



THE MASONIC HISTORICAL SOCIETY OF NEW SOUTH WALES

PAPER NUMBER 32 (3 PART PAPER)

- Part 1. Introduction and Samuel Clayton the Freemason by Arthur Astin.
Part 2. Samuel Clayton the Silversmith by Mrs Penny Williams (Guest Speaker).
Part 3. Samuel Clayton and the Foundation of the Darling Mills at Parramatta.
also by Mrs Penny Williams as published in the *AUSTRALIANA*.

DATE: 23 September 1996.

Samuel Clayton - A Colonial Craftsman

For the last eighteen months I have been fortunate to have been collaborating with Mrs. Penny Williams, the Immediate Past President of the Silver Society of Australia - who is also a member of the Australiana Society. We have jointly been carrying out research into artists & craftsmen of early Australia who were Freemasons. Our research has complimented each others efforts in matters both artistic & Masonic. I am very pleased to have present Mrs. Williams, who has travelled from Turrumurra, as she is obviously far better qualified than I am to speak on colonial artistic matters.

Tonight, between the two of us, we will try to highlight one aspect of colonial times by concentrating on Samuel Clayton who, besides being considered probably the most proficient engraver in the colony, was also regarded as a competent silversmith, medal maker, miniaturist, printer, ticket maker and of course - Freemason.

When the ship "Surrey" arrived in Sydney in 1816 amongst the convicts who landed was an Irishman who, in his native land, was a highly regarded Installed Master of Lodge No 6 I.C. This man had been a skilled engraver in Ireland, and who, was not only to carry on his trade prior to obtaining his conditional pardon - but become one of the earliest & most successful men in his profession in the Colony. It is also my opinion that he was the driving force for many years behind the first stationary Masonic lodge in New South Wales N° 260 I.C. Samuel Clayton holds an important - but generally underrated standing, not only in New South Wales Masonic - but Australian Masonic history in general.

Samuel Clayton was the man in question, and, in Masonic terms - he was a regular Hiram Abiff or in modern parlance - multi-skilled - when artistic matters of the Macquarie era are considered. One feature of early colonial times, often overlooked by amateur historical societies such as ours, is the artistic field. Clayton, with his "numerous strings to his bow", plus his involvement with the early days of the Australian Social Lodge N° 260 I.C., is a typical case. That lodge, along with Lodge Leinster Marine N° 266 I.C.. had amongst their members many of the early colony's artists and craftsmen. Quite a number of these men were former convicts - frequently of the political variety from Ireland. Today, the results of their artistic endeavours are often so highly prized that many are kept in the vaults of banks for safe keeping.

If we name but a few of these early colonial era Freemasons who were artists & craftsmen, in addition to Samuel Clayton, there will be found another of the founder members of Lodge N° 260 I.C. in Thomas Shaughnessy from County Galway who was a high class cabinet maker (and also an undertaker!). Without carrying out a complete roll call of all the early artisans & craftsmen in Lodges 260 & 266 of the I.C. there were the more famous Francis Greenway and ex-convict artist Richard Reid - Studio & Landscape artist. Augustus Earl, the famous artist and world traveller, was a member of N° 260 I.C. as was ex-convict artist was Richard Reid - Studio & Landscape artist plus many more. Some of our Masonic silversmiths achieved prominence through the wares they produced for presentation whilst sometimes it was from the notoriety that at some of these items occasionally generated.

A good example of the latter would be the manufacture of the silver snuff box presented in 1830 to Bro. Colonel Despard of the 17th Regiment. The dispute arising from the choice of which Masonic silversmith was to be selected to produce the item resulted in the lifetime expulsion of Companion Cohen from his Royal Arch Chapter and his withdrawal from Freemasonry in general!

Masonic symbolism was displayed in many of the artistic items produced in that period and these items covered a surprisingly wide range. Obviously, the most famous for the richness in Masonic symbolism are the "Barmedman" First & Third Degree Tracing Boards painted by Bro. Richard Reid Jnr. in the late 1820's. Other work containing Masonic symbolism included ceramics, glassware - including ornamental & "firing" glasses, scrimshaw style work in cow horn carvings, portraits of famous Freemasons eg. Captain Bro. John Piper by Bro. Augustus Earl and ceremonial trowels used in the laying of foundation stones, a sample of one - that used at the Darling Mills ceremony, we have here tonight.

Given the time available tonight, it would be foolhardy to attempt to have covered anything other than a small part of the life & Masonic career of Samuel Clayton. It is my opinion that Clayton is the most Masonically involved historical character with whom the N.S.W. Masonic Historical Society have dealt so far. Unfortunately, the actual date of Samuel Clayton's initiation & into which Irish lodge is at present unknown, but it is recorded that when he was convicted & sentenced to be transported in 1816 he was already a Past Master of Lodge N° 6 Irish Constitution.

That Samuel Clayton was highly thought of by the Irish Grand Lodge (hereafter I.C.) cannot be questioned as they sent a letter of recommendation on his behalf to "The Lodge of Social & Military Virtues" N° 227 I.C. The lodge was attached to the 46th Foot Regiment which then, in the period 181? to 181?, garrisoning the Colony of New South Wales.

The members of Lodge N° 227, whilst wishing Wor. Bro. Clayton every success in his rehabilitation, did feel not inclined to have social intercourse with any felons - even if the felon(s) were recommended by their Grand Lodge 12,000 miles away. However, the lodge was prepared to put any work in the way of Clayton that it could and, it is recorded, that they had their lodge's charter refurbished by him.

Subsequent to the 46th Foot Regiment leaving in 1816 and, during the

period when the 48th Foot Regiment which had attached Lodge N° 218 I.C. was garrisoned here, the need for a Masonic Lodge catering for the needs of the colony's civilian residents became apparent. Samuel Clayton then became involved in the formation of the first civilian Lodge - The Australian Social Lodge N° 260 I.C. and liaised with the Irish Grand Lodge in Dublin. Being the most experienced Mason in the proposed lodge he was the obvious choice to become its foundation Master of Ceremonies.

Clayton was to remain closely associated with Lodge N° 260 I.C. for some thirteen years during which time he occupied most of the offices - including that of being its Worshipful Master. He also took the degrees of Mark Master Mason and Royal Ark. In addition, Clayton became the secretary of the Leinster Masonic Committee who were, then, empowered to issue dispensations for the opening & working of Irish Constitution lodges in Australasia. They were in effect virtually exercising, with due authority - but without the title, the powers of a *de facto* Provincial Grand Lodge and issued dispensations for lodges as far afield as New Zealand - Lodge Ara N° 348 in Auckland.

