

**A History of Brockenhurst Lodge No 7040**

**By**

**W. Bro. James Bailey**

## Prologue

I hope you will enjoy hearing about the history of Brockenhurst Lodge 7040. I will try not to make it boring, but by definition History must be factual. I will start by thanking one of our founders W. Bro. A. Stevens for supplying the basis for our first 25 years in his book entitled 'The First 25 Years'. My thanks also go to W. Bro. Ray Chadwick, for his assistance in providing the Lodge records to help with my research.

## Chapter 1

The first move to forming a Lodge was made on the 30<sup>th</sup> May 1950, when a meeting was called at the 'Boys Club', then held in Tattenham Road, Brockenhurst, for all local Masonic Brethern, of which 18 were in attendance. W. Bro. John Spracklen was elected Chairman, and their objective was to form a new Lodge here in Brockenhurst. After general discussion took place, a show of hands gave unanimous approval to this project. It was noted that W. Bro A Stevens was elected Secretary.

It was decided that as no appropriate building was available at that time in Brockenhurst, that an approach should be made to the Lymington Masonic Hall Committee to see if their Temple would be available for meetings, but it was earnest wish of all those present at that first meeting, that ultimately and as soon as possible, that a Lodge be founded in Brockenhurst. It was also agreed that Powney Lodge should be asked for their recommendations, to accompany the petitions for the formation of the Lodge.

It was also decided, subject to Provincial Grand Lodge's approval, that the Lodge should be called 'The Broceste Lodge', this being the Anglo Saxon name for Brockenhurst, as stated in the Domesday book of 1085.

As you can see our Lodge Banner depicts the page from the Domesday Book which refers to Brockenhurst. The text reads, 'There is a Church in Broceste standing on a mound, here is one plough, with a wood for Hogs'. You can see on the left of the Banner is the Church and on the right a Stag. At that time a mound was known as a Hurst and a Stag as a brock, hence Brockenhurst. Our Banner was hand made by Mrs Spracklen, wife of our first Master, and presented to the Lodge in 1964.



Several meetings followed the inaugural meeting, and it was decided to limit the founding members to 24. The then Vicar of Brockenhurst, was approached and could see no reason why Saint Saviours Church could not be made available for the consecration of the Lodge and the founders agreed that this should be the venue, if at all possible. W. Bro Spracklen was unanimously elected as Master Designate and a small committee of five elected to make all the necessary arrangements.

The Lymington Hall Management Committee were prepared to let us have the use of their building, on dated as required, and those same dates are still used to this day.

## Chapter 2

By sheer luck, and in my humble opinion a bit of foresight by our founders, at the time when we needed a building, the Brockenhurst Estate announced the sale of many of their properties and land, amongst them was the 'Kia Ora Club'. Incidentally 'Kia Ora' is Maori greeting from New Zealand, 'the land of the long white cloud'. Views were being expressed that perhaps this might be a suitable building for conversion to a new Masonic Hall, and it was decided to meet on site, to view the building, which was duly purchased for the princely sum of £1,390-3-10. For those interested there is a copy of an article in the Lymington Times which gives details of the conversion.

The hall was originally built as a recreation hall for the New Zealand No 1 Hospital, during the 1914-18 war. The hospital treated over five thousand patients, which created many long lasting connections between New Zealand and Brockenhurst. On a personal note two of my aunts were nurses at the hospital, one of my aunts married a Kiwi orderly, and then went to live in New Zealand, and as a result I now have an extended family of over 70 who live there. There are 107 graves in a well maintained part of the churchyard for all those who died at the hospital and each year on Anzac Day, on the last Sunday in April, a parade, usually attended by the High Commissioner for New Zealand, takes place.

At the hospital during the war, the Commandant and many of the hospital staff, who were members of the Masonic Fraternity obtained permission from Provincial Grand Lodge to hold a Lodge of Instruction at the hospital. Two well known and respected Brockenhurst Masons, the late W.Bro. Vicary and W. Bor. J Martin and many local Brethern were to attend and assist.

Our working Tools, also have a history attached to the hospital. They were hand made by those Masons and used throughout the duration of the hospital and were presented to the founding Master by W. Bro. K Martin, into whose hands they had been delivered by the camp Commandant, when the hospital closed. So our Working Tools may seem rough and ready, but are invaluable, as part of our history.

