

↻ Ars ↻ Quatuor Coronatorum

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



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

VOLUME LXXIII

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THE QUATUOR CORONATI LODGE No. 2076, LONDON,

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

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

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

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

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

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

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

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

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

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

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

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers 4,000 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and over 500 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

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

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

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

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

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

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

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

The joining fee is £1; and the annual subscription is £2, renewable each November for the following year.

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

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

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

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

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

—*— **Ars** —*—
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VOLUME LXXIII

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1961

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April, 1961

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Ars
Quatuor Coronatorum

Ars Quatuor Coronatorum

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

No. 2076

VOLUME LXXIII

Festival of the Four Crowned Martyrs

THURSDAY, 12th NOVEMBER, 1959



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Harry Carr, L.G.R., W.M.; G. Y. Johnson, J.P., P.G.D., P.M., as I.P.M.; N. B. Spencer, B.A., LL.B., O.S.M., 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; and Norman Rogers, M.Com., P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. S. D. Perry, S. Gooch, H. Chilton, A. Parker-Smith, L. Lucker, G. Norman Knight, Angus Campbell, A. R. Hewitt, P. F. Klee, G. H. Worms, A. F. Mills, P. S. K. Webster, S. J. Bubb, F. A. Rosedale, F. H. Palmer, C. Lawson-Reece, H. W. Piper, R. L. M. Tye, B. Foskett, F. W. Smith, A. Barnholt, R. Gold, W. H. Coles, A. G. Sharp, A. F. Ford, M. Eisen, S. Rosenblatt, J. F. Y. Schischka, R. G. Arnold, K. H. Phillips, and one illegible.

Also the following Visitors:—Bros. H. N. Spencer, Lodge 1710; R. A. Walker, Lodge 1452; G. Brearley, Lodge 292; W. G. Tilleke, Lodge 6436; S. Lloyd, Lodge 6080; T. Higgins, Lodge 349; and J. W. Stubbs, Lodge 10.

Letters of apology for absence were recorded from Bros. Col. C. C. Adams, M.C., 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.; S. Pope, P.G.St.B., P.M.; W. Waples, P.G.St.B.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); B. W. Oliver, P.A.G.D.C., P.M.; G. Brett, P.M. 1494; and G. S. Draffen, M.B.E., Grand Librarian of Scotland, P.M.

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

It was proposed, seconded and carried unanimously: "That Bro. H. C. B. Hewett, having served the Lodge with pre-eminent success for seven years as Local Secretary for South Australia and Tasmania, during which time he has introduced nearly 200 new members to our Correspondence Circle, and being now unfortunately compelled on medical advice to relinquish his Office, the sincere thanks of the Lodge are hereby tendered to him for his outstanding services, and that this resolution be suitably engrossed and presented to him."

V.W.Bro. J. W Stubbs, Grand Secretary, was inducted into the Chair, and V.W.Bro. Norman Berridge Spencer, O.S.M., Master Elect, was presented for Installation and regularly installed in the Chair of the Lodge.

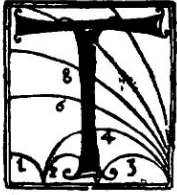
The following Brethren were appointed and invested as Officers of the Lodge for the ensuing year:—

| | |
|------------------------------|-----------|
| Bro. Bernard E. Jones | S.W. |
| Bro. Arthur Sharp | J.W. |
| Bro. Ivor Grantham (elected) | Treasurer |
| Bro. J. R. Dashwood | Secretary |
| Bro. Lewis Edwards | D.C. |
| Bro. F. Bernhart | S.D. |
| Bro. E. Ward | J.D. |
| Bro. F. R. Worts | I.G. |

The Master proposed, and it was seconded by the S.W. and carried unanimously: "That W.Bro. Harry Carr, London Grand Rank, having completed his year of Office as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be, and are hereby, tendered to him for his courtesy in the Chair and his efficient management of the affairs of the Lodge; and that this resolution be suitably engrossed and presented to him."

The Master delivered the following:—

INAUGURAL ADDRESS



THE first Royal Arch Chapter, for many years known as the Excellent Grand and Royal Chapter, and finally becoming the Grand Chapter, records its first meeting as having been held on the 12th June, 1765. Following the records of this meeting in the Minute Book is a Manifesto and list of Regulations. These appear to have been passed at the first meeting and signed by the members present at the second meeting. The Manifesto is in the nature of a Charter or Constitution for the government of the Chapter, and the Regulations more in the nature of By-Laws.

The only reference in the Manifesto which has in any way to do with regalia is in Clause 9, where it is provided:—

“That a proper coffer with two locks and keys differing the one from the other, be provided for the preservation of the robes jewels etc. belonging to the Chapter, which
Janator

shall be repositied therein as soon as the Chapter is closed, by the Tyler with all care and a key of lock No 1 given to the E.Z.L. and another alike to the principal sojourner. And a key of lock No 2 to each of the Secretaries. And the jewells etc shall not be lent or carried out of the house where the coffer is kept unless with the consent of all the officers. And if such a thing be done contrary to this order, the person or persons so offending shall forfeit one guinea each to the common Stock, and make good any damage that such Jewells etc may have received by means of the said offence.”

This seems to show that the companions were very much awake to the necessity of having their regalia properly looked after. Of the seven regulations which follow, three are concerned with regalia. They are as follows:—

2nd. “That the E.G’S be clothed in proper Robes, Caps on their heads and adorned with proper jewells — No aprons.”

4th. “That the Secretary be adorned with proper jewells etc.” At a later date the word “Robes” has been interpolated between the words “with” and “proper” in this rule.

5th. “That all the companions wear aprons (except those appointed to wear robes) and the Aprons shall be all of one sort or fashion viz. White leather indented round
in gold

with crimson ribbon and strings of the same with a T of gold and H of silver properly displayed on the bibb, and purple garters indented with pink.” (The last six words, as well as the alterations in the line above, have been added afterwards.)

The Royal Arch degree was worked extensively along with the other higher degrees by the Craft Lodges of the “Antient” Grand Lodge and to a lesser extent by Lodges under the “Moderns” up until the Union in 1813. The “Moderns” discouraged the working of the Royal Arch by their Craft Lodges.

When the Royal Arch and other higher degrees were worked in the Craft Lodges, the brother who had received them signified the fact usually by placing a coloured silk edging round the apron and also frequently adding emblems of the degree to those already on the apron. A red edging signified the Royal Arch and a black edging signified the Templar degrees.

The E.G. & R. Chapter, together with the daughter Chapters warranted by it from time to time in its capacity as a Grand Chapter, was the only organisation which confined itself entirely to the Royal Arch degree. It was, therefore, necessary for them to have regalia designed for the Royal Arch degree only and not applicable to any other degrees. This is obviously why three of the regulations passed at their first meeting refer to regalia. It is from the regalia agreed to in these regulations that we get our “Modern” Royal Arch regalia.

The apron referred to in the regulations was rather larger than our “Modern” Apron, being approximately two feet long by eighteen inches in width, and the indented border was of red ribbon only, not red and blue, as our modern apron. The emblem on the bib was a “T” over an “H” and referred to the words “Templum Hierosolymae”. This has developed into

the "triple tau" of our modern aprons. The change took place about the time of the Union of the two Grand Chapters in the year 1817. I do not know if there is any significance in the fact that the "T" was originally to be in gold and the "H" in silver. The garters, indented with purple and pink, were the only portion of the regalia to have two colours.

According to a minute recorded in the Minute Book in June, 1765,

"It was unanimously agreed that Bro. Galloway should be desired to provide three robes for the Excellent Grands".

The Charter of Compact, which is dated the 22nd July, 1766, has the following provisions regarding regalia:—

"SECONDLY That the Jewels worn or to be worn from time to time by the Most Excellent The Grand Master, Deputy Grand Master, and Grand Officers shall be of the Form and Figure and bear the same Inscription as delineated in the Margin hereof. And that the like Jewels only omitting the Sun Compass and Globe shall be worn by the two Scribes and three S.N.R.S. and also that the like Jewels shall be worn by the Rest of the Excellent Companions except that in them shall be left out the Triangle etc in the center thereof."

"THIRDLY That every Companion shall wear according to Ancient Custom an Apron indented with Crimson and the Badge $\begin{smallmatrix} T \\ H \end{smallmatrix}$ properly displayed thereon and also the indented Ribbon or Sash of the Order."

It is very significant that the Apron, Jewels and Sash should be described in detail in the Charter. The question of regalia was evidently considered of great importance, even to the extent of making drawings of the jewels on the Charter itself. The design of our "Modern" Royal Arch Jewel is very little different from the original one drawn on the Charter. Just about this time there was a very popular circular, pierced silver Craft Jewel, which could very possibly have been used as the basis for the design of the Jewel adopted for the Royal Arch in 1766, with the necessary alterations, of course, to make it suitable for the Royal Arch. The earliest date I have seen on the Craft Jewel is 1763. There are many examples with dates up to 1790, including 1766. They have the dates on the circumference in the same manner adopted by the Royal Arch.

This is the first mention we have of "The indented Ribbon or Sash of the Order". Unfortunately, as far as I am aware, none of these sashes has survived the passage of time and so we have got no clearer details of them. It would seem probable that the sashes were white, indented round the edges with red in the same way as the aprons. The sash is not mentioned in the earlier regulations. Instead, we have mention of the purple garters indented with pink. The garters seem to have quietly disappeared. The only further mention we have of them is a motion at a meeting on December 26th of the same year:—

"That an Apron peculiar to this Order and a Garter the prerogative of the same shall be presented to him (the candidate) on such occasion."

They were probably finally eliminated in 1796, when very considerable changes were made, particularly in the introduction of the two colours in the apron and sash.

At the meeting on November 26th:—

"A motion was made whether the Companions should purchase at their expense the new indented aprons or whether they should be provided at the expense of the Chapter.

To be referred to next Chapter night.

Ordered that three surplices be provided for the three Sojourners and a Robe for the P.Z."

At the following meeting on December 10th:—

"It was resolved that the new indented Aprons and belts be paid for by each respective Companion."

Then, at the meeting on February 12th, 1773, we find the rather unusual motion:—

"That the R.A. Apron be disused in the E.G. & R. Chapter until the Grand Lodge shall permit the Companions of this Chapter to wear them in the Grand Lodge and in all other private Freemasons Lodges."

The reason for this resolution was obviously because the members of the Craft Lodges under the "Ancients" were allowed to wear the red ribbon of the Arch, as well as Arch emblems, on their Craft Aprons. The Grand Lodge of the "Moderns", however, was antagonistic to the Royal Arch and had probably refused permission for the R.A. Aprons to be worn in Craft Lodges. They evidently persisted in their refusal, as we hear nothing further about the above resolution and the matter seems to have been dropped.

At the meeting on December 17th, 1777:—

“Bro Ruspini produced diagrams with proposals for making the intended new Robes for the principal officers of the Order which were considered and some alterations made after which the Committee were of opinion that the robes should be made for the Anniversary.”

By this time the regalia for the various officers and members of the Chapter seems to have settled down to a permanent pattern which did not change very much for many years. The regalia for both officers and members is set out fully in the new regulations which were adopted the following year and distributed to members on October 9th, 1778. The portion of the regulations relating to Regalia is as follows:—

III “That in Chapter all officers wear proper robes and every Companion the Jewel of the Order upon his breast: with the riband over his left shoulder and the staff in his right hand except those that are Juniors when more than seventy two are present in which case they are not permitted to bear the staff of office.

That the robes for Z be scarlet, faced purple, trimmed sable fur.

For H Mazarine blue, faced light blue, trimmed sable fur.

For J light grey, faced light blue, trimmed grey fur.

For Pastmasters scarlet faced light blue, trimmed sable fur.

For the Sojourners, surplices.

For the Scribes, surplices and crimson scarves.

All the Grand Officers to wear their jewels pendant from Mazarine blue ribands, the other companions of the Grand Chapter and the Officers of every Chapter under our constitution from Crimson and all other Companions from white ones: and that in the Grand Chapter all officers and twelve of the senior companions bear upon their staves as standards the proper ensigns.

X “In any Chapter whose finances would be hurt by the expense the whole or any part thereof may be dispensed with.”

Another set of regulations was adopted in 1782, but with the exception of some slight changes in the wording of one clause the only alteration connected with regalia was the omission of No. 10 regarding the expense of regalia.

At the meeting on 10th February, 1786, it was moved and passed:—

“That innovations had happened in the form of some of the Jewels and that in future they shall be made conformable to the mode presented by the Charter of Compact.”

At the next meeting, on the 12th May, 1786, a motion was passed:—

“That all medals in the complete form as has been admitted into the G & R Chapter for several years be considered as the established manner in which they shall hereafter be made.”

At the following meeting on June 9th, 1786, the minutes of the previous meeting were confirmed (except the motion relating to medals). There is nothing further to give any indication as to what these new Jewels were which had come into the Chapter for the past few years. This must relate to the General Royal Arch Jewel worn by all the members. The officers' jewels could not very well have been altered without instructions from the Chapter, but a gradual change could have been taking place in the members' jewels. The minute rather reads that way.

It is difficult to be certain what this change was that had been stopped. I think the clue is to be found in the phrase, “In the complete form”, used in describing the new medal. We find a few jewels about this period with the symbol of the “T” over “H” at the bottom of the jewel left out and its place taken by an Arch with two pillars on a chequered pavement. The arch was several times the size of the symbol which it replaced. In one specimen which I have dated 1786, the arch reaches right inside the main circle of the jewel and cuts the interlaced triangles.

In the early part of the nineteenth century a Royal Arch Jewel in which the interlaced triangles inside the circle were completely replaced by two pillars and an arch standing on a chequered pavement, with an altar in the centre and the rays of the sun shining through the gap left by the keystone on to the volume of the sacred law on the top of the altar, almost replaced the original jewel, which was very little different from our modern one.

In the regulations of 1796, changes are made in the Regalia of the three principals. To the description of the robes for Z is added:—

“Headdress a Turban with a triple crown rising from the Centre.”

To the description of the robes for H is added:—

"An ornamented Turban or a plain crown."

And for J is added:—

"A purple Hiera or cap with a silver plate in front, having the Hebrew characters meaning 'Holiness to the Lord'."

It was at this time that the change was made in the apron and sash from red alone to red and purple. On the apron the indented edge consisted of alternate red and purple an inch and three-quarters all round, including the bib (red triangles with the point to the centre and the base on the outside). I have seen a contemporary description of it as "a red indent on a purple background". The aprons were very much smaller than the previous ones, being about 12 inches by 10 inches, and, in some cases, had the corner rounded. The strings were red and purple ribbon. The "T" over "H" was to be embroidered on the bib in spangles on a piece of purple satin. The bib was rounded or the point cut off by a horizontal line. The Chapters were notified of these changes by circular.

At a meeting held on 14th May, 1802, it was:—

"Resolved that the Committee to arrange and settle the regalia do meet here in the evening of 8th June."

The following is the record of the meeting of the Committee held on the 8th June:—

"The Committee met and proceeded to business. After much investigation it was resolved unan^y that:—

In future the Grand Officers and Past Grand Officers have their sashes and apron strings fringed with gold. The motto on all jewels made in future be 'Si talia jungere possis'. That the jewels of all the M.E.Z. of every Chapter have the square and compass with the Sun, within the Arch, of the M.E.H. have the square and compass with an irradiated eye, of the M.E.J. have the square and compass with a mitre. Past Grand Masters Z and all provincial Grand Superintendents to wear the jewel already adopted of gold on a purple ground with a broad purple collar. All other officers and past officers of this Chapter to wear the general jewel suspended from the neck by a collar *viz.* of this Chapter broad purple, of chapters in general broad crimson. Past Grand Officers below J to wear theirs from the button hole by a narrow purple riband. Private companions of this Chapter narrow crimson as above, ditto of subordinate chapters narrow white. No alteration in sashes, but plain, no fringe or embroidery. The apron according to present pattern."

It is rather significant that the jewel prescribed for the principals is, apart from one alteration, the same as the one in use as a past master's jewel in the craft at about that time, the difference being that the positions of the compass and the arch are interchanged. In the Royal Arch Jewel the arch is on the outside and the compass on the inside, while in the Craft Jewel the compass is on the outside and the arch on the inside. In the Craft Jewel the sun is in the centre, the same as that of the M.E.Z.

At a meeting held on November 30th, 1802, it was agreed, among other things:—

"That new lace be put on the scarlet robe and cleaned —
That the other robes be properly cleaned —
That no silk sleeves be worn in future and
That four jewels be prepared for the Stewards."

At a meeting held on 11th February, 1806, the Committee recommended:—

"That the book of byelaws for the regulation of the Grand Chapter be revised and reprinted."

This new book of byelaws and regulations was printed and circulated to Chapters the following year. The last two pages, after fourteen pages of regulations, contain a fairly full description of the Aprons, Collars, Jewels, Sashes, etc. There is very little change. The wording has been improved and made much clearer. The previous regulations were rather ambiguous in several places. Several small alterations have been made. The following is the wording of the 1807 regulations:—

"THE APRON 10 inches long 12½ inches wide — The perpendicular lines red (referring to illustration) point to centre base to outside. The horizontal lines purple. The T over H embroidered in spangles on a piece of purple satin.

N.B. Grand and Past Grand officers to wear their sashes and purple apron strings fringed with gold, all other companions plain.

GRAND OFFICERS Grand and Past Grand Masters, Prov. Grand Superintendent and Grand Officers for the time being to suspend their respective jewels from the Neck by a broad purple or garter ribbon.

PAST GRAND OFFICERS Past Grand Officers to suspend their Jewels (general R.A. Jewels) from the left button by a narrow purple ribbon.

OFFICERS OF OTHER CHAPTERS Principals and Officers for the time being of subordinate Chapters to suspend their appropriate jewels from the Neck by a broad crimson ribbon.

PAST DITTO and Associated members of the S.G. & R.C. (not being in office) to suspend their Jewel (general R.A. Pattern) from the left side by a narrow crimson ribbon.

ALL OTHER Companions to wear the same jewel (general R.A. Pattern) suspended in the same manner by a narrow white ribbon.

THE ROBES to continue as before."

There is an illustration of the Z jewel. H and J differ only in the central emblem. These jewels do not differ in any way from those described in the 1802 resolution.

There is also an illustration of the Apron. This has not changed at all from the one adopted in 1796.

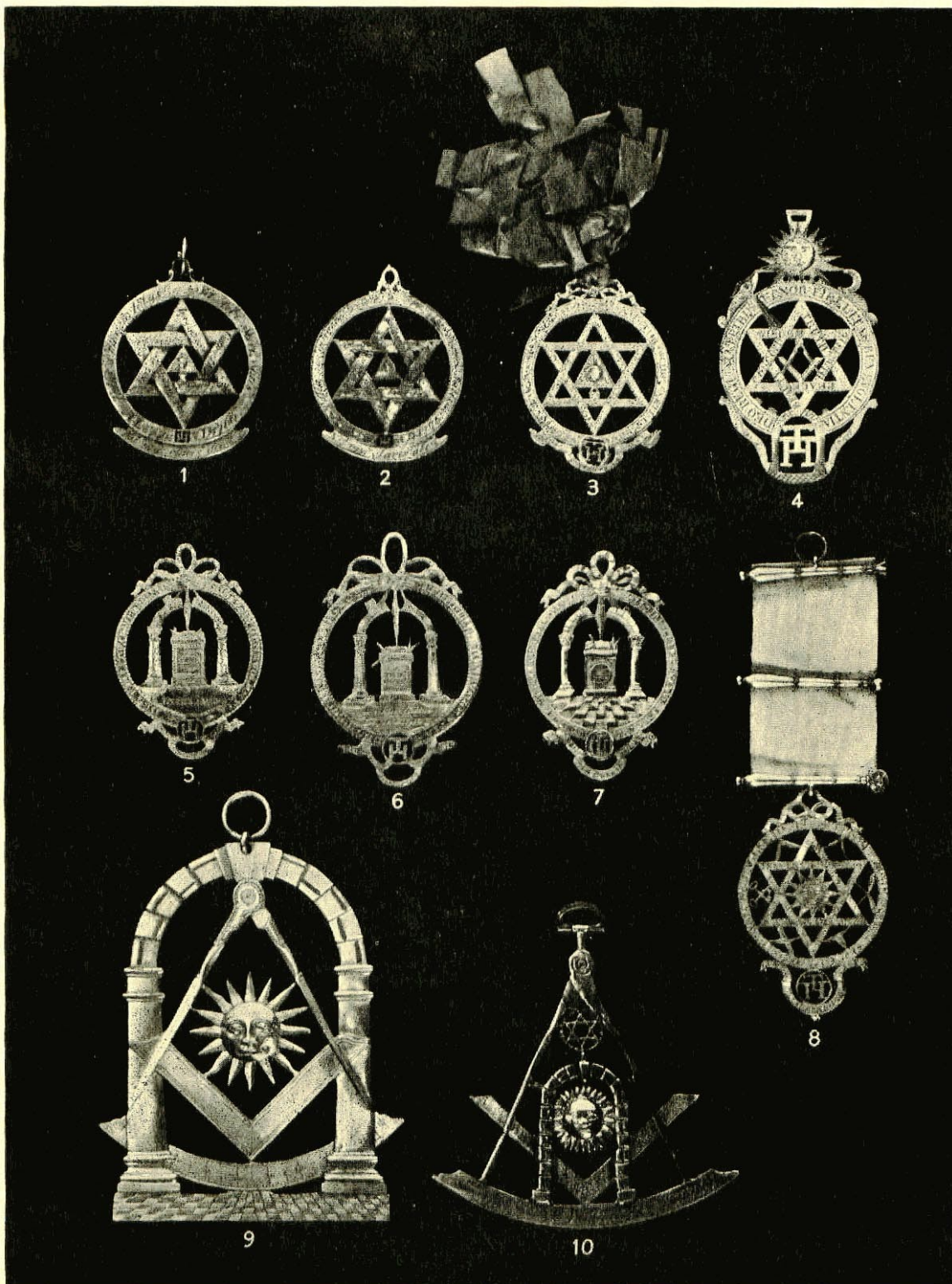
Both sides of the General Jewel are also illustrated. It is almost identical with our present one. The symbol on both the Apron and Jewel is still the "T" over "H".

