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➤✠ Ars ✠➤
Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE NO. 2076, LONDON.



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Ars
Quatuor Coronatorum

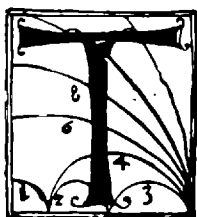
Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
Quatuor Coronati Lodge of A.F. & A.M., London

No. 2076

VOLUME LX

FRIDAY, 3rd JANUARY, 1947



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., P.M., *as* W.M.; W. E. Heaton, P.G.D., S.W.; Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., *as* J.W.; Rev. Canon W. W. Covey-Crump, M.A., P.A.G.Ch., P.M., Chap.; J. H. Lepper, B.A., B.L., P.A.G.R., P.M., Treas.; Col. F. M. Rickard, P.G.S.B., P.M., Sec.; Wing-Comdr. W. I. Grantham, O.B.E., M.A., LL.B., P.Dep.G.S.B., P.M., D.C.; Rev. H. Poole, B.A., F.S.A., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; L. Edwards, M.A., P.A.G.R., P.M.; C. D. Rotch, P.G.D.; and J. Johnstone, F.R.C.S., P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. V. H. Whittaker; A. J. B. Milborne; C. R. Walker; S. J. Bradford, P.G.St.B.; A. E. Atkinson; H. Thrower; C. M. Rose; E. Clapperton; M. Goldberg; F. H. Sullivan; G. D. Vennell; F. C. Taylor, P.G.D.; H. L. Watkinson; M. G. Bradley; G. C. Carter; G. S. Oxburgh, P.A.G.D.C.; F. A. Greene, P.A.G.Supt.W.; J. R. Dashwood; A. F. Cross; E. Eyles; C. H. Carder; A. J. Thomas; J. Weislitzer; J. Windibank; F. J. Chandler; H. J. Crawford; H. J. Hutchinson; W. H. Arber; J. M. Hughes; W. E. Ames; A. M. R. Cann; H. Johnson; F. V. Hazell; L. A. Pearl; H. P. Bayon; J. C. Suter; W. O. Phelp; F. H. H. Thomas, P.A.G.D.C.; K. R. Lagerfelt; B. G. Stewart; F. E. Barber; H. R. Smith; L. J. Humphries; and T. E. Johnstone.

Also the following Visitors:—Bros. F. A. S. Atterton, Lodge 386; E. E. Traxton, Lodge 1614; H. Chilton, Lodge 3505; F. Hawkins, Lodge 3680; H. Montague, Lodge 5006; H. Merrell, Lodge 5538; J. Martin, Lodge 3056; W. Broad, Lodge 1731; M. R. Cann, Lodge 2157; and R. W. Gadsdon, Lodge 6045.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Pr.G.M., Bristol, P.M.; W. J. Williams, P.M.; D. Flather, J.P., P.G.D., P.M.; D. Knoop, M.A., P.A.G.D.C., P.M.; Col. C. C. Adams, M.C., P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; F. L. Pick, F.C.I.S., P.M.; F. R. Radice, L.G.R., W.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.W.; H. H. Hallett, P.G.St.B., J.W.; Cmdr. S. N. Smith, D.S.C., R.N., P.Pr.G.D., Cambs.; H. C. Booth, P.A.G.D.C.; J. R. Rylands; and S. Pope.

Six Lodges, one Committee of Masonic Education, and 35 Brethren were elected to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and entered upon the Minutes:—

PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 3rd January, 1947.

Present:—Bro. J. Heron Lepper, in the Chair, with Bros. W. W. Covey-Crump, H. Poole, W. I. Grantham, S. J. Fenton, C. C. Adams, L. Edwards, F. M. Rickard, and W. E. Heaton.

The Secretary produced his Books, and the Treasurer's Accounts and Vouchers, which had been examined by the Auditor and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1946

BRETHREN,

During the year we have had to record with regret the decease of Bro. R. H. Baxter.

The Correspondence Circle has lost heavily by erasure, death and resignation, and the addition of new members has given a net gain of only 27. The number of new members during 1946 was 231. The total membership is now 2033.

A.Q.C., Volume LVII, part 1, which was delayed in the press, has now been issued.

As shown in the accounts presented to the Lodge, approximately £1,000 will be required for each of the Volumes LVII (1944) and LVIII (1945), and £1,200 for Volume LIX (1946).

Subscriptions amounting to over £360 are outstanding.

We desire to convey the thanks of the Lodge to the Brethren who continue to do much good work as Local Secretaries.

For the Committee,

J. HERON LEPPER,

in the Chair.

RECEIPTS AND PAYMENTS ACCOUNTS

For the Year Ending 31st October, 1946

| RECEIPTS | | | EXPENDITURE | | |
|--------------------------|-------|-------|---------------------------------|-------|-------|
| | £ | s. d. | | £ | s. d. |
| Cash in hand | 290 | 2 10 | Lodge | 19 | 14 9 |
| Lodge ... | 58 | 16 0 | Salaries, Rent, Rates and Taxes | 920 | 10 9 |
| Subscriptions | 1590 | 5 1 | S.C.S. Fund | 156 | 0 0 |
| Cash in Advance, and un- | | | Lighting, Heating, Telephone | | |
| appropriated | 150 | 6 1 | Insurance, Cleaning, Car- | | |
| | | | riage and Sundries | 99 | 7 1 |
| Medals | 32 | 18 0 | Printing and Stationery | 503 | 11 11 |
| Binding ... | 36 | 11 7 | Medals | 33 | 18 6 |
| Sundry Publications ... | 142 | 2 0 | Binding ... | 29 | 3 6 |
| Interest and Discount... | 27 | 3 3 | Sundry Publications | 31 | 10 0 |
| Publication Fund | 16 | 3 3 | Library | 2 | 2 6 |
| | | | Postages ... | 112 | 8 9 |
| | | | Local Expenses | 1 | 4 5 |
| | | | Cash in hand | 434 | 15 11 |
| | | | | | |
| | £2344 | 8 1 | | £2344 | 8 1 |

Bro. S. J. FENTON read the following paper:—

THE MILITARY SERVICES AND FREEMASONRY

BY BRO. S. J. FENTON, P.Pr.G.W., Warwicks., P.M.



WE speak of the Universality of the Craft and boast that it is spread over the four quarters of the Globe ; but with Freemasonry, although some Brethren are of the opinion that it started in the East, perhaps in Egypt, perhaps at the building of the Temple in Jerusalem, perhaps at a much later date by the Mediæval Cathedral Builders, there is not any evidence to show that it spread to the out-posts of the British Empire and the four quarters of the Globe, by reason of, or by virtue of, the Building Trade or the Science of Architecture.

Let us consider how it spread and how the English, Scottish and Irish Constitutions established their Lodges in the different parts of the World. In my opinion, the Pioneers of Freemasonry in the Colonies and elsewhere were the men of the British Navy and Army. The fact that the early lodges abroad were of the English, Scottish and Irish Constitutions was due to the fact that the British Army consisted of Regiments recruited from those Countries.

Has it ever occurred to you that there is something very closely akin between Freemasonry and the Military Services ? The organisation of Grand Lodge and its regulations for the management of the individual Lodges is very closely paralleled with the War Office and individual Regiments. On the one hand you have the *Book of Constitutions* and on the other the Service Regulations. For full particulars of who is in authority and particulars of each Regiment and where it is situated, we have (or at least had, up to the outbreak of War) the *Army List*, published monthly. Our parallel is the *Grand Lodge Year Book* and the *Provincial Grand Lodge Calendars*. In supreme Command on the one hand you find a Commander-in-Chief and on the other a Grand Master ; and perhaps it is only a coincidence that recently a Commander-in-Chief in the British Army and the Grand Master of English Freemasonry was one and the same person, H.R.H. the Duke of Connaught.

Without going through the parallel offices in Regiments and Lodges, let us look at the lowest. We find a Sentry on duty outside the Barracks, and a Tyler outside the Lodge, and both are always armed. These similarities point out that, at least in organisation, Military and Masonic procedure have two great points in common, obedience and secrecy ; and, although I am not suggesting that Freemasons formed their rules and ritualistic procedure from Military examples, I am of the opinion that the Military methods were the ideal ones which Freemasons could adapt to their own system when it became organised between 1700 and 1750. Looking from another point of view, and the particular point I wish to emphasise in this paper—What better ground than Naval and Military organisations could possibly have been found for the

propagation of the ideals of Freemasonry? I fail to bring to mind any other body which could have possibly spread Freemasonry over the four quarters of the Globe, where, according to our ritual, it used to be held, though unfortunately it is now prohibited in very many countries. The Church could not have done so; there were too many different sects to have made co-operation possible. The Building Trade did not in 1700-1800 send its members to all parts of the World, but the British Army did cover the World during the eighteenth century, and although its members, as is well known, included many religious creeds, the majority of their beliefs were not in opposition to Masonic procedure.

There was another important point which probably had some influence in making Freemasonry popular in the Army, both in the United Kingdom and more particularly so when a Regiment went on Foreign Service. I refer to "time on hand". By this I am not suggesting that the soldier became a Mason in order to avoid that old copy-book adage, "Satan finds some mischief still for idle hands to do", but because in barracks, often in small provincial towns, and more so on outposts on Foreign Service, there was a real inducement for the better educated members of the Regiment to hold meetings, and in very many instances those meetings were held weekly. Freemasonry appealed to the Soldier; primarily, no doubt, on account of the absolute brotherhood which must exist between comrades in a Regiment, whether masons or not; but most emphatically it did develop the spirit of Brotherhood and Esprit-de-Corps when Lodges were formed in Regiments. There are many examples recorded of inter-communication even between enemy freemasons, particularly prisoners and their captors during the European Wars and the American Conflicts.

There are to-day only two Lodges under the Grand Lodge of England which may be described as purely Military Lodges and which have a right to meet wherever the Regiments in which they are held are stationed. They are No. 316 in the Royal Scots Regiment and No. 497 in the Royal Irish Rifles. The first is the Lodge of "Unity, Peace and Concord" and the latter "Social Friendship", neither being very warlike titles. All other Regimental Lodges, so far as the Grand Lodge of England is concerned, have expired, and this means a large number, because Freemasonry was very popular in the Army, as we can see from the *List of Military Lodges* at the date of the Union in 1813, when there were 141 English Military Lodges (116 under the "Antients" and 25 under the "Moderns"), while 190 were granted by the Grand Lodge of Ireland and 21 held allegiance to the Scottish Grand Lodge.

It is rather interesting to note that in comparison with a large number of Military Lodges which could meet wherever the Regiment was stationed, there were very few parallel Naval Lodges. The first was "On board H.M.S. Vanguard" in 1760, and its inception was due to Thomas Dunckerley (natural son of King George), who was Gunner on board that ship. He was eventually Past Grand Warden of England and Provincial G. Master of 8 Provinces and Provincial G. Superintendent of no less than 16 Counties.

There were two more ships which had floating Warrants, but these did not last long. The first Naval Officer to be Grand Master of England was Earl Ferrers in 1762/3. He was an ancestor of the Earl Ferrers who became Provincial Grand Master of Warwickshire in 1810.

There are some points about Military Lodges which we must not overlook. The Grand Lodges of both England and Ireland would not allow them "On any pretence to initiate into Masonry. any inhabitant or sojourner in any town or place at which the members were stationed or passing through, or any person who does not belong to the Military profession, or any military person below the rank of Corporal, except a serving brother and only then by dispensation from the Grand Master or District or Prov. G. Master."

This is important, because it shows that they did not compete with local Masons, although in most instances their charges for initiation were considerably lower than those of ordinary Lodges and could generally be paid in instalments.

On the other hand, it was essential to obtain the consent of the Commanding Officer before a Lodge could be held in a Regiment. This proviso was only reasonable, because it would not be possible to have a so-called secret society in a regiment without the officers knowing of its existence; and, considering the number of Lodges formed, it is obvious that few Commanding Officers raised any objection, and, although there is evidence to show that the majority of the Lodges started with the rank and file, the tendency was generally upwards from the Barrack Room to the Officers' Mess. There was also the fact that in some Lodges privates were not allowed to be initiated, so a soldier could not become a mason until he had at least one stripe. There were of course exceptions regarding Tylers, but frequently, especially on foreign service, the members had to tyle their own Lodges, and this was done in rotation by the junior members, and often provided for in the rules. There was another point of interest, as the Commanding Officer could give his consent to the formation of a Lodge; he could also revoke that permission, and between 1806 and 1846 six lodges in various regiments were closed in this manner, and no doubt many Military Lodges became extinct as a result of the Orange Plot of 1835, which resulted in making every secret Society suspect.

In confirmation of my suggestion that the Army pioneered Lodges in the Empire we find that the first Lodge in Australia was formed in 1823, when the members of the Irish Lodge No. 218 in the 48th Foot initiated some young colonials and obtained a warrant for them from the Grand Lodge of Ireland. In Tasmania the first stationary Lodge was formed by the North British Fusiliers in 1828. In Japan, where there are two Lodges under the English Constitution, the first—The Lodge of Yokohama—was formed in 1866 by a Military Lodge initiating a sufficient number of local candidates.

Although there are so few Military Lodges to-day carrying out their work as their original Brethren did, that is, restricted entirely to the members of the Regiment, or at least initiating only soldiers, the military spirit continues to be quite strong, and it is well supported by the Navy and Air Force, the only difference being that Grand Lodge will not allow travelling warrants and it will not allow a Lodge to restrict absolutely its initiates to Members of the Services only. It is of course an unwritten law that a lodge does make that a restriction, but that is purely domestic. There are some half-dozen Irish Military Warrants still active and two of these date from the eighteenth century.

To-day Service Lodges are popular; for instance there are twelve Lodges with the name "United Services Lodge", meeting in London, Derby, Portsmouth, Portland, Sheerness, Bangalore, Hong Kong, Cape Town, Alexandria, Gibraltar, Pretoria, and Salisbury (Rhodesia), whilst there are "Royal Naval" Lodges at Malta, London, Plymouth and Ramsgate. There is the "Ad Astra" Lodge for Airmen, the "Armament Lodge" which was formed in the Ministry of Munitions during the 1914/18 war; there is the "Royal Naval Anti-Aircraft Lodge"; and very many of the old Volunteer and Territorial Regiments have Lodges which are supported by the members of the Corps. There is the instance of the Leigh Lodge of Rifle Volunteers in Birmingham, who asked for so many dispensations to initiate civilian members, that on Grand Lodge suggestion they became an ordinary Lodge and altered their name accordingly to the Leigh Lodge. The Shakespeare Lodge No. 284, now meeting at Warwick, was originally a Military Lodge formed at Norwich, but settled in Warwick and became a stationary civilian Lodge. There are many instances of similar happenings. No. 258 The "Amphibious", now meeting in Yorkshire, was originally in the Royal Marines.

I have pointed out that there was a larger number of Military Warrants issued by the Grand Lodge of Ireland than the other Grand Lodges, and it is very gratifying to find that Irish Masonic Historians have kept the records of their activities.

Locally, and I am speaking for Warwickshire, we have the Irish connection very plainly recorded in Birmingham, because the Athol Lodge No. 74 was founded in 1811 on the petition of members of No. 305 of the G.L. of Ireland. Warrant No. 305 was then held by the 7th Dragoon Guards, which had for some time been stationed at the Cavalry Barracks in Vauxhall. The regiment was being moved and the new Lodge was formed of ex-Soldiers and local residents.

It is recorded in the Minutes of the G.L. of Ireland that on 18th November, 1836, a letter was received from No. 7, held in the 7th Dragoons, then stationed in Birmingham, requesting Grand Lodge to "Make their Warrant permanent to the Town", as most of its members are discharged from the Regiment and resided there. The petition could not be granted, as it would have been an infringement on the authority of the G.L. of England, but the remaining members were told that they could preserve their Warrant, it being a Military one, or return it to the G.L. of Ireland. As a matter of fact, No. 7 was kept alive in the Regiment until 1856, 22 years later. Unfortunately Warwickshire Freemasonry was at its lowest ebb at that time and Prov. G. Lodge did not hold a meeting for 5 years, 1832-1837, so we do not know whether there was any attempt to form a local Lodge, but under the conditions then prevailing, I think it improbable.

Whilst on the subject of Irish Warrants, I would mention that a Military Warrant was issued in 1923, when No. 571 was granted to the 1st Dragoon Guards, which Lodge was consecrated at the United Services Hall in Cologne, the Regiment being part of the Army of Occupation of the Ruhr.

There is an almost parallel incident regarding the "Orthes Lodge" in the Warwickshire Regiment, which in 1816 was part of the Army of Occupation in Paris, after Waterloo. They then held Warrant No. 7, issued by the Grand Lodge of Andalusia (Gibraltar), but were anxious to have an English Warrant and sent their application to Grand Lodge from Paris, where they were stationed in 1816; they were given a dispensation, which, when they returned to England, was exchanged for a proper warrant.

A much more recent Military Lodge Consecration took place in May, 1932, at the Freemasons' Hall at Farnborough, near Aldershot, the Leswarree Lodge No. 646, in the 8th King's Royal Irish Hussars, when the Grand Master of IRELAND actually consecrated an IRISH LODGE in ENGLAND. This is a most exceptional incident and I believe the only occasion on which such an event has happened for very many years. I have been unable to trace the incidents leading up to this unusual event, and am indebted to the well-known Irish Masonic Historian, Bro. Lepper, for the information.

The popularity of Freemasonry in the Forces is shown when we take only a rough glance at the list of some prominent members. There is no doubt that Wellington was a Mason; also Napoleon; so was Washington; Kitchener was District Grand Master of Egypt and later of the Punjab; Earl Jellicoe, Viscount Wolseley, and Lord Roberts were all Past Grand Wardens of England. Sir John Moore, who fell at Corunna, was a Mason; so was Garibaldi, the Italian General. Nelson is claimed as a member of a Lodge at Great Yarmouth; unfortunately the minute books of the period are missing, but it is recorded that in December, 1805, public processions took place on the day of the interment "of our departed Brother and hero Lord Nelson".

Rudyard Kipling was not a soldier, but he was a mason, and he speaks in his writings for the rank and file in the Army, Navy and Royal Marines.

He brings out the fact that he knew the importance and influence of Lodges in India and other outposts of Empire.

“Then ere’s to the Lodge of the Widow (Queen Victoria),
From the Poles to the Tropics it runs.
To the Lodge that we tile, with the rank and the file,
An’ open in form with the guns.”

and again,

“Then here’s to the Sons of the Widow
Wherever, however they roam,
’Ere’s all they desire, an’ if they require
A speedy return to their home.”

I am afraid that his Masonic writings are practically unknown by his Brethren. Occasionally, some reference is made to his poem “The Mother Lodge”; but, in my opinion, the finest Masonic tale he has written was “In the Interest of the Brethren”, in *Debits and Credits* (1929). The world at large reads Kipling, and from this tale alone the uninitiated and popular world cannot fail to be influenced by Kipling’s references to the Craft. How much more, therefore, ought our own members to be impressed by the sentiments which the story conveys, and the example set, under the present stress of circumstances, should apply even more than it did in 1918/20, to which period it refers. To sum up the tale very briefly for the benefit of those who have not read it—it is a story about Soldiers from hospitals, convalescent homes and on leave, and a Lodge of Instruction or—Rehearsal. In it he gives the Lodge he is writing about a fictitious name and number, “Faith and Works, No. 5837”, and incidentally his tale so impressed certain Brethren of the Craft, who were about to form a new Lodge in Wolverhampton, that they applied for and obtained the name “Faith and Works” for their Lodge and were allocated No. 5079. In passing, I might mention that Kipling’s fictitious number, No. 5837, had now been passed on the Grand Lodge Register. I attended recently the Consecration of a Lodge which almost if not quite comes under the title of this paper, the Sarnia-Riduna Lodge No. 5840, which is composed of refugees from Guernsey and Alderney who had to leave the Channel Islands owing to German occupation.

One final word regarding Kipling and Military Freemasonry—an example of his great interest in both is shown by the exquisite name which he personally selected for the Masonic Lodge attached to the Headquarters of the Imperial War Graves Commission. He was a member of the Commission, his only son being numbered among the missing, and when the Lodge was formed for the benefit of the employees of the Commission he was asked to name it. The name selected was “The Builders of the Silent Cities”. It is No. 4948 and is now held in London. Could anybody who was not a poet and a freemason have selected a more appropriate title?

I made a special study of the “Orthes” Lodge which was held in the Warwickshire Regiment, and compiled a paper on its history which appears in Vol. xlv. of the *Transactions* of the Quatuor Coronati Lodge. The Lodge started prior to 1744 and is one of the earliest Military Lodges. It was of Irish origin. In 1785 it obtained a second Irish Warrant, under which it worked in Nova Scotia and elsewhere till 1807, when it obtained No. 7 from the Grand Lodge of Andalusia (Gibraltar). Whilst holding that warrant, the Regiment made a name for itself in the Peninsular War at the Battle of Orthes on 27th February, 1814, and requested Grand Lodge to allow them to name the Lodge accordingly, it having previously been known only as the Lodge in the Warwickshire Regiment. Fortunately some of its original regalia and furniture is in the possession of the Provincial Grand Lodge of Warwickshire. There are three tracing Cloths, not boards, which were painted on linen and could be rolled

up for travelling ; likewise some ingenious Brother made three pedestals which also fold up for easy transport ; and the heavy maul or " Beetle " used in the Third Degree is a weapon which shows that the ceremony was carried out realistically, it being padded with horsehair and covered with leather. In a book are preserved the copies of letters sent to Grand Lodge in London from India and the original replies. I will quote from one, dated 1831.

We have firmly adhered to the mode of work we were instructed in under the Union, but we deeply lament our distance from the original source, whence we could draw fresh instruction and correct such errors as time and distance have caused.

It frequently took three months for a letter sent from India to Grand Lodge and an equally long time for the reply. Certificates were lost by shipwreck and they on more than one occasion initiated, passed and raised candidates without a month's interval between the ceremonies ; but it was such ancient history by the time the returns reached Grand Lodge that, although they were admonished, it had little effect on later proceedings.

Lodge circulars in this Lodge and doubtless also in other Military Lodges on service were not the elaborate printed notices we have to-day. Do not forget that the members were all in the regiment, and, unless at outposts, were living in the Barracks. A notice of Meeting was written out by the Secretary and signed by the Master. It stated the particulars of the meeting and was then taken round to the members, probably by the Tyler, and it was duly signed by each Brother and became his official notification that he was going to attend. Non-attendance was punished by a fine and more than one Brother was expelled for non-attendance.

The Orthes Lodge, like many other Military Lodges, set an excellent example, because it carried out its Masonic obligations very strictly. Gould, in his valuable book on *Military Lodges* (page 197), quotes that at an inspection in India the Commander of the Garrison at Bombay made the statement " that Masonic Brethren had invariably been the best conducted soldiers ".

Military Freemasonry has many aspects and perhaps one of the most interesting is the study of Prisoners-of-War and Freemasonry.

During the Napoleonic Wars and the Great War (1914-1918) prisoners were frequently taken, sometimes in vast numbers. Between 1803 and the signing of the treaty of Paris in 1814 there were over 122,000 enemy prisoners in this country ; and, at the conclusion of Peace, 76,000 prisoners were returned to their native countries in four months.

These prisoners included officers, many of them Freemasons, and there is definite information available to show that they organised no fewer than fifty Lodges in this Country during their imprisonment. The late Bro. J. T. Thorp, of Leicester, wrote the History of these French Prisoners' Lodges, and it is a book well worth studying.

Members of the Craft in this country seem to have done their utmost to relieve the distress of their French Brethren and many old Lodge books record sums of money subscribed for their relief ; and on one occasion the Grand Lodge of England voted a substantial sum for the benefit of a French Naval Commander, a prisoner of war at Launceston. French Prisoners on parole were received as visitors in many Lodges and in some cases were actually initiated in or became members of local lodges. In at least four instances the French Brethren obtained a permit from the Acting Grand Master of England, Earl Moira, to hold their Lodges, although they actually worked under the Grand Orient of France. In most cases they restricted themselves to the admission of their own countrymen, but at the same time they welcomed visitors from English Lodges. There is one English Lodge, "The Royal Sussex" No. 353, at Burton on Trent, which still uses the furniture of the French Lodge

which was held in that town, having bought it when the prisoners were returning to France in 1814. These Lodges had their own Certificates; some of them are beautifully engraved, others are of very crude penmanship.

It may be of interest to give the English translation of the names of some of these Lodges:—

“Friends in Captivity”, “The Unfortunate Ones”, “Friends United in Adversity”, “Consolation of Reunited Friends”, “Captive Masons in Babylon”.

There were other names, such as “United Hearts”, “Fidelity”, “The Sons of Mars and Neptune”, “The Desired Peace”. These names convey to my mind much more interest, signification and sentiment than many of the names now on the English Grand Lodge List.

I cannot trace that these Lodges left any French influence on English Freemasonry, except perhaps in some of the higher degrees. They existed during a very interesting period, 1780 to about 1817, during which time the two Grand Lodges in England united; and, besides proving that we in this country tolerated foreign Freemasons, even enemies, this shows also that we treated our visiting Brethren as Burns puts it:—“Man to man, the world over, shall brothers be”.

Having put briefly on record the events which took place in this Country regarding French Prisoners here, it is perhaps of interest to look at the other side of the picture and see what was happening to English Masonic Prisoners in France.

In 1808 there was a large number of English Prisoners at the fortress town of Verdun, the town which stood out unconquered in 1918. The *Leicester Lodge of Research Transactions* for 1923/4 (pages 97/104) gives us the translation of some official correspondence between the Prison officials at Verdun and the Minister of Police in Paris, of which the following are extracts:—

Verdun, July 9, 1808. “English Prisoners were admitted members of a Lodge in this Town. I am assured (writes the Commander at Verdun) that the number of these English is not less than 100.”

An Englishman escaped and the Prison Official again wrote to Paris:—

“Does your Excellence think it would be well to forbid the Freemasons of Verdun to receive into their Lodge English Prisoners of War?”

Another letter dated 28th July, 1808, reads:—

“It is necessary and urgent to forbid the admission of any Prisoners of War into the Lodge of Freemasons at Verdun, but this prohibition will not achieve its object, unless it is forbidden to send any certificates of Masonry. Englishmen raised in the Lodge get these Certificates, and the man who escaped had one and it was useful to him. I am certain that not less than 70 English have been received into the Lodge at Verdun”.

A later letter:—

“I have ordered the English Prisoners of War who have received certificates from the Lodge of Freemasons at Verdun to hand them over to the Police within 24 hours. Up to now only nine have been received”.

Unfortunately the correspondence available does not tell us how the matter ended, but it does point out the value of a Masonic Certificate, and this should be appreciated by all holders of those valuable documents.

We can now take a step forward and trace the effect of War at later dates and we come to the Crimean Period.

Gould in his *Military Lodges* states:—

“The Lodge of Integrity, which was in the 14th Foot, continued to work during the Crimea and many distinguished officers saw the first light of Masonry in this Lodge, amid the booming of guns. Among them being Lord Eustace Cecil, who was initiated before Sebastopol in May, 1855.”

In 1859 Grand Lodge issued to Lodges a statement to the effect:—

“In consequence of a British Officer during the War with Russia, and holding a warrant from an Irish Lodge, formed three Lodges in Smyrna and assumed the title of the Grand Lodge of Turkey. This is to notify that all members of these Lodges cannot be received as joining members or visitors at any regular Lodge under the Grand Lodge of England.”

So we see that Masonic enthusiasm may occasionally overstep the bounds of prudence ; but another example of Masonic enthusiasm is shown in Grand Lodge Museum in London. It consists of a white linen handkerchief, about 15 inches square, made into a Masonic Apron, by the border and flap being drawn in blue pencil. On the flap is also drawn a Square and Compasses in ink and the date 1899, with “Ladysmith” above. This and similar aprons were used at the Klip River County Lodge No. 2401 during the siege of Ladysmith in the Boer War. It was impossible to get Masonic regalia into Ladysmith and visitors could not attend unless properly clothed, hence the home-made aprons.

In a now extinct publication, *The Masonic Illustrated*, of July, 1901, there is a photograph of a group of Boer Freemasons, Prisoners-of-War, visiting the tomb of Napoleon at St. Helena, where they were interned. It is not reported that the Boer Masons held a meeting at St. Helena, but they did acknowledge the hospitality extended to them by the two British Lodges on the Island.

Coming to the Great War of 1914-1918, I have two interesting records, one an actual Lodge Meeting and the other a Meeting of Freemasons. In 1916 a Lodge was held in the 16th Royal Irish Rifles under the Irish Constitution at Lurgan in Flanders ; the Brethren attended fully armed and with gas helmets.

In May, 1917, the New Zealand Division was at Armentiers, and, by permission of Divisional Headquarters, an invitation to all Masons to attend a Meeting appeared as an addendum to routine orders. At this meeting the New Zealand Expeditionary Force Masonic Association was formed and a Brother from New Zealand was presented with his past-master's jewel, which had been sent from New Zealand.

I must now introduce two very interesting Lodges which are working in London to-day, Lodges which are unique in the circumstances of their formation and which go to show that even in adversity the Englishman, who is a Freemason, will go a long way out of his usual “taking his pleasures sadly” to keep together the Spirit of Brotherhood amongst Brethren in distressed conditions.

The following are extracts from an article in *The Freemason* of 7th June, 1919:—

A unique and unprecedented event in Masonry took place at Freemasons' Hall on Saturday last, when the Pro Grand Master DEDICATED, under the English Constitution, the GASTVRIJHEID LODGE No. 3970, which had been Consecrated in May, 1915, as No. 113 under the jurisdiction of the Grand Orient of the Netherlands.

This Lodge was founded by the Brethren belonging to the 1st Royal Naval Brigade and attached troops, who were interned at Groningen in Holland, after the fall of Antwerp in October, 1914.

The Lodge was formed by Brethren who had been in correspondence with the Grand Lodge of England (It must be remembered that Holland was neutral in that War and correspondence between the countries, even if censored, was not impossible), and had been advised to apply to the Grand Orient of the Netherlands for a warrant for a Lodge in which they could meet and for permission to use the English Ritual in their ceremonies. The Grand Master of the Netherlands gave the permission and a Warrant was issued.

The name signifies "HOSPITALITY", and as the Lodge had originally been held under a jurisdiction which was acknowledged by the Grand Lodge of England, it was only necessary, when the War was over and the prisoners were repatriated, to get the Lodge Constituted under the English Grand Lodge.

The next Lodge is equally unusual, and for information regarding its foundation I am deeply indebted to Wor.Bro. E. W. Boot, P.G.St.B., who was one of its founders. The WILLEM VAN ORANJE LODGE No. 3976, he informs me, cannot be strictly described as a Military Lodge, but nevertheless it definitely comes under the title of "Masonry under Arms". The prime movers in the foundation were soldiers, but there were also many civilian prisoners from Germany and no distinction was made between them. The Lodge was formed in the summer of 1918, when a number of British Officers and N.C.Os. were transferred from captivity in Germany to Holland, and when also civilians were sent to Holland on medical grounds. The Grand Master of the Netherlands was approached by two N.C.Os., and permission to form a Lodge was granted; and the members of the Grand Orient of the Netherlands took the trouble to learn the English Ritual for the Consecration, when they were established as No. 118 under the Netherlandic Constitution.

When these prisoners were returned to this Country they obtained an English Warrant and were Consecrated as an English Lodge No. 3976, carrying its original name, on 14th July, 1919, about a month after the re-establishment of the Gastvrijheid Lodge in this country. The Lodge therefore possesses two Charters, and it is by special permission and dispensation from the Netherlandic Constitution that they are enabled to retain the original Dutch document, on the distinct understanding that, should the Willem van Oranje Lodge cease to exist in England, it will be returned to the Grand Orient of the Netherlands.

The Clothing is of particular interest, as it was made from crude canvas with orange ribbons, by English ladies resident at the Hague. The Officers' Jewels were made by the R.N.V.R. internees at their Camp at Groningen from any crude material available. These jewels are still in use in the Lodge in London.

Military Lodges did not have an easy time; they were often in trouble (as is only natural with men who are taking risks all over the world), and the number of records of Lost Warrants is really remarkable. No. 243 asked for a duplicate because "the original had been taken by the Spanish before Gibraltar".

No. 219 wanted theirs replaced because the original had been "lost by shipwreck".

No. 370 was destroyed by fire in the East Indies.

No. 407 lost theirs in America.

No. 510 was taken by the French.

No. 895 in the 71st Regiment is now on exhibition in the Buenos Ayres Museum, having been retained when the entire regiment was captured there in 1806.

The Lodge Secretaries show, from their applications for renewals, the determination of the Lodges to carry on despite the difficulties which were continually occurring to our Military Brethren.

During the 1914-1918 War cards were issued to Soldier Masons, printed in several languages, English, French, German, Arabic, etc., stating that the bearer was a Freemason and appealing for Masonic treatment in the event of him becoming a Prisoner-of-War in a Foreign Country. I do not know whether any similar action was taken during this last war. Perhaps it was just as well if not so, because during the past twenty years Freemasonry has not become more popular in totalitarian states, and the fact that a prisoner was known to be a Freemason to-day would probably not react in his favour in Germany, although I believe that in Holland, Belgium and some countries, Freemasons might get sympathetic consideration from the natives. Switzerland, Sweden, Greece and Turkey are I believe the only countries on the Continent where Freemasonry may be recognised to-day.

As soon as the United States became involved in the last War, Masonic Welfare Work was organised by forty-nine Grand Lodges in the U.S.A. agreeing to levy 10 cents (5 pence) per member per year on all Freemasons under their jurisdictions. The resultant contribution raised was approximately \$250,000, or roughly £50,000 per year.

I could give some very interesting extracts from the By-Laws of Military Lodges, but one will be sufficient at the moment.

In 1808 a Scotch Military Lodge made the following rule:—

“That no Mason be initiated or become a joining member, who has been found guilty of the following crimes by a general or regimental Court-martial, viz: cowardice, theft, mutiny or desertion.”

It seems to me doubtful whether any such person would ever obtain a proposer.

Webb's Monitor, published in America about 1797, in a chapter on the History of Freemasonry in America, gives the following extraordinary statement, which, although it has very little to do with Military Masonry, is nevertheless interesting and, if I may say so, typically American.

At the Battle of Bunkers Hill on 17th June, 1775, Masonry and Grand Lodge met with a heavy loss, in the death of the Grand Master Major-General Joseph Warren, who was slain contending the liberties of his country.

Soon after the evacuation of Boston by the British Army, and previous to any regular communication, the Brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by the direction of a person who was on the ground at the time of his burial, a spot was found where the earth had recently been turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained by an artificial tooth, and, being decently raised, were conveyed to the State House at Boston, from whence they were reinterred.

Incidentally, Joseph Warren was appointed Grand Master of the Masons in Boston, “and within one hundred miles of same”, by a warrant issued by the Earl of Dalhousie, Grand Master of Scotland, in 1769, and in 1772, from the same source, Warren was appointed Grand Master for the “Continent of America”. The British did not evacuate Boston until nearly 12 months after the Battle of Bunkers Hill. The expression “recently turned up” seems to be an attempt at *ritualistic parallelism*.

Coming to much more recent events, the following notes are taken from the Minute Book of the Lodge of Instruction, held at Stalag 383 near Nuremberg, October, 1943, to March, 1945, now preserved in Grand Lodge Museum and Library, LONDON.

The Minutes are recorded in an Exercise Book, which bears the label, "Given by the European Students Relief Fund". (This statement appears on the label in four different languages.)

The Minutes are full of interest and the first secretary tabulated everything with great regularity, although many masonic terms are studiously avoided. That the Brethren maintained their Meetings at some personal expense is curiously recorded under the title of "Accounts", but at the same time they kept a strict record of "Charity" and there is actually a Ledger account, but it must first be understood that the whole finances of the Lodge of Instruction were conducted, not in L.S.D. or Marks, but in "CIGARETTES". The following is copied from the Minutes:—

Accounts. 23 Oct., 1943. The Sec. outlined the accounts position, showing a balance in hand of 180 Cigs, 1 tin Tobacco, 1 pkt Coffee, 1 pk Tea.

Nov. 28, 1943. The Sec. reported the receipt of 282 Cigs in dues and donations. Expenses, 120 Cigs for 2 tins Milk, 322 Cigs to Hospital at weekly visits, 40 Cigs for films, this latter amount to be refunded.

The Ledger account in cigarettes is not only interesting, but shows the self-sacrifice made by the members on behalf of the Brethren who were in the Prison Hospital. The accounts for Nov.-Dec., 1944, shows the receipt of 450 cigarettes from the members in varying quantities, from 4 to as many as 40, and against this is an entry, "six visits to Hospital, 247 Cigs".

There is an entry, for which some unfortunate prisoner can probably give a better explanation than I can: "Received for Beer Money 270 cigs".

I must put on record one entry which shows that, despite all their troubles, there remained that English sense of humour which has proved so valuable in times of difficulty.

May 25, 1944. "Half an Hour was devoted to guzzling and babbling and filling in address book, which latter gave some members, who do not find the pen mightier than the sword, their first attack of writers cramp".

There are a few slips of paper, typewritten, which, although there is no reference to Freemasonry on them, are obviously summonses to meetings. An interesting one reads:

Xmas Meeting, 1943. 22.12.43 at 6.30.

"Please bring drinking Cups and eats for one. Also something for the Xmas Stockings to be given to our members who are in Hospital on Xmas Day.

Dues. What you have will help."

Attached to this there is a list of what was donated to the Christmas Stocking, a list which shows that the Brethren, despite their difficulties, made many personal sacrifices on behalf of their fellow Masons who spent that day in the Hospital. The list contains over one hundred items; amongst which are a vest, a shirt, pair of braces, several razor blades, cheese, four novels and a mouth organ.

Another summons states: Bring what you would have for supper in your own room (a sandwich or biscuits, etc.). Such were their Banquets!

Perhaps the best record of their Masonic activities are the Original Square, Compasses and Gavel used by the Brethren, all made from pieces of wood taken from their Camp beds.

In Grand Lodge Library there is also a small, beautifully produced letter from Oflag 79, Germany, wherein is stated:

The Empire Masons of the Lodge of Instruction wish to Commemorate their Masonic Work in Germany by a Donation of 150 Guineas to the Boys' or Girls' School, as Grand Lodge may decide.

Most Brethren have seen in Masonic Museums what are described as French Prisoners-of-War Jewels, which were made by the French prisoners interned in this country during the Napoleonic Wars, and also many other works made and sold by them. However, in the Grand Lodge Museum there is now a beautifully made set of Chess men and a Chess Board made by a Prisoner-of-War taken at Hong Kong. The board is of teak and the chessmen are made from tooth-brush handles.

The AUSTRALIAN GROUP OF INSTRUCTION. Oflag VII, B. Eichstatt, Bavaria. May, 1943, to April, 1945.

For purposes of general security, the Australian Group of Instruction, Eichstatt, was known as the Australian Discussion Group. The word "group" was used instead of "lodge" at all times. The Group was composed of nine Victorian, three N.S.W., two Scottish and two English Brethren.

A copy of the Victorian Constitution Ritual had been kept by an Australian Padre, who had it stamped with the German censor's stamp, together with his religious books, which were considered, even by the Germans, as being above suspicion, and therefore not closely examined. Two of the Brethren had rituals with them in the field; however, when the Military situation deteriorated in Greece these were burnt. Working tools of "black-out" cardboard and squares and compasses of tin, for use on the V.S.L., were made.

It was not possible to have an O.G., as this would call attention to the room. Instead, the I.G. was seated leaning against the door, which prevented anyone entering without warning. Brethren having Masonic emblems concealed them on an alarm and the Lecture Master immediately started in the middle of a talk on "wine". This procedure was adequate camouflage if a German or outsider entered the room.

Late in 1944 a surprise Gestapo raid resulted in six of the Brethren, including the acting Master and Secretary, in possession of practically all the Group records and equipment, being segregated with other P.O.W. officers, for the purpose of a strip search. Some of the equipment was destroyed and the remainder, with the records and ritual, were taken by one Brother, who at some personal risk, managed to evade the sentries and succeeded in gaining that part of the Camp which was not under immediate suspicion.

Meetings were held fortnightly, the three degrees were worked and addresses on some relevant subject were given. Several recess periods were necessitated, owing to reprisals by the Germans, resulting in the closing of the rooms, and also by severe weather, as rooms were not heated.

In February, 1944, a demonstration-working of the Third Degree was given at the request of the English Groups. Extra W.Ts., emblems of mortality and improvised gong, wands, grave and winding-sheet were used. These were all destroyed shortly for security reasons. The pavement was marked with chalk on the floor, which was later scrubbed clean, which seems to be "history repeating itself". The demonstration was attended by almost every Brother in the camp, including the Master of Elphinstone, nephew of Her Majesty; in all, seven

countries were represented. Four Past Provincial Grand Lodge Officers of the English Constitution were present.

As a matter of interest, it may be noted that the ancient walled and fortified town of Eichstatt, situated about thirty miles north of Munich, dates from the tenth century.

Extract from *U.G.L. Queensland Bulletin*, No. 44.

Tokio Bay. Extract of letter, October, 1945.

This morning we witnessed the ceremonial of the official surrender of Japan, lying in the bay off Yokohama and close to the battle-ship "Missouri". Amongst the Chiefs and Petty officers of the ship (H.M.A.S. Hobart) there are now 54 Brethren. We are a very happy crowd. We automatically became members of the Naval Masonic Vigilance Committee.

Extract from *Kentucky Masonic Home Journal*.

China.

Bro. Dr. Mc Mullen was Master of a Masonic Lodge in China for two years prior to the attack on Pearl Harbour. Within two hours of that attack, he was arrested by the Japanese and subjected to a long grilling by the Jap Gestapo, regarding the secrets of a Master Mason, which he did not divulge, and after suffering many indignities he was interned and later exchanged for Jap prisoner-of-War and eventually returned to the U.S.

From W. A. K. STEPPINGS, LODGE WELLESLEY No. 81, WELLINGTON, N.S.W.

When I returned to Changi I attended several interesting lectures held in what used to be the garrison butcher's shop, which filled the necessary requirements. Of course there was always an appropriate lecture on "Wool Raising", or "How to prune fruit trees", if some unwelcome visitor came along. In March, 1943, I was transferred with a party of 5,000 to build the "Death Railway" (Siam-Burma Railway) from the Siam end. Fortunately for me I was Hospital orderly at Yarso Camp. There were more sick and dying men than fit, in a very short space of time. I look back at those three months as just a terrible night-mare. I used to scout round and try to find Brethren in distress, which was hard to do, as the human mind became so muddled that it was difficult for them to pick up even a dropped hint, but we managed to unearth quite a few. Our pay was small and our rations light; but, in spite of this, we contributed a few cents each and used to supplement their diet as best we could through the black market, with such things as eggs and milk.

All printed matter, in fact all papers of any sort, were severely censored, which made things very difficult to keep a nominal roll of Masons. So I hit upon the idea of writing all the names in the back of a Medical Dictionary, which had previously been passed by the censor, and another list was made in a R.A.M.C. Training Manual. Both lists arrived home safely.

The list, of which I have a copy, consists of 132 names, with the number and name of the Lodge of each Brother. The list includes every state in the Commonwealth of Australia, India, China, America, East and South Africa, England, Scotland and Malaya.

From B. LOWICK, DEPUTY DISTRICT GRAND MASTER IN CHARGE.

In February, 1942, Singapore surrendered and two days later Europeans were interned, eventually at Changi Gaol, where more than 3,000 occupied accommodation for 500.

When we had settled down we began to take stock of our position Masonically. We had no copy of the *Book of Constitutions*, but we remembered that the United Grand Lodge had issued a circular giving Provincial District Grand Masters special authority regarding holding of meetings under War conditions, but we had not a copy of that circular. So we decided that a dispensation should be issued to those Lodges and Chapters that desired to hold meetings, authorising them to do so without a warrant and without collars and badges and changing the place of meeting to Changi Gaol. We commenced holding regular meetings in March, 1942, with those Lodges which could muster the minimum quorum of seven members. We did not work degrees, as conditions were too congested to be able to work them with that dignity which is so necessary. We mostly held our meetings in a room used as a dispensary, situated on the first floor, and it was necessary to appoint four tylers, one outside the door of the room, one at the head of the staircase, one at the foot of the staircase and one at the end of the corridor. We thus received ample warning of the approach of any of our guards, and when they appeared on the scene, as they sometimes did, we were apparently having a harmless discussion. We had to improvise working tools and a Brother fashioned even a set of officers' jewels.

Later in 1942, in consequence of frequent searches amongst our papers by the Japanese, a number of Brethren became nervous of their connection with Masonic meetings; and, when the Japanese prohibited the holding of any class of meeting of whatever nature, we agreed to cease holding meetings and to destroy any evidence that meetings had been held. I stipulated that they should retain sufficient notes to enable the minutes to be rewritten when we should be released. No further meetings were held during the internment.

MALAYA

Account of an Anglo-Australian Masonic Association among P.O.W. meeting at Changi (Singapore).

"Behind the Wire" in Changi, in May, 1942, many members found that Padre Benjamin, of the 10th Australian General Hospital, and Doctor B. L. W. Clarke, of the 13th Australian General Hospital, were Past-Masters, and asked, "What about it"? The answer was immediately forthcoming.

As the Hospital area looked to be reasonably stable, and five Past-Masters were found, the organisers set to work. Without a charter or any authority to work under, and being thus very much limited in their activities, the difficulty of meeting was overcome by the formation of the "Prisoners of War Masonic Association (Changi)". General Percival, a non-mason, when approached for the Brethren to meet, gave the necessary authority for the Association to function under certain restrictions, obvious to those then concerned and later to other Brethren of the English speaking countries of the World. On General Percival being taken to Japan, Colonel Holmes, British Camp Senior Officer, and Colonel Gallagher, Australia, both Masons, were given the same assurances as previously given to the General.

The Brethren, after finding three rituals, began work in practising degrees besides giving Lectures, etc. The British Brethren joined in, and, in a short space of time, "daughter" associations sprang up in most camps, working along the same lines. A controlling body, known as "Headquarters", was set up, consisting of five Australian and five British Brethren.

The meetings took place in an old church that had been patched up. All the furniture, tools, etc., were made by the P.O.W. After one British engineer had painted three T.B.s. the association's meetings were then well equipped. Lt. Wiley, P.D.G.M., Eastern Archipelago, proved himself a tower of strength to the Brethren. Officers were changed every meeting and new ones

trained for future meetings. All meetings were properly tyled, the Outer Guard having eight assistants. In the event of an alarm, the gathering was ready to convert the meeting into a Church service (such meetings being permitted by the Japs).

The Association continued to meet until July, 1944—the Australians meeting on the fourth Thursday and the British on the second Thursday. As every available evening was spent instructing incoming officers, all meetings, as a consequence, went off perfectly. Owing to accommodation being limited, attendances had to be carefully “rationed”—200 being regarded as a fair attendance.

In July, 1944, certain information reached the Brethren about the Axis powers' views on Masonry and the activities of the Orient Grand Lodge (Europe); and, rather than allow the Craft to be involved in war criminal trials and atrocities, the association closed down on its work until September 4th, 1945, when a Thanksgiving Service was held.

Minutes of the Meetings were kept—five copies being made and given into the custody of different Brethren in the hope that one of them would be able to get one copy home. It will be recorded with pride that all five copies are now in safe custody.

To quote from a letter written by W.Bro. B. L. W. Clarke, of Lamington Lodge No. 110, U.G.L. of Queensland—

“I will never be convinced that Masonry is Symbolic. I saw it under extraordinary conditions, and where many things failed, Masonry remained supreme. It was practical. Frankly, I owe the fact that I am in one piece to the devotion of craftsmen. There are hundreds, perhaps thousands, who owe their lives that way. Many Brethren risked their lives to obtain medical supplies from the Jap store houses; one man alone gave me enough to carry on for two months; surely an achievement.”

(Bulletin No. 44 of the A.I.F. Memorial Lodge No. 289, U.S.L. Queensland.)

The Masonic Club at Bukit Timah (Hill of Tin) functioned in the Camp of that name in Malaya during August-October, 1942, about half a dozen times. once a week, at 5.30 p.m. (Singapore Local Time), the members sitting out in a group in the open, under a big tree. The business of the meeting generally consisted in memorising and speaking rituals. The usual safeguards against intruders were taken. The club had some difficulty in keeping going, as most of the members would often come back to camp late and tired and “browned off”.

One of the Prisoners, in a letter about the Club, wrote:—

“The Deputy Grand Master of the Eastern Archipelago, whose area includes Singapore, was a P.O.W. in Changi. He gave us permission for the carrying on of the Masonic gatherings in Prison Camps. Brother Col. Holmes, of the Manchester Regiment, undertook final responsibility for the Masonic activities, in the event of trouble with the Japanese. Fortunately there was no trouble. I carried my regalia case right through, and, on one occasion, it was opened by a Jap Sergeant during a search. However, he was not interested, and gave it back to me.

Changi Camp, during the first two and a quarter years, covered a very large area, and it was very unusual for Jap guards to be inside the camp perimeter wire. At the meetings of the 27th Australian Infantry Brigade Lodge, which I attended, we always had two outerguards patrolling inconspicuously the whole of the outside of the building.”

(A.I.F. Memorial Lodge No. 289, U.G.L. Queensland, Bulletin No. 46.)

A hearty vote of thanks was accorded to Bro. Fenton for his interesting paper, on the proposition of Bro. G. Y. Johnson, acting W.M., seconded by Bro. Wallace Heaton, S.W.; comments being also offered by or on behalf of Bros. J. H. Lepper, W. I. Grantham, L. Edwards, F. L. Pick, H. H. Hallett, S. Pope, J. R. Dashwood, and A. J. B. Milborne.

Bro. G. Y. JOHNSON said:—

Bro. Fenton has given us a very interesting paper and reminded us of the debt Masonry owes to the Military Services.

Many military Brethren, on their retirement, have joined Civilian Lodges and rendered valuable service.

To quote a case in point, Sergeant Edward Butler was a member of Lodge No. 183, held in the 9th Regt. of Foot. He was the Master in 1811, when the Lodge was meeting at Valenciennes.

On Edward Butler's retirement in 1821 he joined the York Lodge and was appointed Deputy Secretary; within six months he was appointed Secretary, an office he held until he was elected Master in 1829. He was again elected Master in 1836.

Due to his capabilities, he was appointed Provincial Grand Secretary in 1835 and held this office for ten years.

Bro. Gould, in his *Military Lodges*, gives an interesting account of Lodge No. 183. Owing to the wreck of one of the transports, the Head-Quarters of the 1st Battalion of the 9th Foot was captured and remained for eight years in enemy hands. During this period Lodge No. 183 continued to work; Edward Butler being the moving spirit.

I have much pleasure in proposing a hearty vote of thanks to Bro. Fenton for his paper.

Bro. W. E. HEATON said:—

I think in the first place the title of this paper should have been *The United Services and Freemasonry*, or even *Masonic Activities by Prisoners-of-War*.

I feel that the number of Military Lodges has very much decreased, and I do not know the reason.

I think there will be forthcoming a great many accounts of Freemasonry among Prisoners-of-War, but in any case the paper as it is, I am sure, will be of great interest to American Brethren.

Bro. J. HERON LEPPER said:—

I must add my thanks to those which Bro. Fenton has already received for his agreeable paper. He has given us a good entertainment.

Before proceeding with a very few general remarks, I should like to draw attention to a couple of details in the text.

In saying that the first professional Naval Officer to be Grand Master of England was Earl Ferrers, Bro. Fenton has forgotten William Lord Byron, Grand Master from 1747 till 1751. Byron was a lieutenant in the Navy when he succeeded to the title, and remained at sea on active service for some time before resigning his commission. Of course he was not so famous a sailor as his brother, Admiral Byron, the ancestor of the poet; all the same we can claim him as our first naval Grand Master, even if not so distinguished a ruler as his successor, Earl Ferrers.

Bro. Fenton has drawn attention to the constitution of Leswarree Lodge No. 646, I.C., in the 8th King's Royal Irish Hussars by the Earl of Donoughmore, and notes that this is the only record we possess of the constitution of an Irish Lodge on English soil. That is quite true. However, it should not be forgotten that the same thing must have taken place on two occasions during the eighteenth century, when the Grand Lodge of Ireland established Lodges in Norwich and in the Temple, London. To give the reverse side of the medal, in *A.Q.C.*, xlvii, p. 190, I quoted a minute of 2nd March, 1812, of the Lodge No. 555, Fermoy, Co. Cork (of which I am proud to call myself a member), showing that this Irish Lodge attended at the constitution in Fermoy in that month of the New English Lodge No. 353 ("Antients"), warranted in the 1st Battalion of the 5th Regiment of Foot. I have no doubt there were other instances of English Lodges being constituted on Irish soil, but this is the only case in which I know of any contemporary Masonic evidence of such an event.

My experience does not agree with Bro. Fenton's about the neglect of Kipling's writings by the Craft. I can assure him that our famous Brother's poems and stories are being continually studied by Freemasons, and the number of original papers on the subject is continually increasing. In fact, Kipling is so popular that as a matter of convenience I keep one or two of these essays always close at hand as suitable material for the many inquirers who come into the Library wishing to compile an address on the subject and looking for information. In a word, I should have said that Kipling and his writings form a continual source of interest to those who give lectures in Lodges and those who listen to them.

My only quarrel with Bro. Fenton on the present occasion is this: that while he has succeeded in giving us a most entertaining essay largely made up of anecdotes, I could have wished that he had dealt in more general terms with his subject, because there are three main queries in connection with the subject of Military Lodges that demand an answer. I should formulate them as follows:

1. Why was there a predominance of Irish Warrants in British Regiments?
2. Why did most of the Military Lodges die out between 1820 and 1850?
3. What kind of ritual did these Lodges practise?

We have already had answers to these questions scattered in various contributions to *A.Q.C.* during the last 25 years, and this essay would have been a good place to summarise them.

Without going into argumentative details, I think that each one of them could be answered in a few words. My answers would be:

1. Because during the eighteenth century so many of the British Regiments were carried on the Irish Establishment and recruited from that country.
2. Because so many political secret societies came into existence during the early years of the nineteenth century that officers commanding regiments fought shy of allowing any society with secrets to exist in their corps.
3. For the answer to this I would humbly refer inquirers to a recent paper of mine entitled *The Traditioners*, in which I have tried to demonstrate that all the Military Lodges, whatever their constitution, practised that ritual which is most conveniently described as "Antient", and that most of them were zealous diffusers of what we now term the Additional Degrees.

Bro. IVOR GRANTHAM said:—

In this brief but entertaining paper Bro. Fenton has sketched the outlines of a picture previously painted in greater detail by himself, and by other students who have selected regimental Lodges as their subject, and has then proceeded to record for the benefit of posterity some of the more noteworthy masonic incidents connected with the military forces of our own day and generation.

In one passage of this paper the author alludes to the existence of further information relating to the masonic activities of certain French prisoners-of-war in the neighbourhood of Lichfield during the Napoleonic Wars. Unless Bro. Fenton is himself engaged in work upon this untapped source of information, I would urge him to place on record for the benefit of other masonic students the precise nature and location of this further information.

A recent perusal of several private Lodge minute books in the Province of Sussex has convinced me that concealed in such local records are many allusions to military Freemasonry which have so far escaped attention—particularly at the turn of the eighteenth century, when military units were concentrated in the southern counties of England to meet the threat of invasion from the continent of Europe.

Bro. Fenton has referred to the regulation which forbade military Lodges from initiating non-military candidates in order to avoid encroachment upon the territorial jurisdiction of stationary Lodges. As an example of reciprocity in this matter, there may be quoted an extract from the minutes of the Lodge of Harmony No. 52 at Chichester in the year 1814:—

September 15th

Lodge Opened at Nine O'Clock in the First Degree of Masonry, When Sergn^t Abraham Barraclough (a Stranger & in the Army, there being no Military Lodge in the City) was proposed and Ballotted for & Unanimously accepted, & Immediately Initiated into the First Degree of Masonry.

As Bro. Fenton, in the course of his allusions to Rudyard Kipling, has referred to the establishment of a Lodge on the continent of Europe at the end of the first World War for the benefit of those associated with the Imperial War Graves Commission, it may perhaps be mentioned for the sake of completeness that this Lodge, now known as The Builders of the Silent Cities, No. 4948 on the roll of the United Grand Lodge of England, was formerly Lodge No. 12, with the same name on the roll of La Grande Loge Nationale, Indépendante et Régulière pour la France et les Colonies Françaises, under which it functioned in France in the neighbourhood of Lille and St. Omer until transferred to England by mutual consent in the year 1927. In one of the show cases in the Grand Lodge Library and Museum are preserved certain Kipling documents relating to this distinctive Lodge.

Also in the Grand Lodge Library there may be consulted the records of an Anglo-American Services Masonic Association, called "The Freedom Masonic Club", which was formed at Caserta in Italy in December, 1944. A total of 212 names appear on the membership roll of this Association, which functioned until August, 1945, when it was formally dissolved, the funds in hand being distributed amongst masonic charities on each side of the Atlantic ocean.

In his references to Continental Freemasonry of the present day, Bro. Fenton mentions Switzerland, Sweden, Greece and Turkey as the countries on the continent of Europe where the Craft is still officially recognised by the United Grand Lodge of England. To that brief list of countries should be added Denmark, Holland and Norway.

I join most heartily in this vote of thanks.

Bro. LEWIS EDWARDS said:—

It is pleasant to be able to support the vote of thanks for this interesting paper, the permanent value of which, it is evident, lies in the latter portion, as

the facts contained in the earlier are most of them to be found somewhere or other in Gould's informative but not too well-arranged work on the subject.

The debt that Freemasonry owes to the Fighting Services is clear, as is that which they owe to the Craft, not only in strengthening the tie of regimental brotherhood, but in solacing the tedium of many an outpost of Europe. In addition the number of Lodges of which we have a record among the French prisoners-of-war in the Revolutionary and Napoleonic Wars suggest how great a part Freemasonry played in relieving the rigours and discomforts of captivity. It might be interesting if when further details are collected a quantitative estimate could be made of the influence of Freemasonry among prisoners in the great European Wars, although allowances would necessarily have to be made for the more rigorous conditions of the struggles of 1914-1918 and 1939-1945 and the absence during the latter of the extensive system of parole prevalent in the earlier conflicts.

Incidental reference may be made to the masonic tombstone of a French captive Freemason at Moreton Hempstead and to the survival at Abergavenny and their use by the existing Lodge there of the jewels of a prisoners-of-war Lodge, as also to the extremely interesting history of the Craft in the 17th (now The Royal Leicestershire) Regiment, which has had no less than four Warrants—that of the “Moderns”, the “Ancients”, and of the Irish and Scottish Grand Lodges.

Mention might also be made of the part played by the Craft both in the War of American Independence and the American Civil War.

BRO. FRED L. PICK *writes*:—

Bro. Fenton has presented an interesting paper which supplements our late Bro. R. F. Gould's *Military Lodges*. His list of Service Lodges may be extended by the addition of East Lancashire Centurion Lodge, 2322, and Volunteer Lodge, 2905, both of which meet in Manchester and open their doors to members and ex-members of the Services only.

Bro. Alexander Ross, in his *Freemasonry in Inverness*, describes the difficulties arising through the Jacobite rebellion of 1745. The Lodge of St. John's Kilwinning was unable to transact business owing to the absence of many members with the independent companies which were compelled to retreat before the rebels into Ross and Sutherland. In the same town the Lodge of St. Andrew's Kilwinning lost much of its property, including its jewels, when the Lodge Room was occupied as an orderly room by the Duke of Cumberland's sergeants.

In 1944 the late Major Gerald H. McClelland, Public Relations Officer to the U.S. Army Air Corps at Warton, Lancashire, visited several Lancashire towns with a team of American Brethren, who delighted the English Freemasons with a demonstration of the Ceremony of Raising. Six hundred Brethren witnessed this at Manchester, where the University authorities placed the magnificent Whitworth Hall at the disposal of the Manchester Lodge for Masonic Research, 5502.

I am happy to be able to report a sequel to the Masonic activities at Changi. In the spring of 1946 a newly-demobilised officer sought my advice as to entry to the Craft. As he had been a prisoner in Changi, I asked him whether he had heard anything of the Anglo-Australian Masonic meetings there, to which he replied that in his youth he had formed an unfavourable opinion of Freemasonry, but this had been entirely reversed by the manner in which the Brethren of Changi held together in the days of hardship.

BRO. H. HIRAM HALLETT writes:—

I very much regret that owing to ill-health I am unable to be present to hear Bro. S. J. Fenton's paper on *The Military Services and Freemasonry*; I have, however, read the advanced proof with the greatest pleasure, and I tender to him my sincere congratulations, particularly on those sections which deal with Masonry among prisoners-of-war. The series of extracts which he has compiled will prove of the greatest interest to Brethren throughout the world and will enhance their love for our ancient and noble Fraternity.

His remarks that "The pioneers of Freemasonry in the Colonies and elsewhere were the men of the British Navy and Army" raise a very difficult question; I do not think that he has adduced sufficient evidence to prove his case, nor can I find any confirmation for such an opinion in Gould's noted History, all the more remarkable because he was a member of a Service Lodge, being the Master of the Inhabitants Lodge, No. 178, Gibraltar, in 1858, when he was a subaltern stationed there.

As he has quoted from an American work, I have referred to another—Bro. Samuel Cole's *The Freemasons' Library and General Ahiman Rezon*, 2nd edition, published in Baltimore in 1826, which deals with the origin of Masonry in America. The writer stated:—

"Freemasons' lodges in America are of recent date. Upon application of a number of Brethren residing in Boston, a warrant was granted by the right honourable and most worshipful Anthony, Lord Viscount Montague, grand master of masons in England, dated 30th of April, 1733, appointing the right worshipful Henry Price, grand master of North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a grand lodge; and also to constitute lodges of free and accepted masons, as often as occasion should require.

"In consequence of this commission the grand master opened a grand lodge in Boston (sometimes called 'The grand lodge of modern masons') on the 30th July, 1733, in due form, and appointed the right worshipful Andrew Belcher deputy grand master, the worshipful Thomas Kennelly and John Quann, grand wardens.

"The grand lodge, being thus organized under the designation of St. John's Grand Lodge, proceeded to grant warrants for instituting regular lodges in various parts of America; and from this grand lodge originated the first lodges in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova Scotia, Quebec, Surinam, and St. Christopher's.

"In 1775 hostilities commenced between Great Britain and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the grand Lodges were terminated, and the brethren of St. John's grand lodge held no assembly until after the re-establishment of peace.

"There was at that time also a grand lodge holden at Boston, upon the ancient establishment under the designation of 'The Massachusetts Grand Lodge,' which originated as follows:

"In 1755 a number of brethren residing in Boston, who were ancient masons, in consequence of a petition to the grand lodge of Scotland, received a deputation, dated Nov. 30, 1752, from Sholto Charles Douglas, Lord Aberdour, then grand master, constituting them a regular lodge, under the title of St. Andrew's Lodge, No. 82, to be holden at Boston.

“This establishment was discouraged and opposed by the St. John’s Grand Lodge, who thought their privileges infringed by the grand lodge of Scotland ; they therefore refused to have any intercourse with St. Andrew’s Lodge for several years.

“The prosperous state of St. Andrew’s lodge soon led its members to make great exertions for the establishment of an ancient grand lodge in America; which was soon affected in Boston, by the assistance of travelling lodges, belonging to the British Army, who were stationed there.”

I have given this extract because Bro. Fenton will be very interested in the last paragraph, which is the only reference to the matter in question that I have come across.

Bro. Fenton has also referred to several Service Lodges, so he will be interested to know that when a Mark Lodge was warranted at Weston-super-Mare in 1868 its original name was The United Artillery, Engineer, and Rifle Volunteer Mark Lodge, but in 1892 it was renamed The Else Lodge, and that the Royal Arch Chapter, warranted in the same town in 1869, was named The Inkerman Chapter. The reasons for adopting these military titles were due to the influence of Capt. Francis George Irwin and General Gore Boland Mumbee, who both belonged to the Royal Engineers and who were their founders ; the latter served in the Crimean War and fought at Inkerman. The former was the Deputy Grand Mark Master of Somerset from 1871-1881, and was elected a member of our Quatuor Coronati Lodge within three months of its first meeting in January, 1886.

In conclusion, I tender again my hearty congratulations to Bro. Fenton for his very valuable and interesting paper, the writing of which required a great deal of careful research and much thought.

Bro. S. POPE writes:—

I should like to take this opportunity of thanking Bro. Fenton for his paper ; his theory that Freemasonry as we know it to-day may have been spread to the Colonies by Military Lodges from 1700-1800 interests me very much.

A large proportion of early Lodges in the Province of Kent were situated in what at that time were Naval and Military centres, and many Masons in those Lodges in the eighteenth and nineteenth centuries were men engaged in the army and navy.

The Royal Military Lodge, No. 1449, was formed in 1873—three quarters of a century later than the period considered by Bro. Fenton—and the early records show that Masons from Lodges in India became Joining Members when posted to the Cavalry Depôt, Canterbury, and there is little doubt that members of 1449 who “left for India” joined Lodges there or may even have helped to form new ones. Thus, though the Military Lodges were probably the first in the field, the spreading of Freemasonry to the Colonies and Dominions would seem to have been influenced by Freemasons who were in the army but who were not members of purely Military Lodges.

R.W. Bro. A. J. B. MILBORNE said:—

I have listened to W.Bro. Fenton’s paper with very great interest, and I would like to express my appreciation of its preparation and presentation. Another well-known instance of the introduction of Freemasonry into foreign parts by Military masons is Quebec. Six Lodges held by Regiments serving in Wolfe’s Army, five with Irish Warrants and one holding from the Provincial

Grand Lodge of Massachusetts ("Moderns"), met on the 28th day of November, 1759, formed themselves into a Provincial Grand Lodge and elected Lieutenant John Price Guinnett, Provincial Grand Master. I wish to emphasise the date of this meeting, as it has generally been believed that the meeting held to celebrate the Feast of St. John the Evangelist was the first. It was only in 1919 that the Grand Lodge of Quebec came into possession of a small volume, known to us as *James Thompson's Letter Book*, in which the minutes of this earlier meeting are recorded. They have been reproduced in the Proceedings of the Grand Lodge of Quebec, 1920. James Thompson, who wrote the record, was a Sergeant in the 78th Regiment (Fraser's Highlanders). He played an active part in the development of the Provincial Grand Lodge of Quebec, and in the closing years of his long and useful life was honoured by being invited by the Governor-General of Canada to assist in the laying of the foundation of the Wolfe and Montcalm Monument.

The election of Lieutenant Guinnett to the office of Provincial Grand Master was, of course, irregular, the appointment of Provincial Grand Masters being a prerogative of the Grand Master. I believe Thomas Dunckerley, who was serving on H.M.S. Vanguard at the time, encouraged the Quebec Brethren in this irregularity, pending a Warrant being obtained from the Grand Lodge of England ("Moderns"). It was only a few months previously that the Brethren at Halifax had obtained a Warrant to establish a Provincial Grand Lodge from the "Ancients", and some of the Quebec Brethren had participated in the proceedings. This must have been known to Dunckerley, who throughout his long and active masonic career was a most vigorous opponent of the pretensions of the "Ancients", further evidence of which may be found in some of his letters filed in the United Grand Lodge Library, brought to my attention by Bro. Grantham a few days ago. I believe Dunckerley found an opportunity in Quebec of "jockeying" Dermott out of a favourable position, as later he did in Newfoundland.

There were a large number of Military Lodges on the roll of the Provincial Grand Lodge of Quebec, and the creation of Officers' Lodges in Regiments, in which there already existed Lodges patronised by N.C.O's. and men, has complicated the reconstruction of the Roll upon which I have been engaged for some years.

Bro. J. R. DASHWOOD writes:—

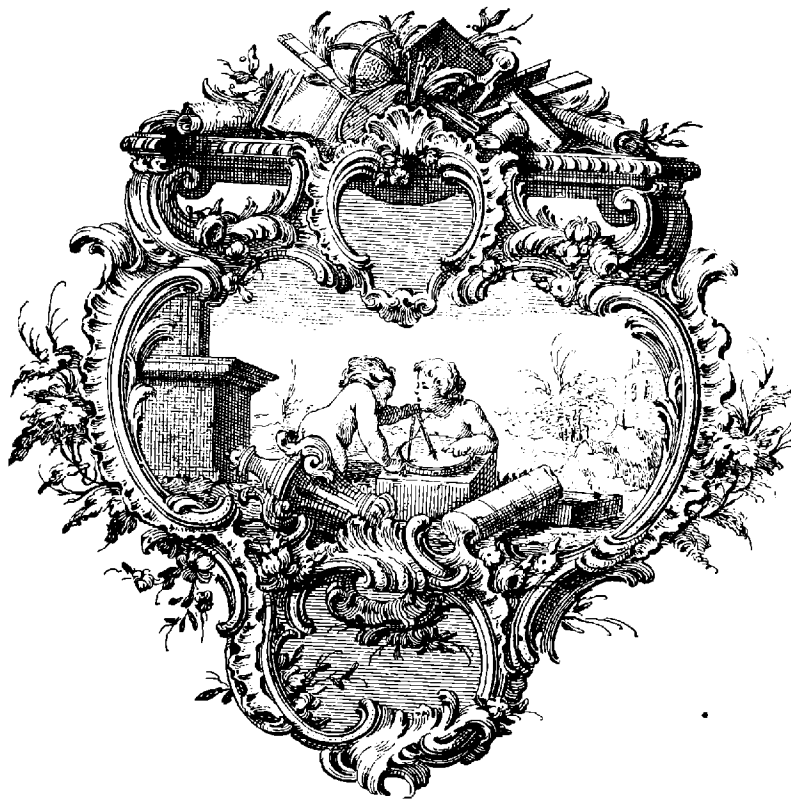
Can Bro. Fenton give us the date of the rule he quotes forbidding the initiation of civilians in Military Lodges under the Grand Lodges of England and Ireland? Unless it was a late development, it would seem to have been more honoured in the breach than in the observance. As Bro. Fenton says, it was the Military Lodges which spread Freemasonry over the world, and this can only have been done by their initiating civilians, who then started stationary Lodges. Certainly, as late as 1863, we know that the Queen's Own Lodge No. 58 I.C. initiated a number of civilian inhabitants of Colombo, who then founded Sphinx Lodge.

Bro. Fenton also mentions that at the Union, out of 141 Military Lodges that came on the register of the United Grand Lodge, 116 were under the "Ancients" and only 25 under the "Moderns". I do not know if it is merely stressing the obvious to suggest that the preponderance of "Ancient" Warrants is yet another example of the close tie between the "Ancient" and the Irish Grand Lodges. Neither the "Moderns" nor the Grand Lodge of Scotland were nearly so profuse in the issue of Military Warrants, and, in the case of the former, the sanction often seems to have been more or less forced upon them by the prior issue of Provincial Warrants.

Bro. S. J. FENTON writes in reply:—

I very much appreciate the valuable comments made by our members, which show that my paper had not covered the ground completely and that there remain many more details to be put on record, particularly regarding the adventures of Brethren during the late War. My thanks must also be made for the useful replies which I received from many Brethren in the East and Australia, in answer to the little request which appeared for several months in the *Miscellanea Latomorum*.

My remark that Kipling's writings are practically unknown by the Brethren has been commented upon, but I still maintain that the majority of the Brethren have not read them and would be well advised to do so, particularly the younger generation in the Craft.



FRIDAY, 7th MARCH, 1947



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. L. Edwards, *M.A.*, *P.A.G.R.*, *P.M.*, as *W.M.*; Wallace E. Heaton, *P.G.D.*, *S.W.*; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, *P.G.D.*, as *J.W.*; *Col.* F. M. Rickard, *P.G.S.B.*, *P.M.*, *Sec.*; W. I. Grantham, *M.A.*, *O.B.E.*, *LL.B.*, *P.D.G.Sd.B.*, *P.M.*, *D.C.*; H. C. Booth, *P.A.G.D.C.*, *J.D.*; C. D. Rotch, *P.G.D.*, as *I.G.*; and *Rev.* H. Poole, *B.A.*, *F.S.A.*, *P.A.G.Chap.*, *P.M.*

Also the following members of the Correspondence Circle:—Bros. T. Haggard; L. J. Humphries; T. M. Jaeger; H. Thrower; F. L. Bradshaw; S. J. Bradford, *P.G.St.B.*; J. D. Daymond; G. H. Townsend; H. J. Harvey; H. J. Crawford; J. Weislitzer; C. M. Rose; M. G. Bradley; M. McR. Cann; H. R. Smith; A. F. Cross; J. C. Vidler; G. R. Nicholson; B. G. Stewart; G. W. Hookham; and J. M. Mackowen.

Also the following Visitors:—Bros. S. Slyter, Lodge Z & F, Denmark; G. C. Andrews, Lodge 3221; G. Brett, Lodge 1999; R. E. Cope, Lodge 3683; and K. D. Peckover, Lodge 5237.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, *P.G.D.*, *Pr.G.M.*, Bristol, *P.M.*; *Rev. Canon* W. W. Covey-Crump, *M.A.*, *P.A.G.Chap.*, *P.M.*; W. J. Williams, *P.M.*; S. J. Fenton, *P.Pr.G.W.*, Warwicks, *P.M.*; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, *P.G.D.*, *P.M.*; B. Ivanoff, *P.M.*; W. P. Jenkinson, *Pr.G.Sec.*, Armagh; J. A. Grantham, *P.Pr.G.D.*, Cheshire; F. L. Pick, *F.C.I.S.*, *P.M.*; G. Y. Johnson, *P.A.G.D.C.*, *I.P.M.*; F. R. Radice, *L.R.*, *W.M.*; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, *P.A.G.Supt.W.*; H. H. Hallett, *P.G.St.B.*; *Cmdr.* S. N. Smith, *D.S.C.*, *R.N.*, *P.Pr.G.D.*, Cambs.; J. R. Rylands, *M.Sc.*; S. Pope; and J. Johnstone, *F.R.C.S.*, *P.A.G.D.C.*

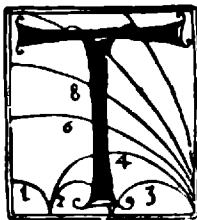
The SECRETARY announced that the Grand Master had graciously accepted Honorary Membership of the Lodge.

Two Lodges and thirty-two Brethren were admitted to membership of the Correspondence Circle.

Bro. *Rev.* H. POOLE read the following paper:—

THE MASONIC CATECHISM

BY BRO. H. POOLE, B.A., P.A.G.Ch.



THE publication by Bro. Knoop and his colleagues of the *Wilkinson* MS., and my own detailed comparison of its text with those of the other surviving catechisms, have resulted in bringing to a head some reflections—perhaps not all completely elaborated and digested: and I want to try to pass some of them on to other students.

Three facts have increasingly impressed themselves on me: firstly, that there must have existed, at a date considerably earlier than 1700, a formal and more or less authentic Catechism, or collection of questions and answers, which every Mason was supposed to know; secondly, that at least one version of this catechism—incidentally, an imperfect one—was in writing, and probably in fairly wide-spread circulation, well before the end of the seventeenth century; and thirdly, that, unlike the case of the Old Charges, where copying with an occasional dash of memory was the invariable mode of propagation, the memory must have played a very considerable part in the production of fresh texts of the catechism. To these three facts I might add a fourth—that from time to time such MS. versions of the Catechism as existed or came into existence were augmented by more or less random “ritual directions,” as we might call them; one such being the early version in circulation to which I have already referred.

It is not likely that the more or less authentic collection, which I propose to call the “Old Catechism,” was ever in writing: indeed, I am going to suggest presently that it was just this collection that is referred to in the *Harris MSS.* as “those Secrets wch must never be Committed to Writeing”. Moreover, if it had been, it is unlikely that so many garbled and imperfect versions would survive: we would more likely have a group of documents inter-related somewhat like the various copies of the Old Charges.

I cannot prove that it was “authentic”; but we have several hints as to the purpose of the series; and if, as the Chetwode Crawley MS. says, they are —

Some Questions that Masons use to put to those who profess to have the Mason Word, befor they will acknowledge them,

then it is obviously essential that they should be a more or less standard series. I have little doubt (though this may be regarded as a controversial matter) that the instruction given to the newly-made Mason consisted largely of these questions and answers. Our hint as to this comes from the Mason’s Confession —

One person in the lodge instructed me a little about their secrets the same day that I entered, and was called my *author*; and another person in the lodge, whom I then chused to be my instructor till that time twelve-month, was called my *intender*.

We must not unduly press the meaning of the word "interrogat" in the Aberdeen Statute (1670); but it certainly looks as if it was just these questions and answers whose correct rendering was insisted on —

if the entered printise when he is interrogat at our publict meetings forgate any thing that his beein taught him in that case he must pay for it as the company thinks fite except he can instruct that he wes never taught such a thing then his intender most pay for him (Miller: *Notes, &c., The Lodge, Aberdeen*, p.64).

That a written version of the Old Catechism existed well before the end of the seventeenth century is established by the all but identical wording of the Edinburgh Register House and Chetwode Crawley MSS. and the Haughfoot minute. That this identity is not due to memory is proved beyond question, I think, by the fact that it extends beyond mere words said—questions and answers, intended to be memorised, and so forth—to detailed instructions for carrying out the ceremony, in which, by the way, a good deal of what is said seems to have been left out. If any doubt should exist that such a document, embodying, besides the catechism, some ritual instructions, was fairly widespread at an early date, the recurrence of the phrase

a thousand different Postures and Grimaces

in the printed *Mason's Examination* of 1723 should dispel it. That the version from which the E.R.H. and C.C. MSS. were derived was imperfect, I hope to be able to show later.

I am making these rather obvious points because, though by the later pre-Grand Lodge days there must have been many written versions about, it is important to remember, when attempting to group or classify the surviving versions, that memory was, by the nature of the case, bound to play a major part in the transmission—there must have been many active Masons in the Lodges who had in their younger days been "put through" the questions, even though this may no longer have been an invariable part of the business of "making a Mason".

As regards the "ritual", there was little need for the use of the memory. I still believe (though here again the matter is a definitely controversial one) that the hint given by the *Mason's Examination*—the earliest printed version—refers to and proves the reading of the Old Charges at the opening of the ceremony —

When a Free-Mason is enter'd . . . he is to hear the
***** belonging to the Society read to him by the Master of the Lodge.

The taking of the Oath followed—or rather, was a part of the "reading"; after which the Candidate underwent the "Ceremony of ———", when the real business began with the instruction. We must not forget the scrap of "ritual direction" which has crept into the Harris group of the Old Charges —

Then let the prson wch is to be made a Mason chuse out of the Lodge any one Mason who is to instruct him in those Secrets wch must never be Committed to Writeing which Mason he must always call his Tutor then let the Tutor take him into another Room and shew him all the whole Mistery that at his return he may Exercise with the rest of his fellow Masons (Harris 1)

As the Traditional History, as well as the Charges read to the Candidate on his knees, had to be, and actually were, in writing, and the instruction, apart from signs, tokens and words, must have consisted largely of the catechism, such a document as the E.R.H. MS. together with a copy of the Old Charges must have formed a complete compendium of Masonry; while for the instructor, whether the "youngest Mason" or the chosen "Tutor" or "Intender", the catechism alone would be required.

It is easy, then, to see the purpose of the surviving documents which consist of catechism only: it is less easy to explain those, MSS. at any rate, which, like the E.R.H. MS., contain a certain amount of ritual direction, which could hardly be needed by either Master or Tutor. I do not propose to discuss this question, save to throw out a suggestion—the only one which occurs to me—that the promulgation of such a document as the E.R.H. MS. may have been for the benefit of “daughter” Lodges, and date from a period in which Lodges were multiplying at an abnormal rate (as compared with the purely operative days), and in which, perhaps, the reading was already being discarded or reduced to comparatively small proportions.¹

This brings me to the first of two points which I wish to touch on before dealing with the actual text of the Old Catechism. The first is the date. I am not prepared to give an opinion as to the dates at which either the Old Catechism came into existence or reached the form in which we find it at about 1700. Such an opinion would at present be little more than a random guess. But the Aberdeen Statute of 1670 which I have already quoted is (I think) early enough to suggest that the Catechism belongs properly to the pure and ancient operative phase of history of the Craft rather than to the seething period of late seventeenth century, when it was at the eve of its re-birth in the speculative Freemasonry of early eighteenth; and if this was so, then the Catechism in some form, however much simpler and less elaborate, must have been in existence for many years—perhaps even several centuries—earlier still.

The other point of general character that I wish to touch on is the question, Where? Here again I am not prepared with an answer, though an answer must some day be given, unless indeed Bro. Knoop has already given it. But the fact remains that, with the exceptions of the Harris No. 1 MS. and the *Mason's Examination*, all the evidence which I have so far brought forward is almost certainly Scottish; and even the Harris MS. may have closer Scottish connections than we know of, as one MS. of that group is a Dumfries MS.

I turn now to the text of the surviving catechisms. Bearing in mind the part that memory must have played in the production of versions, we cannot expect to find the same close agreement between texts derived from the same original as we find in the case of the Old Charges. Nevertheless the MS. and printed versions from the *Mason's Examination* onwards do fall into fairly clearly defined groups; and it will be most convenient if I set out what appears to me to be the order of seniority of single documents and groups. The material consists of nineteen documents in all; of which six, all MSS., are earlier than 1723, the date of the printing of the *Mason's Examination*; the remainder, after that date, whether MS. or print, being of definitely less authority. It is, in fact, to the first seven alone, including the *Mason's Examination*, that we may appeal for proof of genuineness.

I propose to say very little about the division into groups; in some cases it is quite obvious—as in the case of the Edinburgh Register House group; in others it can hardly be properly appreciated without the collation of the texts, which is tedious to do and even more tedious to follow in detail—any student can do, and would be very wise to do, this for himself. What I do propose to do is to show how each in turn of the individual texts or groups incorporates some detail which can be proved to be a genuine portion of the Old Catechism by appeal to the early MSS. The test is a very simple one; any detail occurring in one of the later versions which substantially reproduces MS. material which had not previously been printed may be presumed to be the result of a *bona fide* Masonic memory, and to be a genuine item of the Old Catechism. Our criterion when

¹ As late as 1778, Bro. John Noorthouck writes to the Master of Antiquity Lodge, “ . . . but I nevertheless claim some little acquaintance with the principles of the order, and these reach beyond the meer (*sic*) Catechisms, which require only a disengaged mind with a retentive memory. . . .” (*Hist.*, i, p. 302.)

The following are the documents and groups:—

| | | |
|---------------------------------------------|---|--------------------------------|
| Edinburgh Register House MS. (1696) | } | Edinburgh Register House Group |
| Chatwode Crawley MS. (c.1700) | | |
| Haughfoot Minute (1707) | | |
| Sloane 3329 MS. (c.1700) | | |
| Dumfries No. 4 MS. (c.1710) | | |
| Trinity College Dublin MS. (1711) | | |
| <i>Mason's Examination</i> (pr. 1723) | } | Mason's Examination Group |
| <i>Mystery of Freemasonry</i> (pr. 1730) | | |
| <i>Grand Mystery Discovered</i> (pr. 1724) | } | Grand Mystery Group |
| Institution of Freemasons (c.1725) | | |
| Essex MS. (a) (c.1750) | | |
| Graham MS. (1726) | } | Graham Group |
| <i>Whole Institution</i> (pr. 1724) | | |
| Whole Institutions (1725) | | |
| Essex MS. (b) (c.1750) | | |
| <i>Mason's Confession</i> (1727 ; pr. 1755) | | |
| <i>Prichard</i> (pr. 1730) | } | Prichard Group |
| Dialogue between Simon & Philip (c.1740) | | |
| Wilkinson MS. | | |

Here, apart from widely differing descriptions of the ceremony of admission, the catechisms are all but identical ; where they differ, it is usually in the possession by one of material which the other has not got.

On the whole, the earlier document is the more correct (if, in the light of what we know, we may use such a term). Yet it is the *Mason's Examination* which gives a sixth "point of fellowship"—"Tongue to Tongue"—and muddles the answer which should include the "points of my entrance"; while the *Mystery* has carelessly missed the answer to the question "how many precious jewels?", and bungled the passage, besides omitting the whole of the "Salutation".

Of the questions common to the two documents, practically only two lack earlier MS. authority: one is —

How many Orders ?

The fact that this also appears in the Grand Mystery group proves nothing, for the latter may have borrowed it from the *Mason's Examination*. The other is

Where does the Master put his mark . ?

This has no support at all, though this of course does not prove that it was not current in some circles. Apart from these two questions, the whole of the catechism in the *Mason's Examination* is to be found substantially among the MS. authorities.

The later document, however, in four places contains material which the *Mason's Examination* lacks. It is not easy to determine whether these are additions in the *Mystery* or omissions in the *Examination*. The fact that the latter asks

What makes a just and perfect Lodge ?

without the previous question and answer,

Where was you entered ?

In a just and perfect Lodge

which the *Mystery* has got, suggests very strongly that omission by the *Examination* is the reason for the difference ; but it seems unlikely, on the whole, that so many questions—nine in all—should have been omitted either intentionally or unintentionally ; and the first group of four, commencing with

How was you made ?

seems somewhat out of place as it stands in the *Mystery*. It seems more likely, then, that the bulk of these questions represent additions to the text from which the two documents were derived.

Now, of the nine questions interpolated (as I am going to assume) in the *Mystery*, three have no exact parallel —

Give me a sign,

Give me a letter,

Give me another ;

three are common to most of the catechisms —

How was you made ?

How is [the Lodge] seated ?

Where was you entered ?

one belongs rather to the description of the ceremony —

What was you doing while the Oath was tendering ?

Of the other two,

How old are you ?

and How was the Master clothed ?

both are fairly closely paralleled in *Prichard* and *Wilkinson* : but *Prichard* was first printed a couple of months later than the *Mystery* ; and as the “yellow coat and blue breeches” appear in the *Dumfries 4 MS.* (confirmed by the *Mason's Confession*), it must take its place among the genuine features of the Old Catechism ; and at the same time it suggests the substantial genuineness of the *Mystery* interpolations as a whole.

THE GRAND MYSTERY GROUP

Here the texts are so nearly identical as to suggest that the *Grand Mystery* itself was the source for the rest. A more careful examination, however, reveals a number of small differences, which make it possible to reconstruct an original text for the group with considerable certainty. It is, of course, possible that the writers of the *Essex MS.* (a) and the *Institutions* may have copied the *Grand Mystery* but made a few small amendments while doing so ; but as in several cases they are correct and the *Grand Mystery* is not, this would only afford another example of what I am suggesting was going on all the time ; and help to establish as genuinely Masonic the hands through which these MSS. passed. One striking example is sufficient. Where the *Grand Mystery* asks,

Q. Which is the Point of your Entry ?

both of the others ask for the “first point”, which agrees with both the *E.R.H.* group and the *Sloane 3329 MS.* With the printed *Mason's Examination*, too ; but

it is unlikely that *Essex* (a) got it from there ; for in the answer that MS. corrects "Hear and conceal", which the *Grand Mystery* also has, to "Heal and conceal", which agrees with the *Institution*.

What is much more important, the *Grand Mystery* group have several genuine passages not previously printed —

"begot of a man, born of a woman, and brother to a King",

agreeing closely with *Dumfries* 4 ;

"on the highest mountain, or in the lowest valley",

agreeing closely with *Sloane* 3329 ; and

"waiting the rising of the sun, to set his men to work",

agreeing closely with *Trin. Coll. Dublin*. It may possibly be that the *Grand Mystery* group borrowed to some extent from the *Mason's Examination* ; but these three examples are quite sufficient to show that it had genuine Masonic sources as well.

THE GRAHAM GROUP

The *Graham MS.* itself is so far from normal that it is less easy to see at a glance how closely related the four catechisms are ; but some years ago (*A.Q.C.* 51) I set out the reconstructed version of the original catechism, and I need not go further into the matter now.

The genuinely Masonic character of this group hardly needs testing in the same way, as none of its members seem to owe anything to either of the printed sources so far available—the *Mason's Examination* and the *Grand Mystery Discovered*. Moreover the *Graham* itself in other parts—more especially in the "Noah" story—bears the hall mark of genuineness. Yet even in the catechism, in which this group has so much that is quite peculiar, there is one question and answer which relates it directly with *Dumfries* 4 —

Q. What posture did you pass your oath in ?

A. I was neither sitting, standing, going, running

where *Dumfries* 4 has—

Q. what pouser were you in when you were received ?

A. neither sitting nor standing nor running nor going .

THE PRICHARD GROUP

The discovery of the *Wilkinson MS.* has served a very useful critical purpose ; as, mostly in very slight agreements with the *Dialogue*, it helps to link the three documents more closely, though all three form, at the best, a somewhat loosely-related trio. I do not propose to deal with these relationships in detail ; that of the *Dialogue* with *Prichard* was hinted at by Bro. Knoop in his introduction to the MS. (*E.M.C.*, p.125) ; while that of the *Wilkinson* has been set out in considerable detail in his recent publication.

My task here is rather to attempt to show that each of these documents owes something, however little, to the Old Catechism, and so proves the Masonic memory behind it.

I need say little of *Prichard*. Whatever we may think of the problems connected with it, it is sufficient to say that its possession of the "Hiram" story, not previously printed, is enough to establish it.

The *Dialogue* is less easy to deal with. Let us examine the significant passages in which this MS. differs from both *Prichard* and *Wilkinson*. Apart from a few very minor ones, these are —

to neither man, woman nor child
To wait the rising of the sun
out of the cackling of a hen, the crowing of a cock, the barking of a dog

The first of these occurs in no printed exposure up to 1730 ; but is common in MS. ; for besides the *Sloane 3329* catechism, it appears in the form of the oath as given in the *Tew Family of the Old Charges*.

The second occurs in the *Grand Mystery* group ; but belongs also to the Old Catechism, as it is in *Dumfries 4*.

The third has a by no means exact parallel in the *Mason's Examination* group —

where a dog was never heard to bark, or cock crow ;

but a very much closer parallel in *Dumfries 4* —

without the hearing of the crowing of a cock or the bark of a dog,

and another, nearly as close, in *Sloane 3329* —

without the crowing of a cock or the bark of a dog.

It seems fairly obvious that neither the *Mason's Examination* nor the *Grand Mystery* were used as sources ; and that the material peculiar to the *Dialogue* is due to the Masonic memory.

