

FRIDAY, 1st MAY, 1959



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. Carr, L.G.R., W.M.; G. Y. Johnson, *J.P.*, P.G.D., P.M., as I.P.M.; S. Pope, P.G.St.B., P.M., as S.W.; Bernard E. Jones, P.A.G.D.C., 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.; Arthur Sharp, M.A., P.G.D., S.D.; Lt.-Col. E. Ward, T.D., P.M. 5386, I.G.; and B. W. Oliver, P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. C. W. Gregory, S. Martefio, H. A. Corfe, J. I. M. Jones, A. F. Mills, C. Lawson-Reece, P. R. Rainsford-Hannay, S. C. Bailey, B. Foskett, A. Parker Smith, R. L. M. Tye, F. M. Shaw, T. W. Marsh, F. H. Anderson, I. B. H. Evans, T. E. Etchell, A. H. G. Stafford-Northcote, G. V. —, A. P. Cawadias, R. G. Arnold, H. E. Cohen, L. Bevis, A. G. Sharp and A. F. Ford.

Also the following Visitors:—Bros. E. H. Worms, Lodge 3969; H. H. Humphries, Lodge 5214; J. Sharp, Lodge 1007; E. Canlan, Lodge 7007; W. J. Wilkins, Lodge 3344; and H. O. Twitcher, Lodge 6106.

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

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

LODGE MEMBER

Promoted to Grand Master's Order of Service to
Masonry - - - - - N. B. Spencer, P.G.D.

CORRESPONDENCE CIRCLE

Assistant Grand Directors of Ceremonies, 1959-60 - A. H. Bartley
A. G. A. Rainey

Promotions—

Past Grand Deacon - - - - - F. Arnold Greene, P.A.G.S. of W.
W. G. Ibberson, P.A.G.D.C.
A. Henderson, P.A.G.D.C.
W. Boot, P.A.G.D.C.
H. J. Wasbrough, M.V.O., P.A.G.D.C.
Past Deputy Grand Sword Bearer - - - Cmdr. R. H. Palmer, O.B.E., P.A.G.Sw.B.
Past Assistant Grand Directors of Ceremonies - M. King, P.G.St.B.
T. L. Elliott, P.G.St.B.
L. J. Humphries, P.G.St.B.

Past Ranks—

Past Assistant Grand Chaplain - - - - - Rev. Canon C. E. S. Bull, M.A., M.C.
Past Assistant Grand Superintendent of Works - Lt.-Col. A. R. Hanbury-Bateman,
F.R.I.C.S., F.A.I.

Past Assistant Grand Directors of Ceremonies -	M. P. Arnold
	E. Benjamin
	R. G. Bradley
	A. E. Butler
	H. J. Field
	F. Holt
	S. A. Hughes
	A. V. Martin
	J. Marriott
	S. E. Odamtten, O.B.E.
	A. R. Towerzey
Past Grand Standard Bearers - - - -	R. W. Lavers
	A. E. Parker
	R. H. Pearce

One Grand Priory, six Lodges, one Lodge of Instruction and forty-three Brethren were duly elected to membership of the Correspondence Circle.

Bro. Ivor Grantham drew attention to the following

EXHIBITS

From the Grand Lodge Library and Museum:

Photograph of the Charter of Compact (1766).

Royal Arch Regulations of 1778, 1782, 1796, 1807 and 1817.

The 1788 List of Royal Arch Chapters and of the "Officers of the Grand Lodge of the Royal Arch", published on pages 257-260 of the Birmingham (1788) edition of the *Unparalleled Sufferings of John Coustos*.

Royal Arch Jewel (1766).

Two early Royal Arch Aprons based on the pattern prescribed in the Charter of Compact (1766).

The SECRETARY read a paper, entitled *The Second and Third Minute Books of Grand Chapter*, as follows:—



Masonic Candle-Box

THE SECOND AND THIRD MINUTE BOOKS OF GRAND CHAPTER

A Sequel to
NOTES ON THE FIRST MINUTE BOOK OF GRAND CHAPTER
(*A.Q.C.*, lxii, pp. 165-185)

BY BRO. J. R. DASHWOOD

This does not profess to be a "paper" of the standard required by the Quatuor Coronati Lodge. It contains no Research, but is merely a précis of the documents. My only intention is that it may be of some use to those students who, from distance or other causes, are denied access to the original Minute-books.



THE second and third Minute-books of the Grand Chapter cover the period from the beginning of 1776 to the Union in 1817. The first Minute carries the heading, "THE MOST ENLIGHTENED EAST", the same heading which appeared on most of the Charters and Certificates; it also seems to be used to differentiate the Annual meetings, the ordinary Minutes up to 1793 being headed: "Grand and Royal Chapter of the Royal Arch of Jerusalem."

The first Minutes relate to the election of Officers for 1776, the Duke of Cumberland being elected "M.E.G.M. and Patron of the Order", and, as usual, a Brother (in this case Bro. Bottomley) was elected Deputy in the Duke's presence, and Z. in his absence. The list of those present includes fourteen Visitors, but all of these cannot have been present in Chapter, but only at the Supper and Ball, since several of them were not Exalted until later dates. Monthly meetings, with the exception of the summer recess, continue to be held.

At the next meeting, one Francis Drobye was exalted, "but intending soon to go abroad, declined being admitted a Member of this G. Ch^r."

In March a sum of Ten Guineas was voted to Grand Lodge, towards building the Hall; so that it is obvious that there was no animosity between the two Grand Bodies. The Treasurer, however, neglected to pay the money, for a year later we find another vote that the previous motion should be implemented.

In April a Committee was appointed "to arrange regulations with regard to the granting of Charters, and to audit the accounts". And it was decided to ask the Grand Stewards' Lodge to allow the Chapter to use their furniture, which they agreed to do.

In May a Petition for a Charter was refused, but no reason is given. At the same time the fee for a Charter was raised from two to five guineas.

After the summer recess the Chapter decided to ask Grand Lodge for the use of the Great Hall for the Anniversary Ball; no doubt Heseltine's membership and high office in the Chapter would be a great help in any dealings with the Grand Lodge. As there were no candidates for exaltation, "The M.E. & Br. Brookes favored the Chapter with the different Sections of the Lecture", while in January, 1777, "Br. Brookes gave an excellent Charge to the Chapter". At the Anniversary Ball there were 60 couples present, including many Brethren who were only Master Masons.

At this time a number of Russians came up for exaltation; but in at least one case the Chapter appears to have acted in haste and repented in almost equal haste, for Bro. Anthony Mikovini, exalted in December, 1776, was expelled from the Order in October, 1777, "having behaved unworthy of the character of an honest man & a Mason".

In December, 1777, Dunckerley was politely reprehended for exalting Brethren at Colchester, presumably without a Chartered Chapter. And at a Committee meeting in the same month, Bro. Ruspini produced drawings of proposed new Robes for the Principals, which were approved with some alterations. "The Committee then considered the Charter or Compact with Lord Blaney under wh. we act", and discussed various outlines of Laws and Regulations produced by Br. Brooks,

upon wh: it was thought proper to form a complete Code of Laws & Regulations not only for this Grand & Royal Chapter but also for the subordinate Chapters . . . referred to Br. Brooks to prepare the whole for the Considⁿ of a subsequent Committee . . . It was also resolved that the Charter should be elegantly framed & glazed & That the Staves sh^d be compleated & the 3 Principal Staves sh^d be gilt & peculiarly ornamented.

At this meeting the members are first referred to as "Companions"; hitherto the word "Brother" had always been used.

At the Festival meeting on 9th January, 1778, we have the first instance of an appointment to the Past Rank of Z.; this was worked as follows: Bro. Ross was elected Principal, "& was invested accordingly; but offering many satisfactory reasons for not continuing in that high office: the Companions proceeded to a second Ballot", when the Z. of the previous year was re-elected. It was then moved "that the honors of P.Z. be given to Comp. Ross for his Zeal & Attachment to this sublime Order & that a Medal be . . . presented".

Duke Pignatelli de la Rocca and the Duke of Manchester were exalted in February, 1778, and "a gold medal of the Order in the rank of P.Z." was presented to each of them, without any semblance of Installation; they also signed the Charter of Compact, presumably on the same evening.

On 10th April, 1778, a Charter was granted to two Brethren of the British Lodge and one from La Loge de l'Observance, Lambert de Lintot's Lodge, but the Charter does not seem to have had any connection with that Lodge. This Chapter became the Emulation Chapter, No. 16, in Gerrard Street, Soho—the Chapter which later tried to create a schism in Royal Arch Masonry.

The Committee appointed in December, 1777, reported to the Grand Chapter on 22nd May, 1778, and the Laws they recommended were ordered to be printed and sent to the members to consider at leisure. They were approved on 9th October, and the first edition of the Laws bears that date, 1778. They were revised and reprinted in 1782, and a third edition was produced in 1796, which bears on its title-page the words, "First Printed, A.L. V, DCCLXXXVI" (i.e., A.D. 1782), though that was, in fact, the *second* printing. The fourth edition was not issued until 1817, after the Union.

Dunckerley, although a P.Z. of the Chapter and an active Grand Superintendent of many Provinces, does not seem to have been thereby a member of the Grand Chapter, for when he was present he signed as a Visitor.

In January, 1779, the rank of P.Z. was once again conferred by the usual subterfuge, and afterwards the same Z. was re-elected for the third year. No further past ranks were conferred for four years, and when in January, 1783, Comp. Const was granted the rank by the usual jugglery, he had the grace to decline the vote of a P.Z. Jewel, "as the Chapter had not benefited by his passing the Chair so suddenly".

In 1780 Dunckerley was appointed Grand Superintendent of three more Provinces, Hants, Dorset and Wilts; but in May he was in trouble once more ("with the utmost respect for Comp. Dunckerley") for having exceeded his powers, and it was decided to draw up a regular Patent defining the powers of Grand Superintendents.

In February a Charter was granted to Companions at Quebec; this must have been the Chapter which Bro. James Thompson, writing in 1785 (*A.Q.C.*, lvii, p. 270), says had been working from 1760, and had in 1778 applied for a Charter, which, he says, they did not receive until 1782.

When the Grand Chapter resumed after the summer recess, the attendance was very poor, being only eight in August, rising to 12 by December, while even the Festival produced only 21. It appears that Ruspini, the M.E.Z., had "shewn many signs of dissatisfaction for some time past", and in November he failed to attend the meeting; Heseltine was deputed to find out from him where the trouble lay, and evidently smoothed matters out, for in December Ruspini was back in his Chair and "the most perfect Harmony ensued"; but what the trouble had been is not revealed.

At this time it was decided to hold a regular Committee "of the whole Chapter" on the fourth Friday of the months in which the Chapter itself met; but it was poorly attended (except in January, 1781, when by some error 12 Companions attended under the impression that it was a regular Chapter meeting), but in February only four attended, and "The C^{ns} present not being a Quorum, proceeded to the true masonic Utile Dulci i.e. to relax the mind, to refresh the Body & enrich the Fancy with new Treas.; when the Comm^{ee} was adjourn'd & the C^{ns} departed in true brotherly Love".

The meetings of the Grand Chapter during the first half of 1781 are headed "Royal Arch Grand Lodge"; but it appears to be merely a vagary of the Scribe, for the usual exaltations or, in the absence of candidates, Lectures were carried out, and the only "Grand" work done was the appointment of one Grand Superintendent. Following the Committee's lack of quorum in January, the matter was debated in Chapter, but it was decided to continue the Committee, provided "that eight or more one of 'em being the present or a past G.M. shall be a quorum".

Another Committee was held in March, and attended by 10 Officers or Past Officers and only one Companion from the floor of the Chapter; in spite of the better attendance, some annoyance was expressed against the absentees, and the Committee was adjourned *sine die*; at this Committee

"a motion was made . . . to examine into the true Origin & Intention of Masonry"; but it was decided that this

. . . could not be determined without a free & uninterrupted access to the Ancient Druids Library.

The discussion was therefore postponed until

. . . application be first made for the free use of the Druid's Library, by the several C^{ns} of the G^d Ch^r.

On January 12th, 1782, the Annual Ball was revived with great magnificence, no fewer than "400 Ladies and Gentlemen being present"; thanks were voted to Ruspini for acting as Master of the Ceremonies at the Ball, and to Comp. Ayrton for "the Ode composed and performed". It was decided to repeat so successful an entertainment, but though 20th February was named as the date of the Ball, there is no record that it ever came to fruition.

Bros. James Auriol and Lancaster attended for the first time; Auriol had been proposed for exaltation in December, but there is no record of Lancaster's proposal, or of the exaltation of either, which must presumably have occurred at the January meeting, since Lancaster was appointed Steward then.

In April, Comp. Paiba presented to Grand Chapter a "superb Bowl decorated with emblems of the Royal Arch", which, unfortunately, does not seem to have survived.

In January, 1783, the Rev^d. Waring Willett, of the Lodge of Alfred in the University of Oxford, was exalted and immediately invested as Chaplain—the first time such an Office had been invented for the Chapter. It was in this year that the Lodge of Alfred went into permanent abeyance, and as Comp. Willett became a very regular and keen member of the Grand Chapter, one cannot help wondering if it was his withdrawal from Oxford that proved the final downfall of that Lodge. Two other new Offices had been introduced in Grand Chapter some months before—those of Sword Bearer and Standard Bearer.

On 8th February, 1782, Thomas Johnson had been exalted as "Joint Janitor", and in January, 1783, "Comps. Shepherd and Johnson [were] continued Janitors". A year later Johnson published the second edition of *A Brief History of Free Masons*; the first edition of the book appears to be unknown—at least, it is not recorded in Wolfsteig.¹ In the preface to the second edition, Johnson accuses his fellow Janitor, Thomas Shepherd, "Senior Janitor to the Grand Royal Arch Chapter", of having pirated all the songs but one out of his first edition; this book by Shepherd also fails to find a place in Wolfsteig, nor is it in the Grand Lodge Library.

In May, 1783, "It being very late before the Chapter was open'd, there was not time for working any of the Sections". Attendance also is poor again, but in November the visit of a Deputation of 12 Companions from the Caledonian Chapter, No. 2, seems to have given a fillip to the Chapter, and attendance improves for a time.

On 9th January, 1784, a Petition for Charity was received from "John Vander Hey, Esq., Privy Counsellor to His Majesty of Prussia. Late Master of the Lodge Virtutis et Artis Amici at Amsterdam". He was voted five guineas.

On 23rd of the same month the elections of Officers were held, and now two further Offices were created; Sir Peter Parker was elected "President of the Council", and the Rev^d. John Frith was appointed "Recorder". Also Grand Superintendents were appointed for South Wales and Suffolk, in the persons of Sir Herbert Mackworth and Rowland Holt respectively. At this meeting the District Grand Master for Jamaica, John Anderson, was exalted.

In February the Royal Cumberland Chapter, No. 28, complained that, though Constituted four years ago, they know nothing about the laws of Grand Chapter, &c. It was decided to hold a special "General Convention . . . on 30th April for the purpose of promulgating the Laws", and a Committee was appointed to arrange it; all this seems very curious, since it was only two years since the second edition of the Laws of Grand Chapter had been published; the Committee recommended that only the three Principals of each subordinate Chapter should be summoned to the General Convention. On 12th March, 16 members and the Grand Superintendent of Yorkshire and representatives of Chapters, 2, 28 and 37, of London, 12a, of Colchester, 33, of Birmingham, and 38, of Canterbury, met and discussed arrangements for the meeting on 30th April; this was followed by two Committee meetings on 26th March and 26th April; at the former only six were present and nothing is minuted as having been done; at the latter, with 13 present, the only business recorded is the proposition of a candidate for

¹ Bro. N. B. Spencer has since told me that he possesses a copy of the first edition.

exaltation! Having, on 12th March, discussed arrangements for the Convention meeting on 30th April, they proceeded to hold the meeting on 28th, when 21 members met the Grand Superintendent for Yorkshire and 11 representatives of six Chapters, and, "It being Convention Night", all they did was the exaltation of a Brother and "the several sections" gone through—the labour of the mountain having produced the usual mouse.

In 1785 the Duke of Cumberland was elected "Perpetual Patron of the Order", and in 1787 two Plates were obtained for printing Charters and Certificates, the former at a cost of £11 13s., and the latter five guineas. Certificates had hitherto been normally issued by the private Chapters to their members, but could now be obtained from Grand Chapter at half-a-guinea.

The full list of all officials of the Grand Chapter for 1788, together with a list of all subordinate Chapters, numbering 55 at that date, is to be found in the second edition (Birmingham) of the *Sufferings of John Coustos*, published in 1790.

After the summer recess of 1788 the Grand Chapter moved to the "Surry" Tavern, Strand, until the Freemasons' Tavern should be rebuilt; they returned to the latter about 18 months later, on 25th February, 1790. At the elections this year (1790) there was a contest for the Chair of Z., the Rev^d. John Frith winning the seat by the narrow majority of seven votes to six.

The Minutes of 30th December, 1790, relate that "The Order of Harodims return'd their thanks for the use of our Organ etc.". Bro. Pick reminds me that this would refer to Preston's "Lodge of Instruction", not to the Harodim of the North.

For some time the Accounts had been very imperfectly kept, and by now they must have got into a hopeless mess; a typical example is found in June, 1788, when a collection of £6 2s. 2d. is recorded, with the comment: "Quaere who received this cash?" Moreover, both in their functions and their finances, the affairs of the Grand Chapter and of the private Chapter (No. 1?) were inextricably tangled; exaltations and "Grand" business were equally transacted in the one body, and fees for exaltation and dues from subordinate Chapters were all kept in one set of Accounts—if, indeed, the Accounts were kept at all; for we find the Chapter unavailingly attempting to get the Scribe E. (Comp. Plaisted) to attend Chapter or to settle his collections with the Treasurer. Much confusion must have been caused at this time by the fact that the executive business of the Chapter was in the hands of no fewer than five different Officers, the Correspondent General, the two Scribes, the Recorder and the Treasurer. However, in January, 1789, some sort of settlement seems to have been reached, for the Minutes say:—

The Treasurer's Acc^{ts} for the last Year, were audited & settled—when it appear'd that the receipts amounted to £ & the disbursm^{nts} to £ so that the Bal^c. in the Treasurers Hands amounts to £

but as none of the amounts are filled in, the settlement seems to have been somewhat sketchy. Reading between the lines, it looks as though complaints had been received from some of the subordinate Chapters that their fees and dues paid to Grand Chapter were being used to finance the private E. G. & R. Chapter, for it was decided

to have an Account prepar'd of the Money rec^d. for Warr^{ts} of Constitution—Certificates And Regist^r Fees. Also an Acc^t of Money Disburs'd for the Gen^l. Warr^l. of Compact—the Exp^t. of Establishing the Grand Chapter—the Plate, for Constitution & Certificates of preparing & filling up the same, Printing & all other expences for the General Good of the Society.

This ambitious plan of re-analysing the Accounts from 1766 to 1789 was, to some extent at least, carried out, for in a printed account of a meeting held on May 4th, 1792, which was circulated to all Chapters, it is stated that the total expended amounted to £585 4s., as against £566 14s. received for Constitutions, Certificates and Registers, or a deficit of £18 10s., of which, however, it is stated that no part is "required to be repaid"—presumably by the subordinate Chapters! All the same, it seems unlikely that a statement that the total expenditure was £585 4s., without any details being given, would satisfy any Chapter that had been disposed to cavil.

It is interesting to note that this circular recounts the reading, at the meeting, of the Charter of Compact "entered into the 22nd Day of July, A.L. 5771 A.D. 1767", and speaks of Lord Blaney (*sic*) as "P. Grand Master of Masons"; from which we learn that as little as 26 years after the enactment of the Charter of Compact, the falsification of the date and the Grand Master's title were already taken at their face value.

One imagines that it must have been about this same matter of the intermingling of the affairs of Grand Chapter with those of the private Chapter that the Chapter of Emulation, No. 16, attempted to create a schism in Royal Arch Masonry, which resulted in the erasure of that Chapter and the issue of another circular to all Chapters under date 10th May, 1793, thanking those who had supported the authority of the Grand Chapter.

But affairs were in a bad way with the Grand Chapter; attendance at meetings was deplorable—seldom as many as ten were present, once as few as five, and once the meeting had

to be abandoned for lack of a quorum. Some harm was also certainly done to the Order by a renegade named Robert Sampson, who, after a quarrel with the Caledonian Chapter, revenged himself on the Order by offering to make Royal Arch Masons for five shillings each; a specimen of his trade card making this offer is attached to the Minutes of 2nd January, 1792. Needless to say, he was expelled and his expulsion notified to all Chapters; but whether this ended the nuisance is doubtful.

It seems probable that a contributory factor to the poor attendance at meetings may have been the frequent absence in Ireland of the presiding Officer, Lord Rancliffe. Wonnacott, who is usually so accurate, falls into a curious error when he says (*A.Q.C.*, xxiv, p. 101):—

Lord Rancliffe held the office of Grand Z. from 1796 till his death in 1800, having succeeded Dunckerley on 3rd February, 1796.

Lord Rancliffe (then T. B. Parkyns) became Grand Z. on 19th December, 1793, succeeding Rev^d. John Frith in that Office, and not Dunckerley, who had been Z. in 1791. It is true that, as stated, Lord Rancliffe continued to hold that Office until his death in 1800. Moreover, there was no meeting of Grand Chapter on 3rd February, 1796; the meeting at which Lord Rancliffe was re-elected (for the third time) was on 25th February. I think Wonnacott may have had in mind that Rancliffe inherited from Dunckerley the Grand Mastership of the *Knights Templar*, which may have happened on the date he gives; but the whole paragraph in *A.Q.C.* deals with the Grand Chapter R.A., not with the Templars.

On 27th February, 1794, no doubt in an attempt to increase the attendance, it was decided to start the meetings at an earlier hour—dinner to be at 5 p.m., and Chapter at 7. The dinner was to cost 5s., including Bread and Beer, but it was decreed that “No Madeira, French Wines, Burton Ale, Spruce Beer or Cyder be allowed”.

After much procrastination, the following decision was at last reached on 17th December, 1795:—

Resolved—That in order to conciliate, and do away every remaining jealousy, and uneasiness (if such exists) among the several Chapters, or any of them—that a Committee be *now* appointed—consisting of the present Officers of the Grand Chapter—to consider of the precise mode of separating the business of that Chapter—and a Chapter for the purpose of exalting Master Masons to this sublime degree, &c. . . . so that the Chapter No. 1 be revived for that purpose.

And this was finally effected on 22nd April, 1796, but as the three Grand Principals were elected Principals of Chapter No. 1, and all the Officers and members were to be the same, and the meetings were to be held on the same evenings, it sounds like a distinction without a difference. However, separate books were to be kept, and exaltations were not in future to take place in Grand Chapter except in the case of Noble Candidates. A month later we have evidence that for the time being at least the separation was, in fact, carried out, for Capt. Gill and Sir John Eames, who had been proposed in the Chapter before division, but had not been exalted, visited the Grand Chapter as members of No. 1. It seems likely that Chapter No. 1 did not last long, as will be shown later.

Chapter No. 60 (St. James's, Burlington Street), which had apparently been on the brink of secession, gave in its submission; but in other respects matters did not improve; attendance went from bad to worse, and during the whole of the remainder of Lord Rancliffe's presidency the Grand Chapter was virtually moribund. And this is particularly odd, because the *Order*, as distinct from the Governing Body, was showing great vitality; there were nearly 100 Chapters holding Charters in 1796—an increase of 90 per cent. in five years—and the meeting of 21st December, 1797 (with only five members and four visitors present!), commented on the “Flourishing state of the Order”.

Nor did the attendance improve after Lord Rancliffe's death; in 1801, Lord Mount Norris was elected to the First Principal's Chair and Sir Ralph Millbank to the second, and neither of them attended a single meeting of the Chapter; they were, however, re-elected for a second term, and were equally assiduous in their non-attendance. But this time Waller Rodwell Wright was elected J., and he proved to be the first conscientious Official of the Chapter for many years, with the result that, for a time at least, attendance in Chapter improved. The same three were elected for a third period, and this time Lord Mount Norris actually attended one meeting, but Millbank preserved his record of absence intact, and to our surprise we find that when Lord Moira was elected Z. in 1803 he followed the bad example set by his predecessors, and in consequence attendance at meetings fell to five and even to four. I think it must be to this continual election of absentee figureheads that must be attributed the deplorable condition of the Grand Chapter during the 16 years between 1790 and 1806; but there were also other contributory difficulties. The financial muddles continued; there was more trouble between the Treasurer and the Recorder, and the Chapter was unable to get any proper statement of Accounts, and in the later years this was made worse by the illness of the Treasurer, John Allen, culminating in his death in 1806.

Another vexatious matter, which is somewhat difficult to follow in the minutes, arose out of a quarrel between Chapters Nos. 2 (Caledonian) and 50 (Prudence), in which a Chancery suit was instituted, and though, when the parties were called before a Committee of the Grand Chapter, they agreed to withdraw the suit and submit to the award of the Committee, the case dragged on interminably, and even after a decree (not specified) was promulgated the terms of the settlement were not carried out, and the assessment of costs was also disproportionately protracted.

The second Minute-book ends with a meeting on 21st April, 1806; the affairs of the Governing Body are at a very low ebb, but the number of subordinate Chapters was still increasing and stood at this time at over 130. The third Minute-book begins after an interval of twelve months with an obvious resuscitatory meeting on May 7th, 1807, under the Earl of Moira, with an attendance of 16 members and 16 visitors.

The first business was to clean up the Roll of Chapters by the removal of 13 Chapters said to have been erased in 1800, but apparently allowed to remain on the books, and a warning to 24 more that they might be erased if they did not immediately pay up their dues; but at the same time 17 new Chapters were chartered. Five new Grand Superintendents were appointed and new Officers elected, Lord Moira remaining at Z., with Lord Mount Norris as H. and W. R. Wright as J. The funds in hand were stated to be nearly £160, plus an unascertained sum due from the estate of the late Treasurer, John Allen.

All seemed set now for a successful revival, but for some unexplained reason no further meeting was held until 26th January, 1808! And then only 10 turned up, Lord Moira being present, but no Mount Norris, who never again appears. The Sword Bearer and Standard Bearer were deprived of their Offices for being absent without excuse. Two Chapters who had been erased were reinstated, two others paid up their dues and two new Charters were granted.

In April the whole Lecture was given, under the direction of the M.E.Z., Lord Moira. From this meeting onwards the Minutes are headed: "The Supreme Grand and Royal Chapter of Royal Arch Masons of England." The following month saw a much better gathering, with 35 present and Lord Moira again in the Chair; no less than 15 are shown as coming from the Chapter of St. James, and had attended in support of a Petition for a new Charter, which was duly granted.

During the next 18 months meetings were held fairly regularly, but usually with poor attendances of about a dozen; the war against Chapters-in-arrears was continued, but it is difficult to be certain which were actually erased, for in some cases the vote for their erasure is conditional on "this communication" not being answered; it seems probable that some 50 Chapters were written off, but new petitions were coming in at every meeting.

Evidently Chapter No. 1 had long since ceased to work, and on March 13th, 1810, an exaltation took place in the Grand Chapter; the Brother, though not a Nobleman, was a Member of Parliament. About this time a large number of "Associate Members" began to be elected.

In April, 1810, the Duke of Sussex was proposed as a Joining Member, and the Earl of Moira resigned the position of First Grand Principal in order to allow the Duke to be elected in his stead; accordingly, at the May meeting, 25 members and 29 visitors assembled and elected the Duke to the first Chair, Lord Moira to the second, and W. R. Wright to the third. No doubt this move was taken as one of the preliminaries to the Union of the two Grand Lodges. At this meeting we first get a record of an esoteric Installation into the three Chairs, and it is interesting to note that they took place in the order Z., H., J., all but P.Z.s being excluded from the Installation of Z.; Past H.s being then admitted for the second Installation, and finally Past J.s for the third. Two new Offices were created—a Grand Chamberlain and a Grand Vice-Chamberlain.

Funds were now stated to be £269, plus £100 Consols; but it is doubtful if most of this sum was actually in hand, for in February, 1811, a total of £290 is shown, of which some £210 is said to be arrears due by Members and Chapters.

This April meeting saw the first appearance of Comp. Rev^d. George Adam Browne, who was now appointed Grand Superintendent for Cambridge, and who was later, in 1834, one of the Committee set up to revise all the Ceremonies of the Order, and is believed to have been principally responsible for that revision.

Two more exaltations, one Nobleman and one commoner, took place in Grand Chapter on February 5th, 1811, and now it becomes clear that the Chapter No. 1 had long ceased to function, for the "original Warrant of the Royal Arch Chapter of the Restoration or the rock and Fountain of Shiloh, No. 1" was now presented to the Grand Chapter by a member of the Caledonian Chapter, No. 2. Just under a year later, at the request of the Duke of Sussex, this Charter was re-issued to him, presumably with the intention that it should authorise a Grand Master's own private Chapter; but no such Chapter ever came on the books—the present Grand Master's Chapter dates from only 1886.

Two months later the Charter of Compact, "which had been missing for some years"; was produced from among the papers of the late Treasurer, Comp. John Allen. This historic document has disappeared at least twice more, being re-discovered by the Grand Secretary,

Shadwell Clerke, in 1882, and again by the Assistant Librarian to Grand Lodge about 1944. It is now housed in the Librarian's room at Freemasons' Hall, and it is to be hoped is unlikely to be lost again.

It was now decided that no future Charters should be granted for Chapters to meet on Sundays, and an attempt was to be made to persuade Chapters who already met on that day of the week to change their day.

A Chapter had been Chartered in Hayti in March, 1810, and now, 14 months later, they sent a list of Members and 27½ dollars as a contribution to the Charitable Fund. Comp. J. Goff, of the Chapter of St. James, was appointed Grand Superintendent for Hayti—he was present in Grand Chapter, and it is not clear whether he was about to go to Hayti or whether it was an absentee appointment.

Some rapid work took place in Brighton; the issue of a Charter was sanctioned only in April, 1811, and in June the Grand Superintendent reported that he had opened the Chapter and had exalted 30 Master Masons.

Finance must still have been a problem, for in December the amount still owed to Grand Chapter by Members and Chapters was said to be £164, as compared with about £85 actually in hand, and of which £52 was owed on Tavern Bills, so that the Grand Chapter could only count some £33 hard cash in hand.

A commoner was exalted in January, 1812, with the Duke of Sussex presiding, and three Members of Parliament were exalted in March; in May the Duke was again in the Chair and 40 Companions were present; the same Principals were re-elected.

After the summer recess the Chapter did not meet until 22nd December, when, with 29 members and 26 visitors present, opportunity was taken to say goodbye to Lord Moira, who was about to leave for India; he was given a Patent as "Acting Grand Master of Royal Arch Masons for the whole of British India".

The Duke again presided over 27 members and 30 visitors on 17th May, 1813, and a new Office was created when the Rev^d. G. A. Browne was appointed Grand Orator; incidentally, the Scribe E. appointed was the Rev^d. Samuel Hemming. A piece of plate, value at least 300 guineas, was voted to Comp. W. R. Wright on his departure for a post abroad; and in order to finance the gift it was ordered that subordinate Chapters were to be invited to subscribe.

Grand Chapter met again in July, with only 22 members and four visitors present, and the Minute-book ends with a meeting on 30th November, at which it was announced that

the Duke of Sussex had entered into preliminary Articles with the Grand Lodge now under H.R.H. the Duke of Kent for an Union of the two Grand Lodges under one Grand Master. That by those Articles the Royal Arch was acknowledged as the perfection of the Masters Degree

Whereupon it was Resolved unanimously that . . . this Grand Chapter does consider an Union of this Order with the Grand Lodge highly proper and desirable.

Resolved That H.R.H. The Duke of Sussex M.E.Z. be invested with full and unlimited Powers to negotiate and conclude an Union on behalf of this Supreme Grand Chapter with the Grand Lodges under their Royal Highnesses The Dukes of Sussex and Kent

Note that in both these resolutions the Union is to be between "this Order [and] with the Grand Lodge" and "on behalf of this Supreme Grand Chapter with the Grand Lodges"; nowhere is there mention of any Union with any other Grand Chapter, and when, four years later, the Union took place between the two Chapters, the "Antients' Chapter seems to have been an *ad hoc* Body erected for the purpose.

That ends the third Minute-book, and no further meetings of the Grand Chapter are recorded to have been held for over three years, the fourth Minute-book starting with a meeting on 18th March, 1817; specially called to form the United Grand Chapter, the Officers of which were all members of the "Moderns' Grand Chapter, with the one exception of Edwards Harper, who, as joint Grand Secretary of the United Grand Lodge, became N. of the United Grand Chapter.

I want to acknowledge my indebtedness to Bro. H. Newton, who first opened my eyes to the virtual non-existence of the "Antients' Grand Chapter.

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Dashwood on the proposition of the W.M., seconded by Bro. Bernard Jones, J.W. Comments were offered by, or on behalf of, Bros. G. Y. Johnson, B. W. Oliver, Lewis Edwards, Arthur Sharp, W. Waples, F. R. Radice, A. H. G. Stafford-Northcote and E. Ward.

Bro. H. CARR said:—

We are grateful to Bro. Dashwood for his continuation of the work so admirably begun in our *Transactions* some ten years ago, and it almost seems a pity that the contents of these later records do not yield the same sort of "adventures in research" such as he was able to encounter in the first volume—I refer, of course, to the problems relating to the foundation of the Grand Chapter, and the subsequent alterations and falsifications in the "Charter of Compact".

Bro. Dashwood made out a good case for believing that Spencer (the Grand Secretary of the "Moderns") may have been responsible for the "alterations", on the assumption that the Grand Lodge was generally unfavourable to the adoption of Chapter work as an adjunct to the Craft Ritual. It seems as though the "Moderns" Grand Lodge would gladly have prevented the formation of Grand Chapter, and did their best to disguise Lord Blayney's association with the scheme.

Whatever differences there may have been in 1766 they seem to have been cleared up in 1776, when Grand Chapter voted 10 gns. to the Grand Lodge for its proposed new Hall.

Perhaps the most curious point in the minutes of the period under review is the evidence that the Grand Chapter was still to a large extent acting as an ordinary R.A. Chapter, exalting candidates, and rehearsing Sections, Lectures and Charges, all in addition to its special duties as a chartering and governing body.

The minutes also seem to indicate that Exaltation in the Grand Chapter enabled a candidate to become a *member* of the Grand Chapter if he so desired, and in one case at least the candidate was Exalted and "declined being admitted a member of this G. Ch.". It seems, therefore, that membership of the Grand Chapter did not carry with it any of the honours which we normally associate with Grand Rank.

The move in 1795 to separate the Grand Chapter from its other duties as an ordinary Chapter was all the more desirable in that it had been so long delayed, but even after that had been achieved the retention of the same top Officers serving in both bodies must have been a source of confusion and annoyance.

Despite the absence of high adventure, Bro. Dashwood's paper is a valuable addition to our work, and I have much pleasure in proposing a hearty vote of thanks to him.

Bro. BERNARD JONES said:—

We owe grateful thanks to Bro. Dashwood for his hard work in producing an accurate précis of the contents of the Second and Third Minute Books of the First Grand Chapter. His paper presents a mass of information and will save the time and trouble of many a student of Royal Arch History. It is in Bro. Dashwood's interpretation of some of the facts that I find that he and I must agree to differ.

Because in 1776 Grand Chapter voted Ten Guineas towards the building of Freemasons' Hall, "it is obvious", he comments, "that there was no animosity between the two Grand Bodies". The argument would have been strengthened if the money had ever been paid. We are left to conclude it wasn't. I feel that there *was* animosity, at any rate extending from the Grand Lodge. We know that between the personnel of the two bodies there must have been many friendships, but officially the G. Lodge appears to have been frigid to Royal Arch activity. Grand Chapter *voted* Ten Guineas towards the building of the Hall of the Grand Lodge; do you think Grand Lodge would have voted even a shilling to the building of a Hall for the Grand Chapter? I hold that the bulk of the available evidence indicates that, *purely officially* (and I stress that *purely officially*), the "Moderns" were utterly opposed to the Royal Arch and maintained their opposition to the latest moment possible. Bro. Dashwood reproduces the announcement of November, 1813, that as between the two Grand Lodges ("Moderns" and "Antients") "the Royal Arch was acknowledged as the perfection of the Master's Degree"—very adroit wording, masking an intention duly carried out to rob the Royal Arch of its status as a separate Degree, a status it had enjoyed for about half-a-century, and to reduce it *in theory* to nothing more than an extension of the Third Degree. But only in theory, inasmuch as common sense tells us that Royal Arch Masonry (under the obedience in England, you will note, of a non-Craft body) is undoubtedly, and always will be, in effect a distinctive Degree, as, of course, is the case officially *outside* the English and most of its daughter jurisdictions. I must not further labour the point.

I note that the term "Companions" is first used in the Minutes of December, 1777; it will be remembered, though, that it occurs in the Charter of Compact itself some eleven years earlier.

I heartily support the vote of thanks, and am sure that the paper will be found extremely useful by students, to most of whom the Grand Chapter Minutes have hitherto been more or less a closed book.

Bro. G. Y. JOHNSON writes:—

It is somewhat surprising that a paper on the subject of the Second and Third Minute Books of the Grand Chapter has never appeared before in *A.Q.C.* On that account the members of Quatuor Coronati Lodge particularly welcome this paper.

The Grand Chapter, in its early days, was run more on the lines of a private Chapter and exalted Companions; in fact, far more interest was displayed in obtaining Candidates than in the issue of Warrants of Constitution.

The Minutes state that on 8th May, 1778, "Bro. Heseltine most ext. PZ presented a Petition from our Comps. [space left blank for names] of York requesting a Warrant of Constn. for holding a Chapter in that City by the Title [in pencil by another hand, "The Union Chapter of York"] which was most readily assented to". So a Warrant was granted when neither the name of the new Chapter nor those of the three Petitioners were known.

Further particulars of the incident are given in the Grand Chapter Register, but even here the Scribe had made a mistake. The name of the Chapter should be Unity, and not Union, as stated. This gives some idea of the way in which the business of the Grand Chapter was conducted.

Bro. Dashwood mentions that Thomas Johnson, the "Joint Janitor", published *A Brief History of Free Masons*. This work is rare, but by no means unknown. There is a copy of the First Edition of 1782 in the York Lodge Library. There were two Second Editions, one published in 1784 and the other in 1794. There is a copy of the First Issue of the Second Edition, 1784, in Grand Lodge, and another in the Quatuor Coronati Library. There is also a copy of the Second Issue of the Second Edition, dated 1794, in the York Lodge Library.

William (not Thomas) Shepherd, the Senior Janitor, published a book of songs in 1784. This work is almost unknown. It was called *The Masonic Choirester*, and the only copy that I can trace is in the Library of the Grand Lodge of Iowa.

Bro. Dashwood states that at the meeting of the Grand Chapter on 12th March, 1784, the Grand Superintendent of Yorkshire was present and he again attended on 28th April, 1784. Can Bro. Dashwood tell us whether he is mentioned by name?

One cannot help coming to the conclusion that the Minutes of the Grand Chapter in the early days were badly kept, and it must be a great satisfaction to the present members of the Quatuor Coronati Lodge that today we are fortunate to have such an efficient Secretary to watch over our interests, and we are greatly indebted to him for his paper.

Bro. B. W. OLIVER writes:—

I would like to add my appreciation of the work Bro. Dashwood is doing for us in the examination of these Minutes, first of Grand Lodge and now of Grand Chapter, making available to a vast number of Masonic students important information previously available to but few, and then only by considerable labour.

In these notes on the Second and Third Minute Books of Grand Chapter I find many of especial interest. In 1776 a "Bro. Brooks" participated in Sections of the Lecture, and I wonder if he was the same as the Exeter Mason who, as Prov. G.M. (*pro tempore*), constituted the Union Lodge in that city.

Then he gives us the startling information that Grand Chapter could not determine the "true origin and intention of Masonry" unless they were given access to the Ancient Druids' Library. We must hope that our worthy Secretary will explore this particular matter still further, for it may well prove to be of supreme importance.

