

»: Ars »:

Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY J. R. DASHWOOD, P.G.D., P.M.

VOLUME LXXI

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THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising therefrom to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is two guineas, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the 8th November (Feast of the Quatuor Coronati), the first Friday in January, March, May and October, and St. John's Day (in Harvest), June 24th.

At every meeting an original paper is read, which is followed by a discussion, except at the Installation meeting in November.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the Brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, obituary, and other matter.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, of which eleven volumes have been issued, consist of facsimiles of documents of Masonic interest or transcripts of Minute Books, with commentaries or introductions by brothers well informed on the subjects treated.

The Library has been arranged at No. 27, Great Queen Street, Kingsway, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers over 3,800 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and over 500 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves; but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather **associates** of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

4.—Papers from Correspondence Members are gratefully accepted, and so far as possible, recorded in the *Transactions*.

5.—They are accorded free admittance to our Library and Reading Room.

A Candidate for Membership of the Correspondence Circle is subject to no literary, artistic or scientific qualification. His election takes place at the Lodge meeting following the receipt of his application.

The joining fee is £1 1s.; and the annual subscription is £1 1s., renewable each November for the following year.

Brethren joining late in the year suffer no disadvantage, as they receive all *Transactions* previously issued in the same year.

It will thus be seen that the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting on Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. **Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.**

Every Master Mason in good standing and a subscribing member of a regular Lodge throughout the Universe and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

—✠— Ars —✠—
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VOLUME LXXI

W. J. PARRETT, LTD., PRINTERS, MARGATE & SITTINGBOURNE

1959

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March, 1958

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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 LXXI

Festival of the Four Crowned Martyrs

FRIDAY, 8th NOVEMBER, 1957



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Bruce W. Oliver, P.A.G.D.C., W.M.; Norman Rogers, *M.Com.*, P.A.G.D.C., I.P.M.; G. S. Draffen, *M.B.E.*, Grand Librarian of Scotland, S.W.; H. Carr, L.G.R., J.W.; Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.Dep.G.S.W.B., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, *M.A.*, *F.S.A.*, P.G.D., P.M., D.C.; F. Bernhart, P.A.G.St.B., *as S.D.*; Bernard E. Jones, P.A.G.D.C., J.D.; and Bros. G. Y. Johnson, *J.P.*, P.G.D., P.M.; H. C. Booth, *B.Sc.*, P.A.G.D.C., P.M.; J. R. Rylands, *M.Sc.*, *J.P.*, P.A.G.D.C., P.M.; and *Lt.-Col.* E. Ward, *T.D.*, P.M. Lodge 5386.

Also the following members of the Correspondence Circle:—Bros. T. Graham, L. E. C. Peckover, S. F. Watson, T. R. Sandford, F. M. Shaw, H. M. Criddle, K. H. Phillips, L. Lucker, A. J. Beecher-Stow, A. H. Berman, E. E. Cromack, P. J. Watts, C. Lawson-Reece, F. V. W. Sedgeley, T. W. Marsh, W. J. Wyse, A. B. Arnold, O. Anderson, J. R. Avery, J. D. Ferguson, W. Smalley, R. C. W. Hunter, A. Parker Smith, R. Gold, R. St. J. Brice, T. P. Tunnard-Moore, E. Winterburgh, E. H. Ball, B. Foskett, G. S. Stein, R. W. Reynolds Davis, C. R. Manasseh, C. T. Beynon, T. A. Sanson and one other.

Also the following Visitors:—Bros. R. A. Skentelbery, Lodge 251; W. A. Henderson, Lodge 3725; L. W. Saunders, Lodge 4106; G. C. Herbert, Lodge 3415; G. H. S. Hoeg, III°, Lodge Absalon, Denmark; A. W. Barnes, Lodge 7455; J. G. Matthews, Lodge 1159; and S. C. Elafros, Lodge 21, Greece.

Letters of apology for absence were reported from Bros. *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; J. A. Grantham, P.Pr.G.W. (Derby); F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*, P.G.D. (I.C.); *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., P.M.; C. D. Rotch, P.G.D., P.M.; S. Pope, P.G.St.B., P.M.; W. Waples, P.G.St.B.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); N. B. Spencer, *B.A.*, *LL.B.*, P.G.D., S.D.; G. Brett, P.M. Lodge 1494; A. Sharp, *M.A.*, P.G.D., I.G.; and F. R. Worts, *M.A.*, P.A.G.D.C.

Twenty-three Brethren were duly elected to membership of the Correspondence Circle.

Bro. George Stirling Draffen, Grand Librarian of Scotland, P.M. Lodge 2347, Master Elect, was presented for Installation and regularly installed in the Chair of the Lodge.

The following Brethren were appointed and invested as Officers of the Lodge for the ensuing year:—

| | |
|------------------------------|-----------|
| Bro. H. Carr | S.W. |
| Bro. N. B. Spencer | J.W. |
| Bro. Ivor Grantham (elected) | Treasurer |
| Bro. J. R. Dashwood | Secretary |
| Bro. Lewis Edwards | D.C. |
| Bro. Bernard E. Jones | S.D. |
| Bro. A. Sharp | J.D. |
| Bro. F. Bernhart | I.G. |
| Bro. E. Ward | Steward |

The Master proposed, and it was seconded by the S.W. and carried unanimously:—"That Bro. Bruce William Oliver, Past Assistant Grand Director of Ceremonies, having completed his year of Office as Worshipful Master of the Quatuor Coronati Lodge No. 2076, the thanks of the Brethren be, and are hereby, 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 Master delivered the following:—

INAUGURAL ADDRESS



BRETHREN,—Some sixty years ago or thereby, in November, 1895, to be exact, this Lodge embarked upon the dangerous experiment of installing a Scotsman as its Master. He was Edward MacBean, a member of the Lodge of St. John No. 3bis, Glasgow. It was many years before the Lodge again ventured "abroad" for its Master, and when it did the choice fell upon our late and dearly-loved Bro. Heron Lepper—an Irishman. To-night the Lodge has once again ventured abroad and placed me in this high office. I would echo the words of sixty-two years ago: "The first and most pleasing task that devolves upon me as your Master is to express in all sincerity how greatly I appreciate your kindness in the past, and how much I value the crowning honour you have conferred upon me this day."

In expressing my thanks to the Members of the Lodge for electing me their Master, I also thank the Members of the Correspondence Circle, for without them there would indeed be no Lodge of the Four Crowned Ones. We have in the past appealed to the Correspondence Circle—and never in vain—for financial assistance, but to-night I would appeal to them for something quite different. We would like to have contributions from them—in the form of papers. Members of the Correspondence Circle—do not be afraid of letting us have the results of your researches. If you feel that pure research is beyond you, either because of time or opportunity, may I remind you that one of the objects of this Lodge is to publish in translation the work of Brethren in other countries and in other languages. A recent volume of our *Transactions* contains an excellent example of this type of contribution—an account of the origin of the Rite Rectifié in Switzerland. There are ample opportunities for papers of this kind—and indeed of any kind—(if they are based upon solid workmanship) and the Secretary will be delighted to receive them. By way of a signpost, may I suggest that papers would be welcomed upon such subjects as: Early Freemasonry in the Original Thirteen Colonies of the U.S.A.; Freemasonry in the West Indies and the Caribbean; The English Provincial Grand Lodges on the Continent; and the story of the two Military Lodges which, within recent times, became stationary Lodges after many years of travelling the world. All these remain to be written. For my own Inaugural Address I have chosen:—

THE LIBRARY OF THE GRAND LODGE OF SCOTLAND

Broadly speaking, the Library of the Grand Lodge of Scotland can be divided into two parts—the Reference Section and the Lending Section. Into the Reference Section fall, to quote the *Grand Lodge Year Book*, "The Morison Collection and those other books whose value or rarity is such that they may be consulted or handled upon such conditions as the Library and Museum Committee may lay down". So far no restrictions have been placed upon consulting or handling, beyond the fact that this may only be done within the Library Rooms. Books in the Reference Section may not be removed from the Grand Lodge Library. There is one exception to this rule, and again I quote from the *Year Book*: "Arrangements have been concluded with the Grand Lodges of England and Ireland whereby Brethren who wish to consult books in the Libraries of these Grand Lodges may have such books made available to them in the Library at Edinburgh." Under this arrangement any books in the Reference Section of the Grand Lodge of Scotland Library are available to Brethren in Dublin or London. As yet Scotland has only once made use of this facility, a much appreciated one, and we have yet to be asked ourselves for volumes from the Reference Section on loan to England or Ireland.

THE MORISON COLLECTION

This magnificent collection was donated in 1849 and may be looked upon as the foundation stone upon which the present Library of 15,000 volumes was built. Rivalling, as it does, the famous Kloss Library in The Grand East of the Netherlands at The Hague, the Morison Collection is not an easy one to consult. The bulk of the books are in languages other than English and a not inconsiderable portion are in manuscript. There are over two hundred rituals of more than one hundred degrees. Not all these degrees are different, for the collection contains, for example, some dozen or more rituals of Rose Croix degrees—all purporting to be the true and correct one. To make the fullest use of the Morison Collection, a student

should have a good—but not necessarily a perfect—knowledge of French ; an eye for reading French whose spelling is not modern, *i.e.*, “connaistre” for the modern “connaître” ; an eye for the use of the long “f” ; and an eye for the occasional palimpsest documents.

This collection “embraces” (to quote from Murray Lyon) “about two thousand volumes, brochures and pamphlets on Masonry, and other subjects, many of them, however, being of little value”. It is difficult to understand this depreciatory statement, but we get a sufficiently adequate and accurate account of Dr. Morison’s library in the report presented to Grand Committee in connection with the catalogue prepared by Dr. John Loth, 27th October, 1887. We read, the library “is composed of upwards of nine hundred handsomely-bound volumes, in print and manuscript, in good order—comprising about two thousand works, of which twelve are in German, ten Italian, ten Spanish, six Dutch and Swedish, one thousand eight hundred and sixty French, twelve Latin, and the remainder in English. Many of these are held by Masonic students in England and on the Continent as of priceless value, and are rarely to be found in existing libraries, and could not be replaced. The library also contains duplicates of fifty works of lesser value”. The report, though given in by Grand Secretary, must, in this paragraph at least, be identified with Dr. Loth. The library is most valuable, and its history most interesting. It was originally formed by the members of the Rite Ecossaise Philosophique, under Claude Antoine Thory, perhaps the most erudite Mason in Europe. This Lodge was founded in 1776, with the Marquis de la Rochefoucault-Bayers as Grand Master. It was really a college for Masonry. “In 1779 a house was purchased in Paris,” writes Bro. John P. Thorp (*Transactions, Quatuor Coronati Lodge*), “and reconstructed to serve as Headquarters of the Order, and here a very fine library was collected, of which, in 1788, Thory was appointed Conservateur à Vie. A series of meetings was held annually for the discussion of Masonic subjects, the study of the history and teaching of Freemasonry, and for the instruction of the members of the Order. Members of all rites were cordially welcomed to these meetings, and eminent and learned Masons gave their services as lecturers.” The library, according to Bro. R. F. Gould, was at that time one of the finest in existence. It was partly pillaged at the Revolution, but most of what was valuable in books, MSS., charters and registers was recovered, while Thory still further augmented its treasures from the library of the Amis Réunis, or, as they called themselves, Philalethes, a Parisian Lodge of great reputation, wrecked by the catastrophe of the Revolution. On the extinction of the Philosophic Rite in 1826, this splendid collection of Masonic literature remained in the custody of Thory, and at his death, a year afterwards, passed to Dr. Morison.

DR. CHARLES MORISON, of GREENFIELD

Charles Morison was born on the estate of Greenfield, near Alloa, in the county of Clackmannan, on 1st January, 1780. He studied medicine in the University of Edinburgh, and obtained his diploma as Doctor of Medicine. He was surgeon of the 10th Regiment of Hussars, commanded by His Royal Highness the Prince of Wales, afterward George IV. He served with his regiment in the campaigns in Spain in a conspicuous manner. On the termination of the war he was placed on half-pay, but obtained the appointment of Physician on the staff of His Royal Highness the Duke of Sussex, who held the office of Grand Master of the Grand Lodge of England from 1813 to 1843, and was a member of many of the Masonic side degrees. On his retirement from the staff of His Royal Highness, Dr. Morison travelled in Switzerland and in Italy, ultimately taking up his residence in Paris, where he died after a residence of twenty-seven years.

Dr. Morison was initiated, passed and raised as a Freemason in the Lodge of Edinburgh (Mary’s Chapel) No. 1 on 2nd May, 1799. His Grand Lodge Diploma is dated 4th July, 1800. He became a devoted and enthusiastic member of the Craft. He held for two years the office of Warden of the Lodge, and the office of Substitute-Master for another year. He joined an English Royal Arch Chapter on 22nd September, 1802, and the Royal Arch Chapter No. 1, Edinburgh, on 7th July, 1803. In 1846 he affiliated to an Irish Lodge No. 333, at Limerick, on 23rd August. But it was as an ardent member of the Ancient and Accepted Scottish Rite that Dr. Morison was distinguished in Masonry. He became a member of the 33° in the “French West Indies Supreme Council”, working at Paris in November, 1814. Later he joined the Supreme Council of the “Grand Orient of France” and the “Supreme Council of France”. He was a member of all the other supplementary Masonic Orders in France, including that of the Temple. He joined the Scottish Order of the Temple at Edinburgh in 1843. His Masonic Patents, Diplomas and Certificates were carefully preserved and are unique in their character, bearing the signatures of the most famous Masonic luminaries of the period. They are twenty-five in number and are in the possession of the Grand Lodge of Scotland. Among them is a Patent, dated 19th August, 1800, from the Encampment of a “Grand Assembly of Knight Templars held under the sanction of Edinburgh St. Stephen’s Lodge, No. 193, holding of the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of Scotland”. He, however, ceased to be a believer in the

Trinity, and was in consequence expelled from the Order of the Temple (*vide Lévitikon*, a book in the Grand Lodge Library).

Dr. Morison does not appear to have joined any other Craft Lodges than those of Edinburgh and Limerick.

In 1848 he founded, as an Inspector-General, the Supreme Council of Scotland, without any special authority. But he stood well with the Supreme Council of France, and they confirmed its creation.

He died in Paris in 1849. On 24th August of the same year his widow presented his valuable collection of Masonic Books and Manuscripts to the Grand Lodge, along with the following letter:—

Paris, 24th August, 1849.

Sir,

It was the wish of my late lamented husband, Dr. Charles Morison, that his collection of Masonic Books and Manuscripts, which has occupied the last twenty-five years of his life, should at his decease be preserved intact, and that the same should, if possible, become the property of the Grand Lodge of Scotland, although he left no direction to that effect. It is therefore a melancholy satisfaction to me to pay respect to what I understood his wishes to be; and, in compliance with them, I beg to present such Masonic Library to the Grand Lodge of Scotland, upon condition that the same be preserved intact; that none of the Books or Manuscripts be sold or destroyed, but that any that may be declined by the Grand Lodge be returned to me.

If the offering prove acceptable to the Grand Lodge and to the Brethren at large, I shall be satisfied that I have done what I know would be agreeable to my husband. The Grand Lodge having expressed a wish to possess a likeness of my husband, I beg leave to inform you that I have an excellent miniature of him, which I will either have copied for the Grand Lodge, or by my Will I will bequeath to the Brethren.

M. de Bernardy, who was a friend of my late husband, and who kindly takes charge of the books to present in my name, knows exactly my wishes and my feelings, and will act for me in all respects as I would myself.

I am,

Sir,

Yours obediently,

EMILY MORISON

No. 19, Quai Malaquais.

To the Secretary
of the Grand Lodge
of Scotland.

To that letter Grand Lodge sent the following reply:—

Edinburgh,

December 14, 1849.

Madam,

The very handsome present which, by your letter of 24th August last, you were pleased to make to the Grand Lodge of Scotland, of the extensive, rare and most valuable Masonic Library collected by your late husband, Dr. Charles Morison, of Greenfield, was officially intimated to the Grand Lodge at its Quarterly Communication on 5th ultimo.

Be assured that the Grand Lodge is deeply sensible of the extreme liberality on your part, which has dictated the bestowal of this gift, and while it justly prizes and has reason to be proud of the unique collection of books which it can now call its own, it must ever highly value that library, not only from respect to yourself, the donor, but in remembrance of the eminent Brother through whose indefatigable zeal, industry and untiring perseverance so varied a collection has been gathered together.

The Grand Lodge, at the Quarterly Communication referred to, readily undertook to redeem the pledge come under to you on its behalf by the Grand Committee, *viz.*, that your wishes and those of Dr. Morison, as expressed in your letter of 24th August, as to the library being preserved intact, should be rigidly adhered to.

I am requested by the Grand Lodge to offer to you its sincere sympathy on the occasion of the afflicting bereavement with which the Great Architect of the Universe lately saw fit to visit you,—and I am, Madam, your most obedient

ATHOLE.

Grand Master Mason of Scotland.

Mrs. Morison,
Quai Malaquais, No. 19, Paris.

Grand Lodge declared, in 1855, the library to be patent to all members of Grand Lodge, and to all other duly qualified Master Masons recommended by members thereof.

Apart from the Morison Collection, the Reference Section contains early editions of Anderson's *Constitutions*, *Ahiman Rezon* and other rare books. The original "Schaw Statutes" of 1599, the *Kewan Manuscript* and the *St. Clair Charters* are also in the Reference Section, along with a very catholic collection of old Lodge Charters, early Minute Books (including that of Aitchinson's Haven) and old Diplomas. Here, too, are the micro films of the early minute books of Lodges Mother Kilwinning No. 0 and the Lodge of Edinburgh (Mary's Chapel) No. 1.

THE LENDING SECTION

This, by far the largest, portion of the Library is in almost daily use for the lending out and return of books. The method adopted is simple. A Brother of a Scottish Lodge, either within Scotland and overseas, who wishes to borrow books from the Library does so through the Secretary of his Lodge. The Lodge Secretary is responsible for the payment of postage (both ways) and for the timely return of the borrowed volume. Two weeks are allowed for the retention of a volume and only two books (or a year's issue of a periodical) may be borrowed at one time. We simply have not enough copies of books to allow of more than two being on loan at one time to one Brother. Some books have proved so popular—I am glad to include Bro. Bernard Jones' *Freemasons' Compendium* among them—that we have been forced to carry two or even three copies. This expenditure on a limited budget we try to avoid.

I have said that Brethren borrow books through their Lodge Secretaries. This does not apply to Brethren living in, or within easy reach of, Edinburgh. In these cases a "Borrower's Card" is supplied by Grand Lodge and issued by the Lodge Secretary, who still undertakes to see that the book is handed in timeously!

The day-to-day work of the Library is carried out by the Library Assistant, Bro. James Belford, M.A., who was recently honoured by the Grand Master Mason with the rank of Honorary Grand Librarian—an honour richly deserved, for Bro. Belford does all the hard work and "devilling" and I get the kudos.

As one might expect, one frequently receives letters from Brethren enquiring about "a good book on Freemasonry"—a very difficult request to answer unless one knows just what aspect of Freemasonry is of particular interest to the enquirer. For that reason I compiled a short reading list, with comments. This list is sent in reply to all such general enquiries, and I give it here for what it is worth.

A MASONIC READING LIST

- | | |
|---|----------------------|
| <i>A Pocket History of Freemasonry</i> | Pick and Knight |
| A condensed account in 15 chapters of such major topics in the history of Freemasonry as are the subjects of treatises in the <i>Transactions of the Quatuor Coronati Lodge of Research</i> . A reliable book. | |
| <i>The Freemasons' Compendium</i> | Bernard Jones |
| This book is unique in that it provides the man who has small leisure for extensive reading with the essence and marrow of what has been accomplished in two generations of Masonic scholarship. | |
| <i>An Introduction to Freemasonry</i> | Knoop and Jones |
| The best introductory book for the serious student. | |
| <i>A Concise History of Freemasonry</i> | R. F. Gould |
| Ten chapters, plus appendix, of very hard and dry, factual material not easy to read from beginning to end, but valuable to consult. Gould describes it as an abridged edition of his long history published in half-volumes from 1882 to 1887. The work is almost obsolete, except in the edition as revised by Crowe. | |
| <i>History of Freemasonry</i> | Gould, revised Poole |
| A standard work, but the chapters on Freemasonry outwith the British Isles are at times inaccurate. | |
| <i>The Story of the Craft</i> | Lionel Vibert |
| Not heavy going, and to be read with interest by both student and general reader. | |
| <i>The History of the Lodge of Edinburgh</i> | Murray Lyon |
| The standard work on the story of the Craft in Scotland. Now a little out-dated and inaccurate due to modern researches. | |

- The Genesis of Freemasonry* ... Knoop and Jones
An account of the rise and development of Freemasonry in its operative, accepted and early speculative phases.
- The Freemasons* ... E. Lennhoff
Part I. Fourteen chapters on beginnings of Freemasonry in Europe.
Part II. History of Early Masonry in separate countries.
Part III. Four chapters on opponents of the Fraternity.
Part IV. Three chapters on Masonry and internationalism.
- The Mason and the Burgh* ... Harry Carr
Essential reading for the student of "non-operative" and late operative Masonry.
- An Introduction to Mark Masonry* ... J. A. Grantham
Still the best work on the Mark Degree. But see also the *Year Book* (of the Grand Lodge of Scotland) for 1953.
- Speculative Freemasonry* ... A. S. Mac Bride
Not to be read in a hurry. This is for the man who thinks.
- History of Lodge Holyrood House* ... R. S. Lindsay
A first-class history of a famous old Scottish Lodge. Probably the finest printed of any Masonic book. Two volumes.
- The Old Charges* ... W. J. Hughan
Eighty-six concise, clear, firm, authoritative chapters on each of the 86 then known copies of various old manuscripts with the Old Charges intact or in part. When possible, the author, the first Masonic scholar to specialise on the Old Charges, preferred to examine each one in person.
- The Scottish Mason and the Mason Word* ... Knoop and Jones
A short history of the Scottish building industry and a study of the Mason Word.
- Early Masonic Catechisms* ... Knoop and Jones
Seven introductory chapters. Some 18 catechisms or documents similar to them are printed in full. Five others, not so similar, are printed.
- These Men Were Masons* ... H. S. Banner
Ten chapters. Each one on a Masonic worthy: Hogarth, Franklin, Mozart, Burns, Washington, Raffles, Goethe, Scott, Kitchener, King Edward VII. Usually a chapter is a complete, short biography, with Masonic records included in the text.
- The Origin of the English Rite* ... W. J. Hughan
Seven chapters: I. Rise of Masonic Degrees. II. Particulars as to the Third Degree. III. The Rise of Additional Degrees. IV. Advent of the Royal Arch. V. The Ancient Grand Lodge. VI. Capitular and Chivalric Ceremonies. VII. Constitution of the Grand Chapter. This book has long stood as a standard of Masonic history and research. He made his name with his writings on the Old Charges and his Lodge histories.
- The Freemason's Book of the Royal Arch* ... Bernard Jones
The first real and worthwhile book on the history of the Royal Arch. Clear, concise and constructive, this book is essential reading for every Royal Arch Mason.
- Masonic Facts and Fiction* ... Henry Sadler
To be read after and carefully compared with Gould's *History of Freemasonry*.
- Masonic Symbolism* ... C. C. Hunt
Fifty-nine chapters on some seventy-five or so symbols, emblems, symbolic rites. By a former Grand Secretary who, by virtue of his office, was Grand Librarian of the Grand Lodge Library of Iowa. Should be read for many reasons, one of which is for reference to other books and one for quotations.
- The Year Book of Grand Lodge (of Scotland)* ... Official
Contains each year historical articles and, occasionally, articles on symbolism, etc.
- Debts and Credits* ... Rudyard Kipling
Read *In the Interests of the Brethren* for some light reading.

War and Peace

Leo Tolstoy

Read the chapter on Pierre joining a Russian Freemasons' Lodge.

Such is the Library of the Grand Lodge of Scotland at Freemasons' Hall, Edinburgh 2. Its services are available to the Scottish Craft the world over. Through Bro. Grantham, its Reference Section is available to every English Brother who can come to London. Its Lending Section is also available to any English Brother, if he borrows through the Secretary of his Lodge and pays the postage both ways.

At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the I.P.M., Bro. BRUCE W. OLIVER, P.A.G.D.C., in the following terms:—

THE TOAST OF THE WORSHIPFUL MASTER

The toast of the evening—our newly-installed Worshipful Master, George Stirling Draffen, now the Master of the foremost Research Lodge in the world. With all modesty can this be said, since this proud position was won long before we, its present members, became its Brethren, with the duty to strive to maintain the status won in the past for Quatuor Coronati No. 2076.

In the Brother whom I had the honour and pleasure to install in the Chair this afternoon, we have one well equipped to maintain the honour and reputation of our Lodge, and when his year draws to its close I am confident that he will not only have done this well, but that his Mastership will have enhanced the prestige enjoyed throughout the Masonic world.

I must confess that during my year Bro. Draffen has sadly disappointed me in one particular—he has failed to appear in the traditional garb of his Scottish homeland! For that lapse we must forgive him, but with the hope that during the coming year the kilt will grace the Master's Chair.

Yes, our Worshipful Master is a Scottish Mason, initiated at the early age of 24 in Lodge Progress No. 967 under the Scottish Constitution. Joining his old School Lodge, Lodge Loretto Centenary No. 1373, in 1934, he became its Master in 1938.

But before giving further Masonic details, I must give some account of his achievements in the popular world. His education, commenced in Loretto School, was completed in the University of Aberdeen.

Choosing Electrical Engineering as his profession, he joined the family firm of Draffens, a department store business dating from 1834, and he is now Managing Director of a firm with the proud record of 123 years' service.

In World War II he served with great distinction in the National Fire Service, becoming Deputy Inspector of Fire Brigades for Scotland, and, serving under General Paton, he commanded the Scottish Contingent of the National Fire Service. He was awarded the M.B.E. in 1946.

Bro. Draffen's interests in the studious world are well illustrated by his membership of the Scottish Historical Society and of the Royal Historical Society.

Returning to his Masonic career, we shall not be surprised to find it equally distinguished. In 1940 he became a member of one of the most famous of all Lodges—Lodge of Edinburgh, Mary's Chapel, No. 1. In 1937 he had joined Lodge Glittering Star No. 322, under the Irish Constitution, and completed his Masonic quest in the Craft by joining an English Lodge in 1950, Lodge Grafton No. 2347, becoming its Master in 1955.

Of his many other Masonic achievements and attainments, I can but give you a brief statement:—

Bro. Draffen was Prestonian Lecturer for 1956; was appointed V.W. Grand Librarian of Scotland, 1952; Proxy District Grand Master, Western Mediterranean, 1953; member of the Grand Committee of the G.L. of Scotland since 1949; member of the Overseas and External Affairs Committee, and of the Library and Museum Committee. Since 1952 he has edited the *Scottish Masonic Year Book*.

Joining the Correspondence Circle of our own Lodge in 1947, he was elected a full member in 1951.

Beyond the confines of Craft Masonry, our Worshipful Master has travelled far—in the Royal Arch he was exalted in 1933 in Chapter Progress No. 421, S.C., and is a Past Principal of the Naval and Military Chapter No. 40, S.C.

Installed a Knight Templar in the Preceptory of Tayside, Dundee, he became its Preceptor in 1947, and received the appointment of Prov. Deputy Prior of Tay Valley in 1948. He is a Past Member of the Grand Master's Council and a Past Grand Provost.

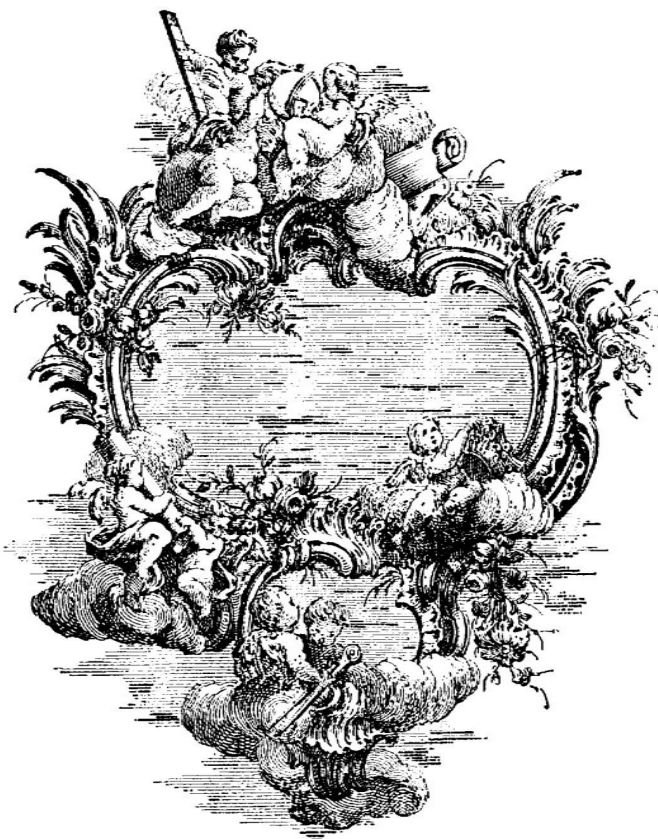
In the Ancient and Accepted Rite he has attained the 31st Degree—that was in 1953; and in 1956 he was appointed Junior Grand Warden of the Royal Order of Scotland, whilst his advancement into the mysteries is marked by the VIII Grade in the Societas Rosicruciana.

In Quatuor Coronati we accept the many activities and interests of our members, but to the all too many who claim they cannot find the time to go beyond the Craft, Bro. Draffen's activities would seem prodigious, for he has also been responsible for a number of important publications: *Pour La Foy, Short History of the Constantine Order in Scotland, Scottish Masonic Records, 1736-1950, History of Lodge Progress No. 967, S.C., and The Triple Tau.*

His papers for Q.C. are: "Scottish Masonic Records" (vol. lxiv) and "Rite of the Seven Degrees in London" (vol. lxxviii); also papers for the Manchester Association for Masonic Research.

I'm sure you will agree that we may anticipate an exciting year; dare we hope we may see our Master clothed with his Scotch Apron, Irish Collar and English Gauntlets? More seriously, one of my personal hopes is that the Summer Outing may be revived. How delightful would be a meeting in Edinburgh under the guidance of our Worshipful Master.

Brethren, the toast is health and happiness to our Worshipful Master.



FRIDAY, 3rd JANUARY, 1958



HE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Bruce W. Oliver, P.A.G.D.C., I.P.M., *as* W.M.; H. Carr, L.G.R., S.W.; N. B. Spencer, B.A., LL.B., P.G.D., J.W.; Ivor Grantham, O.B.E., M.A., LL.B., P.Dep.G.Sw.B., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C.; Lt.-Col. E. Ward, T.D., P.M. Lodge 5386, Steward, *as* S.D.; A. Sharp, M.A., P.G.D., J.D.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; and F. R. Worts, M.A., P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. R. W. Symons, B. S. Brown, E. L. Davison, F. M. Shaw, F. W. Pallant, E. Stanley-Goddard, A. Parker Smith, A. J. Thurnell, R. A. Dyer, A. J. Beecher-Stow, F. H. Anderson, L. Luckner, C. Lawson-Reece, S. C. Elafros, A. W. Ecclestone, L. G. Clough, T. P. Tunnard-Moore, F. A. Rosedale, A. Cole, B. Jacobs, H. Chilton, A. H. G. Stafford-Northcote, R. Gold, R. Walters, R. C. W. Hunter, E. Winterburgh, E. H. Ball, H. W. Harrison and J. C. Holliman.

Also the following Visitors:—Bros. B. Smith, Lodge 2454, and N. Bradbury, Lodge 508.

Apologies for absence were reported from Bros. B. Ivanoff, P.M.; J. A. Grantham, P.Pr.G.W. (Derby); F. L. Pick, F.C.I.S., P.A.G.D.C., P.M.; G. Y. Johnson, J.P., P.G.D., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, B.Sc., P.G.D. (I.C.); Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., P.M.; H. C. Booth, B.Sc., P.A.G.D.C., P.M.; C. D. Rotch, P.G.D., P.M.; J. R. Rylands, M.Sc., J.P., P.A.G.D.C., P.M.; S. Pope, P.G.St.B., P.M.; Norman Rogers, M.Com., P.A.G.D.C., P.M.; W. Waples, P.G.St.B.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); G. Brett, P.M. Lodge 1494; G. S. Draffen, M.B.E., Grand Librarian of Scotland, W.M.; Bernard E. Jones, P.A.G.D.C., S.D.; and F. Bernhart, P.A.G.St.B., I.G.

Eight Lodges and fifty-one Brethren were duly elected to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted and ordered to be entered on the Minutes:—

PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 3rd January, 1958.

Present:—Bro. B. W. Oliver, I.P.M., in the Chair, with Bros. Ivor Grantham, Lewis Edwards, N. B. Spencer, H. Carr, E. Ward and the Secretary, with Bro. Gordon S. Kerr, Auditor, and Bro. G. S. Wodeman by invitation.

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

The Committee agreed upon the following

REPORT FOR THE YEAR ENDING 31st OCTOBER, 1957

BRETHREN,

In the year under review we suffered the loss of one of our members, Bro. Wallace E. Heaton, who occupied the Chair in 1947/48, and also of a former member, Bro. F. M. Rickard, who was our Secretary from 1938 to 1948, serving as Master in 1944/45. He also came to the help of the Lodge in 1951 by returning to the Secretaryship on the sudden death of Bro. Rev. H. Poole.