Turning to the *Wilkinson* MS., we have even more slender data. The significant passages peculiar to this MS. are —

greet you, greet you, greet you
A man born of a woman, brother to a King, Companion to a Prince
and Fellow to a Lord.
Neither silver nor gold, pewter nor brass, iron nor steel

The first of these might, of course, be only a variation of *Prichard's*

greet you thrice heartily well ;

but when we find in *Sloane 3329*,

greet you, greet you, greet you well,

and in the *E.R.H.* group,

greet you well, greet you well, greet you well,

it is obvious that *Wilkinson* draws on the Old Catechism, and that it is *Prichard* that has the variation.

The second may well be borrowed from the *Grand Mystery*, though it is a genuine part of the Old Catechism.

For the third, no parallel is to be found among the printed exposures ; the nearest is in *Sloane 3329* —

It is not made of Wood Stone Iron or Steel or any sort of mettle ;

and this, I think, is close enough to show that the question and answer belong to the Old Catechism.

THE TEXT OF THE OLD CATECHISM

I now pass to the reconstruction of what I am calling the Old Catechism—the standard set of questions and answers, which were “never to be committed to writing”. Its contents are, I consider, largely more or less certain ; the test

for admission being that every question and answer which has dual support, one at least of its sources being an early MS., must have found a place in it.

As to sequence, I am following primarily the *E.R.H.* group. But, though it would be exceedingly tedious if I were to demonstrate it, there is, as it were, a definite "forward movement" in the series; and I can only say that I have support for almost, if not quite all, of the sequences which I have adopted when introducing questions which are not in the *E.R.H.* series. Where there is any considerable element of doubt as to the exact form of words, I have appended an asterisk (*). The text follows —

- Q. Are you a Mason ?
- A. Yes, I am.
- Q. How shall I know that ?
- A. By signs, tokens and points of my entry.
- Q. What is the first point ?
- A. Tell (*or show*) me the first and I'll tell you the second.

(The arrangement here is not altogether clear. I suggest —)

- Q. Heal and conceal ;
- A. Under no less pain than cutting my tongue from my throat.
- Q. What is a Mason ?
- A. A man begotten of a man, born of a woman, Brother to a King, and Companion to a Prince.

(Here the *Mason's Confession* has what appears to be a degenerate form of a doggerel jingle, for which I suggest —

A mason born,
A Mason sworn ;
A Mason made,
and a Mason by trade).

- Q. Where were you entered ?
- A. In a just and perfect Lodge.
- Q. What makes a just and perfect Lodge ?
- *A. (It is not clear what the answer should be, save that odd numbers must be given).
- Q. Does no less ? (Only *E.R.H.* group have this as a question).
- A. The more the merrier, and the fewer the better cheer.
- Q. Where ought a Lodge to be kept ? (Only *Dumfries 4* has this as a question).
- A. On the highest hill or lowest valley in the world, without the hearing of the crow of a cock or the bark of a dog.

(*Dumfries 4* preserves what may be a jingle, which I reconstruct —

On the top of a mountain,
Or the middle of a bog ;
Without the crowing of a cock,
Or the bark of a dog).

- *Q. How were you made a Mason ?
- A. Neither sitting or standing, running or going.

(I am not by any means satisfied with this ; moreover I suspect that both "naked or clothed" and "barefoot or shod" may also have formed parts of the answer).

- *Q. What Lodge are you of ?
- A. The Lodge of . . .

- Q. How stands your Lodge ?
- A. East and west, as the Temple of Jerusalem and all holy Temples stand.
- Q. How high is your Lodge ?
- A. As high as the heavens ; inches and feet innumerable.
- Q. Where was the first Lodge ?
- A. In the Porch of Solomon's Temple.
- Q. Which is the Master's place in the Lodge ?
- A. In the east (*or words to that effect*), waiting for the sun's rising to set his men to work.
- *Q. How is the Master clothed ?
- A. In a yellow jacket and blue breeches.

(This question is fully supported, though it does not actually appear in this position in any sequence. I have interpolated it here as being the only place where it seems more or less to fit).

- Q. How many Lights are there in your Lodge ?
- A. Three: the Master, the Warden and the Fellow Craft.
- Q. How many Jewels are there in your Lodge ?
- *A. Three: a Perpend ashlar ; a Square pavement ; and a Broached Ornal.

(I do not propose to discuss the variations here, except to remark that they suggest that the operative significance of the objects named had been lost and forgotten even as early as 1696).

- Q. Where lies the Key of your Lodge ?

(There is considerable confusion between the Key to the secrets of a Mason and the Key of the Lodge door).

- A. In a bone box, or under the lap of my liver, where all the secrets of my heart are.
- Q. What is the Key of your Lodge ?
- A. A well hung tongue.
- *Q. Of what metal is it made ?
- A. Neither of iron or steel, or any sort of metal ; but the tongue of good report behind a Brother's back as well as before his face.
- *Q. Where shall I find the Key of Your Lodge ?
- A. Two (*or perhaps* three) feet and a half from the Lodge door, under a Perpend ashlar and a green turf (*or divot*).
- *Q. Have you been in the Kitchen ?
- *A. Yes.
- *Q. Have you been in the Hall ?
- *A. Yes.
- Q. How many points of fellowship are there ?
- A. Five: foot to foot, knee to knee, hand to hand, heart to heart, and ear to ear.

There remain a few questions and answers which hardly seem to fit into this more or less formal series, but which are fully supported as genuine. Such are —

- Q. What is the day for ?
- A. For seeing.
- Q. What is the night for ?
- A. For hearing.

This, as it appears in *Trin. Coll. Dublin MS.* and *Mason's Confession*, does not take the form of question and answer but as a method of finding if a Mason is present. To quote the former —

To know in ye dark if there be a mason in Company, Say ye day was made for seeing, and ye night for hearing.

Another is —

Q. Which way blows the wind ?

A. East and west (and out of the south).

This is found in *Trin. Coll. Dublin MS.*, supported by the *Prichard* group, but it is hard to find a place for it in the formal catechism. I make the suggestion, with, I admit no evidence whatever, that this and the previous question may have been a part of a less formal set used by the Mason in his everyday life, and as he went about the country, and entirely separate from the formal set used in the Lodge.

Two others are of much more formal and complex character. One is —

Q. from whome do you derive your principalls

A. from a greater than you

Q. who is that on earth that is greater than a free mason

A. he yt was caryed to ye highest pinnicall of the Temple of Jerusalem

This is from the *Sloane 3329 MS.*, supported closely by *Dumfries 4* and *Prichard*. The other is —

Q. which way came ye W first about

A. it was given to King david by report qn he was hewing ye stones in ye mount to know ye workmen from ye labourers . . .
(*Dumfries 4*).

which I think must be regarded as supported by —

(Solomon) give a sign to the Masons not known to the Laborours and who could make that signe at the paying place was to be payed as masons the Laborours not knowing thereof was payed as fforesaid . . . (*Graham*).

I suggest that here, and perhaps in a few other places where these two MSS. more or less agree, we are tapping a stratum of "biblical" lore which had crept into Scottish Masonry, but which formed no part of the Old Catechism ; but this again is merely guesswork.

There, Brethren, my reconstruction ends. There is much remaining to be done ; for it is extremely likely that other questions and answers can be found with sufficient claim to inclusion ; and moreover in so many places the exact form of the questions and answers have yet to be settled, and this can only be done (if ever) by careful scrutiny of the passages in which the material occurs. It was only comparatively recently that I began to realise that there must have been a "standardised" set of questions, and that it might be possible to reconstruct the original ; and if I have convinced any other student of this alone, I feel that these notes will not have been wasted.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. H. Poole, on the proposition of Bro. L. Edwards, acting W.M., seconded by Bro. W. E. Heaton, S.W. ; comments being offered by or on behalf of Bros. H. C. Booth, D. Knoop, H. H. Hallett, G. W. Bullamore, F. R. Radice, and R. J. Meekren.

Bro. LEWIS EDWARDS said:—

This short but detailed paper has proved at once interesting and persuasive. Bro. Poole is known as the greatest living expert on the Old Charges, and to him and to William Begemann we owe to a great extent our knowledge of these in their classification and inter-relation. He has now endeavoured, working on similar lines, to perform the same service with the Masonic Catechisms, with more difficulty perhaps, but with what success the Brethren can judge.

Not claiming the knowledge of the author or of Bro. Knoop, I wish to avoid making any detailed comment, but I feel a certain difficulty in being convinced of there being a standard form of catchism about 1700, both by reason of the catechism being a less formal compilation than a charge and because I rather doubt whether as early as that date there was a general or universal authority vested with a power of enactment or of sanctioning.

Bro. Poole's researches—and of this I think there can be little question—strengthen the tendency to take our history further back than the somewhat arbitrarily chosen date of 1717 to generations and perhaps centuries earlier.

But for what he states and what he suggests, we owe him our gratitude, and I have much pleasure on that account in proposing a hearty vote of thanks.

Bro. WALLACE E. HEATON said:—

I beg to second the vote of thanks from the Chair to Bro. Poole for his excellent paper.

I have been interested, not only in the subject matter of the paper, but the reason for same. It seems to me that Bro. Poole has been at great pains to tell us that the various catechisms are actually similar to the catechisms from preceding centuries, and they only differ because, unlike the old Constitutions, they have never been committed to writing, but have come down through the ages by memory only and have suffered, and to some extent differed.

To me it is plain that catechisms of this kind did exist before Grand Lodge and that they have served the purpose for which they were created, namely, to preserve inviolate the secrets of Masonry from the days of the Operatives to speculative Freemasonry in or about 1700.

I can only hope that Bro. Poole will throw more light on this very interesting subject, as there is very little yet available.

Bro. F. R. RADICE writes:—

Bro. Poole's paper, I am sure, will be welcomed by all of us. Not only does it summarise information which otherwise we should have to gather ourselves in several places, but he also gives us the results of constructive study, for which we must all be grateful. Detailed criticism I must leave to more eminent Brethren whose superior knowledge and experience makes them more fit for the task than myself, and I am sure from past experience that this criticism will flow in ample measure. I only venture to make one or two suggestions on behalf of those who, like myself, largely owing to our daily avocations, have not yet been able to advance beyond the status of comparative novices. In the first two paragraphs Bro. Poole refers to several documents well known to the expert. Could Bro. Poole give us in each case a very brief footnote containing a reference as to where full information on these documents is to be found, for the benefit of beginners? I know some Brethren regard footnotes with horror, and this is not the place to go into this question fully, on which I feel rather strongly;

but here they would be useful to those who need them and the expert can ignore them. The other suggestion I should like to make, for ease in reading and understanding, is the insertion, just before the heading "The Mason's Examination Group", of a statement informing us that a tentative reconstruction of the "Old Catechism" will be found at the end of the paper, so that we can refer to it straightaway. These are very minor points; and I should like to thank Bro. Poole heartily for casting light for me on a subject on which my ideas were hazy.

BRO. H. HIRAM HALLETT writes:—

The study of the Old Charges, and of the Pamphlets and Catechisms of the seventeenth and early eighteenth century, is a special branch of research, on which Bro. Poole, as we all know, is one of our most noted authorities. It was, therefore, with the greatest interest and pleasure that I read his latest paper, *The Masonic Catechism*, and I should like to tender to him my sincere thanks and congratulations for having given us so much additional and valuable information concerning many of these old documents.

By a careful analysis he has come to the conclusion that there must have been a more or less authentic catechism, consisting of questions and answers, which had a wide circulation during the seventeenth century, and personally I am entirely in agreement with him, for I have long held the opinion that Brethren of all periods preferred the "written word" to the tedious process of oral instruction.

We are all aware that memory has failed us at times—it is a human weakness, and, some 140 years ago, the members of the Lodge of Promulgation, although nominated because they were ritual experts, were equally conscious of this frailty as they drew up a Report recommending that a Pandect should be prepared "as a remembrance and an aid", but to quote from the Minutes:

"A Pandect of the Science of Speculative Freemasonry, comprising a clear and comprehensive digest of everything relating to the Art, save and except those particulars which are forbidden to be committed to writing . . . that in cases of future occasion to ascertain points concerning which doubts, uncertainty or differences of opinion may exist, a reference to this duly sanctioned authority may conclusively decide the question."

We are also well aware that during the preceding century the reason why such a large number of editions of spurious rituals were printed and sold was because Brethren were desirous of obtaining possession of the "written word".

In conclusion, I think that as our forbears of the eighteenth century were so eager to possess copies, whether written or printed, of the "Forms" relating to Masonry, it is but reasonable to suppose that those of the seventeenth century did so, and if there had not been some sort of authentic catechism in vogue I fail to understand how the many Lodges in different parts of the country came into existence and were able to carry on their work in which visiting Brethren from other parts should be equally at home.

BRO. GEO. W. BULLAMORE writes:—

In the Middle Ages the Mason's Catechism would be a secret of the Guild and would enable him to prove his membership and standing. But as the masons carefully exclude the layers in the charges it seems highly probable that these also had their catechism by which they could make themselves known.

Assuming that the layers were the Guild of the Quatuor Coronati, I know of no evidence that they ever established themselves in Scotland. Presumably, therefore, the catechism that Bro. Poole is attempting to recover is that of the hewers. The charges went from England to Scotland and it seems reasonable to assume that the catechism accompanied it.

When memory was a business it was fairly accurate, and the errors and omissions of an early manuscript can sometimes be corrected from tradition. I think it likely, therefore, that the masons at their gatherings took some steps to keep the catechism accurate and that corruptions came with writing. This does not mean that in early times no alterations were made. From time to time the catechism could be brought up to date. As an instance of this the Perpend Ashlar, Square Pavement and Broached Ornal suggest three periods, that of the Cubic Ashlar, the Perpend Ashlar and the Broached Ornal. This latter I assume to belong to the late Perpendicular, when pyramidal stones were used for capping the numerous pinnacles of the architecture of the period.

The tradition that the secret was lost by the death of Noah and that his sons substituted other secrets would be appropriate for a generation of boat builders who advanced from timber churches to those built with stone or ashlar. The inclusion of such material suggests an older guild than that of the Masons. There are many doublets such as the gavel of the layer and the mallet and chisel of the mason.

Bro. DOUGLAS KNOOP writes:—

I do not find myself in agreement with what I understand to be Bro. Poole's main contention. The catechisms in their early forms were only appendices to the Mason Word. It is the secrets associated with the Mason Word that were basic, though even these probably underwent developments in the course of years. The catechisms were a series of test questions and answers by which a Mason's professed knowledge of the Mason Word could to some extent be checked. This is made quite clear from a sub-heading of the *Chetwode Crawley MS.* which Bro. Poole quotes, and from a very similar heading to the *Edinburgh Register House MS.* Bro. Poole also recognises that the test questions and answers, in a simple and less elaborate form, probably existed many years before the catechism of the *Edinburgh Register House MS.* was set down in writing in 1696. At what stage in their evolution did the test questions and answers become "the Old Catechism"? At no stage, as I see the problem.

As I conceive the evolution of the Mason Word, the test questions and answers which ultimately, if not originally, were associated with it were different in different localities and different Lodges. Both the *Edinburgh Register House MS.* and the *Chetwode Crawley MS.* stress that the questions must be answered exactly, but that surely only means that a member of any particular Lodge must answer them as taught in that Lodge, just as nowadays a candidate before being passed or raised must answer correctly the questions which he has been taught, but that does not imply that all Masons are taught the same questions and answers. Much will depend upon the jurisdiction under which the Lodge is held, and the particular working followed by the Lodge, if under the English Constitution. The test questions and answers were not in any sense landmarks: it was the secrets associated with the Mason Word which were landmarks, and they were by no means unchanging.

To refuse to accept the idea of a basic catechism is not to deny that many of the questions and answers to be found in the various early masonic catechisms may have a long history, some being descended from the practices followed in one old Lodge, and others from the practices followed in other old Lodges. It has always to be remembered that the Mason Word (and all that

it implies, including some test questions and answers) was in existence in Scotland probably at least a century before the *Edinburgh Register House* MS. was written in 1696, and possibly a century and a half before that date. (For discussion of the antiquity of the Mason Word, see Knoop and Jones, *The Genesis of Freemasonry*, now in the press.) In the course of the 100 or 150 years prior to 1696, the questions and answers may have undergone considerable changes, probably in the direction of elaboration and synthesis, but which, for want of pre-1696 documents, cannot definitely be traced.

Whilst the Constitutions of Masonry are probably all descended from a common original, I very much doubt if that was the case with the early catechisms. Any additions made from time to time to the Constitutions were almost necessarily much more circumscribed than additions or modifications made to the catechisms. The compilers of the Constitutions were concerned with the legendary history of, and the rules and regulations governing, the Craft, a more or less definitely limited field. The compilers of the early catechisms, a series of questions and answers to test Masons claiming to have the Mason Word, would not appear to have been similarly tied, to judge by the remote connection, if any, which some of the questions and answers bear to the Mason Word. Just as the catechisms show great diversity, and underwent great changes, between 1696 and 1730, to judge by the surviving versions, so probably similar diversity and changes characterised the test questions and answers of the century preceding 1696, and I feel that Bro. Poole's search for a standard or basic catechism is a search for something that never existed.

Bro. H. C. BOOTH said:—

I am much interested in Bro. Poole's paper, *The Masonic Catechism* and his attempt to reconstruct the text of the Old Catechism from the rather meagre, questionable, and at times controversial material available.

After reading the paper over several times I have tried to visualise a Mason's Luge or Lodge of the time he is considering. The Lodge would be what is now known as an Operative Lodge.

The only Master Mason would be the Master of the Lodge.

There would be the Warden, perhaps two.

The Fellows or Fellows of the Craft.

The Entered Apprentices.

The ordinary apprentices I do not think would be there, as they, having to serve seven years bound apprentices with Indentures, would be from 14 years old upwards to 21, when they were due to be made free of the Craft, *i.e.*, on reaching their majority beyond which age they could not be bound; they would not be considered old enough to take part in any ceremony.

How could these ordinary apprentices, young boys of 14 years, be expected to comply with the Aberdeen Statute of 1670, quoted by Bro. Poole?

My contention is that the Entered Apprentices were those who had completed their apprenticeship and were what would be considered improvers, or Speculative Masons, in both cases of the full age of 21 years.

We get some interesting confirmation from the records of the Lodge of Industry, now No. 48 Old Swalwell, which did not come under the Grand Lodge till 1735, and was even after largely Operative.

First from the Penal Orders *re* the ordinary apprentice.

4thly When any mason shall take an Apprentice, he shall enter him in the Company's Records within 40 days and pay 6d for registering, on penalty of 3s—4d.

5thly That the Apprentice shall have their Charge given at the time of Registering or within 30 days after on penalty of 3s—4d to be paid by his master ; who shall also see the said Apprentice pforme the same on pain of 2s—6d.

6thly If the Master and Apprentice do not show the Indentures to be recorded in the Register Book, within 3 months after date shall pay each 2s—6d.

Now from the minutes—

“Sept. 29th, 1725. Then Mathew Armstrong and Arthur Douglas, Masons [mark that word] appeared in ye Lodge of Free Masons and agreed to have their names Registered as Enterprentices to be accepted next Quarterly Meeting paying 1/- each for entrance and 7/6d when they take their freedom.”

As they were Masons they must have previously served an apprenticeship, and were therefore Enterprentices, or what were later termed “improvers”. They paid 1/- each as compared with 6d. for the apprentice.

Dec. ye 28 1730. Five years later, evidently having taken his freedom during that time, we have “Then Mathew Armstrong notified to ye Lodge his having taken John Lawthers apprentice for seven years, and hath shewen his Indentures for which he hath pd 6d.”

June 24th, 1728. “Then John Robinson notified to ye Lodge his having taken Matthew Bainbridge apprentice for seven years and promises to show or produce the Indentures ye next Quarterly meeting day.

Dec. 27th, 1729. “Then Matthew Bainbridge appeared in ye Lodge of Free Masons and his Master shewed his Indentures which were agreeable, he will have his freedom when out of his time paying 7/6 to ye Lodge Box.”

I add the following as of interest, showing continuity—

Dec. 7th, 1737/8.

“NB This day Wm. Burton of Whickham, his Indenture was read over in the presence of the Society then assembled, bearing date the third of this instant, as an apprentice to Matthew Armstrong of Swalwell. Pd for Registering the said apprentice according to Law 6d.”

This is the same Matthew Armstrong and seems to show that only one apprentice at a time was allowed, as the previous apprentice of 1730, John Lawther, would be just out of his time. In 1742 John Lawther himself takes an apprentice, Tempes Rennison of Swalwell.

On reading over some notes on an Historical Sketch of the Lodge of Aberdeen taken from the *Scottish Freemason* of September, 1894, I find an interesting point about this period.

“By the rules it is prescribed that the Master shall be a gentleman or Geomatic Mason. This, with rare exceptions, has been adhered to since 1670 ; while the office of Senior Warden was held by a Domatic or operative till 1840. These two classes of Brotherhood were kept distinct ; and no operative was permitted to receive any of the degrees until he had made ‘essay’ (sample) to each, and the same approved by the Lodge. In the oldest minutes the admission of either class was differently worded.”

Turning to the Catechism, Bro. Poole has stopped just when he was getting particularly interesting—

Q. Who is that on earth that is greater than a free mason ?

A. he yt was caryed to ye highest pinnicall of the Temple of Jerusalem.

This is the leading question and answer to what was called the repeating of the letter G. I was hoping that Bro. Poole would have something to say about that riddle.

I came across a version of this letter G in a typed copy of a set of lectures given to me by the late Bro. Lionel Vibert; I believe they were sent originally from America.

- Q. Can you my friend define this letter G ?
 A. In the Middle Chamber of this Temple there stood a letter G, to be by true F. Crafts farther defined.
 Q. What is father meant by that letter ?
 A. By letters four and science 5th this G has a right to stand, it means the God we all adore ; you have your answer friend.
 Q. Please to give a further reference ?
 A. Your science 5th hath well composed a noble structure vast, a point, a line, a superfice, but solid is the last.
 Q. What is a point ?
 A. Beginning of Geometrical matter.
 Q. What is a line ?
 A. Continuation of the same.
 Q. What is a superfice ?
 A. Length and Breadth without a given thickness.
 Q. What is a solid or Cube ?
 A. Length and Breadth with a given thickness, which forms a Cube and comprehends the whole of Geometry.

From an old Northumbrian ritual and lectures which contain all the points mentioned by Bro. the Rev. G. Oliver in his lecture to the Witham Lodge, Lincoln, 1863. See *The Lectures of the Three Degrees in Craft Masonry*, printed for A. Lewis, London, 1886, pages xxi and xxii.

What are we to understand by the famous inscription of K.S. on the foundation stone of the Temple of J—— ?

A Name that cannot be clearly comprehended, nor fully pronounced by the voice or tongue of man.

How should that be depicted in our L——s ?

By four different Hieroglyphics, the first an equilateral triangle, the second a Circle, the third a geometrical square, and the fourth a perfect double cube.

Now equate both these examples with Prichard and יחיה .

I should like to add my thanks to Bro. Poole for his paper, and hope others will try to elucidate some of the riddles of the past.

Bro. R. J. MEEKREN writes:—

Everyone must welcome Bro. Poole's paper. But short as it is, it is very difficult (at least so I find it) to know what to say, or which of the multitude of leads that he has offered to follow up. It would be very easy to make a contribution to the discussion far longer than the paper itself, which would hardly be appropriate.

The showing, in sufficient detail to carry reasonable conviction, how the prints and later MSS. are supported by the earlier catechisms should at least help to stimulate a more extended and more serious study of these relics by a much wider group of Masonic scholars. There has been altogether too much timidity in dealing with them in the past. They are to be judged by their contents and

not by their date as prints or transcripts. I imagine that this timidity is due to an inheritance from the earlier groups of scholars who founded the Lodge. Hughan, MacBean, Lyon and their followers affected to treat the catechisms with contempt. Gould in his published works invariably speaks of them slightly: yet from some of his private letters that I have seen it appears that really he thought them to be of very great importance.

In my own dealings with them I have generally ignored dates—perhaps not too wisely. However, I have always pointed out the support given by the unquestionably Masonic documents and fragments to those of unknown, and often dubious, origin. But that this interconnection should be discussed in detail as a necessary step in a general attack upon the problems involved I heartily agree. I could indeed have wished that Bro. Poole had gone further and added as an appendix his “work sheets”, which I presume would contain detailed collation of the members of the different groups and his critical comments. These would doubtless be tedious to all but those really interested in the subject, but the general reader can always skip an appendix.

I have only very recently received a copy of the *Wilkinson MS.* and have had no opportunity as yet to study it. As a first impression it seems to me to be more nearly related to the *Sceau Rompu* than to any other document. It may however prove that this latter set of catechisms is a connecting link tying the three members of the “Prichard group” more closely together.

As to the Salutation, I dare not enter upon the subject—it would prove, I fear, almost as expansive as the *djinn* emerging from his brass bottle, so I will let it remain corked up. I will, though, make one remark. The Salutation has no fixed place in the series of questions and answers, because it did not originally belong to the “examination” at all. Under the purely speculative, that is non-operative, regime it has no practical purpose as it would have had among operative Masons, but as it was a part of the whole tradition it was attached to the catechism where it might seem to be most appropriate, generally at the beginning or at the end. There are a number of traces of this loose connection, and in the *L'Ordre des F.Ms. Trahi* it clearly appears as an addendum. But I am dangerously trifling with the lead stopper marked with the mystic pentalpha, the great King Suleiman’s cabalistic seal!

In what is argued regarding the loosely connected Prichard group I should say that the point is conclusively made that there is no indication of either one of the two MSS. having been influenced by the printed pamphlet. More perhaps could be added tending to the same conclusion, but Bro. Poole has selected the most striking and definite points, and I hope that the old method of dealing with these documents, that of assuming that one which is—or that *might be*—subsequent to an earlier print, was necessarily influenced by, or imitated from it, may now have received its quietus. But seeing how tenacious of life all traditions are, bad as well as good, I doubt much whether it has.

I am especially delighted that Bro. Poole has insisted so firmly upon the fact that the transmission of the original examination was largely (if not entirely) oral, and that this fact must be taken into account when seeking the origin of variations in the written exemplars. That every Mason was supposed to learn an Examination seems to me so obvious and certain that it should not be necessary to be argued. What else were the “examinations” for if not to enable the Mason to be examined? And I do not think the word “interrogat” in the seventh of the Aberdeen Statutes needs undue pressure, or indeed any pressure at all, to make it, in its context, refer to an examination. And the plain inference is, from what is said, that the Intender was on trial as much as his pupil; if he forgot anything in teaching the latter he had to pay the fine. No one else might intervene, except the apprentice’s “Maate”; and incidentally it is very interesting to find this term used getting on for three hundred years ago, as it still is to-day, for men working at the same bench or on the same job.

In the so-called "York" or American type of "work" every Mason has to learn a lecture, practically an examination, for each of the first two degrees, and in many jurisdictions for all three. And though he is no longer fined if he forgets anything when he is "interrogat" in open lodge, he is referred back to his instructor to be "perfyted" before he can advance. Where the three lectures have to be learned they amount altogether to approximately two hundred questions and answers, some of the latter quite long. It does not seem that the brief examinations of two hundred and fifty years ago would have offered too hard a task to get by heart. And brief the old examinations are, even if we take most of them to be deficient, as some of our documents certainly must be. And here I would remark that no negative argument is sound that is based on the absence of any particular point in this one or that of these documents.

The transmission of an oral tradition leads naturally to quite different kinds of errors and corruptions than does the successive transcription of written documents. Displacements of material can very easily occur; words may not be understood and others that sound something like them, familiar to the individual, but which do not make sense in the context, are substituted in their place; or the exact phraseology may have slipped from memory, but the substance is reproduced in other words, and so on.

But there are other sources of change; the incorporating of variants from other traditions is one, though this appears chiefly in the later forms, as is to be expected. And there is the insertion of incipient explanations and moralizations. The "key" is an example both of the one and the other of these tendencies. And then there are the expansions. The simplest form of these consists in mere division, as for example in the dealing with the "due form", the question "How were you made?" is sufficiently answered by a riddle-like description, "Neither this nor that". It is easily expanded by making the answer, "In due form." This leads obviously to the question, "What is that due form?" A more elaborate instance may be offered from Prichard, where the original "situation" of the Lodge and its height has been expanded by giving it other dimensions. These first appear in Prichard, but it would not be surprising if we were eventually to find that this particular expansion was earlier still. They appear in the *Catechisme*, and though this is of course fifteen years later, yet it is in its form much more like the earlier English documents, except that the explanations are a stage more developed.

As I have intimated, the "examination" originally had no place for interpretation or moralizing. It was not intended for instruction. The answers to the questions were intentionally cryptic, and the questions themselves blind and unsuggestive; for, as I have pointed out, now many years since, the purpose was to satisfy both the examiner and the respondent, each in regard to the other, of their respective status as true or right Masons. A point that has been borne out by the "Dialogue" recently brought to our knowledge by Bro. Knoop and his colleagues. To give explanations naturally had no place in such procedure.

Nor do I think that the "examination" had any place in the "entering" or "making". After the first part of the ritual forms had been performed the neophyte withdrew with his "tutor" and received some instruction. It could not possibly have been to learn an examination. He was coached in the proper way for a travelling Mason to enter a strange Lodge. He then returned and saluted the Master and the Brethren in proper form, as coming from the Lodge of St. John, and bearing the greetings of that ideal Lodge. (Here and there the Lodge might have had some other title or description, but the consensus of our documents is in favour of the ascription to St. John.) He might possibly have heard the catechism given later in the proceedings, but again the weight of all the evidence points to this instruction being originally left entirely to his "intender", who would naturally explain the references of the conundrum-like questions and answers as he taught them.

The operative Mason, after, as before, he had been entered, worked daily in company with his brothers and fellows. Lodge meetings were infrequent. His knowledge of the "mysteries" of the Craft came to him in the same way as he had learned the "masteries" of its technique, from those with whom he daily worked. When non-operative lodges came into existence conditions were completely changed. The lodge now became the school, instead of the "job", and it was in the lodge that the newly-made Brother could best learn what he was supposed to know; and so from being an annual test of qualification (as we may judge from the Schaw Statutes) the examination would come to be part of the regular order of proceedings at all lodge meetings. And this would again, and as naturally, lead to the explanations—at first "brief and pithy" we may suppose—being gradually included, instead of being informally given by intenders or mates. And these explanations would simply cry aloud for further elaboration as time went on, and so the examination evolved into a catechism, quite in the ecclesiastical sense, that is, a mode of instruction. Or, put in another way, the later catechism is an examination glossed with interpretations and moralizations. And it is evident enough when looked for, that the documents under consideration show various stages along this path of evolution.

The question of the ritual proper is, I suppose, a controversial one, as Bro. Poole says. I do not know that this is a good reason for shirking it. We can surely disagree about it without heat or rancour. I fully agree, however, that the Charges were read, or at least were supposed to be read, even if they were omitted on occasion. But this I should not call a ritual proceeding at all, but a necessary formality. I believe we need more precision in our terminology before we can even understand each other on the subject. Everyone joining any kind of society or organization either tacitly or explicitly accepts its rules and regulations. The Old Constitutions, in mediæval fashion, embodied this acceptance in an oath. I think that the assumption usually made, and generally uncriticized, that there was only one oath administered in the process of making a Mason has been very misleading. The Grand Mystery group by plain implication refers to two. A form of oath is given—it relates only to the substance of two of the ancient Charges—while the "Health" dwells on an oath of secrecy. It is quite true that in some of the later versions of the MS. *Constitutions* the form of the oath has been elaborated so as to include the point of secrecy, and I do not overlook the fact that one of the Charges is to keep the counsel of your fellows truly, be it in lodge or chamber. Nevertheless, in spite of local variations—quite to be expected—the Constitutions and Catechisms taken together point to there having been two obligations, one to keep and abide by the laws of the fraternity and one specifically to secrecy.

I agree also that the ritual would make no great demand upon the memory, being almost undoubtedly innocent of ceremonial and instruction. It would include a preparation, certainly; a circumambulation, almost certainly; an entrance, a due form and a communication. In the second, or superior grade there would be, almost certainly, three steps in which the aspirant passed from the square to the compass, as it is said in the minutes of Dunblane in 1720. In European catechisms this is the basis of an answer to the question, "How were you made a master?" According to a hint given by Dr. Arnott (in his correspondence with Dr. Oliver), based on ritual forms he had found in old country lodges in Scotland it is plausible that at each step a question, or rather a demand, was made of the aspirant, which he, as previously instructed, refused; and then after further proceedings he was found between the square and the compasses. Hence the test question in the *Wilkinson MS.*, which is also found in many European formularies, early and later. And incidentally, it is rather surprising that Bro. Knoop and his colleagues, in collating this MS. with Prichard, should, in respect of Q. 77, have missed the note in Prichard at the end of the Master's Part, in which a piece of stone is said to smell "neither of brass,

iron nor steel but of a Mason". Yet I must confess that though I recalled this answer to the test question very distinctly I looked in several wrong places before I found it. The same question appears in the *Sceau Rompu*, not in the catechisms but as a casual mode of discovering a brother Mason. The answer however being less elaborated; merely, "It does not smell of any metal." (*Elle n'a l'odeur d'aucun metal.*)

Here perhaps it would be permissible to make the suggestion that the descriptive part of the Mason's Examination refers in the main either to an undifferentiated rite or to one in which the two grades have been "telescoped." The greater part of it seems to be much more plausibly referred to the passing of a Fellow than to the making of a Mason. The lengthy answer to the question in the Mystery of Free-Masons, "How was you admitted?" on the other hand, does refer to the making or entering. And this question and answer is rather obviously informal in character; and the author or compiler himself tells us its place was not fixed in the catechetical series of questions. This is not the only instance in our documents where information has been inserted in the original examination that would earlier have been given informally by the instructor while teaching the neophyte the questions and answers.

I finally come to points which, if I understand Bro. Poole correctly, I fear I am not able to accept. But his use of the phrase "more or less" leads me to hope that our disagreement may prove eventually not to be irreconcilable. I could agree if he would pluralize his "standard" catechism, for that there were local standards I am ready to believe. Or if he still prefers the singular number I could agree if he would make the Standard an ideal one, to which local variants approximated but which itself never actually existed. If the Standard were actual how did it come into existence? A standard involves an authority to impose it. The conception of an actual standard catechism (which presumably would involve a standard ritual) is basically the same conception as that of Bro. Knoop, who, if I do not misrepresent his hypothesis, supposes a central authority—in Scotland—which not only standardized the "secrets of the Mason Word", but also invented the grade of Fellow of Craft and its private secrets. With this general conception I respectfully, but decidedly and emphatically, disagree.

This point I regard as so important that it should be carried further. I have already referred to the "York" rite in the United States. Suppose that we could induce a Mason from each of several states to set down the questions and answers of the first section of the first "lecture". It must be remembered that this is an oral tradition, orally taught, and that there are thousands of Masons who could do this for us—if they would. For under most American jurisdictions it would be a serious offence to make any such transcription, or, under some of them, even to have such a document in one's possession. But upon the supposition that they could be obtained, and were collated, the first impression given would be that they were almost identical. But closer examination would reveal many small variations and perhaps some important ones. There would be differences in order and arrangement, certain material would appear in this and not in that, some questions and answers would here be divided or expanded, and not elsewhere, or not in the same way, and so on. The result of the examination of the versions would lead to the conclusion that they were all derived from a common original—only there never was a standard original form in the United States. It is quite true that most American Masons believe that there was; they also believe that the form taught by their own Grand Lodge is the original standard and that all others are faulty versions thereof. Partly they are right—only there have always been as many standards as there are Grand Lodges.

Thomas Smith Webb is generally held to have attempted to do some standardizing in New England at the end of the eighteenth century. Rob Morris,

of Kentucky, with his Conservator organization, did definitely try to standardize the whole country on the basis of a "back to Webb" campaign; and he thereby made more bitter enemies among his Brethren than any good man and Mason has had, I suppose, either before or since. He believed that he had recovered Webb's original "lectures", which most American Masons believe to be the standard of all Masonry—they are not alone in assuming that their "work" is the ultimate norm. But the authorities of the various Grand Lodges were equally sure that they possessed the original Webb, and though what they severally taught differed as much one from the other as any of them differed from Morris, yet they all joined in uncompromising hostility to the Conservator movement and its leader. Now anyone who knows of the elaborate machinery set up in a great many American jurisdictions to maintain unspotted and unimpaired the virgin purity of their own particular standard; the arrangements for teaching—and periodically testing—those who are to be permitted to teach in the lodges will find it hard to believe that anything of the sort could have existed in Great Britain, north or south, in the sixteenth or seventeenth century; and, be it remembered, American Grand Lodges have not evolved this machinery merely on the basis of an hypothetical need. It has on the contrary been forced upon them as absolutely necessary to maintain the fetish (or will o' wisp?) of uniformity, and is not wholly successful in spite of all the effort, and money, that is expended for the purpose. There is not, in the Masonic world, nor has there ever been in the historical period of the Craft, a universally accepted standard of working, of instruction, or examination, nor has there ever been any need of such a standard. Any Mason who knows his own "work" can prove himself anywhere, no matter how much the methods of those who examine him may differ from his own, and this basically and necessarily, because there is, and always has been, equivalence. And equivalence is easily and adequately accounted for by the simple, natural and unforced means of intercommunication and visitation. On these grounds I contend that the standard examination or catechism was always an ideal, a hypothetical form lying between many variants, each of which is equally good everywhere, and *authentic* in its own place. To suppose otherwise is to mythologise, the continuing bane of researches into the origins of the ritual. I have mythologised myself till I saw the error of my ways.

As the point is of the greatest importance, for we can never arrive at the truth by postulating impossible conditions, I feel I should go somewhat further still. In the history of human culture standards do not appear until the social organism has arrived at a fairly high level of complexity. For example, let us take standards of measurement; the foot length, elbow length, the span, the fathom, the pace and their like; these served all the purposes of a primitive society—they serve many purposes even yet in approximate measurements. Gradually these natural units are standardized, and become the foot, yard, cubit, and so on. Definite numerical relations between them are established, and elaborate apparatus and organization are necessary to maintain them. Our "ancient Brethren"—or at least our mediæval predecessors—imagined naively that the Mason Craft first began at the erection of some famous building, some structure of which they had heard and which bulked largely in their limited historical perspective. We know perfectly well that this idea of origin is impossible. It is merely the universal myth of the culture hero in a new guise. The mason craft evolved. It began with hut foundations, protective walls and barriers; it went on to houses, public and religious buildings—on a very small scale at first. And all this not in one place, but over an extended area, a country, perhaps a continent; and gradually many men here and there had acquired technical skill and knowledge from the lessons of experience. Finally some ruler, wealthy and powerful, could collect craftsmen from many quarters and erect a structure, fortress, palace or temple that was the wonder of the particular age. Just so did the private means of recognition grow up. During

its historical period Freemasonry has spread all over the world, and all over the world during that time there have been variants in spite of intercommunications, formularies official and otherwise, and all kinds of efforts to maintain some local uniformity. And this being so, to suppose that in the prehistoric period there were standard forms, or that it all began with some "authentic" norm, is patently as much a myth as saying that the Craft began at the Tower of Babylon or the Temple of Jerusalem.

Yet to ascribe the origin of our rituals to the conscious and deliberate action of somebody at some definite time and place must be a very natural thing to do, for everyone, I suppose, begins by doing it. And yet we are sympathetically incredulous of the hypotheses embodied in the Legend of the Craft. We no longer accept the statements that Anderson or Desaguliers wrote the original rituals, nor that Martin Clare was commissioned to "revise" the lectures. I am inclined to think there are two main reasons why we nevertheless continue to mythologize on the subject. The one is that we are on the inside, we are part of the Fraternity, we are insensibly affected by its customs, usages and the collective atmosphere in which we learn of them, and it therefore requires a definite and conscious effort to get on the outside, so to speak, and look at the problems objectively.

The other reason is that there is so much in our formularies that is self-dated as of the eighteenth century, or the early nineteenth, and so much of this could hardly be anything else than conscious and deliberate composition by some one author that it becomes almost inevitable that it should be taken for granted that it was all thus deliberately composed at some time or other.

Bro. Poole's paper, brief as it is, is a challenge that I except will lead to a sort of scholastic Donnybrooke Fair. The discussion should be most interesting, though I should not be surprised if his reply will necessarily be considerably longer than the paper. I for one am very glad he has thus presented the subject for our consideration, and I trust that the discussion will lead to some definite results.

Bro. Rev. H. POOLE *writes* in reply:—

I am very glad to find that so many Brethren enjoyed my paper, and, better still, that a number of them have found it a good basis for a scratching of heads.

It was, of course, very tentative; and the comments show, I think, that the material, when properly discussed, may lead to more general agreement than is sometimes the case, for there do not appear to be any disagreements which should take a great deal of adjusting.

One of the chief of these is the question of a uniform and authoritative original—a matter raised by Bros. Edwards, Knoop and Meekren. As regards the original uniformity, two remarks may be made. One is the very obvious one that, if such catechisms were *merely* local uses, their whole purpose (as I see it) would be defeated: only if they were more or less uniform would the travelling Mason be able to prove himself in any Lodge except his own—where no proof was needed.

The other is that, as any original which there may have been was an oral one, it goes almost without saying that there can never have been exact uniformity, and diversity must have steadily increased. That there must have been *an* original can, I suppose, be taken for granted; and it is this original that I am referring to all along. Bro. Knoop asks, At what stage in their evolution did the test questions and answers become "the Old Catechism"? My answer would be that from their first inception they *were* the Old Catechism.

That local versions diverged fairly widely from this original is obvious from the scraps which survive; but the fact that we can fit such scraps into a general series seems (to me, at any rate) to prove that such a series existed: and it is that series that I am speaking of. Bro. Meekren's account of the parallel case of the "lecture" underlines the very point I want to make. Unless we are to suppose that a series of documents, which at first glance give the impression that they are identical, came into being independently at different times and in different places—surely an untenable hypothesis!—then they must have had a single original: and it is just such an original that I claim for the Catechism.

That the original was authoritative, I am not prepared to argue strongly; possibly it was evolved and used by one Lodge or in one area, and later more widely adopted. But we must remember that it is in no less authoritative a document than the Schaw Statutes of 1599 that we find the order

to tak tryall of the qualificatioun of the haill masonis within the boundis foirsaid of thair airt, craft, scyance and antient memorie

—the latter phrase surely referring, at any rate partly, to just such matter as we are considering. And I cannot help feeling that the repeated allusions in Scottish minutes to annual trials (see especially Gould, i, 305), the earliest reference to which is in the Schaw Statutes, implies a deliberate policy intended to keep as near as possible to an original.

I am not sure if I understand Bro. Knoop aright. He suggests that "the test questions and answers which *ultimately, if not originally*, were associated with [the Mason Word], were different in different localities and in different lodges". But were they *originally* different? He seems to me to imply that they may not have been; and if so, then there is little difference, if any, between our views. I would, I think, venture to disagree only with his suggestion that the catechisms "underwent great changes between 1696 and 1730", for I can see no reason for doubting that most, if not all, of the surviving examples represent divergencies, probably of much longer descent, from an original which may well have been old in Schaw's day.

I am glad to hear of Bro. Booth's attempts to "visualize a Mason's Luge" of (say) seventeenth century. I do this more and more myself, and I become more and more convinced that it is partly, at any rate, for want of this that we are slow to see the significance of some of the records we read. Is it chance that the Aberdeen Statute of 1670 relating to the Intender (which I quoted in my paper) goes straight on, without a paragraph break, though the sentence begins with capital letters?—

WEE ordaine lykwayes that non of our number presume to taunt or mock on another at our meetings especiallie wnder the faylzies of amercement but everies on to Love ane another as brotheres born and allwayes to have a good report behynd ther neyghbours back as his oath tyes him.

I cannot help feeling that there was "lots of fun" when the senior members of the Lodge sat round, listening to the examination, ready, not "to taunt or mock on another", but quick to jump on the offender who has made a mistake or an omission, who "must pay for it as the company thinks fite"—perhaps with drinks all round: and all the more fun if the junior can turn on his Intender and say, "You never taught me that", and join in the fun himself when the Intender has to admit it. Much the same atmosphere, I feel sure, prevailed in the "other room" while the candidate was being taught the "signs, word and posture of his entry".

Bro. Booth is surely right when he suggests that the lad of 14 didn't come into it: but I am surprised that he quotes the Swalwell minutes, for there,

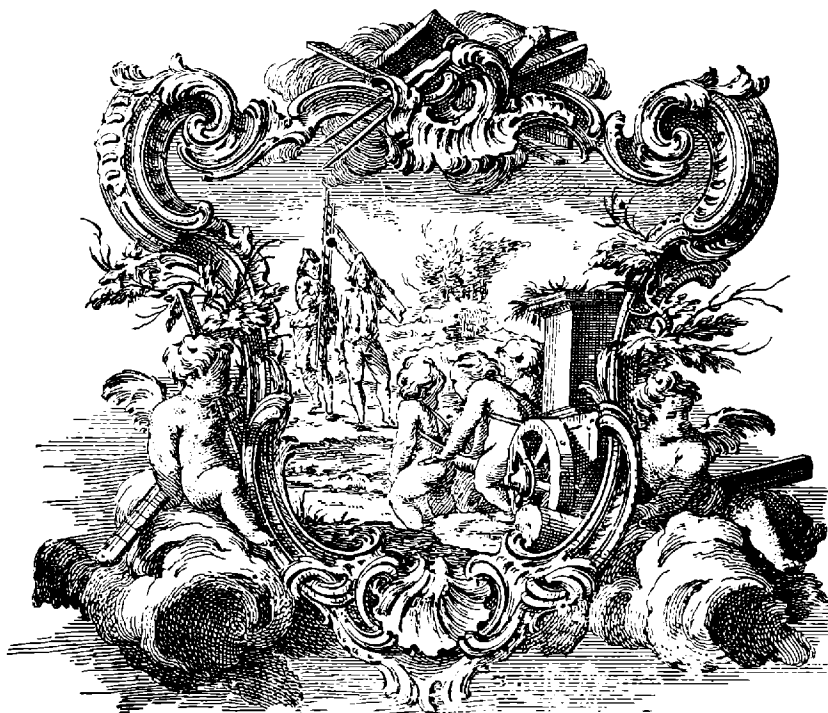
curiously enough, is good evidence that he did, at any rate later. In a minute of 25th March, 1754—

That Bro. Wm Burton having taken John Cloy'd as an apprentice for 7 years made his appearance and had the apprentice charge read over, and pd for registering 6d.

where the reference to the reading of the Apprentice Charge seems to make it clear that John Cloy'd was present in the Lodge; and some of the earlier minutes will bear a similar interpretation—indeed, the very existence of an Apprentice Charge seems to argue some such practice.

Bro. Meekren wants my "Work sheets". But I gave my reasons for not presenting them—that the student *must* make his own. Would that we had more students who would do this. All the material, except the *Wilkinson MS.*, is available in Knoop, Jones and Hamer, *Early Masonic Catechisms*; and it is merely a matter of time and patience to collate the related versions. Only when we have done this do we begin to realise the mode of transmission and the inter-relationships; and then it becomes possible to do constructive work on the material.

This is only a beginning, and partly for that reason I have, perhaps, hardly done justice to some of the comments and suggestions made. And I do sincerely hope that some other student may feel moved to carry on what I have started.



FRIDAY, 2nd MAY, 1947



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., P.M., as W.M.; Wallace E. Heaton, P.G.D., S.W.; L. Edwards, M.A., P.A.G.R., P.M., as J.W.; J. H. Lepper, B.A., B.L., P.A.G.R., P.M., Treas.; Col. F. M. Rickard, P.G.D., P.M., Sec; W. I. Grantham, O.B.E., M.A., LL.B., P.Dep.G.S.B., P.M., D.C.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; F. L. Pick, F.C.I.S., P.M.; C. D. Rotch, P.G.D.; and S. Pope.

Also the following members of the Correspondence Circle:—Bros. E. E. Traxton; N. Rogers; C. D. Melbourne, P.A.G.R.; E. H. Cartwright, P.G.D.; W. A. R. Marsh; A. E. Evans; F. G. Marshall; G. D. Hutchins; J. S. Ferguson; J. R. Dashwood, P.G.D.; H. Johnson, P.A.G.D.C.; A. H. Cann; R. Lucas; W. E. Ames; B. Jacobs; A. F. Cross; M. J. Citroen; W. R. Cann; S. J. Bradford, P.A.G.D.C.; H. Liss; F. V. Hazell; J. D. Daymond; F. C. Taylor, P.G.D.; and G. R. Nicholson.

Also the following Visitors:—Bros. H. W. Strickland, Lodge 3280; A. Beech, Lodge 5929; and H. Chambers, Lodge 2246.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Pr.G.M., Bristol, P.M.; Rev. Canon W. W. Covey-Crump, M.A., P.A.G.Chap., P.M.; W. J. Williams, P.M.; D. Flather, J.P., P.G.D., P.M.; D. Knoop, M.A., P.A.G.D.C., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. Jenkinson, P.Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.D., Cheshire; F. R. Radice, L.G.R., W.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.W.; H. H. Hallett, P.G.St.B.; Cmdr. S. N. Smith, D.S.C., R.N., P.Pr.G.D., Cambs.; Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D.; H. C. Booth, P.A.G.D.C.; J. R. Rylands, M.Sc.; and J. Johnstone, F.R.C.S., P.A.G.D.C.

The following were elected to membership of the Lodge:—

BRO. ERNEST HENRY CARTWRIGHT, Doctor of Medicine, residing at Earl's Court Hotel, Tunbridge Wells, Kent. Past Master of Lodge of Unity No. 69. Past Grand Deacon.

BRO. NORMAN ROGERS, Headmaster, Technical School, residing at 113, New Hall Lane, Bolton, Lancs. Past Master of Lodge of Rectitude No. 5197. Past Provincial Grand Deacon, Lancashire, Eastern Division.

Two Lodges and twenty-nine Brethren were admitted to membership of the Correspondence Circle.

The congratulations of the Lodge were accorded to the following members of the Lodge and Correspondence Circle who had been honoured with appointments or promotions at the recent Festival of the Grand Lodge:—Bro. F. M. Rickard, Past Grand Deacon; Bro. C. H. Perram, Past Grand Warden; Bros. C. M. Givven and P. B. Henshaw, Grand Deacons; Bros. J. G. Richards, Dr. J. W. Rait Bell, W. Adlam Evans, H. Crumbleholme, and E. F. Pilkington, Past Grand Deacons; Rev. G. T. Waldegrave, Assistant Grand Chaplain; Bro. F. E. Gould, Assistant Grand Director of Ceremonies; Bros. R. A. Card, A. M. Woodman, S. J. Bradford, I. T. Frisby, E. F. Smith, T. S. Hawkins, P. S. Humm, G. D'O. Hutchins, E. S. Perry, W. R. Wheway, and L. L. Zossenheim, Past Assistant Grand Directors of Ceremonies; Bro. Lt.-Col. R. J. Shearcroft, Past Assistant Grand Sword Bearer; Bro. C. E. Coggan, Grand Standard Bearer; Bro. D. G. Lamb, Past Grand Standard Bearer; Bro. B. Marsh, Assistant Grand Standard Bearer; and Bro. G. W. Canter, Grand Pursuivant.

Bro. F. L. Pick read the following paper:—

THE ROYAL GALLOVIDIAN CHAPTER, KIRKCUDBRIGHT

BY BRO. FRED L. PICK, P.M., 2076

SYNOPSIS.

Masonry in Kirkcudbright — Confused state of R.A. Masonry in Scotland in early Nineteenth Century — Chapters warranted by Grand Chapter of England ("Moderns") — Constitution of Royal Gallovidian Chapter — Summary of its activities — Ritual — The Social Board — Relations with the Grand Chapter of England — Finance — Relations with St. Cuthbert's Lodge — Decline of the Chapter — Dissolution.



RO. S. J. Fenton took as the title of his Inaugural Address to the Quatuor Coronati Lodge *Lost Lodges and Lost Lodge Records*.¹ It is now possible to tell the story of the Royal Gallovidian Chapter, Kirkcudbright, the records of which have been preserved by the family of John Halliday, one of its members, and have now been presented to the Grand Lodge Library of England by his grandson, W.Bro. W. Bell Halliday, P.P.G.D., of Manchester.

The district of Galloway, from which the name of the Chapter was taken, is situated in the South-West of Scotland and comprises the two counties, Wigtownshire and the Stewartry of Kirkcudbright, which also form a single Province under the Grand Lodge of Scotland.

The Royal Burgh of Kirkcudbright (pronounced Kirkcoobrie) stands at the head of the beautiful estuary of the River Dee. It is claimed that a town has existed there since Celtic times, if no earlier, and it takes its name from the Church of St. Cuthbert, its patron saint. It is not known when Masonry had its birth in Kirkcudbright, but the Lodge of St. Cuthbert Kilwinning, No. 41, accepted a Charter from the Grand Lodge of Scotland in 1741 and is officially recognised as having existed "before 1691". The Warrant, as quoted in the Bye-Laws, contains this passage:—

And it having been made appear to the Grand Lodge, by some of the oldest Members of that Lodge, that the same is upwards of Fifty years Standing, and that they have kept regular books for several years by past, notwithstanding of the proper Documents of their Antiquity being lost or mislaid, THEREFORE KNOW YE, Us with the Advice and Consent of the Brethren of the Grand Lodge, to have Ratified, Approven, and Confirmed, As by these presents Wee Do Ratify, Approve, and Confirm the former Erection and Constitution of the said Lodge . . .

¹ *A.Q.C.*, li.

It may also be noted that the Minutes of St. Cuthbert's Lodge contain the earliest record of the conferring of the Third Degree in Scotland, three candidates being Entered Prentices on 3rd February, Entered Fellows of Craft on 6th February, and made Masters on 7th February, all in the year 1735. There are also records of the expulsion on 5th July, 1773, of four members for conferring the Royal Arch Degree, which they appear to have imported from Liverpool, distant by sea a matter of 110 miles. This action appears to have been taken by order of the Grand Lodge of Scotland, which to this day recognises none but the three Craft Degrees (including the Mark), and which, on 26th May, 1800, expressly prohibited its Lodges from holding any meetings other than under the three Degrees of Entered Apprentice, Fellow Craft and Master Mason, sending a copy of the Order to every Lodge under its jurisdiction.² It is, however, known that in 1800 St. Cuthbert's Lodge was working the Royal Arch and Knight Templar Degrees.³

Various descriptions of the Burgh of Kirkcudbright during the eighteenth and early nineteenth centuries are quoted in W. McL. Harper's *Rambles in Galloway*⁴:—

A Journey through Scotland (? Defoe, 1723):—

Kirkcudbright is an ancient town, with the prettiest navigable river I have seen in Britain. It runs as smooth as the Medway at Chatham; and there is depth of water and room enough to hold all the fleet of England, so that the Britannia may throw her anchor into the churchyard. It is also landlocked from all winds; and there is an island which shuts its mouth, with good fresh water springs in it, which, if fortified, would secure the fleets from all attempts of an enemy.

The town consists of a tolerable street, the houses all built of stone, but not at all after the manner of England—even the dress, manners, and customs differ very much from the English.

The common people all wear bonnets instead of hats. . . . There is nothing of the gaiety of the English, but a sedate gravity in every face, without the stiffness of the Spaniards . . .

In 1793 Heron wrote in his *Journey through Scotland*:—

. . . the inhabitants of Kirkcudbright are undeniably a virtuous people. The gentry and the well-educated part of the community bear a greater proportion in numbers to the poor, the labouring, and the illiterate, than in most other places. Consequently their spirit and manners are predominant. A degree of liberal intelligence may be observed among the lowest classes, such as the same classes do not display in other places.

Finally, in 1830, when the Royal Gallovidian Chapter had been in existence some twenty years, Chambers wrote in his *Picture of Scotland*:

It is a town of very pleasing appearance; for it is not only regular, clean, and neat, but possesses considerable charms in the way of natural scenery, and derives a certain degree of almost city-like grandeur from the towers of the jail, and of the ruined abode of the ancient Lords of Kirkcudbright, which at a little distance are

¹ *History of Freemasonry and the Grand Lodge of Scotland*, W. A. Laurie, 1859, p. 162.

² The notes on St. Cuthbert's Lodge are extracted in the main from James Smith's *Freemasonry in Galloway*, Dumfries, 1902.

³ Third Ed., Dumfries, 1908.

seen to overtop the ordinary buildings. The streets of Kirkcudbright are all laid out in squares or parallelograms, like the new town of Edinburgh; and there is no town in Scotland which possesses such a proportion of new houses.

There was an impetus given to building operations in the years 1808 and 1810 by the establishment of building societies in the town, and the resultant expansion and prosperity may have had some share in bringing about the foundation of a Royal Arch Chapter.

The position of Royal Arch Masonry in Scotland at the close of the eighteenth century was as confused as that of Mark Masonry in England half a century later. The degree was officially disowned by the Grand Lodge of Scotland, though it had been worked in private Lodges, also as an adjunct to Knight Templary and, later, under Warrants granted by the Grand Chapter of England ("Moderns"). Of the latter, the following are listed in Appendices E, F, and G of Bro. W. J. Hughan's *Origin of the English Rite*:—

| | | | | |
|-----|------------------------------|-----------------------|------|-------------|
| 52 | Land of Cakes | Eyemouth | 1787 | Erased 1809 |
| 100 | Royal Caledonian | Annan | 1796 | |
| 106 | Loyal Scots | Langholm | 1797 | Erased 1809 |
| 123 | Mount Sinai | Langholm | 1803 | |
| 153 | Mount Lebanon | Gatehouse by Dumfries | 1808 | |
| 155 | Royal Gallovidian | Kirkcudbright | 1809 | |
| 176 | Royal St. John's of Ruthwell | Clarencefield | 1812 | |
| 185 | St. Andrew's | Annan | ? | |

The Grand Superintendents for the Province of Scotland with Cumberland, Berwick, etc., were

| | |
|----------------|-----------------|
| James Galloway | 1796 |
| John Losh | 1807 or earlier |

The Minute Book, for the preservation of which the Craft is under a debt of gratitude to the Halliday family, contains the entire proceedings of the Chapter from its constitution on 9th April, 1810, to its dissolution on 9th April, 1861, with a register of exaltations. It was fortunate throughout in its officers, and the records err neither on the side of verbosity nor paucity. The handwriting of the Minutes is generally good, and faulty spelling is uncommon. The name of the Chapter is given variously as Royal Gallovidian or Gallovidian, the latter word often being spelt with one "l". ;

The record of constitution and the opening Minute speak for themselves:

At Kirkcudbright April 9th A.D. 1810, A.L. 5814.
A Meeting of the Royal Caledonia Chapter of Annan.

Present George Jardine Z.
Will: H: Moncrieff PZ.
Alex^r Brown H.
John M^cGill J.
John M^cWhinnie E.
Will: Hannah N.
Geo: Wishart } Sojourners
Sam Rae }

The Chapter being opened in due form Companions Will^m Hannah Samuel Rae and Ge^o Wishart Produced a Warrant of Constitution from the Grand and Royal Chapter at London authorising them to open and hold a Chapter at Kirkcudbright under the stile and Title of the Royal Gallovidian Chapter of Kirkcudbright which being read

with all due reverence and respect. Thereafter this Chapter proceeded to install the said Constituent Companions in their respective offices Viz Will^m Hannah Z. Sam^l Rae H and Geo. Wishart J. and appointed to meet and proceed to business immediately after the shutting of this Chapter. There being no other business before them the Chapter shut till the second Tuesday May next except in case of emergency in Due Form.

Will: H: Moncrieff P.Z.

At a Meeting of the Galovidian R.A. Chapter Kirkcudbright April 9th A.D. 1810 A.L. 5814.

Present:

| | |
|----------------|----|
| William Hannay | Z. |
| Samuel Rae | H |
| George Wishart | J |

with the following visiting Companions viz.

| | | |
|-----------------------------|-----|----------------------------------------|
| Geo Jardine | Z | } from the Royal Caledonian |
| W ^m H Moncrieff | P.Z | |
| | | } Chapter of Annan & |
| Alex ^r Brown | Z | } from the Royal Chapter |
| John M ^c Gill | H | |
| John M ^c Whinnie | J | |
| | | } of M ^r Lebanon, Gatehouse |

The Chapter being opened in Due form, proceeded, with the assistance of the visiting Companions, to the Exaltation of John Hannah, Alex^r Ingles, James Douglas, James M^cDowall, Alex^r Kennedy, Tho^s Ray, Tho^s Clark, David Clark, John Hope, And^w M^cDowall and John Callie to the Sublime Degree of Royal Arch Masons. Thereafter the Meeting went through the Lecture, and there being no other business before the Chapter, they shut in due form until Wednesday the 11th Curr^t except in case of emergency.

W^m Hannay Z.

The Chapter was quickly under weigh, for, having started with the three Principals alone and eleven companions exalted on the opening day, they accepted and exalted two more on April 11th, three on April 12th and one on April 16th. The first Office Bearers were elected at the third meeting on April 12th.

Lists of Office-Bearers, Exaltees and Joining members are provided in appendices to this paper, from which it will be observed that in all 79 Brethren were Exalted in the 51 years' life of the Chapter and there were two joining members. Of the 79 Exaltees no less than 26 were exalted during the first year, and the Chapter then settled to steady work until the second and third decades of the nineteenth century, when the intake began to slacken, there being no candidates in 1818 and none from 1819 to 1824. A renewed spurt brought in six in 1831, but by the 'forties and 'fifties the Chapter was visibly declining and it wound up, as I shall later relate, in 1861.

The list of Office-Bearers reveals devoted service by a minority of members, the same names constantly recurring. There was apparently no formal appointment of Treasurer before 1828, the work no doubt being carried out by Scribe E., generally the first Z., W. Hannay, and for some years from 1833 the Treasurer doubled his duties with those of Janitor. Something will be said of the work of the Treasurer under the heading of Finance.

Visitors were relatively few and far between, the only other Chapters under the English Constitution within reasonably easy reach being those at Gatehouse and Annan, to whom invitations were frequently sent to join in the celebrations of the Anniversary of the Chapter. Gatehouse was about twelve miles away by road and twenty by water, Annan being about forty miles away by road or water.

The question of Bye-Laws was considered in 1811.

- 9.4.11. The Meeting considering it necessary, for the better Government of the Chapter, to have a set of Bye Laws drawn up for their general observance, appoint a Committee of Comp^{ns} W^m Hannay, John Rae, Rob^t Gordon, Alex^r Kennedy and James Douglas, with the assistance of the Three Principals, to draw up a Set of Articles and have them ready to present to the Meeting upon the second Wednesday of July next.
- 10.7.11. The Committee appointed by last meeting reported that they had met for the purpose of considering what Bye-Laws might be necessary for the regulation of the Chapter and after deliberately examining the Abstract of the Laws and regulations of the Society of Royal Arch Masons furnished to them by the Supreme Grand and Royal Chapter, beg leave to report as their opinion that the said Abstract contains ample regulations for the government of this Chapter at present. The Chapter having heard the report of the Committee delay any further proceedings with regard to Bye Laws at present.

The provision of Clothing was undertaken in 1811:

- 22.8.11. The Chapter being opened in due form, proceeded to consider a Letter from the R.A. Caledonian Chapter Annan wishing us to get our Aprons with theirs — After due deliberations they desire their principal to order three dozen and a half, in order that we may have a few to remain on hand — We have also resolved, in writing to Annan, to mention that we have agreed to have a procession on the 1st of January next, if permission can be obtained from the G. Superintendant; and provided we are properly supported by them and the Gatehouse Chapter.
- 11.12.11. The Chapter being opened in due form The meeting order that a Letter be wrote to M.E. Companion Losh, of Woodside for permission to have a procession upon New Years day also to write to Annan for 30 Sashes & same number of Caps.

The Chapter was thus equipped with regalia and on 1st January, 1812, the procession was duly held—the only incident of the kind reported in the Minutes. Twenty-four members with five visitors from Mount Lebanon and two from Caledonian were present.

The Chapter being opened in due form, proceeded in Conformity to M.E. Compⁿ Losh's Dispensation to go in proper Dress and Paraphernalia of this order to church, and heard Divine Service, after which they returned to their Room; went through part of the Lecture, dined and spent the Evening with the utmost Harmony and conviviality, which will ever distinguish the order of [the word "scientific" is written here and crossed out] Royal Arch Masonry, there being no other business before them the Chapter shut till Wednesday the 8th Curr^t except in case of emergency.

W.Bro. W. B. Halliday tells me the furniture of the Chapter was stored by his grandfather and preserved by the family until eventually it disintegrated. He still possesses his grandfather's Royal Arch apron bearing his name and Mark, also his R.A. sash, as well as his certificate of membership of St. Cuthbert's Lodge. It would be interesting to know what type of headdress was provided for the Companions—many examples of a distinctive headdress for the Principals and in some cases the Sojourners are known, but I am not familiar with the general wearing of caps.

The regular meeting night of the Chapter was the Second Wednesday in every month, the Annual Meeting and election of Office-Bearers being held on 9th April, and the April, July, October and January meetings being regarded as quarterly meetings. The usual formula that the Chapter was shut until the Second Wednesday in the ensuing month was meaningless, the next meeting being held anything from a day or two to twelve months hence, probably as business required.

This irregularity was a matter of concern to the Chapter, as witness a Minute of 12th May, 1813:

The Meeting have taken into consideration the bad consequences of irregular attendance upon their stated Meeting Nights and in order to suppress it, have unanimously agreed — That unless we attend within half an hour of the regular hour of meeting we shall be subject to a fyne of one penny and in case of None Attendance, be subjected to a fyne of Twopence Sterling — Unless such an apology is offerd as shall be satisfactory to the Majority of the Members present.

Whilst the Chapter may have been somewhat casual as regards the holding of meetings, the consideration of Petitions for Exaltation was no light matter. The general procedure was that the Petition was presented at one meeting, considered at another and the candidate Exalted at a third, though on several occasions Exaltation followed on the night of the ballot. Many were rejected. The smallness of the town permitted meetings to be held at short and informal notice, as it was frequently a matter of record that Scribe E. be instructed to write to the Companions out of town to call them to the Anniversary. I recall here an evening when, snowbound, I took shelter in a village ale-house in Rutland. There was only one room and in it the village Sick and Dividing Club was meeting. The subject under discussion was whether medical certificates should be required in case of sickness, and one member urged it was not necessary to incur this expense, as they all knew all of their members and could tell whether they were working or not, to which an objector rejoined, "Ah! That's all right for us in town here, but what about those in the country". An example of the consideration (and rejection) of a candidate:

- 9.2.20. Petition from Robert Pain, Labourer, Borgue.
- 23.2.20. Consideration deferred "the Chapter being thinly attended".
- 8.3.20. Again deferred.
- 8.4.20. From want of particular information with regard to our Petitioner Rob^t Pain's Character a decision with regard to exalting him is referred to a future meeting.

Another example, this time of a successful candidate:

- 15.1.24. James Broom's Petition received.
- 12.2.24. Broom accepted.
- 13.2.24. Broom exalted.

In other cases, in 1825, we have the Petition received at a regular meeting and the Candidate accepted and Exalted within a week. John Halliday, to whom we are indebted for the preservation of the records, submitted his petition on 14th March, 1827, and was accepted and Exalted on 21st March, 1827. He was a building contractor, but his pride in the Craft was such that he invariably described himself as a Mason. A more speedy transaction was that of 27th May, 1842, when a Petition from George Candlish, Mariner, was considered:—

. . . it being stated that owing to his being a seafaring man and it was uncertain when he might have an opportunity of again attending

and he being well known to all the Members, they unanimously agreed to ballot for and receive him this night, if found worthy the Meeting therefore having balloted for our Petitioner, it was unanimously agreed to receive him, when convenient for him to attend — He being in attendance, came forward duly prepared and was Exalted to the Sublime Degree of a Royal Arch Mason accordingly, and paid the usual Fees.

Other activities of the Chapter will be considered under their appropriate headings.

RITUAL

There is some internal evidence of the proceedings at meetings of the Chapter.

From the opening Minute, which has already been quoted in full, we gather that the Constitution consisted of the reading of the Warrant "with all respect and reverence". Office-Bearers were elected and the Principals placed in their respective Chairs without any form of Installation. It was apparently obligatory to rehearse the whole or part of the Royal Arch Lecture at every meeting, as this is almost invariably recorded, no matter how long or short the agenda had been.

We have the evidence of the Minutes of August and December, 1811, that the Companions wore their Royal Arch insignia.

On one occasion only, New Year's Day, 1812, have we a reference to a procession to Church, under dispensation from the Prov.G.Superintendent.

11.11.12. . . . and having gone through part of the Lecture, no other business having come before them the Chapter was shut in Common form — (M.Z. pronouncing the Blessing) until the second Wednesday of next month.

There is not a single reference to the Mark Degree, but a slip of paper found in the Minute Book refers to the Veils:

OPENING THE CHAPTER

2nd Chapter of Haggai, first Seven verses—9th verse, and from the 20th verse to the end

PASSING THE ARCHES

| | |
|-------|--------------------------|
| Isiah | 12 th Chapter |
| Psalm | 149 |
| do | 99 |
| do | 77 |

and first four Verses of the 68 Psalm

SHUTTING THE CHAPTER

2^d Thessalonians 3^d Chapter from the 6th verse to the end, leaving out the 17th verse.

Masonic Chronology proved something of a stumbling block in the middle and late 'thirties, as it was the custom of the Chapter to give the date both A.D. and A.L., the latter frequently being altered, *e.g.*, A.D. 1835, A.L. 5835 (altered to 5839). The Meeting of 9th April, 1836, A.L. 1840, is followed by one of 15th March, 1841 (altered from 1837) and that in turn by 10th April, 1841, 31st January, 1842, and 7th April, 1838, after which any attempt to use the double chronology was dropped for several years and never reintroduced as a regular habit.

THE SOCIAL BOARD

The earliest reference to refreshment after labour is found on New Year's Day, 1812, when the Chapter and its guests from Gatehouse and Annan "dined and spent the Evening with the utmost Harmony and Conviviality", after the procession and Divine Service already referred to. Later, we hear of arrangements being made for refreshment after the Anniversary Meeting of April 9th or 10th.

- 10.3.13. As the anniversary of our Constitution (9th April) is near at hand it was agreed to have a Supper and drink, not exceeding 2 Gills of Whiskey made into Punch, for the sum of 4/- each — and direct Ex^t Compⁿ E to write the Principals and Comp^{ns} of M^t Lebanon Gatehouse requesting as many of their number to visit us as conveniently can attend.
Compⁿ Alexander being present agreed to furnish the Supper and Drink at the above rate.

In 1814 similar arrangements were made, the meal to be furnished by William Hannay (first Z.) at a cost of 4/6. Comp. Hannay agreed in 1815 to provide the refreshment at the old rate of 4/-, including two Gills of good Whiskey or Rum made into Punch.

In 1816, Scribe E. reported he had written to Mt. Lebanon as well as the Companions in the country. The first specific reference to calling from labour to refreshment *other than at an Anniversary* is on 13th December, 1820.

- 13.12.20. The Chapter being opened in due form when the M.E. proceeded to work Upon the Lecture the Chapter was then called to refreshment which was conducted in the true social spirit of the institution, after which the Chapter was closed with the usual solemnities.
- 12.1.25. . . . It being the first Meeting this year they were called from labour to refreshment; and regaled themselves with a bumper to the healths of themselves and their absent Companions, wishing that in future their meetings might be better attended to. . . .

In 1840 it was decided that refreshment should be provided for 1/6, 1/- for eating and 6d. for one Gill each of Malt Whiskey made into toddy. This was repeated in 1841, when the Chapter met at the Town Hall and enjoyed an excellent supper.

The Minutes were evidently written up as the meetings progressed and signed before the members dispersed. Sometimes, after they had been signed, additional business was transacted, recorded and the minutes again signed.

- 9.4.16. Having gone through the Lecture, there being no other business before them the Chapter was shut until we had finished our supper.

James Douglas Z.

After supper the Chapter was again opened in due form and the Evening spent with the greatest happiness and decorum till a late hour, when the Chapter was shut in due form till the 2^d Wednesday of next month except in case of emergency.

James Douglas Z.

There is an amusing little sidelight of 10th January, 1844, when Scribe E's handwriting visibly deteriorates in the last Paragraph:

The Chapter was called to refreshment, and after song and toast a Bumper was craved by Companion James MacMurray to the health of Z (?) Companion W. B. J. Gordon, which was drunk with every wish for his re-instatement to his usual health — Thereafter the Chapter was shut in due form until Wednesday of next month, except in case of emergency.

A single receipted account enclosed in the Minute Book illustrates the cost of refreshment in the closing years.

| | | Mason Lodge to J. Bell. | |
|-----------------------|--|----------------------------|----|
| | | s. | d. |
| 1 half gallon Whiskey | | 7 | — |
| 2 gills Black Beer | | 1 | — |
| Biscuits | | | 3½ |
| | | <hr/> | |
| | | 8 | 3½ |
| Paid J. Bell. | | | |
| April 1851. | | | |

During the remaining ten years only three Candidates were exalted, and Bro. Halliday tells me he heard from his grandfather (who was one of the first tee-totallers in the South of Scotland) that over-fondness for the bottle led to the decline of the Chapter.

RELATIONS WITH THE GRAND CHAPTER OF ENGLAND

It has already been mentioned that the Chapter received its Warrant from the Grand and Royal Chapter of the Royal Arch of Jerusalem (The English "Moderns" Grand Chapter). Supreme Grand Royal Arch Chapter of Scotland was formed in 1817, but the Royal Gallovidian Chapter declined to join this body; in fact, of all the Royal Arch Chapters in Galloway the only one which gave in its allegiance to the new Grand Chapter was the Josiah Chapter, holding a Warrant from the Early Grand Lodge of Ireland, which was attached to the Knights Templar Encampment at Castle-Douglas.¹

Respect for its English constitution was shown again and again by the Royal Gallovidian Chapter: . . .

13.6.1810. The most Excellent Z reported that he had remitted to the Supreme R.A. Chapter the Expence of procuring Warrant and fees of Exaltation for 19 Companions previous to the 10th Inst

(Bro. Lepper informs me the Chapter paid £2 for its constitution on 18th May, 1814.)

10.7.1811. The Chapter decided that the Abstract of the Laws & Regulations furnished by Supreme Grand Royal Arch Chapter furnished all that was necessary for the government of the Chapter.

1.1.1812. Procession to Church under Dispensation from Provincial G. Superintendent.

14.7.1816. The Chapter being opened in due form — proceeded to consider a Letter from the Sec^y of the R.A. Masons in Edin^r, soliciting us, as well as all the Royal Arch Masons in Scotland to join them in forming a Supreme Grand R.A. Chapter of Scotland.

And altho' such an Union, by placing all R.A. Chapters in Scotland under one proper head, might be very desirable, yet we are not aware by what means it could be effected, with regard to those Chapters holding regular Charters from the Supreme Grand R.A. Chapter of England; none of the others in Scotland being, as far as we know, considered regularly or lawfully constituted — We therefore direct Compⁿ Hope to write to the Principals of the Caledonian R.A. Chapter at Annan, to request their opinion upon the subject before answering the Letter from Edin^r.

¹ *Freemasonry in Galloway*, by James Smith.

The matter is not referred to again, but in 1827 we have:

- 9.4.27. The Principals are directed to send a list of the Office Bearers of this Royal Arch Chapter to the Supreme Grand Chapter at London, for the ensuing year, also to remit the Registration fees for Eight Companions.

There is a somewhat similar Minute of 9th April, 1833, followed on 6th September by the production of the receipt of the Grand Scribe E. On this occasion only the receipt and presentation of Grand Chapter Certificates is recorded. The last reference to a communication to the Grand Chapter of England is dated 9th April, 1839, when Scribe E is instructed to write notifying the election of Office-Bearers.

FINANCE

Despite the absence of the Treasurer's Books, it is possible to gather from the Minute Book something of the financial side of the Chapter. The Register of Exaltations records the payment of a fee of £1. 6s. 0d. during the first four years, the word "Paid" being entered against subsequent names. In a few cases there is no record of payment, as will be seen in Appendix A.

No subscription appears to have been paid for the first year, after which, in addition to considering the question of Bye-Laws, the Chapter decided:

- 9.4.1811. The Companions being unanimously of opinion, that they should pay a quarterly contribution, in order to defray the necessary expences of the Chapter, as well as, to raise a fund for the assistance of Poor Companions, agree that they shall pay one shilling per quarter each, commencing from this date, that is, the first payment to take place upon the second Wednesday of July next, and to be continued upon the Monthly Meetings of every October, January, April and July thereafter.

In accordance with the above resolution all present on 10th July paid their contribution of one shilling and four absentees on this occasion duly paid their quota in August. This was doubtless designed to cover the ordinary expenses of running the Chapter; it would not allow for refreshment, so doubtless expenses of this sort were met on the spot by those partaking thereof.

- 12.5.1813. Upon examining the State of the House's Outstanding Debts, find a Number of Members in Arrears, and have instructed Thomas Ray to write to such Members to pay their respective sums on, or before the Second Wednesday in July being next Quarterly meeting, under penalty of expulsion.

There was evidently some laxity in the payment of quarterage:

- 1.10.1819. The Companions present being unanimously of opinion that they should pay a quarterly contribution in order to defray the necessary expences of the Chapter — It is therefore agreed that each Member shall pay sixpence every quarter, the first Payment to take place upon the 9th April next, and to be continued upon the monthly meetings of every July, October and January thereafter.

Within five years a third resolution was necessary:

- 9.4.1824. Agreeably to Minute of 1st Oct' 1819, the Companions present, unanimously agree, that on the Second Wednesday of May next, every Companion belonging to this Chapter, shall pay the sum of [sixpence erased] one shilling each for defraying Incidental Expenses, except those who did pay in 1820, who are to pay [one shilling erased] sixpence each and to be continued Quarterly, on the Second Wednesdays of April, July, October, and January.

In April, 1825, all present paid their sixpence with the exception of the Janitor, and the fact is noted against each name in the Minute Book ; thereafter there are frequent notes of this type, but the net was too wide to catch the country members.

11.3.1829. The Scribes are directed to write all our Country Members requesting them to attend, and to inform them at same time, that all the Members who do not pay up their arrears of Quarter dues (six pence per Quarter) in a short time will be struck off the Roll as Members of this Chapter.

This bore fruit, for the following month 16/6 was collected and the Chapter proceeded to its first "annual" Audit:

9.4.1829. The Meeting having examined the Treasurer's Accounts from the Commencement of the Chapter, find them correct and after having allowed him Interest on his advances, he stands this night indebted to the Chapter, One pound Eight Shillings and ten pence halfpenny, which is placed to his Debit.

The Meeting taking into consideration that a number of the Companions of this Chapter are considerably in arrear with their Quarterly payments ; they therefore agree that henceforward every Companion who allows himself to get in arrear more than three years, shall be struck off as a Member of this Chapter ; those that are already more than three years in arrears will be continued Members provided they pay those arrears within One year from this date.

The Meeting direct the Scribes to make out an Account of the debt due by Companions Thomas Clark, David Clark, John Ritchie, W^m Davidson and James Milligan and hand them to the Treasurer with an Extract of this part of the Minute, authorising him to collect the same ; and at same time to assure them that unless these arrears are paid on or before the Second Wednesday of October next, legal Measures will be taken to enforce payment.

On 3rd April, 1830, it was agreed to waive the Exaltation Fee of T. McM. Hope in consideration of the many services of his father, John Hope. The services of another Companion were evidently appreciated, for on 9th April, 1834, "In consideration of the handsome presents Companion Broom has rendered to the Chapter, as a small acknowledgment for such, they offer him the freedom of the Roll to this date".

From 1833 an annual payment of 10/6 was made to the Janitor. The Chapter was now financially so strong that £10 was lodged in the Bank of Scotland in the name of the Principals and Treasurer. It was also decided to have a tin chest made for the papers and books, and this was duly executed, also a box for the candles. Both were submitted to and approved by the Chapter. The method of banking was to receive a check for the amount deposited in the names of the First Principal and Treasurer. On a change of officer, the check was exchanged for a new one, the interest sometimes being added to the principal and sometimes drawn.

Prosperity is indicated :

9.4.1835. The Companions are of opinion that, as the Chapter is now possessed of some Funds, the Members should cease paying quarter dues from and after next quarter day, the second Wednesday of this month, they therefore hereby declare this resolution passed.

9.4.1839. The Chapter next proceeded to examine the Accounts of the Treasurer, Companion Douglas, & found the same correctly stated and vouched — and the same were docqueted (?) by the three principals Z. H. & J — That the funds due the Chapter in Bank amounted to Twelve pounds Stg & Interest thereon since 8 May 1837.

The Chapter direct the Treasurer upon the 8th proximo to exchange the said Voucher for Twelve pounds with the Bank and receive payment of the Interest & then re-deposit the sum of Twelve pounds in name of the Principal Z and himself.

The Chapter considering the great service of which the Janitor is to the Chapter unanimously resolve to pay him half a guinea for the byepast year, and instruct him to take credit for that sum in his next account.

The Chapter Also resolve to pay to Companion Broom Scribe E the sum of five shillings, so soon as the funds of the Chapter will permit without taking anything from the money in Bank.

On 14th December, 1842, James MacMurray was appointed "interim Treasurer" on the death of J. Douglas. An examination of the books showed a cash balance of £1. 11. 4. in the hands of the late Treasurer at the time of his death and Scribe E was directed to write to his heirs. Evidently all efforts were in vain, for it was reported in April, 1843, and April, 1844, that the balance was still outstanding.

9.4.1846. It is agreed that the Janitor is to receive Two Shillings for each Meeting he warns.

On 20th March, 1849, John Angus was awarded One pound one shilling for past services. It is recorded that on 11th April, 1849, the Treasurer was directed to pay Comp. Angus the sum of *One pound*.

4.1.1850. The Chapter, before seperating, unanimously agreed, that Companion Nairn, owing to his present necessitous circumstances, should receive ten shillings as a mark of respect for him as a Companion & therefore ordered their Treasurer Companion McMurray to pay that sum accordingly.

A further sum of 7s. 6d. was paid to Companion Nairne on 9th April, 1853. He died in 1854 and the Chapter allowed his widow 15s. 0d. towards defraying his funeral expenses. It has been said that this Joseph Nairne, Taylor of Kirkcudbright, was the grandfather of Sir J. G. Nairne, Chief Cashier of the Bank of England, but from information kindly supplied by Mr. E. M. Stapley, F.C.I.S., Chief Accountant of the Bank, the story is more romantic than true.

On 10th April, 1854, the Chapter had £11 in the Bank of Scotland and £1. 0. 8. in hand. In subsequent years the bank balance ranged from £7 to £8. 10. 0., and its final disposal will be related later.

ST. CUTHBERT'S LODGE

The only Craft Lodge meeting in Kirkcudbright during the lifetime of the Royal Gallovidian Chapter was St. Cuthbert's No. 41, which has already been referred to. There could have been no formal attachment between Lodge and Chapter, as has been the case in England since 1817, but the Chapter evidently rented its accommodation from the Lodge, which would of course be its chief recruiting ground. The matter is referred to thrice in the Minutes.

9.4.1841. . . . before proceeding to the election of Office Bearers . . . the Most Excellent Z stated that owing to the occupation of St. Cuthberts Lodge Room, he had applied to the Provost for the use of the Town hall for this night's meeting.

14.12.1842. The Chapter having been opened in due form a letter was presented from St. Cuthberts Lodge to the Principal of this Chapter, stating that it was agreed on the day of their Annual Meeting that the Members of this Chapter should pay a rent of One pound five shillings for the use of the Lodge room for the current year, coals included —

10.1.1844. The Chapter having been opened in due form, went over part of the Lecture — thereafter the Treasurer stated that a demand had been made on him by S^t Cuthberts Lodge for the rent agreed to be paid for the use of the Lodge room for their Meetings.

This Meeting authorises the Treasurer, and Excellent H. to offer the Members of S^t Cuthberts Lodge, three shillings per night, for each night they may occupy the Lodge room, in lieu of the present rent of twenty five shillings.

| | |
|------------|----|
| 1841 | 5 |
| 1842 | 10 |
| 1843 | 1 |
| 1844 | 6 |

This caution in offering to pay rent by the meeting instead of by the year was, alas, justified by the turn of events. After 1844 only six candidates were elected. The last but one of these was Robert Nevison, Ironmonger, of Dumfries, whose petition was presented on 28th November, 1853. A second meeting must have been called the same day, for its Minutes are in a different handwriting and the list of members present does not coincide with the first. Nevison was exalted at this.

Kirkcudb^t.

Gentlemen

I am desirous of becoming a Member in your G.R.A. Chapter, if you deem me worthy of the honor which I now most respectfully solicit. I promise to agree to all your rules & regulations.

I am

Gentlemen

Yours respectfully

To the
Principals
of the R.A.
Chapter
Kirkcud^t.

Alex M^cGowan

25th May 1855

We can well recommend and, under the peculiar circumstances of his case, we consider him worthy of the request contained in the foregoing Petition

Willm Smith Z
James McKeachie
Will. C. Low

After this the only Meetings held were the Anniversary Meetings of April in each year, at each of which William Smith was re-elected Z. On each occasion the bank balance and cash in hand were checked. Only four members were present on 9th April, 1860, and five on 9th April, 1861, when the decision to wind up was taken:

At a Meeting of the Gallovidian R.A. Chapter held at Kirkcudb^t the 9th day of April 1861, the following Members present viz^t

| | |
|----------------|-----------|
| William Smith | Z |
| William C. Low | E |
| James Hope | N |
| John Halliday | J |
| Robert Kerr | Sojourner |

This being the Anniversary the Chapter proceeded to elect Office Bearers for the ensuing year when they unanimously re-elected the following viz^t:

| | |
|--------------------------------|---------------|
| Companion W ^m Smith | Z |
| do John Halliday | H |
| do Samuel Cavan | J |
| do W. C. Low | E |
| do James Hope | N |
| do Robert Kerr | } Sojourners. |
| do D. Miller | |
| do John Grieve | |
| do Ja ^s MacMurray | Treasurer. |
| do Geo: Candlish | Janitor. |

The Meeting is unanimously of opinion that the smallness of the Meetings is such that they consider themselves unable longer to carry on the Chapter & therefore they resolve & do hereby resolve that the Chapter be dissolved from & after this date except for the purpose of meeting tomorrow Evening (the 10th Inst) at 8 o'clock for the purpose of winding up the affairs of this Chapter & disposing of the funds &c. The Meeting resolved that the Companions entitled to a share of the funds &c are Mess^{rs} Smith, Macmurray, Low, Halliday, Kerr & Hope — The Meeting authorise the Principal & Treasurer to uplift the funds in Bank tomorrow & to meet in the Evening for the purpose above mentioned.

Will Smith Z

10th Ap^l 1861.

The Meeting having met in pursuance of yesterday's Minute & having uplifted the principal & interest from the Bank amountg together to Eight pounds 10/- & the same was paid over to the Members of the Chapter by the Treasurer.

Rob^t Kerr.
J. Hope.

Will Smith
James Macmurray
Will C. Low.
John Halliday

So ended the life of the Royal Gallovidian Chapter, and Royal Arch Masonry was extinct in Kirkcudbright until 1912, when the present St. Mary's Chapter, No. 370, holding under the Supreme Grand Royal Arch Chapter of Scotland, was founded. Long may it continue in company with the venerable Craft Lodge of St. Cuthbert.