It is a little later than this that a new General Royal Arch Jewel came very much into favour. It is the one I referred to previously where the interlaced triangles which occupy the centre of the regular Royal Arch Jewel are replaced by two pillars joined by an Arch standing on a squared pavement, in the centre of which is an altar with a volume of the sacred law and a square and compass on it. The Keystone is removed from the Arch and the rays of the sun shine through on to the altar. From its appearance I would think that it had been developed from the Arch type which nearly came into favour about 1786. The earliest specimen of this jewel which I have come across is dated 1810 and belonged to the Rev. G. A. Browne, who joined the E.G. & R. Chapter in that year and was at once appointed Superintendent for Cambridgeshire. He later became very prominent in Royal Arch Masonry and is said to have taken a large part in the formation of our "Modern" Royal Arch ritual. It is a very interesting jewel, as it shows the beginning of the change in the "T" over "H" symbol to the Triple Tau. The change is complete, except that the horizontal lines are still much thinner than the perpendicular lines. The change does not seem to have become general until about 1820 or 1821. I have two of the Arch type dated 1820, one with the Triple Tau and one with the "T" over "H". The latter is made by Abraham and Levy, of Bath, who may have been a little behind the London fashions. The last jewel of the interlaced triangle type to have the "T" over "H" which I have come across is dated 1821, and the first to have the Triple Tau is dated 1819. The Arch-type jewel dated 1820, and the earlier one dated 1810, were both made by Thos. Harper, who may have been responsible for the change. From about 1824 there was a change in the Arch type. They became larger, and the Triple Tau was enclosed in a triangle in a larger cut-out circle, still in the same position at the bottom, and at the top, inside the ribbon of metal, appears a globe spanned by a pair of compasses. The Arch type disappeared from the English Royal Arch about 1830. It is still used by the Scottish Constitution, which was formed in 1817, and adopted from them by some other Constitutions. The N.Z. Grand Chapter uses it for the jewels of officers of Grand Chapter.

It is frequently stated that the Arch-type jewel was used by the "Ancients", and the interlaced triangle type was used by the members of the Chapter under the "Modern" Grand Chapter. I have never seen any evidence to substantiate this. The earliest Arch-type jewel I have seen is the one mentioned above belonging to the Rev. G. A. Browne, who joined the "Modern" Grand Chapter in 1810 and would hardly be likely to wear an "Ancients" Royal Arch jewel.

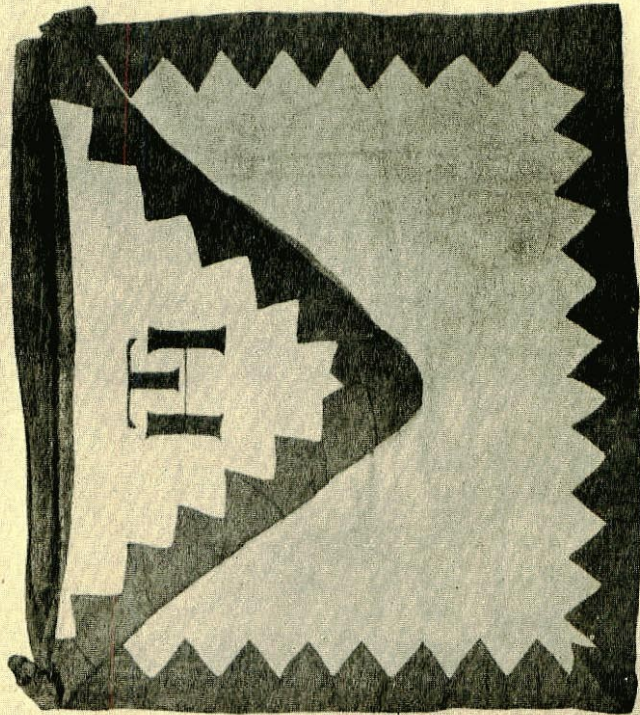
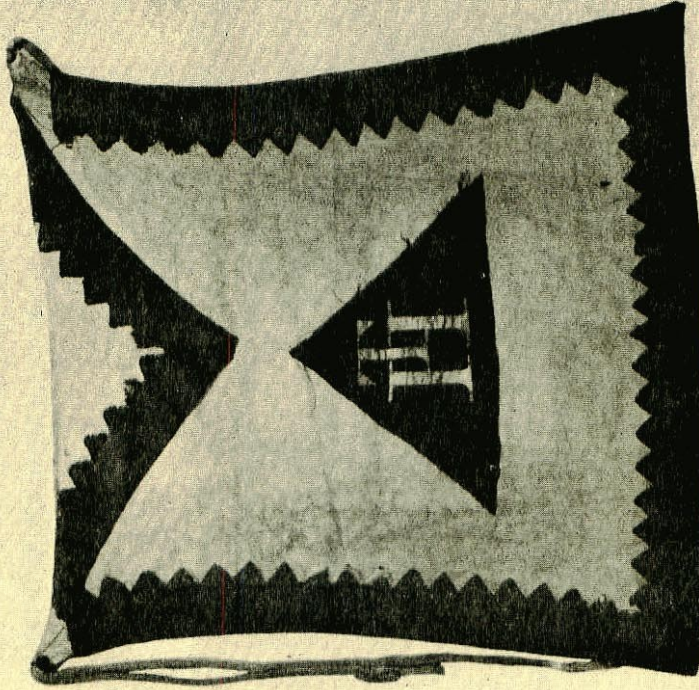
The next big change came in the regulations of 1823. We now find the Chapter Jewels as we have them now based on the triangle, and for Past Officers the actual badge superimposed on a circle. For Grand Chapter collars we have for the first time the three colours, purple, scarlet and pale blue. I should imagine the pale blue was added to symbolise the closer connection of the Royal Arch Degree with the Craft which was finally decided in 1813 at the union of the two Grand Lodges.

In the 1823 regulations there is an illustration and full description of the Apron. It is gradually getting nearer to our present-day one. It is now 14 to 16 inches wide and 12 to 14 inches deep. The bib or fall is now pointed again and is indented with crimson and purple, one inch wide, and the rest of the apron has an indented border of crimson and purple ribbon, two inches wide.



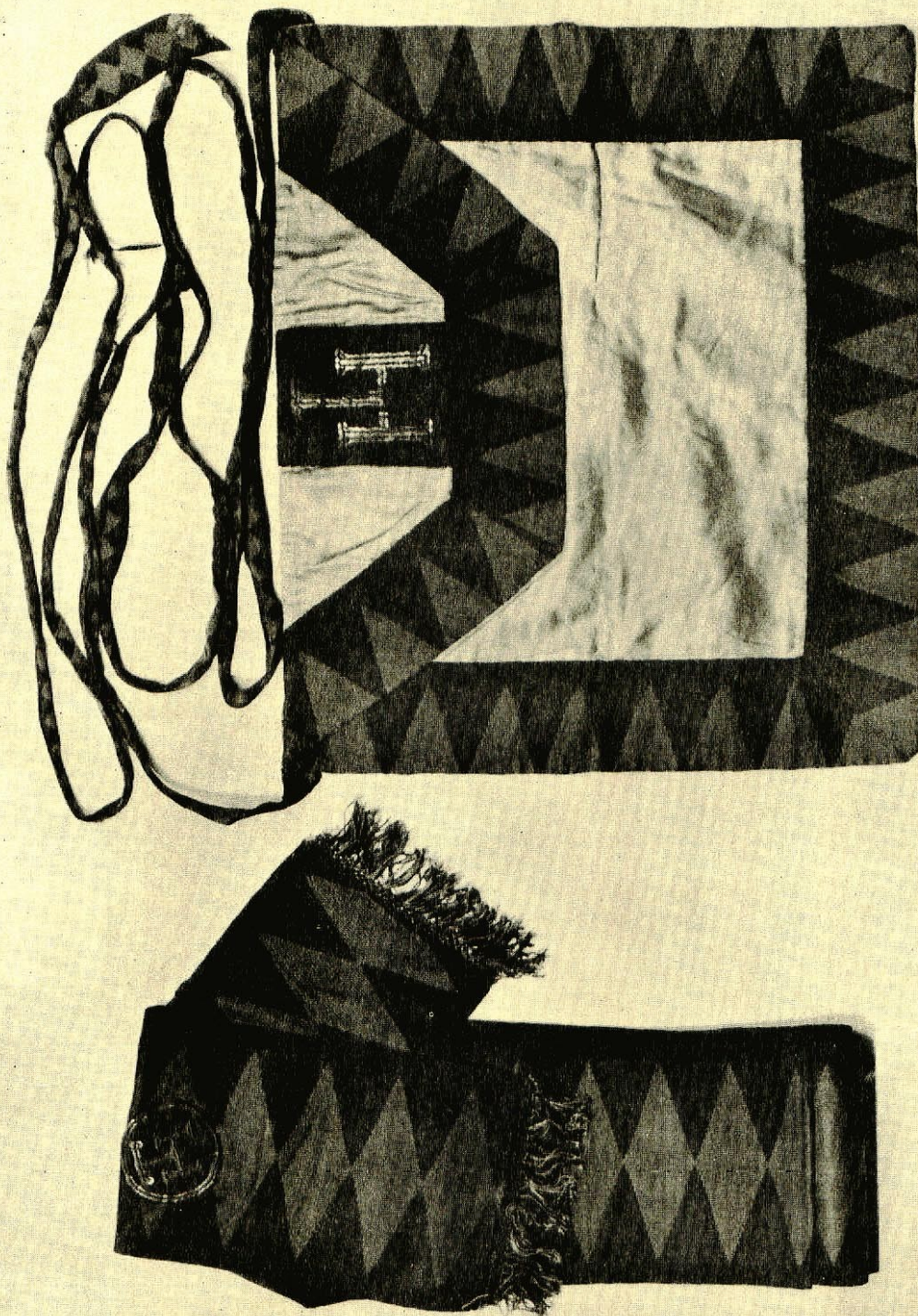
1. The earliest Royal Arch Jewel known, 1766
2. Second period, 1775
3. Beginning of third period, 1781
4. First Jewel showing Arch and square pavement, 1789
5. Jewel of the Rev. G. A. Browne, showing first traces of Triple Tau, 1810
6. Earliest example of Triple Tau, 1819
7. Last example of "T" over "H", 1821
8. Early example, with additional symbols
9. Past Principal's Jewel according to 1807 Regulations
10. Past Master's Jewel for comparison, 1813

By permission of the Board of General Purposes of Grand Lodge



Early Apron according to 1766 Regulations

Later Apron, probably according to 1782 Regulations
By permission of the Board of General Purposes



Early Sash between 1796 and 1823 Apron of approx. 1786, and as Regulation of 1807
By permission of the Board of General Purposes

The Triple Tau is on the flap in a triangle of white, red or purple silk, depending on the rank of the wearer of the apron. I imagine they have not had time to get used to the Triple Tau yet, and describe it as "The figure as in the pattern".

The final change came in the 1843 regulations, when, following the Craft Grand Lodge, tassels were added to the Apron.

At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the I.P.M., Bro. HARRY CARR, L.G.R., in the following terms:—

TOAST TO THE WORSHIPFUL MASTER

Brethren, I have the honour now to give you the toast to the Worshipful Master.

How often in this Lodge, Brethren, we have boasted quietly of our work—our transactions, and of the way they reach out to the farthest ends of the civilised world. Tonight, as though to emphasise the fact, we welcome to the Chair a Master who comes to us from the other side of the globe. Indeed, it would be fair to say that apart from the chosen few, among whom he has made a special place for himself, our Bro. Norman Spencer is *almost unknown* to most of us who congregate regularly in Temple No. 8. For that reason I was particularly glad to receive from our Bro. Secretary the few biographical notes which he habitually prepares on these occasions, and since they run to nearly two sheets of closely-typed quarto I shall make no apology for reading them.

Bro. Norman Berridge Spencer, born in Auckland, New Zealand, 13th February, 1891. Educated King's College and Auckland Grammar School and Auckland University College; B.A. 1911, LL.B. 1914, N.Z. University.

Served N.Z. Rifle Brigade, 1915-1919, in Egypt and France. Was gassed in 1917; awarded the M.S.M. In 1919 joined his father in Legal practice, in which they were joined later by his brother. When their father died in 1944 the brothers continued to practise until our W.M. retired in 1951 owing to ill-health.

He married in 1940 Isabella Robinson, of Darlington, England, and has a daughter of 18 years and a son of 16.

He has been a Director and Chairman of many important Companies, and in particular Owner and Managing Director of the Passenger Transport Co., Ltd., for 30 years. He is Representative N.Z. Director on the Board of Tasman Empire Airways, and has been Chairman of the Auckland Chamber of Commerce and President of the Associated Chambers of Commerce of New Zealand. Member of the English Council of the Institute of Transport and Chairman of the Auckland Transport Board.

In Masonry, Initiated Remuera Lodge, No. 1710, English Constitution, December, 1921, of which Lodge he became Master in 1932. He became District Senior Grand Warden in 1937, and was awarded Grand Rank as P.A.G.D.C. in 1938, promoted to P.G.D. in 1953, and to the Grand Master's Order of Service to Masonry in 1959. Under the New Zealand Constitution he joined the United Masters' Lodge, No. 167, in 1926, and became its Master in 1933. He joined the Ara Lodge, No. 1, and has been a Founder of Lodges 314, 322, 326, 330, 342 and 396. He was Grand Lecturer in 1934 and 1935, and President of the Board of General Purposes in 1940 and 1941. Senior Grand Warden of New Zealand in 1950.

In the Royal Arch he was exalted under the English Constitution in Auckland Chapter, No. 1338, in 1925, and presided as Z. in 1935 and 1937. He served the District as Registrar from 1938-1940 and received Grand Rank as P.G.St.B. in 1938, with promotion to P.A.G.S. in 1953. He has been a Founder of several Chapters under both the English and the N.Z. Constitutions, and under the latter he served as First Grand Principal in 1956.

Perfecting in Southern Cross Chapter, No. 88, in 1927, he attained the Chair in 1935, and the 32° in 1941. He was promoted to the 33° in 1958 as Inspector General of the Northern District of New Zealand. He has been a Founder of six Rose Croix Chapters.

In Knight Templary he was Installed under the Scottish Constitution in the De Molay Preceptory in 1926, and became Preceptor in 1934. He joined the English Constitution in 1928 and reached the Chair in 1936, and was Provincial Sub-Prior from 1942 to 1958, when he succeeded to the Office of Provincial Prior.

He also holds high rank in the Mark, the Cryptic Rite, the Red Cross of Constantine, and the K.T. Priest, as well as the Allied Masonic Degrees, the Royal Order of Scotland and the Societas Rosicruciana in Anglia. He joined our Correspondence Circle in 1927, and was admitted to full membership in 1951.

He is the author of many papers for the Research Lodges in New Zealand and is their question-answerer *par excellence*. To our own *Transactions* he has contributed "The Craft in New Zealand" in 1951, and "The Installation Ceremony" in October of this year.

I spoke a moment ago of our new Master's fame as a "question-answerer", and perhaps I ought to enlarge on this. The Lodges in New Zealand are much better organised than we are here in the sphere of Masonic education. There are proportionately a great number of research Lodges whose transactions are printed regularly, and one of the most popular features in these transactions and in the various Masonic magazines, etc., usually consists of a page or two giving the answers to questions submitted from Masonic inquirers all over New Zealand.

Bro. Spencer has done a great deal to foster this particular branch of their activities, and by accident or design the arduous work of collecting, editing and replying to the questions has become largely his responsibility. Personally, I am convinced that the work could not be in better hands, and we are all hopeful in this Lodge that some time during his tenure of the Chair we may be able to produce within our own *Transactions* a similar feature which will be of wide general interest.

It is proper also that I should refer now to that unique distinction which our Worshipful Master holds, the Order of Service to Masonry. As you probably know, this is an award in the personal gift of the Grand Master, and is made only for the most outstanding services to the Craft.

Personally, I have no doubt that Bro. Spencer has rendered many services to the Craft of which we, the rank and file, know little or nothing. He has indeed been a munificent benefactor to our Lodge, but he has also made gifts to the Grand Lodge which concern us very directly as Students.

You will see on the table of exhibits in front of you two Royal Arch Aprons belonging to the 1760's, the earliest-known examples of their kind. They were presented to the Grand Lodge by Bro. Spencer, and they are a very rare and valuable addition to the Grand Lodge collection.

In the recent report of the December Quarterly Communication there was practically a whole page of titles of rare and valuable books which represented his most recent gift to the Grand Lodge Library, among them at least half-a-dozen collector's pieces.

I will only name one of them, *Le Secret des Francs Maçons*, dated 1744, one of the most important of the early French Exposures, which is now so very rare that I had been searching for it in vain for nearly two years, and had given up in despair when it suddenly turned up as a single item among Bro. Spencer's lavish gifts.

Brethren, I am sure I have said enough to convey to you some idea of our new Master's devotion to the Craft in all its aspects. Bro. Spencer is a man of many parts, but the part that we like best is that which led him some 30 years ago to take his first interest in our work, then to full membership, and finally to the Chair of our Lodge. He has been a collector of rare Masonic gems throughout his career, but we are all quite sure that his achievement tonight will rank as the crown of his collection.

And now, Brethren, it only remains for me, on behalf of the Members of the Lodge and the Correspondence Circle, to wish him a speedy restoration to full and perfect health, and a happy and fruitful year in the Chair.

Brethren, I give you the Toast.



FRIDAY, 1st JANUARY, 1960



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

Also the following members of the Correspondence Circle:—Bros. L. E. C. Peckover, A. R. Hewitt, J. W. Priestley, F. Holt, Sir George Boag, L. Luckier, R. W. Reynolds-Davies, W. Patrick, N. Frewin, A. J. Thurnell, F. M. Shaw, B. Foskett, R. C. Elms, R. Haigh, H. W. Piper, R. Gold, P. J. K. Webster, A. G. Sharp, E. Winterburgh, A. R. Hayman and R. G. Arnold.

Also the following Visitors:—Bros. F. H. Solman, Lodge 92, and L. G. Pine, Lodge 3327.

Apologies for absence were recorded from Bros. Col. C. C. Adams, M.C., 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.; S. Pope, P.G.St.B., 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); B. W. Oliver, P.A.G.D.C., P.M.; N. B. Spencer, B.A., LL.B., O.S.M., W.M.; G. Brett, P.M. Lodge 1494; G. S. Draffen, M.B.E., Grand Librarian of Scotland, P.M.; F. Bernhart, P.A.G.St.B., S.D.; and F. R. Worts, M.A., P.A.G.D.C., I.G.

EXHIBITS

From Grand Lodge Library and Museum:—

Engraved List of Lodges for 1767.

The Book M, or Masonry Triumphant (Newcastle-upon-Tyne, 1736).

Hudson's Poems on several occasions (Newcastle-upon-Tyne, 1752).

The Armorial Bearings of the several Incorporated Companies of Newcastle-upon-Tyne (n.d.).

St. Nicholas Lodge Certificates, dated 27th June, 1814.

Facsimiles of three versions of the Old Charges, associated with Newcastle-upon-Tyne district:

Alnwick MS., Newcastle College MS. and William Watson MS.

Pierced Jewel inscribed "Matthew Bell, Lodge No. 24, 1820".

Sunderland Ware Jug (c. 1780) portraying the design of a proposed Suspension Bridge over the River Tyne.

Five Lodges and forty-nine Brethren were duly elected to membership of the Correspondence Circle.

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

PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 1st January, 1960.

Present:—Bro. H. Carr, I.P.M., in the Chair, with Bros. Ivor Grantham, Bernard E. Jones and the Secretary, and Bro. Gordon S. Kerr, Auditor.

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

The Committee agreed upon the following

REPORT FOR THE YEAR ENDED 31st OCTOBER, 1959

BRETHREN,—

The Lodge has again to mourn the loss of one of its members by the death of Bro. J. A. Grantham on 27th July. Membership of the Lodge now stands at 27.

The Correspondence Circle continues to increase, though not as fast as we had hoped. 289 new members were elected and nine were reinstated, against which 106 resigned, 65 died and 62 lapsed, leaving a net increase of 65 and a total to date of 3905. We need to do better than this in the coming year if we are to attain our target of 4000.

It is with great regret that we record the resignation, for health reasons, of our Local Secretary for South Australia, Bro. H. C. B. Hewett, who has done such outstanding work for us. So far we have not been able to find anyone to take on his work. By death we have lost two very active Secretaries in this country, Bros. E. M. Baxter and W. S. Blofield, whose places have been filled by Bros. E. Wallace, for Cumberland, and G. H. Anderson, for Norfolk.

We welcome the following new Local Secretaries abroad: Bros. J. G. Thursfield (Natal), R. N. Rapson (Nigeria), *Lt.-Col.* J. W. Swale-Ryan (Assam and Bengal North), L. M. Sherwood (Fiji), W. P. Schwager (Ryukus Islands), Wm. Murphie (Bahamas and Bermuda) and J. H. R. Gilbert (Pennsylvania). We should be glad to hear of any Brethren in Queensland and Tasmania who would be prepared to act as Local Secretaries in those territories.

A.Q.C. Vol. LXXI was published on 24th March, 1959, but *Q.C.A.* XII, which we had hoped to publish in the summer, was delayed by the printers' strike, and we can only hope now that it will be ready before the end of 1959.

The Accounts show an excess of income over expenditure of £912, from which a reserve of £400 has been set aside for publication of Bro. Carr's book on Mother Kilwinning Lodge. Expenditure shows little material change from last year, but R.W.Bro. Wodeman is to be congratulated on the reduction of dues outstanding to £349, as compared with £414 last year.

A sub-committee was appointed to deal with the question of the office premises, and some consultations were held with the Grand Superintendent of Works, but so far we have received no decision on the subject from Grand Lodge.

For the Committee,

H. CARR,

In the Chair.