Two new members have been elected, namely Bro. E. Ward in November, 1956, and Bro. F. R. Worts in October, 1957, so that we end the year with a membership of 29.

The Correspondence Circle has increased by 73. New members elected were 312 and 5 former members were re-elected. Against this, we have lost 104 by resignation, 69 by death and 71 by erasure. Last year the members of the Lodge were included in the Correspondence Circle total by mistake, and that total should have read 3,670, and the membership today is therefore 3,743.

We have been fortunate in securing the services of 14 new Local Secretaries, and most gratefully acknowledge the splendid work done by our Representatives all over the world. In the introduction of new members Bro. H. C. B. Hewett, of South Australia, leads all others with 48, and Bro. Alexander Horne, of California, is next with 30.

A.Q.C., Volume LXIX, was published on 24th April, and once again we hope that it will be possible to do better with Volume LXX.

The Accounts show the very satisfactory gain of £872 on the year's working. This includes a steep rise in the cost of stationery, but the increase in the Postal rates has not yet been felt in these Accounts; a very much heavier expenditure must be expected in the coming year.

Advance sales of *Q.C.A.* XI are, so far, somewhat disappointing, and a reserve of £400 has been set aside to meet this expenditure.

For the Committee,

B. W. OLIVER, I.P.M.,
In the Chair.

BALANCE SHEET, 31st OCTOBER, 1957

| LIABILITIES | | | | | | |
|--|------|----|----|-------|----|----|
| | £ | s. | d. | £ | s. | d. |
| <i>Subscriptions Paid in Advance—</i> | | | | | | |
| 1958 | 759 | 3 | 6 | | | |
| 1959 | 72 | 17 | 0 | | | |
| 1960 | 26 | 1 | 0 | | | |
| 1961-4 | 29 | 6 | 0 | | | |
| | | | | 887 | 7 | 6 |
| <i>Binding Paid in Advance</i> | | | | 35 | 16 | 0 |
| <i>Sundry Creditors—</i> | | | | | | |
| for Receipts unallocated | 160 | 13 | 5 | | | |
| for Q.C.A. XI prepaid | 40 | 8 | 11 | | | |
| | | | | 201 | 2 | 4 |
| <i>Reserves—</i> | | | | | | |
| for publications (1957) | 1600 | 0 | 0 | | | |
| for Q.C.A. XI ... | 400 | 0 | 0 | | | |
| | | | | 2000 | 0 | 0 |
| <i>Suspense Account, being outstanding subscriptions as per contra, subject to realisation ...</i> | | | | 406 | 9 | 2 |
| <i>Furniture Reserve Account—</i> | | | | | | |
| Balance as per last Balance Sheet ... | 106 | 17 | 1 | | | |
| Less : Payments ... | 97 | 9 | 0 | | | |
| | | | | 9 | 8 | 1 |
| <i>Repairs Reserve Account—</i> | | | | | | |
| Balance at last Balance Sheet | 275 | 15 | 1 | | | |
| Add : Receipts ... | 55 | 0 | 0 | | | |
| | 330 | 15 | 1 | | | |
| Less : Payments ... | 13 | 11 | 6 | | | |
| | | | | 317 | 3 | 7 |
| <i>Lodge Account—</i> | | | | | | |
| Balance as last Balance Sheet | 272 | 11 | 1 | | | |
| Add : Receipts ... | 65 | 18 | 6 | | | |
| | 338 | 9 | 7 | | | |
| Less : Payments ... | 69 | 14 | 0 | | | |
| | | | | 268 | 15 | 7 |
| <i>Income and Expenditure Account—</i> | | | | 1777 | 6 | 2 |
| <i>Trustee Account—</i> | | | | | | |
| <i>Staff Contingency Sinking Fund :</i> | | | | | | |
| Balance as last Balance Sheet | 526 | 2 | 6 | | | |
| Add : Interest on Post Office Savings Bank Account (closed) ... | 5 | 10 | 8 | | | |
| Ditto on 3½% Defence Bonds (sold) ... | 14 | 18 | 4 | | | |
| | 546 | 11 | 6 | | | |
| Less : Withdrawn for payment of Pension | 212 | 0 | 0 | | | |
| | | | | 334 | 11 | 6 |
| | | | | £6237 | 19 | 11 |

| ASSETS | | | | | | |
|--|------|----|----|-----------|----|----|
| | £ | s. | d. | £ | s. | d. |
| <i>Cash at Bank and in hand—</i> | | | | | | |
| On Deposit Account ... | 2500 | 0 | 0 | | | |
| On Current Account ... | 1224 | 4 | 2 | | | |
| In hand ... | 42 | 1 | 5 | | | |
| | | | | 3766 | 5 | 7 |
| <i>Stock of various Publications, etc.—</i> | | | | | | |
| Bound Volumes ... | 6 | 16 | 0 | | | |
| Pamphlet No. 1 ... | 18 | 8 | 6 | | | |
| Medals ... | 12 | 13 | 2 | | | |
| | | | | 37 | 17 | 8 |
| <i>Sundry Debtors—</i> | | | | | | |
| Binding ... | | | | 27 | 7 | 6 |
| Subscriptions in arrear: | | | | | | |
| 1956 ... | 83 | 15 | 8 | | | |
| 1957 ... | 322 | 13 | 6 | | | |
| | | | | 406 | 9 | 2 |
| <i>Investments—</i> | | | | | | |
| £1,000 — 4% Defence Bonds at cost ... | 1000 | 0 | 0 | | | |
| £1,000 — 4½% Defence Bonds at cost ... | 1000 | 0 | 0 | | | |
| | | | | 2000 | 0 | 0 |
| <i>Trustee Account—</i> | | | | | | |
| Balance in Westminster Bank (included above in Cash Balance) | | | | | | |
| | | | | £334.11.6 | | |
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INCOME AND EXPENDITURE ACCOUNT

For the Year Ending 31st October, 1957

| EXPENDITURE | | | | | | INCOME | | | | | | | |
|--|------|-----|-----|-------|----|--------|---|-----|-----|------|-------|----|----|
| | £ | s. | d. | £ | s. | d. | | £ | s. | d. | £ | s. | d. |
| Salaries, Rent and Rates | ... | ... | ... | 1614 | 11 | 11 | Correspondence Circle— | | | | | | |
| Lighting and Heating | ... | ... | ... | 92 | 13 | 3 | Being Subscriptions collected, less Reserve: | | | | | | |
| Stationery | ... | ... | ... | 242 | 9 | 8 | 1957 | ... | ... | 1897 | 8 | 9 | |
| Postages | ... | ... | ... | 305 | 17 | 7 | 1956 | ... | ... | 509 | 18 | 8 | |
| Office Cleaning, etc. | ... | ... | ... | 32 | 1 | 1 | 1955 | ... | ... | 42 | 2 | 0 | |
| | | | | | | | 1954 | ... | ... | 7 | 18 | 6 | |
| Insurance— | | | | | | | | | | | 2457 | 7 | 11 |
| Fire and Burglary | 14 | 5 | 3 | | | | Back Transactions | ... | | | 196 | 7 | 11 |
| National | 50 | 5 | 6 | | | | | | | | | | |
| | | | | 64 | 10 | 9 | Lodge Publications— | | | | | | |
| Telephone | ... | ... | ... | 21 | 15 | 4 | Bound Volumes | 82 | 13 | 6 | | | |
| Carriage and Sundries | ... | ... | ... | 80 | 13 | 1 | Pamphlets and Songs | 1 | 0 | 3 | | | |
| Local Secretaries' Expenses | ... | ... | ... | 12 | 19 | 9 | | | | | 83 | 13 | 9 |
| Library | ... | ... | ... | 26 | 17 | 5 | Medals | ... | ... | ... | 30 | 19 | 1 |
| Income Tax on Investment Income 1956/57 and Corporation Duty | 63 | 0 | 2 | | | | Various Publications | ... | ... | ... | 54 | 1 | 0 |
| Less Income Tax 1956/57 repaid | 19 | 2 | 6 | | | | Joining Fees | ... | ... | ... | 316 | 1 | 0 |
| | | | | 43 | 17 | 8 | Publication Fund | ... | ... | ... | 67 | 4 | 7 |
| Bank Charges | ... | ... | ... | 2 | 2 | 2 | Interest— | | | | | | |
| Propaganda | ... | ... | ... | 12 | 11 | 11 | On Bank Deposit | 67 | 9 | 0 | | | |
| | | | | 2553 | 1 | 7 | On Defence Bonds | 60 | 15 | 2 | 128 | 4 | 2 |
| Excess of Income over Expenditure carried forward | ... | ... | ... | 872 | 13 | 2 | Income Tax refund 1950/51 to 1955/56 inclusive | ... | ... | ... | 91 | 15 | 4 |
| | | | | £3425 | 14 | 9 | | | | | £3425 | 14 | 9 |
| Reserve for publication of Q.C.A. XI | 400 | 0 | 0 | | | | Excess of Income over Expenditure brought forward | ... | ... | ... | 872 | 13 | 2 |
| Balance carried to Balance Sheet | 1777 | 6 | 2 | | | | Accumulated Excess on 1st November, 1956 | ... | ... | ... | 1304 | 13 | 0 |
| | | | | £2177 | 6 | 2 | | | | | £2177 | 6 | 2 |

This Balance Sheet does not include the value of the Library, Furniture or main Stock of Publications.

We have examined the above Balance Sheet and Income and Expenditure Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith according to the best of our information and the explanations given to us. We have received the Certificate of the Westminster Bank, Ltd., New Oxford Street, certifying the investments and the Bank Balances held on behalf of the Lodge.

GEDGE, ILOTT AND McLEOD,

Incorporated Accountants,

35, Great James Street,

London, W.C.1.

December, 1957.

EXHIBITS

From the Grand Lodge Library:—

1. Letter dated 1st November, 1783, addressed to the Grand Secretary by the Provincial Grand Secretary of the Province of Devonshire.
2. Printed circular dated 20th November, 1802, informing all Lodges in the Province of Devonshire that the Provincial Grand Master would in future hold Quarterly Communications of his Provincial Grand Lodge on the Friday in every week of the General Quarter Sessions of the Peace for that County.
3. Warrant dated 24th October, 1781, sanctioning the formation of an Ancient Lodge within the 1st Regiment, East Devon Militia.
4. Facsimile of a Deputation dated 11th July, 1732, sanctioning the formation of a Lodge at Exeter (now St. John the Baptist Lodge No. 39), exhibiting an impression of the seal of the Grand Lodge of England with its motto in Greek.
5. The Library Bulletin (1954) of The American Philosophical Society containing an illustration of a device used by the Constitutional Whigs' Grand Lodge of England.

Bro. BRUCE W. OLIVER read an interesting paper, entitled *Birth of the Provincial Grand Lodge for Devon*, as follows:—

BIRTH OF THE PROVINCIAL GRAND LODGE FOR DEVON

BY BRO. B. W. OLIVER, P.A.G.D.C., I.P.M.



THE early days of most institutions are usually, but dimly discernible through the mists of time, and the Provincial Grand Lodge for Devon is no exception to the case; it came into being in 1775, some fifty years after the first Provincial Warrant to Cheshire in 1725, and ranking twenty-fifth in the list of Provinces.

One of the larger Counties, Devon, was, in the Eighteenth Century, remote from the Metropolis, with much closer connections with Bristol and Ireland, whilst its Lodges were few, and scattered along its coasts, the earliest being in the Capital and Cathedral City of Exeter. To-day there are 112 Lodges in the Province; then there were but 18 Lodges, four owing allegiance to the Ancient Grand Lodge, the remainder being of the "Moderns".

Four Lodges were in Exeter, and another four in Plymouth, the remainder being in Newton Abbott, Crediton, Appledore, Barnstaple, Topsham and Tiverton.

Exeter was the Capital and acknowledged centre of the County, prosperous and surrounded by the seats of the County families, and to such a centre we rightly look for the leadership of the Craft.

Not to the oldest lodge in the city, St. John the Baptist, warranted in 1732, do we look, but to Union Lodge, warranted in 1766. Its members, drawn from the "County" and superior Tradesmen, definitely a "class" lodge with a limit on its membership of twenty-four.

With so many of the Provincial records destroyed, it is fortunate that the Minute Book of Union Lodge has survived, from which we learn:—

"That the R.W.P.G.M., Bro. Brooke acquainted the Lodge that he had received a Constitution from the R.W. Lord Blayney, Grand Master of England, directed to him as Provincial Grand Master, to constitute a Lodge at the Globe Tavern, and after having gone through the necessary forms required by the Constitution Book, and expatiated on the benefit of Masonry, he declared the Lodge duly Constituted by the name of the Union Lodge and then, at the request of the Brethren appointed Bro. Richard Copplestone M., Richard Langdon S.W., John Louis J. W., William Spicer Dix T., and John Triggs S. . . ."

The Bro. Brook who received the commission to act as Prov. Grand Master and constitute Union Lodge was probably James Brook, an initiate of the Lodge of St. John (the Baptist), he was an Exeter Merchant and an outstanding Freemason of his day. In November, 1766, he again received Commission to Constitute another Lodge, "The Ship Masters'" at the White Hart, Exeter.

For some years "Union Lodge" greatly prospered drawing its Initiates from the "Gentry" class in and around Exeter. It is therefore almost with a feeling of shock that we learn of the Initiation of three servants. The Minute is dated 14th June, 1768:—

"The Lodge being opened in Due Form, Oldfield Bowles, Esqr., Charles Bampfylde, Esqr., and their servants Edward Stringer, Joseph Stamp, and John Snow, were made Enter'd Apprentices and afterwards raised to the Degree of Fellow-Crafts. Bro. Bowles and Bro. Bampfylde were admitted subscribing members."

Subsequently events proved this Minute to be of great importance. Oldfield Bowles, an Esquire, of North Aston, Oxford, was 29 years of age, and was in Devon for his marriage to "Gertrude," Bampfylde's eldest sister. Bampfylde's father was Sir Richard Warwick Bampfylde, 4th Baronet of Poltimore, and his mother Jane, was daughter and heiress of Col. John Codrington.

Bowles was of mature age, Bampfylde but a youth of fifteen, and no doubt it was the social status of his family which induced the Lodge to accept so young a candidate.

In due course, Bampfylde went to Oxford, joining Alfred Lodge on the 19th March, 1772, where he was raised on the 4th of June. His temperament may be hinted at by his

action in declaring his blackballing a candidate, earning a severe reprimand from the Chair.

He came down from Oxford in 1774 and rejoined Union Lodge, where back in 1768 a further significant event had been the initiation of John Codrington, an Exeter Apothecary and a close relative of Bampfylde. Codrington became Master on the 27th December, 1770, having already acted as Treasurer and again taking up that office on vacating the Chair. Once more he was Master in 1773-1774 for two of the usual periods of six months, the Installations being on St. John's Day in Summer and St. John's Day in Winter. He continued the Treasurership for some years and every indication points to his keenness and enthusiasm as a Mason. It was he who proposed Bampfylde to become a subscribing member and without doubt it was his influence that drew him back as a member of Union Lodge.

Charles Warwick Bampfylde had evidently been groomed for a position in public life. Immediately on his return from Oxford he fought a Parliamentary Election, gaining one of the two City seats in the interest of the Whigs at the age of twenty-one.

The conception of a Provincial Grand Lodge for Devon now materialises; at the meeting of the Union Lodge held on the 20th December, 1774, it was

"Ordered that a letter be wrote to the Grand Secretary desiring him to inform the Lodge of the proper steps to be taken for the Appointment of a Provincial Grand Master."

What reply was received by the Lodge is not known, but there was now great eagerness to forward the project, for on St. John's Day, only a week later:—

"The Propriety of having a Provincial Grand Master being considered it was agreed that a Deputation should be sent to the Lodge at the Bear (St. George's) and the Lodge at the Valient Soldier (Ship Master's) the only two Lodges then open, accordingly a Deputation consisting of Brothers Luscombe, Codrington, Rous, Andrews, Cholwick and Foulks waited on those Lodges and opened the Business proposing Bro. Bampfylde as a Provincial Grand Master, and both Lodges agreed to appoint him, the Lodge at the Bear waited on the Union Lodge in Due Form and gave their sentiments on the Occasion.

Bro. Bampfylde was desired and accepted the Office—Agreed that a Deputation should be sent to St. John's Lodge on the same subject.

Ordered, that the following Letter be sent to all Lodges in the County:—

"R.W.M.,

The Union Lodge, together with the other Lodges in Exeter, think a Provincial Grand Master for this County highly necessary for the better regulation of the Craft; and to fill that important Office, Bro. Charles Warwick Bampfylde has been proposed and unanimously approved of by us, and we hope our choice will meet the approbation of you and your Lodge."

I am R.W.M.,

Your affectionate Bro.,

Thomas Ivy Cooke,

Secretary to the Union Lodge.

P.S.—An answer directed to the
Globe Tavern, as soon as convenient
will be Esteem'd a Favour.

None of the correspondence has survived, but the Minutes of Union Lodge record those who replied. Of the Exeter Lodges the two first approached had expressed their approval immediately. St. John's Lodge, the oldest in the City, being Warranted in 1732 was, in common with other Lodges in the West, suffering from the severe depression caused by the American and French wars. Union Lodge had too quickly assumed that they had ceased working, but a few devoted members kept the Lodge alive. Union Lodge, intending no slight to the venerable Lodge of St. John (now the Baptist), acted promptly, and Dr. Samuel Luscombe, the Past Master of Union Lodge, and at the request of the Master, the Revd. Edmund Gilbert, carried the Petition to St. John's "where he was very affectionately received and the said Petition was signed by the Master, Past Master and Wardens of this Lodge". The honour of heading the list of signatures was thus given to the oldest Lodge in the City. Union Lodge signed on the 21st February, 1775, and St. George's on the 23rd, and on 7th March Bro. Codrington reported—"the Petition to the Grand Master desiring him to appoint Bro. Charles Warwick Bampfylde Provincial Grand Master for the City and County of Exeter and County of Devon, was sent on Saturday, 25th February".

Grand Lodge, was, one may appreciate, in no hurry to reply to this assault, and Union Lodge seems to have lacked London contacts. Bampfylde himself would, as a member of Parliament, spend much time there and a somewhat naive attempt to establish personal contact is suggested when the Lodge—

"Ordered that Bro. Codrington be desired to write to Bro. Bampfylde (now in London, to acquaint him that this Lodge requests it as a favour that he would be so kind as to pay the Grand Secretary £9. 1. 0 (being the sum collected for making Masons, and admitting Members to this day and also for building a Hall, and that they would thankfully repay him when they had the pleasure of seeing him."

At the next Lodge, held on 7th March,

"Bro. Codrington reported that he had written to Bro. Bampfylde, as he was desired the last Lodge Night, to inform him that the Lodge desired the favour of him to pay the Grand Secretary Nine Pounds One Shilling, that he had received an answer from him, in which he very politely and Affectionately says, that he thinks himself honoured by the Commission from the Lodge, and will immediately execute it."

Still the eager Exeter Brethren got no satisfaction for on the 22nd May, 1775, Union Lodge—

"Ordered that Bro. Drake be desired to write the following letter to Bro. Heseltine, the Grand Secretary—
Dear Sir and Brother,

I am desired by the Union Lodge to express their Surprise at not being favoured with a line from you in Answer to two letters sent to you by Bro. Codrington by Order of the Lodge the former dated the 29th February last relating to the Appointment of a P.G.M. Had the Lodge any particular correspondent in Town of the Craft to wait on you Personally they would not wish to give you the trouble. This not being the case an Answer at your first Leisure will be esteemed a favour by the Lodge.

I am &c

S. Yours

J. Drake, S.p.Tem.

On St. John the Baptist's Day John Codrington again became Master, but still the Lodge had no news. We may assume that Grand Lodge preferred to ignore the impertinence of a County Lodge in presuming to nominate a Brother for the office of Provincial Grand Master. Nevertheless, Grand Lodge acted on the suggestion made, although we are left to fill in for ourselves the issue of a Patent.

Nothing appears in the Minutes until 5th September, 1775, where in the list of members requiring a Lodge Medal there is the entry "Bro. Bampfylde P.G.M.", but two months later, on the 5th December, the Lodge—

"Consented that such of the Furniture belonging to this Lodge, as shall be required for the use of the Provincial Grand Lodge, be lent as Occasion shall require".

The Installation took place on the 19th December, 1775, the ceremony being performed by Bampfylde's Uncle, John Codrington, Master of Union Lodge.

Bro. Robert Trewman, of the Ship Master's Lodge, an Exeter Printer and proprietor of the County Paper "Trewmans Flying Post", published in 1777, "The Principles of Free masonry Delineated", in which he prints in full John Codrington's address as installing Master, worthy of being quoted in full, but here only a few extracts can be given—

AN ADDRESS

To Charles Warwick Bampfylde, Esq.
(Now Sir Charles)

On his being Installed Provincial Grand Master for the County of Devon and City and County of Exeter, December 18th, 1775.

By Brother C(arwith)
Master of the Union Lodge, Exeter

To see a Provincial Grand Master for the County of Devon and City and County of Exeter, has long, Right Worshipful, been the earnest wish of the zealous and worthy Members of our Order in this Country:

They wished to find one Illustrious by Birth, by Rank and by Fortune, whose mind has received all the Improvements of a learned and polite Education, and above all, who had the Prosperity of Masonry at Heart, and who was willing to exert his best Endeavours to promote its useful and extensive Principles.

I am Desired, Right Worshipful, to install you into your high Office, and, though I wish this Honour had fallen to the Lot of a Brother, better informed in Matters of this Sort, and more equal to the task, I cannot but confess it is grateful to me.

Give me leave, Sir, to seat you in this Chair, and to invest you with this Badge of your Office:—This will silently admonish you always to do Justice to the Cause of Masonry.

To you, Right Worshipful, I now deliver this emblem of that Power with which you are now invested; always make Use of it (indeed I have no doubt Sir, but you always will) for the Good of our Benevolent Institution, and let us all look up to you, as our Guardian Angel.

I now present to you, Right Worshipful, that Piece of Divine Furniture so essential to our Craft. In those Sacred Writings are to be found the Sublime Parts of our Antient Mystery.

I next, Sir, Deliver to you those Tools of Operative Masonry, which are to Free and Accepted Masons the most expressive Symbols.

And lastly, Sir, I present to you the *Book of Constitutions*.

Long may you enjoy your exalted Station; long may you enjoy the Wishes of your affectionate Lodges for your Prosperity.

Honour all Men to whom Honour is due; Fear God; Love the Brotherhood.

Bro. Trewman could not put further details into print, and no Minutes have survived. But since Bampfylde had not been Installed as Master of a Lodge, the inner proceedings were doubtless similar to those described by Bro. J. R. Rylands in his "Origin of the P.G.L. of Yorkshire (West Riding)" (*A.Q.C.* lxvi, p. 13).

"The Provincial Grand Lodge was opened in due form and with Solemn Prayer. The Prov. G.Master was then introduced in solemn form and presented to the Deputy P.G.M. by the Grand Master of Ceremonies. His Lordship's Patent was then read aloud by the Grand Secretary, after which, the duties it imposed on him and the obligations by which it bound him to the M.W. Grand Master and G. Lodge of England, were distinctly stated, and his solemn pledge diligently to perform the same, was received. His Lordship having retired, a *board of Installed Masons* was duly opened, when his Lordship was again introduced, and, after having entered into the customary obligations, was solemnly installed in the Chair by the D.P.G.M. and his assistant Officers. . . . The board of Installed Masons being closed, the junior Brethren were readmitted . . ."

The junior Brethren being required to retire, and the "Board of Installed Masons" duly opened, points to a ceremony embodying esoteric material and to proceedings similar to "Passing the Chair" so that the new Provincial Grand Master could attain the rank of a "Passed Master".

The Officers appointed by Sir Charles Warwick Bampfylde according to Trewman were:—

| | |
|---------------------|---------------|
| John Codrington | D.P.G.M. |
| Charles Furlong | P.G.S.W. |
| Lawrence Williams | P.G.J.W. |
| John Hill | P.G.Trsr. |
| John Drake | P.G.Secty. |
| Joshua Sparks | P.G.St.Br. |
| Rev. William Walker | P.G.Chaplain. |

As Bro. J. R. Rylands pointed out in his paper, the position of a Provincial Grand Lodge was very different to the conditions in force to-day. It owed its existence entirely to the Provincial Grand Master, and its composition was entirely at his discretion. Bearing this in mind the first list of Officers appears distinctly surprising. It would have been quite in accordance with the custom of the times for the Provincial Officers to be drawn entirely from his own Lodge, and for that Lodge to be in practice though not by title—The Provincial Grand Lodge. True, John Codrington receives the coveted position of Deputy, but only one other name from the Union Lodge lists appears, that of John Drake who holds the other key position, that of Secretary. The remaining offices were distributed amongst the three other Exeter Lodges, St. John (the Baptist) providing the Senior Warden in the person of Charles Furlong, a Surgeon.

In view of this it is somewhat surprising to find that St. John's Lodge sent a protest against the appointments to the Grand Secretary:—

"To Bro. Heseltine G.S.
St. John's Lodge, Exon. . . . 9th January, 1776.

Bro. Heseltine

The R.W.M. and Brethren of this Lodge desire their respects to you and wish to be informed how to proceed relative to the Provincial Lodge. They are the oldest Lodge and were the first Petitioners for Bro. Charles Bampfylde's appointment to the Office of Provincial Grand Master for the Countys of Devon and Exon and were in expectation of some answers from the Grand Lodge on that head but receiving none and your circularly letters coming as usual, concluded that the Grand Lodge

had not as yet appointed him to that important office ; notwithstanding which we hear by private intelligence that there is a Provincial Grand Lodge established, who have sent their mandates to most (or all) of the Lodges of the County, from a Lodge, junior to all, to the disgust of the Lodges in general, as a great part of the proceedings have been far from honouring Masonry. They have taken no notice of any other Lodge ; have appointed all the Officers out of this Junior Lodge and demanded our subscriptions, fines etc. which hitherto we have paid no attention to, nor shall, till we have a line from you. Being the Mother Lodge we have had many applications from other Lodges, who are determined to abide by the Regulations, under your direction. Therefore your answer will probably put an end to the doubt subsisting with us, and many other Lodges, and prevent their troubling you on the like occasion."

I am, Dear Brother, yours etc.,

G. E. WHITTAKER
Secretary.

Bro. Heseltine drafted his reply on the bottom of the letter:—

Bro. Bampfylde has the right to name his own Officers though uncivil to the Senior Lodge.

We can only hope that the actual letter sent was graced by some of the usual courtesies. It is difficult to unravel this puzzle. Bampfylde was installed on December 19th, 1775, and presumably appointed his first Officers on that day. Evidently St. John's Lodge was not invited, their protest to the Grand Secretary was sent only three weeks later, and it must be admitted they had cause to be piqued.

Whatever happened, the list of officers as published by Trewman a year later seems designed to repair any hurt that may have been caused. Of the original appointments no record survives.

If there were no other actual protests, the Lodges were evidently disturbed by the proceedings. Bro. J. Hill, of the Lodge at Topsham, wrote to the Grand Secretary on the 16th December, 1775:—

"requesting information concerning the appointment of Charles Warwick Bampfylde Esq., as P.G.M. for the City of Exeter and the County of Devon and the right of that Lodge to acknowledge him in that character"

The Grand Secretary's reply, dated December 26th, 1775

"Ratified the Appointment of Charles Warwick Bampfylde Esq., as P.G.M.

A similar reply was also sent to All Souls Lodge, Tiverton, who wrote through their Secretary Bro. Hugh Sweetland—

"desiring information concerning the appointment of a Provincial Grand Lodge at Exeter under Charles Warwick Bampfylde Esq., and their duty to acknowledge the said Prov. Lodge."

The mortality rate of Lodges was heavy at this period of our history. Union survived but twenty-two years, a short but by no means an undistinguished career. It struggled on until 1788 and then collapsed, possibly in giving birth to the Provincial Grand Lodge it gave of its strength beyond its power, there were no meetings from October, 1778, to April, 1781, and the Lodge never regained its vitality. Its minutes provide but few further references to the Provincial Grand Lodge. Bampfylde's youngest brother, Richard Warwick, was Initiated and made a Fellow Craft 14th February, 1783.

On the Festival of St. John the Evangelist, 1776, a visit was paid by

"The Dep. Prov. G.M. and the Officers of the (Prov.) G.L. when the D.P.G.M. recommended the promoting a Subscription in favour of a book to be soon published by Bro. Truman on the subject of Masonry and that a list of the Subscribers lay on the Table at every Lodge Night to be signed by such as choose to promote so laudable an Undertaking, 'till Ordered to the Contrary'."

The Visiting Brethren are given as—

"Codrington, Carew, Rev. Wm. Ellicombe, Rev. Hugh Ellicombe, Brutton, Williams, Truman, Bartlett, Oakley."

These names do not correspond with those given by Trewman in the following year, and there is no indication of what office, if any, was held by them. The two Ellicombes and Brutton were members of the Lodge at the Bear (St. George). This may possibly mean that there was a change in the Provincial Officers, but this is, to say the least, doubtful.

There are notes showing that the Provincial Grand Lodge was prompt in requiring proper returns from the Lodges, and on the 21st January, 1777, it was—

“Ordered that the Permission for the make, pass and raise, Thomas Baker Esqre (he being under Age) be inserted in the Minutes.”

To the Right Worshipful Master of the Union Lodge at Exeter. Jan. 10th, 1777.
R.W.M.

You are hereby AUTHORISED to make pass and raise Thomas Baker Esq. (who is under Age) he being recommended to me as WORTHY.

I am

Yours affectionately

(Signed) John Codrington

Dp. P.G.M.

We have here a slight indication of the working of the Provincial Grand Lodge, with John Codrington as the operative personality.

Another scrap of information comes from the scanty Minutes of St. John (the Baptist) Lodge when on April 11th, 1780, it was reported that:—

“Bro. Moore, who from an affectionate respect to Masonry voluntarily attended the late Provincial Quarterly Communication, where he defended the Matters relating to the Making of Mr. Parminter, in a zealous and Masonic spirit amidst every opposition, for which the R.W.Master chargd to his health with thanks from the whole Lodge.”

Later in the same year, on August 1st, John Vowles Parminter, Gentleman, was initiated in St. John's Lodge.

No Minute Books of Bampfylde's Provincial Grand Lodge have survived, and locally, no correspondence. The only survival is “The Treasurer's Book”, covering a period from October, 1793, to July, 1806, and in the Grand Lodge Library is preserved some original letters from 1783. A few details are to be found in various Lodge Minutes as, for example, in that of True Love and Unity, Brixham.

“DISPENSATION granted in Exeter, Oct. 16th, 1781 in the year 5781 by John Codrington
Depty. P.G.M.

Whereas a petition for a Warrant of Constitution for a new Lodge to be held on the First and Third Wednesday of every month at a Principal Room, and at Brixham in the County of Devon, and to be named The Lodge of True Love and Unity, has this day been presented to me properly signed and recommended by three Masters of Lodges. I do hereby authorise Thomas Parkinson, William Warrin and William Tyrer, the Brethren specified in the said Petition, to assemble as Masons, and to make, pass, and raise Masons according to the regular form of the Society and to execute all the other duty of the Craft, for Forty Days, or until such time as, a Constitution be granted, or this Authority cancelled.”

The earliest letter found, as yet, from a Prov. G. Secretary for Devon, is from the first Secretary, Bro. John Drake, of Exeter, dated 11th January, 1777:—

“inclosing a Bill for £8. 14. 9 Contributions of different Lodges in the Province to the Charity and Hall, with a list of the Provincial Grand Officers, and desiring to know how Expenses of the Provincial Lodge are to be defrayed.”

The answer, dated 20th Jan, 1777 which reached John Drake

‘Acknowledge the Receipt of the Bill, and intimated that every Provincial Lodge must defray their own expenses.’

If we may judge from this, it would seem that the new Provincial Officers were not too sure on matters of procedure. John Drake did not long remain in office, and a new name has appeared by the time of a letter dated 7th February, 1783, and addressed to

“J. Hesseltime Esq., G.S.M.

Drs. Commons, London.

Dear Sir,

As the Quarterly Communication is near I send you inclosed a Bills for £18 . 1 . 6 for the sums received in the last year, or 4 last Provincial Communications for the County of Devon and City of Exeter. I should now also have sent my Return of the proceedings for the last year—but I expect to have the pleasure to call on you in a little time and I shall bring it to Town with me.

I am Dr. Sir,

Yours most sincerely Etc.,

BEAVIS WOOD.”

Tiverton 7 Feb. 1783

| | Fund of Charity | Hall Fund |
|---|--------------------|--------------|
| 171 Saint Georges Lodge, Exeter - - - | 1. 1. 0 | |
| 206 Salutation, Topsham - - - | 1. 1. 0 | 0. 10. 0 |
| 243 Union Lodge, Globe, Exeter - - - | | 1. 15. 0 |
| 245 Valient Soldier, Exeter - - - | 10. 6 | 17. 6 |
| 267 All Souls Lodge Tiverton - - - | 1. 1. 0 | 5. 0 |
| 303 Lodge of Sincerity. | | |
| Rose & Crown, Plymouth | 2. 2. 0 | 2. 12. 6 |
| A New Lodge Constituted by the Provincial Grand Lodge of a <i>private room</i> at <i>Brixham</i> <i>in the County of Devon</i> —by the Name of the Lodge of True Love and Unity—by Warrant dated 20 Jany 1782—I Master, Thos. Parkinson, Wardens Wm. Warrin— Wm. Tyrer, and the Lodge Nights 1 & 3 <i>Wednesdays</i> | 1. 1. 0 | |
| Recd. for the Constitution - - - | 5. 5. 0 | |
| | 12. 1. 6 | 6. 0. 0 |
| | | 12. 1. 6 |
| | | 18. 1. 6 |

Later in the year, Beavis Wood wrote to “Mr. G. Sweetinboing, at Mr. Hepoltimor, Proctor, Drs. Commons, London” :—

“Sir,

I have received your favour of the 29th October informing me of the time of holding the next Committee of Charity and Quarterly Communication—for which I am obliged to you.