APPENDIX A

| Founders | First Z First H First J | Joining Members | |
|----------|-------------------------------|---------------------------|------------------------------------------------------------------------|
| | | John Hughan John Craik | Both admitted on 21st March, 1837. No mention of Mother Chapter. |

NAMES OF COMPANIONS EXALTED IN THE GALOVIDIAN R.A. CHAPTER
OF KIRKCUDBRIGHT, CONSTITUTED 9th APRIL, A.D. 1810, A.L. 5814

| Names | Christian Names | When Exalted | Ages then | Occupations | Residence | Fee £ s. d. |
|--------------|------------------|----------------------------------------|-----------|-------------------|----------------------|----------------|
| Hannah | John | April 9 th 1810 | 24 | Labourer | Kirkcud ^t | 1. 6 - |
| Ingles | Alexander | " | 25 | Accountant | do | 1. 6 - |
| Douglas | James | " | 51 | Merchant | do | 1. 6 - |
| McDowall | James | " | 37 | Farmer | Boreland | 1. 6 - |
| 5 Kennedy | Alexander | " | 42 | Taylor | Kirkcud ^t | 1. 6 - |
| Roy | Thomas | " | 23 | Merchant | Ringford | 1. 6 - |
| Clark | Thomas | " | 40 | Slater | Kirkcud ^t | 1. 6 - |
| Clark | David | " | 38 | do | do | 1. 6 - |
| Hope | John | " | 33 | Teacher | do | 1. 6 - |
| 10 McDowall | Andrew | " | 35 | Mason | Boreland | 1. 6 - |
| Callie | John | " | 32 | Innkeeper | Kirkcud ^t | 1. 6 - |
| Alexander | John | " 11 th | 24 | Soldier | do | 1. 6 - |
| Allies | James | " 12 th | 35 | Mason | Kirkcud ^t | 1. 6 - |
| Candlish | John | " | 43 | Labourer | Millhouse | 1. 6 - |
| 15 Rae | John | " | 27 | Joiner | Tongueand | 1. 6 - |
| Rae | Alexander | " | 28 | Slater | Kirkcud ^t | 1. 6 - |
| Rain | Alexander | " 16 th | | Carrier | Kirkcud ^t | 1. 6 - |
| Simpson | Ebenezer | " 9 th | | Messenger at Arms | do | 1. 6 - |
| 20 Craig | John | May 1 st | 29 | Farmer | Knocklea | 1. 6 - |
| Neilson | John | June 1 st | 25 | Joiner | Twynholm | 1. 6 - |
| Miller | John | Oct ^r 24 th | 22 | Mason | Whinnie Liggate | 1. 6 - |
| Bell | David | Nov ^r 14 th | 21 | Writer | Kirkcud ^t | 1. 6 - |
| Gordon | George | " 28 | 30 | Mason | Bishopton | 1. 6 - |
| 25 Rigg | Robert | Feb ^y 23 ^d 1811 | 31 | Writer | Kirkcud ^t | 1. 6 - |
| McAdam | Thomas | March 13 th | 21 | Farmer | Newton | 1. 6 - |
| McClune | Thomas | March 13 th 1811 | 53 | Taylor | Tongueand | 1. 6 - |
| Brown | Thomas | 1811 April 9 th | 32 | Merchant | Kirkcud ^b | 1. 6 - |
| McMillan | John | " Dec ^r 28 th | 28 | Farmer | Tongueand | 1. 6 - |
| 30 Johnston | Patrick | " | 21 | Mason | Boreland | 1. 6 - |
| Hannah | John | 1812 March 11 | 39 | Sand Surveyor | Kirkcud ^b | 1. 6 - |
| Melville | Peter | 1812 October 14 | 30 | Merchant | Kirkcud ^b | 1. 6 - |
| Johnston | James | Dec ^r 9 | 23 | Labourer | Borgue | 1. 6 - |
| 35 Thomson | John | 1813 April 9 | 23 | Joiner | Ringford | 1. 6 - |
| Kerr | David | 1814 March 9 | 31 | Blacksmith | Kirkcud ^b | 1. 6 - |
| Dyson | Rob ^t | " April 9 th | 40 | Taylor | Kirkcud ^t | 1. 6 - |
| Collis | Robert | " May 11 th | 24 | Painter | do | 1. 6 - |
| Hutchison | James | 1815 Feb ^y 18 th | 22 | Merchant | New York | 1. 6 - |
| 40 McKeachie | Andrew | 1814 Dec ^r 17 | 24 | Marroner | Whitehaven | 1. 6 - |
| | James | 1817 May 3 ^d | 24 | Weaver | Borgue | £1. 6 - |
| | | 1819 March 6 th | 28 | Mason | Millburn | paid paid |

APPENDIX A—Continued.

| Names | Christian Names | When Exalted | Ages then | Occupations | Residence | Fee |
|--------------|-------------------------|------------------------------------------|-----------|----------------------------|----------------------|-----------------------|
| Nairne | Joseph | 1819 March 6 th | 33 | Taylor | Kirkcud ^b | paid |
| Morrison | Thomas | " October 1 st | 32 | Painter | Kirkcud ^b | paid |
| Broom | James | 1824 Feb ^y 12 th | 30 | Teacher | Do | paid |
| Armstrong | William | 1825 Nov ^r 16 th | 39 | Innkeeper | Do | paid |
| 45 Angus | John | 1826 Feb ^y 15 | 29 | Shoemaker | Do | paid |
| Ritchie | John | 1826 Dec ^r 13 | 55 | Ditto | Do | |
| Davidson | William | 1827 March 21 | 30 | Musician | Do | |
| Halliday | John | " do | 26 | Mason | Do | paid |
| Milligan | James | " do | 36 | Ditto | Do | |
| 50 Smith | William | " April 9 | 30 | Clogger | Do | paid |
| Carson | Roberte | " Sept ^r 14 | 26 | Mariner | Do | paid |
| Gordon | John | 1828 Dec ^r 10 | 34 | Grocer | Do | paid |
| McIntyre Jr. | John | 1829 March 11 | 23 | Baker | Do | paid |
| Knox | John | 1829 May 23 ^d | 38 | Carrier | Kirkcudbright | paid |
| 55 Hope | Thomas | 1830 April 9 th | 23 | Student of Divinity | Do | paid |
| Fergusson | McMillan | 1831 October 17 | 38 | Cabinet Maker | Kirkcudbright | paid |
| Clark | Peter | " Do | 48 | Grocer | Do | |
| McKinnell | Charles | " Do | 25 | Merchant | Do | paid |
| Cochrane | Robert | " Do | 23 | Joiner | Do | |
| 60 Martin | William | " November 11 th | 23 | Gamekeeper | Do | paid |
| Grierson | Samuel | " Do 26 | 23 | Earl of Selkirks Grocer | Saint Mary's Isle | paid |
| Russell | John M. | 1832 Sept ^r 7 th | 33 | Merchant | Leith | paid |
| Gordon | W.B.J. | 1833 Feb ^y 14 th | 28 | Writer | Kirkcudbright | paid |
| Sharp | John | 1833 Sept ^r 11 th | 45 | Mason | Do | paid |
| 65 Low | W ^m Campbell | 1834 April 16 th | 39 | Writer | Do | paid |
| McMurray | James | 1835 March 28 | 24 | Painter | Do | paid |
| McKnight | Alexander | " October 7 | 38 | Nailor | Do | paid |
| Hope | James | 1838 April 9 | 25 | Writer | Do | Presented with Degree |
| Grieve | John | 1839 Dec ^r 5 | 34 | Baker | Do | paid |
| 70 McGowan | James | 1842 Feb ^y 24 | 24 | Ship Carpenter | Colvend | paid |
| Candlish | George | " May 27 | 29 | Mariner | Kirkcudbright | paid |
| Wishart | B. Douglas | 19 th Dec ^r — | 24 | Fisher | Fish House | paid |
| Heldreth | Henry | 20 th June 1844 | 25 | Merchant | London | paid |
| Kerr | Robert | 16 th Feb ^y 1847 | 49 | Seaman | Kirkcudbright | paid |
| 75 Cavan | Samuel | 9 th April 1849 | 24 | Merchant | Kirkcudbright | paid |
| Tweedley | John | 13 April 1849 | 55 | Sawer | Do | paid |
| McTaggart | William | 1852 Novem ^r 26 th | 47 | Merchant's Clerk | New York | paid |
| Nivison | Robert | 1853 Novem ^r 28 th | 21 | Ironmonger | Dumfries | paid |
| McGowan | Alexander | 1855 May 30 th | 31 | Mariner | Kirkcudbright | paid |

At

OFFICE BEARERS OF THE

| | Z. | H. | J. | E. | |
|------|-----------------|--------------|--------------|------------|---------|
| 1810 | W. Hannay | S. Rae | G. Wishart | J. Hope | A. Ing |
| 1811 | J. Hope | do | do | W. Hannay | D. Mi |
| 1812 | do | J. Johnston | A. Kennedy | do | J. Rae |
| 1813 | do | S. Rae | G. Wishart | do | T. Roy |
| 1814 | A. Kennedy | J. Hope | J. Neilson | do | J. Ale |
| 1815 | S. Rae | J. Neilson | J. Douglas | J. Hope | D. Mil |
| 1816 | J. Douglas | do | T. Rigg | do | G. Wi |
| 1817 | do | do | do | do | do |
| 1818 | do | do | do | do | do |
| 1819 | do | D. Thomson | J. Johnston | do | W. Ha |
| 1820 | J. Neilson | J. Rae | J. Nairne | do | A. Ker |
| 1821 | do | J. Douglas | do | do | do |
| 1822 | J. Hope | do | A. Kennedy | W. Hannay | S. Rae |
| 1823 | do | do | do | G. Wishart | do |
| 1824 | do | S. Rae | J. Douglas | W. Hannay | J. Bro |
| 1825 | J. McKeachie | J. Douglas | J. Rae | J. Broom | S. Rae |
| 1826 | do | do | do | W. Hannay | J. Bro |
| 1827 | J. Hope | A. Rae | J. McKeachie | S. Rae | W. Ha |
| 1828 | do | do | do | W. Hannay | J. Bro |
| 1829 | do | W. Smith | J. Angus | do | do |
| 1830 | J. Angus | do | J. Rae | do | do |
| 1831 | do | do | J. McKeachie | do | do |
| 1832 | J. Rae | J. Hope | W. Smith | J. Broom | J. Clar |
| 1833 | do | do | do | do | do |
| 1834 | J. McKeachie | do | do | do | do |
| 1835 | do | W. Smith | J. Angus | J. Hope | do |
| 1836 | J. Hope | do | do | J. Clarke | J. Bro |
| 1837 | do | do | do | J. Broom | W. Ha |
| 1838 | W. B. J. Gordon | T. McM. Hope | J. McMurray | do | P. Ferg |
| 1839 | do | do | do | do | D. Mil |
| 1840 | T. McM. Hope | W. Martin | W. C. Low | do | do |
| 1841 | do | do | do | D. Miller | W. Ha |
| 1842 | W. B. J. Gordon | W. Smith | D. Miller | W. Hannay | W. C. |
| 1843 | do | do | do | do | do |
| 1844 | W. Smith | J. McKeachie | J. Knox | do | J. Hop |
| 1845 | do | do | do | do | do |
| 1846 | J. McKeachie | W. Smith | J. Angus | do | J. Bro |
| 1847 | do | do | J. McMurray | do | J. Ang |
| 1848 | do | do | do | do | do |
| 1849 | do | W. C. Low | do | do | J. Bro |
| 1850 | do | do | do | D. Miller | do |
| 1851 | do | J. McMurray | J. Milligan | do | W. C. |
| 1852 | do | do | W. Smith | do | J. Hop |
| 1853 | W. Smith | J. McKeachie | S. Cavan | W. C. Low | do |
| 1854 | do | do | do | do | do |
| 1855 | do | do | do | do | do |
| 1856 | do | do | do | do | do |
| 1857 | do | do | do | do | do |
| 1858 | do | do | do | do | do |
| 1859 | do | do | do | do | do |
| 1860 | do | J. Halliday | do | do | do |
| 1861 | do | do | do | do | do |

B

GALLOVIDIAN CHAPTER

| Sojourners | | | Treasurer | Janitor |
|--------------|---------------|--------------|-------------|--------------|
| A. Kennedy | J. Douglas | J. Callie | — | J. Hannah |
| do | do | do | — | do |
| J. Nielson | T. Roy | A. Rae | — | do |
| do | T. Rigg | J. Brown | — | do |
| J. Melville | J. Douglas | T. Rigg | — | D. Thomson |
| W. Hannay | G. Wishart | J. Johnson | — | do |
| J. Rae | A. Rae | D. Thomson | — | W. Hannay |
| do | do | do | — | do |
| do | do | do | — | do |
| S. Rae | J. McKeachie | J. Nairne | — | J. Alexander |
| do | do | J. Johnston | — | D. Thomson |
| do | do | do | — | do |
| J. McKeachie | J. Nairne | do | — | do |
| do | do | J. Thomson | — | do |
| A. Kennedy | J. McKeachie | J. Callie | — | do |
| J. Nairne | G. Bell | J. Hope | — | do |
| J. Hope | J. Nairne | W. Armstrong | — | do |
| J. Douglas | do | G. Bell | — | do |
| do | do | J. Angus | — | do |
| J. McKeachie | J. Gordon | J. Nairne | J. Douglas | do |
| J. Hope | do | do | do | do |
| do | do | do | do | do |
| J. Angus | J. McKeachie | J. Douglas | do | do |
| do | do | W. Martin | do | J. Douglas |
| do | J. Rae | J. Gordon | do | do |
| J. Neilson | J. Gordon | J. Nairne | do | do |
| J. McKeachie | do | J. Knox | do | do |
| do | J. Knox | J. Nairne | do | do |
| J. Hope | W. Smith | J. Angus | J. Douglas | J. Douglas |
| do | do | J. McKeachie | do | do |
| do | G. Bell | W. Hannay | do | do |
| do | J. McKeachie | G. Bell | do | J. Broom |
| J. Angus | J. McMurray | J. Nicholson | do | do |
| J. Grieve | B. D. Wishart | J. Knox | J. McMurray | do |
| J. Angus | J. McMurray | J. Nairne | do | do |
| do | do | do | do | do |
| J. McMurray | J. Milligan | do | do | A. McKnight |
| J. Halliday | J. McGowan | do | — | do |
| J. Milligan | J. Hope | J. Halliday | — | do |
| J. Angus | W. Smith | J. Nairne | J. McMurray | do |
| do | do | do | do | do |
| do | do | do | — | do |
| do | J. Nairne | W. C. Low | J. McMurray | do |
| do | J. Milligan | J. Halliday | do | do |
| do | do | do | do | do |
| J. Milligan | J. Halliday | D. Miller | do | do |
| do | do | do | do | — |
| J. Halliday | A. Williamson | R. Kerr | do | G. Candlish |
| do | do | do | do | do |
| do | do | do | do | do |
| R. Kerr | D. Miller | J. Grieve | do | do |
| do | do | do | do | do |

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. F. L. Pick, on the proposition of Bro. G. Y. Johnson, seconded by Bro. Wallace E. Heaton, comments being also offered by or on behalf of Bros. F. R. Radice, W. I. Grantham, J. R. Rylands, N. Rogers, E. M. Baxter, and W. H. Hawkyard.

Bro. G. Y. JOHNSON said:—

In the first place I feel that we should pay a tribute to the Halliday Family for preserving the records of the Royal Gallovidian Chapter of Kirkcudbright; but for their care we should not have had the pleasure of listening to the paper to-day.

Bro. Pick has given us a very interesting account of the Chapter, and, like him, I should like to know the type of Caps that were purchased in 1811. I hope that someone will be able to enlighten us.

It is interesting to note that there is a slip of paper attached to the Minute Book which refers to the Veils. Can Bro. Pick tell us whether this slip can be dated? There seems to be a possibility that the ceremony of the Veils was more widely spread than is generally realised.

The one point that strikes me about the Chapter is the surprising strength of its finances. From the Minutes quoted it appears that the Grand Chapter fees were regularly paid—this at a time when many of the Chapters in England were neglecting to transmit fees to Grand Chapter.

On the winding up of the Chapter in 1861, I note that only six members were entitled to a share of the funds, but that at the meeting on 9th April nine members were re-elected to office, excluding the Janitor, that is to say that Companions Samuel Cavan, D. Miller and John Grieve did not receive a share of the funds. What was the reason? Were they in debt to the Chapter?

One final word. I am delighted to learn that the Minute Book of the Royal Gallovidian Chapter is now in the Grand Lodge Library.

I have listened with great interest to the paper, and have much pleasure in proposing a hearty vote of thanks to Bro. Pick.

Bro. WALLACE E. HEATON said:—

We are indebted to Bro. Pick for his interesting record of the Royal Gallovidian Chapter, and also to the Halliday family for having preserved the records intact for some years, and, in particular, to their present owner, who has signified his intention to present same to the Library of Grand Lodge. Papers such as this would seem to be of interest, as we have no satisfactory book which can be placed in the hands of a Masonic student who comes to us in search of the origin and history of our Supreme degree. Much knowledge was imparted by Hughan and other scholars, but this needs collecting and codifying.

I believe it is a matter of knowledge that much of the Royal Arch Masonry in South-West Scotland followed a form of Irish ritual and differs greatly in details, though not in essentials, from our English Rite.

With the Union between the two Grand Chapters in 1817, many of the daughter Chapters still worked for years without being attached to a Lodge, and Centenary Warrants in England were only granted from the date of the Chapter taking out a new Warrant. The Librarian of Grand Lodge, Bro. Lepper, gives me an instance in the Chapter of Perseverance of Penrith, with the history going back to 1788, but who only obtained a Centenary Warrant dating from 1830.

I have much pleasure in seconding the vote of thanks to Bro. Pick for giving so much of his time to prepare a very excellent and useful paper.

The W.M. writes:—

With this paper Bro. Pick has built in another stone of the many that go to make the whole structure of Masonic knowledge, and a very valuable one. The paper does not lend itself very much to comment; it is one of those that enlarges our knowledge, fills in gaps and allows us to note parallels. The minutes which have so fortunately survived give us a number of interesting details on which I have no doubt more learned Brethren will give us their views. I should like to ask about what time the custom arose of attaching R.A. Chapters to Lodges. The Royal Gallovidian Chapter was completely independent, not only being unconnected with any Lodge but depending on a Grand Chapter of another jurisdiction. In view of the small extent of Kirkcudbright it is not surprising that the Chapter eventually had to close down. There cannot have been in it a great number of fit and proper men to be made Masons, and it is a matter of some surprise, and highly creditable both to the town and its Masons, that they should have kept up not only a Lodge but a Chapter as well for so many years. On one point the conduct of the Chapter cannot be sufficiently praised, the care taken over the selection of suitable Candidates for Exaltation; and it would be no bad thing if this example were followed more strictly nowadays.

Bro. IVOR GRANTHAM said:—

Bro. Pick has performed a useful service in recording for the benefit of his fellow students the activities of an extinct Royal Arch Chapter “over the border”, whose early days bridged the period of the Union. Accordingly I am happy to associate myself with this vote of thanks.

The paper to which we have just listened is not one which readily lends itself to comment in a Craft Lodge, as many of the questions prompted by this paper are questions appropriate only for discussion in a Royal Arch Chapter. I propose, therefore, to content myself with passing on to Bro. Pick a few gleanings from official records in the Grand Lodge Library.

Although 9th April, 1810, was the date upon which the Royal Gallovidian Chapter was formally constituted, a charter or warrant for the formation of this Chapter appears to have been granted a year earlier, on 18th April, 1809. The three Principals-designate, Companions Hannay, Rae and Wishart, were the three junior members of the Royal Caledonian Chapter located at Annan. These Companions were youthful in age and also in masonic experience, for their ages were only 32, 30 and 34 respectively, while as Royal Arch Masons all three were less than two months old.

The registers of the Supreme Grand Chapter record the names of thirty-five other members of the Royal Gallovidian Chapter, whose dates of exaltation range from April, 1810, to April, 1814. As the average age of these thirty-five candidates is just under thirty, the formation and initial growth of the Chapter may be attributed to the enthusiasm of youth. It is for that reason all the more a matter for regret that William Hannay, the original First Principal, fell upon evil times on approaching life's allotted span, for a sum of £20 voted by Supreme Grand Chapter for his relief in 1845 remained unpaid, as his whereabouts could not be traced.

The ledgers of the Supreme Grand Chapter record the following payments received from the Royal Gallovidian Chapter:—

Transactions of the Quatuor Coronati Lodge.

| | | £ | s | d |
|-----------|---------------|-------|-----|---|
| 1810 | Warrant | 3. | 3. | 0 |
| | 3 Books | | 7. | 6 |
| | 1 Certificate | | 10. | 6 |
| | 19 Registers | 4. | 15. | 0 |
| | | <hr/> | | |
| | | 8. | 16. | 0 |
| | | <hr/> | | |
| 1811 | 8 Registers | 2. | 0. | 0 |
| | | <hr/> | | |
| 1827 | 8 Registers | 3. | 0. | 0 |
| | | <hr/> | | |
| 1829 | 3 Registers | 1. | 2. | 6 |
| | | <hr/> | | |
| 1841-1844 | 3 Registers | 1. | 2. | 6 |
| | | <hr/> | | |

From the spasmodic nature of these payments it might be inferred that the Royal Gallovidian Chapter was neglectful in its returns to Supreme Grand Chapter; but the other side of the picture is revealed in a letter to Supreme Grand Chapter, dated 8th June, 1831, in the course of which it was stressed that communications addressed to Headquarters in the years 1827 and 1829 still remained unanswered. The letter in question was in the following terms:—

Gallovidian Royal Arch Chapter
Kirkcudbright 8th June 1831

Excellent Companions,

I am directed to inform you that the following Companions were elected Office Bearers of the G.R. Arch Chapter, for the ensuing year, at their Annual Meeting held upon the 9th April last in St. Cuthberts Lodge Room

| | | |
|-----------------|---|------------|
| John Angus | Z | |
| Wm. Smith | H | |
| James McKeachie | J | |
| William Hannay | E | |
| James Broom | N | |
| John Hope | } | Sojourners |
| John Gordon | | |
| Joseph Nairne | | |
| David Thomson | | Janitor |

I am also directed to call your attention to the letters sent from this Chapter on 20th August 1827 and 13th June 1829, which still remain unanswered; and to request answers thereto at your earliest convenience.

I am

Excellent Companions

Yours very faithfully,

Jas. Broom

N.

To the Grand Scribes of the Supreme
Grand and Royal Arch Chapter,
Freemasons' Tavern,
Lincolns Innfields,
London.

In the time at my disposal I have not yet succeeded in tracing the date of the erasure of the Royal Gallovidian Chapter from the roll of Royal Arch

Chapters, nor have I been able to trace the attachment of the Chapter to any Craft Lodge after the Union. Bro. Pick has already mentioned that the name of the Royal Gallovidian Chapter appears in the list of Chapters printed in the 1823 edition of the Royal Arch Regulations. This list is headed:—

List of Chapters
Which have conformed to the Laws of the
Grand Chapter, and attached themselves
to the Lodges specified by the numbers.

The number inserted in this list against the name of the Royal Gallovidian Chapter is the number 155. In the year 1823—the date of this list—the Craft Lodge on the roll of the United Grand Lodge of England bearing the number 155 was the Derwent Lodge meeting at Blanchland in Northumberland, 80 miles from Kirkcudbright as the crow flies across the Solway Firth.

In an endeavour to trace a connection between the Lodge at Blanchland and the Chapter at Kirkcudbright bearing the same number I have compared the names in the relevant Lodge and Chapter registers in the Grand Lodge Library, but can find no instance of the same name occurring in both registers. I am therefore inclined to think that in the Royal Gallovidian Chapter we have an example of a pre-Union “Modern” Royal Arch Chapter carrying with it into the post-Union Lodge and Chapter enumeration its pre-Union number on the roll of “Modern” Royal Arch Chapters. I am also disposed to think that the Royal Gallovidian Chapter was never formally attached to any Craft Lodge in England after the Union, in spite of the wording printed at the head of the 1823 List of Chapters, to which attention has already been drawn.

Bro. Pick is to be thanked not merely for a valuable paper but also for his successful efforts in securing for the Grand Lodge Library the original records of this extinct Royal Arch Chapter.

Postscript.

The recent researches of a fellow student have brought to light a resolution of the Grand Chapter on 8th May, 1822, expressly authorising pre-Union English Royal Arch Chapters in Scotland to retain their pre-Union numbers unless the retention of such numbers led to duplication upon the post-Union roll of Chapters. The relevant minute is in the following terms:—

“The Committee beg to state that there are five or six Chapters meeting in Scotland under English Charters granted prior to the Union of the two Grand Chapters, and which Chapters by the Regulations of the Grand Lodge cannot attach themselves to any Craft Lodges in that part of the Kingdom, the Committee therefore submit that as an act of Justice it will be expedient for the Grand Chapter to declare that, under existing circumstances, those Chapters in Scotland shall not be required to annex themselves to any Craft Lodge, and that they shall retain in the List of Chapters the same number as was assigned to them when their respective Charters were granted, unless such numbers should be the same as some existing Chapter in England, in which Case a number as near as possible is to be assigned.

.

Resolved that the several Chapters now meeting in Scotland and holding their Charters under this Grand Chapter be for the present permitted to continue their meetings without attaching themselves to any Craft Lodge.”

It is therefore clear that the heading to the 1823 printed List of Chapters is misleading in relation to the Chapters named therein which were still located in Scotland.

Bro. J. R. RYLANDS writes:—

Bro. Pick continues to place masonic students in his debt, not only by his good fortune in being able to present this account, but by his able manner of handling his material.

The Kirkcudbright records appear at first glance to throw little further light on the origins of the Royal Arch, but I wonder if the passing reference to "Caps" may not be regarded as supporting Gould's theory that the degree originated in some way in France, and from the "Scots" degrees.

If *all* the Companions wore caps, and if this practice was in any way the mark of a Knightly or Crusading order, the facts might fit the "Scots" theory. There was a reference in the Wakefield Cash Accounts for 1798 to a purchase of Caps (*A.Q.C.*, lvi, p. 271). The tendency is to assume that such references relate to headaddresses for the Principals, but the Wakefield Caps also may have been worn by the members generally.

If the Kirkcudbright records disclose anything about the nature of the Sojourners' jewels—if they show that there were "Swords and trowels"—the evidence would be valuable. In the Wakefield records the points of correspondence between the R.A. as there practised and the "Scots" degrees were (1) the swords and trowels, and (2) the vault. If to this can be added caps of the Crusader type (*cf.* Gould, vol. iii, p. 92) the evidence for the "Scots" theory would seem to be strengthened.

Of the Scripture references, Psalm clvix, v. 6, may have significance in this connection.

Bro. N. ROGERS said:—

It is extremely difficult to criticise such a paper as Bro. Pick's, because it is essentially factual; one can only endeavour to add some light and shade to the sketch so ably drawn.

The 1773 expulsion of four members by order of the Grand Lodge of Scotland for conferring the Royal Arch Degree "which they appear to have imported from Liverpool" is most interesting, as the first record of Liverpool Arch Masonry is to be found in the minutes of the Britannia Lodge ("Antients") at Sheffield, viz.:—

June 25, 1764. Thomas Beesley, Hosier, Royal Arch from Lodge 45, Liverpool.

And there is a further entry:—

Nov. 14, 1766. Visitor, William Barlow, Bolton, Lancs., Master No. 55, Moderns, "Anchor & Hope, Bolton."

The first actual record of the Royal Arch *in* Lancashire is to be found in the minute books of Anchor & Hope Lodge, No. 37, Bolton, viz.:—

27 Dec., 1767. Expenses at Warrington in making Three Arch Masons, viz.:—Thos. Ridgway, — Barlow and Rhodes £1 11s. 6d.

As William Barlow was an Engraver, he may have visited Sheffield in that capacity, learned about the Royal Arch degree and found the nearest place where it could be obtained. There is now no trace of any Lodge or Chapter of so early a date in Warrington, a remark which also applies to Elias Ashmole's entry.

But it is certain that the "Antients" were busy in Liverpool from about 1753, and that that was the port through which the Irish linen merchants would come to sell their linen warp to the Lancashire manufacturers, who combined it with cotton to make fustians, an important industry in the Bolton and Bury

districts in the eighteenth century. They would bring their Masonry with them, and their knowledge of the Royal Arch would be disseminated in Lancashire.

Again, it is true that Ulverston, in the Furness district, first received its Freemasonry from Liverpool through the skippers of iron-ore ships plying between the two ports. The theory that it was also carried from Liverpool to Kirkcudbright is easily understandable, and particularly since South Lancashire has always been strong for the Royal Arch, whether "Antient" or "Modern".

It does, however, seem strange that there is no mention in the minutes of the Excellent and Super Excellent degrees, as there was in Lancashire, though there is a passing reference to "Passing the Veils". Similarly, the only reference to the Ceremony of Installation appears to be the one in 1810, but possibly the reason was that Grand Chapter only dealt with the Installation Ceremony on 15th June, 1833, and adopted and promulgated it with the Exaltation Ceremony on 21st and 25th November, 1834.

There is one more feature which excites the imagination. Why is there no reference to the Virtual Master's degree (Passing the Chair) if this Royal Arch Chapter did not accept the domination of the Grand Chapter of Scotland, but worked according to the traditions in England? We know that the English regulations were altered on 5th February, 1823, so as to allow the exaltation of M.M.'s of twelve months' standing, in place of the previous restriction to Past Masters only. This alteration was virtually ignored by Lancashire Chapters and many cases can be cited down to 1854; indeed, in the case of one erased Lodge (now recognised) "Passing the Chair" was a regular degree down to 1910.

As Bro. Pick says, distinctive headdresses for the Principals were quite common, especially in the Bolton and Manchester districts, but caps for all the Companions are not mentioned in any of the old records. Is it not possible that the Scribe has misled us here by a loose minute leading us to infer that caps for all the Companions were ordered from Annan instead of the "same number of Caps", *i.e.*, as were worn by the Chapter Principals there?

Bro. Pick is to be congratulated on making a most interesting story from such scanty material.

Bro. E. M. BAXTER writes:—

Our thanks are due to Bro. Pick for a paper which has required a considerable amount of painstaking research, but as usual the author has maintained his reputation for reincarnating the dry and dusty bones.

His paper would, I am sure, have peculiarly appealed, both for subject matter and terrain, to his late revered Masonic mentor, and I can well picture the late Wor. Bro. Baxter's smile at his friend's careful explanation of the pronunciation of the word Kirkcudbright.

A considerable amount of information of the late Bro. John Losh can be found in Vol. iv of Dr. Lonsdale's *The Worthies of Cumberland*.

The Brother in question was born at Woodside, near Wigton, four miles South of Carlisle, was educated at Sedbergh and Trinity College, Cambridge, where he displayed an eager interest in both chemistry and languages; the former led to his commercial interests in an alkali works near Newcastle, the latter to much early youthful continental travel, which encouraged his love of the arts. After his marriage in 1785 he settled down as a country squire, became a keen agriculturist and typical country squire, and exercised, with his undoubted wealth, all the usual social qualifications of that office; Politics, Religion, High Sheriff, Volunteer movement, and Sports all claimed him, and his interest in our Masonic order naturally followed—this led to his being appointed the Prov. G. Master for Cumberland in 1801 and Grand Supt. in the Royal Arch in 1803, and he retained both offices till his death in 1814.

Another point requires clarification for Sassenach Brethren unacquainted with the mysteries of Scottish banking.

It is the custom there to issue Deposit Receipts; the customer, instead of opening an account and receiving a pass-book, hands in his money and receives a signed receipt in exchange; on wishing to make a future deposit (or withdrawal) the original receipt has the interest to date added, the old receipt is cancelled and a new one issued in exchange.

The only part of England where this banking system operates is, as one would expect, in Cumberland, "South of the Border, down Woodside way".

Bro. W. H. HAWKYARD writes:—

It is with very great pleasure that I have read the advance proofs of *The Royal Gallovidian Chapter*. My own Chapter—Affability, No. 308—is coeval with it, and there are many parallels in their respective histories which give food for thought. In 1810-1811 the Kirkcudbright Chapter had 26 candidates for Exaltation, the Chapter of Affability had 20. Why the sudden influx? Both Chapters were Warranted by the "Moderns"; both were new Chapters situated amidst enthusiasm for the Craft, but it is singular that both show an equivalent influx in the same year, with an equal "steadying down" immediately afterwards.

Bro. Pick has remarked that "there is not a single reference to the Mark Degree" in the Minute Book. This is to be expected. In the first half of the nineteenth century the Mark Degree was associated with the Craft Lodge and had no connection with the R.A. under the English Constitution. This is shown in the Minute Books of Prince George Lodge, No. 308, and the Chapter of Affability, No. 308.

Is Bro. Pick correct in his suggestion that the "slip of paper" referred to the Veils? The Scripture readings given under "Passing the Arches" are essentially related to the meaning of the Royal Arch, but have little connection with the "Veils". One of the treasures at Bottoms is an Arch made of mahogany, semi-circular, with a diameter of about eighteen inches. This was formerly used in the Ritual in a manner which is well known to Irish and American R.A. Masons. Could not "the Arches" mentioned in the paper be used in a similar manner?

The decline of the Royal Gallovidian Chapter coincided with a similar decline in the fortunes of the Chapter of Affability and of many other Chapters. Why the mid-century should show a general falling-off in the enthusiasm for Royal Arch Masonry is a question which opens up a line of research.

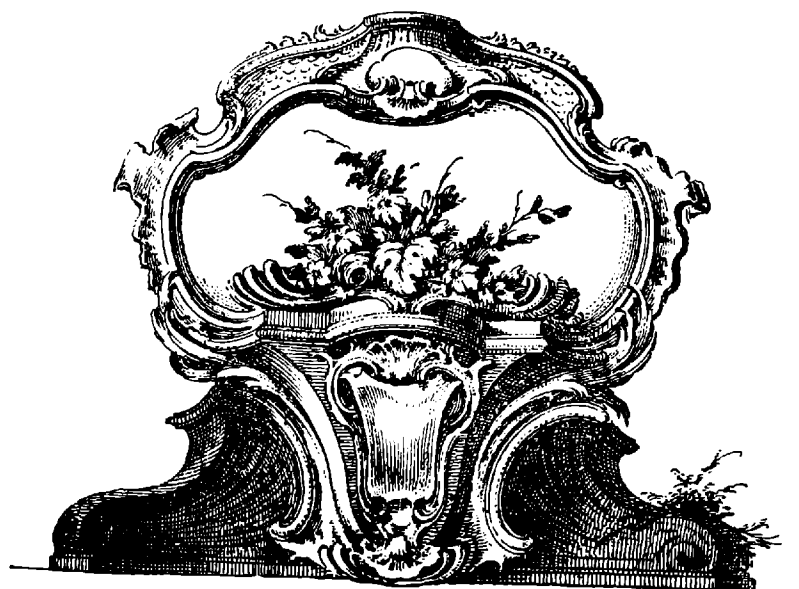
Bro. FRED L. PICK writes in reply:—

I would like to thank the Brethren for the kindly reception given to this paper, and in particular those who have kindly amplified some of the information. It may be difficult to realise in years to come that owing to the fuel crisis and frost of early 1947 much material was unavailable when the paper went to press, and that even the records of Grand Chapter could only be consulted in an unheated room and by candlelight. Bros. Lepper and Grantham were thus prevented, to their great regret, from furnishing their usual ready assistance, but with the passing of the restrictions before the delivery of the paper Bro. Grantham was fortunately able to contribute his valuable notes. Similarly Bro. Eric Baxter was able to supply useful information on the subject of John Losh, and his comment on the Chapter's banking system throws further light.

The order for caps is puzzling ; regalia was being ordered in connection with a public procession and the Companions may have sought some uniform headgear to replace the usual "bonnet", or they may have not been certain just what was worn and may have intended to order the usual supply, *i.e.*, for Principals and (possibly) Sojourners.

The slip relating to the Arches, etc., is not dated and the handwriting differs from that of the other records. In common with the majority of English R.A. Masons, I have not "passed the Veils", but understand the passages cited do not tally with what is customary to-day. The closing passage is purely Christian. I regret there is no record of the nature of the Sojourners' Jewels.

Sea trading between Liverpool and Kirkcudbright may have played its part in the introduction of R.A. Masonry into the town, but the only visitors to the Chapter came from the Chapters at Gatehouse and Annan. The economic condition of the country in the 'forties left its mark on Freemasonry and no doubt the maritime trade of the Burgh suffered, a factor which would affect the Chapter. Bro. Hawkyard draws attention to a similar state of affairs in West Yorkshire and it was certainly experienced in Lancashire, but Bro. Johnson very properly draws attention to the observance by the Chapter of its financial obligations. The members elected to office in April, 1861, were evidently still technically on the books, but the six who divided up the assets would no doubt be the actual nucleus still taking an interest in its affairs and in good standing.



UNION LODGE OF COLOMBO

BY BRO. J. R. DASHWOOD, P.G.D.



IN my paper read before the Lodge in October, 1946, I showed that the present St. John's Lodge of Colombo, No. 454, is certainly the direct descendant of the French Union Lodge of Colombo, which, in 1838, petitioned the United Grand Lodge of England to transfer to the English Register, and was granted a Warrant as No. 665. I also put forward a theory, then almost unsupported by evidence, that the French Lodge, in its turn, had been a reincarnation of the Dutch Lodge "Union", founded in 1794, for without some such origin it seemed impossible to account for the sudden appearance of a French Lodge in an English Colony only 7 years after Waterloo, and in a country which had previously had many Lodges working under the English (both Antient and Modern), the Irish and the Scottish Grand Lodges.

At the time the paper was written it also seemed doubtful whether Gould's date of 1822 for the foundation of the French Lodge might not be a clerical error for 1827, since the Petition of 1838 stated: "The Letters Patent under which the existing Union Lodge of Colombo is at present working are dated Grand Orient of France, 21st November, 1827, No. 8413." But it is now clear that these Letters Patent must have been of the nature of a Warrant of Confirmation, for Gould's date of 1822 has received the fullest possible confirmation.

In reply to my paper, Bro. T. M. Jaeger wrote drawing my attention to a Danish book, *Illustrious Danish Freemasons*, by Edgar Collin, which contains a transcript of a Certificate issued by the Union Lodge in March, 1822, to the famous Danish Philologist, Erasmus Christian Rask, proving beyond doubt that Union Lodge was under the French Constitution early in 1822, and that Gould made no error in the date. Since then Bro. Jaeger has gone to much trouble to provide me with English translations from Collin's book, and also enlisted the help of his father, Bro. M. K. Jaeger, in Copenhagen, thanks to whose researches in the Museums and Libraries there, further most valuable discoveries have been made, in the form of a medal issued to Rask by the Union Lodge and three more Certificates issued to the same brother. Bro. Jaeger, senior, has most generously taken immense pains to borrow these from the Museum and have them photographed; their reproduction is permitted by the courtesy of the National Historical Museum at Frederiksborg, in whose possession the originals are.

Before considering the Certificates further, it may be useful to recapitulate the facts about the formation of the Union Lodge under the Grand Lodge of Holland, and consider the political situation in Ceylon at the end of the eighteenth century. We learn from Maarschalk that "In 1794 Bro. Johan Gerard van Angelbeek, then Governor General of the Island, founded the Union Lodge (Die Vereeniging) or 'Virtus Nostra Du(c)trix' at Colombo, with the distinguishing colour light green". Two years later, van Angelbeek was the Governor who surrendered the maritime districts of Ceylon to the British forces; the interior of the Island was still independent under the King of Kandy.

R. G. Anthonisz, former Government Archivist of Ceylon, says :—

After the surrender, Dutch Civilians had the choice of going to Batavia, or of staying on in Ceylon. The Governor himself stayed on as a private individual and many of the Dutch Officials retained their offices. Practically all those of mixed blood remained in Ceylon and entered the Government Clerical Service. Up to the Peace of Amiens in 1802, the only Dutch who departed from Ceylon were the few Prisoners of War, who did so under compulsion. The Civil Servants and their families remained in the Island. From 1802 a slow exodus began, and continued up to the year 1807, when the last opportunity was offered to these now almost impoverished families to remove themselves to Batavia.

I think, however, that the total number who left Ceylon must have been smaller than those who remained behind. It was, therefore, natural that those who remained behind, who belonged to the Craft, should have continued to carry on the Union Lodge. Maarschalk says it ceased in 1806, "since when this Grand Orient has received no news of the Lodge"; but Dutch Masonry was at this time very confused, and, as in 1806 Napoleon's brother Louis was imposed upon Holland as puppet king, it is hardly surprising if communication with the Ceylon Lodges was interrupted; this does not at all necessarily imply that the Lodges ceased to exist; indeed, as I quoted before, Gould says exactly the opposite; cessation in 1806 cannot possibly "evinced great tenacity of existence" or survival "until within recent memory". Gould also says that about 1810 the French Grand Orient claimed sovereignty over the Dutch Lodges, so that the transfer of a Dutch Colonial Lodge to the French register would present no difficulty, but it is not easy to reconcile the timing, since we have no grounds for supposing that French Union Lodge came into existence *earlier* than 1822. Bro. Edgar Collin, in his book, says :—

"We do not know when Rask was initiated, but *it is certain* [the italics are mine] that he was initiated in the Dutch Lodge 'Die Vereeniging', which started in 1794, but has later ceased working."

The Certificate which he reproduced does not make it clear whether the Union Lodge therein mentioned was Dutch or French, but the probability favours the latter; the three other Certificates now discovered leave no doubt that it was the *French* Lodge which issued the Certificates. Is Bro. Collin's "certainty" that Rask was initiated in the Dutch Lodge merely due to his being unaware that there were two Lodges of the same name? Or had he any reason to believe that the French was the successor of the Dutch, and that the change from the one to the other had only just taken place, since we could hardly have an earlier date in 1822 for the appearance of the French Lodge than January 15th, and yet we find it with a complete organisation and a full set of Officers up to the Rose Croix degree, not to mention one member holding the 32nd degree and authority as Grand Inspector. Where did they all receive their degrees, if not in Dutch Union Lodge? Another strong suggestion that the Lodge had recently evolved from the Dutch is to be found on Rask's first Certificate, which is headed "Virtus nostra Doctrix", the sub-title of the Dutch Lodge; whether the word should be "Ductrix" or "Doctrix" cannot affect the case.

Rebold, in his *Histoire des Trois Grandes Loges*, gives lists of Lodges warranted each year by the Grand Orient from about the beginning of the nineteenth century, and under the date 1822 we find :—

"Le total des loges sous l'obedience du Gr. Orient, qui était, en 1820, de 306 ateliers, sans compter les chapitres, se trouve réduit

cette année a 280, en y comprenant ceux nouvellement constitués dans le courant de l'année, et dont les noms suivent :—

[and in the list which follows is included]

Colombo L'Union Chap. 21 Mars 1822.”¹

Of course, in the early years, Lodges were frequently in existence months before the official date on which they were registered by their Grand Lodge, and it may, therefore, have no significance that three out of Rask's four Certificates were issued before the 21st March; the first shows no Grand Body of origin, whereas the second, although still some ten days before the 21st March, is endorsed “*établi par le G. O. de France*”. It may well be that the Lodge was in process of transition from Dutch to French, and, in January, Schneider was unable to give the name of any Grand Body from whom the Lodge derived; whereas by March 11th he may have heard that the Grand Orient had sanctioned the transfer of the Lodge to their register, even though the Charter had not yet been sent, or indeed drawn.

I have not yet been able to verify whether Schneider went to Europe about 1820/21, but a possible theory, founded on that supposition, would be that in Paris he met Hacquet, and received, through his good offices, promotion to the 32nd degree and the promise of Warrants to cover the first 18 degrees of the A. & A.S. Rite, and another for Hacquet's own “York-Rite” Royal Arch, provided that the Union Lodge would be willing to accept the charge of Constitution; that he arrived back in Ceylon about the end of 1821 and obtained the sanction of the Lodge about February, 1822.

Rask had arrived in Ceylon only on November 30th, 1821, so the Union Lodge must have passed him very rapidly through the degrees, since he had already received the first eight degrees before the middle of January; no dates are given for the conferment of these eight degrees, and it is possible, though it hardly seems likely, that they may all have been conferred at one session, which may have taken place on 15th January, the date of the Certificate; on the other hand, they may have been spread over several meetings held before that date, and some may have been given in December, 1821, and may have been before the change of Constitution; in which case, Collin may have been correct in his “certainty” that the initiation took place in the Dutch Lodge, although it was the French Lodge which issued the Certificates.

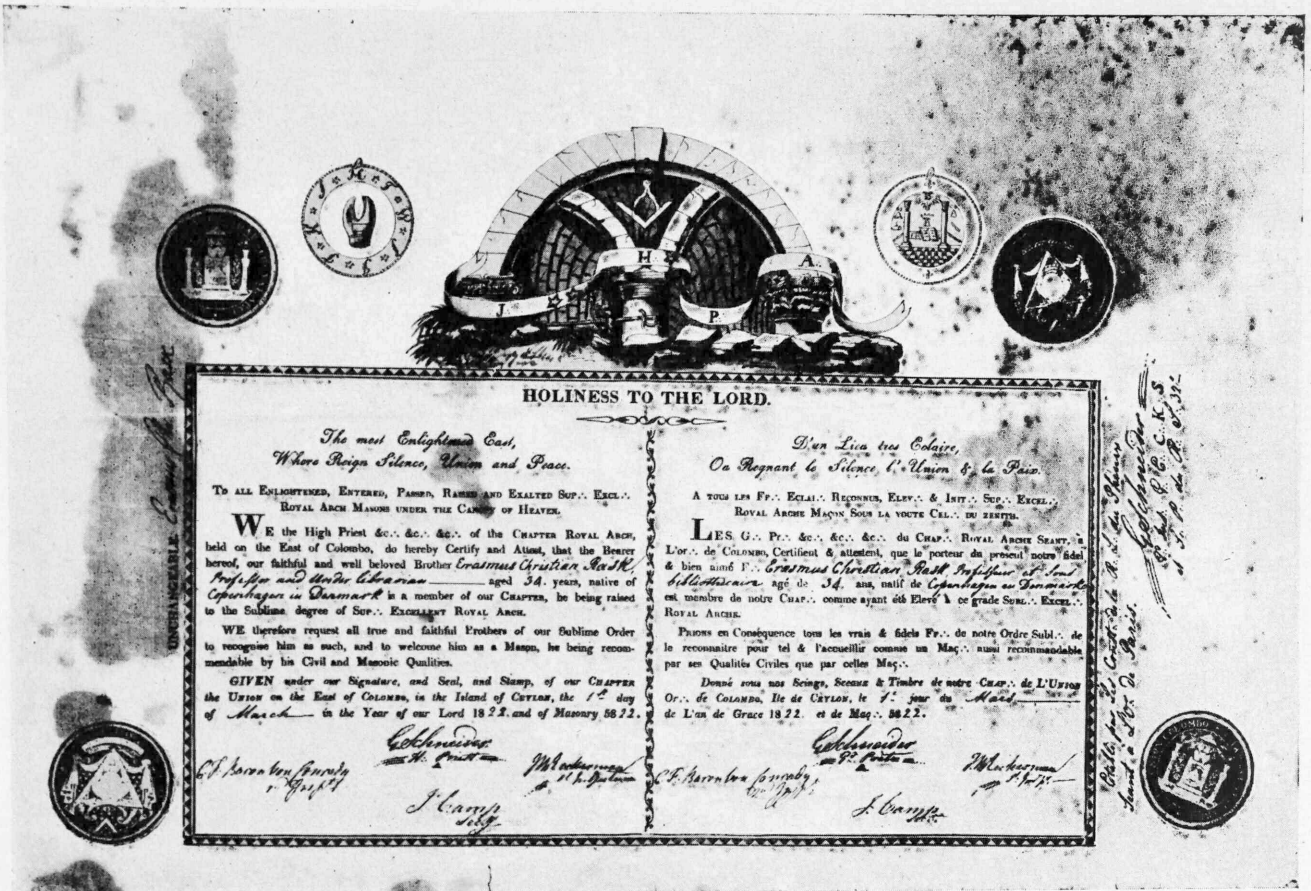
Coming to the Certificates themselves, all four bear at least one seal of the “Grand Conseil des Princes du R^{al} Secret,” which was presumably the token of Schneider's own authority as Grand Inspector; in addition, Nos. 1, 2 & 4 bear the special seal of their respective principal degree. The Certificates are :—

1. Of the first eight degrees of the A. & A.S. Rite, including the Craft degrees, and using the uncommon names for the 6th to 8th degrees of Master English, Irish and in Israel. It is dated 15th January, 1822.
2. 14th to 18th degrees of the same Rite. Dated 11th March, 1822.
3. 19th degree of the same Rite. Dated 23rd March, 1822. This is the one taken from Collin's book.
4. Royal Arch, including the Mark and possibly the K.T. Dated 1st March, 1822.

It will be seen that No. 4 bears a date between Nos. 1 and 2, but it will be more convenient to deal with it last, since I think it was a “side” degree, and not, as its date might suggest the 13th of the Rite to which the other Certificates belong.

¹ The total number of Lodges on the Register of the Grand Orient, which, in 1820, was 306, not counting Chapters, had fallen by this year (1822) to 280, inclusive of those warranted during the present year, the names of which follow :—

[and included in the list]
Colombo The Union (has a) Chapter 21st March, 1822



Certificate No. 4.



Medal presented to Rask.

though possibly it was considered as replacing that degree in the series. Ragon, referring to the 13th degree, called the Royal Arch of Enoch, says :—

“ Il n'en est pas de même du Royal-Arche du rite d'York, quoiqu'il contienne les même faits.”²

But one cannot conceive that the 13th degree could ever include the Mark, which it is clear that this Certificate covers ; Ragon himself says that the York Rite consisted of four degrees, Past Master, Mark Master, Super-excellent Mason, and Holy Royal Arch.

CERTIFICATE No. 3.

Transcribed in English in Collin's *Illustrious Danish Freemasons*. At the head of the Certificate is the “ Craft ” Lodge seal, as in Certificate No. 1 ; at the end, near Schneider's signature is the 32nd degree seal ; and in the left margin is Rask's signature transcribed.

The following is the text of the Certificate :—

TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE

CHAPTER THE UNION

EAST OF COLOMBO IN THE ISLAND OF CEYLON

And the light shined in Darkness and the Darkness comprehendeth it not.

To all whom it concerns

We, Gualterus Schneider, Grand Knight, Grand Inspector, Elu Kadosh and Souv. Prince of the Royal Secret 32 degree, & venerable Master of the R^e Lodge Union East of Colombo, do hereby certify, that our well beloved Brother Erasmus Christian Rask Professor and under Librarian aged 34 years, native of Copenhagen in Denmark, who has signed in the Margin his name hereof, is in consideration of his great zeal and assiduity, which he manifested during our work by virtue of the Power invested in us and by virtue of our high degrees have been raised and confirmed as we do by these present raise and confirm on him the said worthy Brother under the usual Solemnities, the most venerable & and most sublime degree of GRAND PONTIFF and Sublime Ecossois of the Heav^{ly} Jerusalem, and he has complied with all the duties connected therewith. We do therefore not only recommend our said Brother Erasmus Christian Rask but also in consequence of his constant zeal, fidelity & assiduity, in the strongest manner to the Brotherly Love of all true & worthy Brethren Free Masons to whom this Certificate may be exhibited requesting them to admit this our said worthy & learned Brother into their works, under solemn promise doing so reciprocally.

In testimony thereof I have hereunto subscribed my name and affixed the seal of our Chapter.

East of Colombo in the Island of Ceylon the 23 day of March in the year of our Lord 1822 and of Masonry 5822.

(signed) G. Schneider

Gd. : Ir. : Gr. : E. : C. : R. : S. :

& S. : P. : R. : S. : 32°

It is amusing to note that each of the three signatures of Rask's name on these Certificates (Ne varietur, and unchangeable) is different ; one having the long s in the name Christian, another having the same name shortened to Chr. And

¹ It is not the same as the Royal Arch of the York Rite, although it contains the same material.

although in all these specimens his first name is spelled the same way, it appears often to have been written indifferently "Erasmus" or "Rasmus"; for instance, in the only two instances I have been able to find in the contemporary Ceylon Newspapers, his name is given once as Professor E. C. Rask, and once as R. C. Rask. Collin uses the form Rasmus.

It seems clear from the signatures of the Officers appended to these Certificates, that Union Lodge actually worked some at least of the degrees in each section, but the 19th degree, the Certificate for which bears Schneider's signature only, was presumably conferred by patent only, *honoris causa*. It bears no special seal of its own, and Schneider has made use of the ordinary "Craft" Lodge seal in addition to his own.

It would appear that the Union Lodge, so far as concerns the degrees of the A. & A.S. Rite (including the three Craft degrees), now held from the French Grand Orient, but the Royal Arch functions of the Lodge were under a different authority; Ragon writes:—

"Le rite de Royale-Arche, présenté à la réunion des rites, en 1804, fut rejeté par le G.O., 'sans doute', dit Thory, 'par des motifs qui ne tiennent pas à la Maçonnerie'. Peut-être est-ce à cause de son presentateur, le F.:. Hacquet."¹

Hacquet had indentified himself with the Supreme Council of the A. & A.S. Rite, at that time the rivals of the Grand Orient, and hence Ragon thinks that the fact of his being "Grand Prêtre" of the Rite d'York was the reason for the Grand Orient having nothing to do with it.

Certificate 4 is of special interest. It bears its own seal, with the words "L. The Union Colombo. Chap. of Royal Arch", and in the margin Schneider has endorsed that it was "établi par Les Const. de la R. L. du Phénix à l'Or. de Paris".² Presumably the Lodge had a separate Charter for this R.A. Chapter.

The Certificates bear altogether 13 signatures; the following are the meagre particulars I have been able to trace about the 13 brethren:—

Capt. Gualterus Schneider was born at Jaffna on the 23rd November, 1772, his father being John Heinrich S. of Kirchheim, and his mother Christina Elizabeth Schoorman. Capt. Schneider married 1. on 5th February, 1797, Sophia Magdalena Statts, by whom he had two daughters; his first wife died 20th December, 1830, and he married 2. on 19th May, 1831, Elizabeth Catherina Stewart Titterton, daughter of the Apothecary to the Forces, by whom he had a son; she died 25th April, 1839. Schneider had been in the Dutch service, and under the British he became Civil Engineer and Surveyor General in 1810; he retired from Government service in 1838, and died 10th September, 1841. (See also Von Conrady, below).

J. H. Reckerman was Fiscal of Colombo. His daughter married on March 25th, 1818, Pieter Gratiaen, who in 1838 was a member of Union Lodge of Colombo and became first S.W. of St. John's Lodge of Colombo. Reckerman died August 9th, 1831, aged 63.

Lambertus van der Linde was an Overseer in the Civil Engineer's Department; he died 16th April, 1822, aged 59.

Johannes Bartholomeus in 1814 was Dutch Interpreter in the second division of the Fiscal's Office, and in 1823 first Clerk in the Registrar's Office.

Hendrik de Haan was Clerk to the Deputy Assistant Commissary, and later a merchant and Wine Importer living at 24, King Street, Colombo. His will is gazetted in July, 1832.

¹ The Royal Arch Rite, offered to the Grand Orient at the Union of the Rites in 1804, was refused by them, "perhaps," says Thory, "on account of its sponsor, Bro. Hacquet".

² Established under the Authority of the Worshipful Lodge Phoenix of the Orient of Paris.

Edward Muskett was a merchant of the Firm of Muskett and Young in 1823 ; the only mentions of him I can find in the papers are as a Passenger from Colombo to Galle by the ship *Eclipse* 29/10/21, and again by the brig *Sarah* from Madras to Colombo 14/7/22. He died 7th July, 1827.

W. Huxham was a Merchant of the Firm of Beaufort and Huxham, also Importers of Wine. Bankrupt in March, 1832.

? ? *Reckerman* ; I am unable to read the initials ; there was a H. A. Reckerman, 3rd Clerk of the Warrants in the Audit Office, or a W. G. Reckerman, 4th Clerk in the Registrar's Office.

? ? *Hillebrand* ; I should like to make this J. G. Hillebrand, but cannot see those initials ; John Godfried Hillebrand was a member of Union Lodge of Colombo in 1838, when he signs himself "Kt. Rose Croix and R.A." He was a Proctor of the Supreme Court in 1838, acting Puisne Justice in 1841, acting District Judge of Colombo in 1844, and died in 1847, at the age of 65.

Johannes Camp was the son of Christian Camp, Perdikant of the Dutch Church in Colombo from 1791 ; the father was still alive in Colombo in 1802. Johannes was in the Dutch service, and married on 4/10/95 Susanna Margareta Hagt ; I cannot trace what he was doing under the British.

Charles Frederick Baron Von Conrady, born 3/9/1775, held a Commission in the 60th Regt., and became a Lieut. in the Ceylon Rifles 20/3/06. In 1813 he married the elder daughter of Capt. Schneider, who was only 15 years old ; she bore three daughters and a son in six years, of whom only two of the daughters survived infancy ; she died at the age of 24 on 24th July, 1822, after a year's illness. Von Conrady died 11/1/33, aged 57.

Charles Liard I have been unable to trace.

Ed. Jn. Silvat ; this name seems to be written sometimes *Silvaf*. Bros. H. and E. Silvat marched in the procession of 26th February, 1841, at the laying of the foundation stone of St. Andrew's Kirk. One Philip Antoine Hippolyte *Silvaf* was born at Pondicherry 8/1/01, married Gertrude d'Haan, of Batticaloa, 12/9/32, was an artist and Drawing Master, and died at Negombo 8/4/79.

At the top of the R.A. Certificate, between the two seals there are reproductions of the obverse and reverse of what must be a Mark Token ; this bears letters which differ in one respect from those familiar to the English Mark Master, but I think that this must be a clerical error, for on most of the other R.A. Certificates issued by Phoenix Lodge there are similar tokens with the normal lettering. It will be seen that the medal issued to Rask is, in general, very similar to this reproduction of a Mark Token, but has two further differences in the lettering, which I take to be mistakes of the engraver. The central emblem of this medal, which on the Certificate above appears to be meant for an High Priest's mitre, looks more like a Viking's helmet : possibly it was intentionally so engraved in homage to Rask's Danish nationality.

The Reverse of the medal, in addition to Rask's name and the name of the Lodge, has the words "TemPle Mk Mn", and these words are also found on the other similar R.A. Certificates ; does this imply that the Chapter also worked the Templar degree ? That degree does not figure in Ragon's list of the degrees conferred in the Rite ; nor do the Certificates contain any other implication of such a thing. I imagine that the capital P in Temple¹ is merely a mistake of the engravers.

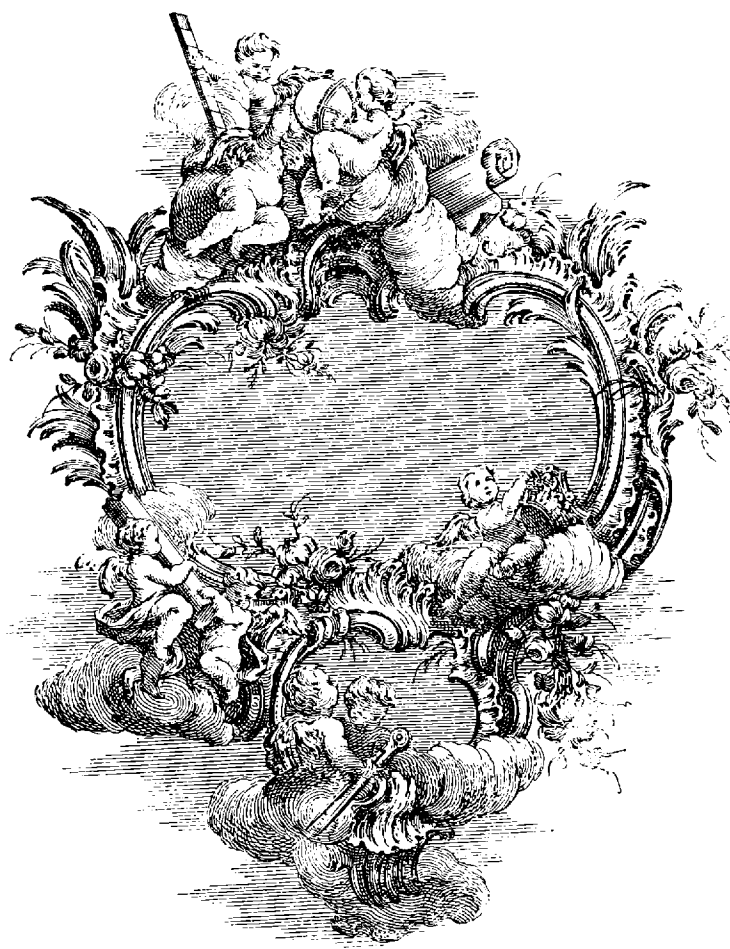
In Rask's Certificate, the ribbon across the triple arch carries letters which do not appear on any other of the R.A. Certificates I have seen, but they cannot be discussed here. The other Certificates have on this ribbon the words, "Holiness to the Lord", which here appear at the head of the text below.

¹ Probably "Temple" is merely an adjective agreeing with "Mk Mn".

I imagined at first that the curious English of Rask's Certificates might be due to unfamiliarity with English idiom in either Schneider or the Lodge Secretary ; but the other R.A. Certificates, though not identical, have similar translations, and I think the Ceylon Certificates must have been printed in blank from originals supplied from France. The word "Ecossoi" or "Ecossois", however is peculiar to the Ceylon Certificates.

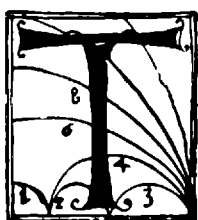
What a delectable picture "Sublime Ecossois of the Heav^{ly} Jerusalem" conjures up in one's mind !

Certificate No. 3 is given by Collin only in English ; we do not know whether the original was bi-lingual ; probably if Schneider wrote it out himself, he wrote it in the one language only.



NATURE DISPLAY'D, 1794

BY BRO. R. A. N. PETRIE



THE following notes on a late eighteenth-century book with Masonic features, which seems to have escaped notice hitherto, may be of interest.

The title-page reads as follows :—

NATURE DISPLAY'D./ A NEW WORK./ BEING / A MISCELLANY./ The WORK treats on various Subjects, particularly interesting / to the LEGISLATURE, and People of PROPERTY, viz./

An address to the Right Hon. William Pitt, Esq. ; showing how he may / raise Money on Luxury, without oppressing the Public./

On the Rise of Provisions, and from what it proceeds./

On Emigration, and how to prevent it./

On inclosing Commons and waste Lands./

On a Dog-Tax, and what it would bring into the Funds./

On a good Method to manage Horses in Stables without Litter, as practised / in America./

On the Author's Travels through America, with Remarks on Gen. Washington, Trade, &c., &c./

On a Scheme to dispose of Felons, without Death or Transportation./ TO WHICH IS ADDED,/ *Thirteen Lectures on Natural Philosophy*, / Together with / POETRY, &c., &c. / [Rule] BY CHARLES VARLO, ESQ. / AUTHOR OF THE YORKSHIRE FARMER—POLITICAL / SCHEMES—ESSENCE OF AGRICULTURE—AND / NEW SYSTEM of HUSBANDRY. [Rule]

Deviating from Truth by thee, O Man, /

Counteracts grand Nature's Plan. / [Rule]

LONDON: Printed for the Author, 1794. (Price 6s. bound.)

The thirteen lectures on Natural Philosophy constitute the masonic part of the book.

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Chapter XVI contains an account of how the author met Phtharras "on the banks of the Nile, about thirty English miles from Cairon".

Chapter XX begins thus :—"My Lord,

For the future I shall not discriminate *that* which passed, or shall pass, between us, *in* or *out* of a lodge, only transmitting to your Lordship an account of what has occurred in our various conversations.

The last time we met, Phtharras was requested to deliver his sentiments on the grand Architect of the universe ; on which he addressed us, to the best of my remembrance, in the subsequent terms."

Chapter XXII starts thus :—"My Lord,

I shall now present your Lordship with a delicious morceau of the masonic philosophy of nature.

Our brethren, (meaning free masons) says Cnephen, in their frequent meetings, communicated to each other all their respective acquirements of science, when confirmed by experiments or proved by irrefragable arguments. As they possessed all the learning of the world, they proceeded on the firmest foundations, ascending gradually from the lowest beginnings till they arrived at the discovery of the great Architect of the universe ; an immaterial self-existent Being, of whom nothing can be known."

Further on :—"Truth we would not lose sight of for a moment ; it is an object dearest to a Mason's heart."

Later :—"When dry land appeared, as our prophet Moses truly observed, the interference of the Deity was indispensibly necessary.

His History of the Creation is certainly just, which he acquired of the Egyptian Masons ; not from a divine afflatus."

And :—"Among thousands of stone pillars loaded with hieroglyphics, there is one about six leagues distance from hence, engraved by Seth the son of Adam, with an account of the time when he visited, and when he left Egypt. This tallies with the time mentioned by Moses, when Seth must have existed."

Dr. Dodd is mentioned in Chapter XXVI as an example.

It will be seen that these "lectures" are in the form of letters to "Lord M.," who was (Chap. XVII, para. 1) a Mason. The best-known Masonic peer of this date, beginning with M, is probably Lord Moira, Acting Grand Master, 1790-1813, who succeeded as second Earl on June 20th, 1793, before when he was Lord Rawdon ; this book was in its third edition in 1793. But there are over forty other titles which have not been eliminated, and there is also the possibility that, considering the fictitious nature of the letters, no specific reference should be sought.

Charles Varlo or Varley (1725 ? - 1796 ?), agriculturist, is in the *Dictionary of National Biography*, and was born in Yorkshire. He visited Ireland in 1746 and introduced flax-growing. He was farming on his own account in Leitrim in 1748, and continued to do so until, on the lifting of the ban on export of Irish cattle in 1760, he sold his land in Leitrim and tried to bring his cattle back to England ; they were, however, slaughtered in the streets of Dublin by the mob ; Varlo was compensated at the instance of the Duke of Portland, Lord Lieutenant. He then farmed in England, probably in Yorkshire, and invented a winnowing-machine. In 1784, being hoaxed by forged deeds, he went to America to claim the governorship of New Jersey, as mentioned in this book ; he returned in about 1786, and was last heard of living in London in February, 1795.

Nature Display'd is included in the list of his works in the *D.N.B.*, where it is stated that the third edition was published in 1793 ; a new edition in 1796.

The full text of Chapters XVII and XVIII follows.

CHAP. XVII

A Letter to Lord M.

My Lord,

The access I have obtained to the invaluable treasury of science before alluded to, is entirely owing to an advantage which no other traveller has hitherto availed himself of, if it were in his power. I mean that of being able to claim the honour of proving myself a free and accepted Mason. As your Lordship is a brother, I need scarcely hint the request, that my future communications may be destroyed, or at least carefully preserved from falling into any other hands.

Phtharras, shortly after our acquaintance, discovered my masonic abilities, at which he expressed the most unbounded transports.

Now, says he, we shall be able to hold a Master's Lodge ; a privilege my friend and I have so ardently, tho' in vain, sighed for these many years. My brother Cnephen will rejoice with me. Tho' a man of singular modesty, he is, I believe, one of the best and greatest philosophers on the face of the globe.

With the strongest natural abilities, he has spared no pains or expence to acquire all the learning of the ancient Egyptians, from whom all the arts and sciences took their beginning. He has discovered many which have been long lost, and are still deemed irrecoverable by the rest of mankind. He shall speak for himself.

We spend every evening alternately at each others house. He was a priest of Osiris, but it is more than forty since he has declined all priestly exercise. He is tenaciously attached to study, retirement, and privacy. With a competent patrimony, he resides at his elegant villa, about three furlongs from mine. He visits no person but me ; yet he is revered by all the neighbourhood. This is not my case, though I have taken all possible, and perhaps too much pains to ingratiate myself into their favour.

Cnephen expressed as much joy as the Jew at meeting with a brother Mason, tho' his joy was more temperate and chastised. As every Mason, said he, must be a useful member of society, what is your profession ? I told him, a Physician, at which he seemed much pleased.

Now, my Lord, your friend bids you farewell, as his future letters will contain nothing more than the substance of what passed in conversation with the two most extraordinary men in the known world. At our first assembling as a lodge, Cnephen was requested to give a lecture on the origin, nature, and progress of masonry, with the most important anecdotes relative to the society. With this he readily complied, and nearly to the best of my recollection in the following manner.

CHAP. XVIII

Lecture on Masonry: Shewing how they were persecuted by CAMBYSIS, the Persian Monarch, when he conquered Egypt.

The Society of Masons was first formed in Egypt, the mother and nurse of arts and sciences, where they all originated.

This seems no more than natural, for the probability is very great that Egypt was the first land which emerged from the ocean, and is consequently the oldest country in the world. Moses, who was by no means friendly to the Egyptians, yet ingenuously acknowledges that they were the wisest people on the earth.

From the earliest ages, the ascent to which it is impossible to reach, as men discovered any art, or improved any science ; (in a state of society) they felt the necessity of communicating them for their own sakes, that they might be supported and assisted. To promote their lucrative views, it was also necessary, that such communications should be confined to as few in number as possible.

It was unavoidably requisite, that every member of the society should be laid under the most solemn obligation to preserve the various deposits intrusted to him from all those who were not entitled to similar emoluments.

As architecture was of the highest consequence to mankind, with respect to utility, convenience, and magnificence, the Masons were the only persons to be applied to on this account. No other persons were capable of planning or erecting edifices adapted to usefulness or splendor.

It is remarkable, that these philosophers, in every age and every nation, distinguished themselves by the appellation which in all ages signifies a *Mason*. It is true that every fellow-craft, before he obtained the dignity of a Master-Mason, must have made great proficiency in grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy.

The masons had long confined all the sciences within the limits of their own fraternity, till they admitted amongst them those travelling Greek philosophers, who visited Egypt in search of knowledge. They indeed were not very scrupulous in pursuing the means of obtaining science by any sacrifice, nor less nice or conscientious in divulging those secrets which were under the strongest obligation imparted to them.

Euclid first made public all he had learned of geometry : The higher part of the mathematics he had not acquired. The application of this to the measurement of land, building, and various other arts, was so obvious, that many ingenious Greeks availed themselves of it, to the no small detriment of the Masons.

This, as it was the first, was the severest blow our society ever felt.

Some of them to this day assert, and seriously too, that the extraordinary death of this apostate, was a judgment on him for the breach of his obligation : an eagle, mistaking his bald head for a stone, having dropped a tortoise on it to crush the shell.

Pythagoras resided more years in Egypt than any other Grecian philosopher. On his return he enjoined a three years inviolable silence on all his pupils. He revealed to his countrymen several of the secrets of Masons, viz. The seven different tints of the colorific principle ; the seven tones in music, and the true system of astronomy, which placed the sun in the centre ; the eight revolving planets with their attendants ; the advent of comets, from one system to another, of which each star is a central sun.

Not being furnished with instruments capable of discovering the two most distant planets beyond the orbit of Saturn, his astronomy was turned into ridicule, by a people whose natural frivolity gave them a disgust to strong thinking, and whose vanity precluded close and severe examination of imported erudition. His school fell into disrepute and he himself into neglect, tho' one of the best informed, and perhaps the wisest of all their philosophers.

Aristotle studied grammar, logic, rhetoric, natural philosophy, metaphysics, and some other sciences among the Egyptian Masons. He conveyed a fund of knowledge to mankind which he had no right to communicate. Much indeed of what he learned he has misplaced and disfigured in his writings. He has misrepresented some of their finest sentiments, not so much for want of judgment as taste ; partly perhaps to amuse his readers, and partly from vanity.

Of all the Grecian philosophers who visited Egypt, and had the honour of being admitted among the Masons (which by the way they carefully concealed) the most disingenuous was Plato. The sciences of theology, ethics, and metaphysics, were his peculiar favourites.

Whether from some regard to the sacredness of his obligation, or whether it was to adapt his doctrines to the taste of a volatile people, he has so hashed and frittered those things which he learned, so disguised, mangled, and involved them, that it would almost puzzle a Mason to separate the grain from the chaff, in the confused mass of his various treatises. A few Masonic jewels sparkle among them.

The Masons did not suffer only from treacherous brethren ; they felt the cruellest strokes from the iron hand of power, which ought to have been exerted for their protection and security. Cambyzes, the Persian Monarch, made a complete conquest of Egypt.

He sternly demanded an account of *their* masonic doctrines ; but, on refusal, without his submission to the usual ceremonies of obligation, this haughty prince, with his wonted timidity, resolved on the total extermination of the Masons.

Fierce and implacable, he destroyed all those that were assembled, burned their lodges, and sacrificed every individual of them that could be met with. A considerable number of our brethren had sufficient courage and conduct (what might not such men perform !) to emigrate to an oasis, about three hundred leagues distant from hence.

An oasis, of which there are several in Africa, is a sort of island in the midst of burning sands.

This is about fourscore leagues, or two hundred and forty miles in length, and sixty in breadth ; abounding with every necessary and convenience of life ; the rivers lose themselves in the sands, while every vegetable and animal is to be met with that can be found on the rest of the globe.

It was inhabited by a few innocent and simple people, who received the Masons with open arms. The arts and sciences are there still cultivated to the highest perfection. *There*, and there only, remains all the knowledge and learning of the ancient world of Masons.

Cambyzes sent an army of seventy thousand men to pursue and destroy them. This army were all buried in a whirlwind of sand.

He sent a second more numerous, which shared the same fate.

It is said, that some Masons, disguised, were employed as guides, who knew when and where those violent gusts arise, and voluntarily sacrificed themselves for the preservation of their brethren.

Cambyzes raised a third army for the same purpose, determined to lead it himself : his death defeated the project.

These facts are well-known and attested by all Asiatic Historians. From that day to this no one has ever visited this oasis, except Alexander the Macedonian, and a few of his followers.

Alexander lost the greatest part of his people, and suffered incredible hardships himself before he reached this oasis. What was an Alexander not equal to ? He was highly pleased with his entertainment *there*, and they taught their royal visitor to return in safety. Tho' it is next to impossible to arrive there, it is seldom more than thirty or forty years that a few do not venture to visit Egypt, yet no one attempts (tho' he longs in vain) to return. Among the last who came from thence my grandfather was one of seven.

Of the scattered remains of the Masons, some emigrated to the East, and settled in China. Some wandered into Europe, particularly the northern parts, who assumed the name of Druids. These still retained their unalterable attachment to masonry and secrecy, and never committed any of their knowledge to writing. They have indeed left many astonishing instances of it behind them in the erection of their Stone calendar. (Stonehenge, Staunton Drew, etc.). The

æra of *their* fabrication may easily be ascertained by calculating the precision of the equinoxes ; their skill in perspective is displayed in them.

These are as falsely as foolishly termed by Europeans, druidical temples. You well know, my brethern, that nothing was more repugnant to their religious principles than to worship the Deity in any cheiropoitic image.

The present European lodges of Masons, I am informed by our Brother Phtharras, are dwindled into mere convivial assemblies. So far from eagerly pursuing science, and by their united abilities, pushing their researches to perfection : they indolently content themselves with the possession of the shell, without the least regard to the kernel.

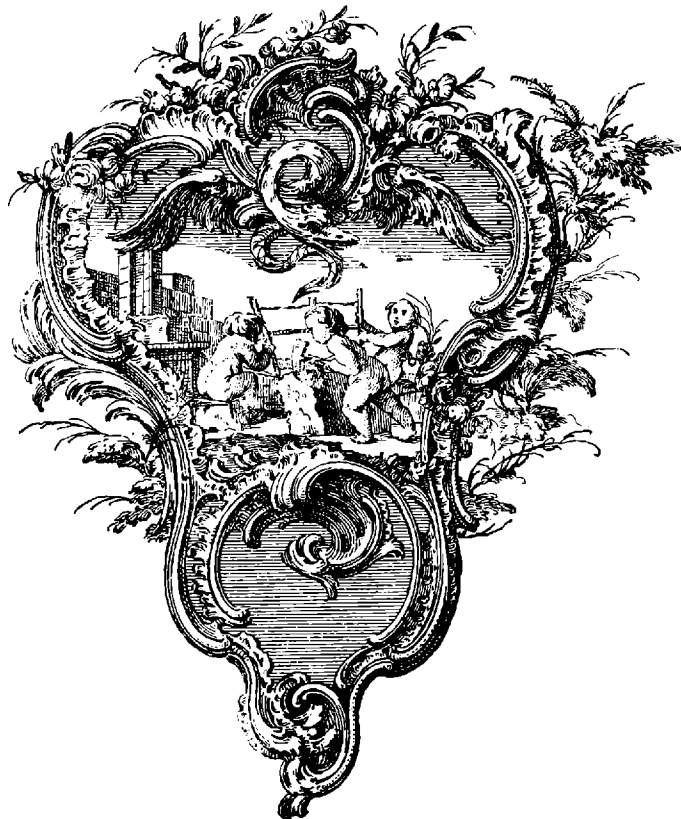
Sic transit gloria mundi.

I am,

My Lord,

Yours sincerely,

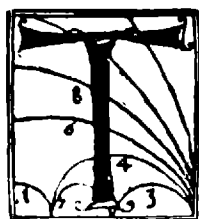
C.V.



ITINERARIUM SEPTENTRIONALE, 1726

BY BRO. GILBERT C. SHADWELL,

Historian of Spartan Lodge, No. 956, Freeport, N.Y.



THE work known as the *Itinerarium Septentrionale*, by Alexander Gordon, A.M., is a work deserving the attention of the Craft. Perhaps the book is not, in itself, so greatly tied to Freemasonry, except as it concerns "Monuments of Roman Antiquity" and kindred matters. But it embodies something that has apparently hitherto escaped the attention of the Lodge. Indeed, no mention of the contents of the List of Subscribers has appeared in any Masonic publication that I know of. And after considerable search, the New York Grand Lodge Librarians have also not revealed the facts I now present. For not only do we find that "The Reverend James Anderson, Minister of the Scot's Church in Swallow-street" is listed as a subscriber, but also his namesake, "James Anderson, Esq.: Writer to his Majesty's Signet".¹ Indeed, in going over the list, we find numerous names of those who pretty clearly were members of the Craft, both in England and Scotland.

The title-page of the book contains sufficient of a digest as a guide to readers. As for the rest, the List of Subscribers refers to two types of the publication—either the book (in ordinary calf binding) or the "Royal" edition, which has a gilt-decorated spine and a superior "make-up". My copies comprise both types: the ordinary, with the bookplate of the Johnston family; while the "Royal" copy, which bears a gold Garter ribbon with crown above and monogram within, has the bookplate of "Cosmo George Duke of Gordon".

The Map in the book is dedicated to the Rt. Honble. Thomas E. of Pembroke and Montgomery, and carries his coat of arms with supporters. The Map shows "the Situation of all the Principal Roman Camps, Forts, Wells, &c., between the River Tyne in England and Tay in Scotland . . ."

The work is in large measure written in the style of Brother Dr. William Stukeley's *Itinerarium Curiosum*, which appeared in print in 1724. In a measure, too, both these works are along the lines of Dr. Plot's *Natural Histories of Oxford and of Staffordshire, &c., &c.* All these books had the avowed plan of teaching something of value in regard to the antiquity of the British Isles. And the fact that copies of these works found themselves in the hands of many subscribers who were apparently Masons of consequence gives us our cue as to the footsteps of Freemasonry in those days.

Of course, not every name in the List of Subscribers was a Mason. Probably far from it; and there are several names included of those who, we trust, certainly were not of the Craft. Indeed, among the subscribers we find one who may have been a character of a very different sort to the fine and honourable men and women who make up the majority of the list. That one is a man listed as "The Honourable Colonel Chartres; One Royal". It does not say where he came from, and I have not found him listed as a member of any Masonic Lodge. But

¹ "It is to the great credit of the Dictionary of National Biography that the information there collected put an end, once for all, to the temptation to confound Anderson the Freemason with Anderson the commercial author, or with Anderson the antiquary, or with Anderson the writer to the Signet, or with any of the other Andersons that seem to lurk round every corner at this period of our history" (*A.Q.C.*, v, p. 29).

if he is the same Colonel Chartres as is mentioned in *The Complete Works of William Hogarth*, before me as I write, then the Craft evidently took due notice and governed themselves accordingly. Yet though Hogarth was a Mason (see G.L. Minutes), it is presumed that he knew the lewd characters as well as the honourable ones. In this regard, the "Note to Plate I" (*op. cit.*, page 107 of Vol. III, under the "Harlot's Progress") states:—"Coming out of the door of the inn, we discover two men, one of whom is eagerly gloating on the devoted victim. This is a portrait, and said to be a strong resemblance, of Colonel Francis Chartres . . ." Of course, the two names may be those of quite different persons, and, in any event, the writer of the note mentioned may have been entirely wrong in his selection. Moreover, except for the historical value of this reference, the subject-matter is clearly outside our inquiry.

In broad outline, however, we should give full credit to the earlier members of the Craft for their devotion to the matter of Education of an Archæological character. We know quite well how Bro. Stukeley felt about the presumed origin of the esoterics of the Craft as being associated with the pre-Christian religion or religions, and we can perhaps follow, with him, along his tours of inquiry through the British Isles.

Indeed, although beyond the bounds of the present inquiry, yet the interesting plates in this work include much that both Masons and the Rosicrucians covered in the earlier days in respect both to emblems and to education. Examples are many, but the frontispiece to the above work includes broken columns; arches with Ionic supports; likewise a background showing an Obelisk. This has a "globe" above its pyramidion (the pyramid-shaped top of the obelisk). One is thus reminded of the kindred globes above the pyramids in the Title-Page of the 1640 edition of Bacon's *Advancement of Learning*, situated above the small balls resting on the summits of the pyramids there shown; the one being marked "Mundus Visibilis", and the other "Mundus Intellectualis". The apparent purpose of all these works is, it is thought, the same—namely, the actual advancement of learning.

The late Bro. W. J. Hughan pointed to the relationship in the work known as *History of Freemasonry and Concordant Orders* (1902, Introd.: pages xxx and xxxi):—"Although Bacon (Lord Verulam) died in 1626, and Ashmole was not initiated until twenty years later, it has long been a favourite notion with many that to the 'Rosicrucians' of 1614, etc., and Bacon's 'New Atlantis', the Freemasons are mainly indebted for many portions of their *modern* rituals . . ." And although Gould made similar remarks in his *Military Lodges* (see pages 17-19, etc.) as long ago as 1899, yet the argument has lost little of its force. We may be on sure ground, therefore, in considering that those mentioned bore the desire of the spread of learning just as the brethren over the years have done.

Alexander Gordon, the author of *Itinerarium Septentrionale*, seems to have been a Mason himself, and he appears in the Grand Lodge Minute Book as a member of the Lodge at the Queen's Head in Great Queen Street (Q.C.A., x, pp. 14 and 31); and he also succeeded Dr. William Stukeley as Secretary of the Society of Antiquaries.

But the point which concerns us more particularly is the "List of the Names of the Subscribers". As one who is resident in the United States, I realise how relatively meagre my material is; but those who have examined it here believe that the Brethren in Great Britain would be apt to find a larger number of interesting sidelights concerning some of them. My most earnest thanks are due to Bro. Wendell K. Walker, of the New York Grand Lodge Library, and his assistants for their splendid co-operation in digging out so much. I hope sincerely that the Brethren of Q.C. Lodge will find it possible to add very materially to the record of the individuals in the list.

(A few notes additional to those of Bro. Shadwell have been appended to names in the list, and these are marked with an asterisk.—H.P.)

ARS QUATUOR CORONATORUM.

Itinerarium Septentrionale :

O R, A

J O U R N E Y

Thro' most of the COUNTIES of

S C O T L A N D,

And Those in the

NORTH of E N G L A N D.

In Two P A R T S.

PART I. Containing an Account of all the MONUMENTS of ROMAN ANTIQUITY, found and collected in that Journey, and exhibited in order to illustrate the Roman History in those Parts of Britain, from the first Invasion by Julius Caesar, till Julius Agricola's March into Caledonia, in the Reign of Vespasian. And thence more fully to their last abandoning the Island, in the Reign of Theodosius Junior. With a particular Description of the ROMAN WALLS in Cumberland, Northumberland, and Scotland; Their different Stations, Watch-Towers, Turrets, Exploratory Castles, Height, Breadth, and all their other Dimensions; taken by an actual Geometrical Survey from Sea to Sea: with all the Altars and Inscriptions found on them: As also a View of the several Places of Encampment, made by the Romans, their Castles, Military Ways, &c.

PART II. An Account of the DANISH INVASIONS on SCOTLAND, and of the Monuments erected there, on the different Defeats of that People. With other curious REMAINS of ANTIQUITY; Never before communicated to the Publick.

The Whole Illustrated with Sixty-six Copper Plates.

By ALEXANDER GORDON, A. M.

*Quanta Caledonios attollet Gloria Campos,
Cum tibi longævus referet trucis Incola Terræ,
Hic sœtus dare jura Parens, hoc Cespite Turmas
Affari; nitidas Spiculas, Castellæque longæ
Aspicias: Ille dedit, cinxitque hæc Mœnia Fossa.
Belligeris hæc Dona Deis, hæc Tela dicavit.
Cernis adhuc Titulos, hunc Ipse vacantibus Armis
Induit, hunc Regi rapuit Thoraca Britanno.*

Statius ad Crispinum.

L O N D O N:

Printed for the AUTHOR;

And sold by G. STRAHAN, at the Golden-Ball, in Cornhill; J. WOODMAN, in Ruffel street, Covent Garden; W. and J. INNYS, in St. Paul's Church-Yard; and T. WOODWARD, at the Half-Moon, near Temple-Bar. M.DCC.XXVI.

Title-Page : *Itinerarium Septentrionale*



A

L I S T

Of the NAMES of the

S U B S C R I B E R S.

A.



His Grace the Duke of Athol;
One Royal
The Right Hon. the Earl of
Aberdeen
The Right Reverend Father
in God John, Lord Bishop of St.
Asaph
The Principal of the University of New
Aberdeen; One Royal
The Principal of the University of Old
Aberdeen; Two Books
Alexand. Abercromby, of Glassack, Esq;
Mr. Adams, Architect
Edward Alexander, Esq;
James Anderson, Esq; Writer to his
Majesty's Signet
The Reverend Mr. James Anderson, Mi-
nister of the Scot's Church in Swallow-
Street
The Hon. Sir John Anstruther, Bar.
John Arbuthnot, M. D.
Benjamin Avery, Esq; Six Books

B.

His Grace the Duke of Bedford
Her Grace the Duchess of Bolton
The Right Hon. the Earl of Berkshire
The Right Hon. the Earl of Burlington
The Right Hon. the Earl of Buchan;
One Royal

The Right Hon. the Lord Bathurst
The Right Hon. the Lord Binning
The Right Hon. the Lord Brooke
The Right Reverend Father in God
William, Lord Bishop of Bristol
The Right Hon. George Bailie, Esq;
Joseph Banks, Esq;
The Hon. Robert Baylis, Esq;
Thomas Blackwell, M. A. Greek Pro-
fessor in the Marischal University of
Aberdeen.
Orlando Bridgeman of Suffolk, Esq; One
Royal
Orlando Bridgeman, Esq;
Mr. Charles Bridgeman
John Beinde, Esq; One Royal
The Hon. Brigadier Bisset
The Hon. Sir Humphry Briggs, Bart.
The Reverend Doctor Bridges
Alexander Brodie, of Brodie, Esq; One
Royal
Alexander Brown, of Dolphinton, Esq;
Mr. Burford Burser, in King's College,
Cambridge; One Royal

C.

The Right Honourable the Marquis of
Carmarthen; One Royal
The Right Honourable the Earl of Chol-
mondeley
The Right Honourable the Lord Carle-
ton

b

The

A LIST OF THE NAMES OF THE SUBSCRIBERS

His Grace the Duke of Athol ; One Royal

* Present in Grand Lodge, 17.4.1735 (*Q.C.A.*, x, p. 252).

The Right Hon. the Earl of Aberdeen

The Right Reverend Father in God John, Lord Bishop of St. Asaph

The Principal of the University of New Aberdeen ; One Royal

The Principal of the University of Old Aberdeen ; Two Books

Alexand. Abercromby, of Glassack, Esq ;

Can hardly be Alexander Abercrombie, Advocate, initiated 1766 in Lodge Canongate Kilwinning (Mackenzie, *Hist.*, &c., p. 93)

Mr. Adams, Architect

The health of "Bro. Adam, the Architect" of the new University of Edinburgh buildings, was "drunk with the greatest applause", 1789 (*ibid.* p. 129) probably too late

Edward Alexander, Esq ;

James Anderson, Esq ; Writer to his Majesty's Signet

The Reverend Mr. James Anderson, Minister of the Scot's Church in Swallow-street

Editor of the *Book of Constitutions*, 1723. &c.

The Hon. Sir John Anstruther, Bar.

"Coll Anstruther" a member of the "Horne Tavern at Westminster," 1723 (*Q.C.A.* x, p. 5)

John Arbuthnot, M.D.

"Dr. Arbuthnott" a member of "Bedford head Covent Garden," 1723 (*ibid.* p. 27)

Benjamin Avery, Esq ; Six Books

His Grace the Duke of Bedford

"Wrothesley Duke of Bedford" a member of "Queens head at Bath," 1723 (*ibid.* p. 38)

Her Grace the Dutchess of Bolton

The Right Hon. the Earl of Berkshire

The Right Hon. the Earl of Burlington

His great house mentioned in the list in *B. of C.*, 1723 (p. 48)

The Right Hon. the Earl of Buchan ; One Royal

*A "patron" of Anderson ; but it is not known if he was a Mason (*A.Q.C.* xviii, p. 11). His son, the 10th Earl, was Grand Master of Scotland in 1745

The Right Hon. the Lord Bathurst

*Not a Mason (Wonnacott's Notes in G.L. Library)

The Right Hon. the Lord Binning

His son (?) initiated in Lodge Canongate Kilwinning, 1768 (Mackenzie, *op. cit.*, p. 94)

The Right Hon. the Lord Brooke

The Right Reverend Father in God William, Lord Bishop of Bristol

The Right Hon. George Bailie, Esq ;

Joseph Banks, Esq ;

Thomas Blackwell, M.A., Greek Professor in the Marishal University of Aberdeen

Orlando Bridgeman of Suffolk, Esq ; One Royal

Orlando Bridgeman, Esq ;

Mr. Charles Bridgeman

John Beinde, Esq ; One Royal

The Hon. Brigadier Biffet

The Hon. Sir Humphrey Briggs, Bart.

The Reverend Doctor Bridges

Alexander Brodie, of Brodie, Esq ; One Royal

Alexander Brown, of Dolphinton, Esq ;

Mr. Burford Burfer, in King's College Cambridge ; One Royal

The Right Honourable the Marquis of Carmarthan ; One Royal

The Right Honourable the Earl of Cholmondeley

The Right Honourable the Lord Carleton

His house mentioned in *B. of C.*, 1723 (p. 46)

The Right Honourable the Lord Carpenter ; One Royal

Present at the Grand Feast, 1732 (*Q.C.A.*, x, p. 217); but this must have been his son, the 2nd Baron, who succeeded 1731.

The Right Honourable the Lord Cornwallis

The Right Honourable the Lord Colerain

Installed Grand Master, 1727 (*ibid.*, p. 82)

The Right Honourable the Lord Craven

"W^m. L^d. Cravon" a member of "Queens head at Bath," 1723 (*ibid.*, p. 38)

The Right Reverend Father in God John, Lord Bishop of Carlisle

The Right Reverend Father in God Francis, Lord Bishop of Chester

The Honourable Sir John Clarke, Bart. Baron of the Exchequer in Scotland ;
Five Books

* Admitted in the Lodge of Edinburgh, 1710 (*Lyon, Hist., &c.*, p. 157)

The Honourable Sir James Campbell, of Archinless ; Two Books

? Warden of Greenock Lodge, 1736 (*Hist. of the Founding of the Grand Lodge of Scotland*, 1936, p. 33)

James Callender, of Craigforth, Esq ; One Royal

Major James Callender, Jun., of Craigforth, admitted in Canongate Kilwinning, 1765 (*Mackenzie, op. cit.*, p. 91), presumably his son.

Mr. Samuel Chandler

The Honourable Colonel Chartres ; One Royal

John Christian, of Unrig-Hall, Esq ;

John Christy, of New-Hall, Esq ;

? John Christie, Esq., Treasurer, Lodge of St. Andrew's Royal Arch in the Scots Greys, established in Edinburgh, 1770 (*ibid.*, p. 95)—probably too late

Major Thomas Cochran

The Hon. Sir Richard Corbet, Bart.

Thomas Corbet, Esq ;

William Cowper, Esq ; Clerk to the Parliament

Member of the Horn Tavern, Westminster, 1723 (*Q.C.A.* x, p. 5); Deputy Grand Master, 1727 (*ibid.*, p. 71)

Mr. William Cowper, Merchant, in Petersburg

? Member of the Crown Tavern at Cripplegate, 1723 (*ibid.*, p. 8)

Mr. John Crookshanks

Mr. Peregrine Crookshanks

Henry Cunningham of Balquhan, Esq ;

? "Hen; Cunningham Esq^r", member of the "Ship behind the Royall Exchange", 1723 (*ibid.*, p. 16)

Hugh Curry, Esq ;

His Grace the Duke of Devonshire ; One Royal

The Right Honourable the Earl of Derby ; One Royal

The Right Honourable the Lord Delaware

The Right Reverend Father in God Richard, Lord Bishop of St. Davod's

The Right Reverend Father in God William, Lord Bishop of Durham

The Reverend the Dean and Chapter of Durham

The Hon. Sir James Dalrymple, of New-Hales, Bart. Two Royal, One Plain

Hugh Dalrymple, Esq ;

? Hew Dalrymple, initiated in Canongate Kilwinning, 1737 (*Mackenzie, op. cit.*, p. 239)

Simon Diggs, Esq ;

? "The Hon^{ble} Coll^o Digs" member of the Bear and Harrow in Butcher Row, 1730 (*Q.C.A.* x, p. 177)

John Don, of Sebeg, Esq ;

? Warden of Kirkintilloch Lodge, 1736 (*Hist. of the Foundation of the Grand Lodge of Scotland*, p. 33)

The Honourable Colonel James Douglass ; One Royal

James Douglass, M.D.