For the Year ended 31st October, 1959

[illegible]

BALANCE SHEET, 31st OCTOBER, 1959

| LIABILITIES | | | | ASSETS | | | |
|--|------|----|------------|--|------|----|------------|
| | £ | s. | d. | | £ | s. | d. |
| Subscriptions paid in advance— | | | | Cash at Bank and in hand— | | | |
| 1960 | 706 | 11 | 6 | On Deposit Account ... | 1500 | 0 | 0 |
| 1961 | 70 | 14 | 1 | On Current Account ... | 1545 | 11 | 3 |
| 1962 | 27 | 11 | 0 | In hand | 51 | 12 | 8 |
| 1963 | 15 | 2 | 0 | | | | 3097 3 11 |
| 1964 | 6 | 6 | 0 | | | | |
| | | | | Stock of Publications, etc.— | | | |
| | | | 826 4 7 | Pamphlet No. 1 ... | 11 | 8 | 6 |
| Binding paid in advance | | | 35 16 0 | Medals | 11 | 0 | 0 |
| Sundry Creditors; receipts not allocated | | | 111 10 7 | | | | 22 8 6 |
| Reserves for publications— | | | | Sundry Debtors— | | | |
| A.Q.C., Vol. LXXII ... | 1600 | 0 | 0 | Binding | | | 13 13 6 |
| Q.C.A., Vol. XII ... | 500 | 0 | 0 | Subscriptions in arrears: | | | |
| H. Carr's Lodge Mother Kilwinning | 400 | 0 | 0 | 1958 | 69 | 0 | 7 |
| | | | 2500 0 0 | 1959 | 280 | 5 | 6 |
| Suspense Account, being outstanding subscriptions subject to realization ... | | | 349 6 1 | | | | 349 6 1 |
| Repairs Reserve— | | | | Investments— | | | |
| As last Balance Sheet | 347 | 14 | 11 | £1000 — 4% Defence Bonds (at cost) ... | 1000 | 0 | 0 |
| Add Receipts | 55 | 0 | 0 | £1000 — 4½% ditto ... | 1000 | 0 | 0 |
| | | | 402 14 11 | £2000 — 5% ditto ... | 2000 | 0 | 0 |
| Less Expended | | | 1 2 6 | | | | 4000 0 0 |
| | | | 401 12 5 | | | | |
| Lodge Account— | | | | | | | |
| As last Balance Sheet | 252 | 7 | 4 | | | | |
| Add Receipts | 54 | 12 | 0 | | | | |
| | | | 306 19 4 | | | | |
| Less Expended | | | 65 14 0 | | | | |
| | | | 241 5 4 | | | | |
| Income and Expenditure Account; accumulated balance thereon at date | | | 3016 17 0 | | | | |
| | | | £7482 12 0 | | | | £7482 12 0 |

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

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

KNOX, CROPPER, GEDGE & Co.,

Chartered Accountants,

Spencer House,

South Place,

London, E.C.2.

26th November, 1959

An interesting paper by Bro. W. WAPLES, entitled *The State of Masonry in Newcastle-upon-Tyne, Part II*, was read by Bro. J. R. RYLANDS, as follows:—

THE STATE OF MASONRY IN NEWCASTLE-UPON-TYNE

1725-1814

PART II

BY WILLIAM WAPLES

ST. NICHOLAS LODGE No. 378/261
Constituted June 9th, 1767



HIS old Lodge had a distinguished and somewhat chequered career, being numbered successively No. 378, 313, 247, 248, 208, 261. It was Warranted on 29th November, 1766, and constituted 9th June, 1767.

It was a continuation of No. 120(A), which secured a Warrant on 1st November, 1763, from the Grand Lodge of the "Ancients", and which made no returns to Grand Lodge as No. 120A. Apparently, for some unknown reason, the Brethren decided that their first effort to become Warranted was not the right course to take, in view of the fact that its contemporary had become Warranted in 1757 under the Grand Lodge of England. Its origin is therefore uncertain and, owing to the loss of the early books of the Lodge, may remain obscure. Fortunately, the London and local newspapers of 1763 to 1790 contain a number of references to the Lodge, and which have been drawn upon to fill in the years down to 1798. From that year until the union with the Athol Lodge No. 131 in 1814 it has been possible to make extracts from the only Minute Book available.

It has already been pointed out that the original *Mercury York Journal* and the *Newcastle Weekly Courant* of the second week of June, 1730, report that two Lodges were at that time active in Newcastle-upon-Tyne. The Lodge Meeting held on the 24th May, 1730, at the House of James Hall on the Key (Quay), is the one which concerns us here.

Both Lodges attracted men well known in the town and county; many were people of opulence and influence. The first record of the Lodge under review shows that Frederick Armourer was Master in 1730, the Wardens being Hilton Lawson and Thomas Thursby, two men of high social position and withal very wealthy. Frederick Armourer was an Attorney-at-Law, and his name is to be found in the local newspapers of the period. Bros. Lawson and Thursby are designated as "Gentlemen", and are shown in the civic records as men of position and authority.

Elias Mackenzie, the Newcastle historian, states that the Lodge at Bro. Fife's (Black Boy Inn) was formerly an unattached Lodge of St. John's Masons, and that on 1st November, 1763, it was constituted under the Banner of the Grand Lodge of the "Ancients". Whatever the reason for going over to the "Ancients" may have been, it is obvious that the arrangement did not last. It may be that the Brethren found themselves ostracised by the contemporary Lodge, which in 1757 was Warranted under the Grand Lodge of England. That a change of mind did take place is certain, for it is shown on both Warrants, *i.e.*, "Ancients" and "Moderns", that John Fife and his colleagues signed the respective Petitions.

The Warrant from the Grand Lodge of England is dated 21st November, 1766. The actual day of Constitution was the 9th June, 1767.

1766. Warrant issued—No. 378

"London, November 21st, 1766—Received per the hands of Brother Jackson, Three Guineas and a half for the Constitution of the Lodge at a private room in Newcastle.
Samuel Spencer,
G.S."

1766

Following the receipt of this acknowledgment a Warrant was granted by Cadwallader, Lord Blayney, G. Master, 29th November, 1766.

9th June, 1767—*Richardson's T.B.*, vol. ii, 164

"Was constituted (under the sanction of the Right Honourable Lord Blayney, Grand Master in England) the lodge of free and accepted Masons, held at Bro. Fife's, publican, in the Castle Garth, the said Lodge assumed a *new name*, viz., of St. Nicholas, at which time and place Bro. Ansell, the Master with his Officers, were duly installed, according to the usual ceremonies on such occasions, by Bro. Potter, Master of Sion Lodge (North Shields)."

1767

Richardson states that the Lodge meeting at Bro. Fife's, 1767, at this time *assumed a new name*, viz., St. Nicholas, thus lending colour to the surmise that the Lodge was really of earlier date than that of its warrant.

1769

The number was changed to 313.

Newcastle Chronicle—27th March, 1772

"The Grand Lodge of the Free and Accepted Masons in London have lately transmitted the sum of £20 for the relief of three brethren of St. Nicholas Lodge of the Flesh Market, Newcastle, who were amongst the sufferers by the late inundation here they being at the time inhabitants of the Tyne Bridge. Such noble instances of benevolence and charity distinguish in a peculiar manner that ancient and honourable fraternity."

The inundation thus referred to was the great flood on the Tyne in November, 1771 when every bridge over the river (except Corbridge) was swept away.

The middle arch of Tyne Bridge and the two arches near the Gateshead end were carried away, together with seven houses and shops thereon, three of which were those of Brethren of the St. Nicholas Lodge.

St. Nicholas—named after the famous Church in Newcastle-upon-Tyne.

As St. Nicholas was the continuation of No. 120, see under No. 120, Strachan, pp. 70, 71, 78, 79, 102, 105, 127.

1774

On 27th December, 1774, St. John's Day, the Brethren of the St. Nicholas Lodge and the Union Lodge of Gateshead, constituted the previous year, met at their respective Lodge rooms, and, the Masters being installed, proceeded to Dinner, after which the Brethren of St. Nicholas Lodge went in procession from the Fleshmarket with a Band of Music to pay a visit to the members of the Union Lodge, of Gateshead. After a stay there the Brethren of the two Lodges went in procession from Gateshead to the Fleshmarket (Newcastle), where each Lodge received the other and entertained in their peculiar manner.

1775—*Newcastle Courant*. See Strachan 89

"After the Installation of the Master of the St. Nicholas Lodge, Newcastle-on-Tyne, on the 27th December, 1775, a sermon was preached at the Rev. Mr. Murray's 'Meeting House' by the Rev. Bro. Robert Green."

This would be the High Bridge Presbyterian Chapel, then recently rebuilt for Mr. Murray, the writer of *Sermons to Asses* and many other works, an eccentric and noted man of his day.

1775—*Klossiaansche Bibliotheek*, 1900, p. 65, No. 2986

"Green, Robert.

The basis of Freemasonry displayed. A sermon preached on the Festival of St. John, 1775. Newcastle-on-Tyne."

Copy in P.G.L., Durham.

1776—*Newcastle Courant*, November 17th, 1776

"On November 5th the St. Nicholas Lodge moved to the Old Assembly Rooms in the Groat Market which was dedicated in due form by John Errington Esq., Provincial Grand Master of Northumberland."

This building adjoined Ridley's Court and was burnt down in 1848.

1777—*Newcastle Courant*

"Rules were drawn up of an association of brethren belonging to St. Nicholas Lodge to establish a fund for the support of distressed Brethren and their widows and orphans."

The rules were printed by Bro. Angus, of Trinity Corner, St. Nicholas Church.

The Freemason's Companion

In 1777 the Lodge had printed for its own use a "Companion", 7in. x 4in., bound boards, and printed by Bro. T. Angus, a member of the Lodge, and sold by Bro. E. Humble, Pope's Head, Foot of the Side, another Brother of the Lodge. An original copy which was in my possession, and later donated to Provincial Grand Lodge of Durham, was once in the possession of Bro. Thomas Bell, a Brother of the Lodge, and bears on the cover his book plate, cut on wood by Thomas Bewick.

An advertisement at the front of the volume gives details of the publication of an Oration delivered on the occasion of the dedication of the new Freemasons' Hall, erected by the Brethren of St. John's Lodge in Newcastle-on-Tyne on Thursday, the 18th October, 1777, by the Rev. Bro. J. Scott, D.D., of Simonburn. Sold by Bro. E. Humble, Bookseller, Pope's Head, Foot of the Side, Newcastle, price 1/-. Among the many songs, etc., etc., are:—

Song XVIII. "A Mason's Daughter." By a Brother of the Lodge at Swalwell.

Song XXII. "Let Masonry from Pole to Pole." Bro. John Cunningham.

Song XLV. "How Pleasant 'tis thus to See." By a Brother of St. Nicholas Lodge.

Song LXVI. "While Fops Sing the Praises of Venus or Wine."

By a Brother of St. Nicholas Lodge.

Prologue. Bro. Bulkley, A.M., Oxon., of the Lodge at Swalwell.

1781

The Lodge No. 313 was renumbered No. 248.

1782—*Newcastle Courant*, April ? 1782

"A lodge was constituted as the St. George's Lodge in the East York Militia under a Warrant of the Grand Lodge of England by the W.M. and Brethren of St. Nicholas Lodge."

1782—Strachan

On the occasion of the annual Festival, 27th December, 1782, twenty stones of Beef and forty Sixpenny loaves of Bread were distributed amongst forty poor persons in Newcastle-on-Tyne.

1785

A Visit. Brethren of St. Nicholas Lodge at Sunderland on the occasion of the Dedication of the Phoenix Lodge, April, 1785. Ex Phoenix Lodge Minutes.

9th August, 1796

The Brethren were present as a Lodge on the occasion of the Dedication of the Bridge over the Wear at Sunderland.

27th December, 1797—*Newcastle Courant*

"At Mr. Henzell's White Hart Inn, then the fashionable tavern of the town, a Provincial Grand Lodge was opened under the presidency of John Errington, Esq., and under the Banner of St. Nicholas Lodge. After the Provincial Grand Lodge was opened, the Brethren went in procession, accompanied by a Military Band to St. John's Church, where a Sermon was preached by Bro. the Rev. Joseph Simpson, Prov. Gd. Chaplain."

1798

The Lodge this year met at the White Hart Tavern in the Fleshmarket.

EXTRACTS FROM THE MINUTE BOOK OF ST. NICHOLAS LODGE

now in possession of Newcastle-upon-Tyne Lodge No. 24

13th February, 1798

Meeting held at Mrs. Henzell's White Hart, Flesh Market.

3rd April, 1798

Jewel presented by Rev. Bro. J. Simpson, P.G.C. to the W.M. for the time being, that a handsome Medal be presented to the P.G. Chaplain.

28th May, 1798

Minute of Prov. G. Lodge held at Morpeth (St. Bede's Lodge).

Bro. Jno. Kirsopp, D.P.G.M., suspended for inattention to his duties, and Bro. Joseph Pollard, R.W.M., St. Nicholas Lodge, appointed in his stead, which was afterwards confirmed by Letter from the P.G.M., John Errington, Esq., of Beaufort.

3rd July, 1798

Minute of Prov. G. Lodge held at Newcastle-upon-Tyne.

25th December, 1798

A private Meeting held, at which Mr. Lionel Gibson was made an E.P. Dues paid £1 16s. 6d. Expenses of Meeting 9s. 6½d.

Note. It was customary for many years to put dues paid by the Candidate and the expenses at the foot of the Minute.

27th December, 1798

The Lodge ordered that Bro. G. Henzall be suspended from the Lodge till such time as he makes a proper concession for his impudent conduct in giving countenance and instructions to clandestine Masons—knowing them to be so.

27th May, 1799

Minute of Prov. G. Lodge held at Morpeth (St. Bede's Lodge).

Appointment of Prov. Grand Officers, etc. Abstract of the rules of the Masonic Benefit Society (established in London) were read.

21st June, 1799

Masonic Benefit Society finally approved of and Committee for this period appointed. £64 1s. 0d. subscribed.

5th November, 1799

Meetings of Prov. Grand Lodge at Newcastle for constituting the Cornwall Regiment of Light Dragoons No. 582.

June and July, 1799

During June and July the Lodge formed a branch of the London Masonic Benefit Society, which was joined by 90 members in the two months.

1799

Provincial Grand Lodge of Northumberland was held on 1st October, 1799, under the Banner of St. Nicholas Lodge.

17th October, 1799—Newcastle

At a meeting this Evening, when Bros. Robt. Hunter, Thos. Ratcliff, Wm. Brown, Henry Green and Richard Parker were prepared Fellowcrafts and raised to the sublime Degree of Master Masons.

Present—Bro. Pollock, Treas., as R.W.M.

Bro. Hudson, J.W., as S.W.

Bro. Smith, S.D., as J.W.

Bro. Richardson, Sec., and 16 Brethren.

Resolved unanimously that the Sec. write to our worthy and much revered Prov. Grand Master, and inform him of our wish to have a Prov. Grand Meeting on 5th November for the purpose of constituting the Brethren of the Cornwall Cavalry into a new Lodge, and we should feel ourselves highly honoured with his presence on the occasion.

| | | | | | |
|---------------------------|-----|-----|----|---|---|
| The above Brethren's dues | ... | ... | £1 | 5 | 0 |
| Expenses | ... | ... | | 1 | 4 |

£1 3 8

(Signed) John Pollock.

5th November, 1799—St. Nicholas Lodge, Newcastle

At a Meeting of the Provincial Grand Lodge for the County of Northumberland, held in St. Nicholas Lodge this day by order of J. Errington, Esq., P.G. Master, for the purpose of constituting and consecrating a Regular Lodge in the Cornwall Regiment of Light Dragoons.

Present—Bro. Jos. Pollard, D.P.G.M., as P.G.M.

Bro. Thomas Elliott, of St. N. Lodge, as D.P.G.M.

Bro. John Birkley, P.J.G.W., as S.G.W.

Bro. G. Clayton, of St. G. Lodge, N.S., as J.G.W.

Bro. J. Simpson as P.G. Chap.

Bro. J. Pollock as P.G. Treas.

Bro. C. Richardson as P.G. Sec.

Bro. J. Kay as P.G.S.B.

The Prov. G. Stewards, the Master, Wardens, etc., of St. Nicholas Lodge,
 The Master, Wardens, etc., of the Sion Lodge, N. Shields,
 The Master, Wardens, etc., of St. George's Lodge, N. Shields,
 The Master, Wardens, etc., of Union Lodge, Gateshead,
 and several visiting Brethren, in all 107.

The G. Sec., after informing the Brethren of the purport of the Meeting, opened the Lodge in the three different degrees of Masonry. He then produced a letter from Grand Lodge, directing the P.G.M. to call this Meeting, and also a letter from the P.G.M. authorising the same. After which the Brethren were properly arranged, the Warrant of Constitution being read, the G. Chaplain, assisted by the Rev. Br. Laidlaw and Secretary, proceeded to constitute and consecrate the new Lodge, which being done the Sec. proclaimed the new Lodge under the Denomination of the True and Faithful Lodge No. 582 in the Cornwall Regiment of Light Dragoons.

The Brethren who formed the procession during the ceremony then withdrew—the Ladies and music were introduced, the procession returned and walked three times round the room, the Grand honours were given, after which the Grand Chaplain delivered an excellent oration prepared for the occasion.

The Brethren were again marshalled, and walked in procession from St. Nicholas Lodge to Bro. Robert Whitfield's, at the Scotch Arms, where they sat down to an excellent dinner, and spent the remainder of the day in the greatest harmony. The thanks of the Meeting were given to Bro. Simpson for his oration.

(End of Minute unsigned)

November, 1799

At this time the Lodge was meeting at Bro. Whitfield's Scotch Arms Inn, and at the same place in 1802.

3rd June, 1800—North Shields

At a Meeting of P.G. Lodge, held at Bro. Milburn's, George Inn, Dockwray Sq., by order of J. Errington, Esq., P.G.M., about 11 a.m., the Grand Lodge was opened in all the three different degrees of Masonry, Bro. Linskill in the Chair. After which the election of Grand Officers took place when the following Brethren were unanimously re-elected, *viz.*

| | | |
|---|--------------|---------------|
| Bro. Jos. Pollard | D.P.G.M. | |
| John Birkley | P.S.G.W. | |
| Wm. Rotherham | P.J.G.W. | |
| John Pollock | P.G.Treas. | |
| Jo. Simpson | P.G.Chaplain | |
| Chas. Richardson | P.G.Sec. | |
| Bro. W. Smith, Geo. Hudson, John Challoner, | } | P.G. Stewards |
| Bro. M. Little, R. Singleton, G. Clayton | | |
| Bro. John Kay, P.G.S.Bearer. | | |

After the Election an excellent Charge was delivered to the Brethren by the Grand Chaplain. The Brethren were then marshalled in the following order, *viz.*

Bro. Nixon to clear the way.
 A Tyler with drawn sword.
 Two Stewards with rods.
 Two Banners.
 Brethren of St. George's (East Yorks Militia) out of Office, two by two.
 Sec. and Treas. of St. George's Lodge.
 Wardens of St. George's Lodge.
 Wardens and Past Masters of St. George's Lodge.
 The Brethren of Northumberland Lodge, Alnwick, in the same order.
 The Brethren of St. Bede's Lodge, Morpeth, in the same order.
 The Brethren of Sion Lodge, in the same order.
 The Brethren of St. Nicholas Lodge, in the same order.
 Two Banners.
 Grand Sword Bearer.
 Two Grand Stewards with rods.
 Grand Wardens.
 Book of Constitution carried by a Past Master, supported by two Grand Stewards.
 The Bible carried by a Past Master, supported by two Grand Stewards.
 Grand Chaplain and Bro. Haswell.
 D. Grand Master and Grand Sec.
 A.G. Steward.
 Tyler to close.

The procession then walked to Church, where an excellent Sermon was preached by Bro. Haswell from Romans 14 Chap. 19th verse. A Collection was taken for the benefit of the poor of that neighbourhood, amounting to about £16.

The Brethren returned in the same order, and about 3 o'clock sat down to an elegant entertainment provided by Bro. Milburn, and spent the remainder of the day in the greatest harmony and conviviality, etc., etc.

The following resolutions were put, and unanimously agreed, viz.,

That the thanks of this Meeting be given to our worthy P.G.M. for his readiness at all times to meet the wishes of his Brethren, and for his unvaried attention to the interests of the Society.

That the thanks of this Meeting be given to our P.G. Chaplain for his excellent Charge delivered this day, and that he be requested to print the same.

That the thanks of this Meeting be given to Bro. Haswell for his excellent Sermon delivered this day, and that he be requested to print the same, and that he be presented with an Apron lined with blue silk, and in future rank as a Past P.G. Officer.

That an address be presented to His Majesty on his late providential escape, upon the atrocious attempt upon his sacred person, and that it be immediately forwarded to H.R.H. the Prince of Wales, Grand Master, and that he be requested to present the same to His Majesty.

This Minute gives procedure of a Masonic Procession, Bro. Linskill to be presented with an Apron lined with blue silk, and in future to rank as a Past Prov. Grand Officer.

2nd September, 1800

That the Vote of the Lodge be given to Dr. Stevenson to succeed Dr. Pemberton as Physician to the Infirmary.

Resolved that the Dues of Initiation in this Lodge after this night be advanced to £4 6s. 0d.

10th October, 1800

Minute of Prov. G. Lodge held at Newcastle, at which four Gentlemen were made E.P. Dues paid by each £4 6s. 0d.

Note. This includes Wm. Lorraine, a celebrated old Northumberland Mason.

24th December, 1800—Newcastle

At a Meeting this evening when Bro. Matt. Wilson Heron and Bro. Thos. Crawford were passed Fellowcrafts and raised to the sublime Degree of Master Masons.

Mr. Renoldson, Carpenter, was made an entered Apprentice, passed Fellowcraft and raised to the sublime Degree of Master Mason—at the same time Mr. Thos. Bewick was made an entered apprentice.

| | | | |
|-----------------------|----|---|---|
| Bro. Renoldson's Dues | £3 | 5 | 0 |
| Bro. Bewick's Dues | £3 | 5 | 0 |

29th December, 1800

Bro. Gabriel Henzall being in Lodge was called upon for his defence (see item 27th December, 1798). He in solemn manner got up, insulted the Chair with the most improbative language as well as every Brother present, and said he would make no concession. Upon which he was ordered to leave the room, and in going out struck a Brother in a violent manner, and in other respects behaved in a most imbecoming manner.

Ordered to be forever expelled as unworthy to sit with Masons, and Grand Lodge asked to announce his expulsion.

8th January, 1801

Meeting of Prov. G. Lodge held at North Shields, when the Grand Lodge walked in procession from St. George's old Lodge Room to a new room which was then consecrated according to the usual form used on such an occasion.

