

# John Sherwood and his Neo-Union Manuscripts

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**T**HIS PAPER DISCUSSES ONE OF TWO RECENTLY REDISCOVERED BOUND manuscripts written just following the union of the two Grand Lodges and some circumstances surrounding them.<sup>1</sup> They were written by a London lawyer, John Sherwood (1777–1867), after taking up residence in Chichester, West Sussex, in 1815. They have a particular importance, above all by throwing light not only upon the ways in which the rituals followed by the two Grand Lodges were being merged into one after the Grand Union of the Moderns and the Antients but also upon the ways in which the new ritual was being transmitted to lodges outside London. It also shows the way in which these changes were received.

Chichester has a long Masonic history, as evidenced by a Grand Lodge charity petition from a brother made there in 1696 by the first Duke of Richmond whose family seat is at nearby Goodwood House.<sup>2</sup> Prior to the 1813 union there had been several lodges in the city; one of great antiquity had been warranted as Lodge of St John in 1724 by the then Grand Master, the second Duke.<sup>3</sup> In 1769 it had been erased by the Moderns Grand

<sup>1</sup> Book 3 will be the subject of a further paper.

<sup>2</sup> Grand Lodge Minutes 2 March 1732. See also 'Chichester Freemasonry – The First Three Hundred Years?', *AQC* 130 (2017), 257–78.

<sup>3</sup> J. Lane, *Masonic Records 1717–1894* (London: 2nd Edn. UGLE, 1895), 46.

Lodge, almost certainly due to its failure to communicate with London, but it continued working into the 1790s. Some of its brethren then visited a local lodge at Arundel and later obtained a warrant for the Lodge of Harmony No. 559 (Moderns) in Chichester.<sup>4</sup> This lodge soon decamped to Shoreham by Sea and was subsequently erased, leaving behind members who successfully petitioned yet again in 1811 for another, the Lodge of Friendship No. 624 (Moderns). Confusingly, in the following year, another Chichester group also formed a new Lodge of Harmony No. 35 (Antients) later renumbered to 45 and then 52. As the Minute Books of these two lodges show a certain amount of inter-visiting and dual membership, it was almost inevitable that they would combine. This they did in 1828, forming the present Lodge of Union (then numbered 52 and now No. 38). At least one of the founding brethren had been a member of the old Lodge of St John; a remarkable historic link.

Following the Union of 1813, and during the work of the Lodge of Reconciliation, its Master (The Revd Dr Hemming, 1813–1816) paid a visit to Chichester to demonstrate the new working arrangements and ritual as far as had then been agreed under the Duke of Sussex.<sup>5</sup> The Minute Book of the Lodge of Harmony records:

A Lodge of Visitation Held by the R<sup>i</sup> Worshipful the Rev<sup>d</sup> D<sup>r</sup> Hemming G S Warden & Master of y<sup>e</sup> Lodge of Reconciliation of United Masons at Freemasons Hall No 52 on the 6 Day of July 1815.<sup>6</sup>

The Lodge of Harmony Minute goes on to state that it is

For the sole purpose of Instructing the Neighbouring Lodges (which were summoned to attend) in the forms as now used by Order of the United Grand Lodge.

Fifty-six brethren attended the demonstrations in two sessions on that day, the lodge room in the still extant building being really quite small. Fifteen brethren in all were re-obligated in the third degree. It should be noted here that at the following meeting of the Lodge of Harmony a proposition was passed strongly censuring the Secretary of the Lodge of Friendship for his 'shameful neglect' in omitting to enter the proceedings in the Minute Book of that lodge. However, Thos. King, the Secretary concerned, was frequently at odds with the Lodge of Harmony and no doubt felt slighted that the renowned Doctor's meeting was held under the auspices of the 'rival' lodge. He would probably feel quite justified as the meeting was not of 'his' lodge and so need not appear in its Minutes. However, King relented and made a four-page entry in the Lodge of Friend-

<sup>4</sup> Records of attendance at the Lodge of Brotherly Love at Arundel in 1789 and 1790, when on several occasions there were visiting brethren from 'The Lodge of St. John'.

<sup>5</sup> Dr Hemming was the Rector of the parish of St Mary's, Lavant, just to the north of Chichester from 1805 to 1828. See Rectors of Lavant boards on the west wall of the nave. His patron was Lord Willoughby de Broke.

<sup>6</sup> This is a building specially constructed in St John's Street, Chichester, West Sussex but now residential.

ship Minute Book. This entry not surprisingly was a copy of the Harmony Minute but with one or two sentences exchanged in order.

### John Sherwood (1777–1867)

Though records are scarce, I believe Sherwood was a lifelong bachelor. He appears to have trained in the legal profession in London where he had lodgings in Cushion Court, and later in Old Broad Street,<sup>7</sup> which was certainly a little more convenient for the legal district and Inns of Court. He was initiated at the installation meeting in Lodge of Antiquity No. 1 (now No. 2) on Wednesday, 22 January 1812 at Freemasons' Tavern.<sup>8</sup> The following officiated: Right Worshipful Acting Master, Charles Bonnor; Worshipful Senior Warden, Hippólito J. Da Costa; Worshipful Junior Warden, Richard Spencer;<sup>9</sup> Senior Steward, James White; Junior Steward, John Docksey. Among those also present were William Meyrick, Stephen Jones, and Christian Burckhardt.

Following the ceremony of initiation, and after refreshment, the Duke of Sussex appointed his officers and appointed Christian Burckhardt as John Sherwood's 'Instructor'. Since the Duke was continuing as RWM, and since Moderns lodges tended not to perform a ceremonial installation, it is possible he was not present for the initiation part of the meeting. On this, however, the Minutes are silent.<sup>10</sup>

At the meeting on 24 April he was passed with William Preston in the chair and on 27 May he was raised with the Duke as Master but with Da Costa as Right Worshipful Acting Master who presumably did the work.

Sherwood's attendance and progress demonstrate his remarkable zeal and assiduity. The stellar Masonic company he was keeping undoubtedly provided the sort of impetus of which we can only dream. The record of some of the subsequent meetings will tell their tale:

**28 October:** The Second Lecture, Section I, was worked by the following participants:

Clause	Question	Response
I	Bro [Wm] Preston	Thompson
II	Meyrick	Sherwood
III	Beaumont	Turk[?] L. 239

<sup>7</sup> Courtesy of Peter Aitkenhead, Library and Museum of Freemasonry; possibly Crown and Cushion Court, which was off Cow Lane, to the north of and parallel with today's Skinner Street, near Smithfield Market, Farringdon Without.

<sup>8</sup> Initiated 22 January 1812 (Charles Bonnor RWAM [Right Worshipful Acting Master]), passed 24 April 1812 (Wm Preston RWAM), raised 27 May 1812 (Duke of Sussex RWM & H J. Da Costa RWAM).

<sup>9</sup> As for the designation 'Acting', today we would use 'Pro', because the Master of Antiquity was the Duke of Sussex. The Wardens were 'Worshipful' also at that time.

<sup>10</sup> Access to W. H. Rylands's 1891 typescript copy of the Antiquity Minutes, vol X for 1812–14 was graciously granted by the lodge.