There are references to "James Douglas" in Grand Lodge minute books, and in Lodges Mary's Chapel, Edinburgh, and the Lodge of Journeymen, No. 8; but impossible to identify

Montague Gerard Drake, Esq ; One Royal

Member of Crown and Anchor near St. Clements Church (*Q.C.A.* x, p. 19) and of Star and Garter, Covent Garden, 1723 (*ibid.* p. 35)

William Draycott, Esq ;

The Right Hon. George Drummond, Esq ; Lord Provost of Edinburgh

George Drummond, "Late treasurer", admitted in Mary's Chapel, Edinburgh, on the occasion of the visit of Dr. Desaguliers, 1721 (Mackenzie, *op. cit.*, p. 13). W.M. of Mary's Chapel, 1738 ; Grand Master, 1752 (Lyon, *Hist.*, pp. 231, 236)

The Honourable Robert Dundass, of Armiston, Esq ;

Mr. Andrew Dunlop Watchmaker, in London ; Two Books

Peter Duff, of Premny, Esq ;

The Right Hon. the Countess of Eglington ; Four Books

The Right Reverend Father in God Samuel, Lord Bishop of Exeter

The Honourable Sir Gilbert Elliott, of Minto, Bart.

Captain Arthur Edwards

? Br Edwards Warden of the Horn Lodge, informed the Grand Lodge that our R^t Worshipful Brother Cap^t Ralph Far Winter, Provincial Grand Master of East-India &c, had sent over a Chest of Arack for the Use of the Grand Lodge . . . " (*Q.C.A.* x, p. 237)

Richard Ellis, Esq ;

? Mr. Rich^d Ellis, member of the Ship behind the Royal Exchange, 1730 (*Q.C.A.* x, p. 149)

The Honourable Sir John Evelyn, Bart.

The Honourable the Earl of Finlater ; One Royal

*James, third Earl, who died 1711, was a member of the Lodge of Aberdeen, 1670 (Miller, *Notes, &c.*, p. 21)

The Right Hon. Duncan Forbes, Esq ; Lord Advocate of Scotland ; Two Books

John Forbes of Coloden, Esq ; One Royal

The Honourable Brion Fairfax, Esq ; One Royal

Mr. Alexander Forbes, Merchant, in Aberdeen

Patrick Fitz Simon, Esq ;

James Frasier, L.L.D.

The Reverend James Fynney, D.D.

His Grace the Duke of Gordon ; Two Royal

Present in Grand Lodge (England), 1739 (*Q.C.A.* x, p. 315)

Her Grace the Dutchess of Gordon ; One Royal

The Hon. Roger Gale, Esq ; One Royal

Samuel Gale, Esq ;

*Not known to have been a Mason ; but the *Dring-Gale* MS. of the Old Charges, of c. 1710, is in his handwriting (Knoop, *Handlist of Masonic Documents*, p. 25)

James Gibbs, Esq ; Architect

Richard Gilpin, Esq ; Recorder of Carlisle

James Glen of Longcroft, Esq ; Two Royal

Richard Goodman of Carlisle, Esq ;

The Right Hon. Sir Thomas Gordon, Vice-Admiral of Russia ; Two Royal

The Hon. Sir William Gordon of Inver-Gordon, Bart. One Royal

? "Sr William Gordon of Park Bar^t", member of Bear and Harrow in Butcher Row, 1730 (*Q.C.A.* x, p. 177)

John Gordon, Esq ;

Several of the name in Grand Lodge records, but no "Esq" or "Capt".

Francis Gordon of Craig, Esq ;

Thomas Gordon, Esq ;

? Joined Canongate Kilwinning, 1739 (Mackenzie, *op. cit.*, p. 58)

Captain John Gordon

John Graham of Killern, Esq ; One Royal

The Hon. James Grant of Grant, Esq ; One Royal

The Hon. Colonel William Grant ; One Royal

- Doctor James Gregory, Physick-Professor to the University of Old Aberdeen
 Can hardly be "James Gregory, M.D., Professor of the Practice of Physic",
 initiated in Canongate Kilwinning, 1789 (Mackenzie, *op. cit.*, p. 241)
- The Hon. Colonel Guess ; One Royal
 The Hon. Colonel Guyse ; One Royal
 His Grace the Duke of Hamilton and Brandon ; One Royal
 Her Grace the Dutchess Dowager of Hamilton ; One Royal
 The Right Hon. the Earl of Hertford ; Six Books
 The Right Rev. Father in God Henry, Lord Bishop of Hereford
 Anthony Henley, Esq ;
 The Hon. John Hill, Esq ;
 Thomas Hill, Esq ;
 ? member of Queen's head Turnstile Holborn, or of Green Lettice in Brownlow
 Street, 1723 (*Q.C.A.* x, pp. 5, 22)
- Robert Hucks, Esq ;
 Morris Hunt, Esq ; One Royal
 Captain Hunt
 Unlikely to be Mr. G. Hunt, member of the Bear and Harrow, 1730 (*ibid.*, p. 178)
- Christopher Hunter, M.D.
 Benjamin Hynd, Esq ; One Royal
 Robert Hynd, Esq ; One Royal
 Patrick Inglish, Esq ;
 Thomas Johnston, Esq ;
 John Johnston, M.D. Physick-Professor to the University of Glasgow
 The Right Hon. the Lord King, Lord High Chancellor of England
 The Right Hon. the Earl of Kintore
 Master of Aberdeen Lodge, 1736 (*Hist. of the Foundation, &c.*, p. 34) ; Grand
 Master of Scotland, 1738 (Mackenzie, *op. cit.*, p. 57) and visited the Grand
 Lodge of England in that capacity (*Q.C.A.* x, p. 300)
- George Keate, Esq ;
 John Ker, M.A. Greek-Professor to the University of Old Aberdeen
 The Reverend Doctor Key
 The Right Hon. the Earl of Lothian ; One Royal
 The Right Reverend Father in God Edward, Lord Bishop of Litchfield and
 Coventry
 The Right Reverend Father in God Edmond, Lord Bishop of London
 The Right Honourable the Lord Viscount Lonsdale
 The Right Hon. the Lord Lovat
 Robert Lamplugh of Dovenby-Hall, Esq ;
 Hedworth Lambton, Esq ;
 Peter Leneve, Esq ; Norroy King at Arms
 Smart Letheullier, Esq ; One Royal
 Captain Lethieullier
 Captain George Logie ; One Royal
 His Grace the Duke of Montague ; One Royal
 Grand Master, 1721
- His Grace the Duke of Mostrose ; One Royal
 His Excellency Alexander, Earl of Marchmont, His Majesty's Ambassador
 Extraordinary, and Plenipotentiary to the Congresss at Cambray.
 His father, Sir Patrick Hume, afterwards Earl of Marchmont, was made a
 fellow and master in the Lodge of Edinburgh, 1667 (Lyon, *op. cit.*, p. 97)
- The Right Honourable the Earl of Morton ; One Royal
 Grand Master of Scotland, 1739 ; and of England, 1741
- The Right Honourable the Lord Malpas
 The Reverend Mr. Mac-George, Minister of Pennecuik
 Mr. Charles Mac-Key, History-Professor to the University of Edinburgh
 Mr. Donald Mac Euen
 John Mackenzie of Delven, Esq ;

- Mr. Randolph Mainwaring, Merchant in Petersburg
 The Reverend Thomas Mangie, D.D.
 George Marshall, Esq ;
 Richard Mead, M.D. Two Royal, Two Plain
 Thomas Messer, Esq ;
 The Reverend Doctor Middleton, University Librarian ; One Royal
 David Mitchell, Esq ;
 John Mitchell, of Dorset, Esq ;
 John Mitchell, M.D. One Royal
 Possibly connected with Dr. John Mitchell, Master of the Lodge Caledonian,
 Edinburgh, at the end of the century (Lyon, *op. cit.*, p. 273, &c.)
 The Honourable David Murray of Stormont, Esq ;
 Mr. Andrew Mott, Engraver
 The Right Reverend Father in God John, Lord Bishop of Norwich
 The Honourable Sir David Nairn, Bart.
 George Napier, Esq ;
 Captain Samuel Needham
 *King's Arms, Strand, 1734; introduced Lord Weymouth as a Candidate
 (Wonnacott's notes in G.L. Library)
 William Nevel Esq ;
 William Nicholas, Esq ; One Royal
 Mr. Obrian
 The Right Honourable the Earl of Pembroke ; One Royal
 Robert Paul, Esq ;
 His Grace the Duke of Queensberry and Dover ; Six Royal
 * Member of the Horn Tavern, 1723 and 1725 (*Q.C.A.*, x, pp. 6, 23) (and see
 A.Q.C. vi, p. 130)
 His Grace the Duke of Roxburgh ; One Royal, One Plain
 His Grace the Duke of Rutland ; Four Royal
 The Honourable Sir William Ramsden, Bart.
 Mr. James Ramsey, Writer to the Signet
 The Honourable Sir Alexander Read of Barra, Bart.
 Robert Riddale, Esq ;
 John Russell of Bradshaw, Esq ;
 Mr. Francis Russel
 The Right Hon. the Earl of Stafford
 The Right Hon. the Earl of Stair, One Royal
 The Right Honourable the Earl of Shelburn ; One Royal
 The Honourable Thomas Saunders, Esq ; Rear Admiral of Russia
 Edmond Sawyer of Lincoln's Inn, Esq ;
 The Honourable Colonel James Scot
 John Scot of Dunenauld, Esq ;
 Several of the name in the 1723 lists (*Q.C.A.* x, pp. 3-21), but no identification
 possible
 The Honourable Baron Scroop, Secretary to the Treasury
 Humphrey Senhouse of Nether-hall, Esq ;
 Mr. William John Senhouse
 The Honourable Sir Hans Sloan, Bart.
 Benjamin Smart, Esq ;
 ? Mr. Smart, member of the Bear and Harrow, Butcher Row, 1730 (*Q.C.A.* x,
 p. 178)
 Mr. John Smibert
 The Honourable Sir Edward Smith, Bart.
 Several of the name (but no "Sir") in the 1723 lists
 Edward Southwell, Esq ;
 Gilbert Spearman, Esq ; Two Books
 Captain William Spence
 Member of Gilbraltar Lodge, 1730 (*ibid.*, p. 173)

The Honourable Sir John Stanley, Bart. One Royal
 The Right Honourable Robert Stewart, Esq ; Lord Provost of Aberdeen
 William Stewart of Phisgate, Esq ;
 Robert Stephens, Esq ;
 William Strachan, L.L.D.

The Honourable Sir Henry Sterling, Bart. One Royal
 The Honourable Sir John Swinburn, Bart.

*? Member of Cardigan Head, Charing Cross, 1723 and 1725 (*ibid.*, pp. 10, 23)
 (and see *A.Q.C.* x, p. 152)

The Honourable Sir Philip Sydney, Bart.
 Mr. Robert Simpson, Mathematick Professor in the University of Glasgow
 The Right Hon. The Earl of Thomond
 The Right Hon. Viscount Torrington
 John Taylor of York, Esq ;

*Very likely "John Taylor of Langton in the Wouds", admitted in the York
 Lodge, 1714 (*Gould, Hist.* ii, p. 272)

Gustavus Thompson of Arctleby-Hall, Esq ;
 Mr. Alexander Thompson, Advocat
 Alexander Urquart of New-Hall, Esq ;
 The Right Honourable the Earl of Warrington
 The Right Honourable the Earl of Westmoreland
 The Right Honourable the Earl of Winchelsea ; Two Books
 Present in Grand Lodge, 1735 (*Q.C.A.* x, p. 252)

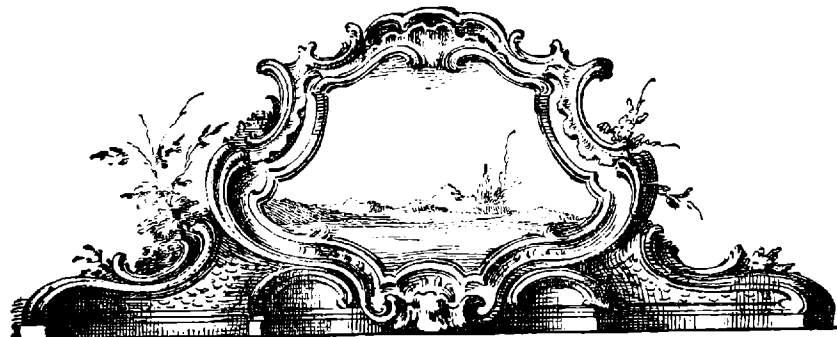
His Excellency General Wade ; One Royal
 John Ward, Esq ;

Later Viscount Dudley and Ward. Member of Gilbratar Lodge, 1730 (*ibid.*,
 p. 173) ; served several offices in Grand Lodge ; Grand Master, 1742-3

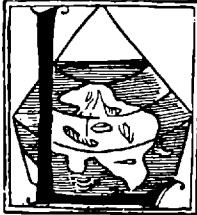
The Reverend Doctor Waterland
 Doctor Wellwood ; Two Books
 The Hon. Sir Anthony Westcomb, Bart. One Royal
 Henry Williams, Esq ;
 The Reverend Mr. Moses Williams ; One Royal
 William Willis, Esq ;
 John Woodward, M.D., One Royal
 Christopher Wren, Esq ;

*Present at the Installation of the Duke of Montague as Grand Master, 1721 ;
 and Master of Antiquity (No. 2), 1729 (*Rylands, Hist.*, i, pp. 10, 15)

The Reverend Mr. Obadiah Yates, Rector of Bolton



NOTES



LODGE 94 I.C. IN THE 51st REGIMENT OF FOOT.—As an appendage to Bro. Dashwood's paper *Notes on Freemasonry in Ceylon* (*A.Q.C.*, lix., p. 129), Bro. J. Heron Lepper comments on Lodge 94 I.C. in the 51st Regiment of Foot. He states (p. 184) ". . . on leaving Ireland for America, as it did . . ." The History of the K.O.Y.L.I. (Lund, Humphries and Co.) shows that the 51st has never served in America. The entry in the Irish Grand Lodge Roll referred to on p. 182, recording that the number 94 was "granted 21st October, 1761 in London, and enter'd in our books the 1st Decr., 1763" is interesting because the Regiment, raised in 1755, was on active service in Germany from March, 1758, till March, 1763. On the 11th October it is recorded as being stationed at Borlinghausen, on 3rd November at Ohr, and on 3rd December at Osnabruck (*see* Public Record Office, S.P. Foreign, Military Expeditions, 41 and 46).

The 51st landed in Ireland on 21st May, 1763, and remained in that country until November, 1770, when it left for England on its way to Minorca, where it was stationed until 1783. It was in Ireland again from 1783 to 1792, and then again was sent overseas, to Gibraltar, and thence farther afield until it arrived in Ceylon in February, 1800.

It left Ceylon in January, 1807, much weakened by disease contracted in the operations around Kandy, and having had considerable contact with the 19th Regiment, also mentioned in the paper (pp. 137, 138). The 51st was sent to Corunna in October, 1808, after a year in England, and did not again go to the East for very many years.

How then could Lodge No. 863 in the 89th Regiment "have trouble with No. 94 in the 51st Regiment" in 1809, as stated on p. 138? It would be interesting to compare the names registered with the Grand Lodge of Ireland up to 1775 (p. 183) and those recorded as members of 94 visiting Ceylon Lodges or mentioned in the 1809 correspondence with the various parade states available, in order to determine the closeness of the connection between Lodge No. 94 and the 51st Regiment.

Another question is raised by the association of Lodge 274 S.C. with the Regiment. So far as I am aware the 51st has never been stationed in Scotland, and its parade states show few officers with Scottish names.

J. R. CLARKE
(formerly Captain, K.O.Y.L.I.)

(Bro. J. H. Lepper comments—America was *my* error, for Minorca. *Mea culpa* !)

ANTI-MASONIC POSTAGE STAMPS.—This set of four stamps was issued between 22nd October, 1941, and 1st January, 1942; it is an Anti-Freemason issue for the Exhibition in Belgrade (Capital of Yugoslavia).

Although said to be Serbian, the stamps were actually issued in Yugoslavia, as no "Serbian" stamps have appeared since 1921. No sets of this theme were ever issued by Germany or any of the Occupied Countries.

Zumstein's Catalogue of Stamps, 1947 issue (Ref. Serbia 217/220) gives a translation in German, of which the following is an English translation:—

| <i>Stamp valuation & Colour</i> | | <i>Translation (or Explanation)</i> |
|------------------------------------------|-------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 0.50 + 0.50 | Brown | The bright light destroys the robes of Freemasonry. |
| 1 + 1 | Green | The strong fist kills the poisonous snake of Freemasonry. |
| 2 + 2 | Red | Out of the arising Soviet Star grows a sheaf of corn. |
| 4 + 4 | Blue | The frontier bars are pushed apart. |
| <i>Language of Yugoslavia:</i> | | Serbo-croat-slovene; Serbian is South Slav. tongue and employs Cyrillic alphabet, as in ancient Greek and Russian; Croats and Slovenes use the Latin alphabet. |
| <i>Process used:</i> | | The language on the stamps is Serbo-Croat, and it is not unlike Russian. Heliogravure. |
| <i>Perforations:</i> | | $11\frac{1}{2} = 11\frac{3}{4}$. |
| <i>Make up:</i> | | Sheets of 25 (5×5). |
| <i>Value:</i> | | In 1946, the Dinar (of 100 paras) had a nominal value of nine-tenths of a penny. 0.50 represents .50 of a dinar, and the remainder show the values of the stamps in dinars. |
| <i>Translation of wording on stamps:</i> | | "Anti-Mason Exhibition Serbia." |
| <i>Symbolism:</i> | | This is a subject for Freemasons. |

NORMAN ROGERS.

Two hitherto unknown Copies of the "Old Charges".—Earlier this year, two MS. rolls of the *Old Charges* came to light together, and were purchased for presentation to the Grand Lodge Library by the Grenadiers Lodge, No. 66. So far they have been traced to a recent owner at Darlington, Co. Durham, and it is hoped that more may be discoverable as to their previous history. One of them, dated 1727, concludes with the words, quite peculiar among these documents, "God Save the King": and H.M. the King has graciously permitted the MS. to be named the *King George VI MS.* As the MSS. came to light at almost exactly the time when H.M. the King installed the Duke of Devonshire as Grand Master, the other MS. was named the *Devonshire MS.*

King George VI MS. (D.50.b).

This is a parchment roll about $7\frac{3}{4}$ ft. by 7 in., consisting of three equal strips stuck together, the upper end being attached to a spool on which the roll is wound. It is beautifully written, headed by the Arms of the Masons' Company, prettily drawn, with helmet, crest and mantling, coloured and gilded, and the date, 1727, below. At the end of the text, in Gothic lettering, are the words,

**God Save the
King**

The text is of the *Dowland Branch, Grand Lodge Family*, and follows very closely indeed that of the *Langdale MS.*, and it is not unlikely that these two MSS. were copied from a single original, the latter, by the way, also having come to light in the same county. Like the latter, the *King George VI MS.* seems to be nearly related to the *Melrose MSS.*

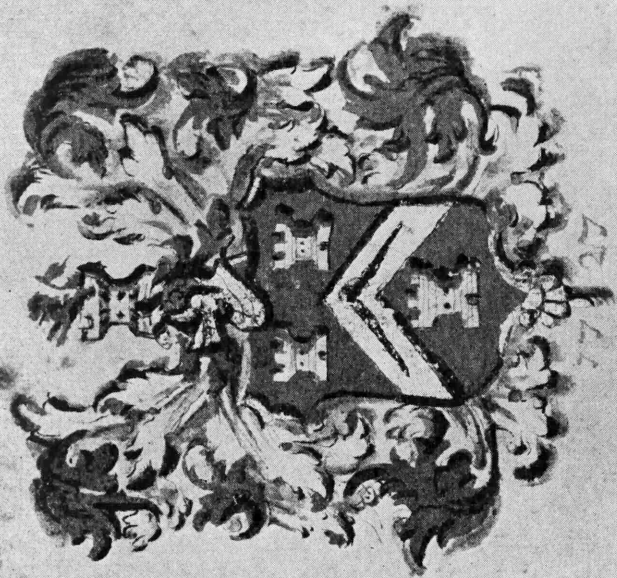


Anti-Masonic Stamps of Yugoslavia.

3

10

11



The

Highest Father of Heaven with the wisdom of the
glorious Son through the grace and goodness of the Holy Ghost
that have be these persons in our Godhead be with us all our
beginning and give us grace so to govern us here in our life
that we may come to his bliss that never shall have ending misery

A.1.

Good

Brother and fellows our purpose is to birth flow
and what manner this staff of treason is was begun and afterward
how it was founded by worthy kings and princes and many other
worthful men also to those that be here present also will denote
the charges that every true treason ought to keep and do you take
good heed therefore for it is a worthy theme for men to be sworn
liberal members of the world this is one of them and the names of the

were appointed, and also that every treason should be
and also should follow when they have agreed in
the country and set down the work that is to say if the
have it and done in the place of the work it is not to
relieve them with money to carry them to the work
of treason also that every treason
shall be done for the good of the poor and kindly to
the advantage and every treason to make an end of
the work be it task or journey if the have the money
wages

A.10.

A.10. These charges every true treason ought to
have that we have now rehearsed to you and all other
charges that belong to treason you shall keep
so help you God and by the contents of this book
to the utmost of your power

God Save the
King

The might of the father of heaven with the
 wisdom of his blessed sonne, & the goodness of the holy Ghost
 be with vs al our beginninge, And send vs good life, & grace
 that wee may come to his blessed Kingdome, that never shall have
 endunge, Amen. And brethren, I followe our purpose is to tell you
 how this worthy science of Masonry was first begunne, & shall
 you tell before Noah his flood, there was a man that was called
 Sameth, as it is written in the Bible in the 4. Cap. of genesis, &
 this Sameth had two wives, the one whose name was Noa,
 the other Zilla, by the firster wife Noa, hee begate two sonnes
 & the one his name was Jabel, & the other Juball, & by the other
 wife Zilla, he begate a sonne, & a daughter & these foure children
 found out the beginning of all the crafts in the world, for the
 eldest sonne Jabel found out the craft of Geometry, & he de-
 vanted steeles of sheere, and dande in the fildes, & firste
 wroughte house of Stone & tree, as it is written & noted
 in the Cap. above said, & his brother Juball found the craft
 of musike, & songe of Organe & Organe, & the third bro-
 ther Tubaltain, founde Smith craft of yate, & silver, iron
 and Steele, & the daughter founde the craft of weaving.
 And these foure children knew well that god woulde take
 vengeance for sinne, either by fire or water wherefore
 they wrote their sciences, that they had found in two pil-
 lars of stone, & that they might be found after the flood, &
 the one Stone was called Marble, for it woulde not burne
 with fire, & the other stone, was called Saterne, & it woulde
 not be drowne with water, And the names of seven tribes

Devonshire MS. (D.51.e).

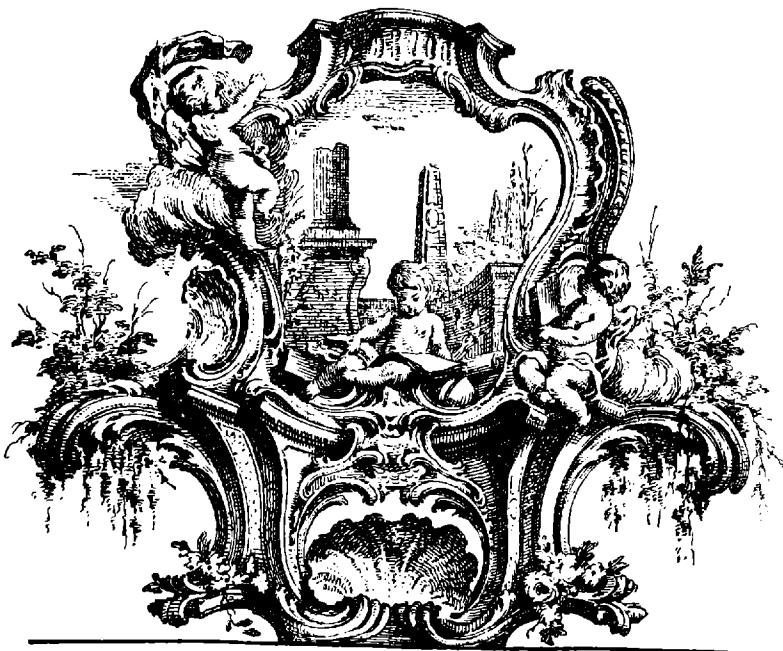
A parchment roll about $4\frac{1}{2}$ ft. by $6\frac{1}{4}$ in., now consisting of two roughly equal strips loosely tacked together. It is, however, incomplete, as the text ends at the Edwin incident, and there are holes at the foot of the second strip, which show that one or more further strips are missing.

It is written in a professional or legal hand, easily legible, with no flourishes; and an opinion at the British Museum gave it as *temp.* Charles I. or early-middle seventeenth century.

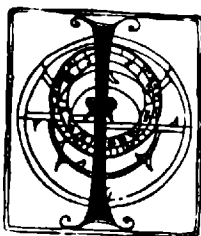
The text follows closely that of the *Colne* and *Clapham* MSS.; but, like the *Huddleston*, it has a number of readings which belong properly to the *Stanley* and *Carson* MSS.

In *Misc. Lat.*, vol. xxvi (1941), I suggested that the *Colne* and *Stanley* Branches of the *Grand Lodge* Family might well be treated as a single group; and, as a result of this new find, I propose to adopt this arrangement, grouping the eight MSS. of the two Branches together under the name of the *Devonshire* Branch (D.e.).

H. POOLE.



OBITUARY



It is with much regret we have to record the death of the following Brethren :—

Capt. **William Richard Apps**, M.V.O., R.N., of Chandler's Ford, Hants., on 4th March, 1947. Bro. Apps was a member of the Phoenix Lodge No. 257, and of the Friendship Chapter No. 257. He was a Life Member of our Correspondence Circle, to which he was elected in November, 1910.

Albert Edwin Septimus Barker, of West Hartlepool, on 27th January, 1947. Bro. Barker was P.M. of Harbour of Refuge Lodge No. 764, and P.Z., Fawcett Chapter No. 764. He was admitted to membership of our Correspondence Circle in March, 1928.

Richard Wagner Versturme Bunbury, of Naivasha, Kenya, on the 10th March, 1947, aged 76 years. Bro. Bunbury held the rank of P.Dis.G.S.B., and was P.Z. of Kenya Chapter No. 3727. He was elected to membership of our Correspondence Circle in May, 1944.

Thomas Henry Carter, M.V.O., of London, S.W., on 14th February, 1947. Bro. Carter held the rank of Past Assistant Grand Director of Ceremonies and Past Assistant Grand Standard Bearer (R.A.). He was admitted to membership of our Correspondence Circle in October, 1932.

Charles H. Clarke, of Chepstow, Mon., on 15th March, 1946. Bro. Clarke held the rank of P.Pr.G.D.C. He was elected to membership of our Correspondence Circle in March, 1916.

Rev. **William Antipas Congdon**, M.A., of South Normanton, Derby, on 30th December, 1946. Bro. Congdon was P.M. of Lansdowne Lodge of Unity No. 626, and a member of Beaufort Chapter No. 103. He was admitted to membership of our Correspondence Circle in June, 1932.

Fred Cotterill, of Macclesfield, on 1st March, 1947. Bro. Cotterill held the rank of P.Pr.G.St.B., and P.Z. of Love and Friendship Chapter No. 295. He was elected to membership of our Correspondence Circle in October, 1944.

Dr. **William Andrew De Wolf Smith**, of Sadis, British Columbia, on 21st February, 1947. Bro. De Wolf Smith had held the office of Grand Secretary, and Grand Historian (R.A.). He was a Life Member of our Correspondence Circle, which he joined in June, 1901, and for many years acted as Local Secretary.

Jason Edwards, of Ranelagh, Argentina, on 24th April, 1947. Bro. Edwards held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was admitted to membership of our Correspondence Circle in June, 1918.

Alexander Moorehouse Ellis, of Manchester, on 1st February, 1947. Bro. Ellis was a member of Callender Lodge No. 1052, and of Alexander Chapter No. 993. He was elected to membership of our Correspondence Circle in May, 1944.

Edward John Houghton Ellison, of Eccleshall. Bro. Ellison held the rank of P.Pr.G.Reg., and was a member of Etruscan Chapter No. 546. He was elected to membership of our Correspondence Circle in October, 1929.

Stewart Fraser, F.R.G.S., of Cairo. Bro. Fraser held the rank of Past District Grand Warden and Past District Grand Sojourner (R.A.). He was a Life Member of our Correspondence Circle, to which he was elected in May, 1921.

Henry William Griffin, of Plymouth. Bro. Griffin was a member of Lodge of Integrity No. 4098, and of Harmony Chapter No. 156. He was admitted to membership of our Correspondence Circle in January, 1946.

Sydney Hazeldine, of Epsom, Surrey, on 30th January, 1947. Bro. Hazeldine was a P.M. of Old Brightonian Lodge No. 4104, and a member of Euclid Chapter No. 859. He was a Life Member of our Correspondence Circle, to which he was elected in March, 1924.

Rt. Hon. **Earl of Harewood**, K.G., D.S.O., on 24th May, 1947. Our Brother was the Grand Master and First G. Principal (R.A.). He joined our Correspondence Circle in March, 1926, and was elected an Honorary Member of the Lodge in January, 1947.

Harold Hill, of Sheffield, on 10th January, 1947. He was admitted to membership of our Correspondence Circle in May, 1926.

Walter Hereward Hill, of Sourabaya, Java, on 12th March, 1947. Bro. Hill was P.M. of Lodge No. 1302 (S.C.). He was elected to membership of our Correspondence Circle in June, 1929.

Hugh Hughes, of Shrewsbury, on 27th February, 1947. Bro. Hughes held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.), and was Pr.G.Sec. He was elected to membership of our Correspondence Circle in October, 1946.

Frank Knight Jewson, of Watford, Herts., in December, 1946. Bro. Jewson was a member of Kelvin Lodge No. 3736, and of the Telephone Chapter No. 3301. He was a Life Member of our Correspondence Circle, to which he was elected in May, 1925.

Wing-Commdr. **Thomas Henry Jolley**, M.B.E., of Cairo, in 1946. Bro. Jolley was a member of Brondesbury Lodge No. 2698. He was admitted to membership of our Correspondence Circle in May, 1935.

Percy George Mallory, of London, N., on 16th November, 1946, aged 87 years. Bro. Mallory held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was elected to membership of our Correspondence Circle in March, 1910.

John William Victor Mason, of Cheadle Hulme, Cheshire, on 24th February, 1947, aged 71 years. Bro. Mason was a member of St. Ambrose Lodge No. 1891. He was elected to membership of our Correspondence Circle in November, 1920.

Charles Redvers Paley, of Leeds, in January, 1947. Bro. Paley was P.M. of Coronation Lodge No. 2922. He was elected to membership of our Correspondence Circle in May, 1946.

Christopher James Parsons, of Berkhamsted, Herts., on 11th February, 1947. Bro. Parsons held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was a Life Member of our Correspondence Circle, which he joined in October, 1924.

Edward Stanley Mould Perowne, F.S.A., of London, W.C., on 27th February, 1947. Bro. Perowne held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was a Life Member of our Correspondence Circle, which he joined in October, 1927.

Ewin Pickstone, of Liverpool, on 26th December, 1946. Bro. Pickstone held the rank of P.Pr.A.G.D.C., and was a member of Starkie Chapter No. 935. He was a Life Member of our Correspondence Circle, which he joined in January, 1921.

Arthur Walter Lennox Robertson, of Woldingham, Surrey, on 25th January, 1947. Bro. Robertson was a P.M. of Yokohama Lodge No. 1092, and a member of the Chapter attached thereto. He was a Life Member of our Correspondence Circle, which he joined in January, 1927.

Rev. **Morris Rosenbaum**, of Edgware, Middsx., on 27th January, 1947. Bro. Rosenbaum was a P.M. of Mid-Kent Masters Lodge No. 3173, and held the rank of P.Pr.G.Ch. (Northumberland). He was one of the senior members of our Correspondence Circle, which he joined in October, 1903.

James McKear Rowbotham, M.B.E., of Buenos Aires, on 6th November, 1946, aged 84 years. Bro. Rowbotham held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was elected to membership of our Correspondence Circle in October, 1929.

Lt.-Col. **Esmond Moreton Sinauer**, O.B.E., M.C., of London, W., in July, 1946. Bro. Sinauer was a P.M. of Norfolk Lodge No. 2852, and P.So. of Lyric Chapter No. 3016. He was elected to membership of our Correspondence Circle in May, 1929.

Lt.-Col. **J. Walter Stead**, of Leeds, on 10th January, 1947. Bro. Stead held the rank of Past Assistant Grand Director of Ceremonies. He was a senior member of our Correspondence Circle, which he joined in May, 1905.

T. S. Temporal, of Sheffield, on 27th May, 1947. Bro. Temporal was P.M. of King Egbert Lodge No. 4288. He was elected to membership of our Correspondence Circle in January, 1938.

William Henry Tiffany, of Cape Town, aged 85 years. Bro. Tiffany was a member of Lodge No. 12 (D.C.), and was Sec., Masonic Education Fund of S. Africa. He was a senior member of our Correspondence Circle, having joined in May, 1897; for many years he acted as Local Secretary.

Joseph Van Praagh, of Kimberley, S. Africa, on 13th February, 1946. Bro. Van Praagh was Past District Grand Master (C. Div.) and Past Grand Superintendent. He was elected to membership of our Correspondence Circle in May, 1922.

Elijah Marsden Warhurst, of Neville's Cross, Durham, on 19th October, 1946. Bro. Warhurst held the rank of P.Pr.A.G.S.B., and was a member of Crook Chapter No. 2019. He was elected to membership of our Correspondence Circle in May, 1934.

St. John's Day in Harvest

TUESDAY, 24th JUNE, 1947



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. D. Knoop, *M.A.*, P.A.G.D.C., P.M., *as* W.M.; Wallace E. Heaton, P.G.D., S.W.; L. Edwards, *M.A.*, P.A.G.Reg., P.M., *as* J.W.; Col. F. M. Rickard, P.G.S.B., P.M., Sec.; W. I. Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.D.G.S.B., P.M., D.C.; Lt.-Col. H. C. Bruce Wilson, *O.B.E.*, P.G.D., S.D.; J. R. Rylands, *M.Sc.*, I.G.; Col. C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; and E. H. Cartwright, *D.M.*, *B.Ch.*, P.G.D.

Also the following members of the Correspondence Circle:—Bros. L. T. Frisby; J. R. Dashwood, P.G.D.; A. L. Blank; C. D. Melbourne, P.A.G.Reg.; H. F. Brereton; J. S. Ferguson; C. M. Rose; C. M. Roberts; S. E. Ward; R. Lucas; G. D'O. Hutchins; B. Foskett; F. J. Chandler; W. R. Cann; M. R. Wagner; J. D. Daymond; A. H. Cann; E. E. Traxton; E. Alven; A. E. Atkinson; J. H. Gilbard; H. Johnson, P.A.G.D.C.; and L. J. Humphries.

Also the following Visitors:—Bros. J. O. Swinburne, Lodge 2524; and H. E. Crossley, Lodge 2033.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; J. H. Lepper, *B.A.*, *B.L.*, P.A.G.Reg., P.M.; Rev. Canon W. W. Covey-Crump, *M.A.*, P.A.G.Chap., P.M.; Rev. H. Poole, *B.A.*, *F.S.A.*, P.A.G.Chap., P.M.; W. J. Williams, P.M.; D. Flather, *J.P.*, P.G.D., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. Jenkinson, P.Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.D., Cheshire; F. L. Pick, *F.C.I.S.*, P.M.; G. Y. Johnson, *J.P.*, P.A.G.D.C., P.M.; F. R. Radice, L.G.R., W.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; H. H. Hallett, P.G.St.B.; Cmdr. S. N. Smith, *D.S.C.*, *R.N.*, P.Pr.G.D., Cambs.; H. C. Booth, P.A.G.D.C.; C. D. Rotch, P.G.D.; S. Pope; J. Johnstone, *F.R.C.S.*, P.A.G.D.C.; and N. Rogers, P.Pr.G.D., Lancs., E.D.

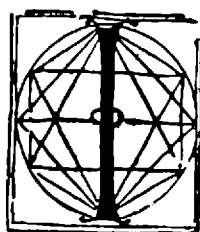
One Lodge and twenty Brethren were elected to membership of the Correspondence Circle.

The W.M. referred to the very heavy and serious loss sustained by the Craft by the death of the Most Worshipful Grand Master, the Earl of Harewood, who was an Honorary Member of the Lodge.

The following paper by Bro. F. R. RADICE was read:—

THE FRENCH CHARBONNERIE IN THE NINETEENTH CENTURY

BY BRO. F. R. RADICE, L.G.R.



IN my paper on the Italian Carbonari I had to refer twice to the French Charbonnerie. The first time was when discussing the origins of the Italian Society; and I ventured then to suggest that the Carboneria derived its origin from the French Charbonnerie of the eighteenth century.¹ This early Charbonnerie was vocational and did not dabble in politics; and the Piedmontese General Rossetti regarded it as harmless.² From it the Italian Society derived its nomenclature and some of its symbolism.

The second time I had to refer to the French Charbonnerie was in far different circumstances: it was after the Italian political Society had reached its full development and acquired the highest power it was ever destined to wield. It is this later French Charbonnerie, which, so far as I have been able to ascertain, had no connection whatsoever with the earlier Charbonnerie, but owed its origin entirely to the Italian Carboneria, was purely political and, one might say with some exaggeration perhaps, subversive, which forms the subject of my present paper. Those who have read my paper on the Carbonari will remember how this French offshoot eventually reacted on the parent Italian stem and tended to influence it into new directions and give it fresh objects.³

In order to understand how the French Society came into being and developed, it is necessary to glance at the political conditions of France after the restoration of the Bourbons; and the fact that those conditions are very little known in this country makes a digression for a brief while into French History desirable.

France was glad to have peace after the turmoil of the last twenty years, but the glories of the Empire and the enthusiasm of republican times had not been forgotten. The return of the Bourbons, therefore, had been endured passively rather than welcomed. There was no opposition to the old dynasty and this was mistaken for approval by the authorities. The Church, the nobles and the *bourgeoisie* were in favour of the Bourbons, the first two because they hoped to regain past privileges, the third because it hoped to gain power and rule the country in its own interests. The masses were apathetic. For a short while all went well, especially as the King had issued the "Charte" by which liberty of the press, trial by jury and equality before the Law had been conceded; but the reactionaries were not slow in pointing out that what had been granted by Royal favour could also be withdrawn by Royal decree; and the more liberal-minded found

¹ *A.Q.C.*, li, 60.

² *ibid.*, p. 55.

³ *A.Q.C.*, liv, 38.

further cause of anxiety in the demands of the returned Emigrés and the Church for the restoration of the property of which they had been deprived during the Revolution, property which had since passed into the hands of other owners. Therefore, though the Government was moderate, opposition was beginning to grow, from the reactionaries because their claims had been disappointed, and from the liberals because they saw their aims were not going to be fulfilled.

Then occurred the incident of the return of Napoleon from Elba, which closed at Waterloo. After the second restoration the Royalists felt in a vengeful mood and confiscations and some persecution took place, of which the most notable instance was the execution of Marshal Ney. As a consequence, a political opposition came into being, consisting of heterogeneous elements with divergent aims, largely composed of *bourgeois*, and the voteless multitude on the whole tended to support it. The first election produced the "Chambre des Introuvables", so called because not the most fanatical Royalist could ever have hoped for such an overwhelming majority. It proved an embarrassment to the government owing to its extremism and after a few months the King was obliged to dissolve it, but not before it had caused serious discontent.

The election of 1816 brought into power the moderate Royalists. It also saw the emergence of a new Liberal party, 25 strong, among whom were Laffitte, Casimir Périer and Dupont, who were the first to take up an attitude of open antagonism to the Dynasty. The disappointed extreme Royalists now turned against the government. The moderates suffered the usual fate of their kind. In addition to general elections, each year there was a partial election, one fifth of the Chamber retiring and having to be re-elected. As a result of these, by 1819 the extremists on both sides had whittled down the government supporters to such an extent that it had to try to gain the support of the Ultras, or extreme Royalists, after an attempt to gain the Liberals had failed owing to that party, confident of popular support, making exorbitant demands.

The Liberals however had completely misjudged the situation and the election of 1819 resulted in the complete victory of the Right. Fears of a strong reaction and disappointment led the liberals to toy with the idea of hatching a fresh revolution, and some of the Parliamentary leaders began to plot. Support might be expected from the Republicans and the Bonapartists. In 1818 a barrister, Joseph Rey, had founded at Grenoble in Savoy a society called "L'Union". There is reason to believe that this Society was one of the *Façades* of the Grand Firmament (which I have described in my paper on the Italian Carbonari), the directing body of the Adelphe, the notorious subversive secret society. Some notorious German extremists were in touch with it. About the same time some young men, Buchez, Flottard, Buzard and Joubert,¹ had founded the Masonic Lodge "Les Amis de la Vérité" for the purpose of discussing liberal ideas, and the Lodge was tending to adopt republican tenets.² Further a group of notable men of advanced views—de Courcelles, Voyer d'Argenson, Dupont de l'Eure, Saint Aignan, Manuel, Martingrais, Beauséjour, Tariaire—led by the most famous of them all, La Fayette, began to meet at the house of the barrister Merilhou, which was also frequented by members of Rey's society and of the Lodge. In France Freemasonry had been monarchist or neutral in politics since the restoration; it was only in 1820 that it began to turn to Liberalism.

At these meetings at Merilhou's house a plot was concocted to seize Vincennes with the aid of some half-pay officers during the night of the 20th of August, 1820. But the government was aware of what was going on, and most of the conspirators were arrested and tried. This failure showed the necessity of improving the revolutionary organisation; and the first attempt in this direction seems to have been the setting up at Saumur, after a riot, a secret association called "Les Chevaliers de la Liberté".

¹ Joubert is mentioned in La Hodde only.

² Lavisse, *Histoire de France*.

But more effective measures were to follow. After the discovery of the plot of 1820, two of the members of the Lodge "Les Amis de la Liberté", Joubert and Dugied,¹ fled to South Italy, where the Carbonari had just risen and set up a constitutional government. The two Frenchmen were initiated into the Carbonaro Society and shared in the liberal activities of the Kingdom of the Two Sicilies. They returned to France, possibly after the collapse of the Carbonaro government, and brought back to France the constitutions of the Carbonari. They suggested the introduction of the Carboneria into France, and their proposal was adopted by the Lodge "Les Amis de la Liberté". Flottard, Buchez and Bazard were appointed to act as a committee to revise the Carbonarian Constitutions and to bring them more into accord with French feeling, as they were too impregnated with religious tenets to suit the ideas then prevailing among the French *bourgeoisie*.² In this way the new French "Charbonnerie" came into being.

A *Haute Vente* was formed, the original members being Dugied, Flottard, Bazard, Buchez, Joubert, Carriol and Limperani. Under the direction of the *Haute Vente* were set up *Ventes Centrales*, and below these two classes of *Ventes particulières*. The *Ventes Centrales* were formed as follows: Two members of the *Haute Vente* found a suitable recruit and made him president of a new *Vente Centrale*, the two members of the *Haute Vente* becoming Censor and Deputy of the new creation. These two formed the sole channel of communication between the *Vente Centrale* and its superiors; and the President of the *Centrale* was not allowed to know anything of the *Haute Vente* beyond that it formed a "higher degree of the Order". The *Vente Centrale* was then recruited up to 20 members, the maximum number allowed.³

The *Ventes Particulières de premier ordre* were formed in an exactly similar manner by two members of the *Vente Centrale* and a suitable recruit, and these *Ventes* formed *Ventes particulières ordinaires* in the same manner.⁴ No *Vente* was allowed to have any intercourse with another *Vente* of the same rank, and no Charbonnier was allowed, on pain of death, to belong to more than one *Vente*, so that the only means of intercommunication between *Ventes* of the same rank was the superior *Vente*. By these measures the *Haute Vente* exercised a complete control over the whole Society.⁵ The reason for fixing the maximum number for a *Vente* at 20 was that the police regulations did not allow of associations with a larger membership. This segregation of Charbonniers and *Ventes* was normal in Carbonarian societies. In spite of this isolation of individual *Ventes*, there were means of holding larger assemblies, as we know two congresses were held, possibly meetings of specially summoned delegates.

During the Initiation ceremony the Candidate took an oath of secrecy and of obedience to the orders of the *Haute Vente* and also gave an undertaking to provide himself with a musket and 50 cartridges and to keep both always ready for action. A ladder was traced on his breast, *l'échelle symbolique de la résolution d'être fidèle jusqu'à l'échafaud et d'y monter au besoin*. There were passwords, *foi, espérance, charité*, and signs, grips and tokens.

The first members came mostly from the Lodge "Les Amis de la Vérité" and the subsequent recruits were nearly all students, professors, clerks of business

¹ La Hodde says only Dugied was initiated and Ragon agrees (p. 42).

² Bro. Vibert, in his papers on *The Compagnonnage* in *A.Q.C.*, gives another instance of this desire of the French *bourgeoisie* of the time, to discontinue older ritual and ceremonial which it deemed contrary to utilitarian simplicity.

³ Ottolini says, p. 133, that the revolutionary Cignet de Martarlot spread the Carboneria in France under the name of "Société du Soleil," but that it took on almost immediately the name of "Charbonnerie." I have given the more orthodox version.

⁴ La Hodde.

⁵ Ragon, p. 29, says that the *Censeur* communicated with the lower *Ventes* and the Deputy with the upper grades, but later he contradicts this by saying that the *Ventes particulières* only link with the *Centrales* was the Censor, while the *Centrales* communicated with the *Haute Vente* through the Deputies. He also says that 10 Deputies formed a *Vente Centrale*.

firms and officers of the Empire. Among them were Victor Cousin, Augustin Thierry, Dubois, Jouffroi, all professors of the *École normale*. The Charbonnerie soon spread to the army, and an organisation similar to that for civilians was set up for the soldiers, but for the sake of appropriateness, and also to deceive the police, the *Ventes Centrales* were called *Légions*, the *Ventes particulières* *Cohortes*, and the lower organisms *Centuries* and *Manipules*. It is not clear whether the military Charbonnerie had one more step in its hierarchy than that for civilians or whether the last two terms were alternative. In the Italian Carboneria a similar separate organisation for soldiers had been set up in the Romagna (Figli di Marte).

The political doctrine of the Charbonnerie was of the vaguest. Popular representation was the only tenet on which all were agreed and the younger members on the whole were republican. Even this republicanism was of the most nebulous description.

After a time the leaders of the Society felt that their own standing was not sufficiently high to exact obedience from their satellites or to inspire confidence or to attract members, and that greater names than their own were needed. Accordingly they approached La Fayette and others whom they had met at Merilhou's house. La Fayette himself became a Charbonnier, and he brought with him d'Argenson, de Courcelles, Manuel, Beauséjour, Barthe, Koechlin, Dupont de l'Eure, who later became a Minister under Louis Philippe, Fabvier, Mauguin and Merilhou himself. Thanks to this accession of strength, the Charbonnerie spread rapidly. Angers, Rennes, Nantes, La Rochelle, Poitiers, Bordeaux, Niort, Saumur, Thouars in the West, and Metz, Nancy, Strassburg, Mülhausen, Neu Breisach and Belfort¹ in the East, became hotbeds of the new Society. The "Amis de la Vérité" and the "Chevaliers de la Liberté", of Saumur, were absorbed by it.

Soon the leaders thought themselves strong enough to attempt a rebellion. They counted on being able to place in the field 10,000 men. Two risings were to take place, one with its centre at Saumur in the West and one in the East, which was to begin in Alsace and to spread from there to Marseille. On the 18th of December, 1821, the military school at Saumur was to rise in revolt and on the night of the 29th of the same month the garrisons of Belfort and Neu Breisach were to rebel and seize Colmar. In January Marseille was to join in the rising, to be followed by Lyon, where de Courcelles, deputy of the Rhône, and his son hoped to find stout supporters. Even a provisional government had been nominated, consisting of La Fayette, de Voyer, d'Argenson and Koechlin, deputy of Mülhausen. Again the government got wind of the affair and a few arrests were sufficient to nip in the bud the Saumur rising. At Belfort the conspirators failed to act in unison and about 20 officers, N.C.Os. and some agents from Paris were arrested; the remainder fled. La Fayette was to have joined the rebels at Belfort, but arrived too late, and was able to turn aside to a friend's house and pretend that he had come to Alsace on a private visit. At Marseille the chief conspirator was denounced and fled, and little happened. The conspirators were tried at Colmar and condemned.

In July a retired officer, Lt.-Colonel Caron, who lived at that place, attempted to set free the condemned conspirators with the assistance of two squadrons of cavalry, whom he had seduced from their allegiance, but was made prisoner by his own men, condemned to death and executed on the 1st of October, 1822. Lavissee asserts that Caron's movement was provoked by the police in order to trap the conspirators, a statement which may be true, though this writer seems unnecessarily suspicious of police action.

In the West the plot which had come to grief in December, 1821, was restarted on the 24th February, 1822. General Berthon was to raise the garrison

¹ Ragon adds Colmar and Toulouse, but omits several of the other names.

of Thouars, march on Saumur and proclaim there that a revolution had broken out in Paris, and that a provisional government had been set up in the capital and had placed him in charge of affairs in the West of France. He succeeded at Thouars on the 24th of February, but met with such a cold reception at Saumur the same evening that he decided to retreat the next day without even attempting to enter the town. His followers deserted and, after a period spent in hiding at La Rochelle, he was induced by an *agent provocateur* to make a fresh attempt. This also failed; he was arrested at Saumur, tried and executed with three accomplices. Six others were reprieved. At Nantes some officers and N.C.Os. of the 13th Infantry Regiment were arrested, but were subsequently acquitted for lack of evidence. At Toulon a Captain on half-pay, Vallé, was executed.

At that time the 45th Regiment of the Line in Paris had become deeply infected with *Charbonnerie*, and the transfer of the regiment to La Rochelle seemed to offer a favourable opportunity to Serjeant Bories, the founder of the regimental *Vente* or *Cohort*, to join in the Saumur plot. He was betrayed, 25 of his accomplices were tried and the four sergeants, Bories, Pommiers, Raoulx and Goubin, were condemned to death. The trial of the "Four Sergeants of La Rochelle" created a great sensation and the whole garrison of Paris was turned out on the day of their execution to check any popular movement. This is the episode referred to by Bro. Crowe in his paper on the *Fendeurs*, in *A.Q.C.*, xxii, p. 53, where he stated he did not know who the four sergeants referred to were or what they had done.

In spite of signs of open sympathy from the crowd, these somewhat ludicrous failures discouraged the Sectaries. Recriminations were followed by divisions. Contradictory orders were given, sections split off from the main Society, and not even two congresses, at Bordeaux and in Paris, were able to restore unity. The whole Association crumbled away, and some Charbonniers fled to Spain, where the liberal régime was in power, as the Italian Carbonari had done.

The refugees in Spain took part in one prominent incident during the Duke of Angoulême's expedition in 1823. Spain had become a refuge for Carbonari of every country after the abortive risings in other countries in 1820, 1821 and 1822. In 1823 the Great Powers of the Holy Alliance decided to suppress the liberal government in Spain and the French government undertook the task. The refugees naturally hoped to induce their *confrères* in the French army to mutiny. About 150 Charbonniers confronted Angoulême's advance guard on the Bidassoa river and displayed the blue, black and red tricolour flag, only to be dispersed by a few shots from the French artillery.¹ Paradoxically the Parisian coalheavers (the charbonniers with a small C) were ardent Royalists and gave the Duke of Angoulême a great welcome on his return and carried his bust in procession.

All the older authorities, including Louis Blanc, take the view that the *Charbonnerie* disintegrated completely as an organisation after 1822. This is not borne out by Italian sources, as I have shown in my paper on the *Carboneria*. There is in addition a book by M. Perreux, published in 1831, *Au temps des sociétés secrètes*, which, though covering only the few years following the revolution of 1830, naturally has something to say about what went before. M. Perreux has made free use of police reports and documents in local archives, which earlier authorities have overlooked or, in their excessive suspiciousness of police reports, have disdained to use. As a result of his researches M. Perreux thinks that, far from dying out, the *Charbonnerie* continued to exist as an organisation, apart from the activities of individual Charbonniers, which even the older writers admit.

¹ Pepe, *Memoirs*, vol. iii, pp. 210-236.

Readers of my paper on the *Carbonari* may remember that the years 1822 to 1830 were the years in which the Directing Committee, or the High Committee, as Doria¹ and others called it, gained steadily in power and tried to guide the revolutionary activities in all European countries. Its members were mostly men who had been prominent in the *Charbonnerie*. With them was also the Duke of Orleans. There was also the Grand Firmament² in the background. During this period in fact Paris became the revolutionary centre of Europe.

Out of the *Charbonnerie* of 1820-1823 arose the neo-liberals of 1824. Jouffroi and Dubois were foremost in gathering liberals together, in formulating their political objects and in founding newspapers like *le Globe*. St. Simonism also grew from the same soil. As late as 1830, when the riots began, which were to culminate in the revolution of July, we are told some old Charbonniers met at the house of Cadet-Gassicourt, one of the most active members of the Society, *Aide toi, le ciel t'aidera*, and formed twelve committees for the purpose of rousing the 12 *arrondissements* of Paris to revolt. Mazzini³ corroborates Perreux's view and says that in 1830 Bazard presided over the *Vente suprême*.

In the revolution of 1830 which overthrew Charles X the chief part in the fighting was taken by the Parisian mob, led and directed, we have good reason to think, by sectaries. La Hodde says it was only the feebleness and lack of foresight and nerve of the authorities which allowed it to succeed. The revolutionaries themselves seemed surprised at their success and did not quite know what to do with it. While La Fayette and the Directing Committee, which had tried for years to direct the liberal and revolutionary movement throughout Europe, discussed at the Hôtel de Ville what to do, among a large assembly of the insurgents, some of whom were shouting for a republic, the *bourgeois* seized the opportunity to act. Though they opposed the Bourbons, they were still monarchists and favoured the claims of Louis Philippe of Orleans. The upshot was that France found herself governed by Louis Philippe, King of the French.

A constitutional monarchy having been set up, the aims of the sects which had worked against the Bourbons seemed achieved; and the reason for their existence had disappeared. Most of them sank into obscurity and were replaced, as in Italy, by open associations, which devoted themselves to propaganda in favour of the liberty of the press, the improvement in the conditions of the workmen, education and the publication of cheap newspapers. Republicanism, as such, was at a low ebb. The Government did not, however, regard with much favour these agitators, mild though their aims seem to have been, and embarked on repressive measures, such as arrests and imprisonments. The societies, not unnaturally, felt disgruntled, and this discontent gave the republicans an opportunity which they did not fail to seize. They eagerly championed the rights of the lower classes and exploited their wish to better their conditions. After two or three years republican feeling had gathered such a head in the societies, that the Government were compelled to take serious notice of their activities. Republicans accordingly were tried and imprisoned; and the conspiracies began again.

By 1835 secret societies once more cropped up all over the country. According to Perreux, the *Charbonnerie*, so far from dying out, had continued to exist after 1820 until 1830. After 1830 it had declined, like all other secret societies, but to a lesser degree. Doria confirms this view⁴ and says that there was actually a Charbonnier plot to set up the republic as early as December, 1830. In some places the *Charbonnerie's* decline had been very slow indeed. At Epinal and Lunéville it had remained active, and three "Commissariats-

¹ A.Q.C., liv, p. 41 *et passim*.

² See A.Q.C., lv, *Les Philadelphes et les Adelphe*s.

³ p. 193.

⁴ Luzzo Mazzini, pp. 320, 334.

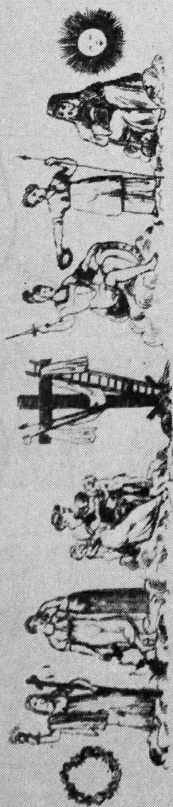
Généraux", one at Besançon for the East, one at Lyon for the South and one at Paris for the North and West, were still in being. Paris of course exercised the chief direction. A Charbonnier certificate issued in 1833 was numbered No. 18643, which seems to indicate a considerable membership. The *Charbonnerie*, in fact, seems to have been slumbering, it had never been suppressed; and when repression drove liberal and republican agitation underground the survival of the *Charbonnerie* offered a ready refuge to the agitators. Nearly all the members of the new secret societies formed at that time, like "Les Amis du Peuple", "Aide toi et Dieu t'aidera", had been Charbonniers; and in the *Ventes Charbonnières* the new secret societies found ready-made cadres. La Hodde tells us that the Society of "Les Amis du Peuple" had not the organisation or the discipline characteristic of the *Charbonnerie*, and as a police officer he was in a position to know. The *Charbonnerie* greatly increased the other societies' efficiency. Wherever the *Charbonnerie* had been strong, as in the East of France, the new associations flourished, in particular in Nancy, Lunéville and St. Etienne. The new secret societies were not, for the most part, content with study, discussion and propaganda, like the open association of the years following 1830, but were "Sociétés d'action" which were ready to take active measures to establish the Republic. Some members of the Committee of the old "Société des droits de l'homme", which held Robespierrian tenets, formed a society half Charbonnière and half "d'action". Very little is known of it, and it may have been identical, according to Perreux, with "les Légions révolutionnaires". In Alsace it became the practice to initiate the chiefs of the new secret societies into the *Charbonnerie* in order to enforce on them the secrecy which had to be observed under the Charbonniers' obligation.

The *Charbonnerie* had found in the army a soil very favourable to its growth. Since the fall of Napoleon the army had fallen on evil days. Under the Bourbons retrenchment and the distribution of commissions to Royalists had caused deep discontent, and after years of poverty and neglect both officers and soldiers became an easy prey to the sectarians. "Cells" were formed in many military units.

In addition to the army, Freemasonry offered a good recruiting ground for republican ideas, notably in the Lodges "Les Amis de la Vérité", as we have seen, and the "Trinité indivisible", in spite of the frowns of the Grand Orient, which discountenanced their propaganda. But Freemasonry attracted chiefly the intellectuals; the common herd became Charbonniers, as had happened before in Italy.

The revival was not universally successful. In Chalons the attempt to revive the *Charbonnerie* failed. In Lyon, where the republican feeling was strong, as evidenced by the rising of 1835, the *Charbonnerie* failed to form an effective organisation. In St. Etienne and Montbrisson, on the other hand, after a rebellion in 1834 had been crushed, the Charbonniers disguised themselves under the name of "Société des droits de l'homme", but retained many of the features of the *Charbonnerie*. In Toulon one comes across a society modelled on the military *Charbonnerie* before 1830, divided into *decuries* and *centuries*.

The revived *Charbonnerie* seems to have differed considerably in its organisation from that before the fall of Charles X. It consisted of: A *Vente Suprême*, *Ventes directrices* for every province, *Ventes intermédiaires* for every lesser territorial division, and *Ventes simples*. The members were divided into *Apprentis* and *Maîtres*. The masters formed the "Montagne" which ruled the *Vente*. The officers were the Recteur, his Collaborateurs, who assisted him and acted as substitutes in his absence, the Conservateur, *qui donnait ses conclusions dans toutes les délibérations et requérait l'exécution des lois, portait la parole dans les initiations et dans les fêtes, instruisait et examinait les apprentis, maintenait les doctrines et poursuivait d'office les charbonniers infracteurs des lois*, the Secretary, the Depositaire (treasurer), the Expert (who introduced and guided



A. L. G. D. H. D. L. W.

*Au nom et sous les auspices D. C. M. et de Notre Protecteur
St Thiebaut la Royale Vendée, sous le titre distinct à l'O. de*

*A tous les V V et B. B. C. C. réguliers rependus sur la terre
S. S. S.*

*NOUS G. M. et Officiers de la R. V. S. le Tit. distinct de
régulièrement constitués à l'O. de certifications que le B. C. N. N.
natif de de condition, etc. est membre de cette P. V.
au degré de*

Prions tous, etc.

Second Assistant,
N. N.

L. G. M.,
N. N.

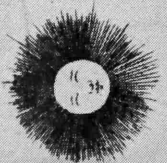
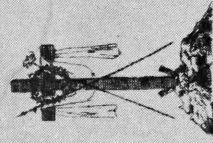
Premier Assistant,
N. N.

Le Trésorier

Garde Timbres et Secours.

L'Orateur,

Par mand de la R. V.
Le Secret.



A. L. G. D. M. D. L. U.

*Au nom et sous les auspices D. G. M. et de Notre Protecteur
St Thiebaut la Royale Vendée, sous le titre distinct à l'O.*

*A tous les V V et B. B. C. C. réguliers rependus sur la terre
S. S. S.*

*NOUS G. M. et Officiers de la R. V. S. le Tit. distinct de
régulièrement constitués à l'O. de certifications que le B. C. N. N.
natif de de condition, etc. est membre de cette R. L.
au degré de*

Prions tous, etc.

Second Assistant
N. N.

L. G. M.,
N. N.

Premier Assistant

Le Trésorier,

Garde Timbre et Secours,

L'Orateur

Par mand de la R. U.
Le Secret.



The Charbonnerie:
Forms of Certificate for Apprentice and Master.

candidates and others), the "Vigilant" (guardian), the "Préparateurs", the "Bienveillant" (who presented to each one the *tronc de bienveillance*, i.e. the Almoner), the "Archiviste". When a Vente was large enough, three commissions were formed: 1, *de L'opinion*, to deal with propaganda; 2, *du personnel*, to secure the right type of candidate; 3, *de sûreté*, to guard against enemies and surprise. The funds of the society consisted of the initiation fees, monthly subscriptions, warrant fees, donations and fines. As regards the ritual, very little was put down in writing and then only *d'une manière inintelligible aux païens*. The Good Cousins had a number and a *nom de guerre*. They were enjoined to be lovers of liberty and equality, to be charitable to all G.Cs., respect the wives of all G.Cs., their daughters and their mistresses, in which they were less moral than their Italian *confrères*, and never to fight a duel with another *Bon Cousin*. The Masters were to observe *la sagesse des principes, la pureté des mœurs, le dévouement et la fermeté*.¹

Le vol de la chauve souris and *le cri de la chouette* gave the signal for a meeting. Some *officieux* were detailed as scouts. At the door of the "temple" the chief of the *Voyants* stood on guard, and at the door of the Vente the *Vigilant*. The room was dark, lighted by braziers which were scarcely sufficient to show up some mystic and funerary ornaments. A banderole was displayed bearing the inscription *Pro Populo*; it was the only ornament of a masters' Vente. In the middle of the Vente was a rough table bearing a dagger, two pistols, a rope, a Crucifix, and a Bible. The Charbonniers sat all round the room; the Rector, Collaborators, Conservator, Secretary and other officers formed a semi-circle at one end. All wore a red bonnet, a red cockade made of calico, cloth or Morocco leather and a charbonnier belt. The Rector began proceedings by giving two knocks. He then assured himself that the Vente was *couverte*, that is tiled, and said: "*Sous les auspices de la Vente Suprême et au nom de la Vente directrice, j'ouvre les travaux d'apprentis charbonniers à la Vente régionale de ———. Travaillons à éclairer nos esprits et à épurer nos mœurs.*" All visitors, who could give the password for the half-year, were admitted. The Candidates were submitted to interrogatories and had to take an oath on the Bible, the Crucifix, the dagger and the cord. The Rector impressed a C on their hearts and instructed them. Then they chose a name and their eyes were unbandaged. After further instruction they were invested with a dagger, a mask, the purpose of which is not stated, a red cap and the Charbonnier belt.

By October, 1835, the Police had discovered the existence of the revived *Charbonnerie*; and its organisation was tracked down in all the chief towns and many of the military units in which it had taken root. Labouring under the misapprehension that removal from temptation would soon cause the charbonnier spirit to die down among the troops, the authorities transferred several regiments to new quarters; but the only result was that the *Charbonnerie* became more widespread than ever. By the end of 1835 there were *Ventes* at Rennes, Nantes, Lyon, Vienne, Grenoble, Avignon, Nîmes, Marseille, Carcassonne, Montpellier, Perpignan, Foix, Pau, Périgueux, Toulouse and Bastia in Corsica.

In spite of the scantiness of our information, we do know that the various *Ventes* had very divergent objects. Some were purely philanthropic, like the *Ventes de Bregille, du Champ d'asile* or *du Bois de Peu*, and *de Pirey*, all of Besançon, which met in the summertime in the woods after which they were named. They had escutcheons bearing inscriptions of a moral or religious character, and did not dabble in politics. Perreux confirms that the *Charbonnerie* had existed for at least 40 years at Besançon, which was always a great centre for secret societies. The Philadelphie arose there. The revolution of 1830 had left it intact and the revolutionaries, who had tried to introduce politics, had been expelled. Their members were *chefs de banlieue, ouvriers laborieux et bien*

¹ See Girod, annexes, Nos. 77, 77 bis—91, & AN, BB18, 1356, quoted by Perreux.

famés, highly respectable artisans and shopkeepers in fact. The Corsican *Ventes* also were less seditious and less republican than elsewhere and were strengthened by the admission of Italian refugees. They maintained their detachment from politics and their military members refused to have any dealings with other *Ventes*.

Nevertheless the majority of the *Ventes* definitely professed extreme principles and their members were chiefly of the lower classes. Among the most notorious were *La Praga*, largely Polish, *Sphinx*, *Guerrière*, *Minerve*, *Mercure*, *Finesse*, *Parfaite*, *Union*, *Terrible*, *Grande Orchestre*, all of Toulouse. In Rennes, Martin, founder of the *Praga*, became Grand Master of the province, whose principal *Ventes* were *la naissante Egalité* and *la Meurtrière*, both military. Most of the members of these extremist *Ventes* had belonged to the *Association des droits du Peuple* and other old associations, though the *droits du peuple* itself and the *Compagnies franches* did not become *Charbonnières*. There seems to have been no difference in hierarchy between civil and military *Ventes* after 1830, at least Perreux does not mention any.

Various old *Charbonnier* statutes had been abolished, but we know too little about them to appreciate the effects of the change. It seems as though the new edition of the *Charbonnerie* resembled Mazzini's "Young Italy" rather than the older version. Its object is said to have been to form *une Charbonnerie universelle* in order to *rattacher à un centre commun tous les amis de l'égalité, quelque soit leur pays et leur religion*. Buonarroti, the friend of Baboeuf and doyen of Carbonarism, probably exercised a great influence on the movement. Before 1830 the *Charbonnerie* had been antidynastic rather than antimonarchical and many of its members were Bonapartists; after 1830 it became definitely republican. It was *la Mère de toutes les associations*. In the past the army had given to it many of its members; now in return the Society devoted itself to corrupting the army from its allegiance, and in the end, according to Perreux, succeeded in undermining the Orléanist Monarchy.

Such briefly are the views of M. Perreux. They receive some support from La Caussidière,¹ one of the revolutionaries of 1848, who says in his *Memoirs* that the secret societies had remained active up to 1848; they had been especially energetic in 1846 and had penetrated the army. In these activities the *Haute Vente* had played a prominent part. One of its most notorious agents, Piccolo Tigre, wrote from Leghorn in 1846 that everywhere the secret societies were flourishing and that "The fall of thrones is no longer a matter of doubt". Gualterio² also says that the *Charbonniers* helped to prepare the rising of 1848 in alliance with the societies of *Les droits de l'homme* and *Les saisons*. M. Perreux's views therefore deserve the serious consideration which is due to a man who studied deeply his authorities and carried out extensive researches. As in the case of Italian Carbonarism, however, it would be but common prudence to suspend a final judgment at least until the authorities used by Perreux have been verified in some measure. His book, moreover, deals only with the first few years of Louis Philippe's reign, and it would be well to wait until the remainder of that reign has been studied from the point of view of the *Charbonnerie* before coming to a definite conclusion. If I may venture an opinion, M. Perreux's views can be accepted as a working basis, if one maintains a certain reserve in view of the incompleteness of his work and of possible overstress on some points.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. F. R. Radice on the proposition of Bro. D. Knoop, seconded by Bro. Wallace E. Heaton; comments being also offered by or on behalf of Bros. J. Heron Lepper and G. W. Bullamore.

¹ Vol. i, p. 47.

² Webster, *World Revolution*, pp. 130-131.

BRO. WALLACE E. HEATON said:—

The Order was evidently founded with the aid of two French Lodges.

One notes that the Charbonnerie, like the Carbonari, became political in character, a not unusual state of affairs on the Continent. It does demonstrate, however, that a body closely following English Freemasonry did deteriorate when not influenced in the proper direction. I think Bro. Radice's paper should give us all food for thought, and to me it has certainly been very interesting.

BRO. J. HERON LEPPER *writes*:—

Our W.M. has, as usual, been so diligent in collecting all the facts known about his subject that the task of a commentator is reduced to expressing his thanks, as briefly as the shortage of paper demands, yet as warmly as the performance deserves; and I should like to add my mite of praise for this piece of work, well worthy of the author, who has made the subject so completely his own.

BRO. G. W. BULLAMORE *writes*:—

It is not clear what happened to the vocational Charbonnerie if the political Charbonnerie of a later date had no connection with them. I can understand the utilization of the ceremonies by the Italian politicals and the formation of a French political Charbonnerie copying the Italian society. Unless the French body were quite dead, however, there must have arisen some confusion from the existence in France of two Charbonneries side by side.

The vocational Freemasons of the Commonwealth, when they renounced the name of Freemason and entered into the Solemn League and Covenant, probably jettisoned their ceremonies and substituted for them the ceremonies of the accepted Masons. The Stuart Freemasons would then preserve the ceremonies as a political secret society.

The "Moderns" Grand Lodge developed from the accepted masons, and it was not until after 1745 that genuine Freemasonry lost its political colour and "Antient" Freemasonry came into being. Freemasonry and accepted Freemasonry are still hopelessly confused.

The existence at Besançon of *Ventes* of a purely philanthropic character which did not dabble in politics, together with the fact that the Charbonnerie had existed there for over forty years, suggests to me that they may have been the direct descendants of the earlier vocational Charbonnerie and that the two French societies are as hopelessly confused as the accepted masons and Freemasons of our own country.

BRO. F. R. RADICE *writes in reply*:—

I am most grateful to the Brethren for listening so patiently to this further contribution—I fear only a slight one—to the history of the Carbonari, and to thank those who have sent in comments for their flattering remarks. As regards Bro. Heaton's remarks, I think in suggesting that the Charbonnerie became political in character he has taken a point of view which is not altogether correct. The Charbonnerie which forms the subject of this essay has, if my conclusions are right, no connection with the old operative Charbonnerie except its name. It was political from the beginning, and was founded for political purposes, an offshoot, one might call it, of the Neapolitan political Carboneria. Bro. Bullamore has got this point right.

As regards Bro. Bullamore's question, what happened to the "vocational" Charbonnerie, I can only refer him to my first paper on the Carboneria (vol. li). The "vocational" Charbonnerie seems to have existed still in the third decade of the nineteenth century in the Department of the Doubs. I am afraid that I cannot be more precise, as I am far from reference books here at Berne. Perhaps a glance at Ragon's *Maçonnerie forestière* (which is in the Q.C. Library) may shed further light on the subject, as well as a reference to Cauchard D'Hermilly's statement in Bro. Crowe's paper in *A.Q.C.*, vol. xxii, p. 53. It is very probable, as Bro. Bullamore surmises, that the philanthropic *Ventes* at Besançon were descended from, or connected with, the old operative Charbonnerie, but I do not think it can be said that the two French societies were "hopelessly confused". The operatives were confined to the east of France, and then only in some localities, Jura and the Ardennes, while the subversives were scattered all over the country.

Works consulted:—

Memoirs of the Secret Societies of South Italy, particularly of the Carbonari (Anon). John Murray, London, 1821.

L. Vibert, *The Compagnonnage* (*A.Q.C.*, xxxiii).

Anon (Nodier), *Histoire des sociétés secrètes de l'armée*. Paris, 1825.

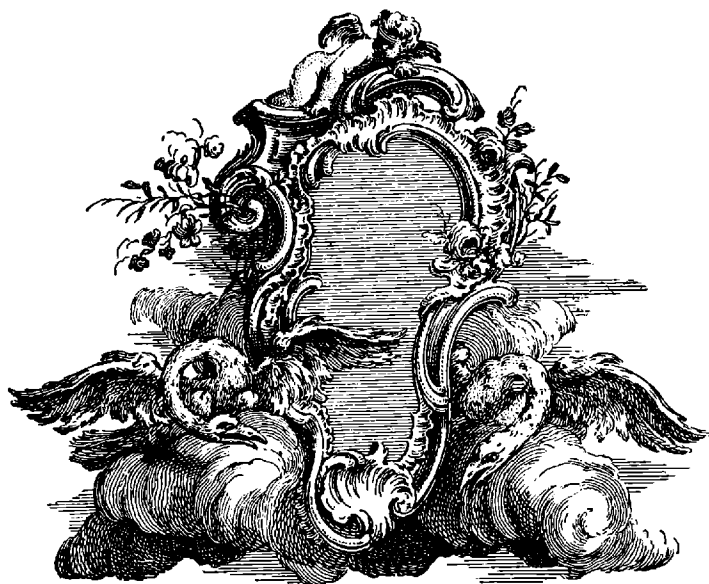
Buloz-Witt, *Les sociétés secrètes de la France et de l'Italie*. Levasseur, Paris, 1830.

Lavis, *Histoire de la France contemporaine*. Hachette, Paris.

Louis Blanc, *Histoire de dix ans*.

La Hodde, *Memoires*.

Perreux, *Au temps des sociétés secrètes*. Hachette, Paris, 1931.



FRIDAY, 3rd OCTOBER, 1947



THE Lodge met at Freemasons' Hall at 4.15 p.m. Present:—Bros. F. R. Radice, L.G.R., W.M.; Rev. H. Poole, B.A., F.S.A., P.A.G.Ch., P.M., as S.W.; H. H. Hallett, P.G.St.B., J.W.; J. Heron Lepper, B.A., B.L., P.A.G.Reg., P.M., Treas.; Col. F. M. Rickard, P.G.S.B., P.M., Sec. Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., S.D.; H. C. Booth, P.A.G.D.C., J.D.; L. Edwards, M.A., F.S.A., P.A.G.Reg., P.M.; F. L. Pick, F.C.I.S., P.M.; C. D. Rotch, P.G.D.; E. H. Cartwright, D.M., B.Ch., P.G.D.; and N. Rogers.

Also the following members of the Correspondence Circle:—Bros. D. Scott; A. H. Hall; E. W. Smith; W. Waples; E. W. Webb; T. L. Found, P.A.G.St.B.; F. A. Greene, P.A.G.Supt.W.; F. E. Gould, P.A.G.D.C.; H. Massiah; W. M. Day; J. Harker; G. Harris; H. Johnson, P.A.G.D.C.; C. J. May; G. D'O. Hutchins, P.A.G.D.C.; A. I. Sharp; A. E. Evans; H. P. Healy; A. L. Blank; C. M. Rose; J. S. Ferguson; L. J. Humphries; F. L. Bradshaw; E. Worthington; H. H. Merrell; J. R. Froggett; S. J. Bradford, P.A.G.D.C.; F. Cross; J. D. Daymond; C. R. Walker; B. G. Stewart; J. Hatcher; C. G. Carter; R. R. Brewis; J. R. Dashwood, P.G.D.; H. Attwooll, P.G.St.B.; H. W. Beall; W. F. Spalding; E. E. Traxton, P.A.G.Purs.; J. H. Gilbard; C. E. Cheetham; F. J. Chandler; M. R. Cann; T. M. Jaeger; and F. E. Barber.

Also the following Visitors:—Bros. V. Watson, Lodge 3241; S. Bruce, Lodge 8080; L. M. Chesick, Lodge 2478; W. N. Smith, Lodge 4844; S. Goodwin, Lodge 1602; and B. Spalding, Lodge 3456.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Pr.G.M., Bristol, P.M.; Rev. Canon W. W. Covey-Crump, M.A., P.A.G.Chap., P.M.; W. J. Williams, P.M.; D. Flather, J.P., P.G.D., P.M.; D. Knoop, M.A., P.A.G.D.C., P.M.; W. I. Grantham, O.B.E., M.A., LL.B., P.D.G.S.B., P.M.; S. J. Fenton, P.M.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson; J. A. Grantham; G. Y. Johnson, J.P., P.A.G.D.C., P.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.W.; W. E. Heaton, P.G.D.; Cmdr. S. N. Smith, D.S.C., R.N.; J. R. Rylands, M.Sc.; S. Pope; and J. Johnstone, F.R.C.S., P.A.G.D.C.

Three Lodges, two Lodges of Instruction, and twenty Brethren were elected to membership of the Correspondence Circle.

The following paper was read by Bro. W. WAPLES:—

AN INTRODUCTION TO THE HARODIM

BY BRO. WILLIAM WAPLES, P.Pr.G.Reg., Durham

PREFACE



THE origin and history of the Harodim has proved this to be one of the most elusive and least understood subjects of Masonry, probably because no previous effort has been made to present extracts from Minute Books and Records, and, equally important, no comprehensive commentary has been assembled in handy form.

The degree (or Order) of Harodim has been the subject of much Masonic discussion in Northern Lodges during the past 50 years. Many Masonic writers (notably Bro. John Yarker and Bro. F. Schnitger) have dealt with it at length, in helpful and interesting articles, but in the comments and references to the Lodges at Swalwell and Sunderland, it is obvious to those who have access to the original records that an authentic explanation is required, and that this will show that someone at some time has incorrectly given and interpreted the original entries, the result being that the rendering has further confused the already confused.

Many years ago the author discussed the subject with the late Bro. Lionel Vibert and Bro. Songhurst and found that both were of the opinion that the key to the Harodim of the early eighteenth century would be found, if anywhere, in Durham County. On the other hand, many Northern Brethren are of the opinion that a degree of Masonry which enjoyed such popularity in North-Eastern England would surely have a counterpart somewhere. Apparently this was not the case. A suggestion has been put forward that because the Guild system was strong in the North of England and because of the isolation of the two Northern Counties, the chance of survival of ancient practices and traditions would be greater there than, say, in London, where the centre of Unity was fixed in 1717 and where innovations and re-organisation would be more quickly effected. It has been stated on several occasions that the Harodim was part of the pre-1717 practice of Operative Masonry, a view which the writer does not at present share.

EARLY FREEMASONRY

In the Author's MS. volume, *An Outline of Freemasonry*, written for the Brethren of the Phoenix Lodge No. 94 at Sunderland and now in the Reference Library of Provincial Grand Lodge of Durham, is the following:—

“The approach by the Grand Lodge of England through its first Provincial Grand Master of Durham (Bro. Joseph Laycock) to the Operative Lodge at Winlaton may have been one of the main causes of the split between it and Grand Lodge at York. Apparently the York Grand Lodge resented the approach and considered it a form of poaching.

“Despite the strenuous efforts of Bro. Joseph Laycock only two Lodges were induced to accept the proffered hand from London.

"The Lodges at Newcastle-upon-Tyne, Darlington, Sunderland, Hexham, "a second Lodge at Gateshead and one in the City of Durham held out as "un-attached for several years; Newcastle-upon-Tyne, Darlington and Hexham "Lodges finally became non-existent.

"What the nature and practice of these Northern Bodies must have "been is difficult to conjecture. It may be possible that the 'Harodim' and "that other 'ancient' degree (i.e., 'The Passage of the Bridge') formed part "of the Masonic story.

"The fact that the Harodim, in particular, was so popular in "Sunderland and apparently nowhere else, so far as is known, until later, "is one of the phases of Masonic history which requires the closest investiga- "tion. Perhaps it was part of 'that something' for which the Masons of "1730-1740 clamoured and which was denied them, may be it was a part of "the Masonic story practised by the early unattached Lodges, and which "Grand Lodge denied to the Craft as being something beyond the basic "craft degrees, we may never know, one thing is certain, Grand Lodge would "be aware of its survival or practice in the two Sunderland Lodges, and later "elsewhere in Durham County, and it is true to say that no steps were ever "taken to prevent its continuity. The degree or more correctly speaking, the "'Order of Harodim' ceased to function at the Union of the two Grand "Lodges in 1813, as did all other ritualistic practices beyond the Three Craft "degrees so far as the Grand Lodge of England was concerned.

"That there were local activities of an 'unofficial' type is well-known: "many of which continued long after the Union in 1813 and of which several "became effective in the establishment of Sovereign bodies outside the Craft "proper.

The Harodim of the Sunderland Lodges was of frequent occurrence, and whatever its interest may have been, it is evident that its meetings were called by the Master. If the expression "Highrodiums" in the Swalwell Minutes of 1746 (nine years earlier than the Phoenix Lodge first mention of Harodim) is to be considered as Harodim, one has then to take into consideration the fact that the Swalwell Highrodium Meeting was conducted in a Provincial Grand Lodge, whereas the entire records of Harodim in other Lodges make no mention of a higher authority than the Master of a private or "particular" Lodge.

The reference in the 1746 "Enactment" at Swalwell may only mean that there was such a rumpus in the Swalwell Lodge over the conducting of the Harodim, that the matter had to be referred to the seniors of the Lodge, who happened, incidentally, to be members of the Provincial Grand Lodge. Apart from the Swalwell Lodge record, "there is only one"; the remainder of the Lodges in the County appear to have held their Harodim meetings on a Master's Lodge night, and this brings us to the stage when we may speculate upon the Harodim itself. "Speculate" is the correct word to use, because there is not a word of evidence, except of French origin, to suggest the matter of the Durham County Harodim.

The writer is of the opinion that there was originally a common idea in Masonry based upon the Harods, Rulers, and Provosts, mentioned in the Bible. As early as 1736 Bro. William Smith, author of *Book M, or Masonry Triumphant*, discussed it on page 41. Smith speaks of the Harodim as "one of those memorables of ancient days of which I promised to tell you", and this was specially directed to the Brethren of Swalwell and Gateshead.

Bro. Smith's selection of this "memorable", so emphatically stressed, appears to the author to suggest that the story was one which the Brethren should know and understand, and the fact that it was so stressed may also suggest that the story was one with which the Brethren might well be familiar in Lodge practice. Be that as it may, Smith certainly thought it worthy of recital at length, and he further thought it desirable to quote the discrepancies of the story in *Chronicles* and the *Book of Kings*. Probably we have here the germ

of the Harodim degree, a degree Mastership, or as some would term it "A Master grade". It is strange that this "memorable" of Smith's did not run through all his *Pocket Companions*.

Maybe it was one of "the bones of contention" which some of the old Masons of the period had against the Grand Lodge of England, perhaps it was one of the causes (by its non-inclusion in Craft practice) of the "attacks on the Society from within" to which Smith refers; the chances are that we shall never know, but it is well to keep this thought in mind.

Against this supposition is the fact that Bro. Capt. George Thompson, a member of the Craft in Sunderland before the first Sunderland Lodge came under the Grand Lodge of England (1755) and a member of the Order of Harodim in 1756, ruled as Provincial Grand Master (1781), as did Bro. James Smithson Junr. (1755) before him. If the Harodim had been practised contrary to the wishes of the Grand Lodge of England, surely neither of these Brethren would have courted disfavour in London by continuing such practices. On the other hand, seeing that Harodim records are said to exist only in Durham County, and Sunderland in particular, it may well be that both the Harodim and The Passing of the Bridge were carry-overs from the unattached Lodge at Sunderland which took a Dispensation under the Grand Lodge in 1755.

THE NORTHERN BACKGROUND

A picture of the background to some critical years of the Swalwell Lodge (now Lodge of Industry No. 48) would be incomplete without a reference to the religious and political activities predominant in the early eighteenth century. It has been said that to be a member of the Fraternity of Freemasons at that period was to invite the suggestion that one was also a Jacobite, at least so far as Durham and Northumberland Masons were concerned, and most especially those at Winlaton, Swalwell, Hexham, Gateshead, etc. There is certainly evidence of the permeation of Jacobite principles in the two Counties *circa* 1735-1746, but how far this extended into the Lodges is not known. The famous Lord Derwentwater resided at Dilston and he had many followers in the immediate neighbourhood. At this period the peoples of both Counties were in opposite camps on matters religious and political, and it is not clear just exactly how far many people were involved. The astute political and religious minds of the late seventeenth and early eighteenth centuries had a very disturbed heritage. On the one hand there was a sincere and determined effort to maintain the Protestant simple faith. On the other hand there was an equally sincere determination to continue the pre-Reformation Church practices. Sunderland was a Northern outpost of Protestantism, and not far away was the centre of the Catholic effort which intended to keep alive, at all costs, the embers of a state-denied Church.

Into this *maelstrom* entered Mr. Ambrose Crowley, industrialist and pioneer in business organisation. This was in 1681 at Sunderland. By 1682 his great factories and mills were taking shape. His business was to establish the most modern and the biggest plant in existence producing the ironwork, guns and munitions for ships of war, and also to provide swords and the steel for muskets, etc., for the then new army. Apart from the production of armaments, his great works began the first mass production of chains and general iron ware.

Ambrose Crowley required men skilled in metals, and as there were few in England he turned to Belgium and Germany. His first contingent consisted of 100 men and their families from Liège and Dinant in Belgium, followed later by sword-makers from Soligen, and nail-makers from Holland. Now all these Continentals were Roman Catholic by persuasion and the people of Sunderland were strongly Protestant. The upshot was that small disturbances spread to violence, and a state of mob rule was soon established.

The powers at Sunderland sought eviction of "Crowley's Crew" and Crowley on his part applied to the King's Bench, 1686-7, for protection for his work people.

The decision of the King in his Palace at Whitehall, 12th June, 1688, was that Ambrose Crowley's works and foreign work people had to find a new site and new homes. Towards the Autumn of 1688, it was decided, on the recommendation of the Earl of Crewe, then Lord Bishop of Durham, that a new colony should be established in what was then a beautiful, but wild, part of Durham County, viz., Winlaton, a small township on the banks of the Derwent, a tributary of the great River Tyne. It was in this district that the embers of Catholicism were kept alive and here in Lord Derwentwater's day that they found more or less forceful expression.

Bro. F. Schnitger mentions in one of his MSS. that Court Circles were prepared, early in the eighteenth century, to throw in their lot on the side of the Protestant Masonry, provided the Masons on their part severed their connection with the hated Jacobite movement.

In support of this statement, *Book M* furnishes what may be a clue to a probable cause of the internal and external agitations of the Craft, particularly the reference to "An assault on the Craft from without." Bro. Schnitger goes on to state in his MS.

"an observer says:—In order to strengthen the Protestant and Hanoverian causes, with which they were in sympathy, and incidentally bring themselves into power, certain members of the four old London Lodges seemed to have acted as Bro. Laurence Dermott stated:—

"That they threw over all earlier practices and did all they could
"to show that they were of a different spirit to the old Masons
"who still preserved the earlier Jacobite forms of ceremony with
"great care and reverence".

Perhaps Bro. Dermott's reference is the answer to an early form of Masonry not acknowledged by Grand Lodge. It may strengthen the oft repeated statements that Masonry beyond the Craft degrees was Catholic in origin and character and that the Jacobite Masonry was one of the last subtle cards to be played by Rome.

The Jacobite theory, so far as North-Eastern England is concerned, is solely Bro. F. Schnitger's attempt to show that the old Lodge at Swalwell had Jacobite tendencies.

WRITERS ON THE HARODIM

Foremost among those who have written prolifically upon the Harodim was the late Bro. John Yarker. In many special articles, and in his *Arcane Schools*, he appears to have based his deductions upon information supplied by Bro. F. Schnitger, of Newcastle-upon-Tyne.

Whilst his deductions are interesting, it is unfortunate that they are not entirely acceptable, partly through lack of reference, but chiefly because his notes on the Northern Lodges are not always supported by documentary evidence; and in some cases suffer distortion of such meagre references as exist.

The original MSS. and notes by the late Bro. Schnitger are likewise unacceptable, although helpful and interesting, because Schnitger in his own words makes it clear that in many cases he is merely "prodding in the darkness" to find facts upon which to re-create something of the past. Included among Schnitger's notes is much correspondence with eminent Masons of his day, such as Bros. Hughan, Speth, Fendelow, Wonnacott, Klein, and Yarker. The outcome of all his correspondence was that no one except John Yarker accepted his views, and W. J. Hughan dismissed Schnitger's outlook as "fantastic".

It should be noted that Bro. Schnitger's MSS. were not written for publication purposes; they were personal opinions which, from time to time, could be or were amended.

Bro. William Preston's *Harodim* was, in the view of the writer, a more probable modification of the old Harodim system, up to the Royal Arch, for it seems unlikely that so brilliant a Mason and scholar as Preston would have misused the word Harodim.

Bro. Castells in his several volumes touches upon the Harodim at length; but, interesting and helpful as his articles are, there is unfortunately no confirmation of the references he gives relating to Swalwell, etc., of the practices he claims were carried out in North-Eastern Lodges.

It must be apparent that Bro. John Yarker was mainly responsible in bringing the Harodim to the notice of Brethren. His statements suggest that he had a store of information, generally unknown to the majority of Masons; and, because his views were associated with the practice (so called) in the Swalwell Lodge, it is felt most desirable to state here that there is no record existing in the Swalwell Lodge Books and documents even to hint at such procedure.

Bro. Yarker further states:—

- “(1) the Civil power deprived the Harodim of its ruling power.
- “(2) That the Craft absorbed its symbolic instruction.
- “(3) That the Grand Lodge took away its ruling power.