During the late 1820s his son, Dr. Benjamin Clayton, was initiated into Lodge N° 260 I.C. Dr. Clayton undertook his medical studies under the leading doctor & surgeon of the colony Bro. Dr. William Bland. When Samuel Clayton moved to the Hawkesbury River district, where his son was then practising medicine, he left Lodge N° 260 I.C. and became a joining member of the first English Constitution lodge in N.S.W. - N° 820 - The Lodge of Australia. Both Doctors William Bland & Benjamin Clayton were "early" members of Lodge N° 820 E.C. It is considered that the change of lodge on his father's part may, perhaps, be attributed to easing their joint travelling arrangements from Windsor.

Towards the end of a very full & interesting life, Samuel Clayton settled in the Gunning area where had acquired two quite sizable properties. One of the properties he named "Baltinglass" after the small town in County Wicklow where his first wife's family had resided.

Samuel Clayton died, aged eighty years, at Gunning, N.S.W. on the 26th of June 1853.

We hope that the material which we have presented tonight has whetted your appetite and leads you into the artistic aspects of early Colonial times and encourage you to visit the new Museum of Sydney on Bridge Street where many examples of such works are usually on exhibition.

My input to tonight's presentation has only been very a small percentage of the material which has been accumulated on Wor. Bro. Samuel Clayton for a future, full research paper.

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Articles -

"The Despard Snuff-box" by John Houstone

"Engraved Horns with Australian Associations"
by John Houstone

Articles -

"Samuel Clayton & the Foundation of the Darling Mills"
by Penny Williams

"A Christmas 1829 Medal for John William Chisholm "
by Penny Williams in collaboration with Les Carlisle

History of the Australian Social Lodge N° 260 I.C. - W.T. Henley

History of the Grand Lodge of F & A Masons of Ireland - Volume N° 1
J.H. Lepper & Philip Crossle

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c. 1817-1911. Ser. N°s ML FM4/10585, FM4/10586, FM4/10587 & , FM4/10586
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Sydney Cove - The Penguin Bi-centennial History of Australia
- John Molony

The Australian Encyclopaedia [1983 ed.] Grolier

The Remote Garrison, The British Army in Australia. - Peter Stanley

Transcription of the minutes of the Australian Social Lodge N° 260 I.C.
from 1820 to 1840 - William Ferris

Transcription of the minutes of the Australian Social Lodge N° 260 I.C.
from 1820 to 1840 on disk, with comments [I.B.M. system] - Arthur Astin

Our gratitude is expressed to the Museum Committee of the United Grand Lodge of New South Wales for the loan of the silver trowel made by Wor. Bro. Samuel Clayton in 1825. The trowel and other material made available to us forms a part of their permanent display on the third floor of the Sydney Masonic Centre.

The work of Samuel Clayton covers a wide & varied spectrum including his speciality - engraving, silverware, medal-making, producing silhouettes, etc. Clayton style is famous & is readily recognised for the wide variety in the characters, fonts for those with computers, which he usually combined in the engraving of such items as the three better-known ceremonial trowels he produced - a sample of which, "The Darling Mills Trowel" is on view here tonight. The three trowels all include Masonic symbolism. Perhaps Samuel Clayton is better remembered, by the general public, for being the engraver of the first official currency plates & cheques for the Bank of New South Wales.

-- Arthur Astin.

A Presentation to The New South Wales Masonic Historical Society, 23 September 1996,
by Penny Williams a member of the Silver Society of Australia & the Australiana Society.

AN INTRODUCTION TO SAMUEL CLAYTON, THE SILVERSMITH.



A Sydney Grammar School Medal engraved by Samuel Clayton in 1824.

Most of you will share my interest in early colonial history, but not so many of you will have focussed on my main area of interest which is the work of early silversmiths in the colony, and so perhaps a brief introduction is in order.

It is relatively easy to research English silver of the same period (1788 to 1850), because by law all silver had to be sent to an assay office and hallmarked for proof of sterling purity with a date mark and a maker's mark. Researching Australian Silver is much more difficult and will continue to pose identification problems as there was and still is no standard requirement for marking silver and gold in Australia.

To help put things in perspective, it is believed that the earliest identified piece of silver to have been made in the colony, or Van Diemens Land to be more precise, was made in about 1805 (17 years after first settlement) and it is a silver pepper caster presented to David Collins, the first Lieutenant Governor of Tasmania, [attributed to the silversmith James Grove]. It is important to realise that without the inscription on the silver caster the significance of this historic piece would have been totally overlooked.

Only 12 years later, in 1817, known work by Samuel Clayton survives, but the point being made is that examples of colonial silver are rare, and perhaps this helps to explain the excitement caused by the new discovery of even a humble spoon.

It is also worth emphasising some of the problems which faced early silversmiths. They had great difficulty in getting hold of basic raw material; sheet silver was in short supply and so they either had to rework old or damaged silver or melt down coinage. About this time in England their trade counterparts were beginning to benefit from mechanisation and specialisation, whilst colonial silver production had to rely on traditional hand crafting skills under primitive conditions and confined to very basic tools. So it is not so surprising to find that colonial silver seems to be crudely robust when compared with contemporary English silver. However there was a small but steady demand for the homemade product in particularly for presentation items because of the delay incurred by sending for orders overseas. Australian silver from the Macquarie period is extremely rare and identified items are mostly table flatware e.g spoons and forks etc or small decorative domestic items and presentation pieces such as trophy cups, trowels and medals. Whenever an early item of silver surfaces a certain amount of detective work is necessary and often the only available clue is held by the inscription.

The two silver presentation trowels made by Samuel Clayton, which are both currently on display to the public (in the Dalgety walkway) in the State library, [one presented to Lt Governor Erskine by the Masonic Lodge N°260, and the other used by Capt. Genl. Governor Lachlan Macquarie to lay the foundation stone of the first Catholic Chapel in New South Wales,] both have masonic connotations and it was this fact which led me to question whether Samuel Clayton, the silversmith, had been commissioned to make them or whether in fact he was an early masonic member. Little did I realise that as the first Worshipful Master of the first stationary Lodge in the colony (Lodge N°260) he played such a significant role in the development of the early New South Wales Masonic Movement.

So what of the man? We are still researching the reason for Samuel Clayton's seven years sentence of transportation. Perhaps he was a political prisoner, or perhaps he forged a document? He arrived in Sydney in 1816, with his wife Emma, (a free passenger on board the Surrey 2,) and his 11 year old son Benjamin (22 February 1805 Genealogical Society Index). He carried with him a letter of recommendation from the Grand Lodge in Ireland, but if one was to speculate as to his prospects in the colony it would probably not have seemed to be a very promising picture.