I have hitherto made my *Annual Returns* in the Beginning of the year—but if any other time shod. be more proper you will oblige me in letting me know it—and I will pay due attention to the Instructions I receive—Since the return I sent in January last—the Lodges undermentioned have been Constituted in the Province of Devon.

I am Sir,

Your most obed. & nble Servt.

Beavis Wood.”

THE LODGE OF GOOD INTENTION in the North or Second Regiment of Devon Militia—to be held in the Town of Biddeford or wherever the 9th Regiment shall be—a previous Dispensation was granted 3 April 1783—and the Warrant of Constitution 2 May 1783. Lodge nights 1 and 3 *Wednesdays*. First Master and Wardens Thos. Anter, John Handford, John Rennells—This Constitution is paid for.

THE LOYAL LODGE in the Town of Barnstaple opened at the Globe Inn—there is no previous Dispensation—but the Warrant of Constitution is dated 23 Augst. 1783—Lodge nights 1 and 3 *Thursdays*—First Master and Wardens James Kimpland, Jno Hartnoll, James Sciance—This Warrant is not yet paid for but I am to be pd at the next Q.C.

These two early communications are given in full as being typical of the consistent and conscientious work of this truly excellent Provincial Grand Secretary for the Province of Devon and the City of Exeter. Year after year Grand Lodge received these documents, couched in the formal courtesy of the eighteenth century, written on hand-made paper in the brown-black ink of the period by Wood's own hand and with the glisten of the sanding still to be seen. The Warrants at Brixham and Barnstaple were engrossed by him throughout, even down to the signatures!

We cannot be certain precisely when Beavis Wood took over from John Drake, but a probable date is 1780, and it is from his letters that we gain most of the information we have regarding Provincial Business. With the ending of the American War, Freemasonry was on the upgrade in the West. Wood reports the founding of another Lodge, this time at Plymouth Dock, meeting at the Old King's Arms with Richard Nelson as Master, and Charles King and Alexr. Corran, Wardens. This was “Lodge of Concord” whose Warrant and Constitution

was Granted 1st August, 1784, meeting on the 1st and 3rd Thursdays. Of a Lodge meeting at The General Wolfe, Plymouth Dock, he writes: "I hope to wait on you within a Fortnight . . . (and) I shall be able to bring you sufficient Reasons for your not hearing from them—and therefore they pray a further Indulgence 'till that time".

Usually Wood's letters are as concise as they could be, but the troubles of a Provincial Secretary even in those days were not inconsiderable, and some hint of these is found in the following:—

"To Wm. White Esqr., G. Secretary
Freemasons Hall, Gr. Queen Street,
Lincolns Inn Fields, London.

Dear Sir,

Inclosed you receive another copy of our Provincial Return to the 1st January 1785. The copy I brought up when I was in Town has been lost or mislaid.

You will observe that some of the Lodges communicate with the Provincial Lodge—and send their Subscriptions and fees due and *some do not*—and therefore it cannot be known here who keep up that attention due to the Regulations and who do not—It would be better if all the Lodges would pay their Subscriptions at one place—so as the amounts might come altogether in one view to your hands. But as some of the Lodges *will* remit their Subscriptions and Fees to the Grand Lodge not through the Provincial Lodge. Suppose I was to desire that *all* the Lodge would do the same—as then there would be one account only and the Provincial Grand Lodge would have no need to enquire further about it for some of the Lodges have lately taken it amiss, that the Provincial Lodge should inquire whether they have kept up to the Regulations or not—At your leisure you will much oblige me with your opinion and advise on this matter or any other you think proper to favour me with—and you may depend on my paying due attention to it—

The D. Provincial Grand Master intends for the future to hold two principal Quarterly Communications in every year—(viz) One in Assize week in the Month of *March*—and the other in the Assize week in the Month of *August* at which all general Provincial Business may be done—and to have one or two more if necessary near each Feast of St. John for any particular Business—Many of the Lodges have omitted to send an account of their Members—and you will observe very few have done it—This affair of the Provincial Business might be very surely and agreeably Managed if it was not for those strange *opposing* Spirits which too much prevails in this World—and which cannot be kept off from Matters of Masonry where we have the least reason to expect it—with great respects

I am Dr. Sir

Your most sincere & affectionate Br.

& obte Servt

B. Wood

Tuesday 13th June 1785.

The Grand Secretary's reply was not sent until the 23rd October 1785, but it strengthened Wood's position.

"Herewith I transmit to you the Notices of the G.L., for the Lodges in Devonshire which I must beg the favour of you to forward—I am fully of the opinion with you that it would be the most easy regular method for all parties, were the Lodges within the Province to correspond with and pay in their Contributions to the P.G.S. And the Lodges are only directed in a note at the bottom of the Acct of every Orly Comm. to correspond with the G.S. where no Provincial is appointed.

I am sorry to inform you that the following Lodges having neglected to contribute to the Charity and Hall Funds as prescribed by the Laws of the Society I was under the necessity of giving the notice last Month that unless they contribute at the next Orly Comm. their Constitutions would be in danger VIZ:—No. 38 Exeter—161 Newton Abbot—162 Crediton—208 Topsham—269 Plymouth Dock—289 Teignmouth.

If you have received the Fees of Constn for the Lodge of Concord at the Old King's Arms, Plymouth Dock should be glad if you would remit them in time to be paid in the ensuing Orly Comm.—In any future acct you may send of any admissions and Makings should be obligd to you to put the Members of each Lodge on a half sheets of paper as we keep the original reqsts Lists of every Lodge separte."

There is more than a hint here of the difficulties experienced in gaining control for the Provincial Grand Lodge and in enforcing the necessary measure of discipline. It is evident

that some Lodges resented interference in what they considered their private affairs. As Wood admits later, Lodges were experiencing very difficult times. We have every indication of the great interest he had in his work and the care he exercised in nursing his charges through their troubles. I feel that if only he had been acting in the late seventies my own Lodge, Loyal No. 251 would not have required a Warrant in 1783, but would have preserved its continuity from 1762 when it met at "The Fleece" Barnstaple.

Despite the exasperation our Secretary suffered in June, he succeeded in compiling a Report in the following January which admirably states the condition of the Province, and which I therefore quote in full.

" I have heard nothing from the Lodges 161 *Sun* Newton Abbot, 162 *Angel*, Crediton, 269 *General Wolfe*, P. Dock or 289 *Exeter Inn*, Teignmouth.

Some of the Lodge who have paid as above have not yet given me the Names and Ages of the persons they have made—I have sent to get the necessary particulars—And will then send them with my Annual Return to the 13th day of this Month.

I am with great Esteem and Regard

Dr. Sir your most Obedt. Servt. and faithful Bro.

Beavis Wood

Tiverton, Devon 28th January 1786."

Of the twenty-one Lodges enumerated, four were dormant or nearly so, but the remainder appear to have been operating with reasonable regularity.

During the next two years the Province lacked activity. In 1788 Wood comments—"we have done little or nothing at our Provincial Lodge and I have only received for Charity as under—(£5. 5. 0)". Wood's endorsement on this letter, "Excuse haste, post waiting at the Door", is a reminder of the means of communication before the days of Railways.

Most of the Devon Lodges were passing through difficult years, in 1789 Wood pleads

"I beg leave to represent on Behalf of the Lodges undermentioned that it is not owing to any neglect or disrespect that they have not sent any Contributions to the Grand Fund—but to the present low state of their stock and Subscriptions, the necessities of their several Societies—and the absence of their members, who are now but a small number—and I am also requested to assure you that after the next St. John's Day, when they hope to be in a better condition—you may expect that the Grand Lodge will receive a Favourable Account of them."

| | | |
|--------|------------------|--------------|
| No. 38 | St. John's Lodge | Exeter |
| 154 | Lodge of Unity, | Plymouth |
| 291 | Lodge | Newton Abbot |
| 448 | Lodge | Brixham |

For a County Attorney, living nearly two hundred miles from the Metropolis, Woods visits to London were frequent. On the 17th July, 1792, from the Angel Inn, St. Clements, Strand, he writes:—

"I just missed you last Tuesday Evening at the Office at the Hall—but I hope to call on you in a day or two—I want to get a plate engraved for a Certificate for the Bedford Lodge, Tavistock—I want also to procure for a Bro. M—who has a *fancy* for them—some Jewels in the Speculative Degrees—The R.A.—and K.T.

Will you be so kind as to inform and recommend me to an Engraver and Jewell Maker for this purpose.

I am also to get ordered a New Warrant of Constitution for a New Lodge at Bideford, Devon, by the name of The Faithful Lodge—of which I shall give you the particulars—The Warrant is dated 23 April 1792—and was constituted as appears by the Master's Return to me on the 19th inst, 23 May 1792. Master and Wardens Sworn, John Watkins, Jno. Jewell, Jno Hore—They put a Question for Information—of which I shall inform you when I have the pleasure to see you."

The letters for the next ten years are missing, but fortunately, the sole Provincial record bridges the gap. The Account Book commences with 1793 continuing up to 1806, and whilst the information given is slight, it is nevertheless full of interest. The first D.P.G.M. John Codrington and his Officers have disappeared from the scene. Another great West County mason, Dr. Thomas Okes is now at the head of affairs. The Secretary, Beavis Wood, alone continues.

The names we find here are completely changed from those given by Trewman in 1777. The Deputy Provincial is now Thomas Okes, but he could have only just come to that office, since in the Warrant issued for the Constitution of Lodge Faithful at Bideford, and dated the twenty-third of April, 1792, it is stated to be

“ By the Provincial Grand Master’s Command
John Codrington D.Provincial Grand Master ”

Thomas Okes, described as “ Doctor of Physic ”, was a member of St. John (the Baptist) Lodge. He had been Junior Warden in 1780 and Master in 1781. As such he visited Union Lodge on the 2nd July to see Richard Rous installed.

The Senior Warden Laurence Williams was a member of St. George’s Lodge, Exeter, of which he was Master as far back as 1777. Gregory, the Tyler, was Tyler of St. John (the Baptist) Lodge.

Robert Trewman, Printer, was the publisher of the book, very popular in its day “ Principles of Freemasonry ”.

Another member of St. John’s was Thomas Turner, a School Master, he was initiated June 24th, 1780.

Beavis Wood still continues as the indefatigable Secretary. The purchase of a Bible, three Mallets, Pair of Compasses, Square, Level and Plumb and a Sword seems to indicate that Union Lodge Furnishings were no longer available and the Provincial Lodge had to procure its own.

Such are the somewhat meagre details I have succeeded in collecting of the “ Birth of the Grand Lodge for Devon ”. As with so many Masonic organisations after a somewhat tentative start we see strong hands guiding towards strength and success. Throughout the period covered Charles Warwick Bampfylde was first and foremost a politician, the business of the Province being wholly transacted by the Deputy Prov. G. Master and the Prov. G. Secretary.

Much as we would like to trace the work of these interesting men, the temptation must be resisted or deferred to another occasion for the permitted length of this Paper has been reached, but at least we take leave of a strong and lusty youth among the Provincial Grand Lodges.

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Oliver, on the proposition of Bro. H. Carr, S.W., seconded by Bro. N. B. Spencer, J.W. Comments were offered by, or on behalf of, Bros. C. C. Adams, F. R. Worts and S. Pope.

Bro. H. CARR said:—

We are indebted to Bro. Oliver for a most useful paper which may well be regarded as the framework for a history of the rise of the Provincial Grand Lodge of Devon. A few points, however, need clarification.

The first minute quoted runs:—

“ That the R.W.P.G.M., Bro. Brooke, acquainted the Lodge that he had received a Constitution . . . ” which empowered him to Constitute the Union Lodge.

A great number of questions arise from this minute:—

1. Who had made Brooke a Provincial Grand Master, and of which Province ?
2. Does the patent of his appointment still exist, or is there any record of his appointment in Grand Lodge minutes ?

It would appear that the Union Lodge was recording the circumstances of its own creation, and in that case:—

3. Is it the opening entry in the Minute Book, and is it dated ?
4. Did Union Lodge recognise Brooke as Provincial Grand Master *after* they had been constituted, even though no such Masonic Province had yet been created ?
5. What happened to Brooke between 1766 and 1775 ? If he *was* one of the big men of Devon Masonry, why is there no record of him in the period of 1774-5 which led to the creation of the Provincial Grand Lodge ?
6. Presumably, the new body only affected the fourteen “ Moderns’ ” Lodges ; what were the four “ Ancients’ ” Lodges doing at that time ?

Generally, it seems to me that the paper emphasises the very haphazard system of government that prevailed in the Craft during the eighteenth century (or was it a lack of system ?). The Lodges in and around Exeter may have been unanimous, at first, in their desire for the establishment of a Provincial Grand Lodge, but there seems to have been a degree of unwillingness to accept the *authority* of a Provincial Grand Lodge, and some evidence of an inclination to continue under the loose and more distant rule of the headquarters in London.

It is a little surprising that Devon, a county with eighteen Lodges, should have been so slow in taking steps for the formation of a Provincial Grand Lodge, but Bro. Oliver has referred to the high mortality rate in the Lodges of that era. What was the underlying reason for this instability of the Lodges?

In the regular conditions of stable membership which exist nowadays, Lodges seldom disappear except under the stress of war or some other cataclysm, but I fancy that in the seventeenth and eighteenth centuries the idea of *continuous* membership of a Lodge was by no means widespread. The Union minute of 14th June, 1768, seems to confirm this. On that day, "Oldfield Bowles, Charles Bampfylde and three servants" . . . were made Enter'd Apprentices and afterwards raised to the Degree of Fellow-Crafts. The minute ends with the curious statement that Bowles and Bampfylde "were admitted subscribing members". I take this to mean that only these two men remained active members of the Lodge, while the other three were simply made Masons and then passed out of the life of the Lodge. This may be a misinterpretation of the minute, but in the early Scottish minutes, especially of Mother Kilwinning and of Mary's Chapel, I have found a great number of records of admissions of men, who never made a second appearance in the Lodge, men who apparently paid no quarterage, and who were not fined (as was customary in those days) for non-attendance at meetings. I wonder what was the significance of this drifting Masonic population.

I hope Bro. Oliver will forgive me for asking so many questions. They are, in one sense, a measure of my own ignorance of his subject, but they are also a tribute to his work, and I now have much pleasure in proposing a hearty vote of thanks to him for his stimulating paper.

Bro. C. C. ADAMS said:—

I was interested to hear of the initiation of Brethren who were, apparently, the servants of Lodge members.

In the Lodge of Antiquity (now No. 2), fourteen members of the private Band of H.R.H. the Duke of Kent were initiated on the 21st May, 1813, as serving Brethren "to assist the Musical Department". They were recorded later as Honorary Members of the Second Class. These musicians were not actually servants of any member of the Lodge, as the Duke of Kent did not belong, but one can be reasonably sure that they were introduced by his brother, H.R.H. the Duke of Sussex, who was at that time Master of the Lodge.

Bro. F. R. WORTS said:—

I, too, think the three "servants" . . . made Enter'd Apprentices and afterwards raised to the Degree of Fellow-Crafts" may have been "Serving Members" whose chief duty was to look after the personal comforts of their masters.

The leading Masons of Devon in 1766-1774 merit congratulation; they knew what they wanted, and gained their wish in a comparatively short time. Moreover, among them were Masons of vision and ability, well able to deal with difficulties and lay the foundations of an enduring P.G. Lodge.

The initiative shown by the Devon Masons could be contrasted with lack of such quality in Masons of Yorkshire when the P.G. Lodge of the West Riding of the County of York was established in April, 1739. The G. Master appointed William Horton, of Halifax, to be the P.G. Master; the only evidence of this is an advertisement in the *Leeds Mercury* (10th April, 1739). Nothing Masonically was known, or is yet known, about this first P.G. Master. He died 27th February, 1740. The G. Master then appointed Edward Rookes Leedes; he "ruled" the Province for thirty years (1770). Nothing is known about his Masonic work. Certainly no P.G. Lodge was held until 27th December, 1774; then Sir Thomas Tancred was P.G. Master, but not of the West Riding of the County of York, but "for the County of York". An interesting line of research could possibly be found in seeking an official definition of policy in establishing Provincial Grand Lodges, and the attempts to carry out the policy.

In Bro. B. Wood's letter of 13th June, 1785, it is clear that the business of the new P.G. Lodge was frustrated by "those strange *opposing* Spirits which too much prevails in this World . . ."; Bro. Oliver's comments on this passage would have been interesting, but obviously he lacked any cogent evidence.

Bro. S. POPE writes:—

I should like to thank Bro. Bruce Oliver for his paper; its title I find intriguing, for many of us must have wondered if our Provincial Grand Lodge ever had a birth or if, like "Topsy", it just grew. In my own Province of Kent we are told that Capt. the Hon.

Robert Boyle Walsingham was installed at Chatham, and as his family interests were in that district he was probably a member of the Lodge there whose records were destroyed in the fire at the Sun in 1820. Our next Prov. G. Master, Capt. Chas. Frederick, occasionally held "Provincial Nights" in his Lodge at Faversham, at which he appointed all his Prov. G. Officers from the members of his Lodge.

However, to get back to Bro. Bruce Oliver's paper. The initiation of three candidates, together with their servants, in the Union Lodge in 1768 recalls to my mind the *History of the Prince of Wales' Lodge*, where we read:—

"The Prince of Wales' Lodge No. 259 was instituted by H.R.H. Prince of Wales (Afterwards King George IV) and it was originally intended that it should consist of only those who were honoured with appointments under H.R.H. or men formerly attached to his person: Amongst the earliest initiates in the Lodge were 20 of H.R.H.'s footmen and household servants. They were not admitted as members but were serving brethren without payment of fees."

In the case of the three servants initiated in the Union Lodge in 1768, it is to be noted that their masters only were admitted as members of the Lodge. That these three servants were "afterwards raised to the Degree of Fellow Crafts" suggests that the services for which they were required were within the Lodge, and maybe they kept the "cannon" charged with "powder" for the toasts which were drunk at the end of each section of the Lecture.

The question of the first Prov. G. Sec. desiring to know "how the expenses of the Prov. G. Lodge were to be defrayed" is one that must have worried many Prov. G. Secretaries, as well as Treasurers, in those early days.

The By-Laws drawn up by Capt. George Smith for the Prov. of Kent in 1777 show that the only funds available for that purpose were the fees of honour of the Prov. G. Lodge Officers appointed and the fines for non-attendance.

The expenses of the Prov. G. Chaplain from early days were obtained by the sale of printed copies of the sermon preached at the Festival. As the old Minute Book of the Province puts it:—

"At the Prov. Grand Lodge of Kent meeting at Dartford 16th May, 1796, it was resolved that the thanks of this Society be due and given to our Rev. Bro. Inwood for his incomparable sermon preached this day and that he be requested to print the same which he obligedly consented to."

At the meeting the following year, we find added to the above: "The prophets of which he liberally resigned to the Cumberland School". It is significant that no further reference is made to this matter until after the death of Dr. Perfect, Prov. G. Master 1795-1809. In 1910 a motion was made and seconded that the Prov. G. Chaplain be allowed from the Lodge, wherever the Prov. Anniversary may be held, the sum of five guineas for his travelling expenses.

BRO. BRUCE W. OLIVER writes in reply:—

I would assure Bro. Carr that his having found a number of points to query in my paper gives me nothing but pleasure.

In answer to the first three of his questions, Bro. Brooke stated "that he had received a Constitution from the R.W. Lord Blany [*sic*] G.M. of England, directed to him as P.G.M. to constitute a Lodge at the Globe Tavern". This is the first entry in the Minute Book and is dated 6th October, 1766.

This, as far as I know, is the only record now existing, and I assume that Bro. Brooke's appointment was solely for this occasion: presuming that, when the distance from London was considerable, Grand Lodge appointed a worthy local Brother to act *pro tempore*.

For the first few months Brooke was given rank, but in March, 1767: "Bro. Brooke absent and not having sent a note to the Master, subject to Fine incur'd by that Neglect" (one shilling). Unfortunately, no other information is available.

When the Provincial Grand Lodge came into being it dealt only with those Lodges placed under its jurisdiction, *i.e.*, "Modern" Lodges. Those under the "Ancients" remained outside its control, and I think we can appreciate the reluctance of some of the old "Modern" Lodges to accept the new control after being accustomed to deal direct with London.

The underlying reason for the high mortality rate in the Lodge was, I believe, brought about by the American and French wars, Devon depending greatly on its maritime trade.

Bros. Adams, Worts and Pope note the admittance of the two servants. Both Stamp and Snow were servants to the Bampfylde family, and, since this was their only appearance, I feel it is reasonable to assume that they were responsible for Charles Warwick, the young heir of the Bampfylde, and served him at the table.

COUNTY OF DEVON AND CITY OF EXETER

Return of the proceedings of the Provincial Grand Lodge and the Lodges in the said Province from 14 Jan'y 1785 to 12 Jan'y 1786.

| No. | Lodges | When the Lodge last Appeared or paid | Fund of Charity | Paid For Hall Fund | Remarks |
|-----|---|--------------------------------------|-----------------|--------------------|--|
| 38 | St. John's Lodge Exeter | 22nd July 1785 | 1. 1. 0 | — | |
| 86 | Prince George Plymouth | 12th Jan 1786 | — | 1. 5. 0 | List delivered by this Lodge is herewith sent |
| 153 | Lodge of Unity, Kings Arms Plymouth | 5th Oct 1780 | — | — | |
| 159 | Lodge of Fortitude, Dolphin Plymouth Dock | 12th Jan 1786 | — | 1. 2. 6 | List given by this Lodge is also sent |
| 160 | Sun Newton. Abbot | — | — | — | } Tis supposed that these Lodges have not met for a long time |
| 161 | Angel Credition | — | — | — | |
| 171 | St. George's Lodge Globe Exeter | 22nd Apr 1784 | — | — | |
| 206 | Salutation Topsham | 12th Jan 1786 | 1. 1. 0 | 4. 5. 0 | List delivered by this Lodge is also sent and name is requested to be altered as therein mentd |
| 243 | Union Lodge Globe Exeter | 2nd May 1783 | — | — | |
| 245 | Valient Soldier Exeter | 22nd Apr 1784 | — | — | |
| 267 | All Souls Lodge Tiverton | 12th Jan 1786 | 1. 1. 0 | — | |
| 288 | Exeter Inn Teignmouth | — | — | — | Tis supposed this Lodge has not met for a long time. |
| 290 | Royal George Newton Abbot | 2nd May 1783 | — | — | |
| 302 | Lodge of Sincerity Rose & Crown Plymouth | 15th Jan 1784 | — | — | This Lodge sends a List of its Members |
| 324 | Lodge of friendship peace & flame Plymouth Dock | 18th Jan 1782 | — | — | |
| 335 | Crown & Anchor Paignton Torbay | 17th Jul 1783 | — | — | |
| 435 | Lodge of Friendship Darimouth | 15th Jan 1782 | — | — | |
| 448 | Lodge of True Love & Unity Brixham | 17th Jan 1783 | — | — | |
| 452 | Lodge of Good Intention Biddeford | 12th Jan 1786 | 1. 1. 0 | — | |
| 453 | Loyal Lodge Barnstaple | 12th Jan 1786 | 1. 1. 0 | 1. 10. 0 | List delivered by this Lodge is also sent |
| 463 | Lodge of Concord Old Kings Arms Plymouth | 22nd Jul 1785 | 5. 5. 0 | — | |
| | | | 10. 10. 0 | 8. 2. 6 | 18. 12. 6 |

FRIDAY, 7th MARCH, 1958



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. G. S. Draffen, *M.B.E.*, Grand Librarian of Scotland, W.M.; Bruce W. Oliver, P.A.G.D.C., I.P.M.; H. Carr, L.G.R., S.W.; Col. C. C. Adams, *M.C., F.S.A.*, P.G.D., P.M., *as J.W.*; Ivor Grantham, *O.B.E., M.A., LL.B.*, P.Dep.G.Sw.B., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, *M.A., F.S.A.*, P.G.D., P.M., D.C.; Bernard E. Jones, P.A.G.D.C., S.D.; A. Sharp, *M.A.*, P.G.D., J.D.; Lt.-Col. E. Ward, *T.D.*, P.M., Lodge 5386, *as I.G.*; G. Y. Johnson, *J.P.*, P.G.D., P.M.; J. R. Rylands, *M.Sc., J.P.*, P.A.G.D.C., P.M.; and Norman Rogers, *M.Com.*, P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. A. Waite, P. J. Watts, the *Hon.* W. R. S. Bathurst, P. P. Williams, W. Philips, E. L. Thompson, A. Waters, S. Gooch, F. A. Rosedale, A. J. Beecher-Stow, H. S. Buffery, F. H. Anderson, E. H. Ball, L. H. Cross, N. Hackney, S. F. Watson, A. Simon, P. R. Rainsford-Hannay, T. W. Marsh, R. W. Reynolds Davis, J. L. C. Dribbell, C. F. Waddington, A. F. Hatten, W. S. Coates, S. C. Elafros, C. Lawson-Reece, C. Madison Roberts, R. Walters, F. V. W. Sedgeley, H. E. Cohen, A. Fleming, W. Patrick, W. G. Picton, E. Winterburgh, G. H. S. Hoeg, R. Gold, L. Clough, P. W. K. Shephard, R. St. J. Brice and A. F. Ford.

Also the following Visitors:—Bros. L. W. Saunders, Lodge 4106; W. Wallis, Lodge 4738; G. A. Watkins, Lodge 5865; A. O. B. Miner, Lodge 4314; G. C. Chatfield Roberts, Lodge 3223; C. H. Robins, Lodge 2408; W. E. Carter, Lodge 1611; H. O. Twitcher, Lodge 6106; and N. A. Jenkinson, Lodge 211.

Letters of apology for absence were recorded from Bros. J. A. Grantham, P.Pr.G.W. (Derby); F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*, P.G.D. (I.C.); Lt.-Col. H. C. Bruce Wilson, *O.B.E.*, P.G.D., P.M.; H. C. Booth, *B.Sc.*, P.A.G.D.C., P.M.; C. D. Rotch, P.G.D., P.M.; S. Pope, P.G.St.B., P.M.; W. Waples, P.G.St.B.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); N. B. Spencer, *B.A., LL.B.*, P.G.D., J.W.; G. Brett, P.M. 1494; F. Bernhart, P.A.G.St.B., I.G.; and F. R. Worts, *M.A.*, P.A.G.D.C.

The Master referred to the death of Bro. B. Ivanoff, P.M., and the Brethren stood in silent respect to his memory.

IN MEMORIAM

Bro. Boris Ivanoff was born in Russia in 1886. He studied Law in Paris, and in 1912 entered the Russian Imperial Civil Service. In 1914 he joined the Russian Red Cross, in which he received four decorations. Later he was appointed a Commercial Attaché to the Russian Imperial Embassy in London. After the War he joined a British textile firm, of which he became a Director.

He was Initiated in the Aldwych Club Lodge No. 3794 in 1922, Exalted in Sincerity Chapter No. 174 in 1924, and became a member of many other degrees, including the Rosicrucian Society. He joined our Correspondence Circle in 1924, was elected to full membership in 1933 and became our Master in 1940.

His principal contribution to our *Transactions* was on *Cagliostro in Eastern Europe*.

Two Grand Lodges, one Library, one Royal Arch Chapter and forty-five Brethren were duly elected to membership of our Correspondence Circle.

Bro. ERIC WARD read an interesting paper, entitled *The Baldwyn Rite*, as follows:—

THE BALDWIN RITE — AN IMPARTIAL SURVEY

BY BRO. E. WARD

INTRODUCTION



RO. Sir Charles Cameron called the Bristol Preceptory "perhaps the most famous association of Masonic Knights Templar in the world",¹ and nothing I say could, or is intended to, affect that proud position. We are further informed from another source that "the Encampment of Baldwin, which was established at Bristol by the Templars who returned . . . from Palestine, still continues to hold its meetings, and is believed to have preserved the ancient ceremonies of the Order".² But such a body must possess unimpeachable credentials, which it is the purpose of this survey to test.

The religious, philosophic or esoteric content of the Rite is outside the scope of this study, the primary aim of which is to determine when and how it came into being. For those unfamiliar, the Baldwin Rite of 7° consists of the following:—

- | | | | |
|----|---|--|--|
| 1° | Craft. | This simply means the three Craft degrees taken in a normal Craft Lodge. | |
| 2° | R.A. and Veils in any Bristol Chapter. | | |
| 3° | Nine Elected Masters. | | |
| 4° | Scots Knight Grand Architect and Scots Knight of Kilwinning. | } Called the three lesser Knighthoods. | |
| 5° | Knight of the East, Sword and Eagle. | | |
| 6° | Knight of St. J. of Jerusalem, Palestine, Rhodes and Malta, likewise Kt. Templar. | | |
| | This is the crux of the rite. | | |
| 7° | Knight Rosae Crucis. | | |

INTERNAL EVIDENCE

The Baldwin claim to antiquity rests entirely upon one document, the "Charter of Compact", dated A.D. 1780. Its authenticity seems to have been accepted not only by Cameron, but also Hughan³ and Chetwode Crawley,⁴ besides the Bristol brethren, Shum-Tuckett⁵ and Powell and Littleton.⁶ Wonnacott⁷ evidently had a doubt, but did not go beyond that. Transcriptions are given in *Origin of the English Rite* and *Hist. F.M. in Bristol*, the latter including a reproduction.

EXTERNAL EVIDENCE

With the solitary exception of the Charter itself (now in the archives at Bristol), all internal evidence prior to 1808 has disappeared, and of the external evidence now brought forward some has already been published by Powell & Littleton and others. Most of my material has been extracted direct from the minute books of early Lodges, notably the Sea Captains' Lodge No. 445 ("Moderns"), an ancestor of the present Royal Sussex Lodge of Hospitality No. 187, the minutes of the Chapter of Charity No. 9 (now also No. 187), and the collection of notes left by Richard Smith, himself an M.E.G.M. (Rose Croix) in 1821.

Where extracts much the same as in *F.M. in Bristol* are repeated, my justification is that I interpret them differently.

¹ *A.Q.C.*, xiii, p. 169.

² Howe-Beauceant Preceptory—*Review 1850-1911*, p. 1.

³ *A.Q.C.*, xviii, p. 93, and *Origin of English Rite*, p. 185.

⁴ *A.Q.C.*, xvi, p. 79.

⁵ *A.Q.C.*, xxiv, p. 285.

⁶ *Freemasonry in Bristol*, p. 773.

⁷ *A.Q.C.*, xxxix, p. 64.

Throughout this study, to avoid needless confusion, I use the title "Sea Captains' Lodge" even when it officially became "Hospitality", for locally it was known as the Sea Captains' Lodge of Hospitality until well into the nineteenth century.

THE CHARTER—TIME IMMEMORIAL AND BALDWINY DISCREPANCIES

The text of the Charter is in the form of twenty regulations of the order, of which the 15th reads: "That this Charter of Compact be read at least once a year." But for this the impression might be gained that the actual compact was an additional document, since the natural expectation would be an agreement between two or more bodies or encampments rather than a series of rules. But as in the top left-hand corner there is an inscription "time immemorial seal of the Charter of Compact of Baldwin", and since no other kindred organisation is mentioned, we have no alternative but to accept this as the Charter itself, and that this was the method adopted by the members of the encampment either to convince themselves or others of their sovereign rights.

Hence the preamble: "Whereas by Charter of Compact our Encampment is constituted the Supreme and Royal Encampment of this Noble Order," seems to be another way of saying that from the time when the Charter was written the signatories considered that they alone having had the power to constitute themselves, then by virtue of this authority they possessed the sole power to constitute others. This interpretation is supported by a minute of the Sea Captains' Lodge dated 24 November, 1790, when a Bro. Southey (exalted 3rd July, 1789, K.T. 10th August, 1789) moved "that no brother should appear in this Lodge with the order of Knights Templar provided he acknowledged the *present Self-Created Encampment of Knights Templar*". The italics are mine, for if words mean anything this phrase tells us not only that the Encampment was the invention of those then belonging to it, but inclusion of the word "present" implies that its genesis was not so very long before 1790.

But this minute tells us something else, for it does not say the Baldwin Encampment—just "the" Encampment of K.T.'s. Similarly, when Dunckerley wrote to the K.T.'s at York on 22nd March, 1791,¹ he spoke of the Bristol Encampment merely as the "Knights Templar in that City", evidently unaware of the name Baldwin. Or again, when Joshua Springer was made Prov. Grand Master of K.T.'s in 1795, no mention was made of this name.² The early certificates, clearly of the nineteenth century, also say nothing of Baldwin.³ Nor, for that matter, does the Charter itself, except in the above-mentioned inscription apropos the seal, and we might overlook the odd omission but for the fact that in 1810 two of the chief K.T.'s of the day, Husenbeth and Grigg, wrote to the Grand Conclave in London requesting a change of title from "Time Immemorial" to "The Encampment of Baldwin", which was granted.⁴ As will be seen from the reproduction of the Charter, this inscription bears all the marks of an addition, otherwise it would hardly have been necessary to trespass on the border.