The skilful selection made by Bro. Dashwood gives a wealth of information, but I wish he could have included a list of Chapters warranted during the period covered. Possibly this can still be done.

Bro. LEWIS EDWARDS said:—

Those who heard Bro. Dashwood's earlier paper on the origins of Grand Chapter no doubt looked forward with eagerness to a further instalment; nor have they been disappointed, and we offer to him our renewed thanks.

The curiosity of several of us must have been aroused by the suggestion made in 1781 that an application be made "for the free use of the Druids' Library". This feeling must be whetted by the realisation that the Order (in its modern form) was established in that same year, and we wonder what our ancient Companions hoped to find there about "the true Origin and Intention of Masonry", and still more whether anything could, in fact, be found. Bro. Woodford, in his *Cyclopaedia of Freemasonry*, refers to the modern Druids as "a benefit Society of some importance, and we understand also a sort of quasi-Masonic grade; but of this, knowing nothing,

we can say nothing". I wonder if the reader of the paper would think it worth while to inquire of the present Druids, who, I hope, may also be a friendly society in the more general sense, whether they can throw any light on this at present obscure reference.

The Comp. Paiba who presented a "Superb Bowl" to Grand Chapter would very likely be a member of a well-known (and still existing) Anglo-Jewish family, since the Grand Lodge records mention the names of Jacob de Paiba, Gentleman, who joined the Shakespeare Lodge in 1765, and of John Paiba, Gentleman, who joined the Stewards' in 1781.

Bro. ARTHUR SHARP said:—

Bro. Dashwood notes that Grand Chapter voted in March, 1776, a sum of Ten Guineas to Grand Lodge towards building the Hall, and that the Treasurer neglected to pay the money. Again, he mentions that in 1789 the minutes show some sort of settlement of the accounts, and that the Chapter was apparently unable to get any proper statement of accounts between that date and 1806, when a change took place following the death of the Treasurer in that year, whom, he reveals, was Bro. John Allen. Why, when the accounts were continually in a muddle for so many years, did the Chapter continue to retain Bro. Allen in office? Was he too influential to be removed? Was he a member of Dunckerley's set? And, in any case, who was he?

Presumably he was the John Allen, Provincial Grand Master for Lancashire, 1769-1806, a Bury man who was Chancellor of the Duchy of Lancaster, of whom Bro. Norman Rogers (*A.Q.C.*, lxxi, p. 56) writes that he prepared the conveyance of the site for the first Freemasons' Hall in Great Queen Street, London, purchased in 1774. He was a member of the Somerset House Lodge, No. 279, and was admitted a member of the Lodge of Friendship, No. 3, on 18th March, 1767 (*A.Q.C.*, lvi, p. 78). He was exalted on the 13th November, 1765, in the London R.A. Chapter, the forerunner of Grand Chapter. He was J.G.W. in Grand Lodge in 1777, and was one of the Solicitors employed to draw up Dillon's Bill of Incorporation in 1772 (*A.Q.C.*, lvi, p. 93). As an interesting sidelight, it can be mentioned that the name of "Mr. Allen, Attorney, Clement's Inn, London" appears in the list of subscribers to Hale's *Social Harmony*, 1763.

Bro. WILLIAM WAPLES writes:—

In Bro. Dashwood's condensation of the Second and Third Minute Books of Grand Chapter, four points appear to be important.

- (1) The motion in 1781 "to examine into the true origin and intention of Masonry". It was stated that it . . . "could not be determined without a free un-interrupted access to the Ancient Druids Library . . ." "The discussion was therefore postponed until", etc. . . . "Application be first made for the full use of the Druids Library, by the several Cns. of the Gd. Chr."

Evidently the Companions were as much concerned in 1781 about origins as we are today. The question may be asked as to whether the "Druids Library" was that of a Druidical Lodge or the Welsh Order of Druids, and, if so, why refer to the Druids for a probable origin?

- (2) In 1783, and probably until 1813, there are references to "Working *any* of the Sections", and "Several Sections were gone through".

Does this suggest that the "Moderns'" R.A. ritual consisted of a series of Questions and Answers? The Grand Lodge of the "Ancients" apparently worked a full ceremonial in which Qs. and As. would be almost absent.

- (3) In 1811 Comp. Revd. George Adam Browne became Supt. for Cambridge. In 1813 appointed Grand Orator. In 1834 he was one of a Committee set up to revise all the ceremonies of the Order, and is believed to have been principally responsible for that revision.

May one assume, therefore, that a Royal Arch Ritual in MS. dated between 1813 and 1839 would be a fair example of the pre-1813 working, or a compromise of the working of the two Grand Chapters?

- (4) On 30th November, 1813, two Resolutions were passed *re* the forthcoming union of the Grand Chapter and Grand Lodge (?)

There is no mention of another Grand Chapter. May this be explained because the two Grand Chapters functioned differently? The "Moderns" apparently "exalted" Companions

and conducted the "Lectures", whereas the "Ancients' Grand Chapter was administrative and supervisory only, the work of their Chapters being conducted by Brethren who had gained a more or less local knowledge of the R.A. working. Perhaps this accounts for the *ad hoc* body of December, 1817, which represented the Grand Lodge of the "Ancients".

Bro. FULKE RADICE writes:—

This interesting paper makes but sorry reading, apathy and neglect prevailing almost throughout, yet the R.A. went from strength to strength! The history of the "Ancients' Grand Chapter, from one point of view, makes even sorer reading, as it hardly seems to have had any existence at all. As regards the "Moderns' Grand Chapter, one may wonder whether the reason for this apathy was due to the continued hostility of the "Moderns' Grand Lodge to the R.A. It is a paradoxical fact that the high authorities of the "Moderns" remained antagonistic to the Order, which their subordinate Brethren sought it and received it more and more.

In the case of the "Ancients", the reason is, of course, different and understandable. The R.A. was for a long time worked as an additional degree by Craft Lodges, and the "Ancients' Grand Lodge ruled this degree, as it then was, like the three Craft degrees and others. Their Grand Chapter was merely a counterblast to the creation of the "Moderns' Grand Chapter; it had no real *raison d'être*. It is not surprising, therefore, that it remained a façade *et praeterea nihil*.

Bro. STAFFORD-NORTHCOTE writes:—

In South Australia the Ancient Order of Druids is very strong indeed, and, I understand, their initiation ceremony equates most markedly with our own. The strength of Druidry in South Australia might possibly be due to the large numbers of Cornishmen who emigrated many years ago to the inland copper mines. Although copper is no longer to be found in any great quantity there, certain districts are still known for their "Cousin Jack" communities.

Bro. ERIC WARD writes:—

Some of those who contributed to the discussion appeared to take seriously the reference to the "Ancient Druids' Library". Surely this was meant as a joke in retaliation to the equally facetious motion to examine the "true Origin and Intention of Masonry", the correct answer to which they knew, as we know, exists only in non-existent libraries.

Bro. DASHWOOD writes in reply:—

I am very grateful for the kindly reception given to a very makeshift paper.

I have still to be convinced that, prior to 1767, Grand Lodge was opposed to Grand Chapter. The personal opinions of Grand Secretaries have on more than one occasion, and without the faintest justification, been quoted as being the policy of Grand Lodge. My own belief is that had the Charter of Compact, with all the weight of the authority of the reigning Grand Master, been allowed to come before that October, 1766, Communication of Grand Lodge, the chances are very much better than equal that that historic document would have received official approval and Dermott's principal weapon would have been denied him, and either the "Ancients" would have collapsed or the Union would have been consummated forty years earlier than it was. Whether that would have been for the good of the Craft in the long run may perhaps be open to doubt.

The name of the Grand Superintendent of Yorkshire is given in the Minutes; it was Richard Garland, who with John Sawyer, both of Apollo Lodge, York, was exalted in Grand Chapter on 13th April, 1781: he was appointed G.Supt. the same day.

The "Druids" reference was a complete puzzle to me, and I drew attention to it expressly in the hope that some wiser member of the Lodge might be able to explain it. If, as Bro. Edwards says, the modern Druids were formed only in that year, their Library can hardly have been so extensive as to contain anything leading to the required information. Bro. Ward's suggestion that it was an elaborate leg-pull does not commend itself to me as a possibility.

The "Brooks" whom Bro. Oliver asks about was John Brooks, described as of "Holborn".

Comp. Paiba was John Paiba, of the Somerset House Lodge, and, I think, certainly the same as the Grand Steward of 1781.

As regards John Allen, I think he was not to be blamed for the condition of the accounts ; the money was collected in most cases at the meetings by the Scribe E., and it was between the Scribe and the Treasurer that the leakage occurred ; later, Allen was a sick and, as it turned out, a dying man. He was certainly the celebrated John Allen, of Lancashire.

I cannot agree with Bro. Waples that the "Antients" Grand Chapter "was administrative and supervisory only" ; there is no evidence that it ever either administered or supervised, or, in fact, that it functioned at all, except in January, 1772, when it acted merely as an advisory body to Grand Lodge, who did the administering and supervising. As Bro. Radice says, it was merely a counterblast to the creation of the "Moderns" Grand Chapter and had no real *raison d'être*, and consequently no concrete existence.



St. John's Day in Harvest

WEDNESDAY, 24th JUNE, 1959



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. Carr, L.G.R., W.M.; G. S. Draffen, M.B.E., Grand Librarian of Scotland, I.P.M.; B. W. Oliver, P.A.G.D.C., P.M., as S.W.; Bernard E. Jones, P.A.G.D.C., 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.; Arthur Sharp, M.A., P.G.D., S.D.; F. Bernhart, P.A.G.St.B., J.D.; Lt.-Col. E. Ward, T.D., P.M. 5386, I.G.; F. R. Worts, M.A., P.A.G.D.C., Steward; S. Pope, P.G.St.B., P.M.; R. E. Parkinson, B.Sc., P.G.D. (I.C.); and J. R. Rylands, M.Sc., J.P., P.A.G.D.C., P.M.

Also the following members of the Correspondence Circle:—Bros. L. E. C. Peckover, C. C. Harrington, E. L. Thompson, S. Gooch, R. J. Wilkinson, E. Wallace, K.-J. Lenander, S. G. Woods, G. Norman Knight, A. M. Lee, B. Jacobs, F. H. Anderson, P. J. Watts, S. C. Cornelius, A. P. Cawadias, G. M. Tye, R. Haigh, S. M. Walton, G. E. Stein, H. Hoffnung, P. R. Rainsford-Hannay, H. A. Corfe, R. W. Reynolds-Davies, E. H. Ball, E. R. Winter, L. Clough, H. J. Williams, G. Hall-Clark, C. Lawson-Reece, R. Gold, S. A. Martefio, E. Winterburgh, A. R. Jole, W. F. Barrell, J. I. M. Jones, A. Barnholt and G. E. Cohen.

Also the following Visitors:—Bros. S. A. Haywood, Lodge 1964; L. C. Lane, Lodge 4844; L. W. Saunders, Lodge 4106; K. M. Lazarus, Lodge 7073; R. G. Alvis, Lodge 4892; T. H. Hegelstone, Lodge 4774; G. W. Nichols, Lodge 3940; C. Osborne Lewis, Lodge 3016; and A. R. Hewitt, Lodge 820.

Apologies 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.; 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.; Norman Rogers, M.Com., 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); N. B. Spencer, B.A., LL.B., O.S.M., J.W.; and G. Brett, P.M. 1494.

One Royal Arch Chapter, five Lodges, one Lodge of Instruction and forty-four Brethren were duly elected to membership of the Correspondence Circle.

Bro. Ivor Grantham drew attention to the following

EXHIBITS

From the Grand Lodge Library and Museum:—

Engraved Lists of Lodges (1757 and 1769) containing particulars of early Lodges constituted in Scandinavia.

Verzeichnis der von den vereinigten Logen Zorobabel zum Nordstern, und Friedrich zur gekrönten Hoffnung in Kopenhagen gesammelten Maurerischen Bibliothek (Kopenhagen, 1801).

Frimurare Ordens Calender (Stockholm, 1812).

Medal struck to commemorate the Bi-Centenary of the establishment of St. John's Freemasonry in Sweden (1757-1957).

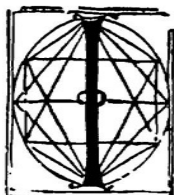
Swedish Masonic Medal of Honour presented to the late R.W.Bro. Sir Sydney White, K.C.V.O., P.G.W.

A selection of Scandinavian Masonic Certificates.

Bro. BERTRAM JACOBS read an interesting paper, entitled *Scandinavian Freemasonry*, as follows:—

SCANDINAVIAN FREEMASONRY

BY BRO. BERTRAM JACOBS



HAVE prepared this paper on Scandinavian Freemasonry without any pretensions to scholarship or erudition, nor because I hope to present anything new, but because, having enjoyed by visits to Scandinavian Lodges so much, I am impelled to tell my British friends about it.

I have visited Lodges in many parts of the world, but here I have been so impressed by the high level of knowledge and of practice and of the beauty of the rituals that I feel that here is Masonry at its zenith. True, it is Christian and not universal, like the British, but this is not surprising, as it is the

product, not of a widespread Colonial power, but of Sweden, a Christian kingdom. None the less, it is proud to point out its descent from the English Grand Lodge of 1717.

Originally, I had the idea that the rituals I saw there were similar to those practised here before the Union, for I thought I recognised in them a likeness to a demonstration I had seen at the Café Royal. I set out to prove this and failed. Instead, I found a romantic and exciting history, which was even more satisfactory.

Thanks to that good friend of British Freemasons and of the late Sir Sidney White, Bro. Major Fritz Ryman, late Grand Secretary of Sweden, I was introduced to Prof. Arvid Odencrants, then Grand Inspector of the Swedish Order and its greatest historian with whom I have spent many pleasant hours. What follows is just the information I received from that great scholar and from my friends in Denmark.

The hero of my story is one Carl Frederik Eckleff, who, at the expense of his career in the Foreign Office, devoted over 40 years of his life to the foundation and promotion of Swedish Freemasonry. He was, in fact, only responsible for the first of the three periods into which the history of its early development can be divided, the man responsible for the subsequent two periods being the great Duke Charles, whose work is deservedly commemorated by the Royal Order of Charles XIII, a knightly order and the greatest Masonic honour in Sweden. So, the three periods may well be termed: 1st, the Eckleff period, a period of chaos, of many rituals and observances, into which he strove to bring some order, which lasted till between 1770 and 1780; 2nd, the first Duke Charles period, when the new rituals were introduced and the system of degrees formulated; and 3rd, the second Duke Charles period, when he had finished his Regency, revised the rituals and stabilised the whole system, as we know it today.

Eckleff was born in Stockholm on 25th June, 1723, with a silver spoon in his mouth. Between the ages of 15 and 20 he managed to attend Upsala University and make many journeys abroad, especially to France and Germany, for his knowledge of both languages was excellent. During that period he resided at Kiel, where he was initiated into the Order of Torch Brethren, a society for the promotion "of literature, poetry, friendship and wisdom".

He entered the Swedish Foreign Office when he was 20, and during his 24 years of service there he made little progress until, in 1759, he received the appointment of Royal Secretary, which was merely a sinecure. It is said that his lack of preferment was due to envious enemies and delicate health, but I suspect that it was mainly due to literary and other outside interests, especially his devotion to Freemasonry. It was to this he consecrated himself in the nineteen years following his retirement in 1767.

In the early part of the eighteenth century, Freemasonry spread from Britain to the Continent, where it took many forms, some rather unorthodox. Many Swedes were initiated in such Lodges in France and Germany, and received permission to introduce these workings at home, so that when they returned to Sweden they met together to constitute Lodges in a haphazard manner, without set forms or rituals, lacking guidance and authority.

Conditions were truly chaotic when Count Axel Wrede Sparre took the lead in founding the first Lodge of St. John in Stockholm in 1735. This Lodge was later named Den Nordiska Första (the First Northern). Wrede Sparre was introduced to Masonry in Paris, at the Kings Head Lodge, established in 1725 by Charles Radcliffe, Earl of Derwentwater, an attainted Jacobite. He was the son of Francis Derwentwater and Mary Tudor, daughter of James II, and had founded this York Lodge, presumably for the purpose of furthering the Jacobite Cause. He took part in the '45, and his execution the following year is still celebrated in North Country folk songs.

Wrede Sparre was initiated on May 4th and passed on November 16th in 1731, but not raised until 1733. He then returned to Sweden with authority to operate the three degrees. The Lodge was at first known by his name. Many well-known men became members and, to give the young effort further authority, Count C. F. Scheffer, who had also been initiated in Paris, obtained a Charter or Patent from Derwentwater in 1737 to found Lodges in Sweden.

At about the same period, another Jacobite, General James Keith, obtained from his "cousin", John Keith, Earl of Kintore, Grand Master of England (1740), permission to hold Lodges under the English Constitution wherever he happened to be. He exercised this right in Sweden until 1744. He was then in the service of the Russians and became Prov. Grand Master of Russia about 1740, when Governor of the Ukraine. Other Masons from abroad formed the Lijdbergs' Lodge, of which Eckleff was first D.C. and later J.W., but this Lodge was not recognised by Scheffer until some time later, after which it changed its name to The St. Edward's Lodge.

Wrede Sparre's Lodge languished in 1746, and confusion reigned in Swedish Masonry. To bring some order out of chaos, Scheffer lent his authority to the establishment of the St. John's Lodge, St. Jean Auxiliaire, by Count Knut Carlsson Posse, to which, on 2nd January, 1752, many of the members of Wrede Sparre's Lodge adhered. This kept the true spark alive and it became the parent of many new St. John's Lodges, under the jurisdiction of Scheffer's Patent. Masonic activity increased considerably; clandestine Lodges were regularised or closed down, their members joining regular Lodges, while the number of initiations considerably increased.

Until this date they had only been concerned with the first three St. John's degrees, corresponding to the British, but a ferment which had been created on the Continent made itself felt in Sweden. This had been started when Andrew Michael Ramsay, a friend of Derwentwater, made his famous oration in Paris in 1737, when he claimed that Freemasonry was descended from the Christian Chivalries of the past, from the rebuilding of the churches in Jerusalem after their destruction by the Saracens, and from such orders as that of St. John of Jerusalem. He affirmed that returning Crusaders had established Lodges in Britain, that in 1286 James, Lord Stewart, had been installed Grand Master at Kilwinning, while Prince Edward, son of Henry III, added to the strength by bringing back the remaining Brethren of the Orders from Jerusalem.

This started many trains of thought and curious degrees. As an instance of this, when he founded his Lodge, Posse claimed to be a Scotch Brother in Gauché's Lodge in Strasbourg, Scotch Master in St. Andrew's Lodge, Cologne, Elect Master in the Lodge of Grimsen, Stockholm, and that he had also been initiated "L'ordre de la Chainé; L'ordre de la Felicite and L'ordre des Mopses" (a kind of mock masonry).

In 1754 the Clermont rite was founded, and it is these rituals which formed the basis of the St. Andrew's Degrees, whose initiates bear the titles of Scottish Brother or Scottish Master or Maitre Ecosais. As there was no apparent connection with Scottish Masonry of the period, it is sometimes thought that "Ecosais" was an aberration or a misprint for "accassois", believed to be an old French word for "acacia". Be that as it may, *Eckleff* brought the Scottish rite to Sweden in 1756. He apparently brought his rituals and the authority to work them from Geneva, for the documents on which he based this were written in a French cypher and bear the superscription, "Publie, dicte, félicite, et enregistre Frederic Aescher, Secrétaire". The document dealing with the ceremonies refers to copies made from originals from "The Grand Chapitre de la Confraternité Immortelle, la Confraternité Illuminée et la Grand Chapitre Royal Primitif". It is believed he obtained them from the Grand Chapter of Geneva and, from their language, they would appear to date about 1750.

On 30th November, 1756, therefore, Eckleff constituted Sweden's first St. Andrew's Lodge, with himself as Master. It met at the Pelican Inn, near where the Slussen is now, and worked the 4th, 5th and 6th degrees of Scottish Apprentice and Fellow of St. Andrew and Scottish Master of St. Andrew. This was the beginning of the Swedish system, and his Lodge, which he called L'Innocente, is still working under the name of Nordiska Cirkeln. In 1759, Eckleff also established the first Chapter under the same name, L'Innocente, but only working the 7th, Enlightened Steward or Stuart Brother, degree.

I have several times mentioned that written authorities were brought from abroad. In the early days, with so many charlatans about, great stress was laid on the need for obtaining genuine patents or warrants from established Grand Lodges, for secrecy and control were difficult to enforce. Above all, genuine powers from the Grand Lodge of England were most sought after, and when Eckleff arrived from a journey, claiming to possess such powers, with prescription for ceremonies, rituals and bye-laws, his word was accepted and he carried all before him, though I have never discovered how he substantiated his claim to those powers.

In 1760 he started another St. John's Lodge, in addition to the six then working, which he called "Den Sjunde", the seventh. This does not appear to have raised any protest from "St. Jean Auxiliaire", the Mother Lodge, or from Scheffer. In fact, the seven Lodges then united together to form the National Grand Lodge of Sweden (Den Svenska Stora Landslogen), and to it was affiliated the "L'Innocente" St. Andrew's Lodge and Chapter. Scheffer was the first Grand Master, and Eckleff his deputy.

London appears to have been quite ignorant of the progress made in Sweden, where many more Lodges were quickly established in Gothenburg, Stockholm and elsewhere, for in 1765 a keen Freemason called Tullman arrived at the British Embassy in Stockholm, who had been a secretary at the Legation in Denmark. He brought with him what he claimed to be a warrant of appointment as Provincial Grand Master of Sweden, under the English Constitution; and wide powers over all Scandinavia, for there were already Lodges working in Denmark and Norway under our rule.

This invasion brought a quick reaction from Scheffer and Eckleff, who resented what appeared to be piracy, and the strong letter which Scheffer sent to our G.M. has already been published in *A.Q.C.* The result of this battle royal was the defeat of Tullman. England withdrew his authority, recognised the National Grand Lodge of Sweden, and so founded the friendly relationship which exists to this day. Meantime, Tullman had started a St. John's Lodge, the Britannia, and, later, the Phoenix, in Stockholm, and also the St. George in Gothenburg. The Phoenix also worked the St. Andrew's degrees.

The relevant documents have been extracted from the Grand Lodge letter book, one being a copy of a Draft of Constitution for the National Grand Lodge of Sweden. This is, in fact, a Patent, which rather naïvely recognises Scheffer as the National Grand Master of Sweden and yet records it as an appointment as Provincial Grand Master, and in letters of the same period refers to him as such. The thirteen Lodges which formed this Grand Lodge did not include any founded by Tullman, whose recognition was completely withdrawn. The Swedes have never regarded themselves as a Province of England.

The second period of our history began with the initiation, in 1770, of the King, Gustavus III, and his two brothers, Duke Charles of Soedermanland and Duke Frederick Adolphus. The King became Protector of the Order, Duke Frederick was installed W.M. of the Swedish Army Lodge, but it was the Duke Charles who became most active and devoted most of the rest of his life to Swedish Masonry. Though history has not been very kind to him when, late in life, he became King, it was to Masonry that he gave of his best and became a great leader.

He seems to have begun, without delay, to study the whole system and the sources of the rituals. He got in touch with those who worked the system in Germany, especially with Carl G. von Hund, who had devoted himself to perfecting the Templar Orders of Clermont, and as a result the Convention of Wilhelmsbad was called to rectify the Scottish Master's degrees. This was attended by Duke Charles and, though contact with Germany was later broken, he remained in touch, and eventually gave Sweden a real system of Masonry, not just a collection of degrees. It was during this period that the Chapter working was extended, though Eckleff's documents still remained the basis of all the rituals.

In 1774 the Duke established a new St. Andrew's Lodge, the Blazing Star (*Glindrande Stjärnan*), and immediately followed this by taking over office from Scheffer, who remained intimately connected with the work of Grand Lodge and with the committee the Duke formed to revise the rituals for all the degrees and Lodges in Sweden. This took a great many years, during which the Duke had to withdraw from his close interest in his Masonic work when the King Gustavus III was assassinated and the Duke Charles became Regent during the minority of Gustavus IV Adolphus.

In the meantime, Eckleff's health began to fail and, one by one, he resigned his Masonic appointments until, in 1783, he ceased to be Master of the great Lodge he had founded, "*Den Sjunde*". He died in 1786, but his famous documents survive him and are treasured in Stockholm to this day. Though the main work was done by Duke Charles, Eckleff deserves every honour for his forethought and his lifelong devotion to Swedish Masonry. In 1799 his Lodge was amalgamated with that of L'Union and St. Jean Auxiliaire to become the First Lodge of St. John in the 9th Province, and eventually, under the guidance of Duke Charles, the First Lodge of the North (*Den Första Nordiska Sanct Johannes Logen af Nionde Provincen*).

The third period began when King Gustavus IV Adolphus ended his minority in 1798, and the Duke took up his work in Masonry with renewed vigour. He made many journeys abroad in both periods, notably to Vienna and Prague, where he consulted all the authorities and the rituals, and from where he sent home to his working committee a great part of the revised rituals and instructions he had evolved as a result of his studies. When he returned from his travels he took up the reins of government of the Craft, and finally created the Swedish system as we know it today, with little alteration except modernisation of language, by giving his final sanction to the work of his team of helpers who had laboured under his direction so well. Charles provided the driving force which set Swedish Masonry on so solid a foundation. He created a logical system, each degree leading unerringly to the next, even up to the final and highest, because each contains the germ of the succeeding degree, and he continued to rule the Craft after he ascended the throne as King Charles XIII.

The close friendship which had grown between the Swedish and English Grand Lodges is well illustrated by the delightful adventure of Count Jacob de la Gardie, who was the Swedish representative at the Union of the two rival Grand Lodges on December 27th, 1813. I cannot

do better than describe it in his own charming manner, for Prof. Odencrants has translated the entry from de la Gardie's Journal, now in the Library of the University of Lund.

"Dec. 27, 1813. Eleven o'clock Mr Blacker came, sent by the Duke of Sussex, to conduct me to the Freemason's Lodge and many ceremonies here. 800 persons were in the Lodge. After the Acts were read and the Committee of Union went out to a neighbouring room, both the Dukes asked me to follow them, and allow the Committee to read for me the different formulae suggested and that I after that should decide which of those I found the right one and that they then would accept that one. I followed them to another room and there the obligations of the Old and the New system were read to me, and without any doubt I approved the Old one, as more according to our Swedish system.

When we had returned to the Great Hall I made this declaration loudly to all the Lodges, and both the Dukes gave over to me, after the old ritual, their posts.

The Duke of Sussex was then in due ritual way elected Grand Master ; he relinquished the Throne he had occupied to me and received, kneeling, from my hands the decorations belonging to his new office.

At $\frac{1}{2}$ past six we went to the Dinner, which was not ended before half past one in the night. A great many toasts were given, among them the King of Sweden, the Crown Prince, the Swedish Masonry, the Swedish Army and my health. To them all I had to respond in English. I was most embarrassed, but an Englishman is very flattered if a foreigner speaks their language, and readily pardons a fault if there is a good will. Near 2 o'clock I went home, I cannot deny, very tired by the 14 hours.

When taking leave I got new sight of the friendship and well wishes of the English.

I suppose this was the only occasion when a Swedish man in London finds himself in such a position, that among 800 persons, all standing, only he sitting and one of the Royal Princes kneeling before him. When one knows the pride of an Englishman, his inner feeling of supremacy over all other nations, it is doubly worthwhile to be in the case when I now found myself and where certainly neither I nor any other man will ever come again."

It is thus fitting that, in 1868, our future G.M. and King, Edward VII, should have been initiated in Stockholm.

In 1853 the Swedish system was introduced into Denmark, and King Charles XV eventually affiliated his friend, King Frederick VII, since when the Danish Royal Family have taken the closest interest in the Order. Before that period there were Lodges under the English Constitution from 1743, and in 1745 we appointed a Grand Superintendent for Denmark and Norway. That same year, on 25th October, Denmark's oldest Lodge, Zorobabel, received its Warrant from the Grand Lodge of England and still proudly possesses it. Of course, it only worked the three craft degrees. The Strict Observance (Templar Degrees) were introduced from Germany in 1765, modified in 1782 by the Convention of Wilhelmsbad, so they were ripe to receive the Swedish system, though, of course, they are today quite independent. They are, however, just as strict in their observance of the rituals, and there is no variation whatever between the Lodges, as there is in Britain. In fact, they are more conservative than the Swedes, adhering strictly to the rituals of a century ago, whereas in Sweden there has been a certain amount of liberalisation and reform to bring the old wording up to date, while retaining the ancient spirit.

Norway also had Lodges under the English Constitution in the middle of the eighteenth century, and Bro. Dashwood has laboriously translated a Royal Arch Ritual practised by a Chapter in Christiania in 1782 which he believes to be similar to the one then current in England. Lodges were also formed there by sailors. The Strict Observance was introduced by Denmark in the 1770's, but, with the Union with Sweden, Norway adopted the Swedish system, of which it became a province, working only the St. John's degrees at first, but taking over the remainder early in the nineteenth century. After the dissolution of the Union in 1905, they retained the Swedish system, though they have some of their own customs.

Until 1951, Iceland was a Province of Denmark. It was then constituted as an independent Grand Lodge, but its ritual is the same as in Denmark.

In Finland, in addition to the Swedish system, they also operate under that of the Grand Lodge of New York.

We in England delight in the diversity of our rituals, so that wherever we visit, especially in the Provinces, we are sure to be stimulated by the different methods of presenting our ceremonies.

In Scandinavia, on the contrary, they are proud of their uniformity, so that, as they say, every instruction and lecture can be used and understood in every Lodge, and all can feel at home wherever they go. As in Australia, they have Inspectors of Workings, and when I first knew him it was the task of Prof. Odencrants, then Grand Inspector of Sweden, to ensure that uniformity, that perfection of ritual which is as general there as it is in Denmark and, I am told, in Norway and Iceland. To make that perfection even more certain, each Lodge is ruled by a

permanent Master, assisted by one or more Deputies. These accomplished Masons should be members of the 9th or higher degrees, but even that is not a sufficient safeguard, for the Master has a book of the Ritual open before him to prevent the slightest deviation.

Their system is homogenous, consisting of ten degrees, followed by the 11th and supreme one. The ten degrees are grouped into three divisions, the first three in the Lodges of St. John, the second three into the Lodges of St. Andrew and the remaining four into the Chapter, followed by the Supreme degree of the Knights Commanders of the Red Cross. Their Masonry is a truly progressive system, for it is continuous, each degree leading to the next, and each degree contains some germ of the next, some connecting link to consolidate the progression right up to the 11th.

On the other hand, to ensure that each is kept separate and distinct, several different Temples are used, each specially designed for its degree or degrees, built and ornamented to give the best possible background to the words and acts of the ritual. These magnificent halls are perfectly suited for their particular function. By creating a fitting atmosphere they become part and parcel of the ceremonies and add greatly to their solemnity and impressiveness, and deepen the understanding of the degrees.

The three divisions of the system, while enjoying a certain amount of autonomy, are under the supreme rule of the Grand Master, who is called "The Most Wise Vicarius Salomonis", the idea being, I presume, that there is only one Grand Master, He Who Rules in the Grand Lodge Above. In Sweden he is now the Sovereign, while in Denmark, Norway and Iceland he is chosen from the members of the 11th degree, who assist him in Grand Lodge in similar offices to our own, such as Deputy G.M., Grand Chancellor, Presidents of Boards of Benevolence, Finance and General Purposes, Grand Inspector and the Prov. Grand Masters. The Masters of the various Lodges are elected for life or until retirement, while the other Regular Officers are elected annually, though the W.M. may extend the appointment of his Deputy (or Deputies) and Wardens by confirming them in office at not more than three subsequent elections. The Treasurer must be elected annually, but the Orator, Secretary, Director of Ceremonies and Introducer are appointed by the W.M.

The three groups of degrees each has its Apprentice, Fellowcrafts and Master's degree, a parallel to birth, life and what we gain from it, but there is continuity throughout, each a logical sequence to that preceding. Thus they have: 1st, Apprentice, 2nd, Fellowcraft, and 3rd, Master of St. John, which are equivalent to our Craft degrees, and in the "Enlightened Scottish Lodge of St. Andrew" the 4th is the Elect and Very Worshipful Scottish Apprentice, the 5th the Fellow of St. Andrew, and the 6th the Enlightened Scottish Master of St. Andrew. The first two are given consecutively on the same evening, while the 6th is a further step up the ladder. English Companions of the Royal Arch are now permitted, on invitation, to visit the St. Andrew's degrees.

In the Chapter, which achieved its present form about 1810, the 7th, or Steward or Stuart Brother, is an introductory degree, and then the same pattern is followed of three: 8th, Very Confidant Brother of Solomon is the first Templar degree derived from Clermont; 9th, Illuminated Confidant Brother of St. John; and 10th, Very Illuminated Confidant Brother of St. Andrew.

The whole is governed by the 11th, the Knights Commanders of the Red Cross, which in Sweden is a Knightly Order known as the Royal King Charles XIII Order in memory of the great foundation laid by Duke Charles. It is not only a Masonic Degree, but a Civil Order conferred by the King, and the Knights of the Order of King Charles XIII wear their Red Cross in public. Thus, the 1st, 4th and 8th, 2nd, 5th and 9th, 3rd, 6th and 10th, are all in a way parallel, symbols of work in a certain stage of life, while the whole is co-ordinated by the teaching of the experienced ones in the 11th. This is limited to 30—27 lay members and three clerical.

In Denmark a special Jewel of Honour was instituted in 1950 for presentation to members of the 10th and 11th degrees for distinguished Masonic Service. The late Sir Sydney White, whom every Scandinavian I met seemed to regard as a personal friend and whose popularity did much to cement the excellent relations existing between the Swedish System and the United G.L. of England, was invested with this Jewel, as a well-deserved recognition of his great work.

Progression from one degree to the next is no easy matter and is far from automatic. The method of recommendation varies, but a Brother has not only to be regular in attendance and diligent—he has to give proofs of his proficiency and of his knowledge of the Craft. A mere recital of set answers to a series of questions is not enough. It is quite a common sight to see the Masonic Libraries full of earnest young Masons studying the tenets of their Craft, and there is a considerable demand for books on loan.

In the St. John's Lodges, the W.M., assisted by his council of regular officers, decides when Brethren shall be summoned for advancements to 2nd and 3rd degrees. To obtain preferment to the St. Andrew's Lodge, a Brother must apply through the Secretary of his St. John's Lodge, is balloted for in the usual way, and after that his progress is, as before, by summons from the W.M. Promotion to the Chapter is based on Lodge work, knowledge and general worthiness, and is by recommendation by the W.M. to Grand Lodge.

Plenty of opportunities are given to young members to fill the junior offices, for, while

Lodges are few in number and memberships very large, meetings are frequent. In fact, in Sweden there are only 34 St. John's, 17 Lodges of St. Andrew and five Chapters. The total number of Masons is 25,500, to which may be added 640 in Finland. In Denmark a total of about 8,350 is served by 22 St. John's Lodges, five St. Andrew's and two Chapters, one in Copenhagen and one in Odense. I believe the numbers in Norway are similar, but I have no figures for Iceland, now independent.

Work commences late September and continues until May; Lodges meeting once or twice a week, St. John's working 1st and 3rd, and St. Andrew's 4th/5th and 6th degrees alternately, but the 2nd is only given four times a year, for this is essentially musical and very beautiful, symbolising increasing harmony. In Copenhagen, Mozart's actual score, presented by his widow, who returned there when she re-married, is often used.

At all meetings, evening dress with white ties (though black waistcoats) is invariably worn, with the gloves presented at each degree, and swords are carried. In Denmark all from 3rd upward wear top hats, but in Sweden this is usually confined to the Master, Wardens and D.C.

Where there are interested Brethren who cannot constitute a Lodge (often for reasons of finance in small towns) they form Masonic Societies. These work after a prescribed ritual, holding lectures and lodges of instruction, but they have no authority to initiate in any of the degrees. In Sweden there are 54 of these societies, and they perform many valuable functions. A fundamental part of the working of each degree is the explanation of the symbols appertaining to that degree displayed on the Tracing Board (or Cloth) on the floor in the centre of the Lodge, and the candidate is given a full explanation of the inner meaning of each ritual at the time of the ceremony. Furthermore, the degree must be shown in its place in the chain, and this must be carefully explained and, where possible, explicit lectures given.

As I have said, whereas elsewhere, apart from the three craft degrees and the Royal Arch, there are very many degrees but no system, the Swedish way of working is unique, for, though each degree is individual, they are all combined in a logical sequence, all the units forming a continuous chain of thoughts and principles. In the lectures at the end of each ceremony, "three points are stressed: First, the *historical*, showing the development of the system and its degrees; then the *ethical*, showing how the ceremonies and their symbolism are a basis for the teaching of upright and honourable living; and thirdly, the *mystical*, placing life here as a step in the chain from creation to our end, regaining unity with God the Creator". So that, to once again quote Prof. Odencrants, "One can say that Swedish Freemasonry follows man from Origin to End, from creation to his goal, to reunion with our Master, not only in statements of what we believe, but also guiding us in our practical, ethical and spiritual life."

APPENDIX

GRAND LODGE LETTER BOOK No. 2, 1769-75

2nd April, 1771, to de Vignoles, P.G.M. for Foreign Lodges:—

I herewith transmit the two Patents for Leghorn and underneath you have an account of my charges for the different Patents &c. sent abroad since our account settled in April last

Patent of appointment for Count Scheffer as P.G.M. for Sweden £5/5/-

[List continues with other Patents for Brunswick, Leghorn, &c., and is signed "Jas. Heseltine".]

Part of a Letter, undated, but about March, 1772, to H.E. John Yelaquin, P.G.M. . . . for all the Russias:—

. . . Br. Lonquin has informed me that there is already a person of the name of Kiechel [?] appointed P.G.M. for Russia and that he acts under an authority granted him by one Zinnendorff of Berlin which Zinnendorff is authorised by the P.G.M. of Sweden. The Count De Scheffer is P.G.M. for Sweden his authority he received from the Duke of Beaufort but such authority is confined to Sweden only consequently he has not the least [sic] to interfere in any other Nation. Br. Lonquin is charged with a Letter to the Count De Scheffer and a Copy of the Patent in order to have the affair explained but am inclined to believe the whole an imposition formed by Zinnendorff and have in consequence thereof wrote likewise to the Royal York Lodge acting under Us at Berlin . . .

Again undated:—

To The R.W. The Count De Scheffer P.G.M. of the most Ancient &c. for the Kingdom of Sweden

Rⁱ. W. P.G.M.

As G.S. of the Society of Free & Accepted Masons I am directed by His Grace the Duke of Beaufort Supreme G.M. to acquaint you that one Dr. Zinnendorff of Berlin pretends that he is appointed P.G.M. for Prussia by virtue of an authority from you and that such his authority extends to the Constituting of other P.G. Lodges in different Kingdoms—and in consequence thereof he has appointed one Kiechel of St. Petersburg P.G.M. for Russia. The G.M. fully persuaded of your attention to the Laws and Regulations of the Society, and of the particular mark of respect shewn to his authority by your acceptance of the Office of P.G.M. under him, looks upon the affair as an imposition fabricated by Zinnendorff.

He therefore entreats the favor of you to write to and explain this transaction to His Excellency Mr. Yelaquin now by him appointed P.G.M. for all the Russias, in order that the necessary steps may be taken to put a stop to the consequences of Mr. Kiechel's continuing to assume the name of P.G.M. which he cannot, agreeable to the Laws and Regulations of the Order have any legal claim to.

I have &c. &c.

J.H. G.S.

7th March, 1770.

DRAFT OF CONSTITUTION FOR THE NATIONAL GRAND LODGE OF SWEDEN
(Grand Lodge Letter Book No. 2, 1769-1775)

G.M.

