

St. John's Day in Harvest

TUESDAY, 24th JUNE, 1958



THE Lodge met at Freemasons' Hall at 5 p.m. Present :—Bros. G. S. Draffen, *M.B.E.*, Grand Librarian of Scotland, P.M. 2347, W.M. ; B. W. Oliver, P.A.G.D.C., I.P.M. ; H. Carr, L.G.R., S.W. ; W. Waples, P.G.St.B., *as J.W.* ; J. R. Dashwood, P.G.D., P.M., Secretary ; *Lt.-Col.* E. Ward, *T.D.*, P.M. 5386, *as J.D.* ; F. Bernhart, P.A.G.St.B., I.G. ; and Bros. S. Pope, P.G.St.B., P.M., and F. R. Worts, *M.A.*, P.A.G.D.C.

Also the following members of the Correspondence Circle :—Bros. L. E. C. Peckover, R. A. May, B. H. White, W. F. Barrell, K. H. Phillips, K. K. Kcamaris, D. McConnell, T. G. Hoffman, D. A. Warne, L. H. Cross, H. W. Peck, R. C. W. Hunter, P. R. Rainsford-Hannay, R. L. M. Tye, G. M. Blewett, L. Clough, C. V. Briggs, D. Murison, G. D. Carpenter, G. E. Thompson, W. Patrick, R. Walters, F. H. Anderson, H. B. Adkins, C. Lawson-Reece, R. Gold, E. Winterburgh, J. E. Trott, M. L. Cohen, B. Foskett and E. H. Ball.

Also the following Visitors :—Bros. J. L. Penny, Lodge 272 ; G. E. Woolgar, Lodge 4252 ; F. H. Smyth, Lodge 4159 ; N. E. Binns, Lodge 4197 ; and F. C. Burns, Lodge 6 T.C.

Four Lodges and thirty-seven Brethren were duly elected to membership of the Correspondence Circle.

The W.M. informed the Lodge that thirty Members of the Correspondence Circle, in and around Nairobi, had entertained him to Lunch during his recent visit to Africa, and had presented him with an Iron-wood Gavel for the Lodge in honour of the occasion. The thanks of the Lodge were expressed to the Brethren concerned, and to our Local Secretary, Bro. *Lt.-Col.* C. W. M. Young, *O.B.E.*, who arranged this most successful meeting.

The W.M. read an interesting paper, entitled *The Lodge in the 17th Regiment of Foot*, as follows :—

THE LODGE IN THE 17th REGIMENT OF FOOT



N the archives of Union Lodge No. 5 at Middletown, Delaware, is an old Warrant of great historic interest. It was picked up in the Battle of Princeton (January 3rd, 1777), presumably brought home by a Brother and deposited in the archives of Lodge No. 5, then located at Cantwell's Bridge. Here it has lain for many years—a treasured document that has become unique, for it is the only known Masonic Military Warrant issued to a British Regiment serving in the American Revolution. Research has brought to light several interesting stories intimately related or closely allied

to this Warrant.

It was issued by the Grand Lodge of Scotland for a Lodge in His Majesty's Seventeenth Regiment of Foot. A Warrant, number 136, had been granted by the Grand Lodge of Ireland for a Military Lodge in this regiment in 1748 while they were stationed on the Island of Minorca in the Mediterranean. The regiment took part in the siege of Louisbourg, on Cape Breton Island, Nova Scotia, in 1758, and the Lodge was known to have still been in existence while they were in garrison at Montreal in 1760. After they had returned to Britain, several of the Brothers applied to the Grand Lodge of Scotland for a Warrant, stating that their former one from the Grand Lodge of Ireland had been lost "through the many hazardous Enterprizes in which they had been Engaged in the Service of their King and Country". A Warrant was granted November 12th, 1771, for Unity Lodge numbered 169 on the Register of the Grand Lodge of Scotland. It is this Warrant that is now in the possession of Union Lodge No. 5, of Delaware.

For the avowed purpose of crushing an anticipated rebellion, the 17th Regiment of Foot embarked for the Colonies in 1775 and arrived at Boston, January 1st, 1776. Not being able to land, they sailed for Nova Scotia and, after a short stay, re-embarked for New York, landing in time to take part in the Battle of Long Island on August 28th, 1776. They were active in the occupation of New York in September, the Battle of White Plains on October 28th, and the reduction of Fort Washington on November 16th.

On January 3rd, 1777, was fought the Battle of Princeton. This battle, one of the severest conflicts of the war, gave heart to the American cause and established Washington as a skilful general. The first body of the enemy to be encountered was the 17th Regiment. After fifteen minutes of severe action, the broken and routed 17th British Regiment fled to Trenton to join Cornwallis. They left behind their baggage, in which was the Warrant of Unity Lodge No. 169. The Lodge also suffered a loss of one of its most prominent members, Bro. William Leslie, a Captain of the 17th Regiment of Foot and Extra Major of Brigade.

There is an interesting story about his death and burial. General Washington, riding over the scene of the battle, reined up his horse upon approaching the spot where lay the gallant Colonel of the Delaware Regiment, John Haslet. Nearby he saw several British soldiers supporting a wounded officer. Upon making inquiry as to the name and rank he was told, "Captain Leslie". Dr. Benjamin Rush, of Washington's Staff, asked, "A son of the Earl of Leven?" The soldiers replied in the affirmative. The doctor then requested Washington to permit this wounded officer to be placed under his care that he might return a part of the obligation he owed to Captain Leslie's father for many kindnesses received at his hands while a student at Edinburgh. The request was granted, but Leslie died that evening. He was buried in the graveyard at Pluckamin with Military and Masonic Honours by his American Brethren. The following day General Washington sent his aide, Colonel Fitzgerald, under a flag of truce, to the British informing them of the death of Captain Leslie and of the honours with which he was interred.

The 17th Regiment of Foot led the attack on the American position in the Battle of the Brandywine, September 11th, and in October saved the day for the British at the Battle of Germantown. They were quartered in Philadelphia during the British Occupation from September, 1777, to June, 1778.

When the British occupied Philadelphia, there were three active Lodges, Nos. 2, 3 and 4. No meetings were held by Lodge No. 2 while Philadelphia was in the hands of the enemy because their Lodge room had been looted, their jewels and Warrant stolen. A number of prominent Tories were members of Lodge No. 3 and, presumably because of the confusion caused by the British Occupation, came into possession of the Warrant of the Provincial Grand Lodge of Pennsylvania. The Grand Master and his Deputy had left the City, yet Lodge No. 3 formed themselves into a Grand Lodge with the two Grand Wardens present. Upon being

informed of the loss of Warrant by members of Unity Lodge No. 169, they granted a Warrant under the name and number of Unity Lodge No. 18, A.Y.M. in His Majesty's 17th Regiment of Foot. The exact date of this action is not known. However, it would be either December 27th, 1777, or February 21st, 1778. It is interesting to note that the number 18 had already been assigned to a Lodge in Dover, Delaware, August 26th, 1775, and the action shows the incompetency of the members of the so-called Grand Lodge formed by Lodge No. 3.

In reading the minutes of Lodge No. 3 during the British Occupation of Philadelphia, a startling fact not relevant to the subject, but of interest, was uncovered. The minutes of Lodge No. 3 shows that a Lodge of Emergency was called for October 10th, 1777. The purpose was to decide what should be done with the jewels, books and papers of Lodge No. 2. The minutes record that these items "fortunately fell into the hand of our Worthy Brother, Captain William Cunningham, after being stolen out of Lodge No. 2". This William Cunningham was none other than the infamous Provost Marshal of General Howe's Army of Occupation.

At this Lodge of Emergency Meeting on October 10th, 1777, Cunningham's name is listed among those present. Nothing is known of his Masonic life, not even the name of the Lodge in which he was made a Mason.

Shortly after the evacuation of Philadelphia, the 17th Regiment was garrisoned at Stony Point on the Hudson. On the night of July 15th, 1779, the Fort was stormed by the Americans under General Anthony Wayne, and the soldiers of the 17th Regiment were made prisoners of war and their baggage captured. The storming and capture of Stony Point has been regarded as one of the brilliant events of the Revolutionary War. It was truly an exhibition of skill and indomitable courage. This successful attack with only bayonets upon regular soldiers of the British Army, in a fortified position, had an inspiring effect upon the people and the Revolutionary soldiers. General Anthony Wayne was the man of the hour; however, the unsung hero was a Delawarean—Allen McLane, of Lodge No. 18, of Dover.

Allen McLane was one of Washington's most dependable scouts. By orders of the Commander-in-Chief, he was sent inside the Fort to obtain knowledge of its strength and weakness. Assuming the disguise of a country bumpkin, he accompanied, under a flag of truce, a Mrs. Smith, who desired to visit her sons, into the Fort. His split-shirt, rifle and powder horn attracted the attention of a young British officer, who asked him what he thought of the fortress: "Is it strong enough to keep Mr. Washington out?" McLane declared that "he knew nothing of such matters, that he was only a woodsman and could only use his rifle, but he guessed the General would be likely to think a bit before he would run his head against such works as these". The young officer then boasted of the strength of the post, "the Gibraltar of America", and the valour of its garrison—to all of which McLane agreed. Meanwhile he was examining with a soldier's eye the strength of the position and the points at which it could be assailable with the best prospects of success. He noted particularly that the inner fort was incomplete as to the entrenchments, which should have connected its several batteries. Based on his report, a plan for attack was made by Washington. McLane also guided the Commander-in-Chief on a personal reconnaissance and secured, from a Negro supplying the Fort with fresh food supplies, the countersign on the night of the attack. Wayne and several of his officers received the credit and medals of gold for this daring adventure, but no word of praise is officially recorded for the man who laid the groundwork.

General Washington decided not to hold the Fort, and on July 18th ordered McLane to dismantle the lines, remove the stores and cannon, and collect the baggage of the British. Among the baggage captured at Stony Point was found the Warrant and regalia of Unity Lodge No. 18. McLane must have been surprised at seeing this Warrant issued by the Provincial Grand Lodge of Pennsylvania for a Lodge in a regiment of the enemy, and especially since it bore the number 18. He was unquestionably puzzled, for the Warrant of his Lodge in Dover, Delaware, was numbered 18 and also issued by the Provincial Grand Lodge of Pennsylvania. The recovered Warrant and regalia were turned over to General Samuel H. Parsons, a member of American Union Lodge. Bro. Parsons sent these items to the British Regiment with the following truly Masonic letter, addressed to the Master and Wardens of Lodge Unity No. 18:—

West Jersey Highlands, July 23, 1779.

Brethren: When the ambition of monarchs or jarring interest of contending States, call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. Accept therefore, at the hands of a Brother, the Constitution of the Lodge Unity, No. 18, to be held in the 17th British Regiment which your late misfortunes have put in my power to restore to you.

I am your Brother and obedient servant
Samuel H. Parsons.

Later in 1779, the Regiment was exchanged and stationed in Virginia. In 1781 they joined the Army under Cornwallis and gained the victory over the Americans at Guildford Court House. They were sent to Yorktown, where, on October 19th, 1781, with the soldiers of Cornwallis, they were again made prisoners of war. The Lodge was kept alive, intact and working under the Pennsylvania Warrant during all these tribulations. Upon the Declaration of Peace, the Regiment, with its Lodge, moved to Nova Scotia, where they were stationed until their embarkation for England in 1786. Just before leaving Nova Scotia, they wrote a letter to the Grand Lodge of Pennsylvania making inquiry about a report that their Warrant had been cancelled and that one of the same number had been granted to a Lodge in Pennsylvania. In this same letter they made reference to the old Warrant now in the archives of Union Lodge No. 5: "The strongest Reasons induces us to think that some Irregular body of Masons are working under our Ancient Warrant No. 169, if you would be so kind as to make Enquiry thro' the Different Grand Lodges of the United States of America, respecting the same, it would be a Lasting Obligation . . ."

The Grand Lodge of Pennsylvania, in their reply dated August 11th, 1786, wrote: "The Grand Lodge not having for a long period of time heard from you, and supposing that the Lodge in consequence of the war had dissolved did grant a Warrant of the same number which you work under [This statement is in error for the Warrant for No. 18 at Dover was granted two years before the Warrant for Unity No. 18], but at the same time did not nor do they yet consider the same vacated and they still wish to consider you as under their jurisdiction." This letter also contains the following about the lost Warrant: "Every possible attention shall be paid and diligence used to find the Warrant mentioned to be lost and if found they will take great pleasure in transmitting it agreeable to your desire."

In a report of the Committee appointed in 1809 to review delinquent or extinct Lodges constituted by the Grand Lodge of Pennsylvania, we find the following in reference to Unity Lodge No. 18 of the 17th Regiment of Foot: "No Returns. Nothing paid."

The granting of a Warrant to a British regiment by the Provincial Grand Lodge of Pennsylvania during the Revolutionary War was and is an act unique in Masonic History.

WARRANT OF UNITY LODGE No. 169

To All and Sundry To whose Knowledge these presents shall Come Greeting In God Everlasting. Whereas upon Petition to the Grand Lodge of Free and Accepted Masons for the Kingdom of Scotland By Brother John Slater, Alexander Aberdour, John Hill, Thomas Hanson, and James Scrimgeour all of the Seventeenth Regiment of Foot, presently in Edinburgh as the Setting Forth That for a Considerable time there was Held a Regular Lodge in the said Regiment under the Authority of the Grand Lodge of Ireland That through the many hazardous Enterprizes in which they had been Engaged in the Service of their King and Country, they had not only Lost their Charter, but their whole Records and Jewels, and being willing Still to Associate together for the True End of Masonry in a Regular Lodge, Constituted by the Grand Lodge of Scotland, They Proposed the said Thomas Hanson for Master; John Slater and John Hill for Wardens, James Scrimgeour for Treasurer and Alexander Aberdour for Secretary And Praying it might please the Grand Lodge to Grant them a Charter of Constitution and Erection in the usual form Which Petition Having been Considered by the Grand Lodge, And Ample Recommendation having been given of the Petition by Lieutenant Richard Aylmer, Adjutant in the said Seventeenth Regiment They authorised the underwritten Patent of Constitution and Erection to be Expede in the Petitioners favours. Know ye therefore That the Most Worshipful The Grand Master of Scotland, and the Grand Lodge aforesaid Have Constituted Erected and Appointed And hereby Constitute Erect and Appoint the Worshipful Brethren above named and their Successors, in all time Coming to be a True and Regular Lodge of Free and Accepted Masons by the Stile and Title of Unity Lodge, in the Seventeenth Regiment of Foot, And Appoint and Ordain all Regular Lodges under the Constitution of the Grand Lodge of Scotland, to Hold, Own and Respect them as Such Giving Granting and Committing to them and their Successors full Power and Authority to Meet, Assemble and Conveen as a Regular Lodge, And to Admit and Receive Apprentices, Pass Fellow Crafts, and Raise Master Masons upon Payment of such Compesition for the support of their Lodge as they shall see Convenient, And to Elect and Chuse Masters, Wardens, and other officers Annually or other ways as they shall have Occasion Recommending to the Brethren aforsaid and their Successors to Reverence and Obey their Superiors in all things Lawfull and honest, as becomes the Honour and Harmony of Masonry The said Brethren by Accepting of this present Charter, Becoming faithfully Bound and Engaged not to Desert their said Lodge so Constituted nor upon any pretext whatsoever to make any Separate of Schismatical Meetings, without Consent of their Master and Wardens for the time. Nor to Collect Money

or other Funds Separate from the Common Stock of their Lodge to the prejudice of the Poor thereof. They and their Successors in all time coming being also Obligated to Obey and Pay all due regard to the Acts, Statutes and Regulations of the Grand Lodge already made, or hereafter to be made, for the Utility, Welfare and Prosperity of Masonry in General, And to Pay and Perform whatever is Stipulated or Demanded of them for the Support of the Dignity of the Grand Lodge, And to Record in their Books, which they are hereby Appointed to keep this present Charter of Constitution and Erection with their own Regulations and bye Laws and their whole Procedure from time to time as they shall Occur, to the end the same may be the more easily Seen, and Observed by their Brethren, Subject always to the rules of the Grand Lodge, And also the Brethren aforesaid and their Successors are hereby Required punctually to attend the whole General Meetings, and Quarterly Communications of the Grand Lodge by their Representatives being the Master and the Wardens for the time or by Lawful Proxies in their Names Provided Such Proxies be Master Masons or Fellow Crafts of some Established Lodge, holding of the Grand Lodge To the End they may Act and Vote in the Grand Lodge, and be duly Certiorated of the Proceedings thereof Declaring their Precedency in the Grand Lodge to Commence from the date hereof And to the End these presents may be the more effectually kept and Preserved, the same are hereby appointed to be Recorded in the Books of the Grand Lodge Given at the Grand Lodge Held in the City of Edinburgh upon the Twelfth day of November In the year of Our Lord One Thousand Seven hundred and Seventy-one, And of Light Five thousand Seven hundred and Seventy four years By The Most Worshipful His Excellency Lieutenant General James Adolphus Oughton Grand Master Mason of Scotland, The Right Worshipful Sir William Erskine Deputy Grand Master, The Right Worshipful and Honourable Collonel Napier Substitute Grand Master pro tempore, The Right Worshipful Doctor James Lind and William Baillie Esquire Grand Wardens, James Hunter Esquire Grand Treasurer, And the Seal of the Grand Lodge is Appended hereunto.

In presence of Alexander McDougall Esquire Grand Secretary and David Bolt, Grand Clerk.

Alex: McDougall, G. Secty.
David Bolt, G. Clerk

Jas. Adols. Oughton G.M.
Wm. Napier S.G. Mr. p.t.
James Lind S.G.W.
Will: Baillie J.G.W.

Conyrosition Gratis perder
A. McD., G.S.

Number One hundred and Sixty-nine. Recorded in the Books of the Grand Lodge of Scotland and by David Bolt G. Clerk.

I am indebted to Bros. C. E. Green and S. E. Hamilton, of Du Pont Lodge No. 29, and F. C. Hukill, of Union Lodge No. 5, for much valuable information concerning the activities of this Lodge.

On the conclusion of the paper, a hearty vote of thanks was accorded to the Master on the proposition of the S.W., seconded by the acting J.W. Comments were offered by, or on behalf of, Bros. W. Waples, F. R. Worts, F. R. Radice, Bernard E. Jones, W. G. Fisher and D. A. Warne.

Bro. H. CARR said:—

I have much pleasure in proposing a hearty vote of thanks to our W.M. for a very brief, but nonetheless interesting paper. The nature of the subject, and the manner in which the facts have been presented, leave very little opportunity for speculation—but there was one question which occurred to me: why did the 17th Regiment, with a traditional connection with the Grand Lodge of Ireland, apply to the G.L. of Scotland for a Warrant? The Regiment was stationed in Scotland at that time (1771), and I found amongst the Officers of the Regiment a most interesting and close connection with the G.L. of Scotland.

The Honourable William Leslie, Captain of the 17th Regiment, was the second son of David, 6th Earl of Leven, who was Grand Master Mason of the G.L.S. from 1759-1761.

The Earl of Leven was entered a member of Lodge St. David, Edr., was R.W.M. of that Lodge in 1758-9, and there are records of his visiting the Lodges of Mary's Chapel No. 1 and Holyrood House and St. Luke's during his term as Grand Master.

Leslie's grandfather, Alexander, the 5th Earl, was also Grand Master Mason of Scotland, 1741-1742.¹

Wm. Leslie was serving in America under his uncle, General the Hon. Alex^r. Leslie,² who was second-in-command under Lord Cornwallis, and the whole of the Leslie family gave distinguished military service to their country during the later half of the eighteenth century. I have no doubt that our W.M. will be able to add further details of this family's connections with the Regiment and with the G.L. of Scotland, and, before the paper is opened for general discussion, I shall ask Bro. J.W. to second the vote of thanks.

Bro. WILLIAM WAPLES writes:—

Bro. Draffen's paper on the Lodge in the 17th Regiment of Foot, though short, adds to our knowledge of Masonry in the Armed Services. To date only seven major references have been made to Lodges in combatant forces. Bro. John Lane, in his List of Lodges, gives brief details of about 150 Lodges, very few of which have survived. It is therefore obvious that there is scope for research in this direction, mainly because of the activities and influence of many Military Lodges, and, in particular, especially during the period 1770 to 1820.

Thank you, Bro. Draffen, for your paper, which has already led to the discovery of material concerning Lodge No. 52 (A.) held in the 37th Regiment of Foot (General Stuart's Regiment), a Lodge contemporary with the one held in the 17th Regiment.

It is interesting to know that both the 17th and 37th Regiments of Foot saw service in the War of Independence.

Bro. F. R. WORTS said:—

This paper is a good example of *multum in parvo*. Analysis of its packed content is necessary, because after several readings it is hard to see the Masonic "wood" from the military "trees". If the military episodes and campaigning references be cut away, Masonic facts of unusual interest are uncovered. The paper restores the form and text of an old and unique Warrant. While this is admirably clear, the story is complicated by the appearance of no less than five other Warrants. Each should be treated apart before being combined into a unity of historical interest.

(i) Warrant No. 136 was granted to the 17th Regiment of Foot by the G.L. of Ireland in 1748. This was lost; no further reference is made to it.

(ii) Warrant No. 169 was granted to the Unity Lodge, the Lodge of the Regiment, by the G.L. of Scotland in 1771. This Warrant was lost at the battle of Princeton (1777). This is the Warrant primarily dealt with in this paper. It is now in the archives of Union Lodge No. 5 at Middletown, Delaware, U.S.A. No further reference to this document is made until the concluding paragraphs of the paper; in 1786 the Regiment wrote from Nova Scotia to the P.G.L. of Pennsylvania, invoking their aid to recover it or to find out if anything was known of it. From 1777-78 the Lodge of the Regiment had been known as Unity Lodge No. 18, A.Y.M., working under a new Warrant, granted them by the P.G.L. of Pennsylvania. The P.G.L. of Pennsylvania, replying to the Regiment's request, could not offer any help.

(iii) In Philadelphia (1777-78) there were three Lodges, Nos. 2, 3, 4. Lodge No. 2 had been robbed by "the enemy"; its Warrant and regalia were lost.

(iv) No. 3, having obtained the Warrant of the P.G.L. of Pennsylvania, constituted itself into the P.G.L. of Pennsylvania.

(v) The Unity Lodge, No. 169, of the Regiment of the 17th Foot, having lost its Warrant, etc., at Princeton in 1777 [see (ii) above], applied to this P.G.L. of Pennsylvania for a new Warrant; it gained one. The Lodge retained the name of Unity, but its number was changed to 18; and this is the only Warrant ever known to have been granted to a British Regiment by an American P.G.L. during the Revolutionary War.

(vi) But this P.G.L. of Pennsylvania had already in 1775 granted a Warrant, No. 18, to a Lodge, also named Unity, resident in Dover, Delaware.

(vii) Following Stony Point in 1779, the Unity Lodge, No. 18, of the 17th Regiment of Foot again lost their Warrant, regalia, etc.; this was the Warrant granted by the G.L. of

¹ Both Earls were admitted Burgess and Gild brother of Edinburgh, "for good services".

² General Leslie appears in the index of R. S. Lindsay's *History of the Lodge Holyrood House*, but I have been unable to find out his Masonic connections.

Pennsylvania in 1777-78 (?). They came into the possession of Bro. McLane, who chanced to be a member of the Unity Lodge, No. 18, Dover, Delaware—to his amazement. These Masonic possessions were returned to the British Regiment by Bro. Samuel H. Parsons, General in the American Forces.

The Unity Lodge, No. 18, of the Regiment of the 17th Foot continued to meet and work under this Warrant, until they returned to England in 1786. Their interest in their *second* Warrant, No. 169, lived strongly; also their concern that another Lodge named Unity, possessing the same number as they had—No. 18—was working at Dover, Delaware; hence their letter to the P.G.L. of Pennsylvania, written from Nova Scotia, in 1786. [See (ii), (v) and (vi) above.]

The values of the paper are considerable:—

- (a) It restores to our historical treasury an old and valuable Warrant: No. 169.
- (b) It rekindles interest in the history of Military Lodges, while adding to our knowledge of one British and several American Military Lodges.
- (c) It reveals in striking measure the devotion of the Military Members of the Craft to their Masonry, despite the violent disruption politically of fraternal loyalties.
- (d) It yields two glowing and treasurable instances of "Brotherly Love," characteristic of Masonry, between "foemen", amid conditions of life, which seemed to prohibit such acts.

The obvious question—why did the Regiment of the 17th Foot apply to the G.L. of Scotland in 1777 and not to the G.L. of Ireland for their new Warrant?—was well answered by Bro. H. Carr; his solution seemed reasonable.

Finally, our debt to our American Brethren has been deepened by the gift of this paper, with its restoration of the text of this precious Warrant, No. 169, by the authentic notes concerning other American Lodges (1777-1786), and by the stimulation they have given to further research on Military Lodges, which did such invaluable work in propagating Masonic life and work in many parts of the "inhabitable globe".

Bro. FULKE RADICE writes:—

Being far away from books of reference, it is impossible for me to make any useful comments, but perhaps the following may be of some use to any Brother wishing to pursue the matter further.

The subject of the paper has been treated before in *A.Q.C.*, but the present essay has put part of it in proper order, clarified it and added a number of interesting facts. I say "part" of the subject because one might cavil at the word "The" in the title. In the 17th Regiment of Foot there have been at one time or another seven different Lodges, of which only two are here mentioned. Anyhow, this is a small point.

The first mention of the subject in *A.Q.C.* that I have been able to find is in Bro. Hughans' review (*A.Q.C.*, p. 198) of the Transactions for 1896-7 of the Lodge of Research No. 2429, Leicester. These Transactions included a paper by Bro. Neighbour on Masonry in the 17th Regiment, most of it based on information already set out by Bro. Gould, who was not slow in pointing out this fact (*A.Q.C.*, vol. xi, p. 85). Bro. Gould's statement is useful, not only for the correction of an error which he made and which in this paper has been avoided, *i.e.*, giving the number of the Lodge in the 17th Foot in the Calendar of the Grand Lodge of Scotland as No. 97 instead of No. 169, but also for further references to Masonry in this Regiment, *i.e.*, *Freemasons' Chronicle* of July 24th, 1880, and Chapter xxx of his *History of Freemasonry*.

Bro. BERNARD E. JONES writes:—

The W.M., in his paper, for which I should like to offer to him my personal thanks, has chosen for his subject a Lodge of veritable tribulation. Here is a Lodge which in 1748, when it was in Minorca, obtained a Warrant No. 136 from the Grand Lodge of Ireland. This Warrant it lost in the course of "many hazardous Enterprises" in which the 17th Regiment of Foot was engaged. It took its second Warrant from the Grand Lodge of Scotland in 1771, and six years later lost it at the Battle of Princeton, but providentially it was found and has been the treasured possession of a Lodge at Middletown, Delaware, ever since.

The Lodge appears immediately to have obtained another Warrant—its third—this time from the Provincial Grand Lodge of Pennsylvania. The history of Pennsylvania Masonry is far from being clear-cut, but I take it that this Provincial Grand Lodge was of the "Antient"

persuasion. It was not long before this third Warrant was lost as a result of its being captured in military baggage by the American soldiers at Strong Point, on the Hudson, in 1779, but the Lodge was extremely fortunate in having it returned (and returned in a most courteous manner) a few days later.

At the end of the paper is given in full one of the three Warrants—the second one, granted by the Grand Lodge of Scotland—in which, naturally, our Worshipful Master takes a peculiar interest—but I am wondering whether the Warrant issued by the Provincial Grand Lodge of Pennsylvania would not have been an even more attractive document. Apparently, it was on this Warrant that the Lodge, after leaving Nova Scotia in 1786 and returning to Britain, continued to work.

Fortunately, John Lane's *Masonic Records* has, on page 47, a note taken from the proceedings of the Grand Lodge (not the *Provincial* Grand Lodge) of Pennsylvania. In this note it is stated that the Lodge does not appear ever to have been on the English roll; that there are no entries or references to it in Grand Lodge registers: "In the Ahiman Rezon of 1804, under Pennsylvania, the Local No. 18 is 'British 17th Regiment of Foot'. This No. 18 existed in America in 1779-1786, and was called 'Unity Lodge' in 17th British Regiment." The rest of the note fully confirms the American history of the Lodge as related in the paper. But what happened to the Lodge eventually does not appear to be known. I take it that it disappeared before the Union.

Bro. W. G. FISHER writes:—

I am sure that the W.M. will receive many congratulations for unearthing this very interesting story of a Lodge in a British Regiment of Foot in the American War of Independence. There is a wealth of useful information in this field. Our American Brethren would no doubt be very helpful to anyone seeking knowledge of Freemasonry in America in those early days.

It would appear that some of the information was supplied by the American Brethren whose help is acknowledged by W.Bro. Draffen. This was probably the reason why I had to read twice the beginning of paragraph four, where the 17th Regiment is referred to as the enemy. It was, of course, a Regiment of the King's Troops, and when territorial designations were given to British Regiments of the Line, the 17th Foot became the Leicester Regiment.

The incident on the 3rd January, 1777, which led to the death of Captain Wm. Leslie, could not have been regarded as a battle of such importance as indicated in the paper. The report on the incident by General Sir Wm. Howe to Lord Germain, dated New York, 5th January, 1777, was as follows:—

On the 2nd. Lord Cornwallis having received accounts of the rebel army being posted at Trenton, advanced thither, leaving the 4th. Brigade under the command of Lieutenant Col. Mawhood, at Prince Town, and the 2nd. Brigade with Brigade General Leslie, at Maidenhead. On the approach of the British troops, the enemy's forwards posts were driven back upon their army, which was formed in a strong position, behind a creek running through Trenton. During the night of the 2nd. the enemy quitted this situation and marching by Allen's Town, and from thence to Prince Town, fell in on the morning of the 3rd. with the 17th. and 55th. regiments, on their march to join Brigadier-General Leslie at Maidenhead.

Lieut. Col. Mawhood, not being apprehensive of the enemy's strength, attacked and beat back the troops that first presented themselves to him; but finding them at length very superior to him in numbers, he pushed forward with the 17th. regiment, and joined Brig. Gen. Leslie. The 55th. regiment retired by the way of Hillsborough to Brunswick, and the enemy proceeding immediately to Prince Town, the 40th. regiment also retired to Brunswick.