THE HARODIM AT SUNDERLAND

There is a tradition in Sunderland—a town in which there are two old Lodges, Phœnix, 1755, and Palatine, 1757—that the Harodim is an ancient degree. Indeed the Phœnix Lodge record it at their second meeting. The Register of the Lodge shows that a number of Brethren were of the Harodim on that date. It must be noted that the Phœnix Lodge was in all probability a Lodge of St. John's Masons prior to 1755 (see MS. *History of the Phœnix Lodge* No. 94 in the Library of the Provincial Grand Lodge of Durham). The Minute Book and Register down to 1809 contain references to the Harodim under its several variants, *i.e.*, Harodim, Harodom, Heredom, Heredim, Herodium, etc., etc.

The Harodim in the Phœnix and Palatine Lodges was so important that considerable attention was given to the recording of the Harodim Lodges. One thing is certain, Brethren from all parts of Durham and Northumberland and elsewhere visited the Phœnix Lodge in particular to receive the degree. In 1778 eight Brethren from the old St. John's Lodge, of Newcastle-on-Tyne, were raised into the Order. Military Brethren in several Regiments, particularly the Royal South Lincolns, The Royal North Lincolns, the 40th Regt. of Foot, etc., etc., received the degree in that Lodge.

One cannot state with any degree of certainty why the Phœnix Lodge was the centre of interest for the degree; there was no competition between the Phœnix and Palatine Lodges for the honour because Palatine was the daughter of the Phœnix Lodge; and, more important, Palatine derived the Harodim from the Phœnix. The two Lodges were linked in actual working. From 1756-60 John Ogilvie was Deputy Master in the Phœnix, in 1761 Robt. Eilley was Deputy Master in both Lodges and continued in that office until *circa* 1786. He was followed by Richard Wright, said to be one of the most brilliant exponents of the Masonic ritual of his day.

In perusing the Register and Minutes of the Lodge from 1756-1809 one has little difficulty in noting the introduction of that “Something” outside the

scope of Craft Masonry. The Register, more particularly, shows subsequent additions to Lodge practice. In 1764, when it was revised and re-written, it was ruled to give the following headings:—

Name. Occupation. Age. Entered. Passed. Raised. Harodim.
Later the words "In the Royal Arch" were added in the Harodim column, as an additional degree.

In 1771 the new headings in the Register ran:—

Name. Age. Entered. Passed. Raised. Harodim. Royal Arch.

The first entry of the Harodim in the Minutes is in the oldest book available at present, and is dated 24/8/1778.

The first Minute Book was lost in a fire in 1783 and would have probably given information concerning earlier "Raisings".

Fortunately the "Register" of 1764 gives the dates upon which certain Brethren "entered the Harodim". The earliest date in the Register is 1st December, 1756. Bro. Jos. Atkinson "Entered into the Harodim".

There must have been Brethren in the Lodge conversant with the Harodim at that time, *i.e.*, Bros. Wm. Allison, John Brown, Saml. Burleigh, Thomas Bates, Joseph Martin, Jacob Trotter, Robert Turner and Adam Turner.

These Brethren are named in the 1764 Register without any details of their E.A., F.C., M.M. or Harodim dates, and it may be assumed that they were the sponsors of the Lodge when it came under the Grand Lodge of England in October, 1755, and that they were already familiar with the Harodim system.

Possibly they gained their Harodim knowledge from the Lodge when it was an independent Lodge. There is evidence of this existence from 1745 to 1751 in the Minutes of the Marquis of Granby Lodge No. 124 at Durham, which was also an independent Lodge. It applied to Grand Lodge for a Warrant in 1763.

From 1st December, 1756, to 28th September, 1809 (the last entry), no less than 90 members are shown to have become members of the Harodim, that is according to the 1764 Register, whilst a further 29 members are shown in the Lodge Minutes whose names have not been entered in the Register. Visitors' names were not included. It is interesting to note that three visitors' names were entered in the Harodim prior to 1772 and that in 1774 a further six were entered.

It is also worthy of note that on 7th December, 1785, at a Regular Lodge, four Brethren were proposed "to be entered into the Harodim the next Harodim night."

This proposing of members for the Harodim in the Craft Lodge may suggest that the Harodim was directly under the Craft Lodge and part and parcel of its working.

There is considerable speculation as to the terms used to express the Degree—Harodim or Herodim. There are many entries of varied spellings:—

| | |
|----------|---------|
| Harodim | Heredim |
| Herodium | Heredom |

and so on.

"Harodim" is the oldest word and the one most commonly used. It is thought that the Scotch or French word "Heredom" must have been familiar to all the North Country Lodges and especially in the Marquis of Granby No. 124, where the term throughout is "Heredom".

It may be that the frequent use of the Scotch or French variant suggests that the Lodges were familiar with the Scotch and French workings, and possibly there were only small differences between the Harodim and Heredom, if any. The Scotch Heredom has much to recommend it for consideration, particularly in view of the Rosy Cross lines quoted in *Book M*, 1736. Another point of interest is in the terms used in the Harodim, *e.g.*, "Raising and Entering the Order".

"Raising" was the general term (admitted).

There is not a single entry about "exaltation", so one may ask "Raised to what?" Was it to the "Masters Part", which was later known as "Passing the Chair", as a pre-requisite for the Royal Arch?

The "Raising" into the Harodim may have been a term to express the "Raising into a Higher Order" something above and more significant than Craft Masonry; probably that was what the Harodim stood for.

MEANING AND APPRECIATION OF THE WORD "HARODIM".

The word "Harodim" is Hebrew in origin, signifying Princes and Rulers. In Masonry it appears, at first view, to have been applied in varied ways. In England, its earliest mention recorded is in Dr. James Anderson's *Constitutions*. Although this is made in a historical sense, the fact has given rise to a suggestion in some quarters that Dr. Anderson may have hinted at some Masonic practice or ceremonial. The first use of the word in connection with Masonic ceremonial, so far as is known at present, is in the Register of the Phoenix Lodge No. 94 at Sunderland and dated 1756.

Shortly after the degree was first recorded at Sunderland there followed a variation in the spelling of the word "Harodim", which in the course of time became so numerous as to cause one to think it was due to bad spelling. Had the word "Harodim" and its variants persisted, the task of determining its origin and ceremonial may have been lightened, but unfortunately there followed, almost from the commencement, the introduction of the word "Heredom" and its separate variants, also probably due to illiteracy.

The many variants of the word raise many difficulties in our day; whether such difficulties occurred to the Brethren of the period when they used, is not known. To-day we speak of

Harodim—as a Master grade—degrees of Rejection—The loss of the word.

Heredom—as a mountain grade—degrees of Perfection—The finding of the word.

Nevertheless one must bear in mind that certain old Heredom Rites included a "Rejection" *motif*.

To the Brethren of Durham County these two words were used for the same ceremonial—to the modern student they are miles apart in philosophy and ceremonial.

A strong point in favour of the words "Harodim" and "Heredom" being used for the same ceremonial is the entries in St. Hilda's Lodge Minutes No. 240 at South Shields.

Two of the entries read: "That Bro. Wright of Sunderland be sent for to confer the Heredom".

The Bro. Wright in question was Lecture Master of the Palatine Lodge No. 97 at Sunderland and "Pass Master" of the Phoenix Lodge in the same town. In both these Lodges he conferred the "Harodim" degree, and it is significant that the word "Harodim" predominates in the entries in St. Hilda's Minutes.

Bro. Wright, who was considered to be one of the greatest of Northern ritualists, would surely not have condoned the use of the word "Heredom" for "Harodim" had they been dis-similar in context and import.

A further feature which supports the view that both words were the same synonymously is the fact that the headings of the Registers in both Phoenix and Palatine Lodge Minutes read consistently "Harodim", despite the fact that the Minutes show the variants.

The entries at Stockton, Durham City, and North Shields show a consistent use of the word "Heredom", whilst the older Lodges use both words. It may

thus be possible that the original word was "Harodim" and that the introduction of the word "Heredom", which seems to occur from *circa* 1768-70, was due to innovations and the development of a form of Rose Croix story. There are students of Masonic history who hold the view that the Scottish influence of the Rosy Cross permeated the Durham County Lodges. Be that as it may, the use of the two words is bound to give rise to varied opinions and controversy, until some tangible evidence is found to clarify the position. So far there is little evidence to serve as a guide for research, apart from entries as "Harodim night", "The Order of Harodim", "Chapter of Harodim", etc. There are two entries, one at Stockton and one at Sunderland, both of which read, "Raised into the Order of Harodim (or that of Princes)". The qualifying title inevitably leads many to think in terms of "Princes of Harodim", and such a thought naturally raises the query of the origin of the H.R.D.M. and whether or not the Jacobite Harodim had permeated the Northern Lodges. There are students of Masonic Ritual who hold the view that the Harodim included the Rose Croix story, the Passing of the Bridge, Mark, Ark and Link, and so on. Such an estimation of the Harodim should be read in conjunction with the fact that the Harodim was in the main a Lecture, and judging from the entries was at the most of about one hour's duration. There are some who hold the view that it was a Master grade as a qualification for the old Arch, but so far nothing has been traced to show that the Harodim was a pre-requisite for anything. Bro. F. Schnitger long held the view, as did John Yarker, that the Harodim was a group of masons who travelled from Lodge to Lodge as Overseers of the work and as the custodians of Masonic practice; its members were called Harods, among whom was a chief Harod. Bro. Schnitger some years later admitted that his premises were incorrect, a fact that is referred to later in this paper.

Apart from the mention of the word "Harodim" in Dr. James Anderson's *Constitutions*, and in *Book M, or Masonry Triumphant*, there do not appear to be many references outside the County of Durham.

Judging by the "Lecture No. 7" in *Book M*, one may assume that the use of the word was one with which the Brethren were familiar, and that it was a word of common usage among Masons prior to 1736. It may be surprising to those Brethren who think in "Time Immemorial" terms to find that there is no mention of the word in any *bona fide* Masons' Guild or Company. If the so-called ancient Guild of Masons with which John Yarker was associated, and which was said to possess ancient records of "Speculative" practice, and in particular to use of the words "Harodim" and "Harods", be an actual body still in existence, then it is this body which should make clear the Masonic meaning and usage of the word, and the ritual content of the grade.

So far nothing has come to light to show either the ritual content or the place of the Harodim in the Masonic system. In 1880 the historian of St. Hilda's Lodge No. 250 at South Shields said that it is thought to have been an intermediate between the Fellow Craft and Master Mason degrees. If this was the case, then here is support for those who think the Harodim was a form of the old "Mark" and included "Marked Masons".

At Sunderland the Minutes consistently show that the Harodim followed the degree of Master Mason and always preceded the Royal Arch. The Minutes at South Shields (February, 1783) also state "That all members of the Harodim be raised into the Royal Arch by Bro. Wright at the next meeting".

Variants of the words "Harodim" and "Heredom" used in several North-Eastern England Lodges include:—

Palatine Lodge No. 97 records:— 1757-1809.

| | | |
|---------|----------|------------|
| Harodim | 75 times | occurrence |
| Herodun | 2 times | „ |
| Herodim | 3 | „ „ |

| | | | |
|----------|----|-------|------------|
| Harodom | 1 | times | occurrence |
| Harratum | 1 | „ | „ |
| Haradim | 1 | „ | „ |
| Haradum | 25 | „ | „ |
| Haradon | 1 | „ | „ |
| Harradum | 6 | „ | „ |
| Harrodim | 1 | „ | „ |

On 23rd July, 1807, the degree is called Harrodum, or that of Princes.

Phoenix Lodge No. 94 records:— 1756-1813.

Harodim throughout with only six exceptions, which are:—

Heredim

Horodim

Herodim

Heredim

Harrodum

Herodum

Philanthropy Lodge No. 28 records:— 1771-1790.

Harodim only.

Marquis of Granby Lodge No. 124 records:— 1783-1790.

Heredom only.

Restoration Lodge No. 111 records:— 1783-1794.

Harodim and Heredom throughout.

St. George's Lodge No. 263 records:— 1794.

Heredom only.

St. Hilda's Lodge No. 240 records:—

Harodim

Heredom

Heradim

Heradum

Herradum

Herodam

The Titles of the Harodim.

Sometimes the Minutes quote "A Harodim Lodge", "Chapter of Harodim", "Harodim Chapter", "Order of Harodim", "Exalted Order of Harodim", "Order of Harodim (or that of Princes)".

Some entries show that Brethren were "raised" or "admitted" or "entered". There was inconsistency, but nothing of a serious nature.

What the Harodim may not be.

By a process of elimination one may narrow down the conjectures as to what the Harodim comprised.

Lodge Records show that it was not

Passing the Bridge

Mark

Higher Order

Royal Arch

in any of the Northern Lodges, and if one includes the 1746 degrees in the Swalwell Lodge one may include that it was not

English Masters

Domaskin or Forin.

What the Harodim may be.

In the absence of even the slightest clue one has of necessity to be cautious in making a suggestion. The writer is, however, of the opinion that the Harodim

was a Master Grade of the rejection class and may have been the story of the Temple personnel. Whatever it was, it must have been short and simple.

It was something distinct from:—

- (1) The Royal Arch—because the Harodim and Royal Arch were severally in evidence in the Phoenix and Palatine Lodges from 1770 to 1813.
- (2) The “Passing of the Bridge”—because the two Orders, or degrees, were in vogue in both the above Lodges from an early date until *circa* 1813.
- (3) The “Mark” as practised in the Marquis of Granby Lodge No. 124 at Durham (1778) and Palatine Lodge (1809); but that an earlier form of the Ark, Mark and Link degrees may have been part of the Harodim should not be overlooked.

Dismissing therefore

“The Royal Arch”

“The Passing of the Bridge”

The Durham and Palatine “Mark”

as improbable, and discounting a Templar theory, one can turn to the common usage of the word “Harodim” for a clue.

Harodim and Heredom are so closely united in usage in North-Eastern Freemasonry that one feels bound to accept the view that the words are the same. The entries at Stockton-on-Tees in 1781 and Sunderland in 1809 both read Harodim (or Princes) and may or may not suggest a H.R.D.M. basis.

In considering the Harodim, whether it dealt with a single phase of Masonry, or embraced a wide system of instruction, covering what we know to-day as a series of degrees under Sovereign Bodies, we must bear in mind that the Harodim story was something which was, at the most, of about an hour's duration, as witness the Palatine Minutes, from which we learn that Brethren received the Harodim and the Royal Arch at one sitting, and also in which Brethren were raised Masters and afterwards received the Harodim Lecture.

Apart from Lodge entries, there are other references worthy of investigation.

When Bro. Stanfield in 1794 wrote his digest, which was published in the *Freemason's Magazine*, he must have had some grounds for his statement; whatever the source of his information was, it is lost to us to-day.

A further source of investigation is the statement that certain operative Lodges included in their “Rite” a degree called “Passed Master or Harod”. There is evidence of the survival of genuine Operative “Lodges” of Masons to the present day: and these appear to be connected in no way with the Masons' Guild.

It is possible that these Lodges had some sort of “Mystery” of their own and of a more elaborate nature. None the less, the “Rite” in question does not strike one as being the sort of thing to be expected from working Masons.

Except for the “Annual Drama”, which has an Irish flavour, and what is known as the “Casual III°”, which is the ordinary Craft legend, no other example of the “Yarker” 7-degree version is probably extant.

One is inclined to the view that John Yarker did not concoct the “Rite” for the following reasons:—

- i.: It is full of crudities, and not at all in Yarker's style or habit of mind; consequently it is not the sort of thing that one would expect him to invent.
- ii.: Unlike most of Yarker's work, there is a clear demarcation between his personal comments and the text.

From the character of the text and outside evidence as to what was Guild practice, one cannot consider it "Operative": in fact, in many respects it is highly "Speculative" and symbolic. It consists of

- I : Acceptation of Apprentices : (Bound)
- II : Fellowship of the Craft : (Free)
- III : Super-Fellow or Fitter and Marker : (Markman)
- IV : Super-Fellow or Setter-Erector :

In these 4 grades there is a dual symbolism: the stone passing through the Yards to its place in the Temple in the IV°: and the Candidate progressing to embodiment in the spiritual Temple not made with hands.

The remaining grades are:—

- V : Intendents and Superintendents of Works : (in charge of the Stone Yards I—IV).
- VI : Passed Master or HAROD : (in charge of the Lodges I—VI).
- VII : The 3 Grand Masters (and only they).

This is of interest, for the "HARODIM" preside in all Lodges I—VI, and only they can preside. They are "PASSED" as qualified to act, in the sense that one "passes" an Examination: they are not "past" (in time)—they must be "Passed" before they can act as W.M. in any Lodge.

The Ritual of this Grade is magnificent in its vision, and probably one of the finest "Master-grades" available.

With regard to this "Rite" it is learned that Bro. John Yarker had information regarding an Operative Lodge in York *circa* 1705, and, according to him, the Lodge worked a series of degrees and an Annual Drama. If his information was based on the 1705 MS. Old Charges, which included a list of members of the Lodge, then one can say almost with certainty that this was a "Speculative" Lodge and not an Operative Lodge of Working Masons. The Author has perused many "Papers" and "Articles" with reference to seventeenth century "Operative" practices, many of which included references to the Annual Drama; one paper in particular, by a Brother who signed as VII°, stated that the design of the Lodge of the Masons' Guild at Durham was based on the Annual Drama.

To Students of Heraldry this is impossible because the particular Arms of the Worshipful Company at Durham are quartered by those of the Masons and Allied trades, the majority of whom would not be entitled to share in the Secrets of the Craft of Masonry. Moreover the Author has examined at length, and leisure, the several Books of the Masons' Guild at Durham and found nothing to support the slightest suggestion of "Speculative" practice.

If it be true that a Society of Masons (*circa* 1640) did practice "Speculative" Masonry in London and later in York, and continued it down to John Yarker's time, as stated by him, and further that this Society is the custodian of ancient documents (*circa* 1641) concerning "Speculative" practice inside an Operative Lodge, then surely the contents and location of these documents, and of the Lodge itself, has been a well-kept secret, which in itself is at once a challenge to the whole Speculative Craft of Masonry, and one which requires the most serious consideration and investigation of every Masonic student. If it be not true that such an Operative Lodge or Lodges existed, practising the elaborate ritual as outlined by John Yarker, commonly called "The ancient Guild Ritual", then from what source did Yarker obtain his knowledge concerning the "Higher Degrees"—was it from Ramsey and other Continental sources? That he did *not* obtain it from Swalwell is fairly established.

The obvious task confronting all Masons is to make an extensive search of public and private Masonic Libraries in order to ascertain whether there is extant a Ritual signed by, or carrying the names of Brethren known to have

been associated with Northern Masonry. Their names are given at the end of the Appendix, and those marked with an asterisk are considered the most likely to have left notes or records behind them. Such records (if in existence) may of course now be widely dispersed. Any Brother having knowledge of such documents will render a valuable service by communicating with the writer.

CONCLUSION

The foregoing notes and comments have been made after a generation's contact with the Lodges mentioned in the paper.

In his capacity as Librarian of the Provincial Grand Lodge of Durham, the writer has had the privilege of examining records not readily accessible.

It has also been his privilege to correspond with well-known Masonic historians and writers and to discuss the many phases of the problems, and to them all he offers his warmest and most cordial thanks.

At the outset the writer made it clear that the object of the work was

- (1) To bring together the more important references to the word "Harodim" and the Harodim degree.
- (2) To present other relevant matter which might have a bearing upon the Ritual content, or ceremonies of the degree, or which might help to find the place of the "Harodim" in the Masonic system.
- (3) That it was not intended to offer a solution as to what comprised the Harodim, either in Ritual or Ceremony.

It is hoped that the object has in some measure been achieved and that the labour of years may result in the finding of that valuable "something" which will settle once and for all the time and place and purpose of the "Harodim". The very controversial and much publicised "Swalwell Harodim" is not intentionally relegated to second place, because the writer is now convinced that the series of Degrees (or Orders), formerly practised in the Swalwell Lodge, is of such importance that the subject demands a thorough investigation and review.

REFERENCES FROM LODGE MINUTES, &c. &c.

Extracts from the First Register of the Phoenix Lodge No. 94.

Note that the Minutes read "Heredom," other later records read Herodim, Herodum and Herodium, &c. The First Register has a definite column which reads HARODIM. This was completed in 1764. The list of Members of the Harodim which follows is extracted from the First Register (1764). It is indeed fortunate that this Register is available otherwise much valuable history of the Harodim would have been lost to the Lodge and Masons in general.

| | |
|------------------|----------------|
| Jos. Atkinson | 1 : 12 : 1756 |
| Robt. Cowley | 3 : 1 : 1759 |
| Robt. Nicholls | 19 : 6 : 1763 |
| Cuthbert Johnson | 19 : 6 : 1763 |
| Robt. Tuman | 19 : 6 : 1763 |
| John Biss | 17 : 3 : 1765 |
| Thos. Burril | 15 : 12 : 1765 |
| Joseph Lees | 21 : 12 : 1766 |
| Daniel McMirrh | 6 : 11 : 1771 |
| James Cawdell | 4 : 2 : 1771 |
| John Crisp | 17 : 2 : 1771 |
| Thos. Potter | 19 : 5 : 1772 |

| | |
|------------------------|----------------|
| W. Ferguson | 19 : 5 : 1772 |
| Peter Proud | 17 : 1 : 1774 |
| David Nelson | 19 : 1 : 1774 |
| William Lees | 10 : 5 : 1774 |
| John Falcon, | |
| Gateshead | 19 : 10 : 1774 |
| Master of the Lodge at | |
| Gateshead. | |
| Joseph Brown, | |
| Newcastle | 19 : 10 : 1774 |
| Master of the Lodge at | |
| Newcastle. | |

Extracts from the 1778 Minute Book.

It would appear that the first Minute Book 1755 (or even back to 1745) was destroyed in a disastrous fire, which destroyed the Masons Hall, 19th Nov., 1783. This Book, with other valuables, was stored in the Hall and was never seen again. Apparently the Book covered the period up to 1778, when a Second Book was commenced, which was probably in the Secretary's home on that particular occasion. This book is intact to-day, and it is from this book we are now quoting :—

The usual procedure was for a Brother to propose that Mr. so-and-so should be made a Mason as quickly as possible. The reason for the urgency was stated. The Brethren then considered the urgency, and, if substantiated, a date for an Extra Lodge was there and then decided upon; and the degrees the new Brother would receive.

It is of interest to note that there are some instances at this early period of Brethren receiving three degrees on one night, and in each case the reason of such urgency is stated.

The cases under notice are either of Soldiers or Sailors, and from 1778-1783 no civilians.

It is also interesting to note that three degrees at one time were not conferred in either a General or Masters Lodge.

Number and dates of Meetings held between 5th Aug., 1778, and 19th Nov., 1783. It will be noticed that the Lodge held fortnightly meetings—one in accordance with the terms of the Warrant, the alternate ones on the Authority of the Master—i.e., a Masters Lodge.

| General Lodges | Masters Lodges | Extra Lodges |
|----------------|----------------|---------------|
| 5 : 8 : 1778 | 19 : 8 : 1778 | 24 : 8 : 1778 |
| 2 : 9 : 1778 | 16 : 8 : 1778 | 23 : 9 : 1778 |
| 7 : 10 : 1778 | 21 : 10 : 1778 | |
| 4 : 11 : 1778 | 18 : 11 : 1778 | |
| 2 : 12 : 1778 | 17 : 12 : 1778 | |
| 7 : 1 : 1779 | 21 : 1 : 1779 | |
| 4 : 2 : 1779 | 17 : 2 : 1779 | |
| 3 : 3 : 1779 | 17 : 3 : 1779 | 22 : 3 : 1779 |
| 7 : 4 : 1779 | | |
| 5 : 5 : 1779 | 19 : 5 : 1779 | |
| 2 : 6 : 1779 | 16 : 6 : 1779 | |
| 7 : 7 : 1779 | 21 : 7 : 1779 | |
| 4 : 8 : 1779 | 13 : 8 : 1779 | |
| 1 : 9 : 1779 | 15 : 9 : 1779 | 17 : 9 : 1779 |
| 6 : 10 : 1779 | 20 : 10 : 1779 | |
| 3 : 11 : 1779 | 17 : 11 : 1779 | |
| 1 : 12 : 1779 | 15 : 12 : 1779 | |
| | 1 : 1 : 1780 | |
| 6 : 1 : 1780 | | 17 : 1 : 1780 |
| | 20 : 1 : 1780 | |
| | 17 : 1 : 1780 | |
| 2 : 2 : 1780 | | |
| 1 : 3 : 1780 | 15 : 3 : 1780 | |
| 5 : 4 : 1780 | 19 : 4 : 1780 | |
| 3 : 5 : 1780 | 17 : 5 : 1780 | |
| 7 : 6 : 1780 | 21 : 6 : 1780 | |
| 5 : 7 : 1780 | | 7 : 8 : 1780 |
| 2 : 8 : 1780 | | 14 : 8 : 1780 |
| | 16 : 8 : 1780 | |
| 17 : 9 : 1780 | 20 : 9 : 1780 | |
| | 18 : 9 : 1780 | |
| 4 : 10 : 1780 | | |

| General Lodges | Masters Lodges | Extra Lodges |
|----------------|----------------|----------------|
| 1 : 11 : 1780 | 16 : 11 : 1780 | |
| 6 : 12 : 1780 | 20 : 12 : 1780 | |
| 4 : 1 : 1781 | 1 : 1781 | |
| 8 : 2 : 1781 | 22 : 2 : 1781 | |
| 7 : 3 : 1781 | 28 : 3 : 1781 | |
| 4 : 4 : 1781 | | |
| 21 : 5 : 1781 | 16 : 5 : 1781 | |
| 6 : 6 : 1781 | | |
| 20 : 6 : 1781 | | |
| 4 : 7 : 1781 | | |
| 1 : 8 : 1781 | 15 : 8 : 1781 | 11 : 9 : 1781 |
| | 19 : 9 : 1781 | |
| 3 : 10 : 1781 | 17 : 10 : 1781 | |
| 7 : 11 : 1781 | 21 : 11 : 1781 | |
| 5 : 12 : 1781 | 20 : 12 : 1781 | |
| 3 : 1 : 1782 | | |
| 6 : 2 : 1782 | 20 : 2 : 1782 | 4 : 3 : 1782 |
| 6 : 3 : 1782 | | |
| 3 : 4 : 1782 | | 15 : 4 : 1782 |
| 7 : 5 : 1782 | | |
| 5 : 6 : 1782 | 19 : 6 : 1782 | |
| 3 : 7 : 1782 | | |
| 7 : 8 : 1782 | | |
| 4 : 9 : 1782 | 18 : 9 : 1782 | |
| | 2 : 10 : 1782 | 9 : 10 : 1782 |
| | 16 : 10 : 1782 | |
| 6 : 11 : 1782 | 13 : 11 : 1782 | |
| 4 : 12 : 1782 | 18 : 12 : 1782 | 25 : 12 : 1782 |
| 8 : 1 : 1783 | 8 : 1 : 1783 | |
| 6 : 2 : 1783 | | 9 : 2 : 1783 |
| | | 27 : 2 : 1783 |
| 5 : 3 : 1783 | | |
| 20 : 3 : 1783 | 20 : 3 : 1783 | |
| 5 : 4 : 1783 | 16 : 4 : 1783 | |
| 7 : 5 : 1783 | 21 : 5 : 1783 | |
| 5 : 6 : 1783 | | |
| 2 : 7 : 1783 | 16 : 7 : 1783 | |
| 6 : 8 : 1783 | | |
| 3 : 9 : 1783 | 17 : 9 : 1783 | 24 : 9 : 1783 |
| 1 : 10 : 1783 | 15 : 10 : 1783 | 22 : 10 : 1783 |
| | | 3 : 11 : 1783 |
| | 19 : 11 : 1783 | |

The actual records of the period under review include :—

- (1) At an Extra Lodge 24th Aug., 1778—Raised into the Order of the Harodim. Jno Vaux, John Brown and H. T. Walker.
- (2) Masters Lodge and *Heredom Lecture*, 21st Dec., 1780. Richard Scruton Passed and Raised in the Tuscan Lodge.
No. 7. London Entered into the Herodim ; also
William Irvine, John Graham, William Charlton, John Corney (Tyler) and Capt. John Hutchinson of the Royal South Lincoln Regiment.

Wednesday, 20th Dec., 1780

“Masters Night and Herodim Lecture.

“Bros. G. Thompson, W.M.

F. Martin, S.W.

C. Smith, J.W.

B. Eilley, D.M.

Rev. Bro. Lancaster, Chap.

J. Graham, Sec.

Sanderson

J. Forster

Transactions of the Quatuor Coronati Lodge.

Dr. McMirth

J. Story

J. Brown

Rd. Scruton made, passed and raised in the Persian Lodge No. 7. London, and this night entered into of Herodim.

W. Charlton entered into of Herodim.

J. Graham, Secy. Ditto.

W. Irvine Ditto.

Jno. Corney Tyler Ditto.

Capt. Jno. Hutchinson, Royal
So., Lincoln Ditto.

General Lodge Night
Wednesday, 7th Dec., 1785

“ Present :

“ Bros. J. Brown, M.D., W.M.

J. Arlott, S.W.

J. J. Hall, J.W.

B. Eilley, D.M.

Wm. Irvine Jun., Secy.

J. Martin

I. Salinson

Anthy Smith

Robt. Smith

Wm. Armstrong

M. Harrison

Jno. Jonsey

Geo. Goodchild

“ Bros. Douglas, Hall, Ch. Smith, and B. Armstrong proposed to enter into
“ the Herodim the first Herodim Night.

Masters Lodge Lodge
Wednesday, 21st Dec., 1785

“ Brethren present :

Benjamin Eilley, W.M., P.T.

Thos. Arlott, S.W.

Thos. T. Hall, J.W.

Wm. Irvine, Secy.

Jno. Learin and Rd. Wright

Masters Lodge—Harodim, Nov. 20th, 1793

Bro. T. Brown, W.M.

Bro. Benj. Eilley, S.W.

Bro. J. F. Stanfield, J.W.

Rev. John Heskett, Chap.

Bro. G. Wright, Sec.

Bro. Thos. Martin

Bro. Hewitt (vis.)

Bro. Tho. Arlott

Bro. Rd. Wright

Bro. Wm. Irvine, Sen.

| | |
|-------------------|---------------------------------|
| Bro. Wm. Storey | } raised into the Harodim |
| Bro. John Herkett | |
| Bro. J. G. Huguin | |
| Bro. Cuth. Ranson | |

Extra Lodge, Nov. 9th, 1796

T. Wilson, W.M.

G. Allison, S.W.

Alex. Carr, J.W.

Richd. Wright, D.M.

W. Robinson, Secy.

Geo. Brown

Geo. Wilkinson

| | | |
|---------------------------------|-----|-----|
| N. Wardle | | |
| T. Mills | | |
| Corn. Johnson | | |
| Robt. Lynn, raised into Harodim | | |
| Jas. Gibb | do. | do. |
| Jno. Watson | do. | do. |
| Jno. Carr | do. | do. |
| N. Darling | do. | do. |
| W. Farn | do. | do. |
| W. Eden | do. | do. |
| R. Nelson (vis.) | | |

Left in the Ms. Fund — £1 3s. 10d.

There are many other references down to 1809, but it is felt that the foregoing examples are sufficient to show the type of entry in the records.

There are many interesting entries in the Phœnix Minutes, one of which calls for attention in this "paper" because it shows that on the 20th December, 1780, four officers and one Soldier in the Royal South Lincoln Regiment were "raised into the Harodim", and that Bro. J. Graham is mentioned as Secretary and Bro. John Corner as Tyler. This was in all probability a visit of the Craft Lodge held in the Lincoln Regiment. A point arises herewith—whence did these Brethren take their knowledge of the Harodim and where and how did they use it?

Extracts from the Register and Minutes of the Palatine Lodge No. 97, Sunderland.

The Register of this ancient Lodge commences with the year 1772; a previous one was lost many years ago and noted in the Minutes. From the 7th February, 1772, to 15th January, 1795, there are 77 recorded members "raised into the Order", an average of over three per year. It is thought from rough records that the total number of members, including the years of the lost records, was approximately 103 members.

It is interesting to learn that on one night, 22nd February, 1776, two Brethren were raised to Master Masons and on the same date were "Raised into the Harodim", and on 28th March, 1776, another Brother also was raised M.M. and into the Harodim. After a lapse, similar occurrences take place on 23/11/1780, 22/11/1781 and 24/1/1782.

A joining member on 27/2/1783 was "entered into the Harodim" and immediately "Raised into the Royal Arch". The latter statement prompts the remark that the Harodim always preceded the Royal Arch; there is, however, no indication that the Harodim was a pre-requisite for the Royal Arch.

Turning to Bro. Schnitger's notes, one finds that he had access to the Palatine Minute Book, and in 1936 it was felt desirable to confirm these notes. The W.M. and Officers of Palatine Lodge allowed access to the Minutes. An appointment was made, and in due course Bro. Pearson (the Secretary) and the author perused them together. To our great surprise some of the references requiring confirmation were not to be found in the Minutes; indeed, certain Minutes were missing from the Book. This matter was duly reported to the Lodge. The confirmation required included:—

"23rd Nov., 1780.

"Lodge night (details of making) later Harodim Lodge and Passage of the 'Bridge. On this night 12 Brethren 'Passed the Bridge.'

"26th June, 1783.

"Bro. Redley 'Passed the Bridge' and was then raised into the Harodim.

"No more records are available until 21st Sept., 1807, owing to certain records having been lost.

"15th January, 1807 (Harodim night).

"The Harodim Lecture was given by Bro. Wright after the Lodge was in. 'The Passage of the Bridge.'

"when nine Brethren passed that degree.

" 23rd June, 1807.

" The Lodge was then closed and re-opened in the degree of Harodim (or that of Princes).

" 21st Sept., 1807.

" The Lodge (Harodim) was opened in due form when three Brethren were " raised to the 'Excellent Order.' Bros. T. Hardy and Arlott were called in " to make up the nine."

It is fortunate that before several of the original records were lost, the then Secretary of the Lodge compiled a MS. history of the Lodge, and it was from this MS. copy that the Minutes were confirmed.

Further entries from the original Minutes include :—

" Harodim Lodge held this 25th day, January, 1792.

" Present :

B. Hills
B. Horsby, S.W.
B. Stout, J.W.
B. Nicholson, Secy.
B. Hardcastle, S.D.
B. Carters, J.D.
B. Wright, Lecturer
B. Nefs
B. Henderson
B. Hills
B. Stanfield (Vis.)
B. McNab (Vis.)
B. G. Nicholson, raised to Harodim
Wm. Hills
G. Nicholson

" At an Extra Harodim Chapter, held the 25th Jan., 1792.

" Present :

B. Hills
B. Horsley, S.W.
B. Stout, J.W.
B. Hardcastle, S.D.
B. J. Henderson, as J.S.
B. Wright, Lecturer
B. Carter
B. Douglas
Wm. Shield and J. Hewitt admitted into the Order of Harodim.
Wm. Hills.

" At a General Lodge, held the 12th day July, 1792.

" Present :

B. Hills, D.M. - as M.
B. Stout, J.W. - as S.W.
B. Hardcastle, S.D. - as J.W.
D. R. Young - as S.D.
B. J. Hurst - as J.D.
B. Wright - Lecturer
Br. McNab admitted a member by Ballot—Agreeable to B. Arlott.
Wm. Hills, Secretary.

" At a Masters Lodge, held 25th April, 1793.

" Present :

B. Scarth, M.
B. Stout, S.W.
B. Carter, J.W.
B. R. Young, S.D.
B. Hewitt, J.D.
B. Wright, Lecturer
B. W. Hills, Secretary
B. Wilson

B. Stanfield
 B. J. Young
 B. Friend
 B. Rufsell
 B. Robinson paf'sd to F.C.—and Raised to a—Me.
 B. Hutchinson - Raised into the Harodim.

"N.B. This Lodge was opened on the Fellow-Craft, afterwards closed, then
 "opened in the Masters—When Br. Robinson was pafs'd and Rais'd—by the
 "consent of the Lodge, it was opened in the *Harodim*, when Br. Hutchinson
 "was raised into the Order, then closed again to the third Degree.
 Wm. Hills, Secy.

"Extra Lodge, Nov. 26th, 1794.

| | | |
|-------------------|---------------------|-----------|
| "Bro. Stout, W.M. | Bro. Hills | } Harodim |
| Hardcastle, S.W. | Renwick | |
| Hewit, J.W. | Maddison | |
| Wright, D.M. | Brown | |
| Shields | Sparrow | —Made |
| Hutchinson | Wilson, P.E.S.C. | |
| Young | Stanfield, P.E.S.C. | |

"Br. William Sparrow proposed by Br. Maddison was accordingly accepted—
 "and having to proceed to sea he was given the first opportunity, the Lodge
 "resolved to admit him this night—He was accordingly received into the
 "first degree.

Same night—A Chapter of Harodim.

"In which were raised to that degree Br. James Hills, Wm. Renwick, Br.
 "Maddison and Br. Brown. The Chapter (after the appropriate Lecture)
 "was closed—and the Lodge continued to the due—(Guard ?) in the first degree.
 J. F. Stanfield.

"Extra Lodge, 15th Jan., 1795.

"The Lodge was opened successively in the 2nd & 3rd Degrees when
 "Bro. Sparrow was passed F.C. and raised M.M.

"A Chapter of the Harodim was then opened, in which Bro. Atkin,
 "Harrison, Hunter, Wardell, Black, Carr & Sparrow were exalted to that
 "Sublime Degree.

"Harodim, 30th June, 1796.

| | |
|-------------------------------------|--------------------------------|
| "Present: 1. Bro. Hewitt as M. | Bro. Allison raised to Harodim |
| 2. „ Young as S.W. | „ Story do. |
| 3. „ Robinson as J.W. | „ Rutherford do. |
| 4. „ Wilkinson P. | „ Hardy do. |
| 5. „ Cleugh | |
| 6. „ Carr raised to Harodim | |
| Bro. Mills P & Rd. also to Harodim. | |
| Bro. Wright - Lecturer. | |

"Brethren called in to complete the requisite number, viz:—Downey, Wright
 "and Irvine."

Many other references are available.

Extracts from the Lodge of Philanthropy, 19/22/28, at Stockton-on-Tees (erased 1828).

"20th May, 1765.

"For being advanced to the Higher Order 2/6

"2nd March, 1781.

"A Brother (?) was raised into the Order of Harodim (or Princes).

"8th July, 1781. (A Sunday).

"A 'called' Lodge in the Higher Order to admit Brethren belonging
 "to Darlington Lodge into the Higher Order.

"Bro. John Mowbray, Timothy Cloudsley, Bristow Peace, John Robinson,
 "Robt. Lynas.

" 1st Feb., 1782.

" Bro. John Ferrar to become a member paying 11/6 for the same, and
" that he be raised to the Higher Order the first convenient opportunity."

Here we have the "Higher Order" and the Order of Harodim (or Princes) either one or two separate degrees, one cannot say. It is admitted that the definition "Higher Order", or "High Order", may be applied to any degree "higher" than the Craft degrees. Examples of the Royal Arch being termed the Higher Order are prevalent in Lancashire and elsewhere, but in Philanthropy Lodge the Royal Arch, Harodim and High Order are mentioned contemporaneously, and this fact presents a source of difficulty to research workers. Again the "Order of Harodim or Princes" takes the same form as in the Palatine No. 97 Minutes, and establishes three further facts, *i.e.* That the Brethren did practise the Harodim and that it was identical in nomenclature with the "Order" in Palatine Lodge and also that the two words Harodim and Heredom were used for the same ceremony, with Harodim predominating.

Extracts from the History of the Marquis of Granby Lodge, Durham City, No. 124
(Bro. A. Logan).

The Marquis of Granby Lodge has fully recorded Minutes intact from 1738 to the present day. The Lodge took a warrant under the Grand Lodge of England in 1763 and is now No. 124 on the Roll of Lodges.

ORDER OF HEREDOM

" In addition to Craft, Royal Arch, and Mark Masonry worked in the Granby Lodge during the last century, we find another degree had also been worked, but at irregular intervals, called the 'Order of Heredom,' we therefore give the whole of the extracts relating to it in full, but without pretending to give any explanation. The first record is:—

" 1773, April 12th. At a Lodge of the Order of the Heredom, held
" at Brother George Nicholson's, the Brethren then present were as follows:—

Bro. Thomas Stout, Master pro tempore
James Murden, S.W.
T. W. Wallace, J.W.
Shields, Secty.
Daniel Price, T.
Barron, P.M.
Richd. Nicholson.
Purdy.

Raised as follows:

| | |
|----------------------|------------------------|
| Bro. John Nicholson. | William Stott. |
| Geo. Douglas. | S. Thompson. |
| Geo. Nicholson. | John Malcom. |
| Geo. Hanby. | Bro. Davidson, Tyler." |

" The next notice of this 'Order' is found forming part of the Minutes
" of the Regular Lodge, under date 5th July, 1774.

" At the same time it was resolved that a Letter wrote by Brother Thomas Stout as Secretary, requesting the Master of the Sea Captains Lodge
" not to admit Brother Barwick or James Mackinlay to the Order of the
" *Herodium*, if they should make such request in Sunderland they should be
" denied, was not at the Request of the Brethren of this Lodge, but was the
" sole private instance and Choice of Br. Stout, and that a letter shall be sent
" to Sunderland to acquaint the Lodge there, that the same is a scandalous
" Imposition of Stouts.

" This extract proves that the 'Order' was pretty well known in the
" Province at that time to Lodges other than the Granby, Bro. Mackinlay had
" been admitted into it, either at Sunderland or Durham, as at the next Lodge
" of the 'Order' held in the Granby we read:

" 1776. April 16th. At a Lodge held of the Order of the Herodum
" held at Bro. Geo. Nicholson's the Brethren present were as follows:

Bro. James Mackinlay, M^r.
Bro. Thompson, S.W. P.T.
Bro. Cornforth, J.W.
Bro. Geo. Nicholson, Tr.
Bro. Stott, P.M.
Bro. John Nicholson.

" Also visited this Lodge—Br. Hinghaugh, Br. Henry Morrison, Br. Jno.
" Brown, from South Shields Lodge, also Br. Bates.

" Likewise at the same time was rais'd into the above Order—Br. John
" Smith, Br. Nath^l. Thorne, and Br. Michael Walker.

" The ' Order ' was evidently not in a flourishing condition, as we do not
" find another record until

" 1777. July 10th. At a Lodge of the Order of Herodim at Br. Geo.
" Nicholson's the Brethren then present were as follows:—

Br. Nath. Thorne, Mas^r
,, John Smith, S.W.
,, Geo. Douglas, J.W., P.T.
,, Wm. Stott, Secy. P.T.
,, Saml. Thompson, Tr. P.T.
,, John Nicholson. John Stott.
,, Geo. Hanby. Jas. McKinlay.

" As the same time were initiated into the above Order:—Brs. Wm.
" Green, John Clarkson, M. Brown, Junr., Br. Michael Walker, Tyler.

" Also visited this Lodge Br. Robert Green who made the above Brn.

" This is the last record of the ' Order ' we have been able to find in the
" Granby books, and as it only had a spasmodic existence, we are not surprised
" that no further mention is made of it.

" What particular ceremonies were attached to the ' Order of Heredom ',
" we do not know, but we believe it was early established in the Province of
" Durham, and we are of opinion that it is this Order which is referred to in
" the Swalwell Lodge Minute of July 1st, 1746, and given by Bro. Hughan in
" his *English Masonic Rite*, p. 101. Heredom was variously spelt, as, for
" instance, ' Herodium ', and there is no difficulty to those acquainted with the
" peculiar pronunciation of Swalwell that an illiterate scribe would render it
" from sound ' Highrodiam '. Bro. Robert Hudson, Prov. G. Sec. for the
" Province, has lately discovered frequent references to the ' Harodim ' Degree in
" the records of the Phoenix Lodge, Sunderland, extending from December 1st,
" 1756, to September 28th, 1809, and references are also found in other Lodge
" Books in the Province."

This record is interesting mainly because the word ' Heredom ' is used throughout at Durham, and because the reference to Bro. Barwick and Bro. James Mackinlay definitely points to the practice of the same degree in the Sea Captains Lodge (now Palatine No. 97, Sunderland), in which Lodge it is designated as Harodim. The same remark applies to the South Shields references.

Extracts from the Minutes of St. Hilda's Lodge (formerly St. Hild) No. 240, South Shields.

The Minutes 1780-1790 contain frequent references to the " Heredom " Degree. In ten years the word Harodim has six different forms in the Minutes, viz., Herodim, Heredom, Heredem, Hirradum, Herodam, Harodim.

" 5th October, 1786.

" This night the above Brethren (nine) had the Passage of the Bridge by
" Bro. Wright, Lecture Master from Sunderland. It is this night agreed
" that Bro. Wright pass all Heradam Brethren into the Royal Arch
" Degree the next Master's night.

" 16th November, 1876.

" Royal Arch. This night the above Brethren (ten) was initiated into
" the degree of Royal Arch Masons by Bro. Wright from Sunderland.

" 2nd October, 1788.

" This night it was agreed that Bro. Wright of Sunderland etc. cease to
" attend except on a night appointed for the Herodam or *Higher Orders*.

" 21st May, 1793.

" This night being particularly to hold a Royal Arch Lodge, when Bro.
" Nicholson, Bro. Siddal and Bro. Wilson, was duly admitted into the
" degree of Excellent Super Excellent Royal Arch Masons, Bro. Wright
" delivering a Lecture on the occasion."

There are other entries, but these will suffice to show that the Harodim was practised in that Lodge. Bro. Wright was the D.M. (Lecturer of Phoenix and Palatine Lodges) and was paid by St. Hild's to give the Lecture on the Harodim. He also "raised" the Brethren of St. Hild into the degrees of Excellent and Super Excellent Masons and Royal Arch.

The Minutes of 3.10.1786 appear to read that the Harodim was essential prior to going to the Royal Arch.

Extracts from St. George's Lodge No. 588, North Shields (1792).

" A Petition for a new Lodge dated 24th March, 1792, resulted in a
" 'Modern' Warrant dated 7th April for St. George's Lodge No. 588, North
" Shield, constituting

Robt. McCutcheon, W.M.
Alexander, McDonald, S.W. and
William Wilkin, J.W.

" This Lodge met during the year at the White Swan and on its
" Anniversary Meeting 26/6/1793 it was consecrated by Bro. Bulmer as
" Prov. G. M., its number being changed to 497.

" The Lodge Minute Book for 1795 records:—

' It is agreed that the Third Tuesday in March be appropriated for
the initiation of the Brethren in the degree of Royal Arch and the
Third Tuesday in April for that of Heredom.' "

" From *The History of the Joppa Encampment*

" No. 37 (1807-55), by William Waples.

" In MS. form—P.G.Lodge, Sunderland."

St. Bede's Lodge South Shields and Morpeth, No. 491/308—an extract from a MS. written by Bro. Schnitger and dated 1892.

" St. Bede's Lodge, Morpeth, was also acquainted with 25 degrees, according
" to an endorsement in No. 48 Book of Foulshams Library, which formerly
" belonged to this Lodge.

" The following degrees were given, anyhow they are written—after the
" list of names of the members.

- | | |
|-----------------------------|------------------------------------|
| 1. Entered Apprentice | 14. Royal Arch. Circumscribed Arch |
| 2. Fellow Craft | 15. Royal Arch Mariners |
| 3. Master Mason | 16. Herodian Order |
| 4. Mark Mason & Mark Master | 17. Eastern Knights |
| 5. Architect | 18. Western do. |
| 6. Grand Architect | 19. Northern do. |
| 7. Excellent Mason | 20. Southern do. |
| 8. Super Excellent do. | 21. Knights Templars |
| 9. Red Cross | 22. Knight of Malta |
| 10. Royal Arch | 23. Mediterranean Pass |
| 11. „ Suspended Arch | 24. Rosicrucian |
| 12. „ Dedicated „ | 25. |
| 13. „ Advanced „ | |

The St. Bede Lodge, Morpeth, was formerly at South Shields, where it existed from 1774 to 1788. In 1789 it moved to Morpeth. This was a series of degrees of the Council of Emperors, but how it became established in the Lodge is unknown. It has recently come to light that this Lodge united in 1814 with the Percy Lodge No. 145, under the title of Lodge of Peace and Unity No. 177.

SOME REFERENCES FROM
“BOOK M” or “MASONRY TRIUMPHANT”

Newcastle-upon-Tyne, 1736. W. Smith. Printed by Bro. Leonard Umfreville.

“Book M” is a “*Pocket Companion*” in disguise, with additional matter with reference to Northern Masonry and “Memorables” and ceremonial added by the author, Bro. W. Smith. This Bro. Smith is no doubt identical with the Bro. William Smith “made free” in the Swalwell Lodge in 1733 at the same time as Joseph Laycock, the first Provincial Grand Master of Durham. Copies of “Book M” are rare, despite its fairly large edition; one copy is in possession of the Lodge of Industry No. 48. The whole available, distributed over a wide area, will probably not be more than 8 or 9 copies.

The Lodge of Industry No. 48 copy is possibly the most valuable of all, because the author, William Smith, has subscribed his signature, and also because on the inside cover there are the words:—

“Prov. G. Master 1732.”

Immediately above these words there was a name which has been erased. Below the words there are two further dates indicating that the book had three owners who each wrote their names, but only the third name remains.

Thus, from this book it is learned that Joseph Laycock was probably P.G.M. of Durham in 1732, and not 1734, as recorded in the archives of Grand Lodge.

The book consists of two parts:—

Part I. Masonry.

Part II. Songs and Poems.

THE LECTURES IN “BOOK M” or “MASONRY TRIUMPHANT” (1736).

They are seven in number and are divided as follows:—

- Lecture 1. An History of Freemasonry.
2. On the Grand Principle, TRUTH.
3. On Masonry.
4. Read at Gateshead, 8th March, 1736.
5. Read in London.
6. On Ancient Buildings.
7. Memorables by Wm. Smith.

Throughout these Lectures there are words and sentences which would appear to have reference to phrases of Masonry common to several Sovereign Bodies to-day. It was from these Lectures that Bros. Yarker and Schnitger gathered many bits and pieces and made them fit into a harmonious whole, probably with the best intention, but unfortunately without those safeguards which help to distinguish truth from theory. It may be helpful to quote some of the references from the Lectures, as they will serve a double purpose; firstly, they will locate exactly the references which our previous investigators selected, and secondly, they will serve to show that there was a stratum of suggestion to help one to believe that at Swalwell and Gateshead there were Brethren who would not be ignorant of what the veiled references were intended to mean.

In Lecture No. 1 the following words and sentences occur:—

Elohim. The two Pillars erected by Enoch.

Noah's Ark. Noah and his Sons Japhet, Shem and Ham. The Plains of Shinar, Nimrod, Beelzaleel and Aholeab. The story of the Temple building at Jerusalem, Hiram, Adoniram, Nebuchadnezzar carries the captives to Babylon. The reign of Cyrus, the return of the captives to Jerusalem, and of Zerubabel, Pythagoras, Euclid, etc., etc.

Perhaps one may point to the old MS. charges and say that some part of this Lecture had its origin therein. Nevertheless, it is remarkable how the arrangement of this bit of history fits in with some of the early Rite contents.

The second and third Lectures do not interest us here, but the fourth Lecture read at Gateshead in 1736 does. After referring to the Flood, the confusion of Tongues at Babel, etc., the writer goes on to state that the "confusion of tongues" gave origin to the Masons' Signals by which they could communicate with one another and yet remain silent, and then says:—

"After that the great Nebuchadnezzar had destroyed the Temple, and all the other glorious Edifices at Jerusalem, and carried away the Jews captive to Babylon, in order to assist him in those prodigious Works which he design'd there, as his Palace, hanging Gardens, Bridges, Temples, &c. all of which he erected to display the Might of his Power, and the Glory of his Dominion, as well as to make it the Centre to which the Desires of the Earth shou'd tend, that Mankind, being allur'd thither by the Charms of the Place, he might have the better Opportunity of securing his wide extended Empire to his Posterity.

"But, how vain is human Forecast! for the Kingdom was soon snatch'd from his Race, and given to Cyrus the Persian, who Seventy Years after their Captivity, restored the Jews to their Country, and commanded Jerusalem and the Temple to be rebuilt; in which Work, the Masons being distress'd, did, as the following old verses relate:

'When Sanballat Jerusalem distress'd
'With sharp Assaults in Nehemiah's Time
'To War and Work the Jews themselves address'd
'And did repair their Walls with Stone and Lime.
'One Hand the Sword against the Foe did shake,
'The other Hand the Trowel up did take.
'Of valiant Minds, lo, here a worthy Part,
'That quailed not with Ruin of their Wall;
'But Captains bold did prove the Masons Art:
'Which doth infer this Lesson unto all,
'That, to defend our Country dear from Harm,
'To War or Work we either Hand should arm.'

"Here was a glorious Instance shown of that Spirit of Patriotism, which the generous Craft inculcates; which, if rightly considered, amongst many others, must prove one considerable Inducement to the Brotherhood to keep firm to their proper Centre as Masons, and never vary therefrom."

These references do not give the slightest clue to the Harodim, but they do point to that "something" in 1736 which is familiar to many to-day, even though the "jig-saw" bits have to be gathered from several sources. But let us read on into Lecture No. 5:—

"The Magi, and Learned Masons of the East, who were conversant in the Caballa of the Jews, and Mythologies of the Chaldeans and Egyptians, are esteeme'd among Masons to be the first who couch'd the M. or G. Masonry under the O, and certainly no Spmbols, (if thoroughly considered) can be more expressive of the Things aim'd at, than the Masons Symbols are.

"These, with all other Articles in Free Masonry, have been handed down to us by a very singular and faithful Method, which (as heretofore) will continue on through all succeeding Ages, till that *high Time*, when all faithful Brethren, who have been obedient to the Rules and Charges given them by their Lord and Supreme Master, shall receive the Reward of their Labours from

"his Divine Hand, and be translated unto his Rest; whilst those wicked
"Masons, who rejected the *Lapis Augularis*, which (now to their great
"Confusion) they see is become the *Cape Stone*, shall receive Punishment instead
"of Reward, for spoiling the Work of the grand Architect, by introducing
"Confusion instead of Order, and blending the two *Opposites of Light and*
"*Darkness* together.

"These erect vain Fabricks, according to their own depraved
"Imaginations, supporting them by Ignorance, Debility and Deformity, which,
"when the Tempests blow, come down with mighty Ruin on the Builders Heads.
"Let the names of those be eras'd out of the Book M, and their Devices
"scatter'd as Dust before the Winds.

"Moses, who was faithful in God's House, was order'd to take the Shoes
"from off his Feet; and why? because the Place whereon he stood was *Holy*
"*Ground*. May not all Masons, who approve themselves faithful in the said
"House, be said in some Sense to do so too?

"Let us walk like upright Men, who square their Actions by the glorious Law
"of doing as we would be done by. And now, Brethren, from the Tabernacle
"in the Wilderness, let us direct our View to the glorious Temple of Salem
"where the Shechinah descended in Clouds of Glory at the Dedication thereof
"by King Solomon, and fix'd itself between the Cherubim in the Holy of Holies,
"thence delivering its oraculous Responses to the faithful Israelites for many
"Ages. What Glory must have been redounded to the Masons concern'd in
"this Work, who, under the immediate Care and Direction of Heaven, had
"built a House for the Most High, whom the Heaven of Heavens cannot contain
"to reside in! Nor were those Masons excluded a Place in this wondrous
"House, who had so well trac'd out the Designs of the allmighty Architect,
"and still kept in Pursuit of the Central Glory of the Lodge, where the two
"Seals conceal one another.

"Let us never profane our sacred Privilege, but always with careful Eyes
"behold the Lodge guarded by Strength, bearing the Sword of Justice, the
"Key to the adamant Lock thereof of more Esteem, than those that keep
"safe the *Cabinets* of Princes, our Ornaments and Furniture, in real Beauty,
"surpassing the Works of the greatest Artists.

"God is our Sun and Shield,
"So mote it be."

The next Lecture, No. 6, deals at length with historic buildings from Shinar to Dublin. Lecture No. 7 was evidently written by the author, Bro. William Smith; here is some part of it:—

"I Formerly told you, that I would give you a Collection of some
"Memorables relating to our Society, which you ought all to be acquainted with.

"We read (2 Chron. ii. 13) Hiram, King of Tyre, (called there Huram)
"in his Letter to King Solomon, says, I have sent a cunning Man, le Hiram
"Abhi; not to be translated according to the vulgar Greek and Latin, Hiram,
"my Father, as if this Architect was King Hiram's father; for his Description,
"Ver 14, refutes it, and the Original plainly imports, Hiram, of my fathers,
"viz. the chief Master-Mason, of my Father King Abibalus (who enlarg'd and
"beautified the City of Tyre, as ancient Histories inform us, whereby the
"Tyrians at this Time were most expert in Masonry) tho' some think Hiram
"the King might call Hiram the Architect Father, as learned and skilful Men
"were wont to be called of old Times, or as Joseph was called the Father
"of Pharaoh, and as the same is call'd Solomon's Father, (2 Chron. iv. 16)
"where it is said,

"Ghnasah Churam Abhiff lammelech Shelemoh.

"Did Hiram, his Father, make to King Solomon.

"But the Difficulty is over at once, by allowing the word Abif to be the
"surname of Hiram the Mason, call'd also (Chap. ii. 13) Hiram Abi, as here

"Hiram Abif; for being so amply describ'd (Chap. ii. 14) we may easily suppose his Sirname would not be conceal'd. And this Reading makes the sense plain and compleat, viz. That Hiram, King of Tyre, sent to King Solomon his Namesake Hiram Abif, the *Prince of Architects*, described, (I Kings vii. 14) to be a Widow's son of the Tribe of Naphthali, and in (2 Chron. ii. 14) the said King of Tyre calls him the son of a Woman of the Daughters of Dan; and in both Places, that his Father was a Man of Tyre, which Difficulty is remov'd by supposing his Mother was either of the Tribe of Dan, or of the Daughters of the city called Dan in the Tribe of Naphthali, and his deceased Father had been a Naphthalite, whence his Mother was call'd a Widow of Naphthali; for his Father is not called a Tyrian by Descent, but Man of Tyre by Habitation; as Obed-Edom the Levite is call'd a Gittite, by living among the Gittites, and the Apostle Paul, a Man of Tarsus. But supposing a Mistake in Transcribers, and that his Father was really a Tyrian by Blood, and his Mother one of the Tribe either of Dan or of Naphthali, that can be no Bar against allowing of his vast capacity; for, as his Father was a Worker in Brass, so he himself was fill'd with Wisdom and Understanding, and cunning, to work all Works in Brass; And as King Solomon sent for him, so King Hiram in his Letter to Solomon says, "And now I have sent a cunning Man, endowed with Understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linen and Crimson; also to grave any Manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord David thy Father.

"This divinely inspired Workman maintain'd this Character, in erecting the Temple, and in working the *Utensils* thereof, far beyond the Performances of Aholiab and Beelzaleel, being also universally capable of all Sorts of Masonry."

"The Difference betwixt the Book of Kings and the Book of Chronicles concerning the Princes or Master Masons conducting the Works of the holy Temple according to Solomon's Directions, is thus reconciled by our learned Brother Dr. Anderson. In I Kings v. 16 they are call'd Harodim, Rulers, or Provosts assisting King Solomon, who were set over the Work, and their Number there is only 3,300. But, 2 Chron. ii. 18 they are call'd Menatzchim, Overseers, and Comforters of the People in working, and in Number 3,600; because either 300 might be more curious Artists, and the Overseers of the said 3,300, or rather not so excellent, and only Deputy Masters, to supply their Places in case of Death or Absence, that so there might be always 3,300 acting Masters compleat; or else they might be the Overseers of the 70,000. Ish Sabbal, Men of Burden, or Labourers, who were not Masons, but serv'd the 80,000. Ish Chotzeb, Men of Hewing, called also Ghiblim, Stone-cutters and Sculpturers; also Bonai, Builders in Stone, Part of which belong'd to Solomon, and Part to Hiram King of Tyre, I Kings v. 18."

The foregoing lengthy extracts are notable because in Lecture No. 1 are to be found references which may suggest that our Ancient Brethren were familiar with much of what we know to-day belongs to the Royal Arch and the Mark Degree.

In Lecture No. 5 one finds reference to the Square Stone and the Capstone, and considerable reference to pre-1813 Royal Arch practice. This is significant.

In Lecture No. 7, William Smith deals at length with the Temple building personnel, and in particular with the Hiram-Huram definition. The interesting part in this Lecture is the reference to Hiram Abiff as "Prince" of Architects. His remark "concerning Princes" (or Master Masons) conducting the works of the Holy Temple is significant, because this may allude to the term "Order of Harodim" (or that of Princes) as used in the Palatine Lodge Minutes of 1807, etc. Bro. Smith informs us that (I Kings v., 16) the Princes are called Harodim, Rulers or Provosts, who were set over the work. The discrepancy between *Kings* and *Chronicles* (i.e., 3,300 and 3,600) is that the 300 were Deputy Masters, and in connection with this rank it should be noted that in the Phoenix Lodge No. 94 and Palatine Lodge No. 97 Minutes, a Deputy Master is always shown as being one of the officers of a Harodim Lodge.

The three grades of men in the Temple personnel, *i.e.*, Ish Sabbal, Ish Chotheb, and Bonai, may have been featured in the Harodim Ritual. Bro. Schnitger says, as do others, that there is in existence a Certificate of the 'Moderns' Grand Lodge which includes these Pillar words. To date the only known Certificate answering this description is one by Bro. Wm. Finch.

Arising out of the Lectures, one is tempted to speculate how far the gist of the Lectures (veiled as they are) was known to the Masons of Dr. James Anderson's day and his acquaintances in London and of the Brethren at Swalwell and Gateshead.

If Masonry of 1720-40 was the very simple Apprentice and Fellow Craft story, so much stressed by some writers, then one may reasonably query why the Lectures in "Book M" dealt with so much in actual phraseology, with which we are familiar to-day. There is evidence in the Swalwell Lodge in the form of a very ancient double triangle in brass and a miniature altar that there may have been a form of Arch practised in the Lodge in Lecture form. The author cannot at present agree that the word "Highrodiums" in the Swalwell Minutes of 1st July, 1746, is necessarily meant for Harodim, because there is reason to think that "Highrodiums" may have stood for something else (a subject dealt with at length in his MS. of the Swalwell Lodge). At the same time the writer does not discard the theory that the Harodim was practised at Swalwell, despite the fact that there is not a single mention of the word Harodim in the Minutes.

THE ASSIGNMENT OF THE LODGE OF INDUSTRY "HARODIM" DEGREE TO THE ROYAL KENT BODIES AT NEWCASTLE-UPON-TYNE

The following notes may be a revelation to Masonic students and may be termed "a statement on the re-discovery of the Swalwell Harodim almost 100 years after the degree had become obsolete, through the dictum of the United Grand Lodge of England in December, 1813".

It appears from the correspondence which follows that the Harodim, with its rights, privileges, and prerogatives, was assigned in 1896 to the Royal Kent Bodies of Newcastle-upon-Tyne by Bro. R. B. Reed, a Past Master of the Lodge of Industry No. 48 at Gateshead, per Bro. F. Schnitger, of Newcastle-upon-Tyne.

Before quoting the correspondence it will no doubt be helpful briefly to outline the transitory state of Lodge practice in the North-Eastern Lodges during the period 1746-1809. To prevent confusion it should be stated that the Lodge at Swalwell changed its name to the Lodge of Industry in 1778, and in the year 1845 removed eastwards to Gateshead-upon-Tyne, and that for present purposes the term "Swalwell Lodge" will be used when referring to the Lodge of Industry No. 48. In the Swalwell records there is but a single entry of the "Harodim", assuming that the word "Highrodiums" was intended for "Harods of the Order of Harodim." Despite all assertions to the contrary, the author and his colleagues in the Lodge of Industry No. 48, have not found an entry or a reference in any form to the word "Harodim." It is recognised that this is an important statement in view of the immense amount of publicity the Swalwell Harodim has received, and especially in view of the "Assignment" which will follow *in extenso*. The entry referring to the "Highrodiums," (of which more later) is dated 1st July, 1746, and refers to rulings made with regard to the payment by members belonging to, or admitted into, the following Orders :—

The Highrodiums
The Domaskin (or Forin)
The English Masters.

Each of these Orders is dealt with later in this paper. In view of the lack of evidence of the "Harodim" at Swalwell it is necessary to look elsewhere for actual entries, the majority of which are to be found in the records of the Phoenix

Lodge No. 94, at Sunderland. The earliest known record in which the actual word "Harodim" is used is to be found in the "Phoenix" Register of names and degree dates and is dated 6th January, 1756. The Lodge was constituted under the Grand Lodge of England, 20th October, 1755, and within two months one finds the "Harodim" at work. In addition the register shows a number of senior Brethren, considered as founders of the Lodge, having already been raised into the Harodim. It may be assumed that they received the degree in the old unattached Lodge at Sunderland which is known to have been in existence definitely in 1745 and later in 1748 and 1751, from entries in the Marquis of Granby Lodge Minutes at Durham. In 1771 one finds the first entry to the Royal Arch in the Phoenix Minutes as "Royal Arch Night" and it is important to note that the Register shows the words (also in the Royal Arch) preceding the 1771 date. In 1780, Richard Markham is shown to have been "Raised into the Harodim" and "Passed the Bridge."

The Palatine records show that a number of Brethren, over a long period, "Passed the Bridge." The Palatine records are significant for the fact that "Mark" Masons were made in "A Harodim Lodge." The last entry of the "Harodim" in the Phoenix Minutes is 1809 and in the "Palatine" records November, 1807.

The "Harodim" tradition is best known through the medium of the Swalwell Lodge despite the lack of entries in the Minutes; and if it did become officially obsolete at the Union in 1813 it did at least, live in the hearts of the Brethren, for one learns that a Bro. Reed kept it alive out of sentiment and actually conferred it upon his son. This worthy Brother in turn conferred it upon his son, Bro. R. Bagnall Reed, a well-known Newcastle Editor and Manager of the *Newcastle Chronicle*, and a Past Master of the Lodge of Industry No. 48 (according to Bro. Schnitger).

Bro. Robt. Whitfield, author of the History of the Lodge of Industry, No. 48, does not agree with this statement, but he may have been wrong because documents brought to light during 1939 partly confirm Schnitger's statement.

Bro. Whitfield mentions in his History of the Lodge his desire to have the old "Order of Harodim" conferred upon himself, and there is a suggestion that this was promised to him. Unfortunately Bro. Reed died before the "word" or "words" could be communicated to Bro. Whitfield and thus the Lodge is poorer for the lack of such a record. After the death of Bro. Reed it was thought that the secrets of the Harodim and all it stood for had gone into oblivion, never to rise again; and, but for a fortunate discovery of some of Schnitger's correspondence, this paper might not have been written.

The correspondence led to Bro. H. C. Booth, a competent and learned Mason of Newcastle-upon-Tyne who readily assisted the author with much useful advice and notes. Existing records in possession of both Bro. Reed and the writer showed that there had been an actual assignment of the Harodim to the Higher Grades in Newcastle-upon-Tyne and that the documents in mutual possession are masonically of tremendous historical value. The origin of the assignment was Bro. Schnitger's idea and he communicated this in a letter to Bro. Reed. In this letter Schnitger begs Bro. Reed to confer upon him the "Order of Harodim" and to use Schnitger's own words:—"To be made Free of the Harodim."

Bro. Schnitger's strong point was that the time had come (1892) when the line of descent of the Order should be secured through him on behalf of the Royal Kent Bodies of Newcastle-upon-Tyne.

Bro. Schnitger drew up a form in legal phraseology for Bro. Reed's approval, but this was not acceptable. Bro. Reed evidently preferred to draft his own assignment transferring the Harodim to Royal Kent.

It should be noted that Bro. Schnitger had parts and scraps of many Lectures and portions of Passwords and Signs leading from one section to another for it is clear, from his correspondence with distinguished Masons, that he had

searched every source of information which would assist him in filling the missing parts. The information and notes with the assignment to the Knights Templar Tabernacle were duly handed over. Much could be said with regard to Bro. Schnitger's intensive research and to his wonderful knowledge of the Masonic Systems, old and new, but space forbids. His correspondence with Bro. Reed shows how far he was advanced in Masonic practice.

" 1892. Baltic Chambers—Newcastle-upon-Tyne.

" To Bro. R. B. Reed Esq.

" Sir & Brother,

" I have long and seriously thought about the Harodim and come to this conclusion. We have our descent without a beginning but clearly from 48 as that is the first mentioned working in the world. You had the degree conferred in direct descent from 48, it is a pity to break the old line of descent, and we are human, all of us.

" The question arises, will you transfer and assign, or in any way hand to us, through me, that line of descent so that it may be regularly transmitted hereafter. I may say, that the development of degrees has made it impossible to work the Order as of old, that was only possible when a Craft Lodge taught all knowledge to 1814 and gave all the degrees.

" Now I could not as Chief Harod give the Mark knowledge and Lectures to a Harodim who has not the Mark and this applies with equal force to all other degrees. Hence the impossibility of working all the Sections. This is the reason of the decay of the Harodim and the final death stroke was given in 1814 when the Craft declared the other degrees out of its pale, and the former Christian Lectures were made into monotheistic ones—for good or evil does not concern us here. What you have received was the source of the Harodim over the Craft only. Those who gave it you, held it probably over all, having received it probably in pre-Union times, when all knowledge was centred in the Craft.

" I enclose a form of *cessio* (or transmission) for approval or alteration."

Thence follows the suggested form of transmission.

" I, R—— B—— Reed, a Pastmaster of Lodge 48, Gateshead, under the English Constitution, having been admitted by my predecessors to the honour of being 'made free of Harodim' in order that this power may not cease, hereby transfer the same to Bro. F. Schnitger, who has already received the power of conferring this Order to the best of my belief and according to his statement, which I have every reason to believe correct, through transmission by the Templar Body and its predecessors, to which he belongs, and of which body many former members belonged to Lodge 48 (Lodge of Industry).

" I am convinced that by so doing the old institutions will be faithfully continued under the present altered circumstances, and with that intent I authorise him to continue it, according to the best of his ability in regular form to his successors.

" I am induced to do so, the more readily as Lodge No. 48 is not now permitted to work the Order."

Letter from Bro. Reed, dated 11th January, 1896, to Bro. Schnitger.

" Westgate Road,

" Newcastle-upon-Tyne.

" Jan. 11th, 1896.

" Dear Bro. Schnitger,

" I acknowledge by Post card receipt of your favour of the 20th ult. and now thank you for the particulars you gave me concerning the documents relative to the Herodiam degree which have come down to you from the posterity of our late Bro. Dalziel.

" You are fortunate in being the custodian of these documents and we much look to you to restore the working of this Degree on Tyneside.

" You are aware of course, that the Herodiam Degree was worked in the olden days in connection with the Industry Lodge, but so far as I can gather

"there are no records of this working in the hands of any of the Brethren of the Industry Lodge. I had hoped that I might have had in my Masonic papers some trace of the Herodiam degree but my search has not been successful.

"I suspect, therefore, that you are in the happy position of learning more respecting this Degree than any of the Northern brethren and we shall have to look to you to communicate this knowledge to those you deem fit to receive it. For myself I cannot in any way add to your store of information on this subject, indeed my mind respecting it is as clear as a sheet of paper. I must congratulate you and your colleagues on the good work, etc. etc.

"I remain,

"Dear Bro. Schnitger,

"Yours very sincerely and fraternally,

"(Signed) R. B. REED.

"Bro. F. Schnitger,
"The Library,
"Shakespeare Street,
"Newcastle-upon-Tyne."

On 28th February, 1896, Bro. Reed wrote :—

"Newcastle-upon-Tyne.

"Feb. 28th, 1896.

"Dear Bro. Schnitger,

"We must have some conversation respecting the Herodian Degree.

"There are points difficult to explain in a letter. I shall be glad if you will

"make an appointment with me for any day next week at this office.

"Yours Truly and Fraternally,

"(Signed) R. B. REED."

On 10th March, 1896, Bro. Reed again writes to Bro. Schnitger as follows :—

"Newcastle-upon-Tyne.

"March 10th, 1896.

"Dear Bro. Schnitger,

"Enclosed you have my letter to you as agreed, respecting the Harodim

"Degree. It meets, I think, all your requirements. Please acknowledge receipt

"that I may learn the Document has safely reached you.

"Yours Fraternally,

"(Signed) R. B. REED.

"Bro. F. Schnitger,
"Chief Harodim,
"The Library,
"Central Masonic Hall,
"Newcastle-upon-Tyne."

Here follows the letter of assignment.
(Copy)

"Newcastle-upon-Tyne.

"March 10th, 1896.

"Dear Sir & Brother,

"I am glad to learn from you that the old Documents in connection with the old Harodim Degree formerly belonging to our late Bro. William Punshon of Killingworth and afterwards to Alex Dalziel of Newcastle and Cardiff have been given to you.

"These valuable Papers will, I trust, restore the working of the Harodim Degree in its integrity.

"To myself, personally, the matter is one of great interest, my Grandfather Joseph Reed, was a member of Industry Lodge No. 48 at a period when that ancient Lodge was a working, as well as a Speculative Lodge, and his Indentures as a Working Mason were, some years ago, placed in the archives of the Lodge.

"In my Grandfather's time the Harodim Degree was worked in connection with Industry Lodge, and it is pleasant to know that its instruction will now by you be communicated to selected Brethren.

"If I have any authority to empower you to do this, so far as that authority may extend, I have pleasure in extending it to you.

"I remain,

"Yours Faithfully & Fraternaly,

"(Signed) R. B. REED,

"W.M. Industry Lodge No. 48—In the year 1870."

It is learned from the foregoing correspondence that Bro. Schnitger first wrote Bro. Reed regarding the Harodim in 1892 and that it was not until the 10th March, 1896, that the matter was consummated. Schnitger, in his letter to Reed, claims that the Lodge of Industry was the premier Lodge in the world to work the Harodim. His argument that "as Chief Harod I could not give the Mark knowledge and Lectures to a Harodim who had not the Mark knowledge" is interesting. Can it be assumed, from this statement, that the Mark was given in a Harodim Chapter (or Lodge)?

Schnitger mentions Lectures and Sections in the Harodim, Christian in character, this too is interesting and certainly feasible. His statement to Bro. Reed "Those who gave it to you, held it probably over all," strongly suggests that it was a Master Grade. The author does not, however, agree with Bro. Schnitger when he states "That all knowledge was centred in the Craft" because there is early evidence in Gateshead of Templarism, etc., etc., distinct from the Craft Lodges.

In the suggested "Transmission" which Schnitger sent to Reed in 1892, mention is made of being "Made free of Harodim."

To be made "Free of Harodim" is reserved to the selected few, yet according to Schnitger it was the common heritage of all members of the Harodim. Sometime and somehow the degree must have been modified, for judging by the number of members of the Harodim at Sunderland, the "Selected" practically included the entire members of the two Lodges.

Perusal of Bro. Reed's letters show that he used the word "Herodiam" and did not resort to Harodim until his last letter to Schnitger. Regarding his knowledge of the Degree, Bro. Reed says: "Indeed my mind is as clear as a sheet of paper."

Bro. Reed's letter of 28th February, 1896, probably refers to the pompous legal-like document Bro. Schnitger had previously sent to Bro. Reed. His letter (Bro. Reed's) of 10th March, 1896, is proof that he was doing everything possible to assist in the revival of the Degree.

With regard to the "Assignment" itself, it would be interesting to learn the nature of the documents formerly in possession of Bro. William Punshon. There is a point here which is at the moment difficult to reconcile. Alex Dalziel was made a Mason at Wooler and joined the Newcastle-on-Tyne Lodge about 1814; he was a prolific collector of Masonic memorials and gathered into two volumes a detailed account of various workings in North Eastern England. William Punshon was a Sunderland man who later resided at Killingworth. He was initiated in Newcastle-upon-Tyne Lodge in 1814, and was later destined to be the "Grand old man" of Northern Freemasonry. He died about 1862. Possibly Bro. Reed was referring to a younger Alex Dalziel. Bro. William Dalziel, son of Alex Dalziel was for many years a stalwart in Northern Masonry.

DEGREES IN NORTH EASTERN ENGLAND 1740(3) to 1813.

As the known history of Freemasonry in the Province of Durham begins with the Lodge of Industry No. 48, it may be as well to state that the early history of the Lodge probably dates from 1687, the details of which are dealt with in a MS. *History of the Lodge of Industry No. 48, 1687-1945*, and which is

available for reference only, in the Library of Provincial Grand Lodge of Durham at Sunderland.

There is a tradition in the Lodge that it was established as an Operative Lodge in 1690, the Columns of the Lodge bear that date. The earliest documentary evidence is dated 1725. There is also a tradition in the Lodge that it was known in 1717 to the founders of the Grand Lodge in 1717. Bro. John Lane also refers to the 1717 date in his *List of Lodges*.

There is other circumstantial evidence in support of the 1690 tradition.

For the purpose of this "paper" the 1725 date will suit best. The evidence in the Minutes and documents in the Lodge from 1725 to 1733 is conclusive, that it was purely Operative in character and there is not a single reference to anything of a "Speculative" character until the latter date.

The records of the Lodge contain many references to the appointment of Provincial Grand Lodge officers and in particular to the appointment of Provincial Grand Masters, 1743-1778, for which there was no apparent authority. Why these appointments were made is a mystery, as not a record remains to afford a clue. A few writers, particularly John Yarker and Ferdinand Schnitger, put forward lengthy arguments to justify the appointments and suggested that this was not a Provincial Grand Lodge in the official sense, but a Prov. Grand Lodge of Harodim. They even went so far as to relate the story of the Harodim passing through the County (see *Arcane Schools* and Yarker's articles on the Harodim). There is nothing extant to show that Swalwell had a P.G.L. of Harodim, nor are there Masonic or other records to afford a clue to the Harodim which came to Durham County on a tour of inspection.

The Provincial Grand Lodge.

Before proceeding to comment on the Harodim in this old Lodge, it may be helpful to appreciate the background upon which the Provincial Grand Lodge was founded and offer extracts from the Minutes concerning the Provincial Grand Lodge itself.

Judging by the Minutes of the Swalwell Lodge and a few references from newspaper cuttings *circa* 1741-1750 it appears that Bro. Joseph Laycock was the first Provincial Grand Master of Durham.

In the list of Provincial Grand Masters, copied from Bro. Dr. Desagulier's *Constitutions*, we find the following appointments :—

“ 1734, by the Earl of Crawford, Grand Master :
Joseph Laycock, Esq., for Durham.
Matthew Ridley, Esq., for Northumberland.”

In the notes on "Book M" attention has been drawn to the possibility of a P.G. Master having been appointed in 1732.

A complete list of officers appointed from 1733 to 1778 is shown in the MS. *History of the Lodge*. The first official appearance of Bro. Joseph Laycock was at the Constitution of the Swalwell Lodge, 24th June, 1735, and the second and last recorded appearance was at the Constitution of the Gateshead Lodge, on 21st March, 1736.

A Solid Silver Gilt Jewel, massive and of special beauty, and now in the archives of the Lodge, was probably made for Bro. Joseph Laycock. It bears the Newcastle-upon-Tyne Assay Mark of 1735.

Joseph Laycock apparently did not hold the office for any length of time for in the *Newcastle Courant* of 7th July, 1741, we learn that the Lodge members, preceded by the Lodge Banner, walked in procession from Swalwell to Wickham Church, accompanied by their Grand Master, Bro. Edward Alport. Thus Laycock's reign could not have exceeded six years.

A well-designed large Tombstone in Whickham Churchyard shows that an unidentified person "Grand Master Died 7th July, 1745," was buried there. As soon as the Parish Registers are available this detail will be checked.

The evidence of Ed. Alport as P.G.M. is a newspaper report and is not shown in the Minutes of the Lodge. The first Lodge record is:—

24th June, 1743.

“KENDRICK JONES, Prov. G. Master.

“Wm. HAWDON, Dept. G. Master.

“MICHAEL DALTON } Sent. and Junr. Wardens.
“THOS. DALTON }

“Wm. DALTON, Gd. Treasurer.

June 23rd, 1744—Elected then for the ensuing year:—

“THO. DALTON, P.G. Master.

“Wm. HAWDON, Deputy G.M.

“MICHAEL DALTON, Sen. Warden.

“JAMES FOY, Junr. Warden.

“Ra. HAWDON, G. Treasurer.

CONSTITUTED LODGE.

“JOHN HAWDON, Master.

“JOHN LAWTHER } Wardens.”
“MICHL. HAWDON }

and so on each year until 1778, when Bro. David Richardson was elected Grand Master for life. The Election of the Grand Lodge officers always appears first in order, followed by the officers of the “Constituted Lodge” generally referred to as “The Particular Lodge”. Before the Swalwell Brethren ceased such appointments, Grand Lodge appointed James Smithson Esq., a famous Banker of Sunderland, as Provincial Grand Master—that was early in 1755. In October of that year Bro. Smithson Constituted the Brethren of Sunderland into a regular Lodge under the Grand Lodge of England. Bro. Smithson was followed by Bro. Capt. George Thompson, of the Phoenix Lodge No. 94 at Sunderland, who held the appointment until his death in 1783.

Thus we find Swalwell making the appointments without reference to Grand Lodge. It can only be assumed that the Lodge arrogated to itself the authority to make these appointments.

In 1778 the right of the Swalwell Lodge was challenged by the Lodge at Durham; a Petition was drawn up and signed by the Master and Wardens of all the Lodges in the County except “Restoration” No. 111, at Darlington, which Lodge contended that Swalwell had the privileges and rights of such appointments. Despite the pressure brought upon Grand Lodge to make a new Provincial Grand Lodge, the “powers-that-be” merely confirmed the appointment of Capt. Thompson and presumably left it to himself to appoint any necessary assistance.

In 1787 another move was made by the Durham Lodge to set up a Provincial Grand Lodge; and, to this end, Bro. Henry Lambton was made a member and shortly afterwards recommended to Grand Lodge as a suitable person for P.G. Master.

The appointment was duly made and a Provincial Grand Lodge set up in which almost all the offices were filled by Brethren of the Durham Lodge. The history of the Provincial Grand Lodge of Durham has been published in Parts in the *Official Gazette* and is available in the Library at Provincial Grand Lodge at Sunderland.

Reverting to the Minutes of the Lodge of Industry No. 48, one finds records of the annual appointment of Provincial Grand Lodge Officers from 1743 to 1763. There are lists in existence showing appointments after that date, but there is nothing in the records to substantiate the names and dates or the source of information.

The Minutes do not record the appointment of Bro. Joseph Laycock as P.G.M., but he must have held that office, because there is a record in Grand Lodge (1734) to that effect and again in “Book M” (1736).

It appears that Joseph Laycock, who was born at Wetherby in Yorkshire, was connected with Sir Ambrose Crowley's industrial undertaking at the London Headquarters and was given charge of the Winlaton-Swalwell works *circa* 1731.

Prior to that date he must have been a member of an unidentified Lodge and may have had some influence in Grand Lodge, because he was appointed first Provincial Grand Master of Durham (1734) by the Earl of Crauford.

There is some doubt concerning the 1734 date owing to the discovery of a signed copy of "Book M" which gives the date as 1732, and signed (now erased) by someone who was Prov. Gd. Master in that year. Bro. Laycock was apparently appointed by the Grand Master as P.G.M. with a view to winning over the Swalwell Lodge to the Grand Lodge of England. He joined the Swalwell Lodge in 1733 and, together with Bro. William Smith (probably identical with the Wm. Smith, author of "Book M"), was "made free" of the Lodge. The following year he was appointed Senior Warden, and on the 27th March, 1735, constituted the Lodge under the Banner of the Grand Lodge of England. Only one further mention of him is recorded and that was on 24th June, 1736, when he constituted the Lodge at the Fountain, Pipewellgate, Gateshead-on-Tyne.

For some unexplained reason the first mention of the Provincial Grand Lodge is in 1743, when Bro. Kendrick Jones was made P.G.M., apparently by the Lodge itself and not by London. There is also extant a paragraph in the *Newcastle Courant* of 7th July, 1741:

"That the Brethren of Free and accepted Masons at Swalwell under
"their Grand Master Wm. Edward Alport, proceeded to Whickham
"Church with Music and Banners of the Orders, to hear a Sermon."

Thus we learn that there was a P.G.M. in 1741, and who probably succeeded Joseph Laycock. It is strange that this fact is not stated in the Minutes of the Lodge.

It is also interesting to learn that by 1743 the Lodge decided to appoint not only a P.G. Master but also Provincial Grand Lodge officers. The author is of the opinion that the Brethren arrogated to themselves this right, being under the impression that, once it was given to them to appoint P.G. officers, the procedure could be continued after Joseph Laycock ceased connection with the Lodge. The lack of documentary evidence which might afford a motive for such procedure has given occasion for some Brethren to state that the P.G. Master of Durham and the P.G.M. of the Harodim were two separate functionaries, and likewise that the P.G. Lodge and the P.G. Lodge (or Chapter) of Harodim also were separate and distinct. It should be noted that although the Harodim was regularly practised in two Lodges at Sunderland, at Durham, Darlington, South Shields, etc., there is not a single word in those records to a Provincial Grand Lodge, Officers' Titles, etc., etc., a fact which is significant and may support the view that the P.G. Lodge at Swalwell was constituted as stated.

THE HIGHRODIAMS AT SWALWELL, 1746

This is the name of the degree in the old Swalwell Lodge dated 1/7/1746, round which so much controversy has raged. In the Minutes it is indisputably "Highrodiums", and is qualified three times by the introduction of the words "High Order". To split the word into "High Rodiums" does not make sense to people now-a-days. Repeated enquiries among North-Eastern people of learning, specialists in language, experts in local dialect, and well-known people in North-West Durham have failed to elicit any helpful information. One writer asked if the word was a French patois corruption, on account of the number of Belgian descendants in this particular district. The chances are that it would be a Flemish corruption rather than French, because the people of Crowley's works were in great part of Flemish origin. Whatever its origin, it has certainly proved elusive and difficult. Whether "Highrodiums" was intended for Harodim still remains unsolved. One may conjecture, but it gets one no nearer to a solution.

The only possible and practical way to reach a solution will be repeated enquiries in the district until an actual authenticated ritual or notes are found.

In the Lodge of Industry Minutes No. 48 one finds, after a careful perusal of the Minutes, that the Lodge was called specially to settle the entrance fees into the Three Orders, *i.e.*:

The Highrodiums (or High Order).
The Domaskin (or Forin).
The English Masters.

This, then, is a brief but partial history of the background upon which the history of the Highrodiums is based. The actual first and only record is dated 1st July, 1746, and is as follows:—

Extracts from the Lodge of Industry, No. 48, Minutes.

Brought forward 1746.
R. A. Hawdon, P.G.M.
J. Hawdon, Senr. G. Warden.
J. Lawther, Junr. G. Warden.
J. Emmerson, Sword Bearer.
J. Foy, Deputy Gd. W. Master, 1746.

| | | |
|-----------------------------------------------|---|-----------|
| " Michael Hawdon of Particular Lodge, Master. | | |
| " Senr. Thos. Eccles. | } | Wardens. |
| " Junr. Thos. Liddle | | Stewards. |
| Chris. Dod | | |
| | | Name. |

" Memorandum of the Highrodiums.

" Highrodiums.

" To pay for
making in
that order
only 1/6d.

1. Kendk. Jones
2. Thos. Dalton
3. John Emmerson
4. Wm. Hawdon
5. Ra. Hawdon

July 1st, 1746. Enacted at a Grand Lodge held that Evening that no Bro, Mason should be admitted into the Dignity of a Highrodium under less than ye charge of 2/6d or as the Domaskin or forin, as John Thompson from Gateside pd. at the same night 5s.

" Pd. 2s. 6.

6. James Foy
7. John Lawther
8. John Payne
9. Wm. Gibson
10. John Hawdon
11. Thos. Liddle

" N.B. The English Masters to pay for Entering into the sd Mastership

" 2.6 per majority.

English Masters made since.

" High Order Contd

Bro. Dodds 12

(" This account
" carried forward)

| | |
|------------------|----|
| Bro. Dodd | 1 |
| Wm. Gibson | 2 |
| Thos. Eccles | 3 |
| John Hawdon | 4 |
| Michael Hawdon | 5 |
| John Lee | 6 |
| Thos. Liddle | 7 |
| Wm. Hall | 8 |
| Wm. Burton | 9 |
| John Gibson | 10 |
| Stephen Chambers | 11 |
| Thos. Hunter | 12 |
| Thos. Cooke | 13 |

- " 2. The Names of the Bros.
in the High Order, etc.
to pay for making in
that order 1.6d.

| | |
|--------------------------|------------------|
| 1. John Emmerson | 7. J. Lawther |
| 2. Thos. Dalton (Decd). | 8. John Hawdon |
| 3. Kenrick Jones (Decd). | 9. Wm. Gibson |
| 4. Wm. Hawdon Declined. | 10. Thos. Liddle |
| 5. James Foy Declined. | 11. Chris. Dodd |
| 6. Ra. Hawdon | 12. John Payne |

English Masters Order to pay at Entrance 1.6 each.

| | |
|-----------------------|---------------------------------|
| 1. Christopher Dod | 16. Rob. Fisher |
| 2. W. Gibson | 17. Edward Shield |
| 3. John Hawdon | 18. Robt. Atkinson |
| 4. Michael Hawdon | 19. Edward Bruers |
| 5. Thos. Eccles | 20. John Hebron |
| 6. Thos. Liddle | 21. Micheal Hope |
| 7. W. Hall (deleted). | 22. W. Harle |
| 8. John Gibson | 23. George Hepple. 23 June 1759 |
| 9. Stephen Chambers | 24. W. Newton |
| 10. Thos. Hunter | 25. Jos. Willis |
| 11. Thos. Wake | 26. J. Boad |
| 12. John Lee | 27. Thos. Shield |
| 13. W. Burton | 28. Thos. Smith |
| 14. James Causfield | 29. Thos. Walton |
| 15. Ralph Dalton | 30. Geo. Gilisphy |

" June 24th, 1762. Alex Hart
Thos. Reay
Thos. Liddle
Thos. Codling
Wilson
Tho. Reckeson (Renneson)
Jacob Young
P. Storey
Wm. Ramsey

Two things arise out of this analysis :—

- (1) That the "Highrodiums" were actually functioning as an Order on 1st July, 1746.
- (2) That neither in the "Highrodiums" or "English Masters Order" was it an essential to have occupied the Chair of the Lodge.