We etc.,

Make known that recognising the fervour with which different bodies of Masons have worked for a long time to cause the Royal Art to flourish in the Kingdom of Sweden and instructed further of the great advantages to our Society which have resulted therefore and of the useful establishments they have formed (and maintained?) for the public weal, and in view of the request presented to us by our very dear and well beloved brother Charles Frederick Count Scheffer, head of the thirteen Assemblies of Free and Accepted Masons already formed in this Kingdom, viz:—1. St. Jean de l'auxiliare, a Stockholm, 2. Salamon des trois clefs a Gotheberg, 3. S. Augaustin a Finland, 4. S. Erich, 5. S. Edward, 6. L'Union, 7. La Septieme, 8. S. Charles, 9. Adolphe Frederic les Six a Stockholm, 10. Harald a Calscrone, 11. Militaire Maintenant a Stockholm, 12. La Sincerite a Stockholm and 13. L'Union a Stralsund.

For the reasons we have recognised, declared and constituted, as by these presents we recognise, declare and constitute the said thirteen Assemblies regular lodges and desire that everything they have done until this day be recognised as [two words illegible] legal authority; and declare that the said thirteen lodges by virtue of these presents shall form in sequence the body of the National Grand Lodge of Sweden, which is hereby erect and constitute, nominating for its National Grand Master of Sweden the Very Noble, Very Enlightened and Very Respectable Brother Charles Frederick Count Scheffer, Senator of Sweden and Knight Commander of the Orders of [illegible] in conformity with his wishes we give him as Deputy the Very Enlightened and Very Respectable Brother Charles Pfeiff, Captain of the King's Guards and Knight of His Military Order and for his Superintendents the Very Respectable Brothers Jean Gustav Pfilander first and Isaac Jean Dragman second; provided that this nomination shall not [gap should probably be "detract"] in any way from the inherent right of the said National Grand Lodge to choose its Grand Officers annually and that towards the day of St. John the Baptist ; in conformity with what is prescribed for our Annual Election and that of our Grand Officers in our Book of Constitutions, to which the said Grand Lodge of Sweden should conform in all things; accordingly we order and command all Masons of whatever quality and condition they may be resident in the territory of the Kingdom of Sweden and in her dependencies, to recognise the said Grand Lodge of Sweden and to submit to its authority as they would to ours; and to prevent any pretext or motive operating to the contrary we have revoked as expressly we hereby revoke any patent which might have been accorded by us or our predecessors and specifically that of the Provincial Grand Master previously accorded to Brother Charles Tullman and generally any grace, concession or privilege which could prejudice the validity of these presents.

We order the above mentioned National Grand Lodge to conform in all things to the laws, usages and customs of our Supreme Grand Lodge, as to all ordinances which it may pronounce and which will be notified by our dear and well beloved Brother the Provincial Grand Master resident here for Lodges abroad under our immediate jurisdiction.

We enjoin the said National Grand Master Count Scheffer to render account at least once a year of what is happening in the said National Grand Lodge of Sweden either to us or our successors or to our Deputy or his successors or to the Provincial Grand Master for Lodges abroad or his successors, and also to make annually an offering proportionate to its capacities in favour of our general fund for Charity and as soon as his presents shall have been executed the said National Grand Master of Sweden is bound to send us a (proces verbal ?) correctly formulated and also for the present and for ever there shall be a firm, sincere and inalienable alliance between our Supreme Grand Lodge seated in London and the Noble Grand Lodge of Sweden.

Given at the Sublime Orient of London this 7th. day of 5th. Month of the year L 5770 or of the vulgar era March 7th. 1770.

By the mandate of the Grand Master

D.G.M.

Witness

G.S.

DERWENTWATER'S WARRANT FOR SCHEFFER TO CONSTITUTE LODGES IN SWEDEN

We Charles Radcliffe, Earl (Comte) of Derwentwater, Peer of England, Grand Master of this very Illustrious and very Ancient Society of Free Masons in the Realm of France, have accorded and do accord by these presents to our dear and worthy Brother Charles Frederick, Baron de Scheffer, & etc., the result of his request presented to us and in consequence *we confer on him full power to Constitute* one or several Lodges in the Realm of Sweden, to make Master Masons and to nominate the Masters and Wardens of the Lodges which he will constitute, which will be suborninated to the Grand Lodge of France until there shall be a sufficient number of Lodges to elect a Grand Master of the said Realm of Sweden of which the Grand Master of the Realm of France must be advised in advance.

Although we are fully convinced of the Zeal and the Capacity of our said Brother, we recommend him nevertheless to observe and to cause to be observed the general and particular Rules of Masonry in which we have found him well instructed.

We give unto him and have sent herewith these presents signed by our hand and do seal with our seal in Paris the 27th November 1737.

"Le Comte de Darwentwater"

Seal.

By order of the Very Venerable Grand Master,

J Moore,

Grand Secretary and Guardian of the Seals.

EXTRACT FROM REGULATIONS GIVEN BY DERWENTWATER TO SCHEFFER

"Expedition of the Rules"

Herewith the general rules of Masonry for the Lodge constituted at Stockholm by our dear and worthy Brother. M. le Baron de Scheffer of which he has made Master our dear and worthy Brother M. le Comte de Wrede Sparre etc having been for that purpose indemnified by an empowerment in the form of a warrant (or authority) from the very Venerable Grand Master of the Realm of France in the year 1737.

Art. 1. The Grand Master and the Deputy Grand Master have the right to Preside in every Regular Lodge, to have the Master of the Lodge on their left and to order the Grand Officers to accompany them but they must not perform their functions except in the presence of and by the order of the Grand Master or his Deputy.

Art. 2. The Master of a particular Lodge has the right to assemble the members of his Lodge in Chapter when he pleases, and to fix the hour and place of assembly. In the case of illness, death or the unavoidable absence of the Master the Senior Warden is to occupy his place *pro tempore* unless there is a Brother present who has previously been a Master of the Lodge; for then the authority of the absent Master returns by full right to his predecessor, although he cannot act as such until the Senior Warden or in his absence, the Junior Warden, has assembled the Lodge.

Art. 3. The Master of each particular Lodge, one of his Wardens or a Brother by his direction is to keep a book in the form of a register which holds their . . .

APPROBATION OF THE SAID RULES AND THE SAID DUTIES

As since the Government of the Very Venerable the Grand Master, the Very High and Very Powerful Prince, Phillippe, Duke of Wharton, Peer of England, etc. etc., the exact observance of the rules and duties to which the Masons are obligated, have for some time been neglected to the great prejudice of the order of Masonry, and the harmony of the Lodges, We, Jack Hector Macleane, Knight Baron of Scotland, Present Grand Master of the Ancient and Respectable Society of Freemasons in the Realm of France, with our Deputy, our Wardens and the Masters and Wardens of the other Lodges of the said Kingdom, and the unanimous consent of all the Brethren, Have ordered changes which we have judged necessary to be made, in the Rules which have been given by the above mentioned Grand Master our predecessor and having seen them and examined them in the form transcribed above, approve them and according to the example of our Very Respected predecessor we order that they shall be received into all the individual Lodges under Your jurisdiction as the only ones to be followed ; and we further Order that they shall be read at the reception of new Brothers and when the Master of each Lodge shall consider it proper.

Given at the Annual Grand Lodge held in Paris 27 Oct. 1735 and sealed with our seals the same day.

MACLEANE.

Seal. By order of the Very Venerable Grand Master, J Moore,
Grand Secretary and Keeper of the Seals.

WE, CHARLES RADCLIFFE Earl of DARWENTWATER, Peer of England, etc., Present Grand Master of the order of Freemasons in the Realm of France, approve according to the example of our Very Respectable Predecessor the above Rules and Duties according to their form and tenure.

Given at the Annual Grand Lodge held at Paris the 27th October 1736 and sealed the said day.

COMTE DE DARWENTWATER

Seal. By the order of the Very Venerable Grand Master, J Moore,
Grand Secretary and Keeper of the Seals.

EXTRACT FROM ST JOHANNESLOGEN DEN NORDISKA FORSTA

Ps 63/4

We have read in the foregoing text how a good many of the brothers which held the first and other grades in Count Wrede Sparres Lodge received their Master's grade sometimes in General Keith's Lodge, and sometimes in the Lodge of St Jean Auxiliare. The first named of the two Lodges belonged to the mass of Lodges which grew up like weeds and disappeared as quickly.

Gen. James Keith was a Scot by birth and a follower of the Pretender mainly after the latter's defeat and after he had fled the country. Following this he became a wandering soldier, having fought on Spanish, Turkish and Russian battlegrounds.

He came to Sweden from Russia when he took part on the Russian side in the Finnish wars. After the peace treaty at Abo (1743) he secured for himself command over the Russian aid garrison which was stationed round Nyköping and Norrköping in the winter of 1743/44. He was born in 1696 and fell at the battle of Hochkirch in 1758. He is pictured as an upright and honourable man who enjoyed considerable popularity during his visit to Sweden due to his warm and friendly attitude towards Sweden and the Swedes.

It has been told that when the Swedish Regiments left Finland, Keith ordered a salute in their honour. Of his brother John Keith it is told that he was a Grand Master in Scotland and later in England, and who initiated James as P.G.M. in Russia. When in Stockholm, it would appear without definite authorisation, he formed a St John's Lodge of which he was "Orden Master". He left Sweden in 1744 and the Lodge ceased to exist and many of the Brethren went over to the Lodge of St Jean Auxiliare.

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Jacobs on the proposition of the W.M., seconded by the acting S.W. Comments were offered by, or on behalf of, Bros. Bernard E. Jones, Arthur Sharp, K.-J. Lenander, G. S. Draffen, F. Bernhart, R. E. Parkinson, H. C. Booth, E. Winterburgh, S. Pope, W. Waples and T. M. Jaeger.

Bro. H. CARR said:—

We are much indebted to Bro. Jacobs for his interesting survey of the rise of Freemasonry in Sweden. Quite apart from mere verbal and procedural changes, it is evident that their Masonic system differs from ours in two points which are really fundamental:—

First, their rite consists of some eleven degrees, all officially recognised by their Grand Lodge as parts of a complete system comprising a whole series of "manufactured" degrees added to the three craft ceremonies, "designed" in such a way as to make them all philosophically inter-related, although most of them bear no relationship to the original operative practices from which our system evolved.

Secondly, theirs is an exclusively Christian rite, and in this respect it is far removed from the universality that is enjoined in our own *Book of Constitutions*.

It is a great pity that the official prohibition against the publication of foreign Masonic Ritual prevents Bro. Jacobs from demonstrating the ritual-differences in detail, but I hope that he will be permitted to give us a summary of the procedure in the three Craft Degrees, so that we may be able to compare them with our own.

There is one detail upon which I would like further information, and perhaps Bro. Jacobs will be able to enlarge upon it; I quote from Poole's edition of Gould's *History* (vol. iv, p. 250), which states that "there is conclusive proof that Freemasonry was not introduced into Sweden until after 1731, at the earliest date; and that it was forbidden throughout the country on pain of death in 1738".

That the practise of Freemasonry was a capital offence in 1738 would be a very important matter historically in any country and at any time, but in Sweden the date coincides with the period when the Craft was being first established there, and because it provides an essential background to the activities of Wrede Sparre and Eckleff, I hope Bro. Jacobs will add to his paper a sketch of the circumstances which led to the prohibition.

There are one or two other points upon which Bro. Jacobs may perhaps give us further information. First, about Sparre: We are told that he returned from France to Sweden in the 1730's *with authority* to operate the Three Degrees. Whose authority, Derwentwater's or Ramsay's? Ramsay at least occupied some sort of office in the Grand Lodge at Paris and he may have possessed powers to authorise the erection of Lodges; but Derwentwater surely had none; and his Charter to Count Scheffer may have been an impressive-looking document, but can hardly have been worth more than the paper it was written on.

In regard to General James Keith, we are told that he came to Sweden with permission to hold Lodges under the English Constitution, and *that he exercised this right* in Sweden until 1744. Presumably he was permitted to *hold* Lodges, not to erect them, and in that case they would have been of an ephemeral nature. I would only ask whether there is any trace of Keith's Lodges having any kind of continuous existence, and, if so, whether they were ultimately absorbed into the Swedish system.

One point that emerges from Bro. Jacobs' paper, however, is that the earliest Masonry that was introduced into Sweden, whether it was Keith's or Ramsay's or Derwentwater's, must have been almost identical with the English system of that era, *i.e.*, the late 1730's and early 1740's; and in that case we may be sure that the earliest three ceremonies that were practised there (no matter what they look like today) would have been something very comparable to our present-day system in England.

Brethren, I have much pleasure in proposing a hearty vote of thanks to Bro. Jacobs for his first work in this Lodge, with the hope that it will lead to many more.

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

Brethren, it is our custom that the S.W. should second the vote of thanks, but our S.W. is at present in New Zealand, and as the occupant of his chair this evening it is with great pleasure I endorse the commendation of our W.M.

Bro. Jacobs has given us a paper of unusual interest, and shown that the eighteenth century was the great period of development in Scandinavia, even as it was in England. He has given us many details not included in the printed proof, and I hope these can be included when the paper is printed in *A.Q.C.* He has rightly emphasised the strong foundation of St. John's Masonry and shown the imposing superstructure erected upon it, and these degrees seem to be much more clearly defined than in England, both in their sources and development.

Prior to the Union many English Lodges had achieved something of a system. In Loyal Lodge (now) No. 251, in the Province of Devon, there was a regular progression—following the three Craft degrees, a Brother could take in succession: 4, The I.M. degree (Passing the Chair); 5, Holy Royal Arch; 6, Knight Templar; 7, Malta; 8, Rosea Crucis or *ne plus ultra*.

One can almost wish that our Duke of Sussex had been a Duke Charles, when we might have had a clearer relationship between the Craft and the "Higher" Degrees. As it is, we feel that our Rulers in 1813 were so obsessed with unification that they failed to see beyond St. John Masonry, with the result that the Holy Royal Arch was recognised but not placed, whilst the other degrees were practically ostracised.

I hope that when the paper is printed Bro. Jacobs will find room to compare as far as possible the Swedish with the corresponding English Degrees. One would also like to know if at any stage the "Mark" is given.

With the greatest pleasure I second the vote of thanks to Bro. Jacobs for an excellent and most interesting paper.

Bro. BERNARD JONES said:—

It is a real pleasure to support the vote of thanks to Bro. Bertram Jacobs and to congratulate him on his choice of a subject with which most of us, I expect (this certainly includes me), lack much acquaintance. I congratulate him, also, on his handling of his subject and on the naturalness and ease of his style.

I note with peculiar interest his many references to St. John—for example, "St. John's Lodges"; "the first Lodge of St. John"; "the first three St. John's Degrees"; the mention of Ramsay's claim "that Freemasonry descended . . . from such orders as that of St. John of Jerusalem", etc., etc. Of course, the St. John tradition is very strong in English and Scottish Freemasonry, too. I wonder whether, in the course of the author's researches, he has come across any feasible explanation (or even an illuminating hint that might open up some possibilities) of the connection or association of a St. John with Freemasonry. I have spent much time in trying to follow up the subject, but have arrived at nothing more helpful than argument "about it and about". I should be grateful for any suggestions.

Secondly, I am told that certain words and signs in early Craft degrees in Scandinavia are the reverse of those under the English jurisdiction, that is, they agree with those that came into use in the English Craft Lodges of the "Moderns" in the 1730's and were restored to their original sequence some eighty years later. We are led to believe that much of Continental Freemasonry had its roots in English Freemasonry of that period, and that the surviving inversion in Scandinavia and elsewhere of the words, etc., is evidence of the soundness of the belief. Could the author throw any light upon the matter?

Finally, the author speaks of King Charles XV of Sweden having initiated into Freemasonry his friend, the Danish King Frederick VII, some time following the year 1853, but he does not mention (in his printed proof) that the King of Sweden, some years later, in 1868 to be exact, initiated, also in Stockholm, someone far better known to us, namely, Albert Edward, then Prince of Wales, who became Edward VII, King of England. At the time the Prince was the guest of the King of Sweden. The late Sir Alfred Robbins, Past Master of Q.C. Lodge, suggests in his book, *English-speaking Freemasonry*, that on the return of the Prince of Wales to England the regularity of his initiation was subjected to scrutiny, but was in due course fully accepted, the Prince becoming Past Grand Master of the United Grand Lodge of England in 1869, the year following his initiation, and Grand Master five years later.

I am happy to support the vote of thanks to a member of the Correspondence Circle for having provided such an extremely useful paper.

Bro. ARTHUR SHARP said:—

Bro. Jacobs has made an interesting "excursion" into Scandinavian Masonic history, and I should like to express my admiration of his effort. It may be that wide powers were given by the Earl of Kintore, Grand Master of England in 1740, to General James Keith, but Scott's *Pocket Companion* of 1764 merely states (with an obvious misprint) that:—

"His Lordship appointed his Excellency, General James Keith, who lately *died* gloriously in the Service of our Brother the King of Prussia, to be Provincial Grand-Master of all Russia".

Incidentally, Captain John Phillips had been appointed Provincial Grand Master of Russia by Lord Lovel, Grand Master in 1731; and later, in 1772, the Duke of Beaufort, Grand Master, granted a Patent as Prov. G.M. for "all the Russias".

Denmark's oldest Lodge "Zorobabel", with Warrant dated 25th October, 1745, was called "New Lodge" only in the English Engraved Lists, and in the *Pocket Book*, 1764, is so described, under the heading "Lodges in Foreign Parts", as follows:—

Copenhagen
New Lodge. St. Martin's Lodge.

Grand Lodge Minutes state that Lord Byron, Grand Master in 1747, appointed Count Danneskiold Laurwig Provincial Grand Master of the Kingdoms of Denmark and Norway; and "also granted Deputations for constituting St. Martin's Lodge at Copenhagen in Denmark". Lane gives the date of Warrant as 9th October, 1749, and adds that this Lodge was named on the 13th January, 1745, and constituted on 11th November, 1743! This Lodge amalgamated with Zorobabel.

The brief reference to Finland and its 640 Masons working under the Swedish system calls for some information concerning the present Grand Lodge of Finland (recognised by our own Grand Lodge). At the beginning of 1956 there were eight Lodges—four in Helsinki and four in the country—with about 500 members, seven Lodges working in the Finnish language and one in Swedish owing allegiance to this Grand Lodge, which was constituted in 1924 by the then Grand Master of the Grand Lodge of the State of New York, and the Lodges work the identical Ritual of the latter. In 1922, on the 18th August, in Finland, the three degrees were conferred on 27 leading citizens of Finland, including the great composer Sibelius, and a new Lodge Suomi No. 1 was constituted, with Bro. Axel Solitander, former Consul General of Finland in New York, as its Master. In the next year Tammer No. 2 and Phoenix No. 3 were constituted in Tampere and Turku respectively, and the three Lodges, in 1924, petitioned the Grand Lodge of New York for a Warrant to form a Grand Lodge of Finland; and this was instituted on the 9th September, 1924. The Grand Lodge of Finland conferred on our late R.W.Bro. Sir Sydney White its Gold Medal of Distinguished Service, an honour similarly accorded to Bro. Sibelius in 1928, who had composed his Masonic Ritual Music in 1927 for the Suomi Lodge. A manuscript copy of this music was presented to the Grand Lodge of the State of New York by the Finland Grand Lodge to be used for Masonic purposes only. In September, 1954, a revised edition of the Music, signed by the great composer, was presented to our own Grand Lodge Library in London by Bro. General Paavo Talvela, of the Grand Lodge of Finland, on a personal visit.

Our Masonic associations with Finland are becoming closer, and we cannot overlook that there is now in Finland a District Grand Lodge (constituted in 1957) of the Grand Lodge of Mark Master Masons of England and Wales, etc., and this comprises six Mark Lodges.

Bro. Jacobs tells us that "In Copenhagen, Mozart's actual score, presented by his widow, who returned there when she re-married, is often used". Mozart's widow married George Vicolaus von Nissen in 1809 in Vienna, and for ten years, from 1810 to 1820, they lived in Copenhagen. Von Nissen retired from official life in 1820 and settled in Salzburg, where he died on March 24th, 1826. His biography of Mozart, compiled from the mass of documents then in existence, was published by his wife after his death. Now the manuscript mentioned by Bro. Jacobs must be that of a Masonic composition. Can he tell us of which? Has it ever been published; if not, can he obtain a copy?

Bro. LENANDER said:—

W.M., as a corresponding member of this famous Lodge, I must congratulate the Lodge on this connection with Scandinavian Freemasonry. We must thank Bro. Jacobs for his excellent performance—all the more as it is a result of a collaboration with one of our highest and best-informed Suedes.

I had the great pleasure to be here 1955 to study English Freemasonry. It happened one evening before dinner, a man came up to me and talked about Sweden. Suddenly he said: "I was the last one to shake hands with Admiral Lindman at the airport; a few minutes after, he was dead." It was Sir Sydney White.

As many of us know, Admiral Lindman offered the last years of his life to Freemasonry. In 1932 an English delegation was invited to Stockholm, and there one evening Lindman held a lecture for them about Swedish Freemasonry after the same lines we have been listening to this evening. Yesterday I was very surprised to find his lecture in the Grand Lodge Library. Bro. Grantham showed it to me. Since 1932 every one of you has had opportunity to read this excellent lecture here in London. Lindman finished his speech with the following words: "Our relations with many foreign Grand Lodges, among them yours, are most friendly, and we trust they may always continue truly fraternal. All political discussion is forbidden in our Lodges, and on our altars rests the Holy Bible. Our aim is to build within ourselves a temple, to create good men of strong character, and this aim will, I hope, always retain for Sweden its present prominent position in international Freemasonry. Even though the forms of the work have possibly differed, Anderson's *Constitutions* and the Ancient Landmarks are nevertheless the pillars on which rests our edifice."

Admiral Lindman devoted his life to Freemasonry and he died for it here in London.

In his speech, Lindman says that Swedish Freemasonry has 11 Degrees. And I think this

popular view ends up with the King alone as the 12th Degree. However, Colonel Smith, the Provincial Grand Master in Linköping, Sweden, said to me the other day: "We have only 10 Degrees, but the 10th is divided in an higher part, the Knights of Charles XIII's Order or Knights and Commanders of the Red Cross. All the highest officers in Scandinavia are invested with this."

Bro. G. S. DRAFFEN said:—

This paper is one which has been well worth listening to. To be honest, it may not read so well, but if this should be the case it only shows the advantages attendant upon our Correspondence Circle members being present at our meetings in person when at all possible.

It is very evident from Bro. Jacobs' paper that Freemasonry in Sweden, and indeed in all Scandinavia, is a subject which will bear much investigation. I have no doubt that a good deal of groundwork had already been done in Sweden itself, but the result of this work is as yet unknown to the English-speaking Freemasons. It is to be hoped that this paper may incite some of our Swedish members to give us the results of their studies.

The Templar influence on Swedish Freemasonry is one of considerable importance, and until very recently the Year Books, or "Matrikel", as they are referred to in Scandinavia, contained on the front cover the number of the Templar Province under the Rite of Strict Observance. This Rite, under that title, has long since ceased to exist, but it is still to be found in modified form in Scandinavia, in Germany—where the "Grosses Landesloge" still flourishes—and Switzerland—where it is disguised under the title of "The Rite Rectifié". A recent volume of our *Transactions* contained a brief history of this Rite in Switzerland, which was the 7th Province, as Sweden was, I think, the 9th Province, with Denmark being the 10th.

Freemasonry in Scandinavia seems to have successfully resisted the invasions of extraneous Masonic degrees. Any that have drifted into that part of Europe appear to have been carefully sifted and, if accepted, merged into the Scandinavian Rite or rejected altogether.

It is of some interest to note that a little more than 100 years ago an attempt was made to introduce the Royal Order of Scotland into Sweden. The Crown Prince of that time accepted an appointment as Provincial Grand Master and some four or five Brethren were admitted to the Royal Order in Stockholm. The Order cannot have met with acceptance, however, for it was allowed to lapse, and we have no record of any intrants after 1847. On the whole, I am inclined to think that Sweden were correct. They have a perfectly good and valid Rite of their own which covers all the teachings. What need was there, therefore, to introduce another Rite which would, at best, be merely parallel with their own?

As a member of the Rite Rectifié in Switzerland, I am intrigued by the fact that in crossing the Baltic from Germany to Sweden the original Templar Rite seems to have drawn to itself an additional two degrees. These two degrees seem to have been absorbed somewhere into the centre of the Swedish Rite. It is possible, of course, that one or other of the Templar Degrees was expanded, for the first three degrees of the Rite Rectifié in Switzerland in ritual contain the teaching of the Swedish Rite and the final two degrees of the Rite Rectifié in Switzerland correspond again with the 9th and 10th degrees of the Swedish Rite. There are, however, only six degrees in the Rite Rectifié in Switzerland, whereas there are ten degrees in the Swedish Rite. I deliberately exclude the 11th degree, or Order of Charles XIII.

Let me finally express my sincere thanks to Bro. Jacobs for a most interesting paper and reiterate the hope that we may yet have from Sweden or Denmark some further insight into a most interesting aspect of our Society.

Bro. FRANK BERNHART said:—

Sincere thanks to Bro. Jacobs for all the information he brought before us today. To some of us parts of the subject were, I am certain, quite new.

It ought to be noted that when Duke Charles visited Vienna, Freemasonry had officially ceased to exist. The Lodges were closed in Austria in 1792, Bohemia 1793, and Hungary 1795. It is certainly perfectly possible for the Duke to have received the information he desired from the persons in whose possession they were, as they must nearly all have been still alive and certainly known to the Duke's circle.

I have borrowed from the library of the Pilgrim Lodge, No. 238, the following two small books which are before you on the table, open for your inspection: *Laws and Statutes of the Order of Freemasons*. (On the fly-leaf is the remark: "This first book of the Swedish Order is different from the older one and was introduced in about 1780.") The second is entitled: "*Negotiations between the Vicariats of the strict Observance with the Swedish Delegates of the Enlightened Chapter*. Sept. 1777 to April 1778. Printed in Jena in 1816, for the Duke of

Weimar." Besides these two books, the library contains several rituals of the Swedish Degrees up to and including the 7th.

May I point out to Bro. Jacobs that even today he will find some ritual links with Sweden in the working of the above Lodge? Up to 1846 it worked a so-called "Zinnendorf" ritual, which, as far as I can judge from the MS. ritual we possess, seems to be Swedish in origin. Maybe it is a translation of the first three Swedish degrees as they were worked round about 1770 in Sweden and parts of the Continent.

It would be very interesting to find out what exactly is in the possession of this Danish Lodge as far as Mozart MSS. are concerned. I understand certain Brethren have undertaken to find this out.

There seem to have been some alterations in the rites about 1770, but I doubt if anyone will be lucky enough to be able to prove these alterations after 200 years. It appears to me that the Clermont Rite has been the basis of the Swedish one, but I have no proof and wonder myself if I am right or wrong.

Again many sincere thanks to Bro. Jacobs.

Bro. R. E. PARKINSON said:—

I should like to add my thanks to Bro. Jacobs for his most interesting and admirable paper, for, in spite of the diffidence of his opening remarks, it brings together in compact and accessible form much information not readily available.

I have both read the paper and listened to its delivery with the greatest interest, partly because I had the privilege of meeting Admiral Lindman when he was in Dublin about ten years ago, partly because much of what he said and which may not be printed awakened echoes of familiar details in our Irish working, but mainly because there is no doubt that the Duke of Leinster (G.M., Ireland, 1813-1874) did his utmost to introduce a similar system in Ireland, with himself as supreme head. He did not succeed, mainly owing to the opposition of John Fowler, and the Grand Lodge of Ireland alone is supreme over every brother in Ireland. The other governing bodies, of each of which the Duke was head till his death, are each and all autonomous in their own spheres.

He did, however, leave a coherent system, in which the discerning eye can perceive a thread of continuity. I cannot in Lodge be too explicit, but I may suggest to those who can appreciate it that the thread is the word.

My Grand Master, by the way, who is also Sovereign Grand Commander of our Supreme Council, disapproves of the term "Irish Rite" as implying a hierarchical constitution under one supreme head.

It is somewhat remarkable that in the official Calendar for this year, 1959, not one Irish Lodge bears the title "St. John's", though many did in the past, but the Grand Lodge of Ireland is itself the Lodge of St. John. Our engraved Master Mason certificates have not varied in wording since the first issue about 1770; they begin:—

"We Chiefs of the Enlightened Men of the most Antient and Right Worshipful Lodge of St. John do hereby certify . . ."

The Latin, on the sinister side, is not an exact translation, and runs:—

"Universis et Singulis Architectoni Fratribus Hospitii Divi Johannis Salutem."

There are still a number of old Lodge Bibles—one in the possession of the Grand Master's Lodge and another in the museum of the Provincial Grand Lodge of Down—which fall open automatically at the first chapter of the Gospel according to St. John. The page is almost black, indicating, I suggest, that the volume was opened at this page for the purpose of taking the obligation (the position of the hands is slightly different to that practised in England), and perhaps also indicating that the volume was left open at this page at all times.

It is not really surprising that a Christian system of Masonry should have arisen. Our ancestors of two hundred and more years ago, nourished on the pre-Grand Lodge traditions of the Old Charges, can hardly have interpreted the Charge "Concerning God and Religion" as more than a formula to embrace those warring sects which had torn the body politic of Britain for a century-and-a-half before the foundation of Grand Lodge.

Nevertheless, by the middle of the eighteenth century the Grand Lodge of Ireland was to welcome Brethren of the non-Christian faith, and to this day we cherish and honour many such Brethren whose zeal and labours for our beloved Order are second to none.

Again I thank our Bro. Jacobs most sincerely and assure him his paper is one which I shall re-read and refer to many times in the future.

Bro. H. C. BOOTH writes:—

I am sorry I cannot be present to hear Bro. Jacobs read his paper on Scandinavian Freemasonry, as there are some points of special interest on the early Masonry.

He says Wrede Sparre was introduced to Masonry in Paris at the King's Head Lodge, established in 1725 by Charles Radcliffe, Earl of Derwentwater, son of Francis Derwentwater and Mary Tudor, and had founded this *York Lodge*.

Young James Radcliffe, the third and last Earl of Derwentwater, was born in London in June, 1689, but passed his childhood and youth in France in the closest companionship with Charles Stuart, son of the exiled James II, which no doubt accounts for his Jacobite tendencies later in life.

At the age of 21 he returned to the old family home at Dilston, near Corbridge, in Northumbria, in 1710. He later espoused the cause of the friend of his youth, Charles Stuart, and perished on the scaffold, February, 1716.

The Derwentwater estates were confiscated in 1716 and held by trustees till 1735, when they were conferred upon the Greenwich Hospital. Therefore, his brother Charles was never Earl of Derwentwater.

Charles Radcliffe was condemned to death three months after his brother's execution, but escaped from Newgate and succeeded in reaching France. In 1745, while on his way to Scotland, he was captured at sea, kept a prisoner in the Tower for a year and executed on Tower Hill, 8th December, 1746.

It is interesting to note that the King's Head Lodge is spoken of as this *York Lodge*. This tends to confirm that the old North Country Lodges, like Swalwell and Alnwick, looked to York and not to London, and some years ago I pointed out to our late Brother and Secretary of Q.C., and he agreed with me, that most of the copies of the Old Charges that have come to light have come from the North of England.

In 1868 an eccentric lady styling herself "The Lady Amelia Countess of Derwentwater" laid claim to the Derwentwater estates. She came to my grandfather, William Ridley Carr, of Corbridge, with her document of claim, asking him to help her.

What happened I do not know, but the document was amongst his papers and came into my possession in 1947, when my aunt passed on. I handed it over to the keeping of the Laing Art Gallery and Museum in Newcastle-upon-Tyne, where it now rests with other items of local interest.

Another very interesting point in the paper is the account under the date December 27th, 1813, by the Swedish representative at the Union: "After the Acts were read and the Committee of Union went out to a neighbouring room, both the Dukes asked me to follow them, and allow the Committee to read for me the different formulae suggested, and that I after that should decide which of those I found the right one and that they then would accept that one. I followed them to another room and there the obligations of the Old and the New system were read to me, and *without any doubt I approved the Old one*, as more according to our Swedish system."

Once again it raises the question: "How much did those who held the Lodges of Union and Reconciliation know about the real old Masonry?"

Bro. E. WINTERBURGH writes:—

I have read with great interest the proof of the paper by Bro. Jacobs and I should like to express my sincerest personal thanks for this valuable contribution to the history of Scandinavian Freemasonry.

In 1925 I visited Denmark and attended a meeting of the humanitarian Lodge "De Gamle pligter" in Copenhagen. The W.M. at this time was Bro. Rasmussen, who told me during the dinner that his Lodge was one of the Lodges which were founded about 1910-11 by Danish members of German humanitarian Lodges under the guidance of the Grand Master, Karl Fiebe. There were two more Lodges consecrated at the same time—"Christian Til Palmestraet" in Copenhagen and "Ygdrasil" in Hillerod. W.B. Rasmussen also revealed to me that the Grand Lodge of Denmark (Swedish System) opposed the formation of these Lodges, but that negotiations are in progress. In Norway exactly the same thing happened. There it was the Grand Lodge "The Sun" ("Die Sonne"), in Bayreuth, which founded the Grand Lodge "Den Norske Storloge Polarstjernen" in Trondhjem (1920). All these were humanitarian. I do not know if they are still in existence nowadays—in 1925 they were.

There is no doubt that the English and German Freemasons competed to introduce the humanitarian system in the Scandinavian countries, but both failed. The English Grand Lodges acknowledged the facts and opened friendly relations with Swedish Freemasonry. It is the irony of Masonic history that Germany, which tried originally to introduce the humanitarian principle in Scandinavia, accepted in the end partly the Swedish system in an even more rigid form than the Swedes themselves.

Bro. Jacobs also mentions on page two of his paper my native town, Prague, which King Gustavus Adolphus IV visited for consultations with Masonic authorities. It is not surprising that the King has chosen this city for his purposes because Prague was one of the oldest Masonic centres of Europe. It is said that the first Lodge was founded there by Count von Sporck on the 24th June, 1726 (233 years ago today)—but this date is contested, as well as the legend that the first Grand Master of the Grand Lodge of England, Bro. S., attended the consecration of this Lodge.

In conclusion, I should like to express my thanks once again.

Bro. S. POPE said:—

I should like to thank Bro. Jacobs for his paper, which has interested me very much. During the last war Bro. H. S. Morris, a member of our Correspondence Circle, while serving with the Royal Air Force in Iceland, contacted Bro. Einar Loftsson, of the Edda Lodge Reykjavic, and before he left Iceland he put me in touch with Bro. Loftsson, with whom I corresponded until he passed to the Grand Lodge above some few years ago.

Bro. Loftsson did much work for Freemasonry in Iceland, and in 1953 the Freemasons of that country made it possible for him to spend a month, as he put it, "with his beloved English Freemasons". Most of that time he spent with Bro. Morris at Hythe. He visited many Lodges in Kent, and he was present at the Chapter House of Canterbury Cathedral when the Rt. Hon. the Lord Cornwallis, Prov. Grand Master for Kent, as Master of the East Kent Masters' Lodge, installed as his successor the Rt. Hon. the Lord Harris. At the dinner which followed, Bro. Loftsson's reply to the toast of "The Visitors" was given a hearty reception.

A short article on "Freemasonry in Iceland" appeared in *A.Q.C.* in 1950 (vol. lx, p. 206) from material supplied by Bro. Loftsson, then the Deputy Master of Edda Lodge Reykjavic, in which he gave the following particulars:—

The first Icelandic St. John's Lodge, named Edda, was inaugurated in 1919, and the second one, named Run, in 1932; a St. Andrew Lodge was founded in 1934. The number of Brethren in Edda Lodge in 1949 was 380, and in Run 109. As Bro. Jacobs has mentioned, Iceland was until 1951 a Province of Denmark. It was then constituted as an independent Grand Lodge.

As a Provincial Librarian, Bro. Jacobs makes me feel envious when he tells us of young Masons studying in Masonic libraries and borrowing books therefrom. The Library at Reykjavik has a complete set of *Ars Quatuor Coronatorum* to date, and if, after reading Bro. Jacobs' paper therein, the Brethren will send Bro. Dashwood the latest particulars of the number of Lodges and Brethren in Iceland, I know he will be pleased to publish them in the following number of *A.Q.C.*

This paper of Bro. Jacobs' will in due course be sent out to nearly four thousand members of our Correspondence Circle, some of whom reside abroad in Commonwealth countries and in America, and it will be read with great interest, especially by Brethren of Scandinavian origin.

Bro. WILLIAM WAPLES writes:—

There are three items in Bro. Jacobs' informative paper which should interest students probing the origin and development of the extra Craft degrees. They are:—

- (1) Ramsay's claim of 1737.
- (2) Posse's statement that he was a Scotch Brother in Strassburg and, later, that he was a Scotch Master in Cologne.
- (3) The founding of the Clermont Rite in 1754 (contemporary with the early records of the R.O.S. in England), and that the Rite was based on those of St. Andrew's Masonry.

Much publicity has been given to these and other similar references suggesting that the Haute grades originated in France. When the details are read in conjunction with the contemporary happenings in the County of Durham, such as:—

- (a) The repetition of similar details in *Book M*, or *Masonry Triumphant*, 1736-7, a book printed for North-Eastern Lodges.
- (b) The Highrodians, Domaskin and Passage of the Bridge at Swalwell, and the appointment of a P.G. Master and a P.G. Lodge, which was not a Craft affair. This particular P.G.M., who was also officially P.G.M. of the Province, was conferring these several degrees up to the time of his death in 1740.
- (c) St. John's (Jons) Lodge in Durham City, which celebrated St. Andrew's Day in the Scots Order of Masonry, November 30th, 1743.

- (d) The Harodim Lodge at Sunderland (January, 1755), which worked the Harodim, Passing the Bridge, the Mark and an early form of Royal Arch Masters. This Lodge has authentic references to January, 1734—and is probably very much older.
- (e) An entry in a 1723 *Book of Constitutions* (in possession of the writer) in which there is an entry, 10th January, 1756, "that any brother wishing to take the Mark *degree* shall pay four Scots Merks".
- (f) In London (1754 or before) there are records of H.D.M., later R.O.S.

it would appear from these entries that Paris, London and towns in Durham County had Lodges with something in common, and, furthermore, that the Durham version is probably the more archaic.

The French Lodges used the word "Eccosais", possibly suggesting that the Haute grades were working "as in Scotland".

There is some indication that extra craft degrees were worked in South-Western Scotland, and that the terms used were "Scots Order of H.D.M. K.L.W.G." At Durham City the term was "Scots Order of Masonry".

At Sunderland the term was the more archaic, *i.e.*, "Harodim", which means the same as at Swalwell, "Highrodiums". Both words mean High Rulers, Princes or Overseers.

The idea that all high-grade degrees originated in France may prove to be mere conjecture. It is probably true to state that the French Lodges developed an archaic form of H.D.M.—hence the later use of the word "Heredom".

To find a solution to the origin of the Northern Harodim and Scots H.D.M., which were undoubtedly synonymous, would open new avenues of research. In the opinion of the writer, the finding of the Patent granted to Joseph Laycock, P.G. Master of the Province of Durham, 1734, and who was also Prov. Grand Master of the Harodim (or H.D.M.), and who was conferring the extra Craft degrees until his decease in 1740, may eventually prove that the Brethren of 1774 had in their possession the actual Patent for the Provincial Grand Lodge of H.D.M. As the Patent was the personal property of the Laycock family, two of whom were important members of the Lodge at Gateshead in 1774, it is reasonable to suppose that it may still be an heirloom of one of Laycock's descendants. This document, if found, may prove to be one of the most important discoveries in Masonic history.

Bro. T. M. JAEGER writes:—

As a Danish Mason, I am very grateful to Bro. Bertram Jacobs for his paper on Scandinavian Masonry, and most disappointed that I am unable to be present when the paper is read and discussed.

