claimed belonged to the Guild of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, but - as a new Society - we have never had a genuine grant of arms. Nor would they be appropriate in this day and age and, in my opinion, that which some like to call our 'coat of arms' is, in reality, little more than a Society logo. I am not being critical, and I am perfectly content that those which we display give our Society a patina of antiquity and, in any case, help us to reflect the Guild which existed before us, which is what we are all about. But they are not a coat of arms and, even when we use them, those who do so have an unfortunate habit of changing one or more of the elements within them, as complained some years ago by B.C.Major in an undated paper on 'The Arms of the Operatives' in which he wrote: 'While the use of the armorial bearings by the Society is not questioned, there is every reason for many errors in them to be corrected'.

First let me deal with the writings of Stretton and Grant, who claimed that the arms of the Guild were those displayed outside the inns or taverns frequented by Guild masons as they moved about the country looking for work. They even went so far as to give the dimensions of those signs, as being about four feet by three feet, and to list numerous inns (especially in Leicestershire) where they were displayed. Try as I might, and despite numerous requests for information, so far I have never found one or even a record of one! People like to collect old pub signs as a hobby, and both amateur and professional artists have, over the years, enjoyed using them as subjects for their paintings, so if what Stretton and Grant claim was true, there should be plenty of them around to prove the accuracy of their claims. Unfortunately, so far, I have never found one, although I remain ever hopeful. I should add that I have searched all the recognised books (e.g. Dunkling & Wright, Larwood & Hotten, Delderfield, Cobban, et al) relating to signs displayed outside inns and taverns, and carried out internet searches, all without success.

Both Stretton and Grant also described, as proof of their claims, a coat of arms displayed in the Guildhall at Durham, which had a black curtain at the back, figures of workmen on either side, two tassels representing plumb lines, and a marble base representing "the tomb which King Solomon ordered for the Third Master Mason who lost his

life on the 2nd October, one month before the completion of the temple, 1,040 B.C., or 2,913 years ago". What is more, they said, it is still there. I have to confess that, although the overall design is somewhat different from the signs which they claimed were displayed outside taverns, I liked that description and, for a long time, I was happy to accept it as proof that the Guild of operative masons existed for centuries and - ergo - was organised and recognised on a national basis. I now know better. Hundreds of years ago, there certainly was an amalgamation of the trades of mason, waller, slater, pavior, plaisterer and bricklayer in Durham, but it was purely *local* in character, and there is not a shred of evidence that they were ever afforded a 'grant of arms'. A charter certainly, but no grant of arms! Even more disappointing was my discovery that the arms now on display are not the originals anyway, but (according to Bertram Colgrave's 1946 paper on the 'Durham Freemen and the Gilds') " a remarkable set of hand-coloured pictures made between 1783 and 1785 and hung up in the Guildhall (to) preserve the arms of eleven of the companies". It seems that in the 18th century the Corporation decided to place on record a list of the Companies, Societies and Fraternities which had formerly been an integral part of the City's development, and simply copied the arms of the Masons, Wallers etc. from a prototype thought to have existed in London. So much for that, as a theory.

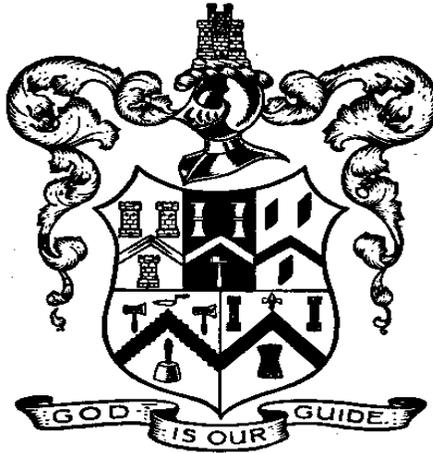
All that having been made clear, what then is the 'coat of arms' currently used by this Society? Well, to answer that I propose to describe our current 'arms' (see overleaf), segment by segment, using the following diagram as a key, and using layman's terms as distinct from the language of heraldry. It is tempting to use heraldic terminology, and it would certainly give my answer greater academic credibility, but I am no expert - nor, I suspect, will be most of those who read it.

Segment 1. Three round towers, two above and one below a chevron on which is displayed a pair of compasses (extended). The purists tell me that what are displayed are actually 'dividers' but, because our arms are similar to those of the Masons' Company, I believe they are supposed to represent compasses.

Segment 2. A chevron, above which are shown two chipping-axes, end on, and below which there is a wooden mallet. The background is black.

1

3



4

5

Segment 3. Three paving slabs or flagstones, displayed isometrically, two above and one below a chevron. (The flagstones are sometimes incorrectly shown as lozenges).

Segment 4. An engrailed chevron above which are displayed two plasterers' hammers, side on, and between which is shown a trowel, handle to the right. Below the chevron is usually shown a masons' maul, but this should actually be a four-tufted plasterer's brush, as may be seen from a microscopic examination of the seal affixed to members' certificates.

Segment 5. A chevron, above which are displayed two bricklayers' axes (end on) with a fleur-de-lys between them. Below the chevron is shown a bundle of laths (sometimes shown as a third axe).

Segment 1 is similar to the arms of the Masons' Company. Segment 2 is based on the arms of the Marblers' Company 'though why I have no idea, because the Marblers were absorbed into the Masons' Company in the 16th century. Segment 3 is apparently based on the arms of the Paviers Company. Segment 4 is based on the arms of the Plaisterers' Company and Segment 5 would seem to be based on the

arms of the Bricklayers and Tilers Company. If they ever existed, the arms of the Wallers and Slaters have never been included. It should be noted that none of these segments is exactly identical to those of the Livery Companies on which they are apparently based and it is possible that these variations may have been deliberately introduced, although why I have not been able to find out, but that is why I have used words such as 'similar to', 'apparently' and 'would seem to be'.

For reasons best known to our predecessors, our 'arms' have always been shown in black and white, 'though - again - just why I have no idea. Bill Box always told me that it was because masons were too poor to have colour in their 'arms', but I have never believed that and one has only to look up the coats of arms of the various Livery Companies on the internet, to see that that was not true. Anyone wishing to see a clearer depiction of the various axes, hammers, brushes and so on, is recommended to look them up in James Parker's easily-readable book "A glossary of terms used in heraldry", first published in 1894, and now regularly re-printed by David & Charles (Publishing) Ltd.

Finally, it has been impossible to establish precisely when our current coat of arms was adopted. What I *have* been able to establish, is that - certainly until 1953 - the coat of arms shown on the seal affixed to members' certificates, was not that used today, but one which incorporated the arms of the City of Westminster. The arms were in two halves. On one side were the Westminster 'arms' (a cross with two roses, and a portcullis) and on the other were our five 'segments' squashed into half the space they take up today. Around the outside were shown the words 'Worshipful Society of Operative Free Masons - Westminster Division' and certificates bearing that seal, and the seal itself, are held in the Society's archives. Our current arms would therefore seem to have been in use for about fifty years.

DK-R 2005

QUESTION: What is the Footing Corner Stone Fund?

(This answer is taken from a letter written by W.R.Box in 1999 at which time he was occupying a flat used as the Society's headquarters in Caledonian Road, London. The Fund currently stands at about £250,000.)

Early in 1990 I started thinking about a permanent home for the Society. At that time all the work was done in my flat and I also housed all of the archives. It was clear that this situation could not continue as I would soon be sleeping on the landing. I put together a draft scheme and presented it to the G.M.M.s at my May 1990 meeting with them. My proposals were kicked around and I was asked to come back with a final scheme at the August meeting. This scheme was agreed and was put to Grand Assemblage in September 1990 and approved.

Clearing legal problems took several months and the FCS Fund started in earnest in March 1991. It was set up to purchase a property as the administrative headquarters of the Society and in no way to be a Masonic Hall. Grand Assemblage also agreed that there should be a system of recognising members by the wearing of a commemorative jewel to mark the level of their participation in the Fund. The qualifying amounts would be held for 10 years and therefore proposals for a nominal increase will be made at Grand Assemblage on Tuesday, 26th September 2000.

In September 1990 all the Society's banking facilities were at National Westminster Bank in Reading but with the advent of the FCS Fund the facilities provided were no longer satisfactory. I negotiated with Clydesdale Bank in St.James's and was able to obtain a very high rate of interest for our deposits - the reason for this being that there would be long term deposits and nothing would be withdrawn until we could make a purchase of a property. It was agreed that the interest earned would be held in a separate account so that expenses associated with the running of the scheme would not be met from the main account, and therefore deploy funds given by our members. Presently, the interest fund pays some £6,000/£7,000 into the main fund and once placed there it is not removed.

The object is to purchase a property as near to Westminster as possible, as that is the natural home of the Society, but sensibly in an area which does not require a small fortune for us to obtain our headquarters. We have some £100,000 in the main bank account

and our target is to more than double or even treble this over the next ten years and thereby be in our own home by the time of our Centenary in May 2013. The fund representatives world wide are doing a marvellous job and we hope that we may be able to make a purchase as early as five or six years from now.