I do not intend to waste space considering the possibility of the Baldwin or any Masonic K.T. rite extending back to the time of the Crusades, as I assume that rule 2 of the Charter—"That to this Order none be admitted but men . . . which have passed the four degrees of Masonry"—kills any such thing. Nor do I propose to discuss how the title "Baldwin" arose, interesting as are the probabilities, as this also seems to be fatal, for the medieval Templars called their encampments after places, not men, as we know well enough from those which existed in and around Bristol.

However, this does lead to another point where the Charter stands self-condemned, for it tells us right at the beginning that it emanated from "The Supreme Grand and Royal Encampment of the Order of Knights Templar of St. John of Jerusalem, Knights Hospitallers, Knights of Malta, &c., &c." But St. John of Jerusalem was the patron saint of the Hospitallers, not the Templars, and between these two bodies open antagonism, extending even to pitched battle, was maintained until the Templar body was finally exterminated. No trace exists of any of the last stray Templars embracing the Hospitallers' Order, nor by the very nature of the ecclesiastical transformation would it seem possible.⁵

We can go further, for the Order of the Knights of Malta was still in being at Malta at the date of the Charter,⁶ and it had nothing whatsoever to do with Masonry.

When Thos. Dunckerley, in a letter (detailed later) to the York K.T.'s, spoke of Bristol as having had an encampment from time immemorial, and therein styled himself G.M. of the "Order of Masonic Knights Templar of St. John of Jerusalem",⁷ he no doubt saw nothing

¹ Thos. Dunckerley, p. 262.

² Freemasonry in Bristol, p. 795.

³ Freemasonry in Bristol, p. 782.

⁴ Freemasonry in Bristol, p. 799.

⁵ Chetwode Crawley, A.Q.C., xxvi, pp. 48, 49.

⁶ Chetwode Crawley, A.Q.C., xxvi, p. 51.

⁷ H. Sadler, Thos. Dunckerley, p. 262.

incongruous in all this. In Bristol the vestiges left by both Templars and Hospitallers were there for all to see. Even so late as 1532 a Knight of "Rhodys"¹ visited the city to discuss matters concerning that part of it known as the Temple Fee, which for centuries had been under the jurisdiction of first one and later the other of the Knightly orders, and a thorn in the flesh of the city authorities. Thus, no great imagination was necessary to create for Dunckerley an atmosphere highly conducive, then as now, to the belief that the once-powerful orders had lingered on underground to emerge again in the eighteenth century. But, unfortunately, both he and the Bristol Knights chose a title for the revived order which itself proclaimed that there could be no possible continuity with the previous.

So far, then, the evidence adduced seems not only to dispose of the time immemorial aspect of the Bristol encampment, but also indicates that the Baldwyn Rite was a much later development of the original. The question now is, when did the original start? Was it 1780, as the Charter indicates, or is that wrong, too?

THE CHARTER AND ITS FICTITIOUS DATING

In the minute book of the Sea Captains' Lodge there is, under the date 3rd April, 1783, a copy of a letter to James Heseltine (Grand Sec.) accompanying the list of 27 members, as required by Grand Lodge. The letter then proceeds:—

"The majority of our members being Master Masons are desirous of becoming Royal Arch & Kt. Templar we shall thank you to inform us if a particular constitution be required for that purpose or if it may be regularly done under our present one."

It will be noted that they speak of Constitution singular, as if one was expected to cover both. It is inconceivable that they would need to write to the G.S. about the R.A. as such, for it was only necessary to ascertain the procedure from the Chapter of Charity, to whom Heseltine had been the channel for their warrant over thirteen years earlier, and of which, to judge from the earliest list of Charity members which has survived (1784), it was most likely that some of the Sea Captains were members when the letter was written. It is even more inexplicable that they would need to ask London about Knights Templary if at that time there had existed in their midst the "Supreme Grand and Royal Encampment", whose Charter (rule 7) recognised no other encampment in the Kingdom of England which did not admit of its supremacy and conform to its statutes.

I see in this letter of 1783 three implications: Firstly that the Sea Captains, many of whom must have known Ireland² far better than London, and names like McCarthy, Geoghagen and Driscoll tell their own story, regarded the two degrees as complementary, as seems to have been the case in that country; secondly, that they apparently did not aspire to a rite of seven degrees; and thirdly, that the famous Charter of Compact dated 1780 did not exist in 1783.

Since the last is the most important and significant, consideration can be given to that immediately. Now, the Charter contains what can only be presumed to be the signatures and titles of the principals involved in its promulgation. They are as follows (see also Powell, p. 777):—

| | | | | |
|------------|-------------------------------|---|-----------------------------|---------------------------|
| Wm. Mason | A ^o C ⁱ | } | Joshua Springer M.E.G.M. | Robt. Wasbrough, Steward. |
| G.Actuary. | 1780 | | Jno. Maddick G.M. of the O. | |
| | | | Wm. Trotman G.M.A. Genl. | J. Ferris, Treasurer. |
| | | | Wm. Lewis Equerry. | |

As stated previously, there are no minutes of the Encampment prior to 1808, but, fortunately, Richard Smith (who, as an M.E.G.M., would be unlikely to err on the side of modernity) has left us a list of its early members, together with a series of dates.

A transcription of the list down to 1790 is given below, to which I have added S.C. against those belonging to the Sea Captains, otherwise it is an exact copy.

The expression "Joined the Encampment", appearing against the bracketed names of Lewis, French and Jefferris, may indicate that Springer and Sanders, the two earliest, were K.T.'s before they joined the Encampment. Presumably, all the dates later are those at which the members joined simultaneously with making.

¹ J. Latimer, *Annals of Bristol (16th century)*, p. 17.

² See Heron Lepper's "Traditioners", *A.Q.C.*, lvi, the theme of which seems to be particularly appropriate to this present paper generally. He quoted the case of a Bro. James "Whitechurch" of No. 445, Sea Captains' Lodge, Bristol, who visited Lodge No. 27 at Cork on 5th August, 1783, i.e., the same year as the letter to Haseltine. Whitechurch signed as S.W. on this very letter.

“MEMBERS BELONGING TO THE ENCAMPMENT”

| | | |
|----------|---------------------------|-----------------------|
| | Jno. Sanders | July 20, 1779 |
| S.C. | Josh. Springer | Feb. 4, 1785 |
| S.C. | J. C. Lewis | Joined the Encampment |
| | Josh. French | |
| S.C. | Henry Jefferris | Feb. 4, 1785 |
| | John Granier | July 1 |
| | Wm. Heath | |
| | John Ackland | July 1 |
| S.C. | Ebn. Sibly | |
| | Thos. Naish | |
| S.C. | Jacob Davis | |
| | Alex Dundas | |
| | Capt. Snow | |
| S.C. (?) | Chas. Sladen | |
| S.C. | Vaughan | June 7, 1785 |
| S.C. | Rich. Wasbrough | June 1785 |
| S.C. | Wm. Mailard | |
| | Jas. Brown | Dec. 5, 1785 |
| | Thos. Heath | |
| S.C. | Capn. Jackson | |
| S.C. | Pere ⁿ . Bowen | Feb. 11, 1788 |
| S.C. | Wm. Springer | Feb. 11, 1788 |
| S.C. | Wm. Hill | Jan. 8, 1790 |
| S.C. | Jno. Franklyn | Feb. 11, 1788 |
| | Wm. Mason | Aug. 18, 1789 |
| S.C. | Rich. Blake | Apl. 17, 1789 |
| S.C. | Rev. Dr. Small | do. |
| S.C. | Rev. Wm. Blake | do. |
| | Hanham | June 30, 1789 |
| S.C. | Rich. James | |
| S.C. | Thos. Southey | Aug. 10 |
| | Wm. Trotman | Nov. 6 |
| | Jas. Bonbonous | Jan. 8, 1790 |
| | Rev. Benj. Spry | |

It will be noted that three names, Robt. Wasbrough, J. Ferris and Wm. Lewis, included in the Charter, do not appear in Smith's list, and of the remainder not one is shown by Smith as joining the Encampment previous to 1785, when no less than 18 became members. Further, one member alone is given as joining before that date, *i.e.*, John Sanders, 20th July, 1779, who does not appear on the Charter before 1804. Thus, if Smith's list is correct, and all the evidence I have found has so far corroborated every checkable point, either the encampment between 1779 and 1785 comprised one member, or that member was made a K.T. elsewhere.

Returning to the three names on the Charter not included in Smith's list, *viz.*, Robt. Wasbrough, J. Ferris and Wm. Lewis, it is nevertheless singular that in 1785 three very prominent Bristol Masons having similar names were therein recorded. They are Richard Wasbrough, Henry Jefferris and John Carteret Lewis, all members of the Sea Captains' Lodge. I can find no trace of a *Robt.* Wasbrough in Masonic or civic records of the period, although the Wasbrough family is well documented. Richard, however, was a well-known brazier in the city, besides being a Prov. G. Steward in 1784 and a Scribe of Charity Chapter in 1785. Of J. Ferris, I find no trace either, masonically or otherwise, but the name is strangely reminiscent of Jefferis, the other Scribe in Charity Chapter.

On the other hand, there certainly was a well-known Wm. Lewis, tailor by trade, who in 1790 made a new robe for the “pas'd Z” of Charity Chapter. But this Companion was only exalted (in the same Chapter) on 5th February, 1790, and since Rule No. 2 of the Charter of Compact states that only those who had passed the four degrees of Masonry could be admitted to the Order, Wm. Lewis could not have been a member in 1780. That this rule was adhered to is confirmed in every case (14 in all), which can be checked by comparing the minutes of Charity Chapter with Smith's K.T. list.

Incidentally, Wm. Mason, another supposed signatory, described in the Charter as “Grand Actuary”, also falls by the same test. He was initiated in the Jehosaphat Lodge No. 359 on 1st February, 1786, and exalted in Charity on 1st February, 1788, which is consonant with Smith's date of 18th August, 1789, for his joining the Encampment. It is

possible that in the early days the K.T. degree was just a by-product of Charity Chapter, for, comparing exaltation dates in the Chapter minutes with Smith's list of dates, they frequently follow each other with surprising regularity, e.g., Ben. Spry, G. W. Hall and Saml. Johnson were exalted on 1st January, 1790, and the next week, 8th January, 1790, they were all made K.T.'s together.

These observations seem to me to be decisive in showing that the Charter date 1780 is fictitious, and I am satisfied that this applies also to the names J. Ferris and Robt. Wasbrough.

THE BEGINNING OF THE ENCAMPMENT

Smith's list gives a strong impression that the Bristol Encampment was formed in 1785, when 18 members joined. Provincial G.L. (then of Gloucestershire, but in effect Bristol) was formed in 1784, and Charity Chapter (the only one in Bristol at the time) was revived in the same year. As consequently there is a strong presumption that the leaders of these two bodies would also take a prominent part in the formation of the Encampment, I have prepared a series of comparative tables which I feel may be helpful in reconstructing the scene. (See page 33.)

THOMAS DUNCKERLEY AND THE CHARTER

Another aspect must now be considered. On 22nd March, 1791, Thos. Dunckerley, writing to the York Templars, said amongst other things:—

“ . . . Being Grand Superintendent of Royal Arch Masons at Bristol, I was requested by the Knights Templar in that City (who have had an Encampment time immemorial) to accept the office of Grand Master, which I had no sooner comply'd with [etc.] ”.¹

Consequently, if Dunckerley became M.E.G.M. of the Bristol Encampment he must have displaced Springer (supposed to have served from 1780-1804), but his name was not added, as were those of other successors. This would seem to be a very serious oversight had the Encampment been the sovereign authority which it claimed. However, there is an oblique reference in the bottom left-hand corner, where pasted on is a device measuring 4in. by 3in. containing various cryptic K.T. symbols.

This device is the same as used by Thos. Dunckerley on his later certificates, of which comparison may be made with an example dated 1794 issued to a Chichester K.T., and illustrated in *A.Q.C.*, xvi, accompanying p. 212. There was an earlier version of 1791, reproduced in Osborn's *Freemasonry in Cornwall*, and Wonnacott² stated that this device, after erasure of certain words, was printed from the very plate devised in 1785 by De Lintot, the founder of the Rite of 7° in London and possibly the most vivacious exponent ever of Continental Masonic novelties in England. Wonnacott detailed the erasures, one of which was the implied claim to Kilwinning ancestry. For the story of how De Lintot engineered this spurious ancestry, see Bro. Draffen's recent paper.³

There are, therefore, three versions—De Lintot's original of 1785, Dunckerley's 1791 modification of the same plate,⁴ and what appears to be a new plate made before 1794, which clearly was a copy of the second. The appended reproductions show the three stages of development.

It is, therefore, certain that the device on the Bristol Charter could not have been printed in 1780. Of additional interest, however, is its introduction of Kadosh and other De Lintot specialities, which the actual wording of the Charter says nothing about. All we know is that when the Bristol Encampment in some way acknowledged the Grand Conclave in 1791, it suddenly emerged as the “Emminent of 7 degrees”, and thus came into line with the London Observance of 7°, i.e., De Lintot's school, and also the various 7° encampments which Dunckerley sponsored.

THE GENESIS OF THE 7° RITE AND ITS LINE OF TRANSMISSION

The next question, then, is through whom did the additional degrees reach Bristol? We have nothing but circumstantial evidence—first, the obvious parallelism with De Lintot's system built up from 1766 or earlier, and second, the suggestiveness of the frequent visits to Bristol by one closely associated both with its growth and with Thos. Dunckerley. This was William Hannam, member with De Lintot of the Royal Arch of Cumberland (a Chapter or

¹ H. Sadler, *Thos. Dunckerley*, p. 262.

² *A.Q.C.*, xxxix, p. 69.

³ *A.Q.C.*, lxviii, pp. 94-110.

⁴ *A.Q.C.*, xxxix, p. 70.

| Leading mem- ber of Sea Captains' Lodge in 1784-5 | Initiated or Joined | Date | First officers of P.G.L. formed in 1784 | Chapter of Charity No. 9 in 1785 | Joined or Exalted | Date | Bristol K.T. Encampment | | Joined | Comments |
|---|------------------------|--------------|--|-------------------------------------|----------------------|------|---|---|--------|--|
| | | | Thos. Dunckerley P.G.M. | Thos. Dunckerley G.S. 1782 | | | Early Officers named in Charter of Compact | Attempted reconcilia- tion with Smith's list | ++ | |
| hua Springer (W.M. 1787) | J | Feb 1784 | Joshua Springer S.W. | John Sanders Z. | | | John Sanders (1804) | John Sanders | 1779 | not mentioned in Charter |
| J. Lewis | J | June 1784 | John Maddick J.W. | Joshua Springer H. | | | Joshua Springer M.E.G.M. | Josa. Springer | 1785 | Lodge minutes record his being appointed Commander K.T. 1795 |
| hard Wasbrough | J | Feb 1784 | J. C. Lewis Sec. | John Maddick P.S. | J | 1784 | John Maddick | not mentioned | 1785 | |
| ary Jefferris (W.M. 1784) | J | Apr. 1782 | Rich. Wasbrough Stew. | J. C. Lewis J. | | | Wm. Lewis | J. C. Lewis | 1785 | |
| | | | Wm. Trotman Stew. | Rich. Wasbrough Scribe | | | Robt. Wasbrough | Richard Wasbrough | 1785 | |
| | | | | Henry Jefferris Scribe | | | J. Ferris | H. Jefferris | 1785 | |
| | | | | Wm. Trotman | J | 1789 | Wm. Trotman | Wm. Trotman | 1789 | |
| | | | | Wm. Mason | E | 1788 | Wm. Mason | Wm. Mason | 1789 | Initiated Jehosaphat Lodge No. 359 Feb. 1. 1786 |
| W. Vaughan | J | Apr 1782 | R. W. Vaughan S.B. | R. W. Vaughan | E | 1785 | | R. W. Vaughan | 1785 | |
| P. McCarthy | I | Apr 1782 | G. P. McCarthy Stew. | G. P. McCarthy | E | 1785 | | not mentioned | | |
| Maillard | I | Feb 1784 | Wm. Maillard Stew. | Wm. Maillard | E | 1784 | | Wm. Maillard | 1785 | |
| | | | Walters Stew. | Hopkins 2nd S. | | | | | | |
| | | | Shortridge Stew. | Josa. French 3rd S. | | | | | | |

* These three Brethren were members of the Lodge when the letter was written in 1783 requesting information concerning a constitution for R.A. & K.T.

† Wasbrough and Maillard were business partners. When the former joined Sea Captains' L. on Feb. 5 1784, he on the same night proposed Maillard for initiation. Both are listed amongst Chapter of Charity members for 1784, and in Smith's K.T. list they are bracketed together as joining in June, 1785.

‡ "Joined" in this context would appear to mean made K.T. in all cases. It is obviously so in the cases of Mason, Vaughan and Maillard.

College specialising in outside degrees, which by devious paths led the way to the London Observance)¹ and later Deputy G.M. to Thos. Dunckerley in the Grand Conclave of K.T. It was in this capacity that he signed the warrant of the R.N. Preceptory of K.T.'s No. 2 (Portsmouth) on 11th March, 1791.² We now know that Dunckerley was not unaware of De Lintot's work, and there can be no doubt, as the late Bro. Covey Crump suggested,³ that Hannam was the link between the two.

Wm. Hannam visited the Sea Captains' Lodge on 6th October, 1785, and Charity Chapter on 2nd December of the same year. On the latter occasion the minutes read: "The Robes for the three Principals was introduced and first worn". They were obtained in London, "and gave entire satisfaction with respect to elegance and price and the thanks of the Chapter were given to Companion Lewis and to Comp. Hannam, who had advised him as to the purchase". The former, by the way, was undoubtedly John Carteret Lewis, Lieut., R.N., of the Sea Captains' Lodge, whose R.A. career was meteoric. He was exalted on 2nd October, 1784; became Treasurer 2nd February, 1785; 3rd Principal June, 1785; and was G. Superintendent when Hannam visited in December. Richard Smith lists him as joining the Encampment on 4th February, 1785.

Hannam evidently gave other advice to the Bristol Brethren, for on 26th June, 1789, the Chapter of Charity called an Emergency meeting specially for the occasion, when Hannam took the chair as Z "and went through the whole ceremony".

Most significant of all, four days later, i.e., 30th June, 1789, "Hanham"⁴ became a member of the Encampment. Bro. J. E. S. Tuckett⁵ appears to have been mistaken in stating that he was admitted to the "Camp of Baldwin", for there is no evidence other than Smith's list, which says nothing about Baldwin.

On 2nd April, 1790, Hannam is recorded as Grand Master, with De Lintot as Administrator of the French-sponsored London Encampment.⁶

It would, therefore, be highly improbable if Hannam, associate of De Lintot, the exponent of 7 degree rites, the link between the latter and Dunckerley, the adviser of the Bristol Brethren and a member of its own Encampment, would not also, about 1789, offer his advice about the merits of the 7 degree rite, for which he was an enthusiast. If so, then it seems to have just about coincided with the date of the device at the foot of the Charter (c. 1791), and indicates the earliest at which the 7° rite arrived at Bristol, which date, incidentally, happens also to be that when the Bristol Encampment enrolled under the Grand Conclave and became the "Eminent of Seven Degrees".⁷

THE 7° RITE IN EMBRYO

Writing about 1820, Richard Smith has given an illuminating picture of the growth of the 7° rite in these words:—

The revival of the Royal Orders in Bristol being in a great measure the work of Comp. Goldwyer I am induced to enter somewhat into detail concerning it.

The very scanty memoranda handed down to the Sir Knights of the present Encampments respecting the Royal Orders of Christian Masonry in Bristol give too much reason to regret the negligence of the greater number of the past Commanders who appear either to have made no regular minutes of their proceedings or to have taken little or no care for their preservation and safe custody.

I have been able to meet with no documents of an earlier date than the year 1808 in anything like a regular series—this has induced me to collect from various scraps and mutilated fragments as much information as I could and to add thereto such oral relations as conversations which some of the Older Companions afforded me the opportunities of doing.

Sir ~~Kt. Sanders~~ Joshua Springer is the earliest name I can find as a Commander and that of ~~Joshua Springer~~ John Sanders is soon associated with it.

Of the Templars degree they had a fair and competent degree of knowledge—of the Rose Crucis they knew nothing and as to the rest they were scarcely acquainted with even the titles.

¹ Wonnacott, *A.Q.C.*, xxxix, p. 86.

² A. Howell, *Hist. Phoenix Lodge No. 257*, etc., p. 243. Hannam also signed the warrant for the Observance Chapter of Encampment in 1791. Dunckerley's Encampment at Manchester and the Cross of Christ Encampment, both latter in 1795. See *A.Q.C.*, xxxvi, p. 168.

³ *A.Q.C.*, xxxix, p. 90.

⁴ Hanham is the name of an ancient village near Bristol and would be spelt thus by locals then, as now. The medieval spelling was "Hannam", and possibly Wm. Hannam was a descendant of one of its early inhabitants, many others of the present day having the same surname.

⁵ *A.Q.C.*, xxxvi, p. 176.

⁶ *A.Q.C.*, xxxix, p. 86.

⁷ Wonnacott, *A.Q.C.*, xxxix, p. 72.



W.^m Hammum Esq.
Provost-Marshal of His Majesty's Guards

London, Published by C. Cawthorn, British Library, Strand, Nov. 1795.

There are three places only in the Kingdom of England which claim to hold "The Camp of Baldwyn from time immemorial" by which expression is meant the period when our Richard the first returned from his Austrian Captivity Anno Human Redemption 1193 being about 75 years subsequent to the Establishment of the Order. The three places alluded to are London, Bristol and York. The city of Bath had formerly a claim also, but by some means it was lost and the Camp of Antiquity was broken up. The names of the three original Conclaves were in Brystowe that of Baldwyn—In London that of the Observance of 7 degrees—and in York that of the Redemption. All the other Encampments in the Kingdom amounting now to [blank] and regularly numbered have emanated from the above mentioned and these three being original have no number. In the year 1809 the Knights of Somersetshire held their encampments in this city but the trumpets of Gethsemane No. 31 and True Friendship No. 32 are heard no more. Where they first encamped I cannot learn but I believe it was at the Old Mulbery Tree Tavern in Broad Street.

It appears that in the year 1780 the Sir Knights of London wishing that all masonic honours should emanate from the Metropolis entered into negotiation with the Sir Knights of the Camp of Baldwyn in Bristol for the surrender of their claim to be considered the most ancient encampment in England and after a protracted conference the Companions of that day feeling themselves unequal to maintain such precedence gave up the point. They nevertheless stipulated that they should be exempted from all contributions and superior control managing their Encampment in an independent manner and subject to no commands from others. They however agreed to acknowledge the supremacy of the Grand Master of the Orders in all matters touching the general good of Chivalry and the Commander in Bristol take a solemn oath before the Conclave of allegiance.

It will be noted that Smith at first put the name of Sanders as the earliest commander, with that of Springer next. He then seems to have changed his mind and reversed the two. Since Smith himself gave Sanders as the most senior member in his list, and the only one over a period of six years, it is very possible that Sanders really was the first, but not necessarily with the title "Commander" at that date. Some further support for this is contained in a minute (13th June, 1795) of the Sea Captains' Lodge recording the payment of 10/6 to the Royal Cumberland School for Bro. Joshua Springer's appointment as "Prov. G.M. of Knights Templar for the City and County of Bristol". Again no mention of the "Camp of Baldwyn", but *en passant* one feels it surely would not have been much of a promotion, warranting a publicised gift to charity, had he previously been M.E.G.M. over all England!

Smith has left a lengthy description of Sanders by one of his contemporaries, who told him that he was initiated in Hampshire in 1778 and "was a great man first with Dunckerley and then with old Springer". He goes on to say that "he was almost the only one who could hold a Knights Templar Encampment, and he received half a guinea for his services until Brothers Husenbeth, Goldwyer and Henry Smith appeared [*i.e.*, post 1800], and then the Conclaves began to assume a different appearance". It seems somewhat incongruous that an institution claiming T.I. antiquity should suffer the humiliation of having to pay for the services of a preceptor.

One further point is of interest in Smith's narrative which illustrates how, even so close to the event, important historical facts had been forgotten. He refers to the year 1780 as the date of a dispute with London, but clearly means the time of the formation of the Grand Conclave, which, of course, was 1791. This gives the impression that Smith, knowing the date on the Charter of Compact was 1780 and understanding by oral tradition that a dispute occurred with London in the early days, jumped to the conclusion that the two were synonymous. There is no evidence to indicate divergence of opinion with other bodies prior to 1791.

SIGNIFICANT DATES IN CHRONOLOGICAL ORDER

Having laid bare the main discrepancies, it appears desirable to make a tentative reconstruction of the various developments as is indicated by the evidence thus:—

1. 1783. The first authentic reference to K.T.'s in Bristol appeared in the minutes of the Sea Captains' Lodge.
2. 1784. Coincident with Dunckerley's mission to Gloucestershire we find an influx to S.C.s' Lodge of men destined to take a major part in Bristol Masonry.

In the same year the Chapter of Charity is rejuvenated and also Prov. G.L. formed.

In the three organisations certain individuals take a leading part in all.

3. In 1785 (according to R. Smith) these same men and others joined the Encampment,

in circumstances which can only point, firstly, to all but two then taking an extra degree to the R.A., and, secondly, to the Encampment being a new formation as an offshoot of Charity Chapter, with leadership once again in much the same hands.

So far, and for several years after, there is no evidence of anything more than a single K.T. rite.

4. On various occasions between 1785 and 1789, Wm. Hannam, colleague of both De Lintot and Dunckerley, and 7° enthusiast, visited Bristol, on the latter occasion to a specially-convened R.A. Chapter. Four days later he became a member of the Encampment. Hannam would appear to have done for Bristol Knights Templary more or less what Laurent and Zimmerman, his London colleagues, did for Dublin K.T.'s.¹
5. In January, 1791, Thos. Dunckerley, being G. Supt. of R.A. Masons at Bristol, was invited by the K.T.'s in that city to be their G.M., which he accepted.
6. February, 1791—the date Dunckerley quoted when saying he “was selected Grand Master to revive the Order in England”.² By whom it is not stated.
7. 22nd March, 1791. Dunckerley accepts the office of G.M. of the Encampment of Redemption at York, having had similar petitions from London, Bath, the First Regiment of Dragoon Guards, Colchester, Dorchester and Bideford.
8. June, 1795. Joshua Springer appointed Prov. G.M. of K.T.'s in Bristol, and on 13th November, 1795, Dunckerley died.
9. 1802. The beginning of the new era of “revival” at the hands of F. C. Husenbeth (initiated in Germany, his native country) and W. H. Goldwyer (antiquary with a special interest in heraldry). Husenbeth shown on the Charter as M.E.G.M. 1806, and Goldwyer 1811.
10. 1808. F. H. Grigg shown on Charter as Actuary.
11. 1809. Grigg proposed communication with the Grand Conclave at London to “endeavour to obtain from thence an Acknowledgement of the Rights and Privileges of this Encampment . . .”.³
12. 1810. “Baldwyn Encampment” appears on a roll published by the London body.⁴

WHERE DID THE ORIGINAL BRISTOL K.T. DEGREE ORIGINATE ?

Although it seems beyond doubt that the Bristol Camp at first knew only the one degree, a question yet to be satisfactorily answered by anyone (and I do not know the answer) is from which part of the British Isles did this simple eighteenth century K.T. degree originate ? Chetwode Crawley thought Ireland, and gave much supporting evidence,⁵ the gist of which was that the earliest references can be traced to propagation by British Army Lodges in or from Ireland. On circumstantial evidence alone, it seems likely that Bristol was influenced by Irish practice. But in neither case is it quite the same as saying that the degree was Irish. On the contrary some indications point to the seed germinating in the Services (the Irish and “Antients” Constitutions being particularly convenient vehicles), where clearly the possibilities would have special appeal in Lodges wherein ceremonial precision was then, as now, second nature to the members.

When in 1791 Dunckerley (R.N., ret'd.) styled himself G.M., it was of the “Most Noble and Exalted Religious and Military Order of Masonic Knights Templar”, the “and Military” being additional to the function envisaged by the Bristol title. But the early connection of the degree with the Services seems to be more than of ceremonial significance, for its expansion in England coincided with a period of pending national emergency. Dunckerley then looked upon the K.T. organisation not merely as a moral force, but also potentially a physical one in time of national peril. In a circular addressed to K.T.'s as individuals, dated 11th April, 1794,⁶ he regarded it as his duty “to request and *require* that such of you as can, without prejudice to your families, do hold yourselves in readiness (as Knights Templars) to unite with and be under the command of the officers of the military corps stationed in your respective counties, as may be most convenient, taking the name of Prince Edward's Royal Volunteers”.

On 16th August, 1794, a feast was held by the “Knights Templars resident in London, united with the Society of Antient Masons of the Diluvian Order, or Royal Ark and Mark Mariners . . . by summons from Thos. Dunckerley Esq. Grand Master and Grand Commander of those United Orders”. And on this occasion the United Orders resolved that they

¹ Wonnacott, *A.Q.C.*, xxxix, p. 83.

² Sadler, *Thos. Dunckerley*, p. 268.

³ Powell & Littleton, *F.M. in Bristol*, p. 799.

⁴ Cameron, *A.Q.C.*, xiii, p. 170.

⁵ *A.Q.C.*, xxvi, p. 57.

⁶ Sadler, *Thos. Dunckerley*, p. 275.

would provide themselves with arms, etc., "in order to defend our country against the enemies of our happy constitution".¹

Whether the Royal Ark and Mark Mariners were originally looked upon as the naval opposite numbers of the military K.T.'s is irrelevant to this paper, but the possibility that the early K.T. degree practised in Bristol, and indeed the British Isles generally, was developed by the Services upon an early French framework is one that seems worth further research.

It may thus be of significance that the earliest authentic records of the degree in England, *i.e.*, unconnected with 7° rites, come not from "Ancients" Lodges, but first a "Moderns", R.A. Chapter No. 3 at Portsmouth in 1778,² and second the Grand Lodge at York, 1780,³ both great centres of military activity.

THE ROYAL ARK MARINERS

It was necessary to make the above mention of this organisation for the further reason that its first Deputy Grand Noah was connected with the Bristol Encampment from its earliest days, as will be noted from Smith's list.

Ebenezer Sibly, son of a Bristolian, later to graduate M.D. of Aberdeen and author of various works, including the supplement to Culpeper's *English Physician*, dedicated in Masonic terms to Thos. Dunckerley, was (a) a joining member (16th June, 1785) of the Bristol Sea Captains' Lodge ("Moderns"), having been initiated (5th June, 1784) in Lodge No. 79 ("Ancients") at Portsmouth; (b) exalted (1st April, 1785) in Charity Chapter No. 9 ("Moderns"); (c) a Bristol K.T. in 1785; and (d) in 1793 (according to Sadler) was exalted [again?] in Lodge No. 240 ("Ancients"), *i.e.*, in London.

Sadler, in contributing to the discussion on Brookhouse's paper, "The Good Samaritans or Ark Masons",⁴ said he was unable to trace Sibly's "Modern" connections, a blank which seems now to have been filled. Although a fuller account of Ebenezer Sibly is given in a separate Note in this issue, the brief mention here instances a remarkable example of a "Traditioner". And not only that, since Sibly brings us back once more to Wm. Hannam, for Wonnacott, also contributing to the same paper, noted a 1796 warrant of the Royal Ark Mariners of which two of the designers were these very Brethren, Sibly and Hannam. Thus we see how the outside degrees provided common ground for those dynamic personalities, "Moderns", "Ancients" and neither—De Lintot, Dunckerley, Hannam and Sibly—three of whom were actually members of the Bristol camp.

THE APOCRYPHAL CHARTER AND ITS PROBABLE DATING

It seems inescapable that the first names included on the Charter of Compact were added by another hand based on oral transmission at a time when most of the individuals concerned had either retired or were beyond access. Dunckerley died in 1795, and Maddick in the same year. Springer retired about 1804, and the last record of Wasbrough is 1787. Sanders appears to have been only nominally the M.E.G.M. for a short time after Springer, and the name of J. C. Lewis does not seem to be in evidence beyond 1787. It may appear incredible that the facts could be forgotten in so short a space of time, but that particular time was exceptional, for Bristol Masonry had reached so low an ebb and attendance there had fallen to such an extent that in 1798⁵ a proposal was made to amalgamate the Beaufort, Hospitality (successor to the Sea Captains) and Jehosaphat Lodges. This was never done, but in such circumstances it would not be surprising for the heirs to an organisation which apparently kept no records to make mistakes about the names of the founders.

Dunckerley's device could not have been added before 1791, and the name Baldwyn, with its seal, much before 1810. The late Bro. J. E. S. Tuckett (a member of the Preceptory) left MSS. notes to the effect that the earliest record of the three lesser Knighthood degrees (Nine Elected Masters, Scots Kilwinning and East, Sword and Eagle) was 1802, and that the seal and endorsement on the Charter of Compact "was probably affixed in 1805".