The *Transactions of Quatuor Coronati Lodge* do not contain many papers on Scandinavian Masonry, and for that reason alone we must be grateful to Bro. Jacobs for all the information he has collected and presented in this paper.

The history and development of the Swedish Rite has been described with a kindness and understanding which, unfortunately, is lacking in Gould's chapter on Freemasonry in Northern Europe.

In congratulating Bro. Jacobs on his paper, I would like to express the hope that we may soon have the pleasure of hearing from him again, and also that others will take up some of the many interesting points he has brought to light in his paper. Many of the names associated with the early history are indeed only names, and a further study of the lives and activities of these men might well be very rewarding.

Bro. ERIC WARD writes:—

It has been my good fortune occasionally to attend and take part in meetings in Scandinavia, and have always thought that to be present at an initiation in one of the principal cities is to witness what surely must be one of the most majestic and impressive ceremonials ever performed upon the Masonic or any other stage.

This paper throws into sharp relief the diversity of the paths taken by two branches springing from the same stem. English Masonry is still rooted in its fundamental concept of universality, with its compromise fourth degree thus stripped of its original basic content, its curious mixture of acceptance and rejection of the Lodge Master's degree, and its uneasy alliance with sectarian Masonry. All completely illogical, yet thoroughly English. For, unlike Scandinavian Masonry, and however much we as a Lodge of Research may deplore it, no knowledge of our history is necessary to advancement in the order. It reconciles the volcanic ardour of the fantasist with the sobriety of the historian by the simple expedient of taking no

notice of either, and it has developed its great strength through its tolerance of local traditions. The Scandinavian system, on the other hand, is methodical and uniform, each step neatly dovetailed into the next, its gradations seeming to offer rewards for merit and assiduity, openly accepting the religion of its countries and eminently suited to their way of life.

It has always seemed to me that as researchers we perhaps underrate the tremendous psychological forces which have influenced, and still influence, Masonic history, and in this connection we do well to study kindred systems, for therein lies much that our own development has tended to obscure.

Bro. FULKE RADICE writes:—

It is many years since we have had a paper on this subject; and information on the present state of Freemasonry in the Scandinavian countries, with a historical sketch of its past, must be of great interest.

The first part of this paper should be read in conjunction with one by Bro. Kupferschmidt in volume i, and one by Bro. Telepneff, "A Few Pages from the History of Swedish Freemasonry in Russia," in volume xxxix of *A.Q.C.*, as they are complementary and largely confirm each other. As in 1886, when the first paper was written, there did not exist a reliable history of Swedish Freemasonry, it would be interesting to know if Bro. Jacobs has any corrections to make to his predecessors' work. There is also another paper by Bro. Telepneff on "Freemasonry in Russia" in *A.Q.C.*, volume xxxv, which contains some information about Swedish Freemasonry, but is largely superseded by his later paper on Swedish Freemasonry in Russia.

Let me first of all correct Bro. Jacobs' dates as regards Field-Marshal Keith—the correct ones are given in Bro. Telepneff's first paper (volume xxxv) and Bro. Songhurst's comments on it (p. 289). James Keith was Governor of Ukraine in 1740 and Provincial Grand Master of Russia in 1740 or 1741, not 1755, when he was already in the Prussian Service. In that year he was Deputy Grand Master over all Lodges in Northern Germany working under the British Constitution. James had joined Frederick the Great in 1742, about the time the War of the Austrian Succession broke out. He was killed on the 14th October, 1758, at Hochkirch, during the Seven Years' War, when Frederick was surprised and defeated by Daun. The coldness between our Grand Lodge and that of Sweden, which was a consequence of the Tullman and other incidents, from about 1765 onwards, was not dispelled so very soon, as the breach was not healed until 1784.

Next, I should like to draw attention to a Royal Templar Certificate in Latin granted to Prince Pagarin (this surely should be Gagarin) of Russia, issued and signed by Charles of Soedermanland in 1779 (*A.Q.C.*, volume xvi, p. 158).

While Bro. Jacobs concerns himself in the historical part of his paper with Sweden principally, Bro. Kupferschmidt deals with the relations between England and Sweden, and Bro. Telepneff with the relations between Sweden and Russia. It is interesting to see how predominant Swedish Freemasonry became in Russia. Bro. Telepneff tells us how the King of Sweden himself went to Russia in 1777 and initiated Grand Duke Paul Peter in St. Petersburg, as it was then called. In 1779, the same date as the P(?)agarin Certificate, the Swedish Provincial Grand Lodge of Russia was formed, with Prince Gagarin as P.G.M. Swedish dominance seems to have been very strict, and it is interesting to note that, according to Bro. Telepneff, the Chapter Phoenix formed a secret supreme body, composed mostly of Swedes, which controlled unobtrusively the Provincial Grand Lodge, the only ruling body known to the Brethren in general. This is precisely the method practised by that dangerous sect, the Illuminati, who were known to the Russian Government, and it is not surprising that when that Government discovered that the Swedes had adopted the same method it put an end to the Swedish predominance. The very strict control the Swedes tried to exercise is in complete harmony with the underlying idea of the Strict Observance, *i.e.*, strict obedience.

Bro. Telepneff also gives us much information, including some about the ceremonies, in his paper on "Johann August Stark and his Rite of Spiritual Freemasonry", volume xli, p. 238. Can Bro. Jacobs tell us if the Ritual in Sweden resembles that sketchily described by Bro. Telepneff? It does not resemble that practised by the Rite Rectifié, the successor to the Strict Observance, set up at the Congress of Lyons in 1778 and confirmed at Wilhelmsbad. Bro. Jacobs tells us that the present Swedish Rite has three St. Andrew's degrees. The Rite Rectifié, which has existed unchanged since the Convent of Wilhelmsbad, has one St. Andrew's degree, the 4th, in which the Candidate, a M.M., is made Maître Parfait de St. André and Maître Ecossais Parfait in a single ceremony, the 5th degree being that of Ecuyer Novice, and the 6th and last that of Chevalier Bienfaisant de la Cité Sainte.

Concerning the Convent at Wilhelmsbad, we have a certain amount of information from Bro. Tuckett's paper on "Savalette de Langes, the Philalèthes and the Convent of Wilhelmsbad". Bro. Tuckett said Duke Charles of Soedermanland did not attend the Convent. May we ask

Bro. Jacobs again to clear the matter up? He says: "He (Duke Charles) got into touch with those who worked the system in Germany, especially Carl G. von Hund, who had devoted himself to perfecting the Templar Orders of Clermont and presented his results to the Convention of Wilhelmsbad, which was called to rectify the Scottish Master's degrees." Now, von Hund, as far as I remember, died in 1776. Wilhelmsbad was held in 1782, and, so far from von Hund's Rituals being accepted, the Convent agreed to the reforms discussed at Lyons in 1778, largely drafted, it is understood, by Willermoz. A considerable amount of clearing up seems necessary here.

In this connection this is perhaps the time and place to challenge Tuckett's opinion that the Strict Observance died out completely in consequence of the efforts at Wilhelmsbad to revive it. Here I hold a different opinion. Tuckett claims that the Strict Observance died and the Rite Rectifié is a totally new Order. The Rite Rectifié certainly shows a great change from the older Rites of the Strict Observance, but the reform was carried out by the Strict Observance itself, and its continuity was ensured by delegating all authority formally to the Great Priory of Helvetia when the Order died out everywhere else. There is, therefore, a physical and legal succession—for detail see Bro. Hilfiker's note in *A.Q.C.*—even if great alterations were made in 1782.

As regards having the Ritual open in Lodge, my experience in Switzerland makes me a little sceptical as to the reason for the Master having a book of the Ritual open before him to prevent the slightest deviation. The Swiss do not learn the Ritual by heart; they read it out. It is not published at all and is not in the hands of the ordinary Brethren. I wonder whether the Swedes do not really follow the same practice. A group, of which I am a member, have introduced the English practice of learning ceremonies by heart, both in two Swiss Craft Lodges and in the Royal Arch, but that, as Kipling says, is another story.

Lastly, matters concerning the Strict Observance are very chaotic. Little information has been obtained, at any rate in England, on its Rites, etc. Perhaps our knowledge could be considerably increased if one started from the Swedish end and worked backwards. As Bro. Jacobs has begun with this interesting paper, may we ask him to extend his researches and, starting from the present-day Swedish Ritual, trace back its origin step by step to the original Strict Observance ceremonial?

BRO. ROBERT GOLD writes:—

Bro. Jacobs' reference to Mozart's score which his widow is said to have presented to Danish Freemasons led me to start a correspondence with members of the National Grand Lodge of Denmark. So far as the Mozart scores were concerned, my correspondents state that the only Mozart music used in their Lodges is the piano score No. 1357, published by Breitkopf & Härtel under the title "*Kompositionen für Freimaurer*", which was referred to in Bro. Arthur Sharp's paper published in *A.Q.C.*, lxi.

They have, however, sent me some further comments on Bro. Jacobs' paper, and as I feel sure these will be of general interest I take leave to quote them in full:—

(a) As a rider to the description of the first, the Eckleff period:—

"When Count Knut Posse returned from military service abroad about the year 1752 he brought with him from Strasbourg a historical document written in French describing a seven degrees Masonic system, consisting of three St. John's degrees, two Scottish (St. Andrew) degrees and two higher degrees. The two last-mentioned degrees were knights' degrees and it was claimed they had their origin about the year 1100, as Freemasonry was supposed to have been united with the Order of St. John which was founded at that time. The lower of these two knights' degrees—St. John's trusty Brethren's degree—was, like the two Scottish degrees, used in Sweden about the year 1753. The higher knights' degree—St. John's selected Brethren's degree—was probably not used at that time, although it is mentioned in a register of 1753. In 1756 Eckleff had in his hands documents of exactly the same nature as the above mentioned. These documents also came from Strasbourg, but were written in German. We do not know how Eckleff obtained possession of these documents, but as an official in the Foreign office he could get all his mail without censorship.

Based on these documents and claiming a—without doubt quite correct—authority from Strasbourg, Eckleff founded his St. Andrew's Lodge in 1756. From now on Sweden worked a seven degrees masonic system, the two highest degrees of which were similar to craft (St. John's) degrees. Complete records of the contents of these degrees have not survived.

In the years 1758-59 Eckleff received through an intermediary, the watchmaker Augustin Bourdillon, a number of masonic documents from Geneva, which differed considerably from the previous documents as they were founded on the Knights Templars tradition. Eckleff and a team of collaborators then worked out an amalgamation of the

two systems—the Strasbourg documents and the Geneva documents—and thus created a nine degrees system, complete with a Grand Chapter. This was inaugurated on Christmas Day, 1759, at inn ‘The Pelican’. These nine degrees form the foundation of what is today called ‘The Swedish Masonic System’. The rituals and the historic basis on which these rituals are founded of those nine degrees are in principle unchanged to this day, though between 1759 and about 1800 several additions were made. These include among others some thoughts and conceptions put forward by the Swedish philosopher and mystic Emanuel Swedenborg (1688-1772), whose religious views dominated a great part of the intellectual life in Sweden, including the circle round the royal family, at the end of the eighteenth century.”

(b) As a rider to the description of the second, the first Duke Charles period:—

“Through a Swedish official, Carl Plommenfeldt, who later became Master of Ceremonies at the Court of King Gustav III of Sweden, many Swedish Masons became familiar with the ‘Strict Observance’ rites in Germany. When the founder of this masonic system, Carl von Hund, died in 1776, Plommenfeldt conceived the idea that Duke Charles of Södermannland, the brother of King Gustav III, should be his successor as Grand Master for the VII masonic province of the ‘Strict Observance’ rite which comprised the following area: the northern part of Germany, Denmark (where the ‘Strict Observance’ was introduced in 1765), Kurland and Sweden. After difficult negotiations this was settled in 1779. The arrangement, however, which had many opponents both in Germany and in Denmark, lasted only until 1781, in which year Duke Charles retired in anger. In actual fact the ‘Strict Observance’ rite was never worked in Sweden, though it may be said that the development of the Swedish system owes much in a number of ways to the influence of the co-operation.

The ‘Strict Observance’ rite was repealed at the famous convention held at Wilhelmsbad in 1782, and several of the countries which had belonged to the VII masonic province, amongst them Denmark, turned to the ‘Rectified Rite’. Sweden went on her own way and continued to develop the ‘Eckleff degrees’. This system was completed by 1800 and, in fundamentals, it has remained unchanged to this day.”

Finally, my correspondents state that the statement in Bro. Jacobs’ paper to the effect that Carl von Hund presented the results of his work on the Templars’ Order of Clermont to the Convention at Wilhelmsbad cannot be correct, as Hund had died six years before the Convention was held; also they say that Duke Charles was not present at the Convention.

Bro. JACOBS writes in reply:—

The first sentence of my paper is my excuse for the errors and omissions pointed out by my learned Brethren, but the mass of interesting information that has resulted is, of itself, ample justification for my humble paper, while those very “errors” have started investigations which may well bring forth more results of value.

As an instance, take my assertion that the Mozart score was still in use in Copenhagen. I was given this information by the late Bro. Kaiser, who first showed me round Bledhamsvej in 1947. He has passed on, but my assertion caused the National G.L. of Denmark to instruct Bro. Prof. Krogh to investigate. He is to search the archives, where years ago he saw some MS. music which *may* have been by Mozart, and the investigation will be a useful thing in itself in serving to bring more historical facts to light. Bro. Gold, W.M. of the Mozart Lodge, has also shed some light on this subject, while he and Bro. Fulke Radice have both gone further into the origin of Eckleff’s “Documents”. They both mentioned the watchmaker Bourdillon, but my reference to Frek. Aescher has stimulated the Swiss Grand Priory to make an investigation of their archives in Geneva, which should also be well worth while.

As I said, I was indebted to Prof. Odencrants for my information, and I carried all the remarks from the Brethren to Stockholm to discuss with him. He died the day I arrived, and I mourned at his funeral instead of once again enjoying his wisdom and wit. Sweden’s great historian has taken much of his knowledge with him. However, I received much help from the Grand Secretary in Stockholm and from my good friends in Copenhagen in formulating the answers which follow.

W.Bro. Harry Carr, W.M.—I deeply appreciate the kind and generous remarks of our learned W.M. As to his questions—

(i) The three St. John’s degrees are similar in their essentials, though, like our Bristol working, they are more dramatic. The 3rd, however, contains that germ which I regard as the link with the 4th St. Andrew’s degree, which, in our case, would be the Royal Arch Chapter.

(ii) I referred the quotation from Poole’s edition of Gould’s *History*, which stated that

Freemasonry was outlawed in Sweden in the 1730's, to Prof. Odencrants and, in what transpired to be his last letter to me, he replied as follows: "Gould in this question is no clear source of information. What he says about Freemasonry being forbidden IS QUITE UNKNOWN HERE IN SWEDEN." I think we must accept Odencrants as the more reliable authority here, especially as Gould has demonstrated his ignorance of the Swedish system in other references to it in his *History*, as has been mentioned by Bro. Jaeger.

(iii) Odencrants also replied, to the next question, that "Wrede-Sparre held his Lodge with the rights of a Master Mason, on the verbal authority of Maclean and then Derwentwater. This was then the custom and no one questioned it". However, there must have been *some* doubt about it in Scheffer's mind, for, in the preamble to the "Regulations" given him by Derwentwater, he has been "Indemnified" for sponsoring Wrede-Sparre's Lodge and confirmed in his authority to do so. I have given translations of these documents. Ramsay is not mentioned in this matter.

(iv) Apparently, according to the "Approbation of the said Rules", Derwentwater succeeded Jack Hector Maclean on or before 27th October, 1736. The latter was preceded by "Phillippe, Duke of Wharton".

(v) In a footnote to his letter to de Vignoles, Scheffer provides the complete answer regarding Keith, whose Lodge existed but one year, 1743-44, and was one of many which "grew like weeds and disappeared quickly". This was while he was stationed with the Russian forces at Nörrköping, when Freemasonry had already been established in Sweden for nine years. This was Derwentwater's system of York Masonry, so that the St. John's degrees would appear to be the old English York Working with, of course, Swedish modernisation, adaptation, addition and "improvement". So, perhaps, my original idea about the St. John's rituals was correct!

Bro. Bruce W. Oliver, *Act. S.W.*—In thanking Bro. Oliver, I regret I cannot give ritualistic comparisons between our degrees and the Swedish System beyond what I have already indicated. In other words, the first three St. John's are equivalent to our three Craft degrees, the three St. Andrew's resemble our Holy Royal Arch Chapter, and the 8th, 9th and 10th are the Templar degrees derived from Clermont, with the 7th as the Introductory degree, and the 11th, The Knights of the Red Cross, as the Governing Body of Grand Lodge. The Mark has no place in the Swedish System.

Bro. Bernard Jones, *J.W.*—Praise from him is praise indeed, but I shall earn no more, for I have discussed his first question with many in Sweden and Denmark without solid results. The usual references were made to Queen Helena and the Hospitallers and Knights of St. John, to the Mandaeans, St. John's Brethren, and even to the belief that the two SS. John had taken over the attributes of the Sun God, Apollo, with their festivals coinciding with the Summer and Winter Solstices. I have mentioned Ramsay's claim that the Order originated from the building Guild of St. John of Jerusalem. The Masons' Company do not claim either as a Patron Saint, while the *Masonic Dictionary* merely states that St. John the Baptist was our Patron alone prior to the sixteenth century, when he was joined by St. John the Evangelist, because he preached Brotherly Love. St. John the Almoner is also mentioned because of his charity to the poor. Not very conclusive. As to the second question, he is correct—the words *are* reversed.

Bros. Draffen and Fulke Radice indicate that the Swedish System, in common with the Rite Rectifié, was derived from the Strict Observance. This is definitely *denied* by the Swedes, as well as by the Danes (8th Prov.). They acknowledge a common source, the Chapter of Clermont in France, for their Templar degrees and an earlier French source for the St. Andrew's, but will vouch no debt to the Strict Observance. They say they developed quite independently, and comparison of the two systems seems to confirm this.

Bro. Gold has also illuminated this point, pointing out that the Swedish System must have been influenced by co-operation with the Strict Observance. As I said in my spoken paper, "when it seemed likely that the Duke Charles might become head of the Strict Observance, the Danish King, though not a Mason, took effective steps to prevent this, appointing his cousin as G.M. to protect Danish Freemasonry from foreign influence".

Bro. Frank Bernhart's contribution is most valuable, but I am afraid he has uncovered the less creditable side of the Duke Charles' character, at which I hinted in my paper. His visits to Prague and Vienna were primarily political, but he was inordinately superstitious. When Freemasonry was banned in those countries, mystic cults like the Alchemists, Cabalists and Rosicrucians flourished instead. It was with those he came in contact, as well as the banned Freemasons, and he was so taken with their mysticism that he tended to take much of what they gave him into Swedish Freemasonry. Fortunately, the 27 scientists and philosophers who constituted his Council must have dropped this dross when they formulated the system. (Incidentally, is it a coincidence that their number corresponds with that of the lay members of the 11th, Knights of the Red Cross and Order of Charles XIII?)

I understand that Eckleff "sold" the Swedish ritual, which must then have only consisted of the St. John's, St. Andrew's and the 7th (Stuart Bro.) degrees, to Dr. Zinnendorf between 1756 and 1766 to replace the working of his own G.L., the "Drei Weltkugeln". This was

later taken over by the "Grosses Landesloge von Deutschland", but Zinnendorf's omission to inform the Swedish G.L. and request their approval caused a schism in 1780, which was not smoothed out till 1819.

Bro. Bernhart's last paragraph is correct in its assumptions. The Council of 27 produced their first complete reformation of the system in 1780, their second revision in 1798, and their completion of the system as we know it today in 1812. The St. John's degrees were derived, as we have seen, from the York Lodge of Derwentwater and therefore from Britain; the St. Andrew's and The Chapter from Eckleff's documents and those of the Chapter of Clermont. As the former came from Geneva but are supposed to have originated at Avignon, it would appear that the whole system owes its origin to France.

I would like to thank Bro. R. E. Parkinson, Bro. Lenander and all those others who spoke so generously of my humble effort, but whose contributions have added so much to our knowledge of this subject.



FRIDAY, 2nd OCTOBER, 1959



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. B. W. Oliver, P.A.G.D.C., P.M., as W.M.; N. B. Spencer, B.A., LL.B., O.S.M., S.W.; Bernard E. Jones, P.A.G.D.C., J.W.; J. R. Dashwood, P.G.D., P.M., Secretary; Arthur Sharp, M.A., P.G.D., S.D.; F. Bernhart, P.A.G.St.B., J.D.; Lt.-Col. E. Ward, T.D., P.M. 5386, I.G.; G. Y. Johnson, J.P., P.G.D., P.M.; S. Pope, P.G.St.B., P.M.; and Norman Rogers, M.Com., P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. C. Rutherford, T. W. Marsh, A. F. Mills, A. Corbet, E. L. Thompson, C. J. van de Watering, Angus Campbell, F. Royston, B. C. Deaves, S. W. Mills, T. E. Etchells, J. I. M. Jones, H. Ball, R. G. Elms, F. H. Anderson, P. P. Williams, A. R. Hewitt, L. Clough, A. H. Stafford-Northcote, A. F. Christlieb, P. R. Rainsford-Hannay, H. W. Piper, D. Rushworth, B. Foskett, R. Gold, N. Denyer-Green, J. F. Schishka and four illegible.

Also the following Visitors:—Bros. H. N. Spencer, Lodge 1710; C. Bell, Lodge 5985; C. J. Clarke, Lodge 3270; and one illegible, Lodge 157.

The W.M. referred to the death of Bro. J. A. Grantham and read the following Obituary, and the Brethren stood in silent sympathy with his relatives:—

JOHN ALFRED GRANTHAM

Since last we met the Lodge has lost, through death, a member of the "Inner Circle"—Bro. John Alfred Grantham.

Born on the 3rd January, 1890, at Bowdon, Cheshire, he was educated at Rugby and trained as an Electrical Engineer. During the First World War he served with the Royal Field Artillery, and in the Second World War held an appointment under the Ministry of Food. He married Millicent Ann Jennison in 1919 and had two sons.

Bro. Grantham was initiated in the Cornwall Legh Lodge, No. 3382, in 1923, and in later years became a member of most of the ancillary Masonic bodies under the English, Irish and Scottish Constitutions. He was a member of the Royal Arch, Mark, Ark Mariner, the Knight Templars, the Ancient and Accepted Rite, The Red Cross of Constantine, the Allied Masonic Degrees, the Cryptic Rite, the Knight Templar Priests and S.R.I.A. He was a Past Assistant Grand Director of Ceremonies in the Grand Lodge of England and Hon. Grand Librarian in the Grand Lodge of Scotland. He also held Grand Rank in the Mark, the Knight Templars and was a Past Grand Warden in the Allied Degrees. He became a member of the Correspondence Circle in November, 1929, and was elected to full membership of the Lodge on the 1st October, 1937. Curiously enough, there is no record that Bro. Grantham ever attended any meeting of the Lodge after his election as a full member.

I knew Bro. Grantham well, having stayed on more than one occasion with him at his home in Cheshire and having been installed by him as his successor in the Chair of the Grafton Lodge in London. He was a keen Masonic student, and his publications included *An Introduction to Mark Masonry*, *Early Freemasonry in Scotland*, *The Foundation of the Grand Lodge of Scotland* and *The Travelling Mark Lodge of Ashton-under-Lyne District*.

At the time of his death on the 27th July, 1959, his "magnum opus", *The Founding of the Grand Lodge of Mark Master Masons*, was in the press and, but for the printers' strike, might well have been published in his lifetime.

Six Lodges and forty-four Brethren were duly elected to membership of the Correspondence Circle.

Letters of apology for absence were recorded from Bros. Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, *P.Dep.G.Sw.B.*, *P.M.*, Treasurer ; Col. C. C. Adams, *M.C.*, *F.S.A.*, *P.G.D.*, *P.M.* ; Lewis Edwards, *M.A.*, *F.S.A.*, *P.G.D.*, *P.M.* ; F. L. Pick, *F.C.I.S.*, *P.G.D.*, *P.M.* ; F. R. Radice, *P.A.G.D.C.*, *P.M.* ; R. E. Parkinson, *B.Sc.*, *P.G.D. (I.C.)* ; Lt.-Col. H. C. Bruce Wilson, *O.B.E.*, *P.G.D.*, *P.M.* ; H. C. Booth, *B.Sc.*, *P.A.G.D.C.*, *P.M.* ; C. D. Rotch, *P.G.D.*, *P.M.* ; J. R. Rylands, *M.Sc.*, *J.P.*, *P.A.G.D.C.*, *P.M.* ; 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.*, 1494 ; G. S. Draffen, *M.B.E.*, Grand Librarian of Scotland, *P.M.* ; H. Carr, *L.G.R.*, *W.M.* ; and F. R. Worts, *M.A.*, *P.A.G.D.C.*, Steward.

Bro. N. B. SPENCER read an interesting paper, entitled *The Installation Ceremony*, as follows:—

THE INSTALLATION CEREMONY

BY BRO. NORMAN B. SPENCER



THE Ceremony of constituting a new Lodge was evidently considered of great importance by the Officials of Grand Lodge at the time of the publication of the first *Book of Constitutions* in 1723, as it is the only piece of ritual included therein. This importance is emphasised by the fact that when the printed copy of the *Constitutions* was produced to Grand Lodge at its meeting on the 17th January, 1723, it was approved, with the addition of the ancient manner of constituting a Lodge. This last-minute addition of the manner of constituting a Lodge is borne out by the fact that it refers to the Duke of Wharton as Grand Master, whereas in the main part of the *Constitutions* we find reference to "Our present worthy Grand Master the Most Noble Prince John Duke of Montague". The following is Anderson's Installation Ceremony:—

Here follows the manner of Constituting a new Lodge as practis'd by his Grace, the Duke of Wharton, The present right Worshipful Grand Master, according to the ancient usages of Masons:

A new Lodge for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy shall act for his Worship; and shall chuse some Master of a Lodge to assist him; or in case the Deputy is absent, the Grand Master shall call forth some Master of a Lodge to act as Deputy pro tempore.

The Candidates or the new Master and Wardens being yet among the Fellowcraft, the Grand Master shall ask his Deputy if he has examined them and finds the Candidate Master well skill'd in the noble science and the Royal Art and duly instructed in our mysteries.

And the Deputy answering in the affirmative he shall (by the Grand Master's order) take the Candidate from among his fellows, and present him to the Grand Master; saying, Right Worshipful Grand Master, The Brethren here desire to be formed into a new Lodge, and I present this, my worthy brother to be their Master, whom I know to be of good morals and great skill, true and trusty and lover of the whole fraternity, wheresoever dispers'd over the face of the earth.

Then the Grand Master, placing the Candidate on his left hand, having ask'd and obtained the unanimous consent of all the Brethren, shall say: I constitute and form these good Brethren into a new Lodge and appoint you the Master of it not doubting of your capacity and care to preserve the cement of the Lodge, etc. with some other expressions that are proper and usual on that occasion, but not proper to be written.

Upon this the Deputy shall rehearse the charges of a Master, and the Grand Master shall ask the Candidate saying: Do you submit to these charges, as Masters have done in all ages? And the Candidate signifying his cordial submission thereunto, the Grand Master shall by certain significant ceremonies, and ancient usages, install him, and present him 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 shall rehearse the short and pithy charge that is suitable to the thing presented.

After this the members of this new Lodge, bowing all together to the Grand Master, shall return his Worship thanks, and immediately do their homage to their new Master, and signify their promise of obedience and subjection to him by the usual congratulation.

The Deputy and the Grand Warden, and any other Brethren present, that are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgements, to the Grand Master first, and to the rest in their order.

Then the Grand Master desires the new Master to enter immediately upon the exercise of his office, in chusing his Wardens: And the new Master calling forth two

Fellow-Craft presents them to the Grand Master for his approbation and to the new Lodge for their consent. And that being granted,

The Senior or Junior Grand Warden, or some brother for him, shall rehearse the charges of Wardens ; and the Candidates being solemnly ask'd by the new Master, shall signify their submission thereunto. Upon which the new Master, presenting them with the Instrument of their Office shall, in due form, install them in their proper places ; and the Brethren of that new Lodge shall signify their obedience to the new Wardens by the usual congratulation.

And the Lodge being this completely constituted, shall be register'd in the Grand Master's Book, and by his order notify'd to the other Lodges.

I intend in this paper to follow out the path by which our present Installation Ceremony is directly descended from the ceremony described above. Considering the fact that the third degree at this time was just taking shape and could only be worked by Grand Lodge itself, and the first and second degrees were not separated, the Installation Ceremony appears to be far advanced. It appears to be a definite and clear-cut ceremony, and although, as set out in the *Book of Constitutions*, it is only a framework, it is far closer to our present installation than are any of the other Craft Ceremonies worked at that time to their modern editions.

The reason for the importance attached to the Constitution of a new Lodge is obvious when it is realised that on the formation of Grand Lodge by the four old Lodges in 1717 there were in existence a number of independent Lodges regulating their own affairs and owing allegiance to no other body or organisation. Some of these Lodges probably joined the Grand Lodge organisation, but others kept their independence for many years. This meant that in London, which was the sphere of influence originally contemplated by Grand Lodge, there existed in 1723 a number of members of the Craft who did not and never had owned allegiance to Grand Lodge.

Grand Lodge, to strengthen its organisation and influence, had to ensure as far as possible that all new Lodges formed within the London area belonged its own organisation and were properly numbered and registered in its own Books. It could do this, as, of course, it did, by including in its regulations one that all new Lodges formed by Brethren of its constituent Lodges must be formally constituted by the Grand Master or his deputy or some other Brother *pro tempore* personally, and subsequently numbered and registered in the Books of Grand Lodge and notified to the various Lodges.

In order to consolidate the loyalty not only of the Lodge but of its officers and members to Grand Lodge, the Grand Master or his nominee, as part of the Ceremony of Constitution, conducts the installation of the Master and sees to the appointment of the various officers. The Ceremony of Installation takes up about nine-tenths of the Ceremony of Constituting a new Lodge. This in itself indicates the importance which was attached to the Installation Ceremony.

At this time the Constitution of a new Lodge was the personal act of the Grand Master or his deputy or some other Brother *pro tempore*. The Lodge was constituted, the Master installed, and the new Lodge entered and numbered in the books of Grand Lodge. There was no necessity for the execution of any warrant or other document, the main part of the whole ceremony seemingly being the installation of the Master.

The earliest record we have of the Constitution of a London Lodge is on the 2nd February, 1726. It gives us the usual procedure followed, namely, a petition signed by a number of Brethren to the Grand Master praying to be constituted into a regular Lodge. This is followed by the written consent of the Grand Master, and either the appointment of a time and place for the Ceremony or, as in this particular case, the appointment of his Deputy to carry out the ceremony. The date was then fixed by the Deputy as the 2nd February, 1726. Then we have the following endorsement :—

“The Deputy Grand Mast^r met accordingly and constituted the Lodge and Mr Timothy O'Connor and Mr John Vernon were admitted Brothers and Joseph Atherton a Drawer was admitted a member to attend this Lodge.”

This procedure of Petition, Consent and Ceremony, followed by an endorsement on the Petition certifying that the Ceremony had been carried out, was followed for a number of years.

The Lodge of Felicity, now No. 58, was constituted in accordance with this procedure on the 24th August, 1737, and still works under the authority of their Petition, with the following endorsement certifying that the Lodge had been duly constituted and the Master and Wardens appointed :—

Westminster, August 24th, 1737

We whose names are hereunto subscribed did meet at the house of our Brother Joseph Parsons, the Gun Tavern in German Street, and did then and there Constitute the before written Petitioners into a Regular Lodge in full form and did appoint Bro. William Barron, Master, and Bro. Isaack Barrett and George Evans Monkman, Wardens.

Darnley	G.M.
Robt. Lawleys	Pro. D.G.M.
W. Graeme	S.G.W.
Thos. Slaughter	J.G.W.

As the influence of Grand Lodge gradually extended into the Provinces it became impossible for the Grand Master or his Deputy to deal personally with the constitution of all new Lodges. So the custom arose of the Grand Master deputing some prominent local mason to act on his behalf in constituting the new Lodge. This "Deputation" was given in writing by the Grand Master and required the recipient to report back to the Grand Master on completion of the act of Constitution. None of these which have come down to us actually mention the Installation of the Master or the appointment of the Wardens. They, however, instruct the appointee "To convene the Brethren and constitute a Regular Lodge in due form with like privilege as all other regular lodges do enjoy".

It would be impossible to do this without installing the Master and seeing that the two Wardens are duly appointed. In any case, if the Installation of Master and appointment of officers with the various addresses, etc., were to be taken out of the official ceremony of Constitution as set out with very little variation in every edition of the *Book of Constitutions*, there would not be enough left to be worth while having a Meeting, and, in any case, the Lodge could not be properly constituted without the carrying out of the main essentials, including the Installation as set out in the official ritual of Constitution.

This is borne out by the fact that after the Constitution of a Lodge, No. 140, now extinct, at the Union Coffee House in Norwich, under a Deputation from the Grand Master, Lord Byron, on the 5th January, 1749, the account of the proceedings as entered in the Lodge minute book, after reciting the Deputation under which the Lodge was to be constituted by Bro. Richard Twiss, went on as follows:—

"The said Brethren did then present Bro. Thomas Craske as a proper person for their Master, who was approved of by the said Richard Twiss and placed in the chair accordingly, and returned his best thanks for the great honour done him.

The said Master as a right inherent in him did elect and chuse for his Wardens the Brethren following:—"

There are 47 of these "Deputations" recorded in the 1738 *Book of Constitutions*. Of these, four Lodges are still in existence, and preserve and work under the "Authority" of the original Deputation. They are:—

St. John the Baptist Lodge No. 39.
Lodge of Anchor and Hope No. 37.
Royal Cumberland Lodge No. 41.
Lodge of Relief No. 42.

The method of constituting a Lodge in the Provinces by means of a Deputation to some local Brother and of a Petition and Certificate of Constitution gradually gave way to the "Modern" method, whereby the Lodge is actually constituted and the Master and Wardens appointed by the document signed by the Grand Master and commonly known as the Warrant or Charter of the Lodge.

The earliest known Warrant or Charter of the form mentioned above is that of the Palatine Lodge No. 97, Sunderland, dated 14th January, 1757, and the latest known of those which were constituted by means of a Deputation is the Lodge of Loyalty No. 86, dated 20th December, 1753.

It would seem that until the year 1753, at least, the Installation Ceremony was a very important part of the Constitution of every new Lodge. This gives an obvious reason why the Manner of Constituting a new Lodge, including the Installation Ceremony, is included in the various Books of Constitution, as well as in all the Pocket Companions of the period.

There seems to be no conclusive evidence of use during the first half of the eighteenth century of the Ceremony of Installation as set out in Anderson's *Book of Constitution* by private Lodges at their periodic changes of Masters and Officers, though in some Districts, such as Bristol, some sort of ancient Installation Ceremony seems to have been in use among Lodges. Some Lodges, such as Antiquity No. 2, used an obligation somewhat similar to our obligation "de fidele". This applied to all the officers, as we find in some Scottish Lodges at the present day. This lack of use of the Installation Ceremony is scarcely surprising, however, when we look at the position of Masonry in 1723, when Anderson published his first *Book of Constitutions*. At this time the third degree was just taking shape and could only be worked in Grand Lodge, and it was not until several years later that it was worked in private Lodges, and it was many years before its use became general among the Lodges. How much less likely would it be for the Installation Ceremony to be used in private Lodges when the only occasion for its use would be on the periodic change of Master and Officers. If it were not used on such occasions it would not be detrimental to the Lodge and would entail no penalty on its members.

We thus see Anderson's Installation Ceremony eking out in England a precarious existence for the next thirty years, being confined almost entirely to use by the Grand Lodge Officers or their nominees at the constitution of new Lodges and to possibly a few Lodges in the Provinces. There are entries in the minutes of several old Lodges which have already been published, and which indicate the use of some sort of Installation Ceremony. I think it is safe to say that the ceremony may have been used by a few Lodges during the period apart from the Ceremony of Constitution, but, if so, there is very little definite evidence available.

Let us now have a look at the position in Ireland. The Grand Lodge of Ireland was constituted subsequent to the publication of Anderson's *Book of Constitutions* in 1723, and its first *Book of Constitutions* was published in 1730 by the then Grand Secretary, Bro. John Pennell, and dedicated by him to Lord St. George. The dedication contains the following:—

“These Constitutions my Lord. were first compil'd from the Ancient Records of Free-Masons, and adapted to the use of the Lodges in Great-Britain, by the learned James Anderson A.M. when his Grace the Duke of Montague was Grand-Master, and dedicated to his Grace; And the charges and Regulations have ever since been carefully observed and kept up by the Worthy Brethren of that Kingdom, under their several Honourable and Right Worshipful Grand Masters.”

It is obvious from the above that the Grand Lodge of Ireland copied their first *Book of Constitutions* in 1730 from Anderson's first edition of 1723, with any necessary alterations to make them fit Irish conditions. Anderson's *Manner of Constituting a New Lodge* has been adopted word for word, except for the heading, which is now “The Manner of Constituting a New Lodge according to the Antient usages of Masons”.

In Ireland the Installation Ceremony does not seem to have been considered so necessary at the constitution of a Lodge as in England, as from the year 1731 the Grand Lodge of Ireland constituted their new Lodges by means of a Warrant very much in the form of a Modern Warrant or Charter, and by this Warrant they “did nominate, create, authorise and constitute” a certain Brother to be Master and two other Brethren to be Wardens of a Lodge of Free and Accepted Masons, though it is almost certain that they continued to follow the English custom of working the Installation Ceremony as part of the Constitution of a new Lodge. For a number of years the Lodges in Ireland had been at a very low ebb, and at the time of the foundation of the Grand Lodge of the “Antients” in 1751 they were just in the process of recovering.

The following minute of 24th June, 1752, of the “Antients' Grand Committee” was quoted by Bro. Bernard E. Jones in his recent paper on “Passing the Chair”. The occasion was the “Installation” of Bro. Laurence Dermott as Grand Secretary. He was:—

“Proclaimed and saluted accordingly — After which he repeated the whole Ceremony of Installing Grand & in the manner which he had learned from Brother Edward Spratt Esq^r the Celebrated Grand Secretary of Ireland. The long recital of this solemn ceremony gave great satisfaction to the Audience, many of which never had an opportunity of hearing the like before.”

Bro. Spratt does not make any secret as to the origin of his installation ceremony, which was copied by Bro. Laurence Dermott and by him taught to the Lodges under the jurisdiction of the Grand Lodge of the “Antients”. In the dedication of his *Book of Constitutions* to the Grand Master of Ireland, Lord Kingborough, published in 1751, the year previous to the minute referred to above of the Grand Committee of the “Antients”, Bro. Spratt made the following statement:—

“This single consideration, My Lord, independent of your Lordship's many other personal Qualifications, would be alone sufficient to engage, and embolden me with all due Humility, to commit the following Sheets to your Lordship's Protection and Patronage, not in Quality of an Author, (a task I am every way unequal to,) but only as a faithful Editor, and Transcriber of the Works of our learned and ingenious Brother, James Anderson, D.D. dedicated to his Royal Highness Frederick, Prince of Wales, at a time, when the Dignity of Grand-Master in England was supported by the Rt. Hon. the Marquis of Caernarvon, and that of the Lodges in Ireland, by the Rt. Hon. the then Lord Mountjoy, now Earl of Blessington, who appointed a select Committee of the Grand-Lodge, over which he presided, to compare the Customs and Regulations in use here, with those of our Brethren in England.

But no essential difference appearing, except in those Rules that tended to the formation of the Steward's lodge, (a thing not practised here,) they were therefore omitted and a Regulation of the other differences that remained, was rather wished for, than established, 'till your Lordship's being chosen to the Chair, when the Lodges becoming more numerous, our Rt Worshipful Brother Putland, your Lordship's Deputy, who makes the Good of the Public in general, and that of the Craft in particular his care,

observed with his usual candour and prudence, that a publication of these general Regulations was much wanted among the Lodges and Brethren in this Kingdom, and therefore honoured me with his commands, to prepare them for the Press, which I have done with all the care and exactness I was any way Master of."