### Chapter 3

One of the most momentous meetings of the Founders was held on 13<sup>th</sup> of September, 1950, some three and a half months after the inaugural meeting, where many important decisions were made and passed. They included the adoption of the Bye-laws, approval of the Lodge Badge, which was designed by W. Bro. A. Stevens and drawn by W. Bro. K. Martin, who in latter years became a well known local artist whose painting of Brockenhurst Church won a prestigious award in London. Also ratified was the acceptance of the list of Officers, submitted by the Master Designate, founders also signs the Petition Form and accepted the Set of Working Tools. They passed the resolution, 'that we definitely acquire the Kia Ora Club for use as a Masonic Hall'. It was also the wish of the Deputy Provincial Grand Master that the name of the Lodge be changed to Brockenhurst Lodge. Our Founders certainly showed true entrepreneurial character and tenacity in achieving their aims.

The Consecration took place at Saint Saviours Church on Thursday the 1<sup>st</sup> of March 1951. The Consecrating Officer was the R. W. Bro. Wilfred Attenborough, Provincial Grand Master of Hampshire and the Isle of Wight. There were 22 Founders, 6 Grand Lodge Officers, 12 members from the choir of the Provincial Grand Lodge, and 144 Brethren, making a total of 184 present.

After the ceremony the Lodge was called off and tea taken. The Lodge was called on with W. Bro. Rev. G W Page in the Chair.

W. Bro. A Stevens's own impressions of the day were as follows:-  
*At just before 8.30 a.m. on March 1st, 1951 practically all the Founders arrived at St. Saviour's Church. Our first job was to move all the chairs. W. Bro. Plumbly arrived with his lorry and the Carpet and Lodge Furniture and Equipment from Lymington and by the time the Provincial Officers arrived the body of the Church had been transformed into a Lodge setting. The Rehearsal commenced about 11 a.m. and the Founders were well instructed in their part of the proceedings with great tact and understanding by the Provincial Grand Director of Ceremonies, W. Bro. Phillips with help from his Deputy W. Bro. Wyatt. Having satisfied them that we were proficient Enough we all repaired to the Balmer Lawn Hotel for lunch. When we returned the members of Powney Lodge who had offered to act as Stewards were in attendance and many of the guests had arrived and were in their seats. We, the Founders, all took up our appropriate places, the Organist was getting wonderful music from the organ and the Provincial Grand Choir occupying the Choir Stalls. The Church filled up and sharp at 2.30.p.m. the Procession of the Consecration Officers and the Grand Officers entered from the Vestry with the Provincial Grand Master, his deputy, and Assistant Grand Masters and a never to be forgotten Ceremony commenced. I had been to a Consecration before and thought it wonderful, but to be one of the Founders and to be one of those responsible for the starting of a new Lodge and one of the principle 'Characters' (for want of a better word) in that wonderful ceremony was one of the highlights of a long Masonic career. Special memories were the wonderful oration given by the Provincial Grand Chaplin W. Bro.*

*Rev. W Russell-Chapman. The wonderful way the ceremony was carried out by all the Officers and the wonderful and obviously the reverent atmosphere of the Church made an important impact on an always beautiful ceremony. After a break, for tea, our Master Designate was Installed by the Provincial Grand Master and the Assistant Provincial Grand Master. The closing of the Lodge arrived all to soon and a wonderful day was concluded with a very happy dinner at the Balmer Lawn Hotel and a very eventful day for Freemasonry in Brockenhurst ended.*

I think it worthwhile relating once again the Oration given by the provincial Grand Chaplin W. Bro. W Russell-Chapman, because it contains the basic principles of Freemasonry, which we should all be aware of.

On the evening of the third of August, 1914, Sir Edward Grey, Secretary of State for Foreign Affairs in His Majesty's Government, was talking to a friend in his room at the Foreign Office. It was a momentous hour. They moved over to the window and stood gazing at the scene without. Darkness was beginning to fall, and in the room below the lamps were being lit. Turning to his companion Sir Edward said, "The lamps are going out all over Europe and we shall not see them lit again in our time."

Those fateful words have since become historic, and you and I have lives to see that prophetic statement largely fulfilled. Yet despite the vicissitudes of the intervening and tragic years, a few lamps of culture, of learning, and of fraternal brotherhood have continued to

burn, and among these surviving beacons is the lamp of British Freemasonry, undimmed and without flicker.