However Governor Macquarie was at the helm and he was progressively instigating public works and general improvements to living standards and the atmosphere was one of overall achievement. In 1809, at the beginning of Governor Macquarie's term of office the population of New South Wales was 10,500, the majority of whom were convicts. The population with sufficient means to enjoy luxury status items would have been somewhat

limited but would have encompassed free settlers, commissioned officers and government officials and a handful of emancipists. At a rough guess perhaps 300 potential silversmiths' customers. Not a large offering to spread around. How was Samuel to survive? In *The Sydney Gazette* 14th January 1817 Samuel advertised as, a painter and engraver: '*likenesses taken and instruction in ornamental painting and drawing given*'. It is interesting to find that like other transportees who were educated and had a skill or trade, he was able to commence business within such a short time of his arrival. He obviously had the means to set up business on his own and it therefore raised him above the level of the common convict.

Business flourished and by 1820 he moved to 23 Pitt St, where his activities included making silhouette portraits but by now he had diversified and he advertised in *The Sydney Gazette* of 17th May 1820 *S. Clayton, Engraver, Copper Plate Printer, Jeweller and Silversmith....* and his advertisement goes on to also indicate that he was offering 'imported' luxury items such as *a fashionable Assortment of Articles of Jewellery, etcalso a variety of ladies fancy work boxes...French perfumery, etc. etc.*

Whilst speculating in the higher echelons of the retail market, there is no doubt that Clayton's principal skill was engraving and copper plate printing. In 1817 he is recorded as having engraved the copper plates for the first bank notes for the Bank of New South Wales and his considerable skill is also demonstrated in the first colonial Masonic certificates e.g as received by John Bray in 1826. [refer K.R.Cramp & G.Mackaness.]

There is some debate as to whether Clayton actually made silver items or whether he just sold them and engraved them. In *the Sydney Gazette* in 23rd May 1829, when under oath in a court case he described himself as '*a silversmith, jeweller and engraver*' going on to say, '*I never worked as a silversmith, but having been bought up to the business of engraver, so many spoons passed my hands that I could almost tell the various makers.*'

Certainly, he may have used flat blanks when he engraved the series of 'Sydney Grammar School' medals for the principal, Laurence Halloran, to present to his pupils. Clayton drew or copied them and then engraved 'Delt et Sculpt'. However on other items, such as 'the Darling Mills trowel' from The United Grand Lodge Museum, he inscribed 'S. Clayton Fecit', [& on the Macquarie trowel 'S. Clayton Fecit et Sculpt',] implying that he was the maker and engraver. It is speculated that he made simple pieces of silver.

[Incidentally the foundation of the Darling Mills at Parramatta and the Masonic involvement makes for fascinating social history and is the subject of an article which I wrote for '*Australiana* ', May 1996: copies available in the United Grand Lodge Library.] Masonic patronage for Clayton, who was such a prominent member of the movement, would no doubt have been forthcoming since many of his peers were experiencing outstanding success in their colonial enterprises, men such as Robert Campbell, Daniel Cooper, Samuel Terry. Clayton himself implied in letters to his friend Graham in Ireland

(9th January 1824,) that he was sitting 'pretty and snug'.... 'I have unlimited partiality from the Public both as an Artist, Jeweller and Silversmith Etc. Etc.

and goes on to say *I can always afford a Bottle of good Madeira at my Dinner.* In the same letter we learn that his first wife, Emma, had died on 25 November 1823 of a liver complaint and Samuel wrote ' *better Companion never existed...but death is inevitable HOMO MEMENTO MORI*'. He received his ticket of leave, on 1 October 1824 and the next day he remarried a Jane Lofthouse at St Phillips Church. Samuel was widowed again 6 years later on 14 December 1830, and shortly afterwards (2nd March 1831)he made his Last Will and Testament (not expected to exceed 1000 pounds) his sole benefactor being his son, Benjamin Clayton.

In December 1833 Masonic records mention his ill health and by 1835 he had moved to Windsor where, Benjamin practised as a doctor. In the previous year Benjamin had married Francis Matilda Broughton, daughter of Commissary William Broughton, (on 19 January 1834).

In May 1826 Samuel Clayton wrote that he had received a grant of land; '*It may perhaps be useful to some person after I take leave of this chequered Life, for as to farming I know nothing of it more than to make use of its produce.*' However the *Sydney Gazette* reports that on 5 December 1832 he acquired 100 acres at Kurragong (*sic*) with a quit rent of 16/8d per annum commencing 1 January 1833. Perhaps this indicates a growing awareness of the advantages of acquiring land. But for a man who professed little knowledge of farming his major grant by purchase on 15 January 1839 is quite surprising. He acquired a total of 1535 acres of land in two portions north of Gunning, calling the larger *Baltinglass*, [*Royal Australian Historical Society Journal & Proceedings Vol X p 285*], and thus confirming a sentimental connection with the township of Baltinglass, 35 miles south of Dublin, where his relatives by marriage lived.[Miss Maguire & the Johnsons.]

Benjamin and his growing family moved from Windsor and took up residence on the property and no doubt accompanied by Samuel. Benjamin and Francis produced a total of eight children, and when Samuel died he was with his family. The death notice reads: '*Samuel Clayton, Died 26.6.1853. aged 80. At Baltinglass, Near Gunning the residence of Dr Clayton. His old and respected parent. He passed his 80 year.*'

How successfully the family adapted to country life is debatable, a few months after Samuel's death, Benjamin gave notice that he was leaving *Baltinglass* on 10 November 1853 and just under a year later he died at Balmain on 15 September 1854.

Although little is known of Samuel Clayton's work from 1835 onwards it is thought that he no longer practised as a silversmith but that the small masonic seal made by him for the Lodge N°260, in 1836 may be the last known example of his work.

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Samuel Clayton & the Foundation of the Darling Mills

The Story of an Emancipist Silversmith who Influenced the Early Social Fabric of the Colony

Penny Williams

Foundation Trowels & Freemasonry

A silver foundation trowel engraved by Samuel Clayton, whilst considered to be rare is not an entirely unique item.

The 1821 trowel made by him and used by Governor Macquarie to lay the first stone of the first Catholic Chapel in the colony is engraved with Masonic symbols as well as words associated with Freemasonry; *Wisdom, Strength and Beauty*, an indication that there was a Masonic presence associ-

ated with the foundation ceremony.

The Clayton trowel presented to Lieutenant Governor Erskine in 1823 recording his patronage of the Benevolent Society and the Auxiliary Bible Society is stated to be the gift of the Lodge N^o 260 Irish Masonic Constitution (hereafter referred to as I.C.). So that when a third trowel made by Clayton and used to lay the foundation stone of the Darling Mills at Parramatta in 1825 is also discovered to mention the Lodge N^o 260 I.C. two questions come to mind, how strong

was Clayton's association with Freemasonry and why was it that he was the person commissioned to produce these silver presentation pieces? Records show that he was certainly involved in the Masonic movement before he was transported to Sydney and once here he was probably the single most active person involved in establishing the first non military Masonic lodge in the colony that being the Australian Social Lodge N^o 260 I.C. (Refer to APPENDIX 1.)