In recounting the history of the Grand Lodge of Ireland, Bro. Spratt makes the following statement:—

"At last the antient Fraternity of the Free and Accepted Masons in Ireland, being assembled in their Grand Lodge at Dublin, chose a Noble Grand Master in imitation of their Brethren in England in the third year of his present Majesty King George the second A.D. 1730 even our noble Brother James King Lord Vicount Kingston, the very next year after his Lordship had with great Reputation been the Grand-Master of England: and he has introduced the same constitutions and usages."

It seems obvious from the above two quotations from the *Book of Constitutions* of the Grand Lodge of Ireland that the Irish were following very closely the customs and regulations of the Grand Lodge of England. I have not been able to find any evidence that the Installation Ceremony was in use in Ireland in the first half of the eighteenth century in individual Lodges any more than it was in England. It was obviously in use at the consecration of new Lodges, as in England, for the Irish had openly copied the English Customs and Regulations.

This may well be the reason why many of the Members who were present when Laurence Dermott first went through the ceremony, even though most of them were Irish Masons, had never heard it before. It could be quite possible that the only Brethren who had heard it before were Brethren who had been present at a Constitution of a new Lodge.

The statement is frequently made that the Installation Ceremony which was obtained by Bro. Laurence Dermott from Bro. Spratt was a purely Irish Ceremony which had been worked in that country for many years previously to Laurence Dermott's time. For example, in Lepper and Crossle's *History of the Grand Lodge of Ireland* the following statement appears on page 97:—

"Another thing worth remembering is that the Chair Degree with its esoteric ceremony has existed in Ireland from time immemorial. It was kept alive in this Island after having been officially discarded by the Mother of Grand Lodges in England. When the Grand Lodge of the Ancients was formed in England in 1751 in respect of this landmark as of so many others, it reintroduced the Irish practice."

No evidence, however, of any sort is adduced to bear out the above statement. Had there been any evidence to back up the statement, I feel sure it would have been referred to by the author.

The statement is often heard also that the Installation Ceremony was worked by the Lodges of the "Moderns" Grand Lodge in the early part of the eighteenth century and then abandoned, until it was re-introduced to them again by the "Ancients" towards the end of the century.

The available concrete evidence seems to show that the ceremony was originally used by the "Moderns" only in connection with the ceremony of constituting a new Lodge, and was used for this purpose at least until the middle of the eighteenth century. There is no evidence to show that it was ever used extensively or, indeed, at all by the individual Lodges during this period. Meantime, the Irish, in the early years of their Grand Lodge, had adopted the English *Book of Constitutions*, including the Installation Ceremony, as part of the method of constituting a new Lodge. As we have seen above, this was adopted by Laurence Dermot from the Grand Lodge of Ireland, and by him made a necessary part of the periodic change of Masters by all the Lodges of the Grand Lodge of the "Ancient". This was copied by many Lodges of the "Moderns" before it was officially adopted by their Grand Lodge just prior to the Union of the two Grand Lodges early in the nineteenth century.

The minute of the Committee of the "Ancients" raises quite a few questions which cannot be easily answered. For example, if the ceremony was in common use in the Lodges, why did Laurence Dermott go to the Grand Secretary for his ritual? Why not get it from his own Mother Lodge, as he was an Irish Mason? The minute says "he repeated the whole Ceremony", and again, "The long recital of this solemn ceremony gave great satisfaction to the audience". From this it would appear that the ceremony gone through by Dermott was far longer than that printed in either the English or Irish Constitutions. It seems obvious that the addresses to the Master, Wardens and Brethren, and those on the working tools, etc., which are just shortly mentioned in the Ritual of the *Books of Constitution*, must have been given in full by Laurence Dermott. According to the *Constitutions*, the addresses were left to each individual to give as he liked. In the 1738 edition, Anderson adds the following at the end of the installation ceremony:—

"This is the sum but not the whole Ceremonial by far; which the Grand Officers can excel or abridge at pleasure, explaining things that are not fit to be written; tho' none

but those that have acted as Grand Officers can accurately go through all the several parts and usages of a new Constitution in the just solemnity."

Could this not contain the reason why the ceremony did not spread to the individual Lodges? Could it not be that a conscientious Grand Secretary would keep copies of the best addresses for successive Grand Masters and their nominees to choose from for use in the Constitution of a new Lodge? Many of the Grand Masters and their officers would not have the time or ability to make up all their own addresses. Would it not be the proper thing for Laurence Dermott, who obviously wished to become Secretary of the "Ancients" Committee and who was very ambitious, to obtain the full ritual, with addresses, etc., from Bro. Spratt as being the only person, except perhaps the Grand Secretary of the "Moderns", who could supply him with a well-tryed set or sets of all the various addresses in full? They were obviously fairly full, as he found it difficult to teach the ceremony to even the small number of Lodges at that time under the jurisdiction of the "Ancients". We see in the "Ancient" Minutes of 2nd June, 1756, that many of the Masters were incapable of installing their successors, and the Grand Secretary was ordered to attend the Lodges in question and do the installing, and then, on June 24th, 1757—

"Some of the Masters of Lodges begged that the Grand Lodge might be formed with a Grand Procession that the Grand Secretary should exhibit the method of installing Grand Master for the instructions of the several Lodges present."

We thus have, by the middle of the eighteenth century, Anderson's Installation Ceremony used by the "Moderns" in connection with their ceremony of constituting a new Lodge and adopted by the "Ancients" by way of Ireland in the second year of their existence, when they were a mere handful of Lodges with little over a hundred members. The ceremony learnt from Bro. Spratt by Laurence Dermott must have been expanded very considerably from the précis of a ritual which is all that you could call Anderson's original ritual, or he would not have had the trouble he obviously had in teaching it to the handful of members of the newly-formed G.L. of the "Antients".

Laurence Dermott, as the clever and ambitious Committee Secretary of a handful of Lodges endeavouring to form themselves into a Grand Lodge in opposition to the existing Grand Lodge, which had during the previous ten years fallen on rather bad times, would naturally look for something to give his members which they could not get in a Lodge working under the existing Grand Lodge. What better could he get than the Installation Ceremony which he had just learnt from the Grand Secretary of Ireland, and which was rarely used in England at that period except at the Constitution of a new Lodge, but which was probably just coming into use by individual Lodges in Ireland? Consequently the importance of the Installation Ceremony was very strongly stressed by Laurence Dermott and his "Ancient" Grand Lodge, and was practised by all the Lodges under that jurisdiction. In the same manner the Royal Arch Ceremony was used by him a few years later.

In spite of Laurence Dermott's teaching, the Installation Ceremony seems to have been very much abbreviated by the Lodges. Between 1760 and 1770 there were quite a number of exposures printed, such as *Jachin and Boaz*, *Three Distinct Knocks*, *Hiram*, etc. Some of these were reprinted many times and ran into a number of editions. They nearly all agree in giving an Installation Ceremony as follows:—

First of all, a recital of the qualifications necessary in a Master, then:

An obligation binding the new Master under the penalties of the three degrees never to reveal the secrets restricted to an Installed Master and to do his duty to the Lodge. He is then raised by the outgoing Master, given the Word and Grip of an Installed Master, invested with the collar and jewel of his Office, and placed in the chair. He then appoints and invests his Wardens.

As we have seen, the Irish adopted Anderson's ritual of the Installation at an early stage, and in this connection some comments by Bro. Chetwode Crawley, the Irish Masonic Historian, on the Irish Installation Ceremony are very interesting:—

"A striking proof of the fidelity with which the Grand Lodge of Ireland has adhered to the ancient usages will be found in the fact that, if Anderson's rubric were literally observed to-day, no Irish brother would notice any serious deviation from our current work except in one particular, where the Symbolism of the Arch, hinted at by Anderson, has long since developed into a separate degree. Even the trifling detail of including the installing of the Master under the general head of Constituting a new Lodge is still preserved."

And then, in the same publication, he writes as follows:—

"It will be observed that there is no express provision for the ordinary Brethren to retire from the Lodge room while the Secret instructions are being given. As so much of the Ceremony has been preserved intact by the Grand Lodge of Ireland, perhaps an explanation may be found in the practise which prevailed amongst us, till within our own memory. During the communication of the Secret instructions to the new Master the

Brethren were not required to quit the Lodge room, but were directed to betake themselves to the West, behind the Senior Warden's Chair, where they stood with their faces turned from the East. In the meantime the Conclave (we do not call it a Board) of Installed Masters surrounded the Master's Chair, forming a hedge between it and the Brethren in the West. Within the conclave thus formed, the Secret instructions were communicated in a whisper, and the new Master installed. The present writer well remembers when this practice was common amongst Irish Lodges, though it has since become a thing of the past."

The Grand Lodge of Scotland also continued to use the old installation ceremony and had no Board of Installed Masters until the year 1872. The following is a description by Bro. A. S. MacBride, Pt. Dep. Prov. G.M. (Dumbarton), of his installation in 1867 as Master of the Lodge "Leven Saint John" at Renton, Scotland:—

"The installing Master reads the charges from the Book of the Laws and Constitution of the Grand Lodge, administers the 'oath de fideli', invests the Master Elect with his Apron and Jewel; and then forming a half circle of Past Masters in front of the Chair (thus screening himself and the Master-elect from the Brethren generally), he seizes the latter by the arm as is now done in a Board of Installed Masters, places him in the Chair and whispers in his ear the word of an Installed Master.

Such was the manner of my installation in 1867. The Lodge was all the time in the First Degree and I have often thought that neither Murray Lyon nor Gould would have suspected, from the minutes of that meeting that a secret word and grip not belonging to any ordinary Craft degrees had been then and there imparted to the new Master without any of those present (except the Past Masters) being in any way aware of the fact."

From about the year 1760 until the Union of the two Grand Lodges in 1813 the Installation, in common with most of our other Masonic Ceremonies, was gradually taking on its Modern form. During this period, while the framework of our Installation Ceremony was gradually taking on the form which was finally approved in 1827 by the division of the obligation into two parts and the restriction of that portion containing the secrets' etc., to a Board of Installed Masters, the various addresses which form such an important part of our ceremony were undergoing changes and tending to become a fixed part of the ritual, and not left to the whim of each individual Master. By means of the various pocket companions and other like publications, including the most important one, namely, William Preston's *Illustrations of Masonry*, the Brethren at large were being presented with, among other portions of ritual, a number of set addresses to fit the various parts of the Installation Ceremony.

By far the most popular of any were those contained in Preston's *Illustrations of Masonry*. These were copied by many other publications. They were published in America, and also translated into French and German and published on the Continent. Most of the American Grand Lodges formed in the last years of the eighteenth century and the beginning of the nineteenth century used Anderson's form of the Installation Ceremony, with the various prayers, addresses, etc., as given by Preston.

The first edition of Preston's *Illustrations* was published in 1772. This was a general handbook of Masonry, giving the history, lectures, charges, prayers and, in fact, anything of interest connected with Masonry. It included the Installation Ceremony, the Ceremony for Masonic Funerals, Laying Foundation Stones, etc. It included also in the Installation Ceremony the address to the Brethren and the address to the Wardens—also addresses on investiture of the Wardens and other officers.

The second edition was published in 1775, and by 1846 it had reached the seventeenth edition. In the 1775 edition we find, for the first time, a summary of the ancient charges and regulations, to be read out to the Master Elect, set out in full. These are almost identical with those in our present *Book of Constitutions*.

It is interesting to follow the gradual development of the Installation Ceremony through the pages of the various editions of Preston's *Illustrations*. For example, in the 1792 edition we first get the addresses on the working tools given in full, and in the same edition we get the appointment and investiture of Deacons, while in the 1801 edition we get the first mention of the inner working of the Board of Installed Masters. The following paragraph appears for the first time in this edition and is continued in all subsequent editions:—

"The New Master is then conducted to an adjacent room where he is regularly installed, and bound to his trust in ancient form, by his predecessor in office, in the presence of three installed Masters."

In the previous edition he was:—

"Regularly installed, Bound to his trust and invested with the Badge of his Office."

This obviously refers to the Ceremony as described by the various exposures, where the incoming Master is given the obligation, grip and word by his predecessor in the presence of the whole Lodge, and not only of the Past Masters.

I understand that there are some old Lodges in England today, particularly in Bristol, where the Master and Past Masters leave the Lodge room and open a Board of Installed Masters in an adjoining room, instead of remaining in the Lodge room, as is the modern custom, and opening the Board there when the remainder of the Brethren have retired. According to Bro. Vibert, this procedure of holding the Board in an adjoining room has been carried out in Bristol since the year 1773.

During the last twenty years of the eighteenth century the Royal Arch degree was making rapid progress throughout England, and as the Past Master's qualification was a necessary prerequisite to the Royal Arch it follows that the Installation Ceremony was becoming more popular. Rituals which have come down to us show that it was the custom for a Royal Arch Chapter to open a Craft Lodge in the third degree and then install the candidates in the chair in order to give them the necessary qualification before proceeding to the Royal Arch degree. In this case there would only be the Royal Arch members and the candidates present. There would thus be a tendency to emphasise the secret portion of the Ceremony. It is about this time, and in connection with the Installation in its use as a qualification for the Royal Arch, that we first hear of the portion of the Ceremony connected with the Master of Arts and Sciences. It is highly likely that this tended to speed up the formation of the Board of Installed Masters, where the secret portion of the ceremony could be carried out in the presence of Installed Masters only. By about the year 1800 this custom seems to have become fairly widespread.

The Grand Lodge of the "Ancients", from the time when in their earliest days they were instructed in the Installation ritual by Laurence Dermott, laid great stress on the working of this ceremony by all the Lodges under its jurisdiction. The "Moderns", on the other hand, probably because of the continuing rivalry between the two Grand Lodges, did just the opposite, and discouraged the working of the Ceremony by its Lodges. However, some of the Lodges working under the "Modern" Grand Lodge in provincial towns far from their headquarters in London did adopt the Installation Ceremony from neighbouring "Ancient" Lodges. This was particularly so when, after a few years, the Installation became a prerequisite to the taking of the increasingly popular Royal Arch degree. Cases have occurred where a Lodge held a Charter from each Grand Lodge.

In the year 1809 there was a general feeling that a Union of the two Grand Lodges was getting very near. The "Moderns", in order to do all they could to facilitate a union, issued a Warrant bearing date the 26th October, 1809, authorising certain distinguished Brethren "To hold a special lodge for the purpose of ascertaining and promulgating the Ancient Landmarks of the Craft". At its meeting on the 19th October, 1810, it was "Resolved that it appears to this Lodge that the ceremony of Installation of Masters of Lodges is one of the two Landmarks of the Craft and ought to be observed". It seems to be likely that the word "two" is a mistake for "true". Before the Lodge completed its labours on the 5th March, 1811, many of the Masters and Past Masters of the "Moderns" were regularly installed at its meetings.

Three years after the Union of the two Grand Lodges in 1813, a Lodge of Reconciliation was set up to arrive at a common ritual satisfactory to all parties. This was done, but apparently the Installation Ceremony was not dealt with, and finally, in 1827, the Grand Master, finding there was much diversity of practice in the Installation of Masters of Lodges, set up a special Lodge or Board of Installed Masters to decide on one definite ceremony and to give instructions in it to all those entitled thereto. This Board agreed on an Installation Ceremony which was approved by the Grand Master. They then held a number of meetings at Freemasons' Hall of Masters and Past Masters, when the ceremonies were worked and everybody appears to have been satisfied.

The chief difference in the framework or form between the rather crude ceremony of the middle of the eighteenth century and the one finally agreed upon by the Board of Installed Masters set up in 1827 was the division of the obligation into two parts, the second part containing the secrets and penalties being given in the presence of Installed Masters only, and the prescribing of certain fixed addresses and charges. These were no longer left to the discretion of the Master or a Brother deputed by the Master. Since then there has been very little change in the Installation Ceremony. The differences between the different rituals existing at the present time are mainly a matter of wording. The biggest variation seems to occur in the address to the Brethren. Some Lodges also use a fuller opening for the Board than the usually recognised one.

Brethren, I have endeavoured to trace the path by which our present-day Installation Ceremony has descended to us from the Ceremony as practised by the Duke of Wharton and set out in Anderson's *Book of Constitutions* of 1723. Some parts of the path are clear and open and known to everybody; other parts are more obscure, and in some cases, perhaps, I have stretched rather far the facts which can be deduced from certain information, but this does not do away with the fact that the path is there for all to see. I have just been piecing together what has been brought to light by many Brethren during the past years in order to make one continuous path show out clearly.

If one were to put down the framework of our present Installation Ceremony in abbreviated form, as Anderson's is, it would be very little different from Anderson's. The main difference would be the communication of the secret portion in a Board of Installed Masters instead of in open Lodge.

Though it may be getting rather away from the object of this paper of tracing the descent of our present Installation Ceremony from Anderson's Ceremony, I think it would be interesting and would fill in a gap to try and trace the Authors of the main addresses of our present ceremony. During the latter half of the eighteenth century and up to the Union of the two Grand Lodges there were many Masonic addresses and speeches published, so that the Master of a Lodge, who was free to use what he liked, had plenty to choose from. At this time a number of the American States were forming their own Grand Lodges, and one of the first things they each had to do was to decide on and publish a Book of Constitutions, which in most cases included the form of Installation Ceremony, together with the addresses and charges used in the ceremonies of the three degrees, as well as the Installation Ceremony. Most of their constitutions and regulations were copied from one or other of the Grand Lodges in England, with any necessary alterations, and their addresses mostly from Preston. As Preston did not have an address to the Master in any of the editions of his *Illustrations*, they had to get one from somewhere else. One which seems to have attained some popularity is taken partly from a book published in London in 1769 by Bro Wellins Calcott called *A candid disquisition of the Principles and practices of the Most Ancient and Honourable Society of Free and Accepted Masons*, and partly from a book published in 1777 in Exeter by Bro. Robert Trewman called *The Principles of Freemasonry Delineated*. It is as follows:—

CHARGE TO A MASTER, at his INSTALLATION

RIGHT WORSHIPFUL MASTER,

You have been of too long standing, and are too good a member of our community, to require now any information in the duty of your office. What you have seen praiseworthy in others, we doubt not but you will imitate ; and what you have seen defective, you will in yourself amend.

We have therefore the greatest reason to expect that you will be constant and regular in your attendance on the Lodge, faithful and diligent in the discharge of your duty : And that you will make the honour of the Supreme Architect of the Universe and the good of the Craft, chief objects of your regard.

While we are confident that you will pay punctual attention to the laws and regulations of this Society, as more particularly becoming your present station, we trust that you will at the same time require a due obedience to all of them from every member, well knowing that without this the best laws are useless.

For a pattern of imitation, consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of the Lodge. Forcibly impress upon them the dignity and high importance of Masonry : Seriously admonish them never to disgrace it. Charge them to practise out of the Lodge those duties which they have been taught in it ; and, by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution. So that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows, and not be betrayed ; to whom distress may prefer its suit, and not be rejected ; whom bigotry has never prevented from being the friend of virtuous men of all professions ; whose hand is guided by justice, and heart expanded by benevolence ; who listens to the admonitions of temperance, and the modest voice of humility : In a word, one whose life demonstrates his love of God, and regard for men. Tell them that whatever eloquence they may exert in speaking of the excellence of their Order, it is their example only which can recommend and do service to it.

From the knowledge, Right Worshipful, we already have of your zeal and abilities, we rest assured that you will discharge the duties of your important station, in such a manner as will greatly redound to the honour of yourself, as well as of those members over whom you are elected to preside.

From the beginning down to the words, "Light and instruction to the Brethren of the Lodge", in the fourth paragraph, comes from Bro. Calcott's book, and is portion of "A short charge delivered to Brother William Winston on his being invested and installed Right Worshipful Master of the Palladian Lodge of Free and Accepted Masons in the City of Hereford on the Festival of St. John the Evangelist A.L. 5767 A.D. 1767 by Brother Wellins Calcott". The next portion from the words, "Forcibly impress upon them", to the words, "And do service to it", at the end of the paragraph, is from Bro. Trewman's book, and is portion of an address entitled "A Charge delivered at a quarterly Communication for the County of Devon and City and County

of Exeter held at the Globe Tavern Exeter Jan 17th 1777 by Bro. C—— D.P.G.M.” Bro. C—— was Bro. John Codrington.

In the year 1797 there was published at Albany, U.S.A., by Spencer & Webb, Market, Street, *The Freemasons Monitor or Illustrations of Masonry*. In the preface, the authors state as follows:—

“The observations upon the first three degrees are principally taken from Preston’s *Illustrations of Masonry*, with some necessary alterations.”

They go on to say:—

“It is presumed that all regular Lodges and Chapters, will find it a useful assistant, and Monitor, inasmuch as it contains most of the charges, prayers and Scripture Passages made use of at our Meetings; and which are not otherwise to be found without recourse to several volumes, which often occasions much delay, produces many irregularities in their distribution, and may sometimes cause omissions of much importance.”

The *Monitor*, being based on Preston, did not include an address to the Master. This meant that Bro. T. S. Webb, who was the author or compiler of the subsequent editions of the *Monitor*, had to get one from elsewhere, as there was certain to be a demand for one. This is supplied by him in his edition published in 1808. He takes the one set out above, but alters a large portion of it. He replaces the first three paragraphs with two new ones, leaving only a small portion of Bro. Calcott’s address. He slightly alters Bro. Trewman’s contribution and completely changes the last half-dozen lines of it, leaving the whole address as follows:—

WORSHIPFUL MASTER,

The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this new Lodge, you cannot be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honour, reputation and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principals of our institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the EAST, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of masonry; and seriously admonish them never to disgrace it. Charge them to practise OUT of the Lodge, those duties which they have been taught IN it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution; so that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the constitutions of masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honour and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

One is at once struck with its similarity to our present address. In fact, there are only a few words of difference between the two of them. The likeness is so close that it is obvious that ours has been copied from it, or that they have both been copied from a common original. The date of this address is five years before the Union of the two Grand Lodges in England, eight years before the Lodge of Reconciliation and nineteen years before the Board of Installed Masters set up by the Grand Master. I can find no trace of this address earlier than the 1808 edition of Webb’s *Monitor*, so I am taking it for granted that our present address was copied from it, until some Brother can locate an earlier copy of it.

Our present address to the Wardens has also obviously been copied from Webb’s *Monitor* of 1808, or else they have both been copied from a common original. With the exception of the first sentence they are almost identical. The first half of Webb’s address is fairly close to Preston and has obviously been modelled on it, but the last half is completely new and additional to Preston. The following is Webb’s version:—

BROTHER SENIOR AND JUNIOR WARDENS,

You are too well acquainted with the principles of masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves

amend. You should be examples of good order and regularity ; for it is only by a due regard to the laws of your own conduct, that you can expect obedience to them from others. You are assiduously to assist the master in the discharge of his trust ; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the master you will succeed to higher duties ; your acquirements must therefore be such, as that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

The address to the Brethren varies considerably in the different versions of our modern ritual. These different versions of the address are fairly uniform for the first portion finishing with the words: "And communicating happiness". This is the finish of Preston's address. Up to this point Webb has copied Preston, though with some alterations in the wording. Almost all of Webb's alterations appear in our present-day versions. The latter portion of the address differs considerably in our modern rituals, but all of the versions contain at least some of the sentences and sentiments from the latter half of Webb's address, and almost all of them conclude with his last sentence. The following is Webb's version:—

BRETHREN OF LODGE,

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted ; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired from generation to generation.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Spencer on the proposition of the W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. Arthur Sharp, E. Ward, Norman Rogers, L. E. C. Peckover, F. L. Pick, W. G. Fisher, F. R. Worts, F. R. Radice and R. E. Parkinson.

The ACTING W.M. said:—

Once more, as the temporary occupant of this chair, I have the honour to propose the vote of thanks to the author of the paper.

New Zealand is a somewhat distant suburb, and Bro. Spencer is certainly a man of energy to make attendance. Obviously, too, he has courage in tackling so oft a treated subject as Installation. We may well ask: has he anything fresh to give us? I think you will all agree he has, and that we have listened to a most interesting paper.

Bro Spencer commences his story with Bro. Anderson's 1723 *Constitutions* ; but what wouldn't we give to know the sources on which he drew in framing the version he gives of Installation? That he augmented and extended and—probably in his own opinion—"improved" the ceremony may well be, but that he invented the whole thing is hard to believe.

It is unfortunate that our W.M. could not be present today, for I feel sure he could have given much to today's subject, whilst such information as I have is somewhat late in date.

Early minutes are infuriating in their lack of detail. The first meeting of my own Lodge—Loyal (now 251)—in 1783 met at the Globe, but the only hint of the unusual is that a Bro. Stephens was a visitor. It is from other sources we learn that he was from Exeter, and received payment for what we are left to surmise was the Warrant. When after four years the old Master retired, he, so we are told, "duly placed Br. Barrett in the Chair". Not until Installation in 1806 do we get "Bro. Hunt was duly passed the Chair".

In Exeter, in 1766, Union Lodge gives a little more information. The entries vary from: "Br. Ellacombe was unanimously chosen Master, who after being duly installed according to the rites of this Royal Order ; appointed (his officers)", to "Bro. Moore was unanimously elected and immediately sworn into his office".

In the Lodge in Tiverton—All Souls—the Secretary's formula was: "The following Brn. were sworn and Installed for the ensuing six months, to wit, Br Lang R.W.M., Ackland W.S.W., Boyne W.J.W."

Coming back to Union Lodge, Bro. Spencer quotes from Trewman's *Principles of Freemasonry Deliniated*, and the details are certainly significant. Trewman was a prominent Exeter Mason and a member of Union Lodge. There can be no doubt that, as a "cautious mason", he refrained from publishing many details of the ceremony.

In connection with Brethren below the Chair being present throughout the ceremony, Bro. Spencer describes the "hedge" formed by the P.M.'s around the W.M. and the Installing M. This explains a custom still found in many W. Country Lodges, where the P.M.'s form a semi-circle. Indeed, we had an exposition of this when Bro. Draffen installed our present W.M. and formed the P.M.'s into a circle.

I must point out that the examples I have quoted were all Lodges of the "Moderns". Without doubt the ritual used was a variable quantity, as hinted by Trewman, who says: "This is the usual ceremony observed by regular Masons, but the G. Officers can abridge or extend at pleasure."

The ceremony may have been dropped in London, but it seems to have persisted in the Provinces. In a recent paper, Bro. Rylands gave us a fine example from Yorkshire.

I move that a hearty vote of thanks be accorded to Bro. Spencer for a paper we have found stimulating and full of interest.

Bro. BERNARD JONES said:—

Bro. Norman Spencer offers in his most welcome paper a painstaking exploration of available evidence on the detail history of the Installation Ceremony. I have learned much from his paper and am truly grateful for it. It certainly is one to which future writers on the subject will be glad to refer. In general I agree with the author's conclusions, but the paper increases my difficulty in comprehending how the "Moderns" could have, in general, ignored the Installation Ceremony outlined in the 1723 *Constitutions*. I wonder whether, in general, the ceremony was ever closely observed; whether, in general, it was regarded, as the author more or less suggests, as nothing more than part of the ceremony of originally constituting a Lodge.

It is obvious that the 1723 ceremony contains a few phrases to be found in our present ceremony, but what I cannot convince myself is that any esoteric content resembles, or could resemble, today's, always bearing in mind the strong Hiramic allusions in today's ritual of installation. Then, further, I wonder to what extent the 1723 ceremony was, or could be, closely observed in the early days in view of the fact that, as the author makes clear, so many Lodges were constituted by Deputation and that the record of at least one such event is a bare statement suggesting little or nothing more than that the Master was "placed in the chair". The author explains that there seems to be no conclusive evidence during the first half of the eighteenth century that the 1723 ceremony was used in English private lodges at their periodic changes of Masters, and he repeats the statement with regard to Irish lodges. It may well be that the "Antients", although always credited with having preserved the installation ceremony, actually knew it not until it was taught them by Laurence Dermott. It is borne in upon me that I have so much yet to learn in all these matters. I may air my opinion that any tendency of the "Moderns" to adopt an esoteric installation ceremony indirectly came from, or was strengthened by, the erection of the Supreme Grand Royal Arch Chapter in 1766; this Grand Chapter, while not originally requiring candidates for the Royal Arch to have "Passed the Chair", very quickly—actually within a few years—took a leaf from the "Antients'" book and insisted on the Master's qualification.

The author treats on such a great number of important matters that I simply must resist any temptation to discuss the paper at greater length. On all points he is informative and amply quotes chapter and verse. I am sure his paper will be found extremely helpful by all students of his most interesting subject.

Bro. ARTHUR SHARP said:—

I found Bro. Norman Spencer's paper a most welcome and stimulating contribution to my understanding of the history of our Installation Ceremony.

Some time ago I became acquainted with Bro. Henry Sadler's *Notes on the Ceremony of Installation* and also his *Masonic Facts and Fictions*, but they dealt with only one particular aspect of the ceremony. More satisfying was the erudite paper by Bro. Bernard Jones (*A.Q.C.*, lxx) entitled "Passing the Chair" and its introductory notes of the "Rise of the Craft Installation Ceremony"; and when this was followed by Bro. Eric Ward's "The Development of Installation

at Bristol", I felt that we had learnt a great deal. Now Bro. Spencer has given us a very smooth and even story, with some additional information which might well be adapted for general Masonic circulation.

Much consideration has been given by all investigators to the meaning of the word "installed" as it was used by our Brethren in the eighteenth century. The *Constitutions*, 1723, read:—

"The Grand Master shall, by certain significant ceremonies and ancient usages, install him",

i.e., the Master of a newly-constituted Lodge. Anderson wrote this; and in the 1738 *Constitutions*, in which he includes a History of Masonry in Britain, he adds when he deals with the year of the Duke of Wharton's Grand Mastership:—

"G. Warden Anderson produced the New Book of Constitutions now in Print, which was again approv'd, with the addition of the antient Manner of Constituting a Lodge.

Now Masonry flourish'd in Harmony, Reputation and Numbers; many Noblemen and Gentlemen of the first Rank desir'd to be admitted into the Fraternity, besides other Learned Men, Merchants, Clergymen and Tradesmen, who found a Lodge to be a safe and pleasant Relaxtion from Intense Study or the Hurry of Business without Politicks or Party. . . . Therefore the Grand Master was obliged to constitute more Lodges . . ."

If a Lodge was to be a safe and pleasant relaxation, it obviously could not burden its members with too much ceremonial! In fact, the writer of *A Defence of Free-Masonry* in 1765, which contained "A Refutation of Mr. Dermott's absurd and ridiculous account of Free-Masonry, in his Book, entitled *Ahiman Rezon*", repeats Anderson's phrase:

"for a Lodge is a Place of pleasant relaxation from intense Study, or Hurry of Business",

and adds:

"and therefore Prolixity should be avoided; besides everyone who is made a Mason, has not a Memory to retain every particular contained in long Lectures, and therefore despair of ever making any tolerable figure in the Craft, and often neglect the Fraternity for ever after on that Account."

Now, Grand Lodge nowhere laid down any regulation that the Constitution's Installation Ceremony should be used in private Lodges, nor have we any knowledge of its being adopted there. For instance, the Old Dundee Lodge, No. 18, one of the leading "Moderns" Lodges, was a City Lodge from 1722 to 1739, and thereafter until 1820 was at Wapping. Bro. Arthur Heiron found that the first Installation Ceremony in this Lodge was in 1814 "in the presence of and with the assistance of W. H. White, the Grand Secretary, and James Deans, the Junior Grand Warden". To go farther afield, the Grand Master appointed John Page, in 1754, Provincial Grand Master for "the County Palatine of Chester, and the City and County of Chester", and Bro. John Armstrong (*History of Freemasonry in Cheshire*) records that he was *elected*, and that the Hon. John Smith Barry, who succeeded him as Prov. G. Master in 1771, would seem to have at once taken the chair without ceremony.

When Laurence Dermott demonstrated the ceremony of "Installing Grand" in 1752 ("learned from Bro. Edward Spratt, the Celebrated Grand Secretary of Ireland"), he merely introduced to the private lodge a ceremony which had been accepted by the Premier Grand Lodge for its Constitutions of New Lodges. The "Ancients" were not a breakaway from the English Grand Lodge, but an opposition body, and the minute of Grand Lodge of 1754 seems clearly to recognise this:—

"The Meeting took into consideration a complaint against certain brethren for forming and assembling under the denomination of a lodge of *ancient Masons* who as such, consider themselves as independent of this Society, and not subject to our Laws or to the authority of our Grand Master. When the Deputy-Grand-Master took Notice of the great Necessity there was to discourage all such Meetings, not only as the same were contrary to our Laws and a great Insult on the Grand-Master, and *whole Body* of FREE and ACCEPTED MASONS; But as they likewise tended to introduce into the CRAFT, the *Novelties and Conceits* of opinionative Persons, and to create a Belief, that there have been other Societies of Masons more ancient than that of *this* ancient and honourable Society . . ."

—From *Pocket Book*, 3rd edn., 1746, p. 139.

Bro. Spencer has shown that the Irish, in their *Book of Constitutions of the Grand Lodge of Ireland*, 1730, followed very closely the customs and regulations of the Grand Lodge of

England. Laurence Dermott's Installation Ceremony was only a "novelty" in that he introduced it into the "Ancients'" private lodges for the installation of the W.M.

One thought occurs. Where in any early publication before the formation of Grand Lodge in 1717 is there to be found any ceremony approaching it in any shape or form? Can we look to any ceremonies of the Church, the Universities, the Learned Societies or even of the State for a pattern? Or is it certain that it originated in the minds of the Duke of Wharton, George Payne, Dr. Desaguliers and Dr. Anderson—one or all being the "only-begetters"?

Bro. Spencer has done a service in identifying the origin of the address to the Worshipful Master in our present Installation Ceremony. Why did not Preston include such an address in his *Illustrations of Masonry*? Is it likely that he considered the reading of the fifteen Ancient Laws and Regulations to the Master and the latter's Obligation concerning the duties and government of the Lodge as sufficient without any formal Address?

Bro. ERIC WARD said:—

My enthusiasm for Bro. Spencer's paper is tempered by realisation that some seeds which I planted only last year have evidently fallen upon stony ground, and, whilst I agree with much of the underlying theme, I cannot accept many of the over-simplifications.

The paper starts with the Andersonian rite, in Bro. Spencer's opinion "the main part of the whole ceremony seemingly being the installation of the Master". This I maintain to be projection backwards and it dominates Bro. Spencer's thesis, as it has of so many Brethren before. The Lodge constituting ceremony described in all the pre-Union *Books of Constitutions* ("Modern" and "Antients") includes the installing, *i.e.*, into their respective chairs, of the two Wardens, as well as of the Master. The government of the Lodge was to be vested in three principal officers, and their installations followed the same fundamental tripartite lines of other institutions, such as the City companies, from time immemorial, *i.e.*, the governing officials must be seen by all the members to have been properly installed. Thus the sanctioned Installation Ceremony at the Constitution of a pre-Union Lodge was not just that of the Master, but essentially of the Senior and Junior Wardens, and the evidence of minute books indicates that this kind of time-honoured ceremony, but obviously simplified according to circumstances and without any secrets other than those known to M.M.'s (*vide* Dermott), was commonly used yearly or half-yearly following the election (by ballot) of the officers. Such a ceremony possessed an entirely different quality from that ritual which in all but name confers an exclusive degree upon each new Master.

It is curious that, despite inadequacy of the evidence, it has become almost a *sine qua non* that the G.L. of the "Antients" rescued the W.M.'s Installation Ceremony from oblivion, and Bro. Spencer uses the account of Dermott's demonstration of a Grand Lodge installation to support the belief. But the full wording of the Grand Committee's minute (Q.C.A., vol. xi, p. 34) reads:—

"Having no Grand Master nor Grand Warden to Install, the Grand Secretary was Reinstall'd according to the Ancient Custom and manner of installing Grand Secretaries. And having gone through that ceremony he was proclaim'd and saluted accordingly. — After which he repeated the whole Ceremony of Installing Grand &c in the manner which he had learn'd from Brother Edward Spratt Esqr. the Celebrated Grand Secretary of Ireland. The long Recital of this Solemn Ceremony gave great satisfaction to the Audience, many of which who never had an Opportunity of hearing the like before."

Now, Dermott had been installed Grand Secretary "in the Ancient Manner" on February 5th, so ostensibly there was no need for a repetition. Nevertheless, between that date and June 24th he apparently learnt from the G. Sec. of Ireland that something was missing from the previous ceremony—hence to thoroughly regularise his position he was re-installed Grand Secretary, "proclaim'd and saluted accordingly". Bro. Spratt, however, had taught him the whole ceremony of installing the Grand Master, Grand Warden, etc., which he was unable to implement because they had no G.M. or G.W. Therefore, he repeated this *whole* ceremony of installation of the officers of a Grand Lodge, and we can well understand the Brethren never having seen the like before because many of us share that negative experience. Thus, nothing in this record can be related to the simpler ceremony of installing a W.M. in a private lodge, and neither is there justification for seeing any evidence of the existence of esoteric matter. This "whole Ceremony of Grand Instalation was repeated for the Instruction and Entertainment of the Fraternity" on 27th December, 1753, in the presence of the G.M., Robert Turner, who, with the Senior and Junior G. Wardens, had all been "instal'd and saluted according to Antient usage".

When Dermott, on another occasion, said that "Antients" and "Moderns" differed exceedingly in Installations, he did not in any way qualify this as just the installation of the W.M.,

as many have narrowly interpreted it. For his own recommended Rules and Orders of 1771 to be used in Lodges are explicit, clause III stating that the Master and Wardens must be balloted for (not appointed), and in clause VI "that the new Master and other officers shall be immediately installed" after Dinner [every St. John's Day]. In *Ahiman Rezon*, 1778, his procedure at the Constitutions of Lodges, which virtually follows the "Moderns", recommends that the G. Wardens, being "best qualified for transacting such business", should present each of the new Wardens "with the several instruments of his office and in ancient manner and due form, install him in his proper place". Again, in the same edition (p. xiv) he defines a G.L. as "five Masters and ten Wardens [of Regular Lodges], making the number of installed officers fifteen".

The essence of the foregoing is that the G.L.'s of "Moderns" and "Antients" alike used in their early days a simple, unsophisticated ceremony in which the Wardens were just as much installed as the Master, and because this is not done now is no evidence that it was not done then. Furthermore, the belief that even this kind of ceremony was dropped by the "Moderns" generally is quite inadequately supported by facts.

At some point of time between 1756 (i.e., after Manningham's letter to Holland) and 1760 (i.e., publication of *Three Distinct Knocks*), most likely in London at first, a fundamental innovation crept in by which secrets were communicated to the new W.M.'s but not to the Wardens, thereby creating an entirely new degree in Masonry. Once secrets peculiar to the W.M. came into vogue, the status of the Wardens declined, so that towards the end of the century we find Wardens being merely appointed and invested. The transition from the higher to the lower grading is well illustrated in the contemporary Lodge account books which I have brought with me.

This revolutionary change in principle is not recognised by Bro. Spencer, who seems to infer that from the earliest times esoteric matter was communicated exclusively to W.M.'s, and, thus equipped, the ceremony came back to England in 1752 from Ireland via Dermott. Yet, as he points out, there is no evidence at all from Irish Lodge records of any such esoteric ceremony. Until this evidence is produced we have no alternative but the obvious one that the installation ceremonies in the first half of the eighteenth century contained no secrets specially for the Master.

I here draw attention to the weakness of the suggestion that an esoteric ceremony was preserved only through Lodge Constituting formalities, since these would be the least likely, the majority of founder W.M.'s then, as now, having already been installed Masters of previous Lodges.

Furthermore, I must again point out (see *A.Q.C.*, lxxi, p. 90) that Vibert's statement apropos of the Board of I.M.'s at Bristol being since 1773 held in another room was pure imagination, the first certain date being 1830 and the earlier one just another case of making the past fit the present.