16th January, 1801

Meeting of Prov. G.L. Committee of the Masonic Benefit Society.

16th February, 1801

Lodge Committee met to consider taking a new Lodge room lately occupied by the True and Faithful Lodge, the Cornwall Regiment of Light Dragoons.

5th May, 1801

Thos. Atkinson, from St. Bede's Lodge, Morpeth, admitted an Honourary Member.

6th October, 1801—Newcastle

At a Meeting this evening when Bro. Richardson read a letter from Bro. Hannum signifying the intention of the Society taking Free Masons Tavern, the profits ensuing to be applied to the

Widows and Orphans Fund of the Masonic Society, the consideration of which to be delayed until we are further informed of its utility.

That a Loyal Address be sent to His Majesty on the Glorious news of Peace as soon as it is properly notified.

That the Brethren who wish for Instruction attend at the Lodge every Sunday Evening at 5 o'clock until further notice.

23rd December, 1801—Newcastle

At a Meeting this evening when the following Resolutions were agreed to, *viz.*

That there be no Meetings at the Lodge for Instruction on Sunday Evenings.

That no Gentleman shall be proposed unless on a Regular Lodge night or made at any time after, unless the Master and other Officers agree to the same.

25th December, 1801

That a Collection be made immediately after dinner, the amount of which to be distributed among the indigent Brethren of this Lodge, according to the Discretion of the R.W. Master.

2nd November, 1802

Resolution. That no Brother shall be admitted a Member of the Lodge from the distance of ten miles from this place without paying Two Guineas from the date hereof.

17th October, 1803

Treasurer's Accounts investigated at the instigation of some discontented Brethren and found perfectly fair and regular so far as concerns the receipts, but not any account of what is paid.

27th December, 1803

This being the Anniversary of the Festival of St. John, the same was held with becoming festivity and harmony. At this Meeting a collection was made for that valuable institution the Dispensary amounting to £10 10s. 0d. Stephen Kemble, Esq., was made an honorary Member of this Lodge.

7th May, 1805

The R.W.M. instructed by Lodge to attend the Infirmary on the day of election for a Physician and give the Vote of the Lodge for Dr. Headlam.

6th August, 1805

Resolved that Prov. G. Secy. write the Prov. G.M. that Prov. G. Lodge be held in St. Nicholas Lodge on Tuesday 27th inst. and same be advertised in Newcastle papers. To go in procession to Church and a Collection made for some Charitable purpose as the Brethren may then think proper. (Agreed to by Prov. G.M.)

27th August, 1805

Meeting of Prov. G. Lodge at Newcastle.

4th February, 1806

Information was given and undeniable proof that Bro. Wm. Blain has joined the Athol Lodge contrary to his former obligation. Consequently it was agreed by the Brethren present that his name be erased from our Books.

6th May, 1806

Bro. Lindoe delivered the Lecture on the 1st Degree as now adopted by the Grand Lodge, and most of the Southern Lodges of England (the better to distinguish the Athol Masons) and was unanimously adopted, and afterwards sanctioned by the Prov. G.M.

It was agreed to attend and patronage a play for Bro. Lindoe's Benefit.

On the same evening Bro. Thos. Peel as R.W.M. laid before the Brethren present the propriety of introducing the new lectures, as now adopted by the Grand Lodge, and at the same time read a letter from the D.P.G.M. authorising our Lodge to introduce the same.

A copy of the authority is here annexed:—

[COPY]

I do hereby authorise the Right Worshipful, the Master, Wardens and Brethren of the Lodge of St. Nicholas, Newcastle, to adopt, and use the Mode of Making, Passing and Raising Brethren, with the different Lectures, used by Brother Lindoe, and the first of which he recited in my presence, this 17th of April 1806.

William Haswell,

D.P.G.M.

Northumberland.

25th May, 1806

First mention of a Lodge of Emergency and that a Brother had served a sufficient time as an E.P. and was passed as F.C., although they still passed and raised at one Meeting.

3rd June, 1806

Bro. Lindoe's motion that no Brother, after having visited the Athol Lodge in this place, shall be admitted a Member of our Lodge after this time, which motion was unanimously agreed to.

4th November, 1806

First Lodge Meeting held at Chancellor's Head Inn, Newcastle.

2nd June, 1807

It was ordered at the Meeting that the Secretary be directed to write to the Master of Swalwell Lodge (44 Industry) respecting his conduct in signing the Certificate of an Athol Mason.

1809

The Brethren of the Lodge were dissatisfied with the Liquidation Fund of Grand Lodge, and wrote Grand Lodge to that effect, and enquired regarding the destination of the funds sent up by them.

1810—See Strachan, p. 110

The Brethren refused to admit four members of the Athol Lodge No. 131 who had been re-made Masons under the "Moderns'" Constitution.

3rd January, 1810

Two Brother Officers of the Athol Lodge demanded admittance from the Tyler. They were waited upon by the R.W.M., who enquired if they would relinquish attending the Athol Lodge; they replied they would not, so he told them they could not be admitted.

2nd January, 1810

Monthly meeting of St. Nicholas Lodge, in due form assembled at the Chancellor's Head Inn.

Robt. Thompson and M. Bell attended in the Tyler's Room asking admittance as Visitors, producing a Certificate from the Granby Lodge, Durham (they being officers of the Athol Lodge). They were waited upon by the R.W.M., who enquired if they meant to relinquish attending the Athol Lodge. They replied they did not. They were then told they could not be admitted.

17th February, 1814

Lodge of Emergency held this evening at the Chancellor's Head inn, when Sir Charles Loraine of Kirkharle, Baronet, and Edwin Swinburne, Esq., of Capheaton, being formerly proposed ballotted for an unanimously approved of were made entered Apprentices and passed Fellowcraft.

Note—The Lodge being closed in the first and second degrees was afterwards opened as a Provincial Lodge by Bro. Haswell, Deputy Grand Master for Northumberland, when the above named Brethren were raised to the sublime degree of Master Masons.

5th February, 1811

Visit of a number of Brethren from the Lodge of Forfar and Kinross No. 292, Scotland. Prior to the visit and to the Brethren being admitted they were asked if they had visited the Athol Lodge, and they said they had done so, but was through a mistake on want of information, but as Masons they would not visit them any more. The making for life of the sum of 2 Gs. according to the Scotch Constitutes and a number of more questions were asked and answered satisfactory upon.

With conditions they were admitted.

5th January, 1813

In consequence of the Letter of Communication from the Grand Lodge announcing their intention of presenting a Masonic Jewel value 500 Gs. to the acting Grand Master, Earl Moira, and calling upon the different Lodges for subscriptions for the purpose. The sum of 2 Gs. was Voted, which it was requested the R.W.M. would forward to the Grand Lodge Secy., Wm. White, with an appropriate Letter to His Lordship expressing the high satisfaction which this Lodge consider Earl Moira's exertions for the interest of Masonry.

15th July, 1813

Lodge of Emergency held for taking into consideration the sending of a congratulatory Address to His Royal Highness the Duke of Sussex, on his Installation as Grand Master of England.

Resolved unanimously, that this Lodge does entirely concur with the Right Worshipful the Provincial Grand Master in the propriety of addressing His Royal Highness.

A. L. Potter, R.W.M.

22nd September, 1813

On the 22nd September, 1813, there was a muster of the Lodges in Northumberland and Durham under the Grand Lodge of the "Moderns". Between 300 and 400 Brethren were present under the Banner of St. Nicholas Lodge.

1813

The Lodge was renumbered 261, the former number being 208.

21st September, 1813

Visit from St. Bede's Lodge, Morpeth, and the Northumberland Lodge, Alnwick.

2nd November, 1813

H.R.H. The Grand Master reply to the Address received and copied into Book of Transactions and the original answer be framed and hung up in Lodge Room.

6th January, 1814

First visit of the Brethren of the Athol Lodge No. 15.

3rd February, 1814

The R.W.M. addressed the Lodge, in a most animated speech, on the subject of a Union between the two Lodges of this town, and moved that a committee be appointed to carry same into effect.

The Grand Patron of Athol Masons next addressed the Lodge in a most elegant and impressive speech, expressing his willingness and offering his utmost power and abilities to carry the same into effect.

Committee appointed.

23rd February, 1814

St. Nicholas Lodge at the usual Lodge Room held this day convened for the purpose of determining upon the proposed incorporated Union between the Lodge and the Athol Lodge No. 26, Newcastle.

A letter from the Secretary of the Athol Lodge No. 26 was read by order of the R.W. Master, announcing that that Lodge had appointed a committee, consisting of Master, two Wardens and six Brethren, to carry into effect the proposed Union between the two Lodges.

After which the R.W. Master, Wm. Loraine, Esq., in a speech, proposed that "This Lodge do unanimously agree and determine that such proposed union shall, as far as concerns this Lodge, be immediately carried into effect", which resolution was seconded by Bro. A. L. Potter and carried unanimously and by acclamation.

ST. NICHOLAS LODGE

The R.W. Master having announced to the Lodge that, in the course of several interviews and communications which had taken place between this Lodge and the Athol Lodge No. 26, it had been mutually proposed that, in conformity to the Principle of the Union of the two Fraternities of Masons, measures should be adopted towards *uniting the two Lodges and Incorporating them into our Lodge*, and it had been announced by a letter from the Secretary of the Athol Lodge, dated the 10th inst., that a committee of that Lodge, consisting of the Master, Senior and Junior Wardens and six Brethren therein named, had been appointed to meet an equal number of the Brethren of this Lodge, with unlimited powers, to carry into effect the proposed Union between the two Lodges.

At the commencement of this Meeting, and prior to the motions relative to the Incorporation of the two Lodges, a Dispatch, signed by Bro. White and Bro. Harper, Joint Secretaries to the Grand United Fraternity of Masons, officially announcing the Union of the two Grand Lodges on the Feast of St. John the Evangelist past, also the Articles and conditions of the same Union, which was read by order of the Chair.

3rd March, 1814

St. Nicholas Lodge in due form assembled.

The following Brethren, having served sufficient time as entered Apprentices, were passed Fellow Craft and raised to the Sublime Degree of Master Masons:

Bro. Thomas Grievson
Bro. Wm. Park
Bro. Ed. Stout
Bro. Jno. Stokoe.

Robert Hall, of Newcastle, aged 38, being formerly proposed and ballotted for, also Thomas Charlton, of Newcastle, Schoolmaster, aged 30, being also before duly proposed and ballotted for, were both made Entered Apprentices.

Mr. James Reid, Sadler, Newcastle, was ballotted for and duly elected a proposed person to become a member of the Craft.

2nd June, 1814

The R.W.M. intimated to the Lodge the union between the two Lodges of this town was nearly brought to a close and that two members of each Lodge had been appointed to value the furniture of each Lodge, and it appears that that of the Athol Lodge exceeds in value to that of St. Nicholas Lodge by £200. The committee of St. Nicholas Lodge agree to pay to the Athol Lodge £100 and, as the funds of St. Nicholas Lodge are not in a state to advance such a sum, the R.W.M. proposed that a voluntary subscription be immediately entered towards defraying the same. P.M. Peel then proposed that a deputation of three Brethren of this Lodge be appointed to wait on each of the Brethren as were not present this evening. P.M. Potter then proposed that Bros. Larkin, Brown and Robson be appointed for that purpose.

27th June, 1814

There being a Jewel in the possession of the Lodge not taken into the valuation, the R.W.M. proposed that it be presented to our worthy Treasurer, Bro. Ratcliff, for his long services to this Lodge. This was also carried unanimously and afterwards presented to him by the R.W.M., who delivered a very neat speech on the occasion, and Bro. Ratcliff returned thanks in a very handsome manner.

A deputation from the Athol Lodge brought up the Articles of Union between the two Lodges, viz. Athol Lodge No. 26 and St. Nicholas Lodge No. 208/261, both of this Town, which was delivered to the R.W.M. by Bro. Andrews of Athol Lodge, prefaced by a very elegant speech, which was replied to by the R.W.M. in an equally handsome manner.

The S.W. then read the Articles of Union, which was received by the Lodge with acclamation. The Articles of Union were then ratified and sealed by the R.W.M. in the presence of the Lodge.

A Deputation of the Brethren of St. Nicholas Lodge was then appointed to wait on the Athol Lodge with the said Articles so sealed and ratified, consisting of the following Brethren, viz., the S.W. and J.W., P.M., Thos. Peel and A. L. Potter, Thos. Ratcliff, Chas. Larkin, Robt. Robson, Thos. Grievson.

7th July, 1814

The Worshipful Master, Wm. Loraine, Esq., proposed an address of thanks to Sir John Ed. Swinburne, Bart., Provincial Grand Master of Northumberland, which began: "This being our last meeting prior to the Union with the Athol Lodge . . ."

10th August, 1814—*Richardson's Table Book*, vol. iii, 142

A Grand Masonic procession took place in Newcastle on account of the Union of the Athol with St. Nicholas Lodges. There were about 600 in the procession, amongst whom were Sir J. E. Swinburne (Bart.), P.G.M., Sir M. W. Ridley (Bart.), M.P., Cuthbert Ellison, Esq., M.P., William Loraine, Esq., Isaac Cookson, Esq., and the Rev. John Collinson.

214 of the Brethren afterwards dined at the Turk's Head Inn.

LETTER SENT BY BRO. CHARLES RICHARDSON, P.G. SECY., OF
NORTHUMBERLAND, TO THE GRAND LODGE OF ENGLAND
(Original letter in possession of Bro. H. C. Booth)

Newcastle,
30th July, 1801

Dear Sir,

I have to inform you that St. Nicholas Lodge is removed from the White Hart, Flesh Market, to the Scotch Arms, Newgate Street. I have received a letter from our Brethren of the 2nd Lancashire Militia signifying their wish to have a Warrant of Constitution. Many of them were initiated with us, and during their stay here always behaved with propriety. They inform me that they had applied to you and received for answer you could grant no new Warrants.

There are three Lodges dormant in this County, viz., St. John's, Newcastle, St. Michael's, Alnwick, and Amity, Hexham, can these be renovated by paying the usual fees? Will thank you [*sic*] for an answer as soon as convenient.

I have received the Liquidation from the Lion Lodge (209), North Shields, and the Northumberland Lodge (328), Alnwick, etc., which shall be remitted you at the usual time when I transmit you our other returns.

I am, Dear Sir,

Yours very truly,

(Sgd.) Chas. Richardson, P.G. Secy.

The points of interest in this letter are :—

- (1) Charles Richardson was a P.M. of St. Nicholas Lodge, and also Provincial Grand Secretary of Northumberland ;
- (2) A Warrant was requested from Grand Lodge by some Military Brethren who had been initiated in St. Nicholas Lodge ;
- (3) The P.G. Secy. enquires whether dormant local Warrants could be *renovated* (*sic* renewed) on payment of the usual fees (*i.e.*, arrears over the period of dormancy).

As regards para. 2, the official movements of the Second Lancashire Militia show that from 7th to 17th April, 1798, the Regiment was marching from Preston to Durham ;
 27th July, 1798—marched from Durham to Sunderland ;
 9th to 10th August, 1798—marched from Sunderland to Blyth ;
 10th August, 1798—At Blyth, Mr. Dundas changed the appellation of the Regiment and directed it to be called " The Second Royal Lancashire Militia."
 8th October, 1798—Left Blyth for Newcastle ;
 10th March, 1799—Left Newcastle for Tynemouth ;
 17th April, 1799—Left Tynemouth for Liverpool, etc., etc.

Thus it will be seen that, as the Second Royal Lancashire Militia, the Regiment was stationed in Newcastle-upon-Tyne for 158 days. Bro. Richardson, P.G. Secy., states that " Many of them were initiated with us " (*i.e.*, St. Nicholas). Grand Lodge (" Moderns ") could not grant them a Warrant. If the date on Bro. Richardson's letter is correct, then the letter from the Lancashire Military brethren, who had been initiated in St. Nicholas Lodge, may have been requested from their station on the Isle of Wight. Not long after the request for a Warrant came the Peace of Amiens and, in consequence, the Line Regiments were reduced in numbers and Militia Regiments disembodied (29th April, 1802). On the outbreak of hostilities, 4th April, 1803, the Army was again brought to full strength and the Militia Regiments re-embodied.

Now it so happened that Warrant 309 (" Ancients ") was, in 1797, issued to a lodge in the 1st Bn. Oxfordshire Regiment of Foot, and eventually went into abeyance. In 1801 the Warrant was re-issued to a lodge held in the 85th Regiment of Foot (*i.e.*, the Lancashires), then at Newport, Isle of Wight, and later at Portsmouth. With the coming of the Peace of Amiens this lodge became so reduced in numbers that the brethren deemed it necessary to return the Warrant to the Grand Lodge of the " Ancients ". On the outbreak of hostilities, 4th April, 1803, the Mason brethren in the Second Royal Lancashire Militia were no doubt familiar with the details of Warrant No. 309b being returned to Grand Lodge, and immediately applied for its re-issue, and it was duly installed in the Second Royal Lancashire Militia on 20th October, 1803, as 309c (A). Over the years Warrant 309 (A) and its transfers, or better to say " re-issues ", has been a much discussed subject.

The foregoing information may be the right answer, mainly because it is based upon the actual movements of the Regiments concerned.

Finally, as regards para. 3, this procedure at that time was in accordance with the policy of the Grand Lodge of the " Moderns ". The Grand Lodge of the " Ancients ", having re-issued dormant Warrants from an early date, overcame one of the main difficulties of the 1799 Act, which did not permit the formation of new Societies.

MEMO. RELATIVE TO ST. NICHOLAS LODGE No. 120 (" ANCIENTS ")

Memo in possession of Bro. H. C. Booth

The notes are written on azure laid paper and undated. The writing may be that of Bro. John Bell, c. 1818-24.

The memo. is quoted at length :—

- (a) because St. Nicholas Lodge is referred to as No. 120(?)
- (b) that on 3rd February, 1814, William Lorraine (W.M. of St. Nicholas Lodge) first suggested a union of the two lodges.

The only record extant of this Lodge is a cash book, which commences 5th April, 1763—John Fife, treasurer—and as the first item is a balance of cash it may be inferred that the lodge must have been in existence long prior to the date of the Warrant.

The first Warrant of Constitution of this lodge was granted by Lord Kelly, Grand Master of Ancient Freemasons of England, dated the 19th day of September, 1763, as appears by a recognition of it by members of St. (sic) Mary's Chapel Lodge (the primary Lodge of Scotland), Edinburgh, dated 29th May, 1766.

In November, 1766, a Warrant was procured from the "Moderns" Grand Lodge, signed by Lord Blayney, Grand Master. This Warrant was not installed until 15th June, 1767, as appears by a paragraph inserted in the *N/C. Journal*. From this time the Lodge was carried on under both Warrants for several years, but at what time they ceased to correspond with the "Ancients" Grand Lodge there is no document extant to prove later than 1771.

Memoranda respecting St. Nicholas Lodge No. 313 ("Modern")

"Recd. London No. 21 1766 per the hands of Bro. Jackson Three guineas—a half for the Constitution of a Lodge, St. Nicholas, at a private room in Newcastle-upon-Tyne.

Sam Spencer, G.S."

The above Warrant was installed June, 1767, at Bro. Fife's, the Black Gate, and was removed from thence to Bro. Edwd. Wilson's, Old Flesh Market, where it remained until 5th November, 1776, when it was removed to the Old Assembly Room in the Groat Market. On this occasion a Grand Masonic Festival was held. The room was dedicated in the usual form by John Errington, Esq., Chief of Beaufort (the Prov. Grand Master for Northumberland), in the presence of St. John's Lodge and several other Lodges in the neighbourhood. The Rev. Bro. Robt. Green (of Durham), Chaplain of the Lodge, delivered an address appropriate to this happy occasion. In this address he alludes to a former one, delivered on St. John's Day, 27th December, 1775.

In 1798 the Lodge was held at the White Hart, in the Flesh Market. Bro. Simpson here presented the Lodge with a Silver Jewel, to be worn by the W.M.

1800. The Lodge was removed from the White Hart to the Scotch Arms, near the Newgate.

1806. The Lodge was removed from the Scotch Arms to the long room at the Chancellor's Head, Newgate Street. John Errington, Esq., Chief of Beaufort, Prov. G. Master, resigned this year, and Sir John Edwd. Swinburne, Bart., was elected P.G.M. in his stead.

1807. Sir John Edward Swinburne, Bart., was installed in ample form at a Prov. Gd. Lodge held in St. Nicholas Lodge at the Chancellor's Head, the Masters and Wardens of five Lodges being present.

1814—January 6th. Was visited by several members of the Athol Lodge No. 15/26.

1814—February 3rd. Thomas Burdon, Esq., Patron of the Athol Lodge, with the W.M., Ws. and brethren of the Athol Lodge 26/15 and Brn. of the Prince Edwin's Lodge 44/27 of Gateshead, visited this Lodge in a body. At this Lodge the first idea of a union between this and the Athol Lodge was suggested by the W.M., Wm. Lorraine, Esq.

February 23rd. A committee was appointed to arrange the Articles of Union between this and the Athol Lodge.

June 27th. Article ratified and sealed.

1814—July 7th. The St. Nicholas Lodge assembled for the last time when votes of thanks were severally given to the Worshipful P.G.M., Sir J. E. Swinburne, Bart., and William Lorraine, Esq., D.P.G.M., and the W.M. of this Lodge.

1814—August 4th. A grand Masonic Festival and procession celebrated in honour of this union.

(Unsigned and undated)

Thus closes scattered notes on a distinguished Lodge, which included in its membership men of opulence and title.

DISCOVERY BY BRO. R. S. BLACKLEDGE DURING 1958

During 1958 Bro. R. S. Blackledge purchased a 1723 Book of Constitutions, which contained a number of inserted leaves. Written on some of the leaves were 22 Bylaws of a Lodge (as yet unidentified) and signed by several brethren. On one page the following important entry appears:—

Newcastell (sic)

January 19th, 1756

There Being meet part of the Body of the Lodge they taking into their serious consideration that no member of the Saide Lodge shall be made a Mark Mason without paying the sum of one Mark, Scots, and that for the Propigation (sic) of the Pedestal, as witnessed the forsaid Date By

John Maxwell(?) Master
Wardens—T. Provund(?)
Robt. McVicear.