The loss upon this occasion to his Majesty's troops is 17 killed and nearly two hundred wounded and missing; Capt. Leslie of the 17th. is among the few killed, and for further particulars I beg leave to refer your Lordship to the enclosed return.

It has not yet come to my knowledge how much the enemy has suffered, but it is certain there were many killed and wounded, and among the former a Gen. Mercer from Virginia.

The bravery and conduct of Lieut. Col. Mawhood and the behaviour of the regiments under his command, particularly the 17th. are highly commended by Lord Cornwallis.

Lodge No. 3 at Philadelphia had no right to usurp the authority of the Provincial Grand Lodge of Pennsylvania, and accordingly the Warrant granted to the 17th Foot was not a genuine one, although the Provincial Grand do appear to have confirmed it later. There was

a great deal of confusion after the War, and no doubt when the Grand Lodge of Pennsylvania was formed in 1786 it had to do a lot of sorting out of many curious happenings.

The 17th Regiment of Foot, after its return from America, obtained a Warrant from the Grand Lodge of Ireland. Gould, in his *Military Lodges*, referred to the Lodge as "number 921, under the Irish Constitution, attached to the 17th. Foot", as taking part in the farewell address presented to the Marquess of Hastings on his departure from India in 1822. In the following year the numbering of the Lodge was changed to 258.

Bro. D. A. WARNE said:—

In adding my humble appreciation of the paper read by our Worshipful Master, may I say that I am a little disappointed that no fresh matter on the subject of this Military Lodge has come to light. The subject matter of the paper has already been dealt with in four papers by the Lodge of Research, Leicester, ranging from 1896 to 1927.

It is interesting to know that Lodges existed in the 17th Regiment of Foot for almost a hundred years, the first recorded Lodge (No. 136, I.C.) having been warranted in 1748 and the last (No. 258, I.C.) having been active until 1847.

When the 17th Regiment returned to England in 1786, they quickly took out an "Antient" Warrant (No. 237 of 24th January, 1787), which lapsed in 1792. In 1802 they again took out an Irish Warrant, No. 921, which in 1824 they exchanged for one numbered 258, under which they worked in different military stations up to 1847. In connection with this latter phase, I have a recollection of reading in some *Transactions* about 16-21 years ago that a Minute Book of this Lodge had been found in the Keep at the Regimental Depot. The article in question told us a great deal of how Military Lodges at that time were conducted.

This brings me to the remarks of Bro. Junior Warden relative to the need to search for the records of our Military Lodges. What happened in the case of the 17th Regiment may well occur in other Regiments, and with the recent amalgamation and closing down of Depots, I would like to suggest that, if possible, this Lodge contact such persons, who may approach Depots with a view to ascertaining whether any old Masonic records are hidden away. In India, too, some of the Masonic periodicals of the first half of the nineteenth century would, I think, help in piecing together something of the story of our Military Lodges in that continent. I know that many of these publications are, or were ten years ago, in the libraries of the various District Grand Lodges.

Bro. DRAFFEN writes in reply:—

I am most grateful to the Brethren who have commented, either verbally or in writing, on this brief paper. Some explanation is due for the presentation of something which is not the entire work of the Brother who read it. Many years ago, when I was preparing my *Scottish Masonic Records*, I came across a reference to the fact that the Charter of an erstwhile Military Lodge was in the possession of a Lodge under the Grand Lodge of Delaware. I wrote to the Grand Secretary of the Grand Lodge of Delaware, asking if he could provide me with any information regarding this Charter, and in due course I received a reply indicating that my queries had aroused certain local interest, and that he hoped at a later date to give me as much information as possible. I must confess that the matter completely slipped my mind until some months ago, when a manuscript arrived containing practically all of the information which has been presented in this paper. It becomes obvious, therefore, that the real authors are American Brethren mentioned in the paper itself.

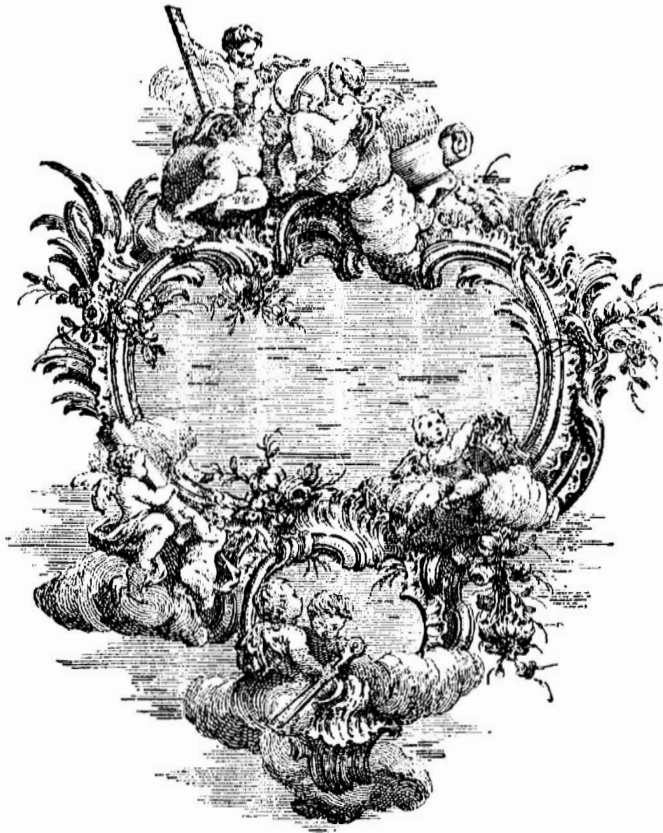
The Charter carries the number "169", though, curiously enough, this number is not that which appears officially in the records of the Grand Lodge of Scotland. The number in these records (both in the 1737 and in the 1809 enumerations) is 168. Whether the fact that the Charter bears the number 169 is an indication of an as yet undiscovered re-numbering of early Scottish Lodges, or whether it is a manuscript error on the part of Grand Lodge, it is impossible to say.

There would appear to have been only too little work of research done on the question of our Military Lodges. We have available Gould's book on the subject, reasonably accurate details in Lane, and some further mention in the revised (American: Scribler) edition of Gould's *History*. The last Scottish Military Lodge, and by the term "Military Lodge" I mean one with a travelling Charter, has long since disappeared. The last two English Military Lodges have taken up stationary Warrants within the last few years. Ireland still has the privilege of retaining Military Lodges on her roll. I am, indeed, hopeful that this paper may stimulate research into what is not only a fascinating, but vitally important historical aspect

of our Craft. There is no doubt that the Military Lodges exercise an influence far beyond anything of which they ever dreamed. Indeed, it is probably true to say that had there been no such thing as Military Lodges, many parts of the world would never have had a Masonic Lodge, far less a Grand Lodge, at all. The United States of America, Canada, South Africa, Australia and New Zealand all owe their Freemasonry directly to our Military Lodges.

Within recent years Bro. Milborne has done a considerable amount of research into the military aspects of Freemasonry in Canada, but his voice has been that of a lone wolf. Is it too much to hope that our American Brethren can investigate stories behind the Military Lodges which brought the Craft to America and thus enabled us to build up an accurate picture of their activities?

There is little that I can add in respect of the paper itself. Bro. Carr expresses the hope that I may be able to give further details of the connection of the family of Leslie with the Regiment. Unfortunately, our archives are silent on the subject, and in this case the Grand Lodge of Scotland is in the position of a seeker for information rather than the producer of it.



FRIDAY, 3rd OCTOBER, 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.; S. Pope, P.G.St.B., P.M., *as* I.P.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.; Bernard E. Jones, P.A.G.D.C., S.D.; Arthur 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; J. R. Rylands, *M.Sc., J.P.*, P.A.G.D.C., P.M.; and Norman Rogers, *M.Com.*, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. K. Heuer, F. M. Shaw, B. S. Brown, W. H. Coles, F. H. Anderson, E. L. Thompson, C. F. Waddington, P. P. Williams, H. J. Edmunds, A. J. Beecher-Stow, C. W. Gregory, H. S. Buffery, E. H. Jaques, F. H. Smyth, E. H. Ball, W. J. Howard, H. A. M. Beckles, G. B. Shaw, E. Winterburgh, A. Jole, T. W. Marsh, B. Foskett, H. M. Criddle, R. Gold, R. St. J. Brice, G. Maxwell, F. E. Barber, H. Hoffmann, W. G. Picton, M. S. Pilkington, E. T. Pearson, H. J. Wasbrough, N. D. Denyer Green and R. Walters.

Also the following Visitor:—J. G. Foley, Lodge 7063.

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.; G. Y. Johnson, *J.P.*, 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.; 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, P.M. Lodge 2347, W.M.; and F. R. Worts, *M.A.*, P.A.G.D.C.

One Lodge and forty-six Brethren were duly elected to membership of the Correspondence Circle.

BRO. ERIC WARD read an interesting paper, entitled *The Development of Installation at Bristol*, as follows:—

THE DEVELOPMENT OF INSTALLATION AT BRISTOL

BY BRO. ERIC WARD

OBJECT



HIS paper has arisen as a by-product of Bro. Bernard Jones' recent study, "Passing the Chair",¹ and the discussion that followed, from all of which three particular impressions seemed to emerge.

Firstly, that it is necessary to define what we mean by Installation; secondly, that the choice generally seems to be regarded as between an esoteric ceremony and something not worth bothering about; and thirdly, that the problems surrounding the development of Installation are unlikely to get much nearer solution by continuing the nation-wide approach.

What follows is an endeavour to expand these impressions and derive a picture of what happened in one place.

DEFINITION

I assume it to be axiomatic in the English Craft Constitution that the term "Installation" now implies a formal ceremony, part of which is restricted to P.M.'s and the W.M. elect, the latter receiving some kind of esoteric information, following which he is physically placed in the Chair, then to become ruler *de facto* of the Lodge.

A developed form of this ceremony is practised in certain localities, of which Bristol is one, wherein the inner working requires both opening and closing in a manner radically different from that associated with any of the conventional degrees.

But the G.L. of England does not, and never has, recognised Installation as a degree in the sense that the step from E.A. to F.C. is a degree. Consequently, just when the inner or esoteric working took root does not need to mark the beginning or even the culmination, but can be regarded merely as one of a series of developments of an already established custom leading to what we call the Installation ceremony. Such, at any rate, was the case at Bristol, where the evidence indicates that from the earliest days the Lodges there gradually evolved an individual pattern of Installation, generally holding in high esteem some kind of a formal ceremony not necessarily esoteric, but nevertheless just as essential for regularity as that in use today.

INSTALLATION MORE THAN A DEGREE?

It was noted above that Installation does not constitute conferment of another degree, but something else. Compare, then, the following as a pointer to how it was looked upon at the time of the Union:—

October, 1810—

"The ceremony of Installation is one of the . . . Landmarks of the Craft."²

December, 1813—

"Pure Antient Masonry consists of three degrees and no more . . . including the . . . Royal Arch."³

If Installation was a landmark, true or one of two, why, then, was it not part of Pure "Antient" Masonry? For if we accept the view that Anderson described an established ceremony, then it was in existence before one of the degrees of Masonry and well before the Supreme Order saw daylight. The above statements *can* be reconciled if the Craft Installation was recognised by the time of the Union as something more than a degree or an order, the one institution beyond the prevalent welter of novel degrees, an experience which Masters of Lodges shared, so to speak, with Grand Masters, something which was necessary to ensure good government in the Craft.

¹ *A.Q.C.*, lxx, p. 33.

² *A.Q.C.*, xxiii, p. 44 (Lodge of Promulgation).

³ H. J. Hugan. Articles of Union, No. 2, in *Memorials of the Masonic Union*, p. 28.

Looked at this way, the second of the Articles of Union is not quite so ambiguous. For by defining the three oldest degrees, and bringing in the R.A., not only was the latter recognised, but the ruling should have swept away the anomalous situation obtaining at the Union, by which previously a Brother who had "passed the Chair" by a subterfuge ceremony, and then by virtue of that degree had been exalted, was a step ahead of the Master of a Lodge who had been regularly installed and served his term of office but was not of the R.A.

This is faintly suggested by the VIIth of the Articles of Union referring to actual Masters and also Past Masters of Lodges "who have regularly served and passed the Chair",¹ the latter expression presumably being used in its old pre-Antients' G.L. sense to mean having completed the term of office. It was clearly thus meant in the minutes of a Lodge at Lincoln (1736),² and by Dassigny in 1744.³

Much more pointed, however, was a letter sent by the D.P.G.M., Bristol, on 17th September, 1819, to the Masters of all the Lodges in the Province on the occasion of the Installation of the P.G.M., Somerset. He wrote:—

"The Ceremony of Installation can only take place in the presence of Installed Masters, *id est*, those who are or have been actually elected to preside over a regular warranted Lodge for the period specified by the by-laws and who have in consequence been duly Installed. Royal Arch Masons are not such Installed Masters."

This instruction, so obviously directed at the "ex-Antients", does not necessarily signify that Installed Masters had received any secret ceremony. Probably the reverse. But it brought into the open an intolerable situation which marked the beginning of the adoption of an inner working. It is one of the aims of the analysis which later follows to trace from the various records of Bristol Lodges how this came about after a century of development.

A PROVINCIAL APPROACH

Bristol Lodges formed a compact fraternity remote in the past from London, at all times displaying a conspicuous measure of independence. A province in its own right, one of the two first places outside London to have a Lodge allied to the Grand Lodge in the capital, and the location of the first two provincial "Antients" Lodges, it is natural that from the beginnings once shared with the metropolis, customs now lost to London might still be preserved, whilst others would develop on separate lines. This undoubtedly applies to Installation, and consequently, although previously a definition was given of what this generally means, it is now necessary to say what is meant when we speak of *the* Installation ceremony in so far as Bristol is concerned, for the one there used differs so much from that of other centres (except parts of Ireland) that without such an understanding much of the subsequent argument will be futile.

In the discussion on Bro. Jones' paper, several contributors, including the present one, considered that whatever else was nebulous in the Constitutions of 1723, the existence of an established form of Installation was put beyond doubt by the phraseology of Anderson, the many clues which he inadvertently left, and the acceptance of his description by Pennell in Ireland and later by Laurence Dermott.

If from the Bristol ceremony we isolate the esoteric portion, which has all the marks of a graft, there remains one having much in common with Anderson's, a ceremony at once formal, impressive and serving the obvious purpose that the new Master should be seen by all to be Installed.

Therefore, the next step is to compare such as we are told by Anderson with what we know to be the Bristol ceremony as it is, and endeavour to observe how and when the significant changes occurred.

INSTALLATION IN ANDERSON'S DAY—LONDON AND WESTMINSTER

The 1723 *Book of Constitutions*, pp. 71/72, gave the bare outlines of Installation when a new Lodge was to be Constituted, and the expression "significant ceremonies and ancient usages" suggests both prior existence and application to changes of Mastership. The latter was thus interpreted by Preston (1772), p. 223,⁴ who stated that it was to be used at every succeeding Installation. The ceremony is here summarised thus:—

1. Presentation of the W.M. designate.
2. Reading the ancient charges, to which cordial assent was necessary.

¹ *ibid.*, No. 7, p. 29.

² *A.Q.C.*, iv, p. 100.

³ H. J. Hughan, *Memorials*, p. 127.

⁴ Wm. Preston, *Illustrations of Masonry*, 1772, p. 223.

3. Candidate installed by certain significant ceremonies and ancient usages.
4. Candidate presented with the "Constitutions, the Lodge Book, and the instruments of his Office, not all together, but one after another: and after each of them the Grand-Master, or his Deputy [e.g., Master of a Lodge], shall rehearse the short and pithy charge that is suitable to the thing presented".
5. The Lodge to do their Homage to the new Master. Note that when a G.M. was installed he was to be proclaimed, saluted and congratulated. Possibly the same applied to an ordinary W.M.
6. The new Master to choose his Wardens, after which the Charges of Wardens were to be read. On signifying submission thereto, the Master was to present them with the instruments of office and install them in due form.

In *Const.*, 1738, p. 113, there is a brief account of the Installation by Payne of his successor, the Duke of Montagu, when the former "having invested his Grace's Worship with the Ensigns and Badge of his Office and Authority install'd him in Solomon's Chair". Then followed the D.G.M., when Payne "invested, and install'd him in Hiram Abiff's Chair". Similar notices in much the same terms are used to describe the Installations of the Duke of Richmond in 1724, and the Duke of Norfolk in 1730.

It seems evident that these Installation ceremonies described by Anderson were not restricted to P.M.'s.

INSTALLATION AT BRISTOL (IN BARE OUTLINE)

1. The Master Elect is presented to a Board of Installed Masters at a specially convened, but mostly informal meeting, between election and installation nights.
2. At the Installation meeting the Lodge is opened and remains in the first degree, the Master elect being presented by two I.M.'s. A summary of the Ancient Charges is read and an obligation taken. No. P.W. is given.
3. All Installed Masters and the W.M. elect retire to a small chapel adjacent to the L., leaving the rest of the Brethren in the care of the J.W., who sits below the W.M.'s pedestal.
4. In the chapel, a Lodge of Excellent Masters is opened, the candidate takes the obligation of Master of a L., is given the sign of an E.M., together with a word at the end of a short legendary discourse in which he is called to the Chair. This he is placed in and invested with the apron of an I.M. The L. of E.M.'s is then closed by the Installing Master, almost invariably the existing Master, and all return to the main room.
5. The W.M. elect has yet to be installed in the full view of all. He therefore takes his place in the seat on the right of the Master's Chair. He is then formally placed in the latter, invested with the jewel and presented with the instrument of office—the Hiram—after each being given the short and pithy charge. To his safe keeping are then given the H.B., compasses and square, the Charter Warrant, the B. of C. and the by-laws.
6. The new Master is then proclaimed in 1° terms in the E., S. and W., followed by the salute and honours appropriate to that degree, after which the E.A.'s retire. He is then proclaimed in 2° terms in the S. and W., followed by sign and salute, after which F.C.'s retire. Finally, he is proclaimed in the W. in 3° terms, etc. But note that the Lodge proper is at no time opened beyond the 1st degree. This completes the ceremony of Installation, and the new W.M. takes over, investing but not installing the officers, all of whom are chosen by him except the Treasurer and Tyler.

COMPARISON BETWEEN ANDERSON, 1723, and DEVELOPED BRISTOL WORKING

If the brief descriptions given previously are compared it will be seen that there is unmistakable similarity of structure between them.

The two important differences are (a) the presence in the later one of a rite within a rite, and (b) elimination of the formal installation of Wardens. These two differences appear to be more closely linked than is at first apparent, for, as will be seen from what follows, there

was a gradual shift of emphasis towards monopoly of rule by the Master at the expense of the Wardens.

It may, therefore, be useful to consider the former and present status of Wardens.

WARDENS

The General Regulations¹ for London and Westminster, originally compiled by Geo. Payne in 1720, lay down that "in case of sickness, death or necessary absence of the Master, the Senior Warden shall act as Master pro-tem, if no Brother is present who has been Master of that Lodge before, for in that case the absent Master's authority reverts to the last Master then present, though he cannot act until the said Senior Warden has once congregated the Lodge, or in his absence the Junior Warden".

Later, Preston, in 1772,² gave the manner of constituting a new Lodge, in which the Master, after appointing the S.W., invests him and says: ". . . in my absence you are to govern the Lodge." Nothing is said about authority reverting to a P.M.

From such as these, or still earlier trade customs, is perhaps derived the ritual formulary that the three principal officers who rule a Lodge are the Master, S.W. and J.W. In Bristol, the Wardens' share in government is now nebulously small, but there can be no doubt that during much of the eighteenth century their status was much higher.

In an earlier passage a definition was given of the term "Installation" as it is currently understood, and, to avoid confusion, reference was deferred of a usage now obsolete in the English Constitution, although still used in Ireland. This is that the vast majority of eighteenth century minutes record not only the Master as being installed, but also the other officers. The 1723 Constitutions are specific in the reference to installation of Wardens, *i.e.*, physical placing in the chairs as part of the ceremony.

In the century which elapsed between then and the Union era, this practice was gradually dropped as the relative status of Wardens declined, and the alternative term "investment" came into use for application to them. Indeed, just before the Union, instances frequently occur when the new Master is stated to have been merely invested when obviously installed.

Although sometimes difficult to distinguish the true meaning, it is material to this paper to do so, because it seems clear that whenever it is established that *all* officers were installed, and this is most pronounced in the case of the "Antients", the possibility of there being an esoteric ceremony for the exclusive benefit of the Master seems extremely remote.

PASSING THE CHAIR

The circumstances governing the rise of this peculiar rite have been amply covered by Bro. Bernard Jones' paper. It came into being amongst the "Antients'" Lodges, not as a qualification for but as a means of short-circuiting the Chair, at a time when it was considered by them as essential that candidates to the R.A. be installed Masters. Its incorporation with real installation was apparently a late development in Bristol.

In this sense of conferment of a degree prior to exaltation into the R.A., no trace exists in the Minute Books of Bristol's "Moderns'" Lodges, although, of course, it was common amongst the "Antients".

It is curious, however, that the Chapter of Hope and Sincerity, No. 134, "Moderns", held at Berkeley, Glos., founded in 1804 principally by Henry Jenner, P.G.M. Bristol, and Joshua Springer, D.P.G.M., often worked the ceremony. The usual practice was to open a Lodge of Emergency, let the candidates sit as Wardens, and then admit them to the degree of "Master of Arts and Sciences". Later, sometimes the same night, a Chapter was opened and they were exalted. So far as can be judged, most of these candidates came just for the evening and appear no more, which suggests that the Chapter accommodated local Craft Lodges not strong enough to possess one of their own.

Even more curious, and significant to this enquiry, is that the Chapter of Charity No. 9, from c. 1822 to c. 1835, but almost certainly not before, conferred the P.M. degree as preliminary to exaltation. And, what is more, made use of a Chapel ceremony for the purpose, *i.e.*, separate from the Chapter room.

EXAMINATION OF THE RECORDS

Extracts have been made from surviving Minute Books and documents relating to nine "Moderns'" and two "Antients'" pre-Union Lodges. To quote all these verbatim, interesting as such facts are to some, could be tedious to many. Therefore, in what follows I give my own interpretation, quoting only such records as indicate trends and appear relevant to the conclusions. For those who require more detail, the extracts have been deposited in Q.C. Library.

¹ J. Anderson, *Constitutions*, 1723, p. 58.

² Wm. Preston, *Illustrations*, 1773, p. 225.

These are the sources of information:—

Name of Lodge	Original Number	Date of Const.	Minutes	G.L.	Remarks
Rummer - - -	137	1735	1735-1761	"Modern"	Defunct
Crown - - -	220	1757	1758-1761	"Modern"	"
Sun - - -	118A, 421M	1763	1768	Both	"
Hospitality - -	447	1769	1772-1834	"Modern"	Now 187
Sea Captains - -	165	1755	1768-1788	"Modern"	Defunct
Jehosaphat - -	451	1773	1786-1797	"Modern"	"
Beaufort - - -	233	1758	1798-1819	"Modern"	Now 103
Union - - -	320	1773	1806-1814	"Modern"	Defunct
Jerusalem - - -	162	1769	1792-1804	"Antient"	"
Royal Clarence - -	72	1807	1807-1832	"Antient"	Now 68
Moira - - -	606	1809	1809-1864	"Modern"	Now 326

THE "MODERNS"—Down to 1750

The Minute Books of the Rummer Lodge contain the by-laws of 1736, requiring that twice a year, on the St. John's Days, the officers (not just the Master) were to be elected, no mention being made of installation.

A most cumbersome method of election was practised which much resembled that used by various incorporated Bristol companies (including Masons), as evidenced by surviving regulations of the last half of the seventeenth century. Much space in the minutes was devoted to descriptions of these elections, generally with a concluding observation, such as that of 21st December, 1736, when "accordingly Bro. Standen was declared duly elected Master and took his seat accordingly". There was no mention of installation on this and many other occasions, but on 24th June, 1738, when J. T. Desaguliers and Sir Edward Mansell were visitors, the Master, S.W., J.W., Treasurer and Secretary having been elected at a previous meeting, "all ye above officers were installed accordingly". The same expression, without expansion, was used on other occasions.

The minutes give no clue to the nature of the installations, but the obvious intensity of the activities leading to and on the St. John's Day festivals leave no doubt that the celebrations of the event when a new Master and Officers were installed were held in the highest esteem. Whilst it is now impossible to determine whether these installations followed the London method, there is nothing to suggest any significant differences, and it seems virtually certain that nothing esoteric had any place in these early ceremonies other than could be shared with Master Masons.

c. 1750 to c. 1770

Two Lodges, the Crown and the Sun, are drawn upon for this period. Although warranted by the premier Grand L., both were in several respects more "Antient" than "Modern". In the Crown, the R.A. was regularly worked as a fourth degree, and there appears to have been some kind of link with the "Antients'" G.L. through its then Secretary, Robert Goodman. So also the Sun, which started as an "Antients'" Lodge, transferred its allegiance and, when rebuked by the "Moderns'" G.S. for working the R.A., returned to their former G.L.

Installations were held on the St. John's Days, the relevant parts of the accounts being typified by:—

Crown Lodge	24 June, 1760—	"According to Ancient Custom the new officers were installed."
	27 Dec., 1760—	"After Dinner the Officers Installed."
Sun Lodge	24 June, 1768—	"Immediately [after] Dinner the New Master and Wardens were installed in due form."

During this period a new trend is signified by occasional instances when only the Master was elected, who then chose his officers, in contrast to the more usual custom of electing all.

c. 1770 to c. 1790

In 1769 the Lodge of Hospitality was constituted, later to be reinforced by the Sea Captains' Lodge, whose members joined *en bloc* and thereby cemented the foundations of a Lodge destined to play the leading rôle in Bristol Masonry for a very long time. It was from the customs of this Lodge that Powell and Littleton¹ took the view, supported by Vibert,²

¹ Powell and Littleton, *F.M. in Bristol*, p. 51.

² *Dorset Masters' Trans.*, 1927-30, p. 20.

of the existence of a secret ceremony in 1773. A review of the facts throws much doubt upon this.

On 22nd June, 1773, the W.M., S.W., J.W., T. and Sec. were elected, Joshua French being chosen Master. On 28th June the outgoing Master, Wm. Wady, evidently wished to serve another term, but, not having been elected, took umbrage, threw down his collar and walked out. In the absence of another installed Master, French seems to have invested himself and later the other officers. Then at a further meeting on 9th August, 1773:—

“The Lodge opened as usual and as Joshua French, R.W.M., was not properly Invested and Install'd as a Master we thought it necessary to have it regularly Done, for the execution of which Bro. James requested Bro. Heath of the Beaufort and Bro. Humphry, St. John's Past Master & Bro. Williams Past Master to attend in order to fulfill that office.”

It is thus quite clear: regularity demanded that the proper formalities be conducted by P.M.'s, and since there were none belonging to the Lodge, importation was necessary. But remarkable as is this early example of a three P.M. ceremony, there is nothing suggestive of secrecy, and, in any case, French had already been installed as Master of his previous Lodge, the Sun, on 24th June, 1768. The importance would seem to have lain in the obligation, the action of investment and placing in the Chair in open Lodge. Because these formalities had not been observed when Wady refused to do them, then French presumably felt the lack of proper authority when investing the Wardens—hence the reason for their second investment as well.

In all the later installations, to the time when the Sea Captains' Lodge took over, no further instance occurred when three P.M.'s officiated, but it is certain that the ceremonies needed at least one. This is supported by the fact that as the Lodge became small in membership and P.M.'s were conspicuously absent, W.M.'s were elected mainly to be P.M.'s, whilst Joshua French carried on, often unofficially, presiding at meetings where the real Master took subordinate offices. One Master, for instance, served as W.M. only seven times during his year, but three times as P.M., once as S.W., fourteen times as J.W. and twice without office at all. The acute shortage of P.M.'s caused the Lodge on a further occasion to call upon the services of a P.M. of another Lodge to conduct an installation, but in all cases the attendances at installations were so small that it is difficult to imagine what useful purpose could be served by a secret ceremony when as often as not the only two, including the W.M. elect, who could be qualified to partake, were both P.M.'s anyway.

On one of the many occasions when the Master and others continued in office, we have under the date 25th June, 1781:—

“the Lodge was open'd at 6 o'clock Junr. Warden and Treasurer was properly Installed, the other Brs. standing as before.”

The Sea Captains' customs were much the same as in Hospitality, as instanced by the following installation of 5th January, 1786:—

“Bro. Lewis elected R.W. Master last lodge night was Installed this night by the late W.Bro. Jefferies in due form. Bro. Tilladams was elected Senr. Warden, Bro. Springer was elected Junr. Warden and they were Installed accordingly.”

Here again the ceremony was one in which all the principal officers were “installed”, with perhaps some emphasis on the W.M.'s part. But nothing whatever to suggest secrecy between I.M. and W.M. elect.

What may be a parallel to the kind of ceremony indicated above is given in a contemporary publication.¹

The Sea Captains also suffered an acute shortage of P.M.'s even for general Lodge work, as on five occasions between 1782 and 1783 Brethren served in that capacity who certainly had never been installed, one indeed being an F.C. at the time.

The period may be summed up as one of transition, greater emphasis being laid upon regularity of installation, a noticeable lessening of the status of Wardens at the same time as that of P.M.'s increased. The unique occasion when three P.M.'s were required suggests the germ of the secret ceremony yet to come.

c. 1790 to the Union

This period is notable, firstly, as marking the beginning of records consistently distinguishing the installation of the W.M. from the investment of officers, the following being typical:—

¹ Wm. Hutchinson, *Spirit of Masonry*, p. 206, and also Calcott, *Candid Disquisition*, 1769 (to which nearly 140 Bristol Masons subscribed), pp. 203 and 214 for model by-laws, including methods of Installation, and p. 157 for a “Short Charge on being Invested and Installed”.

- Sea Captains* 27 Dec., 1791—"Bro. Springer was installed into the office of Master of this Lodge agreeable to the usual custom."
Hospitality 27 Dec., 1792—"Bro. Bonbonous was installed according to the usual form as Master of this Lodge."
 23 Dec., 1807—"Bro. Husenbeth was proposed and seconded to be Master for the year ensuing, was ballotted for and unanimously elected and call'd to the chair in due form."