Finally, where is the evidence that a form of ritual for installations in private lodges was officially adopted by the G.L. of the "Moderns" just prior to the Union, or that in 1827 an orthodox rite was prescribed putting things "beyond the whim of each individual Master"? I know of none. G.L. has always avoided any such definitive and partisan course, except in 1926, when it passed a resolution which it very wisely and smartly withdrew, after it had been proved that in England there is no such thing as the ceremony of installation, but rather of several widely different systems, each with their own traditions extending back for a very long time.

I hope that if I appear hypercritical of Bro. Spencer's admirable paper it is because he has successfully created the stimulus.

Bro. NORMAN ROGERS said:—

Bro. Spencer has gone to some considerable trouble to gather evidence on one aspect of Ritual in the eighteenth century. His paper is another link in the chain of evidence that our ritual was not created by the Lodge of Reconciliation in 1813-16, nor the Installation Ceremony in 1827, but rather that existing matter was consolidated into a new form, that of the narrative in place of the catechism. There is ample evidence that all the present matter in the ritual was known in the 1790's—and more besides.

There are, however, two minor points which require correction:—

1. Deputations. There were many granted between 1726 and 1754, some of the Lodges being erased and others taking out new Warrants at a later date. There are still six in existence (not four), viz.:—

Anchor & Hope, No. 37, Bolton (Lancs.)	-	-	1732
St. John the Baptist, No. 39, Exeter (Devon)	-	-	1732
Royal Cumberland, No. 41, Bath (Somerset)	-	-	1733
Relief, No. 42, Bury (Lancs.)	-	-	1733
Faithful, No. 85, Harleston (Norfolk)	-	-	1753
Loyalty, No. 86, Prescott (Lancs.)	-	-	1753

Felicity, No. 58 (London), is not strictly a "Deputation", for the Lodge was constituted by the Grand Master himself, and not by some Brother "deputed" for the purpose; the authority is written in the Lodge minute book—a unique example. (*A.Q.C.*, viii, 197.)

2. The first true English Warrant is not Palatine, No. 97, dated 14th January, 1757, but Unanimity, No. 89, Dukinfield (Ches.), originally meeting in Manchester. This was granted by Dr. Wm. Ratchdale, of Liverpool, Prov. G.M. of Lancashire, on 4th February, 1755. (Notice the probable Irish influence!)

Bro. Spencer's point about independent Lodges is fully borne out by the 1725 MS. List in Grand Lodge Minute Book, where 14 are shown, and this number had grown to over 30 in that of 1731-32, all these being Country Lodges. When No. 48 was accepted in 1727 it obviously had a number of members (*Q.C.A.*, x, 82), and in the 1729 List the names total 24. This is not an isolated example, for the Provincial G. Lodge of Cheshire had three Lodges in 1724, two of them having 65 members.

There is one other important point which should be stressed on the subject, namely the difference between the "Antients" and the "Moderns". The former usually had half-yearly Installations, as, indeed, was the practice in some "Moderns" Lodges (*A.Q.C.*, lviii, 93); but as the "Moderns" were of much higher social standing (*Q.C.A.*, x and xi) it was natural for them to appoint Gentlemen as Masters for periods of years, thus giving rise to the supposition that the Ceremony of Installation was "neglected." This would account for the action of the Lodge of Promulgation in London, but surely not in many parts of the Provinces.

There is still more information to be discovered about eighteenth century ritual—scanty though the records may be—before we can definitely assert that our forbears had less impressive ceremonies than those of today, and it is for that reason that I welcome Bro. Spencer's contribution and hope that he will continue his good work.

BRO. L. E. C. PECKOVER writes:—

I should like to say how much I have enjoyed reading Bro. Norman Spencer's paper. His elucidation of the way in which Dermott exploited the Installation Ceremony at the expense of the "Moderns" is most interesting, and it seems to me that this might have been a greater bone of contention than those that have usually been put forward.

Bro. Norman Spencer says: "Considering the fact that the third degree at this time was just taking shape . . . and the first and second degrees were not separated." I know that this is usually accepted, but only, surely, for lack of evidence. I would like his comments as to the proof that exists on this point.

BRO. FRED L. PICK writes:—

Bro. Spencer has given us an interesting account of the development of the Installation Ceremony. He has no doubted studied, in addition to many historical sources, many printed "rituals" of varying authenticity. He refers to constructive Passing of the Chair to qualify for the Royal Arch. This "ceremony" was common in the later years of the eighteenth century and the first half of the nineteenth century. But did the Brethren take the complete ceremony, with the conferring of the secrets of the Chair, or were they simply handed into the Chair, allowed to use the gavel and handed out?

Bro. Spencer says "the difference between the different rituals at the present time are mainly a matter of wording . . . Some Lodges also use a fuller opening for the Board than the usually recognised one".

According to most of the printed "rituals" from Claret onwards, the Master simply declares the Board open, though in most Lodges in the North-West the Installing Master requires the Installing Wardens to vouch for all Brethren in the West and the South, he himself taking responsibility for all in the North and East. A few Lodges still work the full opening of a Board of Installed Masters, with the three signs, closing the Board with the signs in reverse order. Examples are Integrity, 163, Manchester, and Benevolence, 336, Marple. In accordance with the decision of Grand Lodge in 1926, the newly-installed Master is warned that he may not require a knowledge of the additional details on the part of visiting Installed Masters.

What of the historical narrative? This varies widely from the Emulation version in which it is almost polished out of existence, through the visit of representatives of sovereigns of other lands, to the full glory of the visit of the Queen of Sheba, who figures in Claret and other early-printed "rituals" and is still met with in some Lodges. Curiously, this detail is omitted from our late Bro. E. H. Cartwright's *English Ritual*, though he gives the full ceremonies of opening and closing the Board.

Bro. W. G. FISHER writes:—

Bro. Spencer has dealt with most of what is known about this ceremony and is to be congratulated on the interesting way in which he has written the paper.

A number of members have now dealt with this subject, but I cannot recollect one who has been able to say why there was no Installation Ceremony in the early days of organised Freemasonry. If our Irish Brethren were able to take something like the ritual stated briefly in Anderson's *Constitutions* and use it as a separate ceremony for the installation of the Master of a Lodge, why did not the English Brethren do so at a much earlier date? I have not seen any eighteenth century comment which would give us a clue, but I would suggest three possible reasons, namely:—

1. The ceremonial installation of the first Master was considered to be a part of the Ceremony of Constitution of the Lodge, and as such could be carried out only by Grand Lodge Officers.
2. There was very little ceremony observed in the investing of the Grand Master each year. Concentrated as the Lodges were in London, many Brethren must have attended the Annual Festival when the new Grand Master was invested. If any ceremony had been the practice it seems reasonable to think that a similar ceremony would be adopted at an early date for the ceremonial installation of the Masters of private lodges.
3. In many Lodges there was only occasionally a change of Master. Some continued in office for many years. Under such conditions it would be extremely difficult to establish such a ceremony as settled practice.

A study of the character of the Duke of Wharton leaves me with the conviction that Anderson's statement that the Ceremony of Constituting a new Lodge was as practised by the Duke according to the "ancient usages of Masons" was not true. If he had said that it had been devised by Dr. Desaguliers, I would have been inclined to believe him.

Incidentally, may I point out that the correct spelling of the title of our first noble Grand Master is John, 2nd Duke of Montagu, that is, no "e" on the end of "Montagu". On the other hand, Anthony, Viscount Montague, who was Grand Master in 1732, spelt his name Montague (with an "e"), which, according to *Collins Peerage*, 1768, is in accordance with the grant of Phillip and Mary in 1554.

Bro. F. R. WORTS writes:—

Bro. Spencer merits thanks for his patient and skilled endeavour "to trace the path by which our present-day Installation Ceremony has descended" . . . from 1723. Doubtless, his endeavour will be regarded as successful.

I have long thought that the Master, being the key-figure in any form of Masonic organisation, was invested with some kind of ceremony, formal and simple in the long ago, and after 1717 with an increasing ritual solemnity until our modern form of installation was perfected. This was an institutional need of the utmost importance: that it was honoured appears to be logical. It is, therefore, not surprising that G.L. was active in 1723, and perhaps before, in devising a proper form for the constitution of a new Lodge, and in completing, if there was need, the ceremony of installing a new Master. This Masonic requirement obviously took precedence to the adequate creation of the Third Degree Ceremony, which, being an urgency, was also at this period (1720-30) firmly (and at length successful) promoted.

The only point I wish to make is concerning the Charge to the Master and the Addresses to the Wardens and the Brethren. What Bro. Spencer says of Webb's versions in the *Monitor* is true; and I am inclined to agree with his second supposition, concerning their original sources, that they have been "copied from a common original": this means that they are not the compositions of Webb in 1797-1808. Webb doubtless had a copy of Wellins Calcott's *A Candid Disquisition* . . . (1769), as well as a copy of Hutchinson's *Spirit of Masonry* (third edition, 1802). In both these Wellins Calcott's fine "Charge, deliver'd to Brother William Winston, on his being invested and installed Right Worshipful Master of the Palladian Lodge . . ." is printed. Bro. Spencer has made the necessary comparison of this Charge with that of Webb's version, and there cannot be any doubt that it was the source from which Webb's version came. I doubt if it was Webb's for this reason: Webb does not reveal in his compositions the imaginative or poetical power necessary to create this excellent Charge; he was a compiler; he took other men's work and frankly used it. His *Monitor* contains a very large portion of Preston's *Illustrations of Masonry* (handsomely acknowledged by Webb), but, unfortunately, Preston did not publish a Charge to the Master.

In the Address to the Wardens, the compiler, Webb, found Preston more helpful; but where Webb got his additional "last-half", who can say? In 1723 Anderson states that a Charge was

given to each Warden, but omits any reference to any Address given to them together. In *The Book M: or Masonry Triumphant* (Leonard Umfreville, 1734, Newcastle-upon-Tyne), p. 74, the text of Anderson is repeated; it is also repeated in the *Pocket Companion* (1736), p. 42; but in Anderson's second edition (1738) an additional phrase was added: "... shall rehearse the Charges of each Warden of a private Lodge", p. 151. This phrasing is also found in the *Pocket-Companion* (1759), p. 199, but, strangely, the *Pocket Companion* of Cheyne (Edinburgh), 1752, is satisfied with the text of Anderson's 1723 version. The additional phrasing of 1738 strongly suggests that the Installation Ceremony was by then established in *private* Lodges. By Preston's time the two Wardens had each a Charge delivered to them on their investment to office and also a joint Address (*v. Illustrations*).

The Address to the Brethren at the Installation is in a parlous state. There are so many versions of it, and almost all of them need careful revision, not only to make it a logical and well-proportioned composition, but also to give it a proper rhetorical grace. When did it first appear? Webb's version (1808) could not have been its origin, for Preston (*ibid.*, p. 126) had an Address just as good, if not better than Webb's. And how did Webb's versions become our present-day forms? Was his authority so high with the devisors of our present Ceremony of Installation in 1827?

Bro. FULKE RADICE writes:—

We have now had in quick succession several papers on the subject of the Installation of a W.M., and we have to be grateful to Bro. Spencer for his tracing so carefully the development of the ceremony.

In the first place, everyone who had the privilege of knowing and working with Bros. Heron Lepper and Crossle will be convinced that those Brethren would never have put down a statement unless they were convinced that it was true, as far as they could ascertain, even if literal proof was not forthcoming. I am therefore prepared to accept that an Installation Ceremony was worked in Ireland from "time immemorial". It used to be Bro. Lepper's habit to enter into his Card Index any interesting fact concerning our Fraternity and, in this way, during his periodical reviews of the cards concerning some particular subject, he found he had amassed a quantity of information which would justify certain conclusions, even if sometimes written proof was lacking. It is in this way that he drew his famous conclusions set forth in his paper on the "Traditioners". I believe he bequeathed his Card Index to our Lodge, and reference to our subject might indicate the basis for his statement.

Bro. Spencer, on the other hand, has taken the rigidly puritan attitude of not accepting anything unless he could find some definite proof for it. May I say at once that I consider this attitude most valuable, as it gives us clear limits when we are tempted to speculate excessively? On the other hand, I consider the historian is justified to draw conclusions by induction and by following tendencies, provided he does not give such conclusions as facts. His task is not only to register what has happened as far as he can prove it, but also to explain it, and this necessarily leads to working out theories which may have to be altered later. The fact that Dermott went to Spratt to obtain the details of the ceremony instead of going to his own Lodge, without deducing that his Lodge did not have some sort of ceremony, can be explained very easily. I have been recently concerned in introducing the Royal Arch into Switzerland and Installation into a Swiss Craft Lodge. In both cases, where I needed guidance, I went straight to the English Grand Chapter and Grand Lodge, not to my Mother Chapter and Lodge, where I could have got the facts I wanted, but with less authority. The fact that most Masons present at Dermott's meeting did not know the ceremony he rehearsed might have been due to the fact that they were in England, not Ireland, and may have never seen a full ceremony and got out of touch with what was done in Ireland.

As regards Bro. Spencer's paper generally, I agree with him that we find the *known* origin of our ceremonial, not necessarily of the ceremony, in Anderson 1723 *Constitutions*; it is indeed remarkable that so much that we do today can be found in 1723. In this connection it may be interesting if I give a brief description of the Swiss Installation, as Masonry came to the Continent when our Fraternity in England was at a low ebb, before the influence of the "Antients" had made itself fully felt. This later influence, which restored and developed our ceremonial to its present solemnity, left much of the Continent, including Switzerland, untouched. It is possible, therefore, that the Swiss Installation corresponds pretty closely to that of the "Moderns" for a great deal of the eighteenth century.

As there are only 41 Lodges in Switzerland and Masters remain in the Chair for several years, the various Installations can easily be carried out by the Grand Master himself, though on rare occasions he appoints a deputy. The ceremony takes place in the I°, and all Brethren remain present throughout. The Grand Master receives the gavel from the outgoing W.M., takes charge and orders the lights to be put out. The Master and Wardens-elect are assembled by the D.C.

in the ante-room, and the three gavels and collars are prepared on a cushion. A light is also ready. The G.M. then orders the report of the election to be read, and the Brethren are called on to approve the election. Then the D.C., bearing the insignia, leads the Master and Wardens-elect to the altar, where the G.M. addresses the M.E. and then recites to him an obligation similar to ours taken in the II°. The M.E., who does not kneel but stands, promises to adhere to the obligations on his word as a Mason. The Light is then brought in and the G.M. first lights the light on his pedestal. Then he hands it over to the M.E., who, accompanied by the Wardens-elect, lights the other three lights.

Next the Deputy Master is obligated in a manner similar to that for the M.E. This is an officer peculiar to Swiss Masonry who is nominated by the G.M. and is the G.L.'s watchdog in the Lodge. Then the M.E. is invested with the collar and gavel and told to invest the two Wardens, which he does. A chain is then formed of all the Brethren present, and the new W.M. is saluted with sign, battery and salute. Finally, the new W.M. and the Wardens are told to take their seats and assume the direction of the Lodge without further formality.

Two problems, which perhaps I might touch on, are: the exclusion of the junior Brethren and the communication of the secrets of the Chair. It seems clear that the communication of special secrets was introduced fairly early, otherwise why was the ceremony of passing the Chair brought in as a preliminary to exaltation in the R.A.? It is a question how much influence the requirements of the R.A. exercised over the development of the Craft Installation.

The question of the exclusion of the Brethren need not cause any difficulty. At the present day, at the Installation of the Ruler in certain English Masonic Orders, the secrets are communicated in a whisper to the new Ruler while the ordinary Brethren are all present. As regards the senior Brethren forming a screen round the W.M. in the later years of the eighteenth century, to prevent the juniors seeing what is happening, in a certain Lodge in London composed of foreign Brethren, though none but the P.M.'s are allowed to be present during the esoteric part of the ceremony, the senior Brethren form a circle or oval round the M.E. while the secrets are communicated and the investiture carried out.

Bro. R. E. PARKINSON writes:—

I am most grateful to our Bro. Spencer for his admirable paper on "The Installation Ceremony", which I have no doubt will provoke a stimulating and informative discussion. Yet I very much doubt if we are yet within sight of a solution, and not merely because of the necessary lack of conclusive evidence.

It seems to me that much of our thinking has been determined by the assumption, conscious or unconscious, that since the Mother of Grand Lodges was set up in London, therefore all our Masonic knowledge arose in London and spread from thence over the country. Stated thus boldly, the proposition needs no refutation, but I go further and submit that Masonic knowledge in London in 1723 was very small indeed. If Dermott's gibe about the joyous but rusty companions be deemed biased, we have Stukeley's statement of the difficulty of obtaining enough Brethren in London to perform the ceremony of his admission.

Moreover, do we fully realise how shadowy the control Grand Lodge could have exercised over the Provinces must have been before the days of the railway and the penny post?

Bro. Spencer refers to our Third Degree as only emerging in the 1720's; to diverge for a moment, I would recall the MS. in the Molyneux Paper in the Library of Trinity College, Dublin, endorsed "Freemasonry, February, 1711", which clearly sets forth a tri-gradal system very similar to our own. It has been hitherto rejected, mainly because the date does not fit in with the accepted theory of the development of degrees.

The Librarian, T.C.D., tells me the endorsement is in the hand of Samuel Molyneux, 1689-1728, but the MS. itself is not in his nor Thomas' hand. I am hopeful some more work will be done on the MS. in the near future.

Samuel Molyneux was the only surviving child of William, who had been appointed Chief Engineer and Surveyor General of the King's Buildings in Ireland in 1684, and who was closely associated in the Dublin Philosophical Society with the members of the Trinity College Lodge of 1688; is there a link with the operative Craft here? Samuel graduated B.A. in the University of Dublin, 1708, proceeded M.A., 1710, and spent the next two years on the family estate near Armagh. He left Ireland in 1712 to proceed to Oxford and Cambridge, and appears to have spent the greater part of the rest of his life in England.

The late R.W.Bro. Gilbert Smyly, Librarian, T.C.D., was emphatically of the opinion there was nothing inherently impossible in the date 1711, before Samuel left Ireland, and the MS., therefore, may well be of first origin.

Again, Bro. Spencer, quoting the minute of the "Antients'" Grand Committee, 24th June, 1752, and Dermott's exemplification of the "Ceremony of Installing Grand", lays stress that many of his audience had never had an opportunity of hearing the like before. How many of us

have had the opportunity of hearing the Installation of a *Grand Master*? All the evidence I know tends to prove that Dermott was no innovator, but faithfully practised and taught the system he had learnt from Bro. Edward Spratt, Esq., the celebrated Grand Secretary of Ireland.

It seems plausible, if not probable, that the necessity for secrets peculiar to an Installed Master only arose with the establishment of Grand Lodges, as a rough and ready means of establishing the credentials of Masters attending Grand Lodge, but I would recall the suggestion thrown out by our late Bro. Knoop in connection with the origin of the Royal Arch Degree that Masters of operative Lodges in Scotland may have had secrets peculiar to their office, by which they could establish their bona fides when attending district meetings to confer upon affairs of the (operative) Craft. I leave it to our Bro. Draffen to develop this point.

I freely admit my own knowledge of eighteenth century evidence of the Installation Ceremony in Ireland is scanty—but I hope to remedy that!—and I may have accepted the dicta of my predecessors, Lepper and Crossie, too readily. But it seems to me the strongest evidence for an Installation Ceremony is this: the Articles of Union declared it to be one of “two” Landmarks to be restored; this was a concession to the “Antients”, who practised the work taught by Dermott, installed as Master of the good Lodge No. 26 in Dublin in the year 1746.

The suggestion that the secrets were communicated by the “Moderns” *only* at the Constitution of a new Lodge is hard for me to grasp. Does it mean that founding Masters *only* received the secrets, and, if so, why they alone?

May I suggest that the only evidence that the ceremony originated in London is that it was first printed there in 1723, and seven years later in Dublin? The fact that the versions printed by Anderson and Pennell were identical may only suggest that both reproduced a common original—leaving the question of its birthplace as vague as ever!

Again my most hearty thanks to our Bro. Spencer, and may I express the hope that other Brethren will follow his example, and that of Bro. Eric Ward, and give us the evidence forthcoming in other Masonic centres of Britain.

Bro. H. CARR writes:—

I deeply regret that as the Lodge meeting falls on one of our High Religious Festivals, I am unable to be present to hear Bro. Spencer reading his paper. It is full of all sorts of interesting points and I have no doubt it will arouse much valuable comment.

I would like to touch on only one matter which needs clarification. At the beginning of the paper, soon after his reproduction of “Anderson’s Installation Ceremony”, he says: “Considering the fact that the third degree at this time (i.e., 1723) was just taking shape and could only be worked by the *Grand Lodge itself*, and the *first and second degrees were not separated*, the Installation Ceremony appears to be far advanced.”

My comments on this sentence have nothing to do with the Installation; indeed, I agree that the Installation Ceremony appears to be far advanced. But the words printed above in italics ought to be explained or qualified in some way; otherwise they might be very misleading.

First, it is almost certain that when Anderson wrote or compiled his 1723 *Constitutions* he knew of nothing beyond a two-degree system:—

- (1) Entered Apprentice,
- (2) “Fellow-Craft or Master”,

both Scottish designations; the corresponding titles in English practice would have been “Apprentice” and “Fellow”.

In 1723 there is some possibility that the three-degree system was being practised in some parts of Britain, but there is no precise evidence anywhere to show that the three-degree system was actually in use in a particular Lodge. The *Book of Constitutions* neither recognised nor hinted at anything beyond the *two* grades mentioned above.

Under the two-degree system which was being generally practised it is extremely probable (if not certain) that the original E.A. ceremony contained the essential elements of our present first and second degrees.

It is equally probable that the “F.C. or Master” ceremony contained elements of our present third degree, e.g., the F.P.O.F.

It is certain that most masons in those days were content to take only the first degree; and the second degree (whatever its content) was comparatively rare.

When Anderson drew up Reg. XIII of the *Book of Constitutions* it seems fairly evident that he was trying to bring strength to the newly-formed Grand Lodge by arranging that the *second degree* (“Fellow of Crafts or Master”), which was an essential qualification for the Chair and for Wardens of a Lodge, should only be conferred in the Grand Lodge. The relevant portion of Reg. XIII runs:—

" . . . Apprentices must be admitted Masters and Fellow-Crafts only here, unless by a Dispensation . . . "

"Only here", i.e., only in the Grand Lodge. Even with only a small number of Lodges under its control, this was an absurd and unworkable regulation. It was never observed and there is no record of a single instance of a candidate being admitted F.C. or Master in the Grand Lodge under this regulation.

May I therefore, without injury to Bro. Spencer's argument, correct a misapprehension that might be implicit in his words? The Regulations (of the B. of C.) required that the *second* degree, *not the third*, should be conferred in the Grand Lodge; and it is virtually certain that the Regulation was never observed.

Bro. N. SPENCER writes in reply:—

I feel very happy indeed at the reception given to my paper and the comments made by the Brethren.

I quite agree with the remarks made by Bro. Carr on the three degrees in 1723; remarks in my paper could be misleading. I agree with Bro. Carr as to there probably being only the two degrees in 1723, namely, Entered Apprentice and Fellow Craft or Master—the former containing the essential elements of our first and second degrees, and the latter the germ of our present third degree. Even as late as 1730 the first and second degrees still shared the same obligation if we are to believe Prichard's *Masonry Dissected*. It seems very likely that King Solomon's Temple played very little part in the Master's Degree of 1723, but by the time of Prichard in 1730 its importance in the Master's Degree seems to have been firmly established and for the first time we see a real semblance to our present-day third degree.

I am grateful to Bro. Fisher for the correct spelling of the name of John, 2nd Duke of Montagu. I took my version with the "e" on the end of "Montagu" from Bro. Chetwode Crawley's copy of Pennell's 1730 Irish Constitutions in his *Caementaria Hibernica*. In those days the spelling seems to have been a little erratic. For example, in Anderson's 1723 *Constitutions*, on the first page of the dedication to John, Duke of Montagu, the name is spelt without the "e", while in the same book, on page 48, referring to the same person, it is spelt with the "e". In the 1738 edition of the *Constitutions*, on page 129, the names of John, Duke of Montagu, and Anthony, Viscount Montagu, are both spelt without the "e".

I am afraid that I cannot agree with Bro. Fulke Radice's suggestion that an Installation Ceremony was worked in Ireland from "time immemorial". Had there been such an Irish ceremony, I feel sure that both Pennell, in 1730, and Spratt, in 1751, would not have officially adopted Anderson's English ceremony. If I might venture an opinion without any proof, I would think that the Installation Ceremony was not in use in Ireland during the first half of the eighteenth century any more than it was in England. In 1751, Irish Freemasonry was just emerging from a lean period, and I would think that it was during this revival that the Installation Ceremony began to come into general use and, having no ceremony of their own, they used the one adopted by Pennell from Anderson's in 1730.

Bro. Radice's description of the Swiss Installation Ceremony is very interesting. One would like to know whether it can be traced back to an English ceremony and, if so, what part of England.

Bro. Pick asks: "Did the Brethren take the complete ceremony with the conferring of the Secrets of the Chair, or were they simply handed into the Chair, allowed to use the gavel and handed out?" From the records which we have, such as that quoted by Bro. Bernard Jones in his paper, "Passing the Chair" (*A.Q.C.*, lxx, 38), it would seem that the ceremony was more than just being placed in the Chair and handed out again, and yet not as full quite as the Craft ceremony. In every case the candidate seems to receive the Secrets of a "Master of Arts & Sciences".

The traditional history of the visits of representatives of Sovereigns of other lands, including the Queen of Sheba, seems to have come into the ceremony in the early part of the nineteenth century, when so many changes were being made. I have not been able to find any record of it earlier.

Bro. Peckover asks for proofs of the statement that in 1723 the third degree was just taking shape and the first and second degrees were not separated. I am afraid this is too large a subject to be treated here and is not really an important part of this paper.

I cannot agree with Bro. Ward's suggestion that in the early Installation Ceremony the "Wardens were just as much installed as the Master". In Anderson's ceremony the Installing Officer installs the Master "with some other expressions that are proper and usual but not proper to be written", and, again, "The Grand Master shall by certain significant ceremonies and ancient usages install him" where the Wardens merely give their consent to taking office and have the Charges rehearsed to them.

Bro. Ward has evidently misread part of my paper. I have not said anywhere that a form of ritual for Installations in private Lodges was officially adopted by Grand Lodge, or that in 1827 an orthodox rite was prescribed by Grand Lodge putting things beyond the whim of each individual Master.

I am grateful to Bro. Rogers for the information that there are six Lodges still existing which were constituted by "Deputations", and not four, as stated in my paper, the extra two being Faithful, No. 85, and Loyalty, No. 86. Also for the information that the first English Warrant is Unanimity, No. 89, and not Palatine, No. 97, as stated in my paper.

I would thoroughly agree with Bro. Bernard Jones' suggestion that the "Antients" knew no more about the Installation Ceremony than the "Moderns" until it was introduced to them by Laurence Dermott.

Bro. Worts suggests that Bro. Webb would doubtless have a copy of Wellins Calcott's *A Candid Disquisition* . . . There was an edition of this work published in Boston, U.S.A., by Bro. William M'Alpine, of Marlborough Street, in 1772. There was also an edition of Hutchinson's *Spirit of Masonry* published in New York in the year 1800. So I should think there would be no doubt about Bro. Webb being familiar with these books.



NOTES



THE "ORDINARY" OF THE INCORPORATED COMPANY OF MASONS OF THE TOWN AND COUNTY OF NEWCASTLE-UPON-TYNE.—

The Ordinary, or Charter, of this Company has been recently discovered after being in private hands for many years. It is dated the 1st September, 1581, and is on vellum or parchment, 16½in. wide by 31½in. long. The lower edge is folded over 1½in. wide to strengthen the central point where the parchment ribbons for the seal are attached. No trace of the seal remains. The document is folded into sixteen, is worn at the folds and torn at several fold

intersections. The text is contained in 107 lines written straight across the sheet, with a 2in.-wide margin on the left. The document is signed by the Mayor—the Christian name "Richard" being on the seal ribbon, the surname "Hodshon" on the turn-up. A number of marginal notes in different handwriting are to be found on the margin. Some are undecipherable.

According to Brand,¹ there were twelve Companies called "Misteries" or trades, fifteen Companies called "By Trades" and nine other Companies "Not of the By Trades". He also lists nine extinct Companies.

The Masons' Company was one of the fifteen By Trades.

The various Companies have, or at one time had, Ordinaries varying in date from 1426 (Coopers) to 1717 (Goldsmiths). The Ordinaries are of four distinct types:—

1. Granted by the Crown.
2. Granted by the Mayor, Aldermen and Sheriff.
3. Ratified by the Judges of Assize, and presumably drawn up by the Company itself.
4. Prepared and drawn up by the Company and signed by the Members.

The Society or Company of Merchant Adventurers, the Hostmen, and Trinity House possess Royal Charters. The Masons and many others possess civic Charters. The Shipwrights is of the third type, and the Cordwainers of the fourth type, being an agreement signed by 31 Brethren.

Today, approximately 21 of the City Companies survive, including the Masons. Up to 1954 the latter Company had not met for fifteen years and the number of members was reduced to four. Steps are being taken to see if the Company cannot be saved, and it is hoped that an Annual Meeting will be held in future. The Company used to meet four times annually.

The Municipal Corporations Act of 1835 did away with most of the rights of the freemen, but today they still possess:—

1. The right to graze two cows on the Town Moor.
2. The rights to the herbage of the Town Moor.²

Brand gave a short summary of the provisions of the Masons' Ordinary, but there is nothing to suggest that he examined it personally. So far as I have been able to check, all subsequent printed references to this document are based on the information and extracts given by Brand.

A careful comparison between the provisions and penalties of this Ordinary and those in the Orders of the Alnwick Lodge of 1701 are rewarding.³

The Newcastle document contains provisions which do not appear at Alnwick; most of these are due to the difference in status of the two bodies. Some, however, are very similar, and in such cases the variations in penalties are hereunder noted:—

Penalty for	Newcastle Company	Alnwick Lodge
Absence from Meeting	1581	1701
Contentious behaviour	12d.	6/8
Failure to show Apprentice Indenture to Company	2/-	6d.
Failure to enter Apprentice and give him his Charge	6/8	
Undertaking work already in hand by another	40/-	3/4
		26/8

The back of the document is very soiled, and on this side appears the signatures of at least 128 members. Many are not legible, and there may be more, so faded that they cannot be

¹ *The History and Antiquities . . . of Newcastle-upon-Tyne*, by J. Brand, 1789.

² The Town Moor is some 900 acres in extent.

³ Reproduction and Transcript, 1895, by Soc. Rosicr. I.A. Alnwick is 30 miles from Newcastle.

distinguished from the colour of the parchment. To many of the signatures are appended marks ; a few are dated.

These signatures probably represent the membership of the Company from 1581 to 1724. At this date an enrolment book, still in use, was first employed. This book contains 165 enrolments, the last being on the 23rd June, 1928.

The signatures on the back of the Ordinary were evidently haphazardly inscribed. On the second quarter appears the signature of Cuthbert Maxwell. This mason is recorded in local histories as having saved the font of All Saints' Church in 1661.

On the fourth quarter, in one column of signatures, is that of Robert Trollup. The succeeding signature is dated 1686. Robert Trollup came from York ; he designed and built the Newcastle Guildhall (1655-58). He entered into an agreement with the Corporation to build it for £2,000, but it ultimately cost about £10,000. Despite this, the Corporation was so pleased with his work that on the 25th September, 1657, they presented him with the Franchise. It is presumed that it was on this day that he signed the Ordinary.

The text of the Ordinary is as follows:—

TO ALL AND SINGLER CHRISTIAN PEOPLE whome the present wrighting shall come heare see or reade and chieflie whome the knowledge hereof shal apperteigne We / Richard Hodshon Maior of the Towne of Newcastle upon Tyne, William Dent, Robert Anderson, Wylliam Jenyson, Wylliam Selbye, John Watson, Henry Anderson the younger, / Robart Barker, Marck Shafto, Roger Rawe and Wylliam Ryddell, Aldermen of the said Towne, and Robert Atkyson Sherif of the Towne of Newcastle aforesaid, doo send due greating in the name of / Lord God everlasting WHEREAS upon the viewe and sight of an ordinarye or wrighting of the feoloship of Masones of the said Towne of Newcastle, by them to be shewed, it seemeth that the same / Feoloship hath bene one of the most antient Occupacons of the said Towne, Howbeit consydering that in the same it appeireth not of any certen or manifest woordes to make them a feoloship but / onelie as a Companye made by theirownes and not authorised by anye order to them given for that purpose, by anye Maior Alderman and Sherif of the said Towne, that shoode have made / them a feoloship and to have given them orderes for their meit and convenient government in suche behalf THEREFORE to redress and amende suche defalties, as well by their owne authoritie, as / upon humble intercession to us made by the said Feoloship of Masones of this Towne aforesaid to receive order in the same. We the said Maior Aldermen and Sherif doo by these presents order / establish and Decree in manor and forme following FIRST that the Feoloship and Occupacon of Masones nowe enhabiting within the said Towne of Newcastle and their Successors dwelling / within the same Towne, under, by and in, the onelie name of the Feoloship and Occupacon of Masons of this said Towne of Newcastle from henceforth forever, shalbe and remain so / mooch as in us lieth in facte deid and name. one feoloship and as one Bodie Incorporated of theirownes, forever by the name of the Feoloship and Occupacon of Masons of the said Towne of Newcastle / upon Tyne and to have a perpetuall succession AND that yerelie forever at one convenient place and tyme, among the said Feoloship and occupacon of Masons to be agreed, / twoo Wardens shalbe elected and chosen by the said Feoloship of Masons, to rule and govern the same Feoloship and Occupacon of Masons for the time being according to the antient / Customs of the same Feoloship and the said twoo Wardens of the Feoloship and occupacon of Masons aforesaid, so yerlie chosen, the residue of all and singler of the said Feoloship / and occupacon of Masons to reverence and obey the same Wardens for the time being, as to their duties apperteyneth AND FURTHER we the said Maior Alderman and / Sherif of Newcastle upon Tyne aforesaid, doo by these parts order and decree, somooche as in us lieth, for us and our successors That the said Wardens Feoloship and Occupacon / of Masons shall and maie from henceforth for ever, by the name of the Wardens Feoloship and Occupacon of Masons of the Towne of Newcastle upon Tyne aforesaid / prosecute sewe and impleade, and to be served and impleaded to annswerr and to be answered, in all manner of Actiones, suites and demandes whatsoever, onelie within the Gates / of the said Towne of Newcastle upon Tyne and Countie of the same Towne AND also the said Wardens Feoloship and Occupacon of Masons and their Successors / for ever to have full power and authoritie to make ordeign and constitute amonge theirownes, suche lawfull Orders Acts and Laws, that for the well and quiet / Government of theirownes shall apperteign and belonge And the transgressors and offenders of the same Orders Acts and Laws to punish by waie of reasonable fines / and penalties of moneye as to their discrecons shalbe thought convenient And the such offenders in that behalf, upon refusall to paie the due fine and penaltie / so sett upon him or them for his or their such offences to be utterlie remooved and putt of and from the said Feoloship and Occupacon of Masons and so remain / discharged, unto such time as

he the same Offender shall willinglie submitt himeselfe to the said Wardens Feoloship and Occupacon of Masons and also to paie his / fine and penaltie put upon him AND that everie one of the said Feoloship of Masons, whensoever he shalbe warned by the said Wardens of the said Feoloship / and Occupacon of Masons for the time being . . .¹ / Wardens Feoloship and Occupacon aforesaid doo or shall assemble themselves together for the establishing of good Laws and orderes to be had in the said Feoloship and / Occupacon of Masons, shall accordinglie come and repair therto upon pain everie Broother of the said Feoloship and Occupacon not coming when he is so warned to paie / for everie time of heis suche offense to the said Feoloship and Occupacon to the use of the same Feoloship and Occupacon, Twelve pence of lawfull moneye of England / And at everie meeting of the said Feoloship and Occupacon of Masons eche Broother thereof so repairing thither decentlie quietlie and honestlie to behave themselves in countenance / and woordes one to an other And whatsoever Broother of the said Feoloship and Occupacon of Masons at any meeting or convencon of the same Feoloship and Occupacon shall / by woordes in angre rebuke or revile any Broother of the said Feoloship and Occupacon of Masons he to paie for everie time of heis suche offence to the said Feoloship and Occupacon / the somme of Twoo Shillings, And whatsoever Broother of the said Feoloship and Occupacon of Masons that at any of the said meetings shall strike or beate any Broother / of the said Feoloship with his fist dagger staf or any kind of other weapon, shall paie for everie suche offence the somme of Twentie Shillings to the use of the said / Feoloship AND that the said Feoloship and Occupacon of Masons and their Successors of the same Feoloship at all times hereafter for ever, whensoever the Generall plaies / of the said Towne of Newcastle ancientlie called the Corpus Christi Plaies, shall be plaied, shall decentlie and cumlie assemble themselves together and at the charge / of the said Feoloship and Occupacon for the time being shall in the best manner and with theicanne, cawse to be sett forth and plaied, among other plaies of the said Towne the Plaie / acientlie called and named the Buriall of Our Ladye Saint Mary the Virgin And so everyone of the said Feoloship and occupacon of Masons according to the ancient order / of the same Feoloship and Occupacon of Masons to attend and waitt upon the said plaie, except sickness or other lawfull cawse, be impediment to him, upon pain everieone of / the said Feoloship and Occupacon that is so absent shall paie to the use of the said Feoloship and Occupacon of Masons the somme of ii & vid. AND that no manner of Broother of / the said Feoloship and Occupacon of Masons at any time hereafter shall take anye Scotishman born to be Apprentice to him, upon pain for everie suche Offence, the offender / in that behalf to paie to the use of the said Feoloship and Occupacon, the somme of Fortye Shillings of Lawfull moneye of Englande, and the yeres of everie suche Scott / tooching his apprentichood so taken to be also utterlie voide and on none effect And likewise that no maner of Scott borne in Scotland shalbe admitted to be made free / by composicon or agreament in the said Feoloship and Occupacon of Masons in any manner of wise AND that no maner of Apprentice that hereafter shalbe taken into the said / Feoloship and Occupacon of Masons at any time shalbe bounden to any Broother of the same Feoloship and Occupacon of Masons, for fewer or les nnumber of yeres than Seven yeres / upon pain of Forfaiture of all suche yeres of the same Apprentice as shalbe less than Seven yeres AND that no maner of Mason of the said Feoloship and Occupacon / shall take anye moo Apprentices than onelie twee at one tyme, upon pain everie Broother of the said Feoloship and Occupacon to paie for everie suche offence / to the use of the said Feoloship and Occupacon the somme of Twentie Shillings And that everie suche Apprentice so to be taken shall not be taken before the Elder / Apprentice hath served Six yeres of his Seven yeres of his suche Apprentishood And that everie Broother of the said Feoloship and Occupacon of Masons that hereafter / shall receive anye to be heis Apprentice shall cawse the Indentures of Apprentishood betwixt him and heis Apprentice to be made within xi days next folowing the / receiving of everie suche Apprentice upon pain everie Broother of the said Feoloship and Occupacon for everie suche heis Offence to paie to the use of the said Feoloship and / Occupacon of Masons the somme of Thirtene Shillings and fower pence And within other fortie daies next after, everie Broother of the said Feoloship and Occupacon of Mason / that shall take suche Apprentice bounde by Indenture openlie to shewe the same Indenture to the Wardens and Feoloship and occupacon of Masons for the time being, whensoever / the same Wardens Feoloship and Occupacon of Masons shall assemble themselves in their accustomed place, and shall call for the same, upon pain that everie Broother of the said / Feoloship and occupacon of Masons not so bringing in the Indenture of his said Apprentice to be shewed in forme and maner aforesaid to paie to the use of the said Feoloship and Occupacon / of

¹ The remainder of this line obliterated by a fold in the parchment.