WRB 1999

QUESTION: Who wrote the Society's rituals?

It is not known for certain who actually wrote the first rituals used by this Society although a note in the Minute Book of Westminster Division's Court of Assistants for 12th June 1914 clearly indicates that Clement Stretton must have been involved at some point, because it is recorded that "The ritual in galley slip form was considered on its return from Bro.Stretton, Leicester." Although this would seem to indicate only one ritual, a later minute for the same meeting records that "Bro.Hasluck kindly promised to have the rituals printed and present them to the Society", which could be interpreted as indicating that there might have been more than one ritual. Nowadays, however, informed opinion tends to favour John Yarker as the author of most of the rituals, he being a prolific writer and correspondent of Stretton, and known to have opened a series of books containing notes about the ceremonial of all seven of the Society's degrees, which he supplemented with material from an 18th century ritual which he had come across, and known as the "old York/Durham ritual". This is now the prevailing view because it has since been discovered that Yarker's notebooks eventually came into the possession of J.S.M.Ward in 1919 who meticulously copied them out and showed them to G.E.W.Bridge, the Grand Librarian at Mark Masons' Hall who, in turn, copied them out again, word for word, even replicating ink blots.

In my own opinion, although I have little to support it, I cannot help but also believe that Dr. Carr must have had some input into the early rituals, if only because he was so active in promoting the ritual of the Guild in the early twentieth century and, of course, he was the person authorised by Stretton to re-open the Lodge in Channel Row which, of necessity, must have worked a ritual of some sort. The little support I have, I found in a paper entitled 'Some early masonic ritual' delivered by Bernard H.Springett to the Authors' Lodge No. 3456 and published in their *Transactions* for 1928, in which he explained that "...we have working in London to-day, as they have done for many years past, a keen body of Freemasons, including some influential Grand Lodge Officers, who work a Ritual supposed to have been invented by Clement Stretton, John Yarker and Dr.Carr, all keen searchers back into Masonic history." Whether that is true, or how much each of them contributed towards the writing of our rituals, I now have no way of knowing. But what I do know is that Springett was nearer to the time of Stretton, Yarker and Carr - and, for that matter, Ward and Bridge - than I am and might easily, therefore, have

been in a position to know if all three, or only two of them, had been involved.

In any event, on 22nd July 1931, it is recorded in the Minute Book of the Court of Assistants "That R.W.Bro.G.E.W.Bridge, VII^o and R.W.Bro.D.P.Hutchings, VII^o be appointed as a sub-committee with power to act to bring into practical working form the ritual of Operative Free Masonry including that of the consecration ceremony for a new lodge and further to take any steps they considered proper and necessary to carry this into effect", a necessity no doubt arising from the impending constitution of a second Assemblage, to be held in Chelmsford and to be known as Friars Walk, Chelmersforde, Assemblage. According to J.D.Bing, a subsequent Grand Librarian at Mark Masons' Hall, Bridge first started work on the VII^o, moved on to the VI^o and V^o, and then possibly the IV^o and III^o, but not I^o and II^o, which Bing thought were already in use and believed to have been those approved by Stretton before his death, and this would seem to be further supported by the fact that in the Society's archives there is a I^o ritual dated 1916 (i.e. before Bridge's time) which is similar in most respects to that which is currently in use, apart from minor details such as the fact that it was the Master Masons who presided at that time, as distinct from the D.M.M. who presides today.

Thereafter rituals were produced on a periodic basis, although not necessarily to the same standard and in the Society's archives there are numerous examples, some good and some bad and some of which are only in typescript, especially during the war years when there were understandable shortages. They make interesting reading, however, and although the Society has been in existence for only about ninety years, it is now curious to look back at what we used to do, say, in 1930. At that time the office of DMM had not been raised to the status it enjoys today and meetings were still presided over by three Master Masons (not at this stage three *Grand* Master Masons) who used to be separated from the inferior degrees by a curtain. Consider, for instance, the ritual for closing a lodge at that time:

- | | |
|-----------------------|---|
| 1 st M.M. | R. W. Bro. 2 nd M.M., is it your pleasure that we command the W.D.M.M. to close the Lodge in the First Degree? |
| 2 nd M. M. | It is. |
| 1 st M.M. | R. W. Bro. 3 rd M.M., is it your pleasure that we command the W.D.M.M. to close the Lodge in the First Degree? |
| 3 rd M.M. | It is. |

1st M.M. W. Bro. Deputy M.M., what is your position?
 Dep. M.M. At your feet.
 1st M. M. What is your duty?
 Dep. M.M. To lay out schemes, draw designs, and see the M.Ms' work properly executed; also to open, rule and close the Lodge when so commanded by the R.W.M.Ms.
 1st M.M. (*Handing the maul of authority*). W. Bro. Deputy M.M., it is our command that you rule and close the Lodge. (*The curtain is lowered*).
 Dep. M.M. Brethren, assist me to close the Lodge in the First Degree (*and so on as done by the 1st M.M.*).

I also have to confess to being intrigued by an alternative closing during a particular promotion ceremony, the tone of which will be recognized by all Mark Masons, and which reads:

J.W. Brethren, cease labour, form the oblong and pass before the S.W. to receive your wages. (*The wages paid: The brethren file out of the Lodge and sing, 'Hark! The Hiram sounds to close.'*)

OPERATIVE FREE MASON'S SONG

Hark! the Hiram sounds to close,
 And we from work are free;
 We'll drink and sing and toast the King
 And the Craft with a hearty three times three.

Hark, old Peter strikes high twelve,
 It can't strike more we all well know;
 Then call for the steward and rap with the maul,
 For another bowl before we go.

Coming, coming, coming, the steward replies,
 With a bowl to drown all care;
 We're a hearty set, on the level met,
 And we'll part upon the square.

What happened to that song, and what tune it was sung to, I have no idea.

Nowadays there is no question as to who reviews, amends or changes the Society's rituals because, at Grand Assemblage 2001, Rt.W.Bro.A.Craddock, 1st G.M.M. - no doubt mindful of the remark made by all Deputy Master Masons on installation night when they read the Preamble to what is about to follow, that "no apology should be necessary when it becomes necessary to discard practices which have acquired a patina of antiquity" - announced that a Publications Committee would be formed, consisting of E.L.J.'Ted' Smith (Chairman), D.C.Kibble-Rees (Grand Clerk) and R.G.Fretten (G.S.I.Wk.) which would review, correct errors and inconsistencies, and enhance the presentation of all Society publications, including its rituals. That Committee began work immediately, and amongst the innovations introduced were coloured rubrics and italics (to distinguish between information which was merely useful and words to be used during the ceremonies), and lists of all forms and equipment which would be needed to 'work' each ceremony. So far that Committee has reviewed and re-published the following. The dates shown are those of publication:

V^o ritual 2003

Annual Directory & Calendar 2003

Constitutions, Rules and Regulations 2004

An introduction to the Society 2004

A short history of the Society 2004

Investiture ritual 2004

Obligation & Investiture of DMM, DMM V^o, and Deputies J and B 2004

Rituals I^o to IV^o inclusive and VI^o 2004

Geodetic Lecture 2004

Administrative Guide 2005

VII^o ritual 2005

Guide to procedures and ceremonies 2005

Book of Readings 2005

Grand Master Masons' Investiture ritual 2005

Constitution ritual 2005

Antient Drama 2005

So that, then, would seem to be the answer. The Society's earliest rituals were probably written by Stretton, or, at least, based on Stretton's recollection of the old Guild rituals and, as proof, there are in the Society's archives numerous photocopies of letters from Stretton to John Yarker and Miss A. Bothwell-Gosse giving detailed explanations of all of the degrees - including the Antient Drama - which bear more than a passing resemblance to the ceremonies

worked today. Some of the Society's signs certainly originate from Stretton who, being involved with the railways in his work as an engineer, tended to illustrate them like old-time railway signals (e.g. The II^o, III^o and the 'bar progress' signs).

Thereafter the rituals were largely influenced by Yarker and possibly Carr. Bridge and Hutchings brought them into practical working form in the 1930's, but - nowadays - that work is done by the Society's Publications Committee.

DK-R 2005

QUESTION: What is the Antient Drama?

The Antient Drama is one of two highly important ceremonies said to have been performed by the former Guild of Operative Free Masons, the other being the 'Annual Commemoration'. The Commemoration meeting was concerned with the setting out of the Temple of King Solomon and, according to Robert Bennett Grant (one of our *founding fathers*) lasted for over sixteen hours, including the meal afterwards! Not surprisingly, we have never attempted to work that one, although much of it has been subsumed within the modern Constitution ceremony, and were any of the old Guild operatives to miraculously attend a constitution meeting today, I have no doubt that, apart from a few variations, they would recognise the ceremony immediately.

We do, however, work the Antient Drama, and it now takes place once every year, at the end of Grand Assemblage, as part of the means by which the current 3rd Grand Master Mason is symbolically 'murdered' and another member of the VII^o is selected to take his place. It has not always been so, of course, despite the decision taken in 1921 to do so annually, particularly in the days when there were only one or two Assemblages and during the difficult days of the 2nd World War, mainly because it requires twenty-two 'actors' to work the ceremony, a lot of space, some specialised items of equipment which most Assemblages do not have, a number of rehearsals, and the three Grand Master Masons must be in attendance.