To those familiar with the modern form of the Bristol ceremony, the expression "call'd to the chair" strikes a recognisable note.

- 9 Jan., 1811—"Bro. Brant was Installed in the Office of R.W.M. for the ensuing year and having taken the Chair he proceeded to invest"
Jehosaphat 17 June, 1789—"Lodge opened in due form. Bro. Maddick was elected, who appointed Bro. Prideaux S.W. . . . & at same time invested Bro. Trotman with the P.M.'s Jewel."
Beaufort 3 July, 1804—" . . . said R.W.M. was duly installed, Bro. Whittingham was chosen S.W. . . ."
 15 June, 1813—"The R.W.M. then having invested Bro. Case with the Jewel of the R.W.M. for the year ensuing he was installed accordingly."
Union 22 June, 1809—"The Mr. was installed & the other officers invested with their several jewells."
 25 June, 1813—"Bro. May having taken the Chair, the R.W.M. Elect Bro. Gwyn was then ~~invested~~ installed in due form."
Moir 28 Dec., 1813—"The R.W.M. then installed the newly elected Master Bro. Powell in due form who immediately invested and appointed the other officers."

The second point of note in this period is that it became customary for installations to be held in the 1°, e.g., Hospitality from 1791, Union 1808, Beaufort 1813, and Moira 1813. In the case of Hospitality, and perhaps Beaufort, it may have been the practice long before, but the dates given are the earliest thus stated, previously "due form" being the only comment. Union Lodge, on the other hand, followed the "Antients" prior to 1808, for their installations were in the 3°.

THE "ANTIENTS"—1780 to the Union

It may be a commonplace that the customs of the "Antients" were adopted by the joint body after the Union, but in Bristol their pre-Union Lodges were weak and made little impact upon the Craft organism. Practically nothing is known of the earlier Lodges, and such few minute books as remain of the last two indicate a cultural level much below that of the venerable "Moderns'" Lodges. Consequently, it needs much imagination to picture the Bristol "Moderns" falling into line with their "Antient" confrères. Some importance, therefore, lies in discovering what differences existed between the Installation practices of the two bodies.

The Cash Book of Jerusalem Lodge No. 162 commences with the standard printed Rules and Orders of 1771 by Laurence Dermott, Clause 6 of which reads: "That the new Master and Officers shall be Installed after Dinner", which was on the St. John's Day. This identical expression was frequently used in Bristol *Moderns* Lodges before 1771.

The usual custom was twice-yearly elections of all officers, held just prior to the St. John's Days, and in the *third* degree, as were installations. The following are typical records:—

- 31 Aug., 1789—At a Lodge of Emergency the new Master and all the other officers were installed except the S.W. elect. (Note S.W.) "Worshipful Bro. Thos. Boyle [who being] absent his installation was omitted."
 24 Dec., 1795—"Wm. Gibson in the Chair proceeded to the Installation of Officers Bro. Wm. Wood Master. Bro. Beavan being absent Bro. Geo. B. Andrews Install'd Senr. Warden"

A phrase frequently is "Install'd the following brethren into office", which fact leaves no doubt that in this Lodge the importance lay not merely in the ceremony of installation of the Master, but of all the officers. Here it must be remarked that Bro. Bernard Jones'

observations that the "Antients" in general regarded the Installation of Master with veneration is open to question. The early warrants read as follows:—

"We do hereby further authorise our said Trusty and well beloved *Brethren* . . .
Master . . . S.W. . . . J.W. . . . to nominate chuse and install their
successors . . ."

Note that the three principal officers are called upon to nominate and install their successors. The printed Rules and Orders of this Lodge, intended for use in all "Antients" Lodges, confirm this principle.

It therefore seems quite clear that in applying installation for all, Lodge 162 was following the precedent set by their own G.L., and the above facts support Dermott's statement in 1778¹ that "Antients" and "Moderns" differed exceedingly in installations, etc. Here again it must be remarked that Dermott did not say installation of *Masters*, and, indeed, he himself was "installed *Secretary* in the Antient Manner".² Again, he tells us in 1756³ that the installation of the G.M. was "a most noble and grand ceremony but cannot be described in Writing, nor ever known to any but Master-Masons". He did not say P.M.'s, but M.M.'s, and, as previously pointed out, Lodge 162 worked their installations in the third degree.

Examination of the early minutes of the Royal Clarence Lodge indicates that the customs were the same as Jerusalem. Both, incidentally, worked "Passing the Chair" as a qualification for the R.A., it being the practice on St. John's Day to open the Lodge in the 3°, confer the "Chair" degree on various members duly proposed and accepted, and whilst still in the 3° work the installations for the government of the Lodge.

Whatever form both these ceremonies took, it does not seem to have been necessary for any unqualified Brethren to retire.

THE UNION AND AFTER

Although the Union was celebrated in Bristol as elsewhere, the festivities there were restrained and it took a long time to effect changes. In July, 1816, Hospitality Lodge informed the P.G.M. (whose Lodge it was) that they had no intention "of adopting the new mode of working" unless G.L. sent a deputation to furnish them with the "proper landmarks". All evidence suggests they are still waiting. Nevertheless, they had taken note of something, for on 10th July, 1816:—

"M.W. Bro. Henry Smith then informed the Lodge that his next and last duty was to induct and duly qualify the W.M. as his successor. Bro. Stansbury [elected 26th June] was then supported to the Pedestal by the W.J.W. and the other officers all of whom duly placed their respective jewells on the Pedestal. The W.M. Br. Hy. Smith then administered to the W.M. Elect Bro. John Adolphus Stansbury the necessary obligations required by the Constitution, and amidst the plaudits of the Bn. and with an appropriate address then duly invested him with the square and inducted him into the Chair." Later, the new W.M. proceeded to "invest" the officers.

There is no reference to, or suggestion of, retirement. Yet, when at that period E.A.'s were being passed, or F.C.'s raised, there were usually quite definite statements that the candidates withdrew. The observation "as required by the Constitution" is significant at that particular date. It no doubt refers to the injunction embodied in Williams' *Constitutions* in the section, "Of the Master and Wardens of Lodges".⁴

Meanwhile, the "Antients" continued their custom of holding "Passing the Chair" ceremonies in conjunction with installations of all officers, as, for example, Royal Clarence on December 27th, 1814:—

"Met and opened in due form at 12 o'clock in the first degree of Masonry when Br. Sargent proposed Br. Baker to Pass the Chair, secd. by Br. Slade. Bro. Hill proposed Bro. Schollar to Pass the Chair, secd. by Bro. Dempsey. Bth. was unanimously accepted. Lodge chang'd to the third Degree when Bro. Baker and Bro. Schollar Passed the Chair. Bro. W. C. Dempsey was Installed W.Master for the Insewing six months. Br. Wm. Rosser was Install'd Snr. Warden, Bro. Geo. Hill Instal'd Junr. Warden Br. Sargeant Treasurer & Br. Fry Secy. Lodge clos'd to sellebrate the festivall of St. John's . . ."

On 27th December, 1815, the same Lodge installed the Master, who then "selected" and "invested" the S.W., J.W., S.D., J.D. and I.G., the first occasion noted on which the

¹ L. Dermott, *Ahiman Rezon*, 1756, p. xliii.

² *A.Q.C.*, xlvii, p. 240.

³ L. Dermott, *Ahiman Rezon*, 1756, pp. 80-81.

⁴ W. Williams, *Constitutions*, 1815.

Master appointed officers in a Bristol "Antients'" Lodge. This system, "Passing the Chair" in the 3° for R.A. Candidates, installation of W.M. in the 3°, followed by appointment and investment of officers, continued until 1829.

The post-Union minutes of the "Moderns'" Moira Lodge are particularly informative, and leave no doubt that by this time a Master's Installation ceremony was well established, the nucleus of which seems to have been the Obligation. Thus, on 9th January, 1816, "Bro. Powell was installed as Master of the Lodge for the year ensuing and obligated accordingly". Again, on 13th February, 1821, "Bro. Vigor being proposed for the Chair, the W.M. requested him to advance to the Chair where after taking the obligation he was regularly inducted into the Chair".

The minutes of the "ex-Moderns'" Lodges continue on similar lines until 10th November, 1830. On that day, Hospitality, with Husenbeth as P.M. for the occasion, installed Henry Shute at a ceremony, when "the W.M. and the several P.M.'s then retired to the Temple below, where a P.M. Lodge having been opened Bro. Henry Shute was duly obligated and placed in the chair in ample form as W.M. of this Lodge. The several Brethren then met the W.M. and P.M. and returned in procession to the Lodge room where Bro. Henry Shute was again placed in the Chair in the presence of all the Brethren".

A few days later, on 30th December, 1830, a radical change also took place in the "ex-Antients'" procedure, on an occasion which can hardly have been other than a mission of instruction in a method new to the Lodge, as the description is conspicuously different from anything before recorded in their minutes. After stating that the Lodge was opened in the 1°, the account proceeds:—

"This being the Evening for the Installation of Officers: The Lodge was then opened in the 2 and 3 degrees by the W.M., after which the Brethren who had not been elected to the office of a Master of a Lodge (with the exception of the W.Mas. Elect) were requested to withdraw. The R.W. Past Depy. P.G.M. Bro. F. C. Husenbeth was then requested to take the Chair for the purpose of Installing our Bro. J. Birt as W.Master of this Lodge for the ensuing year in due and ancient form, which the R.W.Br. having condescendingly acceded to: who then opened a Lodge of Masters of Lodges for that purpose, which having done Br. Birt was then installed. The R.W.Br. then addressed the W.Master pointing out several of his duties that immediately devolved on him sustaining that very important situation the L had called on him to fulfill. The W.M. having then acknowledged the obligations he was under to the R.W. Br. Husenbeth and the Bn. present, this Lodge of Masters was then closed. The brethren who had retired for the occasion whilst the Master was being installed having returned into the L the Master proceeded then to appoint his officers."

The phrase, "Brethren who had not been elected to the office of a Master of a Lodge", seems most significant, and should be compared with Smith's circular letter of 1819 quoted earlier. The Secretary appears to have wanted to distinguish between real W.M.'s and R.A. Masons who had been "installed" in the Chair ceremony, and therefore stressed election to the office rather than installation, a term which, furthermore, had always in the past been also applied to every officer on his taking office.

From 1832 the installation ceremony in R. Clarence seems to have been wholly in the 1°, except for the inner working.

The date 1830 compares with that of a minute of the Royal Cumberland Lodge at Bath in 1828, wherein it was stated that the opening and closing of a Board of I.M.'s was according to the mode "as promulgated and ordered by Grand Lodge".

Since the Royal Clarence minute of 1830 is one of the first Bristol references traced to what may be termed an extended ceremony, it is interesting to compare the various editions of Preston's *Illustrations*. In 1772 the manner of constituting a new Lodge (in which the installation was to be used at every succeeding one) does not materially differ from Anderson's. In the 1796 edition, "the new master having signified his cordial submission is regularly installed, bound to his trust and invested with the badge of office". But in the 1801 edition, "the new Master is then conducted to an adjacent room, by his predecessor in office, in the presence of three installed masters". This latter seems to have been done by the Lodge of Promulgation on 16th November, 1810.

On 9th February, 1837, Moira Minutes record that the Lodge being in the 1°:—

"Bro. Kelsey [W.M. of the Royal Clarence Lodge] having put the usual questions to Bro. C. Holder, he then retired with the W.Masters and P.Masters, and upon re-entry the R.W. P.D.G.M. Bro. F. C. Husenbeth said he felt great pleasure in introducing the newly installed Master. / Bro. Coombs the W.M. p.t. then requested the newly installed Master to advance to the Chair where after taking the obligation he was regularly inducted into the Chair."

It will be noted that the obligation was taken *after* the inner working, indicating that it still retained something of the importance attached to affirmation before the whole Lodge. But later it changed to the now more familiar method, as a minute of 3rd December, 1845, records:—

After stating that the Lodge was opened in the 1°, “Bro. Thos. King the W.M. Elect, was placed in front of the Pedestal & gave his assent to such points as are directed by the Constitutions & Bye laws of this Lodge & having retir’d with the P.M.’s present to the Chapel for the performance of the remaining ceremony, return’d & was inducted into the W. Master’s Chair with the usual formalities. The W. Master was then proclaimed three times in each degree by P.M. Bro. Owen and having return’d thanks to the Brethren for the distinguished honor they had pleas’d to confer upon him he proceeded to appoint his officers. The Wardens having been severally proclaimed in due form by Bro. Owen the W.M. then proceeded with the other appointments.”

The latter part of the ceremony apropos proclamation of Wardens is now unknown in Bristol.

The 1845 record indicates that the ceremony was reaching its final form, although there were further changes in wording which took place towards the end of the century, and minor ones more recently in 1926.

Thus it is hoped that the foregoing has indicated how in one community *the* ceremony of installation was, in fact, a long series of ceremonies, with variations and accretions gradually built up over 200 years.

CONCLUSIONS

Although nearly all Bristol Lodges, “Modern” and “Antient”, were conscientious in the observance of the St. John’s Days, a uniform method of Installation was not stabilised before about 1830. Previously, each Lodge more or less pursued its own course and was not always consistent in that. But, conspicuous in the mass of documentary evidence, one insistent fact obtrudes, namely, that from the earliest records in 1736 a ceremony of installation, differing in character in the process of time, sometimes emphasised and sometimes neglected, was nevertheless one of the landmarks of the Craft in that city.

If the above cannot be reconciled to the inference of the Lodge of Promulgation in 1810 that Installation was not in general being observed, it must be remarked that the expression “ought to be” is not the same as “never is”. Furthermore, it suggests that some ingredient once considered essential for regularity was not at that period being taken sufficiently seriously. The evidence from Bristol indicates what that missing ingredient might well have been. In the previous pages a claim has been made that the ceremony now used, although subjected to two centuries of change, still bears marks of an ancestry common with that described by Anderson. In G.L. Library there is a copy of the manner of constituting the Lodge of Friendship No. 416 at Plymouth Dock in 1771, and said to have been originally compiled by Thos. Dunckerley. It obviously is an expansion of Anderson’s “Manner”, and gives a clue to the ambiguous phrase “significant ceremonies”. Here the expression is “the Candidate *repeats* what I cannot write”, which, compared with still later “Manners”, can hardly be other than the solemn obligation of a W.M.

This I suggest to be the missing ingredient, brought out so pointedly, and for the first time in their minutes by Moira Lodge on 9th January, 1816:—

“Bro. T. Powell was installed as Master . . . and obligated accordingly.”

And again in Hospitality Lodge on 10th July, 1816:—

“The W.M. . . . administered . . . the necessary obligations required by the Constitutions”

and so stressed on many later occasions.

It partly explains the oddity that in so many earlier instances a Lodge would conduct an installation in what appears to be proper formality, ancient usage and all the rest, only to pass over the next installation as if of no account. For when, again and again, certain individuals just carried on in office, or repeatedly went back into the Chair, there must have been a tendency to regard re-affirmation of the obligation as unnecessary and the ceremony therefore superfluous. Some Lodges re-installed frequently, but, on the other hand, Moira, so late as 1856, dispensed with re-installation by saying it was “unnecessary”.

Such an obligation, or oath, containing as it must a penalty, could not with propriety have been written either by Anderson, the Lodge of Promulgation or modern authors. So when we find insistence (as in Hospitality in 1773, and by implication in many other cases)

that the ceremony be regularly done by a P.M., it cannot be doubted that a formal installation was being conducted. But although a thing may not be written, it does not necessarily imply that the hearing of it should be restricted to I.M.'s, and, as already pointed out, it was Dermott who stated that the ceremony could be known only to Master Masons. There is no hint whatever prior to 1830 that Brethren below the rank of I.M. were excluded; the only logical conclusion is that no such segregation was practised.

Nevertheless, this does not rule out the possibility that a word was imparted in a whisper, and a grip given under cover, in the presence of the whole Lodge. Such a custom was described as part of the Installation ceremony in the exposure "Three Distinct Knocks",¹ c. 1760, and Chetwode Crawley referred to a similar practice in Ireland within his own memory.² Since the Bristol "Antients" worked their Chair degree without apparently requiring the unqualified to withdraw, fragmentary esoteric matter of the kind envisaged above would have to be imparted in the same way, and, of course, it could have been done by a single P.M. Consequently, the emphasis by the "Moderns" in the 1770-1790 period on installation being regularly done by a P.M. might also imply the communication of esoteric material. Offset against this possibility, however, is the fact of numerous occasions within the period and later, when formal election of the W.M., appointment of other officers and investment of the P.M. are the only three functions stressed. Jehosaphat Lodge, for instance, held 21 elections between 1786 and 1797, but the word "installation" was not once used during that time. All that can be said is that there is not the faintest clue and no logical reason, since in Bristol the "Moderns", prior to the Union, did not require any qualification for the R.A. other than the degree of M.M.

But, in any case, by 1819 actual P.M.'s possessed something which those R.A. Masons who had taken the "P.M." Degree did not, and this surely must have been a genuine obligation and regular service in the office of W.M.

In Bristol, whatever the case elsewhere, no evidence supports the contention that the "Antients" venerated Installation of the W.M. On the contrary, in practice it clearly meant less to them than it did to the "Moderns", for the "Antients" stressed the installation of all the officers. Furthermore, following the Union, the evidence shows that in some respects it was the "Antients" who came into line with the "Moderns", which is hardly surprising since the latter provided an already long established P.G.L. containing many exceptionally strong personalities. In 1814 they dropped the practice of electing all officers, but continued for a while to install the Wardens. Then in 1830, under the guidance of "ex-Moderns", they had what appears to be their first experience of a ceremony exclusive to P.M.'s, and in 1832 the beginning of Installations from the 1°.

But until 1830 they doggedly continued to confer the Chair "degree" as a passport to the R.A., and if it is a correct appreciation that Bristol Lodges did not in the pre-Union era have esoteric installations, then when the Union came some embarrassing situations must have arisen, the nature of which is clear from Smith's circular letter in 1816. For the undoubted insistence of the "Antients" that their candidates should first take the P.M. degree before the R.A. could only have resulted in numbers of their Brethren who had never served in the office possessing chair secrets which actual Masters of the "Moderns" did not. Such a situation was repeated as between English and Scottish P.M.'s at a later period and resulted in the establishment of the Scottish P.M. Degree in 1872.³

To make matters worse, one of the "Antients'" Chapters immediately after the Union exalted many "Moderns" of the Royal York Lodge, electing them "honorary members" for the time being, i.e., similar to the practice of Hope and Sincerity Chapter at Berkeley. Even the venerable Chapter of Charity fell into line, and in 1822 we find them conferring the P.M. Degree (in a Chapel ceremony) on candidates for exaltation.

It is difficult to see how in a united community such a confusion could continue, and the obvious solution of putting the chair degree into the place where it belonged seems to have been ultimately adopted and its use as a prelude to the R.A. dropped. This new form is recognisable in 1830, first in the "ex-Moderns'" Hospitality Lodge and a few weeks later in the "ex-Antients'" Royal Clarence Lodge.

At the above date we find the inner working known as a "Lodge of Masters of Lodges"; in 1843, on the occasion of the dedication of a new Lodge, it is described as a "Lodge of Past Masters", and ultimately it became a "Lodge of Excellent Masters", perhaps in deference

¹ This exposure refers to "Antients'" working, and is specially interesting in that it purports to give also the method of installation of the S.W., J.W. and Secretary, which is precisely the same as for the W.M. except that the grip and word are omitted. Apparently, no sign was communicated at that period, but Dermott, in *Ahiman Rezon*, 1778, introduced on p. 7 a passage concerning Angerona, the goddess of silence, which might have some significance. The casual nature of communication of secrets in 3 D.K. suggests that this part could only have been used sporadically in Lodges at the time. Kloss (*A.Q.C.*, xvi, p. 62) considered that the ceremony depicted was the same as a "Scots" grade on the Continent.

² W. J. Chetwode Crawley, *Caementaria Hibernica*, chapter on Installation.

³ D. M. Lyon, *Hist. Lodge of Edinburgh*, p. 351.

to its earlier R.A. connections. Of the unusual method by which such a Lodge is opened and closed there seems to be no precedent in private Lodges, although it much resembles that of a Grand Lodge. It appears to be the general custom in Ireland, as it is in Bristol, for the main Lodge at an installation to open in the first degree and remain so throughout, but the inner working of the former, which is referred to as a Conclave, does not have its own special opening and closing.

We do not know when this peculiarly Bristol method came into existence, but it seems very likely that F. C. Husenbeth played some part. He is known to have arranged ritual matter in the Baldwyn Rite, and he visited G.L. at significant times. As Past D.P.G.M. ("Moderns") he was invited to take the Chair as Installing Master at the Royal Clarence Lodge ("ex-Antients") Installation meeting in 1830 and again in 1832, when for the first time they remained open in the first degree. In February, 1837, he visited Moira Lodge on the occasion when they had their first recorded retirement. Later, in 1843 (alluded to previously), he appears as Installing Master at Newport, where the main Lodge was also in the first degree.

But, fundamentally, it appears to me beyond doubt that the Bristol Installation ceremony developed into a system by which the "Antients' " P.M. Degree, polished a little but still suggestive of its old R.A. connection, was superimposed upon the still older Andersonian framework with the emphasis upon the obligation and an induction visible to all the Brethren present. This, albeit retaining a simplicity itself indicative of the tenacity of tradition.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Ward on the proposition of the acting W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. N. B. Spencer, Bernard Jones, F. Bernhart, Norman Rogers, M. S. Pilkington, W. Waples, A. L. Blank and F. H. Smyth.

Bro. BRUCE W. OLIVER, acting W.M., said:—

Bro. Ward's paper is both intriguing and stimulating, and is a good example of the energising influence of this Lodge, for Col. Ward tells us that Bro. Bernard Jones' paper on "Passing the Chair" inspired him to prepare the present paper.

Bro. Ward comes from one of the great cities in the West of England, and all down its history Bristol has been famed for its "adventurers", and this evening we have enjoyed a "Mason-venturer" dealing with great skill, and may I say courage, with the somewhat "prickly" subject of Installation.

Bristol—being Bristol—has its own peculiar forms, but the full Ritual of a Board of Installed Masters at Installation is widely practised in the West Country, where resentment is still felt at the attempt made in Grand Lodge in 1926 to prohibit its use.

In Devon we remember with pride the great fight for its retention, made by the then Provincial Grand Secretary, Bro. John Stocker; but even he would not have succeeded had it not been for the massive support from Provinces of the Midlands and the North.

The Bristol Ritual appears to have much in common with Irish practice, and it may be remembered that intercourse between Ireland and Bristol and other western ports was close indeed during the formative period of the eighteenth century.

It is much to be regretted that our W.M. was prevented from being present today, for the comparison he could have drawn between Bristol and Scottish practice would have been of great value.

Unfortunately, I have not seen the Bristol Installation Ceremony, although I have had the great experience of witnessing the Craft degrees. But to anyone who has seen the full ritual at Exeter, Plymouth, Crewkerne and many other West Country Lodges, the present general practice of the printed ritual seems poverty-stricken indeed.

When we have—as at Exeter—a proved continuous use of close on a century-and-a-half, most of us can accept it as ancient practice, but, from the very nature of our Craft, proof is difficult—as Bro. Ward has found. The printed Exposures would not bother with a ceremony used but twice in the year, whilst Lodge Secretaries were far more discreet than those of today. They did not enter what was always done as a matter of course. In all the pre-Union minutes I have been able to examine, there is no entry of an E.A. having to retire when a II° or III° was opened—so why should it be entered for the I.M.? Search amongst ancient MS. scraps and *aides-mémoire* seems the most productive field, and may one day give some hint of the information we seek.

For all the hard work and research Bro. Ward has carried out, and the excellent manner in which he has marshalled his facts, we are indeed grateful, and with great pleasure I propose that a hearty vote of thanks be accorded him.

Bro. H. CARR, S.W., said:—

I have much pleasure in seconding the vote of thanks to Bro. Ward, and I think we all have good reason to be thankful for the happy chance which has put such a zealous student within reach of the early records at Bristol.

Bro. Ward's examination of the Bristol records has led him (reluctantly perhaps) to the conclusion that the introduction of an esoteric Installation ceremony there belongs to the early nineteenth century. Yet it is difficult to believe that Bristol, a city with a lively Masonic population stretching back into operative times and with a long tradition of individuality in ritual matters, should have been so slow in adopting the Inner working. It is even more difficult to believe that, starting *without* an esoteric ceremony around 1816, the Bristol rite should have developed so rapidly that in next to no time they had adopted what must have been (on Bro. Ward's showing) so many novelties: The informal presentation before a Board of Installed Masters, the Master Elect's Obligation in open Lodge, the opening and closing of a Lodge of Excellent Masters, and the Inner Working itself.

Despite the evidence, or absence of evidence, in the records, it seems almost impossible that Bristol should have ignored the *essence* of the Installation ceremony for perhaps forty years or more and then accepted everything that was going, plus a few innovations of her own devising.

I think Bro. Ward is right in decrying the nation-wide approach to this subject; indeed, the provincial approach also seems to be too wide.

We are dealing here with a problem which is incapable of proof on our present knowledge. Only one thing is certain—there was no uniformity of practice, and in those circumstances it is unsafe to draw conclusions from the meaning that may be attached to a particular word. Installation in one Lodge might have meant quite simply that the Master was elected and "took his place accordingly". In another Lodge the same word might have been used to describe a ceremony which included an obligation within view of the whole Lodge, followed by a physical induction into the Chair or the communication of a grip and word; and we know that a ceremony of this sort was actually in print in the 1760's.

Bro. Ward's conclusions are inevitable, so long as he holds himself bound to a tight interpretation of the word "Installation" whenever it appears in the old records. I am wholly in favour of the strict discipline in research which we consider to be essential for our work in this Lodge, but this is one of those special cases, where there is room for theory and speculation, simply because the documentary evidence is too meagre and too vague to bear any kind of hard-and-fast interpretation.

There is only one more point on which I would like to comment. At least twice in the course of his paper (Galley 1 and Galley 6), Bro. Ward seems to imply that men who had "passed the Chair" for R.A. purposes had received secrets which were identical with those conferred in a true "Installation". I am not aware of any evidence that would justify this assumption; indeed, I believe it is another of those problems which cannot yet be solved, and for the sake of the unwary reader I would ask Bro. Ward to clarify his views on this point.

Brethren, we are indebted to Bro. Ward for a most interesting paper, and, in seconding the vote of thanks, I would like to express the hope that his studies may yet be rewarded by the discovery of further evidence which will enable him to complete the picture in detail.

Bro. N. B. SPENCER said:—

I wish to congratulate Bro. Ward upon the information he has brought to light concerning the development of the Installation ceremony in the Bristol district. He proves fairly conclusively that from 1736 onwards an Installation ceremony of some sort was worked by the Bristol Lodges—at first, of course, by those under the "Moderns'" Grand Lodge, and later by the Lodges under both Grand Lodges.

This paper adds a lot to the growing mass of evidence that the Installation ceremony was not completely in abeyance until revived by Laurence Dermott and the "Antients".

Recent research tends to show that the further we get from London the more information we are able to get regarding the early working of the Installation ceremony. This is amply borne out by the wealth of information which has been brought to light by Bro. Ward regarding the Installation ceremony in the early days in Bristol.

Bro. BERNARD JONES said:—

Bro. Eric Ward has written a characteristic paper in producing considerable work and close application. It contains so much that it would indeed be a long job to comment on in

detail, but inasmuch as it arose, he says, "as a by-product" of my recent paper on Passing the Chair, I feel I must refer to a few of the matters raised by him.

I fail to understand why he suggests that the D.P.G.M., Bristol (1819), in saying that the ceremony of installation can only take place in the presence of Installed Masters did not necessarily mean that Installed Masters had received any secret ceremony and that probably the reverse was the case. I don't follow. Surely the fact that a Brother was an Installed Master did just mean in this connection that he had received a particular secret ceremony.

The paper mentions the retirement of Master Elect with Installed Masters in the Bristol ceremony to be given a sign and word (not much more, by the way, than a reversal of today's general arrangement by which the junior members retire while a communication is made), and surely this means, if anything at all, that the Installed Masters witnessing the communication must have been in possession of the secrets peculiar to the Chair, that is, of those very secrets they had adjourned to another room to see communicated. Otherwise why separate themselves from the junior Brethren?

The paper conveys to me a strong impression that its author is altogether too literal in his interpretation of the verb "to instal". We all know the word means literally "to place in a chair", while, just as literally, to "invest" is to "clothe", but there is a long history of confusion between the two, and I am quite certain that many writers of old minutes (as well as many of the older Masonic speakers) did not know that there was any difference between them. Dictionary makers have tended to recognise the confusion, and that usage has expanded the meaning of the word "instal". One dictionary, 70 years old, gives as one meaning "to invest with an office, charge or rank with customary ceremonies". A Shakespearian character asks: "Dost thou so hunger for mine empty chair that thou wilt needs invest thee with my honours before thy hour be ripe?" (2, "Henry IV").

Bro. Ward too readily assumes, I think, that in the 1723 Constitutions the Master was required literally to "instal" his wardens. I greatly doubt the assumption, and, further, I wonder on what he bases the statement that the practice of physically placing the wardens in their chairs was "gradually dropped" between 1723 and 1813. Is he depending on a few isolated minutes written by men who, so far as my acquaintance with old minutes and their authors goes, were more often than not quite hazy as to what the two words in question individually meant? Does he light up the truth when he says, "Just before the Union, instances frequently occur when one Master is stated to have been merely invested when obviously installed"? Transpose the operative words and apply them to wardens, then we shall even more truthfully learn that wardens were frequently said to have been installed when obviously they were merely invested!

I expect that Lodges here and there, at some time or other, may have actually installed their wardens (what haven't Lodges here and there done in their time?), but I don't accept for a moment that there is real evidence of any general practice of placing the wardens in their chairs. I wonder how a study of Scottish Modern practice would have affected Bro. Ward's conclusions. Take the Scottish Year Book for 1953 and the list on pp. 44-46 on Living Past Grand Office Bearers (Past G. Masters down to Past G. Jewellers, P.G. Bairds and P.G. Pipers); the date of installation into office of each officer is given, but the fact remains that below the rank of substitute G. Masters every one of these officers was simply invested. In Scotland, obviously, the word "instal" long ago gathered an added meaning which our Grand Lodge came to recognise.