The position on the night of the 1st of July was that 12 members of the Lodge were already "Highrodiums".

Four declined to pay anything.

Two agreed to pay 1/6 each.

Six agreed to pay 2/6 each.

All new members were to pay 2/6.

Let us analyse the Enactment further.

(Brought forward 1746.)

This is important. It possibly implies that the page was a continuation of a previous entry, which is now lost. It will be remembered that when the book was discovered in 1867 it came back to the Lodge in loose sheets.

Next take the word "Highrodiums". It appears three times.

- (1) Above the name Chrs. Dodds 12, are the words "*High Order*" *Contd.*
- (2) On the second page of the Enactment the names of the "*High Order*" again appear the same number, *i.e.*, 12, and the same names.

It appears to be clear that the "Highrodiums" and the "High Order" are identical, so we are left with three Orders to consider :—

- (1) The Highrodiums (or High Order).
- (2) English Masters.
- (3) The Domaskin.

The order of importance appears to be :—

- (1) Highrodiums (or Higher Order).
- (2) Domaskin (or forin).
- (3) English Masters.

One naturally wonders why the "Enactment" was given so much space and was so detailed. Probably the answer is that these Orders had until 1746 been given to the Brethren free as part of the Lodge practice; possibly Grand Lodge had interfered. We may never know the reason.

Bros. John Yarker, Schnitger and Castells have each glossed the word and turned it into Harodim. If the word stood for Harodim, then the Brethren would be Harodims or Harods, which could scarcely fit the case.

The word in the Minute, which appears three times, is unmistakably Highrodiums. If it was a High (something), then we are faced with the meaning and origin of the word "rodiums". The author does feel that this is the clue to the meaning.

As there are other references to the "Higher Order" in the North of England they should be considered in conjunction with the word Highrodiums.

The first reference of importance is from Bro. William Hutchinson's *Spirit of Masonry* (1775), page 184, in which he says:—

"Amongst other evidence which authorizes me in the conjecture that
"Masons went to the Holy Wars, is the doctrine of that Order of
"Masons, called the HIGHER ORDER. I am induced to believe
"that ORDER was of Scottish extraction."

In the article referred to, William Hutchinson refers to Masons as Crusaders in the Holy Land. Whatever one's opinions of William Hutchinson may be, one has to admit that at least he was a knowledgeable Mason, and that he was certainly a careful Historian, as witness his histories of Northumberland and Durham.

The second reference is from the old Philanthropy Lodge at Stockton-on-Tees, 20th May, 1765:—

For being Advanced to the Higher Order 2/6.

8th July, 1781 (a Sunday).

A "called" Lodge in the Higher Order, to admit the Brethren belonging to Darlington Lodge into the Higher Order, Bro. John Mowbray, Timothy Cloudsley, Briston Peace, John Robinson, Robt. Lynas.

1st February, 1782.

Bro. John Ferrier to become a member paying 10/6 for the same, and that he be raised to the Higher Order the first convenient opportunity.

A further set of entries should also be considered.

- (1) The Phoenix Lodge at Sunderland practised the Harodim from 1758 until 1809.
- (2) The Sea Captains' Lodge at Sunderland did likewise. Both Lodges were instructed by the same Deputy Masters from an early date.

The Harodim in the Sea Captains' Lodge in the Minute dated 23/6/1807 reads:—

“The Lodge was then closed and re-opened in the degree of “Harodim or that of Princes.”

At Stockton, 2nd March, 1781, a Brother was raised to the Order of the Harodim or Princes.

The point I want to make by quoting these Minutes is that there were a number of Orders in the North of England in the early and late 18th Century as follows:—

LODGES 1746-1809

| | <i>High Order</i> | <i>Harodim</i> | <i>Royal Arch</i> | <i>Mark</i> | <i>Heredom</i> |
|------------------------------------|-----------------------|----------------|-----------------------|-------------|----------------|
| Swalwell (now No. 48) | 1746 | | | | |
| Phoenix (now No. 94) ... | | 1756 | 1771 | | 1759 |
| Sea Captains (now Palatine 97) ... | | 1758 | 1771 | 1807 | 1761 |
| Philanthropy (No. 19, Erased) ... | 1765-81 | 1781 | 1783 | | 1784 |
| Restoration (now No. 116) | 1781 | | 1769 | | 1781 |
| St. Hild (now No. 240) ... | | 1780 | 1777 | | 1780 |
| Marquis of Granby (now No. 124) | | | | 1773 | 12.4.1773 |

This list shows that the “Harodim” and the “Royal Arch” were distinct Orders. There are numerous entries as proof.

The same applies to the Sea Captains' Lodge and St. Hilda's Lodge.

The “Higher Order”, “Harodim” and “Royal Arch” in the Philanthropy Lodge are definitely three separate Orders and existed at the same time.

The terms “Harodim” and “Heredom” are synonymous in all Lodges and apparently meant the same thing.

These records refute the thesis on the Harodim stressed by Bros. Yarker, Schnitger, and Castells, and it remains to determine if possible in what the “Highrodiam” (or High Order) consisted and what comprised the Harodim.

Modern Charters of the Supreme Council 33° use the terms “Princes Rose Croix of Harodim”. The important need of the moment appears to be an intensive search for a MS. Ritual formerly belonging to a Brother of any of the Lodges which practised the Harodim. It is possible that somewhere in someone's treasured possession there may be a clue to the order of Princes of Harodim *circa* 1746-1809. This is not a thing which can be publicly advertised, but a band of willing enquirers could probably help to settle what is at present considered one of the most elusive bits of Masonic research.

ENGLISH MASTERS AT SWALWELL, 1746

Little can be said concerning this Order at so early a date as 1746. Some writers hold the view that it was the Masters part, which was eventually termed the Third degree. But surely this was a bit late. Perhaps Masonic developments moved more slowly in the North than in the South of England.

It is evident from the Swalwell Minutes that a very large percentage of the Swalwell Brethren were admitted to the Order. Mention of “Order” reminds one that it is termed “English Masters Order”, so it therefore must have been of some consequence.

Between 1746 and 1764, there are 38 names of Brethren admitted and it is thought that this number would be increased should some of the missing records of the Lodge be found.

We have seen that Scots Masons Lodges were held as early as 1733, and one is inclined to wonder what the ceremonial may have been and how far it differed from that of “English Master”. It is interesting to note that Scots Masters and English Masters have invariably differed in ritual and procedure and have continued to do so until the present day.

The following may be of interest :—

“ENGLISH MASTER.

“The late Bro. A. E. Waite in his *Encyclopedia of Freemasonry*, Vol. 1., pp. 258-9 says:—

‘I have inspected what is certainly a rare and perhaps an unique French Ritual, in a hand belonging to the last decades of the 18th Century.’

“The officers of the Grade are

“1, Solomon, King of Israel.

“2. Hiram, King of Tyre.

“The symbolical time is subsequent to the death of the Master-Builder, whose mausoleum forms part of the design exhibited by the Tracing Board. In return for the cedars of Lebanon and other materials for the building of the Holy Temple, supplied from the regions of Tyre, Solomon appears to have promised not only the wheat and barley, the wine and the oil mentioned in Scripture, but a *province de trente gouvernements*, delivery to take place after the completion of the building. A year has elapsed, however, and the pledge is still unfulfilled. Hiram, moreover, has visited the district to be ceded and has found it a sandy desert, peopled by undisciplined hordes and calculated to prove a burden instead of an advantage. He determines therefore to visit King Solomon in search of a settlement. On arriving at the royal palace he is led to an apartment where Solomon is meditating sorrowfully on the death of his architect, and such is the demeanour of King Hiram that Manon, one of Solomon’s favourites, suspects that there is a design against his master. He follows therefore, and listens outside the door while the two kings confer. He is seen by Hiram, who rushes out and seizes him. The execution of the eavesdropper is demanded, and Solomon has considerable difficulty in persuading his visitor that from the favourite’s known integrity and devotion to his own person he could be actuated by no selfish motive, or mere criminal curiosity. Seeing at last where his personal interests lie, the King of Tyre is persuaded, and the alliance between the two kings is renewed on a satisfactory basis.

“This is the traditional history and it is this which is represented dramatically in the Grade-procedure. The Candidate represents the favourite, who is seen by King Hiram listening at the door of the Lodge, is dragged violently in, and when after the ordeal and humiliation he has been forgiven at the instance of Solomon, he is taken to the altar, is pledged duly and received not only as an English Master but is told that he is destined to occupy the exalted position left vacant by the untimely death of the Master-Builder.”

“I believe it (*i.e.*, the Ritual) to be of French origin and that, twenty seven lights illuminated a Lodge of English Masters. The authority is ‘Maitre Anglois ou Favori.’

A degree corresponding in almost every particular with the above is given in Richard Carlisle’s *Manual of Freemasonry*, 1825, under the title, “Intimate Secretary, or English Masters Degree.” Page 234, etc., etc.

SCOTS MASTERS

Whether there was any relation between English Masters and Scotch Masters is open to question. The extract by Bro. Lionel Vibert in *Miscellanea Latomorum*, vol. xxiv, No. 7, p. 101, may be of special interest in view of what Bro. Vibert wrote.

SCOTS MASTER

Speaking of the origin of Knightly Orders:—"The first development of which there is record was the degree of *Scots Master*. We meet with this "possibly as early as 1733, but certainly in 1735 in Bath. The legend is that "the Master, during the Crusades, discovered the long lost word in a vault. "This is still in association with the Craft, therefore, and a carrying out of the "Craft idea. These Scots Masters claimed to take precedence in the Craft "Lodges of all master masons, and even the Master of the Lodge himself. At "a later date their Lodges in France claimed to be entitled to warrant craft "lodges, and within a few years they had developed a whole legion of Knightly, "or Templar degrees. The system was introduced also into Germany. In England "we seem to have only isolated references to Scots Masons, who were made in "the ordinary lodges, for instance, at Bath in 1735, at the Lodge of Antiquity "in 1740, and at Salisbury and Bath again in 1746.

"Bro. John Lane (*A.Q.C.*, Vol. 1, p.173) pointed out that there was "a 'Scotch' or 'Scots' Masons Lodge in London in 1733, and he posed the "question 'If Scots Lodges originated first in France, and that not until 1740 " . . . Where did our English brethren obtain the distinctive appellation of a "Scotch or Scott's Masons' Lodge; and what constituted its peculiarity in "1733?' Other records include:—

Royal Cumberland Lodge. Bath No. 41, 8/1/1746.

Bros. Thos. Naish and John Berge were this day made Scotch Masters and paid for making 2/6.

Five others were received 27th Nov., 1754.

Salisbury Lodge, 19th Oct., 1746.

At this Lodge were made Scots Masons five brethren of the Lodge, one being the W.M.

Kloss quotes J. F. Pollett as saying:—25/4/1763 that the Scots degree was the same as that known as the Royal Arch of France, where it dates from the raising of the Scottish Regiment Ogilby in 1746, and he gives the Clothing as red and green, which is that of the Red Cross, and the two, crossed, of Harodim-Rosy Cross.

In 1746, at Swalwell, a lodge with very old traditions, we have in the minutes a specific reference to the dignity of a Highrodiam, and to another mysterious designation, Domaskin.

What this may mean cannot be stated, but it is at all events possible that the Highrodiam was merely Harødim much mis-spelt. Harodim, as the plural of Harod, is fairly clear, it is a Hebrew title or rank.

By this time there was already at work an additional degree of which we have fuller information, the Royal Order of Scotland, and the ritual as it stands to-day may be taken with some confidence to stand in essentials as it did when the degree first comes to notice.

The first record of it is the statement of the then Grand Master at London that he had held office since 1741, and that the Grand Lodge, held in London at the Thistle and Crown was time immemorial. Whatever that might imply, it is at all events certain that a Chapter was founded at Southwark in 1743 and another at Deptford in 1744, and that by 1750, there were six at work in or near London.

Notwithstanding its title, the degree was unknown in Scotland itself before 1754.

But the ritual title is Heredom of Kilwinning, and the two degrees are Heredom, and Knight Rosy Cross.

The tradition is that King Robert Bruce, for the great services rendered to him by certain masons at Bannockburn, conferred on them a civil order of Knighthood to be restricted to the Craft—The teaching are strictly Christian. The ritual is to a large extent in verse, and includes the old verses that had already appeared in print in 1736.

This fact of the Ritual being in verse strongly suggests that it took its rise in England or Scotland; and was not originally written in any other language.

But the term Heredom would appear to be a French version of the original Harodim and to have been adopted at a later date when the name in this form was common in the higher degrees.

The name Royal Order of Scotland was not adopted until 1767. It may have been carried over to France—after 1745. When it was, the title was Frenchified as Heredom Rose Croix.

DOMASKIN (OR FORIN)

in the Lodge at Swalwell, 1746

Domaskin

The reference in the Swalwell Lodge Minutes reads as follows:—

July 1st, 1746.

“Enacted at a Grand Lodge held that Evening that no Brother Mason should
“be admitted into the Dignity of a Highrodiam under less than the charge of
“2/6 or as the Domaskin or Forin as John Thompson from Gateside pd.
“at the same night 5sh.”

This is the only reference to the Domaskin.

Cassel's Latin-English Dictionary gives

Damascus—a Syrian City.

adj. Damascenus }
(adj. Eng.) Damascene } a man of Damascus.

Murray's New Oxford Dictionary gives:—

Damaskin—a man of Damascus.

Domaskin—an old English way of spelling Damask.

One fact emerges from the entry, and that is that the Domaskin was Forin, a general term for “Foreign”. Therefore we may assume that it was probably a Foreign degree.

It has been said that there was an early degree called “The Knights of Damascus”, but the Author has not seen any statement to support this view. It is easy to see that if the Domaskin meant Damaskin, that a man of Damascus could just as easily be a Knight of Damascus. But this is merely suggestive. Not a single clue has yet been found to assist in an elucidation of the term.

The position at Swalwell in 1746 was that there were

Entered Apprentices
Fellow Crafts
Master of the Lodge
Provincial Grand Lodge Officers
English Masters
Higher Order (or Highrodiam)
Domaskin or Forin
(Raised Masters are not mentioned until 1770.)

There is no doubt that the origin and interpretation of the Domaskin (or Forin) will remain a mystery, unless a fortuitous circumstance brings to light some ancient document bearing upon the subject.

THE HIGHER ORDER

The term Higher Order may be applied to any degree above the Apprentice degree. In different parts of the Country it was used to denote the Royal Arch, the Heredom and so on. In the Lodge at Swalwell, 1st July, 1746, it referred to the Highrodiam. In Stockton-on-Tees and Darlington it was something apart from:—

1781. Royal Arch and Harodim.

William Hutchinson in 1775 referred to it as the Order of Crusaders, probably of Scottish extraction.

One cannot therefore state definitely whether "Higher Order" was a general term or whether it denoted a particular grade of Mason.

In the Lodge at Yeatholm, Northumberland, 1745 (ex *History of Freemasonry in the Province of Roxburghshire and Selkirkshire*), the term "Higher Order" takes on a still different connotation or meaning. Therein we read

| | | | |
|--------------------------------|--|-------------------------------------------------------------------------------------------------------------------------------|------------------------------------|
| 1746. | | The names of all members in the — of M — according to their Seniority in this H — O of M ——— belonging to the Lodge. | |
| These being the | | 1 | Alexander Baillie Belford |
| Founders of this Lodge | | | Dyed February 1746. |
| and being old masons cannot | | 2 | Patrick Murray of Cherrytrees Esq. |
| remember the time of | | | Died March 1746. |
| their being admitted into | | | |
| This H — O — of | | 3 | Henry Davidsone in Mowhaugh |
| M ——— | | 4 | William Davidsone Kirk Yetholme |
| But | | 5 | John Young Belfoord |
| These four entered to this | | | |
| H — O — at the first beginning | | 6 | John Walker Yetholme |
| of this Lodge viz. | | 7 | William Kerr Yetholme |
| on January 3d | | 8 | Thomas Jerdon Yetholme |
| 1745 | | 9 | Walter Davidson Kirk Yetholme |
| and | | | |
| These three entered to | | 10 | James Walker Hayhope |
| this S — O — of M — | | 11 | Robert Kerr Yetholme |
| on fastern's even 1745 | | 12 | Robert Jordan Yetholme |
| and | | | |
| This one entered the S — D — | | | |
| of M — on ye first Wednesday | | 13 | William Walker Halterburn |
| of February 1746 | | | |

It is significant to note that the last entry in this old Minute book is dated 30th November, 1819, when Robt. Gibson was "passed" to the H — O — of Masonry. So here we have still another difficulty to encounter.

PASSING THE BRIDGE

in the Phœnix and Palatine Lodges

The "Passing of the Bridge" is mentioned only three times in Nos. 94 and 97 Lodges, yet in 1794 Bro. J. F. Stanfield, writing in the *Freemason's Magazine*, refers to it as "an ancient and mysterious degree".

The Phœnix Minutes are almost silent upon the work of the Degree. In 1785 there is a reference to Bro. Richard Markham "Having Passed the Bridge". The records of the Palatine Lodge affords more details. The ceremony of "Passing the Bridge" is referred to and also that of "They received their Mark" and "They were made Marked Masons". Both Lodges have many references to the Royal Arch, which was something distinct from the Harodim and "Passing the Bridge".

The degree may come from two independent sources, in both of which the underlying motif is the same:—

- i: the Babylon-type ;
- ii: the "R.O.S. TOWER" working, in which the TOWER represents BABYLON of the other form.
- i: could come from England and/or the E.G. Rite ;
- ii: from R.O.S. England and/or Scotland.

Whatever the case may be, the source of each is obviously independent.

Truly it is "an ancient and mysterious degree". The matter is dealt with more fully in the MS. *History of the Phœnix Lodge No. 94*.

"From *Miscellanea Latomorum*, vol. xxix, No. 9, p. 142. It is reported "that in 1737 Chevalier Ramsay in a speech said :—

'We have amongst us three classes of confrères, the Novices or Apprentices; the Companions or Professed; the Masters or the Perfected. We explain to the first the moral virtues; to the second the heroic virtues; and to the last the Christian virtues; in such sort that our Institution encloses all the Philosophy of the Sentiments and all the Theology of the heart.

'This union was after the example of the Israelites, when they raised the second Temple. During this time they handled the trowel and the mortar with one hand, whilst they carried in the other the sword and buckler.' (literally translated).

"Over forty years ago (*i.e.*, 1900) Bro. J. Yarker suggested that what Chevalier Ramsay was advocating was the Craft and the Harodim. Bro. Yarker asserted that there was no question as to what Ramsay was speaking about, as he alluded to the Apprentice and Passed Fellow and then commented "on the Harodim or Harodim Rosy Cross then in practice in County Durham.

"The Durham Court of Harodim had no relation to the Templars; in 1794 it was spoken of as an 'ancient and mysterious degree in Masonry, the Passage of the Bridge.' The London Lectures of the Herodim—Rosy Cross, imported to Edinburgh in 1767, have references to points in the "Red Cross."

If I read Yarker's suggestion aright, it would appear that he was thinking in terms of Two degrees only, the Third Degree not then having been established, and that he looked upon the third class as Harods or Overseers, a Masters fraternity known as the Harodim or Rosy Cross.

All this was, of course, merely suggestive because there is no reference whatever to any degree in the Swalwell minutes prior to 1746, and even the 1746 entry must be read with caution. See my notes on the word "Highrodiam" and the Higher Order.

The writer of the above notes in *Miscellanea Latomorum*, vol. xxix, No. 9, p. 142, commenting on the Durham Court of Harodim, stated "that the Durham Harodim had no relation to the Templars", and that in 1794 it was spoken of as an "ancient and mysterious degree in Masonry" called "The Passage of the Bridge". This statement appears confusing, because there is an indication in both the Phœnix Lodge No. 94 and Palatine Lodge No. 97 Minutes that the Harodim and the "Passing of the Bridge" were two distinct ceremonials

THE "MARK" DEGREE in the Province of Durham

The Harodim is said by some to be a "Mark" grade. The Palatine minutes show two entries *re* the Mark, and each is followed a week or so later by a Harodim entry.

It does not appear feasible that the Secretary would enter "Mark" in mistake for Harodim, or treat the Harodim as "Mark", just as if the two were interchangeable.

An entry in the Palatine Lodge Minutes on the 26th May, 1801, shows that at a Mark Lodge held in the Palatine Lodge (now No. 97) at Sunderland, seven members were made "Mark Masons". In July, 1778, two Brethren of the Palatine Lodge of Sunderland visited the Marquis of Granby Lodge at Durham and were present at the making of Mark Masons, which may suggest

that the Mark was then practised in their Mother Lodge. At subsequent makings of Mark Masons both were present as visitors. This is significant.

Durham (Marquis of Granby Lodge No. 124) has references to "Marked Masons", the first entry of which is said to be the second earliest in Britain and is dated 21st December, 1773. Many students hold the view that certain Initials, sometimes a device as: S $\frac{H}{W}$ S, has a Mark significance and may have been in use when the Mark was a normal preliminary to the Royal Arch.

The same design is in a *Book of Masonry*, dated 1828, and in the possession of the Provincial Grand Lodge of Durham Library at Sunderland. The writer of the book states: "This is the ancient badge of the Lodge of Industry". The same combination of letters was also placed on the Tombstone of Bro. W. Hills, Secretary of the Palatine Lodge, and who died in 1794. The Modern interpretation of these letters is known to every Master of a Lodge of Mark Master Masons, probably the letters were interpreted in the same sense as now.

Whether the design S $\frac{H}{W}$ S seen on records, and in particular on William Hill's tombstone in Sunderland Churchyard (1794), had any connection with the Harodim is not known. If it had, it may have been one of two things, *i.e.*:

"(a) a form of Lodge of Sorrow for the death of the Chief Architect, Hiram.
 "It is significant that William Hills' tombstone is in the form of a plinth,
 "upon which is the above combination of letters known to the Master of a
 "Lodge of Mark Master Masons, and an Urn, with the Heart and other
 "symbols. Now in a Lodge of Sorrow there is a Plinth, with an Urn, and
 "the Heart symbol is in evidence. It may be a coincidence that these two
 "things approximately agree. Further it is significant also that the idea of the
 "memorial to a worthy and distinguished Brother should follow this form
 "(1794). They may be coincidences, but the fact remains, they may afford
 "a clue for speculation."

In the records of the Moriah Lodge No. 176, attached to the First Regiment of the Yorkshire Militia, the letters take a different form. In two advertisements inserted by the Lodge in the *York Courant*, 21st December, 1773, and again in 1774, the advertisements are headed

T
 A S O
 H O T A W S S T K S

This may or may not be a "Mark" reference.

THE ROYAL ARCH

The earliest probable references to Royal Arch Masonry in the Province of Durham occur in the records of the Marquis of Granby Lodge at Durham, a Lodge of St. John's Masons, with Minute Books from 1738. It is possible that the Lodge was established prior to this date, as the first Minute in the oldest book of the Lodge appears to be a continuation of business of a previous meeting (November, 1738). From the records it would appear that the Brethren looked upon the E.A. and F.C. degrees as the two "Past" degrees and the "Raised Master" as the sublime degree.

Whether the "Raised Master" was given in a "Master's Lodge" which was then "congregated" into a Chapter is not known.

One is inclined to think, from the mass of material available, that the "Raised Master" was an abbreviated form of the present Third degree, and that it was given in a "Chapter" convened at the discretion of the Master of the Lodge, and that a gratuity was expected from all who were deemed worthy of the honour and to whom the mysteries were explained. The 1767 Bye-Laws

of the Lodge include one which is an echo of an earlier one in Dr. James Anderson's *Constitutions* :—"That the Master shall have full power and authority to congregate the Lodge into a Chapter". This may mean either that the word "Chapter" stood for an occasional Lodge called at the discretion of the Master, and one not provided for by the Warrant of Constitution, or that it was a Chapter of Brethren qualified to attend a "Higher Order" of Masonry than those of the E.A. and F.C. degrees.

Some students hold the view that the Craft degrees of the period were for the purpose of moral instruction, and that the Chapter was more sublime and of a more religious character. Be that as it may, this entry at that date is worthy of note.

A Bro. Wood, of Durham, was re-obligated in the Concord Chapter at Durham in 1788 as "having been an Arch Mason prior to 1766", a fact which goes to show that there was at least one Mason in Durham who had passed the Arch prior to 1766 and that he may have received the Arch in a Chapter and in the Marquis of Granby Lodge.

Royal Arch Masonry figures prominently in the Phoenix and Palatine Lodges at Sunderland in 1771. Prior to this date, as early as 1764, there are entries against the names of three Brethren, also in the Royal Arch.

At Darlington a Lodge of Royal Arch Masters was established early in 1769 under the style and title of "The Hierarchical Lodge of Royal Arch Masters", and is continued to the present day as the Chapter of Vigilance No. 111.

In all the records in the Province of Durham there is no suggestion that the Royal Arch had any connection with the Harodim or that the Harodim was a pre-requisite for the Royal Arch.

The entries in the Palatine and Phoenix Minute Books show clearly that the Harodim and Royal Arch were distinct Orders. At the same time it is obvious from all the entries, which have also the support of an analysis, that Brethren always took the Harodim degree before being admitted into the Royal Arch. This is of course significant and should be borne in mind when any consideration of a probable relation of the two Orders occurs.

In the Lodge of Industry No. 48 (the old Lodge at Swalwell), entries concerning the Royal Arch do not occur until too late a date to be of interest in this paper.

Among the antiquities in the Lodge is a marble altar, 9 inches high (a replica of the altar in a Royal Arch Chapter). There is also a double triangle of brass approximately $4\frac{1}{2}$ inches across. It is the opinion of the writer that these two articles were used before the Royal Arch had assumed its full dress as a ceremonial, and that the Lecture was given upon what we now call the Royal Arch. These articles undoubtedly precede anything the writer has seen in Chapters possessing antiquities dating 1770 onwards.

EARLY TEMPLARISM in North-Eastern England

An early form of Templarism should not be dismissed altogether when considering the Northern Harodim or Highrodiam, because William Hutchinson mentions (1775) an "Innovation in Masonry" and terms them "Masons who went to the Holy Wars" and offers the opinion that "this Order is of Scottish origin".

In the Lodge of Industry No. 48 there is in the archives of the Lodge a very crude Templar badge of pewter and a solid silver jewel crudely engraved of the Arch and Temple; a probable date is 1770-80, perhaps earlier. There are other antiquities of French origin on which are depicted Masonic devices of the Rose Croix, the Passage of the Bridge, etc., etc.; but of their age it is difficult to conjecture; they were certainly of pre-1790 manufacture.

The Union Lodge at Gateshead held an Encampment of Templars in 1794, and it is also thought that two similar Encampments existed at the same time at Newcastle-upon-Tyne. The Joppa Encampment at Sunderland (February, 1807), had its origin in St. Stephen's Lodge No. 145, Edinburgh, and was founded by members of St. John's Lodge, now No. 80 and No. 24 respectively, and in 1811 took a Warrant No. 37 under the English Early Grand Conclave.

It is thought that the K.T. (in various forms from various sources) was adopted by the R.A. Chapters; and from thence is derived probably the R.A. "qualification". Later the Rose Croix appeared as an *isolated* Grade. Not as part of the "Emperor's" Rite; it was received by the Templars, who imposed upon it the K.T. qualification.

It is possible that both in the Joppa Encampment at Sunderland (1807) and in the Royal Kent Encampment at Newcastle-upon-Tyne (1812) there may have been a normal Rose Croix and a Harodim R.S.Y.C.S. working side by side, the latter belonging to the R.O.S. family of workings.

At first view this recital may appear superfluous to this paper, but in view of:—

- (1) The assignment of the Lodge of Industry No. 48, "Harodim" in 1902 to the Templar Priests at Newcastle-upon-Tyne, and
- (2) Bro. Schnitger's statement in 1906 "That the formation and later activities of the Joppa Encampment at Sunderland spelled the death-knell of the Northern Harodim in private Lodges",

one may draw the conclusion (if Schnitger's views are accepted) that the Harodim known to Durham County Masons had something in common with the Harodim of the Encampments.

This is of course not the place to discuss the Harodim of to-day; all one can state is that its members are "Made free from Harodim"

Until an ancient ritual of the early Harodim is found one cannot state anything definite, but can only keep on "speculating"; and that an old Ritual may appear "out of the blue" is the dearest wish of the Author.

WILLIAM PRESTON

The founder of the "Grand Chapter of Harodim" was a brilliant and experienced Mason. His life and important membership of the Lodge of Antiquity has been dealt with by so many writers that it is not deemed necessary to recapitulate the details here. It is, however, essential to know that Preston was interested in the "Rite of Seven Degrees" through the "Chapter of Observance" prior to the founding of the Chapter of Harodim.

Bro. Castells writes in his *Antiquity of the Royal Arch*, chapter viii:

"In 1787 Preston organised his 'Grand Chapter of Harodim,' and in his 'illustrations of Masonry he explains: 'Though this Order is of ancient date, and has been patronised in different parts of Europe, there appears 'not on record, previous to this period, the regular establishment of such 'an association in England.'"

"This would seem to indicate that the old Harodim Chapters did not 'possess a 'regular establishment,' like the G.L. of London, but were held 'occasionally, and that the word Harodim was not a familiar one among the 'Masons of the South of England. But there can be no doubt that the 'Harodim were at work at Durham long before 1787, though perhaps it 'was without a 'regular establishment.'"

"The Grand Chapter of Harodim—

"An institution open in London, in 1787, whose nature is thus defined by Preston, who is said to have been its Founder: 'The mysteries of this 'Order are peculiar to the institution itself, while the Lectures of the 'Chapter include every branch of the Masonic system, and represents the

"art of Masonry in a finished and complete form.' In other words, it was "a school of instruction organised upon a peculiar plan. Different classes "were established, and particular Lectures restricted to each class. The Lectures "were divided into sections, and the sections into clauses. The presiding officer "was called the Chief Harod. He annually distributed the various sections to "skilful members who were called Sectionists, and these divided the different "clauses among others, who were denominated Clauseholders. When a member "became possessed of all the Sections, he was denominated a Lecturer. The "whole system was admirably adapted to the purposes of Masonic instruction. "The organisation ceased to exist long before 1846, though Dr. Oliver writes "of it as if at that date it were still in operation."

William Preston's Harodim of 1787 has been a source of discussion for several generations. A perusal of the Rules and Regulations of the Order of Harodim does not suggest or even hint at anything outside the Craft degrees and the Royal Arch. The object of the Order is summed up in Article VIII and is as follows:—

"That the Society shall consist of 5 Classes to be composed as follows:

"The first class of Free and Accepted Masons who shall have been "regularly initiated into the order of Harodim.

"The second class of Fellow Craft Freemasons selected from the first "class of the order of Harodim and initiated into the mysteries of the second "class.

"The third class of Master Masons selected from the second class of the "Order of Harodim and initiated into the 3rd class.

"The fourth class of Master and Past Masters of Lodges of Free and "Accepted Masons selected from the 3rd class of the Order of Harodim and "initiated into the 4th class.

"The fifth class of Royal Arch Masons selected from the 4th class of "the Order of Harodim and initiated into the mysteries of the 5th class."

This, then, was what comprised Preston's Harodim of 1787. Five classes each with a separate Initiation.

The question naturally arises, what was this Harodim, and why were five initiations essential?

It should be noted that the Entered Apprentices could be initiated into the first class apparently before they received the Fellow Craft degree, and that Fellow Crafts were also admitted to the second class before they were raised Master Masons. From this we assume that the work of each class belonged to each respective degree and did not overlap. Again, one may ask why it was considered essential for an Apprentice to be initiated into the Order of Harodim (first class) in order to learn more of the first degree, or for the F.C. and M.M. respectively to be initiated into the 2nd and 3rd classes likewise to learn more concerning those respective degrees?

What had this London "Harodim" to teach, over and above the work of the respective Craft degrees? The same may be said of the Masters in and past the Chair and of the Royal Arch members.

The probable answer is that the London Harodim was a mode of instruction of Craft to Arch degrees from a different angle. It will be remembered that Bro. J. F. Stanfield, of the Phoenix Lodge, the originator of the articles, *The State of Masonry in different parts of England*, contributed to the *Freemason's Magazine* of 1794, etc., etc. When speaking of Sunderland he said:—

"The Scientific and Occult operations of the Craft are assiduously practised in both Lodges."

meaning Phoenix and Palatine Lodges, now Nos. 94 and 97 respectively. Thus one finds Bro. Stanfield referring to two things, the "Scientific" operations of the Craft and the "Occult". What is the significance of the word "Occult" in his statement? This statement, coupled with another published in the same

Magazine under date of April, 1793, and signed by "A member of the Lodge of Antiquity", which is as follows, may throw a little light on the subject:—

"Extract from a letter addressed a short time ago by a Companion of the
"Grand Chapter of Harodim to a gentleman of this Order who is eminently
"distinguished amongst the Fraternity as a zealous and able instrument of
"Masonic knowledge.

"Sept. 7th, 1792.

"To dispel the cloud of ignorance and inauspicious to the noble purposes of
"our Order and to facilitate the knowledge of its mysteries, the unrestrained
"communication of which alone can convey pleasure to the mind of the
"professor, or confer its true dignity on the profession seems to have been the
"end and aim of the Harodim system of Masonry which after encountering
"obstacles and is now rapidly rising into its proper sphere."

In the above letter we read of "The Harodim system of Masonry", suggesting that it was something different to the usual mode of instruction by Initiation, Passing, Raising, etc. The use of words as "the *unrestrained* communication of which alone, etc., etc.", appears to suggest that here was communicated something which was probably foreign to an Apprentice, Fellowcraft or Master Mason's Lodge. It may have been the "Occult" interpretation of Masonry discontinued by Grand Lodge and that "something" which had an affinity to Harodim, Heredom, H.R.D.M., or whatever one may term it. It is perfectly clear from the letter that the Grand Chapter of Harodim had many obstacles, probably including Grand Lodge.

Whatever its teaching may have been from Craft to Arch, it is clear

- (1) That the Grand Chapter of Harodim did not include the points practised by the Chapter of Observance, viz.:

H. R. D. M.

K. D. S. H.

Ne plus ultra 81°

- (2) That the Chapter of Observance was an entirely separate body owing allegiance to outside influences and that the members (mostly "Ancients") did practice a form of Harodim, Heredom, H.R.D.M., or whatever one cares to term it, as well as Templar and other points or degrees.

Bro. Schnitger, in his enthusiasm to make a case for the Harodim, inferred that the London Harodim embraced the entire series from E. Apprentice to "Ne plus ultra". It is unfortunate that his idea, together with similar ideas of Bro. John Yarker, have gained so much publicity. They appear to the Author as a travesty of facts and require to be noted whenever one consults Schnitger's and Yarker's statements. It is obvious that both referred to the "Rite of Seven Degrees" and not to the "Grand Chapter of Harodim".

Whilst dealing with this matter it may be as well to point out to younger students that Schnitger's and Yarker's references to the Harodim, "making free of Harodim", etc., in the Palatine and Jerusalem Chapter are references to a Chapter of the Rite of Memphis, of which John Yarker was at one time a great exponent and which Order is outside the pale of English Masonry.

Here are some extracts from the *History of Antiquity Lodge No. 2*, by W. H. Rylands.

1777. 26 Feb. The L. was opened in the Third Degree p. 285). A Board of Trial appointed as follows: (names omitted).

"Bro. Brearley reported from the Board of Trial, that the following Brethren
"had regularly passed under examination for the Third Degree, and been
"approved. Bro. Ordered, That these Brethren be exalted to the
"third Degree this Evening, with the other Brethren approved at last

"meeting. Bros. were accordingly raised to the respectable
"Degree of Master-masons according to antient form.

"The Brethren then proceeded to settle the plan of conducting the
"Chapter on Wednesday next, when the several departments for that occasion
"were filled up: (and a Committee appointed).

1777. 5th March. Lodge of Antiquity, Mitre Tavern, Chapter Night.
(Page 286).

"Lodge opened in the Third Degree in an adjacent Room, Procession
"entered the Lodge Room, and the usual ceremonies being observed, *the Three*
"*Rulers were seated.* A piece of music was then performed, and the 12
"Assistants entered in procession and after repairing to their stations the
"Chapter was opened in solemn form. Bro. Barker then rehearsed the Second
"Section. A piece of music was then performed by the instruments. Brother
"Preston then rehearsed the third Section. An Ode on Masonry was then sung
"by three voices. Brother Hill rehearsed the 4th Section, after which a piece
"of solemn music was performed. Bror. Brearley rehearsed the 5th Section,
"and the funeral procession was formed during which a solemn dirge was
"played and this ceremony concluded with a Grand Chorus. Bro. Berkeley
"rehearsed the 6th Section, after which an anthem was sung. Bror. Preston
"then rehearsed the 7th Section, after which a song in honour of masonry,
"accompanied by the instruments was sung. The Chapter was then closed with
"the usual solemnity, and the Rulers and twelve Assistants made the procession
"round the Lodge, and then withdrew to an adjacent Room, where the Master's
"Lodge was closed in due form.

"Bror. Preston reported that Bror. John Craigie had been raised to the
"third Degree at the Lodge No. 23, held at the Globe Tavern, Fleet Street, in
"order to attend this Chapter.

"The Assistants who acted at the Chapter were
"The Three Rulers were Bros. Preston, Chief Ruler, Wilson, Senr. Ruler ;
"Maning, Junr. Ruler."

Rylands remarks on this:—

"I have quoted this minute in full, as it is the only instance of anything of the
"kind occurring in the minute books. No doubt it refers to that system of
"Masonic teaching and rehearsal of a series of lectures, divided into sections,
"and clauses formulated by William Preston and called "The Grand Chapter
"of Harodim". At a much later period these lectures were regularly worked
"by the members of the Lodge, due notice of them being given on the Summons ;
"and those who officiated were called 'Lecturers' and 'Clauseholders', and
"the meetings were held in Preston's Lodge of Instruction."

The remarks by Bro. Rylands are interesting and informative. This quotation from the *History of the Lodge of Antiquity No. 2* appears to show that the basis of the Grand Chapter of Harodim was in the Lodge of Antiquity. The quotation *re* the fifth Section is illuminating because of the mention of a "funeral procession". This may mean either that a "funeral degree" was in vogue, or that such a procession was formed at a point in the Third degree.

THE RITE OF SEVEN DEGREES IN LONDON

A short description of this Rite is given because in it the words Harodim and Heredam are used. The notes which follow are based on an article in *A.Q.C.*, Vol. XXXIX, 1926, pp. 63, etc., by Bro. Wm. Wonnacott.

It may also prove helpful in view of Bro. Yarker's and Bro. Schnitger's statements, pointing as it does to a probable source of origin pursued by these two investigators.

Its Grades (1764 to 1790) were in vogue among Masons 'Moderns' and its off shoots the G.L. of E. South of the River Trent.

During this period some Lodges in London were attracted by the brilliant ceremonies and high sounding titles of foreign Masonry, among them were:

| | | |
|--------|---|---------------------|
| French | { | Union Lodge No. 270 |
| Lodges | | Lodge St. George |
| | | de Observance |

Both Lodges were associated with a sort of College of Rites—of seven degrees.

When Wm. Preston was expelled by the G.L. of the Moderns, he and his party obtained powers from the G.L. of all England at York and set up two subordinate Lodges No. 1 being the Lodge of Perfect Observance.

The G.L. of E.S. of the R. Trent lasted 1779-1789.

The evidence of much of the rites practised by Preston and others before him is preserved in the Archives of G.L. in the form of three Minute Books, odd papers and many Prints. The Books are written in French."

Bro. Wonnacott says on p. 64 :—

"The Bristol Brethren may be particularly interested in some things "that point to the origins of the Baldwyn Rite, but beyond that it would not "be wise to say much."

An outline or composition of the Seven Degrees is as follows:—

Series

1. The apprentice
2. Companion
3. Master of the Craft
4. Elu
 - Architect
 - Provost & Judge
 - Grand Architect
 - Royal Arch
 - Grand Elu
 - Sublime Master
 - Perfect Mason
5. Knight of the East and West
 - (Passing of the Bridge plays a principal part).
6. Knight of the Eagle, Pelican
 - Rose Croix of St. Andrew
 - The Heredom triple Croix
 - Knight Rose Croix
7. Last degree—Kadosh.

Others mentioned include:

- Petit Elu Inconnu
- Chevalier du Soliel
- „ de L'Epee ou de L'Orient
- Grand Commander of the Orient etc. etc.

The origin of the system was in all probability the Chapter of Clermont, 1754, a chapter of high degrees formed by the Chevalier de Bonneville (Paris). Little is known about this Chapter except that upon the three orthodox degrees it built the main series of degrees in groups were:

- 4th Ecossais
- 5th Knight of the Eagle
- 6th Illustrious Kt. or Templar
- 7th The sublime Illustrious Knight

The intense rivalry of the Clermont Chapter and Knights of the East led to a compromise and to the formation of that body called Emperors of the East and West in 1758, probably a continuation of or a development of the Chapter of Clermont—It became the:

Council of the Emperors of the East and West Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Surveillants and officers of the Grand Sovereign Lodge of St. John of Jerusalem with the title 'Heredom of Perfection,' added.

The G.L. of Ireland owns a document setting out the list of grades of this Council, seven in all, which are sub-divided into three as follows:—

1st The Three Craft grades

2nd Petit Elu

Inconnu (or Elu Inconnu)

Elu de Queize

3rd Architecte

Prevot et Jueze

Grand Architecte

4th Royal Arch

5th Knight of the East

Grand Commander

Prince of Jerusalem

6th Knight of the Eagle Rose Croix

7th Knights of the East and West

Knights of the Triple Croix

„ of Palestine

Templars

Knight of the Sun

Knight of the Black Eagle

The Physical Philosophical and Mural College of Heredom
called Kadosh

Compare this with the high grades worked by the Metropolitan College of Observance, there is a striking similarity.

Lintot's '*Observance of the Seven Degrees*' appears to have set a fashion, for example see Thos. Dunckerley's

Early Kt. Encampments, the first of which was named

'Observance of Seven degrees'

whilst the Baldyin Camp which in 1791 put Dunckerley in the position of G.M. of that Templar Order (and later came under the Grand Conclave) was called

'Eminent of Seven degrees'

when enrolled under the Grand Conclave

also under Dunckerley were

1. Harmony of the Seven degrees at Salisbury
2. Science do.
3. Royal Edward of the Seven degrees at Hampton Court

They were off the roll in 1809

The central figure of French Masonry in London between 1770 and 1790 was Bro. Peter Lambert de Lintot, Master of the Lodge de Perfection dis Observant des Seven Degrees (1766).

He hailed from Normandy where he had served in the French Army and whilst in England practised the occupation of Artist and Engraver. In 1787 he was 53 years of age.

First attached to Viz. in England in the Lodge of St. George de l'Observance, 20th January, 1779. Then he became Master of Perfect Observance No. 1, South of the Trent, and was the principal mover in promoting the higher grades in London.

The system of high grades which he promoted seems to be chiefly chivalric

Templar series combined with Kadosh about 1790, when Dunckerley first appears as chief of the Templars in England a severance between them appears to have taken place.

Title of Templar body presided over by Dunckerley Statutes of the Royal Exalted, Religious, and Military order of H.R.D.M., Grand Elected Masonic Knights Templars K.D.S.H. of St. John of Jerusalem, Palestine, Rhodes, etc.

De Lintot must have been a competent Artist and engraver for many of the Prints under his name are clearly his productions.

He Produced three plates for Charity

1. Free Masons Schools, now Royal Masonic Institution for Girls, Cumberland.

2. Frontispiece of constitutions of the Lodge No. 1 Perfect
Observance G.L. of E.S. of the R.T.

The body in which he bore sway was denominated The Metropolitan College D'Ecosse d'Heredom des et Deruiers Degrees or some variant of that title.'

THE ROYAL ARCH

(The Rite of Seven Degrees)

This grade is not the Royal Arch of to-day. The candidate represents a brother who discovered the body of the missing architect and received as recompense the position which enable the suspended work to continue.

The brilliant Delta is prominent but not explained.

Architect, Provost and Judge

(Rite of Seven degrees)

The Lodge is hung with black, the grade being associated with a mournful event in the traditions of Masonry. The Master is termed Maitre, and represents Solomon, on a throne with seven steps, before him the Sacred Law with a compass and triangle.

A golden urn plays a prominent part in the ceremony, and with it a small golden trowel.

The officers wear the red sash of Ecossois, the Master with a triangle attached, the wardens with a square and level respectively.

All the brethren wear a habit of black velvet, with the apron over it, and the jewel of their grade.

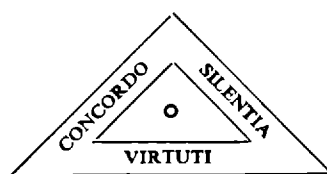
That of Architect is a compass with sector, a rose at the head of the compass surmounted by a crown.

The Frère Terrible has charge of the Candidate and after his ordeal partakes of a mystic repast supposed to represent the heart of the lost Master, and he is prostrated on the floor with his face in the triangle, upon the blazing star, within which is the letter G. This is carefully explained and the secrets then conferred.

The instructional catechism deals with the emblems and the ceremony.

The letters Silentia, Virtuti, G. upon the points of the Triangle worn as a Jewel form an appropriate basis for the lecture.

It is interesting to note that the ancient design (mentioned 1828) in the Lodge of Industry No. 48 is of this pattern.



CHEVALIER DE LA PALESTINE

Bro. Wonnacott

(Rite of Seven Degrees)

"or Grade of Knights of the Triple Croix, third and last of the Chevalier de l'Aigle et Perfection, to be conferred only upon a grand officer, of perfect virtue, at least 33 years of age and of seven years standing as a grand officer. This being a grade of nobility, confers powers (upon the recipient) to constitute Lodges, grant brevets, to receive (candidates) when alone, to wear the cross of gold and diamonds with a red sash and the rose of seven colours. He will receive his patent and his powers three years after his reception, when he will take his final obligation of fidelity.

"The Lodge is hung with azure blue, and represents a council hall. On the baldaquin are three crosses in a triangle, of green, white, and red. The presiding master is Sublime Commander, the wardens Sublime Chevaliers, The master of ceremonies Grand Esquire, and the rest of the brethren Noble Chevaliers. The Commander wears the cross (of Rose Croix) and an

"azure blue scarf on which are three crosses, one red at the top of the sash, white on the centre, and green below; the jewel worn at the end of the sash is the triple cross in triangle, with the inscription 'Dieu le veut'. The principal officers have a red cross on the right shoulder, the knights in the south a white cross, and those in the north a green one.

"The candidate is received as a Rose Croix Mason with apron and jewel of that grade, being deprived of his sword while the ceremony proceeds. The oath is taken before a crucifix, and he is invested with the cross, apron, sash and sword, with an appropriate charge for each, and the secrets given. The historical discourse is then recited, comprising a review of the Crusades, in which the Frenchmen wore a red cross, the English white, and the Germans and Flemings a green one. This is a rather lengthy recital, and is followed by the catechism or lecture, which traverses the three Craft degrees, Elu, Ecossais, Chevalier of the Sun, Chevalier d'Orient (5th Grade, crossing the bridge), and Roze Croix (6th). No apron is worn in this grade, to signify that the Masonic work is completed; it is deposited upon a trophy of arms, which is a prominent feature in the decoration of the Lodge. Then follows another explanation of a philosophical character, covering the four elements, the seven principal virtues, and so on."

GRAND COMMANDER OF THE ORIENT (East)

(Rite of Seven Degrees)

"This grade is only to be conferred upon grand officers of the Lodge of Perfection (and not to the brothers of the Lodge) if they have the grade of Triple Croix.

"The tableau, or tracing board, differed only from that of the Chevaliers d'Orient, in showing a well situated west of Jerusalem with other emblems peculiar to the grade. Esdras conducts the candidate, who in the course of the examinations says there are six blessed names, three of them to be pronounced only when on his knees, as well as three accursed ones named Gozin the Arab, Tobias the Ammonite and Sannaballat the Horonite, reasons for which are given. He finds the adorable and incomprehensible seal inscribed with the grand name of God. The age of the candidate is 70 years. A yellow cordon is worn, referring to the duty of a Grand Commander at the rising dawn. A sword is presented to the candidate, he takes the obligation, receives the accolade, and is then entrusted with the secrets. The secret word is six fold, one Assyrian, one Chaldean, three in Hebrew, interchanged between two brothers, and the final one pronounced jointly. The initials of the word appear also on the jewel. The Commanders are covered through the ceremony and wear a yellow sash from right to left, from which hangs some instrument of Masonry (as they choose), and on the sash are embroidered three arrows and three skulls, alternating. The lodge is draped in white, to represent a tent. A short explanation of the previous grades shows that after the three symbolic degrees come the red grades, the Ecossais, Elu, and Chevalier d'Orient, all leading up to Grand Commander."

GRAND ARCHITECTE

(The Rite of Seven degrees in London).

Third Section. Sublime Architect.

"The Candidate is first examined as Ecossais, and the whole instruction of this grade is developed in question and answer. The principal emblem is a brilliant triangle enclosing a Hebrew letter. The candidate's age is 81 years: he is crowned with laurel at a certain part of the ceremony.

"This degree is only conferred upon a worthy brother in order to enter upon the grades of chivalry."

There are several other Rites and Ceremonials which might be quoted, but it is thought that this particular rite best outlines that series of points or degrees stressed by Yarker and Schnitger, and said by them in the main to have been included in the Harodim series.

A LIST OF EXTRA CRAFT DEGREES IN NORTH-EASTERN ENGLAND

(Early Entries)

| | |
|---------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|
| Lodge Nos. Phoenix No. 94, Sunderland | Harodim, from 6.1.1756 Royal Arch, from 1773 Passing the Bridge, from 1783 |
| Palatine Lodge No. 97, Sunderland | Harodim, from 1757 Royal Arch, from 1773 Passing the Bridge, from 1783 Mark, from 1801 |
| Lodge of Philanthropy No. 22, Stockton-on-Tees | Harodim, from 1781 Royal Arch, from 1782 Higher Order, from 1781 |
| Lodge of Industry No. 48, Swalwell (Gateshead) | Highrodiums, 1746 English Masters, 1746 Domaskin, 1746 |
| Restoration Lodge No. 111, Darlington | Harodim, from 1781 Royal Arch, from 1769 Higher Order, from 1781 |
| Marquis of Granby Lodge No. 124, Durham | Heredom, from 1773 Royal Arch, 1766 (1773) Mark, from 1773 |
| St. Hilda's Lodge, No. 250, South Shields | Harodim, from 1781 Royal Arch, from 1781 Super Excellent Masons, 1783 Passing the Bridge, from 1783 |
| Union Lodge No. 392 Gateshead | Harodim, from 1786 Royal Arch, from 1782 Knights Templars, from 1794 |
| (Spirit of Masonry) | Order of Crusaders, 1775 |

MASTERS LODGES

As almost every writer has said that the Higher degrees, from early times, were carried out in Masters Lodges, it may be of special interest to know the composition and purpose of such Lodges in Northumberland and Durham. The picture is not the same as outlined by Bro. W. J. Hugan and others, particularly Bros. Yarker and Schnitger.

Bro. Hugan held the view that probably because two or three Masters Lodges (1725?) were included in the general list of Lodges, they were constituted solely for Masters, and with a view to working some sort of Masonry, over and above the Entered Apprentice and Fellow Craft degrees.

In Durham County, Masters Lodges were held in the Durham City Lodge (now known as the Marquis of Granby, No. 124) as early as 1740, and at Sunderland in 1745. Certainly three of the founders of the Phoenix Lodge No. 94 in 1755 were members of the 1745 Lodge, and several others of a later period.

In the Phoenix Lodge No. 94 it would appear that the Masters Lodge was an alternative to the General Lodge in order to provide the Brethren with an additional fortnightly meeting, and as far as possible this was carried out, for it will be seen that no less than 51 meetings were held out of a possible 65. Four of the fourteen remaining nights were used for Committee meetings.

Most of the private business of the Lodge was conducted in the Masters Lodges, and it is also noted that the Royal Arch and Harodim Lodges were held at meetings called by the Master, and are always headed in the Minutes as

Masters Lodge (Royal Arch Night) or
Masters Lodge—Order of the Harodim.
Masters Lodge, etc.

These meetings also afforded the Brethren an opportunity to extend their Masonic knowledge in a direction not indicated by the Lodge Warrant.

An analysis of the work of the Masters Lodges shows that it was of a general character and most certainly was not confined to the so-called higher degrees.

- (1) The first nine Masters Lodges give no details but those of the members present.
- (2) At thirteen meetings Entered Apprentices were made.
- (3) At twelve meetings Fellow Crafts were passed.
- (4) At nine meetings Master Masons were raised.
- (5) At several meetings Visitors were present who were only Apprentices and Craftsmen.
- (6) The Royal Arch and Harodim are only recorded during this period under "Extra" Lodges, and not in a single instance under Masters Lodges.
- (7) It must be noted, however, that during the period under review the First Register shows many additions to the Harodim and the Royal Arch, so it must be presumed that several members must have been received into or raised at those Masters Lodges which, unfortunately, consist of only a list of names.

The "Extra" Lodges were also held as Emergency Lodges. The Bye-Laws state "that there must be a clear case for the emergency before such a Lodge can be held". The Phoenix Brethren appear to have carried out this ruling in every instance.

After many careful perusals of the "Phoenix" Minutes, the opinion has been formed that, despite the documents of outstanding Masonic Historians, Masters Lodges were not only for the special purpose of working the "Masters part", but for "Entering and Passing" as well.

The Bye-laws of the Phoenix Lodge, 1764, include :—

- (1) That the General or Public Lodge must meet according to the Dispensation on the first Wednesday of every Kalendar month.
- (2) That a Masters Lodge, *called at the discretion of the Master*, shall meet every Third Wednesday, at which Lodge shall be discussed all business relating to the Lodge.
- (3) That a Lodge of Emergency shall be called at the instance of a Brother for a special purpose, or a candidate going to sea, or on a long journey, and that the one so demanding such a Lodge shall bear its whole cost.

The remainder of the Bye-Laws make it clear that no private Lodge business was to be discussed in a General or Public Lodge, and that no Visitors were allowed to visit a Masters Lodge unless he or they were candidates for a higher degree. This practice appears to have been common to all Lodges in Durham County. An early 19th Century summons of the Palatine Lodge No. 97 (in Prov. Grand Lodge Museum) shows that the Masters Lodge Summonses were headed with a wood-cut of a square.

The General Lodge (or public Lodge) was, according to the Bye-Laws and later in a Confirmatory Warrant, a condition of the Continuance of the Dispensation (and later of the Warrant), and that it was obligatory to meet monthly and open the Lodge to Visitors.

The Masters Lodge was apparently not obligatory and was called only on the authority of the Master, who, as in the Palatine Summons of a Masters Lodge, displayed thereon his insignia of a Master to show that the Summons was issued at his command. An important factor was that the Masters Lodges precluded Visitors, as such.

A similar procedure was followed in the Palatine Lodge No. 97 (1757). The Bye-Laws of St. John's Lodge No. 80, dated 1835, perhaps throw some definite light on the subject :—

“That the Members of the Lodge shall meet on the Second Tuesday of
“each month at 7 o'clock, which shall be deemed the General or *Public*
“Lodge—and that the Fourth Tuesday at the same shall be deemed
“‘Masters Lodges’ *when so ordered by the Master.*”

It would appear that the early Phoenix Brethren were so keen that they often met once each week, and it is evident that St. John's members fancied a meeting every fortnight; a regular procedure in all Lodges under the Grand Lodge of the “Ancients”, from which St. John's Lodge held a Warrant.

There is, however, an important point to be noted which may have some bearing upon these extra Lodge Meetings, and that is the amount of work necessary in those days, for example, the Harodim in the Phoenix Lodge accounted for many meetings. Then there was the Royal Arch as a separate degree in the 1770s, which was also of regular occurrence. There was also the “Passage of the Bridge” and probably the “Mark.”

THE DEPUTY MASTER

Much has been written concerning the Deputy Master and his functions, and it is obvious that the question is not easy to answer; indeed the writer has no intention of endeavouring to do so, merely being content to pass on a few facts from the records of the Phoenix and Palatine Lodges at Sunderland and to leave comments to others.

Bros. Eilley and Wright, and later Thomas Hardy, were Deputy Masters who expounded the Arch, Super Excellent Mason & Harodim in many Lodges in Durham County.

They were paid travelling expenses and received a fee for working the degrees, generally 1/6 each degree, and expenses, generally a total of 7/6, a fairly large sum in those days.

Bro. Thos. Hardy mainly confined his activities to the Palatine Lodge, but continued along the lines of his predecessors.

Despite the fact that a large number of Brethren were interested in the Harodim degree, and that in all probability the three Deputy Masters would have notes in their possession, not a trace of anything has come to light to help to elucidate the mystery of what was, at one time, called mysterious degrees.

Bro. Eilley appears to have handed over his office about 1787 to Bro. Rd. Wright and it is with this individual where one finds the development of the

Office so marked. Bro. Philip Crossle's comments on this Deputy Master are so helpful that one feels it may be as well to quote them at length.

"In the 'Articles' (Phoenix) of 7th October, 1755, the second of which is
"That a Masters Lodge be held every Third Wednesday in every month."

"This is the lock if we could only construct a Key to open it.

"This Masters Lodge is not a Lodge of Master Masons, as we call
"them. In the speech of that period it was a Lodge of Masters, Wardens,
"etc.

"In December, 1780, there is a minute:—'Masters Lodge and Harodim
"Lecture.'

"In the Minutes for 1778 (the earliest available), 1780, 85, 86, 87, 94, and
"96, as well as W.M., S.W., and J.W. as Officers for the Harodim and Royal
"Arch there is a Deputy Master.

"That is to say as well as an active W.M. you have an active Deputy
"Master. Ponder over the functions of this D.M.? The latter did not
"deputise for the former, on the contrary he functions in his own Office."

Bro. Crossle has certainly given us all something to ponder over.

No such entry has been found in the Marquis of Granby No. 124 of a D. Master. Under the "Heredom" of that Lodge there is a Brother shown at every meeting as P.M.

The Sea Captains Lodge (Palatine No. 97) Minutes are on a par with the Phoenix No. 94 as both Bros. Eilley and Rd. Wright occupied the same offices concurrently in each Lodge. So far no knowledge of such an office in the Lodge of Industry No. 48 has been traced, but there is an early record of a Lecture Master, 1778.

The earliest record of a Deputy Master in the Minutes of the Phoenix Lodge, No. 94, is dated 24th August, 1778. Unfortunately the first Minute Book of the Lodge is lost. The 1778 entry is at the commencement of the Second Book and reads as if it were an ordinary entry. There is no doubt that the position (or office) of D.M. was an established Office from the commencement of the Lodge and most certainly from 1755, when the Lodge came under the jurisdiction of the G.L. of England.

It is interesting to note that the Deputy Master is *recorded only when a Harodim Lodge and Royal Arch* night is held.

There is no mention of a Deputy Master on General Lodge, Emergency Lodge and Masters Lodges nights; thus implying, as Bro. Philip Crossle informed the author, that the Deputy Master had a separate set of functions to perform differing from those of the Craft working. Now what were the functions of this D. Master, was it in the nature of an Instructor or Lecturer or an important Chair Officer? Was he what we know to be Zerubbabel of the Royal Arch (?).

Notes on the "Lecturer" of the Phœnix and Palatine Lodges

Bro. Richard Wright's entry into Masonry at the moment is somewhat vague. The late Bro. George Pearson, the esteemed Secretary of the Palatine Lodge, informs us that it is believed that Bro. Wright was initiated in the Phoenix Lodge No. 94. A search of the Phoenix records has not revealed anything to confirm that view. Reference to the earliest members of the Lodge of Harmony No. 475 (1774) also has failed to give the desired information. Bro. Pearson gave some details from the MS. *History of the Palatine Lodge* No. 97, as follows:—

"Bro. Richard Wright who was initiated on Jany. 9th, 1777, received his
"remaining degrees on 22nd May, 1777.

"He received the degree of Harodim on 26th June, 1777, and the
"Royal Arch on 23rd Oct., 1777.

"He proved himself a most attentive and exemplary member of the
"Lodge (Palatine) and acted for many years as Lecturer and Degree worker.

" At this period it was a regular practice to appoint a Lecturer as rarely
 " could a W.M. do more than a small portion of the work.

" For each night when on duty the Lecturer generally received 1/6d.
 " and 7/6d. when out of town.

" From 1800 until his death he enjoyed only indifferent health, for
 " on 10th Dec., 1801, when suffering from inflammation and unable to work the
 " Lodge voted him £5 and instructed the W.M. to support him financially
 " until complete recovery. In 1811 owing to the growth of his infirmity his
 " salary was raised to £5 as Lecturer and on 14th Jan., 1819, a Subscription
 " List (members only) was opened to purchase a Portrait of our Worthy
 " Brother Wright as a perpetual memorial of his important services to be
 " presented by the eminent Painter, Mrs. Ramsay, of Newcastle.

" The Jewel and Collar of D. of C. now in use (Palatine) is the one
 " worn by Bro. Rd. Wright.

" Thus one reads of the high esteem of Bro. Wright in the hearts of
 " the Brethren of the Sea Captains Lodge."

The portrait and the jewel are now in the Museum of the P.G. Lodge of Durham.

In passing, there are two entries of "Wright" in the Phoenix Register.

Bro. William Wright, 1765, and
 Bro. Joseph Wright, 1775, may be noted.

Bro. Rd. Wright's first connection with the Phoenix Lodge appears to be in the early 1770s. During the 1780s he took over the office of Deputy Master from Bro. Eilley and in the 1790s is shown as Lecturer and later as Past Master.

It will be noted that he received the Harodim 26th June, 1777, and the Royal Arch on 23rd October, 1777. The Minutes of the Marquis of Granby Chapter (*i.e.*, Concord) show that Richard Wright, Cordwainer, Sunderland (Sea Captains Lodge), was exalted in that Chapter on 13th August, 1794.

Six other Brethren of the Sea Captains Lodge (now No. 97) were also "Exalted" at the same meeting.

This record is most important to Masonic Students, for it shows that an experienced Royal Arch Mason, under the Lodge *régime* was required to be exalted in constitutional manner in a duly constituted Royal Arch Chapter, under the Supreme Authority. Incidentally these seven Brethren were exalted at Durham with a view to forming a new Chapter at Sunderland, to be called the Strict Benevolence (1797), thus ending the old *régime* of the Royal Arch which had hitherto been part of Lodge practice under the Lodge Warrant.

With regard to the number "Nine" in the Harodim.

Bro. Schnitger made reference to the number "nine"¹ in a Harodim Lodge, and states that nine Brethren were necessary to hold a Lodge. What the significance was does not appear to be known. The following is the Minute from the Palatine Lodge No. 97, from which Bro. Schnitger quoted. One can readily understand the importance of "nine" in Masonic firing and in the Royal Arch, but in the absence of documentary evidence of the Ritual content of Harodim one can only think it had something to do with $9 \times 3 = 27$ —a number significant in a grade outside the Royal Arch.

21st September, 1807—"The Lodge (Harodim) was opened in due form, when three Brethren were raised to the 'Excellent Order'. Bros. T. Hardy and Arlott were called in to make up the nine." (See also "Extra Lodge" held on 15th January, 1795).

¹ NINE is a key number in many Orders: "French" Craft: R.O.S.: Irish Craft: K.T.: Elu: "Worthies", etc.

Arising out of the foregoing entries one finds the words:—"Raised " and "Admitted " into the Order. The Minute of 25th April, 1793, is interesting because it shows that

"Bro. Hutchinson was 'raised ' into the Order, then closed again to the Third Degree."

The Minute of November 26th, 1794, also is of interest.

Chapter of Harodim.

"In which was raised to that Degree Bro. James Mills, Bro. Robinson, Bro. Maddison and Bro. Brown. The Chapter (after the appropriate Lecture) was closed—and the Lodge continued to the Instruction (3) in the first Degree."

With reference to the Minute of 15th January, 1807.

"A note by Bro. Schnitger suggests that the Lodge was opened as the Harodim Lodge, that there was a Harodim Lecture and that after the Lecture the Lodge 'was in ' which evidently means that the Lodge was opened in Red Cross Masonry for the 'Passing of the Bridge '."

The Minute of 23rd June, 1807, qualifies the Harodim degree by stating "or that of Princes ". This is the crux to almost all Harodim research—"Princes of ? "

With the foregoing observations this paper must end. Suffice it to state that it is an *outline* only of a subject which in the course of time will become of outstanding interest and conjecture.

To those sufficiently interested the many volumes of original MSS. upon which the paper is based are available and may be consulted in the Reference Library of the Provincial Grand Lodge of Durham.

The author, in conclusion, wishes to thank all who have assisted him in past years, particularly Bros. H. C. Booth and G. W. E. Bridge.

LIST OF NAMES OF BRETHREN

residing in or near the places mentioned who may have left notes
or MSS. on Masonry and the Harodim in particular.

The Author has found names of Brethren helpful in his search for Masonic memorials. In many cases descendants of Brethren have been located, and it has been found that in a few cases valuable Masonic treasures have been re-discovered and identified. The object of this list is to encourage this kind of research, so that the search may be accomplished over a wide area and with quicker results. The following lists have been extracted from the subscribers to *Book M*, 1736 :—

At Hexham, 1736

| | | |
|------------------|-----------------|-----------------|
| Nicholas Roberts | William Kell | *William Bell |
| Shaftoe Downes | George Kell | William Herron |
| *John Rewcastle | Henry Thompson | George Hubbeck |
| Fenwick Pearson | Cuthbert Lee | Thos. Robson |
| John Parker | Herbert Johnson | *John Brown |
| John Watson | Edward Robson | Luke Story |
| Francis Ridley | Edward Laidler | John Kirkup |
| John Shell | John Hubbeck | William Tate |
| John Johnson | Lancelot Liddel | Cuthbert Heslop |
| *John Armstrong | | |

At Gateshead, 1736

| | | |
|-----------------------|-------------------|---------------------|
| John Fenwick | *James Foy | Samuel Ferguson |
| *Thomas Jackson | *Thomas Robson | Findlay Campbell |
| Thomas Leadbitter | George Routledge | Wm. Mewburn |
| *John Bulman | Thomas Swift | *Leonard Umfreville |
| William Berry | John Hall | John Barber |
| Thomas Elliott | Thomas Parker | Henry Sandeys |
| James Hobson | William Thompson | John Bonas |
| Wm. Menier | Robt. Mackeellian | Robt. Davidson |
| James Ilderton | Ralph Wilkinson | *Wm. Jupp |
| John Barlow | James Hudson | John Barrow |
| George Billings | *Michael Bell | Thos. Southern |
| Joseph Bourgh | *Thomas Bell | John Lax |
| John Hickson | Robert Kellett | Michael Dawson |
| John Tittersell | J. Greaves | Matthew Dawson |
| Christopher Collinson | Alexander Brown | |
| Edward Palmer | William Graham | |
| *Richard Laycock | *Thomas Laycock | |
| John Cooke | *John Hawksley | |

In Newcastle-upon-Tyne, 1736

All shown as Mr.

| | | |
|----------------------|------------------|----------------|
| Robt. Dent | Joseph Hannet | John Rutledge |
| *Robt. Lorrain | George Read | James Lilly |
| John Mallory | *Ralph Moor | James Erskin |
| *Robt. Salmon | Thos. Slatter | Thomas March |
| Will Morrison | *Ralph Sherwood | John Howard |
| Thos. Dobson | William Charlton | Rd. Hutchinson |
| James Snarey | John Claveron | |
| Peter Kirkham | Richard Hundey | |
| *Joshua Brown | Moses Manners | |
| Thos. Hubbeck | Edward Sherwood | |
| David Mordew | John Laidler | |
| Mr. Justice Herrison | John Newton | |

At Sunderland, 1770-1790

| | |
|--------------------|------------------------|
| *Thos. Eilley | *Wm. Tipping Brown |
| *Robt. Eilley | *James Field Stanfield |
| *Capt. G. Thompson | *William Hills |
| *Richard Wright | |
| *William Laws | 1790 - 1820 |
| *Thos. Hardy | David Hopper |

At Durham, 1770-1800

| | |
|----------------|-------------|
| *William Finch | Thomas Bone |
|----------------|-------------|

At Darlington, 1770-1785

| | |
|--------------------------------|--------------------|
| *Thomas Atkinson and others | *Timothy Cloudsley |
|--------------------------------|--------------------|

It is possible that among the many old Rituals and Masonic MSS. in Masonic Libraries and in private possession, there may be some containing one of these names ; and, if such be the case, the Author would be pleased to learn of their location and contents.

APPENDICES

BRO. JOHN YARKER

Bro. John Yarker, who was born in 1833 and died in 1913, was one of the controversial figures in Masonry. He was a prolific writer and researcher into the ways of Masonic systems. His notable contribution to Masonry was his *Arcane Schools*, a mine of Masonic information, but unfortunately in this great work, as in others, he left his readers to read between the lines. Much of his writings give one the impression that he gathered bits and pieces of Masonic history from many sources and welded them together, in most cases, to formulate his theory of the origin and development of the system and cognate orders. Frequently his facts became fictionised, but, despite his theories, it is certain that he did not manufacture Masonic Degrees.

His chief article on the old Lodge at Swalwell is the much-quoted *The Old Swalwell Lodge and the Harodim* (*A.Q.C.*, xv, 1902, pp. 184-8). Therein he theorises upon the Harodim as practised in Durham County without reference to the actual minutes of the Lodge at Swalwell. It is obvious from what he writes that he was dependent upon information supplied locally, and it is equally obvious to those of us in the Swalwell Lodge that the basis of his facts do not accord with the written transactions. There has been too much "reading between the lines" and far too much "wishful thinking". That he was misinformed on many points is clear.

Space does not permit of the inclusion here of the several hypothetical conclusions by Bro. Yarker; the following, however, is thought worthy of reproduction:—

p. 535, *Arcane Schools*. Bro. Yarker writes:—

"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, Leicester, Norfolk, Derbyshire, Holyhead, York, Durham, Berwick, and elsewhere. Some of these are in a languishing condition, but they exist, and are in course of galvanization. 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 G.M.M's 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, possibly in time these restrictions will be further modified, to the advantage of the Speculative system of 1813, for many parts are quite incomprehensible, even to learned Freemasons, without the technical part which only the Guilds of Free Masons can supply."

This statement of Bro. Yarker's at the end of his volume, *Arcane Schools*, is at once a challenge and a reflection upon our "Speculative" history.

Bro. Yarker's mention of Leicester, York, Durham and Berwick in particular claims the personal attention of the writer, because the study and investigation of Masonry in these places has been a constant and exhaustive investigation for over 20 years. By Durham it is presumed that Bro. Yarker means Swalwell.

So far, no evidence has come to light to show that the old northern Guilds were anything more than recognised Societies of Craftsmen bonded together and officially recognised, in law, to ensure that the Mason trade was carried on according to approved Laws, Orders and Regulations.

The Durham Guild Book.

The Book of the Durham Guild referred to by Bro. John Yarker is what is known as *The Laws, Orders and Regulations* of Messrs. Crowley and Millington, Swalwell, Co. Durham.

One volume is large quarto parchment, handsomely bound (MS.), and is now the property of the Public Library of Newcastle-upon-Tyne. It was handed over to the Corporation many years ago and nearly received the same fate as did a full cart-load of other Crowley documents 27 years ago, viz., burnt as useless rubbish; another volume is said to be in the British Museum. Crowley's MS. volumes were probably commenced in Sunderland in 1681 and may be considered the most perfect documentation of business Laws, Orders and Regulations in existence. The "Laws" included the policy of Ambrose Crowley, the "Orders" were instructions for the administration of the concern, and the "Regulations" consisted of rules for workmen to observe in the manufacturing processes and the standards of raw and finished materials.

Mr. W. F. Young reviewed the Newcastle-upon-Tyne volume in 1895 and left a typed commentary in the Newcastle Reference Library. The writer also examined the volume on several occasions and commented upon it in his *History of the Swalwell Lodge* (part I, Ambrose Crowley).

This MS. volume is in the P.G.L. Library at Sunderland.

Bro. Yarker's reference to the Durham Court of Harodim may be dismissed as a flight of fancy. The Book of the supposed Guild (outlined above), coupled with Bishop Cousins' Charter of 1671 to Gateshead, shows how many may be misled. Bro. Yarker's references at length were given in a MS. volume on the Harodim, now in the Reference Library of the Prov. Grand Lodge of Durham.

FERDINAND F. SCHNITGER

Newcastle-upon-Tyne

Bro. Schnitger was for many years a Past Master of Newcastle-upon-Tyne Lodge No. 24, a joining Past Master of the Lodge of Industry No. 48 and a proficient Mason in all degrees in and outside Craft Masonry. As Secretary of the Newcastle College, S.R.I.A., he did outstanding work in Masonic Research.

It is probably true to say that he was one of the outstanding Brethren of his day in Northern England. Little of his work was published, but, fortunately, he left many MS. articles on Masonry, the majority of which were devoted to research of the Higher degrees, and which are of great value to students of our history. A good deal of his research was of a controversial character and much of it theoretical. When he died the North of England lost a Mason, who, during his forty years of membership, had amassed a vast amount of Masonic knowledge.

Firstly, to say the least, Schnitger is frank about condemning much of his material; that process is fairly obvious throughout his MSS. The second point is that whilst the Jacobite controversy raged keenly in North-Eastern England, there is not a word of Jacobitism in the Swalwell Lodge Minutes or other Masonic records.

The third point is with reference to "The Newcastle Lectures", which he stresses as having been handed down from an early date. The Author's copy, a facsimile of the original, is a compilation of Ritual, Ceremonial and Lectures gathered by Alex Dalziel of Newcastle-upon-Tyne between 1818 and 1826. Bro. Dalziel collected a mass of material, and it is obvious that much of it was copied from Preston, with local additions. In an MS. volume of 600 pages there is not a single mention of the word "Harodim".

Among Schnitger's many writings are notes on Templarism in Durham County and in Northumberland; and in these notes he endeavours to show a

line of progression from the Swalwell Enactment in 1746 down to a late date in the nineteenth century.

The ideas he put forward were his own private views, but because some of them have been quoted as bare facts, they have since unfortunately become fictionised.

In the opinion of the writer, Bro. Schnitger was skating on very thin ice when he inferred that the joint Durham and Northumberland body worked a whole series of degrees from time Immemorial (see *Joppa Encampment No. 37*).

Actually there are vague traces of Templarism in Durham circa 1794. There has been quite a lot of wishful thinking about other early bodies, and in some cases these elusive bodies have been given a *locus standi*. The only real evidence is at Sunderland (Phoenix Lodge No. 94), which no doubt influenced Stockton, Darlington and Durham. Bro. Schnitger in his joint "Durham and Northumberland Body" reference should have said *Sunderland and Newcastle*, because it was the Brethren of St. John's Lodge (now No. 80) at Sunderland and the Athol Lodge No. 131 (now Newcastle-upon-Tyne Lodge No. 24) who combined in the formation of the "Joppa" Arch and Temple (believed to be No. 34 of the Irish Early Grand Encampment), which body, after receiving an edict from the London Grand Conclave in January, 1811, applied for a Warrant and became No. 37 under that body.

The Newcastle-upon-Tyne Brethren of the "Joppa" petitioned the "Joppa" for the support of a Warrant, which was issued in December, 1812, under the title of the "Royal Kent" Encampment No. 44 and which continues to this day as No. 20.

In a paper on *Free from Harodim*, in possession of the Prov. Grand Lodge of Durham, Bro. Schnitger refers to the Deuchar Templars in Edinburgh and evidently inferred that historically the Deuchar Templars were following the tradition of the original Knights. Actually what gave rise to the Deuchar Templars can be briefly stated. St. Stephen's Lodge, now No. 145, Edinburgh, was originally of Irish origin, and about 1800 held an "Arch and Temple Chapter." Eventually this body became No. 31 under the Irish Grand Encampment and practised a series of degrees up to the "Ne Plus Ultra" (so-called). Prior to going under the Irish body, the Brethren received several degrees from the Lodge of Scoon and Perth. In February, 1807, seventeen Brethren from St. John's Lodge at Sunderland (then No. 94) and the Athol Lodge No. 131 (now Newcastle-upon-Tyne Lodge No. 24), both under the banner of the Grand Lodge of the "Ancients", journeyed to Edinburgh, and received the several degrees from the No. 31 Encampment which met in Advocates Court in the Canongate.

A mass of Harodim information by Bro. Schnitger is included in MSS. on the Harodim and now available (for reference only) in the Library of the Prov. Grand Lodge of Durham.

A. E. WAITE

Author of *Encyclopædia of Freemasonry*, *The Brotherhood of the Rosy Cross*, and many other works

The following notes are from his pen:—

"THE NORTHERN HARODIM—It is admitted that some kind of "Masonic Order or Degree subsisted under the name of Harodim in the "northern part of England during the latter part of the eighteenth century, "but that there is no information extant as to its exact nature. Our know- "ledge, such as it is, depends from the confused lucubrations of John Yarker, "which appear, however, to rest on a substratum of fact, and I shall attempt "in the following paragraphs to evolve some kind of order out of their *chaos magnum*.

"THE SWALWELL LODGE—(1) Outside Anderson and his Book of "Constitutions, it is suggested that the word Harodim, in the corrupt form of

“Highrodiam, is first heard of in connection with a Lodge said to have been established at Winlaton about 1690 by a certain German Ironmaster. In the absence of all references it is impossible to check the statement, and it can be set down only as antecedently improbable on the surface. (2) The thesis is that this Lodge removed to Swalwell in 1725, being the date attributed to certain Regulations still apparently extant. (3) The Swalwell Lodge went under the Grand Lodge of London on March 21, 1735, retaining its old customs intact for over thirty years. (4) It may be with reference to this date that Yarker speaks in his loose way of two Master Grades, being (a) Highrodiam, given in a Grand Lodge, and (b) English Master. It is proposed that the first was the old Past Master Ceremony of the Swalwell Lodge, but the notion seems purely speculative. (5) It is stultified, moreover, by another statement, according to which the early Swalwell Regulations have no trace of ceremonial beyond penalties for revealing illegally the three Fraternal Signs. (6) According to Yarker, the Swalwell Minutes begin with a copy of the *Anderson Constitutions* of 1723, and are followed by the Regulations to which reference has been made. These are said to represent ancient manuscript sources, but the allocation to 1725 in their transcript form looks like another speculation. It is not at least a date which appears in the record itself. (7) We are in confusion also as regards the Minutes proper of the Lodge, for Yarker gives various quotations from the year 1725 and onward, speaking also of a second Minute-Book bound up with the *Constitutions* of 1767. But all this notwithstanding, he registers ultimately as a fact that the actual Minutes begin on June 5, 1780, and end on February 3, 1845. (8) However, this may be, the Swalwell Craft Lodge lost its original Warrant and obtained a Charter of Confirmation on October 1, 1771, becoming No. 61 on the Roll of Grand Lodge. In 1776 it assumed the name of Industry, and in 1794 it ascended in the scale of the Roll and became No. 44. In 1845 it descended from this position to No. 56 and removed to Gateshead, where it meets to this day, but is now known as Industry No. 48.

F. DE P. CASTELLS

Bro. Castells in his notes on the Harodim in his *Antiquity of the Royal Arch*, writes much on the lines of John Yarker, and in addition puts forward many personal views upon the Highrodiums (or Harodim).

In his notes he mentions the Lodge of Industry No. 48, as “the lineal descendant” of the Lodge at Swalwell. Actually the Lodge of Industry is the Lodge at Swalwell. The former name was given to the Lodge 29th September, 1778, prior to which it was known successively as the Lodge at Winlaton, the Lodge at the Two Fencers, and the Lodge at Swalwell.

The Lodge has a traditional history from *circa* 1687, when Ambrose Crowley’s Masons left Sunderland to build the Mills at Winlaton. Bro. John Lane, in his List of Lodges, says it was known to the Grand Lodge of England in 1717; and if this was the case, then it is probably the only Lodge existing which has never had a gap in its long history or made union with any other Lodge. Officially it dates from 1735 under the Grand Lodge of England.

BRO. JAMES FIELD STANFIELD

one time S.W. of the Phoenix Lodge at Sunderland

Bro. Stanfield was a distinguished Mason of his day. By profession he was, in early life, a Midshipman in the Navy, with Jerrold, his famous colleague. His service on the West Coast of Africa afforded opportunities of seeing the Slave conditions, which so appalled him that he could no longer be a witness and stand by idly, so he returned to England and collaborated with many who were determined to suppress Slave labour and the Sale of Slaves. Years later he became a firm friend of William Wilberforce. His first appearance in England was as a scene painter in the Drury Lane Theatre, thence he moved to

Sunderland, under Thomas Bates. Here he showed those wonderful abilities for Poetry, Acting, and Music, which won for him a "second-to-none" reputation in Northern England. He became a joining member of the Phoenix Lodge No. 94 in 1781; and, when the *Freemason's Magazine* was established in 1794, he was one of its most able and important contributors. In July, 1794, of that Magazine he contributed an article under the title of *Present State of Freemasonry, No. 111 Sunderland* (the Phoenix Lodge was then No. 111).

"The Scientific and Occult operations of the Craft are applied with skill and diligence and reverential decorum and in these interval proceedings, both Lodges Phoenix and Sea Captains (now Palatine No. 97) are highly indebted to the intelligence and industry of Bro. Richard Wright a man who adds unassuming modesty to a very extensive knowledge, and at the same time conducts the great work with a becoming firmness worthy of the importance of the occasion.

"The Exalted Order of the Harodim is attended and practised by both Lodges, and a very ancient and mysterious degree, i.e.—'The Passing of the Bridge', is known and cultivated."

Arising out of this report one is confronted with the words "Scientific and Occult". It would be interesting to know in what sense Bro. Stanfield used the word "Occult". It was not in connection with the Harodim, because he deals with that separately. Students of Masonic Ritual will probably revel in the statement:—"That a very ancient and mysterious degree, i.e., 'The Passing of the Bridge' was known and cultivated".

The "Scientific" operations of the Craft are no doubt those mentioned by William Hutchinson in his *Spirit of Masonry* and may refer to the Geometrical Solutions in the Fellowcraft degree.

In an article contributed to the *Freemason's Magazine*, August, 1794, Bro. Stanfield writes:—

"Present State of Freemasonry in Swalwell.

"In some ancient records we find Masonry in this town in 1725. This ancient Lodge flourished very much in the principles and practice of the Royal Science. The mysteries of the Harodim were exercised and carried on at Winlaton, the residence of the Provincial Grand Master."

By these contributions we learn that the Harodim was carried on at Swalwell, Gateshead and Sunderland, and also that there were many Knights Templar at Gateshead.

Stanfield's mention of ancient documents relating to 1725 appears to support a view that the Lodge of Industry No. 48 first Minute book was intact in 1794 and that it must have been lost sometime after 1794, to be re-discovered and restored to the Lodge in 1867.

In view of the fact that Bro. Stanfield specifically says that the "Harodim" was practised at Winlaton, the residence of the Provincial Grand Master, it may be assumed that he was referring to a date prior to 1740, because the Provincial Grand Master died *circa* 1740; this fact moves back the date by five years. It is notable that the P.G.M. Joseph Laycock is not mentioned in the Swalwell Minutes after 1736.

It must also be assumed that Bro. Stanfield interpreted the word "Highrodiam" to be Harodim, unless he had information otherwise, which is not available to-day.

There is an interesting record at Sunderland in which Stanfield was interested and which may, or may not, offer a clue to the Harodim. The record in full is quoted in the *Freemason's Magazine* of April, 1795, and is as follows:

"On Thursday the 12th February (1795) was erected in the Church-yard of Sunderland a monument to the memory of a worthy Brother, who had been Secretary and Master of the Sea Captain's Lodge in that town. It is a

"pedestal with a pyramid, supporting a blazing sun with many Masonic
 "devices, and it is the work of Bro. William Shields. The inscription and
 "lines are on two of the Pedestals

T
 S.H.S.

W

To the Memory of
 William Hills, M.M.
 This monument was erected by
 An Unanimous Vote of the
 Sea Captain's Lodge
 of which he has been many years
 An active and worthy Member.
 He died March 9th, 1794, aged 49.

"Empty the glare of symbol and of sign
 "Unless the interval import thro' them shine;
 "In Hills the happy union we approved
 "As man revered him, and as Masons loved.

J.F.S.

The words were no doubt written by Bro. J. F. Stanfield. The author has repeatedly tried to locate this tombstone and failed. There is a very old pyramid answering to the description above, and which appears to have had the original wording, etc., removed and other lettering substituted for another person.

The significant thing about this record is the form of the letters T.S.H.S.W. The same combination is shown on an ancient document belonging to the Lodge of Industry No. 48, and now in the Library of Provincial Grand Lodge of Durham. In 1838 is a comment that "this is an ancient design belonging to the Lodge of Industry". It is accompanied by a triangular design with the letter "G" enclosed in a smaller triangle; on the three sides of the triangle are the words:—

Concordia — Virtuti — et Silentio

Probably some readers will connect these letters with certain initials known to the Master of a Lodge of Mark Master Masons, and if so it will be well to bear in mind what Bro. Schnitger said about giving "Mark" knowledge to a Harodim who had not received his Mark. It is the Author's view that the crux of the Harodim may well rest with this statement.

WILLIAM HUTCHINSON, F.S.A.

P.M. of the Concord Lodge at Barnard Castle,

Author of *The Spirit of Masonry*, *The History of Durham County*, etc., etc., etc.

Because Bro. William Hutchinson's *Spirit of Masonry* (1775) is said by Bro. John Yarker to be tinged with a Templar theory, the Author has carefully analysed the volume for any clue to support such a contention. A summary of William Hutchinson's work follows in order to show that there is no ground for stating that a Templar theory underlined the work. On page 18 of *The Spirit of Masonry* Hutchinson states:—

"The members of our Society at this day (1775) in the third stage of
 "masonry, confess themselves to be Christians—The veil of the temple is
 "rent—the builder is smitten—and we are raised from the tomb of
 "transgression."

It is significant that Bro. Hutchinson made use of words with which members of a high degree are familiar, but surely he did not infer a R.C. aspect in the M.M. degree!

On page 23 one finds:—

“The institutors of this society had their eyes on the progression of religion
“and they symbolised it, as well in the first stage, as in the advancement of
“Masons—The knowledge of the God of Nature.

“The worship of the Deity under the Jewish law, is described in the second
“stage.

“The Christian dispensation is distinguished in the last and highest order.”

On page 82, in writing of the nature of the Lodge, Bro. Hutchinson states:

“I Now take upon me to prove my first proposition . . . The Lodge, when
“revealed to an entering mason, discovers to him A Representation of the
“World.”

On page 156 he states:—

“I have in the former lectures shown that by order, in the Apprentices, is
“implied the first knowledge of the God of Nature, in the earliest ages of
“man. Under the Craftsmen, I have shown the Mosaic legation, and the
“Jewish Temple at Jerusalem; together with the light which men received, for
“the discovery of the divine Wisdom, by geometrical solutions.”

On pages 159-163 (summarised):—

True religion had fled. The Father of all, commiserating the miseries of
the world sent His only Son who was innocent itself to teach the doctrine
of the Salvation by whom Man was raised from the death of sin into the
life of righteousness. Thus the Master Mason represents a Man under the
Christian doctrine, saved from the grave of iniquity, and raised to the faith
of salvation. As the great testimonial that we are risen from the state
of corruption we bear the emblem of the Holy Trinity as the insignia of
our vows and of the original of the Master's Order.
The Trinity in Unity.
Vehementer Cupis Vitam.

Bro. Hutchinson certainly conjectures that Masons went to the Holy Wars; he writes (p. 184) “the doctrine of that order of masons, called the *Higher Order*. I am induced to believe that order was of Scottish extraction”. Thus we note that Bro. Hutchinson knew of the existence of an Order of Chivalric Masonry. It may therefore be surmised that, had it been a regular feature of Lodge work of the period, he would have mentioned it in detail and included it in his review of Masonic ritualistic practice.

Suffice it to state that Bro. Hutchinson was a keen knowledgeable Mason and was a frequent visitor to Sunderland. On July 16th, 1778, he gave an oration on Masonry before the Grand Master on the occasion of the dedication of the Masons' Hall, the home of the Phoenix Lodge (now No. 94).

In all Bro. Hutchinson's Masonic utterances there is the same theme of three degrees with emphasis on the Christian character of Masonry. He does not appear to have written concerning the Royal Arch, of which he was a Principal.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Waples on the proposition of the W.M., seconded by Bro. H. Poole; and comments were offered by or on behalf of Bros. W. W. Covey-Crump, W. I. Grantham, J. Heron Lepper, G. Y. Johnson, H. C. Booth, H. C. Bruce Wilson, C. D. Rotch, R. S. Blackledge, and G. W. Bullamore.

Bro. F. R. RADICE said:—

We have to thank Bro. Waples for an extraordinary piece of work of great value. He certainly has fulfilled the claim put forward in the second sentence of the paper. The obscure subject of the Harodim has baffled many of the best minds engaged in Masonic research, and I feel that we have at last reached firm ground. It is clear that before proper investigation could be made the ground had to be cleared of the rank weeds of the past. I do not think Bro. Waples need let his conscience worry him at having to "proof" eminent Brethren of past days wrong; it is an essential part of our task to correct what has gone before, so that the future may be built on a sound basis, and if previous workers have indulged in imagination too freely this should be pointed out lest future generations be misled. The most erudite may err, and if they do those errors must be corrected, not perpetuated, if I may mention a point on which I myself have been criticised.

I am sure Bro. Waples' task would have been very much lighter if Bro. Yarker and Bro. Schnitger had given references as to where they derived their information in the shape of footnotes. Not only would it have been easier to trace their errors, but I cannot help thinking that some of those errors would never have been perpetuated if their authors had submitted to the discipline of saying every time whence they obtained their information. Incidentally, it would have revealed to us if they had access to information now no longer available. No, on the subject of footnote references I am utterly unrepentant. On the point whether Harodiam and Harodim are the same, I lean very strongly to Bro. Waples' opinion, even if we dare not yet accept it as conclusive. Research in other subjects have taught me what pitfalls lie in similarities of names.

I will raise a point before leaving the field to more expert Brethren. I see that in the original records one finds frequently a reference to a "Harodim Lecture". Would it be possible as regards the Harodim in the mid-eighteenth century to take this quite literally, with the result that the Ritual would be an actual lecture on various degrees, or points in them, preceded by a short Ritual opening and reception? Only Brethren who possessed all the degrees with which such a lecture was concerned could then attend it. But this is pure speculation.