As intimated, the Drama itself is concerned with the murder of the 3rd Grand Master Mason (Hiram Abif) by three discontented conspirators from an original group of fifteen (twelve of whom recanted before the actual crime was committed), for his refusal to disclose the secrets of his office which, in reality, were the secrets of the 3:4:5 triangle, together with certain words known only to Grand Master Masons. It is, in short, a full-blown dramatic presentation of a story, an outline of which freemasons throughout the world will normally be familiar with.

As explained, because of its excessive demands, the ceremony is now only performed once per year, so - in order to be fair, and to give everyone a chance of taking part at least once - the annual performance at Grand Assemblage is shared by the Regions in rotation. Thus, in 2006 it will be performed by the combined regions of Westminster and Europe; in 2007 by the region of South Eastern Counties; in 2008 by Southern Counties; in 2009 by the combined regions of South Western Counties and Western Counties & South

Wales; and so on. Details are always published in the Society's Directory and Calendar.

Of course, not everyone wishes to or enjoys performing ritual in public, especially the large numbers which now attend Grand Assemblage, but all members of the Society are strongly encouraged to at least see the ceremony once during their Operative careers.

DK-R
2006

Footnote to the 2nd Edition

In 2008, it being considered so important, it was decided to appoint a permanent Drama Director and a regular 'team' of volunteers known to enjoy performing ritual.

QUESTION: Why do we have a Keys Ceremony at the opening of an Operative Assemblage?

By definition, Keys have an integral symbolic significance, and hence have been incorporated into many ceremonies and rites, secular and religious.

The dictionary is prolific in its range of definitions for the noun “key” - starting, of course, with “an implement for moving the bolt of a lock”. From this follows naturally “something essential, which gives or precludes access to something”. Then comes “something of vital importance”. From our Masonic traditions, we know that a Key can be a piece of stone or wood inserted between others to secure them; or indeed passed between two parallel structures to tie them together for greater strength. It can mean “a lever on a musical instrument to release a measured sound”. Et cetera, et cetera, et cetera.

The crossed keys worn by the Pope as the ostensible successor to St. Peter express his authority as the spiritual interpreter of the Gospels and Head of the Christian Church.

The House of Keys is the “seat of government, or temporal judgement and authority”.

In the Lord Mayor’s Show, by tradition, the Lord Mayor stops in the Strand to receive the Keys to the City of London. Symbolically this shows that the city not only recognises that he comes in peace and good will, but also acknowledges that his authority is welcome (by his being assured of the freedom of the city).

At the Tower of London, following the Gunpowder Plot, yet another Ceremony of the Keys was introduced, the Warder handing over to his relief the Keys to show that he is transferring his personal responsibility for the security of the Tower until such time as he in his turn is relieved of his duty.

The earliest Operative (Guild) reference that I have found to incorporate the senses of recognition, of delegated authority, and of obligation and duty, is in the Chetwode Crawley manuscript. This contains a memorandum on the “entry” of an apprentice. After preliminary approbation, he is sent out of the Lodge with “The Youngest Mason” to be taught “the manner of Making the Guard”. This lesson apparently consisted of “signs, tokens, and words of (his) Entry” and included the following Charge:- “Now I am

the youngest and last entered Apprentice, as I am sworn by God and St. John, by the square and compasses and common Lodge, to attend my Master's service from Munday in the morning to Saturday at night, and to keep the keys thereof". This memorandum was clearly written in the context of the Lodge having only THREE officers - the clerk and treasurer being personal aides, and the Tyler not necessarily being a mason.

The Youngest Mason's duties included preparing the "candidate" for his ritual initiation, (giving him the perfect points of his entrance, through which he was to be conducted by the Junior Warden). The candidate was instructed how to request admission, and how to respond to certain challenges that he would encounter.

The Youngest Mason then entered the Lodge and took up his duty as Inner Guard - armed with a large Trowel ("a sharpened implement") - as befitted his KEY role in securing both the physical and the symbolic access of Brethren and candidates.

Let me here divert to explain that it was only in later French SPECULATIVE working that the poignard (or "sharpened instrument") was introduced.

During the ceremony, in the north-east corner, where today an alms plate is presented, alms were sought from the candidate on the Large Trowel. This trowel was subsequently transferred to the candidate, as he in turn became the Youngest Mason, and took up his duties as Guard.

On Tracing Boards before the Union of the Antients and Moderns, a hanging key featured, sometimes on the ladder, and its loss after the Union is a source of puzzlement. The associated ritual drew the metaphor of the tongue hanging in the mouth and the suspended key being the guard of the secrets and mysteries, treasures only to be accessed by those justly entitled to them. This gives an added dimension to the song of Solomon "May my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chief joy".

WS 2005

QUESTION: Why do the Grand Master Masons carry different Rods of Office?

The three Grand Master Masons in this Society do not carry sceptres or wands of office, but wooden rods, which they carry for practical purposes. According to Dr. Thomas Carr in 1910, "Upon the right use and knowledge of these rods depended many jealously guarded and valuable trade secrets, still preserved by the Guilds". So it remains in this Society today. The dimensions of their rods are as follow:

That of the 1st Grand Master Mason measures five 'units' in length (it doesn't matter whether they are five inches, five feet or five cubits, it is the proportions which matter) and is coloured blue;

That of the 2nd Grand Master Mason measures four units in length and is coloured red;

That of the 3rd Grand Master Mason measures three units in length and is coloured black;

and by the conjunction of these rods it is possible for them to form a right-angled triangle. Nowadays this will come as no surprise to any child who has ever studied geometry, but in ancient times it was one of the great secrets of the Master Masons, previously known to only a select few, such as Pythagoras and Vitruvius. Not only did it enable them to set out with precision the ground plans for temples and other structures, but it also demonstrated the simple fact that it took the co-operation of all three to perform the task. Hence the 'Rule of Three' which looms so large in many Orders of freemasonry.

In addition to using their rods when setting out the ground plan for the foundations of buildings, Medieval masons are said to have used the 3,4,5 proportioned triangle to calculate the pitch of roofs, and masonic scholars have, in particular, drawn attention to the roofs of ecclesiastical structures in York, Beverley, Ripon, Magdalen College (Oxford), and Westminster Hall to demonstrate that fact. And Dr. Carr, in another talk given in 1914, drew attention, not just to the 3,4,5 triangle, but also to its area of 6, pointing out that "By means of the 3,4,5 triangle, with its area of 6, and its use in various combinations to form other triangles and diamonds, it is quite possible to ascertain the area of a plan without modern arithmetical calculations. This was another of the great secrets of the Master Masons in the Middle

Ages". Appropriately, that talk was given to the Authors' Lodge No. 3456 and is given in full in Volume II of the *Transactions* of that Lodge, published in 1917.

As any member of this Society who has ever witnessed one of our constitution ceremonies will know, the three Grand Master Masons regularly demonstrate the practical use of their rods during the constitution ceremony of any new Assemblage, and anyone wishing to observe something genuinely unique in freemasonry is recommended to witness that ceremony at least once during his masonic career. The 1st Grand Master Mason first marks a centre, after which - with the co-operation of the other two - he marks a north-south line (using the Pole Star to locate the north) and then, using their rods, they set out an east-west line, followed by four diagonals, and eventually set out the ground plan for a temple in the proportions of 3:1, because those are said to have been the proportions of King Solomon's Temple. The whole ceremony takes over two and a half hours and - mostly taking place on the floor - is as much a test of their physical fitness as of their ability to memorise ritual!

It is hoped that this explanation will also go some way towards explaining just why it is that all Craft masons have a flap on their aprons which consists of two right-angled triangles back-to-back, why Past Masters in Craft freemasonry wear an illustration of Euclid's theorem on their aprons as a badge of office, and why it is possible to find tassels in each of the four corners of any well-furnished Craft lodge room. These four tassels are described in the lecture accompanying the first degree tracing board, and are now all that remains of the four diagonals which, in Operative days, used to radiate from the centre, when a temple was being laid out. Their purpose today, according to the Craft, is to remind us of four cardinal virtues, although I find the Operatives' explanation more convincing.

As far as their colours are concerned, Dr.Carr quotes Plutarch to assert that the Grand Master Masons' rods were dedicated to Isis, Osiris and Horus respectively, and this was supported by W.Bro. Hon. Sir John A.Cockburn, KCMG, MD, an early Master of Channel Row Assemblage who, according to the Minutes of a meeting of the Court of Assistants in 1918, explained that the red rod represented Isis, the black rod represented Osiris, and the blue rod represented Horus. I have heard and read other explanations which might appeal more to those interested in the Kabbala and which involve correspondences to various Sephiroth. For the moment, however, I

am satisfied with the explanation of Messrs Carr, Cockburn, Pythagoras and Plutarch!