Of the three "1780" dates quoted on the Charter, the first two are appended A.D., but the third is marked A°Cⁱ and looks very much like the handwriting of F. L. Grigg. How 1780 came to be chosen we can only guess, but this year was precisely the same as that when the York Grand Lodge of K.T.'s constituted itself also as a sovereign body.⁶

Thus with such a composite document the exact date of its seeing the light of day seems now beyond ascertainment, but everything points to the early years of the nineteenth century. The evidence, in my opinion, indicates 1808, *i.e.*, when F. H. Grigg was appointed G. Actuary

¹ A.Q.C., xxiv, p. 85.

² Hughan, *Origin of English Rite*, p. 148.

³ A.Q.C., lvii, p. 232.

⁴ A.Q.C., xxiv, p. 95.

⁵ Powell & Littleton, *F.M. in Bristol*, p. 142.

⁶ A.Q.C., xiii, p. 119.

(and also Prov. G. Sec.), and just before 1810, when the name "Baldwyn" and its seal seems to have been added. This, of course, does not rule out the possibility that the Charter we know was an embellished nineteenth century edition of an earlier set of simple by-laws, in which some of the original signatures were nearly illegible. The misreading of Richd. Wasbrough, J. C. Lewis and Jefferris could easily occur this way. Some support to this theory is given by rule 14, which required that every member of the Encampment should sign (a common enough practice for by-laws amongst the Lodges at that period), whereas the Charter in the form we know contains only the names of principals.

THE EARLIEST BALDWIN K.T. CERTIFICATE

The above title was used by the late Bro. J. E. S. Tuckett to describe a certificate issued to John Shepherd at Berkeley, Glos., on 13th July, 1807 (*A.Q.C.*, xxiv, p. 285, already alluded to). Comments are necessary here because some points in Tuckett's note will not be reconciled with what has gone before.

The fact is that this certificate says nothing whatever about Baldwin, or for that matter Bristol, and such evidence as exists indicates that the Encampment held at the White Hart Inn at Berkeley, so far from being a daughter encampment, as Tuckett suggested, was founded quite independently by Joshua Springer as the result of differences with his Bristol colleagues.¹ It is significant that in 1804, when his place as M.E.G.M. had been taken by John Sanders, Springer, on October 4th of that year, opened the R.A. Chapter attached to the Faith and Friendship Lodge at Berkley, of which Henry Jenner was also a member.² It was in similar schismatic circumstances that Springer, in 1807, short-circuited P.G.L. and made the first moves in the formation of what two years later became the Moira Lodge (now No. 326),³ and the same year (1807) that Henry Jenner resigned as P.G.M., Bristol.⁴ Thus the signatures of Springer and Jenner on this certificate, the former a displaced M.E.G.M. and the latter a displaced P.G.M. who (so far as can be traced) was never a member of the Bristol K.T. Encampment, as M.E.G.M. and G.M. of the O. respectively, can only point to an autonomous organisation at Berkeley. If further evidence were needed, the fact of F. C. Husenbeth being at that time M.E.G.M. at Bristol would seem to make the argument decisive, for the possibility that he of all people would relinquish office, even temporarily in favour of Springer once more, seems beyond the bounds of reason.

That the certificate as a blank document emanated from Bristol is as obvious as the nature of its origin. In 1786 Springer designed, and Ames, of Bristol, engraved, a plate dedicated to the "Knight Templars".⁵ The device on the Berkeley certificate was also engraved by Ames, and clearly the basic design of one was used in the making of the other. Springer, then, had a vested interest in this form of certificate, and in the circumstances it seems but natural that on transferring his allegiance to Berkeley he would also make use of it there.

Thus, although this particular certificate is a unique harbinger of evidence which otherwise might have been lost, it was unfortunate that it should have been described as if in support of Baldwin as a Grand Encampment, for it was quite the reverse, as its distant connection with the Bristol organisation was merely fortuitous.

IN CONCLUSION

It is exactly 100 years since a Bro. D. W. Nash, who described himself as "M.E. Supreme Grand Master", published his circular letter addressed to the "Commanders, Past Commanders and Eminent Sir Knights etc. etc. throughout the Four Quarters of the Globe", intending to impress the recipients with the great antiquity of the Baldwin Rite. But he quite unnecessarily overplayed his hand, and lost through gross exaggeration what could have been a much better case.

In removing the tinsel a century later, I hope the way has been cleared to a better understanding and appreciation of the pioneering work of the group of great Bristol Masons whose names appear in this study, and who deserve the special affection of all K.T.'s.

ACKNOWLEDGMENTS

I particularly wish to record appreciation to the officers of Royal Sussex Lodge of Hospitality No. 187, Chapter of Charity No. 187, and the Baldwin Preceptory; to Bro. J. Shum-Cox, Prov. Librarian, Bristol; and Bro. Ivor Grantham, Grand Librarian, for making available original documents and assisting in every possible way.

¹ Powell & Littleton, *F.M. in Bristol*, pp. 125, 154.

² Minute Book, Hope and Sincerity Chapter No. 134, held at Berkeley, Glos.

³ Powell & Littleton, *F.M. in Bristol*, p. 535.

⁴ Powell & Littleton, *F.M. in Bristol*, p. 146.

⁵ Powell & Littleton, *F.M. in Bristol*, p. 781 (opposite).

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Ward, on the proposition of the W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. *Hon.* W. R. S. Bathurst, J. R. Rylands, F. L. Pick, L. E. C. Peckover, F. R. Radice and W. Waples.

The W.M. said:—

Let me begin by thanking Bro. Ward on my own behalf for a most interesting paper.

It is now some twenty-odd years ago since I first heard of the Baldwyn Rite, when two great personal friends of mine—Bro. T. G. Winning, then Grand Secretary, and Bro. Dr. Douglas Radford, then the Grand Director of Ceremonies and later Depute Grand Master—accepted an invitation to become members of this Rite at Bristol. So far as I know, they are the only two Scottish Brethren who have ever been admitted to it. Until this paper was laid before us, few of us can have had much knowledge of the Rite, for, apart from Powell's *Freemasonry in Bristol*, little has appeared in print. One of the astonishing things is, perhaps, that the Rite exists at all! In these days of regimentation, standardisation and what have you, the continued existence of an extraneous Masonic body such as this is all the more remarkable. There is, I understand, a similar body in Newcastle who work a less elaborate Rite, and perhaps some day we shall hear something of it.

Bro. Ward refers to this as a "Rite of 7 Degrees", but I cannot agree with his contention. In arriving at his numerical 7 he lumps the three Craft Degrees together as the first Degree in the Baldwyn Rite, and I cannot think that he is correct in so doing. There are grounds for believing that the three Craft Degrees are what they are always said to be, three separate and distinct Degrees; there are grounds, perhaps somewhat more nebulous, for stating that the three Craft Degrees should only be regarded as two, *i.e.*, that the first and the second should be taken together, and that the third degree, as we know it, is something complete and distinct in itself. However, I have never seen anywhere any grounds brought forward for regarding all three Degrees as being *one*. Accordingly, I disagree with Bro. Ward in his contention that the Baldwyn Rite is a Rite of 7 Degrees. Nine probably, eight possibly, but seven, no.

Bro. Ward, like all of us, is under the severe handicap of being unable to quote the ritual content of the 3rd, 4th, 5th, 6th and 7th Degrees (as he lists them), and consequently we are entirely dependent upon external evidence as to its origin. In an enquiry of this kind, external evidence, though useful, is rarely conclusive. Were it not for the fact that the Rite is a living one and still being worked, it might have been possible to quote from the Ritual and thereby obtain some real insight into its origin. I should not be in the least surprised if it were discovered that much of it is of French origin, but I cannot think that there is any real close connection between the Baldwyn Rite and the Rite of 7 Degrees in London, of which Peter de Lintot was the presiding genius. True, Bro. Ward makes no strong claims for this connection and certainly produces no proof. What he has established is that it is unlikely that the Rite originated much, if anything before 1783, though it is surprising how Rites have existed and continue to exist in nebulous form.

In this latter connection, I had always thought that the Degree known as the "Palm and Shell" completely died out. In fact, a Ritual of it has recently been published by an American Association of Research Students. This Association has as its principal objective a publication of Rituals of Masonic Degrees no longer worked, so that they may be preserved for examination by succeeding generations of Masonic students. Be this as it may. I have certain knowledge that the Degree of the Palm and Shell was worked in North Wales within the last two years. This being so, it is not impossible that certain Degrees of the Baldwyn Rite may well have been worked before 1783 by individuals rather than in any organised Masonic Association.

It gives me very great pleasure indeed to propose the thanks of the Lodge to Bro. Ward for a most interesting paper.

Bro. H. CARR said:—

I have great pleasure in seconding the vote of thanks proposed by our W.M. Bro. Ward has done a valuable piece of work in stripping away those embellishments on the Charter of Compact, which were clearly designed to give that document and the Baldwyn title a greater antiquity than they might justly have claimed.

In regard to the joining dates of some of the earliest members, however, I feel that Bro. Ward attaches too much reliance on Smith's records, *which were compiled some 35 or 40*

years after the events recorded, and which were admittedly based, in several instances, upon the "oral relations . . ." of "some of the older companions". Thus, even if Smith could be proved reliable on matters which came within his own experience, it might still be unsafe to base any arguments upon the earlier and unauthenticated notes.

There appears to be a faulty argument in the list of "Significant Dates, etc."

- (1) Bro. Ward gives 1783 as an authentic reference to K.T. in Bristol, and doubtless this is correct.
- (2) The Chapter of Charity is "rejuvenated" in 1784.
- (3) Bro. Ward interprets Smith's notes (and other evidence) as indicating that " . . . the Encampment (*i.e.*, the K.T.) being a new formation as an offshoot of the Charity Chapter, etc." How could the K.T. body, which was certainly in existence in 1783, have been an offshoot of a Chapter which was rejuvenated in 1784? And what are we to understand by the word "rejuvenated"?

Bro. Ward is to be congratulated on a useful piece of detective work, and his summing up under the heading, "The Apocryphal Charter, etc.", seems to have invalidated every part of the document except the main body of the text. His conclusion that the whole document was compiled in the early years of the nineteenth century prompts me to ask whether he is satisfied that the body of the text could be genuinely back-dated to c. 1780-1785, or whether that, too, represents procedure of the early nineteenth century.

R.W.Bro. the HON. W. R. S. BATHURST, Prov. G.M. for Gloucestershire, said:—

As Eminent Commander and Preceptor of Baldwyn, may I warmly congratulate Bro. Ward on his valuable contribution towards the history of the Knight Templar degree in Bristol. His paper follows as a desirable sequel to that of Bro. Draffen on the Rite of Seven Degrees in London (*A.Q.C.*, lxviii, 1956).

Masonic arithmetic follows no mundane laws. But anyone who reads any published account of the Seven Degrees as practised in Bristol must experience some mild surprise at a calculation which arrives at a total of seven by counting the three Craft degrees as one. Bro. Draffen's paper showed that this method of numeration was a feature of de Lintot's system. It is interesting to find it preserved intact in Bristol to this day.

I cannot, in a Craft Lodge, disclose my reasons for asserting that there is a certain correspondence between the two systems as follows:—

| | Approximate |
|-----------|-------------------------|
| de Lintot | Equivalent in "Baldwyn" |
| 2° | 3° |
| 3° | 4° |
| 5° | 5° |

The difference between the two series, thus far, lies in the position of the Royal Arch. It was clearly impossible, in England, to retain it in de Lintot's position of Fourth Degree—still less (since the English degree was not the Royal Arch of Enoch) to have moved it up to more logical position of fifth place. At whatever sacrifice of historical continuity, it had to come second, next to the Craft. It is peculiar that the 4° of the Baldwyn series should have acquired the label "Scots". This seems to me to show these intermediate degrees reached Bristol from some independent source, and not, as suggested, through Hannam. By March, 1783, de Lintot and his associates must have known full well that Ecossais degrees were unknown in Scotland. Surely it is unlikely that Hannam, knowing this, should go out of his way to designate one particular degree of the series as "Scots" for no apparent reason in 1789 or 1790?

What no doubt the Bristol Knights received from Hannam was the knowledge that there were—in theory—Seven Degrees. And they were readily willing to name their Encampment after this exciting new doctrine, even though, as regards the degrees themselves, they were "scarcely acquainted even with the titles of them". There is nothing remarkable in this, however. A modern Rose Croix Mason does as much, evincing in most cases very little curiosity as to what the content of the degrees from the 4th to the 17th, inclusive, may be.

In 1955 I formed a Royal Arch Chapter at Berkeley. We found there awaiting us the Minute Book and Working Tools of the Chapter which Henry Jenner and Joshua Springer had opened in 1804; and these interesting relics are now once more restored to their former use. All four names on "the earliest Baldwyn Certificate" are those of prominent members of the Chapter of Hope and Sincerity. Here, evidently, was a body which was "Royal Arch and

Kt. Templar", working both degrees as a matter of course. They had no inhibitions as to whether a "particular constitution be required for that purpose". Their simple solution was to work without any at all.

Bro. FRED L. PICK writes:—

We are indebted to Bro. Ward for an interesting paper on a subject of which too little is known. I hope it will be possible for a transcript of the Charter of Compact to be appended to the paper in *A.Q.C.* Not every reader will have easy access to a copy of *Freemasonry in Bristol*.

I am sorry my only comment is on an irrelevancy. Bro. Ward suggests that the "Royal Ark and Mark Mariners" were originally looked upon as the Naval opposite numbers of the Military K.T. There may be some truth in this if one examines the "Officers & their Stations on board the Ark Vessel 1794", which may be seen at Mark Masons' Hall, Upper Brook Street. The list of Officers, to say nothing of "Other Ranks", is clearly based on the complement of a Man-of-War of the time. It ranges from the Grand Commander (Dunckerley himself), with Ebenezer Sibly as Deputy G.C., down to the Purser, Gunner, Boatswain, Carpenter and Cook, with their respective Mates. One could imagine the old sea-dog enjoying a hilarious evening with some of his cronies enjoying a lighter form of Freemasonry than that for which he was, and is, justly famous.

Bro. L. E. C. PECKOVER said:—

The paper deals with the period when most of what are known as the higher degrees were emerging, and is within the "Period of Development" covered by Bro. N. Rogers, Prest. Lect. for this year. It would be interesting to know what part—if any—Bro. Finch, the publisher, c. 1790-1820, played in the Masonic activities in Bristol. Also, does Bro. Ward know if the Red Cross of Rome and Constantine and the Knight of the Holy Sepulchre were involved in any way at this period? Bro. Finch published an advertisement for a ritual for the Red Cross of Rome and Constantine in March, 1812, as if it were an established degree. He was undoubtedly one of those responsible for the spread of the higher degrees at that period.

Bro. Wentworth Little, in his history of the Red Cross of Rome and Constantine, stated finally (?) that it was part of Von Hund's Rite, and, of course, the Templars also probably came from the same source. As I question the veracity of Little's statement, and as Bristol was undoubtedly one of the earliest places for the Templars to appear in this country, it would be interesting to know if the Red Cross of Rome and Constantine was associated with them at that time.

Bro. FULKE RADICE writes:—

I should like to add my appreciation of Bro. Ward's very interesting paper, all the more that it treats of a subject outside the limits of Craft Masonry. Papers of this kind are rare—in fact, I believe that those which treat of the K.T. are less than twenty in all.

First of all, as this paper is devoted to establishing actual fact, I venture to make a few remarks on very minor points which seem to me doubtful. I have looked up Bro. Wonnacott's statement on page 64, *A.Q.C.*, xxxix, and find it very difficult to agree that the sentence in question expresses a doubt as to the authenticity of the date of the "Charter of Compact", but that is a matter of opinion.

Secondly, while Bro. Chetwode Crawley's statement that no Templars were taken into the Hospitallers or into the Order of Christ does state the legal position, I have seen it stated elsewhere in reputable works that, after the persecuting zeal had died down, individual Templars were received into those Orders secretly, and even with the connivance of the ecclesiastical authorities, especially into the Order of Christ. I doubt, therefore, if, subject to further research, Bro. Chetwode Crawley's statement can be taken as depicting what actually did happen.

Thirdly, Bro. Ward says that Lintot's plate, according to Wonnacott, was made in 1785, and bases on it one of the arguments that the Charter of Compact cannot, therefore, have been in existence in 1780. But Wonnacott also suggests that Lintot may have brought the plates over from France in 1779. If so, the argument based on the manufacture of the plates in 1785 would lose its base. If Lintot did bring some plates over from France, much depends

on what those plates were. Perhaps Bro. Ward might explain a little further here and correct me where I have gone wrong. In any case, it is a small matter, as even if this particular argument is dropped, the remainder of the evidence given by Bro. Ward seems to me, at any rate, quite conclusive.

Though not strictly germane to the paper, perhaps Bro. Ward can enlighten me on another point. I have read in Bro. Powell's brochure, *The Camp of Baldwin*, Bristol, 1936, on page 5, that the Duke of Kent had received the Seven Degrees in Geneva. Powell is quoting an extract from a letter of Dunckerley, dated May, 1791, which says: "I have been honoured with a letter from Prince Edward, dated Gibraltar, March 28th. His Royal Highness (who received the Seven Degrees at Geneva) has, at my request, done us the honour of being Grand Patron of the three Superior Orders." Powell comments: "This passage is also interesting (1) from the mention of 'the Seven Degrees', (2) that they were at that time being worked at Geneva, and (3) that three were considered 'the Superior Orders'. I presume that these were the Knight Templar (with Malta), Rose Croix, and Kadosh."

Now, so far I have not been able to find any support in Geneva for the claim that the Duke received the Seven Degrees there; in fact, it is doubtful if any such system was worked there. According to the Geneva records, the Duke was initiated on the 6th February, 1790, in the Lodge "l'Union" (which may or may not be the famous Lodge "Union des Coeurs"). The Lodge Union des Coeurs only joined the Régime Rectifié Ecossais in 1811; in 1790 it was under the Grand Orient de Genève, which seems to have been a Craft organisation. Perhaps further research will reveal further evidence.

The only system which could be considered, though incorrectly, a system of 7 Degrees in Geneva is the Régime Rectifié Ecossais. This actually has 6 Degrees—the three Craft Degrees, 4 Maître Ecossais de St-André, 5 Ecuyer novice, and 6 Chevalier Bienfaisant de la Cité Sainte. The 4th Degree, though counted as a single Degree, is divided into two classes: (a) Maître Ecossais parfait, (b) Maître Parfait de St-André. These two classes are conferred the same evening, successively in one continuous ceremony. The Rite Rectifié has never, to my knowledge, claimed to work a 7-Degree system. For the sake of clearness it should be stated that the three Craft Degrees are not worked under the Grand Prieuré d'Helvétie, the R.R. supreme authority, but under the Craft Grand Lodge Alpina.

Great efforts seem to have been made to telescope or expand all sorts of ceremonies or Degrees into 7 Degrees only, most probably because of the symbolism expressed in the number 7, but with poor success. The nearest approach to such a system, in fact, is the Régime Rectifié mentioned above, which has disclaimed my idea that it was working a 7-Degree system.

If we compare the systems, we find that in London (*A.Q.C.*, xxxix, page 70), out of the "Degrees", four belong to the Craft, including the R.A., and nine seem to belong to the A. and A. In Ireland (*A.Q.C.*, xxxix, page 71) we find that out of twenty "Degrees", four, including the R.A., belong to the Craft, twelve seem to belong to the A. and A., two to the K.T. and two are unknown to me. Of the nine "Degrees" in the Baldwin system, four belong to the Craft, four seem to belong to the A. and A., and one to the K.T. In nearly all cases the A. and A. element is predominant, but to a very much lesser degree in the Baldwin Rite than in the others, and this is still more the fact when we read that the Camp of Baldwin had little knowledge up to about 1814 of the 5th, 6th and 7th Degrees. While London under French influence was predominantly A. and A., Bristol seems to have leaned far more to the K.T.

I should like also to draw attention to Bro. Ward's remark: "The possibility that the early K.T. Degree practised in Bristol, and indeed in the British Isles generally, was developed by the Services upon an early French framework, is one that seems worth further research." On page 93, vol. xviii, of *A.Q.C.*, Bro. Hughan states that "the late Dr. Leeson declared of the Baldwin Encampment, 'It was founded by French Masons, who had brought it from Canada towards the close of the last (18th) century, a fact of which he was certain as the original books were in his possession'".¹

BRO. WILLIAM WAPLES writes:—

Bro. Ward asks: "Where did the Bristol K.T. originate?" There are several possible answers. De Lintot's Seven Degree Rite is a probability; the Irish Early K.T. another. In addition, one must not overlook the Lodges at Stirling, and Scoon and Perth, and the York Rite, all of which preceded Bristol by some years. At a later date there was the Arch and Temple at Advocates' Court in Edinburgh.

William Hutchinson, in his *Spirit of Masonry*, written in 1774 and published in 1775,

¹ *Freemasons Magazine*, August 2nd, 1862.

refers to "The Higher Order", or "Order of Crusaders", which he thought to be of Scottish extraction.

From 1791 to 1812 there were, in North-Eastern England, a number of K.T. and H.R.D.M. bodies, and it is possible that Bristol was developed contemporary with these, notwithstanding that a K.T. connection was established in 1783.

The claim of Richard Smith in 1820 regarding a T.I. continuation appears fantastic in the extreme, and possibly savours de Lintot's idea. The statement by Smith claiming London, York and Bristol as the original Conclaves may also be a bit of his wishful thinking. Perhaps Bristol was influenced by London (Observance), but surely York is doubtful from the same source.

It looks as if Bristol's first contact with K.T. was in 1783, and lingered until Thos. Dunckerley took an interest in 1791, and then again to become moribund until revived by Husenbeth and Goldwyer about 1806, by which time private Lodges throughout the country, especially the "Ancients", were sponsoring the Arch and Temple degrees. In 1812 the Grand Conclave said some harsh things about so-called "unauthorised bodies" working the K.T. and H.R.D.M. degrees.

Thank you, Bro. Ward, for the lucidity of your paper.

Bro. E. WARD writes in reply:—

The reception accorded to this paper has been most gratifying, and it is with regret that economics preclude full replies to the many interesting points raised.

Since the paper was read, striking evidence has come to hand which not only provides confirmation of hypotheses, but throws light on some obscurities. This is that *another* Conclave of K.T.'s was formed in Bristol early in 1791 by some members of the Encampment which later became Baldwin, quite independently of that body.

On 16th August, 1789, a Warrant was granted to nine Brethren of Hospitality Lodge and Charity Chapter to form the Royal York Lodge. On 21st December, 1790, Dunckerley granted a dispensation for them to form a Royal Arch Chapter, named Liberty and Sincerity No. 75, and on 1st January, 1791, he gave them a Patent of Constitution (K.T.) to open a "Conclave or Chapter of Encampment at the City of Bristol of the Seven degrees of time immemorial", and his bore the name "Eminent Chapter of Antiquity".¹ The Master of the Royal York Lodge and Z. of the R.A. Chapter was Richard Blake, who, as "Sir Richard Blake", was "our Deputy" on Dunckerley's K.T. Patent signed by Wm. Hannam Acting Grand Master". Blake joined Hospitality Lodge in 1789, was exalted in Charity Chapter in March of the same year, and installed K.T. in the Camp attached to this Chapter on 17th April, 1789.

The K.T. Patent, which must have been one of Dunckerley's earliest, if not the first, given before he was made G.M., was on the same lines as that of R.N. Preceptory No. 2, Portsmouth,² const. 11th March, 1791, which it *ante-dated* by a few months. No reference was made to any other body in Bristol, and therefore no recognition given to any sovereign rights.

The Treasurer of what he called the "two Chapters" attached to the Royal York Lodge was Thos. Southey (uncle of the poet Robert Southey), exalted in Charity. 3rd July, 1789, installed K.T. in the first encampment, 10th August, 1789, and at the time Prov. G. Sec., whose observations in the minutes of Sea Captains/Hospitality Lodge were quoted in the text. This slightly disparaging comment about "the present self-created encampment" which was made only a month before a second Conclave was created, by a man about to become one of its founders, lends additional force to the contention that the existing body was itself new. But, equally important, the close link between the Royal York Lodge, the Chapter of Liberty and Sincerity, and the K.T. Chapter of Antiquity corresponds with that of Hospitality-Charity Chapter and its Encampment, all strongly suggestive of Knights Templary being then regarded as a natural corollary of the R.A. as it was at Berkeley.

Although L. and S. Chapter carried on until 1807, during which time Husenbeth was therein exalted, the K.T. Chapter does not seem to have flourished, and it is for consideration whether, after its members joined or returned to the original body, the legend arose which in modern times maintained (because of the identical names) that the Camp of Antiquity at Bath, const. 11th August, 1791, was a party of to the Compact,³ of which latter no evidence whatever is available.

¹ This information from transcriptions by the late Bro. C. Powell of MSS., including cash accounts, said to have been presented to Bristol Masonic Society by Bro. George Norman, some of which are now missing. The minute book of the Chapter still survives and confirms that which can be checked. Copies of Powell's transcriptions have now been deposited in Q.C. Library.

² Alex. Howell, *Hist. Phoenix Lodge No. 257*, etc.

³ Powell and Littleton, *F.M. in Bristol*, p. 778.

It is curious that just as the earliest R.A. Chapters were called Lodges, so the earliest K.T. Conclaves were called Chapters.

Replying to the Brethren:—

Bro. Draffen.—I regret if I conveyed the impression that I was making out a case for seven degrees. The proper title, as given on certificates, is the “Rite of Baldwyn of Seven Degrees, Time Immemorial, at Bristol”, and I merely followed Shum-Tuckett’s explanation of the content in order to provide some semblance of definition to those unfamiliar with this tangle. I readily give way to any authority on the point. Incidentally, according to Dunckerley’s patents, the inevitable “Time Immemorial” really refers to the antiquity of the seven degrees and not to the particular encampment.

Bro. Carr.—The year 1783 was that of the earliest Masonic record indicating that the K.T. degree was known and the Brethren wished to work it. The operative word here was “authentic”, as others have claimed earlier dates from references of dubious origin.¹ The date, given as an opinion, for the *start* of the Encampment was 1785, being a time coincident with a new lease of life in Charity Chapter following the influx of enthusiasts in 1784, who thus rejuvenated what had become a decrepit body. 1784 was also the year when Thos. Dunckerley, as P.G. Superintendent, arrived to inspect the state of R.A. Masonry in the West, and also that at which he was appointed P.G.M.

Richard Smith was an antiquarian collector of no mean order. His collection ran to fourteen very large volumes and contains many original MSS., including actual Lodge minutes from as early as 1753. The list of K.T. members was undoubtedly copied from a register, as the dates compare remarkably closely with those of Charity Chapter minutes, as well as Lodge records. His list proved of the greatest value in tracing the records of the members of the Chapter of Liberty and Sincerity referred to earlier. Smith, as historian, was sometimes unreliable when seeking origins, but I have not yet found any instances when he dated them *later* than they really were.

Bro. Bathurst.—I agree that the intermediate degrees might well have reached Bristol from an independent source if this implies those that took shape *post* 1800. But I have doubts whether de Lintot or Hannam would be so certain that Ecossais degrees were unknown in Scotland, particularly when we consider the number of Brethren at the present day who cannot be shaken from belief otherwise. In any case, de Lintot’s 1785 plate bears the words “Constitutions du Colege d’Ecosse de Kilwinning”.

Bro. Radice.—Many intriguing questions are posed for which I have as yet no adequate replies. On the question of the de Lintot-Dunckerley devices, I hope the illustrations now given make the point decisive that the Baldwyn edition is a successor to that of de Lintot, self dated 1785. See also *A.Q.C.*, xxxix, p. 70.

Bro. Waples.—The reference to “Ancients” is a reminder that the Gethsemane and True Friendship K.T. Encampments in R. Smith’s description, both Const. 1809, were of that persuasion. Negligible research has been done on this aspect, but it is a noteworthy fact that there was a very much closer fraternal link between “Ancients” and “Moderns” K.T.’s than existed, pre-Union, between the Craft Lodges.

Bro. Peckover.—I feel we can rule out the possibility of the Red Cross of Rome and Constantine ever being worked in the Baldwyn Camp, but it is not impossible that it was known to others in Bristol. Some rather sketchy evidence relating to Finch and Carlile² indicates that many rites, *e.g.*, Order of Misraim, were worked in the city c. 1825, but confirmation is lacking.

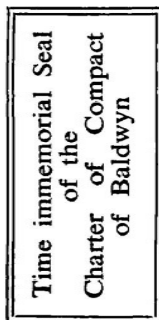
Bro. Pick.—The useful suggestion to give details of the Charter of Compact is being acted upon. Brethren may also note that a transcription is given in Hughan’s *English Rite*, p. 185, following one of the 1778 Laws of the Grand and Royal Chapter R.A. Comparison of the two shows that whoever wrote the Bristol K.T. Charter had either these laws or those of 1782 before him, as some of the phrasing is identical.

¹ Powell and Littleton, *F.M. in Bristol*, p. 779.

² Carlile; Letter from “Hiram the Second” in *The Republican*, vol. 12, p. 284.

APPENDIX

Transcript of the "Baldwyn" Charter of Compact — Knights Templar



IN THE NAME OF THE GRAND ARCHITECT OF THE
UNIVERSE.

The Supreme Grand and Royal Encampment of the Order
of Knights Templars of St. John of Jerusalem, Knights
Hospitallers, and Knights of Malta &c. &c.

To all Knights Companions of that Noble Order
Health, Peace and Goodwill.

Whereas by Charter of Compact our Encampment is constituted the Supreme Grand and Royal Encampment of this Noble Order, with full Power, when assembled, to issue, publish and make known to all our loving Knights Companions, whatever may contribute to their knowledge, not inconsistent with its general Laws. Also to constitute and appoint any Officer or Officers to make and ordain such laws and regulations as from time to time may appear necessary, to promote the Honor of our Noble Order in general and the more perfect government of our Supreme degree in particular. We therefore the Most Eminent Grand Master, The Grand Master of the Order, The Grand Master Assistant General, the Grand Standard Bearers and Knights Companions for that purpose in full Encampment Assembled do make known, **FIRST.** According to ancient custom that a compleat Encampment of this degree consist of The Most Eminent Grand Master, the Grand Master of the Order, the Grand Master Assistant General, and two Grand Standard Bearers, who when in Encampment Assembled are to be considered as such, and that no regular Encampment of this Degree can consist of a less number than five. **SECOND.** That to this Order none be admitted but men of the best character and education, open, generous and liberal in sentiment, which have passed the four Degrees of Masonry, have been duly proposed and recommended by a Knight Companion of the Encampment, ballotted for and approved of, but none to be admitted if there is more than one negative. **THIRD.** That the first Grand Officer be stiled the Most Eminent Grand Master, the second the Grand Master of the Order, the third the Grand Master Assistant General, fourth and fifth Two Grand Standard Bearers, and the rest worthy Knights Companions. **FOURTH.** That the Most Eminent Grand Master wears a robe or mantle and the insignia of the Order, and all the Knights Companions to wear the Insignia of the Order. The robe of the Most Eminent Grand Master to be black velvet lined with crimson satin, trimmed with gold lace and black fur, a black ribbon with gold fringe, a star and dagger pendant, a sword by his side, and a shield on his arm, with the proper arms emblazoned thereon. The Grand Master of the Order to wear a crimson velvet robe trimmed with gold lace and ermine, a crimson ribbon with gold fringe, a star and dagger pendant, a shield with the arms emblazoned thereon, and a sword by his side. The Grand Master Assistant General to wear a blue velvet robe trimmed with gold lace and white furr, a blue ribbon with gold fringe, a star and dagger pendant, a shield and a sword, the same as the Most Eminent Grand Master. **FIFTH.** That as soon as any Encampment is opened and the Knights Companions seated the minutes of the last meeting are to be read by the Secretary and then rejected or confirmed, after which ballots are to be taken and the elected Candidates Installed. **SIXTH.** That in an Encampment any Knight Companion who has anything to propose must rise and address himself to the Most Eminent Grand Master, nor in such address is he on any account to be interrupted, but he who intends to reply must wait until the speaker resumes his seat. **SEVENTH** and whereas this Encampment is by Charter Constituted the Supreme Grand and Royal Encampment be it known therefore that no Encampment within the Kingdom of England will be acknowledged by us, unless they admit of our Supremacy and conform to these Statutes, nor any received as Knight Companions except those Installed in an Encampment constituted by us, or in some foreign Prince's dominions, or was Installed before A.D. 1780. **EIGHTH** that the mode of application for a

Charter be by Petition addressed to the Supreme Grand and Royal Encampment at our Castle in Bristol, signed by five companions of the Order specifying the time when, and the place where, to be held, with the names of the three first officers, and the title they would chuse to have their Encampment known by. NINTH. and be it further ordained that one guinea and a half shall be paid for every Constitution. One guinea for every Installation fee to our Supreme Grand and Royal Encampment, and not less than one guinea to any other Encampment where they are Installed, and five shillings for every Grand Certificate from this Supreme Grand and Royal Encampment. TENTH. That every surbordinate Encampment shall have power to make such Byelaws as to them shall seem meet for their own private government, provided they are not incompatible with the general Statutes established by this Supreme Grand and Royal Encampment. ELEVENTH. That an Encampment be held the first Thursday in every quarter at 7 o'clock in the evening in the Summer, and six in the Winter which shall be deemed public Encampments, but that the Most Eminent Grand Master, the Grand Master of the Order, and Grand Master Assistant General shall have power to convene a private Encampment as often as they shall find it expedient. TWELFTH. That every visiting Knight Companion shall pay, if a Member of a lodge two shillings and sixpence, if not a member of a lodge four shillings. THIRTEENTH. That the cash or fund as well as furniture, &c. belonging to this Supreme Grand and Royal Encampment shall, and is, hereby vested in and deemed the property of the Most Eminent Grand Master, the Grand Master of the Order, and the Grand Master Assistant General for the time being so that any action or suit that shall happen to be necessary for the preservation or recovery of the same or any part thereof may and shall be brought or commenced, and prosecuted in their names, in trust for the use and benefit of the Supreme Grand and Royal Encampment, and to be paid, applyed, and disposed of as the Encampment in due form from time to time shall think proper to direct. FOURTEENTH. That every member of this Supreme Grand and Royal Encampment shall sign these laws, and shall observe and keep the same, as well as any future laws that shall be found necessary to be made. FIFTEENTH. That this Charter of Compact be read at least once a year. SIXTEENTH. That all presents made to this Supreme Grand and Royal Encampment be entered in the Minute Book with the Knight Companion's name in token of his esteem for this Most Noble Order. SEVENTEENTH. That if any doubt should arise in the respective Encampments concerning the Construction of these Statutes or other Matters relative to this Degree which cannot be amicably adjusted amongst the Knight Companions thereof, the subject shall be fairly stated and laid before the Supreme Grand and Royal Encampment whose determination shall be final. EIGHTEENTH. That every Subordinate Encampment be stiled a Grand Encampment, the first officer Grand Master, the second, Master of the Order, the third, Master General assistant and two Standard Bearers. NINETEENTH. That every Encampment, as well as the Supreme Grand and Royal Encampment, has power to elect two Captains Commanding and four inferior Captains which with the other officers forms the Most Complete Encampment. TWENTIETH. That no resolution or Decree can pass the Supreme Grand and Royal Encampment unless two of the first three Grand Officers and two thirds of all the other members agree to the said resolution and that no motion can be made for any alteration in our Laws, but in a public Supreme Grand and Royal Encampment, and which shall not be determined until the next Public Meeting and must be by ballot.