Masons the somme of vi & viiid. AND that no maner of Apprentice of the said Feoloship and Occupacon of Masons . . .¹ shall in any maner of wise be received to be a Broother of the said Feoloship and Occupacon of Masons, unto suche time as he that was so Apprentice be first made a free Burgess / of the said Towne of Newcastle, and to have taken the usuall othe in that behalfe ordeigned, before the Maior, Aldermen and Sherif of the said Towne of Newcastle for the / time beinge and then to be received into the said Feoloship and Occupacon of Masons and not before And that no maner of Apprentice of the said Feoloship and Occupacon of / Masons, when he is not of heis yeres, shall woorke for himself within theis said Towne before he be free with the said Feoloship and Occupacon of Masons but shall / woorck under a Broother of the said Feoloship and Occupacon of Masons as a Jornyeman and to take yerelie of him under whome he so serveth but xxd by yere, untill the / aforesaid he be agreed with the said feoloship and Occupacon of Masons ALSO that no Broother of the said Feoloship and Occupacon of Masons shall take any maner of woorcke / in hand, which an other Broother of the said Feoloship and Occupacon of Masons hath first covenanted and promised to doo and performe, upon pain everie one of the said Feoloship so / offending to paie for everie time of heis such offence, to the use of the said Feoloship the somme of Fortie Shilings of lawful moneye of England AND that none of the / said Feoloship and Occupacon of Masons, shall take any woorcke in hand except he be hable well and woorckmanlike to finishe the same, bothe to the profit of him, that / settith him on woorck and the honestie of the said Feoloship and Occupacon of Masons, upon pain everie Broother of the said Feoloship and Occupacon for everie time of such hies suche / Offence to paie to the use of the said Feoloship and Occupacon of Masons the somme of xiiis & iiid AND FURTHER that none of the said Feoloship and Occupacon of Masons / shall from henceforth take downe anye howse or wall within thies Towne of Newcastle aforesaid, betwixt Landes Lorde and Landes Lorde, of of the landes lordes that doo / adjoyn on bothe sides of the wall, without the assent and consent of the Maior and Aldermen of the said Towne of Newcastle for the time being, upon the pain for everie suche / offence the offender to paie to the use of the said Feoloship and Occupacon of Masons the somme of Fortye Shillings of Lawfull monnye of Englande FURTHER / we the said Maior Aldermen and Sherif doo by thies partes ordeign and decree That no maner of Englishman, being not brought up within the said Towne of / Newcastle at or in the said Occupacon of Masons, though he be in deid a Mason, and but he be forrener to the said Towne, shalbe admitted to woorcke anye waie within / the said Towne, except he be first tried by the said Feoloship and Occupacon of Masons of theis said Town to be a perfect and sufficient Mason to woorck in the / same Feoloship and Occupacon of Masons And then upon proof of his sufficient and hable woorcke, if he the same Englishman being but a forrener, so last and / doo desire to be a Broother of the said Feoloship and Occupacon of Masons then to be admitted to be a Broother of the said Feoloship and Occupacon of Masons of the said Towne, paieing hor hies admission to the said Feoloship and Occupacon of Masons the somme of Three Poundes Six Shillingss and Eightpence of the lawfull monnye / of England AND that from henceforth when any Broother of the said Feoloship and Occupacon of Masons shalbe married, or that anye of the same Brethren or / the wife of anye of them shall departe owte of and fro this naturall life and worlde everie Broother of the said Feoloship and Occupacon of Masons shall when / so ever he shalbe thereunto warned attende upon the Wardens of the said Feoloship and Occupacon, and to goo to the Church with the Broother of the said Feoloship / and Occupacon that so shalbe married, and so likewise to goo to the Church with the Corpes of the Broother or Suster of the said Feoloship and Occupacon / that hereafter shall departe owte and fro this naturall life and worlde, according to auncient Custome of the said Feoloship and occupacon upon pain everie / Broother of the said Feoloship and Occupacon neglecting thies duetie so to do aforesaid to paie to the use of the said feoloship and Occupacon for everie Tyme of / hies suche Offence the somme of xiid. AND that no maner of person that presentlie is or shalbe free of the said feoloship and Occupacon of Masons of Newcastle aforesaid, shal dwell and enhabit from henceforth owte of the said Towne of Newcastle but shall dwell within the same Towne AND further whatsoever / Broother of the said Feoloship and Occupacon of Masons that presentlie dwelleth or hereafter shall dwell and enhabit anye where owte of the said Towne of Newcastle shall when / one yere next after . . .¹ by the Wardens of the said Feoloship and Occupacon of Masons for the time being or any of them either come to enhabitt and to continue . . .¹ / in this said Towne of Newcastle as a Burgesse of the said Towne to watche and warde, and to bear Scott and Lott there as other Burgesses of the said Towne of Newcastle . . .¹ / to do. That then everie Broother of

¹ The remainder of this line obliterated by a fold in the parchment.

the said Feoloship and Occupacon of Masons dooing contrarie to the tenor hereof to be utterlie disfranchised and to be removed from the said / Feoloship and Occupacon of Masons for ever AND ALSO we the said Maior, Aldermen and Sherif of Newcastle aforesaid doo by theise partes order decree and establish That / all and singler fines penalties and sommes of monnye above declared, which shall arrise and grows through anye offence, to be remitted in the said Feoloship and Occupacon of Masons / as aforesaid, shall from hensforth be divided in manner folowing, That is to saie, the one halfe of the said fines and penalties yerelie forever to be paied to the Chammerlayne of the / said Towne for the time being, to the use of the said Towne for and towards the maintenance of the great Bridge of the said Towne And to the other moitie and halfe of the said fines / penalties and sommes of monnye to remain to the use of Feoloship and Occupacon of Masones for the time being and that a convenient Box or Chest be made in the said / Feoloship and Occupacon of Masons having twoo keyes, into which all and singler the fines and sommes of monnye which shall remain with the said feoloship and Occupacon / shalbe immediately putt after the receipt of the same And that eche of the said twoo Wardens for the time being to have hies severall keye with heim remaining during the / yere. And that the said Box or Chest to remain in the custodie and keeping of suche one of the said twoo Wardenes for the time being as the same Feoloship and Occupacon of / Masons for the time being or the most part of them shall thereto name and appointe And that no maner of Monnye once put into the said Box or Chest shalbe vainlie consumed in / Banketinges or Drinkinges, but to be kept and observed for necessarie and generall charges, that the said Feoloship and Occupacon of Masons maie and shalbe putt unto or to the relief of the / impotent needie and poore Brethren or Susters of the said Feoloship and Occupacon of Masons and that yerelie the twoo Wardens of the said feoloship and occupacon of Masons and / at the end and expiracon of eche of their suche wardenship, shall make a true account of all receiptes of Monnye by them received to the use of the said Feoloship and Occupacon and expenses thereof / before the newe Wardens Feoloship and Occupacon aforesaid for the time being And the remains thereof to deliver over to the newe Wardens of the said Feoloship and occupacon of / Masons with the said Box or Chest and Keyes and monnye therein And theis order tooching the same amongst others to be continued in the said Feoloship for ever And / that all and singler Persons, that alredye are free of the said Feoloship and Occupacon of Masones or hereafter shall be free of the same shall take a Corporall othe to be made upon the / Holye Evangelistes before the Wardens and others of the Feoloship and Occupacon of Masones of the said Towne or the most part of them for the time beinge in their accustomed playce / of meeting together assembled to observe and keep of eche of their partes all and singler clauses and Articles conteigned in theis partes or Ordinariesor far as to their power shall or / maie apperteign.

IN WITNESS WHEREOF we the said Maior Aldermen and Sherif of the Towne of Newcastle aforesaid have to theis our present wrighting cawsed the seale of the / Office of the Maialtie of the said Town of Newcastle to be annexed. The first daie of the Moneth of September, In the Three and Twentieth yere of the reign / of our Sovereign Ladye Elizabeth by the Grace of God Queen of England France and Ireland Defender of the Faith etc Anno dm 1581.

Richard Hodshon.

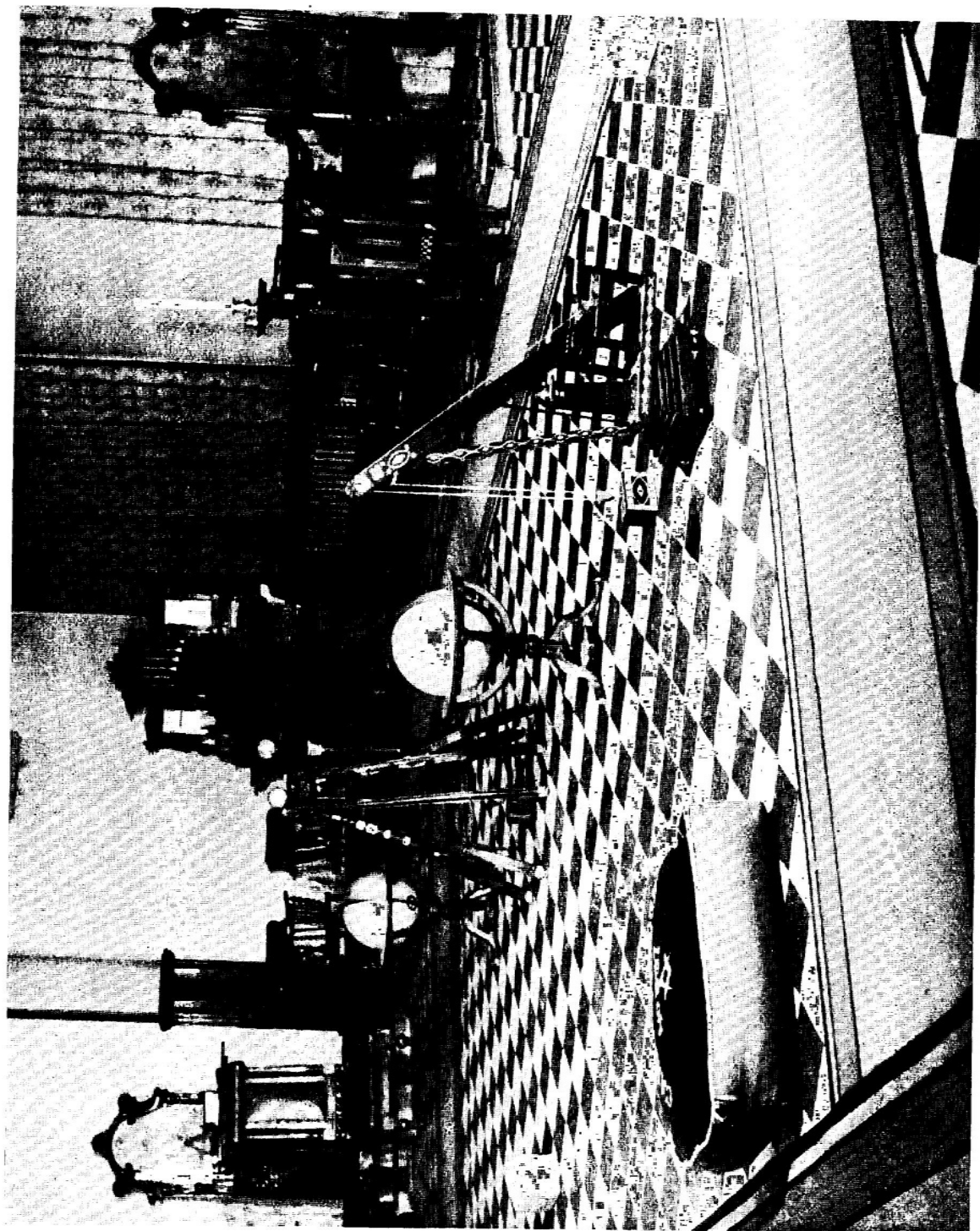
L. E. L. JONES.

Curious Masonic Furniture.—The illustrations show a general view of the furniture in the Lodge-room of Candour Lodge, No. 337, Uppermill, Yorkshire W.R., and close-up views of two of the more unusual pieces. It is understood that the furniture was acquired by Candour Lodge on or about 6th May, 1830 (on which day they are inventoried in the minutes), from a Lodge previously held at the Golden Lion, Neston, near Birkenhead. A Minute-book of Candour Lodge dating from 1801 contains also records of the Lodge held at the Golden Lion; according to Lane, this Lodge was originally warranted by the "Moderns" in 1769 to meet at Chester under the number 457, but moved to Neston in the same year; it was erased from the Roll in 1811—one year before the formation of the Lodge of Candour.

W. G. IBBERSON.

More Notes on Ebenezer Sibly.—The Library and Museum of the Grand Lodge of New York has two items which bear the name of Ebenezer Sibly.

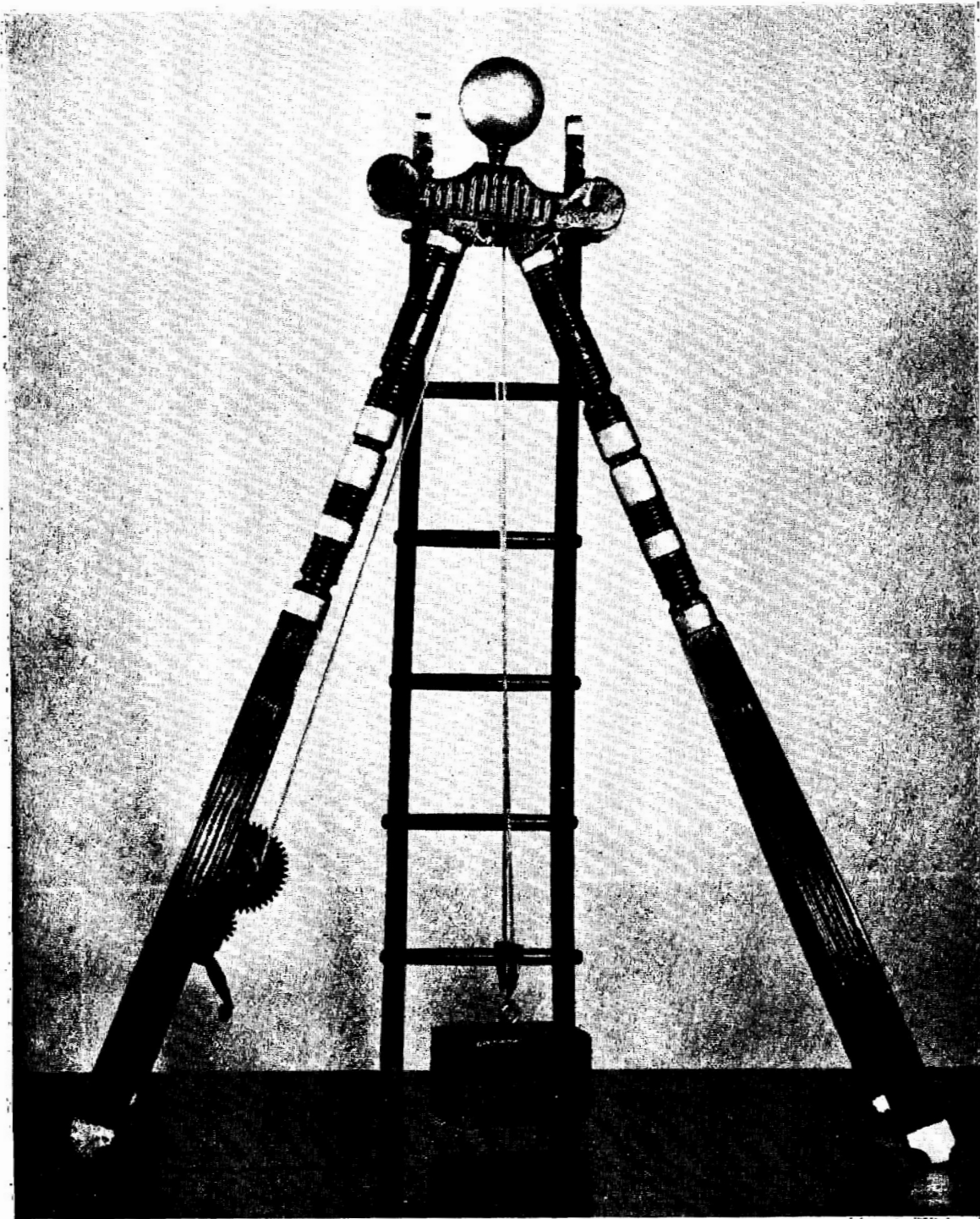
The first such item to be received was a warrant used for the formation of a Knight Templar Encampment at Granville, N.Y., in the year 1803. This warrant was issued by some Grand



General view of Lodge-room

By courtesy of Candour Lodge, No. 337

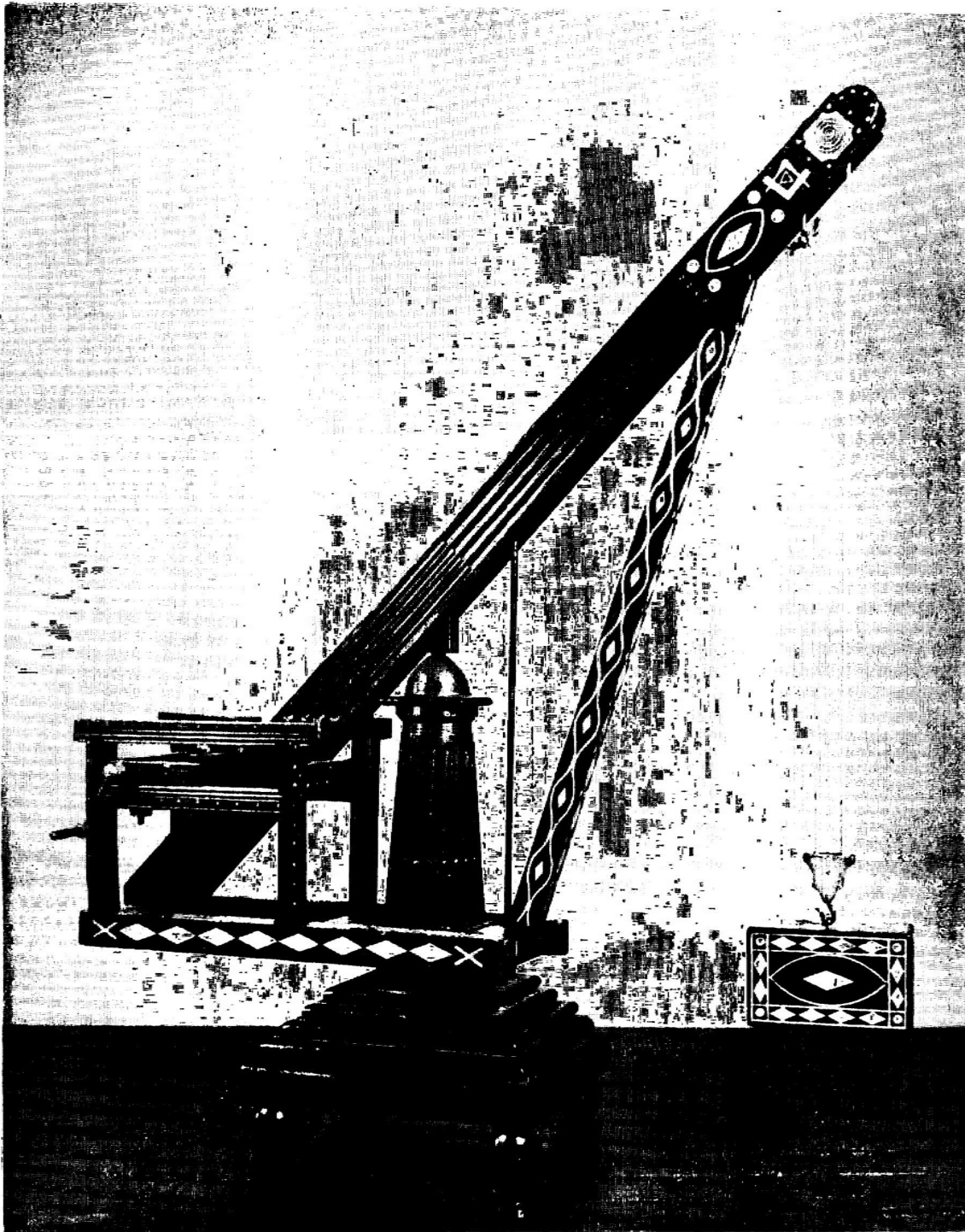
Photograph by Bro. R. Plummer



Sheer-legs and Ladder

By courtesy of Candour Lodge, No. 337

Photograph by Bro. R. Plummer



Crane

By courtesy of Candour Lodge, No. 337

Photograph by Bro. R. Plummer

between the signing of the treaty of peace which ended the Revolutionary War and the evacuation of the city by British troops. There was much travel into and out of the city during this "armistice", and it was during this same period that the Athol Grand Lodge was organised in the city.

One of the six organising companions was John Lewis de Koven, an Officer in one of the Hessian Regiments, made prisoner of war and brought into Middletown on parole . . . The seventh place apparently was reserved for Jonathan Heart . . . the Master of American Union Lodge . . . William Joyce was among the first members and it was through his clerical interests and chirographical skill that the early minutes were transcribed in really beautiful handwriting. He performed the same task for St. John's Lodge, No. 2.

The first candidates in the chapter were the presiding masters of the Lodges at Middletown and Hartford. They were two distinguished Revolutionary characters, as well as prominent in Grand Lodge circles, Samuel Holden Parsons and Ralph Pomeroy. Later candidates came from all over the State, and from along the Atlantic seaboard, as Middletown was then a thriving port in the coastal trade.

The Minute-book of the Chapter. The book starts with a Manifesto recording a meeting on 5th September, 1783 ("and of Royal Arch Masonry 3783"), purporting to be signed by six Companions; but actually the names are not signatures, but are written by the writer of the minutes.

We the Subscribers, Members of St. John's Lodge
No. 2 in Middletown State of Connecticut, having
been duly initiated into that most sub:
lime degree of an excellent, super excellent Royal
Arch Mason, in regularly constituted Royal
Arch Chapters—For the purpose of promoting
the Royal Craft, assembled ourselves at the
Lodge Room in said Middletown at Mrs. Abigail
Shaler's after properly examining each other,
and finding each and every one of us, to have been
regularly made, agreed to form ourselves into a
Royal Arch Chapter under sanction of St. Johns
Lodge —

Witness our hands this 5th day of Sept^r.
AD 1783 and of Royal Arch Masonry 3783 —

	William Joyce
	William Readfield
[not signatures]	John Lewis De Koven
	Edward Miller
	David Starr
	Oliver Lewis

We then duly opened & held the first regular Grand
Royal Arch Chapter . . .

They proceeded to elect Officers:—

Oliver Lewis	H.P.
J. L. de Koven	Captain General
Edward Miller	Scribe
William Joyce	Senior Grand Master
William Readfield	Second Grand Master
David Starr	Third Grand Master

They ordered a Seal and 200 Summons blanks, seven aprons and sashes, and a minute-book, and instructed de Koven to draw up By-laws.

By-laws. These are set out on the next seven pages and are followed by two pages containing the signatures of 31 companions. Three pages later come two further By-laws, dated respectively 7th December, 1787, and 4th February, 1795, but these are merely alterations in the dates of meeting as ordered in the minutes. The preamble to the By-laws states that it is to be a Chapter of Royal Arch Masons,

according to the old constitution, granted by his Royal Highness Prince Edwin at York in the year of our Lord 926,

while By-law 4 says:—

In compliance with a resolve of the general grand Chapter in London passed the 4th day of December 1771, We resolve, that no Person shall be made a Royal Arch Mason in this Grand Chapter but the legal Master or past Master of a regularly constituted lodge, except a Brother who is going abroad, or who hath been twelve months a registered Master Mason and has the unanimous consent of his Lodge . . .

and goes on to give specimen forms of certificate. All this shows, of course, that the Chapter was to follow the lead of the "Antients", although St. John's Lodge had been formed by Warrant of the older Grand Lodge, before the "Antients" came into existence. This was probably due to the influence of the Regimental Lodges, the majority of which held from the "Antient" Constitution; and the establishment of an "Antient" Provincial Grand Lodge in New York in September, 1781, may also have been a contributory factor.

The Chapter was to meet quarterly, on the first Friday of December, March, June and September, in the Lodge Room of St. John's Lodge,

and under sanction of a Charter granted by Order of the Grand Lodge of Free & Accepted Masons in Boston New England.

This was the Provincial Grand Lodge under the "Moderns", and makes curious reading when compared with By-law 4 quoted above.

The Officers of the Chapter are defined as H.P., Captain General or Royal Arch Captain, three Grand Masters, one Scribe, Treasurer, six Deacons and Centinel. It is curious that the American Royal Arch has, from the beginning, had the H.P. in command, which obviously they learned from the Regimental Lodges, whereas the "Antients" themselves, like the "Moderns", always had Z. as the principal Officer—as witness the Toast in *Ahiman Rezon*, "To P.H., Z.L. and J.A.", as well as the later signatures on "Antient" Certificates. It is contended that the Military Lodges had their working from Ireland, but can we believe that, if Dermott had been exalted in Ireland in 1726 by H.P., K. and C.S., he would have allowed the "Antients" to adhere to Z., H. and J.? To me the puzzle is insoluble.

By-law 2 gives the fine for non-attendance as seven shillings, with a cable-tow of sixty miles! The fee for exaltation was three guineas, plus one dollar to the Centinel, and "pay the expence of the evening", which seems a high charge.

By-law 8 specifies that in the absence of any Officer, "the next in rank shall supply his place". So there was clearly no exclusive qualification to any Office.

Minutes. No fewer than five meetings were called during September, and five Past Masters and one Master Mason were exalted; the latter was "raised an excellent Mason passing the chair in due form". In December, when one Past Master and two Master Masons were elected, the procedure is given in great detail; the ballot was favourable—

Whereupon the Chapter duly closed and a Masters Lodge at six o'clock was opened . . . when Brother Stephen Ranney was duly elected to the Chair, by unanimous choice, and seated accordingly in the usual manner. Brother Stephen Clay was duly elected Successor to the Chair and accordingly thereto introduced in the usual manner. The Lodge was closed at $\frac{1}{2}$ after six in due form. A Lodge of super excellent masons was opened in due form at 7 o'clock P.M. . . . When Brother Past Master John Cotton, Brother Past Master Stephen Ranney, and Brother Past Master Stephen Clay were solemnly introduced one after another as super excellent masons. This super excellent Lodge closed at $\frac{3}{4}$ after 7 o'clock P.M. A grand Royal Arch Chapter was opened again in due form at 8 o'clock in the Lodge Room as aforesaid . . . The most sublime degree of a Royal Arch Mason was then duly conferred upon our Worshipful Brothers John Cotton, Stephen Ranney and Stephen Clay, by their passing the holy Arch, and they were seated in the usual manner.

It is interesting to note that although there can have been no esoteric installation of the Principals, the meetings at which the H.P. presided are described as in ample form, while when the Captain General presided they were in due form.

Just over a year later, on 27th January, 1785, the procedure for Master Masons is again, though more succinctly, related; five were elected,

and having passed the Chair in due form, then one after another in Regular Order were introduced as most Excellent Masons and by special vote on Emergency was admitted into the Holy Royal Arch.

Going back to the fifth meeting, on 30th September, 1783, a Committee was appointed to join the general Convention of Lodges at Middletown the same day; and the Chapter must, apparently, have met again after the Convention was over, for the H.P., Oliver Lewis, is thanked

for his Oration, which is ordered to be printed. Only three months later Lewis resigned "on account of his leaving the State", and Jonathan Heart was elected H.P. in his stead. He apparently made a modest gesture of declining to serve, but the Chapter saw through it and elected him again on a second ballot, and he then accepted. And now the Chapter took a leaf out of the book of the "Moderns" Grand Lodge—after dinner, the acting H.P.

made the first procession round the Table & took leave of the Brethren in due form; and being returned to his seat, caused the Scribe to proclaim the new H.P., Jonathan Heart, who being solemnly installed & seated received the Homage.

Mark. There is a footnote to the meeting of 29th January, 1784:—

After closing as above a Mark Lodge was duly Opened & Brother Jared Bunce a Royal Arch Mason was given the Mark as may more fully appear by the Records of the Mark Lodge.

The Mark Lodge minutes confirm this, but the only amplification is the statement that "the Mark given him is a Wheat Sheaf". Two facts emerge from this: first, that it was not necessary at this time to be a Mark Mason before acquiring the Royal Arch, and second, that (as will appear more clearly when we consider the Mark Minutes) the "Marks" were not such as we are accustomed to—a few lines that could be cut with a chisel—but were more of the nature of a "characteristic", which was described in words, not drawn.

On 28th December, 1784, General Comfort Sage was elected H.P., and he was annually re-elected for many years thereafter. But from the beginning of 1786 the Chapter seems to have fallen on hard times; the Scribe began to keep the minutes in a very slovenly manner; in June, although eight turned up for the meeting, the principal Officers were absent and no meeting could be held. In September the Scribe enters the names of nine present and then records his minutes as follows:—

Din'd — opened Lodge 3 °Clock — 6 °Clock Clos'd.

In December the days of meeting were changed in an attempt to secure better attendance, but it made little difference. In March, 1787, there is an intriguing minute:—

There was an objection to the admitting of Mons^r. Deaujean — The Chapter was duly clos'd at 6 °Clock. Mons^r. Deaujean was not qualified.

In June only five turned up, and

The Lodge was duly clos'd on Acct. of the brothers going to Withersfield to the funeral of Br. Edward Bulkley.

Thereafter nothing of interest is recorded, except that on 30th April, 1789, four delegates were chosen to a General Convention at Hartford, until after the election of Officers in January, 1791, when the Chapter ceased to meet until April, 1792, when, after exalting one candidate, the Chapter went into abeyance for three years. A revival took place in January, 1795, and the days of meeting were again altered, this time with better results.

In February a rather obscure resolution was passed:—

That from and after this Date that the Fees for Initiation into this most Super Excellent Royal Arch Chapter shall be the Sum of Two Guineas into the Treasury, and one Dollar to the Centinel, (provided the Candidate does not first Receive the Degrees of a Mark, and Super Excellent Masters)—but provided that the Candidate hath Received or does Receive the Degrees of a Mark, and Super Excellent Masters, and Passes on into this Degree of a Most Super Excellent Royal Arch, shall be One Guinea into the Treasury & one Dollar to the Centinel besides the Stated fees Recorded In the Mark Masters Records.

Doubts seem to have been felt as to the regularity of the authority under which the Chapter had been working during the last twelve years, and also as to the correctness of their working, and on June 26th:—

Voted that R. Worshipful Brothers William Judd Esq^r. C.G. and Ashbil Baldwin be and is hereby appointed a Committee to enquire into the legallity of the Royal Arch Chapter held in Middletown, & if convinced, that it is not legally constituted to make enquiry what steps are necessary to be taken in Order to Obtain a legal Charter for conveying a Royal Arch Chapter, and Make Report.

Resolved that R. Worshipful Brothers William Judd Esq^r. C.G. Stephen Titus Hosmer Esq^r. and Comfort Sage Esq^r. be, and they are hereby appointed a Committee to Enquire into the Regular Mode and Manner of Working of the Royal Arch Chapters, and Mark Masters Lodges, and Report a Regular System for the future Working in this Lodge.

There is no record of the reports of these Committees, but on 3rd February, 1796, the designations of the principal Officers are changed to H.P., K. and S., and under date 15th March a new Charter had been obtained from the Washington Chapter, New York. On 4th May the Chapter assembled under its new Charter, and elected and invested fresh Officers under the following designations: H.P., K., Scribe, Treasurer, R.A. Captain, Zerubable, 1st, 2nd & 3rd G.M.'s, and Secretary. New books were ordered to be opened, and in the new R.A. book is copied, in William Joyce's copperplate writing, a transcript of the new Charter and a copy of the minutes of 4th May, which had closed the first minute-book.

The Mark Minutes. A title-page is followed by four-and-a-half pages of By-laws, similar in tone to those of the R.A. Chapter, followed again by ten pages of signatures and descriptions of Marks; no actual Marks are shown, and by the nature of the Marks most of them could not be drawn in a few lines; wherever a Mark is given it is described in words, not drawn. The following are some of the Marks chosen: Ink and Penn, Hand in Hand, Olive Leaf, Seven Candlesticks, Five Points, Wheat Sheaf, Ship, Lamb, Bald Eagle, Pulpit, Pine Tree, North Pole, Mercury, Hearts joined a dove descending with an olive branch in her mouth, an Organ, Liberty, Warning, Twenty-four-inch Gauge, Bunch of Grapes, a Printing Press, a Watch, Knife, the Eye, Justice, Neptune, Spie Glass. And in many cases a motto is appended to the Mark; for instance, the Brother whose Mark is a printing press adds the motto "Defiance to partiality, abstinence from anarchy". Others are:—

Mark, Cross & Anchor, motto "Faith in God & hope in salvation".
 „ Trowel & Hammer, motto "Diligence".
 „ Twins, motto "Brotherly Love and Affection".

A motto chosen by a number of Brethren is "Per Aspera ad Astra". Throughout the minutes, wherever signatures are given, they are followed by a description of the mark in words, not by a drawing of the mark.

On page 61 of the Mark book there is a Manifesto similar in nature to the Royal Arch Manifesto; but as the wording is interesting, I transcribe it:—

We the Subscribers, Members and principal Officers of the Grand Royal Arch Chapter of Super excellent Masons held at Middletown under sanction of St. Johns Lodge No. 2, assembled ourselves in the Lodge Room at Mrs Abigail Shaylers in said Middletown and after having properly examined each other and finding each and every one of us having been made a Mark Master Mason and duly initiated in this Sublime fourth Degree in Regular Constituted Mark Lodges: for the purpose of Promoting the Mark as the Key to the Royal Craft — Agreed to form ourselves into a Mark Lodge, likewise under sanction of St. Johns Lodge.

Witness our hands this 13th Day of September in the year of our Lord 1783, and of Mark Masonry 3783.

[Signed] Oliver Lewis Triangle
 John Lewis de Koven Hope & Anchor
 Jon^o Heart Ark

They then opened a Lodge as Mark Master and Mark Wardens, and proceeded to advance

William Joyce Compasses
 David Starr Key
 William Redfield Square
 Edward Miller Five Points

"for which Marks every one of them paid . . . the customary price", which is later shown to have been 13½ pence. They then resolved

that this Mark Lodge be and remain for ever within the new instituted Grand Royal Arch Chapter at Middletown State of Connecticut, and that the Right Worshipful High Priest, Captain General and Senior Grand Master thereof Officiate as the Principal Officers of said Mark Lodge — likewise the Treasurer and Scribe of the Chapter as Treasurer and Secretary.

Apparently it was necessary also in the Mark Lodge that Candidates should have passed the Chair before advancement, for on 2nd January, 1789, a Master Mason was elected,

whereupon the Mark Lodge was closed and a Masters Lodge opened and [the candidate] was duly Installed & Received the Honours of the Chair and then closed this Masters Lodge.

The Mark Lodge was then reopened and the candidate advanced.

The incident of Mons^r. Deaujean's application for admission and rejection is related in the Mark minutes as well as in those of the Chapter, but there is no record of what the disqualification was, or even if the applicant was a Mason.

On 24th October, 1789, a meeting was called especially to choose delegates to the General Convention at Hartford, and it was agreed that the delegates should be the same as those chosen by the Chapter. The Mark Lodge was very closely identified with the R.A. Chapter; it normally met on the same day, and its fortunes prospered or declined in sympathy with those of the Chapter. However, when the Chapter decided to question its own validity, that doubt is not reflected in the Mark minutes, and there is no transcript of any new Charter, although a new minute-book was opened.

In February, 1797, there is a vote,

That the Pretended Mark Master Masons Lodge at Warehous Point is Spurious, Irregular & cannot confer the Mark Masters Degree.

There is no parallel entry in the R.A. Chapter minutes, or in those of the Past Masters' or Excellent Masters' Lodges; nor is the matter referred to again.

One Brother was determined to get his money's worth—he chose as his Mark "The Bible and Heart & Pot of Incence and Letter G", but he only paid the usual thirteen pence halfpenny. The Secretary dismissed one candidate very succinctly; "brother George Phillips was marked" is the entire entry.

Minutes of the Past Masters' and Excellent Masters' Lodges. These require little comment, as they follow one general pattern; both begin only after the institution of the new Charter from Washington Chapter, though neither refer to that incident; both begin with a meeting on 4th May, 1796, and the usual formulae are: In the former, the Candidate is "admitted to the Degree of Past Master, was duly seated in the Chair & Received all the Honours due to the same". And in the latter, merely "was admitted to the Degree of Most Excellent Master".

Royal Arch Second Minute-book. The minutes are in the main merely a catalogue of proposals, elections and exaltations. But the Chapter began to suffer from a bad attack of "Committee-itis". In October, 1796, a Committee to attend "the Setting of the Grand Lodge at New Haven". In February, 1797, both the Mark Lodge and the Chapter set up Committees "to enquire into the Characters of the Brethren Proposed by Brother Reubin Champion"; Bro. Champion does not seem to have been a member, and the matter is not referred to again. This seems to be a characteristic of Committees—they never report to the parent body. In May, 1797, a Committee

to meet the various Committees from the other R.A. Chapters in this State of Hartford on the Third Thursday of May Instant, there to Transact the Business for which the Semiannual Meeting is held.

In February, 1798, two more Committees were set up—one,

to Correspond with such R.A. Chapters as shall be by them Confer'd — Perticularly enlightened in Masonic knowledge & Obtain information of Furniture & Decorations of the Chapter, & of the [blank], Jewells & Decorations of their Officers, and to report to the Next Chapter.

The other,

to examine into the funds of this Chapter to Deliberate Solly [*sic*] or in Conjunction with a Committee from St. Johns Lodge No. 2 on the Subject of Building a Hall for Masonic Work, & Report make to the Next Chapter.

Needless to say, there is no record of either Committee reporting.

In May, 1798, it was

Voted that the Constitution of the Grand Royal Arch Chapter of the Northern States of America be Adopted, and it is hereby Ratified, by this Most Excellent Chapter.

Voted that R.W. Brother Seth Overton be appointed in Coincidence with a Committee from St. Johns Lodge, or Solely, to procure a Room, and decorate it for this Chapter, and St. Johns Lodge, or for this Chapter Solely.

Finally, another Committee of one

Voted that R.W. Brother Stephen T. Hosmer be a Committee to go to Albany, — Obtain information of the furniture & decorations of the Chapter there, and make report, and if he should be unable to go, to appoint or [blank] and that his Actual expences be paid out of this Treasury.



Stone at Michaelchurch, Eskley, Hereford

Photograph by Bro. J. G. Williams

The book concludes with the record of one more meeting, on 6th June, 1798, at which two candidates were exalted, and nothing else is recorded. As the Mark, P.M. and E.M. minutes continue till 1812, it is not clear why the R.A. minutes end here.

J. R. DASHWOOD.

Masonic Bespeak at a Circus.—Recently I came across a handbill for a circus performance held under the patronage of St. Helen's Lodge, No. 774 (now 531). While I have seen many bills for theatre performances under Masonic patronage, this is the first I have seen for a Circus. The bill is about 20in. x 7½in.:—

Friday, March 3, 1848
Most assuredly the LAST and
FAREWELL NIGHT
ROYAL CIRCUS, HARTLEPOOL
for the benefit of

Mrs. Cooke
who on this occasion will be honoured with the
support and patronage of the Worshipful Master and Brethren of the
St. Helens Lodge, No. 774, of
Ancient Free and Accepted Masons, Hartlepool.

The main feature of the evening was the legendary tale of the seven champions of Christendom and St. George and the Dragon.

R. J. KNOTT.

Franklin Thomas.—With reference to Franklin Thomas, mentioned in *A.Q.C.*, lxxi, pp. 65, 70 and 73, the following information may be of interest.