In conclusion, it is probably also worth reminding readers that in ancient times Hebrew letters served as numerals, as well as letters. Well, in the Operatives, the name used for God is El Shaddai, and if El Shaddai was to be written in Hebrew and then transformed into numbers, those numerals would add up to three hundred and forty five or, as we would write it, 345. I find that interesting.

It is equally interesting that even before that time, the Babylonians are said to have divided the astrological heavens between three deities, one of whom ruled three 'signs' of the Zodiac, another who ruled four 'signs', and the third of whom ruled five 'signs'.

There is so much more to the Operatives than appears on the surface!

DK-R 2005

QUESTION: What is the purpose of the ‘Developments of the Cube’ in our ceremonies?

Among the recognised implements of operative stone-masons, there is no identifiable equivalent to the three ‘cube developments’ to which our rituals refer. The explanations given for them, however, do contain more than a grain of truth - and are also somewhat misleading to the ‘speculative’ mind as opposed to the time-served craftsman.

To illustrate the point, consider the ‘Pythagoras Jewel’. There is no implement to compare to it but, nevertheless, it was a useful tool for teaching the essentials of mensuration to those whose education was not sophisticated enough to include ‘the seven liberal arts and sciences’. The ‘cube Developments’ were in all probability similar practical teaching devices.

As a digression, let me here explain that the ‘mysteries’ to which we frequently allude were a reference to the skills (i.e. arts and sciences) of the craftsmen. They were (and still are) ‘not communicated indiscriminately, but awarded according to merit and ability’. Hence, in India, for example, a skilled worker is still proud to call himself a ‘mystery’.

In our ritual we are told that a Master Mason was given much information about the recognition and usage of different types of stone. Among this data were (a) ‘their capacity’ (i.e. their tolerance of weight and erosion, and their tendency to absorb water); ‘the effect of grain’ (i.e. recognising the strengths and weaknesses implanted by nature during their development, and learning how to turn them to best advantage); and (c) how to set them in their required positions, avoiding perpend joints. Without learning such as this, he could never claim to be a Master of Arts and Sciences.

It is also to be noted, that such a Master Mason in a Guild of Square Masons, might never receive the privileged information reserved to the Guild of Arch Masons. Such data included how to select and cut arch and key stones, using the grain and special chisel techniques so as to exploit the inherent strengths of various stones, without disturbing their crystalline structure.

Throughout Masonry, care is taken, when removing any stone from its quarry, to identify and mark its lowest setting face or bedrock. This mark will naturally disappear as the stone is ‘furthered’ or ‘prepared for the hands of the more skilful craftsman’. The basis-mark or bed

mark, however, will be restored, by a discreet hidden chisel mark, or by paint if necessary.

It is probable that it was at this point in the treatment of the chosen stone, that the use of the 'Developments' (as described in our ritual) came into their own among apprentice Square Masons. Regardless of the proportions required of the finished stone, there is a Key Square in the 'Development' model which can be identified with the bedrock. The intended position and purpose of each stone in its final setting is first established, and its grain and any natural blemishes are related to that proposed setting. Work on the stone then always starts from the key point on the grain, and proceeds in such a way as to achieve maximum economy of the material, compatible with optimum utilisation of its natural characteristics.

The 'Developments' were probably aides-memoire to the apprentice craftsman - perhaps even being his approved personal working plans decided upon after assessing the stone, and before the first stroke of his chisel.

The more frequent and general use of the 'Developments' however, relates to the fundamental rules of stone masonry - that no stone should be higher than it is long, and that it must be capable of use in creating the two basic bonds of stonework - the half and the quarter bonds (from which are derived all other bondings). This leads us to one of the 'hidden mysteries' - that the most frequently used parts of the developments are those parts you cannot see! I refer to the spaces around the developments when laid out in plan.

An examination of the 'floor gauges' used in the second to the fourth degrees of our Society will quickly reveal that each of those gauges features in the 'Developments'. Their use confirms that (regardless of dimensions) the 'Developments' are universal Templates for the various stones which 'pass the test' of the fundamental rules. Stones dressed according to these Templates will, in the constructive process of three courses of stone, result in dressed corners and true bonds with no vertical weakness.

I thank W.Bro.Steven Barratt, a stone-mason by trade, for his contribution to and verification of this answer. He has added the caveat that not all the 'mysteries' of a stone-mason have been committed to writing - and one can never be sure that a Master Mason has passed on ALL his knowledge to his apprentice or to his chosen successor!

WS 2005

QUESTION: Why do the Operatives call for human sacrifices when constituting a new Assemblage?

These days the word 'sacrifice' seems to mean very little. Some parents feel they make sacrifices by just staying at home to look after their children, whilst others believe they make sacrifices by giving up beer or chocolate in their perennial quest for a slimmer figure, or by giving up their summer vacation in order to buy a new car. It has not always been so.

The true meaning of the word is a sort of prayer, contribution or gift of something *which is valued* to a superior or supreme being, in which the offering is sanctified through its destruction, and the purpose of which is to establish a proper affiliation with that god or gods, and this is an idea which is as old as man himself. History abounds with examples and, rather than bore or sicken the reader by recounting some of the more lurid examples, I will simply direct his attention to the internet and suggest that he makes a search for topics such as Human Sacrifice and Suicide Cults, the Evolution of Human Sacrifice, Garments deliberately concealed in buildings, and the Religion of the Ancient Celts. They make fascinating reading and help keep things in perspective.

To stay with the topic of sacrifices and buildings, it would seem that , over the centuries, there have been three main reasons for making sacrifices in the true sense of the word:

- i. For ensuring wealth and/or immortality;
- ii. For the fulfilment of vows; and
- iii. For establishing buildings

but, as far as this question is concerned, we are only concerned with the latter, in which connection it would seem that sacrifices have traditionally been made at one (or both) of two stages of construction, i.e. At the Foundation of a Building, or at its Completion. According to N.M.Valleley, at a time when people believed that everything had a soul, human Foundation sacrifices were made "to provide a soul for the structure, thus endowing it with stability" and Completion sacrifices were made "to provide a protector, a guardian spirit", and he gives numerous examples of each, ranging from Babylonia in 3000 BC to the 19th century Dayaks of Borneo.

According to Clement Stretton, the Guild of Operative Free Masons included the making of human sacrifices in their ceremonies because

“it is no secret that in ancient times, and in the Operative ceremony to this day, a man formed the human sacrifice, the belief being that a man must be placed under the centre and four corners of the building, or it will not stand”, and he then went on to describe the circumstances under which he had personally been called on to re-enact that role, adding “It is extremely interesting to the ‘sacrifice’ to sit still under the stone and hear that the loss of his life has made the building strong, so that it will stand firm for ever.”

Today’s Operatives still include the making of human sacrifices in their Constitution ceremony because, according to Stretton, the Guild which preceded us did so, and the answer is as simple as that. It is only fair to add that not everyone appreciates its inclusion and, over the years, one or two have suggested that it might open the Society to criticism, especially if Biblical justification is invoked, whilst others reject it for no other reason than queasiness. I understand both points of view.

For me, however, the re-enactment of the human sacrifices has always given me strong grounds for thought although, in the final analysis, I invariably decide that I am willing to accept its continued inclusion because (a) the whole purpose of this Society is to recollect the ceremonies of the former Guild, (b) in volunteering to be a sacrifice one is, in a way, re-dedicating one’s life to the Society and/or freemasonry, and (c) the very gesture used to ‘despatch’ each victim reminds us of a sign familiar to all freemasons throughout the world. Those inclined to view its inclusion with suspicion are directed to Valleley’s description of the laying of the Foundation Stone of Freemasons’ Hall, London on 14th July 1927 when, they will read, that apart from one obvious exception, our respective practices are not so very different. All that was changed was that on that occasion, like Abraham, those carrying out the ceremony were afforded a more agreeable sacrifice.

DK-R 2006

Additional reading

Valleley, N. M. The Foundation Stone, in the *Transactions* of the United Masters Lodge No. 167 of New Zealand, Vol.14 No. 15, 1962.

Stretton, C. E. Operative Free Masonry, in the *Transactions* of the Leicester Lodge of Research, Vol. 8 (1911-12), pp. 37-62.

QUESTION: Do the hexagonal pedestals of the DMM and Deputies J and B have any special significance?

In classical architecture, a pedestal is the base supporting a column or a colonnade. In more recent times, the term has been more loosely applied to refer to the base of a statue, and even to the base of a superstructure, where one might otherwise expect the term 'plinth' to be used. It is not a desk.

In Freemasonry, the word 'pedestal' is generally (and loosely) used to designate those items of furniture which are set before the three principal officers of a lodge. In speculative Masonry, these officers are sometimes said to represent the Pillars supporting the lodge.

In some lodges, where the altar is not separate and distinct, the principal officer's pedestal also serves as an altar - but this does not in any way change the function the pedestals have in designating the focal points.

There are several different ways of laying out a Temple or Lodge Room - and it is not unusual for more than three 'pedestals' to be seen. When that occurs, (usually to accommodate the Secretary, the Treasurer, and even the Director of Ceremonies) those 'pillars' other than those of the three principal officers should more appropriately be called 'desks'.