I will refer to only one further point. It is obvious that in many matters relating to Installation and Passing the Chair, Bro. Ward and I must agree to differ, as one example when he says that the incorporation of the "Passing the Chair" ceremony with real Installation was apparently a late development. Perhaps I do not appreciate what he intends to convey by the statement, but "Passing the Chair" was an Installation ceremony taken bodily from Lodge practice and slightly adapted. Otherwise it would have failed of its object, which, as we all know, was to communicate the actual chair secrets to certain Brethren that in general they might acquire the status required of a candidate for the Royal Arch. Far from being a "late" development, as I see it, I expect the passing ceremony to have been adopted within some 20 or 30 years of the installation ceremony having acquired (more or less) the esoteric content we recognise today. The author, in a sense, admits the early identity of the two ceremonies when he speaks of the passing ceremony admitting candidates to the degree of master of arts and sciences. Is that not exactly what, in effect, today's installation does? It even preserves the eighteenth century phrase.

My little criticisms do not blind me to the value of Bro. Ward's paper and recognition of the immense amount of work that went to its production. I offer him my congratulations and thanks.

Bro. F. BERNHART said:—

My sincere thanks to Bro. Ward for a most interesting and instructive paper. Any criticism I might have wanted to make has already been covered by the previous speakers; I can only offer a few peculiar items concerning Installations which have happened in the Pilgrim Lodge No. 238:—

In November, 1846, Installation was done in the 1st degree. In the minutes for the Installation meeting in 1848, the remark appears that nine M.M.'s are required for the Installation. (No reasons given.) On the 13th December, 1853, the Installation takes place for the first time in a M.M.s' Lodge. The O. was taken in the 2nd degree. On the 9th December, 1857, a Board of I.M.'s is mentioned for the first time. In November, 1867, the election of the next W.M. is mentioned as "Election of Guardian of the East Entrance". At the meeting on the 13th December, 1876, it is clearly recorded that the new W.M. appointed his W.'s in the 3rd degree and the rest of the officers in the 1st degree.

Finally, a rather unusual appointment takes place at the Installation meeting in November, 1885; Assistant S. and J. W.'s are being appointed, the actual W.'s being both P.M.'s. If this was done to qualify two Brethren for the chair it was a failure; one of the two never became M. of the Lodge, and the other one only 25 years later, *i.e.*, in 1911.

Bro. NORMAN ROGERS said:—

Bro. Eric Ward is to be congratulated on the manner in which he has brought together much scattered information regarding the Installation Ceremony in Bristol.

Yet, from the details he gives, the Bristol Installation appears to be little different from that practised in other parts of the country, except that the esoteric part of the ceremony takes place in another room. This was the old method in the North-West before the toasting of the new Master was prohibited.

Bro. Ward's reference to the Wardens being "invested" today, instead of being "installed", may be clarified by references to eighteenth century minutes in other parts of the country. For instance, in Anchor and Hope Lodge, a "Moderns'" one dating from 1732, we find:—

"30 Nov., 1769. A Lodge of Emergency when Bror. John Aspinwall, Bror. Jas. Lever and Bror. Richard Guest were installed Masters and afterwards Bror. Jas. Livesey Senr. was re-installed."

(James Lever, an Engraver, was Master in December, 1770, and again from December, 1778, to December, 1782, and in June, 1787. John Aspinwall, a Grocer, and Richard Guest, a Man Midwife and Surgeon, do not appear to have occupied the Chair. James Livesey, senr., was W.M. on 24th June, 1769, *i.e.*, when he was re-installed. These four Brethren were subsequently exalted in the Royal Arch Chapter of Concord.)

From 1765 onward the Master, Wardens, Treasurer, Secretary and Deacons were elected half-yearly in this "Moderns'" Lodge, and were installed at the Festivals of St. John the Baptist and St. John the Evangelist. They are the only officers mentioned.

The By-laws of 1790 state: " . . . that each new elected Master shall be install'd and take the Chair on the aforesaid Festival days."

Yet in the daughter Lodge, Relief No. 42, Bury (1733), from 1765 to 1815, the W.M. and the two W.'s were installed separately on the "3rd stepe of Masonry", from 1747 to 1820 this being done half-yearly. There were no Deacons in this Lodge until June, 1809, though the mother Lodge had them. In this Lodge, also, the proposition in open lodge of the Master, subject to a majority vote, persisted down to 1851.

In connection with this paper it cannot be too strongly stressed that there is oral evidence in the 1860's that the ceremony of "Passing the Chair" was not that of Installation, in that the actual Chair secrets were not communicated. Nor must it be forgotten that the radical change mentioned as having taken place in Bristol in 1830 followed the promulgation of the Installation Ceremony by the Lodge (Board) of Installed Masters in 1827.

Then, too, the late Dr. Cartwright showed in his *Freemasonic Ritual* that the extended working was practised in certain old Lodges in the Provinces from the 1770's (p. 39), and it is still worked by certain old Lodges in the North-West, "Moderns" at that.

Bro. Ward's conclusion that the Bristol "ceremony of installation was, in fact, a long series of ceremonies, with variations and accretions gradually built up over 200 years", does not apply only to Installation, but to all the others, as can easily be proved by reference to eighteenth century ritual, few though they be.

Bro. M. S. PILKINGTON said:—

I should like to put in two facts. In my own mother Lodge (Pitt Macdonald 1198, E.C.) in India, as late as 1867 and for some years afterwards, the Master Elect took his obligation in the 1°, and not in the 2°, as is done now.

However, he invested his officers in the 3°, and not in the 1°.

Bro. WILLIAM WAPLES writes:—

Bro. Ward's definition of the term "Installation" is generally agreed. Nevertheless, it is necessary to remember that the word had other interpretations:—

- (1) To the Masons of the Grand Lodge of the "Ancients" it was an elaborate ceremonial and not a "degree".
- (2) To the "Modern" Mason it was an honour conferred with the minimum display and words.
- (3) That the title "Past Master" had two significations:—
 - (a) It was the title of one who had been *regularly* installed and had "commanded" a Lodge.
 - (b) It was also the title of a Brother in the Grand Lodge of the "Ancients" who had received the Past Master's *degree* as a qualification for the Royal Arch.

In the Grand Lodge of the "Ancients" the Regularly Installed Master wore silk lace levels upon his apron, with a pale blue ribbon, one-and-a-half inches wide. The Brethren who "Passed the Chair" were also termed Past Masters, and wore upon their aprons medium blue silk levels and a ribbon border, one inch wide.

The ceremony of Installation at Bristol, which was always in the first degree, appears to have followed the usage of the old Operative Companies, in which the chosen Master was taken out of the Lodge to be given the words and signs by two or more "Ancients" of the Lodge. The term "Chapel" is interesting. In the North-East the "Ancient" usage was "Ante-room", and the equivalent of Bristol "Excellent Masters" was "Installed Masters". Are not the words, "In the presence of two or more Installed Masters", significant! For that was what the Chapel meant to Northern Masons.

Thank you, Bro. Ward, for your valuable contribution.

Bro. A. L. BLANK writes:—

Our Brother's subject is interesting and important in itself, and the admirable manner in which he has collected and set out his facts makes his paper one of permanent value for Masonic students.

Can our Brother tell us—*scilicet*, without any breach of fidelity—whether he knows of any connection between the Lodge of Excellent Masters, item 4 of the outlined Installation at Bristol, and the Degree of Excellent Master, now worked as a preliminary degree to the Royal Arch in the Scottish system? The latter degree is in substance the ceremony of the Veils, which is understood to be still worked in Bristol, and which forms an integral part of the present Irish working of the R.A. From the antepenultimate paragraph of the proof it seems that the Lodge of Excellent Masters was not so called until well after 1843, "perhaps in deference to its earlier R.A. connections".

We in New Zealand derive our R.A. Freemasonry from Scotland, and would welcome any addition to our scanty stock of information on the origin and development of the degree of Excellent Master.

Bro. F. H. SMYTH writes:—

Like Bro. Bernard Jones, I felt that Bro. Ward—in this fascinating paper—was placing undue reliance on a certain interpretation of the word "installation".

The Grand Lodge of Scotland rules that *all* Office-Bearers of Daughter Lodges shall be *installed* (Law 170), but I find that—according to their summonses—many Scottish Lodges overseas instal only their Right Worshipful Masters, the remainder of the Office-Bearers being simply invested. Local association with English Lodges may have led to this variation from home practice.

The Grand Lodge of Ireland is itself responsible for some confusion. In its Laws (Nos. 117 to 199) it refers to the *installation* of officers, but in its statutory "Forms and Ceremonies" (in the same volume as the Laws) only the Master and Wardens are described

as installed ; other officers are merely "conducted to their seats". And yet, in certain Irish Lodges abroad, the summonses state that "officers will be invested and *installed*".

It is not only the overseas Lodges that depart from official terminology ; the recent agenda of a London Lodge announced that the Junior Warden and Senior Deacon, doubtless absent on the proper occasion, would be *installed*. One cannot doubt that our Masonic forefathers were equally, if not more, inconsistent.

Bro. F. WORDS writes:—

So far only one point comes to me. Preston, *Illustrations*, second edition, 1775, p. 121, says:—

"The New Master having signified his cordial submission, is *bound to his trust*, and invested with the badge of his Office by the Grand Master . . ."

Underlining mine, doesn't this indicate or suggest an OATH ? An Oath for so important an Office would be well within the "established usages and customs" of the Craft ; and if the Oath, why not "signs and WORDS" ?

Bro. ERIC WARD writes in reply:—

I still hope that the outcome of this work will be to establish once and for all that we cannot speak of *the* Installation ceremony, the definite article being applicable only if related to a specific Lodge or Province at a given time. And, further, that this must continue so until the day (however remote) when all conform to a printed ritual, as is the case with ecclesiastical ceremonial.

Reflecting on some of the more critical contributions, I wonder how many of the Brethren, however perfect with their own, are really familiar with the present form of the particular rite discussed. Bro. Rogers, for instance, sees very little difference from that practised in other parts of the country, yet Cartwright, whom he quotes, said of Bristol: "Their version differs entirely from the formulary that obtains elsewhere."¹ In 1926, after much controversy, the then President of the Board of General Purposes admitted in G.L. that in his 38 years of Masonry, "I have never seen this particular [type of] ceremony worked, and I have never known it worked in any Lodge with which I have been associated".² Hence if Bro. Carr finds difficulty in accepting that Bristol did not arrive at what he calls its "essence" until 1830, it is necessary to ask, firstly, why so many Lodges seem never to have known it at all, and, secondly, how any Province in England could possibly have derived a pattern common to *all* its Lodges before the Union ? For I am trying to show, not merely when component parts first appeared, but more especially when they were assembled into that form acceptable to a joint fraternity of "ex-Moderns" and "ex-Antients", and thus handed down more or less intact to their successors who are neither. This is the meaning of "Provincial approach".

Against the above background, I find slightly irrelevant Bro. Rogers' concluding paragraph that many changes have taken place in rituals other than Installation. With this few would argue, but throughout the land the three established degrees follow a more or less common pattern, having identical words, grips and signs with which we are all familiar. Not so ceremonies of Installation, some of which vary so much from others that the G.L. of E. requires Lodges which practise certain of them openly to announce that the s.w. and g. "are not known to, or to be required from Installed Masters generally, and that no further degree in Masonry has been conferred". The reason why such a state of affairs survives is the undoubted fact that the system is an heterogeneous collection of mostly eighteenth and early nineteenth century material, which, albeit with tied hands, it has been my purpose to demonstrate.

THE CHAIR DEGREE

Bro. Carr questions identity between the obsolete Past Master's or Chair degree secrets and the corresponding esoteric matter eventually put into real installation. So far as Bristol is concerned, the circumstantial evidence is overwhelmingly in the affirmative. Bro. Bernard Jones' contribution appears to endorse this view as applicable also to other places.

TO INSTAL AND/OR INVEST

This seeming diversion was inevitable to support the proposition that the "Antients" (in Bristol beyond doubt and, I think, elsewhere) were concerned with more than just the

¹ *Misc. Lat.*, vol. xxv., p. 58.

² Sir Alfred Robbins, quoted in G.L. Proceedings, September 1st, 1926.

installation of the W.M., but of other officers as well, and that in this latter respect they appeared to have followed the earlier practice of the premier G.L., "instal" having the meaning—formally to place in the Chair.

Constitutions, 1723 (p. 72), speaks of Wardens "installed in their proper places", which was followed with greater emphasis in *Ahiman Rezon* (e.g., 1778, p. 45, and repeated 1807, p. 52). In Ireland the "External Forms and Ceremonies" recommended by the G.L. of Instruction in 1899, of which Chetwode Crawley was Secretary, contains, under the heading "Installation of W.M.", the procedure for investing the S.W. and J.W., *after* which each is "then installed in his chair". Even R. F. Gould,¹ discussing the 1723 ceremonial, said: "The Master of a new Lodge was 'Installed', it is true, but so also were the Wardens" To which might be added the "Rule of Three" which appears in early catechisms, and Lodge Warrants always made out to the three officers of whom we still speak as the principals who rule a Lodge.

As pointed out in the section "c. 1790 to the Union", in Bristol the "Moderns", but not the "Antients", had by then reached the stage where the distinction between installation of the W.M. and investment of the officers was as well understood as it is in England today, and this is surely made obvious by the extracts given.

EXTENDED WORKING PRIOR TO THE UNION

Bro. Rogers' statement that Cartwright showed that extended working was practised in 1770 is somewhat misleading. All that he did was to show that someone else claimed it, but on what valid evidence I cannot find. Many such doubtful claims have been made in the past which investigation explodes, but I shall be grateful for any extracts from "Moderns'" Lodge minutes of the eighteenth century which conclusively show that installation secrets were imparted, and whether within the Lodge or in a separate room.

SCOTTISH INFLUENCE ?

Replying to Bro. Blank, I have never found any evidence of Scottish customs transmitted to Bristol. Scotland, before the advent of railways, was too remote, and any working similar in both communities would almost certainly have been derived from a third source, and that probably from a still earlier one.

Bristol, however, has ancient ties with Ireland through her seafaring trade, and in the eighteenth century common interests in Masonry of which there is much evidence. It cannot be wholly coincidental that in Munster, the coast opposite Bristol, once studded with prosperous ports such as Youghal, there is such a remarkable similarity between rituals and, in the case of Installation, important identities. One of these is remaining in the 1°, a custom which, I maintain, is a survival from the very earliest days when the true function of Installation was appreciated, namely, that even the youngest member of the Lodge should see the Master installed.

CONCLUSIONS RECAPITULATED IN A DIFFERENT FORM

Rather than take up more space answering individually the remaining points raised by Brethren, perhaps it will be more convincing if I show how I convinced myself. My position is that the Bristol Installation ceremony, c. 1830, by a fusion of "Moderns'" and "Antients'" elements, took on the form much as we now know it, previously there being (a) no inner working, *i.e.*, retirement of P.M.'s by either group, and (b) so far as the "Moderns'" Lodges were concerned, no P.M.'s secrets either.

Thus (a) and (b) are separate issues, since esoteric matter (*i.e.*, the secrets originally communicated in the "Antients'" chair degree, Master of Arts and Sciences) came long before the custom of P.M.'s retiring to another room for the inner working. Taking the latter first, the minutes from 1810 onwards in the case of, *e.g.*, Hospitality Lodge, are so detailed as to leave no doubt whatever that segregation did not take place prior to 1830, and it is probable that the main reason why the practice had not until then come into use is that quite often it would have been ludicrous. Before the Union era it was rare for any Lodge in this city to have an attendance of more than twenty, and usually far less, even at Installations. Year after year some Lodges found difficulty in mustering even one P.M., and the first thirty Installations of Moira Lodge yielded an average of only six Brethren all told, on five occasions there being only four present. Processional retirement would have no purpose except in the larger Lodges, and this suggests that the invention of Boards of Installed Masters was a natural product of London, c. 1809. In 1818, Bristol had a new Free-Masons' Hall, which included a Chapel used, amongst other things, by the "Moderns'" Chapters for "Passing the Chair" prior to exaltations (see below). Thus, whilst it is likely that the idea came from London, it

¹ *A.Q.C.*, v., p. 105; Gould neatly adding: ". . . and the ceremony was as simple and devoid of the elements making up a degree, in the one case as in the other."

cannot be doubted that the later application to Craft Installations was a direct transfer from the R.A.

We now come to the secrets, which the Lodge records of the "Antients" clearly indicate must have been communicated without retirement when their P.M. degree was being conferred. Therefore, the "Moderns'" Lodges *could* also have used the same methods (*i.e.*, concealment and whispering) within the Lodge from the period when esoteric matter became prevalent amongst the "Antients", say, from *c.* 1770. But to what purpose? We know the purpose of the "Antients"—they were conferring a degree which their minutes make clear was an essential preliminary to the R.A. On the other hand, the "Moderns'" Lodges in Bristol (note Lodges) quite definitely had no such usage at any time before the Union or after, and, therefore, no need for it. Let us go further with this, for it is a fundamental.

I assume most of us accept that the P.M. degree was originally adopted by some of the "Antients" to overcome the bottleneck in the supply of genuine P.M.'s, which latter they first thought were alone qualified for the R.A., as possibly was the case in Ireland. This implies that the R.A. was then complementary to the status (but not necessarily the degree) of an Installed Master. Thus, in order to give this status to those not qualified, some kind of a ceremony had to be devised, and the fact that apparently it was always known as the "P.M.'s" degree, and not "I.M.'s" degree, not only makes clear that candidates became "past" immediately, but also suggests that it was not essentially part of the installation ceremony of a genuine W.M. Dermott's remark that the installation of a G.M. could only be witnessed by M.M.'s points in that direction. But so do the early regulations of the "Moderns'" Grand Chapter, telling us in 1778 that none should be exalted but those who had presided as Masters and received the P.M.'s token and password, becoming abbreviated in 1782 to "have presided as Masters". Never at any time did they say anything about candidates being installed as Masters of Lodges to serve for the proper term. The qualification was simply "presided", signifying that the *pro tem.* ceremony had come to be regarded as the minimum qualification for the R.A., and from which it follows that esoteric matter was *known* to the "Moderns".

But the Bristol pre-Union "Moderns'" Chapters ignored this type of regulation and continued as from the earliest days to exalt M.M.'s, so that the introduction of esoteric matter into what undoubtedly was a long-established Craft installation ceremony could have served no useful purpose whatsoever. The logic of this is supported by the fact (beyond conjecture, for the evidence is specific) that Bristol Chapters knew of no esoteric ritual for the installation of Principals in the R.A. in 1827, and did not actually use one until 1839. Thus if Principals of Chapters were installed without secret matter, why should it be any more necessary in the Craft equivalent?

But after the Union of the Grand Chapters in 1817, Charity Chapter, which regarded itself as the P.G. Chapter, and was so in effect if not in fact, debated the meaning of the G.C. Regulations of 1817, still requiring that candidates (p. 12) "ought to . . . have presided as Masters", and (p. 13) "shall have been a Master Mason for at least 12 calendar months". They commented thus:—

"Does this mean that the candidate should have presided as Master for one year, or only as *pro forma* in their respective Lodges?"

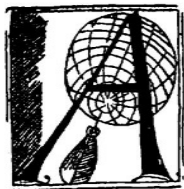
Whatever construction we might put upon this now, the companions of Bristol decided it meant "*pro forma*", and thus adopted in their by-laws of 1822, and for the first time, the "Antients'" practice of "passing the chair". But here a difference should be noted—that as the Grand Chapter had no jurisdiction over Craft Lodges, the "ex-Moderns" must needs perform the subterfuge ceremony in their Chapters, whereas the "ex-Antients" continued the same as of old in their Lodges.

In 1827 the minutes of Charity Chapter ("ex-Moderns") are quite explicit on the method. After a brother was accepted for exaltation the companions retired to the Chapel, where the candidate was made a "Master of Arts and Sciences" and passed the chair in due form. After returning to the Chapter the candidate was introduced and exalted.

Now, 1827 was the year of the G.L.-sponsored Board of Installation, and 1830 that when two leading Craft Lodges (one "ex-Moderns" and one "ex-Antients") for the first time recorded the Chapel ceremony in their installations. Here, clearly, was a period of overlapping and transition, for in 1836, after the adoption of the method of exaltation demonstrated by G. Chapter in London, the "Passing the Chair" *cum* Chapel ceremony was completely dropped from the working of Bristol Chapters and used by all "ex-Antients" and "ex-Moderns" for the exclusive purpose of Installation of Masters of Lodges.

I must add my grateful thanks to all the Brethren who have made contributions to this interesting topic, for in trying to provide answers I have myself run into another major question, to which I hope to return on another occasion.

NOTES



CORRECTION.—Bro. F. R. RADICE writes: Recently I have been in Quebec in connection with the Postal Union Congress of 1957, held in Ottawa, and noticed on one of the monuments on the battlefield of the Heights of Abraham that the Colonel of the 28th Regiment, who was the Grand Senior Warden of the preliminary Grand Lodge of Quebec, was stated to be Hume Walsh, and not Huntingford, as stated in Bro. Milborne's paper.

On my return to England, I looked up the Regimental History of the Gloucesters (28th), *The Cap of Honour*, and found there that the Colonel's name was Hunt Walsh. Accordingly, Bro. Milborne, Colonel Grazebrook, author of *The Cap of Honour*, and myself put our heads together by correspondence, and, chiefly through the exertions of Bro. Milborne himself, the knot was disentangled.

According to the War Office records, Hunt Walsh is the right name. Huntingford was a Private in Lieut. Guinnett's Company, and perhaps he was the Tyler. The error was due to Graham, who perpetuated it in his book, *History of Freemasonry in Quebec*, page 36, and Gould, who repeated it in *Military Masonry*, page 131. Bro. Milborne has now traced it back to its origin. I add an interesting short note by Bro. Milborne on Hunt Walsh, which runs as follows:—

Lieutenant-Colonel Hunt Walsh "was the eldest son of John Walsh (younger brother of Hunt Walsh of Ballykilcavan) by Abigail, daughter of Benjamin Burton, of Burton Hall, Co. Carlow. He left the Army on inheriting from his uncle the forementioned Hunt Walsh, the family property of Ballykilcavan, and died unmarried in 1795, having been M.P. for Wareborough in the Irish Parliament".¹

During the campaign of 1759, Lieutenant-Colonel Hunt Walsh was in command of the 28th, or Bragg's Regiment, which played an important part throughout the siege and particularly on the 13th September. It was Colonel Walsh who led Bragg's Regiment right up to the walls of the city, and by a judicious movement forced the Canadians to retire from the position they had taken near St. John's Gate.

Colonel Walsh was frequently employed in command of scouting parties, and he appears to have been particularly successful in securing provision for the Army. On one occasion his party drove three hundred cattle and several horses into the camp. His services are also frequently mentioned after the 13th September.

We are indebted for this portrait, which has not hitherto been published, to Sir Hunt H. A. Walsh, Bart., of Ballykilcavan.

(The above is taken from Vol. ii, page 316, of Doughty and Parmalee's *The Siege of Quebec*, Quebec, 1901.)

"During the period 1759-1773 the 28th Foot was under the command of General George Townshend, and Colonel Walsh appears in the Musters of 1759-60 as Hunt Walsh, Colonel and Captain. The alphabetical List of War Office Records shows that Hunt Walsh was Colonel of the 56th Foot from 1766 to 1795."

—(Extract from letter addressed to A. J. B. Milborne, dated 17th January, 1958, from the Public Record Office, London.)

Kronauer's "Liber Amicorum" (*A.Q.C.*, vol. lxix).—On page 14 s. in Bro. Bernhart's excellent transcription of Kronauer's *Liber Amicorum* is an entry signed "Friederich Munter from Copenhagen". This name could not, perhaps, claim much more than a place amongst what Bro. Bernhart describes as "the rank and file" in a company comprising celebrities such as Mozart, but it is not without interest to Danish Masons. Bro. Münter has been justly described as the most learned Mason known in the whole history of Masonry in Denmark, but his name is also inscribed in the national history of that country. He was, admittedly, still very young and practically unknown when he fell a victim to the "lion-hunting" Kronauer; nevertheless, the following notes regarding this Brother might possibly be of interest in connection with Kronauer's album, because they would seem, in a way, to support Bro. Robert Gold's observation that this document throws an interesting light on the sort of persons who frequented Austrian Lodges at the period.

¹ Extract from a letter of Sir Hunt H. A. Walsh.

Christian Carl Heinrich Friederick Münter was born in Gotha on the 14th October, 1761, but emigrated with his family to Denmark in 1765, where the family settled down in Copenhagen. He received a very thorough and comprehensive academic training, in which his erudite father, who was minister at the German Church, played a large and very active part, and before he finally decided in favour of Theology he had hesitated as to whether he should choose Archaeology as his main theme, a subject in which he took a keen interest throughout his life. In 1781 he left on a tour abroad of several years' duration in order to complete his studies at various celebrated Continental universities, such as Goettinsur; as the first Protestant to receive this honour, the degree of "Doctor of Philosophy" was conferred upon him by the University of Fulda. In Germany he met such celebrities as Goethe and Herder, and during his stay in Rome he was given access to the Vatican Library, where he collected valuable material for his historical studies regarding the Order of the Temple. In 1787 he returned home and was appointed "Professor Extraordinarius" of Theology at the University of Copenhagen in 1788, and was subsequently, in 1790, given the Chair as "Professor Ordinarius" on this subject. In 1808 he became "primate" of the Church in Denmark as Bishop of the See of Sjaelland, the episcopal seat of which is in the historical cathedral city of Roskilde. He died on the 9th April, 1830.

He was a great scholar of a most varied learning, and he had, besides, some artistic talents for writing poetry and for drawing; he is probably the last known example in Denmark of the "polyhistor" type. He is the author of several learned works on Theology and Philosophy, as well as of some historical works, mostly dealing with ecclesiastical history. Moreover, he was a prominent Antiquarian, and in 1807 he became Chairman of a "Royal Commission for the Preservation of Antiquities". This body had actually been set up due to his initiative, and the outcome of its works was the foundation of the National Museum of Denmark. He was on the boards of several charitable and social institutions, and in recognition of his public services in many different spheres he was created a Knight Grand Cross of the Order of Dannebrog, at that time a rare honour for a man who was not a born noble. Oddly enough, he is reputed to have been a poor speaker! Yet, in his writings, he expressed himself with equal facility in the German and Danish languages, as well as in Latin.

He entered Masonry at a very young age, being only 19 years old when he was initiated in Lodge "Friederich zur gekrönten Hoffnung" on the 23rd October, 1780. This Lodge worked in the German language according to the rite of "Strict Observance", which was introduced in Denmark in 1765 and was not abolished definitively until 1785, when it was replaced by the "Rectified System According to the Convent of Wilhelmsbad". His Mother Lodge has survived in the present-day Lodge "Zorobabel og Frederik til det kronede Haab" (Zerrubabel and Frederick of the Crowned Hope), which works, of course, according to the "Swedish Rite" inaugurated in Denmark on January 6th, 1855. This Lodge, generally known as Lodge "Z. & F.", originated in 1743 under the name of "Zorobabel", to which a warrant dated 25th October, 1745, and signed by Lord James Cranstoun, was granted by the Grand Lodge ("Moderns") in London; on one of the "engraved lists" reproduced in an earlier volume of the *A.Q.C.* (vol. xxiii?) it figures as "The New Lodge in Copenhagen". This warrant is today the treasured possession of Lodge "Z. & F." Münter's initiation is said to have taken place "in secret", which probably merely means that in view of his impending departure abroad, and in order to enable him to "profit" by his Masonry during his travels, an exception was made in his case, as he was really "under age". In any event, the then W.M. of Lodge "Zum Füllhorn" (The Cornucopia), in Lubeck, of which Lodge Münter is known to have become a member during his travels, took a personal interest in young Münter and may even have acted as "sponsor" for his initiation. Münter, by the way, wrote of his initiation in his personal journal: ". . . I rapidly obtained the 3 degrees and studied eagerly the history of the Order, the secrets of which I succeeded in attaining very shortly afterwards." As will appear from the entry in Kronauer's little book, he was also a member of Lodge "Zum Rautenkranz" in Gotha, his birth-place, and he is said to have been a member of the "Illuminati". It is definitely known that he was a member of a so-called "Esperance" Lodge "Irene", of Hamburg, a body working androgynous degrees, and that Münter had collected rituals and other material with a view to introducing the "Esperance" system here in Denmark. However, nothing ever came of this and this system seems to have disappeared altogether after 1800.

On his return from abroad he was welcomed back in his Mother Lodge, Friederich zur gekrönten Hoffnung, the W.M. paying tribute to his eminent learning and zealous interest in Masonry, and inviting him to take Office in the Lodge as "Junior Orator" on the 17th October, 1787. Later he was elected "Meister vom Stuhl" (W.M.), which office he held continuously from 1794 until the 23rd December, 1807, when he felt obliged to decline re-election to the Chair owing to his occupations on the before-mentioned Royal Commission and, probably, also owing to his nomination for the episcopal chair in Roskilde, Copenhagen, not being within such easy reach as in our days.

Bro. Münter provides a further interesting example of the Antiquarian-Mason so characteristic for eighteenth century Masonry. Indeed, the majority of the members of the aforesaid Royal Commission were Masons, and the initial meeting of the Commission was actually held on the Lodge premises, where it continued its work and where the first collections for the future Museum were housed in the ante-rooms of the Lodge until other premises were found. There is thus some justification for saying that the National Museum of Denmark actually saw The Light in the Lodge.

BERTRAM JACOBS.

(Sources: *Danish Biographical Lexicon*; articles by Bros. Albert Hansen and Victor Hermansen respectively in the Journal of the National Grand Lodge of Denmark, *Masonic Memories Met in the Streets of Copenhagen* and *The Commission on Antiquities and the Masons*.)