The story of the foundation of

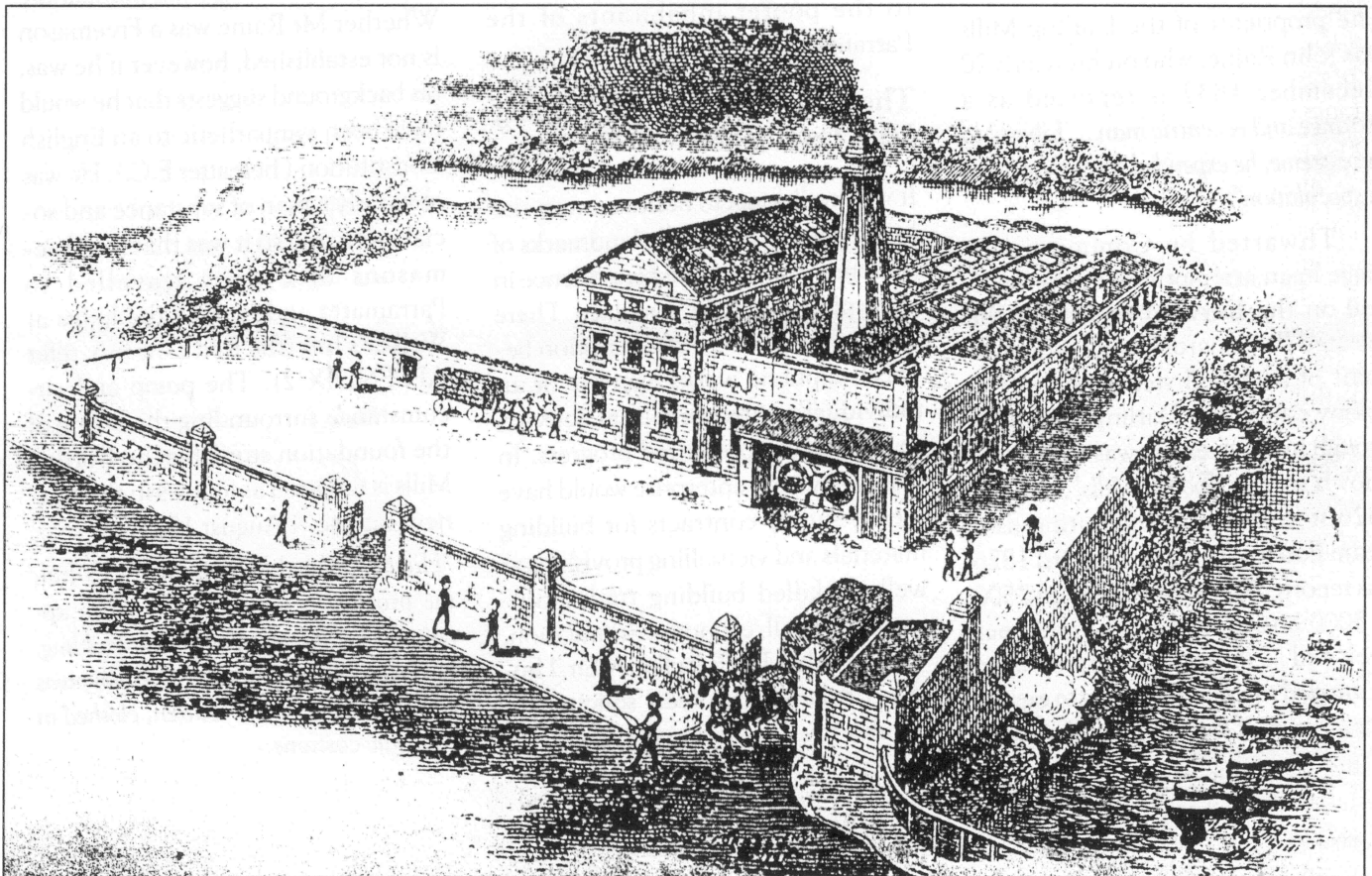
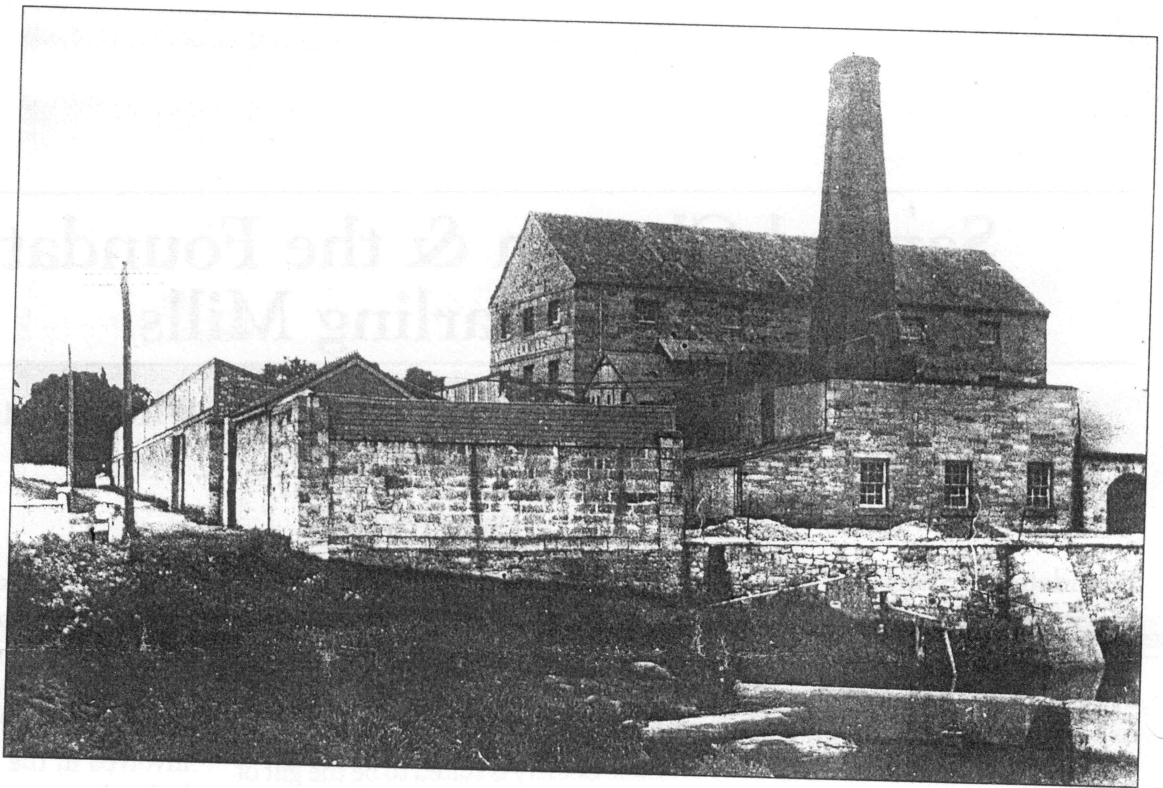


Fig. 1. Darling Mills, Parramatta. Courtesy of the Grand Lodge Library.