Done at our Castle in Bristol 20th day of December 1780

Wm. Mason Gd. Actuary

A^o. Cⁱ. 1780 Joshua Springer M.E.G.M.
Jno. Maddick G.M. of the O.
Wm. Trotman G.M.A.G.
Wm. Lewis G. Equerry
Robt. Wasborough Steward
J. Ferris Treasurer

[The Dunckerley Device.]

[Other signatures of later Officers, Seals, &c.]

NOTES



UNRECORDED PAMPHLETS.—Members are asked to keep a careful watch for two pamphlets, of which advertisements were recorded in *A.Q.C.*, lxx, from the *Public Advertiser* for 1754—"An Antique History of FREE MASONRY", price 1s., by Ed. Lyon, printed by W. Owen, and "THE MASONS CREED", price 6d., sold by W. Owen in Fleet Street.

Bro. C. C. Adams, in his paper on *Ahiman Rezon* (*A.Q.C.*, xlv, pp. 244-5), refers to the sources from which Dermott says he drew his inspiration: "Dr. Anderson and Mr. Spratt directly before me, Doctor D'Assigny and Mr. Smith on my Right-hand, Doctor Desagulier and Mr. Pennell on my Left-hand, and Mr. Scott and Mr. Lyon behind me." Any book by "Mr. Lyon" being unknown, Bro. Adams suggested that it might be an error for Jacob Jehuda Leon; but I think that now there can be no doubt that it was to the "Antique History" by Ed. Lyon that Dermott referred: it had been published in February of the same year in which Dermott, in November, advertised that *Ahiman Rezon* was "in the Press, and speedily will be publish'd". From the position to which Dermott consigned it, it is clear that he did not hold a high opinion of it, but, nevertheless, it would be a very interesting find to us, if it could be traced.

THE MASONS CREED would be an even more exciting find, for it must, I think, be identified with the Manifesto of the Lodge at the Ben Johnson's Head, of which Dermott, in his 3rd Edition (1778), p. xvii, says that the Lodge "drew up, printed and published, a Manifesto, and Masons Creed; (sold by Owen in Fleet-street)".

J.R.D.

Ashmole.—Bro. Eric Ward drew attention to an article in *AMBIX* (Vol. iv, Nos. 1 and 2, December, 1949) by Dr. C. H. Josten, an authority on Elias Ashmole, entitled *William Backhouse of Swallowfield*, from page 32 of which, by Dr. Josten's permission, is quoted the following passage:—

Ashm. MS. 1395 (pp. 1-223) contains only one work: *The Golden Fleece or The Flowre of Treasures. in w^{ch} is succinctly & methodically handled, the Stone of y^e Philosophers, his excellent effecte & admirable Vertues; and the better to attaine to the Originall & true meanes of Perfection Inriched with Figures representing the proper Colours to lyfe as they successively appere in the Practise of this Blessed worke. By that greate Philosopher Solomon Trismosin Master to Paracelsus.*

Ashmole has noted on the fly-leaf that this treatise was translated by William Backhouse from French and was copied from his book.

The title-page of this MS. and a copy of the French original's title-page preceding it are written in Ashmole's hand, as well as descriptions of the illustrations of the French original. The text itself is written by the same hand as the other Ashmolean MSS. connected with William Backhouse. It begins: "The Preface. Alphidius (truly esteemed one of y^e most famous y^e most recomended to posterity . . .)" and ends with four lines of verse, of which the last two run:

The winged feete of Mercury
Are onely lim'd by graue Sobriety.

Then follows an oblique line, indicating the end of the translation, and underneath:

Hallelu, Jah

and a small triangle with a Hebrew letter (Aleph, Beth, and Lamed) in each of its angles.

According to *Papal Teachings in Freemasonry*, by the Rev. G. Oliver, London, 1866, pp. 16-18, this same equilateral triangle with the same Hebrew characters at the intersections is an ancient Symbol of masonry and has reference to the Tetragrammaton and to the Holy Trinity.

With the above compare the tail-piece to Dermott's Index to his first Minute Book,

referred to on page x, and illustrated at page 28, of *Q.C.A.*, xi. In at least two other Ashmole MSS. quoted by *Dr. Josten*, the Translator or Copyist has similarly appended Hallelu:

JHS

Ebenezer Sibly—A Man of Parts.—It is almost half-a-century since Bro. Brookhouse read a paper, "The Good Samaritans or Ark Masons in Politics; with a note on some of their members". The most colourful of these personalities, with which the major part of the paper was concerned, was Dr. Ebenezer Sibly, known in the last decade of the eighteenth century as "Noah" Sibly from his official capacity as "Deputy Grand Noah" of the "Society of Antient Masons of the Diluvian Order, or Royal Ark and Mark Mariners". This body was in some undefined sense, but probably that of national defence, linked with the Knights Templar in London under the collective title "United Orders", of which Thomas Dunckerley was in 1794 the "Grand Master and Grand Commander".

We do not know with certainty that Sibly was the originator of the Ark Mariners as something distinct from the earlier Mark, but the evidence given by Brookhouse, and a ritual dated 1790 in Sibly's handwriting, seem to point in that direction. Hence details of this Brother's life are of interest, not only because he was the exponent of a still living side degree (more or less), but also as a lead to the further possibility that the "Antient" Masons of the Diluvian Order were verily "Antients" as distinct from "Moderns".

It was unfortunate that when the above paper was read a gap of several years in Sibly's life, Masonic and otherwise, was unaccounted for, a gap which might have been filled by Powell and Littleton, who only the previous year had published *Freemasonry in Bristol* and undoubtedly were familiar with the minute books of the various Lodges, etc. However, although Sibly was known to be the son of a Bristol man, it evidently did not occur to anyone to find out whether he himself ever lived in Bristol, but had they done so the story would have been even more interesting. It is the purpose of this paper to fill some of the gap, for the years 1784-1788 were possibly the most significant in the whole of Bristol's Masonic history, and Sibly came in, appropriately enough for an astrologer, at the zenith of that epoch.

The earlier of the following notes summarise the data given by Brookhouse and his contributors, to whom readers are referred for details. The notes concerning Sibly's Bristol associations are new.

SIBLY THE ASTROLOGER

Sibly was throughout almost the whole of his adult life first and foremost an author of many astrological works, the earliest known being published in 1784, when he was about 23. One of these works ran into 12 editions, and others continued to be published, mostly in weekly parts, for long after the author's death. He also wrote supplements to Culpeper's *Herbal* (1794) and the same author's *English Physician* (1798), both with dedications to Thos. Dunckerley, and *The Magazine of National History* (1796).

Whatever value may be placed upon the end product of Sibly's works, it is obvious from their contents that the author knew his subject. Considering the very early age at which he started publishing, it seems likely that as a boy he possessed (for his time) a gift for mathematics.

SIBLY THE POLITICAL ELECTIONEER

In 1790 he was at Ipswich engaged in electioneering, a newspaper article reporting:—"A person of the name of Noah Sibley, a man of some parts and oratory, established a club or society . . . purporting to be a particular branch of freemasonry called the Good Samaritans, or Ark Masons [etc.]" Whatever his qualifications as an orator, he was unquestionably a man of parts.

Sibly apparently contributed to the successful Parliamentary candidature of Sir John D'Oyly by bringing supporters together under the Ark Mason aegis. The account reads as if written by an opponent and is possibly somewhat biased.

SIBLY THE DOCTOR

His stay at Ipswich must have been short, for in April, 1792, he was at King's College, Aberdeen, taking his M.D. degree, and from this time until his death in 1799 he almost certainly lived in London. It has not been established whether he was a general practitioner, but undoubtedly he prescribed for patients some very original brands of astral tincture.

PERSONAL

The exact date of Sibly's birth has not been traced, but he is noted as being 40 when joining the Caledonian Chapter No. 2 in 1799, the same year that he died. It is possible

that he was the son of "Henry Siblys", weaver, of St. James' Parish, thus noted in the Poll Book of 1754.

He returned to Bristol from Portsmouth in the spring of 1785, when he first visited, and later joined, the Sea Captains' Lodge No. 445 and other kindred organisations.

SIBLY THE FREEMASON

Sibly clearly was a Traditioner of the first magnitude, and would have found in his native city, with its close links with Ireland, a fraternity of seafaring men, merchants and traders with much the same uninhibited ideas as his own. His progress was as follows:—

1. 7 June, 1784 Initiated in No. 79 (Ancients) Portsmouth
(Erased 1828)
2. 1 April, 1785 Exalted in Chapter of Charity No. 9 Bristol
(Now No. 187)
3. 16 June, 1785 Joined Sea Captains' No. 445 (Moderns) Bristol
(Now No. 187)
4. ? July, 1785 Became Knight Templar, Bristol Encampment
(Now Baldwin Preceptory)
5. 21 April, 1789 Founder and first Master No. 253 (Ancients) London
(Now Lodge of Joppa No. 188)
6. 2 Oct., 1793 Joined or re-exalted in No. 240 (Ancients) London
(Erased 1836)
7. 24 April, 1799 Joined Caledonian Chapter No. 2 (Moderns) London
(Erased about 1804)

Less than two months after joining the Sea Captains, Sibly served as S.W. *pro tem.*, and in the same evening was appointed Secretary. It was in this capacity that in October he recorded the visit of "Hanam", with whom he was later associated in the Ark Mariner organisation in London. Capt. Wm. Hannam was also the confrère of Lambert de Lintot, of K.T. fame. Sibly's secretarial style is not without interest, *e.g.*, a minute of 3rd November, 1785, on charity:—

"In consequence of several itinerate Petitioners that have been making perpetual application to this Lodge for relief whereby many suppos'd impostors have got money from hence—It is unanimously resolved that for the future no petition whatever be receiv'd from any such persons unless they are prescribed by the Master he having previously examined into their merits.

Gave to a distressed Brother 2-6 but as the Lodge would not wish to withhold their hand to the really distress'd they do hereby lodge a discretionary power in the R.W. Master for the time being to relief any Brother or Brothers that he may think a proper object provided the sum given does not exceed two shillings & sixpence to each."

He resigned from the Sea Captains' on 2nd March, 1786 (possibly for reasons which will appear later), and last appears in the minutes of Chapter of Charity on 5th January, 1787.

It is of significance that when Sibly joined the Sea Captains no mention was made of his being an "Ancient". He was simply proposed by a Bro. Wm. Till-Adams and accepted apparently without question, just as conversely a Bro. Whitchurch of the same Lodge, had been received as a visitor to an Irish Lodge in 1783. The proposer was probably a relative of the Dr. John Till-Adams of whom Sibly wrote in his 1798 supplement to *The English Physician*: "These figures [astrological] I erected while resident in Bristol at the request of my good friend Dr. Till-Adams."

SIBLY THE OPPORTUNIST

On 25th September, 1784, the following appeared in Felix Farley's *Journal*:—

"*To the Curious in Futurity*"

"Mr. Sibly's work on the science of Astrology . . . with philosophical observations on the progressive tendency of the earth to its dissolution and an elucidation of the signs and tokens in the sun, moon and stars [etc.] With infelt satisfaction the author informs his Masonic Brethren, to whom this work is dedicated, that the late insulting attempts to suppress his publication, under the vague pretences of its dangerous tendency [etc.] are now removed by total repeal of that statute.

Twelve numbers of the work are already published, price 6d. each, and the remainder will follow weekly till the whole are completed making one elegant quarto volume containing all the secrets of an Art hitherto dispersed in several hundred scarce and

valuable publications in different languages collected by the Author, at great trouble and expense.

MR. SIBLY neither professes fortune-telling, nor conjuring, but he will, notwithstanding as a matter of favour, calculate nativities or resolve horary questions, at his usual fee, for any Ladies or Gentlemen who chuse to send their time of birth and the other necessary particulars.

London: Printed for the author, and sold by W. Nicoll in St. Paul's Church-yard, where letters addressed to the Author (post-paid) will be duly attended to. His work may be had of the printer of this paper, and of all distributors and news-carriers."

SIBLY THE BOOKSELLER

On 3rd September 1785, a further advertisement appeared in Felix Farley's Journal headed "RICHES & HAPPINESS" on much the same lines as the above, but on this occasion it concludes:—

"London: Printed for the Author, and may be had at his Historical, Novel and Philosophical Circulating Library, No. 39 Castle Street, Bristol: where are bought and sold Periodical Publications and Books in all Languages—Stationery, Book Binding in all its branches.

Nativities calculated, pupils instructed and all lawful questions answered with accuracy and honor."

Another advertisement of 9th August, 1788 (Felix Farley), states that the fortieth number of *Sibly's display of the Occult Sciences* had on that day been published, and was on sale by Sellick, the bookseller, of St. James' Back, thus indicating that Sibly had by then left Bristol.

There were evidently several editions of the above work, for on 21st January, 1792, another advertisement in the same paper calls attention to a new series in 60 weekly parts to be sold by London and country booksellers.

Of similar style, *A Complete Illustration of the Astrological and Occult Sciences*, in two volumes with engravings by Ames, of Bristol, was published from London in 1796 and 1797. The B.M. copies are of the 11th and 12th editions, the latter being dated 1817.

SIBLY THE LOTTERY AGENT

To most of us the very term "lottery" strikes a somewhat repugnant note, probably an example of tenacity of tradition from the days when widespread misery and degradation was the corollary. Nor does it seem much less repellent when sponsored by the Government of the day. The earliest of this kind was promoted by Elizabeth I in 1566, but from 1694 until 1826 lotteries were a regular feature of English Government finance and of town life. Thus, an agent for the sale of State lottery tickets in the eighteenth century was regarded with no more opprobrium than is a vendor of Premium Bonds today. In proof of this, reference is made to an advertisement of 7th March, 1793, by His Majesty's Commissioners which listed a number of individuals, mostly booksellers, who had been made sole licensees for the sale of lottery tickets. Amongst these we find such respectable people as William Meyler, who was Prov. G. Sec. (later D.P.G.M.) of Somerset, and Joseph Winpenny, a well-known Bristol bookseller, also a Mason. Indeed, in 1777 the Grand Lodge of Ireland organised (with unhappy results) a full dress Lottery for Charity, which our own Ancients G.L. resolved they would "with great cheerfulness do their utmost to assist . . . in so laudable an undertaking".

This background is given merely to avoid prejudging Sibly, when we find him as a book-seller venturing also into the realm of lottery ticket selling. It was a rôle for which his expert knowledge of futurity ought to have been invaluable, but its outcome must have been doubly humiliating for that very reason.

On 31st December, 1785, Sibly advertised that for the convenience of "adventurers" in the country books were open for the admission of members to the "Equitable Society of Lottery Adventurers", and for the delivery of certain numbered certificates. This new enterprise not only plagiarised a somewhat more ancient society for the protection of the public, but gave the latter ammunition of devastating effect, for on 14th January, 1786, a letter was published written from London under the title "A CAUTION TO THE UNWARY", reading thus:—

"It is with extreme concern that the Managers & Directors of the Amicable Society of Lottery Adventurers find it necessary to repeat the cautions they have heretofore given concerning evil minded persons endeavouring to defraud the unwary, under the

falsely assumed titles of SUBSCRIPTION SOCIETIES, and receiving money as towards the purchase of REAL TICKETS and *legal shares* which they do not, nor never can possess.

A most AUDACIOUS IMPOSITION of this kind is now practised at Bristol, under the title of the Equitable Society of State Lottery Adventurers, Edward Hoare, Esq. president, to which a Mr. Sibly No. 39 Castle Street Bristol appears as Agent—The Managers of the Amicable Society having every reason from good information to suspect a fraud in this case, sent to the said Mr. SIBLY'S to purchase some certificates."

Apparently, when the tickets were purchased it was found that genuine ones of the same numbers were still at the Bank of England. Further enquiry revealed that Sibly's tickets signed "Edward Hoare" had nothing to do with the famous banking firm of that name, and, moreover, the secretary and payer of dividends "James Wenman" did not exist.

To these accusations Sibly replied on 23rd January, pointing out that he was away on business when the attack was made, but he would write to the firm that supplied the tickets, who, he felt sure, would refute the accusation. In the meantime, money would be returned to those who felt dubious, or they could have other tickets from two alternative reputable societies. He then signed himself "E. Sibly. Agent to the Societies".

Brown, the rival agent, evidently pained at a scurrilous attack upon his ethics which Sibly had printed in a handbill, replied in kind on 28th January, 1786, calling upon him to refute the accusations that the Equitable Society and its members were spurious. Brown also brought in the name of Thomas Naish, a notable auctioneer who during Sibly's absence had interceded on the latter's behalf, evidently counselling Brown to wait until the accused could speak for himself. This Thos. Naish was exalted in Chapter of Charity No. 9 on 4th March, 1785, and later in the same year took the K.T. degree at the same time as Sibly.

In a further advertisement dated 27th January, 1786, the Manager and Directors of the Amicable Society of Lottery Adventurers announced that the original State Lottery Ticket, together with the spurious one of the same number sold by Sibly, were being publicly exhibited at Brown's shop, and the statement concluded with some biting remarks regarding "fraud, imposition and the plunder of the unwary". So far as Sibly was concerned this piece of incontrovertible evidence was an unnecessary nail in the coffin, for in the same issue of the paper he quite frankly confessed that his own enquiries had indicated the non-existence of the principals of the Equitable Society, and further made out a good case showing how he had been let down through the carelessness of a trusted friend, John Wilkes, of Winchester, whose letters he now published.

The announcement ended with the following:—

COPY OF AN AFFIDAVIT

I, EBENEZER SIBLY, Bookseller of the City of Bristol, do voluntarily make oath, that I have not, directly or indirectly, knowingly or designedly, issued or caused to be issued any Certificate or Certificates, under the title of The Equitable Society of State Lottery Adventurers, wherein Edward Hoare, Esq: was said to be President, and James Wenman, Secretary, knowing them at the same time not to be real characters, composing a Society of integrity and honor.

I further make oath that the above extracts are true and genuine extracts from real letters sent by Mr. John Wilkes, of the City of Winchester, to me on the aforesaid business; and that the whole as stated above is a true declaration.

Sworn before me at the Mansion-House
Bristol, this 31st Day of January,
1786.

JOHN CROFTS, Mayor.

As could only be expected, this was the end of Ebenezer Sibly's rôle as Lottery Ticket agent in Bristol, for no more such advertisements appear. Nevertheless, one feels he was a victim more to be pitied than blamed. It must have been a profound shock to his professional pride that he who lived by foreseeing the future of others could not anticipate the day when he would himself be duped.

Evidently he was not completely done with lotteries, for some time after 1792 Sibly, then in London, wrote to General Rainsford referring to a trial concerning a book on the Lottery at Rome, for which Sibly's brother Manoah, a Swedenborgian preacher, was to be a witness. It would appear that he was in trouble again, but no further evidence of its nature has come to light.

SIBLY THE QUACK

After becoming an M.D., Sibly apparently developed a profitable business from the sale of "solar tincture" and "lunar tincture". In his 1798 supplement to the *English Physician* he prints a letter, written in 1794 in gratitude for the benefits of the solar tincture, from a Mr. John Powell, of Clifton. This latter is thought to be the same John Powell, Collector of Customs, who was initiated in the Sea Captains' Lodge on 3rd March, 1785, the same night as Sibly first came as a visitor. As perhaps could only be expected from an eighteenth century West Country Lodge, Powell was blackballed when balloted for as a *member* of that seafaring body.

There is a curious point about this 1798 supplement. The Masonic dedication is to Thos. Dunckerley, although the latter died three years before. It may be because of this that several instances occur in early nineteenth century Bristol records (e.g., R. Smith, M.S.S.) stating that Dunckerley died in 1798.

SIBLY THE RITUALIST

If Ebenezer Sibly was the author of the 1790 ritual and founder of the Good Samaritans or Royal Ark and Mark Mariners, it is for consideration whether the idea occurred to him during his membership, mostly as secretary, of a mariners' craft Lodge. We have no direct evidence of any such degree being conferred in Bristol during his stay, but neither have we of the Knights Templar, to which Sibly also belonged. All we have in the latter case is a list of the earliest members and their dates of admittance, which only survived then because of the antiquarian interest of a zealous brother. In fact, the very earliest reference (known to the writer) of the conferment of the Ark Mariner degree occurs as an isolated example in the minutes of the (K.T.) Camp of Antiquity No. 1 at Bath* thus:—

"W[illiam] B[oyce] was also Exalted Kt. Templar St. John
and Sr. Knt. of ye Red Cross—also Royal Ark
Mariners and many others Sections or
Degrees having first a Dispensation &
afterwards a warrant thereby to
Act. granted in ye names of—Charles Phillott Esqr.
Harry Younglass—
P— Appleby—
William Boyce—
Sept. 2nd 1795."

Although Bath is so near to Bristol, it could not by any stretch of imagination (until recent years) be regarded as a seafaring city, and, of course, the Ark Mariners could have started anywhere. But the curious connection between K.T.'s and Ark Mariners in 1794 seems to indicate the latter as a Dunckerley supported naval version of the former, a theme which I have enlarged upon in a paper on the Baldwyn Rite. It is an undoubted fact that Sibly became a member of the Sea Captains' Lodge in a period when they were seeking to extend their repertoire, a time of renaissance in Bristol when the R.A. was given new life, the P.G.L. was instituted and the K.T. camp formed—all within the space of two years.

ERIC WARD.

Samuel Spencer, Grand Secretary.—The date of Samuel Spencer's death has not hitherto been known. He was present in Grand Lodge on 2nd May, 1768, on which day he was again invested as Grand Secretary; and Thomas French was appointed to succeed him at the next meeting of Grand Lodge on 28th October.

The following notification from the *Public Advertiser* for Tuesday, August 23rd, 1768, now gives us the exact date of his death:—

"On Sunday [*i.e.*, 21st] died Mr. Spencer, in Partnership with Mr. Dyne, Linen-draper, at their House at Charing Cross."

This might not be conclusive were it not that Bro. Wonnacott had already identified Spencer as "Linen-draper at Charing Cross".

Presumably, "Mr. Dyne", Spencer's Partner, was Thomas Dyne, Grand Steward in 1761 and Grand Sword Bearer in 1767.

It is of interest to note that Spencer's successor, Thomas French, was also a Linen-draper, but of Bond Street. As Calvert says (*Grand Lodge Secretaries*), "The Grand Lodge replaced the nonentity Spencer . . . with the nonentity French, the Draper of Bond Street".

J.R.D.

* Communicated by Bro. P. R. James.

Newspaper Extracts.—The following extracts are taken from *Pilborough's Colchester Journal, or Essex Weekly Mercury*:—

February 3rd-10th, 1739.

They tell us from Rome that a Decree has been published there, renewing the Condemnation of the Fraternity of Freemasons, with a Promise of a Reward of a hundred Crowns of Gold to anyone who shall discover any of the Heads or Members of that Society, and the same for those who shall point out the place where they assemble in that City.

June 9th, 1739.

Last Friday Night was interr'd in Bunhill-Fields, the Corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep Grave. His pall was supported by six Dissenting Teachers, viz. The Rev. Dr. Desaguliers, Dr. Earle, Mr. Russell, Mr. Crookshank, Mr. Say and Mr. Grant: There were at least two thousand Spectators at the Ground.

The Corps was follow'd by about a Dozen of Free-Masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, &c. without one Word of the Deceased, the Brethren in a most solemn dismal Posture, lifted up their Hands, sigh'd, and struck their Aprons three Times in Honour to the Deceased.

After which, the said Free-Masons took it into Consideration, that as the Doctor had laboured under many Misfortunes, occasioned by his losing a considerable Fortune in 1720, and had left a mournful Widow, descended from a creditable Family, unprovided for, they would recommend her distress'd Condition to the Lodges in London, from whom she might expect a handsome Present, as a Gratification for the Doctor's elaborate Performances in his First and Second Books of the Constitutions of Freemasonry.

S. GOOCH.

[The first paragraphs of this second extract have been quoted more than once, but the final paragraph is, I think, hitherto unknown. The actual date of the funeral was June 1st, not 8th, as it would appear from the above. Anderson died on May 28th.—ED.]



FRIDAY, 2nd MAY, 1958



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Bruce W. Oliver, P.A.G.D.C., I.P.M., *as* W.M.; Norman Rogers, *M.Com.*, P.G.D., P.M., *as* I.P.M.; H. Carr, L.G.R., S.W.; Bernard E. Jones, P.A.G.D.C., S.D., *as* J.W.; Ivor Grantham, O.B.E., M.A., LL.B., P.Dep.G.Sw.B., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C.; A. Sharp, M.A., P.G.D., J.D.; F. Bernhart, P.A.G.St.B., I.G.; Lt.-Col. E. Ward, T.D., P.M. Lodge 5386, Steward; and G. Y. Johnson, J.P., P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. P. J. Watts, D. C. Corbel, R. St. J. Brice, P. R. Rainsford-Hannay, F. V. W. Sedgeley, P. P. Williams, R. Walters, B. Foskett, W. G. Picton, R. C. W. Hunter, A. Parker Smith, T. A. Sanson, E. Winterburgh, A. F. Ford and A. G. Sharp.

Also the following Visitor:—Bro. J. M. Taylor, Lodge 813.

Letters of apology for absence were recorded from Bros. Col. C. C. Adams, *M.C.*, F.S.A., P.G.D., P.M.; J. A. Grantham, P.A.G.D.C.; F. L. Pick, F.C.I.S., P.G.D., P.M.; F. R. Radice, P.A.G.D.C., P.M.; R. E. Parkinson, B.Sc., P.G.D. (I.C.); Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., P.M.; H. C. Booth, B.Sc., P.A.G.D.C., P.M.; C. D. Rotch, P.G.D., P.M.; J. R. Rylands, M.Sc., J.P., P.A.G.D.C., P.M.; S. Pope, P.G.St.B., P.M.; W. Waples, P.G.St.B.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); N. B. Spencer, B.A., LL.B., P.G.D., J.W.; G. Brett, P.M. Lodge 1494; G. S. Draffen, M.B.E., Grand Librarian of Scotland, W.M.; and F. R. Worts, M.A., P.A.G.D.C.

The hearty congratulations of the Lodge were tendered to the following Full Members and Members of the Correspondence Circle, who had been honoured by appointment to Grand Rank at the recent Grand Festival:—

LODGE MEMBERS

| | |
|---|---|
| Promoted to Past Grand Deacon - - - - | F. L. Pick, P.A.G.D.C. Norman Rogers, P.A.G.D.C. |
| Appointed to Past Assistant Grand Directors of Ceremonies - - - - - | J. A. Grantham F. R. Radice |

CORRESPONDENCE CIRCLE

| | |
|---|--------------------------------|
| Junior Grand Deacon, 1958 - - - - - | H. H. Duckworth |
| Assistant Grand Standard Bearer, 1958 - - - - | J. C. T. Earll, M.B.E., M.S.M. |

Promotions—

| | |
|---|--|
| Past Grand Deacon - - - - - | L. J. Bussey, P.A.G.D.C. C. C. Mortleman, P.A.G.D.C. J. D. K. Beardmore, P.A.G.D.C. J. Lawrence, P.A.G.D.C. R. Mabley, P.A.G.D.C. Lt.-Col. D. R. Tweedie, P.G.St.B. |
| Past Assistant Grand Director of Ceremonies - | C. E. Coggin, P.G.St.B. |

Past Rank—

| | |
|--|--|
| Past Assistant Grand Registrar - - - - | C. T. A. Beevor, O.B.E. |
| Past Assistant Grand Directors of Ceremonies - | D. G. Perry E. A. I. Phillips |
| Past Grand Standard Bearers - - - - - | H. H. S. Bishopp H. E. Fairbank, M.B.E. H. F. L. Morrison T. H. W. Robinson, M.C. L. J. Stroud |

Six Lodges, one Lodge of Instruction and eighty-nine Brethren were duly elected to membership of the Correspondence Circle.

Bro. Ivor Grantham called attention to the following

EXHIBITS

From Grand Lodge Library and Museum:

Photograph of the Charter of Compact (1766).
Early editions of the Laws of the Royal Arch, with a list of Lancashire Chapters.
Sword of the Noble Order of Bucks (late eighteenth century).
Scabbard of the Gormogons (early eighteenth century).
Chansons Nouvelles, des Francs Massons, dediees a tous les Freres, Grave, et Imprime, Et se
Vend dans la grande Loge de Londre.

By the Lecturer:

Photostat of the Charter of the Cana Lodge or Chapter of the First Miracle, No. 5.
Photographs of Principals' Robes and Headdresses formerly used in that Chapter.
Apron and Sash formerly used in the same Chapter.

BRO. NORMAN ROGERS read an interesting paper, entitled *The Two Oldest Warranted Chapters*, as follows:—

THE TWO OLDEST WARRANTED CHAPTERS

BY BRO. NORMAN ROGERS



E are all well aware that the origin of the Supreme Order of the Holy Royal Arch is wrapped in mystery, and that there are few records prior to the establishment of Supreme Grand Chapter; that this was established for the central control of a ceremony which was rapidly gaining ground—perhaps not so much in London as in the Provinces—is a possibility which admits of little doubt.

Whatever may have happened in the preceding years, it is certain that on 22nd July, 1766, a Grand and Royal Chapter was established by means of a Charter of Compact, signed at the Turk's Head Tavern, Soho, London, by Lord Blayney, Grand Master of the "Moderns", eight Grand Lodge Officers and nineteen other Companions, a number which indicates that the Royal Arch must have gained some ground in the preceding years.

This new Grand Chapter did not immediately grant Warrants for subordinate Chapters; indeed, it was not until 13th January, 1769, that it resolved:

"ordered that a seal be immediately made for the public use of the Society according to the plan specified in the Charter",

and four "passed the Seal of the Chapter" on 14th July, 1769, viz.:—

1. To Bro. John Brooks, to be held at his residence.
This was later known as "Restauration Lodge or Chapter of the Rock Fountain, Shiloh", London. It is believed to have ceased working about 1823, after being revived in 1812.
2. Euphrates Lodge or Chapter of the Garden of Eden, Manchester.
This was dormant for some time, being revived in 1788, when it was removed to No. 6. Its last return was in 1848, and it was removed from the List in 1861.
4. The Bethlehem Lodge or The Chapter of the Nativity, Burnley, Lancs.
This is still working, and one of the subjects of this paper.
5. The Cana Lodge or Chapter of the First Miracle, Colne, Lancs.
This is also still working, and the other subject.

Other Chapters which were authorised at a later date were:—

3. The Lodge of Tranquillity or Chapter of Friendship, Portsmouth.
Warranted on 11th August, 1769, and still working.
6. The Lodge of Intercourse or Chapter of Unanimity, Bury, Lancs.
Warranted also on 11th August, 1769, and still working.
7. The Lodge of Hospitality or Chapter of Charity, Bristol.
Warranted 11th November, 1769, and still working.

It will be seen, therefore, that of the first seven Chapter Warrants issued in 1769, no less than four went to Lancashire; of these, three are still working, Nativity, No. 126 (originally No. 4), and Cana, No. 116 (originally No. 5), now being the oldest warranted Chapters extant.

We can only presume the reason for this preference to Lancashire; when the site for the first Freemasons' Hall in Great Queen Street was purchased in 1774, the Conveyance was apparently prepared by Bro. John Allen, Prov. G. Master for Lancashire (1769-1806), who was Chancellor for the Duchy of Lancaster. Then, too, the Charter of Compact was lost for many years, being found among his papers after his death in 1811, so that it is presumed that he drafted it; certainly, he signed it as N., and he was 1st P. of the Grand Chapter in 1772 and 1782. He was exalted on 13th November, 1765, in the London R.A. Chapter, which was the forerunner of Grand Chapter.