Jamaican or Barbados Rum?—In the discussion on Bro. Dashwood's *Notes on the Early Records of the Grand Lodge of the Antients* (vol. lxx, 63), Bro. Rogers expresses doubt as to the certainty of the changes at which Dermott poked fun in his *Ahimian Rezon*. There is surely ample evidence readily available to support the contention that changes were made. As early as 1745, *L'Ordre des Francs Maçons Trahi* tells us that Apprentices assembled to receive their wages at the pillar that was to the north, in front of the door of the Temple. There are differences in certain parts of the first edition of *Jachin and Boaz*, published in 1762, when compared with the second edition published in the same year. There is the account in *Mahhabone: or The Grand Lodge Door Open'd*, published in 1766. I recognise that these sources are "suspect", but that term cannot be applied to the letter of Major Charles Shirreff dated June 27th, 1785, addressed to William White, reproduced by Sadler (*Facts and Fictions*, p. 152; *Masonic Reprints and Revelations*, p. 19), nor to that written by James Thompson, dated Quebec, June 20th, 1785, addressed to B. J. Peters, Grand Secretary, Nova Scotia (*A.Q.C.*, lvii, 267). To clinch the matter, I would refer Bro. Rogers to the Minutes of the Lodge of Promulgation of December 28th, 1810, correctly quoted by Sadler (*Facts and Fictions*, p. 162), and incorrectly quoted by Hextall (*A.Q.C.*, xxiii, p. 46). Bro. Dashwood has kindly verified the correct reading of this Minute which refers to "the restoration of the proper words to each Degree, and the making of the pass-words *between* one Degree and another—instead of *in* the degree".

A. J. B. MILBORNE.

An Early Royal Arch Ritual.—Bro. Rogers, in the penultimate paragraph of his reply to comments on page 73 *ante*, says:—

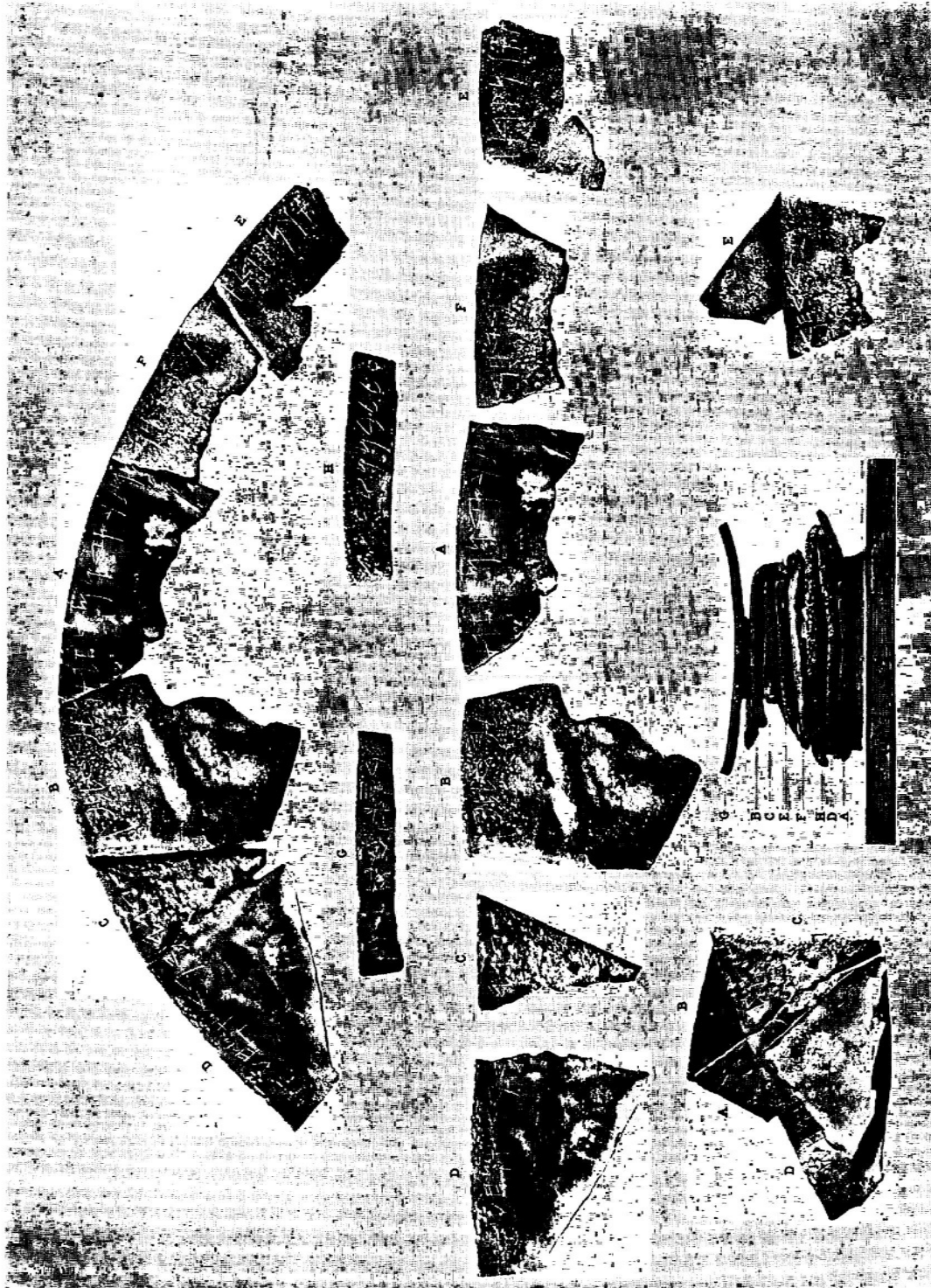
" . . . the ceremony, up to 1834, followed the pattern of the Craft in the pre-Reconciliation era, namely, a short ceremony . . . followed by a Catechism . . ."

This is amply borne out by a Ritual which reached me last year from Norway, and which I believe to represent a very early version as it was worked by our own Grand Chapter *circa* 1780.

Photostatic facsimiles of the original Ritual were supplied to me by Bro. Dr. Thorbjørnsen, Librarian to the Grand Lodge of Norway, who also most kindly provided a typewritten transcript in modern Norwegian, without which the eighteenth century caligraphy would have been extremely difficult to decipher. The Ritual has now been translated into English and deposited in the archives of the Quatuor Coronati Lodge. It cannot, of course, be reproduced, but some comment on so valuable a find seems desirable.

The provenance of the Ritual is as follows: On 28th October, 1783, an Emergency meeting of Grand Chapter was called, at which "several foreign Gentlemen" were proposed for exaltation, and by a special vote were forthwith balloted for, elected and exalted; they were Count Christopher Wind, Conrad Clauson, Haagen Nilson, Peter Nilson, Frederick Christopher Risbrich and John Collett, all from the Lodge of Attention, which had a brief life at Freemasons' Tavern, London, from 1781, and was erased (according to Lane) in 1797. Count Wind and Risbrich were, I believe, Danes; the others were Norwegians. A year later, on 12th November, 1784,¹ a Charter was sanctioned for a Chapter at Christiania (Oslo) to be called "Dovre", No. 40, and the Register of Grand Chapter shows that the first three Principals were Conrad Clauson and the two Nilsons; at the same meeting a Charter, No. 42, was also granted for a Chapter at Copenhagen, which was called Leijra. At the next meeting of Grand Chapter, on 10th December, the "Rt. Hon^{ble} Bernt Anker, Counsellor of State of

¹ The Ritual states that the Dovre Chapter was founded "by Warrant of 21st August, 1784", and the Grand Chapter *Register* gives the same date, but the *Minutes* record the granting of the Charter on 12th November; there is, however, a nearly blank page in the Minute-book immediately before, headed "at a Committee held at Free Masons' Hall August, 1784", with no day of the month and no minutes recorded; so presumably the Charter was granted at the Committee, and recorded at the Chapter meeting.



Fragments of a Ceremonial Bowl *circa* 9th century B.C.

Photograph kindly supplied by the British Museum

the Kingdom of Norway, and Grand Master of the Norway Lodge ". was emergently exalted, and either then or shortly afterwards was appointed Grand Superintendent for Denmark and Norway, an Office which he still held when the 1796 printed list of Grand Officers was issued.

The Ritual is endorsed "Ritual for Royal Arch Chapter, in possession of the Royal Norwegian Arch-Lodge 'Dovre' at Christiania", and the original is in the archives of the Danish Grand Lodge at Copenhagen. It seems almost certain, therefore, that the Ritual was supplied by our Grand Chapter to Bernt Anker, and that is how it got into the Danish archives. Moreover, a large part of the Ritual is taken up with a reading of the "Laws and Orders", and these prove to be a translation into Norwegian of the 1782 edition of the Laws of Grand Chapter, including both the Introduction and the Laws. Dovre Chapter faded out somewhere about the turn of the century, and the Ritual must therefore be dated within the sixteen years 1784-1800, and since the Laws follow exactly the 1782 edition, and have not the corrections of the 1796 edition, this further narrows the field. One would imagine that the Ritual would have been supplied immediately after the granting of the Charter, and it is, therefore, probable that it represents actual Grand Chapter practice of *circa* 1784.

A ground-plan of the lay-out of the Chapter is illustrated, and this is followed by three pages of explanation of the plan and more detailed illustrations of certain features. In describing the position of the Organ, the explanation says that it should have an alcove to itself.

This is arranged in the Mother Lodge Jerusalem in London with the Organ behind the Thrones, but in Dovre it is put at the most convenient place . . .

in the North.

The Ritual begins with a short Opening by the Principals only, and then proceeds to describe the qualifications of the Candidates:—

"He who shall be initiated into the Royal Arch Order must have been a Master of the Chair, or else occupied that Office by dispensation; he shall have passed the 4th degree of Craft Masonry."

Gould (*History*, original edition, vol. iii, p. 198) tells us that the Swedish Rite was re-arranged in 1780, and that the 4th degree was called "Elects or Scots Apprentices and Fellows".

Following the Opening comes a short ceremony and an O.B., a retirement and, on return, an immediate investiture and entrusting, followed by the reading of the Laws of Grand Chapter referred to earlier, and that completes the Exaltation proper, the remainder of the Ritual being a Lecture in three Sections enacted by the Sojourners, of which the first Section is the important one, the second merely explaining the method of the preparation of the Candidate, and the third being test questions.

The Closing is not described, except that after a prayer the Brethren depart and then the Principals close the Chapter. J.R.D.

Hiram King of Tyre.—Among the objects in the museum at Mark Masons' Hall is a set of copper strips, electrotypes of fragments of thin bronze which formed part of a ceremonial bowl offered to Ba'al of the Lebanon by the Governor of Carthage about the middle of the eight or ninth century B.C.

The fragments carry an inscription in Phoenician characters which read as follows:—

. . . governor of Qarth-hadshat, servant of Hiram king of the Sidonians, gave this to Ba'al of the Lebanon, his lord, of choicest bronze.

II Chron., as above); whether he was also King of Sidon we do not know, but there is evidence to show that Hiram II, *circa* 738 B.C., ruled over the whole of Phoenicia. The third

Qarth-hadshat (*i.e.*, new-town) is obviously Carthage, and it was the custom for Phoenician colonies to send an annual votive offering to the gods of Tyre and Sidon. "Sidonian" was a general term for an inhabitant of Phoenicia (*v.* Judges, iii, 3, I Kings, xi, 5, &c.), and the term King of the Sidonians indicates that he ruled over both Tyre and Sidon, which, as we know, were the chief towns of Phoenicia.

We can, therefore, without overstraining the limits of accuracy, adopt the following free translation of the inscription:—

. . . Governor of Carthage, servant of Hiram King of Tyre, gave this bowl of choicest bronze to his lord, Ba'al of the Lebanon.

Whether this Hiram was the friend of David and Solomon, mentioned in II Chron., ii, 3 and 11, is a moot point. Three Hiram's reigned in Phoenicia—Hiram I, *circa* 855 B.C., is consistently called King of Tyre in the Old Testament (*v.* II Sam., v, 11; I Kings, v, 15; and Hiram, *circa* 550 B.C., ruled Tyre only; long before his time Sidon had been annexed by the Assyrians (701 B.C.).

We can accordingly fix the date of our votive bowl between 855 and 738 B.C. ; but whether the inscription refers to Hiram I, honoured in Masonic ritual, or to the second of that name, must remain a matter of conjecture.

The bronze fragments are said to have been found on a mountain in Cyprus, and it is possible that the "new-town" referred to was a Phœnician colony in that island. If, on the other hand, the bowl was actually sent from Carthage of Tunis, it is possible to visualise the treasures of the temple of Ba'al in Sidon being brought to Cyprus when "the Assyrian came down like a wolf on the fold".

The electrotypes have been authenticated by the Department of Western Antiquities of the British Museum. The originals, which are in the Cabinet des Antiques of the Bibliotheque Nationale, Paris, were acquired by that body in 1877. A full-page illustration appears in *Corpus Inscriptionum Semiticarum*, 1, 1, 4. They are further explained in Cooke—*Text-book of North Semitic Inscriptions*, page 52.

Thanks are due to the Academie des Inscriptions et Belles Lettres for permission to reproduce Plate IV of *Corpus Inscriptionum Semiticarum*, Part I, Vol. I. Also to the Director of the British Museum for making available the actual photograph.

R. J. WILKINSON.

The Rite of Seven Degrees in London.—In Vol. xxxix and lxxviii of our *Transactions* are to be found two papers on this subject. These two papers, between them, contain all the information yet published regarding this Rite.

Recent researches on the Continent by M. Fernand V. Borné have brought to light a Certificate issued by the London body in 1780.

The Certificate is a parchment document almost wholly in French, though with a few sentences in Latin. It measures 548mm. x 372 mm., and there are three ribbons, blue, black and red, in that order, appended to it. Attached to the ribbons are two seals of red wax, the seals being protected by oval-shaped metal boxes measuring 34mm. x 40mm. and 32mm. x 38mm. There would appear to be a seal missing from one of the ribbons.

The signatures to the Certificate would appear to be those of J. (?) Falkes, who describes himself as the "Conservateur"; P. Lambert de Lintot, who describes himself as "Administrateur"; J. de la Fons, who describes himself as "Gardien des Archives"; and F. J. G. Happart. The signature is counter-signed by Dr. Mercier as Grand Secretary.

The discovery of this Certificate does not add much to our knowledge of the Rite, but would appear to indicate that it was in a flourishing condition at the time that the Certificate was issued.

G. S. DRAFFEN.

TRANSCRIPT OF THE CERTIFICATE

NEC PLUS ULTRA

Grand Orient de l'Ordre Royal D'HRDM. K.T.

Innitium Sapientiae timor Domini Lux ex tenebris

Tria Juncta in uno in hoc signo vinces

Chrs. regn. vinc. Imp.

Chapitre des 7 degrés Kadoths de Palestine à Londres

à un lieu élevé ou regne La vertu, l'union, le silence, la paix, l'égalité, vérité, foi, esperance et Charité

Anno M.57.C.17 de no. F.475 Epo, 1314. le 11 Mais de N: N. 3579 27. 54. 81. Alpha Omega G.A.

THEUTATES

A T P
H H T

A tous les Chevaliers de l'Ordre Royal D'HRDM. Kadoths de Palestine, Rhodes, Theutons, de Germanie, France, Ecosse, Angleterre, et Irlande, à qui la Pierre [Phisique, Philosophique et Morale a été communiquée, Grands Elus, Chevaliers (of the Encapement) Chevaliers et Compagnons de l'Ordre III Royal Arche,

[Architectes-Anciens, Maitres Compagnons et Apprentifs Symboliques Francs Maçons repandus sur la surface de le Terre Salut par 81 et [tous les nombres connus du premier Δ du Symbole, certifions à qui il appartiendra que Nous avons élevé reçu et admis en notre dit Chapitre des 7 Degrés

[D'HRDM. K.T. le très honoré Messire Francois Joseph Gabriel Happart natif de Bruxelles lequel a prononcé ses Voeux et fait ses Obligations de Compagnon

[Maitre Symbolique parfait Maçon Elu, Elu de Quinze a été aussi enregistré Membre de la parfaite Observance N°. 1 sous les Constitutions de la Grande

[Loge d'Angleterre South of the rivertrent, prions tous les Chevaliers Maçons



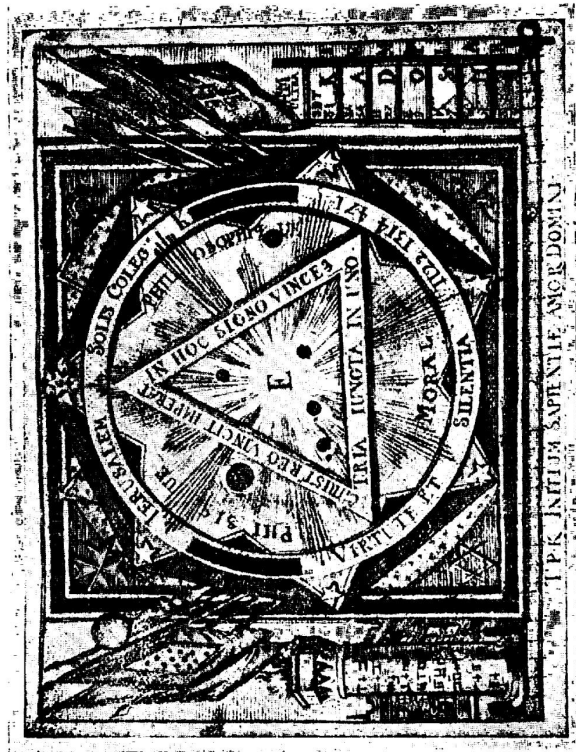
Stage 1

Lambert de Lintot's design, 1785.

Note: The original from which this photograph was taken had the lettering in the square border blacked out. This has been restored by the Author.—ED.

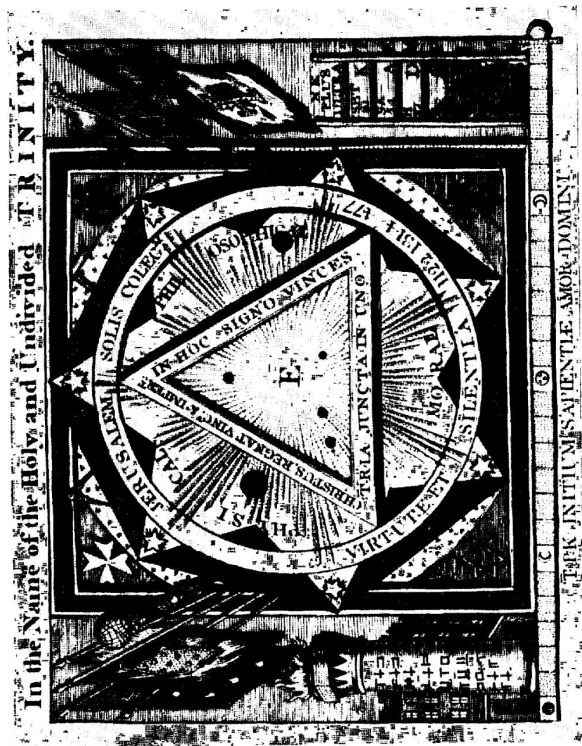
Reproduced by permission of the Board of General Purposes.

ARS QUATUOR CORONATORUM.



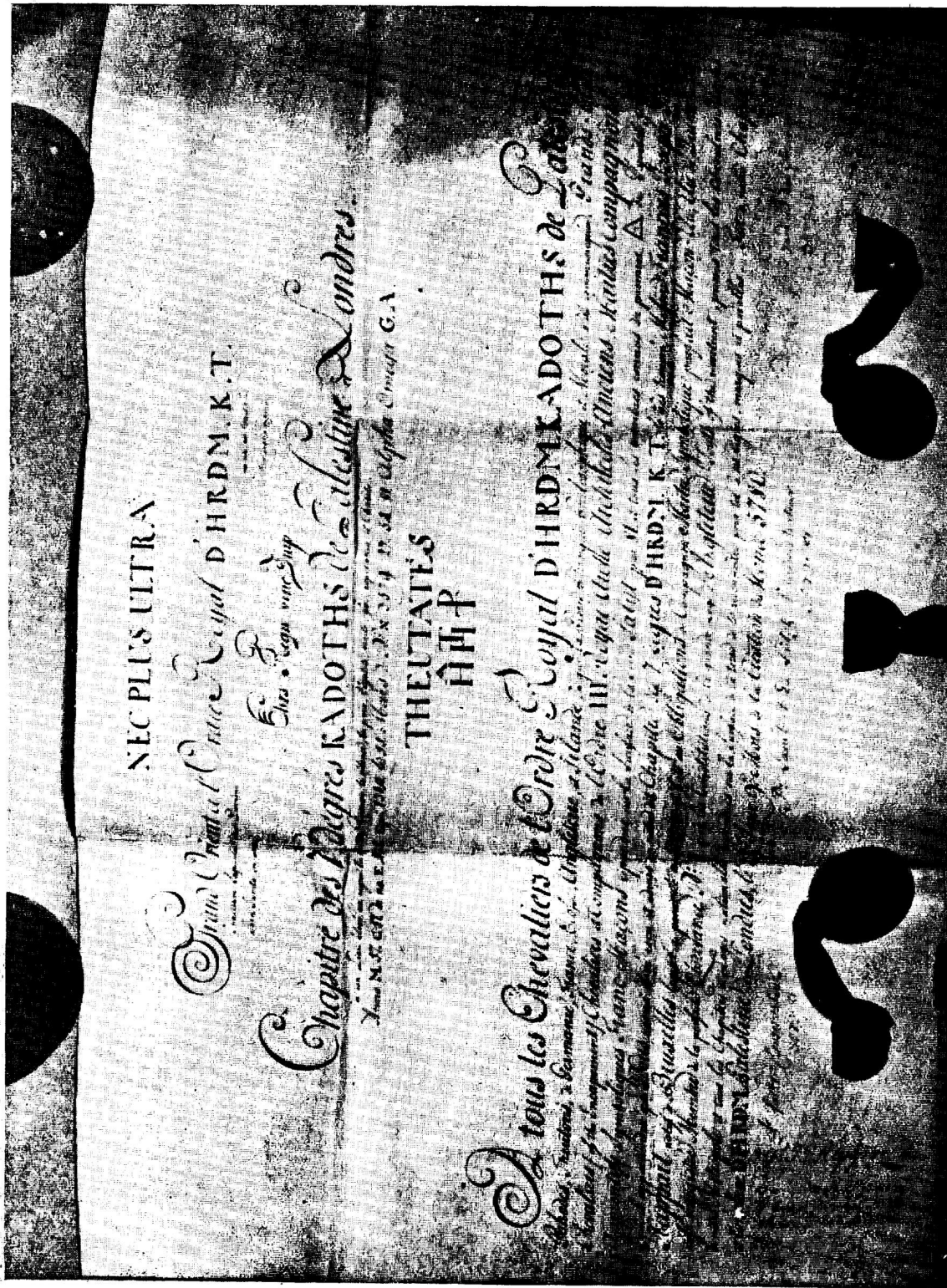
Stage 2

The de Lintot plate used by Dunckerley on hand-written certificates.
e.g., Bideford, April, 1791. (*A.Q.C.*, xxv, p. 236.)
 Dunckerley obliterated the whole of the words in the square border
 and two of those in the circle.



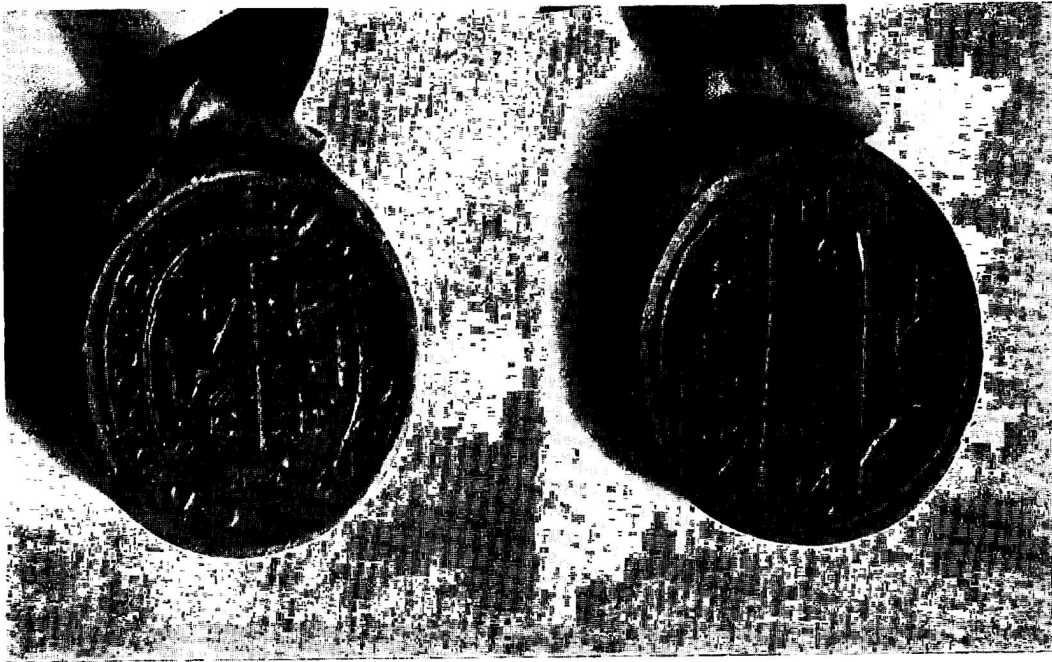
Stage 3

The device identical with that used on the Bristol Charter of
 Compact, and used on Dunckerley's printed certificates, *e.g.*,
 Chichester, June, 1794. (*A.Q.C.*, xvi, p. 212.)
 This obviously was a new plate made to replace Stage 2.
 Photograph taken from a device used as a letter-head by Dunckerley
 in November, 1791.



Certificate of Lodge No. 1, South of the River Trent

Seals on the Certificate



on red ribbon

on blue ribbon

de notre Metropole et tous les Chapitres et Loges nationales repandues sur la surface de la terre de le reconnoitre pour tel à ses signes, marques et parolles. Fait a notre Chapitre et Conclave D'HRDM. Palestine a Londres, le 27^e. Jour 9^e. Mois de la Creation du Monde [5780.

Fr. Falkes, Conservateur
3579 . 81

J. de la Fons, Gardien des Archives
3579 . 81

P: Lambert De Lintot Administrateur
3579 . 81

F. J. G. Hapart
Approuvée La Signature
si dessus par moi le Dr.
Meier Grand Secrétaire

The Masonic Lodge in Florence in the Eighteenth Century.¹—The first Masonic Lodge in Italy was founded in Florence. The official version of its foundation was told by the Italian historian, Ferdinando Sbigoli, in *Tommaso Crudeli e i Primi Frammasoni in Firenze*, 1884, and later by R. F. Gould in his *History of Freemasonry*, 1887.² According to them, the Lodge was founded by Charles Sackville, Earl of Middlesex, later Duke of Dorset, and Henry Fox³ (father of Charles James), later Lord Holland. The Lodge was founded in 1733, and the two young aristocrats were elected its first two venerable Masters. They were joined by a group of English residents and visitors: Lord Raymond, Sir Horace Mann, Sewallis Shirley, Lord Robert Montague, David Martin, Archer, Harris, Clarke and Frolix.

This version is incorrect in many respects.⁴ One of the earliest members of the Lodge was an Italian, Dr. Antonio Cocchi, who left a Manuscript Diary, covering about forty years (1720-1758), which is now in the Biblioteca Medica of the University of Florence, and is written in seven languages (Italian, English, French, German, Latin, Greek and Hebrew). Professor Andrea Corsini, the present Director of the Museum of the History of Science in Florence, studied the Diary, and published a book in 1928 on *Antonio Cocchi, un erudito del Setto-cento*. However, he used it mainly from the point of view of the History of Science, and did not consider many entries (in English) which concerned the Lodge. The family archives of Conte Enrico Baldasseroni, direct descendant of Cocchi, contain more than 2,000 letters of Cocchi and others, some of them of Masonic interest. From these documents the story of the Florentine Lodge can be pieced together for the first time.

Cocchi's Diary for 4th August, 1732, says:—

An early dinner at Mr. Holdsworth, other Englishmen came after . . . and in the evening I was received among the Free-Masons and remained to supper.

Their Master was Mr. Shirly, others were Capt. Spens, Mr. Clarke, Capt. Clarke, Mild. Middlesex, Milord Robert Montaigu, Mr. Frolik, Mr. Collings, Baron Stosch; initiates with me were Sr. Archer and Mr. Harris.

¹ See also *A.Q.C.*, lviii, J. Heron Lepper's *The Earl of Middlesex and the English Lodge at Florence*.

² Gould (Vol. iii, p. 300) says: ". . . the only Lodge of which we hear, supposed to have been founded in 1733 by Lord Sackville, and closed under the persecution of the Inquisition in 1739, probably never existed at all. Its existence has only been inferred on the authority of a medal by Natter dated 1733, which medal is almost certainly a fraud . . ."

³ The identity of Fox is not certain; Cocchi does not mention him.

⁴ W. J. Chetwode Crawley, in *The Sackville Medal* (*A.Q.C.*, xiii, pp. 148-9, says:—

At this time of day, it is hard to say what basis the Continental Numismatologists had for thus stating that Charles Sackville founded a Lodge at Florence in 1733. The probabilities lie all the other way. The Earl of Middlesex did not bring Freemasonry to Florence; he found it there when he came.

A curious pamphlet, called *Masonry Farther Dissected*, was published in London in the year 1738 . . . Some extracts from contemporary periodicals are given as a sort of appendix . . .

From Rome, July 18, 1730.

The Society of FREE MASONS, lately detected at Florence, makes a great Noise: They pass there for *Quietists*; but here it is said they are of the Epicurean Sect, and that there are no Laws too severe to deal with them. The Pope has sent the Father Inquisitor of that Office, Post to Florence, in order to persecute them, at the request of the Grand Duke of Tuscany, who has absolutely resolv'd to extirpate the whole Sect.

As his Highness is since dead, and the Duke of Lorrain, who was made a Free Mason in ENGLAND, is to succeed, this Persecution may not go far.

This . . . seems conclusive as regards the existence of Freemasonry at Florence before the Earl of Middlesex and his Mentor had started from Christ Church, Oxford, to make the Grand Tour.