Fig. 2. Darling Mills circa 1911, Courtesy Mitchell Library, Small Picture File. (A comprehensive history of the Darling Mills, Paramatta, by J. K. S. Houison is documented in the Parramatta Historical Society Journal 1926, and APPENDIX 2 indicates its original location).



the Darling Mills in 1825, is used to illustrate the encouragement and recognition of enterprise by the Masonic movement and the necessary social importance attached to the formal ceremony. (Figs. 1 & 2).

Patriotic Mr Raine and the Darling Mills at Parramatta

The proprietor of the Darling Mills was John Raine, who on his death 20 December 1837 is reported as a "strange and eccentric man ... Liberal to the extreme, he expended several fortunes in speculation".

Thwarted by Commissioner Bigge in an attempt to set up a steam mill on the Derwent in Hobart, he selected Parramatta for the establishment of a second steam mill in the colony called the Darling Mills. Although in later years it was to become known as "the Woollen Mills", early in 1826 it commenced operating as a steam flour mill and by May 3rd 1826 was reportedly grinding between 2500 & 3000 bushels of settlers' grain per week and ... "the enterprising proprietor, we are glad to say, is beginning to experience a return of the dumps, and we trust

he will meet with a rich recompense for his patriotism." Towards the end of that year it was reported that he harnessed spare power from the steam engine to crush linseed oil, a limited colonial commodity and a component of paint. He also received acclaim for attempting to supply cheaper bread and meat to the poorer inhabitants of the Parramatta district.

The Celebration of the Darling Mills Foundation

It was traditional to honour enterprise in the colony, especially landmarks of settlement, as it imbued confidence in the aspirations of the populace. There seemed to be little differentiation between a public works exercise or an individual's entrepreneurial activity, so long as it represented progress. In reality any such enterprise would have meant supply contracts for building materials and victualling provisions as well as skilled building trades contracts, all in all, economic stimulation. We learn that His Excellency Sir Thomas Brisbane had been solicited to honour the foundation party with his

presence and to christen the Mills but he had declined as the Court was sitting at Government House. Mr Raine asked members of the Masonic body (represented by the two warranted social lodges operational in Sydney at the time, Lodges N^o 260 I.C and 266 I.C) to celebrate the Mills foundation. Whether Mr Raine was a Freemason is not established, however if he was, his background suggests that he would have been sympathetic to an English Constitution (hereafter E.C.). He was obviously a man of substance and social merit and so it was that the Freemasons of Sydney travelled to Parramatta and opened the lodge at Walker's Inn (the Red Cow Inn, refer APPENDIX 2). The pomp and circumstance surrounding the laying of the foundation stone for the Darling Mills is reported as follows in the Sydney Gazette, 4 August 1825:

"Having opened lodge at Walker's Inn, the procession moved to the place appointed for the erection of the building, when the following ancient ceremony was gone through by the brethren, clothed in Masonic costume:-

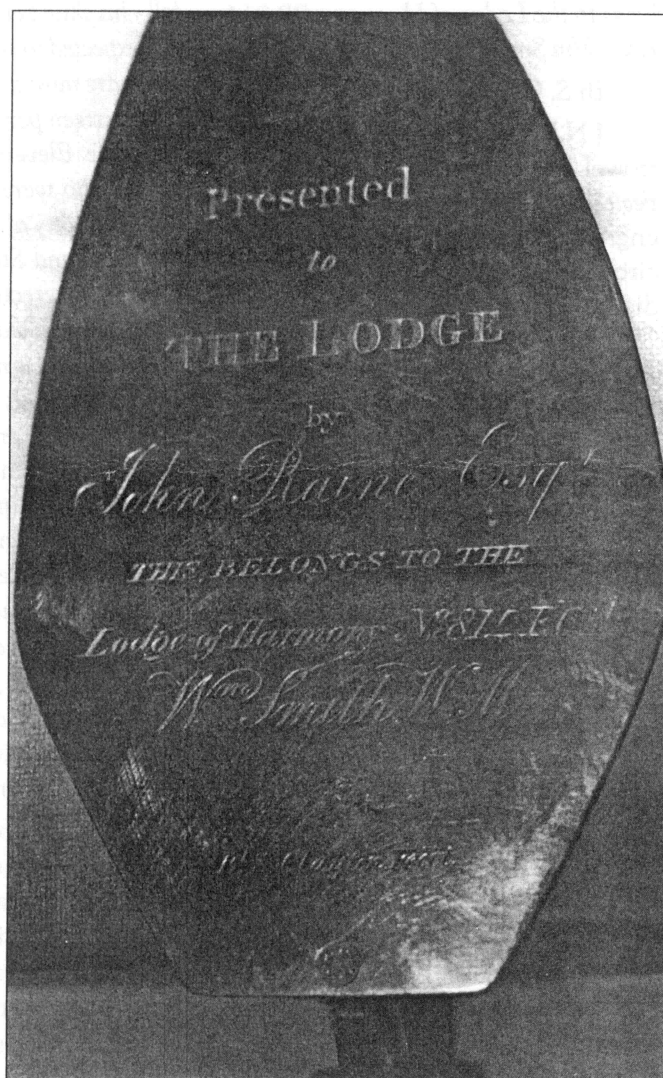


Fig. 3. Obverse face of trowel

Fig. 4. Reverse face of trowel

The silver trowel used to lay the foundation stone of the Darling Mills on 25th July 1825. Photographs courtesy of the United Grand Lodge of New South Wales.

An appropriate anthem-

"Let there be light, th' Almighty spoke, Refulgent rays from chaos broke."

And an invocation prayer was read by Brother Samuel Clayton, Master of Ceremonies of Lodge 260, assisted by Brother Hill, Past Master of 266. The stone was then laid by Brother Robert Campbell, jun., Master, with a handsome silver trowel made for the occasion and presented by Mr Raine, Esq... After applying the plumb, level, and square, he approved of the work being perfect to proceed on. Corn, wine, and oil were poured on the stone from vases carried by three of the brethren. A short

prayer for its success with three times three closed the Masonic Ceremony. A display of fireworks followed. The brethren, after labour, retired for refreshments under the marquee, where a profusion of delicacies was provided by the liberal proprietor.