How can we account for the unbroken persistence of this Masonic flame in a darkened and distraught world, over a catastrophic period of disunion, disruption and destitution? The answer to that question is to be found in the nature and principles of the Institution, and in briefly considering the foundations of our Order I would point you to another date.

It is 1938. In that year the Late Earl of Harewood, the Most Worshipful Grand Master of English Freemasonry, sanctioned the circulation to lodges of an authoritative statement on the aims and relationships of the Craft. That declaration has been reinforced and reissued by Grand Lodge within the last eighteen months, and foremost among the basic principles it sets forth is an uncompromising faith in God, the Great Architect of the Universe. I have heard it suggested that among the secrets of the Fraternity this is top priority secret Number One; but Brethren, this paramount precept should be no secret; we should all reflect it in our lives. How necessary it is may be gauged from the thought that it is these topsy-turvy days, when the hopes and aspirations of many are buoyed up by an enthusiasm for freedom without the divine King. Furthermore, the Masonic trust in a Supreme Being carries with it an equally far-reaching corollary, belief in future life. Craft-masonry, therefore, proclaims a short but vital creed; God and immortality, and may be pictured by two symbols, a circle without beginning or ending, and a line of which we behold the beginning but not the end.

These are the underlying tenets of all our freemasonry; life is eternal, love is immortal, and death is a horizon, and a horizon is but the limit of our sight. And if you would see these fundamental attributes of the Order graphically portrayed, study the main doors of the Grand Temple, when you next attend, or visit Grand Lodge. They are there delineated with all the skill of fine artistry. Indeed, without a personal belief in spiritual Theism, British Freemasonry cannot exist.

I would add however, that no diligent member of the fraternity ever claims that Freemasonry can take the place of religion, and brethren who glibly declare that masonry is their religion betray a lack of appreciation of its limits: for whereas it recognises all religious truth, it refrains from attempting to define theological doctrine, and while it tolerates sectarian dogmas it does not accept them.

At the same time, Freemasonry is the handmaid of all religion: it repudiates nothing but atheism, and around it's alter, consecrated to the Grand Architect of the Universe men of all theistic creeds may kneel in common worship.

It is this unity amid diversity which gives the Craft its inherent potentiality, and endows it with a universal appeal. It is a Way of Life to all who uphold its principles, and not an elective Friendly Society or a cultured hobby. In its ultimate analysis Freemasonry is something much more than a progression of ceremonies, it is a living example; and being numbered among brethren of the Craft is not a matter of ritual but of character, conviction, and conduct. These cardinal ingredients of masonry challenge our entire personality, conscience, mind, and will. For instance, the kind of life-blood we give to our lodge depends, not upon our money, or our

position, or our ability for organisation, or our mental capacity for memorising. It depends upon our self, that is our character, the one thing we make in this life and carry into the next. For brethren bring to their lodges what they are, not what they would like to be, nor what men and masons know they ought to be, but I repeat, what they are. Hence, the importance of confirming our selection of candidates, for initiation, to men of honour.

Furthermore, allied to personal character must be personal conviction in the ideals of Freemasonry as a life-giving society of men, a vitalising ethic, an organic fellowship based on a supernatural faith. For when we exhausted all our discussion in committee on fraternity and friendship, on dogma and doctrine, on ceremonies and sequence, on ritual and rules of procedure, we are always inevitably brought face to face with practical principles, abiding values, and eternal verities, from which there is no escape. It is because of these fundamental and enduring convictions that the Order has been able to override and overcome the suspicions and criticisms of the popular world, and succeed where others have failed. Mankind is at last learning, after a lengthy and painful process of trial and error, that true fellowship can never be attained by legislation, or by any re-arrangement of the social system, or by any new international court. Yet what economists, jurists and politicians sigh for, but confess they cannot achieve, is secured in Freemasonry, when, and I underline this brethren, when its members exemplify what they profess to believe. This leads one to the third ingredient of real masonry: conduct.

To be a freemason is no light thing: on the contrary it is one of the most soul searching experiences that can ever befall anyone, for it lays down for him that straight and undeviating line of behaviour which is to be his pursuit until the closing hour of his existence. It summons us to be men beyond reproach, not only in lodge, but in daily life, not only in the world, but in our home also. It calls upon us to exert the full power of dedicated manhood in the service of our fellow citizens, and to put our backbone into maintaining the excellences of our Institution and the adequate provision of its charitable organisations.