On a fore-leaf there appears:—

“Robert Salmon his Book
June ye 21 1759 Geatshead 1759 ”
Presented to Bro. R. Neales with Bro. Crucifix’s
fraternal regards 25th July 1839.

The “Mark” entry of 19th January, 1756, may probably be the earliest recorded in English Masonry, and suggests that Mark Masonry was known in Newcastle-upon-Tyne at that date or before. Robert Salmon, the owner of the book in 1759, was well known in Gateshead c. 1730-70. It may be his name which is quoted in *Book M* or *Masonry Triumphant*, Newcastle, 1736-7. (See *Trans., A.Q.C.*, vol. lx, part 2, p. 176.)

This *Book of Constitutions* has now been donated to the Provincial Grand Lodge of Durham. It is the opinion of the writer that this Lodge applied to Mary Chapel Lodge in Edinburgh for a letter of recognition (1766), and shortly afterwards applied to the G.L. of England for a Warrant, the same Lodge being constituted on June 9th, 1767, and adopting a new name, *i.e.*, St. Nicholas Lodge.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Waples for his paper, and to Bro. Rylands for the excellent manner in which he had read it, on the proposition of the W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. A. Sharp, G. Y. Johnson, E. Ward, B. W. Oliver, G. S. Draffen and J. R. Rylands.

Bro. H. CARR (Acting W.M.) said:—

Once again Bro. Waples has shown how much useful and valuable information on early Lodge History is to be drawn from newspapers and from other purely local sources, and how well these scraps of information may be used to fill some of the gaps when actual minutes are missing.

He has covered the ground so thoroughly that one could not hope to add anything of importance to his work. There are indeed many points worthy of comment, but I shall only touch on a few of them.

(1) In 1782 (according to the *Newcastle Courant*) the St. George’s Lodge in the East Yorks Militia was constituted by the W.M. and Brethren of the St. Nicholas Lodge, under a Warrant from the Grand Lodge of England.

This seems to be somewhat exceptional! The W.M. and members of an ordinary Lodge discharging the functions of the Prov. G.M. and a team of Consecrating Officers.

(2) The regulations of 23rd December, 1801, “That no Gentleman shall be proposed unless on a regular Lodge night or made at any time after, unless the Master and other Officers agree to the same”. Bro. Waples does not specify what were the regular lodge nights, or how often there were “occasional” meetings at odd dates; but this resolution is clearly a late-dated relic from the earlier days when any group of five or six masons assembled anywhere could make masons. Such makings were considered quite regular, so long as they were duly reported to the Lodge and the dues were paid. The nature of the requisite quorum for these makings varied in different places. In Scotland, many “out-entries” were accepted as regular, even when all the evidence indicates that only one mason had performed the “*admission-ceremony*”. There is much evidence in the Newcastle minutes of “clandestine” Masonry, and doubtless the Lodge was having trouble with all sorts of irregular entries; hence the resolution of 1801.

It would not be proper to take up the time of the Lodge when so many Brethren are anxious to comment on the paper, but I would be doing an injustice if I failed to say how much Bro. Waples’ work has been enhanced for us this evening by the manner in which it was arranged and read by our Bro. John Rylands. It was indeed a masterly presentation, infusing life and vigour into the old records.

I therefore have much pleasure in proposing a hearty vote of thanks to Bro. Waples for the *second* part of his paper, and to Bro. Rylands for the great pleasure he gave us in reading it.

Bro. BERNARD E. JONES said:—

It is my privilege to second the vote of thanks proposed by the W.M. and to express my own appreciation of Bro. Waples’ second instalment of his account of Masonry in Newcastle-upon-Tyne. From long and happy experience we know that the author is historically-minded and has an unrivalled knowledge of Freemasonry in Durham and Northumberland. His paper this evening

contains a large amount of source material which, I feel, many later writers will be glad to draw upon.

His paper bristles with points. Among them is the light it sheds on the bitterness then still existing (only a very few years before the Union), if not *between* Lodges of the two persuasions, "Moderns" and "Antients", at any rate a bitterness felt by one particular "Moderns" Lodge against its opposite number in the same town—all the more surprising when it is remembered that the "Moderns" Lodge apparently originated with the "Antients", later accepted a "Moderns" Warrant, and eventually, that is, in 1814, united with the Lodge it had long proclaimed as clandestine. In December, 1798, the Lodge suspends a brother for his "impudent conduct" in "giving countenance and instructions to clandestine masons"; in February, 1806, it excludes a Brother for joining an "Antients" Lodge, and in June unanimously resolves not to admit to membership anybody who has visited the "Antients" Lodge in the town; a year later it questions the conduct of the Master of the Swalwell Lodge in signing the certificate of an "Antient" mason; in January, 1810, it refuses admittance as visitors to two officers of the "Antients" Lodge on their very naturally refusing to relinquish attendance at their own Lodge; in February, 1811, it obliges visitors from Scottish Lodges to promise that "they would not visit ["Antient" Lodges] any more". Yet, in January, 1813, the Lodge votes two guineas towards the famous jewel presented to Lord Moira, an acknowledged leader in the cause of union, and, next year, gives enthusiastic support to a plan for its union with its opposite number. Conversion seems to have come as a sudden phenomenon in some of the provinces!

It is to be noted that a Sunday evening Lodge of Instruction, held presumably in a tavern, was decided upon in October, 1801, and abandoned two-and-a-half months later. It may be that it was found to be illegal. In Bolton, in 1806, an innkeeper was fined 12/- by the magistrates for permitting a Masonic meeting to be held in his tavern on a Sunday.

What particularly attracts me in the paper is the curious use (I feel it to be a *misuse*) made by the lodge secretaries of the word "instal". I believe that the etymological and still correct meaning of the word is to place in a chair or on a seat. In a recent paper, Bro. Eric Ward sought to show that, taking old minutes in their literal meaning, it was at one time the custom to instal the Wardens of some Lodges as distinct from merely investing them. He would thoroughly enjoy himself with certain of the minutes reproduced in this paper, for the Newcastle-upon-Tyne Lodges appear, or might appear, to have installed their Warrants! In 1799 a meeting of the Provincial Grand Lodge was held "for the purpose of installing a Warrant" (No. 583). The author of the paper uses the phrase "and [the Warrant] was duly installed . . . on 20th October, 1803". And there is at least one other similar instance.

There is so much in the paper on which one could comment, but there will be many other Brethren wishing to join in the discussion. I conclude with a grateful admission that I find Bro. Waples' paper of great value, and I thank him personally for contributing it to our *Transactions*. And I congratulate Bro. Rylands on his delightful reading of the paper.

Bro. ARTHUR SHARP said:—

One can congratulate Bro. Waples on his gleanings from the Newcastle and other newspapers of the 1730's and later years concerning the two Lodges active in Newcastle-upon-Tyne in the period before the Lodge (a) warranted 13th October, 1757, by the "Moderns" and named St. John's Lodge in 1770 (according to Lane); and (b) that warranted 1763 by the Atholl Grand Lodge as No. 120, and then to be warranted 20th November, 1766, by Lord Blayney, the Grand Master of the "Moderns". Bro. Waples notes that the Earl of Crawford appointed Matthew Ridley as the first Provincial Grand Master in 1734, and the *Masonic Year Book*, 1960, shows that his successor, John Errington, was not appointed until 1771. Had Matthew Ridley sufficient influence to cause the transfer of the St. Nicholas Lodge 120 (A) to the "Moderns"?

Under date 1767, Bro. Waples states:—

"The Warrant was installed 9th June 1767 at the house of Bro. Fife, near the Head of the Side, Bro. Ansell (Mansell) being installed as the first Master by Bro. Potter, Master of the Sion Lodge, North Shields."

Lane shows the Sion Lodge as having been warranted or constituted 29th November, 1766, as No. 379 by the "Moderns".

What are we to make of the use of the word "installed"? First, the warrant was "installed", i.e., the Lodge was constituted, presumably in the manner set out in the *Constitutions* of 1723. Then the Master was "installed". Was he simply placed in the chair or was the method demonstrated by Bro. Laurence Dermott in 1752 to the "Ancients" brought into use by Bro. Potter?

It is of much interest to know that Bro. T. Angus and Bro. E. Humble, the printer and the bookseller concerned with the *Freemason's Companion*, were members of the St. Nicholas Lodge,

and it might be quite reasonable to assume that the book was printed in 1777 for the use of the Lodge. The title page of the copy in the York Masonic Library gives no indication of this:—

“The Free-Masons Companion / being a choice collection of songs / prologues, epilogues, &c / to which are added / an address / to the / Brethren of St. Nicholas’ Lodge / Newcastle upon Tyne, Nov. 5, 1776 / By Bro. R. Green / and a Charge / to the / Brethren of the Lodge No 259 / Stonegate, York, Jan 18, 1762 / By the late Bro. B. Frodsham. /

Newcastle :

Printed by Bro. T. Angus, and sold / By Bro. E. Humble, Pope’s Head / Foot of the Side. 1777.”

The two songs “by a Brother of St. Nicholas’ Lodge” mentioned by Bro. Waples, “How pleasant ’tis thus to see” and “While Fops sing the Praises of Venus or Wine”, had already appeared in *A Discourse Upon Masonry*, Dublin, 1772. “A Mason’s Daughter”, by the Brother of the Lodge of Swalwell, appeared in Smith’s *Pocket Companion*, 1735, and in the *Book M* in 1736, and was copied into a number of the general songbooks of the time. John Cunningham’s “Let Masonry from Pole to Pole” is familiar through the first verse beginning with this line being used on much Sunderland and Newcastle-upon-Tyne Masonic Pottery. Bro. Gilbert Y. Johnson lists nine specimens in the *Catalogue of the Masonic Pottery* in the Freemasons’ Hall, York.

John Cunningham was a poet, playwright and actor who died at Newcastle-on-Tyne on 18th September, 1773, and his tombstone is in St. John’s Churchyard (*A.Q.C.*, xxii, p. 222) with an inscription:—

“Of his excellence as a pastoral Poet, his works will remain a monument for ages after this temporary tribute of esteem is in Dust forgotten.”

The two verses of “Let Masonry from Pole to Pole” are not included in his collection, *Poems chiefly Pastoral*, published in Newcastle in 1766 (second edition 1771).

The extract from the minute book of St. Nicholas’ Lodge of 27th December, 1803, reveals that “Stephen Kemble, Esq” was made an honorary member of this Lodge on that day—being the Anniversary of the Festival of St. John. Stephen Kemble (1758-1822) was an actor, manager and writer, a member of the famous Kemble family. His sister was Mrs. Siddons. He took the Edinburgh Theatre Royal and opened it on 19th January, 1792, with “The Beggars’ Opera”, his wife playing Polly and the rest of the company being for the most part from Newcastle. Kemble directed theatres in Liverpool, Newcastle and other towns, and was for some years manager of the Sunderland Circuit. He published in 1809 *Odes, Lyrical Ballads and Poems*, and a Masonic ode appears on page three:—

“At the death of this world,
When the sun shall decay”

these being the first two lines.

A famous son of Newcastle was Charles Avison, who was appointed organist of the Church of St. Nicholas in 1736 and held the post until his death on May 9th, 1770. He composed some fifty concertos for a full band of stringed instruments, and *An Essay on Musical Expression* in 1752 roused a lively controversy, for he had the temerity to criticise the style of Handel. He was buried in the churchyard of St. Andrew, Newcastle-upon-Tyne. Does Bro. Waples know whether he was a Freemason?

Bro. G. Y. JOHNSON said:—

Bro. William Waples is to be congratulated on his paper. He has obviously spent considerable time in obtaining his information, which will be invaluable to the Masonic student.

In describing *The Freemason’s Companion* of 1777, Bro. Waples states that “the Lodge had printed [this book] for its own use”. This seems to me unlikely, as it not only contains an Address to the Brethren of St. Nicholas’ Lodge by Bro. R. Green, who, by the way, was the Rev. R. Green, of Durham, but also “a Charge to the Brethren of the Lodge No. 259, Stonegate, York, Jan. 18, 1762. By the late Bro. B. Frodsham”. This was Bridge Frodsham, the well-known York actor and first Master of the Punch Bowl Lodge of York.

This period must have been a busy one for the members of St. Nicholas Lodge, as “A Charge Delivered to several newly initiated Brethren in St. John’s Lodge in Newcastle upon Tyne, December 5, 1776. By J. Rotheram M.D.” was published in 1777 and “Printed by Brother Robson and Co.” If the *Newcastle Free-masons Companion* had been sponsored by St. John’s Lodge, one would expect that J. Rotheram’s charge would have been included.

In 1800 Bro. Waples mentions that a Provincial meeting took place on 3rd June, when the Brethren went to Church and an excellent Sermon was preached by Bro. Haswell, who was

thanked for his services and "requested to print the same". A copy of this Sermon is in the York Lodge Library.

Bro. ERIC WARD said:—

Bro. Waples has presented us with a useful series of mostly uncommentated facts valuable for future reference. He has also quite rightly left us to draw our own conclusions concerning the merits of manuscript material suggestive (at first sight) of containing the earliest-known reference to the Mark Degree. Without having seen the actual MSS., I suggest that no such inference can be made, but that the wording merely lays down the charge to be made for the right to have and to use a mark.

In a report prepared c. 1860 on the origin of the G.L. of M.M.M. of E.¹ there appears the statement:—

"In the seventeenth century, Mother Kilwinning Lodge made members choose their Marks and charged them four shillings each."

But Murray Lyon² stated that the Mark Degree was never practised in Mother Kilwinning.

Now the Newcastle minute of 1756 quoted by Bro. Waples gives the cost as "one Mark, Scots", the English equivalent of which was one-twelfth of 13s. 4d. = 13½ pence. This amount, one Mark Scots or its sterling equivalent, appears in comparable instances, e.g.:

The Laws and Statutes of Aberdeen Lodge, 1670,³ referring to the fees due from an E.A., require payment of "... one merk piece for his mason mark", and at the Lodge at Kelso in 1742⁴ the entrants paid "thirteen pence for their marks".

Hence, whilst it is possible that conferring the right to a distinguishing Mark might be accompanied by formality, this cannot be equated with a Mark Degree additional to that of E.A., since obviously in these cases it was part of initiatory degree itself.

The Newcastle By-law of 1756, which obviously points to Scottish influence, would therefore appear to be a rather ambiguously-worded version of an innocent Finance Committee edict from across the border.

This view is supported by another instance from Durham, where in 1773, at the Marquis of Granby Lodge No. 124,⁵ a Bro. James MacKinlay was "raised to the Degree of a Master Mason and also made a Mark Mason and paid accordingly". Here, again, the wording clearly signifies that conferment of the Mark was part of the standard degree.

The earliest definite reference to the Mark Degree in England appears to be that of the Chapter of Friendship in 1769,⁶ and in Scotland of the Journeyman L. of Dumfries in 1770,⁷ both of which were probably still very primitive, but nevertheless expanded versions of the ex-operative formality of registering marks.

Bro. B. W. OLIVER writes:—

I very much regret being unable to be present to hear Bro. Waples read the second part of his paper on Masonry in Newcastle-upon-Tyne, as it not only gives, but is sure to draw, many items of interest in the discussion.

Amongst the information Bro. Waples gives is the rather unusual announcement that on 3rd June, 1800, the Prov. G.L., after being opened in the three degrees, "elected" the Grand Officers. In contrast to North Devon, where "Moderns" and "Ancients" frequently mixed, I note that in Newcastle there was no fraternisation, even as late as 1811.

Recent papers and discussions in Q.C. have stimulated our interest in the ritual of "Installation", and the minutes of 9th June, 1767, imply that a definite and well-known ceremonial was followed, for we are told that "the Master with his Officers, were duly Installed according to the usual ceremonies on such occasions".

I should like to add my thanks and congratulations to those which Bro. Waples is sure to receive for his useful paper.

¹ Stillson and Hughan, *Hist. of F.M. and Concordant Orders*, p. 562.

² Murray Lyon, *Hist. F.M. in Scotland*, p. 71.

³ A. L. Miller, *Notes on the Early History and Records of The Lodge, Aberdeen*, p. 28.

⁴ W. F. Vernon, *Hist. of F.M. in Roxburghshire and Selkirkshire*, p. 102.

⁵ W. J. Hughan, *Hist. Phoenix L.*, p. 204.

⁶ A. Howell, *Hist. Phoenix L.*, p. 211.

⁷ J. A. Grantham, *Introduction to Mark Masonry*, Manchester Assoc. Trans., p. 157.

Bro. G. S. DRAFFEN writes:—

This paper of Bro. Waples raises some interesting questions in respect of matters not directly concerned with its contents.

From the minute books of St. Nicholas Lodge, Bro. Waples quotes an entry for the 5th February, 1811, where it is recorded that a visit was paid by a number of brethren from the "Lodge of Forfar & Kinross No. 292, Scotland". The Secretary of the day has obviously got the name wrong. It should be "Forfar & Kincardine". The number he quotes is, however, correct, for the Lodge was founded in the Forfar & Kincardine Militia, and I am wondering whether any unit of that Militia was stationed in Newcastle at the time. It seems rather odd that a "number of brethren" should pay a visit unless their regiment was stationed close by.

And then we come to what is to me the most interesting item in the whole paper—the discovery by Bro. R. S. Blackledge of the 1723 *Book of Constitutions*, with its inserted leaves.

I cannot but think that these inserted leaves refer to the by-laws of a Lodge under the *Scottish Constitution*. I cannot conceive of an *English Lodge* laying it down in their by-laws, or in their minutes, that the fees be exacted for any ceremony should not only be in a currency foreign to the country in which the Lodge met, but in a currency which was no longer in use in the country to which it belonged. The Mark (properly spelt "Merk") was a Scottish unit of currency which ceased to be legal tender at the Union of the Crowns. Perhaps this is not strictly accurate in the sense that certain old Scottish Acts of Parliament which are still in force call for fines to be paid in merks, and one occasionally reads in the paper, even today, of somebody being fined so many Scottish merks, the sum being converted by the authorities into current coinage. For that reason I cannot agree with Bro. Waples' possibility that the Mark Degree was being worked in an English Lodge at Newcastle at that date. There is one final point. The name of the Master and the name of one of the Wardens are undoubtedly Scottish, and it seems unlikely that a Scotsman would be a Master of an English Lodge in Newcastle at that time.

Bro. JOHN R. RYLANDS writes:—

I must repeat my thanks to the W. Master for allowing me the privilege of reading Bro. Waples' admirable paper in Lodge. We all greatly regret the indisposition which prevented Bro. Waples from personally presenting his essay and we hope he will soon be restored to health.

Going through the paper preparatory to reading it, I was struck by the fact that although the Lodge had taken its name from the nearby Cathedral Church, it never seems to have celebrated with any particular emphasis its Saint's Day, December 6th. Neither was it customary in those days to regard Christmas as an occasion for elaborate social festivities; the modern habits are of comparatively recent date. But, in common with their Masonic brethren in Lodges throughout the world at that period, the members of St. Nicholas celebrated the Feast of St. John the Evangelist on the 27th December. They did this in accordance with a pattern which seems to have been fairly standard, and may, indeed, have associations with earlier and non-Masonic customs. The brethren would meet in Lodge early in the day. The Lodge would be opened, and with or without ceremony the new Master would be placed in the chair. The brethren would then walk in procession, in Masonic clothing, to the local church, where a sermon appropriate to the occasion would be read. Thence to the tavern, where a sumptuous feast would be enjoyed with all the full ripeness of eighteenth century conviviality—songs, toasts, "sentiments" and the rest. The ladies, too, were sometimes present. They were great days—the days of three-bottle men and heavy paunches—and they came to an end with the Napoleonic wars and the sparse and hungry 'forties.

Processions of this kind were not infrequent on days other than Feast Days, and good sermons were often preached. On one such occasion recorded by Bro. Waples, the text, from Romans 14, v. 19, was well chosen and, indeed, may be commended to any Lodge, anywhere, in this present day:—

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

I find the minute of 29th December, 1800, most tantalising. When, in relation to the actual meeting, was it written? Immediately afterwards? On the morrow, or some days later? Who was the wit who devised that delightful portmanteau-word "improbusive", of which Lewis Carroll would most certainly have approved? That and "imbecoming" almost persuade one that the Secretary's sympathies lay with the offender, and that the crime was not so serious after all. In what sense is the word "concession" used, both in this minute and in that of 27th December, 1798? The offence alleged was that Bro. Henzall countenanced and instructed "clandestine Masons—knowing them to be so". By this, I imagine, must be meant Atholl Masons, and the "concession" demanded could perhaps be an admission that he was wrong in

so doing and that he would mend his ways. The fact that he rose in a "solemn manner" could mean that he did try to explain his point of view, but was not given a hearing, whereupon he chose his words less delicately. But it was no valid argument to strike a brother in a violent manner, and the penalty imposed was not unjust.

That feeling ran high over the differences between "Ancients" and "Moderns" is very evident. It would appear also that the dislikes and hatreds were seldom the result of thought and examination, but were often unreasoning and artificially stimulated and maintained. In the Newcastle area it seems that the fear and hatred were chiefly on the "Moderns" side; their more prosperous opponents seem to have been willing enough to extend the hand of friendship, but the "Moderns" rejected it to the last moment.

Yet once the die was cast in London, the brethren of St. Nicholas must have been amongst the first in the Provinces to welcome the Union. That great event was celebrated on the 27th December, 1813; ten days later, on the 6th January, 1814, the brethren of the Atholl Lodge No. 15 visited St. Nicholas. Was the Isaac Lindo who was the first Junior Grand Warden of the new United Grand Lodge connected in any way with the "Bro. Lindoe" who appears in Bro. Waples' notes as a strong champion of the "Moderns" ways? At all events, so thoroughly was the bitter quarrel patched up in Newcastle that the two Lodges in the town, one "Moderns" and the other "Ancients", themselves united and, of course, celebrated with the usual procession and grand feast. In the negotiations leading to this remarkable event there is a flattering reference to an address by the "Grand Patron of Athol Masons". Who was this dignitary and what was this elevated office?