The Freemasons returned to Walker's Inn, closed Lodge, and proceeded to Hill's Tavern, Hyde Park, Sydney where with Mr Raine's private friends, they partook of a sumptuous dinner. The liberality evinced in this instance has been seldom paralleled in the colony by a private individual. The dinner was served up as usual in the first class style by Mrs Hill."

The Silver Foundation Trowel

Curiously Brother Hill who took part in the ceremony is listed as Arthur Hill and is believed to be the printer & engraver of 81 George Street, Sydney. Hill engraved trade cards for the silversmith Alexander Dick and was possibly employed by him to engrave silver after Clayton's retirement. But it was Samuel Clayton who engraved the trowel.

OBVERSE FACE:- 'With This Trowel the Foundation Stone of the Darling Mills so Named by His Excellency Sir Thomas Brisbane K.C.B Governor in Chief &c. &c. &c. of the Colony of New South Wales was Laid by Br Robert

Campbell Junr Master of Lodge 260, on Monday, 25th July, 1825.'

REVERSE FACE:- 'Presented to The Lodge by John Raine Esqr. This belongs to the Lodge of Harmony PP. 814 E.C. Wm Smith W.M.

Br S. Clayton Fecit.'

[N.B On the reverse face of the trowel the engraving Br S. Clayton Fecit is contemporary. The rest of the engraving should be considered with circumspection. Lodge N^o 814 E.C. did not receive dispensation until 1832 [see APPENDIX 1] and records show that a William Smith was the Worshipful Master (W.M.) of Lodge N^o 814 E.C. in January 1858 (earlier records are not available.). A plausible explanation for the later engraving is that the recipient/custodian of the trowel in 1825 had some affiliation with Lodge N^o 814 E.C and handed over the custody of the trowel at a later date. (Figs. 3 & 4).

The trowel handle is struck with Clayton's standard 'S.C' maker's mark on the reverse bend as depicted below. (Fig. 5).

A Fateful Day for the 40th Regiment

As the Sydney Masons assembled in Parramatta on the 25 July 1825, and prepared for the ensuing ceremony they were quite oblivious of the disaster that had befallen the regimental band members who had set off with every intention of assisting in the ceremony.

The Sydney Gazette, 28 July 1825:- "A very melancholy accident happened on Monday morning by the overturning of the Eclipse coach on leaving Sydney. The coach was proceeding down the Brickfield Hill at rather a quick pace, when a bullock cart suddenly crossed the road. The coachman endeavoured to avoid it by pressing forward at an increased rate, but was unable to effect his purpose. The coach came in contact with the cart, and after hanging on the balance for a short distance; fell over with a tre-

mendous crash which broke in the side. One man, a musician of the band of the 40th, was killed almost on the spot; for he died within a very short time after he fell - his skull being fractured. Another is not expected to survive; and three or four more are most dreadfully bruised. There were sixteen persons on the outside, and six inside. Eleven of them were the 40th's band, who were proceeding to assist in the ceremony of laying the first stone of the Mills and Steam Engine- Buildings about to be erected by Mr John Raine ... The man who was killed was a very valuable man and is much regretted by Colonel Thornton. It is a misfortune that the act of kindness on the part of the Colonel should have been attended with such bad results: but it is quite impossible to attach any remote blame to him for consenting to lent the services of the band on the occasion ..., the musical instruments were broken to pieces and the extent of the injury was not generally known in Parramatta till late in the day ... otherwise it would have occasioned an interruption to the ceremonies."

By all accounts this disaster did not mar a splendid occasion in the history of Parramatta. Everyone attending the laying of the foundation stone was certain that the Darling Mills was destined to play its role in benefiting the settlers in the neighbouring Hawkesbury district.

A Colony of Thieves

Further inspection of the same newspaper reveals a heading "Ludicrous Robbery," a sad reminder of a lingering problem in the colony:- "At an early hour on Wednesday morning last it was discovered that the foundation stone

which had been laid on the previous day at Parramatta, for the erection of the new steam engine, had been removed, and the several coins under stolen, during the night".

The three storey stone building was finished and operational well within the year. It is hard to imagine the phenomenal manpower that must have been brought to bear on this project, but it is probably a reflection of the building capabilities and resources which were developed during the Governorship of Macquarie.

Samuel Clayton, Addendum

The following information may be useful adjunct when used in conjunction with previously published details of Samuel Clayton's life and work [NB Correspondence by Samuel Clayton has been referenced from the Mitchell Library microfilm files FM4 10585-10586.]

There are some questions about Clayton's life which still beg answers, the sketchy conflicting details of his earlier life, but in particular the seriousness of his crime?

Some records would indicate that he was born about 1783, whilst his death notice puts this around 10 years earlier.

In 1816 Samuel Clayton arrived in Sydney having been transported for 7 years. The Indents of the transport ship the *Surrey 2* describe him as 5' 4½ inches with fair pale complexion, brown hair and hazel eyes and he was reportedly 33 years old. His wife, Emma, was a free passenger on board the *Surrey 2* and probably also accompanied his 11 year son. It seems possible that his first wife was Jane Macguire and that she was the mother of his son Benjamin Clayton born on 22 February 1805 [Genealogical Society General Index]. It is also possible that Jane Macguire and Emma are one and the same in that he married a Miss Macguire (Emma?) And that his last wife's name Jane has been misassociated.



Fig. 5.

Samuel and Emma lived at 23 Pitt Street at the time he was involved in founding the first Masonic Lodge. His letters to Ireland imply that he was comfortably situated with plenty of patronage for his work as an Artist, Jeweller, and Silversmith. Emma, who was either 40 or 41, died on 25 November 1823 of a liver complaint and Samuel writes "a better Companion never existed ... but death is inevitable HOMO MEMENTO MORE." [Interestingly there is reference in correspondence to Samuel Clayton's sister-in-law, a Cornelia. W. Johnson of Baltinglass. Was this her married name?]

Clayton obtained his ticket of leave, T.O.L. number 1151, on 1 October 1824 and is recorded as marrying Jane Lofthouse at St Phillips Church on 2 October 1824. Her death is also recorded at the same church 6 years later, on 14 December 1830. Not long after this Clayton made his Last Will and Testament (not expected to exceed £1000) on the 2 March 1831, his sole executor was Benjamin Clayton.

Samuel Clayton was the Master of Ceremonies at the inaugural meeting of the Lodge N^o 260 I.C. on 6th January 1820, and he retained an active and regular involvement with this lodge for 13 years. Neither the death of his wife Emma nor the death of his wife Jane seemed to greatly alter his attendance pattern.