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IV	RWAM [H J Da Costa]	Corner
V	St <sup>c</sup> Jones	Smallwood

**2 December:** Sherwood delivers the responses to Section II, Clause VI of the same lecture with Burckhardt asking the questions. Here I will refer briefly to a particular *Syllabus* in the archive of the Lodge of Union No. 38 which is noted in *AQC* 82 (1969) on page 107, identified as having belonged to Bro. W. P. Breach of 79 East Street, Chichester, West Sussex, a member of the Lodge of Union No. 38 but now 'lost' – it is here, safe and sound! Within its pages are some separate loose manuscript sheets in Sherwood's hand. It would appear that we have some of the exact responses under Preston's tutelage. They are far more extensive and detailed than P. R. James gives in *AQC* 82, but this version of the *Syllabus* I hope to cover in a future submission.

**18 December:** Sherwood was elected to the lodge's 'Permanent Committee'.

**20 January 1813:** Sherwood recorded as being Worshipful Junior Warden and moving to the office of 'Master of Ceremonies' and member of the Board of Trial on 24 March 1813.<sup>11</sup> This is one year after his initiation, a remarkable achievement.

**24 March:** He makes a 'proper apology for inability' to complete Section V Clause V, Da Costa stepping in to finish off.

**26 January 1814:** Sherwood tenders his letter of resignation and requests to be placed on the 'Honorary List'.

Here it should be said that during his two years of membership of Antiquity he is recorded as having worked nearly all clauses of all sections with exponents of the highest possible skills of the day.

It was on 11 December 1815 that he became a member of the 'Moderns' Lodge of Friendship,<sup>12</sup> having set up his legal practice in Chichester, appearing as a visitor at the previous meeting on 4 December, and serving as one of the four dinner stewards. At that same meeting the Earl of March was installed Right Worshipful Master,<sup>13</sup> as was his father the 4th Duke before him.

So, when he came to Chichester as a 38 year old 'three year mason', he brought with him knowledge gleaned from those who were actively engaged in post union ritual matters and directly from the author and chief practitioner of the then system of lectures. In this connection he brought with him the above-mentioned *Syllabus* which he would have received directly from the hands of William Preston himself.

<sup>11</sup> To test candidates for the second and third degrees, within the Lodge of Instruction, not in the lodge proper.

<sup>12</sup> Minute Book of the Lodge of Friendship.

<sup>13</sup> Later 5th Duke of Richmond.

## Masonic work in Chichester

Sherwood's first recorded Masonic appearance in Chichester was on 20 November 1815 as a visitor to the then Cyrus Chapter No. 181, where the Minute Book entry against his name shows him to be 'of St James Chapter & Lodge of Antiquity.' That he quickly became Provincial Grand Secretary for the Province of Sussex under the 4th Duke of Richmond just over a year later in April 1817, and remained in that post for several years indicates the high esteem in which he was held. He was Master of the Lodge of Friendship in 1818 and 1819, acting as Master on several subsequent occasions.

Having been intimately involved in the work of Lodge of Antiquity from 1812 to 1814 and his connections with its members continuing after his move to Chichester,<sup>14</sup> the manuscript records of the degree workings and associated lectures should be regarded with significant interest. Some of his Antiquity work was carried out in the presence of the Duke of Sussex in the chair. These records with which we are here concerned are held by today's Lodge of Union No. 38 in Chichester and comprise two case-bound books (the second and third of presumably a set of three), together with four hand-bound notebooks and the above mentioned case-bound set of William Preston's *Syllabus* containing all three degrees and several annotations in Sherwood's hand.

Shown at Appendix A are the two contents pages of Manuscript Book No. 2 to give an idea of its breadth. Interestingly, Sherwood gives some work from before as well as after the 1813 union, which shows us comparisons. The manuscripts are laced with many diagrams, annotations (some in Greek, Latin, and Hebrew) and references to a variety of sources in addition to ritual texts and narratives. One of these sources is an 1813 edition of *An Hebrew and English LEXICON, without Points* by the Revd John Parkhurst.<sup>15</sup> Note the significant date of this seventh and posthumous edition.<sup>16</sup>

It should also be noted that the Minute Books of the Lodge of Friendship, Chichester, of which Sherwood became an active member, contain much helpful contemporaneous detail including the knocks of the degrees as the lodge moved freely from one degree or even Order to another. Taken together, as they should, a clearer picture of the doings and ritual of the lodge emerges. The Minute Books of the Lodge of Harmony and St Rocques Hill (Antients) unfortunately gives very little detail, often lacking the names of attendees.

<sup>14</sup> He resigned by letter and requested to be placed on the 'Honorary List' on 26 January 1814, not long before Charles Bonnor got into trouble for printing and circulating a paper detrimental to the Grand Lodge. See *AQC* 86 (1973), 257.

<sup>15</sup> Revd John Parkhurst M.A. (former Fellow of Clare College, Cambridge), 1728–97. Recorded on the family vault at Epsom is the inscription: 'His life was distinguished, not by any honours in the Church, but by deep and laborious Researches . . .' It can be noted that these researches could have begun before 1750 and concluded with his death in 1797. This is the very formative period of English speculative Masonic ritual, and it seems likely that this very lexicon could have been used in compiling parts of our Masonic texts.

<sup>16</sup> The editions ran from 1762 to 1830. With so many posthumous editions, referencing biblical texts, this weighty Lexicon was apparently popular at least amongst academics of the day.

In this paper we shall examine aspects of the second degree manuscript as worked before and just after the 1813 union. His record of the pre-union working may be a reflection either of Lodge of Antiquity or of the Chichester Lodge of Friendship before the 'Reconciliation' alterations.

### The Make-up of the Books

It would seem quite reasonable that Book 1, had it survived, would have been of the same appearance and size as Books 2 and 3, having been bound by Dennett Jacques, a stationer in North Street, Chichester, West Sussex and bear his identification within. Therefore Sherwood's manuscript would be after his arrival in Chichester, though the almost complete lack of corrections suggests that his manuscript copies earlier notes. Bro. Jacques (d. 1825) was made a Mason in the Lodge of Harmony (Antients) in 1812, becoming its Master in 1815 and continuing in that office until 1820. It is a great shame that this book does not appear to have survived.

Book 2 and 3 are identical in appearance. They are bound in dark blue leather covered case boards with tooled and gilded borders; the spines carry seven gilded horizontal double lines as decoration. There is no external title or indication of the content. The top, bottom, and outer edges of the text block are decorated with a red mottled effect. Overall size: 7 11/16" high x 5 3/8" wide x 1" thick. The page size is 7 3/8" high x 4 3/4" wide.

The page make-up of the two books does, however, differ slightly. Both books start and finish with a section of six leaves each. The outer two leaves are glued to the inner surface of the case boards. The outer page of the innermost leaf of the section is glued to a marbled decorative sheet that extends over the inner surface of the case board which also covers the outer two leaves. The main block then comprises eleven sections. In Book 2, the first two of those sections are of ten leaves only, the remaining nine sections are of twelve leaves. In Book 3, all sections of the main block are of twelve leaves. **Pagination and text**

#### *Book 2*

Page 6 of the opening section (which is backed with the marbling) is the first available page and contains a list of contents. The start of this list is written to avoid Jacques's label in the top left hand corner. So the manuscript was written into a blank book rather than the individual manuscript pages being bound after writing. Page 7 has No 2 written at the top centre. In the centre of the page in a large hand is the title Second Degree, beneath which the list of contents is continued. Near the top of this page the name Wyatt has been written in pencil. O. N. Wyatt was a member of the Lodge of Union No. 38 for fifty-

six years from 1872 to 1928.<sup>17</sup> Page 8 is blank. The text begins on page 9 of this section and is numbered 1 in the top right hand corner. The numbering continues in sequence on the recto pages up to 109. This page is otherwise blank, the text finishing at the foot of the verso. Apart from this departure, the main text is always on the numbered recto, any notes, explanations and comments being written on the facing verso. The rest of the pages in the book are completely blank and without numbering.