That Lancashire was a stronghold of Royal Arch Masonry before the Union is quite evident when we consider that, in the Royal Arch Laws and Regulations of 1796, the number of Chapters in Lancashire and Cheshire (of which John Allen was Grand Superintendent) is

given as 16, whereas London is credited with five only ; further, the 1823 List shows London with 17 and Lancashire with 38.

THE TWO TOWNS

Burnley, once a Roman station, is now a County Borough in North-East Lancashire, its main industries being cotton spinning and weaving and engineering. Towneley Hall, an old mansion with accommodation for men-at-arms, indicates the expansion of Burnley from village to market town ; even in 1801 it had a population of 2,224, which rapidly increased to 20,828 by 1851, and over 100,000 today. It is now a progressive Municipal Borough, its progress from Vestry to Commissioners, and thence to County Borough status, being largely due to its situation on extensive coal seams.

Colne (pronounced "Kow-n" in the Lancashire dialect, but as "Kone" by the purist) is situated only six miles north-east of Burnley, a few miles east of Pendle Hill, the traditional haunt of the seventeenth-century Lancashire Witches, and near to the home of the "lettuce quarry" and "treacle mine" legends. It is also of considerable antiquity, set amid the hills and dales of Lancashire and Yorkshire, and near the Haworth moors, the country of the Brontës ; sheep farming made it a centre for woollens in the fourteenth century, though it is now largely a cotton town ; its population in 1801 was 2,476, *i.e.*, larger than Burnley, though today it numbers only about 24,000.

In 1763 the wage of a journeyman weaver was 8d. a day, and earnings in other trades 3s. a week.

THE LODGES

In these two towns—or rather villages, as they then were—two "Moderns" Lodges were constituted by John Smith, Prov. G. Master for Lancashire (1760-69):—

- 1762 Royal Lancashire Lodge, Colne, No. 276 (now No. 116).
- 1763 Silent Temple Lodge, Burnley, No. 305 (now No. 126).

The Colne Lodge met at the "Old Hole i' th' Wall Inn" from 1762 to 1797, and was then known by that name ; it has met consistently in the town. There is a tradition that the Lodge was established in 1732, based on the strength of a minute dated 25th February, 1782, which records the funeral of a member, "he being a member of our lodge upwards of 50 years. Aged 83 years". It has even been said (*Manchester Transactions*, vol. v, p. 11) that because the Rules of 1760 were signed by 35 members, and the Brother who died was sixth on the List, that all these facts prove the existence of the Lodge from at least 1732.

What is the truth ? In "200 Years of Freemasonry in Bury" (*A.Q.C.*, lviii, p. 85) we find that four Brethren from Colne were initiated on 29th September, 1757, and another on 27th December, 1758, in the Lodge of Relief, Bury, and to three of these five a Warrant was issued on 4th February, 1762, by John Smith, Gentleman, of Manchester, Prov. G. Master for Lancashire. The Lodge Rules and Regulations of 27th March, 1760, certainly ante-date the Warrant, but we are all aware of the fallacy of presuming that the 35 members who subscribed to them being members at the first date, for it was an old custom to require each candidate to sign these By-laws to show that he was conversant with them, printed copies being conspicuous by their absence. What the By-laws do prove is that the members were meeting without a Warrant, the five Brethren initiated in Bury in 1757 and 1758 having applied for a Warrant to the previous Prov. G. Master, Dr. Wm. Ratchdale, of Liverpool. If they applied to his successor, John Smith, it could only have been in 1760, or later, for his Patent was dated 23rd June, 1760 ; he would give them a temporary authority to meet, dealing with the Warrant at a later date, in this case February, 1762. The By-laws really show that the Colne Brethren were meeting before the Warrant was issued—but surely not before 1757, for the first name on the List of Members of the Lodge in 1760 is that of Lawrence Whittaker, the first Master in 1762, and he was initiated in Bury on 29th September, 1757.

The first record in the Lodge minute books concerning the R.A. is: "1773, June 24. Re^d. of John Hartley for Receiving of Arch Step, 5:0." A second one is: "5 May, 1822. Agreed that the Royal Arch Chapter be held on first Sunday in every month and the Knight's meetings on every other month."

From 1762 the Lodge met regularly each month, with four Quarter days for subscriptions to be paid, and it still meets, as in those early days, on the "Thursday On or before the Full Moon".

The Burnley Lodge was the second Lodge constituted by Bro. John Smith, Prov. G. Master for Lancashire. It has met consistently in the town from its inception, and was named Silent Temple Lodge only in 1807. It is pure conjecture to say that, as the Colne Brethren were meeting regularly about 1760, and as Colne was a larger village than Burnley at that time, it is most likely that the latter took their Masonry from Colne, six miles away, rather

than suppose that it came from Yorkshire. It is certain that the original members at Burnley were not initiated in Bury, as the Colne members were.

But what about the Royal Arch? Here you have two Lodges warranted in 1762 and 1763, and two Royal Arch Chapters, still attached to the two Lodges, warranted in 1769. There is no trace of succession from earlier records in Lancashire, so that the reason for these early Chapters is not yet known.

GRAND CHAPTER

The Charter of Compact implied, and the Regulations of 1788 directed, that no recognition should be given to any Companion (unless exalted before 1766) who had not been exalted in a regular Chapter and duly registered. A query then arises as to how anyone could be registered as exalted in a regular Chapter before 1769, seeing that Charters were not issued until that year. In the case of Charity Chapter, Bristol, correspondence shows that Founders were accepted, provided assurances were given that they were bona fide Arch Masons. (*Freemasonry in Bristol*, p. 652.) Further, there is a case in Lancashire (Unanimity, No. 42) of three members being exalted in a "Moderns'" Lodge in another town in December, 1768, the three then applying for, and being granted, a Warrant on 11th November, 1769 (No. 6), so that Grand Chapter obviously did not hold strictly to the 1766 rule. (*A.Q.C.*, lviii, p. 106.)

Grand Chapter minutes record the following:—

5773—14 July (Turk's Head). The following Warrants of Constitution passed the Seal of the Chapter:—

- No. 4. To our E. . . . C's Jno. Dean, Rd. Sager & Wm. Powers to hold a C^r. at Burnly Coun. Lancaster under the title of The Bethlehem Lodge or The Chapter of the Nativity;
- No. 5. To our E. C's Thos. Hargreaves, Jas. Lonsdale & Jas. Varley to hold a Chapter at Coln in the County of Lancaster under the title of Cana Lodge or The Chapter of the First Miracle. (Not one of these appears on the list of Jurymen for Colne in 1776, *i.e.*, those having a vote and owning property worth more than £10 a year, or being tenants of property worth more than £20 a year.)

Thomas Hargreaves was Master of the Lodge in 1768; James Lonsdale, Deputy Master; and Jas. Varley a member (Master only in 1771). Hargreaves was a carpenter, Lonsdale a weaver, and Varley a mason.

Both Chapters were to meet on Sundays—Burnley on 29th October next, and Cana on the first Sunday in every month. These Sunday meetings continued until the middle of the nineteenth century, despite an official ban in 1811 by Grand Chapter, and a decision in 1806 that Sunday meetings on licensed premises were illegal. As late as 1796, more than 25 per cent. of the Chapters on the List met on Sundays; but these ceased after 1863, when Grand Chapter declared it to be "illegal to hold a Chapter of Royal Arch masons on a Sunday".

In Grand Lodge Library is to be found one of the most informative comments on the proceedings of this period; it is a letter written to the Grand Secretary, Samuel Spencer, by Thomas Hargreaves, Master of the Lodge at Colne, and 1st Principal in the 1769 Cana Warrant, *viz.*:—

- 4 June, 1768. "About the year 1762 we solicited Mr. Smith (Prov. G. Master for Lancashire) for his protection and he granted us a Warrant" . . . "and we expected Mr. Smith or some other provincial for our County palatine would a pay'd us a visit before now in order to Try our proficiency in the Craft and enlarge our Instructions we are pretty well Satisfied with the progress we have made in the first and 2d. Steps but are at a Loss to know how we should attain proficient Instruction in the third Step which is a particular reason why we have not already obeyed the request of the Letters we have received. The only 3d. steps we ever received has been since Transcribed and published in a Pamphlet called T . . . but as things of that kind is not Countenanced with us we did not know whether to confide in it or not."

NATIVITY CHAPTER

The books of this Chapter are fairly complete, but certainly not very informative; No. 1, for instance, is a parchment-backed register of the members from 1769 to 1838, obviously incomplete in the early stages; the paper is water-marked 1794. This register really begins in 1775, and shows that the members were mainly between the ages of 21 and 30; up to 1819, only six out of 140 are in the early 40's; the members were mainly of the working class, labourers, inn-keepers, weavers and artisans being predominant. The second book is water-marked 1795, and contains the Rules of 1801, a Register and Cash Book, with minutes from

1802 to 1812. There are no minutes in any of the books before 1802, and even cash records for the eighteenth century are conspicuous by their absence, so that it is difficult, in consequence, to ascertain details of early ceremonies. Even the Silent Temple Lodge itself has cash records only prior to 1798.

CEREMONIES

Up to 1810 the term used was "Initiation", then being changed to "Exaltation", and becoming "Exalted Royal Arch excelant Mason" by 1820. The following excerpts show the changing scene:—

- Feb. 12, 1815. "Duly Exalted R.A. or Most Excellent Companion."
- Dec. 15, 1815. "Lodge not opened in consequence of the Principals being on Pendle Hill along with Mr. Sugden, from Halifax, the Union Instructor."
- Aug. 10, 1817. "A new Code of Laws and Regulations received from the Grand Chapter to be put into full force."
- Mar. 8, 1818. "It was Unanimously agreed that a Letter should be sent to the Grand Lodge London to inform them of the Unlegal Practices wich is carred on at Bottoms Making Royal Arch Masons in an Unlegal Manner."
- Aug. 8, 1819. "Agreed to write to Coln Chapter respecting the making of Royal Arch Masons for £1 6s. 0d."
- July 8, 1821. Twenty-four new aprons were to be ordered, and "A Hammer was presented for the use of the presiding Chiefs of this Chapter of Excellent Royal Arch Masons".
- Mar. 9, 1823. The Chapter is now being closed "In due form and with solemn prayer".
- June 13, 1830. "The Lecture was gone through in a masterly stile."
- Apr. 8, 1838. The 1st Principal "delivered the Introductory Part and the First Section". (Similar entries down to 1848 are altered to "The introductory part of the science".)
- Feb. 10, 1839. The 1st Principal "lectured on the Sevrall Degrees of the Royal Arch". (On later occasions he "lectured on the several parts of the Royal Arch", and also "explained the History of the Royal Arch Masons".) How interesting this would be to us today!
- Dec. 14, 1845. For the first time there is mention of the "Ceremony of Installing a Companion also the explanation of the ceremony".
At the following meeting, the "Lectures belonging to the Ceremony of Installation" were practised by the 1st Princ., who had been in office for 12 years, with various members of the Chapter to assist him as 2nd and 3rd P.'s
- Jan. 13, 1850. Up to this meeting the 1st Princ. only had been elected—obviously by show of hands—and he appointed all the other Officers.
Now, a Ballot is taken for the three P.'s, though four years afterwards the old method is resorted to.
- Feb. 13, 1868. The term "Exalted to the Sublime Degree of a Royal Arch Mason" is used for the first time, probably because some Rochdale Companions took the whole of the ceremony; now, too, there is a record of the 3rd P. being "installed", the other two P.'s continuing in office.
- May 10, 1872. The Prov. G. Supt. (a member of the Chapter) authorised the Past Princ. of Chapter 623 to be 1st P., and the other two P.'s were "installed". (There is still no mention of a ballot for the three P.'s until much later.)
- Nov. 12, 1873. The Installations of all three P.'s are performed for the first time.
- Mar. 22, 1875. "The Perfect Ceremonies, including the Installations and "Addresses", was presented to the Chapter.

BY-LAWS

The first recorded "Rules and Regulations to be observed by the Brethren" were made in January, 1801, and provide for the meetings to be held on the second Sunday in each month at 4 p.m. from October to March, and at 5.30 p.m. from March to October, the Chapter being opened half-an-hour later. The members had to take it in turns to act as Tyler, being fined 6d. for non-attendance; this was effective until 1813, when a regular Tyler was appointed, his "allowance" being 12d. for each meeting, plus "One Glass of Spirit & Water or Ale to the Amount of Sixpence". He was fined 1s. for neglect of duty.

It was only in December, 1853, that the meeting day was altered from Sunday to the second Thursday in each month at 7 p.m., this being altered to 6 p.m. in 1854. As a result, attendances fell, seldom more than five members being present; from 1858 to 1865 the minute book is marked each month "Chapter not opened".

From the various By-laws it appears that there was no ballot for new members until 1820. The Exaltation Fee was One Guinea, increased in 1812 to Three Guineas, which remained the charge throughout the nineteenth century. The subscription up to 1805 was 2s. 6d. per year, increased then to 2s. 6d. per half-year; it was changed only in August, 1854 to 10s. per year.

Fines were incorporated in the Rules of 1801, such as:—

One Shilling for Intoxication (or exclusion).

The Innkeeper to have a fire in the Lodge Room an hour before the meeting, or forfeit Sixpence.

Oct. 8, 1820. "Companion Thomas Eastwood was fined in one Shilling for being Intoxicated, he left the Chapter room without paying his fine."

Nov. 12, 1820. "R. Holgate fined 1s. for swearing."

Even in the revised Rules of August, 1854, the 8th Rules reads:—

"Every Companion coming to the Chapter Room intoxicated, swear an Oath, or giving any Companion the lie, do pay a fine of One shilling or be excluded."

A peculiarity of these By-laws—certainly in force until the 1860's—was that a Companion who wished to resign had to give notice and pay 1s., which was strictly enforced.

THE SOCIAL BOARD

The records show that there was a restriction on the amount to be spent, food not coming into account until 1854, when there was "a Dinner each November", which was then the Installation month. Yet the members were not without their good cheer, for the allowance for liquor was 5s. per meeting, 8s. in 1807, and 10s. in 1812, for an average attendance of 10 or 12. Ale was then 2d. per quart, Spirits 6d. per glass. There are no indications of "toasting" at the meetings, and it is evident that, right up to the 1880's, the proceedings consisted of a ceremony (brief) or a lecture, followed by a social glass. Even in 1856-1865, when the Chapter was seldom opened (there were generally four or five members present), those who were present took care to spend the "Shot" or allowance, the landlord's bills showing it against "Rum, Gin or Whiskey", and not "Brandy or Negus" or "Ale or Porter".

THE PRINCIPALS

Until 1809 the election of the Principals was always in the order, Z., J. and H., and they were "appointed into Office", no Installations apparently taking place. In 1800 the 1st P. was called the R.W.M., in October, 1805, the M.E.M., and only after 1820 was the title changed to M.E.Z.; there is no evidence until well into the 1870's of his having been subjected to a ballot; he was simply "Appointed", after which he appointed the other Officers.

INTERESTING ENTRIES

- Oct. 9, 1803. Paid for Jewels, £11. (There now appears to be only one of these.) Candles cost 10d. to 1s. 2d., but served for three meetings.
- Feb. 14, 1808. The Chapter paid half the expenses for three Chairs, £5 10s., probably those now used by Silent Temple Lodge.
- Sept. 14, 1806. Before the end of his year, the 1st P. was "Expeld from this Society, being accused of unnatterall crimes".
- July 11, 1813. "A Brass plate with device to be annexed to the Secretary as a Badge of Distinction." (There is now no trace of this.)
- Jan. 14, 1821. A new Ballot Box for candidates was used for the first time.
- Nov. 10, 1822. "Companion John Hartley paid his Marriage Fee in due Form."
- May 11, 1823. "Comp. Richd. Chaffer paid half a Guinea for his Marriage Fee it being the regular Sum for the Same." (This is what is called in the North "paying your footing", i.e., "treating" those present, for there is no record of such half-guineas ever being received by the Chapter.)
- Dec. 14, 1823. The Chapter was evidently taking notice of the new Regulations, for it was decided that the "Sojourners have Cloathing suitable to there Office". At the following meeting, orders were given for "six Aprons, three for the Sojourners and three for the Past Principals to be made of Kids Leather and prepared according to the Articles".
- Dec. 13, 1829. The minutes record: "The Chapter not having met here (Cross Keys Inn) since the 11th day of February, 1827, in consequence of the Charter and Furniture having been illegally removed from this House by the

Members of the Lodge of Silent Temple 206 to the Royal Oak in this town and then kept by force against the consent of the Companions until November last, no meetings of the Companions have been holden at this place under the Charter since that time”

Jan. 10, 1830. It was agreed “that an Address expressing the Gratitude of this Chapter be presented to the R.W. Prov. G. Supt., John Crossley, esqr., for his kindly and steady support of this Chapter during the late troublesome and unpleasant proceedings with the Lodge of Silent Temple”. It was then decided “To celebrate the recovery of the Charter by a masonic festival”.

Feb. 14, 1830. The Prov. G. Supt. informed the Chapter that Silent Temple had petitioned to be reinstated, and submitted to the conditions imposed, *i.e.*, a £5 refund; they were also told “not to be pertinacious about the other conditions”.

(The real trouble appears to have been that the three P.'s had removed the Furniture and Jewels, etc., to the Royal Oak against the wishes of the majority, and refused to give them up; the Lodge had removed, and the members thought the Chapter should do so, on the ground that it was attached to, and inseparable from, the Lodge.

The 1st P. was ordered to return the property, and, on his refusal, was suspended by the Prov. G. Supt. “for contumacy”. He was summoned to appear at Grand Chapter, did not appear, and was expelled “for breach of Laws and disobedience”.

Then the Lodge itself was suspended on July 31st, 1828, and only when the Chapter's property was returned to the Cross Keys Inn did the Prov. G. Master “re-instate the Members of the Lodge to their Masonic functions”.

One of the leading members in this dispute was Comp. Le Gendre Starkie, M.P., who on December 13th, 1829, was “appointed Z., and he appointed his Officers”. He was Provincial G. Master for Lancashire (Western Division), 1826-65.)

THE PLAINS OF MAMRE ENCAMPMENT, No. 8

James Radcliffe, Joseph Wood and William Yates were the three to whom a Warrant for a K.T. Conclave was granted on 10th March, 1806, to be held at the Thorn Inn, Burnley, and to meet on the fourth Sundays of alternate months. The first 17 Knights on the Register of the Preceptory have all been traced as members of the Chapter of Nativity, but there is little in the minutes, either of the Chapter or the Preceptory, to indicate the close affinity of the two Orders, except that they shared the same Lodge room and furniture. On two occasions minutes indicate that notice had to be given to the Chapter before joining the K.T.'s.

That the affairs of the Chapter were bound up with those of the Plains of Mamre Encampment is certain, for the Principal Officer of the one often coincided with that of the other. James Radcliffe, for instance, was 1st P. of the Chapter no less than 21 times between 1814 and 1847, and Grand Master (Eminent Commander) of the Plains of Mamre for over 40 of the years between 1806 and 1854, signing himself in the last-mentioned year as “G.M.” and delivering a “Lecture”, as he did on many occasions in both Chapter and Encampment. Indeed, he may be said to have kept both Orders alive through the troublesome times of the Bank Crises of the 1820's and 1830's, with their consequent unemployment, as well as the “Hungry Forties”, when employees in the cotton towns suffered so much; for it was not until the latter half of the nineteenth century that better wages led to a higher standard of living, with consequent social changes. When Jas. Radcliffe died in 1855, both the Chapter and Encampment almost came to an end, the Chapter having only seven Exaltations between 1854 and 1865, reviving them through Joining Members.

THE CANA CHAPTER

The books of this Chapter are complete except for some years between 1841 and 1856, when, apparently, few meetings were recorded owing to the small attendances. There is doubt about the value of some of the early records in the 1st Minute Book, which covers the period from 1769 to 1804. It begins with:—

RULES & ORDERS

which are punctually to be Observ'd and Kep by the United Members of the Right Worshipful Society of Royal Arch Masons.

- 1st. That Lodge be held in COLNE, each Sunday Six Weeks, or Eight Times in the Year to be computed from next Sunday to Candlemas May Day, Lammas and All Saints.
- 2d. The time of Meeting shall be percisely at 5 o'Clock & sit till Eight. Each Member to spend at pleasure & put 2d. in the Box for a Fund: & each absent Member shall pay his Dues to the Fund. A Visitor to bear equal Expences with the Members.
- 3d. The Officers shall be chose out of the Members on Trinity Sunday which shall be the Festival. Every Person not attending who resides in Town or within 3 miles shall forfitt Sixpence to the Fund—Sickness excepted.
- 4th. Any person desirous of becoming a Member shall pay for making seven shillings & sixpence.

The value of these Rules is that they are one of the earliest examples of Chapter By-laws, and they should be read in conjunction with the "Principia", which is supposed to be the earliest of Grand Chapter By-laws. These Chapter By-laws are followed by the days of meeting, *i.e.*, December 18th, 1769, and eight others in 1770, together with a List of Members, six in number—presumably the Originals. Then, too, there are other lists showing that there were 20 members in 1778 and 15 in 1788, most of these members attending the Installations on Trinity Sunday, though the seven other regular meetings seldom attracted more than eight. Between 1814 and 1824, meetings were held each month in the year, attendances varying from 12 to 25.

THE FIRST MINUTE BOOK

This is of 72 pages, of which 49 are devoted to cash records, and 19 to bare records of members and election of Principals. In this, as in the second and third books, there are very few real minutes—not at all surprising, as many other Lancashire Lodge and Chapter Minute Books are similar bare records, probably because of the insistence that nothing of an "esoteric" nature must be written. Was this not also true of the Lodge of Reconciliation (1813-6)?

The only indication of the early ceremony is on page 8, where sundry cryptic letters indicate the reading of passages from the Old Testament (Ruth, Judges and Genesis, *i.e.*, the w's and pw's of the first two d's), and then a reading of Numbers, xxvii, 23 (a charge to lay hands), winding up with St. John, i, 1.

The 2nd Book (B) is simply a Register of Members, compiled by the Scribe E. in 1810, and said to include all members from 1769 to 1806, though it actually runs to 1836; these members are of the artisan class, with a sprinkling of Shopkeepers, Farmers and Professional men, whose ages were from 21 to 36 for the most part, very few being over 40. It is noteworthy for the following beautifully-engrossed passages:—

A Mason's chief and only care
Should be How to live within the Square.
The stone unshap'd as lumber lies,
Till Mason's art its form refines;
So Passions do our soul disguise,
Till social virtue calms our minds.

CEREMONIES

Up to 1814 the term used was "initiated", then to 1822 "raised", and afterwards "exalted". The meeting day was changed in 1826 to "Sunday on or before the Full Moon", a reminder that the Royal Lancashire Lodge, to which the Chapter is attached, still meets nine months in the year on "Thursday on or before the Full Moon", while the Chapter meets on "Thursday after the Full Moon" five times per year, and the K.T. Preceptory on the "2nd Thursday after the Full Moon", the same five months.

The following excerpts may provide some information:—

- Apr. 3, 1814. "Robert Horner raised from the Chair to be initiated in Royal Arch Masonry."
May 1, 1814. "Raised six Chair Masons to that of the Illustrious Order of Royal Arch or Excelent Masons."
July 3, 1814. Scribe N.'s duties appear to have included those of Treasurer, while the Scribe E. was sometimes termed "Grand Recorder".
Oct. 6, 1822. "The Lecture gone through." The Officers at this time were dubbed "Most Excellent Grand Masters" or "Principal Masters". In July, 1823, they were called the "three Grand Principals".

- Aug. 13, 1826. "The Lector was then gone throu by the Companions Present."
- Mar. 11, 1827. "The Companions went throu the Lector, Making Part and the Estorical part."
(From the following meetings it appears that the ceremony had three parts: The Exaltation part, the Lecture, and the Historical part. The Lancashire Ritual of 1797 in Grand Lodge Library also has three parts in the R.A. section; these are in the form of a catechism *in extenso*.)
- Aug. 24, 1828. The term is used for the first time, "Exalted to the Sublime Degree of a Royal Arch Companion."
- Nov. 16, 1828. The members were evidently searching for information, as they "Resolved, that a number of members attend at the Bottoms for the purpose of noticing the forme of there Chapter, and to receive instructions if any can be gained".
- May 17, 1829. "Agreed on, that a sufficient Number of Persons from the Bottoms come on Sunday the 28th of June, 1829, to give us the Super Excellent etc. etc."
(There is no record of this visit.)
- Jan. 3, 1830. The term now appears, "Exalted to the Sublime Degree of Super Excellent Royal Arch Mason."
- Oct. 31, 1830. The charge fixed for the Super Excellent degree to Companions from other Chapters was 2s. 6d. Many from other Chapters in the district came to take it.
- Oct. 7, 1832. The minutes note that there was an Introduction and three Sections to the Lecture.
- Apr. 18, 1861. The Grand Scribe E. notified the Chapter that a Companion who had been exalted seven years before had been made earlier than allowed by the Laws, and that he should be re-exalted, which was accordingly done.
- Apr. 19, 1882. At this meeting, Franklin Thomas, who is marked "of Blackburn", and "P.G.J." conducted the ceremony. He was also present at the next meeting as Princ. Soj.
- July 6, 1882. This meeting is noteworthy in that four members of Perseverance Chapter, 345, Blackburn, and two from Nativity, 126, Burnley, conducted the ceremony, there also being present six members of the Chapter who had been exalted within the previous two years, thus showing how Cana Chapter had fallen from its earlier strong position. The members at this time were obviously not conversant with the ceremonies, for visitors from Blackburn and Burnley were brought in to conduct them.
- Jan. 24, 1884. John Bollard was installed as Z. by Dispensation, he being at the same time Z. of Nativity Chapter, Burnley.
- July 22, 1886. The Chapter was being opened by the three P.'s, after which the Companions were admitted.

BY-LAWS

On September 3rd, 1815, the following addition was made to the 1769 Rules:—

"Agreed that the Masters being absent at a monthly meeting shall forfeit the sum of one Shilling each and Scribes 6d. each, the time of meeting at Half past two O'Clock on the first Sunday in each month."

This Rule was signed by 35 members, of whom only five appear to have been exalted at a later date; yet, on May 6th, 1827, three new Rules were made:—

First, that the Master of the Cana Chapter being absent at Half past two any monthly meeting shall forfeit sixpence each, Scribes and Sojourners to pay if absent three pence each, the time of meeting Half past two o'clock Sunday on or before every full moon.

Second, that each Companion shall pay the sum of one shilling per Quarter, the same to be expended monthly in Liquor by the Companions then present.

Third, that each companion neglecting to attend by three o'Clock shall pay for his own Liquor over and above his monthly Contribution.

These new Rules indicate three things, viz., that the Chapter was still looked on as a Lodge, as it was in 1769; secondly, the officers previously elected were five only, *i.e.*, Z., H. and J., and the two Scribes, but now Sojourners are mentioned; and thirdly, the Sunday meeting was variable according to the Full Moon (13 meetings). It was only in August, 1854, that the By-laws specified four times per year, this being altered to five times as late as 1893.

The "admittance" fee, which was 7s. 6d. in 1769, became 10s. in 1788, 12s. 6d. in 1812, and £1 in 1814, with a jump to £3 3s. in 1817. The subscription, which was 6s. in 1813, became 1s. per quarter in 1815. There is a curious minute stating:—

Oct. 5, 1817. "Every Companion Raised to Royal Arch shall pay the sum of three Guineas and Return them £1 14s. 6d. as a present."

(What was the object of this curious rule? Was it an evasion of a Grand Chapter regulation?)

This return of part of the Exaltation Fee was rescinded in 1831, the effect being that there were few candidates in the next 10 years.

FINES

In this Chapter also, fines were common, not only because they contributed to the common stock for refreshment, but also as a form of discipline. The 1769 Rules show that each absent member was fined 6d., but this probably applied only to Officers, for an entry in 1808 states:—

"The officers who does not attend at each Meeting to forfeit 6d. if they do not attend by 3 O'Clock in the Summer and 2 O'Clock in Winter, and each Member 3d. No excuses."

Other alterations were:—

Aug. 5, 1827. "Resolved, that any Companion calling for Liquor after he has had his allowance knowing that he has his allowance, to be fined 1s. for each Glass he calls for, and the Tyler filling such Liquor to him that calls shall be fined 2s. for each offence."

Nov. 24, 1833. All Fines were abolished from this meeting.

THE SOCIAL BOARD

The expenses of each Chapter meeting in the 1780's were evidently based on the number of candidates. Out of the admission fee of 10s., 5s. was paid for Registration and 2s. 6d. allotted to Chapter expenses, so that only 2s. 6d. could be spent, in addition to the quarterly subscription and the fines collected. No wonder that meetings at which there were candidates were much better attended!

For many years from 1804, the Cash Book shows expenses at an "Admittance" to be 2s. for Liquor and 10d. or 11d. for Tobacco, even the cost of Visitors, 6d. each, being entered. In 1817 the allowance was increased to 5s.

Sept. 6, 1803. "An agreeable meeting, two Visitors from Burnley. Expended in Ale 1s. 6d., Tobacco 6d.

(The latter is a common entry, the price varying from 6d. to 7d. for $\frac{1}{4}$ lb.)

Oct. 1, 1815. The subscription was fixed at "1s. per quarter to be expended Monthly in Liquor by the Companions then present. Each Companion neglecting to attend by 3 O'Clock shall pay for his own Liquor."

July 7, 1816. "A Comfortable Repast of Chees & Bread & Beer."

Aug. 4, 1816. "Repast of Liquor. No Chees & Bread."

Oct. 5, 1825. "The Companions Ragailed themselves with 1 Pinte of Wine."

Dec. 25, 1834. Fifteen members attended "to Celebrate the Anniversary for this Chapter, and partook of an Excellent Dinner in the Lodge Room of a Goose, Leg of Mutton & a Tongue, and enjoyed themselves with the greatest Conviviality".

Dec. 25, 1835. On this day a similar feast is recorded as: "A special feast—Meat 10s. 6d., Ale 2s., Cooking etc. 3s., Total 15s. 6d."

PRINCIPALS

In the 1788 List of Members the Principals were marked Z., H. and J., but at some of the meetings they were recorded as "Most Excellent Grand Masters", "Principal Masters" or "Three Grand Principals".

INTERESTING ENTRIES

The simple form of the Chapter is indicated by the following entries:—

| | | s. | d. | |
|-----------------|---|----|----|--------|
| Sept. 13, 1778. | Henry Spencer for a Carpett | 8 | 0 | |
| | For a Candle Stick | 5 | 0 | |
| | for this Book | | 4 | |
| | for a pound of Candles | | 6½ | |
| | | — | | 13 10½ |
| July 3, 1785. | A Bible | | 7 | 6 |
| May 3, 1812. | A pair of Compasses | | 1 | 0 |
| July 15, 1821. | Furniture for the Chapter | £4 | 14 | 0 |
| Oct., 1825. | A Floor Cloth | | 17 | 0 |
| July 8, 1830. | Hargreaves Hudson for Painting the Emblems | | 12 | 6 |
| Dec. 25, 1832. | Cash paid to J. Dyson for Spirits of Wine, 4d., and for Gunpowder, 2d. | | | |

Among many other matters, this Chapter is noted for having kept intact the three Principals' Clothing, Sceptres and Aprons, along with a number of other Aprons which are evidently of eighteenth century vintage.

Apr. 6, 1783. Sixteen skins were purchased for Aprons at 14d. each. In September, 1783, 30 yards of Ribbon and Silk were purchased for 5s. 4d., obviously to ornament the plain skins. Then, in October, a member was paid 10s. 6d. "for Aprons making".

Now comes an entry which suggests that the members were changing the pattern, as there are enough of the original one for the numbers then attending Cana Chapter:—

July 3, 1814. To Aprons and making, £2 6s. 8d.

while in 1830 an apron, sash and jewel cost each candidate £1 11s. 6d.

Sick payments to members began to appear in 1834, the allowance being 3s. per week, with a Funeral grant to members and widows of £1, which was increased to £2 by 1845; yet it was not until February, 1841, that subscriptions to the Fund were collected!

THE RITUAL

One can only surmise what form the Ritual of these two Chapters really took, based on sundry entries regarding lectures; but it was evidently of a similar structure to that of the Craft, namely, a Catechism.

Nor is there anything of note regarding the Union of Chapters in 1817, or the R.A. Ritual adopted by Grand Chapter on 21st and 25th November, 1834, except an entry in Cana minutes:—

June 14, 1835. "A letter received from London was considered, which requested the presence of one of the Companions."

From the extended Opening and Closing of the Cana Chapter now in operation, one can only surmise, from its similarity to the Blackburn Ritual, that Franklin Thomas, the author of *Etiquette of Freemasonry*, must have had some influence in its adoption. He visited both Cana and Nativity Chapters in 1882, and was, at one time, Mayor of Blackburn.

THE CANA WARRANT

This is in first-class condition, probably better than any other of the eighteenth century. The reason may be because of the following minutes:—

(Cana Chapter) September 15th, 1823. "This being the first Meeting since the Receate of the new Warrant . . ."

(Grand Chapter) May, 1821. All such Chapters as were existing prior to May, 1817, and had not yet made known to which Lodge they were attached, be allowed until the Grand Chapter in May, 1822, to supply the information, each of them to receive a new Charter free of expense.

8th March, 1822. A Warrant of Renewal was granted by Grand Chapter.