However in December 1833 Masonic records mention his ill health and interestingly by 10 February 1834 we find that Samuel Clayton attended the Lodge N^o 260 I.C. as a visitor from the Lodge N^o 820 E.C. This sudden change coincides with previous research which indicated that Clayton was still thought to be in residence at 23 Pitt Street in 1834 but had moved to Windsor by 1835. Perhaps ill health was the reason why he chose to move to Windsor where his son, Benjamin Clayton, practised as a Doc-



Fig. 6. Seal used in 1820.

tor. The reason for his change of lodge is not immediately so accountable. However, if his son was a member of Lodge N^o 820 E.C. this might have influenced him and it might have made it easier for him to share transport to lodge meetings. [This point is still under investigation.] Benjamin Clayton was initiated into Lodge N^o 260 I.C. in 1826 but he does not appear to have much of a record of attendance after this. At this juncture he was living at the home of Dr William Bland and working as his assistant. The doctor was also an early initiate of the Lodge N^o 260 I.C. but was later listed as an original member of the first English Constitution Lodge N^o 820 E.C. when it held its first meeting in 1829. As Benjamin's mentor, his influence probably played a considerable role in the young man's life.

In 1826 Samuel mentions his son's desire to travel to Europe and in fact this probably eventuated, as Benjamin became a Member of the Royal College of Surgeons, London, returning to become active in the colony in the 1830's. He received a 100 acre grant of land near Robert Pymble on 12 November 1832 and he then married Francis Matilda Broughton, daughter of Commissary William Broughton, on 19 January 1834.

After Samuel Clayton's departure from Lodge N^o 260 I.C. records show that in April 1834 he was asked to return the plates which were prob-

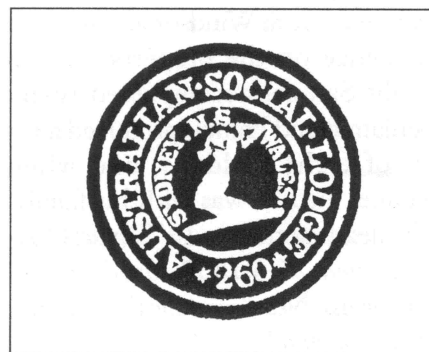


Fig. 7. Seal used in 1843.

ably those which he had originally engraved for printing Masonic Certificates when the Lodge N^o 260 I.C. was first established. [Refer 1826 certificate for John Bray illustrated in "A History of the United Grand Lodge A.F. & AM. of New South Wales" full book details in Appendix 1]. He obviously acquiesced and felt happy to attend as an occasional visitor. On 7 March 1836 the Lodge N^o 260 I.C. thanked him for making a present of a small Masonic seal, but after two years his visits stopped. Probably related to his departure for Gunning, New South Wales.

In May 1826 Samuel Clayton wrote that he had received a grant of land; "It may perhaps be useful to some person after I take leave of this chequered Life, for as to farming I know nothing of it more than to make use of its produce." However the Sydney Gazette reports that on 5 December 1832 he acquired 100 acres at Kurragong (sic) with a quit rent of 16/8d per annum commencing 1 January 1833. Perhaps this indicates a growing awareness of the advantages of acquiring land. But for a man who professed little knowledge of farming his major grant by purchase on 15 January 1839 is quite surprising. He acquired a total of 1535 acres of land in two portions north of Gunning, calling the larger Baltinglass, [RA, H.S Journal 4 Proceedings Vol X, p. 285], and thus confirming a sentimental connection with the township of Baltinglass, 35 miles south of Dublin. In 1826 he sent love to among

other people ... "Miss Maguire and the Johnsons of Baltinglass" (his relatives by marriage).

Benjamin and his growing family moved from Windsor and took up residence on the property and no doubt Samuel accompanied them. Benjamin and Francis produced a total of eight children, and when Samuel died he was with his family. The death notice reads: "Samuel Clayton, Died 26.6.1853. aged 80. At Baltinglass, Near Gunning the residence of Dr Clayton."

How successfully the family adapted to country life is debatable, a few months after Samuel's death, Benjamin gave notice that he was leaving Baltinglass on 10 November 1853 and just under a year later he died at Balmain on 15 September 1854.

Although little is known of Samuel Clayton's work from 1835 onwards it is thought that he no longer practised as a silversmith but that a small masonic seal made by him in 1836 may be the last known example of his work.

The two small masonic seals known to be used on certificates of the Lodge N^o 260 I.C. were possibly both made by Samuel Clayton. The former seal was used from 1820 until superseded by the later as illustrated by the press marks. (Figs. 6-7).

APPENDIX 1

A simple account of the early Masonic presence in New South Wales, including the establishment of the Irish Constitution Lodges numbers 260 and 266.

Official Freemasonry in Australia was in its infancy at the end of Governor Macquarie's term of office, but it is speculated that the brotherhood of Masons must have played a very significant part of rudimentary social life in the developing colony, particularly

amongst the emancipists who had some trade to their name. Freemasonry being non-denominational provided a common bond amongst those who did not necessarily practice the religion of the established church in the colony which was Anglican. The informal gatherings of Masons in taverns no doubt occurred on a fairly regular basis, (perhaps even at the Masons Arms, Parramatta, later licensed as the

Freemasons Arms and founded by James Larra in 1797), but until their own situations were secure they lacked the motivation to formalise their meetings.

The 46th Regiment and the 48th Regiment both displayed strong Masonic commitment, and held their own travelling lodge warrants which were issued by the Grand Lodge of Ireland. These warrants which were issued to regiments allowed them to hold lodge meetings wherever they were stationed. The 46th Regiment held the Lodge N^o 227 I.C. warrant and it would appear that a relatively few civilians were initiated into this lodge but certainly no emancipists were allowed to be lodge members. [Samuel Clayton presented an introductory letter to the Lodge N^o 227 I.C. from the Grand Lodge of Ireland; the fact that he was even given such a letter indicated that he was probably transported for a political rather than a criminal offence. Whilst the Lodge N^o 227 I.C. gave him some work, the regimental brotherhood were totally committed to maintaining their social standards, both Military and Masonic, and he was not allowed to join with them in their Masonic meetings.]

When the 48th Regiment took over the 46th's responsibilities in Sydney, they seemed to relax this previously dogmatic attitude a little, and there seem to be a few non military members associated with this travelling Lodge N^o 218 I.C. and some

emancipists. When Samuel Clayton arrived in the colony in 1816, the presence of successful emancipists was apparent and he had a natural affinity with the commercial community who were looking for a mantle of acceptable respectability. With backing from this quarter, coupled with the desire of a large proportion of soldiers to remain in New South Wales, a petition was sent to the Grand Lodge of Ireland for a Dispensation to form the first stationary lodge in the colony. The Lodge N^o 218 I.C. sponsored this petition and probably through Samuel Clayton's influence the warrant was granted to form "The Australian Social Lodge N^o 260 I.C.". Almost immediately the presence of the first stationary lodge was noticeable by its active involvement in the community.