At this date the Lodge was in full working order, and obviously was founded earlier. This entry antedates the official version by a year. Other points also are of interest—the Master was “Shirly” (Sewallis Shirley?) and not Middlesex, who is fifth in the order of entry; the second in order is Capt. Spens, not mentioned at all in the accepted version. He is evidently the Rev. Joseph Spence, M.A., of Cambridge, and Tutor of Charles Sackville. “Frolix” of the accepted version is spelled Frolik, and he was not British. Masonic historians suggested that he was Dr. Martin Foulkes, the President of the Royal Society; Foulkes¹ was in Florence at that time, and was connected with the Lodge, but he was not “Frolix”. The identity of this Mason is revealed in a letter written to Cocchi from Turin on 23rd March, 1737:—

Monsieur, La qualité de free-masson, qui m'est commune avec vous, et l'honneur qui j'eus de vous voir quelque fois, pendant mon sejour à Florence avec Mylord Middlesex, me repondent de la bonne volonté avec laquelle nous vous chargerez de la Commission que je prendrai la liberté de vous donner ici.

The letter was signed “Frölich”, and it appears that he was an Austrian from Carinthia, travelling with Lord Sandwich as his companion or tutor; he asked Cocchi for addresses of lodgings in various towns. Baron Philip von Stosch was a well-known German Mason, who visited England. About Archer, Cocchi's MSS. supply additional information; his name was Thomas, and he had an office in Covent Garden, London.

A Summons of the Lodge, dated 30th September, 1732, confirms the entry in the Diary that the Master of the Lodge was Shirley, the Senior Warden Spence, and Middlesex was only Junior Warden. Moreover, Horace Walpole, in his *Letters to H. Mann* (vol. i, p. 269), says that Sackville was young and irresponsible. He wrote that

the two leaders of the Club Dilletanti in London, Charles Sackville and Sir Francis Dashwood, were seldom sober the whole time they were in Italy.

The Summons in the Baldasseroni archives is as follows:—

30, September, 1732.

To all Brothers of the most Hon^{ble} society of free-masons, greeting.

You are by these signs and tokens required to render yourselves on Friday morning either by twelve hours at the Villa Septimiane, or by thirteen at Maniano, from whence in a regular procession with gloves, aprons, &c. you are to march to Fiesoli, where after having examined according to the strict rules of masonry, the Buildings, Pillars and other noble remains of our Art by our Brothers the old Romans there antiently erected you are to return to Maniano to dine there; and from hence to proceed regularly to Villa Septimiane where the Lodge is ordered to be held.

P.S. All those that are judged by the company unable to walk will be indulged with an ass.

Shirley	Master
Spens	Wardens
Middlesex	

Florence September 30

An: Dom: 1732

So far as I could discover in the few days at my disposal, direct allusions to the Lodge occur in the Diary only four times, and in the correspondence only twice. The second entry in the Diary is dated 22nd July, 1733:—

Dagli Inglesi [From the English]. Present How, Hugo Smithson and Crow. Returned to gentlemen the key of the free-mason's chest, which was given me previously when I was appointed Master.

In my opinion, Cocchi was the second venerable Master after Shirley. If that is so, then neither Sackville nor Fox were the first Venerables. A possible explanation of the later election of Middlesex and Fox as Masters is the desire to protect the Lodge from prosecution by the Inquisition, after many Italians had joined it. From the Summons of 30th September, 1732, we see that the English Masons were left undisturbed by the Italian authorities, and could stage an open procession in full Masonic attire from Florence to Fiesoli and back. When the Italian scientists and literati joined the English Lodge in numbers, they did not fail to attract the attention of the Inquisition. Sbigoli names eleven Italians as early members of the Lodge: Antonio Cocchi, Antonio Niccolini, Tommaso Crudeli, Giovanni Lami, Guiseppi Buondelmonti, Guiseppe Corretesi, Ottaviano Buonaccorsi, Guiseppe Avanzini, Abbate Vaneschi, and Bros. Marcantelli, Antonio and Gaetano. For biographies of these Brethren,

¹ There are many letters by Foulkes to Cocchi in the Baldasseroni archives. A letter from Allan Ramsay (25th October, 1755) informs Cocchi that M. Foulkes bequeathed a ring to him in memory of their intimate friendship.

see *A.Q.C.*, lviii, pp. 16-23. All these Italians joined the Lodge presumably between 1733 and 1735, and, according to Cocchi, many others joined during 1735-1737.

The third entry in the Diary, in 1738, described the new situation:—

About the beginning of June, 1737, loose talk was spread among the people of Florence that there was a very numerous sect of heretics under the name "Liberi Muratori". . . . They said that their numbers were about 2,000 and some even augmented it to 14 thousand. Among them they named Marchese Rinuccini, Senator Rucellai, Suarez of Madrid, Abbate Niccolini, Abbate Franceschi, Abbate Buondelimonti, me and others.

It is clear that the rumours exaggerated the state of affairs, but all the persons named were free-masons, and, from the orthodox point of view, were certainly heretics. From other entries in the Diary, which recorded gatherings of the Inglesi at the houses of Shirley, Middlesex, Colman, Berenstadt, Lord Montague, Clarke and Collins (obviously Masonic meetings), we can more or less guess the membership of the Lodge and its gradual change from a purely English group into a predominantly Italian Lodge. Before Cocchi's initiation, the membership was English, except for three Germans, Stosch, Berenstadt and Frölich. In 1733-4 we meet ten new English names (Mitchel, Hubert, Holdsworth, How, Smithson, Crow, Bagshaw, Mann, Martin and Foulkes) and three Italian ones (Rinuccini, Tanucci and Rucellai). In 1737 we hear of new members, P. Neri, G. Gorani, Abbate Franceschi, Suarez (probably one of the Spanish ex-Jesuits) and a Belgian General of the Imperial Army, Wachsendonk (introduced by Gorani). In 1738 the English group increased by the joining of Shadwell, Benting, Charton, Ponsonby, and the Italians had a new member in Maffei. In 1739 the names of Lucas Corti (or Corsi), the Governor Craon and his assistant, Count Richecourt, are mentioned as connected with the Lodge. In 1740, Horace Walpole and Thomas Grey quite obviously took part in the gatherings of Masons. Thus, in 1740, the English and the foreign groups were almost equal; there were 27 English names, 19 Italian and six non-Italian foreigners.

After that many English members went home to England and new Italian members gave a definite majority to the Italians, and probably the language of the Lodge was changed from English to Italian. I must add that these statistics are only conjectures, as I have not seen any Register of the Lodge, which presumably was not kept because of the Inquisition. It is quite likely that at that period Tommaso Perelli, Paolini Dolci and Cocchi's son-in-law, Angiolo Tavanti, were also members.

In 1748, according to Philipo Mazzei's Memoirs, Cocchi's Masonic centre "brought together the most brilliant men of the city, as well as foreigners of note, who happened to come to Florence". Besides Mazzei and his intimate friends, Raimondo Cocchi and Dr. Lupi, all three pupils of Antonio Cocchi, we meet the following names: Old members of the Lodge Cocchi, Perelli, Niccolini, Buondelimonti, P. Neri, Rucellai, Tanucci, Tavanti, Maffei and Sir Horace Mann. New names included Abbate Marini, Felice Fontana and G. M. Lampredi (professor of Pisa). Of Englishmen, Mazzei mentioned only Horace Mann; evidently the other English members had left Florence by 1748. The Lodge became Italian, and Antonio Cocchi was the senior member and presumably Master of the Lodge. After his death in 1758, his son, Dr. Raimondo Cocchi, became the leading member. In 1765, Raimondo Cocchi was the central figure of a circle, which presumably was the old Florentine Lodge. Besides Cocchi and the old Mason Lami, the circle included Jacopo Galluzzo, an historian, architect and Secretary of State; Dr. Dominio Manni, archivist, of Florence; Carlo Denina, professor, of Turin; Antonio Gori, professor, of Florence; Guiseppe Sarchiani, director of Florentine archives. After the death of Raimondo Cocchi in 1775, the leadership of Florentine Masonry passed to new men, of whom the most outstanding was Conte Giovanni Fabbroni.

The Inquisition and Crudeli's imprisonment. Cocchi's Diary gives also new information about Crudeli's imprisonment. We mentioned that in 1737 Masons attracted the attention of the Inquisition, which created rumours about the new "sect of heretics". In his entry of 11th May, 1738, Cocchi describes the demand of the Chief Inquisitor of Florence to the Grand Duke Francis (himself an English Mason) for the arrest of all suspected persons. Apparently, the Pope himself demanded the arrest of Crudeli, who wrote a poem ridiculing the Holy See. Francis, not wishing to antagonise the Pope, permitted the arrest of Crudeli, which took place on 9th May, 1738. The Pope issued his first Bull against the "Liberi Muratori", condemning them. The Inquisition wanted to arrest Buondelimonti also, but the Grand Duke was opposed to further arrests, and Buondelimonti and all Englishmen were left unmolested. As Senator Rucellai, himself a Mason, was Secretary of State and the head of the secular arm, the Inquisitor requested the Grand Duke to transfer the secular authority of the Secretary of State to Abbate Tornaquini, who complied with the Inquisitor's demands. In July, 1738, Cocchi writes (in English):—

We could not yet discover the nature of it [Crudeli's arrest]. Which is the crime he is supposed being guilty of, and which were the motives upon which the G.[rand] D.[uke] delivered him so readily. The Inq.[uisitor] not examined him yet, they say

the obstacle to go on in this affair is from the Government . . . Some say it is to discover the secret of Free Masons.

The Masons communicated with Crudeli by secret correspondence and thus knew all the moves of the Inquisition. On 21st September, 1739, Cocchi writes that Crudeli was officially accused of being a member of a Society which practised impious and indecent rites. Cocchi describes the repellent rites which the Inquisitor suggested to Crudeli in order to provoke his confession. Crudeli firmly denied any knowledge of these rites. Cocchi emphatically states that these improper suggestions were false, and invented by the Inquisition to discredit Masonry, which attracted many members of the Catholic Clergy and Monastic orders.

The Florentine Masons were concerned about Crudeli's health in the dungeons of the Inquisition and formed a conspiracy to liberate the prisoner. Cocchi describes the whole story in his entry of 5th December, 1739:—

It was all ready to attempt the escape of T.C. by the conduct of his friend L.C. [Lucas Corti] with the advice of others. C.R^t. [Count Richecourt] having promised the Government's connivance. A letter was to be sent to him by the usual method tied to his thread in the night, a cord with a hook, two pistols and a knife and a bloody handkerchief. He was to be seized with a sudden attack of his asthma and blood-spitting, to desire to be led into the chappel, there to threaten the fr., to attach the hook to the window holding the rope prepared on purpose with knots and to carry himself down into the publick place, to go directly to W.^{ssby's} [?] at Sivi's [?], open with the key there and rest and at day's break go out of town with the Gentl. in the dress of a servant a horseback directly to L., to G. to B. &c. All which was very probable to succeed. But at the beginning of the night C.R^t. sent for L.C. and said that the I^r. had sent for the Barg.[ello] and had ordered him to watch about the place as he had some suspicion that night somebody was to speak to the prisoner, in order to prevent it as the process was now upon its closing. The Barg. had given notice to the C. [Richecourt], who said he could not discover himself to be agst the I^r. So there was an obstacle, and a stop put to the whole. L.C. countermanded everything, he suspected this to be an invention of the C. to put back the affair. It is very uncertain at present whether it is so or that truly some servant has betrayed us or any other person who was in the secret. Wh. W. to Mil. W. [?]. However, it is plain that C.R^t. does not oppose C. of R^{me} [Curia of Rome] though they own it is wrong to give the man, and they know the G.D. was cheated, and the whole accusation is false.

Letters in the Baldasseroni archives confirm the attempts of Masons to liberate Crudeli. Horace Mann wrote to A. Cocchi (without a date, but evidently in 1739) about his efforts. He appealed to Lady Walpole, who wrote a letter to Cardinal Albani on Crudeli's behalf. Cocchi and Mann wrote a letter to Governor Craon, and both Craon and Richecourt promised to help. All this correspondence of the British envoy resulted in the final release of Crudeli from the prison.

With these details from Cocchi's papers I may end this article.

NICHOLAS HANS, Ph.D., D.Lit.

The Lodge of Minorcan Heroes.—On the 9th April, 1757, the following notice appeared in the columns of the *Norwich Mercury*, which was at that time the principal newspaper in the County of Norfolk:—

By the Norwich Company of Comedians
at the "White Swan" Theatre in St. Peter's (Norwich)
on Thursday, 14th April (1757)
By desire of the most Ancient and Honourable Fraternity of
Free and Accepted Masons belonging to the
LODGE OF MINORCAN HEROES, No: 4,
in concert with the regular Lodges belonging to the
Bear, Three Tuns, Unicorn, Castle & Lyon and Flower-in-Hand,
the play of CATO
with a Pantomime Entertainment call'd PYGMALION
with Harlequin Skeleton, out of Merlin's Cave.
Singing between the Acts of each Play by Mr. Mattocks.

N.B. The Brethren will proceed to the Theatre in proper Cloathing.

Unfortunately, the newspaper gives no account of the actual performance, nor, so far as has been traced, does it make any further allusion to the matter.

Efforts to discover particulars of this "Lodge of Minorcan Heroes" have proved unsuccessful. The Grand Lodge Librarian has very kindly searched the records, and states that "there has never been a Masonic Lodge of that name on the roll of the United Grand Lodge

of England or either of its constituent bodies (the Ancients and the Moderns)".

The five other Lodges mentioned in the notice can all be easily identified as regular Lodges working in Norwich at the date in question (1757). They are, using the enumeration of 1755, Lodge of Unity No. 132, meeting at the "Bear" in the Market Place; Lodge of Eleusinian Mysteries No. 140, meeting at the "Three Tuns" in St. Peter Mancroft; Hole-in-the-Wall Lodge No. 145, meeting at the "Unicorn"; Faithful Lodge No. 169, meeting at the "Castle and Lion" in White Lion Lane; and Social Lodge No. 206, meeting at the "Flower-in-Hand", Pitt Street, St. Mary's. Of these Lodges, three still survive—Lodge of Unity as No. 71 at Lowestoft, in the Province of Suffolk; Faithful Lodge as No. 85 at Harleston, Norfolk; and Social Lodge as No. 93 at the Masonic Hall, Norwich. It is significant that, in the notice, the Lodges are named in strict order of numerical precedence.

The five Lodges appear to have represented exactly half of the Masonic Lodges known to have been working in Norwich at that date. The remaining five, Maid's Head Lodge No. 19, Union Lodge No. 80, Union Coffee-House Lodge No. 136, Chequers Lodge No. 179 and Lodge of Friendship No. 223, did not take part in this social gathering. In the case of Lodge of Friendship No. 223, however, the Warrant is dated 25th March, 1757, and the Lodge may not have been sufficiently established to justify participation so soon as April 14th. Incidentally, this Lodge continues to work as Lodge of Friendship No. 100 at Great Yarmouth, and recently celebrated its bi-centenary.

It seems somewhat strange that Union Lodge No. 80 was not one of the supporting Lodges, since among its members were two of the most prominent and regular actors belonging to the Norwich Company of Comedians—Bro. Charles Pearson and Bro. James Chalmers, both at the height of their popularity.

These "Request" performances were, of course, quite usual at that date, and a year seldom passed without the official attendance at the Theatre Royal, Norwich, of the Masonic Fraternity. The Brethren would gather at a local tavern patronised by one or more of the Lodges and march thence through the streets in full regalia to the Theatre, where special arrangements had been made for their reception and accommodation. After the formation in 1759 of the Provincial Grand Lodge for Norfolk, the Masonic "Bespeak" nights were frequently under the patronage of the Provincial Grand Master or his Deputy.

A feature of these performances was the interspersing between the acts of various Masonic Odes. A favourite was the "Enter'd Apprentice's Song", but others were often included. As a rule, one of the actors who was a member of the Craft was selected as the singer. The vocalist on this occasion was Mr. Mattocks, and it seems fair to presume that he was a Freemason. George Mattocks (1735-1804) was a well-known Comedian of his time. He started his professional career at Drury Lane Theatre in 1749 at the early age of fourteen, and twice in the autumn of that year appeared as Donalbain in Shakespeare's "Macbeth", with Spranger Barry in the title rôle. In 1757 he joined the Norwich Company for a season, being announced as "Mr. Mattocks from Drury Lane". He was a notable vocalist and first appeared at Norwich as Macheath in the "Beggars' Opera". Later he was engaged for many years at the Covent Garden Theatre. Here he met Miss Isabella Hallam, daughter of the comedian Lewis Hallam, and in 1765 she became his wife. Isabella Hallam (1746-1826) had a distinguished career as an actress at Covent Garden, where she first appeared on the stage in 1750 at the age of four years. She retired in 1808 after fifty-eight years at Covent Garden, and died in 1826, aged eighty.

There can be little doubt that the "Lodge of Minorcan Heroes" was in some way connected with the story of Admiral John Byng and the Island of Minorca. It will be remembered that in 1756, during the Seven Years' War, this island, which had been a British possession since 1711, was attacked by the French, who landed 15,000 troops under the Duke of Richelieu, supported by a strong fleet commanded by the French Admiral La Gallissonnière. The garrison of 5,000 men, who were in charge of General Blakeney, was besieged in Fort St. Philip, the citadel of the Island. Admiral Byng, who was the fifth son of George Byng, first Viscount Torrington, himself a distinguished naval officer, was sent with a fleet from Gibraltar to relieve Minorca. From the first Byng appears to have entertained doubts of a successful issue. On May 20th, 1756, he sighted the enemy fleet off Minorca. An indecisive encounter took place in which both fleets received some damage. Byng broke off the battle and, after hovering in the neighbourhood for four days to repair his ships, decided to return to Gibraltar and leave the island to its fate. The brave old General Blakeney, who was then 84 years of age, continued his resistance until June 28th, when, after a siege lasting for 71 days, he was compelled to capitulate. He was accorded full battle honours and permitted to transfer his forces with flying colours to Gibraltar. He subsequently returned to England, where he was received with acclamation and was created Lord Blakeney of Mount Blakeney in the Irish Peerage. He had previously rendered notable service by holding Stirling Castle for King George during the Rebellion of 1745. Blakeney came of a Norfolk family which had migrated to Ireland. He was born at Mount Blakeney, Limerick, in 1672, and died at Dublin in 1762.

Admiral Byng's abandonment of Minorca aroused a savage outbreak of anger in England. The Admiralty decided to take action against him under a recently introduced Article of the Naval Code which condemned to death any officer found guilty of cowardice, negligence or disaffection. Byng was arraigned before a Court Martial at Portsmouth and, following a lengthy trial, was adjudged not guilty of cowardice or disaffection, but guilty of negligence of a gross kind. The Court recommended him to mercy. The trial caused a sensation throughout England. Byng's steady demeanour during his trial won him much sympathy and there was a sharp division of public opinion regarding the expediency of carrying out the death sentence. Eventually the authorities decided that there could be no remission, and that the sentence must be put into full effect, if only, as a witty Frenchman expressed it, *pour encourager les autres*. The King signed the death warrant and Admiral Byng was executed by shooting on the deck of H.M.S. Monarque at Portsmouth on the 14th March, 1757. He met his fate with the calmness and resolution characteristic of a British officer.

The position of the "Lodge of Minorcan Heroes" and its exact relation to these events is a matter of speculation. The only minute books of the Norwich Lodges for that period which are known to have survived are those of the Maid's Head Lodge No. 19 and the Union Coffee House Lodge No. 136. Both books are, according to Bro. le Strange's *History of Freemasonry in Norfolk*, in the possession of the Norfolk Provincial Lodge. Neither Lodge was among those supporting the "bespeak" performance. The books were examined by Bro. le Strange during the compilation of his *History*, but, as he makes no mention of any reference to the "Lodge of Minorcan Heroes", it may be assumed that none occurs.

The Lodge of Minorcan Heroes may, of course, have been merely a casual assembly of Brethren connected with or interested in Minorca, but the use of a definite enumeration number—No. 4—belies this. It seems unlikely also that five of the regular Norwich Lodges would have publicly associated themselves with any irregular assembly of Freemasons. A more feasible explanation is that the Lodge was one of the itinerant Military Lodges which were common in those days and had been formed under a foreign Constitution. Bro. Bernard Jones, in his *Freemasons' Guide and Compendium* (Harrap, 1950), says that "during the eighteenth century a considerable number of military Lodges came into existence, possessing the right to meet legally at whatever place the regiment might find itself . . . the first English regimental Lodge was that of the 8th Regiment of Foot, founded in 1755".

The following facts may have some bearing on the matter. The *Norwich Mercury*, on the 18th December, 1736, announced that "last Monday and Tuesday a party of Lord Effingham Howard's Regiment of Foot came to this City: they were at the siege of Minorca and landed about three weeks since at Southampton". This note relates to Thomas, second Earl Effingham and eighth Baron Howard (1704-1763), who was a relative of the Duke of Norfolk. He was an Army officer of high rank and succeeded his father as Deputy Earl Marshal of England.

In the *Norwich Mercury* of the 19th January, 1757, there appears an advertisement asking for information leading to the apprehension of several soldiers who had "deserted from His Majesty's 34th Regiment of Foot commanded by the Right Hon. the Earl of Effingham", and it was requested that communications should be made to the "Commanding Officer of the above Regiment at Norwich". The names of these men are not material, but the fact that their homes were stated to be in the Suffolk parishes of Framlingham, Halesworth, Long Melford and Stanstead indicates that at least a proportion of the personnel of the party was recruited in East Anglia, and may account for the posting from Southampton to Norwich.

A third announcement in the *Norwich Mercury* on January 29th records that "on Saturday last the Right Honourable the Earl of Effingham arrived in the City".

No further local information has at present been discovered, and fuller investigation of the mystery of the "Lodge of Minorcan Heroes" must be left to Brethren with greater historical knowledge and readier access to documentary evidence. If there was a regular Lodge of this name, the description must have been of recent origin, since the title of "Minorcan Heroes" could hardly have been adopted before the French attack on the Island.

A. STUART BROWN.

An Unnumbered Warrant of Constitution.—A recent inquiry received at Freemasons' Hall in London from the Secretary of the Lodge of Union No. 444 at Starcross, in the Province of Devonshire, made mention of an entry in the Provincial Grand Treasurer's cash book (1793-1806) indicating that another Lodge bearing the same name had met at Starcross for a brief period towards the end of the eighteenth century. By courtesy of the Provincial Grand Secretary, this cash book was forwarded to Freemasons' Hall for perusal. Careful examination of that cash book revealed a number of other entries relating to the earlier Lodge at Starcross. This led to the examination of contemporary correspondence preserved in the Grand Lodge Library, with the unexpected result that traces were found of two Devonshire Lodges which had met in succession at Starcross and at Exmouth on the strength of an

unnumbered Warrant of Constitution. The former of these two Lodges—that at Starcross—has never appeared on the roll of the Grand Lodge of England (either “Ancient” or “Modern”); the latter became what is now Sun Lodge No. 106 at Exmouth. This discovery may perhaps be deemed to merit a detailed note.

In a letter dated 10th September, 1803, the Provincial Grand Secretary informed the Grand Secretary of the Grand Lodge of the “Moderns”:—

“ . . . You will recollect that in the year 1797 (2. Feb.) a Warrant of Constitution for a Lodge was granted, to be held at Star Cross by the Name of the Union Lodge—and that the Brethren paid one of the provin^l. officers the Expence of such Warrant and the fee for the Fund of Charity—but the money was never remitted to you or me—on which account this Lodge has never yet been entered in the Grand Lodge—The present Members of this Lodge are now again ready to pay the Money—and wish to have the Lodge now entered by the Name of the *Indefatigable Lodge Exmouth Devon*.—You will therefore so enter this Lodge, if you approve of it—and let me know the No. it must bear—and I will receive the amount of the Expence &c. as you will inform me.”

It will be noted that the Provincial Grand Secretary stated that in 1797 a Warrant of Constitution “was granted”, without indicating by whom. As the issue of a Warrant of Constitution for a Lodge at Starcross is not recorded in the contemporary register of “Modern” Warrants preserved in the Grand Lodge Library, it may well be that this particular Warrant was issued locally on the authority of the then Provincial Grand Master, Sir Charles Warwick Bampfylde, Bart., whose signature appears upon other Warrants of that period; or it is possible that the document in question was an unnumbered military Warrant issued overseas, brought home to the United Kingdom on the return of some regiment, and subsequently acquired by Brethren at Starcross.

An entry in the Provincial Grand Treasurer’s cash book for the year 1797 confirms the recollection of the Provincial Grand Secretary six years later, as will be seen from this extract:—

2nd March, 1797

Globe Tavern, at an extra meeting Convened for the express purpose of Constituting a Lodge at Starcross, under the name & Title of the Union Lodge to be holden at the Globe Inn in Star Cross aforesaid, which Lodge was Constituted accordingly

The Expences of the Dinner &c paid by the Starcross Lodge

Br. Trewman who is Master thereof is Answerable for the expence of the Constitution £

Twenty-three Brethren were present at the constitution of this Lodge, seven of whom were founders, namely: Bros. R. Trewman, P.G.S.W. & S., G. Burden, G. Jeffrys, Jas. Bulkelly, Wm. Ash, Richd. Boucher and Jno. Rossiter.

From subsequent correspondence, and from later entries in the cash book, it would seem that at the turn of the century a number of enthusiastic Brethren at Exmouth desired to form a new Lodge in their town, and, with that object in view, approached several local Lodges in the hope of being able to secure an existing Warrant of Constitution. These Brethren were advised by the Benevolent Lodge at Teignmouth (then No. 540) to approach the Union Lodge at Starcross, as there was a likelihood of that Lodge being dissolved. The letter descriptive of the steps taken by the Exmouth Brethren deserves quotation in full:—

Sir & Brother

I have taken the liberty of Informing you about two years since we the Brothering of Exmouth in the County of Devon, Having a great desire to constitute a Lodge in this place, applyed to some Brothers of the Benevolant Lodge, Teignmouth the manner we were to proceed to obtain a constitution, when we were informed we could get one from Star Cross in the Parish of Kenton in the said County, (as there was a likelyhood of its being desolved) we Immediatly applyd with Brother George Burden of Teignmouth to the Brothering of the Union Lodge at Starcross aforesaid who readily agreed for us to take the said constitution to Exmouth on condition of our paying them for the same the sum of six pounds ten shillings and likewise paying for the Furniture &c Belonging thereto, which we Immediatly complied with, and at the same time paid Bror George Burden, two pounds to be remitted to the Grand Lodge for convenient purposes, to which remittance we never received any Answer, and in consequence we the Members of the Union Lodge aforesaid are uneasy, and being informed by neighbouring Lodges that we have no regular constitution, (which I will certify upon my obligation I have a legal one in my possession) but very extraordinary we have no Number to it, which

prevents our regular Meetings and makings, we therefore would wish to have the Number with the Answer, some Brothers at this Lodge that have been made wish to know the Number which I could not define, this we would wish particularly to know (or if struck off) which we sincerely hope is not the case, any information from you will be thankfully and Gratefully received and much wished for,

I am in Behalf of the Brothering hear

Sir

Your Very Affec^{te} Bro^r and
Well Wisher to the Community at Lage
Jos Radford ; M

Exmouth, Devon
19 April — 1802

NB Any Remittance required if continued will be regularly attended to; if any doubt about our Establishment or conduct you can apply to the Master and Members of the St. George's Lodge Exeter, the Salutation Lodge Topsham, or the Bénévolant Lodge Teignmouth

Please to direct your Answer

To

Mr J. R.
at Mr Pinns
Exmouth.

For the privilege of acquiring the unnumbered Warrant of Constitution from the Brethren at Starcross, the Exmouth Brethren paid £6 10s., a further unspecified sum in respect of furniture, and £2 to be remitted to Grand Lodge "for convenient purposes". As the Exmouth Brethren never received any acknowledgment from Grand Lodge for this payment of £2, their concern in this matter can well be appreciated.

Fifteen months after the last quoted letter was penned, the Provincial Grand Treasurer recorded in rough notes loosely inserted in his cash book:—

16th July, 1803

To cash recd of Mrs. Trewman to liquidate her Debt, & on acct. of the Exmouth Lodge	3 18 6
To Do. received of St. Georges Lodge (Exeter) as a present to the Exmouth Lodge, to make up the deficiency for their Constitution	2 11 10
	<hr/>
	£6 10 4

Paid Br. B: Wood the above Sum, as pr his rect.

From the foregoing it will be seen that in 1797 an unnumbered Warrant of Constitution was acquired by Brethren at Starcross, on the strength of which for a brief period they held a Lodge designated Union Lodge (without a number), that in or about the year 1800 this unnumbered Warrant of Constitution was purchased by Brethren at Exmouth who at that time desired to name their new Lodge "Indefatigable", but that these Brethren at Exmouth were in doubt as to the regularity of their proceedings, having regard to the fact that their Lodge appeared never to have been registered by Grand Lodge.

That this new unnumbered Lodge at Exmouth was recognised as regular by the Provincial Grand Lodge is clear from numerous entries in the Provincial Grand Treasurer's cash book, e.g.:—

23rd October, 1802

By Do. for Postage from Mr. John Nicks of Exmouth concerning their Lodge 3
--	----------

14th January, 1803	{ Do. from Br. Nicks & another }	... 2 ...
Exmouth Lodge	{ for 5 Tumblers had in the Bar }	

22nd April, 1803

To the Visiting Fee from the Exmouth L. No. —	... 2 6
15th July, 1803 Annual Dinner	
By Do. from the Exmouth Lodge and 1 Double before	... 1 4
5th September, 1805	
Visiting Fee recd for Exmouth Lodge	... 2 6
10th November, 1805	
Postage from Exmouth Lodge 4

The entry of 22nd April, 1803, will not have escaped notice, wherein the new Lodge at Exmouth was described as "the Exmouth L. No. —". Within a few weeks of the entry of

10th November, 1805 (namely, on 17th January, 1806), the Exmouth Lodge, previously mentioned without a number, was referred to as "Lodge No. 141 the Sun at the Dolphin Inn Exmouth".

A solution to the difficulty over the unnumbered Warrant of Constitution had been put forward at the Quarterly Communication of the Provincial Grand Lodge held in the autumn of 1803, when it was determined that the Warrants of Constitution issued to two Lodges at Newton Abbot in 1759 and in 1769 should be transferred to Brethren at Exmouth and at Bridport respectively. In this manner the new Lodge at Exmouth (today Sun Lodge No. 106) was intended to be allotted the Warrant of Constitution, dated 17th March, 1759, originally issued to the extinct Sun Lodge at Newton Abbot.