## Watermarks

At the time of writing, the books are inaccessible due to pandemic restrictions, but the watermarks should be included as an addendum to the subsequent paper for Book 3.

## Examination of text

### *Second Degree Ceremony of opening (See Appendix B, Fig 1a)*<sup>18</sup>

To assist with interpretation:

... The C[raftsmen] will assist ...

S.A and J.A. will become the Wardens after the 1813 union. 'R' is taken to mean 'Ruler'.

Note that the JW moves to the north-west and represents the setting sun, while the SW, also in the west (as per the normal Moderns practice), 'marks the horizon'.<sup>19</sup> The positions of the Assistants/Wardens before the JW is instructed to move are not given.<sup>20</sup>

Here we may be able to interpret a little of what Sherwood means by the FC degree being a 'deputation' from the first (see note (a) to Fig. 1b in Appendix B below). From the lodge having been in the first degree with the JW in the south, the JW then moves to the left hand, or north, of the SW in the west. If we say that two pillars (B and J) were in the west of the lodge room,<sup>21</sup> then that would match with the position of the B pillar being to the left hand of the SW. A likely reason then for this movement by the JW could be so that a FC candidate passes both pillars, each duly guarded by a Warden. This positioning correctly coincides with the account in Josephus's *Antiquities of the Jews* if we consider that the lodge pillars represent those at the east entrance of King Solomon's Temple.<sup>22</sup>

<sup>17</sup> Wyatt produced several historical notes including one in *AQC* 23 (1910), 191–2: 'Some notes on the Tracing Boards of the L.38 of Union, Chichester'.

<sup>18</sup> This second degree lodge opening is very similar to the 'third version' given by P. R. James in *AQC* 83 (1970), 199–200.

<sup>19</sup> There is no mention of 'horizon' in James, *AQC* 83.

<sup>20</sup> P. R. James in *AQC* 83 (1970), 199 [Third Version] has: 'The JW now leaves the south and takes his place on the left hand of the SW and they become Assistants.'

<sup>21</sup> This lodge did possess two such pillars at the time, according to the lodge records.

<sup>22</sup> See W. Whiston (trans.), *The Works of Flavius Josephus* (London: T. Nelson & Son, 1864), 213, fn. §.

Sherwood agrees with the *Syllabus* down to the Assistants' duties and then, as can be seen, the Master's declaration differs in the sequence of the sentiments. The Senior Assistant's response is identical with that in James's third version but differs in detail from the abbreviated wording in the *Syllabus*. The Junior Assistant's response differs from both sources.

*Second Degree Ceremony of closing (See Appendix C, Figs 3a, b, & c)*

As far as 'Let us consider . . .' Sherwood is almost identical with P. R. James's third version of the second degree closing, after which the Master's declaration and the responses by the Assistants/Wardens can be seen to differ from both James and from the considerably abbreviated *Syllabus*.

*Second Degree Ceremony of Passing (See Appendix D, Figs. 4a–4f)*

Points of note:

- At his admission into the lodge room, the candidate is 'conducted to the portals of the lodge' to kneel for the invocation. By 'portals' we may understand the two pillars, manned at the opening by the Junior and Senior Assistants, between which he would kneel.<sup>23</sup>
- The invocation itself differs markedly in form from what is shown in Preston's Lectures.<sup>24</sup>
- The approach to the east is by the expected number of steps but additionally a further final number as in the former degree.<sup>25</sup>
- The obligation acknowledges that this FC lodge is 'deputed' from the former.
- After this the candidate is informed of the reason for not immediately revealing a full participation to initiates.
- The final part of the three-fold sign relates to the two-armed posture of Moses, with Aaron and Hur, during the battle with the Amalekites.<sup>26</sup> Sherwood notes in the margin that this part of the sign teaches us that while we are faithful and persevere in truth, God will prosper us.
- Sherwood further instructs that the g. is given by transfer from the former.

<sup>23</sup> As is carried out today in Bristol lodges.

<sup>24</sup> C. Dyer, *William Preston and his Work* (Shepperton: Lewis Masonic, 1987), 212; Ritual of the Stability Lodge of Instruction; Ritual of the Emulation Lodge of Improvement; William Preston, *Illustrations of Masonry*, Twelfth Edition (London: G. Wilkie, 1812), wherein there is no mention of an invocation in the 'Remarks on the Second Lecture'.

<sup>25</sup> I can find elsewhere no source precedence for this particular addition.

<sup>26</sup> Exodus 17: 8–16.



- It is at this point and not before that the meaning of the p.g. previously given is explained, leading to the explanation of the w. of this degree and when united with that of the former.
- In the s. e. corner he is admonished as to his duties towards his fellows but there is no mention of permission to extend his researches.

While this section generally follows the outline of Preston's Second Lecture, there is no mention of Jephthah's battle with the Ephraimites or of guarding the Jordan crossings, other than a single reference to Judges.

Although this appears to bring to a conclusion the ceremony of Passing, many lectures and opinions are recorded in the manuscript and they will be explored in future papers. The title page of one such is shown at Appendix E.

## Conclusion

The manuscripts indicate that John Sherwood was involved in a meaningful way with the rituals in Lodge of Antiquity as they were being developed in preparation for the 1813 Union and his close association with the leading lights of the Lodge of Reconciliation. Although no official records of the ritual reconciliation process were permitted, it is known that some individual informal notes were made, notably by William Shadbolt whose fragmentary notes survive. The Duke of Sussex had forbidden the printing of the Reconciliation rituals, so we have very little material on which to base our knowledge of the results of their deliberations. Having finished those deliberations in May 1816, it was left to the members to disseminate the results to private lodges orally either by visiting or by receiving visitors from 'out of Town' lodges. Bearing in mind the expense, length, and discomfort of travel by horse or stagecoach it is a wonder that there was any uniformity at all between private lodges around the country. As John Sherwood was not a member of Reconciliation, he would not feel strictly bound by the Duke's prohibition, and his legal training would without doubt cause him make his own private records. Some of his rough notes are in hand-made booklets of paper with 1810 and 1814 watermarks but, as a legal professional, he would have available various stocks of paper so no great significance can be attributed to the source. It was when he moved to Chichester and made the Masonic acquaintance of the stationer Dennett Jacques that he appears to have made fair copies of what he brought from London into these manuscript books.

As we can see from the contents pages of this second book alone there is a vast amount of material which I intend to address in future papers. His third book is similarly packed with information. For now, the Passing Degree ceremony furnishes us with an insight into the developmental stage reached in melding what he knew from the Lodge of Antiquity with what he found being worked in the Moderns Lodge of Friendship in Chichester.