In the Operatives, in Grand Assemblage, the three principal officers are the three Grand Master Masons - a triumvirate who share one pedestal. For administrative and historic reasons, however, they delegate some of their spiritual and temporal duties to two trusted brethren (Grand J and Grand B) whom they deputize to 'reprimand, correct abuses and adjudicate disputes'. They, too, have pedestals, and the three pillars are set out in the form of a triangle - the apex in the west (where the three GMMs sit) and the others in the south-east and north-east corners.

These pillars are echoed in private Assemblages where the Deputy Master Mason represents the three Grand Master Masons, and the two local Deputies (also approved by the Grand Master Masons) carry out locally the work delegated to Grand J and Grand B. In the past 'watchdogs' (or Wardens) were appointed by the patrons of the Craft to ensure universally high standards of work. Today, in each Assemblage, two Wardens are appointed by the Deputy Master

Mason as his personal aides, and seated in the East and the North, at pedestals (which I contend should be called 'desks').

In our ceremonies, the three pillars represent the three holy mountains, Moriah, Tabor and Sinai. It is an interesting digression that in Craft workings, no mention is made of Mount Moriah (though it does feature in the Royal Arch) and that Tabor and Sinai are said to be situated in the West and the South. By linking the three pillars with a blue cord in our ceremonies, we associate them with the Monarch, the Church and the State. By their triangular disposition, reminiscent of the Sacred Delta, allegiance to all three is signified. In such an environment, what is more natural than the refrain 'God is our Guide'?

When proving the triangular communication of the pillars with their three sources of patronage, an act of mensuration is ceremonially performed - proving that the angles of the triangle are equal to a straight line. The hexagonal shape of the tops of the pedestals is also of practical and mystical interest.

I have elsewhere referred to the teaching of basic mensuration to semi-educated craftsmen. Among the key implements were the straight edge and the compasses, by which they could describe circles, rectangles, triangles - and hexagons. If they drew a circle, and divided its circumference by its radius, they would find that the radius fitted into the circumference exactly six times. If they then joined the points on the circumference in sequence with straight lines, they described a hexagon of six equal isosceles triangles. In those days, this was mystical knowledge.

The Kabbalists also considered the number six to be a potent talisman, alluding to the number of planets, which in turn were seen as the way to interpret the will of heaven. Likewise, the number six was seen as the epitome of dimension. A plane (such as the square) was formed from the four cardinal points (on which Pythagoras based his concept of the ineffable God) and a solid resulted from the addition of the lines of height and breadth.

Indeed, the Divine Sephiroth of the Hebrew Kabbalists contains two hexagons. One represents the World of Creation, and includes The Throne (Power) supported by Wisdom, Strength, Beauty, Understanding and Greatness. The other hexagon represents the World of Formation, and includes the Foundation supporting Knowledge, Judgement, Mercy, Glory and Eternity.

As a final thought, can it be only a coincidence that, in a Society which demands membership of the Mark and Chapter as qualifications for admission, by joining the points of the hexagon, one can also describe the Seal of Solomon, and the Shield of David?

WS 2005

QUESTION: What is the Mark of the Traitor?

One of the most universal and special Kabbalistic symbols is the Fylfot Cross (more commonly known as the swastika). The Jains of India revere it; it is known as The Hammer of Thor in Scandinavian mythology; and it features in several mystic interpretations of the Four Elements - Earth, Wind, Fire and Water.

It was adopted by Hitler's Nazis as their Party emblem, and has therefore since been generally associated with evil practices - especially by the Jews.

In one sense, this prejudice is understandable, yet ignores the fact that a swastika or Fylfot Cross (like the upwards or downwards pointing pentagram) can be a token of Good or Evil, depending on whether it points with the Sun, or against it. In our rituals, the four 3 x 4 squares are arranged on the Holy Book in a Fylfot Cross, so as to follow the Sun.

In the oath of an indentured apprentice, the candidate traditionally swears "that I will in all things conform myself to the Laws, Charges and Regulations of an apprentice mason". The penalty for infringement (probably real in very ancient times, though symbolic today) was the loss of his life, "having been branded with the mark of the traitor.....and buried in the rough sands of the sea....so that my soul may have no rest....."

The mark of the traitor was derived from the scythe (usually depicted as the equipment of the Grim Reaper) which would mow down the miscreant from right to left, against the sun. This signified that to go against nature was to offend God (by whatever name he might be called), and to be eternally fatal.

The double-ended scythe was the branding mark of the traitor. The mark was cut on both cheeks. If you take the mark from both cheeks and cross them, you form a reversed swastika - going against the sun. No body bearing such a mark could hope to be buried in hallowed ground - so the soul would be denied its peaceful rest.

Operative tradition teaches that unless a man's body is properly interred in peace, and with the ceremonial due to his rank, his soul will "have no rest by night or by day" - the most terrible punishment conceivable for any mason, and especially for a 14-year old apprentice.

WS 2005

QUESTION: Why is the swastika so important to the Operatives?

The simple answer is that it isn't; at least, not so important as it used to be, and nowhere near as it was to the Guild of Operative Free Masons whose ceremonies the Society wishes to recall and reflect. They used to have a large white swastika, about two feet by two feet, on the floor of their Assemblages, another on the open Bible, at various points they included them in their ceremonies, and some would occasionally show them after their names, like a sort of mason's mark. It was, they claimed, the Master Mason's Talisman, its history could be traced for centuries, and it was central to their ceremonies. All this, of course, was long before Hitler hijacked the sign and turned it into the emblem of hatred which many regard it as today.

Both Clement Stretton and Dr. Carr claimed that the swastika is probably the most ancient and widely distributed symbol that has ever existed, tracing its origin to the masons of the Turanians who are said to have lived before the Babylonian Empire and to have carried their craft from central Asia to China, India and Tibet, so that "it has been found on Chaldean bricks; among the ruins of Troy; in Egypt; on the vases and pottery of ancient Cyprus; on prehistoric antiquities of Greece and Mycenae; on the vases and pottery of the ancient Etruscans; on Hittite remains; on rock walls of Buddhist cave temples in India; in China and Japan; in prehistoric American Indian mounds; on prehistoric remains in Central America and South America. In later or historic times it has been found on Roman altars; on Runic monuments in Great Britain; on Gothic and Scandinavian weapons and ornaments; in the Coptic Church of the Xth Century; on English brasses of the XIIIth and XIVth Centuries, as well as many other parts of Europe"(Carr, 1910) and it is still displayed on the flag of the Jains of India today. In Britain it is known as the Fylfot Cross.

It seems that the ancients adopted the swastika as a symbol of the axial rotation of the Big Dipper (sometimes referred to as Ursa Major or the Plough) around the Pole Star which, in turn, they regarded as a symbol of God himself because, in the constantly changing heavens, only the Pole Star remained constant whilst all other stars revolved around it. A Pole Star cult, it will be remembered, long preceded the Solar Cult with which we are more familiar today.

Carr explained that when a new 3rd Master Mason was appointed within the Guild, he was taken to an underground chamber below the central column, and told to raise his eyes to heaven, looking up a

plumb-line dropped from the Temple roof, through the lodge, into the chamber below. At the top of that plumb-line he would see “the Star of Heaven, the Pole Star, the ‘I am’. the ‘G’ in the roof which he was ordered to worship.” Each limb of the swastika apparently represented a different Hebrew letter, so that the whole symbol was not just a *symbol* of El Shaddai, it represented the Holy Name itself.

At a time when there were three Master Masons in each Lodge, the procedure for opening Guild lodges was apparently as follows:

1st M.M. to 2nd M.M. Do you concur with me that we form the
Talisman of a Master Mason?
2nd M.M. I do.
1st M.M. to 3rd M.M. (Same question).
1st M.M. As we three are agreed, I lay down the centre.
I also take the angle off the V.S.L. and place it
so. (Places square on Bible). Now I place my
own angle thus.
2nd M.M. (Places his own angle).
3rd M.M. (Places his angle, thus).

An interesting aspect of this colloquy for today’s Operatives is that there is no mention of a D.M.M., Deputy J. or S.I.Wk. in this Opening.

Today’s Operatives, therefore, simply adopted the sign because it was so highly regarded by the Guild masons they wish to recall but, apart from displaying it on their Bibles, they have now curtailed its use out of respect for the sensitivities of those who suffered at the hands of the Nazis. The following extract, however, from F.W.Seal-Coon’s account of the Guild’s ‘Midsummer Ceremony’ is given to illustrate the Guild’s use of the swastika. The events described occur immediately after five ‘sacrifices’ (from amongst “those without blemish”) have been symbolically slain:

Following the sacrifice, thirty-two brethren form a Gammadion, a figure formed of four mason’s squares (also known as a ‘fylfot’ or ‘swastika’). The squares of the mosaic pavement of an operative lodge were a sacred cubit (21 7/8 inches) in area and on these squares the masons, eight to each arm, formed the Gammadion; the thirty-third square at the centre, under the symbol of the Pole Star from which hung a plumb-line, was left empty.