The authority for this statement is to be found in a letter, dated 1st December, 1803, addressed to the Grand Secretary by the Provincial Grand Secretary, who stated:—

"I now beg leave to inform you that the Lodge No. 141. Sun Newton Abbott. by the Death of its Members. &c. has not been acted upon for some considerable time—and the warrant has come to the hands of *Mr. John Green* of that Town (who never was a Member of that Lodge) and he has (very improperly) been attempting to sell this warrant—but finding that the provincial Lodge has directed it to be delivered up to me to have it transferred and united to the Lodge at Starcross which has removed to Exmouth, where the Brethren had paid for the warrant to them as you have been informed not entered in Season &c He now pretends that he can not find this Warrant—and has lately been attempting also to sell or remove (on a Bargain) the Warrt. of the Royal George Lodge No. 243. which he has also got the possession of, and for which he also asks an exorbitant Sum.—

I am therefore desired by the D. provl. Grand Master and officers of this province to inform you that at the last Quar. Com. it was directed that the Constitution of the Lodge No. 141 Sun Newton Abbott.—be removed to the last new Lodge at Exmouth—and that the Lodge No. 243. Royal George be removed for the Use of the Brethren at Bridport.—And to request that you will send me the necessary Transcript of the Warrts. of these Lodges—that the Removals may be made accordingly—"

As the Exmouth Brethren ultimately received a Warrant of Removal dated 18th January, 1804, sanctioning the "removal" of the missing Warrant of Constitution, dated 17th March, 1759, from certain Brethren at Newton Abbot to other Brethren at Exmouth, it is to be inferred that the two Newton Abbot Warrants of Constitution were never recovered from Mr. Green, into whose hands they had fallen.

But what was the fate of the unnumbered Warrant of Constitution? Presumably, the Exmouth Brethren, on receipt of their Warrant of Removal in 1804, returned to the Provincial Grand Lodge their unnumbered Warrant. But the fact remains that that unnumbered Warrant had since 1797 provided the authority for the formation of two separate and distinct Lodges in the Province of Devonshire—one at Starcross, the other at Exmouth.

The recitals and the operative portion of the Warrant of Removal, dated 18th January, 1804, now preserved in the Grand Lodge Library, read as follows:—

"... WHEREAS it has been duly represented unto us that the Sun Lodge No. 141 formerly held at Newton Abbot in the County of Devon has by the Death and Discontinuance of its Members been long interrupted and not regularly held agreeable to its Warrant of Constitution which is irregularly detained and misplaced AND WHEREAS our well beloved Brethren Joseph Radford John Nicks Richard Pain Richard Dyer George Perriam and John Bending on the behalf of themselves and other regular Masons, for the promotion of Masonry, and to extend the Benefit of its Principles have humbly requested that the said Lodge may be removed from Newton Abbot aforesaid, to be opened and held At the Dolphin Inn in the Town of Exmouth in the County of Devon WE DO THEREFORE (with the Approbation of the Grand Lodge of England already given) Authorise and Allow of such Removal And direct that the same may be so made as aforesaid and so entered and recorded . . ."

In 1822 the Sun Lodge at Exmouth (now No. 106) received a Warrant of Confirmation, by virtue of which this Lodge still continues to meet.

It only remains to add that Sun Lodge No. 106 was granted a Centenary Warrant in 1904, the effective date of such Warrant being presumably based on the date of the Warrant of Removal (namely, 18th January, 1804). As this Lodge is now known to have been meeting at Exmouth with the full approval of the Provincial Grand Master for several years before the grant of the Warrant of Removal, it is perhaps permissible to express the hope that when the time comes for this Lodge to petition for a Bi-Centenary Warrant, special consideration will be given to the Lodge's claim to uninterrupted existence at Exmouth since an earlier date than 1804.

IVOR GRANTHAM.

REVIEWS

HISTORY OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF IRELAND

By R. E. Parkinson, Hon. Past Senior Grand Deacon, Lodge of Research CC,
Quatuor Coronati Lodge 2076, E.C.

Vol. II

Dublin: Lodge of Research CC, 1957
(Price £2 2s.)



IN 1925 the Dublin Lodge of Research published the first volume of this History. That volume, carefully annotated and profusely illustrated, the combined work of two renowned Irish Masonic students (the late Bros. J. Heron Lepper and Philip Crossle), was at the time of its publication the most outstanding contribution to the literature of Freemasonry since the appearance of Gould's monumental work towards the end of the previous century. Those members of the present generation who feasted upon the contents of the first volume, and then impatiently awaited the second, learnt in due course with dismay that circumstances had arisen which rendered impossible any future collaboration between those two stalwarts in the field of Masonic research. More than thirty years having now elapsed, it is almost a new generation of students who have at long last been offered this second volume, carefully and methodically compiled by a third Irish Masonic historian of renown, W. Bro. R. E. Parkinson, a senior member of our own Lodge of Research as well as of that associated with Dublin. In his preface to the second volume, the author has acknowledged the debt which he owes to the joint authors of the first, and has paid tribute, amongst others, to the late Bro. William Jenkinson (also a member of our Lodge) for valuable assistance received from him until his eyesight failed. But in spite of his generous acknowledgments to others, it is to Bro. Parkinson himself to whom tribute must now be paid for his masterly completion of this History of the Grand Lodge of Ireland.

Volume I dealt with the early days of Freemasonry in Ireland, examined the genesis of the Grand Lodge of that jurisdiction, and carried the history of the organisation from the seventeen-twenties to the end of the first of the two Donoughmore periods in 1813, a year which happened to coincide with the Union between the "Ancients" and the "Moderns" in England. Volume II has carried that history from 1813 to the year 1925, when the Grand Lodge of Ireland celebrated its bi-centenary.

The century spanned by the second volume is remarkable for the length of the Leinster period, the Grand Mastership of the 3rd Duke of Leinster having extended from 1813 to 1874. That century was also remarkable for the fact that whereas in 1815 the Irish Lodges outnumbered those on the roll of the then United Grand Lodge of England, less than a decade later Freemasonry in Ireland reached its lowest ebb and was actually in a state of temporary suspension for a brief period in the year 1823. Two decades later still, "The Hungry Forties" exercised a pronounced influence upon the welfare of the Irish Craft.

English and Scottish readers already familiar with the chief events in the development of Freemasonry in the British Isles will view those same events with increasing interest as seen through Irish spectacles, with their pleasing emerald tint. The attitude of Ireland to the union of "Ancients" and "Moderns" in England in 1813, the part played by Ireland at the time of the International Compact in the following year, and Ireland's contribution to the International Conference of 1905 are all reflected in these pages; and anyone wishing to study the circumstances which led to the formation of the Dominion Grand Lodges would be ill advised to ignore the author's account of those proceedings related, as they are, from the Irish angle. It is perhaps not generally known, as indeed it was not known to the present reviewer, that it was the Grand Lodge of Ireland, and not the Grand Lodge of England, which first severed fraternal communication with the Grand Orient of France.

No one can read this second volume without feelings of astonishment at the ubiquity of Irish Lodges throughout the world, or without feelings of regret that in a number of cases

overseas Irish Lodges, through force of circumstances, lost their identity by acquiring English warrants. It may come as a surprise to some readers to learn that several Irish Lodges have met on English soil, and that on one occasion—in 1932—the Grand Lodge of Ireland itself held a meeting in England. That occasion was when Leswaree Lodge, No. 646 of the Irish Constitution, was warranted and formed within the lines of the 8th King's Royal Irish Hussars, then serving at Farnborough. The influence of the many Irish military Lodges while working overseas cannot be exaggerated.

One of the chapters in this volume is devoted to the subject of Irish Warrants and their re-issue—a source of much confusion to the historian. When dwelling upon former methods of constituting a Masonic Lodge, the author might with advantage have mentioned by way of contrast the practice followed in England by the Grand Lodge of the "Ancients"—that of opening a Grand Lodge for the space of three hours at the place appointed for the new Lodge to meet. For comparison between the Irish and the English practices in this respect, reference should be made to the article contributed to the pages of *Ars Quatuor Coronatorum* by the late Bro. T. M. Carter in two separate sections (Vols. xli and xlii).

The ritualist will read with interest that section of this work which relates to the formation of the Grand Lodge of Instruction and the appointment of an official Grand Lodge Instructor to supervise the oral transmission of the ritual; members of the Royal Arch and of other degrees in Freemasonry will turn to the chapter dealing with those rites; while the reader to whom the subject of Masonic jurisprudence may appeal will note a number of decisions of technical interest covering such matters as the attitude of the Grand Lodge of Ireland to the ventilation of Masonic grievances in courts of civil jurisdiction, physical perfection in candidates for initiation and the doctrine of exclusive Masonic territorial jurisdiction. The public procession of Freemasons, attired in their regalia, was evidently a constantly recurring source of trouble and concern to the authorities in Dublin.

The title of one of the concluding chapters will mislead many English readers, who may perhaps be forgiven for thinking that "The Jewels of the Order" comprise those small articles of personal adornment which are so common throughout the Craft. To an Irish Freemason, however, this expression clearly represents a pleasing description of those Masonic Charities in Ireland which correspond to the Three Masonic Institutions in England and the Royal Masonic Hospital.

This second volume is a worthy successor to the first, and reflects great credit upon all concerned in its production. Care has been taken by the printers (Heley's, Limited, of East Wall, Dublin) to reproduce as closely as possible the format of the earlier volume, and in this objective a large measure of success has been achieved. But Volume II, which runs to nearly 400 pages (only 160 less than the first), has been printed on somewhat thinner paper than Volume I, with the result that the second volume is compressed into about half the thickness of the first; and it is no doubt the comparative thinness of the second volume which led those responsible for its publication to decide to confine the title to the spine. The comprehensive index, compiled by W. Bro. G. Norman Knight, M.A. (Oxon.), is a model which could well be followed in other works of a similar nature; the misprints noticed by the present reviewer are few and far between, and in no case are these misprints likely to mislead.

It is to be hoped that the now completed History of the Grand Lodge of Ireland will remind all who read it that in spite of the strong political and religious differences which prevail in that island, Freemasonry under a single Grand Lodge still unites the Brethren of the Northern Provinces with those of the Irish Free State to the south. Long may that unity remain a steady influence in the Emerald Isle.

July, 1958.

IVOR GRANTHAM.

AN OUTLINE OF ANGLO-AMERICAN BIBLE HISTORY

By Edgar Newglass, M.A. (Cantab.)

Published by B. T. Batsford, Ltd.
(Price 25/-)

The author of this little book describes himself as a collector of rare Bibles, and has obviously devoted much time and research to the subject of the development of the Bible in England and America.

From a brief reference to the beginnings of the Bible and the Hebrew, Greek and Latin texts, the author comes to the first known attempt to translate the Scriptures into English by Caedmon, followed by the Venerable Bede and King Alfred the Great. The first translation of the whole Bible into the vernacular by Wycliffe and his followers leads to sections on the Renaissance, the introduction of printing into England by William Caxton, the Reformation,

Tyndales New Testament and the Coverdale Bible. Then follow the Great Bible, the Geneva Bible, the Bishops' Bible and King James' Bible of 1611 in England.

Meanwhile, the Geneva Bible found its way to America, and in four pages the author touches on the Bay Psalm Book, Eliot's Indian Bible, Bradford, Cotton Mather and eventually the Aitken Bible, the earliest authenticated English Bible to be printed in America, and other early Bibles in America.

He continues his work with references to the Welsh, Irish and Scottish Bibles, and touches on recent discoveries, particularly the Qumran MSS., more generally known as the "Dead Sea Scrolls", and Modern English translations, Moffatt's, Smith and Goodspeeds, and the Bible in Basic English, among others. A section on Bible printers leads up to his conclusion.

The author's treatment of the subject in 44 pages of letterpress is almost too concise and leaves the student wishing for more information. There follows a table of the principal English and American Bible versions, and a Hexapla comparing six renderings of two well-known passages from the Psalms and I Corinthians.

There are 17 plates of reproductions, and a Bibliography and very full Index are appended. The book forms a notable addition to the literature on the subject.

G. S. WODEMAN.

GRAND MASTER'S LODGE No. 1

A Revised History of the Lodge and List of Members, 1756-1957

By E. M. P. Williams and Bernard Davies

Privately published by the Lodge

The publication of this sumptuous volume follows the celebration of the bi-centenary of this famous old Lodge. The canvas is a broad one and the story is unfolded against the background of contemporary affairs. The authors, inspired by the early history of the Lodge, display a curious anti-Modern spirit, but, in view of the circumstances of the foundation, much can be forgiven!

The Warrant was signed on 13th August, 1769, but the Lodge had already been working for two or three years, a phenomenon not confined to No. 1. It is suggested that the Warrant may have replaced some earlier authority. Dermott almost certainly tried to follow the path of the Grand Master's Lodge of Ireland, which had been founded in 1749. Like its Irish counterpart, Lodge No. 1 was a Lodge apart and its payments to the funds of Grand Lodge were made by way of voluntary contribution rather than Grand Lodge Dues.

We have the sadly-too-common story that the early minute books are missing, in this case covering the first thirty years of the Lodge's life, but we do know that every Grand Master and Deputy Grand Master of the "Antients" from 1754 to 1759 became a member. The rise of the fourth Duke of Atholl is indeed staggering. He was not even a Mason at the time of the death of the third Duke in 1774, but was selected as Grand Master of the "Antients" and, on 25th February, 1775, Initiated, Passed, Raised and Installed Master of the Grand Master's Lodge. A month later, on 25th March, he was Installed Grand Master, forthwith ordering "Rules for the Lodge" to be drawn up. These indicate the personal power of the Grand Master. It was his personal Lodge; he appointed the Officers, deputed who was to act in his absence and directed that no change was to be made in the Rules without his consent. It is sad that Lawrence Dermott, who for thirty years had been the mainspring of the Lodge, was prevented by illness from being present at these two historical meetings.

James Perry, Deputy Grand Master, succeeded Lawrence Dermott in 1787. The new Rules, drawn up under his Mastership, provided for their breach when necessary—a useful provision. A visit by the Grand Master of Scotland in 1788 was a great, and state, occasion. There was already a candidate for Initiation and, for the benefit of the distinguished visitor, the candidate was also Passed and Raised.

During the closing years of the eighteenth century the Lodge gradually changed its character, becoming closely associated with the professional life of the City of London.

The Grand Master's Chapter was only consecrated in 1886, but the Grand Master's Lodge had many years previously taken a practical interest, including the "Passing of the Chair" to "qualify" candidates for the Royal Arch. Once again we miss those early minutes, but we have a record of a Royal Arch meeting under the aegis of the Lodge on 13th November, 1794. In the account of the formation of Supreme Grand Chapter, I suggest that insufficient credit is given to the "Moderns" who, in spite of their repeated official denials, had formed a Grand Chapter as early as 1766, some of whose first Chapters are still in existence.

On the matter of ritual, it is curious that, while the Lodge appears to have been influenced by Stability Lodge of Instruction for many years, it veered over to Emulation after 1874, probably influenced by the availability of alleged manuals of Emulation working.

There is an interesting chapter on "The Ornaments" of the Lodge, gifts and other acquisitions over two hundred years. The Tracing Boards now in use, which were presented by the then Secretary in 1935, are a "Bowring Set", and must be nearly 150 years old. The "reserve" set was bought by the Lodge in 1837.

During the 1860's the Lodge, like many others, passed through a difficult time, followed by a brilliant revival. The late Lord Amphyll, Pro Grand Master, was Installed in January, 1914, and, as those who remember him would expect, carried out his duties until called away for active service, which deprived him of the privilege of installing his successor. But on eight occasions between 1921 and 1934 he Installed the Master and delivered the Charges. His habit of posing "supplementary questions" to candidates for Passing and Raising must have been rather embarrassing.

The slightly-belated celebration of the Bi-Centenary on 2nd October, 1957, must have been peculiarly impressive with the Grand Masters of England, Ireland and Scotland all present.

A glance at the tables of Masters and members indicates that the Grand Master's Lodge was no ordinary Lodge. Here we find Grand Masters and other dignitaries of the Craft, with Lord Mayors and other prominent citizens of the City of London. The authors are to be congratulated on a very fine account of the story of a very fine Lodge.

FRED L. PICK.

QUATUOR CORONATORUM ANTIGRAPHA

Masonic Reprints of the Quatuor Coronati Lodge No. 2076

Volume XI

Edited by Bro. J. R. Dashwood, P.G.D., Secretary

(Price £2 2s.)

One of the objects of the Quatuor Coronati Lodge is to publish manuscripts, but for reasons, mostly economic, it has been unable to discharge this function since the publication of Volume X of its *Antigrapha* in 1913. The Craft generally, and the members of the Lodge in particular, will welcome the publication of Volume XI, containing the early records of the "Ancients", which has been made possible by permission of the Board of General Purposes of the United Grand Lodge of England.

The production of the work has been supervised by the Lodge Secretary, Bro. J. R. Dashwood, who has written an Introduction which, although short, merits commendation for its completeness. A most satisfactory Index has been prepared by Bro. G. Norman Knight.

The volume contains a transcript of part of Morgan's First Register, namely, the Rules and Orders, the Black List, the first few pages of the General Register containing the entries No. 1 to No. 173, and two Lists of Lodges; a transcript of the Minutes of the "Ancient" Grand Lodge from February 5th, 1752, to December 27th, 1760; and a transcript of the first folio of the Register of Members of the Royal Arch (begun in 1783) listing thirty-seven names, the list being preceded by the nine important Resolutions of a Grand Lodge held on December 4th, 1771, which, it is stated, were read at a General Chapter or Grand Lodge of Royal Arch Masons held on November 5th, 1783.

During the period covered by the Minutes (1751-1760) the "Ancients" constituted a Provincial Grand Lodge (that of Nova Scotia) and 102 Lodges, eighty-two by original Warrant and twenty by the re-issue of "Vacant" Warrants, four of which were re-issued a second time. At the end of 1760, only the Provincial Grand Lodge and sixty of the Lodges appear to have been in existence. Of these sixty Lodges, nine (including St. John's Lodge No. 70, warranted by the "Ancients", but shown as a "Modern" Lodge in *The Masonic Year Book*) are still working. Four other Lodges are shown in *The Masonic Year Book* as having been constituted before 1760, but they all appear to have obtained their precedence upon the Roll either by purchase or by virtue of the original date of re-issued Warrants. Bro. Dashwood makes the interesting suggestion that the Grand Body itself was originally considered as being Lodge No. 1, an idea that was present in the mind of the unknown person who wrote the figure "1" in ink on the tablet for the Grand Committee in the engraved List of Lodges of 1753. (*A.Q.C.*, xix, 96.)

The difficulty the "Ancients" experienced in obtaining a Noble Grand Master is set forth in the Minutes. In this connection it is curious to read in *Facts and Fictions* (p. 81) that Sadler was unable to find Lord Sackville's name in any list of the Grand Masters of Ireland. Sadler's statement shows most clearly the difficulties under which he and his contemporaries laboured.

The problem of the origin of the "Ancients", which exercised the minds of the members of the Lodge in earlier days, has now boiled down to the question of the age of the Lodges which established the governing body in 1751, upon which there exists a wide difference of opinion, as appears from the discussion on Bro. Dashwood's "Notes on the Early Records of the Grand Lodge of the Ancients" (*A.Q.C.*, lxx, 63). Bro. Dashwood writes that there is not the slightest evidence that any of the original Lodges had been in existence for more than a matter of months, or possibly even weeks, before the organisation meeting of July 17th, 1751. What was the nature of the organisation then formed? Bro. Dashwood says the Minutes are inconclusive, and suggests that it may have been called a Committee up to 1753 because there was no Grand Master. This view is supported by Rule No. 1, which provided that the Masters and Wardens should hold a monthly Committee, and that the Chair should be taken by the Masters of the Lodges in turn "until such time as there shall be a Grand Master". On the other hand, the meeting of December 27th, 1752, is said to have been "a Grand Lodge in due form", and at an earlier meeting Dermott had been "installed" as Grand Secretary. A formal installation in a Committee seems unnecessarily ceremonious.

Who were the "Ancients"? The records now made available support the view now obtaining that the greater number of them were of Irish origin. But what will surprise many is that there is no indication of any flight from the "Moderns"—only a mere handful being "re-made" during the first ten years. There were Scotsmen also among them, and the non-election of one of them—Bro. Stuart—to the office of Junior Grand Warden on February 9th, 1759, had consequences which are fully related in Sadler's paper, "An Unrecorded Grand Lodge" (*A.Q.C.*, xviii, 69; xxii, 133).

It was said of Dr. Samuel Johnson that he spoke as correctly as a second edition. While this is a testimony to the precision of Johnson's diction, it points also to the fact that a first edition is rarely free from error. The volume under review has been so competently edited that few errors are apparent. The date of Constitution of Lodge No. 32 on p. 25 appears incorrectly as February 10th, 1754. It should be February 18th, 1754 (p. 58). On page 97 the number of petitioners for the Warrant for the Provincial Grand Lodge of Nova Scotia is given as "57". It is not a difficult matter to get signatures to a petition, so that the number is not larger than might be expected. In this particular case, however, the petition is well known in Canada, and the total number who signed was twenty-one, so that there is every reason to believe that the editor has misread the figure "17" in the text as "57". The editor (p. ix) and the indexer (p. 140) have fallen into the trap provided by the Minute of December 6th, 1758, which records that "No. 63 shall (upon paying Two Guineas to the Grand Charity) henceforth bear . . . the No. 13". The Two Guineas was not, apparently, forthcoming, and the No. 13 was taken by Lodge No. 64. Lane (*Masonic Records*, 2nd Edn., p. 44) notes that the transaction was completed July 18th, 1759. No. 63 (now St. Mary's Lodge No. 63) still works under its original Warrant of April 14th, 1757.

Among one or two minor discrepancies in the Index, it is noted that William Bowen, of No. 7 (p. 53), and —. Biss (p. 117) have escaped the eye of the indexer; William Bourke and William James (p. 93) are incorrectly indexed as Bourke Grant and James Grant respectively; and Richard Duffy, of No. 14 (p. 46), has lost his terminal "y".

In the Introduction, Bro. Dashwood says: "The earliest known Minute referring to the Royal Arch is that of this Grand Committee which, at its second meeting on March 4th, 1752, dealt with two impostors." Obviously, Bro. Dashwood refers here to the records of the "Ancients", for the earliest known Minute referring to the Royal Arch is that of the Sterling Lodge dated July 30th, 1743.

A short sketch of the career of that indefatigable Mason—Laurence Dermott—is given, to which may be added that he was a skilful designer, a composer and a singer, and blessed with a sense of humour.

Bro. Dashwood writes that "in the early days of the 'Antients' the Installation ceremony was little better known than it was among the 'Moderns'" (p. ix); also that the Royal Arch Register "demonstrates how few 'Antient' Royal Arch Masons existed when the Register was begun in 1783", and, further, "that the exaltations seem to have been carried out only in certain Lodges" (p. 129).

The volume fulfils the long-felt want of those interested in the early history of the Craft who, hitherto, have had to rely upon scattered references and quotations, often garbled, in various books, and will enable them to follow the advice attributed to Martin Joseph Routh: "You will find it a very good practice always to verify your references, sir!"

FROM WHENCE CAME YOU ?

*By Morton Deutsch*Philosophical Library, New York, 1958
(Price \$4.75)

The provocative question, "From whence came you ?" is the title of a recently published American book described as "A Tale of the Early Beginnings of Free Masonry", by Morton Deutsch, of Savannah, Georgia.

The author, highly critical of the methods and conclusions of orthodox Masonic students, seeks to establish the theory that the Freemasons of today can trace their descent through the Knights Hospitaller back to the Holy Land, where, according to Bro. Deutsch, there once existed at Jerusalem an actual building capable of being identified as "The Lodge of the Holy St. John of Jerusalem". The author contends that the St. John originally honoured by Freemasons was St. John the Baptist alone, and that the name of St. John the Evangelist was not introduced into Freemasonry until the last quarter of the eighteenth century. The author's arguments have been based upon quotations from a number of early Masonic catechisms, and upon the version of the Old Charges named after Inigo Jones, whom the author accepts as a Grand Master of Freemasons, and upon whose resting-place in London he desires to see a suitable monument erected by the Masonic fraternity of today.

To contend that St. John the Evangelist was unknown to Freemasons until late in the eighteenth century is to ignore entries in the surviving minutes of some of the oldest Lodges in England, e.g., the Grand Stewards' Lodge with relevant entries as early as 1725, and the Lodge of Friendship No. 6 with similar entries in 1736. For many decades before the close of that century it was customary for certain Lodges in England to elect their Master at half-yearly intervals on the two Festivals of St. John (June 24th and December 27th).

The English reader will be surprised to find it stated in this book that the earliest Lodges in what is now the United States of America were "organised under charters granted by the Grand Lodge of Scotland and of the South of England", and that Dr. Desaguliers was Deputy Grand Master of "the Grand Lodge of Southern Great Britain". This peculiar form of nomenclature is matched elsewhere in this book by the misspelling of the name of the renowned Masonic historian, William James Hughan, and by the persistent substitution of the year 1720 for 1717 as the date from which the United Grand Lodge of England now claims descent.

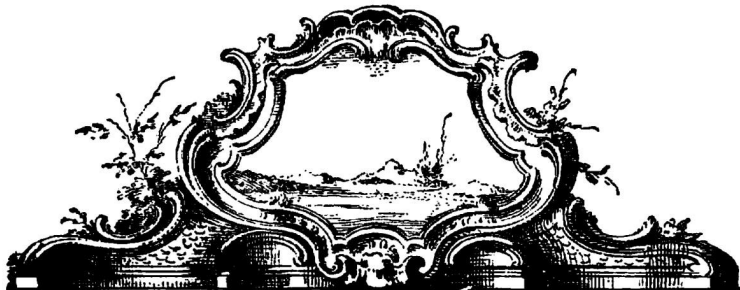
Examples of etymology run riot will be found in the author's suggestions concerning the French word "Compagnonnage" (Compag nonage), and concerning the English word "What ?" with its supposedly cryptic allusion to Wat Tyler.

According to Bro. Deutsch, knowledge of the Hiramic legend was prevalent in Freemasonry a thousand years or so before the year 1615, and was brought from Jerusalem to Europe in 1099 with the names of three ruffians derived from Jubail, the site of a castle in Palestine which was occupied by crusader knights in 1136.

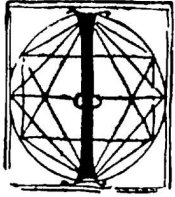
It will be apparent to the careful reader that this recently published book must be read with caution. Those who still prefer orthodox methods of historical research will share the present reviewer's regret that the author's undoubted talents, industry and enthusiasm may inadvertently mislead the casual reader of this well illustrated volume.

August, 1958.

IVOR GRANTHAM.



OBITUARY



It is with much regret that we have to record the death of the following Brethren:—

Anderson, Thomas Frederic, of Niton Undercliff, Isle of Wight, on 21st February, 1958. Bro. Anderson was a P.M. of St. George's and Cornerstone Lodge No. 5, and held the rank of Dep. Gd. D. of C. He was elected a member of the Correspondence Circle in May, 1919, over 39 years ago.

Ardron, Horace James Davies, of Brincliffe, Sheffield, on 11th September, 1958. Bro. Ardron was a member of Welcome Lodge No. 3779, and of the Chapter of Paradise No. 139, both of Sheffield. He joined the Correspondence Circle in May, 1948.

Armitage, Frederick, of Roundhay, Leeds, on 3rd September, 1958, aged 84. Bro. Armitage held the rank of Past Asst. G.D. of C., and had been a member of the Correspondence Circle for over 32 years, since March, 1926.

Bailey, William Cooper, of Newcastle-on-Tyne, on 12th March, 1958. Bro. Bailey was a Past Provincial Grand Master of Northumberland and Past G. Supt. in the Royal Arch. He was elected a member of the Correspondence Circle in May, 1922, over 36 years ago.

Blandy, Robert Francis, of Victoria, British Columbia, on 25th November, 1957, in his 76th year. Bro. Blandy was W.M. of Henderson Lodge No. 84 (B.C.) and of Victoria Lodge of Education and Research, and was a member of the Grand Lodge of B.C. Special Committee on Rituals. He devoted a great part of his leisure time to the preparation of a Canadian Ritual. He joined the Correspondence Circle in May, 1949.

Bluman, Charles, of Woodstock, Ontario, on 22nd December, 1957. Bro. Bluman was a P.M. of King Solomon's Lodge No. 43, Woodstock (C.R.), and a member of Oxford Chapter No. 18. He held the rank of Past Deputy District Grand Master. He was elected a member of the Correspondence Circle in March, 1954.

Cann, Rev. Montgomery Reid McCrae, M.A., of Ealing, London, on 31st March, 1958. Bro. Cann was educated at the Royal Masonic School, Bushey, and was initiated, passed and raised in St. Mark's College Lodge No. 2157, of which he was Master-elect at the time of his entry into hospital. He was exalted in St. Mark's College Chapter. He became a member of the Correspondence Circle in January, 1947.

Carse, Edward James, of Kitchener, Ontario, on 16th February, 1958. Bro. Carse was a P.M. of Grand River Lodge No. 151, Kitchener, Ontario. He was elected to the Correspondence Circle in November, 1952.

Catto, Alexander Ross, of Mapledurham, Oxon., in July, 1958. Bro. Catto was for many years our local Secretary in Japan. In 1932 he was given the rank of Past Asst. Gd. D. of C. He was elected to the Correspondence Circle nearly 50 years ago, in June, 1909, and was a Life Member.

Cramphorn, Frederick Thomas, of Frinton-on-Sea, Essex, on 22nd March, 1958. Bro. Cramphorn held the rank of P.A.G.D.C. in the Craft, and of P.Gd.St.Br. in the R.A. He had been a member of the Correspondence Circle for over 32 years, since March, 1926.

Dasch, Philip W., of Colfax, Wash., U.S.A., on 14th June, 1958. Bro. Dasch was a Past Master of Hiram Lodge No. 21, Colfax (Wash.). He was elected a member of the Correspondence Circle in June, 1952.