He joined the Alfred Lodge, No. 425 (now 340), having originally been a member of the Royal Kent Lodge of Antiquity, No. 20, at Chatham. He became W.M. of the Alfred Lodge in 1850. Held various ranks in the P.G. Lodge of Oxfordshire between 1848 and 1851. He compiled and codified the ritual now known as the "Oxford" ritual in the early 1850's. It was after this that he moved to Blackburn in Lancashire, where, I believe, he became S.G.W. for E. Lancs. According to report, his Oxford ritual is still used in Lancashire and S. Wales. He seems to have done similar work for the Chapter. Incidentally, it appears that the Principals of the Alfred Chapter (founded in 1817, warranted in 1822) were only invested up to 1846, when a team came down from London to instal the current Principals, and also some of their predecessors. There is a letter in Grand Lodge Library referring to this.

A. J. KERRY.

Curious Carved Stone.—Bro. J. G. Williams sends a photograph of a carved stone found in the Church loft of Michaelchurch, Eskley, Herefordshire. Eskley is a quiet and remote village about 15 miles from Hereford and Abergavenny. Can any Brother suggest the purpose the stone was designed to serve?

The Dovre Ritual (*A.Q.C.*, lxxi, p. 106).—After making due allowance for the fact that this is a re-translation of a translation, it is apparent that the Dovre Ritual is, in all essentials, the same as the second (later) version of the Deptford R.A. Ritual now in Grand Lodge Library. Very much of it—at least five-sixths, and certainly all the shorter questions and responses—must have been a word-for-word translation of this English ritual; the differences, such as they are, occur chiefly in the longer discourses—the Ob., the Scripture readings, and some of the explanations—where the Deptford Ritual is inclined to be slightly more elaborate and prolix: a fact which suggests that this latter is a slightly later development from a common source. Such minor variations and "improvements" are, of course, common in rituals dating from this period when the R.A. rituals were in a state of flux.

There are a few interesting and significant differences in the Ceremonial (as distinguished from Ritual). The Kks, sps, and perambulations are not quite the same, and in one part of the Dovre Ritual there is a very interesting piece of Rubric, which clarifies a "difficult" instruction in the other. These, however, are minor points; the vital fact remains that in these two rituals, and in these two *only* (as far as I have been able to discover), the 2nd and 3rd Principals take a much greater part in the ceremonial than they do today, the 3rd Principal especially; and as I have not met with this variation elsewhere—it does not appear, for example, in the roughly

contemporary and otherwise very closely similar ritual used in the Prudence Chapter of Ipswich—it is evident that these two, the Dovre and the Deptford (B), are, for all practical purposes, the same, and this is a fact of the greatest importance, not only in tracing the development of the ritual of the R.A., but also because it authenticates both the Deptford and Prudence versions.

It is obvious, as Bro. Dashwood observes in his Note, that the Dovre Chapter must have been given an “official”, or at least an “officially approved”, ritual by Grand Chapter when they were constituted. A new English Chapter could easily borrow a working ritual from any previously established body and any doubtful points could be cleared up by cross-visiting; but the Dovre Chapter was alone and in a distant country; it could not copy its neighbours as an English Chapter could, so that its ritual must obviously have been provided for it, and who could do this but the Grand Chapter which brought it into being? We must, therefore, assume that this ritual had been officially approved; and if this is authentic, both the Deptford and Prudence rituals are not only automatically authenticated, but also *dated*—a point which, to me, as a student of R.A. Ritual, is extremely valuable and important.

The relevant dates are:—

Dovre Chapter, No. 40, founded August, 1784. To the ritual is attached a translation of the Second Edition of the *Abstract of the Laws of Grand Chapter*, dated 1782.

Deptford Chapter of Hope, No. 49, chartered 1787, “renewed” in 1795 and now joined with St. George’s Chapter, No. 140.

Prudence Chapter, No. 46, chartered at Ipswich, 1784; died out in 1826.

These three rituals are very closely similar. Much of all three is “word for word”; but only in Dovre and Hope does the 3rd Principal take an important and unusual share in the ceremony.

It is important and interesting to note that both the *Hope* and the *Prudence* MSS. embody another and obviously earlier version of the R.A. ritual. I had (provisionally) considered these to be the ones used when the Chapters were founded, and that the second (B) versions were developments dating from (about) 1820, as fixed by the date of the death of Prudence. It is, however, now certain that the (B) versions were in use in 1784-7, which proves that the other, more primitive, (A) versions must have been worked at a considerably earlier date. I suggest 1765 or thereabouts; but it may have been earlier still.

The following are the chief differences between Dovre and Deptford (B):—

- (1) In Dovre the Can. is instructed in the Gps. and Sns. before he is seated—that is, before the Sojs. enact their Discovery-drama. In Deptford these are given by the Sojs. during their cross-examination by the 1st Principal.
- (2) In Dovre the Can. is Ob on St. John’s Gospel, ch. 1. In Deptford on “either the Old or the New Testament, as may be deemed more obligatory from the former principles of the Initiate”.
- (3) In Dovre there are only three Lecture Sections, whereas in Deptford there are five, the first three being close to the Dovre version and the extra two a rudimentary form of much of the substance of our present three Lectures.
- (4) In the two English rituals the Can. is (apparently) never formally instructed in the proper method of sharing the S.W.; in Dovre the three Principals illustrate it immediately after the Investiture, standing round the A., with their right hands resting upon it. Our present method seems to be a further elaboration of a once-simple ceremony.
- (5) There is a very brief indication of a formal Closing ceremony in Dovre . . . a hymn and a prayer, with the Principals and Companions kneeling. The Companions then “depart” and the Principals close the Chapter, *i.e.*, in a private ceremony just as in the opening. No details are, however, given. I have not, so far, encountered any suggestion of a formal Closing in any English version of that period.

It may, perhaps, be remarked that in all three rituals there are Scripture readings taken from the New Testament, and that in all three the words on the Scroll are from St. John’s Gospel.
N. HACKNEY.



REVIEWS

TRANSACTIONS OF THE LODGE OF RESEARCH, No. CC, IRELAND, FOR 1949-1957

Edited by V.W.Bro. R. E. Parkinson



It is very saddening that it should have been necessary to wait ten years for the issue of this slim little volume of the Transactions of No. CC, but it is very welcome now that it has been issued. It contains a feast of good things, including two papers from the pen of the much-lamented V.W.Bro. T. E. Johnston and two from that of the learned author of Volume ii of the *History of the Grand Lodge of Ireland*.

On the lighter side, Bro. Black conducts an entertaining tour round old Dublin, and Bro. Campbell Parry gives us a delightfully amusing account of early Freemasonry in Sligo, which, however, reaches an anti-climax in the sober realities of the present day.

It is unfortunate that an article headed "A Paper for young Masons" should disinter the old Legends about the descent of Masonry from the dim ages, which one had hoped were decently buried. Bro. Donaldson out-Andersons Anderson, and the resuscitation of these oft-exploded theories, especially when addressed to young Masons, may do untold harm.

Our late Bro. Johnston's papers are principally concerned with the by-ways of Masonry and John Fowler's efforts to unite all the "outside" degrees under one direction, that of the Duke of Leinster. But the papers which most truly reflect the Lodge's title of "Research" are Bro. Parkinson's interesting essays on Operative Masonry in Mediaeval Ireland and, in more popular vein, his Notes on Irish Military Warrants, concluding with a most valuable catalogue of Military Warrants, which will delight every student's heart.

Bro. W. H. V. Taine (by the way, his name does not appear under the title) writes an interesting account of Irish Freemasonry in the North Island of New Zealand, which is a welcome addition to the literature on the history of Freemasonry in the British Commonwealth.

The volume is well printed and agreeably free from printer's mistakes; it is comfortable in the hand and pleasant to the eye.

It is to be hoped that the issue of this long-awaited volume will result in a great accession of New Members; the present numbers appear to be under 400 Irish members and only 70 members of the Correspondence Circle.

J.R.D.

HISTORY OF THE GRAND LODGE OF MARK MASTER MASONS OF ENGLAND AND WALES AND THE DOMINIONS AND DEPENDENCIES OF THE BRITISH CROWN

By John A. Grantham

This long-awaited work by our lamented Bro. John A. Grantham provides a masterly exposition of the events leading to the formation of Grand Mark Lodge, including its very considerable early difficulties and the intrusion of the Grand Chapter of Scotland. It demonstrates the gradual emergence of order from chaos, and having seen the Grand Lodge safely founded and all its difficulties with Scotland amicably settled, the later years of Mark Masonry are very briefly sketched in a final chapter.

The Secret Societies Act, 1799, was responsible for more of the difficulty than is generally realised. The English Lodges, both "Moderns" and "Antients", were made responsible for filing their own returns, but the Grand Lodge of Scotland accepted responsibility and deemed it advisable to restrict the operations of Craft Lodges to the three Degrees of Craft Masonry. Despite these edicts it is shown under what diverse authorities the extra-Craft Grades were worked. The Grand Lodge of Scotland steadfastly refused to recognise the Royal Arch.

In England the position of the Mark was even more chaotic, it being worked in various forms under the cover of various Craft Warrants. In an attempt to give some authority to a small section of Mark Masons, the Bon Accord Royal Arch Chapter of Aberdeen, acting without the

slightest authority, warranted the Bon Accord Mark Lodge in London. The broad outlines of the incident are well known, but the story is here related in very close detail. It resulted in the erasure of the Mother Chapter, whereas the Daughter Mark Lodge continues to this day.

After the fiasco of 1856 in the United Grand Lodge of England, when the Grand Lodge failed to confirm its own minute on the recognition of the Mark Degree, it was determined to establish a Grand Lodge of Mark Masters in London. Bon Accord was almost certainly the guiding spirit, but Bro. Grantham is careful to show that they allowed nothing to appear in their own records, and it was no part of the intention of the founders that the projected Supreme Mark Authority for England should be the Bon Accord Lodge in another guise.

Lord Leigh, the first Grand Master, was a man of statesmanlike qualities, especially required when such expressions as "born in sin and shapen in iniquity" were being bandied about. Bon Accord was the first Lodge to apply for a Warrant, and was quickly followed by Phoenix Craft Lodge and the associated R.A. Chapter of Friendship, famous for the incident almost a century earlier described in the well-known Minute of 1769. Some of these early Warrants were soon replaced by Warrants of Confirmation.

But the new Grand Lodge was not to hold any monopoly, for the Supreme Grand Royal Arch Chapter of Scotland chartered St. Mark's Lodge No. 1, London, as early as 18th June, 1856, followed by St. John's Lodge No. 2 in Bolton, Lancs., in March, 1857.

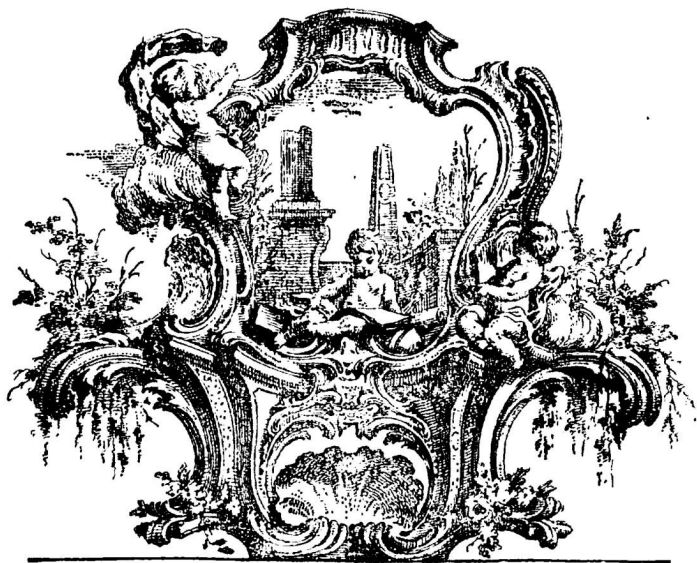
The establishment of further Scottish Mark Lodges in England culminated on 15th June, 1870, in the creation of Lancashire as a Mark Province under the S.G.R.A.C., an action which immediately drew a strong protest from the Rev. G. R. Portal, the Grand Master, followed by the establishment of Lancashire as an English Mark Province on 18th October of the same year.

On 2nd October, 1872, the rival Provinces in Lancashire united, the Provincial Grand Master for the English Province being elected Provincial Grand Master for the Province of Lancashire. Warrants of Confirmation were issued to the three ex-Scottish Lodges, which then came into the English jurisdiction.

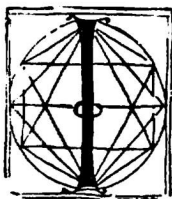
1879 saw the end of the differences when the S.G.R.A.C. of Scotland and Grand Mark Lodge recognised each other's working of the Mark Degrees and acknowledged the authority of each other's Certificates.

On 3rd June, 1884, the Earl of Kintore, the Second Grand Principal of Scotland, was Installed Most Worshipful Grand Master of Grand Mark Lodge, and since that year representatives have been exchanged between Scotland and England. As Bro. Grantham fitly said, "At long last the old wounds were healed".

FRED L. PICK.



OBITUARY



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

Anstey, Fred, of Kilindini, Mombasa, Kenya, on 2nd January, 1959. Bro. Anstey was a member of Lodge Haven of Peace, Dar es Salaam, and of the associated Chapter. He was elected a member of the Correspondence Circle in January, 1953.

Arnold, Howard Houston, of Hawthorne, California, U.S.A., in November, 1958. He was P.M. of Lodge Pentalpha (California) No. 202 and was elected to the Correspondence Circle in March, 1950.

Aveling, Dr. Kenneth John, of Watford, Herts., on 10th August, 1959. Bro. Aveling held the rank of P.A.G.D.C. (1950), was P.G.St.Br. (1949), and was P.P.G.W. Herts. He joined the Correspondence Circle in November, 1941.

Avery, John Robert, of Goring-by-Sea, Sussex, on 8th January, 1959. Bro. Avery was a member of Lodge No. 2881, the Incorporated Lodge of Musicians. He was elected to the Correspondence Circle in 1953.

Barber, Frank Ernest, A.C.I.S., of New Eltham, London, S.E.9, on 11th June, 1959. Bro. Barber was P.M. of Lodge La Belle Sauvage No. 3095, and of the Associated Chapter. He was elected to the Correspondence Circle in January, 1938.

Baxter, Eric Mackay, of Whitehaven, Cumberland, on 7th April, 1959. Bro. Baxter was a member of Lodge No. 2320 St. Martin's, Rochdale, and of Chapter No. 298 Unity. He was elected a member of the Correspondence Circle in November, 1931, and had been the local secretary for Cumberland and Westmorland for many years.

Beecher-Stow, Albert Joseph, of London, S.E.5, in April, 1959. He was P.M. of Lodge Second Middlesex Artillery No. 2484, and of the Associated Chapter. He was elected to the Correspondence Circle in January, 1954.

Bentley, John William, of North Merrick, New York, U.S.A., on 11th April, 1959. Bro. Bentley was a member of Lodge Commonwealth No. 409, Brooklyn, New York, and of Signet Chapter No. 323, R.A. He was elected to the Correspondence Circle in January, 1957.

Blofield, William Stanley, of Norwich, Norfolk, on 1st July, 1959. He was P.P.G.W. (Norfolk) and was a member of Lodge No. 6906 Francis of Lorraine. Bro. Blofield was elected to the Correspondence Circle in October, 1952, and had carried out the duties of local secretary for Norfolk for several years.

Bradford, Samuel James, of Hendon, London, N.W.4, on 12th January, 1959. He held the rank of P.G.St.B. (1943), and in the R.A. the rank of P.G.St.B. (1947), and was a member of Fortitude Lodge No. 105 and was elected to the Correspondence Circle in May, 1943.

Braithwaite, Ronald Maxwell, of Manly, Sydney, New South Wales, Australia, on 8th September, 1959. He was a member of Lodge No. 256 Earl Kitchener (Q.C.) and P.Z. Lodge No. 4 (Q.C.) Bro. Braithwaite had been a Life Member of the Correspondence Circle since January, 1929.

Brice, Thomas Richard Theodore St. John, of Little Baddow, Essex, on 25th February, 1959. Bro. Brice was a member of Lodge of St. Peter, Maldon, No. 1024, and was elected to the Correspondence Circle on 6th October, 1950.

Brown, Andrew Walter, of Hong Kong, on 27th October, 1958. Bro. Brown was P.M. of Lodge No. 1026 Victoria Lodge of Hong Kong, and was elected to the Correspondence Circle in May, 1952.

Chamberlain, Robert Reginald, of Epsom, Surrey, on 14th March, 1959. Bro. Chamberlain was P.A.G.D.C. (1957) and a member of Lodge No. 2422 Ebbisham (Sutton) and the associated Chapter. He was elected to the Correspondence Circle in November, 1930.

Clunie, Thomas Rudolph, of Porto Alegro, Brazil, in 1958. Bro. Clunie was elected a member of the Correspondence Circle in October, 1952.

Connell, Roydon Herbert Minton, of Hyde Park, S. Australia, in 1959. Bro. Connell was a member of several lodges and was P.G.D. (Tasmania) and P.M. Nugara No. 32 (Tasmania), Comp. R.A.C. Holdfast No. 12 (S.A.C.) and P.M. Hyde Park No. 193 (S.A.C.). He was elected to the Correspondence Circle in November, 1956.

Cooper, Frank Alfred, F.B.A.A., of Edgware, Middlesex, on 21st February, 1959. Bro. Cooper was P.M. of Lodge Golden Rule No. 1261. He was elected to the Correspondence Circle in March, 1945.

Cordner, Rev. George McDarell, of Toledo, Ohio, U.S.A., on 5th January, 1959. Bro. Cordner was P.M. of Lodge Joppa (Ohio) No. 666 and a member of the associated Chapter. He was elected to the Correspondence Circle in May, 1953.

Crumbleholme, Henry George, of Weymouth, Dorset, on 31st March, 1959. Bro. Crumbleholme was P.G.D. (1947) and (R.A.) P.A.G. Soj. (1947). He was P.G.St.B. (1936) and was elected to the Correspondence Circle in May, 1944.

Dickenson, Herbert, of Haverfordwest, Pembrokeshire, on 24th November, 1958. He was P.M. of Lodge Cambrian, Haverfordwest No. 464 and was elected to the Correspondence Circle in June, 1949.

Edwards, Oram Wilson, of New Iberia, Louisiana, U.S.A., in 1958. Bro. Edwards was P.M. of Lodge Aurora No. 193 (New Iberia) and was elected to the Correspondence Circle in November, 1954.

Gabler, John Caspar, of Vero Beach, Florida, U.S.A. (date of decease not known). Bro. Gabler was elected to the Correspondence Circle in June, 1926, and was a Life Member.

Gilbert, John Seymour, of Marlow, Buckinghamshire, in February, 1959. Bro. Gilbert was Pr.G.St.Br. Middlesex, and was P.Z. 739. He was elected to the Correspondence Circle in January, 1948.

Glover, Cecil Henry, of Richmond, Surrey, on 15th May, 1958. Bro. Glover was a member of Lodge Richmond Hill No. 6698 and was elected to the Correspondence Circle in March, 1951.

Grantham, John Alfred, of Wincle, near Macclesfield, Cheshire, on 28th July, 1959. Bro. Grantham, who was a member of Quatuor Coronati Lodge No. 2076 and of Cornwall Legh Lodge No. 3382 (Sale) and of Chapter of Hope No. 2679 (Eccles), held the rank of P.A.G.D.C. (1958). He was elected to the Correspondence Circle in November, 1929.

Gregory, Clifford Ward, of Eltham, London, S.E.9, on 14th September, 1959. Bro. Gregory was a member of Sydney Lodge No. 829 (Sidcup) and of the associated Chapter. He was elected a member of the Correspondence Circle in June, 1958.

Hall, Cecil William, M.C., of London, in October, 1958. Bro. Hall held the rank of P.A.G.D.C. (1948) and was elected to the Correspondence Circle in June, 1944.

Hamood, Alix, of York, South Australia, on 2nd September, 1958. Bro. Hamood was a member of Lodge Gradatim No. 203, S.A.C., and of Lodge Faith No. 915, S.A.C. He was elected a member of the Correspondence Circle in October, 1956.

Hanlon, Edwin Marcus Gray, of Seaforth, New South Wales, Australia, on 5th October, 1958. Bro. Hanlon held the rank of P.A.G.D.C. (1951) and was P.M. of Lodge Zetland No. 525, Hong Kong, and of Victoria Chapter No. 525, Hong Kong. He was elected to the Correspondence Circle in October, 1953.

Harris, Frederick Joseph Daniel, on 7th December, 1958. Bro. Harris was P.M. of Lodge Torrensville No. 104 and was a founder and P.M. of Lodge Lockleys No. 191 and P.Z. Torrensville, R.A.C., No. 11. He resided in Plympton, South Australia, and was elected to the Correspondence Circle in January, 1953.

Heaton, Norman, of Fairfield, Droylsden, Manchester, on 2nd February, 1958. Bro. Heaton was a member of Lodge Aldwyn, Audenshaw, No. 5712, and of Lodge Equity No. 4589, Ashton-under-Lyne. He was elected to the Correspondence Circle in January, 1953.

Heizer, Chester Clair, of Caldwell, Kansas, U.S.A., in December, 1958. Bro. Heizer was a member of Summer Lodge No. 203, Caldwell, Kansas, and was elected to the Correspondence Circle in March, 1955.

Heley, William Robinson, of South Camberwell, Victoria, Australia, on 7th June, 1959. Bro. Heley was initiated in Windsor Lodge No. 72 in 1916, P.M. Armadale Lodge No. 260 (1926), P.J.G. Deacon Victoria, and in the R.A. was P.Z. Lord Kitchener Chapter No. 26. He was G.S.N. (1943), G.T. (1946) and G.H. (1955). Bro. Heley was elected to the Correspondence Circle in March, 1954.

Hendry, James Walter, of Glasgow, Scotland, on 6th June, 1959. Bro. Hendry, who was a life member of the C.C., was a member of the Trades House of Glasgow No. 1241 S.C., and of Chapter No. 189. He was elected to the Correspondence Circle in January, 1928.

Hewis, Harold Wilton, B.Sc., of Birmingham, in March, 1959. Bro. Hewis, who held the rank of P.Pr.G.W., was a member of Ionic Lodge No. 4560 and of St. Martin's Lodge No. 4011, and was elected to the Correspondence Circle in March, 1952.

Howard, Walter John, of Catford, London, on 19th September, 1959. Bro. Howard held London Grand Rank, L.G.C.R. and was P.M. of Lodge 4425 Pro Deo et Patria and P.Z. Chapter 4425. He was elected to the Correspondence Circle in January, 1949.

Hvid-Moller, Johannes, of Copenhagen, Denmark, on 22nd February, 1959, was W.M. of "Nordstjernen" No. 8 and D.G.C. R. and K.m.d.r.k. Bro. Hvid-Moller was elected to the Correspondence Circle in March, 1931.

Izod, Frederick Charles, of Wrotham, Kent, on 12th December, 1958. Bro. Izod was a member of Lodge St. John and St. Paul No. 615, Sidcup, and Chapter Sterndale Bennett No. 2182. He was elected to the Correspondence Circle in May, 1953.

Jackson, Ernest Wilfrid, F.I.C., F.G.S., in December, 1958. Bro. Jackson was a member of Lodge Erimus No. 3474 and Lodge North York No. 602. He was elected to the Correspondence Circle in November, 1920, and was a Life Member.

Kash, Reis Carlton, of Cincinnati, Ohio, U.S.A. (date not known). Bro. Kash was a member of Lodge Avon No. 342, Cincinnati, and was elected to the Correspondence Circle in November, 1955.

Kotz, Theodore Franklin (date not known). Bro. Kotz was a member of Lodge Henry Perkins No. 611, Akron, and was elected to the Correspondence Circle in November, 1948.

Lee, Edgar, of Nelson, Lancashire, on 10th April, 1959. Bro. Lee was a member of Lodge Royal Lancashire No. 116 and held the rank of P.G.D. (1956). He was elected to the Correspondence Circle in January, 1945.

Linscott, Arthur Burrow, of Pretoria, South Africa, on 6th March, 1959. Bro. Linscott was P.M. of Lodge Apollo No. 3437, Transvaal, and Transvaal Chapter No. 1747. He held the rank of P.A.G.D.C. (1937) and R.A. P.A.G.D.C. (1937). His election to the Correspondence Circle took place in November, 1921, when he became a Life Member.

Lux, Joseph, of West Newton, Pennsylvania, U.S.A., on 19th March, 1959. Bro. Lux was P.M. of Lodge Blyth No. 593, Pennsylvania, and was elected to the Correspondence Circle in March, 1958.

McNeil, Charles, of London, England, on 20th August, 1959. Bro. McNeil was P.M. of Lodge Fulcrum No. 4012, and P.M. of Oxford and Cambridge Universities No. 1118 and Junior Engineers Chapter No. 2913. He was elected to the Correspondence Circle in January, 1955.

Mann, John William, of Carlton, New South Wales, Australia, on 22nd June, 1958. Bro. Mann was a member of Lodge The Cathedral, Redfern No. 777 N.S.W., and was elected to the Correspondence Circle in October, 1952.

Mathews, Hamilton Bartlett, B.A., F.C.I.V., of Sydney, New South Wales, Australia, on 21st January, 1959. Bro. Mathews was a P.G.M. of New South Wales and was P.M. Bega Lodge No. 220, Bega, N.S.W.; P.M. Lachlan No. 46, N.S.W.; P.J.Gd.W. N.S.W., 1938; P.G.M. N.S.W., 1948. He was elected to the Correspondence Circle in October, 1908, and had, therefore, been a Life Member for 51 years.

Mitchell, Robert King, of Buenos Aires, Argentina, on 10th September, 1959, aged 75. Bro. Mitchell held the ranks of P.G.D (1944) and Dep.Dist.Gd.M. (1946-51), was P.M. Lodge Belgrano No. 3466, P.M. Trevor Mold No. 3293, P.Z. Mansfield Chapter No. 617 and P.A.G.Soj. (1944). He was elected to the Correspondence Circle in October, 1933.

Murphy, William Ross, of East Brighton, Victoria, Australia, in February, 1959. Bro. Murphy was a member of City of Brighton Lodge No. 504 Vic., and of Brighton Chapter No. 100 Vic. He was elected to the Correspondence Circle in March, 1959.

Odencrants, Professor Arvid, of Stockholm, Sweden, on 14th September, 1959. The professor held the rank of R.N. C.XIII O. G.L. of Sweden and was elected to the Correspondence Circle in March, 1959.

Parker, Frederick Thomas, of Toronto, Canada, on 24th September, 1959. Bro. Parker was D.D.G.M. of Montreal No. 2. He was a P.M. of Mount Royal Lodge No. 32 (Quebec), and of Chapter No. 7. He was elected to the Correspondence Circle in May, 1952.

Russell, Glenn Carson, of Silver Spring, Maryland, U.S.A., on 9th April, 1959. Bro. Russell was P.M. of Hope Lodge No. 20, Washington, D.C., and P.H.P. Lafayette Chapter No. 5. He was elected to the Correspondence Circle in October, 1957.

Sawyer, Albert Ernest, M.P.S., of Southwold, Suffolk, on 26th March, 1959. Bro. Sawyer was a member of Martyn Lodge No. 1983, Southwold, and was elected to the Correspondence Circle in January, 1919, being a member for 40 years.

Shambrook, Edgar Hill, of Torquay, Devon, on 19th December, 1957. Bro. Shambrook was a member of Lodge of St. Mary No. 5148 and of St. John's No. 328. He was elected to the Correspondence Circle in May, 1949.

Sharp, Alfred I., of Harrow, Middlesex, on 8th March, 1959. Bro. Sharp was a member of Lodge No. 9 Britannic, Grande Loge Nationale Francaise, and was elected to the Correspondence Circle in March, 1928.

Smith, Edward, C.B.E., of Bradford, Yorkshire, on 11th February, 1959. Bro. Smith held the ranks of P.A.G.D.C. (1937) and P.G.D. (1943) and was a member of Lodge King Edward VII, Bradford, No. 3442, and Chapter Sincerity No. 600. He was elected to the Correspondence Circle in October, 1912, and had been a member for 46 years.

Spilman, John Henry, B.Sc., of Enfield, Middlesex, on 31st October, 1959. Bro. Spilman, who held London Grand Rank, was P.M. Lodge Osborne No. 2161 and was elected to the Correspondence Circle in January, 1945.

Stacey, William, of Torrington, Devon, his death being reported in November, 1958. Bro. Stacey was P.M. Lodge Torridge No. 1885 and was a member of Chapter Benevolence No. 489, Bideford. He was elected to the Correspondence Circle in October, 1943.

Stapleton, Harry Ernest, of Wimbledon, London, S.W.20, reported in April, 1959. Bro. Stapleton was a member of Lodge Manor of Esther No. 5346 and the associated Chapter. He was elected to the Correspondence Circle in March, 1952.

Tilbury, Henry Welden, of Arundel, Sussex, reported in August, 1959. Bro. Tilbury held the rank of P.G.St.B. (1943) and was a member of Old Sinjins Lodge No. 3232 and of Chapter No. 407, Malta. He was elected to the Correspondence Circle in November, 1952.

Uttley, Harold, of Nelson, Lancashire, reported in August, 1959. Bro. Uttley, who held the rank of P.A.G.D.C. (1942), was a member of Lodge Prince George No. 308, Eastwood, Yorkshire, and of the associated Chapter. He was elected to the Correspondence Circle in May, 1928, as a Life Member and had, therefore, completed 31 years of membership.

Walton, John Spilman, of Port Talbot, Wales, on 1st December, 1958. Bro. Walton, who was P.P.A.G.D.C. (S. Wales East), was a member and P.M. of Lodge Afan No. 833, Port Talbot, and of Lodge Hendre No. 3250, Cardiff. He became a member of the Correspondence Circle in June, 1954.

Wells, Francis Arthur, of Worthing, Sussex, on 22nd January, 1959. Bro. Wells held the rank of P.A.D.G.C. (1947) and was a member of Lodge Perseverance No. 1165, Hong Kong, and of Cathay Chapter No. 1165. He was elected a Life Member of the Correspondence Circle in May, 1922.

Weston, The Venerable Donald Reginald, of Kitwe, North Rhodesia, Africa, in August, 1959. Bro. Weston was P.A.G.C. and was a member of Lodge Hurst Johnian No. 4937 E.C. and of Ebury Chapter No. 1348 E.C. He was elected to the Correspondence Circle in March, 1958.

Wintersladen, Henry, T.D., in January, 1959, lived at Marton in Cleveland, Yorkshire. Bro. Wintersladen held the rank of P.A.G.Swd.B. (1934) and was elected a Life Member of the Correspondence Circle in March, 1922.

Wood, Horatio Robinette, F.R.Econ.S., of Southport, Lancashire, on 12th October, 1959. Bro. Wood held the ranks of P.Pr.G.W. (1913) Lancashire, P.A.G.D.C. (1943), and P.G.D. (1950). He was a Life Member of the Correspondence Circle and was elected in 1920.

ST. JOHN'S CARD



THE following were elected to the Correspondence Circle during the year 1958-59:—

LODGES, CHAPTERS, etc.

District Grand Lodge of Bombay, India
St. Albans Lodge No. 1294, Lincolnshire
Colne Valley Lodge No. 1645, West Yorkshire

Barnato Lodge No. 2265, London
Lodge of the Men of Kent and Kentish Men No. 4273, Kent
Nigeria Masters' Lodge No. 7628, Nigeria
Lord Worsley Lodge of Instruction No. 3017, Lincolnshire
Security Lodge of Instruction No. 7299, Newcastle-upon-Tyne
Colchester Masonic Library, Essex
Eaton Lodge No. 207, Saskatchewan, Canada
Alexandra Lodge No. 50, South Australia
Parkside Lodge No. 63, South Australia
Blackwood Lodge No. 93, South Australia
Ceduna Lodge No. 101, South Australia
Thorngate Lodge of Prospect No. 118, South Australia
Lewis Lodge of Goodwood No. 173, South Australia
Lodge Gradatim No. 203, South Australia
Darwin Masonic Library, North Australia
Concord Lodge No. 10, Tasmania
Davies Lodge No. 25, Tasmania
Ubique Lodge No. 35, Tasmania
Kingston Lodge No. 41, Tasmania
Lodge Lyndhurst No. 59, Tasmania
Lodge Lenah Valley No. 71, Tasmania
Grand Prieure Independant d'Helvetie, Switzerland
Coral Lodge No. 142, Ryukyu Islands, Philippines
Oleeta Lodge No. 145, Florida
Tanana Lodge No. 162, Alaska
El Camino Research Lodge, California
Excelsior R.A. Chapter No. 127, Missouri
California Bodies Scottish Rite, California

BRETHREN

Solomon Abrahams, Durham, 111
Harold Thomas L. J. D. Acton, Tasmania, 62 T.C.
Dr. John H. Alfsted, Oregon, 2 O.C.
Bernard Veysey Atkinson, Quebec, 25 Q.C.
Dr. Hakon Auerbach, VII°, Stockholm

John Paterson Bailey, South Australia, 26 S.A.C.
Harold Iball Baker, P.Pr.A.G.D.C., Southport, Lancs., 4858
Leslie Leo Baker, P.M., Melbourne, Australia, 543 V.C.
George Walter Baldwin, British Columbia, 86 B.C.R.
Amiya Nath Banerjee, P.Dist.G.D., Darjeeling, 2439
John Michael Barford, Northamptonshire, 360
Oswald Barker, Newcastle-upon-Tyne, 5920
Sheldon L. Barker, jun., Middlesex, 1679
Paulin Frederick Barrett, P.M., London, 5034
Allen Ernest Bartlett, New South Wales, 346 N.S.W.
Harold William Bathurst, Staffordshire, 5050
Edward Leslie Beers, D.G.M., New South Wales, 306 N.S.W.

- Leslie Bevis, P.M., London, 554
 Calvin Augustus Behle, P.G.M., Utah, 2 U.C.
 Joseph Louis Beiley, California, 332 Cal.
 Dewaine Bonneau, Wisconsin, 47 Wis.
 Raynold Rudgeworth Boorman, Hon. G. Marshal, Bermuda, 726 S.C.
 Leonard Virgil Bowers, Missouri, 5 Mo.
 Harry Bradman, P.M., Glasgow, 753 S.C.
 John Charles Bridge, Brazil, 5566
 Dr. Borje Brilioth, VIII°, Stockholm
 George Webster Brown, P.M., California, 279 Cal.
 Vincent Robert Bryant, P.M., California, 237 Cal.
 Major John Hewgill Anderson Bryden, P.M., 4323
 Andrew Hiatt Bulkley, California, 142 Philippines
 Dr. John Kenneth Arthur Burn, Lincolnshire, 1294
- Angus Campbell, Oslo, 859
 John E. Canoose, jun., California, 366 Cal.
 Peter Ranulphus Waller Carthew, P.M., Suffolk, 81
 Wilfred Lewis Caryer, P.M., S. Rhodesia, 6980
 George Norman Bromley Challenor, P.M., Berkshire, 945
 Albert Victor Chambers, Warwickshire, 4563
 Aubrey Frederick Christlieb, P.M., Kent, 157
 Geoffrey Hall Clark, L.G.R., London, 5494
 William John Clark, Surrey, 5825
 Derek Ashdown Clarke, S. Rhodesia, 3344
 Donald Tatton Coleman, Lincolnshire, 5121
 Edward Arnold Collinson, Yorkshire, 660
 Reginald Van Every Conover, P.M., Canada, 229 Can.
 Ronald Robert Coomber, P.M., Hertfordshire, 5862
 Herbert Andrew Corfe, L.G.R., Buckinghamshire, 3280
 L. H. M. Cornelissen, Holland, 128 N.C.
 Sidney Charles Cornelius, P.M., Hertfordshire, 6436
 Basil Sargeant Cory, S. Africa, 828
 Edward John Cottam, P.M., Leicester, 5664
 Bertram H. W. Cox, P.M., Tasmania, 17 T.C.
 Henry Frederick Comfort, Viscount Crookshank, C.H., Pr.G.M., Lincs., 10
 Donald Gordon Cunningham, Tasmania, 57 T.C.
 Herbert Edward Curson, P.M., Norfolk, 807
- Florian Emil Davatz, New York, 1113 N.Y.
 Martin Davidson, Dist.D.G.M., British Columbia, 17 B.C.
 John Francis Lawe Davies, New South Wales, 544 N.S.W.
 John Edwin Day, Western Australia, 199 W.A.C.
 George William Divers, Surrey, 179
 Everett George Dobson, Venezuela, 100 V.C.
 Raymond E. Durham, jun., New York, 1144 N.Y.
- Robert Geoffrey Easdale, Yorkshire, 4383
 Albert F. Ebentier, California, 21 Wis.
 John Edmondson, P.M., Lancashire, 4595
 George Alexander Edwards, India, 2866
 A. G. Egginton, P.Pr.G.D., Cheshire, 2962
 Harold M. Elkin, Canada, 38 Can.
 Richard George Elms, Middlesex, 4892
 Sven Elzvik, VIII°, Stockholm
 Jerry Ranold Erikson, California, 759 Cal.
 Frank Winston Etchells, P.Pr.G.D., Yorkshire, 1645
 Arthur William Evans, Warwickshire, 4549
 Ivor Burford Needham Evans, London, 4433
- John William Fegent, New South Wales, 830 N.S.W.
 Robert Jean Ferry, Illinois, 34 Wash.
 Derek Wainwright Fielding, Lancashire, 6480
 James Montague Flower, M.B., P.Dist.G.D.C. (Punjab), Cambridge, 5292
 John Donald Fraser, New South Wales, 270 N.S.W.
 Walter Frost, P.M., Nottingham, 2890

- John Gebbie, P.Dist.G.D., Transvaal, 7082
 Lt.-Col. Nils Einar Gerdelius, X°, Stockholm
 Richard William Gibson, Durham, 6845
 James Theodore Glanville Grant, P.M., Jamaica, 3258
 Edward Frederick Greenfield, Western Australia, 78 W.A.C.
 Charles Bigwood Gunstone, Devon, 303
 Laurence Gunton, Hertfordshire, 6642
 Charles Leslie Tayleur Gwynn, Shropshire, 2311
 Henry James Haigh, P.M., New Zealand, 132 N.Z.
 Ralph Haigh, Hertfordshire, 2323
 Walter O. Haines, P.M., Oregon, 114 Or.
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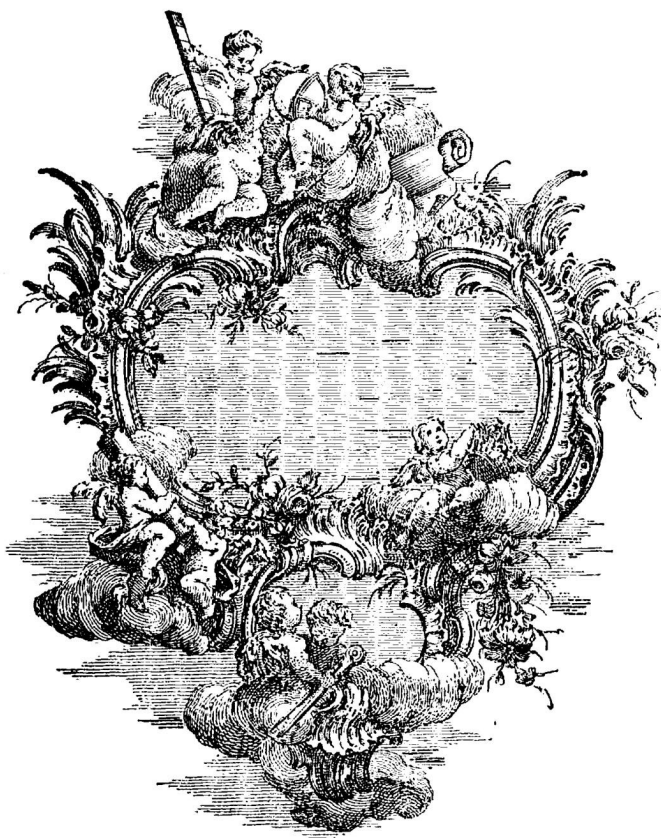
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