The Lodge N^o 260 I.C. allowed emancipist members, and it is not surprising to find that on 6th January 1820, the Master of Ceremonies at the inaugural meeting of the Lodge was Brother Clayton. Research into Masonic records is beginning to throw light onto the incredible resources of Clayton's contemporary Freemasons in terms of their influence and ability. To name just a few early members of the lodge:- Dr William Bland, Robert Campbell, Daniel Cooper, Augustus Earle, Francis Greenway George and Richard Reiby, Samuel Terry and Ruben Uther. Within a short time a second lodge, the Leinster Marine Lodge N^o 266 I.C. was formed comprising a breakaway element from Lodge N^o 260 I.C. together with others who were probably largely motivated by elements of social status, and who did not wish emancipists amongst their membership. However after strong representation by both Lodge N^o 260 & N^o 266 the ultimate ruling from the Irish Grand Lodge was to the effect that anyone was eligible to be a Freemason in Australia so long as he was a "Free" man, Whatever

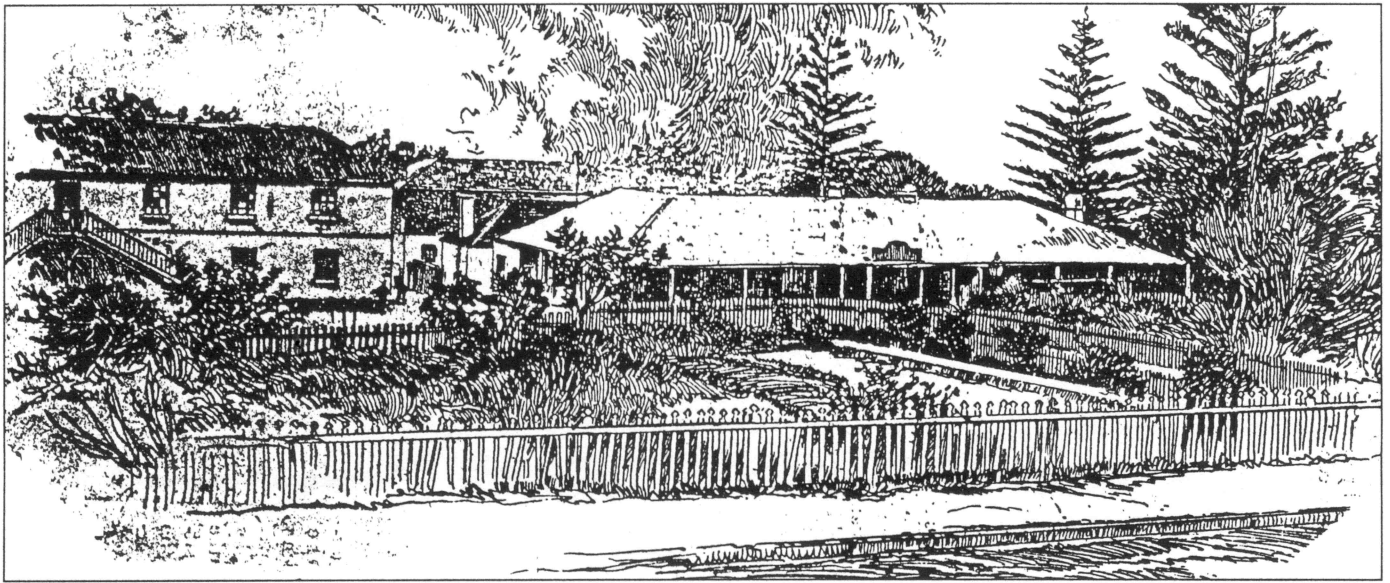


Fig. 8. The Red Cow Inn, Parramatta. Courtesy Michell Library, Small Picture file.

their differences the Masonic lodges joined forces to perform the foundation ceremony for The Darling Mills.

N.B. The first English Constitution lodge, the Lodge 820 E.C. was not warranted until 1828. It is mentioned in association with lodges N^o 260 and N^o 266 in the *Sydney Herald*, of 28th December 1835 in connection with the presentation of the silver snuff box presented to Colonel Despard. (Refer *The Despard Snuff Box* by John Houstone, *Australiana*, November 1995.)

The second English Constitution Lodge N^o 814 received a dispensation in 1832 but it was not warranted until 18th August 1848.

The recommended reference book covering this topic is "*The History of the United Grand Lodge A.F. & AM of New South Wales*," by Karl R. Cramp and George Mackaness, Halstead Press Pty Ltd, Sydney 1938.

APPENDIX 2

Parramatta Locations

The location of the Darling Mills (later referred to as "the Woollen Mills," ... "Sydney Woollen Mills," ... and " Vickers Woollen Mills,) is on the extension of Church Street

Parramatta as it becomes the Windsor Road, Situated on the north east side of the road, immediately after the North Rocks turn off.

From the exterior, none of the buildings on the site see to bear any resemblance to the original mill which was a three storey stone building. The stone commemorating the completion of the mill is located on the Windsor road factory wall. It is not the original stone.

The Red Cow Inn where the Freemasons assembled and opened lodge was in George Street Parramatta.(Fig. 8). It was one of the few places at the time which could house a large assembly. The main residential building was described in the 1840's as "*This is sweet, English-Looking, unpretending hostelry, The Brown Cow kept by Mrs Walker. None better in England ... none so good in Sydney ... a one storey, verandahed, square building in the middle of a pretty garden...*" But separated by a carriage way from this main building was the Red Cow Hall a two storey brick building with stables below and an upper floor where social events took place. [Ref: *Parramatta the Cradle City of Australia its History from 1788*, by Frances

Pollon, The Council of the City of Parramatta 1983.]

ACKNOWLEDGMENTS

Prior to the commencement of this research, having no Masonic affiliation I was unaware of the depth of involvement of Freemasonry in the social and economic community of the developing colony and I feel that the significance of this contribution is not widely appreciated.

I gratefully acknowledge the generous assistance of the Grand Lodge Librarian of the United Grand Lodge of New South Wales; reference to the transactions of the Research Lodge of New South Wales N^o 971 and primarily one of the United Grand Lodge official lecturers, the Rt Wor. Bro. Arthur Astin, Lodge Sir Joseph Banks N^o 300. The Masonic information used in this paper was almost solely resourced through the Grand Lodge Library (with some reference to the Mitchell Library) and I respect the access to this historic resource.

I also extend my thanks to Fredric Sinfield, Les Carlisle, and Kevin Fahy for their assistance with the acquisition of reference material.