So this 'conclusion' is more of an introduction to what is to come.

## SHERWOOD MS. 2ND OPENING COMPARISON WITH EMULATION &amp; SYLLABUS

Sherwood Pre-Union	Sherwood Post-Union	Emulation	Syllabus <sup>25</sup>
M The C will assist to op the L in the oo degree M f.cfc.m?	R fc. before we pro- ceed to op a fc. L	WM Brethren, assist me to open the Lodge in the Second Degree. WM Bro. JW, what is the first care of every FCFM?	Assist C op L 2 deg  <i>First car f c m (J A)</i>
JA To see the L tyled to all under that degree	JA To see the L prop tyl.	JW To see that the Lodge is properly tyled WM Direct that duty etc.	Let dut don 2-1 2-1 2-1 Sec car (S A)
M 2 <sup>nd</sup> care?	R 2 <sup>nd</sup> care?	WM Bro SW, the next care?	
SA to order as M <sup>s</sup> .	SA To see the B appear to order as Ms.	SW To see that the Brethren appear to order as Masons. WM To order Brethren in the First Degree.	Ord as M 1 2 3 <i>Are you (J A) a f c m</i>
M Are you a f.c.m.	R Are you a f.c.m.	WM Bro JW, are you a FCFM?	
JA I am try me & prove me.	SA I am try me & prove me.	JW I am, WM, try me and prove me.	
M By what Instrum <sup>t</sup> ?	R By what instru	WM By what instru- ment in architec- ture will you be proved?	By wt instr
[JA?] S	SA The S. R What is a S. SA An Angle of 90° or the 4 <sup>th</sup> part of a circle.	JW The S. WM What is a S.? JW An angle of 90°, or the fourth part of a circle.	
M Then form the L & prove the C. & cop. their ex.	R As you are a F.C. & are acquainted with the instru- ment upon which they are tried you will prove the Bn to be such & demonstrate the same to me by copying their example.	WM Being your- self acquainted with the proper method, you will prove the Breth- ren Craftsmen, and demonstrate that proof to me by copying their example. JW Brethren, it is the WM's command that you prove	Form L-pr C-cop ex

<sup>25</sup> Italics as per the original. May be assumed to be spoken by the 'Ruler'.<sup>26</sup> It is suggested that this indicates setting the letter 'G' at the centre of the lodge.

SHERWOOD MS. 2ND OPENING COMPARISON WITH EMULATION & SYLLABUS			
Sherwood Pre-Union	Sherwood Post-Union	Emulation	Syllabus
<p>upon this the JW. moved to the W. on the l of the SW &amp; thus placed the latter marks on the horizon. the <del>SW</del> JW the ? Setl.g<sup>26</sup></p> <p>M Where Ruler's place?</p> <p>SA E</p> <p>M Duty?</p> <p>SA To draw plans instr Cr – &amp; op. the L</p> <p>M Where Assistants' place?</p> <p>JA W.</p> <p>M Duty?</p> <p>JA To strengthen the L – support the R &amp; preserve order.</p>	<p>R Before &amp;c let us implore the bless- ings of the G.G. upon our labors – May the rays of Heaven shed their influence upon us prosper all our laudable undertak- ings &amp; guide in the Path of virtue &amp; science.</p>	<p>yourselfes Craftsmen.</p> <p>JW WM, the Brethren have proved them- selves craftsmen and in obedience to your command I thus copy their example.</p> <p>WM Bro JW, I acknowl- edge the correct- ness of the Sn.</p> <p>WM Before we open the lodge in the Second Degree, let us supplicate the Grand Geom- etrician of the Universe, that the rays of heaven may shed their influ- ence to enlighten us in the paths of virtue and science.</p> <p>IPM SMIB</p>	<p><i>Wre (S A) is R pl</i></p> <p>Dut</p> <p><i>Wre A pl</i></p> <p>Dut</p> <p><i>With assist op L 2 deg in name [Law op–c pl] May the rays, &amp;c. May G good greet – From L m &amp; f 2 – 1</i></p>

<sup>27</sup> The symbolic 'I' here may indicate the movement (erection) of a column.

SHERWOOD MS. 2ND OPENING COMPARISON WITH EMULATION & SYLLABUS			
Sherwood Pre-Union	Sherwood Post-Union	Emulation	Syllabus
<p>R Then in the name of the G.g.U. I declare this L Lawfully op. on the S. for the instruction &amp; improvem of Craftsmen – May the rays of Heaven shed their influence upon us; prosper all our laudable undertakings &amp; guide us in the paths of virtue &amp; science.(a) from the holy L of M &amp;F\$ I come &amp; greet you well as C</p> <p>(a) It was Plato who first styled God the G.G.</p> <p>R oo–o</p>	<p>R In the name of the G.G. I declare this L lawfully opened on the S for the instruction and improvement of Craftsmen</p> <p>R o–oo</p> <p>(a) The kn<sup>s</sup> in this degree before the union were oo–o; but at the union they were altered to o–oo. As this degree peculiarly relates to the study of nature &amp; as in all nature oo produces o, &amp; not o produces oo, the impropriety of the alteration is manifest. The 2<sup>nd</sup> [sic 1<sup>st</sup>?] deg. is considered as a deputation from the first.</p>	<p>WM Brethren. in the name of the Grand Geometrician of the Universe, I declare the Lodge duly open on the Sq., for the instruction and improvement of Craftsmen.</p> <p>WM FC~</p>	
<p>SA From the Ho L of M &amp; F I also come &amp; greet you twice heartily well &amp; welcome as R of the C. –o</p> <p>JA from &amp;c I also come proffer</p>		<p>SW FC~</p> <p>JW FC~</p> <p>etc.</p>	<p>SA From L m &amp; f salut R. I<sup>27</sup></p> <p>JA From L m &amp; f prof sup. salut C I P R. Ret salut</p>

SHERWOOD MS. 2ND OPENING COMPARISON WITH EMULATION & SYLLABUS			
Sherwood Pre-Union	Sherwood Post-Union	Emulation	Syllabus
support & greet you thrice well & welcome as R of the C –o			

SHERWOOD MS. 2ND CLOSING COMPARISON WITH EMULATION & SYLLABUS			
Sherwood Pre-Union	Sherwood Post-Union	Emulation	Syllabus
M Constant Car?	R Const c?	WM Brethren assist me to close the Lodge in the Second Degree.	assist C cl 2 deg
JA To see L clo. Ty.	JA to pro. L clo. ty.	WM Bro JW, what is the constant care of every FCFM?	<i>Const car f c m (J A)</i>
M 2 <sup>nd</sup> Car?	R 2 <sup>nd</sup> ?	JW To prove the Lodge close tyed.	Let dut don 2–1 2–1 2–1
SA To see the Brn appear to ord as C.	SA ord as C.	WM Direct that duty etc.	Sec car (S A)
		WM Bro SW, the next care?	
		SW To see that the Brethren appear to order as Craftsmen.	
		WM To order, Breth- ren, in the Second Degree.	Ord as C 1 2 3
M In this Chr wt disc?	R In this Chr wt disc	WM Bro. JW, in this position, what have you discovered?	<i>In this char wt disc (S A)</i>
SA sa. si.	SA sa. si.	JW A sacred symbol.	
M Where fixed?	R Where fixed?	WM Br SW, where is it situated?	<i>Wre fix</i>
SA In the centre of the covering.	SA cntr of cov.	SW In the centre of the building.	
M To wt allude?	R Wt allud.?	WM To whom does it allude?	<i>T wt allud</i>
SA To the G.G.U.	SA G.G.	JW The Grand Geom- etrician of the Universe.	
M Then let us consider that his	R then let us consider that his all-seeing	WM Then, Brethren, let us remember	Then let us consider, &c.