There are many points in this agreeable paper on which the brethren will wish to comment, so I will content myself with one other. In the "Discovery by Bro. R. S. Blackledge", I suggest there is a *non sequitur*. The entry showing that no member of the Lodge should be made a Mark Mason without paying the sum of One Mark Scots in 1756 does not necessarily mean that Mark Masonry, in the sense in which we understand that term today, was being practised at that time. I do not think we can assume that the words *Mark Mason* necessarily meant the same in 1756 as they do in 1960, or even as they did in 1856. At the earlier date, I suggest, they probably meant nothing more than a Mason who had adopted and registered his Mark. The recording of the Mark and the payment of the fee constituted the making. To me the minute or entry is interesting in another way. I think it is an illustration of the process whereby, at that period, the comparatively recently fabricated system of Speculative Masonry still reached back on occasion into the reservoir of the Operative Masonry with which it had no real connection, and helped itself to items of terminology and practice which it subsequently absorbed. It is on cases of this kind that I think much good scholarship has been wasted in the attempt to show connection by descent, when all that really exists is connection by direction.

I should like to repeat what I said in Lodge, and offer my meed of praise to Bro. Waples for having provided such rich fare for the brethren and to congratulate him again on the skill and perseverance with which he continues to search out and present these most interesting Northern records.

Bro. WILLIAM WAPLES, in reply, writes:—

Firstly, I must thank Bro. John Rylands for undertaking, at short notice, the reading of the paper in my absence, which, I have learned, was most ably presented. Secondly, thanks to those brethren who, by their comments, have added materially to the value of the paper.

To Bro. H. Carr

1. The Constituting of North-Eastern Lodges by Masters of private Lodges, during the latter half of the eighteenth century and the first half of the nineteenth century, was not unusual. As early as 1763, Bro. Dr. Nicholas, of the Sea Captains' Lodge (now No. 97), constituted the Marquis of Granby Lodge at Durham (now 124). In 1839 Bro. Laidler, Master of Restoration Lodge at Darlington, was delegated by the D.P.G.M. to constitute the Union Lodge at Barnard Castle; there are other instances between 1763 and 1839. In Lodges under the G.L. of the "Ancients" it was normal practice for the Master of a private Lodge to "Install the Warrant", and the new Master, for which purpose he received authority in the form of a Dispensation to act as D.G.M. and open a Grand Lodge, and appoint, *pro tempore*, his Grand Lodge Officers for the space of three hours only. Having duly acted according to instructions, a report was made to the Grand Secretary, who proceeded forthwith to register the new Lodge on the Roll of Lodges.

2. The Regulation of 23rd December, 1801, appears to require clarification, and may be answered by stating that St. Nicholas Lodge followed established Masonic practice. The Regular Lodge was held on the first Monday of each calendar month, according to the terms of the Warrant. A Master's Lodge was held mid-monthly, on the authority of the Master. Lodges of Emergency followed the recognised practice. At the Regular (or Public) Lodge, candidates were made Masons, and when no candidates for making were forthcoming other degrees were worked.

Visitors were allowed in the Regular Lodges, and no private Lodge business was discussed. In the Masters' Lodges no visitors were admitted. The work varied, but comprised Passing and Raising, with occasional Makings. Sometimes the night was used as a Royal Arch night. The private business of the Lodge was discussed at length, presumably on the lines of the present-day Lodge Committee. The question of Sunday Meetings is answered in the reply to Bro. Bernard Jones.

3. It would be a pity to exaggerate the single instance of *one* brother who allegedly "Made" Masons clandestinely. The brother in question was called Henzall. He was stupid, ungentlemanly, and apparently a disgrace to his Lodge. This isolated case of non-Masonic conduct should not be allowed to besmirch the good reputation of an outstanding Lodge which, for two generations or more, included in its membership the elite of the town and district, three Baronets, members of Northumbrian aristocratic families, and withal men of national and civic reputation. A perusal of the list of members from 1763 to 1814 reveals a second-to-none record of members of opulence, education, and all those excellent qualities which go towards making good citizens and sincere Masons.

To Bro. Bernard Jones

1. The question of "Moderns" versus "Ancients" in the North-East was, firstly, one of fraternisation, and, latterly, one of bitterness. History shows that it was members of Athol Lodge 131/15 who challenged the right to pay allegiance to the two Grand Lodges, and this, in a special way, formed one facet of the Union of the Grand Lodges. The Grand Lodge of the "Ancients" was extremely careful that its members did not sow discord. The letters of Robert Leslie, the Grand Secretary, addressed to the Lodges at Sunderland and Newcastle-upon-Tyne, show how successfully he interpreted the policy of the "Ancients". If ever there was a Mason possessed of the principal virtues, together with a knowledge of man and his often unpredictable ways, then surely he was Robert Leslie.

2. With regard to the Sunday meetings, it is possible that they were a "get together" for practice, and in no sense Lodge meetings, despite the fact that they were recorded.

3. The "Installation of a Warrant" has been dealt with. It is not generally known that the three Principal Officers of the Lodges were separately duly Obligated as to their specific duties, and that the assistant Officers were Obligated *en bloc* prior to Investment. The ceremonials and rituals of the Obligations and Investments have been preserved. The foregoing refers to Lodges of the "Ancients", though there is evidence that Lodges of the "Moderns" were familiar with the procedure.

To Bro. G. Y. Johnson

The Freemason's Companion of 1777 was printed for St. Nicholas Lodge. The Oration was given by Bro. Rev. Robert Green, M.A., a member of the Lodge. Bro. Green's father (the Rev. Robert Green) was a member of the Lodge at North Shields 1764, and later of St. Nicholas 1766. The son, Robert, and the brother in question, was also an M.A. and a Canon of Durham; he joined the Lodge in 1763, which was granted an "Ancients'" Warrant, and which later became known as St. Nicholas Lodge under the "Moderns" (in 1767). His services as a preacher of Anniversary Sermons to Masons' Lodges were popular. Two songs written by him are given in the *Companion*. In my personal copy of *The Freemason's Companion* the songs have been interspersed with text, probably a mistake in binding. The first and third songs are by Robert Green, and one by David Richardson (a P.M. of the Lodge). The second lot of songs and odes include some by local and county brethren, including one by a member of the Lodge, *i.e.*, John Cunningham (the Northumbrian Pastoral Poet), the one selected being world famous masonically, *i.e.*:

"Let Masonry from pole to pole
Her sacred Laws expand."

Another is by "A Brother of the Lodge at Swalwell", and a Prologue by Bro. Richard Bulkley, M.A., Oxon., a member of the Lodge at Gateshead (1736-7).

The Oration, &c., by Dr. J. Scott to the members of St. John's Lodge was a timely inclusion, and jolly good salesmanship. It would not surprise me to learn some time that Bro. Frodsham was also well known as an Actor in Newcastle-upon-Tyne, and that he may have been much respected by Newcastle Masons. If such were the case, then the publication of his Address given at York was a great compliment to his memory.

To Bro. Eric Ward

Yes, most of the facts were uncommented because of lack of space. The extracts were "Selections" from scores of others, equally interesting. The suggestion that the Mark Masons of 1773 at Durham received their Marks as part of the standard Master Mason degree does not agree at all with the practice, either at Durham or from the Lodges at Sunderland, from which source Durham received the Mark degree. Incidentally, James Mackinley had previously been

refused the Mark degree at Sunderland. More will be heard of the 1756 "Mark Degree" entry at Newcastle-upon-Tyne. The Lodge was an unattached Lodge, meeting at John Kirton's house in Newcastle. There may or may not have been Northern influence; it was certainly not a Scottish unattached Lodge. It is accepted that brethren generally discount any suggestion of an early "Mark ceremonial", however brief, but Masonic research in Durham County and elsewhere has revealed clues pointing to something more than "putting down a Mark and picking up a Mark". This 1756 entry in a Newcastle Lodge Book will be a challenge, and a stimulus, to further research.

To Bro. B. W. Oliver

The reference to the part played by the Lodge in its relation to the P.G.L. of Northumberland is important. In these days, when Provinces consist of several Lodges, it is not easy to visualise the position of an individual Lodge which, during its long history, experienced periods when it was the only Lodge in its Province. The "Ancients" had no Provincial Grand Lodges (except abroad), but the "Moderns" had, and therefore the prestige of the Provincial Grand Lodge had to be maintained and continued. Such was the case at Newcastle-upon-Tyne from c. 1782 to 1813. Previous to 1783 only two or three Lodges shared the honour of holding a P.G. Lodge meeting under their respective Banners. It was as simple as that. The private Lodge opened in the three degrees, the P.G. Master took over, P.G. Lodge business (if any) was transacted. The Provincial G. Master closed the P.G.L. and business was resumed in the Third degree by the Master of the private Lodge.

To Bro. G. S. Draffen

Thank you for the correction *re* the Forfar and Kincardine Militia. This Regiment camped outside Sunderland in 1808 and 1811. Whilst on duty tour at Newcastle the Lodge met at an inn. Visitors from the Regiment attended both Athol and St. John's Lodges at Newcastle and Sunderland. There appears to have been some co-operation between the F. and K. Militia Lodge and St. John's and Athol Lodges in a revival of the Ancient Order of Free Gardeners. As the source of the information is not Masonic there is no point in discussing it here. The question of the 1756 entry *re* the Mark degree is of such outstanding importance that I have decided to make it the subject of a special "paper". The Lodge was definitely an unattached English Lodge which was known to Mary Chapel Lodge at Edinburgh, which said Lodge granted a "Letter of Recognition" to the Newcastle Lodge, when the Newcastle brethren approached the Grand Lodge of England for a Warrant, which, by the way, was granted in 1766 and constituted in 1767. This Lodge is the subject of this paper. I have also touched upon this subject in my reply to Bro. Eric Ward.

To Bro. John Rylands

A thousand thanks for all you did on my behalf.

1. Bro. Henzell was husband of the lady at whose inn the Lodge met. In my reply to Bro. Carr much could have been added to my opinion of this alleged unworthy individual whose mannerisms were almost as frightening as was the Secretary's "imbecoming" and "improbative" language. There may, or may not, have been something in the story that Henzell had made Masons clandestinely, for I have recently got evidence that certain Military brethren at that time were putting out feelers as to how a Lodge could be formed. Perhaps Henzell was guilty of serious indiscretion only, but sufficient to rouse his brethren and himself, and also to cause the origination of a rumour that the Athol Lodge at Newcastle-upon-Tyne had been formed by a set of disgruntled brethren. This was not true—it was slanderous gossip. As far as Henzell was concerned, the accusation against him goes back to 1798 and apparently continued until 1801, when he still refused to admit (*i.e.*, would not concede) anything. Maybe he was a stupid ass. In any case, he started something which may have tarnished the good name of the Lodge of which he was a member, and also gave rise to a rumour which developed as the years rolled by, and which got further and further from the truth.

2. That St. Nicholas Lodge welcomed the Union of the two Grand Lodges on 27th December, 1813, is evident. Within three weeks of the Union the brethren took the initiative to form a union with the Athol Lodge No. 131/15 (A), which was finalised in June, 1814, by sanction of H.R.H. the Duke of Sussex, Grand Master, who took a personal interest in the Union. This event made Masonic history. It was the case of an old Lodge absorbing a much junior Lodge, of accepting the low-numbered Warrant of the junior Lodge, and continued and still continues to work under the original Warrant. It was not, in the usual sense, a 50-50 per cent. union of two Lodges; it was an incorporation by the senior Lodge of the junior Lodge—something which may never occur again in Masonry.

3. The Grand Patron of the Athol Lodge No. 131/15 was the Mayor of Newcastle-upon-Tyne, and who was made a Mason in the Mansion House by a delegation from the Lodge. The Grand Patron of the Percy Lodge at Morpeth was Bro. B. Mitford, Esq., scion of the noble house of Mitford. It was a frequent custom in Lodges of the "Ancients" to invite a person of local

distinction to accept this high office. After all, this was merely carrying on a tradition of the Ancient Operative Masons.

4. The Bro. Lindoe mentioned was a well-known actor and for many years Manager of the Theatre Royal. He was Marshall (D. of C.) of the Lodge. His introduction of the Lectures (his own variation) received the approbation of the P.G. Master, from which one may speculate that the lectures were, at that time, an innovation of St. Nicholas Lodge. Possibly Bro. Lindoe was anticipating the Union of the two Grand Lodges. It has not been ascertained, as yet, whether there was any connection with Bro. Lindoe, the J.G. Warden of the United Grand Lodge in 1814.

As far as the Mark Degree entry (1756) is concerned, it may be that here was the germ of something which is today a full-dress ceremonial. I cannot accept the view that this entry refers to paying a fee and receiving a mark for it without some brief ceremony.

To Bro. Arthur Sharp

There were two unattached Lodges in Newcastle-upon-Tyne c. 1730-1757, one of which took a Warrant under the Grand Lodge of England on 13th October, 1757, and was later named St. John's Lodge. In 1756 the second of these Lodges possessed a 1723 *Book of Constitutions*, to which was added 48 leaves. Some of the leaves were used to record the By-Laws of the Lodge, some songs and, in particular, an entry (1756) relating to the charge made for taking the Mark Degree. In 1763 the Lodge took a Warrant under the Grand Lodge of the "Ancients", No. 120, but as no payments were made by the Lodge it is suggested that something went wrong. In 1766 the same members applied to Mary Chapel Lodge at Edinburgh for a Letter of Recognition, which was granted, and which was no doubt used in support of an application for a Warrant under the Grand Lodge of England. This Warrant was granted, and in 1767 the Lodge was duly constituted under the title of St. Nicholas Lodge.

In an undated Memo. written by Bro. William Punshon (period 1814-1843) and now in the possession of Bro. H. C. Booth, Bro. Punshon states:—

"St. Nicholas No. 120 in 1763. In 1766 got a 'Moderns' Warrant No. 313. No. 120 was obtained from Edinburgh Ancient Masons."

This reference to Edinburgh by William Punshon is significant and may tie up with the Letter of Recognition granted by Mary Chapel Lodge.

It is difficult to state why Bro. Potter, of Sion Lodge (M.) of North Shields, installed the Warrant of St. Nicholas Lodge. About that time Athol Lodge No. 131 was constituted at North Shields, but did not function for very long. You may have noted that a Bro. R. Green, mentioned in connection with St. Nicholas Lodge, appears to have had some connection with the North Shields Lodge, and also that there was some relation between the two Lodges. It does, however, appear obvious that there was fraternisation between both Unattached, "Moderns" and "Ancients", Lodges, not only in Newcastle-upon-Tyne, but also at Sunderland, Durham City and elsewhere, and that whatever rancour occurred must have developed at a later date.

The term "Installed" crops up so frequently in the North-East that one must beware of confusing it with "Constituted". The usual practice here was to "Instal" the Warrant, *i.e.*, hand it over officially to the Master and Wardens, the Lodge was then Constituted and the Master then proceeded to appoint his officers. In the case of the Lodges under the G.L. of the "Ancients", the Warrant and Master were ceremoniously "Installed".

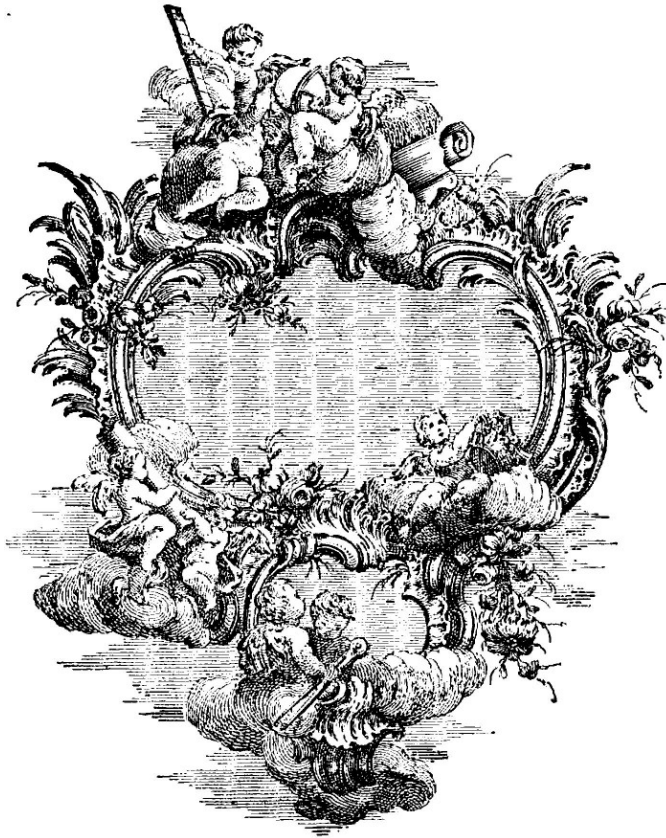
As regards *The Freemason's Companion* of 1777, there is, as stated, no specific mention that the volume was produced for St. Nicholas Lodge. Nevertheless, the general indications are that it was. A query on this subject has been answered in reply to the comments by Bro. G. Y. Johnson. A more modest compilation of songs, contemporary with the period, was published by the Restoration Lodge No. 111, Darlington. In an appendix, which was unfortunately too lengthy, the songs mentioned and some particulars about the authors could not be printed through lack of space. Briefly, the two songs by R. Green, a Mason of many years' standing prior to 1777, may have been written years prior to the Dublin publication. W. Smith, author of the *Companion* of 1735, also compiled *Book M*; he was a member of the Lodge at Swalwell. There is also a song by David Richardson, who was a Past Master of St. Nicholas Lodge and in 1781 made P.G. Master of the Harodim in the Lodge at Swalwell. John Cunningham's verses are, as you know, quoted from an early date. John was well known in Sunderland and was contemporary with Thomas Bates, who established one of the earliest permanent theatres in Northern England. He was well known in the Sunderland Lodges.

The Kembles were well known in the North, especially in Durham City and in Sunderland. Stephen was initiated in the Marquis of Granby Lodge, No. 124, and a chair, specially made for him, is preserved by the Lodge. His old Drury Lane Theatre at Sunderland was demolished a generation ago. Mrs. Siddons, Mr. Emery and many others from Drury Lane, London, gave occasional performances at Sunderland. Stephen was made an honorary member of almost every Lodge in the North. Records in the minutes of my mother Lodge, St. John's, No. 80, show that he graced the Festive Board and gave extracts from various plays.

The name Charles Avison is familiar, but I have not yet learned whether he was a Freemason. Your reference to the tombstone erected to the memory of John Cunningham (*A.Q.C.*, xxii) is also familiar. So far I have not seen the stone. I fear that it disappeared in the general demolition of some years ago, when half the graveyard was built upon. I do know that the stone erected to the memory of Alex Dalziel by Newcastle-upon-Tyne Lodge was not preserved.

Thank you, Bro. Sharp, for all your queries.

Finally, I should like to add my best thanks to Bro. H. C. Booth for his kindly, enthusiastic help for forty or more years, and also to Bro. Leslie Jones, Librarian of the P.G.L. of Northumberland, who has been so patient with me for so many years, and whose comments in Part I of this paper had to be curtailed owing to lack of space.



FRIDAY, 4th MARCH, 1960



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. Carr, L.G.R., I.P.M., as W.M.; G. S. Draffen, M.B.E., Grand Librarian of Scotland, P.M., as I.P.M.; Bernard E. Jones, P.A.G.D.C., S.W.; Arthur Sharp, M.A., P.G.D., J.W.; Ivor Grantham, O.B.E., M.A., LL.B., P.Dep.G.Sw.B., P.M., Treasurer; J. R. Dashwood, P.G.D., P.M., Secretary; Lewis Edwards, M.A., F.S.A., P.G.D., P.M., D.C.; F. Bernhart, P.A.G.St.B., S.D.; G. Y. Johnson, J.P., P.G.D., P.M.; and Norman Rogers, M.Com., P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. R. J. Wilkinson, J. A. Reeves, K. H. Phillips, L. Clough, W. Patrick, I. H. B. Evans, R. A. N. Petrie, Angus Campbell, J. E. Trott, W. E. Carter, A. R. Hewitt, M. Glantz, E. Newton, A. F. Mills, F. E. Rockliff, R. G. Elms, H. Hoffmann, J. I. M. Jones, P. R. Rainsford-Hannay, H. H. C. Prestige, G. P. Smith, P. J. K. Webster, A. F. Hatten, R. Gold, J. C. Holliman, R. G. Arnold, B. Jacobs, S. M. Austin, G. E. Minshaw, B. Foskett, A. G. Sharp and E. Winterburgh.

Also the following Visitors:—Bros. J. R. Reeves, Lodge 2128; A. G. L. Helger, Lodge 2469; and R. W. Darment, Lodge 2312.

Letters of apology for absence were recorded from Bros. Col. C. C. Adams, M.C., 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.; S. Pope, P.G.St.B., P.M.; W. Waples, P.G.St.B.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); B. W. Oliver, P.A.G.D.C., P.M.; N. B. Spencer, B.A., LL.B., O.S.M., W.M.; G. Brett, P.M. Lodge 1494; Lt.-Col. E. Ward, T.D., P.M. Lodge 5386, J.D.; and F. R. Worts, M.A., P.A.G.D.C., I.G.

One Lodge, two Masonic Clubs and forty-four Brethren were duly elected to membership of the Correspondence Circle.

Bro. Ivor Grantham called attention to the following

EXHIBITS

From the Grand Lodge Library and Museum:—

A set of Tracing Boards, the property of Mount Lebanon Lodge, No. 73, 1° and 2° combined, 3°, and Royal Arch, late eighteenth century or early nineteenth century.

A coloured Finch Apron.

A Masonic Stole and Belt (? Finch).

Bro. NORMAN ROGERS read an interesting paper, entitled *The Age of the Mark Ritual*, as follows:—

THE AGE OF THE MARK RITUAL

BY BRO. NORMAN ROGERS



N a paper given before Quatuor Coronati Lodge in March, 1959, entitled "The Age of the Master's Part", Bro. R. J. Meekren, of Canada, made certain statements which aroused controversy; among these were two assertions: First, that it is always the Ritual which gives rise to the legend or myth, and second, that the essentials of our rites are of indefinite antiquity.

Earlier this century there were many arguments concerning the Craft degrees, and of recent years there has been a considerable amount of research into the Royal Arch and other Orders, but the Mark Degree (apart from the purely historical side) has been a subject dealt with by very few Brethren, and the Mark Ritual "the Cinderella of all". This paper is an attempt to shed some light on both the elements of that degree, viz., the Ceremonial and the Legend or Theme—mainly from a historical and not a symbolical standpoint.