Christian freemasons will have no problem interpreting the number thirty-three, which is just one of the reasons why I hope the Society never abandons the sign completely. Another is that I am personally reluctant to allow something evil, which lasted for only a comparatively short time, to end a tradition which is said to have existed for centuries. Originally, the swastika was good luck sign and the word itself was derived from the Sanskrit *svastika* - 'su' meaning 'good', 'asti' meaning 'to be', and 'ka' as a suffix. I prefer to think of it that way.

DK-R 2006

Additional reading

- Carr, T. Operative Free Masons and Operative Free Masonry (1910).
- Seal-Coon, F. An Old-Time Operative Midsummer Ceremony, in AQC, Vol. 105 (1992), pp. 161-171.
- Stretton, C. E. Guild Masonry, in the *Transactions* of the Lodge of Research No. 2429 (1910).

QUESTION: Why do the Operative and Speculative freemasons both lay emphasis on the Liberal Arts and Sciences?

I have elsewhere referred to “mensuration” as part of the trade education of apprentice stone masons. In the light of today’s less precise use of language, I would remind Operative brethren and fellows that mensuration is defined as “the process, act, or art of measuring; and more particularly the measurement of geometric quantities”. Geometry, as we all know, is “the mathematics of the properties, measurement, and relationship, of points, lines, angles, surfaces, and solids”. Arithmetic, the fifth of the Seven Liberal Arts and Sciences, is simply the language of numbers used to attain this mathematical end, by addition, subtraction, division, multiplication, involution, and evolution.

Yet numbers have fascinated not only craftsmen, but also Kabbalists, scientists, and philosophers (including the Alchemists) throughout history.

We must not forget that Science was defined by our forefathers as God-given knowledge and, to them, Man’s increase in knowledge was divine enlightenment. Today’s speculative Fellowcraft lodges are opened with a prayer for enlightenment in the paths of virtue and science, and their candidates are told that Freemasonry is a progressive science. Indeed, in a catechism dating before 1730, the letter “G” denoted Geometry.

“Why were you made a fellowcraft?”

“For the sake of the letter ‘G’ ”.

“What does ‘G’ denote?”

“Geometry, or the fifth science, on which Masonry is founded”.

“What is Geometry?”

“Geometry is a science by which we are taught to find out the contents of bodies unmeasured, by comparing them with those already measured”.

Even as late as 1775, Grand Lodge approved a publication by William Hutchinson confirming that God is only part of the Masonic import of ‘G’: “It denotes Geometry, which to Artificers is the science by which all labours are calculated and formed, and to masons (N.B. small ‘m’) contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in His Creation”.

Just as, in our Society, members are identified with the furthering of stones, so numbers became identified with the mystic characteristics attributed to them. Thus “0” (or “zero”) having been identified as a number, became the symbol of “the Chaos out of which the world was formed”, on the premise that all integers flow from ‘0’.

This belief in the magic of numbers was shared by such pillars of civilization as Pythagoras and Plato - each using numbers to express his faith in the Great Architect. Nor were the Kabbalists and Alchemists slow to use numbers as the basis of a coded language by which they could safely exchange views, some of which have been denounced by the established church as heretical.

It is common knowledge that the number 15 has mystic connotations. Examine therefore the ‘Magic Square’ which adds up to 15 in each line across, down and diagonally - and especially note the centre line.

4	9	2
3	5	7
8	1	6

Against this, allocate values 1 to 9 for the letters A to I; 10 to 90 for the letters J to R; and 100 to 800 for the letters S to Z,

Using this code:

FREEMASON = $6+90+5+5+40+1+100+60+50 = 357$

JEHOVAH = $10+5+8+60+400+1+8 = 492$

Draw a line from 7 to 1, then to 3, and you describe a Square, and 713 is the coded equivalent of WISDOM. Likewise, a line from 8 to 9 and then to 6 describes the Compasses, and 896 interprets as THE SUPREME BEING.

So much then for “simple” Arithmetic!

Yet, the affinity between the mensuration used by the craft guilds, the ancient philosophers, and the modern speculative freemasons is too close to be entirely coincidental.

We know that a Passed Master Square Mason might never be selected for the special training needed to convert (or ‘exalt’) him to an Arch Mason. In much the same way, we can note that, while

Pythagoras taught his disciples his credo upon the square representing the four elements (Earth, Water, Air, and Fire), Plato was not content to be limited by mere tetravalency in his philosophy.

He argued that these elements could not be fully appreciated unless they were in visible and solid form. Furthermore, they could only exist as part of a coherent Universe. Hence his creation of the five Platonic bodies which have been adopted as part of the furniture of a Royal Arch Chapter.

By complex logic and mathematical proof, he demonstrated that the faces of the five regular solids (Tetrahedron = Fire; Octahedron = Air; Cube = Earth; Icosohedron = Water; and Dodecahedron = Sphere of the Universe) all depend (under their equal and equilateral triangles, equal squares, and equal and equilateral pentagons) upon central points, representing the vertices of triangles. From time immemorial the triangle has symbolised the Deity, without whose influence, the four elements would have remained as Chaos:

“for it is evident that equilateral rectilinear figures may be resolved into as many triangles as the figures have sides, united by their common vertices in a common centre”.

The jewel of the Royal Arch Chapter is a cunningly devised emblem, itself representing the five Platonic bodies. One of its inscriptions is “Nil nisi clavis deest” - “Only the key is missing”.

In modern speculative Freemasonry, the missing key is generally interpreted as the Triple Tau.

I postulate an alternative.

It is probable that the fact that the 3:4:5 triangle contains the right-angle was empirically discovered long before Euclid, as well as being accepted as a spiritual symbol. It was certainly the most ancient method of creating a right angle with minimum error, from any point, and in any position. This was the secret preserved for thousands of years, until exposed to the public domain by the printers and professional societies of the nineteenth century.

Do the Grand Master Masons of the Operatives still carry the missing secret, as did their Grand Originals?

QUESTION: Why don't the Operatives use gavels?

I have often wondered why it is that those responsible for keeping order in today's Operatives do not use gavels. After all, they are designed for the purpose and are well known within freemasonry, particularly fine examples being occasionally given as mementoes to commemorate special events or achievements, and as gifts. They are used by town mayors, judges, those presiding at formal banquets, auctioneers, and even by the President of the Senate in the USA, and we know that because in 1954 Vice-President Nixon broke his during a heated discussion about atomic energy! It is hoped that the notes which follow will explain why the Operatives opt for something different.

Gavels

Gavels are made from a variety of materials including mahogany, walnut, ebony, rosewood, maple, brass, ivory and even glass, and many find them suitable objects to collect, like snuff boxes or smokers pipes. They have a variety of designs but, by and large, all consist of a long stem (the handle) and a double head, both parts of which are generally identical. Some collect them as antiques and others for their intrinsic beauty, which is why one collector has over a hundred on display in his gallery in New York. The head is often fitted with a sterling silver or gold band inscribed with a dedication and the gavel is frequently boxed in a presentation case. Some are made using wood taken from historic sites such as battle fields, and others are made using materials reclaimed from famous buildings, boats, or - in the case of President Ulysses S. Grant - even his workbench! The sources of suitable materials is endless.

Despite the fact that everyone knows what we mean by the word gavel, the original source of the word itself is obscure and is generally thought to have come to this country from the U.S.A. in the mid-nineteenth century. Some have argued that it is a word used in this country in the Middle Ages, generally in connection with some form of tribute owed to a superior, such as gavel-rent or gavel-corn, or might have been derived from the word gable, but none of this is certain. What is certain is that most freemasons today are totally familiar with them as items, and everyone who has ever been through the Master's or Wardens' chairs in a Craft lodge will have been presented with one on Installation night and told that it is to assist him in preserving order in the lodge.

So why don't the Operatives use them? The obvious answer is because they were never a tool used in stone masons' quarries which, presumably, is also why they were not referred to by Dr. Anderson when he produced the first Constitutions for the original Grand Lodge in 1717, because it is known that he drew heavily on the rituals and procedures of the Operatives. Even in 1738, when he first described the tools necessary for ritual purposes in speculative masonry, those he mentioned were the hammer and trowel, and not a gavel or even a mallet.

Mallets

In his book 'Symbolism in Craft Freemasonry', Colin Dyer quotes a 1790's lecture believed to emanate from Lancashire, in which a number of implements are mentioned which speculative masons consider to be "emblematical of our conduct in life", including the rule, line, trowel, plumb, square, compasses, level, chisel, crane and pulley and, significantly, the mallet, and these identical tools were also referred to by Preston in 1801, as being necessary for a Craft Installation ceremony. A small mallet, therefore, might easily have been adopted by our founders as an appropriate implement for exerting authority, because they were certainly available in quarries and they were already accepted as having a symbolic connotation. They are certainly used in our ceremonies today; for instance, by the Senior Passed Master during the VI^o ceremony and by the 1st Grand Master Mason during a Constitution ceremony. What really militated against their adoption as emblems of authority, however, was that their use in the quarry was for basic tasks such as by lowly cowans (i.e. not even junior craftsmen) who used them for knocking off superfluous knobs and excrescences, and for rendering rude matter into due form, which is why their heads generally have two different surfaces, one for hammering and the other for chipping or splitting stones. Like mauls, they were just rough tools, and far from suitable for use by those hoping to convey an impression of dignified authority.