It will, be apparent to all brethren, how much more effective it is to have a backbone to tackle the task of getting men to rise and walk, than to have a wishbone that things might be better. Of wishbones there are plenty, but the call to-day is for men with backbones. The most dangerous place in human experience is the wishing way. It numbs the soul and kills all inspiration; the past only lives. We can never face the future so long as we are gripping the dead hand of the past. We become hopeless in outlook, and hopelessness creates tombstones to the days that once were. When men reach that state of mind they fall back on the silver and gold remedy. They lose sight of the fact there is another and far more efficient way in which men can rise to happiness and contentment; the way of brotherly concord and exemplary conduct, the way of spiritual integrity and moral rectitude, epitomised in the five points of Masonic fellowship. If economics and finance could have saved the world it would have been redeemed centuries ago. To-day we look to consecrated character, spiritual conviction, and dedicated conduct as the means

of saving a disillusioned world. This is masonry's charge to its brethren.

We must never forget that Freemasonry, in common with all great and uplifting evolutionary advancements in the ethical progress of mankind is distilled life, demanding self-examination and high endeavour, and that life with its code of practical morality is expressed by the Craft in a fraternity; a brotherhood based on an unequivocal belief in the Great Architect of the Universe.

Here we are again brought back to our ever recurring and underlying first principle: the feature of Masonic brotherhood being distinctive in that it is grounded on a supernal foundation. There are in the world to-day many brands of brotherhood, as there are many brands of soap, but they are not all matchless cleansers; some contain too much carbolic. Many of our fellow men, who are most keen on pressing the claims of human brotherhood, have no use for God. They want to rear a family without a father, and that is just playing with words. It is attempting to build the bridge of brotherhood with one end resting on nothing and the other reaching nowhere. The Masonic conception of brotherhood resting on a divine Fatherhood is a fact, but brotherhood apart from divine Fatherhood is a farce. Such my brethren, is the nature, and some of the fundamental principles of the Craft: they are venerable in age, beneficent in design, and hallowed and sanctified by the silence with which they are practised. And it is, I submit this reservoir of theistic morality, which has provided the oil of endurance by which the lamp of British Freemasonry has been enabled to burn continuously, while

so many others have been extinguished by the upheavals of the troubled history of recent years.

From that lamp we are today lighting a torch and handing it to a new lodge, and in so doing we entrust the Founders, not merely with the symbolism of the Order, but with the honour, reputation, and character of the Craft. Every lodge is a vital organism, and although we must have a place of meeting, certain furniture, and appropriate regalia. It is the Founders who are constituted into a lodge. A few moments ago, the R.Wor. Provincial Grand Master told us that he would “now proceed to constitute certain brethren into a Regular Lodge”, we are in fact today creating a living entity, which like every other living thing can be healthy, feeble, or pass into decay. At this ceremony, you who are Founders of the Brockenhurst Lodge, No 7040, inherit a great past, inspiring the conviction of a progressive future, and therein lies both the moral grandeur and mental exhilaration of your task. How applicable to your venture are the well known words of M. Louise Haskins:-

*“And I said to the man that stood at the gate of the year; Give me light that I may tread safely into the unknown; And he replied: go out into the darkness and put your hand in the hand of God. That shall be to thee better than light and safer than a known way.”*

So may you go out to your great quest and constructive experiment, always remembering that your primary charge is not necessarily to get men into masonry, but to instil Freemasonry into men: and ever mindful of the fact that the price of all greatness is responsibility,

and that the torch which we pass on to you today will retain its brilliance to guide you along the unknown path of your future, only for so long as you travel hand in hand with the Great Architect in the Universe. The Inspirer of all real brotherhood, and the Foundation of all true Masonry.

## Chapter 4

The first nine meetings of Lodge 7040 were duly held in the Lymington Masonic Hall, with an average of 35 members and guests.

On the 14<sup>th</sup> of March 1952, the first meeting was held in the Brockenhurst Masonic Hall (by dispensation) there were 40 members with 47 visitors. A letter was read from the R. W. P. G. M. Expressing his congratulations on the success of the Masonic Service held on the 2<sup>nd</sup> of March. This Service had been suggested and approved at the Lodge Committee meeting held on the 20<sup>th</sup> of November 1951 and on the 24<sup>th</sup> of January 1952 the Secretary reported that he had visited W. Bro. G W Page and the form of service had been agreed and approved. This Service went on to be an annual event and after their Consecration on the 1<sup>st</sup> of March 1951, it became a joint service with Lyndhurst Lodge, No 8012. The P.G.M. also congratulated the members on the magnificent efforts in finding their own home in such a short period; achieved by their own labours, as one, that would be remembered for posterity.