As regards the minutes for the 1st July, 1746, of the Lodge of Industry, Bro. Waples no doubt has noticed, though he has not mentioned, that the names of Dodd, Sibson, and John Hawdon appear in the lists of "English Masters" and Highrodiums. As the minute appears to deal only with fees payable and not to actual admissions on that day into either order, one could conclude that the three Brothers referred to were the only "English Masters" admitted into the Highrodium order, unless of course the other Highrodiums on the list had been exempted for some reason or other.

I have found it specially interesting to hear what a Masters' Lodge meant in Durham, which differs from the view I had heard thus far. Could anyone inform me if there is any other definite evidence as to what was done in other Masters' Lodges?

Lastly, it just happened that when I was reading Bro. Waples' paper I came across another reference to a Deputy Master in an ordinary Lodge in A.Q.C., ix, pp. 5-6, in the fourth instalment of *Irish Notes*, by Bro. Chetwode Crawley. The "Antient" Boyne Lodge No. 84, I.C., established in 1738, had a Deputy Master. Apparently the practice was not uncommon in Munster, though provision for such an officer was made in the Irish Constitutions. This practice has an interesting repercussion. The Lodge at the Tun Tavern, Philadelphia, claimed that it was a Grand Lodge, basing the claim on the fact that in 1732 a Deputy Master had been appointed! There is reason to believe that there was a connection between Munster Masonry and Philadelphia.

Once more I wish to thank Bro. Waples for his paper, which is likely to be a reference work for future searchers.

Bro. the Rev. H. POOLE said:—

It falls to my lot to second the vote of thanks to Bro. Waples for his paper; and I am glad of the opportunity of congratulating him on the very useful service which he had done in, at last, bringing together the evidence on which any theories on the Harodim must be based. I say “at last”, because many of us have previously known only references and allusions, usually embedded in such wild imaginings as those of some of the Brethren whom Bro. Waples has quoted.

Now we can really see how the land lies, and to what this evidence really amounts, and it is open to any Brother to speculate as he will within that evidence. For my own part, I have to admit that the whole question is rather off my line of work; but I have always had the feeling—and Bro. Waples’ paper has tended to strengthen it—that the matter might be a simpler one than we have supposed, and that the Harodim must be a fairly exact equivalent of a Past Master’s degree, or a passing of the Chair, usually, but not necessarily, as a qualification for the Arch. The name would certainly not be inappropriate for such a degree.

All the evidence which Bro. Waples has brought forward shows this to be a possibility; for I cannot find a single example of an admission to the Arch which was not preceded by the Harodim degree. But, of course, even now we have only a small sample of the evidence; and if a single case occurs where it was not so, then my suggestion must break down. The fact, if it was so, that some Brethren were admitted to the Harodim, and did not go on to the Arch, proves nothing. And the fact that sometimes, as in the cases of John Falcon and Joseph Brown in 1774, an actual installed Master was later admitted to the Harodim, is certainly not strong evidence against my suggestion. But a single example of admission to the Arch, without the Harodim, of an actual Past Master (*i.e.*, one who had actually occupied the chair) would go a long way to prove that my suggestion is the right one. For this reason I would urge—perhaps more as a general rule than as a special plea in this case—that we make a point, whatever the work we are engaged on, of dealing with the *whole* of the evidence, and not merely with a sample.

In this case, it would mean that each individual would have to be followed up—a heavy task, more especially as (so I gather) the different “degrees” were not always given in the Lodge to which the Brother belonged.

There are one or two matters on which Bro. Waples might, perhaps, give us a little more information. Speaking of the antiquity of the Swalwell Lodge, he says, “There is other circumstantial evidence in support of the 1690 tradition.” It is perhaps hardly relevant, but I think this would be worth including.

Again, I have a little more to say later about Bro. Yarker; but Bro. Waples refers to a seven-degrees Rite reproduced and commented on by Yarker, and if, as Bro. Waples considers, this is not actually a concoction of Yarker’s, I feel sure some of us would be glad of a reference for it.

Now I pass to another matter, and one in which I venture to suggest that Bro. Waples is doing a positive disservice to the student. The opinions—if such a term can be applied to them—of Yarker, Schnitger, Waite and Castells are going to occupy some 30 pages of our *Transactions*; and there does not seem to me to be anything in those pages which would not be better omitted. If I saw in them any attempt, however far-fetched or fantastic, to use the evidence for the recovery of the truth, I would think otherwise. But not one of these writers has contributed anything that even looks plausible, while, on the contrary, they have only succeeded in confusing both the evidence and the issue; and it would, I consider, be better to forget them altogether than to repeat them for the complication of the subject for future students. A case can perhaps be made for their inclusion as an “awful warning”, but, if so, let them all go at the end of the paper, and in

the smallest type available. Bro. Waples has cleared the ground for the student and given us the real evidence stripped of these imaginings, and for this we can only be grateful to him. Would it not be better to leave it clear ?

Bro. J. HERON LEPPER said :—

Did I not know Bro. Waples so well, I should have been simply thunder-struck at the amount of work he has put into this paper, to a fragment of which we have just listened. The time and trouble he has given to collecting all the evidence available for the study of his subject has put us all in his debt. In fact, the corpus of his evidence is so complete that, on revision for the final version, he might do well to omit some matter not strictly germane to his argument. From a purely selfish point of view, however, I am grateful to him for having marshalled in one chapter all that is known about the subject. In future the student seeking information about the Harodim can be referred to Bro. Waples' essay, and will be able to form his own opinion about the meaning of certain documents and the reliability or otherwise of the students who have discussed them and the verdicts that have been rendered. This will save the enquirer an immense amount of time in consulting the original sources of information, and will do the same for serving Brethren like myself, whose job it is to help the student to find what he is seeking.

I must draw attention to one passage in the paper that needs comment, if not correction: Laurence Dermott is said, on the authority of Bro. Schnitger, to have stated that the four old Lodges in 1717 imported political bias into their proceedings :—

“ That they threw over all earlier practices and did all they could to show that they were of a different spirit to the old masons who still preserve the Jacobite forms of ceremony with great care and reference.”

I cannot recall or trace any such passage in all Dermott's writings, published or in manuscript, that have hitherto come to my notice. To be quite blunt, I do not believe that Dermott ever wrote the words ; and I hereby challenge their genuineness.

The Domaskin or forin degree sent me on a search of various card indexes, encyclopædias, and rituals of innumerable rites, but proved as illusive as the proverbial pimpernel. It seems as if Bro. Waples has got hold of a unique specimen of this creature, and let us hope he will have the good fortune to discover more about its genealogy and habits ; for the present it must remain like the origin of Jeames de la Pluche “ wropped in mystery.”

I should also like to add my appreciation of the sketch of the local conditions under which the Harodim flourished. Bro. Waples has done well to draw one's attention to the contemporaneous state of society, with all its prejudices and peculiarities.

In conclusion, both as a librarian and as a Brother, I return my grateful thanks to our Lecturer, for a paper in which industry has gone hand in hand with knowledge and fraternal kindness in refraining from any harsh judgment on those who have already treated the subject with more zeal than discretion. Bro. Waples' silence on this last point is so commendable that I will copy his example and keep my thoughts to myself.

Bro. IVOR GRANTHAM said :—

I desire to add my tribute to the writer of this paper for the zeal and industry which he has brought to bear upon his chosen subject. Those members of the Lodge who for some time past have been aware of the nature of his studies have been hoping that as the result of his intensive work, Bro. Waples would be in a position to enlighten them as to the precise nature of the Harodim

ceremonies which are known to have been practised in the North of England in the middle and later half of the eighteenth century ; but although we may have been disappointed in this respect, Bro. Waples has presented to masonic students a vast mass of material from which each student may draw his own conclusions.

To assist his fellow students, Bro. Waples in one section of this paper proceeds by way of elimination to show what the Harodim of the North of England was *not*. The remarks which follow in this comment upon his paper are designed to contribute to this process of elimination, and to narrow still further the field of speculation in our search for the true nature of the Harodim ceremonies practised in the North of England.

In the voluminous appendix to this paper reference is made to Preston's Chapter of Harodim which functioned in London towards the end of the eighteenth century, and Bro. Waples asks: "What has this London Harodim to teach over and above the respective Craft degrees?"

Amongst the many manuscripts preserved in the Grand Lodge Library is this small, but well bound volume (G.L. 13,393). This manuscript, described by the late Bro. Wonnacott as *Harodim Lectures. 3°—in clauses of 3. Deputations*, contains 23 leaves still intact (22 of which bear writing on both sides) and a loose leaf with writing on one side only. There is evidence that several other leaves have been torn out since the manuscript was bound. The watermark bears no date, but can be identified as the Horn design of Sebelles, Ketel and Wassenbergh, Dutch paper-makers who operated from about 1745. The date on the binding at the foot of the spine is 1808, and the handwriting appears to be of about the same period—that is to say, the turn of the century.

The so-called "Lectures" set out in this manuscript written in an abbreviated form which at first sight is somewhat difficult to read, are divided into seven main Sections, each Section being divided into seven clauses, and each clause being further sub-divided into three sub-clauses. As the fifth clause of the Third Section is entitled "Body Search," these Lectures may well be those mentioned by Bro. Waples as having been practised in the Lodge of Antiquity in the year 1777, when "Bro. Brearley rehearsed the 5th Section, and the funeral procession was formed during which a solemn dirge was played . . ." Of the seven main sections of this manuscript the first are concerned solely with the third degree, the Hiram legend is related in an extended form and the three ruffians are given traditional names ; but it is the 6th and 7th Sections which contain material foreign to the ceremonies of the three Craft degrees, for Section 6 is concerned with the constitution and consecration of new lodges, and Section 7 deals with masonic ceremonial in public places, *e.g.*, the laying of foundation stones and the conduct of masonic funerals.

Preston's Chapter of Harodim is mentioned on the final page of the 1798 edition of Browne's *Master Key* where, sandwiched between a list of Lodges of Instruction and a list of Royal Arch Chapters, there appears this entry:—

"CHAPTER of the Order of Harodim, (Craft Masonry,) at Free Mason's Tavern, 3d. Monday, from January to April, and from October to December: Dine at 5 o'Clock precisely. The Chapter opens at Seven. Visitor's admitted by Tickets, which may be had, by applying to any Member of the Chapter."

No significance need be attached to the spelling "Harodin" instead of "Harodim"; but it should be observed that this announcement specifically mentions "Craft Masonry" in relation to the proceedings of the Chapter, that the announcement follows immediately after the list of Lodges of Instruction, and that the attendance of visitors is actually encouraged.

Amongst the mass of valuable notes bequeathed to the Grand Lodge Library by the late Bro. Wonnacott is a collection of papers containing what appears to be a complete transcript of the ceremonies practised by Preston's

Chapter of Harodim. This transcript deserves most careful study, but a preliminary perusal of these notes has satisfied me that if they accurately reflect the proceedings of Preston's Chapter of Harodim—which I have no reason to doubt—then it is perfectly clear that no degree was conferred upon any candidate at the meetings of this Chapter.

The Harodim of Preston's vintage appears to me to have comprised nothing more than a glorified form of Lodge of Instruction. Accordingly, I would suggest that apart from its name the London Chapter of Harodim bore no relation whatever to the Harodim which forms the main subject matter of this paper. My own personal feeling, based at present upon somewhat slender foundations, is that the Harodim ceremonies practised in the North of England was associated with the period "when Sanballat Jerusalem distressed". With this hint I gladly support the vote of thanks which has been moved from the chair.

Bro. G. Y. JOHNSON said:—

Bro. Waples has written a very readable paper and he must have spent a considerable amount of time in accumulating all the evidence he has produced. I particularly like the treatment of the subject, especially the Chapter "The Northern Background," which gives an excellent picture of the times. As Bro. Waples points out, a good deal has been written about the Harodim, but former writers had not the benefit of viewing the original documents and on that account some of their statements are suspect.

In the records at York there is no trace of the Harodim and I am confident that it was never practised in York or, for that matter, in the North and East Ridings of Yorkshire—that is to say Hull, Richmond or Scarborough.

Can Bro. Waples tell us whether the Harodim worked in Durham had any connection with William Preston's Order of Harodim? The latter is mentioned in *Free-Masonry, A Word to the Wise!* " dated 5796:—

A few words will be sufficient concerning the Harodims; the abilities of the Brother who has promoted it, are universally acknowledged, and as long as he confines his orations to substantial Masonry, the encouragement he has experienced, will be continued. Harodim is an Hebrew word, the signification in the English language is, Rulers or Provosts, and by a reference to the original text of the sacred writings, it appears in I Kings and 5th Chapter, that they were appointed by Solomon to superintend the inferior craftsmen. If the assumption of the word at this time is to be considered in the same sense, as in the day of the King of Israel, this order will then come under the description of Imposition; but the understanding that the founder has displayed in his "Illustrations", leaves scarce room to doubt, but that his present pursuit is strictly consistent with the general system of Masonry, and that his idea does not extend to a pre-eminence, further than he conceives his mode and manner of delivering information, to be superior in point of expression, and consequently that it is most likely by the means adopted by him, to be retained longer in the memory. If at a future time, success should inspire the thought among the Members of this Order, that their knowledge extends beyond the jurisdiction of the Grand Lodge of England and the sublime Degree of Royal Arch Masonry, then they will be justly considered as impostors, and as acting derogatory to the privileges of Masonry; as such, in lieu of being countenanced and protected, they will be disregarded and disfranchised.

This Book *Free-Masonry, A Word to the Wise* gives accounts of the following:—
 " Elects of Nine, of Perignan, of Fifteen, Noachites, Architects-Excellents, Grand

Architects-Super Excellents, Scots Masters-Super Intendants, Knights of the Sword and of the East, Rosycrusians, Knight Templars, etc., etc."

Bro. Waples draws attention to William Preston's statement in his "Illustrations of Masonry" that the Earl of Crawford's actions in constituting Lodges in the North of England gave offence to the York Grand Lodge. There are no references to this at York but, on the other hand, there are very few records of this period in existence.

Bro. Waples' description of *The Book M* is particularly interesting. It has generally been assumed that William Smith had little or nothing to do with this publication, but Bro. Waples points out that a Bro. William Smith was "made free" in the Swalwell Lodge in 1733 and that the copy of *The Book M* in the possession of the Lodge of Industry, No. 48, contains Smith's signature. With these facts before us, it seems clear that William Smith was the editor.

In conclusion, I should like once again to pay tribute to Bro. Waples' industry.

Bro. W. W. COVEY-CRUMP writes:—

The Paper has been a remarkable one—not only the portion read, but still more the far longer portion which had to be omitted. Much of the historical information concerning Operative Lodges in Northumberland and Durham which worked the Harodim Ritual in olden times is new and valuable, and we are accordingly grateful for it. But the continual reiteration of a controversy—Waples *versus* Schnitger and Yarker—reminds us of Don Quixote tilting at the windmill. I hold no brief to defend those Brethren: the former I never knew, and the latter only by correspondence. I merely plead that both have been long dead and therefore cannot vindicate themselves. Moreover, was it necessary to quote (at tedious length!) from Bro. Yarker's *Arcane Schools*, especially as the excerpts have numerous inaccuracies? Most of us have read the book and many of us possess or have access to copies of it. The same question may be asked concerning the quotation from a work attributed to my old friend the late Bro. A. E. Waite, though I was until now unaware that he had written two books with almost identical titles, viz.: *Emblematic Freemasonry* and *Emblematical Freemasonry*; apparently Bro. Waples has a copy of one and I of the other, which does not contain any reference to the Swalwell "Harodim" or its Ritual.

Still less necessary does it seem (to me) to repeat extracts from Bro. Wonnacott's article on Lintot's *Rite of Seven Degree*, which has already been printed in our own Lodge *Transactions*; though I admit that Bro. Wonnacott (were he still on earth) might have had some difficulty in recognising his handiwork, seeing that most of the Degrees are here arranged in a reverse order—another case of "the last shall be first", etc., etc.

The foregoing sounds very ungracious and disparaging, and I am sincerely sorry; let us therefore turn now to brighter topics. As regards the (so-called) "Master's Lodge", records of which turn up from time to time in old Lodge minutes, we must bear in mind that in many ways—if not most—early fifteenth century lodges the Mastership was still restricted to operative stone-masons, and such meetings as were not statutory were gradually changing from discussion of trade concerns to private affairs—rather like what are nowadays termed "Lodge Officers' Meetings"—held without a Book of Constitutions to guide and harmonize them. Each and every Lodge was then "growing up"—building its own precedents for future policy. One Lodge would have settled dates for them, another would convene Emergency Meetings. Another detail to be borne in mind is that the Deputy Masters of the Harodim, who thus exercised control by custom, must not be confused with Deputy Provincial Grand Masters—if such officials then existed. The Deputy Masters were not necessarily stone-masters, nor were they "officers" of the Lodge. In fact their status was much the same as that of our

I.P.M.; and among their functions was that of conducting rehearsals of 'catechetical Lectures' in which accuracy of rendition was absolutely essential. Such was the main object of Preston's "Harodim" in London; but to what extent it coincided with that of bodies bearing the same title in County Durham has been partly elucidated in Bro. Waples' excellent paper.

One little slip which he will be glad to have corrected is that (William) Wilberforce the Slave-Liberator was an M.P. (therefore not a Church clergyman). He was the friend of Bro. Stanfield. The Bishop (Samuel) Wilberforce was a son.

Finally, we must not lay too much emphasis on variant spellings—whether of "Harodim" or (if I may add a similar instance) of "Namus Grecus". Who couldn't (and didn't) spell "dollar" in four or five different ways was deemed "not much of a scholar" in little Solomon's days.

Bro. H. C. BOOTH said:—

I should like to congratulate Bro. Waples in having accomplished the task of collecting all the references to the subject of his paper, from all the old Lodges in Durham County as recorded in the various minute books, etc. It is a task that must have taken a lot of time, reading, and very careful search. The record will be of value to future students of these old degrees and workings of the past.

On page one he refers to his MS. volume *An Outline of Freemasonry*, and I take it that these are his own remarks and that he is not quoting from some early writer. If, however, he is quoting perhaps he would say who was the original writer.

Later on he says that "according to Preston, the approach of the Grand Lodge of England through its first Provincial Grand Master of Durham to the Operative Lodge at Winlaton was one of the main causes of the split between it and the Grand Lodge at York. Apparently the York Grand Lodge resented the approach and considered it a form of poaching". This is a particularly interesting statement coming originally from Bro. Wm. Preston, a man of those early days.

It confirms to my mind that those early Lodges of Durham and Northumberland were associated with York and most likely obtained their working from there, and it was natural that York would regard itself, and be regarded as what we should now call the Mother Lodge. As further confirmation there is the "York Branch" of the Old Charges, of which the York 5 MS. so closely resembles the Newcastle College Roll, and others of the Northern area.

Preston's Harodim: I think Preston must have had a good idea of the Harodim practised in the North, although he may not have seen the actual working, and he tried to model his own method somewhat on the idea. But Preston's Harodim was practically a Lodge of Instruction. A Pocket Manual was published and the front page of Part II reads as follows:—

The Pocket Manual
or
Freemasons' Guide
to the
Science of Freemasonry
in three Parts
containing
A Syllabus of the Lectures and
a particular Detail of the Subjects
treated in each Section
with
Many interesting Remarks Charges &c
suited to the different Degrees

Part II

London.

printed by T. Chapman Nevil's
Court, Fetter Lane.

M.DCC.XCII.

(Price Five Shillings each Part)

To
The Council
Assistant Council
other Officers and Companions
of the
Second Class
of the
Ancient and Venerable
Order of Harodim
for whose use
it is principally intended
This Manual
is
Respectfully inscribed
by
The Editor.

The books are quite small, about 3" x 2", and most of the printing is in a form of cypher.

Part II is on the Second Degree. It begins with an Ode (not in cypher). Performed at the Grand Chapter of Harodim. Written by Bro. Noorthouck. Set to Music by Bro. Webbe.

There is a General Section ; Opening ; Closing ; First Section 7 clauses ; Second Section 9 clauses ; Third Section 7 clauses ; Fourth Section 13 clauses.

The whole is an *aide mémoire* very much compressed. For example, take Subjects Treated :—

1. Internal and external preparation described mode of application for further privileges and the ground upon which those privileges are expected Method adopted to prove a title to admission.
2. Ceremony of admission The Sacred Emblem used on reception and wise reasons assigned for its use, the precautions taken to guard against imposture.
3. The presentation. The information given from the seat of wisdom and the nature of the declaration required, Manner of approaching that hallowed seat ; and proof given of a title to further knowledge.
4. Due form for passing into the 2nd degree specified ; and the engagement entered into particularised.
5. Ancient mode of rendering an engagement obligatory. The public testimony given when that ceremony is performed. Certain points of great importance communicated and their use and value explained.

Highrodiam. I think this word is an attempt by a Brother to write Harodim as pronounced in the vernacular, or venacelar, as the office boy called it. If you take the word "Harodim" and write "High" to aspirate the letter "H", he could not follow it with the letter "a", for he then got a four-syllable word, so he put the letter "a" between the "i" and the "m". The rest of the letters are in their correct places for Harodim.

Ambrose Crowley. Knighted Jan. 1st, 1706 ; Sheriff of London, 1701 ; died in 1713. The volume mentioned by Bro. Waples as in the Public Library at

Newcastle-upon-Tyne is only one of the later minute books. The first entry is a/c 6319 Wednesday Dec. 31st 1806, and the last a/c 8189 Jan. 4th 1843.

The Winlaton Law Book is in the British Museum. It is $14\frac{1}{2}$ " x $9\frac{1}{4}$ ", consisting of 278 written pages; it has been rebound. In the front is:—

Winlaton Law Book.

Purchased from Messrs. Browne & Browne.

17th April 1894.

The whole is in manuscript and evidently replaces an older book, for the table in the front has laws and orders, old and new. These amount to a total of 117. The handwriting changes from time to time, showing that they covered a number of years.

In the front are fixed two actual letters from Ambrose Crowley to Sir Will. Bowes Bart., dated Winlaton, Nov. 13, 1702, and the second Dec. 1, 1702.

Alex. Dalziel. On page 25 Bro. Waples says Alex. Dalziel was made a Mason at Wooler before 1800. I am afraid this is not correct. From a book entitled *The Brothers Dalziel*, a record of work 1840-1890, we find he was born at Wooler, Northumberland, on 22nd May, 1781, and died 30th June, 1832, being interred in St. John's Churchyard, Newcastle-on-Tyne.

The first All Saints Lodge at Wooler (Modern) was erased 28th April, 1775. The second All Saints Lodge (Athol) was founded 13th December, 1802, with a reissued warrant 189, formerly issued to a Lodge at the Sign of the Duke of Devonshire, Childers at Macclesfield, in the County of Chester.

In a minute book, in the Library of Grand Lodge, which begins 27th March, 1818, at the Anchor Inn, and carries us through to about 1825, there is a list of members, and Alex. Dalziel is put down as No. 1, and in the column "made or joined" is the date Oct. 31st, 1803, and as at that date he would be 22 years old it is quite possible he may have been one of the first candidates of the Lodge. He was elected a member of Newcastle-on-Tyne No. 26 (now 24) on Feb. 6th, 1825, about 18 months after he came to Newcastle. In the register of the Provincial Grand Lodge of Northumberland is the note affiliated from Wooler Lodge.

Bro. N. ROGERS writes:—

Bro. Waples has, undoubtedly, given us an exhaustive and informative piece of research in his paper. It is, however, regrettable that the major portion of his paper has been devoted to voluminous Appendices for the purpose of disproving the theories of Bros. Yarker and Schnitger, much of the matter of which could have been condensed.

What he has told us is that the Harodim degree was short and simple, and that it was distinct from the Royal Arch, Passing of the Bridge and Mark degrees, though he qualifies this statement by saying that it should not be overlooked that it may be an earlier form of the Ark, Mark and Link degrees.

The differences in spelling of "Harodim" present very little difficulty to anyone who has had access to eighteenth century minute books in the North of England. There, it was the usual custom for the Secretary to write the minutes and get them signed at the same meeting; it is, therefore, no wonder that many of these minutes are stained and show signs that his libations had affected both the Secretary's handwriting and spelling, quite apart from the fact that he was often illiterate.

The main point of Bro. Waples' informative sketch appears to be that "something" was introduced about 1756, that the Register shows the "Harodim" in 1764, that later the Royal Arch was added, culminating in 1771 in the Harodim being inserted between "Raised" and "Royal Arch".

Now it appears as if one significant feature has been left out of our calculations. The Harodim degree is mentioned only in the North-East of England, and is not to be found in the North-West; in Lancashire, the stronghold of "extra" degrees, there appears to be no mention of it.

The first known record of the Royal Arch in Lancashire is one of 1767 in the books of Anchor and Hope Lodge, No. 37, but it implies that the degree was known earlier at Warrington, from which town it was obtained. Further, four of the first six Warrants issued by the Grand and Royal Chapter were procured for Lancashire.

In the "Moderns" Lodge of Anchor and Hope there are "Passing the Chair" records from 1769, and later detailed records of the Excellent, Super Excellent and Veils degrees. Perhaps it is well to quote the following minutes of Concord Chapter, No. 37:—

31 Mar., 1786.—At a General Encampment held in Royal form Bro. Wm. Johnson in the Chair the following Brethren from Bury were Properly Instructed in Royal Arch Super Excellent masonry:

| | |
|---------------------|--------------------------|
| Bro. William Mosley | of our Lodge No. 36. |
| Bro. John Wood | |
| Bro. Geo. Lomax | from the Chapter of |
| Bro. Robert Howarth | Unanimity No. 7 in Bury. |
| Bro. John Ackerley | |
| Bro. Abram Wood | |

then the following Brethren were initiated into the High order, viz.

Bro. Ellis Sweetlove
 Bro. John Lever
 Bro. Wm. Mosley
 Bro. T. Smethurst
 Bro. Wm. Hodson

the above 5 Brethren from Bury, and were afterwards present at the Instalment of the following Officers to serve until the return of Bro. Rycroft or other election under the sanction of the Chapter of Concord No. 45, viz. Bro. Wm. Johnson, Z., Bro. Nathl. Howarth, H. and Bro. Thos. Wilson, J. Installed by Bro. Michael J. Boyle.

N.B. Bro. Ralph Holt having some time before being Instructed and initiated into the Higher order by Brethren Boyle, Johnson &c. was likewise present at the Instalment along with the other Brethren from Bury.

One can easily suppose that illiteracy of the local scribes might easily turn the terms "High Order" or "Higher Order" into Highrodiums. "Initiated into the High (or Higher) Order" was a common term in most of the old Lodges in Lancashire, as was also "Excellent Super-Excellent Royal Arch Mason". This degree persisted down to about 1867, and in the case of one unrecognised Lodge (re-admitted in 1913) it was practised in 1880 and "Passing the Chair" in 1910.

In lieu of an authentic ritual, it appears as if the available evidence points to the Harodim degree being either:

1. One similar to the Royal Order of Scotland; or
2. Another name for the old degrees leading to the Royal Arch which were practised in the North-West of England.

Whatever the Harodim may be, there is no doubt that the congratulations of all Masonic students should be extended to Bro. Waples for his paper.

Bro. R. S. BLACKLEDGE writes:—

I have found Bro. Waples' paper of unusual interest, and would like to be associated with the vote of thanks which will be passed to him.

From a contemporary description of the objects and purpose of the Grand Chapter of Harodim,¹ it would appear that it had little—if any—connection with, or ancestry from, the Northern Harodim; yet one cannot but continue to speculate why William Preston should have used the name “Harodim” for the “Grand Chapter” he constituted at the Mitre in January, 1787.

At the same time it is interesting to note that the 1793 Annual Feast of the Patrons, Rulers, Council and Companions of the Grand Chapter of Harodim was held on 8th August at Grave-House, Camberwell²; this was stated to be the natal-day of Bro. Preston, who was then spoken of in these terms: “. . . and whom the Companions of the Chapter revere as the reneator and chief supporter of this Ancient Order . . .” The Annual Feast of 1794 was held at the same place on the 17th July, and on that occasion Chevalier Ruspini, a Companion of the Harodim Grand Chapter, and one placed highly in connection with the Cumberland Freemasons’ School, was present.³ Chevalier Barth Ruspini held Grand Lodge Rank in 1796, possibly earlier.

It is noteworthy that Mackenzie, in his 1827 *History of Newcastle-on-Tyne*,⁴ although he appears to have written with some knowledge of local Masonry, made no mention of the Harodim; incidentally, the dates and meeting places he gave for the Newcastle Craft Lodges are at variance with those in *Lane’s Masonic Records*, and I would like to take this opportunity of asking whether Bro. Waples can refer me to any paper which attempts to reconcile those contradictions.

Those who know Swalwell and Winlaton cannot, I am sure, but take comfort when they reflect that one or more of those very modest—yet peculiarly picturesque—examples of seventeenth and eighteenth century domestic architecture might house some of the evidence so earnestly sought after by our indefatigable Bro. Waples.

Bro. J. R. DASHWOOD said:—

Bro. Waples suggests that one of the degrees of the Harodim was called “Domaskin or forin”; this suggestion is, I understand, deduced from only one mention of the words in a Minute of the Lodge of Industry, dated 1st July, 1746. The entry is as follows:—

Highrodians

To pay for
making in
that order
only 1/6d.

1. Kendk. Jones
2. Thos. Dalton
3. John Emmerson
4. Wm. Hawdon
5. Ra. Hawdon

Pd. 2s. 6.

6. James Foy
7. John Lawther
8. John Payne
9. Wm. Gibson
10. John Hawdon
11. Thos. Liddle

N.B. The English Masters to pay for Entering into the sd. Mastership
2.6 per majority.

July 1st, 1746. Enacted at a Grand Lodge held that Evening that no Bro. Mason should be admitted into the Dignity of a Highrodiam under less than ye charge of 2/6d or as Domaskin or forin, as John Thompson from Gateside pd. at the same night 5s.

¹ *The Freemasons’ Magazine*, July 1793, p. 137 *et seq.*

² *ibid.*, August 1793, p. 256.

³ *ibid.*, July 1794, p. 73.

⁴ E. Mackenzie. *A Descriptive and Historical Account of the Town and County of Newcastle-upon-Tyne, including the Borough of Gateshead.* 1827. Newcastle-upon-Tyne.

Bro. Waples thinks that this refers to three degrees:—

1. Highrodiam
2. Domaskin or forin
3. English Master

but I would suggest that only two degrees are intended, namely:—

1. Highrodiam
2. English Master

and that the other words are a phonetic mis-recording by the Scribe of the words “domestic or foreign”, implying that those raised into the Highrodiam should pay 2/6d., whether they belonged to the Lodge of Industry or to a “foreign” Lodge.

Five Brethren had paid only 1/6d., and it was then decided to raise the fee so that the next six paid 2/6d. Why John Thompson should be mentioned separately is not clear, but his five shillings would appear to be the fee for the two degrees of Highrodiam and English Master. His name does not appear in any of the lists of Brethren grouped together.

It may well be, however, that Bro Waples, having seen the original Minutes, can prove my suggestion to be nonsense.

Bro. C. D. ROTCH writes:—

We should thank Bro. Waples for collecting a mass of evidence concerning the early activities in the north of England of that degree, society or Lodge of Instruction called variously Harodim, Herodim, Highrodiam; all these are, I think, phonetic spellings of the same word. We can hardly expect to find any evidence as to ritual, even had there been any. Before we can make any reasonable conjecture on this obscure subject, some study should be made of a later eighteenth century society started in 1787 by William Preston, which he denominated the Grand Chapter of Harodim. So good a Masonic scholar as Preston would not have used the word Chapter without a full knowledge of its implications.

PRESTONIAN LECTURES.

These were first presented to the Masonic world in a grand gala performance of the first degree. This is fully described by Preston in the first edition of *Illustrations of Freemasonry*, 1772. The Grand Master, Lord Petrie, presided, and numerous other Masons of the highest rank attended. A banquet was provided at which numerous toasts were drunk with flourishes of horns, glees too were sung, and altogether it must have been a great night. The new system of lectures was launched with great eclat. Preston himself worked some of the sections of the first degree. The Lectures of the second and third degrees appear to have been completed later.

Some Masonic teaching in the form of catechisms must have existed in very early times. Prichard's exposure of 1730 sets out a form which may well have been a nucleus from which was elaborated the more expansive form of later times. In the 1740's, the minutes of the Lodge of Friendship contain frequent references to the “examination” by the Master and his Wardens almost invariably in the first degree. The Grand Stewards Lodge worked their own system of Lectures in all three degrees twice a year on “Public nights”, to which the Masonic public was admitted on the payment of a small fee. This arrangement came to an end in 1816, when they were discarded in favour of the Hemming system. Nothing is known about the form or phraseology of the Grand Stewards' Lectures, which finally terminated in 1866. It would seem that the Grand Stewards' Lectures of 1766 were shorter than those of the present day.

Transmitted probably orally, or with the aid of MS. notes, by the year 1772 they may have become inaccurate and perhaps curtailed ; so many errors and omissions had probably crept in that Preston may have considered it better to redraft them entirely ; moreover, he may have been human enough to wish his name to be associated with what was probably a better form of Masonic instruction. At any rate, he bequeathed the sum of £300 to Grand Lodge, the interest of which was to be devoted to an annual exposition of his Lectures.

The *Mortimer* MS. of the first Prestonian Lecture is in the possession of the Lodge of Antiquity. From its general phraseology it seems that much of it formed the basis of the ritual finally agreed on at the Lodge of Reconciliation, the final demonstration of which took place in 1816. This lecture is in the form of a catechism. The second degree lecture (decoded from a MS. of about 1853) is in narrative form. The experienced lecturers of the Chapter of Harodim, who qualified for this rank by proficiency in all three sections, apparently preferred this method of imparting Masonic knowledge to that of a catechism.

I am convinced that the Chapter of Harodim was devised by Preston for the sole purpose of promulgating his Lectures. It had nothing whatever to do with conferring any degree. The word "Initiation" has misled certain writers ; it was only a convenient expression for joining the Chapter in payment of a fee.

CHAPTER.

The use of the word "Chapter" in the title "Chapter of Harodim" has also caused some confusion of thought. Anderson's *Constitutions* of 1723, under the heading "General Regulations", contain the following:—"The Master of a particular Lodge has a right of congregating the members of his Lodge into a Chapter at pleasure upon any emergency or occurrence as well as to appoint the time and place of the usual meeting". In other words, the emergency meeting of a Lodge as distinguished from its normal meetings was then designated a Chapter. Bro. Waples quotes a minute from the Lodge of Antiquity, headed, "Chapter Night", 5th March, 1777. On that date Preston, assisted by various Brethren, some of whom were not members of the Lodge, gave a demonstration of the third degree. As this was evidently an "occasional" meeting it was defined as such by the word Chapter.

I suggest in conclusion that in the north of England the Chapter of Harodim may have been instituted as a convenient means of imparting general Masonic knowledge, and thus anticipated exactly what Preston elaborated in 1787. I consider it highly improbable that any other degree than those of Craft Masonry was comprised in its teachings.

Of the actual Craft ceremonies of early days we know little or nothing. If the actual ceremonies were short, extra esoteric instruction may have been considered necessary and desirable in the form of an extended catechism. Moreover, it may also have been found that "summat for nought" did not attract, so special meetings and a special fee were devised and Brethren who were raised Masters were encouraged by passing through this supplementary course of instruction to qualify themselves as members of the Chapter of Harodim.

Bro. WAPLES writes in reply:—

To the Brethren who have contributed "Criticisms" to this paper, I say, Thank you most sincerely ; the comments are helpful, interesting and to the point.

I welcome the forthrightness of expressions, particularly with regard to the desirability of considerably cutting down the Yarker-Schnitger references. It was hoped that such inclusion, at length, would not be construed as a Waples versus Yarker-Schnitger controversy. The intention was to bring together in one paper all known references to the Harodim, in order to present to the majority of readers

of the *Transactions* a complete picture, keeping in view the fact that many readers have not the advantage of a private or Lodge Library at hand.

I have stressed my high regard for the authors of the quoted articles, and state, with emphasis, that their views would have been modified had they lived to have had access to the original records and the necessary time to give them careful perusal.

In reply to the W.M., Bro. F. R. Radice, it is my opinion that the "Enactment of 1746" refers to Charges of admission to the Three "Orders," and not to actual admissions into the Order on that day. It appears that there was trouble in the Lodge over the degrees at that time, and that

- (1) certain Brethren *declined* to pay anything, claiming that they should be admitted into the "Order" by right ;
- (2) that other Brethren claimed that they should pay 1/6 for admission to the High Order ;
- (3) that all Members, after a fixed date, should pay 2/6.

With regard to Masters' Lodges in the North, two Minute Books recently re-discovered afford another hare to chase. The books in question formerly belonged to

- (1) The Percy Lodge No. 145 at Morpeth, 1810-1814.
- (2) The Lodge of Peace & Unity No. 177, also of Morpeth, 1814-1822.

The former was a Lodge of the "Ancients", and includes no reference to a Master's Lodge. In July, 1814, this Lodge united with St. Bedes Lodge No. 392, of Morpeth, under the Title of "Lodge of Peace & Unity" No. 177. In this Minute Book there are several references to Masters' Lodges, which appear to agree with Masters' Lodges elsewhere, *i.e.*, that they were called upon the authority of the Master, as meetings for business, and the working of all three degrees, outside the Regular Lodge Meetings, as directed by the Warrant of the Lodge.

Bro. Poole asks for information regarding the antiquity of the Swalwell Lodge. This is difficult to answer in a few words, and it is proposed to deal with the subject in a MS. History of the Lodge, and which may be given later at length.

The "Seven Degree Rite" frequently mentioned by Bro. Yarker, assisted by Bro. Schnitger, appears to them to have its origin at York. My own view is that too much was made upon slender evidence, and that it had not the antiquity attributed to it.

I agree with Bro. J. Heron Lepper that Bro. Schnitger's statement, alleged to be made by Bro. Dermott, "that the Old Masons preserved the Jacobite form of ceremony", has no supporting evidence.

The comments by Bro. Ivor Grantham upon Bro. Preston's Harodim are helpful and valuable, and I heartily agree with his views that the Harodim as practised in the North of England, may have been associated with the period "When Sanbullat Jerusalem distressed". To Bro. G. Y. Johnson I express my thanks for the extracts from *A word to the Wise*, 1796. The statement that the Earl of Crawford's action in constituting Lodges in the North of England, gave offence to the York Grand Lodge, undoubtedly gave a wrong impression, and with Bro. Johnson's permission, the original quotation in the paper, has been modified. The original quotation is in Preston's *Illustrations of Masonry*, Stephen Jones' Edition, 1821, page 214.

My thanks are due to Bro. W.W.C.C. for corrections and for the suggestion that much in the appendices might be usefully left out in the printed *Transactions*. It is agreed that parts might be deleted. Bro. W.W.C.C. was I feel, referring to the full Members of the Lodge when he wrote "as many of us possess or have access to copies of it" (*Arcane Schools*).

With regard to Bro. Wonnacott's article on de Lintot's "Seven Degree Rite," I plead guilty, and with the Secretary's permission have endeavoured to give no further case for uneasiness. The correction *re* William Wilberforce is appreciated.

Bro. Booth's comments are helpful and interesting, the points he raises are noted for future guidance.

The reference *re* Wm. Preston's alleged statement is answered in the reply to Bro. G. Y. Johnson's "Criticism".

The *Outline of Freemasonry* was written in 1938 by the author and was as far as can be remembered spontaneous.

I am also indebted to Bro. Rogers for the points raised and his reference to early Royal Arch Masonry in Lancashire in 1767. Elsewhere I have pointed out that a Royal Arch Masters' Lodge was established in Darlington in 1769 and has had a continuous existence and is now Vigilance Chapter No. 111.

Bro. Blackledge raises to me an important point with regard to data of Lodges and Meeting places. Like himself I have found discrepancies in Bro. John Lane's "List of Lodges" which were no doubt due to information Bro. Lane received from local Brethren. The specific case of which I have had personal experience in Sunderland is, St. John's Lodge No. 80, of which the Meeting places in Bro. Lane's list do not agree with records in the Minute Books. The discrepancies of the old Lodges in Newcastle-on-Tyne have also had my attention and continue to do so.

With regard to Bro. Dashwood's suggestions and notes, I would refer him to a MS. history of the Swalwell Lodge now in process of compilation. Therein he will find the answer to the question raised.

Bro. Roach's contribution *re* Preston's Grand Chapter of Harodim is a valuable one.

Information concerning the Order will be appreciated. The object of this paper, *i.e.*, to clarify the origin and place of the Harodim in the Masonic System, has yet to be achieved.



Festival of the Four Crowned Martyrs

SATURDAY, 8th NOVEMBER, 1947



THE Lodge met at Freemasons' Hall at 4.15 p.m. Present:—Bros. F. R. Radice, L.G.R., W.M.; Wallace E. Heaton, P.G.D., S.W.; H. H. Hallett, P.G.St.B., J.W.; J. Heron Lepper, *B.A., B.L., P.A.G.Reg., P.M., Treas.*; Col. F. M. Rickard, P.G.S.B., P.M., Sec.; W. I. Grantham, *O.B.E., M.A., LL.B., P.Dep.G.S.B., P.M., D.C.*; Lt.-Col. H. C. Bruce Wilson, *O.B.E., P.G.D., S.D.*; H. C. Booth, P.A.G.D.C., J.D.; S. J. Fenton, P.M.; Rev. H. Poole, *B.A., F.S.A., P.A.G.Chap., P.M.*; L. Edwards, *M.A., F.S.A., P.A.G.Reg., P.M.*; C. D. Rotch, P.G.D.; Col. C. C. Adams, *M.C., F.S.A., P.G.D., P.M.*; J. Johnstone, *F.R.C.S., P.A.G.D.C.*; and G. Y. Johnson, *J.P., P.A.G.D.C.*

Also the following members of the Correspondence Circle :—Bros. C. B. Jones, P.A.G.D.C.; R. S. Blackledge; R. Prickett; T. M. Jaeger; W. J. Holland; H. J. Harvey; F. C. Taylor, P.G.D.; J. E. Suter; G. D'O. Hutchins, P.A.G.D.C.; H. Bladon, P.G.D.; J. W. Lanagan, P.A.G.P.; T. W. Marsh; H. Johnson, P.A.G.D.C.; A. E. Evans; F. Durham; F. H. H. Thomas, P.A.G.D.C.; J. D. Daymond; J. Messenger; H. Attwooll, P.G.St.B.; H. Liss; J. R. Dashwood, P.G.D.; F. J. Holmes, P.A.G.D.C.; A. F. Cross; H. Crawford; A. J. Thomas; F. L. Bradshaw; H. J. Field; J. H. Gilbard; A. R. Edwards; J. S. Ferguson; B. E. Jones; H. Huntley; W. E. Ames; W. E. Phelp; H. B. Q. Evans; P. Clapp; B. Foskett; M. Goldberg; F. Watkin; A. I. Sharp; G. Naylor; W. Smalley; S. J. H. Prynn; S. H. Morris; F. V. Hazell; and G. H. Townsend.

Also the following Visitors :—M.W.Bro. Dr. L. J. J. Caron, M.W. Grand Master of the Netherlands; Bros. W. P. Tenison, Lodge 5897; G. H. Smith, Lodge 211; H. A. Easter, Lodge 3230; R. Dixon, Lodge 1077 S.C.; G. Andrews, Lodge 3221; J. Rennie, Lodge 3900; E. P. Farnworth, Lodge 2750; H. Young, Lodge 3190; and N. G. W. Walker, Lodge 227.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; Rev. Canon W. W. Covey-Crump, *M.A., P.A.G.Chap., P.M.*; W. J. Williams,

P.M. ; D. Flather, *J.P.*, *P.G.D.*, P.M. ; D. Knoop, *M.A.*, *P.A.G.D.C.*, P.M. ; B. Ivanoff, P.M. ; W. Jenkinson, *Pr.G.Sec.*, Armagh ; J. A. Grantham, *P.Pr.G.W.*, Derbys. ; F. L. Pick, *F.C.I.S.*, P.M. ; R. E. Parkinson, *B.Sc.* ; G. S. Knocker, *M.B.E.*, *P.A.G.Supt.W.* ; *Cmdr.* S. N. Smith, *D.S.C.*, *R.N.*, *P.Pr.G.D.*, Cambs. ; J. R. Rylands, *M.Sc.* ; S. Pope ; E. H. Cartwright, *D.M.*, *B.Ch.*, *P.G.D.* ; and N. Rogers, *P.Pr.G.D.*, Lancs., E.D.

One Lodge, one Lodge of Instruction, and Eleven Brethren were elected to membership of the Correspondence Circle.

Bro. Wallace E. Heaton, the Master-Elect, was presented for Installation, and was regularly installed in the Chair of the Lodge.

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

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|----------------------|-----------|
| Bro. H. H. Hallett | S.W. |
| „ H. C. Bruce Wilson | J.W. |
| „ W. W. Covey-Crump | Chaplain |
| „ J. Heron Lepper | Treasurer |
| „ F. M. Rickard | Secretary |
| „ W. I. Grantham | D.C. |
| „ H. C. Booth | S.D. |
| „ J. R. Rylands | J.D. |
| „ C. D. Rotch | I.G. |
| „ G. H. Ruddle | Tyler |

The W.M. proposed and it was duly seconded and carried—“That W.Bro. Fulke Rosaro Radice, London Grand Rank, having completed his year of office as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be and hereby are tendered to him for his courtesy in the Chair, and his efficient management of the affairs of the Lodge ; and that this resolution be suitably engrossed and presented to him.”

The W.M. delivered the following:—

INAUGURAL ADDRESS

BY BRO. WALLACE HEATON, P.G.D., W.M., *Quatuor Coronati Lodge 2076*

Installed November 8th, 1947



BRETHREN,—It is customary for the incoming Master of Quatuor Coronati to address you on some subject of Masonic interest in which he is keenly interested.

For my Installation to-night, which honour I deeply appreciate, believing as I do that Quatuor Coronati Lodge is one of the most illustrious of Masonic Lodges, I have to thank my Brethren very heartily, and hope that I may be spared for many years to further the interests of Masonry in general, and of this Lodge in particular.

My intention to-night is to touch lightly on the subject of Masonic jewels—of which for many years I have been a collector—and have often wished that I had more time to make a closer study of them.

What time I can spare is often devoted to discussions on the subjects with members of the staff in G.L. Museum, as well as members of our own Lodge and Correspondence Circle, and I do believe that those friendly and engrossing conferences have been of mutual advantage to all who take part in them.

There have been many collectors, but few students. Some names, however, are outstanding. Bro. Crowe was an ardent collector and made a study of Continental jewels; Bro. Shackles, whose collection is now in the Worcester Museum, had also a fine collection; and Bro. Col. Moss is a keen collector and authority.

I am glad to know that since I began to contemplate this address, our Past Master Poole has decided, now that he has more time, to study the subject thoroughly, and, henceforth, I shall leave the matter entirely in his capable hands.

Very little has been written on the subject: a former Member of this Lodge, Bro. Hammond, Librarian of the Grand Lodge of England, published a volume illustrating some of the rare jewels preserved in the Grand Lodge Museum, but he made no attempt to classify or arrange them in chronological order or to describe their local peculiarities. I am quite sure that Bro. Poole will adopt a more scientific plan, and I look forward, with the greatest interest, to his efforts, which, I feel, will be monumental and well worthy of him.

Though there are large numbers of Masonic jewels dating from the early 18th Century, none are known before 1700. Masons' medals I am not alluding to, except perhaps to mention one of the earliest and rarest, the Sackville medal, struck at Florence in 1733 in honour of Charles Sackville, Earl of Middlesex, later Duke of Dorset.

I propose to accompany my address by showing only a few jewels at this meeting, but there are many photographs illustrating my own collection and also some of the rarities from the Grand Lodge Museum. I hope some of these reproductions are of sufficient interest to appear in the *Transactions* of the Lodge.

Probably the oldest Past Master's jewel (Fig. 1) known is in Grand Lodge Museum, and has been christened by our Curator the *Sisson* jewel, because an inscription on the back shows that it was made by Jonathan Sisson, a famous maker of mathematical instruments. He was a personal friend of Dr. Anderson, of 1723 *Constitutions* fame, and member of a Lodge now represented by Royal Alpha, No. 16.

It is of very beautiful workmanship of the early "square" type, with suspended 47th Proposition in metal on blue enamel. It has been suggested that this may have been added to the original square at a later date, but there is no sign of such manipulation. The 47th Proposition appears in the frontispiece of the 1723 *Constitutions*, and, as a symbol, had evidently obtained Masonic significance by that date, so we need not be deterred from ascribing this beautiful piece of work to the very early 18th Century. No other Masonic jewel bearing this symbolism from Euclid and of so early a date is known to exist, but even expert opinion would incline to a later date if it were not for Sisson's name engraved on the jewel. This jewel is a warning to us that we must keep an open mind and be prepared to alter our theories about dates to fit certain types, as new specimens appear to make old theories untenable.

The "Gallows Pattern" jewels (Fig. 2) of the right-angle type are successors to the early "square", and were in vogue before and after the Union of 1813 and until such time as they reverted to the "Sisson" or square type.

These are typical English P.M. jewels. Scottish (Fig. 3) jewels were usually of a different design—often a square and compasses enclosing the sun in splendour, with below a segment of a circle.

Early Irish P.M. jewels were usually of the square and compass type (Fig. 4).

Among Craft jewels in common use in the 18th Century are those of the engraved or pierced types (Fig. 5) in silver or silver gilt, which are a delight to the eye. Those made in Ireland during the 18th Century are among the best. One can only admire the genius of the craftsmen who comprised so much symbolism into so small a space, while combining all into one harmonious whole. In some the symbols of the Royal Arch are illustrated in the intricate tracery (Figs. 7, 8, 9 and 10).

Jewels of Battersea enamel (Fig. 6) of the late 18th Century are rare and valuable. Usually black on white ground, they often bear the arms of Grand Lodge.

The Royal Arch has also been responsible for the production of some beautiful work. A very fine example of the jewel of the First Principal is illustrated (Fig. 11), but quite different from the present-day design, which is practically the same as that adopted as official when Grand Chapter came into being in 1767 as a result of the Charter of Compact. It is also certain that the esoteric teaching in connection with this jewel had been in use previous to 1767, and the design was no spontaneous invention of Freemasons of that date. Many different R.A. jewels of the standard pattern, sponsored by Supreme Grand Chapters, are in existence, all varying slightly in detail and workmanship. While the interlaced triangles was the official R.A. jewel of the Grand Chapter of the "Moderns", the favourite design of the "Antients" (Fig. 15) was quite different. The examples made by Thos. Harper are much valued by collectors (Figs. 12, 13 and 14).

The influence of the "Antients" design lingered long after the interlaced triangles had become the badge of the English R.A. Masons, united as such in 1817, and a very good example is illustrated (Fig. 16), an attractive jewel set in paste and probably dating from the eighteen-thirties.

In many of the jewels made around the years 1780 to 1820, several degrees were often combined in one piece of symbolism. Particularly was this the case with Irish jewels. A very rare specimen shows, in addition to the R.A., a typical Irish K.T. design (Fig. 17). I understand that the original owner of this jewel was a sergeant in the 48th Regiment and a member of a famous Military Lodge,

No. 218 I.C., on whose recommendation the first regular Warrant was issued for a Lodge in Australia.

R.A. symbolism is also to be found in the famous jewel of the Nine Worthies (Fig. 18) of the Grand Lodge of the "Antients", a decoration worn by each one of the nine fortunate Brethren appointed to act as Grand Lodge Inspectors. The term "fortunate" is, perhaps, too optimistic. They were a highly select body and, I hope, did their job as well as their successors have done.

We can now consider special jewels appropriated to particular Lodges or functions, probably the most notable being the decoration (Fig. 19) worn by the Grand Stewards and designed for them by no less a celebrity than the famous artist, Hogarth.

Another beautiful Lodge jewel is a gold and enamel jewel presented in its early days by Royal Lodge, now Royal Alpha, No. 16, to its Past Masters. The photograph (Fig. 20) shows the jewel somewhat larger than the original, and, unfortunately, cannot reproduce the perfection of colouring shown in the enamel.

The Grand Master's Lodge also has an early jewel, peculiar to itself; and there is the fine enamel jewel of the Lodge of Antiquity, No. 2.

Another famous Lodge jewel is that of the Royal Somerset House and Inverness Lodge, now No. 4, which states that it was united with the Old Horn Lodge in 1774.

There are many other Lodges which have Masters' and Past Masters' jewels of great beauty and antiquity, such as Grenadiers, No. 66, and Felicity, No. 58.

The Lodge of the Nine Muses, No. 235, possesses a unique set of Officers' jewels in the form of miniatures of Apollo and the Muses, painted by Cipriani, who was a member from 1777 till his death in 1785.

The "Three Grand Masters'" jewel (Fig. 21) in the Museum of Grand Lodge, a very large and elaborate one, with paste surround, seems to be identical with that worn by John Drawwater as Grand Master of the Jerusalem Sols. The illustration of John Drawwater is included in the article by Bro. Levander in *A.Q.C.*, vol. xxv, page 12. We know very little of the Jerusalem Sols, but it is safe to say, in future, that this particular jewel belonged to that Order.

Now a few words about the jewels worn by the Officers of a Lodge. In the illustration (Fig. 22) will be found a complete set of Officers' jewels in use about the year 1800 by a little country Lodge in County Antrim. One should make a particular note of the ancient form of the jewel used by the Deacons, a winged Mercury. Deacons were Lodge Officers in Ireland from the beginning of Masonic history, but did not generally function in England until popularised by the Grand Lodge of the "Antients" in 1751. Some of our old "Antient" Lodges are still the proud possessors of sets of Officers' jewels showing the Mercury instead of the Dove (Fig. 23), the symbol adopted at the Union of 1813. The Tyler's jewel was originally a trowel (Figs. 24 and 25), but is now the emblem with which we are still acquainted (Fig. 26). In former times there was no such Officer as the Inner Guard.

Before concluding this paper, I would like to say a few words on finding valuable Masonic jewels and medals. They are being greatly sought by American collectors. One can still find them in jewellers' and pawnbrokers' shops, particularly in the provinces. As a rule they can be bought at reasonable prices unless they are brilliants and paste of fine quality, when the price is usually high, as they are used by ladies for ornament. Many of the old "Bucks" jewels and medals of sister societies of the 18th Century are elaborate and valuable. While it does not matter greatly if jewels of other societies are missed, anything really Masonic should be snapped up and, if it is possible to purchase it at a reasonable price, be offered to our Grand Lodge Curator. I should personally be interested to help towards the acquisition of fine jewels, etc., and I would like to see that any in private hands and not for disposal should be submitted to, or, if possible, photographs sent to, Bro. Rev. Herbert Poole for his forthcoming treatise on them.

I cannot too strongly stress how necessary it is to find the few remaining jewels, so that they shall be displayed in their proper place—the Grand Lodge Museum.

There are a few famous collections still available and in the hands of enthusiastic Masons, and I hope eventually these ardent collectors will be persuaded to let Grand Lodge have them, when I should think our official collection will be nearly complete.

Also, just a reminder that many jewels may not be of great intrinsic value, but bear the names of famous Masons who have left us. Instances may be mentioned of jewels which belonged to Preston, Dunckerley, Ruspini, etc., and such jewels are very highly prized. Also jewels of the 18th Century by famous makers like Harper, or designed by famous artists, as in the case of the famous Grand Steward's jewel by Hogarth.

It does seem a pity that the jewels of the present day are so ornate and, to my mind, even gaudy. To compare some of the jewels, with their crude enamel designs, with the early pierced and engraved jewels, and even more so with the jewels ornamented with fine paste brilliants, would mean an overwhelming majority in favour of the earlier types.

This now completes my short, and somewhat sketchy, address. I hope it may stir up interest among enthusiastic Masonic collectors, and that they will study the result of our Bro. Poole's labours. His treatise will be well worth waiting for.

[NOTE: Among the illustrations which follow, in order to show the detail, a number of the Jewels are reproduced larger than full size. This is noted in each case.]

At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the I.P.M., Bro. F. R. RADICE, in the following terms:—

BRETHREN,

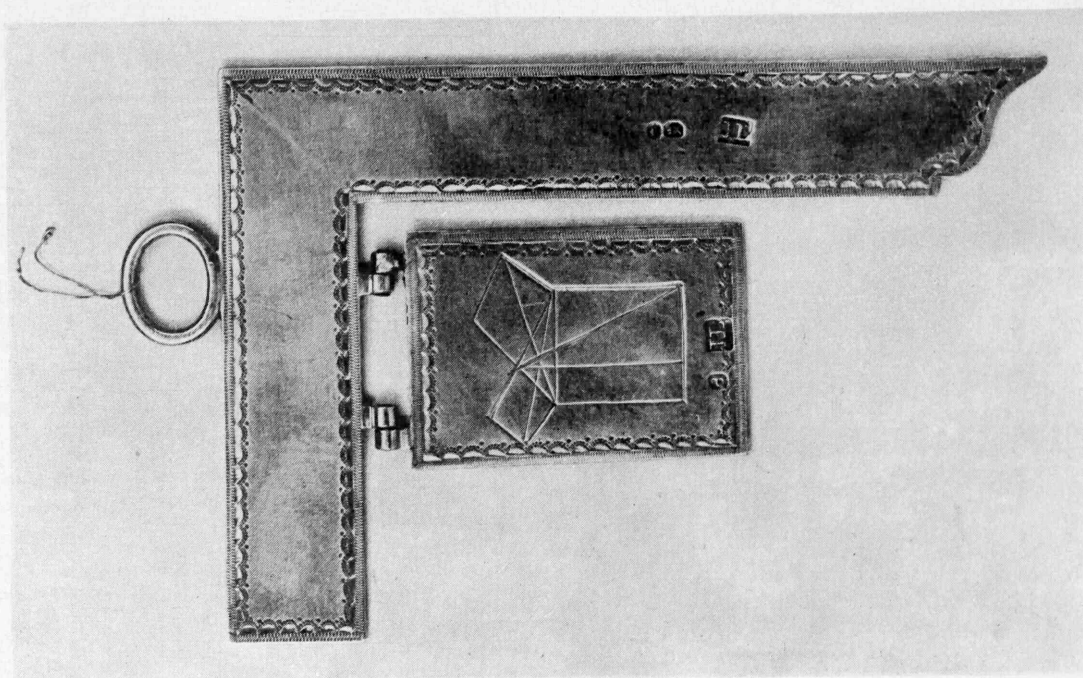
We have as Master one who is well known in the Masonic world, and, though there is no need to introduce him to the present gathering, I would mention a few points in his career.

Bro. Heaton was born in Stockton-on-Tees and brought up in the Yorkshire Dales. He was educated at Barnard Castle, and in 1898 qualified as a Pharmacist, though later he took over photographic business in Sheffield until 1918, when he moved to London.

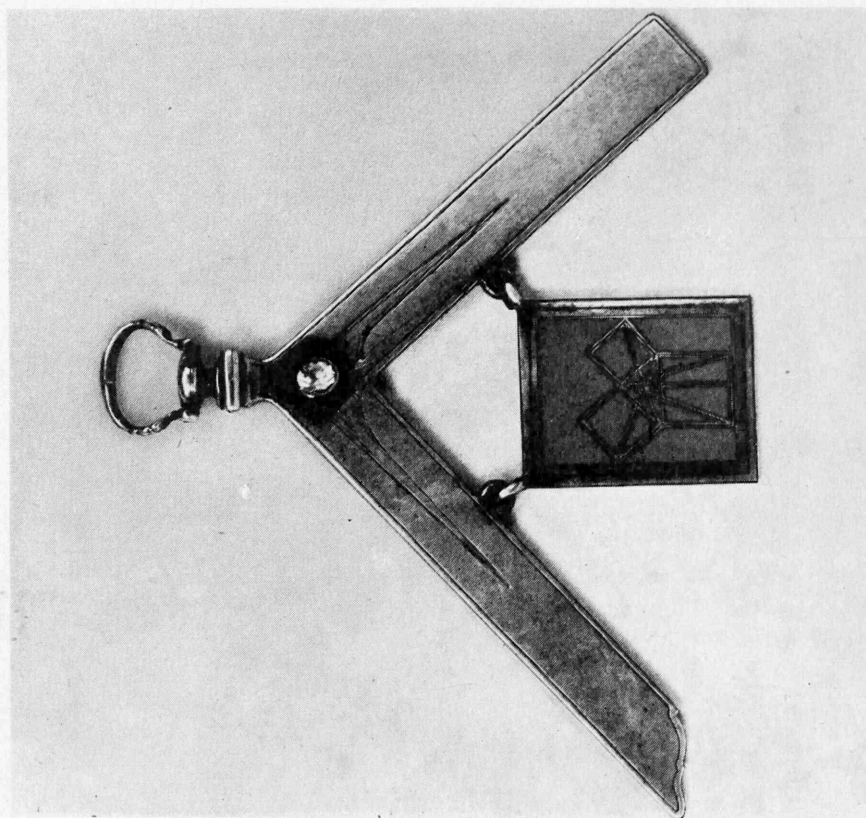
Bro. Heaton was initiated into Freemasonry in the Furnival Lodge, No. 2558, in Sheffield in 1912, and was a Founder and third Master of the Nevil Talbot Lodge in Sheffield. After settling in London, Bro. Heaton became a Founder and Master of the Helio Lodge.

His interest in Craft Masonry was so strong that for many years he worked in close association with Bro. Songhurst and with Bro. Wonnacott in Grand Lodge Library. He became so well known as an authority on Craft matters that, after the decease of Bro. Songhurst, he was co-opted on the Board of General Purposes to take Bro. Songhurst's place. In 1929 Bro. Heaton received Grand rank as Grand Standard Bearer; in 1936 he was promoted to P.A.G.D.C., and in 1942 to P.G.D. In consideration of the work done by him, he was appointed by the Grand Master to the Board of General Purposes, and elected to be Chairman of the Library and Museum Committee of Grand Lodge.

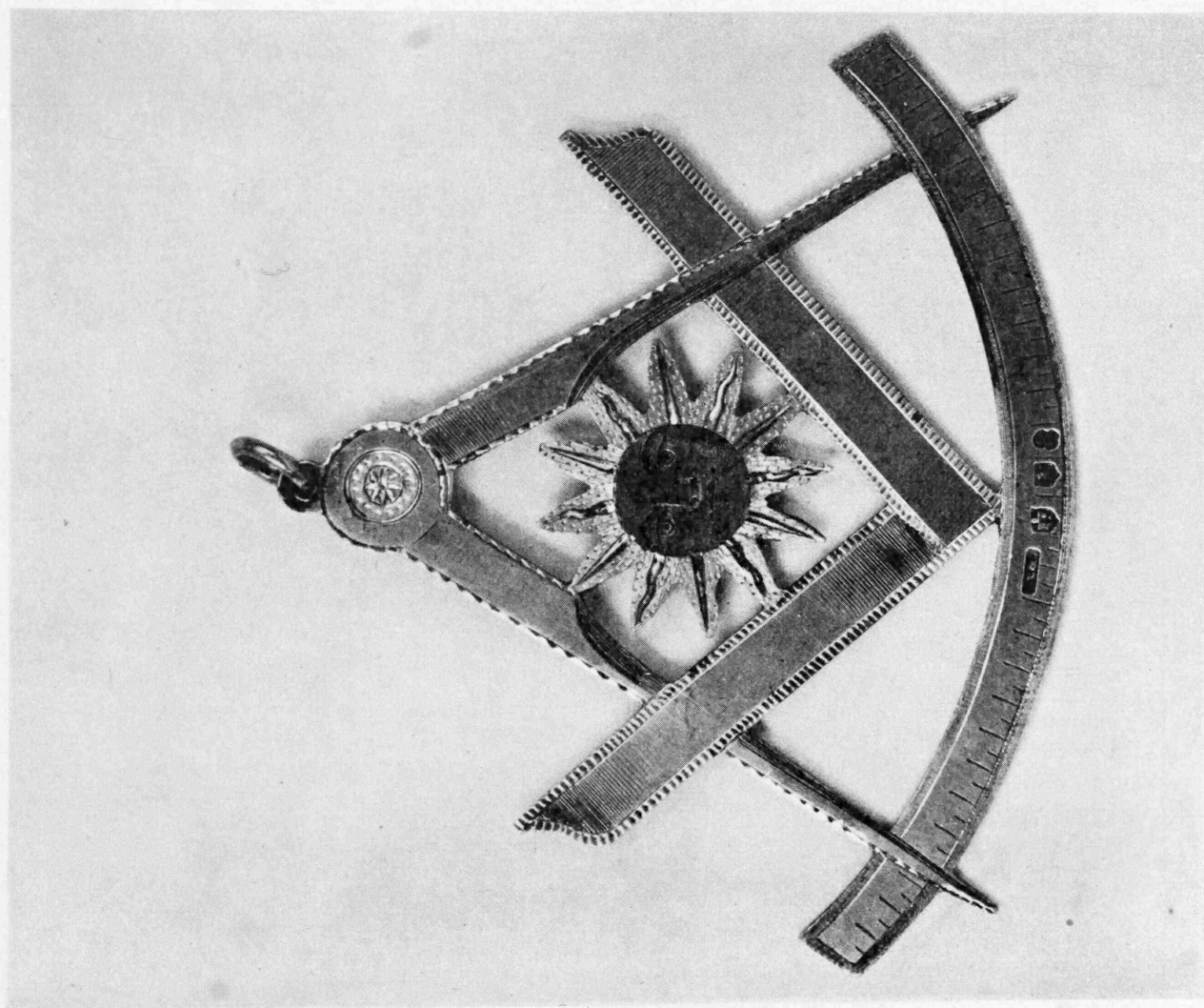
In the Royal Arch, Bro. Heaton was exalted in the Quintinian Chapter, No. 2956, in 1920, passed the Chair in the Helio Chapter in 1930, and was appointed Assistant Grand D. of C. in 1931; he now holds the rank of P.A.G.Soj.



2. Gallows Type

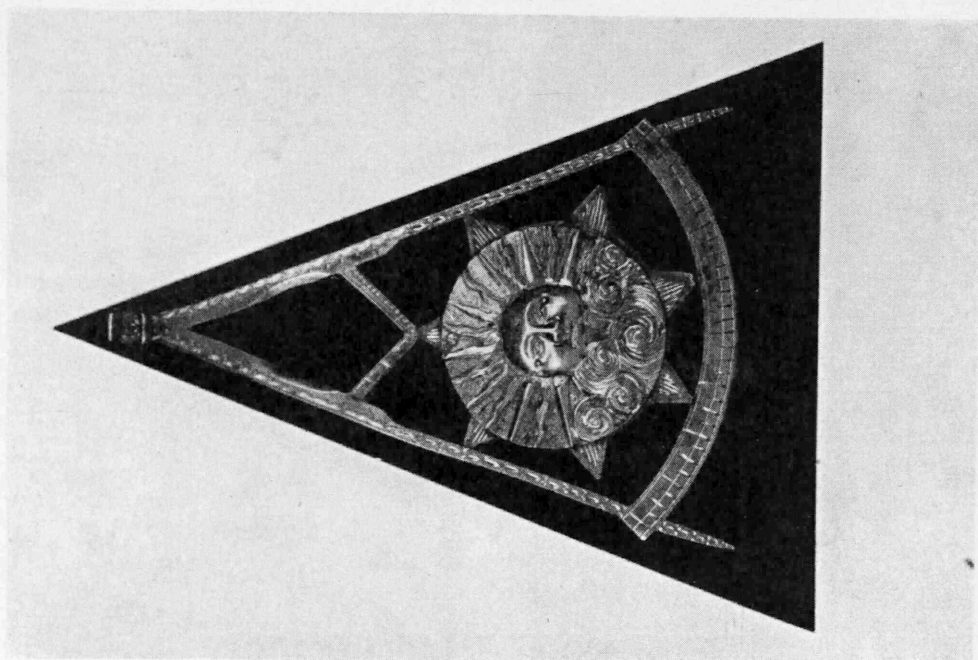


1. "Sisson" Jewel

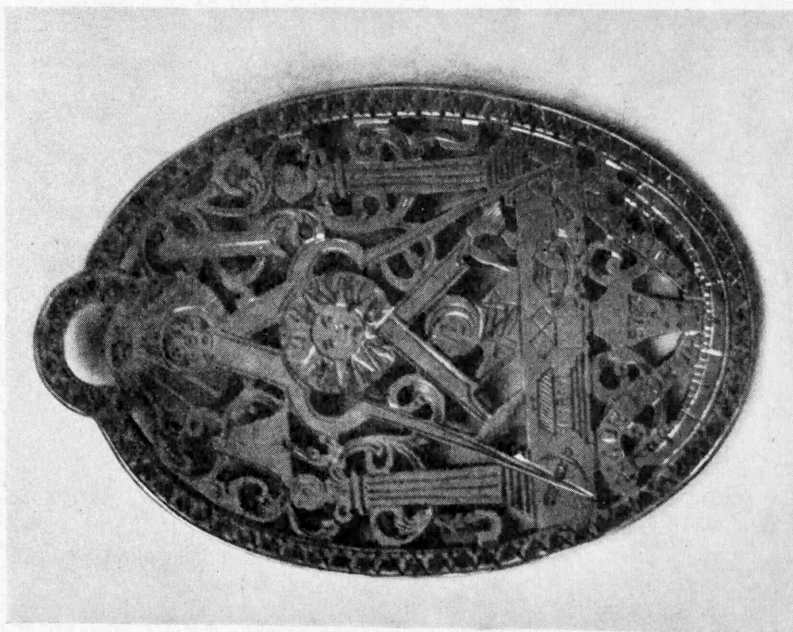


3. Scottish Past Master's Jewel

(Slightly enlarged)

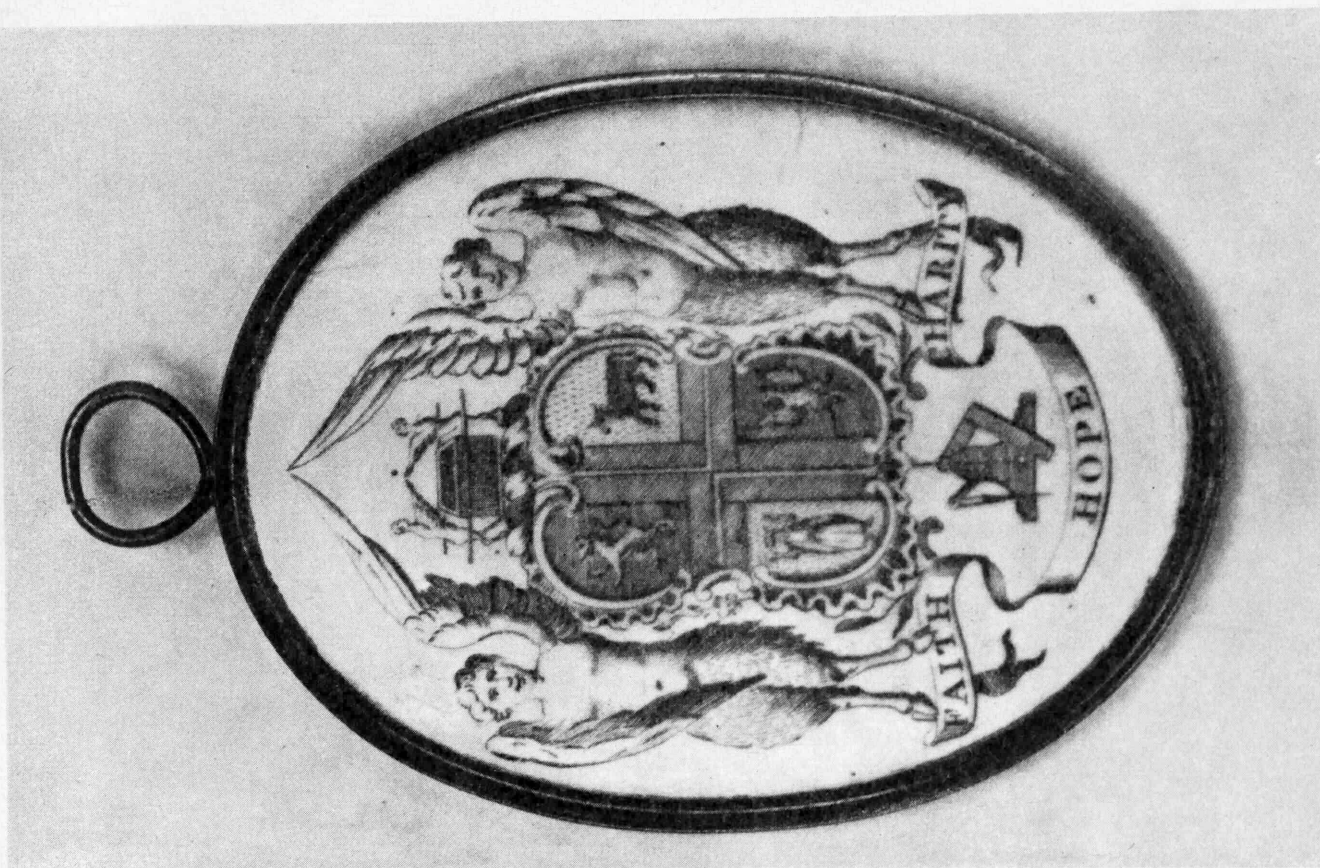


4. Irish Past Master's Jewel



5. Pierced Jewel

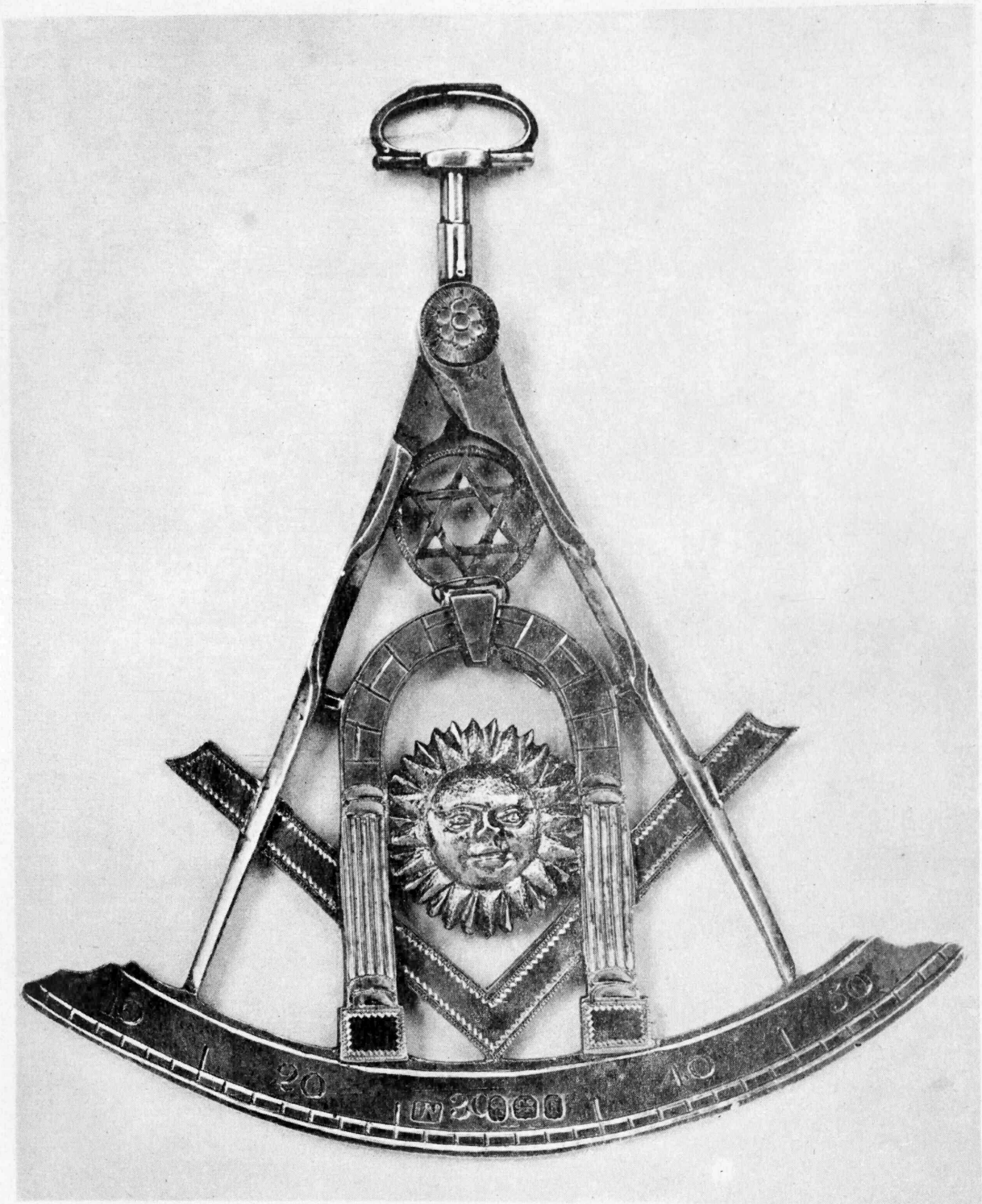
(Considerably enlarged)



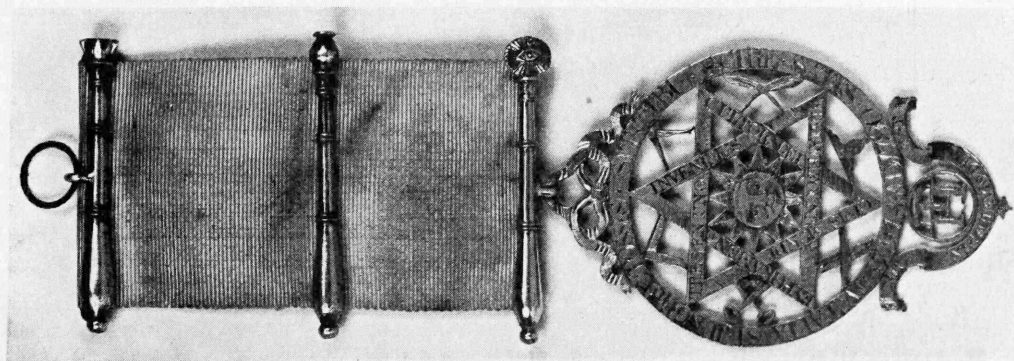
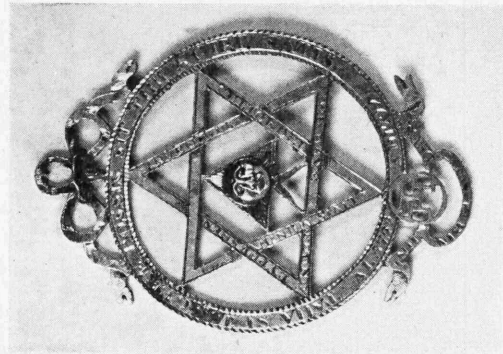
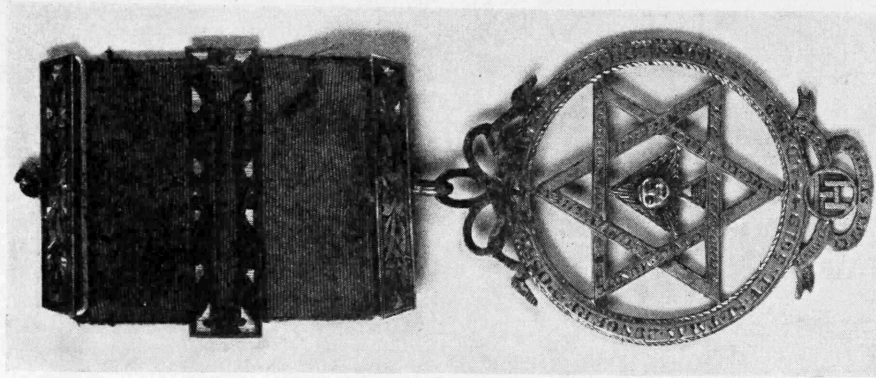
6. Enamel Jewel—Antients



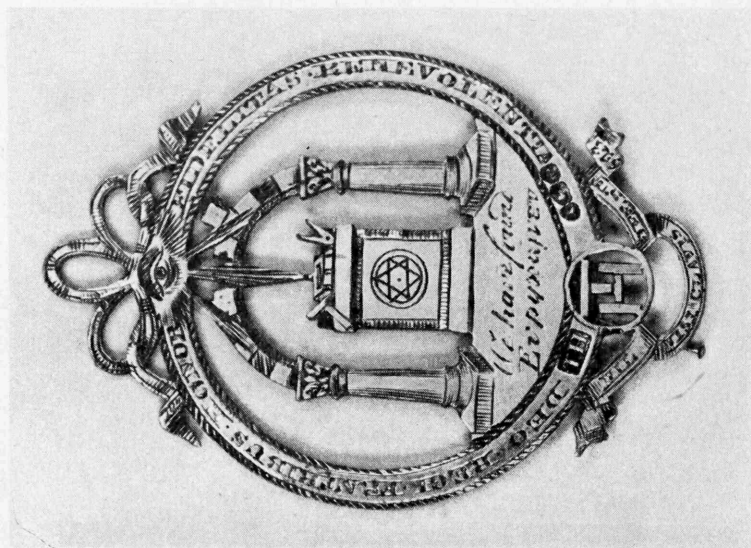
7, 8, 9, 10. Pierced Jewels
(Considerably enlarged)



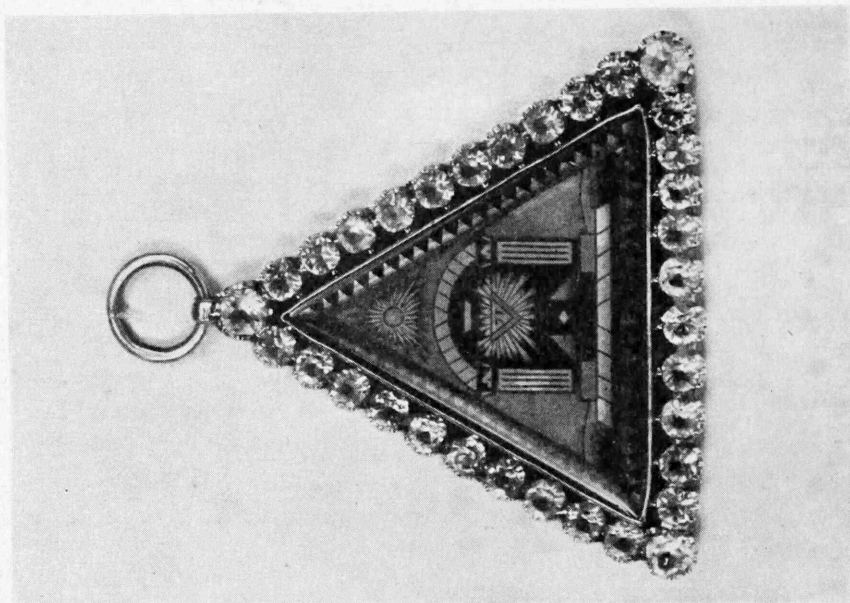
11. Jewel of First Principal
(Somewhat enlarged)



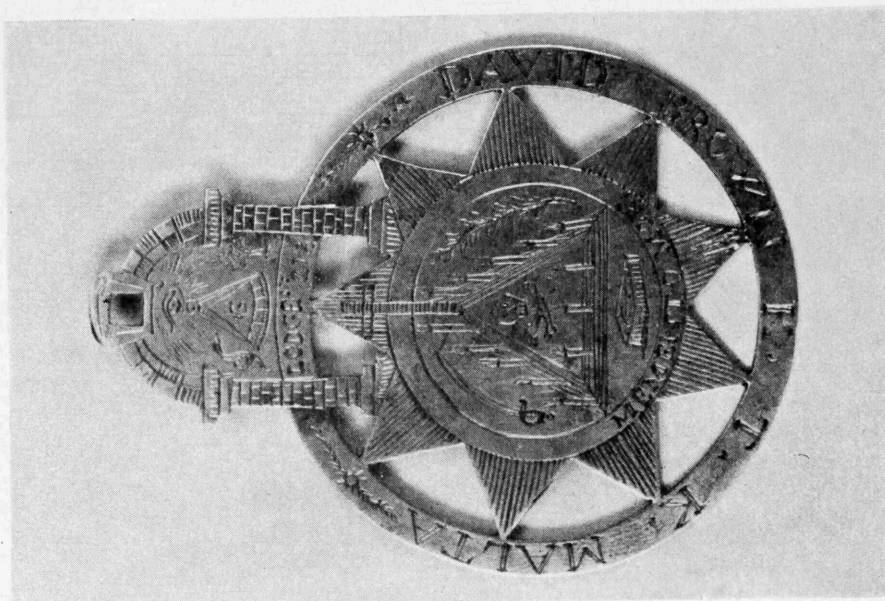
12, 13, 14. Royal Arch Jewels



15. Antients R.A. Jewel



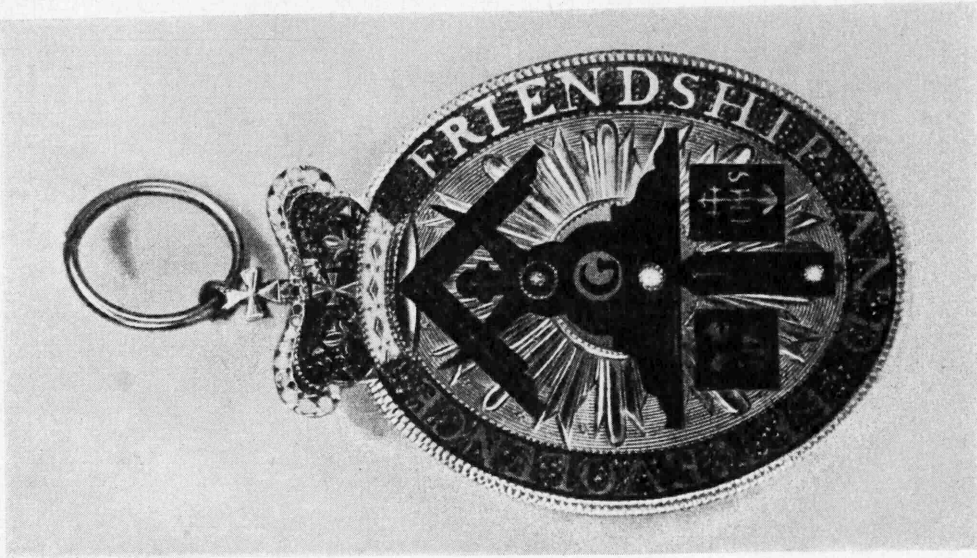
16. Post-Union R.A. Jewel
(Slightly enlarged)



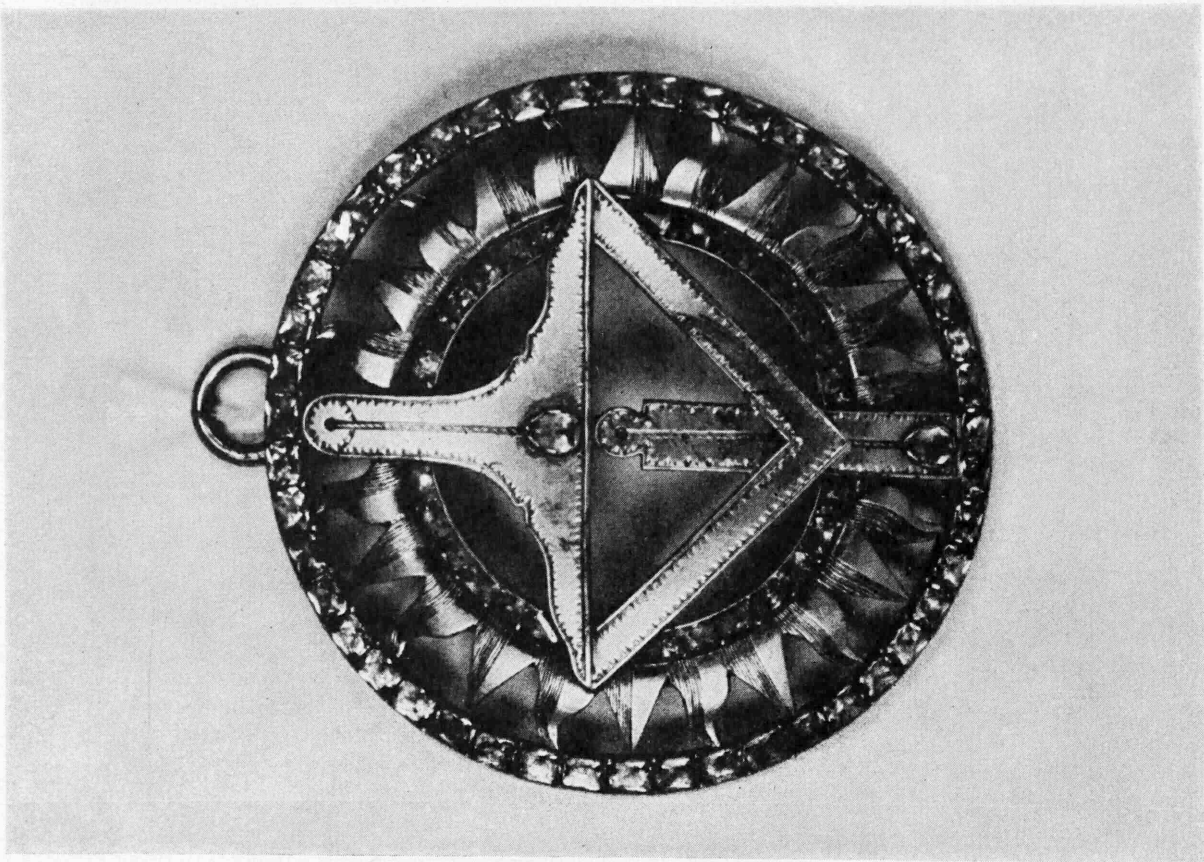
17. Irish R.A. and K.T.