Truncheons

Truncheons, however, have been symbols of authority for centuries, as is shown by the fact that, at the State funeral of Oliver Cromwell in 1658, both the Knight Marshal and his Deputy carried black truncheons, tipped with silver, which might more correctly have been described as tipstaves (i.e. wooden staffs tipped with metal). Even today, when the Lord Chancellor leaves the precincts of the House of Lords to attend the annual service of her Majesty's Judges at

Westminster, or attends the Lord Mayor's Banquet at the Guildhall, his procession is led by a Tipstaff carrying just such an implement. Likewise, in the early nineteenth century, Sir Robert Peel chose to arm his "Peelers" or "Bobbies" (who later became the models for all police forces throughout the country) with truncheons, as symbols of their authority. Hence their description in the Shorter Oxford English Dictionary as "A staff carried as a symbol of office, command or authority; a marshal's baton; now more frequently the short staff or club with which a police constable is armed". As far as the Operatives were concerned, they had an added advantage in that they could be easily and cheaply made from a piece of dowelling or broomstick, or turned on a lathe from virtually any piece of wood. Purely out of interest, the 'authority' of a truncheon is possibly even better demonstrated by the fact that in their early days, parish constables would occasionally send their staves to the scenes of trouble (with positive results) when they were unable to attend themselves and, at one time, they were required to leave them at their doors when they were at home, as symbols of their office.

All that being accepted, I have never found a truncheon to be an easy implement for use in Operative ceremonies, particularly given their proclivity to roll off the tops of pedestals at inconvenient moments, especially the small hexagonal pedestals of the Deputy Master Mason or Deputies J or B, although that can easily be solved with a wooden rest or cradle of some sort. That single reservation apart, however, I have to admit that when the Senior or Junior Wardens stands up to "bar progress" in an initiation ceremony, a truncheon is an infinitely more distinctive and appropriate implement than a workman's mallet or an ornamental gavel. At least, so thought the Guild masons of old, so thought our own founding fathers and - having gone through many chairs and been a policeman myself - I can only agree. They also have the added advantage in that they are not quite so easy to over-work as is sometimes one's experience with over-assertive chairmen, and was dramatically so in the case of Vice-President Nixon!

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QUESTION: Why don't the Operatives 'tyle' the door when they are proposing formal after-dinner toasts?

Except for the Operatives, all the Masonic Orders of which I am a member make a particular point of shutting the waitresses out when they are about to start the formal part of their after-dinner proceedings. In most cases, the Tyler does it when everyone has finished eating, and thereafter takes up a sort of Inside-Guard position to ensure that, from then on, no one *accidentally* walks in. As further protection against the accidental disclosure of our "secrets", Directors of Ceremonies frequently make a similar point of asking waitresses to leave the room if and when "wine taking" is to be done, to ensure, they say, that we do not contravene our Obligation in some way. I have always thought these precautions to be ridiculous if only because most of the waitresses I know have been doing the job for years, they probably know our Fires and Toasts better than we do, and - in any case - most of them enjoy our quaint and old-fashioned ways! Doors and serving-hatches are rarely sound-proof, so there's no question of their not hearing what we're doing and, by locking them out, all we are really doing is stopping them from doing their job and causing them to work later than they need to, with their clearing up afterwards. But I *do* realise that that is what freemasons do, and I fully understand that the die-hards will want to burn me at the stake if I preach anything different, so I am not proposing that everyone should suddenly give up the habit of a lifetime. I am just trying to explain.

The Operatives have nothing to do with any of this and, throughout our meals, the waiters and waitresses are perfectly free to come and go as they please and thereby ensure that our food is served quickly and that the chef isn't having a fit trying to keep our food hot whilst we are shouting or clapping in our weird and wonderful way, depending on which Order you are attending. In this, you will be relieved to know, the Operatives are not just being *different*. There is a reason for it and, to prove it, the following is an extract from a lecture given by the man who did more than anyone else to bring today's Operatives into existence, and was himself a Guild Operative mason, by whom I mean Clement Edwin Stretton. The lecture, in full, is entitled "Guild Masonry", and can be found in the *Transactions* of the Leicester Lodge of Research vol. 2 (1909-10) pp.79-95.

To understand it fully, it would probably be wise to first remind readers that when the Guild Operatives used to travel around the country working on cathedrals, guild halls and the like, they set up their Lodges as and when required, and when a particular job was

finished they just packed-up and went off to work somewhere else. All of which probably also explains why it is that we encounter so much difficulty today in finding the records and archives of the old Guild lodges. They were simply disposed of when a job was finished and the Lodge was closed down. That having been explained, I will now go on to Stretton's lecture. (Please note that any punctuation or spelling errors are his, not mine!)

*

“At a later date in this country the Operative Free Masons made certain Inns their headquarters. When an Inn was determined upon as a Free Masons' headquarters or centre in any district, the Arms of the Fraternity, carved and painted upon a board (4 feet by 3 feet) was placed over the door of the building.

There is no doubt that it paid an Inn-keeper to cater for the Free Masons, as by the regulations Masons were obliged to stay at a “Lodge Free Masons' Arms” if there was one in the district, so that the Brethren and Fellows could “bear witness that they were in an honest place with civil company.” If a Mason was caught staying at any other place in the town but the proper headquarters, a Lodge of the Fellows had to be formed “to punish the sin.” The Masons also had to pay their bills, as the regulations in those days required “that you pay truly for your meat and drink where you go to table, and you do not anything whereby the Craft may be scandalised or receive disgrace.”

The inn-keeper of every Free Masons' Arms was sworn as a serving brother, so that at “certain intervals” he could enter the Lodge; his wife was also sworn as a “Mason's Dame”, so that she could serve in the Lodge as a waitress when required.

At all the “Arms” Inns the Free Masons required that at least two bedrooms or wards should be provided for the sole use of the members of the Fraternity. One ward for the seniors and the other for the juniors, and the regulations made the mason of highest rank in the respective wards personally responsible that the brethren kept due order. The “Mason's Dame” might enter the wards, whenever it was necessary for her to act as a nurse to any Mason who was ill, or had met with an accident, and her conduct was specially provided for in her “oath”.

Upon all the main roads of the country over which parties of Operative Masons journeyed from place to place to obtain work, it will be found

that a "Lodge Free Masons' Arms" existed every sixteen to twenty miles. For instance there is to this day "The Free Masons' Arms" in Burley's Lane, Leicester, where for many years a very important Lodge met every evening in the week and at XII noon every Saturday, the "Free Masons' Arms," near the Railway Station, Market Harborough, the "Masons' Arms," Donisthorpe, others at the Birch Tree and the Railway Station Hotel, Bardon Hill, and the Red House, Coalville.

In the *Transactions* of the Lodge of Research for 1908-09, p.51, Bro. Thorp directed attention to an old inn known for several hundred years as "Lodge, Free Masons' Arms." In olden times the Fosse Road was a main route from Lincoln to the West of England, and many large parties of Free Masons journeyed from Barton-upon-Humber, via the Fosse Road, to Bristol and the west, in the ordinary course of their trade. The Lodge on the Wolds was an inn situated on this road, in the parish of Cotgrave, about half-way between Newarke and Leicester. An ancient print, dated 1601, shews that at that time the inn had a porch with two pillars, and two windows on each side of the door, five windows on the next floor above, and five smaller windows on the top floor. The eaves, judging from the print, must have projected nearly three feet over the walls. Upon the top of the porch, and partly hiding one of the windows, was the sign-board upon which were the Arms of the Worshipful Society of Free Masons of Westminster, and the words "Lodge 80."

The reason why "Westminster" is mentioned, is that the Operative Free Masons in the Division from the River Thames to Barton-on-Humber, and South of the River Trent (with the exception of the City of London and a few Lodges in Leicestershire), were ruled by the Grand Lodge meeting at the Rummer and Grapes Tavern in Westminster.

A later illustration of the Lodge on the Wolds, dated 1701, shews that a new wing had been added. Investigations recently made brought to light the fact that the Lodge on the Wolds Inn was burned down in 1809, and a small house afterwards built on the same site with the best of the old bricks.

*

So there's the answer. Modern Operatives do not shut the waitresses out because the Guild Free Masons who preceded them didn't shut them out either; in their case because the Inn keeper and his wife

both swore oaths not to disclose what they saw or heard. We not only just followed suit, but deliberately decided to do so in order to perpetuate something that distinguishes us from all other Orders.

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Footnote to the 2nd Edition

In the context of this answer, readers may be interested to learn of a newspaper advertisement put out by one of his local pubs (The Star Inn at Heathfield, East Sussex) seen recently by Rt.W.Bro. Ted Smith, which describes the pub in the following terms: A “honey stone-faced inn with a relaxed, chatty L-shaped bar downstairs and a cozy restaurant upstairs in what was once a dormitory for the stonemasons when they built the nearby church.” This has not yet been followed-up, but it certainly looks like supporting evidence for Stretton’s beliefs.