18th April, 1822. The Grand Scribe E. notified the Chapter that the Old Charter must be returned in exchange for the old one, which was ready for signature by the Three Grand Principals.

Centenary Warrants of Chapters are due to a resolution of Grand Chapter, dated February 1st, 1882, and confirmed on May 3rd, 1882, which stated that all Chapters able to prove an uninterrupted existence for 100 years would be granted Centenary Warrants, with permission to wear a distinctive jewel. Both Chapters made application, and were granted the Warrants in 1883.

In the case of Cana Chapter, the Centenary Warrant was presented to the Chapter on 29th September, 1883, and it was stated that the Chapter was working "under a Charter of Confirmation". The Grand Superintendent of the Province was then asked to get back the original Warrant "now in the Archives of the Grand Chapter", and at the following meeting on 24th January it was reported to have been received. For sixty years, then, it was in store in Freemasons' Hall—hence its really excellent condition.

THE CANA PRINCIPIA

Another of the prized possessions of Cana Chapter is the following:—

THE PRINCIPIA to be observed by all regular constituted Chapters of the Grand and Royal Arch:—

- 1st That as soon as the Chapter is duly formed, an account shall be transmitted to the Grand Chapter containing the names of each respective Officer and Companion, and that this be done annually immediately after the election.
- 2nd That they have full Power to make any Bye-Laws for their own Government, provided they don't interfere with the fundamental ones of the Most Excellent Grand and Royal Chapter.
- 3rd That their Jewels and Ornaments be such as in use in Grand Chapter.
- 4th That they make no Innovation in the Business of the Chapter, and if any Doubts should arise, they must always be referred to the Grand and Royal Chapter for decision.
- 5th That they should contribute annually to the Grand Chapter so much as they reasonably can towards raising a Fund to be employ'd to the most truly benevolent and advantageous Purposes.
- 6th That no Man of bad or Immoral Character be admitted a Companion, nor any one until he hath passed through the several Probationary Degrees of Craft Masonry, and thereby obtain the necessary Passport as a reward of his Services.
- 7th That no man be admitted for an unworthy consideration, or for a less sum than is usually paid for the three previous Degrees.
- 8th That they take evry Method to forward the true Purpose of our Order, which is to promote all the useful Arts and Sciences and create universal Peace and Harmony, and that every Companion do consider it as his Duty to lay before the Chapter whatever may tend to such Salutary Purposes.
- 9th That any new Discovery or other Matter thought worthy of Observation be communicated to the Grand and Royal Chapter, which will always be ready to support and forward whatever may be found useful to the Public in general, or that Chapter in particular, not repugnant to the Common Welfare.

The following statement, added at some later date, has been written underneath:—

"This Principia is the oldest known copy of Grand Chapter By-Laws, and is the work of the same hand as the Chapter Warrant, which is dated 1769."

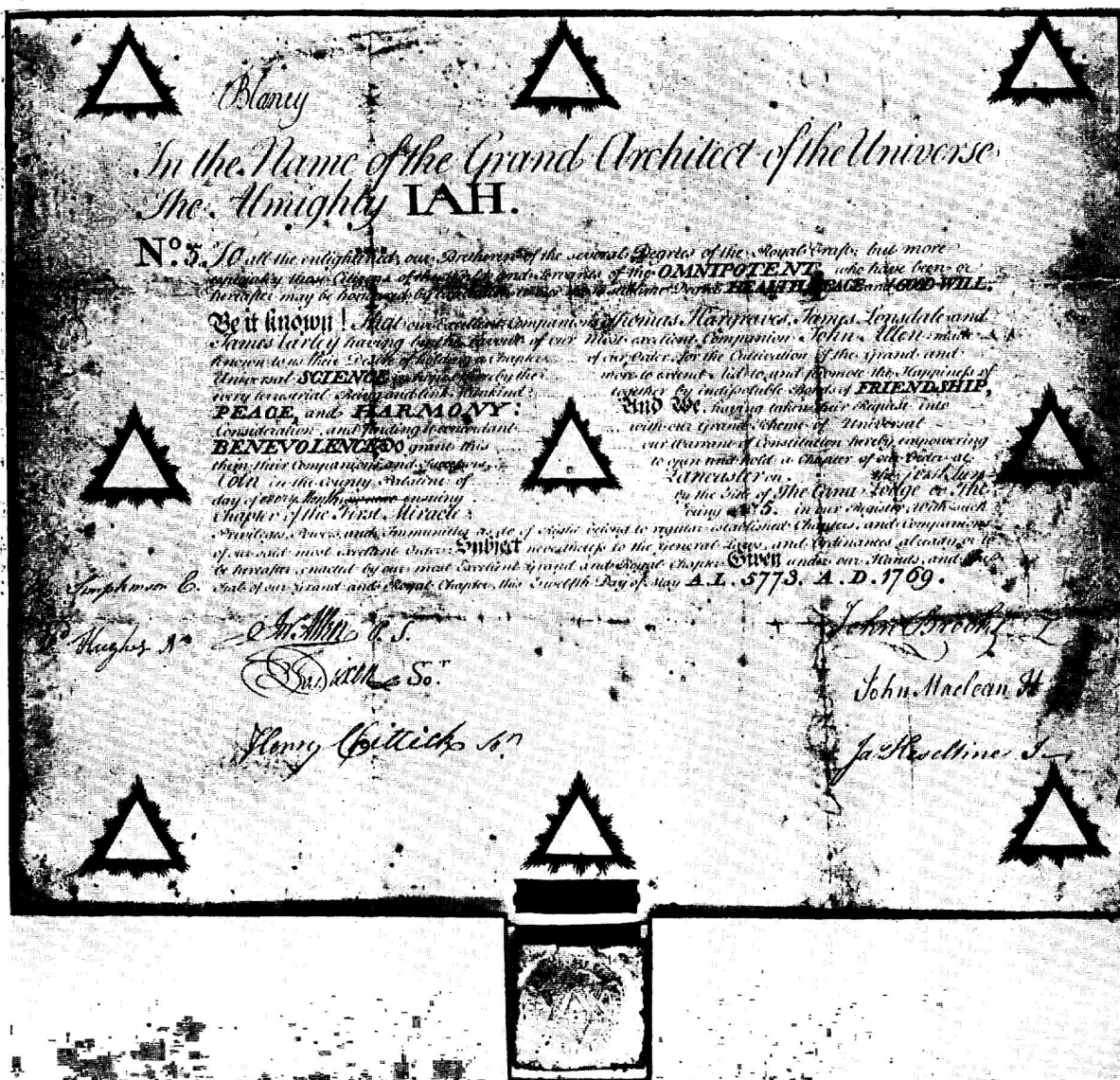
It is not known by whom this statement was added.

PLAINS OF TABOR PRECEPTORY, No. 110

This Preceptory of Knights Templar has a Warrant dated 1805, but there is little doubt that the Order was worked before then, for a minute of Cana Chapter says:—

May 31, 1795. Dr. to Plains of Tabor Knight Templars, £1-16-9.

From other minutes it is obvious that the affairs of the Chapter and those of the Knights Templar were very closely interwoven, even long after the Union of the two Grand Lodges in 1813. The first of the three Founders named in the Warrant, John Ridihalg, was 1st P. of Cana Chapter nine times between 1784 and 1822, and W.M. of the Lodge five times between 1783 and 1801.



Charter of the Cana Lodge or Chapter of the First Miracle.

CONCLUSION

There are two problems which still require some elucidation:—

1. The Warrants of these two Chapters (along with two which are now erased from the list) are dated 12th May, 1769, yet they only passed the Seal of the Chapter on 14th July, 1769, Nativity Warrant stating "Sunday, the 29th October next ensuing", whereas Cana Warrant states "The 1st Sunday of every month next ensuing". One explanation may be that Grand Chapter ordered, on 13th January, 1769, a Seal to be made, that this was not ready until July, and that, in the meantime, the Warrants had been prepared and dated.
2. That explanation may be correct, but it still does not answer the question why Cana was to meet on the 1st Sunday in every month—apparently, immediately—whereas Nativity was postponed until the following October. Was Cana then meeting as a Chapter attached to the Lodge, without warrant, as the Lodge itself was doing, certainly from 1760 to 1762? There are no records in the minute books, except lists which were obviously written at a later date; the only slight evidence appears to be a framed coloured Certificate hanging in the Lodge Room, as follows:—

AND THE DARKNESS COMPREHENDED IT NOT

In the East, a Place full of light where reigns Silence and
Peace Adorn'd with all Honours and Assembled by the Mysterious

MEMBERS OF THE LODGE IN DUE FORM.

To the right Worshipfull, Worshipfull Master Wardens And other Officers
of All Regular Lodges of the Antient and Honourable Society of Free
and Accepted Masons.

We the Master, Wardens and Secretary of the Lodge of Masons No.
276, Holden in the Sign of the Hole in the Wall in Coln, in the County
of Lancaster, Do Certifye that Richard Bradley was Regularly Admitted
a Mason, and hath taken 1, 2, 3, Degrees of Masonry at the above Lodge,
as appears by the Register of the said Lodge.

Given under our Hands and Seal of our Lodge at Coln this
29th day of March, A.D. 1764 A.M. 5764.

| | | | |
|------------|---|------------------------------|--------|
| Witness | } | Stephen Ellis | Master |
| Charles | | Thomas Hargreaves | S.W. |
| Alexander | | Chris ^r . Hartley | J.W. |
| Secretary. | | | |

Our congratulations should go out to the members of these two old Chapters, who will
be the first to celebrate their Bi-Centenaries on 12th May, 1969.

Entry on page 8 of 1st Minute Book of Cana Chapter,
referred to on page 62.

| | | |
|---------|---------------------------|---------------------------|
| P | Ruth, Chap. 4, v. 21 | (Reference to Boaz). |
| B | | |
| P x C | Judges, chap. 12, v. 6 | (Shibboleth). |
| C | Gen., chap. 46, v. 10 | (Jachin). |
| | 1st Kings, chap. 7, v. 21 | (Jachin and Boaz). |
| B | | |
| C x M | Gen., chap. 4, v. 22 | (Tubalcain). |
| M | Gen., chap. 4, v. 22 | (Tubalcain). |
| B | | |
| M x Chr | Numb., chap. 27, v. 23 | (Charge to lay hands). |
| (?) | St. John, chap 1, v. 1 | (In the beginning . . .). |

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Rogers on the
proposition of the acting W.M., seconded by Bro. H. Carr, S.W. Comments were offered by, or on behalf
of, Bros. Bernard E. Jones, Eric Ward, F. L. Pick, F. R. Worts and L. E. C. Peckover.

The ACTING W.M. said:—

Norman Rogers is this year's Prestonian Lecturer—yet he finds the time and energy to give us this excellent, but tantalising paper. Excellent, since it provides information much needed in our study of the Royal Arch. Tantalising, because all the way through Bro. Norman Rogers has, we feel, definitely something “up his sleeve”, but on this occasion our Magician, whilst showing us he has the rabbit, never takes it out of the hat.

It is especially interesting to me that details and methods in what to us is the far North of England conform to such details as are to be found in the far South-West.

The first recorded Chapter in Devon was Unity Chapter at Plymouth, 10th November, 1780, and by 1791 the number had risen to ten.

The first recorded meeting of the R.A. in Barnstaple took place in 1785, when two Lodges combined to “initiate” a number of Brethren.

Of those who presided, none were P.M.'s, and the “Master” in the Chair was the J.W. of Loyal Lodge. Lodge of Good Intention provided some of the officers. Both Lodges had been warranted for less than two years, yet five Brethren in each were qualified—one wonders how?

Another point that intrigues me is Bro. Norman Rogers' mention of the close connection with the K.T. Encampments. It seems to have been something much closer than the mere matter of qualification, for shortly after the Barnstaple meeting an Encampment was in existence in the district, at Bideford, where the “Trine” Encampment received a Warrant from Dunckerley in 1791.

Later the same conditions were repeated when a R.A. Warrant for Barnstaple was obtained in 1812, an Encampment coming into being at the same time, with the same officers in both degrees, and the two accounts being kept in the same book. Various purchases were shared, including the “Finch Lectures”.

Today we feel the R.A. is attached to the Craft, but in the eighteenth century the Chapter and the Encampment seem to have been in much closer relationship.

It is with much pleasure I move that a hearty vote of thanks be accorded to Bro. Norman Rogers for his valuable and stimulating paper.

Bro. H. CARR said:—

I have much pleasure in seconding the vote of thanks to Bro. Norman Rogers for his interesting survey of the early books of these two old Chapters. What a pity it is that in their inordinate desire for brevity the early Scribes left so many questions and problems for us that cannot be answered from their own records.

Bro. Rogers mentions two craft Lodges at Colne and Burnley, warranted in 1762 and 1763 respectively, and although he seems to imply that they were connected with the Chapters of 1769, I cannot find any definite statement on this point. At Colne it is evident (through Hargreaves, etc.) that there was a close connection, but the Colne *Lodge* minute of 1773 recording a R.A. making seems to show that there, at least, the Lodge of 1762 and the Chapter of 1769 *were both working the R.A.* contemporaneously!

The “dual-titles” of these Chapters (each comprising the name of a Lodge with a different name for the Chapter) provide another problem. These bodies were chartered as Chapters, primarily for the purpose of conferring the R.A. Why, then, were they endowed with dual titles as Lodges and as Chapters? Were they, in fact, conferring *as Lodges* the qualifications which entitled their candidates to proceed to the R.A.? The Hargreaves letter of 1768 clearly relates to Craft, *not R.A.*, and it suggests that there may have been a real shortage of M.M.'s who were qualified to take the R.A. Incidentally, there seems to be no suggestion in the Burnley records of a real or fictitious “Chair” ceremony as an essential qualification for the R.A., while it was certainly customary at Colne.

The all-too-brief extracts relating to R.A. ceremonies are very mystifying. References to a Lecture, as though there was only *one* lecture, references to the “Sevral Degrees” of the R.A., the “Introductory Part” and the “First Section”, all suggest substantial differences from present-day practice. I wonder if it would be possible (without touching on esoteric matters) to draw up a synopsis of the probable contents of the R.A. ceremony at different periods during the eighteenth and nineteenth centuries; and this brings me to another question which has been propounded on several occasions without a wholly satisfactory answer: “In the 1740's, when the R.A. ceremony makes its first appearance, what are the elements or essential parts of ceremonial or ritual which would justify us in stating that a particular ceremony was, in fact, the R.A.?”

I am sure that we are all grateful to Bro. Rogers for a paper which gives us so many interesting points for discussion.

BRO. BERNARD JONES writes:—

I offer my warm personal thanks to Bro. Norman Rogers for his paper. I have had real enjoyment in reading it, and congratulate him on writing a paper containing so much fresh and even fascinating material. He is fortunate in dealing—and dealing so happily—with two of the oldest Chapters known, two Chapters in a province that has had so many historic Chapters, and I greatly envy him his valuable sources of first-hand information. I remember with gratitude that some of this information he generously made available to me two or three years ago, and I was able to incorporate it in a recent book.

I cannot offer, nor do I wish to offer, any criticism of the paper. I regard it as a rich source of material and shall always be glad to be able to refer to it.

The paper contains many odd pieces of information, and surely one of the oddest is the entry under date December 25th, 1832: "Cash paid to J. Dyson for Spirits of Wine, 4d., and for Gunpowder, 2d." I wonder whether Bro. Rogers has any explanation of this entry. The Spirits of Wine could hardly be wanted for playing Snapdragon (brandy would give a better flavour), but I am told we must not rule out the possibility that the Gunpowder was used as a means of obtaining some peculiar effect in the course of a ceremony, but what effect I am at a loss to imagine.

I am sure that the paper will long be referred to as a source of reliable information on old Chapter customs, of which hitherto very little has been known.

BRO. ERIC WARD said:—

The only criticism I have of Bro. Rogers' most interesting paper is that it is too short, for it poses many intriguing questions which could profitably be developed if we were not so restricted by space.

The query, "how anyone could be registered as exalted in a regular Chapter before 1769, seeing that Charters were not issued until that year", not only seems unanswerable when put that way, but also raises other questions. The expression "regular" does not appear to have been actually used in this connection in the early G. Chapter records, which may have been deliberate if the term signifies "non-Antient", as it certainly did in Blue Lodge records. On the other hand, if regular in this context means R.A. Masons working under Warrants of the "Moderns" E.G. & R.C., then we have next to ask ourselves how many *irregular Chapters* there were prior to the formation of this E.G. & R.C. anyway.

The "Grand Chapter" manifesto (c. 1765) acknowledged the existence of R.A. Masons previously "passed" somewhere unspecified. According to the by-laws of 1766, a Brother could be admitted to this Chapter if he could prove that he had been exalted before 12th June, 1766, or in the Caledonian Chapter, or "any Chapter in the Country", *i.e.*, presumably outside London. The Charter of Compact was not put into effect until 1769, and, therefore, was of nil account prior to that date. The Laws of 1778 (not 1788, as stated) are again specific in recognising pre-1766 R.A. Masons, but in no instance is there any qualification other than the date of their being made. This suggests that there would be no discrimination against "Ancient" R.A. Masons of pre-1766 vintage. If not, where else would most of them come from to start new Chapters? And what about the old Chapters which the By-laws of 1766 imply already existed "in the Country" and elsewhere?

At Fredericksburg, Va., in 1753, the candidate was raised to the R.A. Degree in a "Royal Arch Lodge"; at Bristol (Crown), in 1758 and throughout, they, too, held a "Royal Arch Lodge", and the Sun Lodge of Perpetual Friendship ("Moderns") raised candidates to the R.A. in a "Lodge" in 1768. At York, in 1762, we find "A most sublime or Royal Arch Lodge", whilst Dermott, in 1772, naturally wrote of a "Royal Arch Lodge" even after the "Ancients" G. Chapter had been nominally formed.

This leads to the still further query, how did the dual titling of subordinate bodies come into being, *e.g.*, "Lodge of Hospitality or Chapter of Charity", since obviously Grand Chapter had no authority to concern itself with a Blue Lodge already working under a G.L. Warrant? Why not simply use the Chapter name? Books and plays of the past had dual titles, the better to make apparent the contents, and it could be that the bare term "Chapter" was unfamiliar to many as applied to Masonry, but well known in other quasi-Masonic activities, *e.g.*, the Gregorians, who from at least 1734 seem always to have congregated in Chapters. Hence to call a genuine Masonic gathering a Chapter and nothing more might to the uninitiated (or should we say unexalted) have savoured of irregularity or plagiarism. But by linking the term Chapter with that of Lodge, which latter was previously familiar to R.A.'s as well as other Masons, the impression of a sense of closer unity with the general body is at once apparent, and this seems to me to have been the objective. I am, of course, aware that Anderson used the word "Chapter" in the sense of an assembly of Free Masons,

and also that Broughton wrote in 1734 of "Masons made Chapters", which could have been used in the late medieval sense when Ecclesiastics and Knights who attended Chapters came themselves to be known as "Chapters". In any case, these two examples are too isolated to be credited with much significance. What is significant to the contention that Chapters were virtually unknown as denoting the R.A. is that in the *Constitutions* of 1767, Art. III, page 346, Entick followed Anderson in regarding "Lodge" and "Chapter" as interchangeable terms, for, having spoken of Grand Chapter, he immediately followed with "the said Grand Lodge".

It is hoped that the above remarks are sufficient to show that the method of acceptance of the three principal founders of the Chapter of Charity was quite natural and just about the only way that any could be accepted, but in passing it is noteworthy that the same three were also the first W.M., S.W. and J.W. of Hospitality Lodge. Furthermore, two of them came from the Sun Lodge, which had transferred to the "Moderns" from the "Antients", to which persuasion it reverted after being warned off the R.A. by the then Grand Secretary of the "Moderns".

In support of the inference that the methods of Grand Chapter were, to say the least, haphazard in its early days, I quote an unpublished letter from Heseltine to the Chapter of Charity:—

Drs. Commons 14 July 1770

Inclosed I send you the Conⁿ. for holding a G & R. Chapter at Bristol, with proper Ins^{ns} for your conduct. You'll see by its date that applic^{on} was accord^d to promise made in Dec^r last & y^r Pet^{on} granted. When signed it was sent as usual to the Embellisher, who mislaid it, and I was apprehensive of being under the necessity of making out a new one; in this situation matters stood for some time, and on the receipt of your favour of the 22nd May, I again applied relative to the patent, and it was abt. a month since found, but then B^r Maclean informed me he sh^d be at Bristol in a few weeks, and w^d take it with him. I therefore expected to have seen him for some weeks past, but last night the meeting of our G.C. was informed of his being gone into the Country for some time, and now take this opportunity of Transmitting it and at the same time request your excuses for the delay which really arose from the mistakes above stated. I have not a doubt but through y^r zeal in the cause the sublime degree will flourish in Bristol, and received additional lustre. One thing more, I have to request on this head that you will be part^{ly}. cautious as to the moral characters of the Candidates for reception into our Order, and from time to time acq^t us wth your proceed^{ns} and I beg leave to assure you that you may on all occasions depend upon the strictest attention to your correspondence and inform^{on}.

— J.H.

The material contained in this letter, the question of why Heseltine wrote it, and how being a "G & R. Chapter" was interpreted by Charity in after years, could form the basis of a paper on its own.

Bro. FRED L. PICK writes:—

We are grateful to Bro. Norman Rogers for his paper on these two venerable and interesting Chapters. I hope it will be possible to bridge the gaps in their story, so that in 1969 they may be among the first Royal Arch Chapters to celebrate their bi-centenaries.

There are several references to the Chapter at Bottoms, whose activities were deplored by Nativity in 1818, and who supplied "instruction" to Cana in 1828. J. E. Craven tells us in his fascinating book on *Freemasonry at Bottoms* of John Greenwood, born of humble parents in 1802, who was Exalted in 1824 and Installed First Principal in 1826. He only reached the Craft Chair two years later, in 1828. Bro. Greenwood, despite his then few years in Freemasonry, had mastered the rituals of many degrees and was in great demand as a Masonic instructor. Perhaps he was a Yorkshire Peter Gilkes!

Another noted Freemason referred to is Franklin Thomas, also something of an instructor. After a successful career at Blackburn he removed to Oxford, and is remembered as the author of *The Etiquette of Freemasonry*, as well as the compiler of the Oxford Ritual and the Revised Ritual. The influence of Franklin Thomas is still reflected in the working of many East Lancashire Lodges—or perhaps his work was influenced by the varied Lancashire workings with which he came into contact.

Our Bro. Bernard Jones's *Freemason's Book of the Royal Arch* contains illustrations of a fine set of Principals' Robes, Aprons and Headdresses formerly used in Cana Chapter. These are now preserved in the Masonic Temple, Manchester.

Bro. F. R. WORTS writes:—

In the citations from the Minutes of both the Cana and Nativity Chapters, Bottoms, a small place near the border between Yorkshire and Lancashire, is mentioned; it was near to Colne and not too far from Burnley. Bottoms is held in esteem as one of the oldest centres of Masonry in Yorkshire. The Chapter of Affability No. 308 (attached to the Lodge of Prince George No. 308) still "works" there; it was warranted in 1807. The references in the Cana and Nativity Minutes must be to this Chapter. Fortunately, the Chapter of Affability has its complement of records extant; they reveal much of Chapter interest.

The following points seem relevant to Bro. N. Rogers' study of Cana and Nativity:—

(1) Social class of Companions: The first Companions of Affability were two blacksmiths, two farmers, two spinsters, two weavers (doubtless "domestic"), one carpenter, one butcher, one shopkeeper and one showmaker. All were humble men; none employed labour. The "shopkeeper" was 60 years of age, but the average age of the others was only 29 years.

(2) Fees: Much variation. This is unexplained, *e.g.*:—

May, 1811 - June, 1812: 15/- for "the Making".

Later in 1812: Six Candidates paid 12/6 each for "Making".

June, 1814: Six paid 17/6 each.

Aug., 1816: Three paid 10/- each.

Feb., 1818: At the same meeting, one paid 13/- and two paid one guinea.

No lack of Candidates; between 1812-1826 no less than 67 Candidates were exalted.

Was it the custom then to charge a fee according to the known "means" of the Candidate?

(3) Bro. Rogers cites Nativity's accusation of Masons at Bottoms being guilty of "Unlegal Practices": March 8th, 1818.

No reference to this in Minutes of Affability, but this probably became known, and also probably resulted in the following resolution passed "unanimously" in the Chapter; the meeting is simply dated 1820:—

"... that hereafter every proposal shall always be at least ONE MONTH, *i.e.*, four WEEKS for every candidate to be exalted, and that this resolution on no account whatever be violated."

(4) Passing of the Veils: From Bro. Rogers' study, neither Cana nor Nativity included this "ceremony" in their "work". This is strange. The "Veils" were practised in Affability Chapter from 1818 to 1874—the best-known example of this, among the few known examples, in Masonic history. The "ceremony" was popular. Other local Chapters followed their example: Good Intent at Hebden Bridge and Judaea at Keighley. There can be no doubt (from Affability Minutes) that Companions at Colne (presumably Cana) were most interested. Bro. Rogers cites Cana's Minutes of "Nov. 16th, 1828" and "May 17th, 1829", which show that these Colne Companions were wishful of learning more about the "work" at Bottoms; and they invited a number of the Affability Comps. to visit them. The sequel is found in the Affability Minutes; it is extraordinary:—

June 28th, 1829.

Memorandum: That at a Chapter of Emergency held at a private room in Colne, Lancashire. When the following Companions from the Chapter attached to the Lodge of Prince George, Bottoms, Stansfield, attended [here follow names of six Companions]. And the following Companions passed the Veils, Wm Asquith, Wm Dixon, Wm Robinson, Wm Riding, Isaac Robinson, Robt. Robertshaw, Jno. Smith, Wilkn Parkinson, Jno. Dyson, and Wm Riley, and at the same time they sent 2/6 each which will amount to the sum of £1/5/0 for the good of the Chapter at this place Bottoms in Stansfield.

Perhaps Bro. Rogers may be able to identify some or all of these Colne Companions from the records of the Cana Chapter.

In Affability's Minutes there is no other reference to Chapter Masonry in Colne. They list many visitors; doubtless some came from Colne, Burnley and other near townships.

(5) Ritual: Bro. Rogers whets appetite. What "work" was used by these old Chapters? Is it extant?

The question is sharpened by a Minute of Affability, dated "July 2nd, 1865":—

"By the request of several of the Comps. from Halifax, Comp. John Greenwood went through the Exaltation Ceremony, being given in the old way of working . . ."

"In the old way of working" . . . John Greenwood was exalted in 1823; he was reputed to be a "master ritualist". Was the "old way of working" ante-Union? And would it have been similar to the ritual of Cana and Nativity in the late eighteenth century? Regrettably, these records of Affability are lost.

Bro. L. E. C. PECKOVER said:—

I find Bro. Norman Rogers' paper very interesting because it is one step nearer to disentangling the Royal Arch and the other degrees that were emerging at that time.

Finch, in his letter to the Grand Master in 1812, wrote a diatribe against Grand Chapter, stating that he would not acknowledge it because it worked only two points instead of ten. That the scroll with St. John I. inscribed upon it, although the proper discovery, was not made correctly in the working by Grand Chapter, whereas if they worked his ten points, then, in point number eight, it was correctly discovered.

It would be interesting to know if, in his study of these early minutes, Bro. Rogers found anything that would throw any light upon this point.

Bro. NORMAN ROGERS writes in reply:—

It is gratifying that the members of the Lodge should have taken so much interest in this paper, especially as the minute books were so tantalisingly vague in detail, a feature to be found in many eighteenth century Craft records.

Bro. Oliver raises a question which is quite natural, but it is obvious that, in the earliest days of Grand Chapter, the qualifications for the Chairs could not be so stringent as those of today. A typical example is that of Charity Chapter, Bristol, in 1769, when three Brethren were accepted as Petitioners (and as first P.'s) for Warrant No. 9 on the assurance that all were "Companions of the Order". Bro. Ward provides proof that the degree was being worked in both "Antient" and "Modern" Lodges in Bristol prior to the petition. It is implicit in the case of these two old Chapters that the same thing must have happened in Burnley and Colne.

The close connection of the Royal Arch and Knight Templar degrees in the eighteenth century is well authenticated, not only in Devon, but in many other places, and in some the membership of one was akin to that of the other, with a further advancement to the Royal Arch Knight Templar Priests. The divorce was after 1813, when Clause II of the Articles of Union (which must have been the cause of some dissension, with its inevitable compromise) compelled their severance. A handwritten Warrant of 1819 (St. James of Jerusalem, No. 33) shows that Robert Gill, the Acting Grand Chancellor, was carrying on by himself, the Duke of Sussex—though Most Eminent Grand Master—having no interest in the K.T.'s. In effect, the Duke of Sussex was sticking close to the terms of the 1813 Act of Union, and insisting that other Orders (apart from the R.A., which had been judged an integral part of the Craft) should have separate governing bodies, a position which was provided for in Clause II, and which was intensified by Grand Lodge's decision on the Mark degree in 1856.

The statement that there was a close connection between the two Lodges and their Chapters, Bro. Carr, *is* in the paper, just before the paragraph on "Grand Chapter". The very fact that both met at the same places, and shared expenses, is implied in "Interesting Entries". Most Chapters in Lancashire worked closely with their Lodges, and still do, though there are a few notable examples. Nativity is an instance of this close connection, for the dispute of 1827-1830, which resulted in the suspension of Silent Temple Lodge, was really because the Lodge insisted on the Chapter's removal with them, whereas the majority of the Chapter members wished to stay at their old meeting-place, and disputed the contention of the Lodge that they were subservient to that body. It is true that there does not appear to be any record of the Chair ceremony at Burnley, but the reason may have been that the Lodge usurped that prerogative—its minute books were not available.

The Hargreaves letter was included to show that the members at Colne were not certain in June, 1868, of their 3°, and yet they obtained a R.A. Warrant (with Hargreaves as 1st Principal) on 14th July, 1769; this does not give a date for the first meeting (as Nativity does), and implies that the Chapter (or Lodge) was already conferring the degree, though there is no record of this in the Lodge minute book. Certainly, the Lodge itself worked before the Warrant was obtained in 1762. May we not suppose, then, that the dual names of the first Chapters in 1769 were given with the intention of providing certain ceremonies prior to exaltation, which might be frowned on by the "Moderns", though practised by the "Antients"? It is a matter of regret that there are no detailed records of ceremonies prior

to the 1766 Grand Chapter, but those of around 1800 certainly show some development, and must have provided the basis for various Chapter Lectures to be given.

Bro. Bernard Jones asks for specific information regarding the use of Spirits of Wine and Gunpowder, which I cannot give. What is certain is that there are many old records mentioning them (and the Pistol), and I could only hazard a guess (like Bro. Jones) at their uses. May I refer him to similar examples quoted in the *Manchester Transactions* for 1955, pp. 59-61?

Bro. Eric Ward extends my query regarding the qualifications of Chapter Founders prior to 1766, and then gives the answer that the Grand Chapter By-Laws of that year implied the existence of Chapters before the Charter of Compact. So did Dassigny in his *Enquiry* of 1744 (pp. 16 and 32), while Hughan, in his *Introductory Sketch* (p. 10), gives further proof, apart from the reference in the "Antient" Grand Lodge minutes of 1752.

Bro. Pick mentions the influence of Franklin Thomas. The extended Opening and Closing of the Colne Chapter, as well as others in the district, bears a close affinity to those at Blackburn, where he was a member. To Bro. Worts, I would say that all those he quotes as taking the Veils in 1829 were members of the Colne Chapter, having been exalted between 1807 and 1828, and, indeed, two of them were P.Z.'s; the conclusion reached is that the Veils ceremonies were not being worked between these years, if they ever were.

Bro. Peckover's query regarding Finch's diatribe was probably on the question of St. John I or Genesis I, which leads me to summarise my conclusions on the "tantalising aspect". First, it should be remembered that there was no esoteric installation of Principals in the early days of Grand Chapter (*vide* Bernard Jones, p. 71), and, indeed, one could produce evidence of a much later date. Taunton, for example, began in 1839, and others could be cited. True, the two Grand Chapters were united in 1817, but it was not until 1834 that the new Ritual was approved (promulgated in 1835), and this date appears to coincide with the appearance of Installations, the Addresses following later. In 1835 the ritual of the Chapter of Charity, Bristol, in its form of Opening, Closing and Exaltation, was quite different from "the form which had been adopted by this Chapter" (*Freemasonry in Bristol*, p. 667), and it was not until the following year that the "new form of Grand Chapter" was adopted, *i.e.*, after 1835 (*Freemasonry in Bristol*, p. 667). This date appears to coincide with the appearance of Installations in many parts of the country, and with the change in the Exaltation ceremony insisted on by Grand Chapter in November, 1835.

A study of late eighteenth century ritual shows, and the books of these old Chapters at Colne and Burnley verify the fact, that the ceremony, up to 1834, followed the pattern of the Craft in the pre-Reconciliation era, namely, a short ceremony with Ob. (Lancashire records show time limits of 10 to 15 minutes); this was followed by a Catechism to impart certain esoteric information regarding the ceremony and the Veils. What is not surprising is that this Catechism is, in many places, definitely Christian.

What theory, then, is more feasible than that the Royal Arch was first instituted to provide for those who felt that the Craft had been de-Christianised by the Constitutions of 1723, and the Royal Arch and Knights Templar, which were in such close association, gradually came to be developed in the 1740's and 1750's to fulfil their desires for a more comprehensive system.