On the 13<sup>th</sup> of April 1962, Mr Michael Baker, was initiated by W. Bro. J Spracklen, his Stepfather. Michael is still a member today and his initiation included the Working Tools.

On the 11<sup>th</sup> of October 1963, Brockenhurst Lodge was greatly honoured by hosting the investiture of W. Bro. Maj. Gen. R.L. Bond, as Deputy P.G.M.

The R. W. P. G. M. W. Bro. Attenborough performed that ceremony. He then handed back the gavel to W. Bro. A King, who then performed the Initiation Ceremony of W. Bro. P Gossling; the Charge was given by Deputy P. G. M. W. Bro. Bond. There 92 members and quests present.

In December, on the 13<sup>th</sup> 1968, which happens to be my birthday, I, Iain Hayter was Initiated by my proposer W. Bro. J Spracklen. There were 81 members and guests present.

In 1970, on the 11<sup>th</sup> of December, W. Bro. W Smith was initiated in the presence of 73 members and guests.

## Chapter 5

One of the brightest lights of the Lodge was W. Bro. R Cox, who was W. M. during 1953 and 1954. He took on the role of the Secretary in March of 1956, a post he held until his passing to the Grand Lodge above in June 1974.

His impeccable command of the English language and his skilful oratory were much admired by many, and it was often said it worth coming to Brockenhurst Lodge just to hear Reggie's minutes. I include some extracts of those minutes.

With reference to closing;

*The bloom by now having worn off peach of labour and credit at the Bank of time, exhausted, the S. W. received his command to close the Lodge.*

The Bye-laws;

*The next item was to read the Bye-laws, but owing to the temporary articulation of the Secretary, the Lodge Treasurer rose and disdaining the usual draft of aqua pura, proceeded to expand them, so that no brother could plead ignorance of their import.*

The Alteration of the Bye-laws;

*W. Bro. Stevens explaining his reasons for the amendment, employed the Opium of persuasive oratory. W. Bro. Spracklen however, had not succumbed to the spell which had been woven.*

The amendment was carried. It referred to the Bye-law omitting a previously imposed 50 mile limit for Country Members.

The Closing;

*The darksome night had by now wrested the last vestige of daylight from the grudging fingers of evening and the W. M. anxious to minimise the effects of labour was induced to rise for the first time By now the golden disc of the sun had long since been devalued in the western sky...*

*The W. M. employed a literal translation of Tempus Fugit by curtailing any further social meeting in the interests of expediency. The sun by now had hurried to the west and outside the frost had gathered on the brow like a white mist over the land and hedgerow.*

The Charge;

*The Candidate reappeared and focussed his attention, whilst the Ancient Charge was delivered to him, after which this little minnow among the bigger fish of Freemasonry took his place in the Lodge.*

The Visitors;

*The W. M. rose and in lighter mood focused his attention on the quests and using the opium of persuasive oratory, extended them a warm and sincere welcome, and realising that anticipation is the oxygen of hospitality, invited them to reflect on the prospect of an exercise in gastronomic enjoyment, at the festive board.*

## Chapter 6

1974 was a sad year for the Lodge, as not only did they lose Reggie but, our first Master and Founder W. Bro. J. Spracklen also passed to the G. L. above. They were very sadly missed. The foundation of Brockenhurst Lodge had been one of his greatest desires. He with W. Bro. John Stevens and W. Bro. John Martin became known as the three Johns. About whom, W. Bro. Arthur Stevens mother wrote the following poem, entitled;

### The Three Johns

Three of the straightest and truest men,  
That the sun shone on,  
Knit they were by a mystic bond,  
That nothing on earth could sever,  
And in the annals of their Lodge,  
There names will live for ever,  
Two have passed from this vale of woe,  
But their influence still remains,  
And in the persons of their sons,  
They live their lives again,  
I know not what the future may bring,  
But one thing I am sure,  
That one day on God's golden shore,  
The three Johns will meet once more.

Let us hope they are happily on that Golden Shore.