SHERWOOD MS. 2ND CLOSING COMPARISON WITH EMULATION & SYLLABUS			
Sherwood Pre-Union	Sherwood Post-Union	Emulation	Syllabus
all-seeing eye is upon us & all we do & may we so act upon the S. with freedom fervency & zeal, that when we finally rest from our Labors we may be found worthy of being received, & obtain admission into the grd L above – In the name of the G.G. I etc.	eye is upon us & all we do & may we so act upon the S. with freedom fervency & zeal, that when we finally rest from our Labors we may be found worthy of being received, & obtain admission into the grd L above – In the name of the G.G. I etc.	that wherever we are, and whatever we do, He is with us, and His all-seeing eye observes us, and whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal.	<i>In the name G G U 2-1</i> [Law cl-c rem]
oo-o	oo-o	IPM SMIB WM Bro SW, the labours of this degree being ended, you have my command to close the Lodge FC~	
SA May God's good greeting be upon our next & future meetings; from the ho. L of M & FS I come and greet you twice well as C. -o		SW Brethren, in the name of the Grand Geometrician of the Universe, and by command of the WM, I close this FC's Lodge – FC*	SW May next – from &c 2ce as c I
JA May & be upon all future meetings from etc. & greet you, greet you, greet you, thrice heartily well as C -o	JA happy etc.	JW Happy have we met, Happy may we part, And happy meet again. – FC	JA may future – from &c 3ce as c I
PM Fidelity		etc.	May G &c. P R FIDELITY

## APPENDIX A

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## Second Degree

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## APPENDIX B

## Ceremony of Opening in the Second Degree

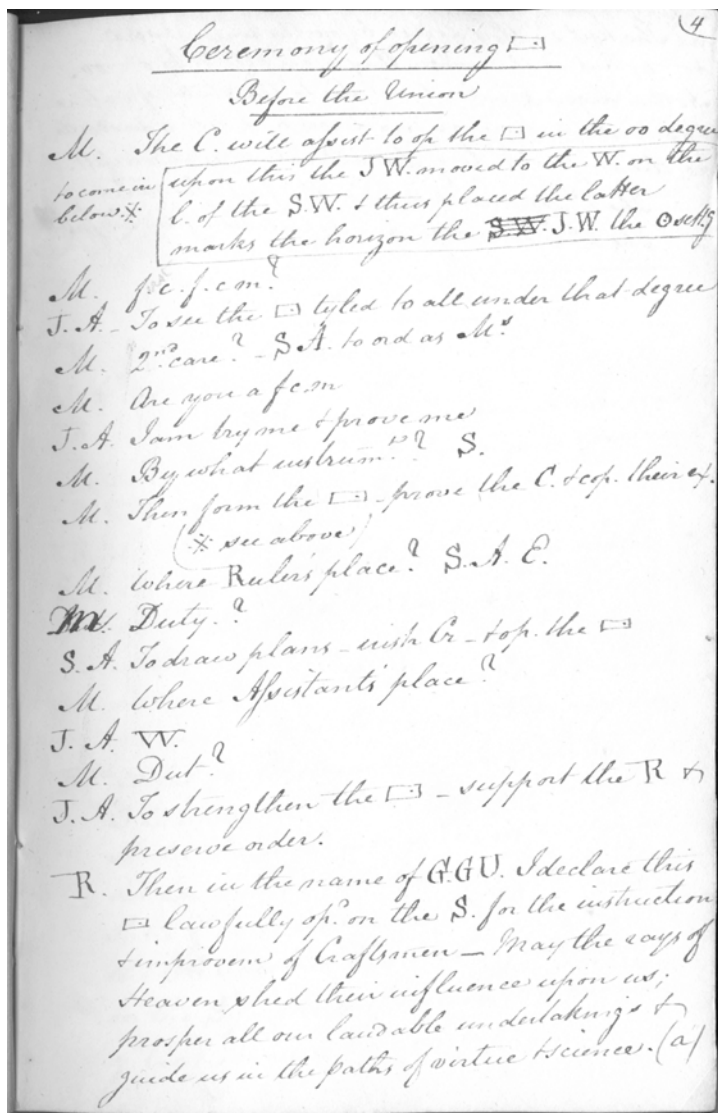


Fig. 1a. Opening a FC lodge before the Union  
 '(a) It was Plato who first styled God the G.G.'