QUESTION: Why does the candidate place a coin on the Footing Corner Stone?

There are a number of things about the preparation of a candidate prior to his being initiated into the Operatives, which used to puzzle me. For instance, the way in which he is told to dip his fingers into a bowl of water, and is given a glass of water to drink. If I were to be totally honest, I suppose it also took quite a while before I fully realised why he was given a medical examination by a 'doctor' and was clothed in a white toga, which we now grandly refer to as the Toga Candida. Eventually, of course, the penny dropped, and I gradually made that mental leap which enabled me to understand that, in the days of the Guild Free Masons, an apprentice would only have been about fourteen years of age. Moreover, he might have been far from clean, under-weight and under-nourished, all of which were important factors when being considered as a candidate for admission into the social company of "good men and true" and the strenuous work of a stonemason. Today's Operatives merely ask a candidate to dip his fingers in water to *symbolise* the bath he would have had in olden days to clean him up, and he is given a glass of water to *symbolise* the food and drink he would have been given, to sustain him through what (for a young lad) must have been a frightening experience. Remember, later on, candidates are asked "avoiding fear on the one hand, and rashness on the other" to swear that they will persevere through the ceremony, and so on. Think back to when you were fourteen years old. It was intended to be, and obviously was, a truly frightening experience.

One of the things which really caused me trouble, however, was the way in which, after being admitted into the Lodge, a candidate is called upon to place a coin on a footing corner stone in the north-east corner of the lodge, which thereafter seems to get totally forgotten and, in my experience, eventually finishes up under the carpet or in someone else's pocket who happens to notice it on the way out! This should never happen. That coin is of great significance, as I will now explain

Once again, I am indebted for this explanation to Clement Edwin Stretton who was himself a Guild Free Mason and did more than anyone else to ensure that the old Guild ceremonies lived on in today's Worshipful Society. He died in 1915.

In a letter dated 2nd August 1908, he explained that when, in former times, a candidate was initially escorted into a lodge, he first put his

foot on the footing *or foundation* stone and then placed his “footing money” on that stone. In those days, of course, it was a coin. Nowadays it would be a cheque or a bundle of bank notes, because it represented his initiation fee, his first year’s subscription to the lodge, a contribution to the sick fund, a fee for the use of tools, and a contribution towards a round of drinks later on. And there the money stayed until he had taken an obligation of secrecy, which he sealed on the Bible with his lips, and formally agreed, both in words and in writing, to keep his word. Then and only then, was the Treasurer allowed to go forward and pick up the money. Until that point, had the candidate been rejected in any way, taken fright, or decided not to go ahead with his wish to become a stonemason, he would have been free to pick up his money and go home, which is why he is not given any of our “secrets” up to that point.

Once the Treasurer had picked up the money, he used to give it to the Deputy Master Mason who counted it and certified in open lodge that Bro..... had paid his “footing and all just demands” etc., and the ceremony was continued.

Unfortunately, all too often, this important part of the ceremony is nowadays either forgotten or ignored, which is a shame, for it is an important moment in the ceremony. It marked the point at which the candidate had conquered his fears and given his word that he really did want to become a stonemason and would thereafter conform to their Laws, Charges and Regulations at the very risk of his life. What a thing for a boy to have to do!

In writing this answer, I call upon all Treasurers and all Super Intendents of Work to do their best to ensure that, henceforth, this important part of our initiation ceremony is never forgotten or glossed over. It is too important for that. Stretton thought so, and so do I! Every single part of our ceremonies has its roots in antiquity, and this is as true of the candidate’s donation as anything else. It also explains why, later on, when someone goes round to make a collection for the candidate’s support, he does not contribute. He has already made his contribution and, in those days, a very substantial contribution at that!

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QUESTION: How do you account for the Society's success?

This is difficult question to answer, if only because of what a certain Professor Joad used to say on the BBC's 'Brains Trust' many years ago, which was that "It all depends on what you mean by success". If by success you mean that its membership has increased over the years, or that its influence has spread to other countries, or that its senior members are recognised and acknowledged by the other Orders in freemasonry, or that it has money in the bank, then it is true that the Operatives *have* certainly been successful.

The obvious reply, therefore, is to quote Chapter 5 of this book and explain that this Society has always made a point of only accepting into its ranks those whose masonic antecedents have already been proved by their membership of Craft, Royal Arch and Mark masonry, so that those who join - from the outset - have a clear idea of what they are getting into and do not drop out later on because of disappointment or misunderstanding. Coupled with that has been the Society's unremitting insistence on its members progressing like the proverbial tortoise, i.e. slowly but surely. Hence those reaching the chair in their Assemblages, only do so if they have proved their ability over time in the other offices of the Assemblage; have an attendance record of at least seventy percent; have already been through the chairs of their Craft and Mark lodges; are personally recommended by the Senior Passed Master of their Region; and have been approved by the three Grand Master Masons. All that takes time and effort, so another answer is that, in the Operatives, members do not get pushed too quickly.

Another reason for its success, is that the Society never closes the door to its highest grades solely because of age, which is highly important, because no one likes to feel discarded or valueless, so its members tend to remain so for years because they know where they are wanted. Whilst another is that the Society guards against pomposity and 'resting on one's laurels', by never conferring a Past Rank on anyone whereby, thereafter, they can demonstrate their 'importance' without actually doing anything. I suspect that, at some time or other, most of us have been tested by someone whose sole topic of conversation is what they have achieved elsewhere and their ranks in other Orders. Well, in the Operatives that doesn't happen. Apart from their grade jewels, there is only one item of regalia that is ever worn by someone who is no longer in office, and that is the unique jewel worn by those few who have served as 3rd Grand

Master Mason, and there aren't many of those around. And there is only one honour that can be conferred on someone for going 'the extra mile' or, as they might say in the army, for 'conduct above and beyond the call of duty', and that is the Certificate of Distinguished Service, and there are only two of those in existence, so they're not exactly distributed like confetti! Ergo, in this Society, there are no 'yesterday's men' and everyone is valued according to his enthusiasm for the Society.

In my opinion, however, there is one far more compelling reason for this Society's success, and that arises from the inordinate interest and enthusiasm of its members, clearly demonstrated by the fact that - over the years - many notable and important figures in freemasonry have been content to be involved with their Assemblages with nothing to distinguish them (if that is the right word) apart from a length of blue cord from which is suspended the miniscule 'jewel' of their grade in the Society. Men, for instance, like the Hon.Sir John Cockburn,KCMG, who spent a lifetime in public service in the UK and Australia but still found time for freemasonry; for the Masonic Study Society of which he was President; and, of course, for this Society. In fact, the first volume of the transactions of the Masonic Study Society, published in 1921, contains articles from Sir John Cockburn, Bernard H.Springett, J.S.M.Ward, H.Buckmaster, and Cart de Lefontaine (a Prestonian Lecturer), all of whom were members of this Society, which must say something about the active minds of its members. Or Brigadier General W.H.Sitwell, Rt.Hon.Sir Frederick Pollock, or Sir A.A.Brooke-Pechell, Bt., all members of Channel Row Assemblage, who voted to create the first Grand Assemblage in 1931, as did Frederick Conkling Van Duzer, who was the first American to wear the collar of Grand Lodge in England and did so much for the formation of the Anglo-Foreign Lodges Association. They were all eminent and active masons.

Over the years, several Grand Masters of the Allied Masonic Degrees have been Operatives (including Captain A.G.Rumbelow, A.A.Murphy and T.J.Lewis), and several Supreme Magi of the Societas Rosicruciana in Anglia (including F.M.Rickard, A.G.Davies, and Andrew B.Stephenson), and countless Provincial Grand Masters, Intendants-General, Provincial Supreme Rulers, and so on, have all demonstrated their enthusiasm for Operative free masonry. And so it is today, when the Society can still count five current Grand Masters, the Supreme Magus, and at least one Deputy Grand Master, to say nothing of four Grand Secretaries, amongst its membership. They all find something which interests them in the Society's ceremonies and

its history, which sustains their commitment over years. As one former Provincial 'head' said to me years ago, "Every time I work a ceremony in the Operatives, I learn something more about freemasonry", all of which is why I rate this aspect so highly amongst those which have contributed to the Society's success over the years.

And finally, if I might be excused a modicum of over-gilding, there has also been the enthusiasm of the many clerics who have been members of the Society. Men like the Reverends C.J.S.O'Grady, S.Stitt, R.R.à-Abrabelton, E.G.Turner, F.E.Crate, A.B.Carver and N.Barker Cryer, to name just a few, who have all seemingly found in the Society's ceremonies echoes of their professional 'calling'.

The bottom line is that this Society has succeeded because its members sit with their equals as men and masons, they are never 'discarded' because of age, and throughout their lives find something in its meetings which arouses their interest and answers some of their questions concerning freemasonry. Long may it continue to do so!

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