Daniel, Capt. Henry, M.B.E., D.S.O., of Montevideo, Uruguay, on 15th April, 1958, in his 72nd year. Bro. Daniel was a P.M. of Lodge Silver River No. 3389, Montevideo, and P.Z. of Acacia Chapter. He held the rank of P.A.G.D.C. in the Craft, and P.G.St.Br. in the R.A. He also had been a member of the Correspondence Circle over 30 years, since November, 1927.

Dawson, James Stanley, of Newcastle-on-Tyne, on 7th April, 1958. Bro. Dawson was a P.M. of City Lodge No. 5287, and a member of Northumbrian Masters' Lodge No. 3477. He joined the Correspondence Circle in January, 1954.

De Camp, Fred, jun., of Newark, N.J., U.S.A., on 28th December, 1957. Bro. de Camp was a Past Master of St. John's Lodge No. 1, Newark, N.J. He was elected a member of the Correspondence Circle in May, 1952.

De Vesci, Rt. Hon. Ivo Vesey, D.L., 5th Viscount, of Abbey Leix, Ireland, on 16th August, 1958, in his 77th year. Viscount de Vesci, a representative Peer of Ireland in the House of Lords, was a Senior Gd. Warden of the United Grand Lodge of England in 1938, and Gr.Scr.N. in the Grand Chapter. He was elected to the Correspondence Circle in January, 1944.

Forgan, William Wilson, of Crystal Brook, S. Australia, on 24th March, 1958. Bro. Forgan was a P.M. of Crystal Brook Lodge No. 70 (S.A.C.) and a P.Z. of Port Pirie R.A. Chapter No. 4, and held the rank of P.G. Deacon in the Grand Lodge of S. Australia. He joined the Correspondence Circle in January, 1957.

Forsyth, Dr. W. W., of Darlington, Co. Durham, in October, 1957. Bro. Forsyth was a member of the Marquess of Ripon Lodge No. 1379, Darlington, and was elected to the Correspondence Circle in March, 1955.

George, Capt. Richard Westropp, M.B.E., B.A., B.I., A.M.I.C.E., of Dunfanaghy, Co. Donegal, Ireland, in June, 1958. Bro. George was a P.M. of the Grand Masters' Lodge, and P.K. of Chapter 728, The Military, Dublin. He was a Life Member of the Correspondence Circle, to which he was elected over 36 years ago, in January, 1922.

Gibb, Sir Alexander, G.B.E., C.B., of Queen Anne's Lodge, Westminster, on 20th January, 1958. Bro. Gibb was a member of Wilton Lodge No. 1077, Manchester, and of St. John's Chapter No. 36, Cardiff. He held the rank of Senior Gr. Deacon and, in the R.A., Past Gr. Soj. He was a Life Member of the Correspondence Circle, to which he was elected over 43 years ago, in October, 1914.

Greatorex, Robert William, of Heath Mount, Halifax, Yorks., in February, 1958. Bro. Greatorex was a P.M. of Lodge Victory No. 3922, and a member of the Chapter of Regularity No. 448, Halifax. He was awarded the rank of P.A.G.D. of C. in 1951. Our Brother joined the Correspondence Circle in June, 1933.

Hagart-Speirs, Alexander Archibald, of Houston House, Renfrewshire, in July, 1958. Bro. Hagart-Speirs was a Past Principal of Chapter No. 189 (S.C.) and became Grand Master Mason of Scotland in 1929-31. He was a Life Member of the Correspondence Circle, which he joined in March, 1909, just under 50 years ago.

Harbold, Roy E., of Akron, Ohio, U.S.A., on 17th April, 1957. Bro. Harbold was a member of Adoniram Lodge No. 577, Akron, Ohio, and also of Washington Chapter No. 25. He joined the Correspondence Circle in November, 1955.

Harper, Alfred George, of Southgate, London, in December, 1957, aged 88. Bro. Harper was a P.M. of Corinthian Lodge No. 1382, and a member of the Royal Naval Chapter No. 59. He had been a member of the Correspondence Circle for over 35 years, having been elected in May, 1922.

Heal, Henry Charles, of Bellingham, Wash., U.S.A., on 17th August, 1958. Bro. Heal was a Past Grand Master of Washington Grand Lodge. He was elected to the Correspondence Circle in June, 1950.

Henshaw, Percy B., of Sheffield, on 24th May, 1958, in his 76th year. Bro. Henshaw was a P.M. of Britannia Lodge No. 139, Sheffield, and P.Z. of the Chapter of Paradise. He was awarded the rank of P.G. Deacon in 1947, and, in the R.A., P.A.G. Soj. He was appointed Asst. Prov. Gd. Master of Yorkshire, West Riding, in 1949. Our Brother was elected to the Correspondence Circle in October, 1931.

Holland, Job, O.B.E., of Pont Marquet, Jersey, C.I., on 29th December, 1957, in his 92nd year. Bro. Holland was a P.M. of Orde-Powlett Lodge No. 2391, Middlesbrough, and held the rank of Past Prov. G.D. of C., N.E. Yorkshire. He had been a member of the Correspondence Circle for over 60 years, since May, 1898.

Hustwayte, William John, of Eastbourne, Sussex, on 20th October, 1957. Bro. Hustwayte was a member and P.M. of Justinian Lodge No. 2694, and a member of its associated Chapter. He joined the Correspondence Circle in May, 1956.

Ivanoff, Boris, of the Languages Division of U.N.E.S.C.O., on 24th February, 1958. Bro. Ivanoff was a member of Aldwych Club Lodge No. 3794, and of Sincerity Chapter No. 174. He was elected a member of the Correspondence Circle in March, 1924, and a Full Member of the Lodge in 1931. He passed through the Chair of the Lodge in 1940.

Jeater, Ernest Arthur, of Mayfield, N.S.W., Australia, on 15th June, 1958. Bro. Jeater was a P.M. of Honeysuckle Lodge No. 573, Newcastle, N.S.W., Australia, and a P.Z. of Chapter No. 81. He held the rank of Past 2nd Gd. Principal in the R.A. Chapter of N.S.W. He was elected to the Correspondence Circle in June, 1937.

Johnson, Affel R., of Folsom, California, U.S.A., in 1957. Bro. Johnson was a member of Lodge No. 165, and Chapter No. 67, California. He was elected to the Correspondence Circle in October, 1952.

Jones, Arthur, of Barnstaple, Devon, in June, 1957. Bro. Jones was a member of the Lodge of Good Intention No. 6927, and Chapter of Loyalty and Virtue No. 251. He was elected to the Correspondence Circle in October, 1952.

Kohne, Anthony Frank, of Eaton, Sask., Canada, early in 1958. Bro. Kohne was a member of Eaton Lodge No. 207, Sask., Canada. He joined the Correspondence Circle in January, 1954.

Leinan, C. A., of Newberg, Oregon, U.S.A., on 26th May, 1958. Bro. Leinan was a member of Newberg Lodge No. 104 and of Newberg Chapter (Oregon), and was elected a member of the Correspondence Circle in May, 1952.

Limpus, Lowell Matney, of New York, U.S.A., on 19th December, 1957, aged 60. Bro. Limpus was a P.M. of the Lodge of The Temple No. 110, Jersey City, N.J. He joined the Correspondence Circle in October, 1954.

MacLachlan, Angus Elrick William, of Bristol, on 19th November, 1957. Bro. MacLachlan was a member of the Lodge of the Nine Muses No. 285 and of Cavendish Chapter No. 2620, and held London Grand Rank. He was elected to the Correspondence Circle in January, 1954.

Marriam, Kenneth Charles, A.M.I.C.A., of Wolverhampton, in 1957. Bro. Marriam was a member of Woodend Lodge No. 5302, Liverpool, and of Sincerity Chapter No. 174, London, and held the rank of P.A.G.D. of C. He was elected to the Correspondence Circle in June, 1932.

Mason, Cecil Charles, O.B.E., M.A., of Cambridge, on 8th September, 1958. Bro. Mason was a Past Master of the Isaac Newton University Lodge No. 859, and was awarded the ranks of Past Prov. S.W. (Cams.), Past Grand Deacon and Past A.G. Soj. in the R.A. He was a Life Member of the Correspondence Circle, to which he was elected in March, 1926.

Massiah, Rev. Henry, M.A., of Fareham, Hants. Bro. Massiah was a member of the Chapter of Perseverance No. 345, Blackburn, and was Past Prov. Gd. Chaplain of East Lanes. He was a Life Member of the Correspondence Circle, which he joined over 45 years ago, in June, 1912.

Matheson, Duncan Royston, I.C.S. (retd.), of Edinburgh, on 14th March, 1958. Bro. Matheson was a member of Southern Cross Lodge, Palamcottah, No. 2298, and of the Lodge and Chapter of the Rock No. 260, Trichinopoly, S. India. He was elected to the Correspondence Circle nearly 47 years ago, in October, 1911.

Mayell, Alfred Young, F.R.I.B.A., of Holland Park Avenue, London, in May, 1958. Bro. Mayell was a P.M. of Ionic Lodge No. 227, and P.Z. of Jordan Chapter No. 201. He held the rank of Past Gd. Supt. of Works and, in the R.A., of Past A. Gd. Soj. He had been a member of the Correspondence Circle over 54 years, since January, 1904.

Messenger, John Ernest, of Auckland, N.Z., on 17th February, 1958, aged 83. Bro. Messenger held the rank of P.Gd.St.Br., and joined the Correspondence Circle in May, 1944.

Mowatt, William, of Timperley Village, Cheshire, on 4th November, 1957. Bro. Mowatt was Past Prov. Gd. D. of C. and, in the R.A., Past Prov. Gd. Soj. He was elected to the Correspondence Circle in March, 1945.

Peart, Thomas Edward, of Totteridge, London, on 3rd October, 1958. Bro. Peart was a Past Master of Enoch Lodge No. 11, and Past First Principal of the attached Chapter. He was elected a member of the Correspondence Circle in March, 1943.

Petterson, Otto, of Stavanger, Norway, in June, 1958. Bro. Petterson was a member of Lodge No. 5, St. Svithun, Stavanger, and had attained the VIII degree under the Grand Lodge of Norway. He was elected to the Correspondence Circle in March, 1956.

Poignant, Axel, Lt.-Col., of Stockholm, Sweden, on 19th February, 1958, aged 81. Bro. Poignant was a member of the X degree, Grand Lodge of Sweden. He was originally elected to the Correspondence Circle in 1909.

Pritchard, Alan Edward, of Plymouth, in August, 1957. Bro. Pritchard was a member of The "Huyshe" Lodge No. 1099, Plymouth. He was elected to the Correspondence Circle in January, 1944.

Richardson, William Edward, of Ilford, on 22nd August, 1958. Bro. Richardson was a Past Master of Ruckholt Lodge No. 5385, and member of Phille-Brook Chapter No. 5803. He was elected to the Correspondence Circle in October, 1948.

Ripley, George Henry, of West Hartlepool, Co. Durham, on 27th October, 1957. Bro. Ripley was a P.M. of Strathearn Lodge No. 4965, and a member of Fawcett Chapter No. 764, Hartlepool. He was elected to the Correspondence Circle in June, 1956.

Robinson, Rev. Hilary Isaac, of Yorkfield House, Copmanthorpe, York, on 8th September, 1958. Bro. Robinson was a member of Beacon Lodge No. 4362, Pocklington. He was elected a member of the Correspondence Circle in March, 1937.

Ross, Alexander Gerald, of Seaford, Sussex, on 5th July, 1958. Bro. Ross was a Past Master of St. Andrew's Lodge No. 222, and a Past Principal, the Chapter of St. James No. 2. He was elected to the Correspondence Circle in November, 1945.

Ruddle, Frederick Charles, C.V.O., of Rough Common, Canterbury, in March, 1958. Bro. Ruddle was a P.M. of Lodge No. 4156, Unity and Prudence, London, and Past First Principal of the associated Chapter. He was elected to the Correspondence Circle in January, 1942.

Sinclair, John, of Corstorphine, Edinburgh, on 7th May, 1958. Bro. Sinclair was a Past Master of Lodge Elliott No. 3557, Malacca. He held the rank of P.G. Deacon and, in the R.A., Past Asst. Gd. Soj. He was elected a member of the Correspondence Circle in November, 1920, nearly 38 years ago. He was a Life Member.

Stansfeld, Dr. Rex, M.C., of East Preston, Sussex, on 28th January, 1958. Bro. Stansfeld was a P.M. of Southbourne Lodge No. 4006, Eastbourne, and a member of Hartington Chapter No. 916. He held the rank of P.Dep. Gd. Swd. Br. and, in the R.A., P. Gd. Std. Br. He was elected to the Correspondence Circle in November, 1930.

Steinbeck, Harold, of Seattle, U.S.A., in January, 1958. Bro. Steinbeck was a member of Home Lodge No. 100, Seattle (Wash.), and was elected a member of the Correspondence Circle in January, 1955.

Sweek, Bertram Henry Godfrey, of Canon's Park, Middlesex, on 26th July, 1957. Bro. Sweek was a member of St. Ninian's Lodge, No. 5654. He was elected a member of the Correspondence Circle in October, 1948.

Taylor, Edward Eversden, of Akron, Ohio, U.S.A., in March, 1958. Bro. Taylor was a member of Henry Perkins Lodge No. 611, Akron, Ohio, and of Chapter No. 25. He joined the Correspondence Circle in May, 1952.

Threlford, Sir William Lacon, F.C.A., of Chelsea, S.W.3, on 28th April, 1958. Bro. Threlford was a Past Master of Aldwych Lodge No. 3096, and of Bon Accord Chapter No. 3750. He was a Life Member of the Correspondence Circle, to which he was elected in March, 1925, over 33 years ago.

Turner, Sqd.-Ldr. Samuel Arthur, R.A.F., of Lower Mitcham, South Australia, on 19th January, 1958, aged 69. Bro. Turner was a P.M. of the United Service Lodge No. 3124, Sheerness. In South Australia he became a member of Sturt Lodge No. 134, and of Hawthorn Chapter No. 35 (S.A.C.). He joined the Correspondence Circle in January, 1950.

Turton, Thomas Freemantle, M.B.E., of Cambridge, on 3rd May, 1958. Bro. Turton was a P.M. of Lodge Loyalty and Charity No. 1584, and of the Chapter of Pythagoras No. 88, Cambridge. He was elected to the Correspondence Circle in March, 1951.

Tyson, Montagu William, of Chilworth Street, London, W.2, in September, 1957. Bro. Tyson was initiated in Leyton Lodge No. 2626, and was a P.M. of Leyton Jubilee Lodge No. 6424. He joined the Correspondence Circle in May, 1951.

Walker, Frederick Robert, of East Dulwich, on 17th August, 1958. Bro. Walker was a member of the Borough of Camberwell Lodge No. 3303 and its associated Chapter. He was a Life Member of the Correspondence Circle, to which he was elected in March, 1926.

Warne, William Henry, of Hadley Wood, Herts., on 28th January, 1958. Bro. Warne was a Past Principal of Insurance Chapter No. 3733, and held London Grand Rank. He was elected to the Correspondence Circle in May, 1944.

Watt, Alexander Montrose, of Beverley, South Australia, on 26th December, 1957, in a motor accident. Bro. Watt was a P.M. of Parkside Lodge No. 63, and a member of Chapter No. 34 (S.A.C.). He was elected to the Correspondence Circle in May, 1957.

Wheway, William Reginald, C.B.E., of Walsall, Staffs., in November, 1957. Bro. Wheway was a member of Lodge St. Matthew No. 539, Walsall, and of Vernon Chapter of the same number. He held the rank of P.A.G.D. of C., and was a Life Member of the Correspondence Circle, to which he was elected nearly 40 years ago, in October, 1918.

White, Sir Sydney, K.C.V.O., Grand Secretary of the United Grand Lodge of England, on 9th March, 1958, aged 73. Bro. Sir Sydney White was also Grand Scribe E. of the Grand Chapter. He entered Masonry in the Neptune Lodge No. 22 in 1913, and was appointed Asst. Grand Secretary in 1922. He was subsequently appointed to the new post of Deputy Grand Secretary and succeeded to the Grand Secretaryship in 1937. After the war he went on Masonic Missions for Grand Lodge to Australia and Newfoundland, and was well known and loved throughout the Masonic world. He was elected a member of the Correspondence Circle in January, 1944.

Wilkinson, Harold Wilfred Bertram, of Shipley, Yorks., on 16th November, 1957. Bro. Wilkinson was a P.M. of the Lodge of Faith No. 4223, Bradford, and Past Z. of the associated Chapter. He was elected to the Correspondence Circle in May, 1937.

Woolman, John Arthur, of Randwick, N.S.W., Australia, on 27th January, 1958. Bro. Woolman was a P.M. of Lodge Carinya No. 719, Randwick (N.S.W.), and Past First Principal of St. Paul's Chapter No. 97. He was elected a member of the Correspondence Circle in March, 1953.



ST. JOHN'S CARD



THE following were elected to the Correspondence Circle during the year 1957-58:—

LODGES, CHAPTERS, etc.

Grand Lodge of Idaho, U.S.A.
 Grand Lodge of Oregon, U.S.A.
 Donyo Sabuk Lodge No. 4070, Kenya
 Jesmond Lodge No. 4285, Northumberland
 Dene Lodge No. 4635, Northumberland
 Wandsworthians Lodge No. 5365, London
 Grange Lodge No. 5616, Northumberland
 Peace and Unity Lodge No. 6312, Co. Durham
 Chantry Lodge No. 6669, Northumberland
 Oaklands Lodge No. 7456 (E.C.), Johannesburg, S. Africa
 Marble Arch Lodge No. 7479, London
 Mwanza Lodge No. 7485 (E.C.), Tanganyika, E. Africa
 Loyal Lodge of Instruction No. 251, Devon
 Royal Clarence Chapter No. 68, Bristol
 Lodge Lusaka No. 1368 (S.C.), N. Rhodesia
 Sidney Lodge No. 143 (B.C.), British Columbia, Canada
 Lodge of Light No. 11 (S.A.C.), S. Australia
 Lodge of Peace No. 89 (S.A.C.), S. Australia
 Houghton Masonic Lodge No. 148 (S.A.C.), S. Australia
 Kimba Lodge No. 154 (S.A.C.), S. Australia
 Lodge Thespian No. 195 (S.A.C.), S. Australia
 Syrio-American Lodge No. 1 (N.Y., U.S.A.), Beirut, Lebanon
 Brotherhood Lodge (Mass., U.S.A.), Massachusetts, U.S.A.
 Moses Michael Hays Lodge (Mass., U.S.A.), Boston, Mass.
 Scottish Rite Library, Portland 5, Oregon, U.S.A.

BRETHREN

Herbert Banner Adkins, Warwickshire, 2733
 John W. Akin, Visalia, California, U.S.A., 665
 Ivie Roy Alexander, Canberra, Australia, P.M., 465, 633 (N.S.W.)
 Albin Chester Anderson, New York, U.S.A., 1106 (N.Y.)
 Ewen Edward Andrews, B.C., Canada, P.M., 50 (B.C.)
 Raymond George Arnold, London, P.P.G.Sw.Br. (Beds.), 2490
 Zvi Artzi, Tel-Aviv, 10 (Israel)
 Jack Auerbach, Lusaka, N. Rhodesia, 1510 (S.C.), Lusaka
 Michael John Baker, Brentford, Middlesex, 4094
 Morris Baker, Malden, Massachusetts, U.S.A., Mount Scopus (Mass.)
 Edmund Hugo Ball, London, 21
 Arthur V. Ballard, Los Angeles, California, Palestine, 351 (Calif.)
 Horace Bannister, Huddersfield, 3953
 Arthur Chapman Barnes, C.M.G., Durban, S. Africa, 7455
 Leonard Joseph Baumann, Nixon, N. Jersey, U.S.A., 135 (N.J.)
 Alfred Judge Baxter, Cambridge, 3532
 John Bell, Nairobi, Kenya, 1008 (S.C.)
 Kenneth Albert Bell, Layburn, Yorks., 6434
 Frank Simpson Bemrose, B.Sc., Grimsby, J.W., 2770
 Andrew Bell Benedict, Jr., Nashville, Tennessee, U.S.A., 414 (Tenn.)
 Ross Arthur Clarence Bennett, Grange, S. Australia, 39 (S.A.C.)
 James Benton Byron, U.S.A., Sinim (Tokyo, Japan, Mass., U.S.A.)
 James Arthur Stanley Best, Umtata, E. Africa, 1975
 Carrol R. Bishop, Oklahoma, U.S.A., Fletcher, 363 (Okl., U.S.A.)

- William Mercer Bissell, Norwalk, Connecticut, U.S.A., 108 (Conn.)
 Capt. Gerald Arthur Black, Jr., San Francisco, Kans., 183 (Ind.)
 Isaac Bloom, Arusha, Tanganyika, 5111, 4830
 George Haydn Booth, San Francisco, Congdon, 201 (N.J., U.S.A.)
 Peter Pearce Bowden, Malvern, S. Australia, 142 (S.A.C.)
 Desmond Bowditch, Kent, 3032
 Peter Kendall Bradley, New South Wales, 350 (N.S.W.)
 Arthur Thomas Brenchley, Wynberg, C.P., S. Africa, 398 (S.C.)
 Robert Brewster, Glasgow, 1018 (S.C.)
 Sydney Pentelow Brewster, F.C.A., Ghana, 3238, 4867
 Charles Ronald Bromley, Nairobi, Kenya, 4142
 Jim Broster, Nairobi, Kenya, 3084
 Brian Sidney Brown, Surrey, 7538
 Joseph Brown, Wilmington, Delaware, U.S.A., Oriental No. 27 (Del.)
 Kolman Brusser, Matatiele, S. Africa, 2130
 Laurence E. Burnell, Balwyn, Victoria, 615 (V.C.)
 Eugene Woodrow Burrill, U.S. Forces, 348 (N.Y. City)
 Robert Marvin Burris, Lubbock, Texas, 1327 (Texas)
 Aubrey A. Burse, West Palm Beach, Florida, 138 (Fla.)
 Leslie Wingate Butlin, Grimsby, 2770
 Walter Hope Butlin, Grimsby, 2770, 6963
 Walter Wolf Caffyn, St. Petersburg, Florida, Rochester, 79 (Ind.)
 Gilman L. Camp, Los Angeles, California, 662 (Calif.)
 Albert Campani, Warren, Ohio, 655 (Ohio)
 Samuel Giles Campion, Worcestershire, 1204
 William R. D. Cantley, P.D.G.D.C., South Africa (W.), P.M., 5176
 Richard Victor Carleson, Portland, Oregon, P.M., Salem No. 4
 George David Carpenter, Zetland, 525, Hong Kong
 Dennis Malcolm Edward Carter, London, 1744
 William Edgar Carter, Clifton, York, 1611
 Murray George Catford, Tarcowie, S. Australia, 400 (S.A.C.)
 Richard Clinton Chabot, San Francisco, 712 (Tenn.)
 Clifton James Chandler, Merewether, N.S.W., P.M., 405, 765 (N.S.W.)
 James Ming Chien, Formosa, Kanto, 143 (P.I.)
 Lauris M. S. Christensen, Chicago, Illinois, 878 (Ill.)
 Frank W. Clark, Levuka, Fiji, 562 (S.C.)
 Edward Geoffrey Clarke, 3498
 Spencer Arthur Clarke, Melbourne, Victoria, 31 (Vic.)
 Leonard George Clough, W. Worthing, Sussex, 3084 (Nairobi)
 Mordaunt Cohen, T.D., Sunderland, 2975
 Norman Cohen, San Francisco, 207 (N.J.)
 Arthur Common, Sunderland, 80
 Bernard Harold Cooper, Warwickshire, 6174
 John Albert Cox, U.S. Forces, San Francisco, P.M., 328 (Mo., U.S.A.)
 Robert E. Cox, W. Palm Beach, Florida, 138 (Fla.)
 Andrew Edward Craighead, Vancouver, British Columbia, 64 (B.C.)
 Tilford Roy Crandol, Hampton, Virginia, 5 (Va., U.S.A.)
 George Albert Dahlke, Cleveland Heights, Ohio, 639 (Ohio)
 George C. De Bay, Palm Beach, Florida, 138 (Fla.)
 Norman Douglas Denyer-Green, Surrey, 4923
 John B. Desjardins, Ottawa, Ontario, P.M., 558 (Canada)
 John Henry Dufty, Aberdare, New South Wales, 447 (N.S.W.)
 Kenneth Ernest Dunford, Santiago, Chile, P.Dist.G.Std.Br., 1411
 Harry Durrant, Hong Kong, 4373, P.M., P.D.G.Org.
 Colin Frederick Walter Dyer, Kent, 2744
 John Crundwell Thomas Earll, M.B.E., Kent, P.Dis.G.W., 709, 1050, 3931, 5095, 7446
 Herbert James Edmunds, Essex, 25
 Stamoulis C. Elafros, London, 21 (Volos, Greece), 7270
 Lloyd Ellison, Springfield, Vermont, U.S.A., 41 (Vermont)
 Costas Gregory Emmanuel, Tanganyika, 5111, 7504
 Dimitri Gregory Emmanuel, Tanganyika, 5111
 Edward Norman Evans, Hoylelake, Cheshire, 5053
 Alfred James Eves, Wigton, Cumberland, P.P.J.G.W., 327, 5372
 Douglas Roy Eylward, Prospect, S. Australia, 190 (S.A.C.)

Henry Edward Fairbank, Kent, P.G.S.B., 3237
 Robert Wallace Ferguson, New Hampshire, U.S.A., Sinim (Mass.)
 William K. Fink, Klamath Falls, Oregon, U.S.A., 220 (Oreg.)
 Wilfred Gate Fisher, Blackburn, Lancs., P.P.J.G.D., 1390
 Dr. H. A. Fleischer, Tanganyika, 5111, 4070, P.M.
 Arthur Fleming, London, P.M., P.P.A.G.D.C., 3936
 Laurence Edwin Forsyth, Halbury, S. Australia, 52 (S.A.C.)
 Joe France, Huddersfield, Yorks., P.P.A.G. Chaplain, 1645
 Fleury Antoine Galvin, Saint-Fons, France, 44 (G.L.N. de F.)
 Festus Joseph George, Sierra Leone, P.M. 7212, 2506
 Alexander Ghikas, Tanganyika, 5111
 Charles Warwick Gibbs, W. Virginia, U.S.A., 11 (W. Va.)
 Thomas Frank Gilroy, Jr., Liverpool, P.Pr.Asst.G.D.C., 5053
 Bernard Gingold, Birmingham, 7334
 Carleton F. Graham, Washington, D.C., 22 (Wash., D.C.)
 Claude A. Green, Duncan, British Columbia, Canada, G.M. of G.L. of B.C.
 Roy W. Goddard, Rochester, Minnesota, U.S.A., 21 (Minn.)
 Robert Howard Gollmar, Wisconsin, U.S.A., 34 (Wis.)
 Charles Francis Gomell, Albany, N.Y., U.S.A., Grand Historian, G.L., N.Y.
 Frank Reginald Goodman, New South Wales, 621 (N.S.W.)
 Cdr. William Gregg, U.S.N., Baton Rouge, Louisiana, U.S.A., 366 (S. Carolina)
 Clifford Ward Gregory, London, 829
 Johannes Frederick Grove, Johannesburg, 6017
 John Christopher Guise, Worcester, 1204
 Gunnar A. Gummesson, Stockholm, VIII°, Grand Lodge of Sweden
 Robert Matthew Hale, Royston Park, South Australia, 143 (S.A.C.)
 Wilbur Jay Hale, New Orleans, U.S.A., 323 (La., U.S.A.)
 Wilbur Yaw Handy, Springfield, Vermont, U.S.A., P.M., 41 (Vermont)
 George P. Harber, Albany, Oregon, U.S.A., 17 (Oreg.)
 James Martin Harvey, Sao Paulo, Brazil, P.M., 5560
 Herbert Victor Heckford, Grimsby, P.P.G.S.W., 862, 469, 2264
 Carl Gustaf Rune Hedebyörn, Sweden, Birger Jarl Skövde
 Arnold Heusser, Switzerland, Libertas & Fraternitas No. 37
 Gregers Sehested Hoeg, Denmark, St. John Absalon
 Karl F. G. Hoffman, M.D., New York, U.S.A., P.M., 629 (N.Y.)
 Hilbert Ivelaw Holder, Georgetown, British Guiana, 3902 (E.C.), 1110 (S.C.)
 John Clifford Holliman, London, 7103
 Arthur Hornby, Sutton, Surrey, P.A.G.D.C., 3727, 7446
 Ronald Philip Houston, Halifax, Nova Scotia, 95 (Nova Scotia)
 Bristow John Hughes, Quorn, S. Australia, 59 (S.A.C.)
 John Hutton, Granite City, Illinois, U.S.A. (877 Ill.)
 Karel Leon Jacobs, Holland, Nos Vinxit Libertas, 69 (N.C.)
 Robert Stanley Jefferies, Herts., 5625
 Arthur Bryan Jenkins, Bristol, 4561
 Peter Lovat Johnston, H.M.S. Palliser, F.M.O., Devonport, 2761
 Lawrence Heaber Jones, N. Tulsa, Oklahoma, 513 (Okla.)
 Robert F. Jones, Glenelg, S. Australia, 363 (I.C.)
 Immanuel Camille Joubert, Kokstad, S. Africa, 7491
 Gordon Jukes, Ceduna, S. Australia, 101 (S.A.C.)
 Raymond Karter, Glasgow, P.M., 753
 Fred E. Keller, W. Palm Beach, Florida, 138 (Fla.)
 Jeffrey Kempster, Narracoorte, S. Australia, 42 (S.A.C.)
 Jesse M. Kent, Fort Leavenworth, Kansas, 311 (Kansas)
 Armine John Kerry, Oxfordshire, P.M., 1399
 Abdul Husein Khudabux, Nairobi, 7187
 Laurence Reginald Killeen, Barrabundah, A.C.T., Australia, 465 (N.S.W.)
 Frederick Richard King, Sussex, P.M., 73
 Dr. Felix Klug, Haifa, Israel, P.M., 28 (Israel)
 John Lawrence Knorpp, Jr., U.S. Forces, 1055 (N.Y.)
 Dr. Maurice Kraft, Boston, Mass., U.S.A., Canaan (Mass.)
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