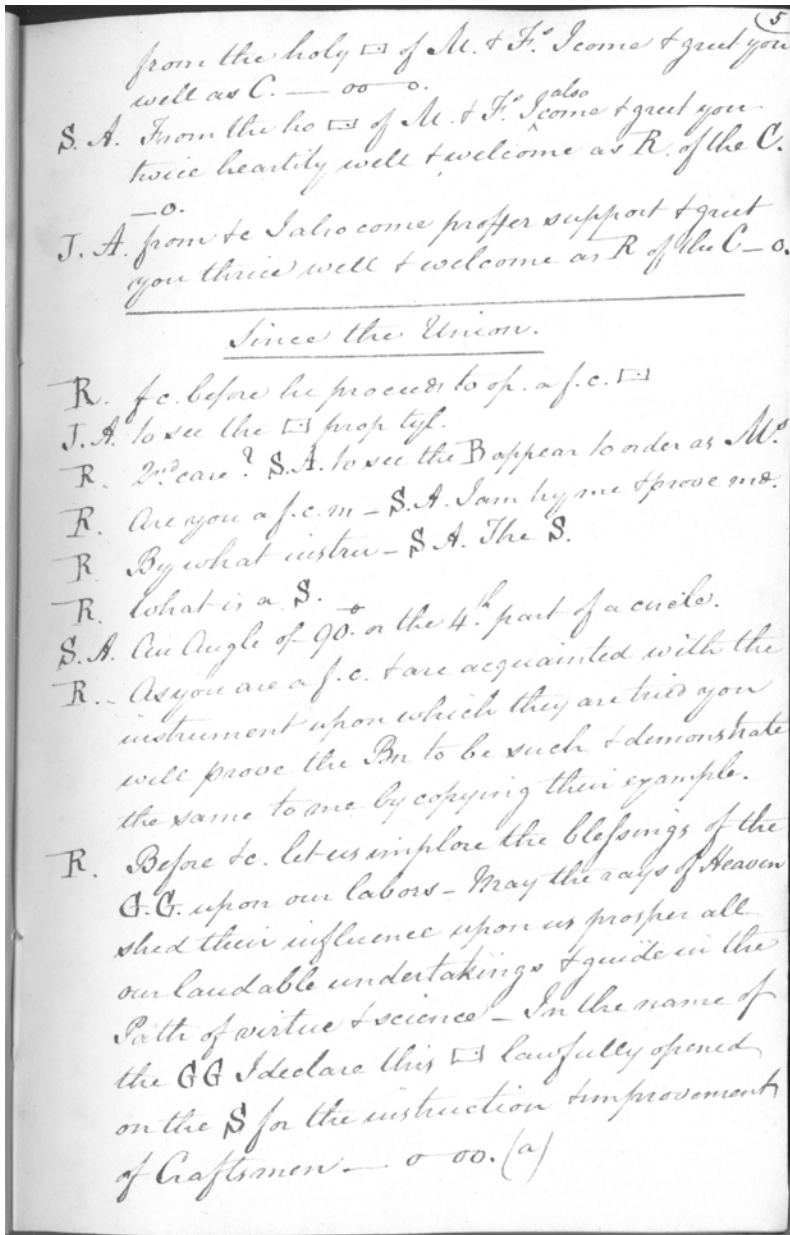


Fig. 1b. Opening a FC lodge since the Union

(a) The Kn<sup>t</sup> in this degree before the union were oo-o; but at the union they were altered to o-oo. As this degree peculiarly relates to the study of nature & as in all nature oo produces o, not o produces oo, the impropriety of the alteration is manifest. The 2<sup>nd</sup> [sic 1<sup>st</sup>] deg. is called and held the first assembled. The 2<sup>nd</sup> is considered as a deputation from the first.

SYLLABUS<sup>28</sup>

CEGOSH HELBEE.

GENERAL SECTION.

OPEN.

Assist C op L 2 deg

*First car f c m (J A)*

Let dut don 2—1 2—1 2—1

Sec car (S A)

Ord as M 1 2 3

*Are you (J A) a f c m*

By wt instr

Form L—pr C—cop ex

*Wre (S A) is R pl*

Dut

*Wre A pl*

Dut

*With assist op L 2 deg in name*

[Law op—c pl]

May the rays, &c.

May G good greet—From L m & f  
2—1

S A From L m & f salut R.

I

J A From L m & f prof sup. salut C

I

P R. Ret salut

A 2

Fig. 1c. Preston Syllabus 2nd Opening

<sup>28</sup> This Syllabus is more than likely the one described by Bro. P. R. James in AQC Vol. 82, p. 107 as belonging to the late Bro. W. P. Breach (a member of Lodge of Union No. 38, ob. 27 July 1963) but 'cannot now be found'.

APPENDIX C

Ceremony of closing the Second Degree

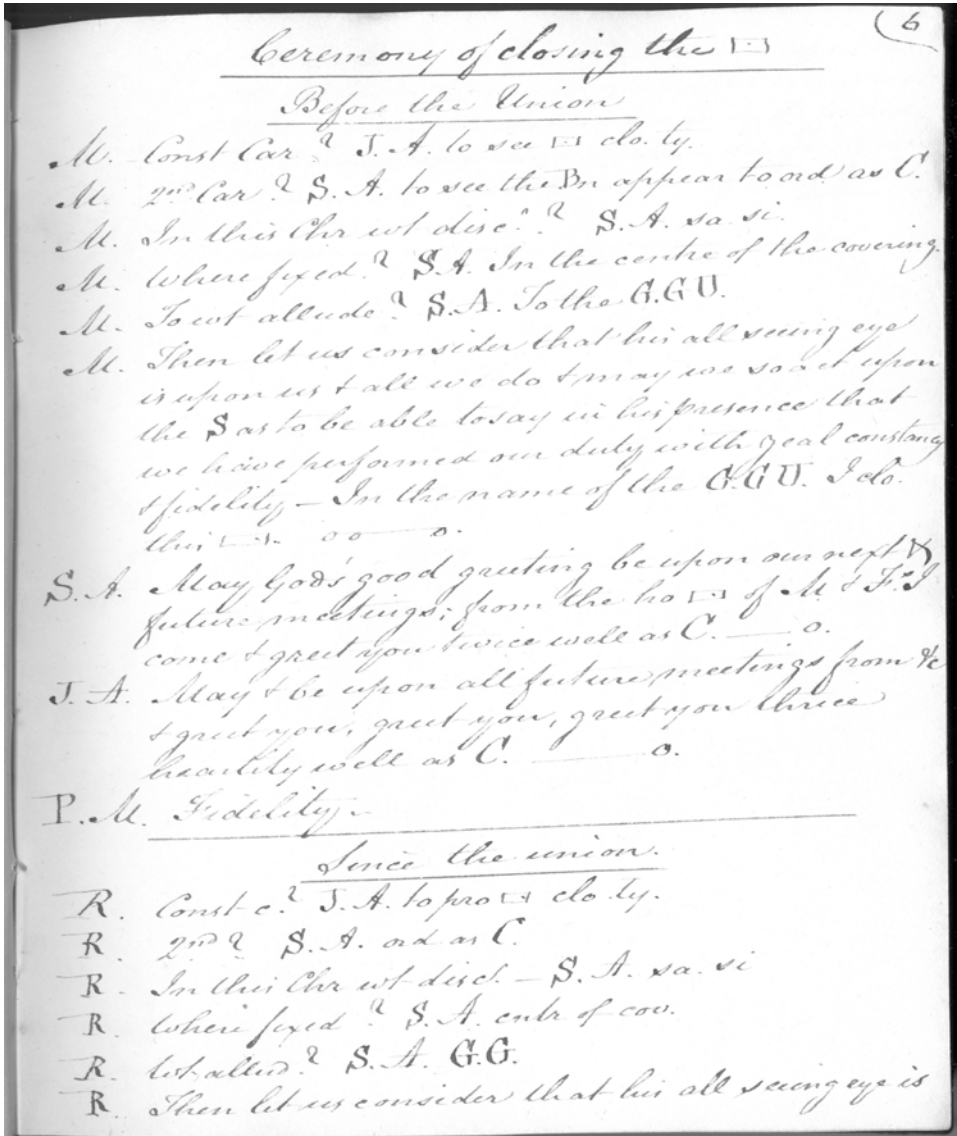


Fig. 3a. Closing of a FC lodge before and since the Union

upon us & all we do & may we so act upon the  
 S. with freedom fervency & zeal, that when we  
 finally rest from our Labors we may be found  
 worthy of being received, & obtain admission into  
 the god  $\square$  above — In the name of the G.G. Selo.  
 J.A. Happy. &c.

Fig. 3b. Closing of a FC lodge since the Union

CEGOSH HELBEE, GEN. SECT.  
 CLOS  
 Assist C cl 2 deg  
 Const car f c m (J A)  
 Let dut don 2—1 2—1 2—1  
 Sec car (S A)  
 Ord as C 1 2 3  
 In this char wt disc (S A)  
 Wre fix  
 To wt allud  
 Then let us consider, &c.  
 In the name G G U  
 2—1  
 [Law cl—c rem]  
 S A May next—from &c 2ce as e  
 I  
 J A May future—from &c 3ce as e  
 I  
 May G &c.  
 P R. FIDELITY.