Now the usual conclusion is that the Ritual must be as old as the Degree itself, a contention which is based on a fallacious premise, for we know that there was much progress from the catechismal to the narrative form in the early part of the nineteenth century. In the case of the Mark Degree itself it is usual to quote the first reference as the minute of the Royal Arch Chapter of Friendship at Portsmouth in 1769, when Thomas Dunckerley made some Brethren "Mark Masons" and "Mark Masters", he "having lately rec'd the Mark". Unfortunately, there does not appear to be a record of the ceremony used, except that it seems to have been in two parts, the Mark Mason for the Fellow Craft and the Mark Master for the Master Mason, and some kind of Mark cypher was used at that time. Two distinct ceremonies would appear to have been really necessary in those days, when only a proportion of the Brethren became Master Masons.

That there have been changes in ritual in the Mark Degree would appear logical, since we are all aware that the Craft Ritual was re-drafted by the Lodge of Reconciliation in 1813-16, and the Royal Arch was similarly dealt with in 1834, the Lectures coming later.

THE MARK IN NEWCASTLE

Recently an earlier date than that at Portsmouth has been discovered in a 1723 *Book of Constitutions* belonging to St. John's Lodge at Newcastle, viz.:—

Newcastle January 19. 1756.

Then being meet part of the Body of the Lodge they taking it to their serious Consideration That no member of the saide Lodge Shall be Made a Mark Mason without paying the *sum* of one Mark Scots and that for the propigation of the Pedestal. As witnessed the forsaid Date by

| | |
|-----------|-----------------------------|
| | John Maxwell |
| Wardens { | To ^c Provund (?) |
| | Robert McVicar |

There were 22 By-laws, from which the following information is extracted:—

1. All forfeits and fines, together with half the charge of 2s. 6d. for each of the three degrees, had, by the Rules, to be deposited in the Pedestal, which was evidently used as a Cash Box.
2. The 21st By-law, dated Feb^r. the 10: 1756, provides proof that this St. John's Lodge was in existence at an earlier date.

Robert Salmon, who owned the book, was at one time Master of the Lodge; he was a subscriber to *Book M or Masonry Triumphant* in 1736 (*vide A.Q.C.*, lx, p. 176).

Bro. Wm. Waples, who provided this information, suggests in *A.Q.C.*, lx, p. 140, that in Lecture No. 1 in *Book M*, which was published by W. Smith (Newcastle, 1736), "are to be found

references which may suggest that our Antient Brethren were familiar with much of what we know today belongs to the Royal Arch and the Mark Degree”.

In *Book M* there is certainly the germ of the theme which we shall see later is that of the “Old Mark”.

THE BLACKBURN “PERSEVERANCE” RITUAL

A few years ago there came into my hands a copy of a curious old Mark ritual which was worked in connection with the Perseverance Lodge, No. 345, Blackburn, in the years from 1869 to 1876; an old Past Master, Bro. Thomas Clough, was the exponent, but when he died in 1882 it became extinct. There were several attempts to form a Mark Lodge at Blackburn, notably one in 1872, when a banquet was held at the Old Bull Hotel (now demolished); but it was not until October, 1889, that the Perseverance Mark Lodge, No. 403, was consecrated by the Prov. G. Mark M., the Earl of Lathom; some of those who joined the new Mark Lodge had received their marks under the old ritual, which had little affinity with that in common use in Lodges holding under the Grand Mark Lodge.

This curious ritual, which was in use between 1869 and 1876 (probably handed down by word of mouth in earlier years), appears to be in three parts:—

1. An interpretation of Nebuchadnezzar's dream of a lion by his bedside, by captives of the tribe of Judah, who were then ordered to return to Jerusalem to rebuild the Temple. They were to be delivered from Babylon to Tatnai, Governor in the East, thence to Shethar-Boznai, Governor on the other side of the river, for him to pass them on to Jerusalem, “there to receive the promise of a Mark Mason”. Each man was then to produce a specimen of his work.
2. The second portion is extremely short, the candidate(s) being admitted to present the R. Ashlar, which is rejected; he then retires and brings in the P. Ashlar, with the explanation that “some evil disposed person had taken away the real specimen, and substituted the other”, upon which he is told that he is entitled to receive the promise of a Mark Mason.
3. The third section consists of Questions and Answers, wherein it is stated that “the promise of a Mark Mason” was to receive the Sign, Grip or Token, and Word of a M.M. It elaborates on the building of K. S.'s Temple, how the masons were paid, and the difference between the E.A.'s and the F.C.'s, and also brings in the story of Mordecai and Haman, the latter of whom was ordered to be hanged on the gallows he had prepared for the former.

There are several anachronisms in this narrative, as shown by the following dates, taken from *Peake's Commentary*:—

- 604-561 B.C. Nebuchadnezzar, Emperor of Babylonia, during which period he subjugated Judaea, sacked and destroyed Jerusalem (586 B.C.) and carried off the people into captivity.
- Circa 570 B.C. Daniel (Belteshazzar) interpreted Nebuchadnezzar's dreams, and in 538 B.C. that of Belshazzar, his son—the writing on the wall (Daniel, v, 25). Babylon conquered by Cyrus.
- 538-529 B.C. The reign of Cyrus I, who founded the Persian Empire. Edict of Cyrus (538) followed by foundations of Temple being laid. Work impeded by Samaritans for 16 years.
- 522-485 B.C. Reign of Darius I. Tatnai was Satrap of the province east of the Euphrates, and Shethar-boznai Governor west of the river (*i.e.*, of Syria, etc.).
- Circa 520 B.C. The two Governors referred the question of Zerubbabel's rebuilding of the Temple to Darius.
- 520-515 B.C. Under Zerubbabel and Joshua, the Jews built the Second Temple, taking four-and-a-half years. It was dedicated 516 B.C.

Nebuchadnezzar, therefore, had been dead over 40 years when the remainder of the events happened; all of them could not have happened simultaneously. Haman and Mordecai were, for instance, of the time of Ahasuerus, about 510 B.C. (Esther, vii, 10).

One explanation of the story might be that the text of Ezra, vi, 5-6, read by the somewhat illiterate, would give rise to the supposition that it was Nebuchadnezzar who had given the captives permission to return, instead of Cyrus, and this is supported by the fact that “The King” is mentioned in later versions, instead of Nebuchadnezzar.

ANOTHER BLACKBURN MARK RITUAL (1879)

Since this paper was first written, another "Blackburn" Mark Ritual has come into my hands from the Leeds Installed Masters' Library, by courtesy of Bro. Fred R. Worts. It is definitely dated 1879, was evidently used for a revival of the degree and shows an extension from that of 1869-72. In this later one we get:—

1. An Opening based on the Craft working.
2. A ceremony with Ob. The "rejection" part is extended, but is badly constructed.
3. Nebuchadnezzar still comes into the ceremony, but with Daniel's interpretation of the Statue with feet of clay, instead of the Lion.
4. There are the same anachronisms of Nebuchadnezzar allowing the captives to go to Jerusalem to rebuild the Temple, Tadmor, etc., as in the "Old Mark" of pre-1803.
5. The finding of the KS. and a Charge on the W.T.'s are added.

This 1879 Ritual is marked as having been copied from one belonging to George Parker Brockbank, first Master of St. John's Mark Lodge, No. 2, Bolton, holding under the Scottish Grand Chapter, 1856-1872, when it became the present St. John's T.I. Mark Lodge. Evidently the latter, only 14 miles away, had a decided impact on the Perseverance Craft Lodge ceremony.

DAVID MONCRIEFF

In March, 1958, I was approached at the York Lodge by the Rev. Hilary I. Robinson, who asked me to trace his great-great-grand-uncle, David Moncrieff. Here, the reader should know that this Reverend Brother was the one who produced, at his initiation in York in 1936, the famous *Graham MS.* of 1726 (? 1672), which had been in his family for generations. This *Graham MS.* is exceptional, in that it gives the legend of the Craft as being the raising of Noah by his three sons, Shem, Ham and Japhet, to discover secrets which they thought he had taken with him into the grave. In other words, it suggests that the Hiram legend was not always that of the Craft, independently of the fact that that legend did not appear until about 1730, though there are earlier faint traces. Then, too, this *Graham MS.* is notable for a slight reference to the Mark degree, in that "the masons had a sign when paid their wages, which the labourers did not have", a very early reference; also, this 1726 *MS.* is definitely Christian and Trinitarian.

Bro. the Rev. H. I. Robinson unfortunately died in September, 1958, and some of his Masonic documents are now "on permanent loan" to the York Lodge. But, before he died, Bro. Robinson supplied me with a copy of an old Catechism, which he stated was "Mark" and was in his great-great-grand-uncle's handwriting. He asked me to trace this David Moncrieff, who died at Hawick in 1834, leaving these papers, among which are his Royal Arch certificate, dated 1803, and granted by Lodge No. 310, "Antients", Blackburn (now Benevolence, 226, Littleborough), and his Knight Templar certificate, issued in Manchester by the Red Cross Lodge, No. 201, "Antients" (now Lodge of Virtue, No. 152).

Unfortunately, it was impossible to communicate any information about David Moncrieff, because the books of the two Lodges were unavailable, those of Benevolence being found early in 1959, the Chapter records being still missing. David Moncrieff is shown as having attended the Lodge on four occasions between March, 1803, and January, 1806, acting as S.W. when three different Craft ceremonies were taken. The Mark Degree is also shown as being given at Emergency meetings on at least nine occasions between 1813 and 1834, whereas there is only one reference to the Royal Arch, *i.e.*, on April 1st, 1814. This suggests that there must be other information in the Chapter Minute Books, could they only be found. Because they are missing there is no Chapter Centenary Warrant.

The Lodge of Virtue Minute Books have also been consulted, but without success.

The two certificates of David Moncrieff provide evidence that he was in Blackburn in 1803 and in Manchester in 1807; if he was an Arch Mason in an "Antients" Lodge in 1803, and a K.T. in 1807, nobody can doubt that he must have been a Mark Mason at an earlier date, for the custom of many "Antient" Lodges in Lancashire at that date was to give the Mark before the Arch, the Knights Templar following. It is not known why he was in Blackburn from 1803-6, or why he visited Manchester in 1807.

But the one interesting point which aroused my interest was the agreement of this "Moncrieff" Blackburn version of pre-1803 with the third part of the "Clough" Blackburn version of about 1870, beginning "Brother, are you a Mark Mason?" as do several later ones.

ORIGIN OF THE LEGEND

It is true that the 1870 Blackburn version combines an Opening, a "rejection" section and a catechism, whereas the 1803 version has the catechism only; this is understandable, for the Opening and Closing in the early 1800's would seldom be written, whereas the Catechism would be an *aide-mémoire* only.

My natural curiosity led me to make inquiries in various places ; first, in Grand Mark Library, where are to be found various Mark rituals:—

1. Mark ceremonies and Installation (Matier) of 1869-1877.
2. Another marked 1780, but written on paper "watermarked" 1817, which is more or less identical with the 1845 Carlile "exposure", which has been suggested as based on "Finch".
3. An old ritual marked "as used by the old York Lodge at Bradford prior to 1873".
4. A version similar to the *Moncrieff* MS., and marked "an old version of the Red Cross of Babylon". (It is not the same as the present Red Cross, which is founded on events connected with the building of the Second Temple by Zerubbabel. As the Ark, Mark, Link and Red Cross were often taken on the same day, one should not be surprised to find different names ascribed to the various degrees, and it is possible that the inscription is incorrect, giving rise to the belief that the "Old Mark" and the Red Cross were the same.)
5. Other early rituals are:—
 - (a) Yorkshire, dated 1830
 - (b) Unnamed, dated 1840
 - (c) Albany Lodge, Isle of Wight, No. 176 (now 151), which is a curious mixture ; date between 1832 and 1863.
 - (d) Gibraltar, dated 1859 ; has "rejection" theme.

My investigations in Grand Lodge Library disclosed the complete ritual, with the original Opening and Closing, inscribed "Ritual of the old Mark Lodge Degree, still practised in some parts of Yorkshire"; to which is added "Copied from one in the possession of W. J. Hughan". Since then I have found that there is a similar copy in the York Lodge Library, and another in the Durham Provincial Library, of which a full copy has been supplied to me by Bro. W. Waples, the Librarian. All three have, apparently, been copied from the same original.

THE FULL CEREMONY

The charge for the degree is laid down to be "1s. 1½d., neither more nor less", which is described as "half a shekel", and agrees with the later St. John ritual, where it is described as "about a shilling".

The Opening commences with a Sojourner asking the King for permission to introduce a stranger, who professes to know the dream and its interpretation; on this being given, the King is asked to allow the Children of Israel to go to Jerusalem, "there to receive the promise of a Mark Mason". Tatnai and Shethar-boznai come into the narrative, the candidate being taken to the J.W. (Tatnai), after which the Sojourners and the candidate "pass over the bridge" to the S.W., represented by Shethar-boznai; a Mark is then chosen, and the candidate takes his Ob., which is in different form from that now used.

Then follows the Historical Lecture, which gives a better explanation of the Penal Sign, after which the H.O. sign is accompanied by the word "EKBETAIN", which is interpreted as "to h..... o..... . . ." This section ends with a statement that it was in the rubbish outside the walls that HAB was interred. The Charge at the end of the ceremony is very similar to the present one.

Following the Charge comes the Catechism; this is on the same lines as the *Moncrieff* and Blackburn versions, save that it is slightly more explicit. The Sign, for instance, is: With step, right hand as if drawing a sword from its sheath, then two f.....s behind the e.....; the Grip is that of the present MMM., but the word remains as EKBETAIN.

THE YORKSHIRE VERSION

Bro. Gilbert Y. Johnson, Librarian of the York Lodge, has compared the *Moncrieff* MS. with two in his collection:—

1. Sunderland, where the "Harodim" degree and the "Passing of the Bridge" degree were worked in the Palatine Lodge (previously Sea Captains' Lodge), No. 97, as the minutes testify, about 1800;
2. Another which was worked in the Lodge of Hope, Bradford, at an early date.

All the three, he says, are so similar as to give rise to the statement that they are the same working.

Further, in an introduction to the Bradford copy in the York Catalogue is a statement by T. B. Whythead that "it is very nearly the present Ritual of Red Cross of Babylon with some

slight change". This copy of the old ritual appears to be of about 1879, and an old P.M. of the Lodge of Hope, Bradford, stated in 1889 that it was "still practised in some parts of Yorkshire, but under no special jurisdiction other than its own wherever practised"; he further went on to say that "a lodge of it held at Blackburn went under the Gd. Mk. Lodge about 20 years ago"; and added, "It has been used for 55 years by two Masons still living, both men well known to me, and was in vogue long prior to that, having been handed down to them by much older systems."

(According to a note by Bro. G. J. Johnson, the old Brother who wrote this was Jeremiah L. Atherton, who was a member of the Old Mark Lodge attached to the Hope Craft Lodge of Bradford.)

THE SCOTTISH VERSION

So far it seems to have been established that the Blackburn, Bradford and Sunderland versions were originally all the same, and based on the Nebuchadnezzar theme as early as 1800, if not much earlier. But here one may pose a question, "What about the Scottish system?"

The oldest Mark Book is that of the Lodge of Aberdeen, No. 1 ter., dating from 1670, but that does not support the idea that there was a Mark ceremony. In an article on the Mark Degree in the *Grand Lodge of Scotland Year Book for 1954* by Bro. Geo. S. Draffen, Grand Librarian, are the following statements:—

"The Grand Lodge of Scotland officially abandoned the Mark Degree in 1800, and authority for it was assumed by the Supreme Royal Arch Chapter in 1817; this authority was divided between the Grand Chapter and Grand Lodge in 1860, the two adopting the same ritual in that year as the 'Fourth Degree'; and

"Earlier than this, Bon Accord Chapter, No. 70, Aberdeen, issued a Mark Charter to a number of Brethren in London, and a Dr. Robert Beveridge, of this Chapter, wrote in 1879: 'We saw great occasion to change the Mark . . . which, as given in the Edinburgh No. 1 previously, was absurd . . .'" (Page 86.)

In the same article is a Report adopted by the Grand Lodge of Scotland on 5th November, 1860, with the following clause:—

(3) That the Grand Lodge of Scotland and the Supreme Grand Royal Arch Chapter of Scotland shall adopt the same Ritual in conferring the Degree, being that now adjusted by their respective Committees. (Page 91.)

Additional information is to be found in the *Scottish Freemason* of 1895, where Bro. Mac. B. Thompson, of Ayr, gives some interesting facts regarding the oldest form of their Mark Degree, "before the English form", which, he says, "was derived from the old Scottish working, was adopted". He goes on to say that there were four forms of the Mark Degree formerly in use:—

1. F/C Mark (for F.C.).
2. Mark Master (for Masters).
3. Fugitive Mark (for R.A.).
4. A Hint to a Wayfarer (Christian Mark—for K.T.'s).

He further stated that the Mark Master's Degree (No. 2) gave some passages in the life of HAB not usually known, and ingeniously connected the Capstone of the Temple with the Stone of Fate, now in Westminster; he explained that the oldest emblem was not a Key-stone, but a Capstone of four sides, on which were engraved certain emblems which formed part of the esoteric teaching.

THE ST. JOHN T.I. RITUAL

In my collection is the Ritual of St. John's Mark Lodge, No. 2, on the list of the Scottish Grand Chapter, at a time when it was warranting Mark Lodges in England, 1856-78. This Lodge, which is now St. John T.I., is the survivor of a number of Lodges which previously worked the degree in Bolton, Lancashire.

Between 1797 and 1855 there are many references in the minute books of Anchor & Hope, No. 37 ("Moderns"), Antiquity, No. 146 ("Antients"), St. John's, No. 221 ("Antients"), and St. John's, No. 348 (Union), of the degree being conferred in Bolton, apparently under the Craft Warrants. One Brother, Geo. Parker Brockbank, records in his Diary that "he was advanced to Ark, Mark and Link, and received the Master's Mark and Red Cross of Babylon in the Lodge of Charity, Ringley Bridge, on 4th July, 1848". (The Lodge of Charity now works as No. 350 at Farnworth, Lancs., where there is, at present, no Mark Lodge.)

Bro. Brockbank, who was then Secretary of St. John's Lodge, No. 221, applied in 1856 to the Scottish Grand Chapter for a warrant; he said, "I took the Degree many years ago, but in

a manner which would not be recognised by your Grand Chapter." He was directed to St. Mark's, No. 1, London, and he and two other Brethren were re-obligated there in January, 1857, on 4th March of the same year obtaining a warrant as St. John's Mark Lodge, No. 2, under the Scottish Grand Chapter; when, in 1870, Lancashire was formed into a Province under that Chapter, one of these three Brethren, Thomas Entwisle, was appointed as the first (and only) Provincial Grand Master, *i.e.*, under Scotland.

St. John's Mark Lodge, No. 2, joined the Grand Mark Lodge of England, etc., in 1872 as St. John T.I., though it was not until 1878 that an agreement was reached between the Grand Mark Lodge of England and the Grand Chapter of Scotland, since when neither has encroached on the other's territory.

The ritual of St. John's Mark Lodge during the Scottish period of 1856-72, in the handwriting of the first Master (Bro. Geo. P. Brockbank), is definitely of this period, for it mentions the "Warrant or Charter from the S. G. Chap. of S."

The Officers include the R.W.M., Dep. R.W.M., Condr., T.K. (Timekeeper) and Director of Music, in addition to the usual Mark Officers. This ritual of 100 years ago is interesting, in that it is almost identical with the present English ritual, save that the advancement and obligation take place *after* the "rejection" ceremony, and before the s.....s and w.....s are given. Its importance in the present connection lies in the fact that the Mark ritual in Bolton was quite different from that in Blackburn, only 14 miles away, though in the latter town, by 1870, a shortened form had been prefixed to the old Nebuchadnezzar theme, and the real beginning of this had been dropped.

Incidentally, in the 1797 By-laws of St. John's Lodge, No. 221, Rule the 4th says:—

"Resolved that Every Br. shall appear Clean and Decent as he Can with an Apron, such as is worn by Antient Masons, Likewise that Every Subscribing Br. shall ware in his Breast that Mark of distinction that is worn by Antient Masons on the Regular Meeting Nights."

That distinguished historian, the late Bro. W. J. Hugan, said in an Introduction to the Lodge History that "he had failed to discover to what this rule refers . . . as not two of the old medals were exactly alike, being generally unique in style, emblems, etc., it is not probable that the mark of distinction referred to was of a medallion character". When these old Mark Rituals are examined the following is found:—

Q. What further privileges have you as a Mark Mason?

A. That all Mark Masons should wear in the fifth button-hole on that part of the garment called a vest or waistcoat, a white ribbon with a pendant or medal hanging thereto.

Here, then, is the purpose of those beautiful silver medallions, some flat, some pierced, which were obviously prized personal possessions and indicated that the wearers had advanced further in the mysteries of the Order than the three Craft degrees. The one belonging to David Moncrieff is now in the York Library, and shows emblems of the various degrees practised by the "Antients" to which he belonged.

CONCLUSIONS

What inferences can we draw from all this information? First, that there were two Mark "legends" in the first half of the nineteenth century, the "Old Mark" theme being dropped in favour of the more consistent "rejection" theme about the middle of the century; second, that the mysterious Order called "Passing the Bridge" was not the Red Cross of Babylon (here notice the evidence of Geo. Parker Brockbank to the Grand Chapter of Scotland in 1856 (above), and the evidence of Bro. Wm. Waples that "the Sunderland 'Passing the Bridge' and Harodim degrees are not the same as this old version, there being at least four or five versions of the 'Passing the Bridge' ceremony"); thirdly, that the Red Cross of Babylon has a different theme from that of the "Old Mark"; and fourthly, that the Grand Mark Lodges of England and Scotland followed the example of United Grand Lodge and United Grand Chapter in removing inconsistencies and establishing the rituals on a sounder basis.

Bro. John A. Grantham, in his *Introduction to Mark Masonry*, points out that there were various degrees being worked at the beginning of the nineteenth century, such as the "Arch Mason", which had a key-stone and mark motif (p. 43), the "Black Mark" in Ireland of about 1810, a Templar degree (p. 58) and, in the West Riding of Yorkshire, the Lodge of Hope, Bradford, "worked a curious mixture of the Babylon Pass and the modern Mark ritual, but with all references to the Key-stone omitted" (p. 65).