18. Jewel of the "Nine Worthies"
(Slightly enlarged)

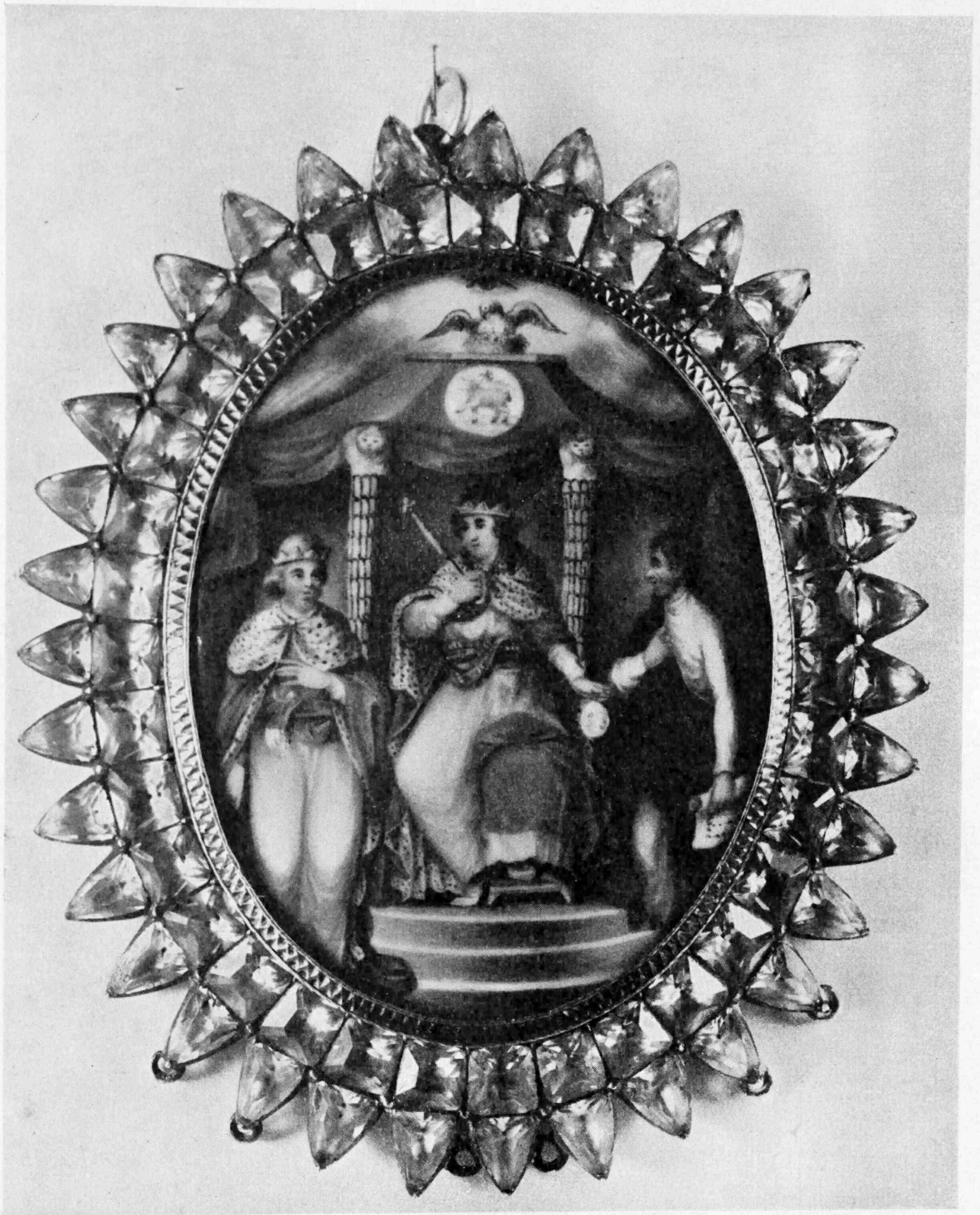


20. Royal Alpha Lodge



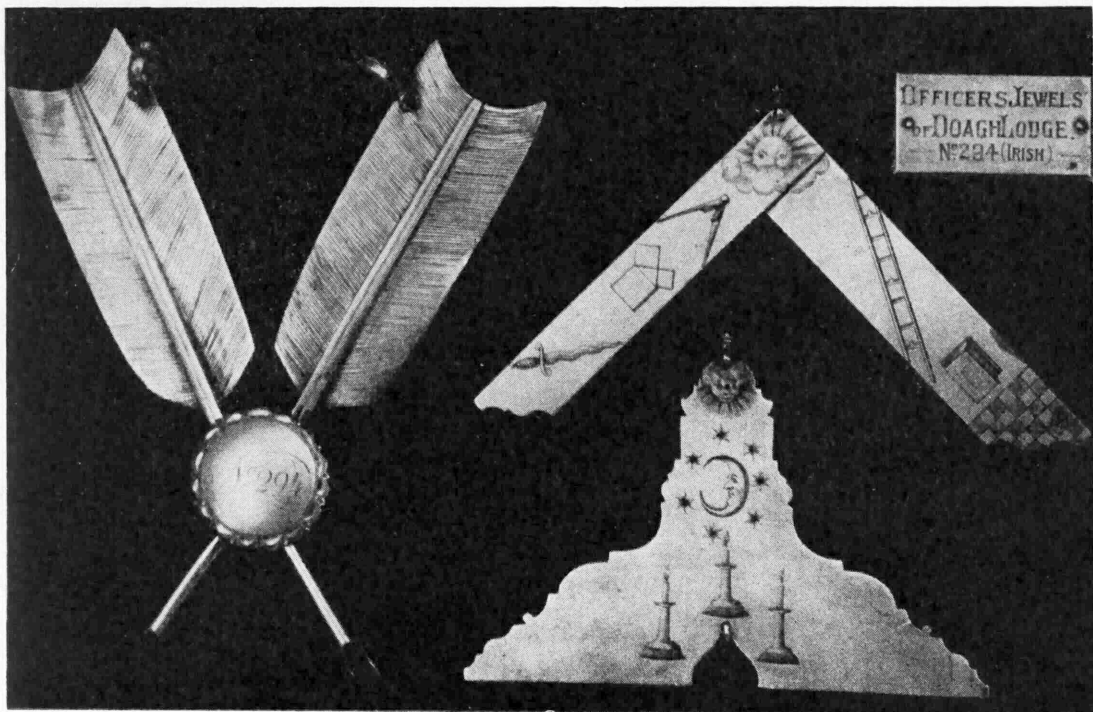
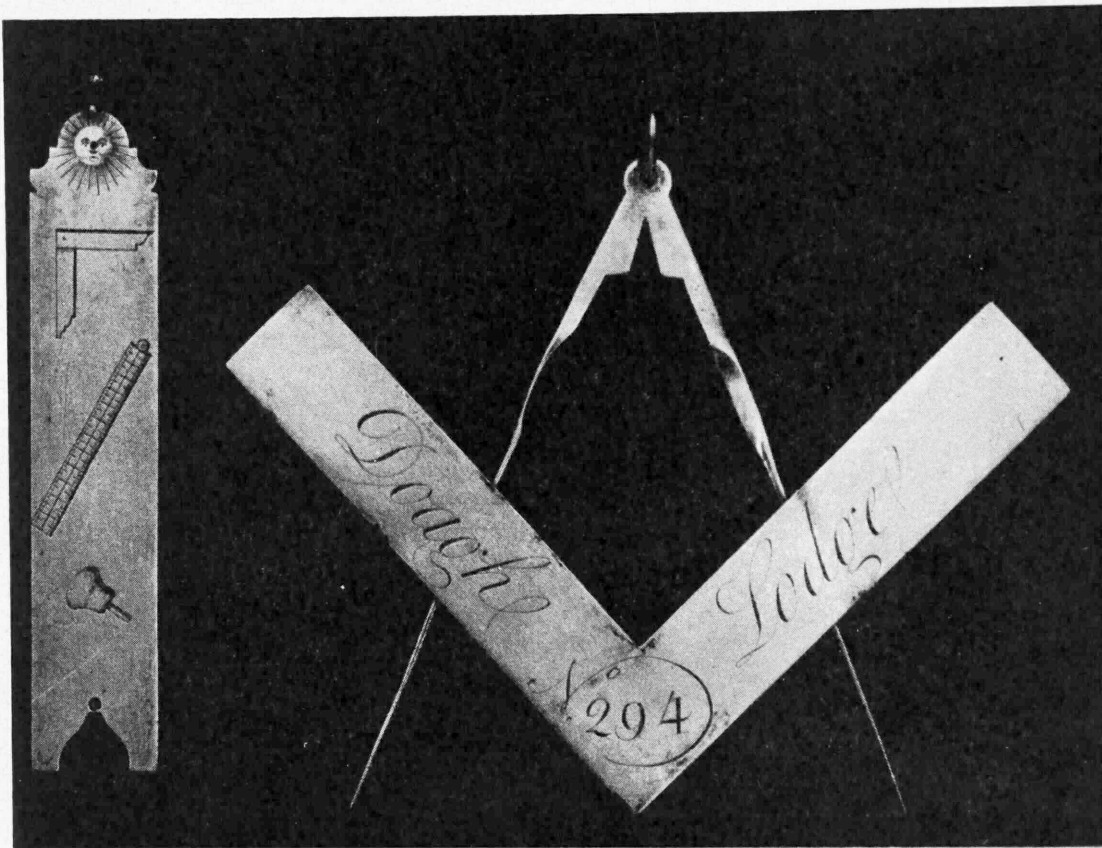
19. Grand Steward's—Hogarth Jewel

(Considerably enlarged)



21. The "Three Grand Masters"

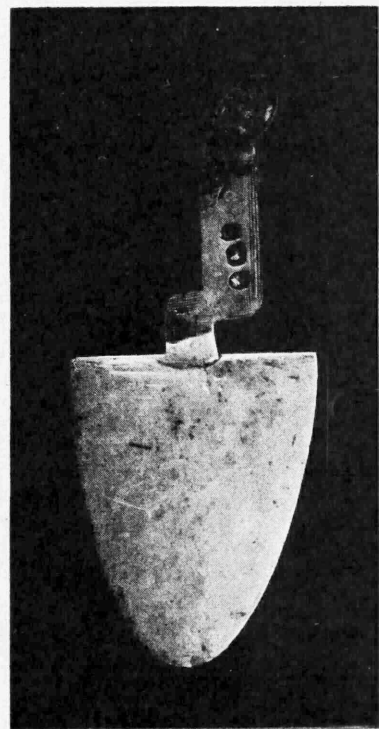
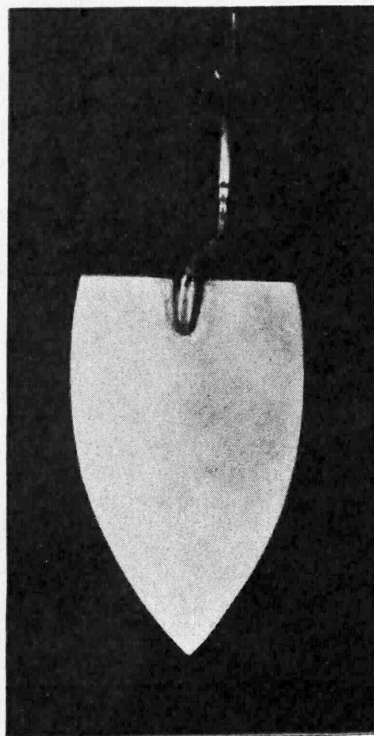
(Considerably enlarged)



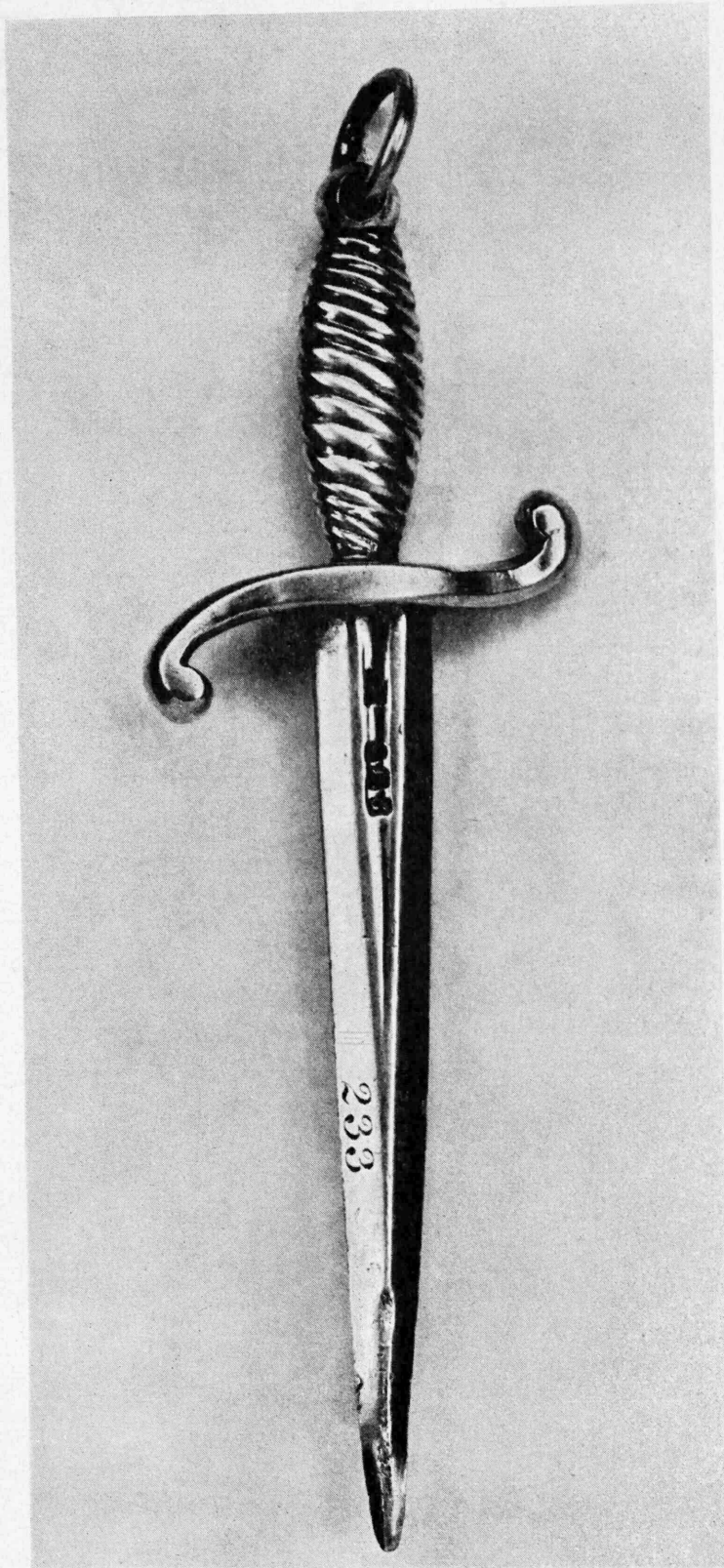
22. Irish Lodge Officers' Jewels



23. Deacons' Jewels—*Antient*



24. Early Tylers' Jewels



25. Tyler's Jewel

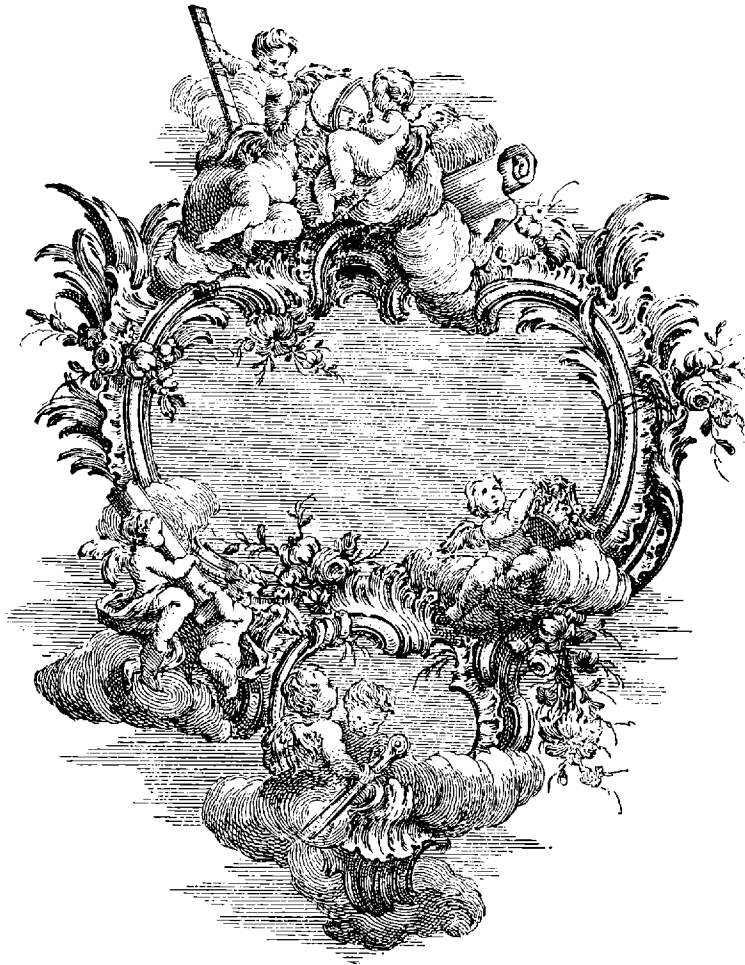
In the Mark Degree he was advanced in Mallet and Chisel Lodge, No. 5, in 1923, and became Master in 1933, and Assistant Grand D. of C. in 1936.

In the Ancient and Accepted Rite he was perfected in Orpheus Chapter, No. 79, in 1925, became M.W.S. in 1934, received 30° in 1936 and 31° in 1942.

He became a Knight Templar in Sancta Maria Preceptory, No. 183, in 1926, and was Preceptor in 1935.

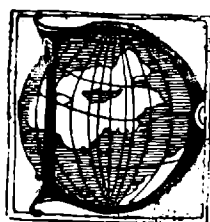
As regards Bro. Heaton's particular connection with Quatuor Coronati Lodge, he joined our Correspondence Circle in 1923, and became a full member of the Lodge in 1940. In March, 1946, he delighted us with a paper on *Masonic Antiquities*. Besides being the donor of the valuable "Heaton" collection in Grand Lodge Library and Museum, Bro. Heaton is well known as a collector and as a great authority on Masonic antiquities of every kind.

Brethren, we give a hearty greeting to our Master, and wish him many years of happiness.



FREEMASONRY IN ICELAND

BY BRO. EINAR LOFTSSON, DEPUTY MASTER OF EDDA LODGE,
REYKJAVIK, and
BRO. SYDNEY POPE, P.P.G.Stwd. (KENT)



URING the World War Bro. Morris, of the Castle Lodge, Sandgate, a member of the Correspondence Circle of the Quatuor Coronati Lodge, served as an officer in the Royal Air Force in Iceland. While he was there he sent me many letters about that country and its people, and when he mentioned that he had met an Icelandic Mason who had the largest private collection of English Masonic books and periodicals he had ever seen, I was naturally very much intrigued. Before he left Iceland he put me in touch with that worthy Mason, Bro. Einar Loftsson, with whom I have corresponded ever since. In addition to letters concerning Freemasonry, Bro. Loftsson has sent me books dealing with many sides of life in Iceland, and I shall commence our paper with a few general descriptions culled from these books, giving details of changes due to the war and the passage of time.

Iceland is situated in the North Atlantic, west of Norway, north-west of the British Isles, and, after Great Britain, is the largest island in Europe. The Icelanders are primarily of Scandinavian origin, with some early blending of Irish blood. In about 1264, at the close of a fierce war between the Icelandic chieftains, the Icelanders decided that for the future the King of Norway should also be King of Iceland. In 1387 Denmark was likewise united to Norway by the bond of common kingship. This alliance lasted until 1814, when Norway seceded from the union. Since then Iceland has shared a king with Denmark only. Prior to 1264 Iceland was an independent republic which was restored on June 17th, 1944, at the old place Thingvellir.

Iceland, because of its isolated position, has in days gone by been called "The Hermit of the Atlantic". This isolation would seem to account for the comparatively recent introduction of Freemasonry into that country. As will be noted later, the first Freemasons' Lodge to be formed in Iceland was constituted at Reykjavik in 1919, on the Swedish System under the Grand Lodge of Denmark.

In one of the earlier volumes of the *Transactions* of the *Quatuor Coronati Lodge*, the late Bro. Crowe,¹ in his paper on "Masonic Clothing", gives some interesting details of the "extremely exclusive systems of Denmark and Sweden", which, he points out, are practically identical. He gives the names of the degrees, of which, we are told, the first three (Symbolic Degrees) are worked in St. John's Lodges, the next three in St. Andrew's Lodges, and the remainder in Grand Lodge. In a letter to me, however, Bro. Loftsson writes:—

"I have also looked through Crowe's paper about 'Masonic Clothing'. I doubt very much that he is right in speaking of 13 degrees in the Swedish System. The Brethren that have the Red Cross wear the same purple coloured sash as the br. of the 10th degree. They wear the Red Cross on their breast attached to a

¹ *A.Q.C.* v. p. 29; vi, p. 160.

red silk collar about the neck. This you will see from the portrait of King Christian the X. which is to be found in the front of our 'History'. He was V.S.V. of the Order in the VIII province and as you will see wears the 'shoulder-belt of white silk' Crowe mentions. But this sash is only worn by Officers in the Grand Lodge, but their office is not numbered as a distinct degree in our system as far as I know, but I will seek further information on this point before I write again. . . ."

"I have recently sought information from a brother who has the 10th degree and is well learned in the formalities of our system, and is also well acquainted with many of the highest officers in the Grand Lodge of Denmark and Sweden. He said: 'It is evident from Crowe's word that which he numbers 12th degree is the "Sanhedrin" and the 13th degree the highest office (V.S.V.) but I do not think it is really right to number more than eleven degrees in the Swedish System for the main reason that no distinct Ceremony is attached to the bestowing of these aforementioned offices. Indeed, one cannot say that Crowe is quite wrong, but I am of the opinion for good reasons that there are not numbered more than eleven degrees in the Swedish System.'"

The clothing of the various degrees of the Grand Lodge of Denmark is to be seen in the Crowe Collection in the Museum of the Provincial Grand Lodge of Kent.

"The aprons in use in the St. John's Lodges in Iceland differ a little in form from the Danish ones. They are not rounded on the down side,¹ but are in the form of a rectangle; the flap on the upper side is triangular. The collarette worn by the St. John's Masters is blue with white and red stripes (The National colours of Iceland)."

"Bro. Lister Salisbury has told us that 'In Swedish and Danish Lodges the Master and Wardens are each provided with a rubricated book of ritual, which is placed on their respective pedestals before the Lodge is opened, and is usually the size of an old fashioned family Bible. When not required for Lodge purposes these books are kept by the Master and one or two of the higher officers. . . . It will be inferred from this that the ritual is not necessarily committed to memory; and such is, in fact, the case.'"

Upon this Bro. Loftsson comments:—

"It is true that the Wardens and the W.M. in our Lodges have the ritual books always at hand on a small table in front of their chairs (the W.M. on the Altar) and can make use of them when they please, but when the officers have got sufficient practice in treatment they do not use them, and some parts of the ritual are such that the working officers are obliged to commit to memory. If this is not done, the performing of the ceremonies will be awkward and painful to the Brethren who are present."

Officers and Assistants are elected annually, but there is no annual change of W.M., as is our custom, the general rule being that the W.M. is elected for an indeterminate period, for so long as he feels he is able to fill the office. From 1943-1947 the Bishop of Iceland was W.M. of Edda Lodge, Reykjavik. The Officers and Assistants consist of a Deputy Master, Second Deputy Master, Third Deputy Master, Senior Warden, Junior Warden, Lecturer, Master of Ceremonies, Secretary, Treasurer, Guide or Leader.

Those Brethren who have taken the degrees of the Ancient and Accepted Scottish Rite will be interested in the following extract from a publication of the Grand Lodge of Denmark dated September, 1939:—

"It (The Grand Lodge of Denmark) adheres in principle to the Ancient Charges of the United Grand Lodge of England, but its members must profess the Christian faith.

¹ See Note on p. 210.

"Members of Grand Lodges recognised by the National Grand Lodge of Denmark may visit its Lodges up to the third degree, irrespective of their religious persuasion."

As regards the eight degrees beyond the three Craft Degrees, special arrangements will be made with the Supreme Councils of the Scottish Rite for the right of mutual visitation on the following basis:—

| | | | | | | | | | |
|----------------------------------------------------------------------|---|---|-----------|---|---|------|---|---|---|
| 4/5th Degree (St. Andrew's Lodge) equal to 14th Degree Scottish Rite | | | | | | | | | |
| 6th | " | " | " | " | " | 16th | " | " | " |
| 8th | " | | (Chapter) | " | " | 18th | " | " | " |
| 9th | " | | " | " | " | 30th | " | " | " |
| 10th | " | | " | " | " | 32nd | " | " | " |
| 11th | " | | " | " | " | 33rd | " | " | " |

In 1940 the *History of the Icelandic Freemasons* was published. This is a very beautifully got up book, containing, among other details, the names and portraits of all Icelandic Freemasons; the date of their birth; the date of initiation and the degrees taken. It is, of course, printed in Icelandic, and the following extracts are from a summary by Bro. Loftsson:—

At a meeting on May 23rd, 1925, our Lodge Edda had a German brother, Dr. C. Paul, from Oldenburgh, as a visitor. In an address to the Brethren, he said that as a Freemason he had many reminiscences attached to Iceland. In his speech, he said that he had come to Iceland for the first time in 1900, and had stayed for a while at the home of a friend, Marcus Bull, a Norwegian Whalefisher.

He said that on June 24th of that year, five of his countrymen, who were all Freemasons, had assembled at his home for celebrating with him St. John's Day. He had not at that time been made a Freemason, so could not participate in their meeting, but when it was all over he joined them. That evening he said that he had made up his mind to ask for initiation into the Order of Freemasonry. In 1902 Dr. Paul was again in Iceland, and, as before, stayed with his friend Bull. By this time he had been initiated in Germany; now he could participate in their meeting on St. John's Day. On this occasion they did not have their meeting at Bull's home, but travelled to Horn, one of the northernmost parts of Iceland, where the sun does not set for several days at that season. They had fine weather all the time; "the most impressive St. John's meeting I have ever shared in," he said. These foreign Brethren numbered six, four of them Norwegians and two Germans.

These two meetings were the first meetings of Freemasons held in Iceland so far as we know, but it may be that foreign Freemasons, staying in Iceland, have celebrated the feast days of their Order while here, but if that has been so no information is available.

In the 19th century there were very few Icelanders who had been initiated into Freemasonry, and these had obtained initiation in different countries, in Denmark, England and America. One of these, Jon Vidalin, British Consul, was most probably initiated in St. Nicholas Lodge, No. 1676, Newcastle-on-Tyne, and obtained the Royal Arch Degree in Chapter de Sussex, No. 406, in that same town in 1898; later on he moved to Denmark and affiliated to a Lodge in Copenhagen. Another Icelfander, Hannes S. Hanson, was initiated in the Crystal Lodge, No. 38, in the town of Dakota; in 1905 he returned to Iceland and established himself as a merchant in Reykjavik; for a while he was the only Freemason in Iceland.

The next year Ludvig Emil Kaaber, a Dane, was staying here, who had been initiated in Copenhagen in 1906; he was an energetic man and a zealous Freemason. Very truly he has been named "the Father of Icelandic Freemasonry". Now there were two Freemasons in Iceland, Hanson and Kaaber, but by 1913 their number had increased to seven. Under the leadership of Bro. Kaaber they founded a "fraternity" on November 15th, 1913, in Reykjavik, for their purpose of increasing their knowledge and understanding of the science of Freemasonry;

Bro. Kaaber was the head man. This "fraternity" worked to the close of 1917, their number being then fourteen. They had their meetings in a room in Kaaber's home, and at every meeting they discussed their science and made plans for the future.

It was, however, plain to the members of this "fraternity" that it should be only the first step towards founding a legitimate St. John's Lodge in Iceland, and under the leadership of Bro. Kaaber they made their first preparations. One of the Icelandic Brethren, Asgeir Sirgurdsson, British Consul-General in Reykjavik, had been initiated in Mary's Chapel, No. 1, Edinburgh, and the Scottish Freemasons mentioned that they were willing to afford assistance in founding a Scottish Lodge in Iceland, but nearly all the members of the "fraternity" had been initiated in Lodges that worked on the "Swedish System" and did not wish to turn over to another; for this reason they did not accept the offer of the Scottish Freemasons. During the same year the "fraternity" sent an application to the Grand Lodge of Denmark for assistance in forming a St. John's Lodge in Reykjavik.

Several things caused delay, and it was not until June 2nd, 1917, that V.S.V. confirmed the proposal of the Grand Lodge about founding a preparatory Lodge in Reykjavik. Owing to the unstable means of communication between Iceland and Denmark at that time, the letter and necessary things did not arrive in Reykjavik until the beginning of December in that year. This preparatory Lodge was named Edda, and Bro. Kaaber was elected its president. A preparatory Lodge working on the Swedish System has not the right to make new members, *i.e.*, to carry out initiations. This new preparatory St. John's Lodge had its first meeting in January, 1918, and worked to the close of that year; during its seventeen meetings instructive lectures were given and plans made for the future.

During that time the brethren had worked with zeal under the leadership of Bro. Kaaber for the establishment of a perfect and legitimate St. John's Lodge in Reykjavik, and that same year their efforts were crowned with success. A Lodge named Edda secured a patent in Copenhagen on August 9th, 1918, and its charter the same day. According to the unanimous wishes of the Brethren of Edda, Bro. Kaaber was declared its first W. Master.

This new Lodge, Edda, was inaugurated on January 6th, 1919; and among the names of its founders, in *The History of the Icelandic Freemasons*, is to be found Bro. Sveinn Bjornsson, the President of the young Icelandic Republic. The Inaugural Ceremony was carried out by Bro. Kaaber according to instructions from the Danish Grand Lodge, the new Lodge was consecrated, and that same evening it initiated Axel Tulinius, Barrister-at-Law, the first Freemason to be initiated into Freemasonry in Iceland. On January 6th, 1944, Edda celebrated its 25th anniversary with a special feast meeting. Icelandic Freemasons present at that meeting number 168, besides eleven foreign Brethren who had been invited as guests.

In 1930 ten Brethren living at Akureyi, who had been initiated in Edda, asked their Mother Lodge for assistance in obtaining a St. John's Lodge in that village. The Danish Grand Lodge agreed to the proposals of Edda, and after the same preparatory procedure as had been observed at Reykjavik, a new St. John's Lodge named Rûn was formed in 1932; the inaugural ceremony was rendered by Bro. Kaaber, and its first W. Master was Bro. Vilhjaimur Thor (Thur), for a while Minister for Foreign Affairs in Iceland. The founders of this St. John's Lodge numbered 21, but by January 1st, 1944, its numbers had reached 64.

After the St. John's Lodge had been working for some years, some of its members had obtained abroad the higher degrees of St. Andrew and others which were not worked in Iceland. These Brethren were, of course, eager to have a St. Andrew's Lodge in Reykjavik; after the same preliminary proceedings had been carried out as had been done with the St. John's Lodges, the Danish Grand Lodge sent a deputation to Reykjavik to assist in founding a St. Andrew's Lodge.

This was inaugurated and began work in July, 1934, its first W. Master being Bro. Kaaber.

The number of registered Brethren in Edda Lodge, Reykjavik, on January 1st, 1949, numbered 380, most of whom live in Reykjavik; in Rûn Lodge, Akureyri, they numbered 109.

The Icelanders having obtained their political and economic independence, it is only natural that Icelandic Freemasons should desire to obtain independence in the management of their Masonic affairs. This has now been obtained; in July last (1948) a delegation from the Danish Grand Lodge went to Iceland and founded the 8th degree and gave rights to work the Swedish System up to that degree. The President of their Republic, Sveinn Bjornsson, fills the highest office and is named "The Governing Master of the Order of Freemasonry in Iceland", and he has the same executive power in Icelandic Masonry as V.S.V. When the proposed new Lodge Buildings—at present held up by restrictions concerning the import of building materials—are available, the Freemasons of Iceland will have their own Grand Lodge established.

During the last few years Edda has become the possessor of a small library numbering about 400 volumes. The majority of these books are presents to the Lodge from different Brethren; most of them are in English, and amongst the most notable sources of information may be mentioned *Ars Quatuor Coronatorum*, a complete set to date. There are also many typescript instructive papers and lectures by Icelandic and foreign Brethren. The library is open for the use of the Brethren twice a week from the middle of September till the close of May, but in the summer months it is closed, as the Lodge does not work at that time, except for a meeting on St. John's Day. Generally the Brethren invite their wives to a special meeting every year, and a Christmas feast is given for the children of the Lodge members.

The great changes which have taken place in the world during the last thirty years have at times made us ponder upon their effect upon the universality of Freemasonry. Is it not, therefore, encouraging to note the progress which has been made with regard to Freemasonry in Iceland during that period; also that we can still say of our beloved Craft—"the branches of which are spread over the four quarters of the globe"—that a certain form typifies certain qualities which have enabled our Institution to "survive the wreck of mighty empires, and to resist the destroying or eroding hand of time"?

Note by Bro. T. M. JAEGER:—

I note that you refer to the rounded edges of the Danish aprons. It is true that the specimens of aprons (I°—IX°) in the Grand Lodge Museum are all with rounded edges. I presume the same is the case with the aprons in the museum at Canterbury. The shape of the apron nowadays is, however, rectangular with square corners, but I seem to remember some of the older Brethren from the provinces having aprons with rounded edges. Perhaps the change is comparatively recent.

The collarettes worn by Danish Master Masons are held in the colours of the respective Lodge. Each Lodge in Denmark has its own distinctive colours. Always blue and yellow, but the shade of blue and the width of the yellow band is varied, and creates a pleasant variation when you see a number of Master Masons from different Craft Lodges together. I was interested to find that the Icelandic Master Masons wear the national colours.

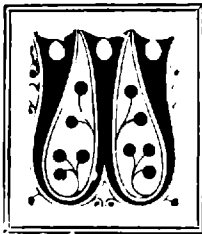
T. M. JAEGER.

SWISS FREEMASONRY'S FIGHT FOR LIFE, 1933 - 1937

Translated from notes recorded by the Chancery of GRAND LODGE ALPINA
of SWITZERLAND, Berne

BY BRO. F. MULLER-RUEGG CHANCELLOR, P.D.G.M.

INTRODUCTORY NOTE by BRO. FULKE R. RADICE



WHEN one comes into intimate contact with Swiss Freemasonry, it is not long before one becomes aware of several differences with our own branch or, rather, our racial stem, of the Fraternity at home. There are, of course, differences in ritual. Though in England several Lodges have their own particularities, in Switzerland each Lodge can choose for itself which ritual it intends to follow, and the varieties are much greater. Both ceremonies and clothing are simpler than with us, and one gains the impression, perhaps somewhat superficially, that the ritual Freemasonry in Switzerland is still in course of development. But these are matters of minor importance as long as the fundamentals are sound, and there is no doubt that the Swiss authorities are exerting all their influence to preserve these fundamentals, and with success.

To us this does not appear a very difficult task. After the great struggles of the 18th century, Freemasonry in our country settled down on an even course. Moreover, the Fraternity's relations with the public are excellent. No one, except possibly a very exiguous portion of the population, is hostile to it, and if many are indifferent or do not see eye to eye with us, no one would seriously think now of attacking us viciously or trying to suppress the Society. Such a desirable state of affairs, unhappily, does not prevail in large parts of the Continent, and one of those parts is Switzerland. To begin with, Freemasonry was introduced into Switzerland from several quarters, and Lodges, not unnaturally, are not willing to give up all connection with those from whom they derived their origin. To take one instance, some of the French-speaking Lodges in Western Switzerland have to exercise the greatest caution in their efforts to keep up some link with their French origin and yet strictly observe the Ancient Landmarks.

But a greater danger is that, unlike England, the existence of Freemasonry is not universally acquiesced in. Enemies are numerous and powerful, and from time to time dangerous attacks are made on the Fraternity, either as a whole or on some portion of it. The Roman Catholic Church, for instance, is hostile to it and bound to be so; and where Roman Catholicism is the prevalent religion, Freemasons do not always find life easy. They meet hostility even in their private avocations. This danger puts Swiss Freemasonry in a position somewhat different to ours. We don't have to fight for our existence—they have to. Of necessity the Swiss Freemason has to live more in the public eye than his British brother.

The Swiss cannot rest content with performing his Masonic duties to the best of his abilities and his Brethren's satisfaction ; he must constantly remind the general public that he is a worthy and loyal citizen, a worthy member of society, and a man actuated by high motives and ideals. Thus we have occasional broadcasts by eminent Freemasons and a certain limited amount of publicity. Moreover, members of Lodges sometimes do not meet in Lodge, but rally as a club, where subjects are discussed which are not Masonic and, in fact, could not be discussed in a regular Lodge meeting. The circumstances which surround our Continental Brethren sometimes force them into activities which we in England can dispense with.

When Nazism was extending its tentacles in all neighbouring countries preliminary to its assault on the liberties of Europe generally, Switzerland was not left immune. The Nazis early recognised in Freemasonry a strong obstacle to their ideas, and accordingly set about to destroy it. As a part of this campaign, a violent and dangerous attack was made on the Craft in Switzerland during the years preceding the war ; and it was not without the most strenuous efforts and constant vigilance that it was defeated. Although Nazism obtained no hold in Switzerland, it did manage to mislead and delude many people as regards our Fraternity. The story of this struggle has been drawn up in very succinct form by the Chancellor of the Grand Lodge Alpina, Bro. F. Muller-Ruegg, who is also the connecting link between our own Supreme Grand Lodge and the Alpina, and he has been kind enough to allow me to translate it from the French and to submit it for reading to our Lodge.

I add one word of explanation as regards the Swiss Constitution to make what follows clearer. The Parliament or Assembly is composed of two Chambers : one, the National Council elected by the electors generally in constituencies, and the other, the Council of States, is composed of so many representatives from each Canton. The Government, the Federal Council, consists of seven ministers, who are selected in proportion to the strength of the various parties in Parliament. There is, therefore, no Cabinet in the British sense of the word. The President is elected annually.

F.R.R.

SWISS FREEMASONRY'S FIGHT FOR LIFE, 1933-37

Following a period of comparative calm since 1928, during which the only disturbing incidents were the elections in Zurich and some attacks in a few localities, the first mutterings of a storm which was to rage generally without ceasing for four years were heard towards the end of 1932.

On the 9th of November, 1932, a demonstration of the "National Union" (an association of all elements with a Fascist tendency) took place at Geneva, under the presidency of the pamphlet writer, George Oltramare. It led to bloodshed, and the event aroused excitement in all Switzerland. The Genevese Lodges defined their position in an open letter, dated the 1st of December, to the Cantonal Council of Geneva, which was signed by all their Masters and was reproduced in the local Press and in the *Alpina*, journal of the Swiss Grand Lodge Alpina. (See *Alpina*, No. 23, of the 15th of December, 1932, p. 338.)

Then came the catastrophe in Germany, *viz.*, the rise to power of Hitler at the beginning of 1933. Repercussions followed at once, first in eastern and later in central and western Switzerland. Several rival Leagues favouring different brands of extreme nationalism were formed with beat of drums and sound of trumpets. In eastern Switzerland it was Colonel Emile Sonderegger who placed himself at the head of the anti-Masonic movement. He had been in command of the troops which had suppressed the general strike of 1918, and had gained, in consequence, a certain amount of popularity.

A first demonstration took place in Zurich on the 22nd of April, 1933, where Sonderegger trotted out all the old bogies, the hackneyed accusations (alliance with Jewry, Bolshevism, subversive, anti-militarist and anti-patriotic tendencies, etc.). The Zurich Lodges replied immediately with a collective protest in the lay Press.

On the 10th of May, 1933, a meeting took place in the Bürgerhaus in Berne, called together by Major Tanner, who sympathised with the Brotherhood, though he was not a Freemason, in order to debate in public the Jewish and the Masonic questions. The theme put to the assembly was: did the Jews and the Freemasons living in Switzerland constitute a national danger? The reply from the meeting was in both cases No, after Dr. Uhlmann, of Bâle, Rev. Bosshard, of Zurich, and Dr. Tschumi, National Councillor of Berne, who were all Freemasons, had addressed the meeting.

These are the comments which a section of the Press felt called upon to make at that time concerning this meeting:—

“The public has naturally swallowed it all and given its blessing to the social and humanitarian rôle of the Brethren. There is no longer any question of any danger from that direction; everything is for the best in the best of worlds; there are no longer any Jews or Freemasons; let us all shake hands and all will go well as long as Hitlerism does not affect us on Swiss soil.

“Poor mutts; Freemasonry, it is true, is no longer so secret as it was at the time of the revolution. It dares to show itself openly to-day; it is no longer afraid of anything, as it is strong enough. As regards proving, however, that it rest on a humanitarian basis, that is another question. It is only the Brethren of the lowest rank of this international organisation who believe that Freemasonry is a Society for mutual assistance, tolerant towards all religions, imbued with humanitarian principles, justice, civilisation, liberty, equality, fraternity, etc. But the five other degrees do not subscribe to this soporific programme. They have abandoned it for another, more secret, more recondite, more pernicious, etc., etc.”

On the 20th and 21st of May, 1933, took place at Berne the annual meeting of Grand Lodge. For the first time in the annals of the Grand Lodge Alpina, the Directing Committee, after consultation with the Lodges, being “desirous to enable the highest Swiss magistrates to assure themselves personally that Swiss Freemasonry is a glowing centre of civic patriotism, invites them to confer on them the honour of attending their next annual meetings, which will be held in Berne on the 20th and 21st of this month.

“The Federal Council will thus be able to satisfy itself as to the patriotic leanings of Swiss Freemasons, the spirit which inspires their efforts to suit their actions to their principles, with a view to collaborate in every field of activity for the good of the country.”

The Federal Council replied:—

Berne, 12th of May, 1933.

Sir,

By your letter of the 10th of May you have been good enough to invite the Federal Council to be present at the Assembly of the Swiss Grand Lodge Alpina, which will be held in Berne on the 20th and 21st of this month.

The Federal Council greatly appreciates this attention and has duly noted your declarations as to the patriotic leanings of Freemasonry which accompanied your letter. Nevertheless, it regrets that, owing to a question of principle, it is unable to accept your kind invitation.

I beg you to accept, Sir, my kindest regards.

The Federal Chancellor:

(signed) Kaeslin.

By order of the Federal Council.

On the 28th of May, 1933, was founded the "League for People and Country", which had also a reactionary and Fascist tendency, but consisted of more reputable and responsible elements than the "Fronts", and was recruited from among great industrialists, officers, dissenting politicians of the right, etc.

On the occasion of the Grand Lodge held in Berne, and even earlier, some discussion took place between representatives of the Lodge of Aarau and the Grand Master on the subject of holding a meeting, as was thought desirable, with Colonel Bircher, head of the "League for People and Country", as the Colonel, in the course of some discussions with some of our friends of the Lodge "Brudertreue" (Fraternal Fidelity) at Aarau, had shown a wish to be better informed with regard to Freemasonry, and it was agreed that the proposal should be examined of holding a meeting at which Freemasons and delegates of the League would exchange views on the subject of the attacks against Freemasonry.

The delegates of the Alpina, viz.,

Brothers Auguste Romang-Pattison, Dep. G. Master (the Grand Master was absent),

Henri Jeanneret, Grand Secretary,

the late Jean Dürrmeier, member of the Committee of Grand Officers,

Dr. Kurt von Sury, Basle,

Robert Herzog, Thoune,

Ludwig Meier, Aarau, and

F. Muller-Ruegg, Chancellor,

held a preliminary session in the Lodge at Berne on the morning of Wednesday, the 5th of July, and met the League in the afternoon at 2 p.m. at the Café Rudolf, the place suggested by the League for the meeting. The Chancery minutes give a very accurate account of the discussions which took place.

In consequence of this meeting, the "League for People and Country" abandoned its hostile attitude towards Swiss Freemasonry and deleted from its statutes the clauses attacking reputed "secret societies". Besides, this League did not live long; it amalgamated in 1936 with another patriotic society.

Later, the dispute was brought before Parliament: an interpellation in the shape of a written question dated the 11th of October, 1933, was addressed to the Federal Council by the Deputy Bürki of Thoune. These questions are handed in, in writing and with signature attached, to the President, who communicates them to the Assembly and the Federal Council. They cannot be put orally. The Federal Council replies in writing or orally, and the reply cannot be debated.

Here is the text of the interpellation of the National Councillor Bürki:—

Is the Federal Council aware that in various quarters the Lodges of Freemasons and Odd Fellows, the Philanthropical Society "Union" and similar societies are accused of doing harm to our country by their organisation and their activities?

Has the Federal Council taken any steps to inquire into this organisation? Has it discovered whether such harm has in fact resulted or has it received any information to support such allegations?

Are the aforesaid societies able, through their general contacts and those with our higher authorities in particular, to exercise an effective influence on the composition of the Federal Administration?

Here is the reply of the Federal Council:—

The Federal Council is not unaware that in Switzerland, as abroad, the political action of Masonic Lodges has been discussed from the beginning of these organisations' existence, and at the present time in particular reproaches are levelled in certain quarters at Masonic Lodges that they do harm to the Swiss country and people by their organisation and activities. On the other hand, it is unable to say if similar complaints have been made concerning the Odd Fellows' Lodges and the Philanthropical Society "Union"; no doubt these complaints

would arise out of the character of associations which claim to be secret and on that account undesirable.

Since Mr. Bürki's question has been considered, the three Swiss societies in question have offered to give the Federal Council information as to their organisation, their Constitutions, their membership and their activities. Nevertheless, the Federal Council cannot start an inquiry of this kind merely in order to formulate a general opinion. On the other hand, it is to be understood that it reserves the right to hold an inquiry should any persons assume the responsibility of formulating charges and bringing before it definite complaints of undesirable or even illegal activities which would come within the surview of general supervisory duties (e.g., cases of interference with the administration). No such definite charge has been brought hitherto to the knowledge of the Federal Council.

In so far as the question of the influence exercised by these associations and their relations with the higher authorities is based on the assertion frequently repeated that their higher authorities include members of secret societies, the Federal Council has verified that in fact none of its members belongs to any of the associations in question or has ever belonged to it, and the same can be said, according to information received, of the Federal Tribunal and the Federal Insurance Tribunal. As regards Parliament, according to the informations received, nine deputies are actually members of Masonic Lodges, one is a member of an Odd Fellows' Lodge and two are members of the "Union". As to how much influence such numbers might possibly or probably exercise, we can safely leave this question to Parliament itself to decide.

The attacks continued with the same violence in the Fascist, Nazi and Roman Catholic Press, as well as in moderate newspapers, which seemed to have been led to sympathise more and more with our southern and northern neighbours, whose totalitarian governments were pictured to us as a panacea for all our economic and other difficulties.

An association called the "Heimatwehr" (defence of the country), including considerable numbers of the peasants of the Bernese Oberland, the Emmenthal and the Bernese countryside, with the addition of the unemployed and other malcontents, organised a mass meeting in Berne in the great hall of the Casino on Sunday, the 11th of February, 1934. The speaker, the late Colonel Arthur Fonjallaz, perorated in the terms reproduced in Nos. 5 and 6 of the *Alpina* (15th and 31st of March, 1934, pp. 66 and subseq.).

Following this manifestation, the "Action helvétique", an association comprising several "Fronts", which were dominated by the Swiss Fascist Federation, decided to present a petition demanding the suppression of the "secret societies" in Switzerland.

The paper *Le Fasciste Suisse* gave the text of the petition and the addresses where lists for signatures could be obtained. Here is the text:—

Replace article 56 of the Federal Constitution by a new article as follows:

"The citizens have the right to form associations, provided that there is nothing contained in the objects of these associations or the means they employ illegal or dangerous for the State. The Cantonal laws lay down the measures necessary to prevent abuses.

"Nevertheless the Masonic societies, Masonic Lodges and Odd Fellows, the Philanthropical Society "Union" and associations affiliated to them or of a similar character are forbidden in Switzerland.

"Any activity connected directly or indirectly with similar associations abroad is similarly forbidden on Swiss territory."

The petition, after a difficult quest for signatures, which was also marked by irregularities, was presented after having obtained 57,057 signatures (the obligatory minimum is 50,000). A preliminary scrutiny by the Federal Statistical Office found that 351 of the signatures were null and void.

In these circumstances the Directing Committee of the Alpina decided to create a Central Permanent Defence Committee. This committee was set up in Bienne on the 11th of November, 1934, and proposed to appoint a permanent secretary with a fixed salary, a proposal which was ratified by the Directing Committee of the Alpina after it had been ascertained that the Chancery in Berne, already overloaded with work, could not with its own resources carry on the defence and the necessary documentary work.

Here, for the sake of information, is the first draft plan of defence, drawn up by the Grand Master, the late Auguste Jeanneret:—

Pursuant on the wish expressed by the Assembly of W. & Dep. MM. of the 30th of September, 1934:

- I. A Central Defence Committee is constituted under the Presidency of the Grand Master, consisting of:
 - (a) The 3 presidents of the Defence Committees for Eastern, Central and Western Switzerland;
 - (b) a delegation from the Directing Committee.
- II. The Central Committee will give general directions in order to co-ordinate a united defence, wherever necessary.
- III. This co-ordination is without prejudice to the most appropriate local defence action spontaneously undertaken either by regional sub-committees or by Lodges or their representatives or by individual Freemasons. The President of the Regional Defence Committee must be immediately informed, in order that the necessary steps can be arranged in consultation with him.
- IV. All information concerning defence must be brought to the notice of the Presidents of the Regional Committees, viz.:

| | |
|-------|-------------------------------------------|
| | for Eastern Switzerland (to be appointed) |
| | „ Central „ „ |
| | „ Western „ „ |
- V. All communications to the Central Defence Committee must be addressed until further notice to the Chancery of the Alpina.

As it was the turn of the Basle Lodges to elect the new Directing Committee for 1935, according to the regular rotation, it was decided to set up the Central Defence Office at Basle. Bro. Sam. Frey, late secretary of the U.L.O.F.M., was appointed secretary.

About the same time a notorious anti-Mason of Basle, Major Leonhardt, head of the "Volksbund" (People's League), another extremist Nazi association, felt it incumbent upon him to charge Freemasonry in his newspaper with "organised criminality". The Basle Lodges prosecuted the libeller before the Criminal Tribunal of Basle, which, on the 5th of April, 1935, gave judgment as follows:—

Leonhardt is found guilty of libel and fined 200 Francs (or 20 days' imprisonment). He will bear the usual costs, including the court's emoluments amounting to Fr. 100. He is also condemned to pay 200 Fr. to the plaintiff as moral damages and 200 Fr. indemnity to the parties. Extracts from the judgment will be published in the "Volksbund", in the same place and in the same type as the incriminating article. The verdict will be published at the guilty party's expense in the "National-Zeitung" (National Newspaper) and the "Basler Nachrichten" (Basle News). On the other counts he is not guilty.

As the public petition handed in on the 31st of October, 1934, with 56,946 signatures, had been presented, according to the report of the Federal Council of the 10th of December, 1934, to the Federal Assembly, the Directing Committee took action in the shape of letters to the Federal Authorities on the 17th of December, 1934, addressed to the National Council (see *Official Communications* No. 13, 1935, p. 389).

A second supplementary scrutiny, carried out this time by the communal authorities, found 708 signatures invalid, which reduced the total number to 56,238. The petition, therefore, remained valid, and events took their course.

The Directing Committee elected for the period 1930-1935 having reached the end of its mandate, the Assembly of Delegates which met at Basle on the 19th of May, 1935, proceeded to elect the new Directing Committee and the College of Grand Officers who were to rule the Alpina for the administrative period 1935-1940. As head of the new Committee, which was selected in accordance with the customary rotation, among the Basle Lodges, Bro. Dr. Kurt von Sury was appointed as Grand Master and Bro. Dr. Fritz Uhlmann as Deputy Grand Master.

The new Directing Committee, faced with the task of concentrating all efforts on defeating the attack, acted with the greatest energy. The College of Grand Officers was entrusted by the extraordinary Assembly of the 3rd of November, 1935, in Berne, with all full powers provided for in the Constitution of the Alpina until the next Assembly of the Delegates.

The same Assembly voted by a strong majority the full sum demanded as a defence credit by the Directing Committee.

In virtue of these full powers the following measures were enacted and at once put into execution as preliminary steps in the defence campaign:—

- I. The fortnightly periodical *Alpina* was offered to the public from the 1st of January, 1936. It was delivered free to all members of Parliament, all publishing houses, all ecclesiastics and all members of the teaching professions. It was sold at all newspaper kiosks. The subscription is open to everybody and anyone could buy it.
- II. The following questionnaire was sent to each Lodge, asking for the
 - (1) names of Brethren who could be placed at our disposal as lecturers,
 - (2) who could work for the defence as journalists and write articles for the Press,
 - (3) occupying important political positions, either in the Federal or in the Cantonal governing bodies or in the party managements,
 - (4) holding important posts in industry, trade and economic affairs,
 - (5) who are teachers, ecclesiastics, schoolmasters, secretaries of political or economic associations,
 - (6) who were publishers, journalists or editors by profession,
 - (7) who were in continual contact with the Press and Press agencies, and in what capacity,
 - (8) who were printers, typesetters, designers of advertisements or were at the head of a concern of this kind,
 - (9) who were on friendly terms with prominent members or the heads of Roman Catholic parties,
 - (10) who were able more especially to give us information based on personal or other reliable knowledge concerning our principal adversaries.

As the text of the Fontjallaz' petition included the names of two other societies, similar in their nature to ours, viz., the "Odd Fellows" and the "Union"

Philanthropic Society, it was decided to get into touch with the authorities of these two organisations, who were equally attacked in the petition. A first joint meeting was held in Basle on the 6th of November, 1935, at which the Deputy Grand Master, F. Uhlmann, and the Secretary of the Defence Bureau, Bro. S. Frey, represented the Grand Lodge Alpina. A permanent committee consisting of the leaders of the three societies was set up, known as the *Basle Committee*, and met, from then onwards, at regular intervals in order to plan a joint campaign and study how to co-ordinate all the resources required to organise resistance.

A permanent special service was created by the Central Defence Committee to deal with publicity in the lay Press.

The Basle Committee organised courses of instruction for speakers and lecturers, which were attended by representatives of the three institutions which had been attacked, as well as pressmen. During the first course, held at Olten on the 13th of September, 1936, Professor Ed. His, of Basle, Doctor of Law (he was not a Freemason), gave a remarkable dissertation on the juridical consequences of a suppression of the societies affected. This dissertation was published in two languages as a pamphlet. This course of instruction was followed by several others, including one in French at Lausanne.

Meanwhile, the Central Defence Committee at Basle, in consultation with the Basle Committee mentioned above, ordered, for use during the last phase of the struggle, the preparation of:—

1. A picture poster and a printed poster.
2. A pamphlet containing a brief and incisive description of Freemasonry, not more than 8 pages long, to be distributed to all households in the Confederation during the last phase.
3. A pamphlet of the same length dealing with the petition and its dangers from the political point of view, for distribution immediately after the first pamphlet.

By a decision of the 20th of June, 1935, the Federal Council was asked to present its report on the substance of the question referred to in the petition. This report was drawn up by the Justice and Police Department, and drafted by Dr. Emil Beck, Doctor of Law, an officer of the Department, who was not a Mason. He was supplied with all the material he needed to present an objective and well documented report.

The report, dated the 4th of September, 1936, states that “we have done our best to inquire without prejudice into the aims of these societies, their organisation, the means they employ, their activities and the results they have obtained. In drawing up our dossier we have again been assisted by the societies in question, who, on their own initiative, have placed at our disposal their statutes, members’ lists, annual reports and some of their reviews; they have further expressed their willingness to give us all the information we might desire. On the other hand, the Helvetic action, which has initiated the petition and from which we had asked all documents they could give us, have sent us a brief recital of their motives.”

This report, whose general impartiality we are glad to acknowledge, stated the following conclusions:—

The additions demanded by the petitioners to article 56 is not justified. This, however, does not mean that, in declaring itself opposed to this particular prohibition, the Federal Council is unable to take steps to dissolve one or other of these societies, if factual proof were obtained that they are dangerous to the State.

For these reasons, we suggest that it be decided, under article 8 and the following of the Federal Law of the 27th of January, 1892, concerning the procedure to be observed for popular petitions and the

method of voting on questions involving a revision of the Federal Constitution, that the petition made with the object of prohibiting the following societies: Freemasonry and its Lodges, the Odd Fellows, the Union Philanthropical Society and all societies affiliated to them or of the same type (addition to article 56 of the Federal Constitution), and to put it to the vote of the People and the Cantons, be rejected outright.

Thereupon, two Parliamentary Commissions were appointed to report to the two chambers, *viz.*, the National Council and the Council of States. The Commission of the National Council consisted of 13, that of the Council of States of 7 members, among which all political parties were represented. No member of these two committees belonged to a Lodge.

The two Commissions, which met, the one on the 23rd and the other on the 30th of November, 1936, unanimously decided to uphold the report of the Federal Council and to recommend to Parliament the rejection of Fonjallaz' petition.

The report of the Committee of the National Council on the Fonjallaz petition was discussed by that Council during the December, 1936, session by the National Councillors Lachenal, Feldmann, Gadiet and Tobler. The discussion had to be interrupted in order to make way for other urgent business, and the vote of the Council, unfortunately, could not be taken before the end of the session.

In consequence, the Council of the States, under the customary procedure, was unable to begin the discussion on the petition. We hoped, nevertheless, that the question would be put to the vote during the following spring (1937), for, as already stated, the Swiss Freemasons were anxious to know how they stood as regards the Fontjallaz petition.

Meanwhile, public opinion had been stirred by the news published in the Swiss Press that one Frederick Eisenegger, who lived in Lausanne, had been arrested at the German-Swiss frontier for anti-Swiss activities. He was bearer of the copy of a letter addressed by himself to the Berlin Propaganda Department, in which he asked for facilities for himself to obtain funds from Germany. (See detailed statement in the French portion of the *Alpina*, 1936, No. 17, p. 245.)

On the 8th of June, 1937, at the beginning of the summer session, the debate on the Fonjallaz petition was resumed in the National Council. The Deputies G. B. Rusca (Rad.), Gut (Rad.), Huber (Soc.), Walter, Zurich (Soc.) and Oeri (Lib.) supported wholeheartedly the opinion of the Federal Council and proposed the outright rejection of the petition, while the Deputies Wick (Cath.) and Walter, Olten (Cath.), in the name of their party, though demanding the rejection of the petition for constitutional reasons, aired their traditional complaints against Freemasonry.

Then the ever busy and fussy G. Duttweiler intervened with the following motion:—

The Federal Council is asked to draft as soon as possible a Bill for a Law or constitutional article to the effect that every citizen filling or aspiring to a public employment should declare publicly whether he belongs to a secret society (a Masonic Lodge or an analogous society).

The following amendment was proposed by the Deputy Oprecht (Soc.): . . . to a secret society (Masonic Lodges or analogous society) or if he is a director of any business carried on for profit.

The Federal Councillor Baumann, Head of the Police and Justice Department, and also the National Councillor Feldmann opposed Duttweiler's motion. The voting was as follows:—

| | |
|---------|----|
| For | 40 |
| Against | 63 |

The proposal of the Federal Council and of the Commission of Inquiry, that is to say, the outright rejection of the petition, was voted on by show of hands as follows:—

| | | |
|--|---------|-----------------------------------|
| | For | 106 |
| | Against | 2, the votes of Tobler (Frontist) |

and Duttweiler (Independent).

The three Masonic Deputies in the Parliament found no occasion to intervene.

In consequence of slanders published in the *National Front*, the three Lodges of Lausanne and that of Aubonne, of which the Worshipful Master lived in Lausanne, found themselves compelled to sue the responsible editors for libel.

Judgment was given on the 6th and 10th of February, 1937, in favour of the plaintiffs (the three Lodges of Lausanne, the Lodge of Aubonne "La Constance" and their Worshipful Masters) by the President of the Civil Court of the Tribunal of the Canton of Vaud. He condemned the group of the "National Front" in Lausanne by default, the responsible editor of the paper *Le Front National*, Jacques Rochat, Pierre Favre, sub-editor, and Armand Ottone (author of the libellous article, "The Mirror of Freemasonry") to pay a fine of 15,000 francs to the Lausanne Lodges and 6,000 francs to the "Constance" of Aubonne as moral damages. He further gave authority for the judgment to be published in the *Revue*, the *Tribune*, the *Gazette* and the *Feuille d'avis* of Lausanne.

On the initiative of the Basle Committee, Parliamentary and Press representatives of all political parties (of whom none were Freemasons) were invited to a consultation meeting in Berne on the 18th of April, 1937, in order to set up a

NON-PARTY COMMITTEE OF ACTION TO PROTECT POPULAR LIBERTY,

to which was to be attached a special, permanent propaganda and Press service on the following conditions:—

I. Constitution.

- (1) All parties faithful to democratic principles will be asked to join in forming the Committee.
- (2) The Committee will be neutral in politics.
- (3) The president and officers will be elected by the constituent meeting.

II. Object.

- (1) The object of the Committee is to work for the Swiss popular liberties and to defend them wherever they appear to be threatened.
- (2) The members of the Committee will work within their parties and spheres in order to attain these objects.
- (3) All attacks against the rights guaranteed by the Federal Constitution must be denounced and opposed.

III. Tasks.

- (1) The first task of the Committee will be to combat the Fonjallaz petition, which constitutes a breach of the right of association guaranteed by the Constitution.
- (2) Supplementary tasks for the defence of popular rights will form the object of future decision.

The Committee was set up and had the good fortune to secure as president the National Councillor Dr. M. S. Wey, of Lucerne, Vice-President of the Swiss Radical Party (non-Mason), member of Parliament and popular orator. All parties, except those of the extreme right and the extreme left, were represented.

Cantonal sub-committees under the presidency of eminent politicians were set up and started to work at once, entering into touch with the various local and

regional Masonic defence committees. The principal task of these committees was to brief with full documentation by every possible means and on as large a scale as possible the cantonal committees of action and, through them, the political parties and the Press.

At the beginning of the autumn session, on the 21st of September, 1937, the question was submitted to the Council of States. The debate was opened by the reporter general, States Councillor Altwegg, in the name of the Committee of Inquiry which, after an objective report, had unanimously recommended the rejection of the petition. States Councillor Fricker, a Roman Catholic, while making himself the mouthpiece of all his party's complaints against Freemasonry, also recommended the rejection of the petition. His fanatical co-religionist, Riva, of the Tessin, thought himself compelled to indulge in a violent diatribe against our Order, only to declare after all that he would abstain from voting. Federal Councillor Baumann, Head of the Department of Justice and Police, pointed out in his final reply that all the documents put forward by the adversaries of Freemasonry did not contain a single valid proof against the society. In the name of the Federal Council he called on the Assembly to recommend to the people and to the Cantons for the reasons already stated to confirm the decision of the National Council and reject the petition. The States Council adopted the report of the Committee without opposition by 22 votes in favour and a few abstentions. Although the almost unanimous rejection by both Chambers produced some impression on public opinion and constituted a moral victory for us, it gave us no guarantee that the majority of the people would endorse it, as it often comes to a contrary conclusion to that of its advisers and its government. Moreover, our adversaries were carrying on their campaign ceaselessly with ever increasing violence. Libellous articles appeared continually in the Press; meetings were held in all towns and even in the most remote villages, with films showing caricatures of Masonic clothing, the material for which had been provided by turncoats or German propaganda agencies.

The debates in the Chambers being over, the Federal Council decreed that voting should take place on Sunday, the 28th of November, 1937. This proved the signal for the last stage of the struggle. As was the custom, all political parties decided on their attitude in plenary and regional meetings. Nearly all of them, with the exception of a few meetings of Young Roman Catholics and peasants, declared in favour of rejecting the petition or abstention. From that moment the struggle was carried on by political groups, who took up our cause, not out of sympathy with Freemasonry, but because they realised that the principal issue was not so much the suppression of our Institution as liberty itself. This was the spirit at the back of all activities against the petition among the public and in the Press.

Next there appeared on the scene a certain Boris Toedtli, born in Russia, of St. Gall descent, who lived and worked in Berne as cashier of the "National Front". He vanished without leaving a trace a few months ago. The police raided his house and carried out a search, which resulted in the discovery of drawerfuls of correspondence. A detailed examination brought to light the relations of a whole number of "National Front" forefighters with a foreign Propaganda and Spy Bureau. This was the "World Service" at Erfurt, under the management of Colonel Fleischhauer, the notorious anti-Semitic expert at the trial over the "Protocols of the Elders of Zion" of 1935. Previously to the prosecution of Toedtli on a charge of spying, the author C. A. Loosli, in the course of a prosecution against members of the "Front", was informed concerning these documents. This premature disclosure was criticised by part of the Swiss Press; nevertheless, these documents proved of vital importance to our defence against the growing threat.

Part of the correspondence found in Toedtli's lodgings was printed in the Press on the eve before the vote. They disclosed an abject begging, the object of which was to obtain German money to help the members of the "Front" who

were defendants in the trial of the Protocols of Zion. The authors of these letters were: Toedtli and the former chief of the Bernese "Front" members, von Roll (who ended up by withdrawing from the group in disgust), and the intriguer, Silvio Schnell. During the course of proceedings for libel brought by the Bernese lawyer Lifschitz against Dr. Werner Meyer, editor of the "Front", another series of still more incriminating letters was added to the dossier. These letters, which were submitted to the Tribunal of the district of Zurich 2, were of a more recent date. Toedtli, on the 3rd of March, 1937, had pleaded in favour of the newspaper *Le Front* with the "World Service" at Erfurt in the following terms:—

Yesterday the editor of the "Front" called on me. He begs me to obtain for him the support of the "World Service" at Erfurt as regards Lifschitz's prosecution against the "Front".

On the 15th of June, 1937, the same Toedtli wrote to Erfurt:—

I am acting, nevertheless, as your agent as well as (indirectly) agent for the Third Reich.

A memorandum submitted by counsel for Dr. Lifschitz to the Zurich Tribunal gave irrefutable proof of qualified espionage. We had the authority of C. A. Loosli to publish them. Apparently conscience stricken, our opponents were very anxious: they feared their discreditable manœuvres would be discovered. Accordingly they agreed to use *noms de guerre* from motives of prudence.

We insist absolutely—wrote Erfurt on the 4th of February, 1937, to "Tauber" (Toedtli's fictitious name)—that you act with the utmost caution. Kindly destroy this letter. Try to persuade those gentlemen that the money does not come from Germany, but from the International Defence Council, the principal seat of which is in Austria.

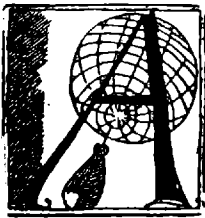
Worried to death, Silvia Schnell wrote to Toedtli on the 27th of March, 1937:—

I found out recently at your lodgings that "Harzer" (fictitious name of the ex-chief of the Bernese "Front" von Roll) has written several letters to high authorities in Germany. You ought not to keep those letters. It is too dangerous. Make a bundle of all those documents and all those you no longer need and send them to me, so that I can deposit them in a safe place.

The effect of these revelations was overwhelming.

A complete change immediately took place in public opinion, which up to then had on the whole continued to be hostile to us. Our adversaries cried "Treachery" to their hearts' content, trying to exculpate themselves by disavowing their correspondents beyond the Rhine. The final blow proved too crushing to allow of any recovery. On the 28th of November, 1937, the Swiss people gave the petition the answer it well deserved by rejecting by 515,000 votes against 235,000 the iniquitous clause, which had been inspired by obscurantism and drafted by the followers of principles entirely opposed to the fundamental laws of our democracy.

NOTES



ALL THE WONDERS OF THE WORLD OUT-WONDERD,
1722.

I recently bought from a country bookseller's catalogue, in which its masonic interest was noted, a pamphlet entitled :

All the / Wonders of the World / Out-Wonderd :/ In
the / Amazing and Incredible / Prophecies / of / *Ferdinando*
Albumazarides./ Discovering :/ Such sudden and unexpected
Contingencies, Vicissitudes, and Revolutions in *Nature*,

Religion, and *Politicks*, that they surpass, beyond Comparison, all the
Predictions that ever were, or ever will be made by the greatest
Astrologer, the profoundest *Magician*, the most exquisite, second-sighted
Laplander or *Highlander*, or even DUNCANE CAMPBELL himself,
tho' he's a Composition of both.

It was published in London and printed for J. Smith near Fleet Street, and sold by the booksellers of London and Westminster at sixpence. The date is 1722. My copy has been collated with that at the British Museum, and has been found to lack the half-title page.

The pseudonymous author, according to Joseph Smith's *Descriptive Catalogue of Friends' books, or books written by members of the Society of Friends; called Quakers* (Vol. I, 1867), was Elias Bockett, son of John Bockett, of George Yard, Lombard Street, distiller. Between 1717 and 1732 he published about twenty poems, pamphlets, etc., died of a fever in 1735, and was buried in the Society's burial-ground at Bunhill Fields. No evidence of his being a Freemason has been found, and the pamphlet in question rather suggests that he was not a Brother.

The original Albumazar was a celebrated Arabian Astronomer or Astrologer of the ninth century who died in 885, who was also an esteemed writer on the science. The name was also given to a rascally practitioner of Astrology who figures in a play of that name written by Thomas Tomkins and exhibited before James I at Trinity College, Cambridge, in 1615. The play was revived by both Dryden and Garrick. The point of the reference to Duncan Campbell lies in the fact that two years before, there had been published a work called *The Supernatural Philosopher or The Mysteries of Magick*, in which was stated to be exemplified "the History of the Life and Surprising Adventures of Mr. Duncan Campbell, a Scots Gentleman ; who, though Deaf and Dumb, writes down any Stranger's Name at first Sight, with the Future Contingencies of Fortune". The William Bond of the title-page was, in fact, Daniel Defoe. The "prophecies" in Bockett's pamphlet run from July to December, and are of a burlesque nature, *e.g.*, that "the Slop sellers in Monmouth-street remove to the Buildings in Hanover-Square".

On page 23 occurs the following :—

A frolicksome Girl, acted by a vehement Curiosity of knowing a Secret, merely to have the Pleasure of discovering it, puts on Man's Apparel, goes to the *Lodge* of FREE-MASONS at the *Goose and Gridiron* in *St. Paul's Church Yard*, where unsuspected she is made one of the Fraternity, (if that be Sense) and is no sooner perfectly versed in the Secret (which no Woman ever knew before) but she reveals it to all her Acquaintance, by which means in a few Days nobody in *England* will be ignorant of it.

It would not appear that the author had any particular incident in mind ; but the extract does confirm the general impression of masonic historians that even in 1722 Freemasonry was becoming well-known to the Town, whose curiosity was piqued by its secrecy, and it shows the early association in the popular mind, of the Goose and Gridiron with the Craft.

LEWIS EDWARDS.

Stow's "Survey of London", 1633.

Though the Grant of Arms to the Masons' Company (1472) gives the chevron as "grailed" (*i.e.*, with scalloped sides) and three "Castellis" around it, most subsequent renderings depict the chevron with straight sides, and Towers instead of Castles. Indeed, one of the only early documents which give the Arms correctly is *Harl. MS.* 6860, Brit. Mus. (illustrated in Conder's *The Hole Craft, &c.*, p. 87).

Possibly John Stow, compiler of *The Survey of London* (1633), was responsible for the incorrect rendering which was largely used in more recent times. His drawing of the Arms has often been reproduced, but the note below must be unfamiliar to most Masons (p. 630) :—

The Company of *Masons*, being otherwise termed *Free-Masons*, of ancient standing and good reckoning by meanes of affable and kinde meetings divers times, and as a loving Brotherhood should use to doe, did frequent this mutuall assembly in the time of King *Henry* the fourth, in the twelfth yeere of his most gracious Reigne.

The only other reference to the Company in the *Survey* occurs in the description of the buildings in BASSINGS HALL WARD (p. 297) :—

Monuments on the East side thereof, amongst divers faire houses for Merchants, have ye three Hals of Companies ; namely, the Masons Hall for the first ; but of what antiquity that Company is, I have not read. . . .

the other two being the Weavers and the Coopers.

A Correction and an Apology.

At p. 78 in this Volume, in my paper on the Union Lodge of Colombo, I inadvertently referred to the Medal and Certificates of Rask as being in the possession of the Nationalhistorisk Museum, Fredericksborg. I now find that only the Medal belongs to this Museum, the Certificates being in the possession of the Grand Lodge Museum in Copenhagen ; and it is to the courtesy of the authorities of the latter that I am indebted for permission to reproduce them in my paper.

I can only offer my sincere apology for my error, and of my failure to make proper acknowledgment of the sources of the plates.

J. R. DASHWOOD.



ALL THE

Wonders of the World

OUT-WONDERD:

In the

Amazing and Incredible

PROPHECIES

OF

Ferdinando Albumazarides.

DISCOVERING:

Such sudden and unexpected Contingencies, Vicissitudes, and Revolutions in *Nature, Religion, and Politics*, that they surpass, beyond Comparison, all the Predictions that ever were, or ever will be made by the greatest *Astrologer*, the profoundest *Magician*, the most exquisite, second-sighted *Laplander* or *Higblander*, or even DUNCANE CAMPBELL himself, tho' he's a Composition of both.

L O N D O N:

Printed for J. SMITH near Fleetstreet, and sold by the Booksellers of London and Westminster. 1722.
(Price 6d.)

All the Wonders of the World Out-wonderd

(23)

Day. *Jack Ketch* complains of the deadness of Trade. The Archbishoprick of-----being vacant, and offered to Dr. S-----, he refuses it. C----- alias Lord *Foppington* fights a Prize at the Bear-Garden in *Marry-bone* Fields. T. P----- Chaplain and Ordinary of *Newgate* dies of a Dropsy, and the most heroic *Jonathan Wild* Thief-catcher-General of *Great-Britain*, goes into Orders, and succeeds him.

A frolicksome Girl, acted by a vehement Curiosity of knowing a Secret, merely to have the Pleasure of discovering it, puts on Man's Apparel, goes to the *Lodge* of FREE-MASONS at the *Goose and Gridiron* in *St. Paul's Church Yard*, where unsuspected she is made one of the Fraternity, (if that be Sense) and is no sooner perfectly versed in the Secret (which no Woman ever knew before) but she reveals it to all her Acquaintance, by which means in a few Days nobody in *England* will be ignorant of it.

Rag-fair is kept in *Cheapside*; and the Slop-sellers in *Monmouth-street* remove to the new Buildings in *Hanover-Square*.

Kettle or a Pot to mend? Old Brags to mend? Cries a Fellow in the Habit of a Tinker, as he goes along Piccadilly. A Gentleman's Cook-maid calls him to mend a Sauce-pan,
D 2



MASONS.



THe Company of *Masons*, being otherwise termed *Free-Masons*, of ancient standing and good reckoning, by meanes of affable and kinde meetings divers times, and as a loving Brotherhood should use to doe, did frequent this mutuall assembly in the time of King *Henry* the fourth, in the twelfth yeere of his most gracious Reigne.



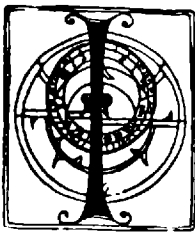
PLUMBERS.



THe Company of *Plumbers*, of large and very memorable antiquity, remaining a Fellowship or Brotherhood by the name of *Plumbers*. At length they attained to be incorporated by Letters-Patents, the eleventh or twelfth day of Aprill, in the ninth yeere of King *JAMES* of *England*, and of *Scotland* the foure and fortieth, &c.

INHOL-

OBITUARY



It is with much regret we have to record the death of the following Brethren :—

Ormond Alfred Blyth, of London, S.W., on 17th June, 1947. Bro. Blyth held the rank of Past Grand Deacon. He was elected to membership of our Correspondence Circle in May, 1945.

Dr. Edward Guy Dru-Drury, of Grahamstown, S. Africa, on 11th July, 1947, aged 76 years. Bro. Drury held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was a Life Member of our Correspondence Circle, having been elected in May, 1904.

Dr. Arthur Senior, of Thames Ditton, Surrey, on 26th July, 1947. Bro. Senior held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.) He was elected to membership of our Correspondence Circle in October, 1934.

James William Senior, of Sheffield, on 26th July, 1947. Bro. Senior was P.M. of Fellowship Lodge No. 4069. He was elected to membership of our Correspondence Circle in May, 1923.

George Arthur Stewart, of Sunderland, in July, 1947. Bro. Stewart was a member of Mowbray Lodge No. 5373, and of Strict Benevolence Chapter No. 97. He was elected to membership of our Correspondence Circle in November, 1932.

William Pearce Tapp, of Bristol, on 14th August, 1947, in his 83rd year. Bro. Tapp held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was elected to membership of our Correspondence Circle in March, 1926.

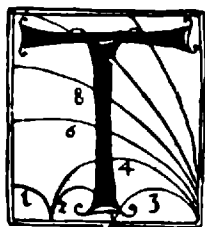
Charles Henry Taunton, J.P., of Liverpool, in August, 1947. Bro. Taunton was a member of Lodge of Sincerity No. 292, and of Mariners Chapter No. 249. He was elected to membership of our Correspondence Circle in June, 1922, and for some years acted as Local Secretary.

Bertram Allen Tones, B.A., of Gloucester, on 12th August, 1947, aged 70 years. Bro. Tones held the rank of P.Pr.G.Pt., and P.Pr.G.St.B. (R.A.). He was elected to membership of our Correspondence Circle in January, 1917, and for many years acted as our Local Secretary.

Ralph Younger Welch, of Gateshead. Durham, on 22nd July, 1947. Bro. Welch was a P.M. of Achilles University Lodge No. 4078. He was elected to membership of our Correspondence Circle in May, 1929.

Ernest Charles Willoughby, of Southampton, on 20th June, 1947. Bro. Willoughby was P.M. of Canute Lodge No. 4876, and P.Z. of Chapter of Peace No. 359. He was elected to membership of our Correspondence Circle in March, 1946.

ST. JOHN'S CARD



THE following were elected to the Correspondence Circle during the year 1947 :—

LODGES, CHAPTERS, etc.

- Grand Chapter of Ohio, Committee on Masonic Education,
Columbus, Ohio.
Phoenix Lodge No. 94, Sunderland.
Royal Sussex Lodge No. 353, Burton-on-Trent, Staffs.
Anerley Lodge No. 1397, Penge, London, S.E.
Lodge of Friendship No. 1696, Phoenix, Mauritius.
Lodge of King Solomon No. 2029, London, W.C.
Warrant Officers Lodge No. 2346, London, W.C.
Guardian Lodge No. 2625, London, W.C.
Minerva Lodge No. 3346, London, W.C.
St. Wilfrith of Sussex Lodge No. 5274, Brighton.
Albert Gate Lodge No. 5475, London, W.C.
Hermitage Lodge No. 5572, Bromley, Kent.
East Surrey Masters Lodge No. 5888, Croydon.
Iceni Lodge No. 6066, Romford, Essex.
Lodge of Proven Fellowship No. 6225, London, W.C.
United Lodge of Instruction Nos. 2483 and 4898, Bexhill-on-Sea, Sussex.
Tweed Lodge of Instruction, Murwillumbah, New South Wales.

BRETHREN

- Robert Adamson, Buenos Aires, 3706, 3706.
Surgeon Commdr. Basil Roxby Alderson, *R.N.*, Signapore, W.M. 966 (S.C.).
George Edward Allen, London, S.W., 5970.
Ernest Edmund Anderson, London, S.W., P.G.St.B., *P.A.G.D.C.*
John Launcelot Andrews, Exeter, W.M. 6228.
Edward Lynton Anning, Colchester, Essex, P.Pr.G.W., 5169.
Dr. Bernard William Francis Armitage, *M.A.*, *M.R.C.S.*, Cambridge, P.Pr.G.S.B.,
J. 859.
Arthur Edward Atkinson, Welling, Kent, 1536, 1536.
Major Frank Arthur Shepherd Atterton, *M.B.E.*, Salisbury, Wilts., P.Pr.G.D.,
P.Pr.G.So. (Kent).
James Austin Bailey, Sioux Lookout, Ontario, 518, 140.
Hilary Alberic Maughn Beckles, *B.A.*, Georgetown, B. Guiana, P.M. 3902, *P.Z.*
140 (S.C.).
Leslie Joseph Biddle, Birmingham, P.Pr.A.G.D.C., *P.Pr.G.D.C.*
Francis Albert Boudin, Jersey, C.I., 958, 245.
Cecil Ernest Boxall, London, S.W., W.M. 4905.
Francis Leigh Bradshaw, Wallington, Surrey, P.M. 1584, *P.Z.* 3387.
Gerard Brett, Toronto, Canada, W.M. 1494, 357 (E.C.).
L. C. Butland, Penryn, Cornwall, 1006.
Charles Wilmont Button, Tulsa, Okl., 71.
Rev. Montgomery Reid McRae Cann, *M.A.*, London, W., 2157, 2157.
Eustace Carey-Hill, *F.S.A.*, Kenilworth, Warwicks., P.Pr.G.W., *P.Pr.G.J.*
Ernest Thomas Chignell, London, N., P.M. 3408, *H.* 3408.
Henry Fredrick Dunck Chilton, London, W.C., 3505.
John William Henry Chubb, London, S.W., P.A.G.St.B., *P.A.G.D.C.*
Michael Jack Citroen, London, W., P.M. 1614, *H.* 1614.
Harold John Crawford, Beckenham, Kent, *L.G.R.*, *P.Z.* 3409.
Ralph Greene Criswell, Long Beach, Calif., 320, 98.

- Harold Edgar Crossley, Beckenham, Kent, 2033.
 Matthew Henry Curnow, West Bromwich, Staffs., S.W. 3847, 662.
 Sohrab Pestonji Davar, Bombay, P.Dis.G.D., *Dis.A.G.Supt.W.*
 Henry Redmile Dixon, Hove, Sussex, 4793.
 Keith Mitchell Keitley Duff, Nairobi, Kenya, L.G.R.
 Tom Minchinton Duffett, Jersey, C.I., P.Pr.G.St.B., 491.
 Harry Roland Edgecombe, London, S.W., L.G.R., 1360.
 Henry Herbert Edwards, Croydon, Surrey, P.Pr.G.D., *P.Pr.A.So.*
 Herbert George Ellis, London, S.E., P.M. 1815, *P.Z. 1815.*
 Frank Campion Enright, Buenos Aires, P.Dis.G.D.
 Wilfred James Fearon, Plymouth, 189.
 Philip Feldman, Edgware, Middx., S.W. 2926, 205.
 John Samuel Ferguson, Watford, Herts., S.W. 2932, 2218.
Commdr. Steriker Finnis, *R.N.*, Reigate, Surrey, W.M. 2666, 100.
 Frederick Flude, Sutton in Ashfield, Notts., P.M. 3106, *P.Z. 2412.*
 Arthur Henry Charles Foord, Southampton, 5072.
 Winfield Dean Fornshil, Lewisburg, Ohio, S.W. 80, 22.
Capt. Lawrence Lazarus Franks, London, N., L.G.R., 2743.
 Frank Joseph Frazer, London, S.E., 3578, 69 (*S.C.*).
 Alexander Stewart Frere, London, W., P.M. 2, *J. 1704.*
 Isaac Thomas Frisby, Northampton, P.G.St.B., *P.A.G.D.C.*
 Ernest James Empleton Gage, Morden, Surrey, P.Pr.G.St.B., Essex, *P.Z. 1625.*
 Percy Gibbons, Fremantle, W.Australia, 180, 1.
 Harold Samuel Golding, Mexico, Dep.Dis.G.M., *P.G.H.P.*
Rev. William Hallyburton Goodall, Glasgow, 1241, 271.
 John Edward Dicy Adkins Green, Bath, 4095.
 Arthur Ernest Stanley Grills, Bournemouth, 3547.
 Robert Henry Gummer, London, W.C., P.M. 5352, *P.Z. 1275.*
 Frank Guylee, Sheffield, P.M. 3988, 2491.
 Tom Haggard, Langley, Bucks., 3912.
 Harry Hanks, Birmingham, 473, 473.
 John Gordon Hanna, Montreal, Canada, P.M. 65, *P.Z. 14.*
 John Isaac Harker, Worcester Park, Surrey, P.M. 27, 27.
Lt.-Col. Walter Lidwell Harnett, *C.I.E.*, London, S.W., P.Dis.G.D., *P.Dis.A.G.D.C.*
 (Bengal).
 Benjamin Herman, Montreal, Canada, 59.
 Alfred Waistell Hird, Queenstown, S. Africa, 918.
 Charles E. Holmes, Montreal, Canada, 104.
 Alan Hyslop, Shipton, Yorks., S.W. 2091.
 Alfred Jackson, Bexhill, Sussex, P.M. 4898, 2483.
 Bertram Jacobs, W.M. 4892, 424.
 Tom Jaques, Doncaster, 5174, 5174.
 Reginald Jones, Wirral, Lancs., 4309, 1576.
 Leslie Knopp, S. Croydon, Surrey, 4844.
 George Herbert Lakin-Hall, West Wickham, Kent, S.W. 1158.
 Frank Donovan Lane, Christchurch, Hants., 4712.
 Hyman Liss, London, N.W., J.W. 6086, 2926.
 Robert Hurley Lucas, Gt. Missenden, Bucks., P.M. 5475, *P.Z. 1541.*
 Leonard Lucker, London, S.E., P.Pr.A.G.D.C., Surrey.
 Charles King Alexander McGaughey, Richmond, Kentucky, S.W. 25, 16.
 Lachlan Maclean, Richmond, Surrey, 1593, 1593.
 Peter Arthur Malyon, London, W., P.M. 3013, *P.So. 3013.*
 Charles Clement Manning, Johannesburg, 3668, 4986.
 Thomas William Marsh, London, W., L.G.R., *H. 1963.*
 William A. R. Marsh, Ormskirk, Lancs., P.M. 6072, *P.Z. 2514.*
 Frank George Marshall, West Wickham, Kent, P.M. 4525, *H. 5929.*

- Herbert Stewart Matthes, Gorleston-on-Sea, Norfolk, P.Pr.G.D., *P.Pr.S.G.P.*
 Colonel Maurice Kershaw Matthews, *F.R.I.B.A.*, London, W.C., P.A.G.D.C.,
P.G.St.B.
 Richard Henry Edmund Matthews, Midland Junct., W. Australia, 1490, 1490.
 Horatio Henry Merrell, London, W.C., 5538.
 William Joseph Minnow, Winneba, Gold Coast, W.M. 773, 773.
 Ralph Mountford Newman, London, W., 3408.
 George Robbins Nicholson, Ewell, Surrey, L.G.R., *P.Z.* 3824.
 Thomas Henry Nunan, Lisburn, N.Ireland, 178, 178.
 Edmund Oyetunde Olukotun, Ibadan, Nigeria, 1356 (*S.C.*).
 Archibald Parker Smith, London, S.W., P.G.D., *P.A.G.So.*
 William Robert Parsons, Kingswear, S. Devon, 4604, 1860.
 Arthur J. Paul, Redruth, Cornwall, 6025.
 Charles Frederick Piper, Wivenhoe, Essex, L.G.R., 3718.
 Richard Prickett, London, N., P.M. 2795, *P.Z.* 2795.
 John Henry Reed, Durham, 124, 124.
 Alexander James Aird Robertson, Burton-on-Trent, 1739, 1739.
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 Philip Ellerker Ross, Huddersfield, 275, 275.
 Edward Charles Russell, Ferndale, Mich., U.S.A., J.W. 506, 180.
 Major William Farhill St. Clair, Dormansland, Surrey, P.M. 2957, *J.* 2127.
 Herbert H. Schultz, *M.D.*, San Francisco, Calif., U.S.A., P.M. 374.
 Dixon Scott, Gosforth, Northumberland, 2260, 2260.
 Francis Joseph Scully, *M.D.*, Hot Springs, Ark., U.S.A., Dis.Dep.G.M., *G.P.So.*
 Kenneth Edward Sims, London, E., 5619, 4106.
 William Skilbeck, Dalton le Dale, Co. Durham, P.Pr.G.D.
 Harry William Sladden, London, S.E., 2399, 3458.
 Jacques Gerard Slothouwer, Voorschoten, Holland, La Vertu.
 Charles Samuel Smith, Felixstowe, Suffolk, P.Pr.G.W., *P.Pr.G.Treas.*
 Ernest William Smith, Bath, 41, 41.
 Sydney Richard Banks Smith, London, S.W., 5476, 23.
 Philip Smulavity, Kroonstad, S. Africa, Dep.M. 91 (N.C.), *H.* 318 (*S.C.*).
 Ralph Spencer, Bath, P.M. 41, 41.
 Herbert Lawrence Stevens, S. Farnborough, Hants., L.G.R., *L.G.C.R.*
 William Stuart Vernon Stock, Stoke-on-Trent, P.A.G.D.C.
 Albert Sucksmith, Lima, Peru, P.M. 1109, *P.Z.* 192 (*S.C.*).
 George Foster Taylor, Southend-on-Sea, Essex, P.M. 3104, *P.Z.* 3298.
 William Taylor, London, E., L.G.R., *L.G.C.R.*
 William Hunter Lovatt MacLeod Taylor, Plymouth, 49, 470.
 Richard Evans Thomas, Chester, 1477, 1477.
 Wilfrid Stuart Thompson, Southsea, Hants., 848 (*S.C.*).
 Nathan Thornton, Huddersfield, S.W. 3971, 2261.
 Joseph Tishelman, Bronx, N.Y., U.S.A., 187.
 Ernest Edward Traxton, London, N., A.G.Purs., *P.A.G.D.C.*
 Frederick Wade-Cooper, Calcutta, India, 3054, 486.
 Rev. Frederick Charles Walden-Aspy, Littlehampton, Sussex, S.W. 5274.
 Percy Arthur Waters, London, N., 5653.
 William Webber, Mexico, W.M. 1., *Sc.N.* 1.
 Wessel Jacobus Wessels, Excelsior, O.F.S., S. Africa, 102 (*N.C.*), *Sc.N.* 643 (*S.C.*).
 William Josiah Westwood, Durban, Natal, P.A.G.D.C., *P.G.St.B.*
 Arthur Edward Whiteley, Huddersfield, 1645.
 Lt.-Col. Francis Henry Ewart Whittaker, St. Ives, Cornwall, W.M. 2736, 2736.
 Charles Dewhurst Williams, Newcastle-upon-Tyne, 3074.
 Henry Richard Williams, Wickford, Essex, 3408.
 Ernest Victor Winyard, Bexley Heath, Kent, P.M.*1949.
 Harry Wood, Gloucester, P.G.St.B., *P.A.G.D.C.*