Fig. 3c. Preston Syllabus 2nd Closing

APPENDIX D

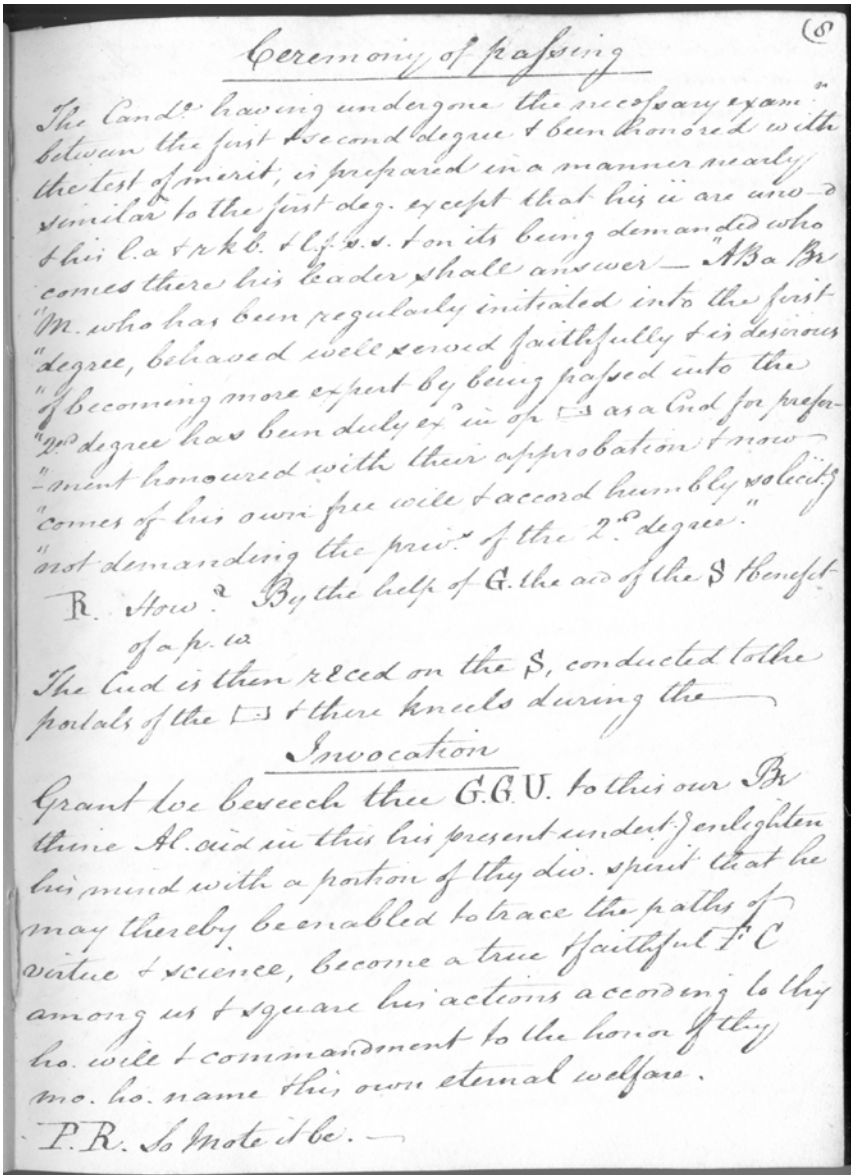


Fig. 4a. Passing

The Cnd. is then conducted round the table in his way delivers to the J.W. & S.W. the s.c. to two of an E.A. & also to the latter the p.g. two who then presents him to the R. who explains to the Cnd. that in this as well as in the former deg. it is eq. of the Cnd. to enter into a sol. ob. to keep s.a. & inviolate the sec. & priv. of this deg. to act as a true & faithful F.C. & to support & maintain the principles inculcated in the former degree.

The Cnd. having expressed his willingness to enter into such ob. is instructed to advance to the E. by 00000 reg. w. st. a/ commencing with the C.F. & after by 000 as in the former degree; he then kneels on his r.k. & takes the following, —

Obligation

I, A. B. of my own free will and accord & in the presence of the G. G. U. and this [ ] of f.c. m. duly held & deputed do hereby and hereon solemnly and sincerely promise and swear that I will forever keep sacred and inviolate all the secrets & privileges of this degree which I now know or which may hereafter be communicated unto me from all those who are not legally entitled to the same & the sec. & privileges of both deg. from the world at large. That I will at all times act as a true & faithful F.C. honor and obey all lawful signs & summonses communicated to me by a f.c.

Fig. 4b. Passing

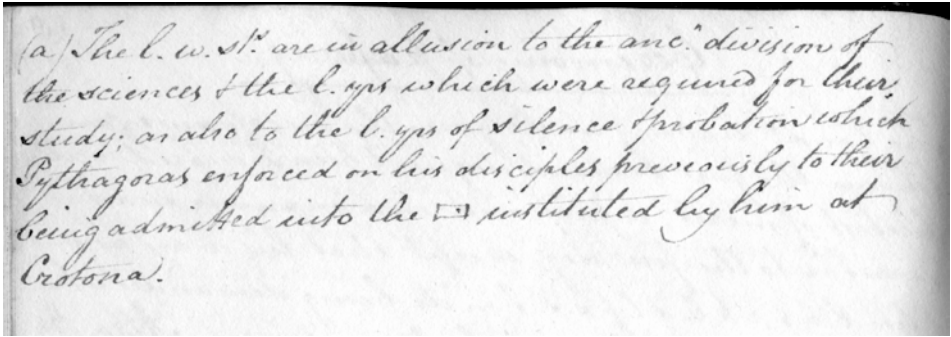


Fig. 4c. Passing

This note by Sherwood refers to the Pythagorean stages of silent probation whereby five years of study were required before being allowed to meet him. There is also allusion to the ancient division of the sciences; five classical orders of architecture; the five regular Platonic solids: Tetrahedron (four faces), Cube (six), Octahedron (eight), Dodecahedron (twelve) and Icosahedron (twenty); the five senses: hearing, seeing, feeling, smelling and tasting; the five climatic zones of the earth. In this passage above,

Sherwood uses a symbol to disguise the number, as he does in like manner elsewhere.