## Chapter 7

In the early days of Brockenhurst Lodge there was a very strong Ladies Social Circle, they contributed many items for the lodge, including cutlery, crockery, cooking utensils, table cloths, and they helped with the padded seating in the Temple. Many ladies including Mrs Spracklen created and worked on our irreplaceable banner. Incidentally, this wonderful lady was one of my teachers at the local Primary School.

## Chapter 8

Some interesting facts. On January 14<sup>th</sup>, 1955 all three degrees were worked in one evening. It was the Initiation of Mr. M W Hartford, and the 2<sup>nd</sup> was W. Bro. M Frost and the 3<sup>rd</sup> was W. Bro. T Brewer. This was the only occasion I can find when all three degrees were worked, although in the early years double Ceremonies were quite common.

At the first meeting when the Bye-laws were approved, there were two joining brethren and five candidates for Initiation, all were approved and seconded.

During the summer recess of 1964, members carried out many improvements to the Lodge. The sum of £2,100 had been authorised for these works. I believe this included the Committee room, toilets, passageway and bar. That same year the petition was signed for the formation of Lyndhurst Lodge.

Another great character of the past was W. Bro. A Claridge, who held the post of Secretary, initially acting, in 1974, until May 1991.

In 1951 the Lodge subscription was 2 guineas. Early attendances averaged 50, but Christmas Installations 100. Those averages were fairly consistent, until the late 1990's.

In the early years, Initiation to Master, took 12 to 14 years. Currently that has been reduced to as little as 8 year.

W. Bro. V Dennett was another member who gave a tremendous amount of his time and effort for the Lodge. He was Preceptor of the Lodge for many years and he also acted as barman. He was also very helpful to all the Officers coming through the ranks and was willing to have them round to his house for private tuition.

On the 9<sup>th</sup> of January 1987, W. Bro. A. Stevens, gave a talk on the first 25 years and hoped that in the future someone would continue with the history, so that a complete record of the Lodge would be available. As is evidenced, today, we have a new building. Due to my long and painstaking efforts, in negotiation with local developers Pennyfarthing, it was agreed to pursue a joint venture to develop the whole site. This would include some housing on part of the site, which in turn would ensure that a new building could be provided, to house the Temple, including using the original temple door, on the rest. This has all come to fruition due to careful and long negotiations, on the Lodge's behalf by W. Bro. A. Viner and W. Bro. T Stride.

In March 2010, the three murals on the wall behind the Master's chair was painted by Mrs. Mary Hayter. The one on the left depicts the rough stone or 'Rough Ashler', the 'Dove bearing an Olive Branch' branch over 'Noah's Ark'. It is reputed that Hiram Abiff designed the Ark for Noah to build. The centre depicts the 'All Seeing Eye' in graphic detail with the 'Volume of the Sacred Law' and the 'Moon with the Square and Compasses' above. The right hand mural shows the finished stone or the 'Perfect Ashler', and the son's working tools. It took 6 days to complete.

## Chapter 9

For many years Brockenhurst and Lyndhurst Lodges raised monies to build a new masonic Centre. It was a slow process because costs were outstripping savings.

On the 17<sup>th</sup> of November 2006 we took procession of our new Centre which was officially opened by the then Provincial Grand Master, Worshipful Brother Brian Bellinger

On the same day the PGM unveiled the stone carving of the square and compasses taken from the original building, which can be seen in the garden with a descriptive plaque. Later that day the newly renovated Brockenhurst Lodge banner was rededicated and there was a moving dedication ceremony attended by 110 members and visitors.

On Anzac Day in 2006 we were honoured to have the New Zealand High Commissioner attend the unveiling of a stone plaque commemorating the fact that the new Masonic building stands on the site of the Kia Ora recreation hut used by the NO 1 New Zealand Hospital during World War 1.

## Epilogue

In February 2007 Forest Villages Lodge joined the centre and in 2011 The Order of Royal and Select Masters and in 2014 the Rufus Stone Council also joined.

I would like to finish this record with another of Reggie Cox's gems, "By now the cry of the night bird outside the Temple heralded the approach of the late evening and the W. M. ever mindful of the stress of labour, was induced to rise for the final time, but elicited no information from Grand Lodge"

This is an extract from his very last effort.

I sincerely hope you have enjoyed reading this account of the history of Brockenhurst Lodge