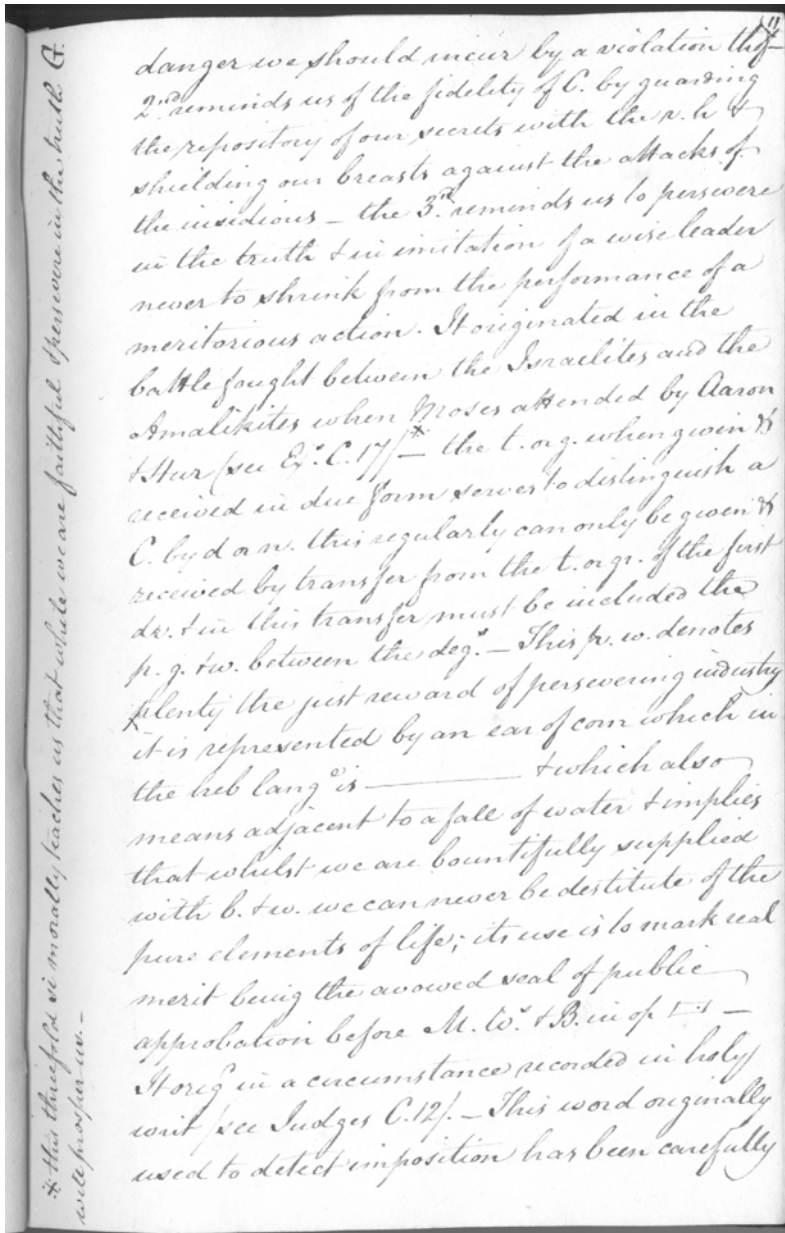


Fig. 4d. Passing

adopted by Mr. as an additional fence to their  
 inviolable privileges — the word of a F. C. is —  
 which is traced from the names of the co-  
 c — at the end of — the one on the  
 C. B. denoting strength; that on the R. D.  
 establish. When united stability implying  
 what was then universally believed that G. in  
 his strength would establish & make firm that  
 his house for ever. Too much caution to ar-  
 it guards the priv. of C. & marks the superior  
 merit of those who are in possession of it —  
 Honoured with these secrets & supported by  
 conscious integrity you may safely have  
 thro' the world without dread or apprehension  
 resting secure in the enjoyment of those  
 privileges & honours distinctions which  
 approved merit & past industry justly —  
 entitles you to claim from the F. of the order.  
 The Br is then assigned to the W. for trial and  
 approbation of the secrets with which he has been  
 entrusted & the S. W. again presents him to the M.  
 The Br, having previously made himself known  
 in ops as a F. C. by the si, is then placed at the  
 S. E. corner of the B.  
 R. As you now stand before A. to all outward  
 appearance before the G. G. U. & this B. a just  
 & upright F. C. it is my duty to recommend  
 to you to support & maintain that character

Fig. 4c. Passing

thro' life wherever you may travel - As  
 a F.C. it is your duty to encourage merit  
 & reward industry by supplying the wants  
 & relieving the necessities of C. to the utmost  
 of your power & ability - You are not to worry  
 a F.C. nor see him wronged if it is in your  
 power to prevent it & you must appraise  
 him of all approach of danger & consider  
 his interest as ~~his~~ own - These are the  
 duties restricted to this degree of the order  
 to the observance of which you have  
 pledged fidelity. - You will now retire.  
 On the 8<sup>th</sup> reentering the ☐ the R delivers to  
 him a suitable charge; & then informs him  
 that in order to his being raised to the 3<sup>d</sup>  
 degree he must, in the same manner as  
 he was previously to his being passed into  
 this degree, undergo a regular exam: in  
☐ - which see in the following page

Fig. 4f. Passing

APPENDIX E

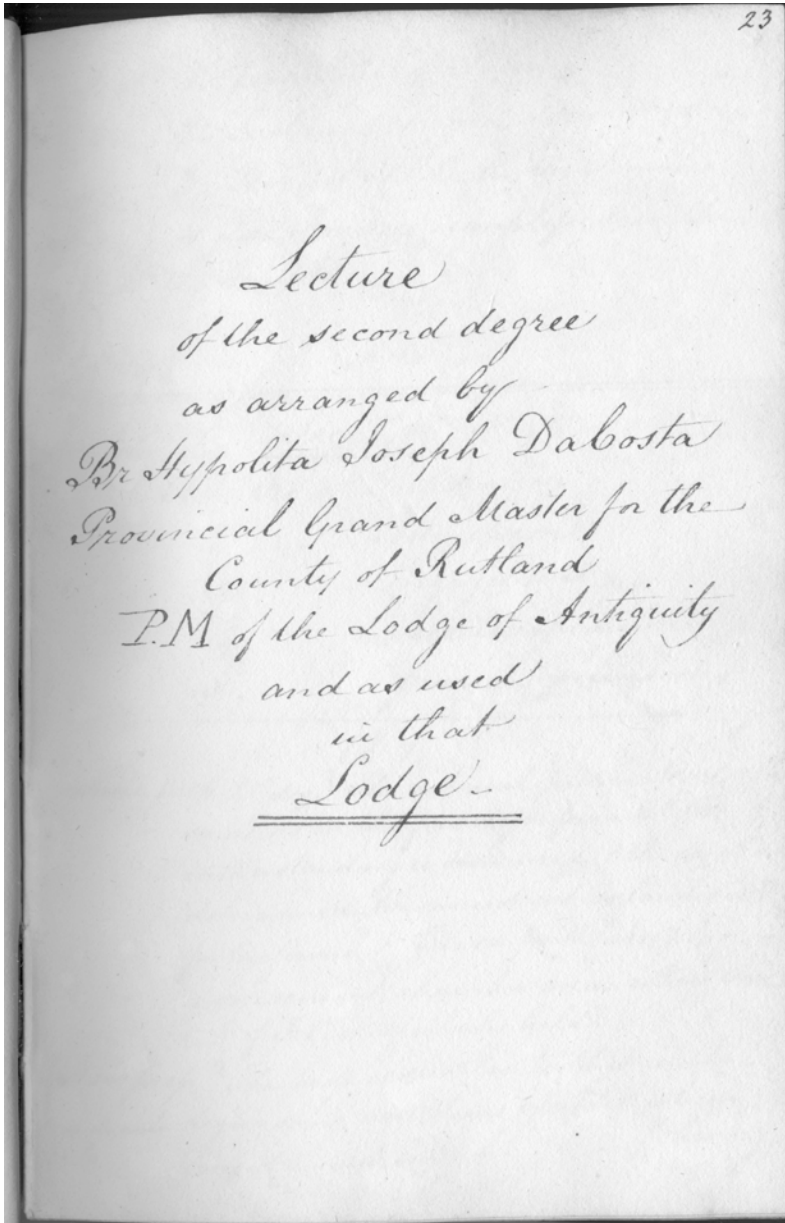


Fig. 5. Title Page of Da Costa's Lecture