Further evidence exists in *Freemasonry at Bottoms*, by R. D. Matthews (p. 13), where it is pointed out that the ritual of the Old York Mark Lodge T.I. Bradford, which joined Grand Mark Lodge in 1873, was similar to that at Bottoms (now Prince Edward, No. 14, Sowerby Bridge); it was presided over by the King, representing King Nebuchadnezzar, and his principal

officers were Tatnai and Shethar-boznai; he goes on to say that "the Mark Degree, which since 1860 has been worked there under the superintendence of the Grand Mark Lodge, is different from the 'Old Mark' (or 'Old St. Mark'), which is *separately recorded from 1838 to 1866*". Bro. Matthews further records a most interesting piece of evidence, *viz.*, that a well-known old Mason, Bro. John Greenwood, who was in 1862 installed as first Master of the Fearnley Mark Lodge, No. 58, Halifax, resigned the next month "on account of increasing age he felt himself unequal to the task of learning the new working of Mark Masonry". The matter was evidently taken up with Grand Mark Lodge, for the Grand Secretary suggested that the ritual of the "Old Mark" should be used for the first year and the new ritual afterwards. Bro. John Greenwood obviously did not accept this offer, for ultimately (according to the Leeds Installed Masters' Transactions for 1918-19) the S.W. was granted a Dispensation by Grand Mark Lodge to serve for the remainder of the year.

John Grantham, in his *History of the Grand Mark Lodge*, published in March, 1960, states that the first regular meeting of the Northumberland & Berwick-upon-Tweed Lodge of Mark Masters under a Warrant from Grand Lodge was held on 14th April, 1858, when "explanations of the new and old working were given by the father of Masonry in the North, the R.W. Bro. Punshon".

He also says that the form adopted by the new Grand Mark Lodge at the time of its erection was the so-called "short working", in which there are no Overseers, because the central episode is not dramatised, but is related in the form of a lecture. The Anglo-Scottish Lodges employed the "long working" or extended version, in which the Overseers' part is performed in the manner familiar to present-day English Mark Masons.

There is also evidence in the *History of the London Bon Accord Lodge* that a conference took place in 1856 between the new Grand Mark Lodge and the Scottish Grand Royal Arch Chapter, when a ritual was formulated and authorised for use. This information is also given in the *History of Mark Masonry in Hampshire and the Isle of Wight*, by A. H. Summers, but, unfortunately, the information cannot be verified, as the First Minute Book of Grand Mark Lodge, 1856-1860, appears to be missing.

The evidence appears conclusive that the "Old Mark", with its different structure and different legend, was in use as early as 1803 (and probably, if we compare pre-Union Craft and Royal Arch ceremonies, from the first records in the 1760's), whereas the present version has no factual evidence of an earlier date than 1830. When it is reiterated that the Craft ceremonies were changed by the Lodge of Reconciliation (1813-16) from the Catechismal to the Narrative form, and that those of the Royal Arch were similarly re-cast and promulgated only in 1834, then it is an inevitable conclusion that this gradual evolution would affect the Mark Degree, with the result that the old legend, with its inconsistencies, was changed to suit the ceremonial already partly developed; certainly, the Catechismal section was abandoned.

It was inevitable that the various forms of the Degree which were practised in different parts of the country in the first half of the nineteenth century should give rise to rationalism when Mark Masonry came under the control of a Grand Lodge, and it is to the credit of this Grand Mark Lodge and its allies that unity has been effected, inconsistencies "ironed out" and a harmonious ceremony established, following the pattern of "the stone which the builders rejected".

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Rogers on the proposition of the acting W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. A. Sharp, G. S. Draffen, R. J. Wilkinson, R. A. N. Petrie, J. R. Rylands, F. L. Pick, L. E. C. Peckover, F. R. Radice and E. Ward.

The ACTING W.M. said:—

In absence of the W.M., it is my privilege to propose a hearty vote of thanks to Bro. Rogers for his interesting essay on "The Age of the Mark Ritual". Unfortunately, I am singularly ill-equipped to discuss the subject because I was only advanced to the degree of M.M.M. some three weeks ago, and my only knowledge of the ritual is derived from the particular ceremony in which I was a principal (but very raw) participant.

But Bro. Rogers is an experienced and crafty fisherman, and guessing perhaps that a number of his listeners might be as ignorant of the "Mark" as I am, he used special bait in his opening sentences to persuade his fish to rise. He opened his paper with a theory (formerly propounded within our *Transactions* by Bro. R. J. Meekren) "... that it is always the Ritual that gives rise to the legend or myth ...". This is a theory much in favour among anthropologists and students of folk-lore, and it may be possible perhaps to demonstrate some reasonable foundation for it in those particular subjects. But I must admit that after a great deal of study devoted to the rise and development of the Masonic ritual I have failed to find any justification for this belief.

This is a subject far removed from the main body of Bro. Rogers' work, and it would not be proper to develop the argument on a side-issue, but I earnestly hope that some of our members of the Lodge and of the Correspondence Circle may be tempted to take up the subject at some future meeting of the Lodge, when we may have time to examine it fully and at leisure.

As to the two-fold legendary basis of the Mark ritual, which is the main theme of the paper, Bro. Rogers has undoubtedly proved his point, and there seems little doubt that developments of this sort were inevitable as a result of the curious inter-relationship of so many of the "additional" degrees, and the fact that even when they were not closely related whole "sets of degrees" were apparently practised by the same teams of men, with little or no differentiation between the end of one ceremony and the beginning of the next.

What a great pity it is that in the necessary rationalisation of the ceremonies so much of interest is inevitably lost when the authorities finally decide that inconsistencies must be "ironed out".

I have much pleasure in proposing a vote of thanks to Bro. Rogers, and before I call on the S.W. to second the proposition I must add a warning to those Brethren who will be taking part in the discussion to exercise due caution, keeping their points within bounds which are proper to be discussed in a Craft Lodge.

Bro. BERNARD E. JONES said:—

In seconding the W.M.'s proposal, I should like to express my thanks to Bro. Norman Rogers for adding so considerably to our knowledge of the development of the Mark Ritual or Rituals. The paper is packed with information coming from a rich store.

I note that the author does not in any particular way follow up his opening reference to Bro. Meekren's belief that it is the Ritual that gives rise to the legend or myth (to me a very doubtful idea), and that the essentials of our rites are of "infinite antiquity", in which latter belief I would prefer to substitute "indefinite" for "infinite". I fully agree that any suggestion that a Ritual must be as old as the degree itself is, and must nearly always be, fallacious, as any little inquiry into Masonic ceremonies of the eighteenth and nineteenth centuries will go to show.

We all must agree that even in this past century of most rewarding research there has been no advance in our knowledge of Mark Masonry comparable with that of the Craft Degrees and Royal Arch Masonry, a special reason for thanking Bro. Rogers for bringing to light what appears to be a mention of Mark Masonry in the records of the St. John's Lodge at Newcastle in 1756; if its authenticity could be assured, as to which there may be real doubt, then it would provide a reference earlier by thirteen years or so than any so far to be found in print.

I note that the author gives the year 1845 as the date of the Carlile irregular print, but it is well to remember that Carlile's book is compiled from newspaper material originally published in the 1820's.

It is a fair assumption that at times in the eighteenth century, or even slightly later, the Royal Arch, the Mark and even the Craft workings were somewhat reminiscent of one another; as examples, consider these instances, from eighteenth century rituals of the Craft, R.A. and Mark respectively:—

- (a) In the John Coustos authentic revelations of the ritual of two London Craft Lodges in the 1730's occurs a reference to finding below a stone in the ruins of King Solomon's Temple a bronze tablet engraved with the word "Jehovah".
- (b) Dr. Oliver is said to have had in his possession "a genuine version of Dunckley's version of the R.A. ritual", in which is an allusion to the chief corner stone rejected by the builders, but afterwards recognised as "the head of the corner".
- (c) The instance (given by Bro. Rogers) contained in the Mark Historical Lecture of the St. John's Lodge and in other related Mark rituals. There, the *sign* includes the "right hand as if drawing a sword from its sheath", a most definite allusion to an R.A. motif.
- (d) Then, in addition, there was the "Arch Mason" and probably other degrees whose ritual "had a key-stone and Mark motif".

Bro. Rogers has been fortunate in having had access to a number of Mark rituals, many of them, inevitably I suppose, of the nineteenth century. Interesting as they prove to be, it is disappointing that of the really early and apparently continually-developing rituals of the ceremonies embraced by the then loose term "Mark Masonry," say of the late middle period of the eighteenth century, we learn very little and are left wondering (and perhaps shall *always* be so left) how it happened that any truly distinctive Mark degree or degrees ever developed. But I hope it is not beyond hope that Bro. Rogers will yet find in the storehouse of Northern Freemasonry some facts that will throw a much-needed light on the separate emergence not only

of the Mark but of the Royal Arch degrees. The two were evidently in some instances closely related.

Bro. Rogers has well earned our thanks for his paper.

Bro. ARTHUR SHARP said:—

One welcomes the paper by Bro. Norman Rogers as likely (a) to stimulate fresh inquiry into the origin of the Mark degree in England, and (b) to fix the possible date of a ritual of the ceremony or ceremonies of the Mark Mason and the Mark Master Mason.

The famous minute of the R.A. Chapter of Friendship at Portsmouth of September 1st, 1769, discloses that Thomas Dunckerley made some brethren Mark Masons and Mark Masters, he "having lately rec'd the Mark". It has always been assumed that this was the earliest reference, but the discovery by Bro. R. S. Blackledge during 1958 of an entry on a page of a 1723 *Book of Constitutions* purporting to be a minute of some unidentified Lodge held at Newcastle on January 19th, 1756, and proposing that no member of this Lodge shall be made a Mark Mason without paying the sum of one Mark, Scots, does, apart from other considerations, raise a surmise as to whether Mark Masonry first came to life in Northumberland!

Dunckerley, in 1769, had "lately" received the Mark. Although Bro. Sadler appears to have collected every scrap of information in his *Life* (1891), we know from the *Freemasons' Magazine* (1793) that he was befriended by many influential gentlemen in the years 1766 to 1768 and may have travelled much throughout England and even to Edinburgh, for General Adolphus Oughton writes to him from that city on November 18th, 1767, congratulating him on the pension granted to him that year by the King.

If he did visit Edinburgh he would take the Great North Road from London, through York, Durham, Newcastle, and, being a most enthusiastic and energetic Freemason, could we not expect him to hear of the Mark degree, then at least worked for ten years at Newcastle? Perhaps he "rec'd the Mark" in that town. Our record of its being worked in the Marquis of Granby Lodge, No. 124, Durham, does not begin until 1773, but no records of that period seem to be complete.

Even the third-oldest record respecting the Mark degree, that of 193, "Ancients", now St. Thomas, No. 142, London, dated August 9th, 1777, when the W.M. and other brethren of the Lodge were made Mark Masons and Mark Masters, leaves a gap of some twenty years in the records of the degree being worked in the South. We should like to know whether Thomas Dunckerley worked the degree again after 1769.

There is, of course, no evidence of any contact by Dunckerley with the unidentified Lodge at Newcastle of 1756, and any inference that he could have done so is pure surmise on my part; but, then, who would have expected this 1756 entry of Mark Masonry to come to light only in 1958!

If we find the date of 1756 remarkable, the subject matter of the entry is even more so. It reads: "Part of the Body of the Lodge." What part is this—the F.C.s or M.M.s or the Mark Masons? And then the payment required of "one Mark, Scots" in an English town. It almost looks as if "Newcastell" is incorrect. After the Union, all the national Scottish money was called in and recoined with the same types as the rest of the United Kingdom, those coins which were struck at the Edinburgh mint being marked with an "E". The last trace of a Scottish coinage ended in 1714. After Anne's reign all the money of Great Britain was minted at the Tower of London.

It is, of course, possible that the Scots mark, or merk, still remained in circulation in Scotland owing to the general scarcity of coin in the eighteenth century; and the minute of the Banff Operative Lodge of January 7th, 1778, is of interest:—

"That in time coming, all members that shall hereafter raise to the degree of Mark Mason, shall pay one Mark Scot, but not to obtain the degree of Mark Mason before they are passed Fellow Crafts; and those that shall take the degree of Mark Master Mason, shall pay one shilling and sixpence sterling unto the Treasurer for behoof of the lodge. None to attain the degree of Mark Master Mason until they are raised Master."

(*Freemasons' Magazine*, March 18th, 1871—quoted by Bro. H. C. Booth, A.Q.C., lxi, pt. 1, p. 143.)

As to the value of a Mark, Scots, perhaps Bro. Rogers can enlighten us.

Concerning the names of the Master and Wardens, these are apparently all Scots; "Provund" is probably "Provan"—a Glasgow name.

Bro. Rogers has assumed that because Robert Salmon, one-time Master of the St. John's Lodge, owned the book in 1759, the entries of 1756 relate to that Lodge. I do not think this can be supported; if the dates were transposed the surmise might be reasonable. Copies of the 1723 *Constitutions* were not unusual and could be found elsewhere. The Dunblane Lodge

received a copy six months after publication. One would like to know why Bro. Salmon made his entry on the foreleaf under date "June ye 21 1759 Geatshead". Was he the sole survivor of some Lodge and did he obtain the 1723 *Constitutions* as a result?

Concerning the Mark Ritual, Bro. Rogers concludes that the "Old Mark" was in use as early as 1803, whereas the present version has no factual evidence of an earlier date than 1830. He will probably know of

"A Ritual and Illustrations of
Freemasonry accompanied by numerous
engravings, and a key to the
Phi Beta Kappa"

issued by Reeves, London, about 1905, which appears to be a copy of Allyn's Ritual first published in Boston (U.S.A.) in 1831. There is a copy in the York Masonic Library, and in the Mark ceremony our order of rejection and the O.B. is reversed. The section of the book devoted to the E.A. degree includes "Minutes of the last meeting" which are dated Sept. 10.5825. If we can accept the same date of 1825 for the Mark ceremony there included, it would seem that our present English Mark ritual is based on some American working before 1830, although not known here until the first English edition in 1835 (of S. Thorne, Devon). This seems to support the claim of Bro. Rogers for the present version.

One notes with interest that the ritual of the St. John's Mark Lodge, Bolton, during the Scottish period of 1856-72 names a Director of Music, in addition to the usual Mark Officers. Indeed, most English Mark Lodges make a point of singing the Scriptural portions of the ceremony to chants. In 1873, Dr. Wm. Spark, of Leeds, issued his *The Freemason's Liber Musicus*, which includes Mark Masonry music, and there have since been other settings.

One can only wonder whether the Resolution of April 20th, 1875, of the Board of General Purposes of United Grand Lodge reading

"Hymns form no part of the Masonic Ritual; and the singing of hymns in a Lodge is an innovation to which the Board of General Purposes strongly objects"

was against an "innovation" introduced into Craft Lodges by our Mark brethren.

Bro. G. S. DRAFFEN said:—

A paper of this nature not only goes to show the catholic outlook of our Lodge when engaged on matters of Masonic research, but is extremely interesting on its own account. It is the more interesting to me personally because, as some of my hearers and ultimate readers may not be aware, the Grand Lodge of Scotland regards the Mark degree as being an integral part of Craft Freemasonry. Law 84 in the current (1960) edition of the *Constitution and Laws of the Grand Lodge of Antient Free and Accepted Masons of Scotland* is in the following terms: "The Degrees of Freemasonry authorised and governed by Grand Lodge are those of Entered Apprentice, Fellow-of-Craft (including the Mark), and Master Mason, and no other."

In so far as Scotland is concerned, the origin of the Mark degree is even more obscure than the origins of our Craft Rituals. From the *Edinburgh Register House* manuscript, from the *Kewan* manuscript and from other sources, it is possible to understand how our present Craft Ritual developed. The same statement is not true in so far as the Mark degree is concerned. It is known that at one time in Scotland there were two degrees known by the names of "Mark Man" and "Mark Master". There is in the library of the Grand Lodge of Scotland a set of rituals published by the Early Grand Encampment of Knights Templar in Scotland, which set of rituals gives the degrees of Mark Man and Mark Master in full. Both the degrees are very similar and it is a comparatively easy matter to see how the two have been coalesced into the present single ceremony. Indeed, in certain Scottish Craft Lodges, when the Mark degree is being worked, mention is made in the course of the ceremonial that there were at one time two degrees and that they have been united.

In 1954 I wrote an article on the Mark degree for the *Grand Lodge of Scotland Year Book*. That article dealt fairly exhaustively with the whole subject, except the question of Ritual, and I do not want to take up unnecessary space in our *Transactions* by quoting at length from it.

I cannot accept Bro. Rogers' mention of the Lodge at Newcastle being an early example of an English working of the Mark degree as correct. No English Lodge could possibly mulct its candidates by way of payment in an obsolete coinage of a foreign country! As a coin of the realm the Merk has long been out of use, though certain Acts of the Scottish Parliament which are still in force make reference to this coin, and even today, for some offences, people are legally fined so many Merks. I am quite certain in my own mind, even if the names of the Master and Wardens did not further convince me, that the Lodge at Newcastle to which Bro. Rogers refers was a Scottish Lodge which may well have been invading England.

I am indeed sorry that, though the Grand Lodge of Scotland is so intimately connected with the Mark degree, it is not possible for me to add anything to this discussion in terms of the origin of the Mark Ritual. From a purely esoteric point of view it is not impossible that the Mark degree is in itself a perfectly valid *initiatory* rite, and did the first three degrees of Craft Freemasonry as we know them not exist the Mark degree might well have taken their place.

In conclusion, I would just like to thank Bro. Rogers for a most interesting paper and associate myself with the vote of thanks proposed by the Master and our Senior Warden.

Bro. R. J. WILKINSON said:—

The lecturer mentioned the office of Timekeeper in an old Mark Lodge and seemed to suggest that this was an *additional* office. This was the old title of the Inner Guard and was actually adopted for a short while by Mark Grand Lodge. The Mark B.C., dated 1864, mentions the Timekeeper and Grand Timekeeper.

One speaker cast doubt on the likelihood of Scottish Masonic influence in the North of England. One must remember, however, that geographical boundaries are merely lines on a map, and neighbours on either side thereof must have many ideas in common. The Scottish custom of allowing detachments of a Lodge to make Masons on behalf of the Lodge as a whole is well authenticated. For instance, Bro. Heron Lepper states in his *Freemasonry and the Sea* (1947) that in 1641 certain members of Mary's Chapel held a meeting in Newcastle and initiated Robert Moray, Quartermaster-General of the Army of Scotland.

Craft Lodges in Scotland seem to be divided into two classes, analogous to the cricketers' classification of Gentlemen and Players, *i.e.*, Speculatives and Operatives. I understand the latter work the Mark degree; the former do not.

A speaker mentioned the octagonal keystone used in the Mark degree as worked in Scottish R.A. Chapters. It is interesting to note that whereas the flat K.S. is the centre of an arch, the octagonal stone is the K.S. of a dome.

Mention was also made of the old "Arch" degree, as distinct from the Royal Arch as we know it today. No rituals are extant, so far as I know, but I suggest that the *Arch* was an Operative degree. The old Operatives were divided into Square masons and Arch masons, *i.e.*, those who worked in straight lines and flat surfaces, and those who were able to work in curves.

Bro. R. A. N. PETRIE said:—

Which came first, the chicken or the egg? It seems to me that in this instance the solution may be one of compromise between the two views that have been expressed; that three stages may be postulated: a ritual evolved in association with a legend, which legend becomes corrupted and eventually unrecognisable. Further evolution takes place; resulting in the production of a different legend coming into being to fit the common factor, the ritual.

Some of this process may be represented in that ubiquitous document which has been cited by Bro. Rogers, the *Graham MS.* In connection with this MS., Knoop, Jones and Hamer, *Early Masonic Catechisms*, p. 83, line 18, state: "Quite recently each sheet has been cut in half . . ." This is not the case, as an examination of the original in Grand Lodge Library will show. One can only suppose that this belief was derived from the *A.Q.C.* reproduction where the block-maker, in expunging lines that would otherwise be duplicated, has created the impression of a space which does not exist.

Bro. J. R. RYLANDS writes:—

I am glad that Bro. Rogers' very useful paper appears to confirm an opinion many of us have held for years, namely, that the "Mark Mason" of the early references has only the slenderest connection, if any at all, with the Mark degree of today. Even the Newcastle reference, to which Bro. Waples drew attention at our last meeting, is unlikely to have any connection with the modern Mark ceremony. The hunger after antique lineage has too long bedevilled Masonic study, and Bro. Rogers does good service in driving the point home once again. Some of the early rituals of the additional degrees appear to have been produced by men who had a smattering of Old Testament stories without any pretensions to learning; their dramatised versions of one or another incident or chain of events probably had some super-added esoteric matter, but the ethical or moral content in the modern sense can have been of little significance.

I suggest that the key-point in time, in the development of the ritual practices in the various additional degrees, is that at which the moralising element is introduced. Little enough work has been done on this aspect, and there is a tendency to believe that such development has been continuous in an evolutionary sense. In my opinion the evidence for such a view is lacking.

Bro. Rogers has been fortunate to be able to give time to the study of various "Mark" rituals, and he might be able to elucidate several of the following points. I suggest that the majority of the additional degrees in Freemasonry now worked, and of most of those no longer in operation, were mainly fabrications on the pattern of the speculative Masonry of the late eighteenth century—that is, they drew moral lessons and inculcated ethical principles from dramatised rehearsals of Biblical or similar legends and associated matter. The general pattern was more or less laid down at the start, and few major modifications have been made to the original design.

But the Mark seems to have been rather different. At the earliest date the conferring of the Mark seems to have been no more than the increase in status accorded today to the junior official when he is given permission to sign letters. There was no moralising or ethical content in it; the esoteric recognition secrets would merely be the symbols of the enhanced status.

At some later date came the deliberate introduction of the rejection theme and of the corresponding ethical content. This introduction dates the turning point, the birth of the Mark degree of today. The use of the name, and of such few parts of the story as might fit the plan, was merely convenience. After all, the choosing and registering of a mark, even in the modern degree, are incidentals in the Legend; a number would have done as well as a mark.

It is thus quite possible that there were three strands in the development of the Mark ceremonial:—

1. The simple acquisition of a Mark, for which payment was made, and which conferred enhanced status. There was no elaborate ceremonial and no ethical content.
2. The invention of various ceremonials to accompany the conferring of the Mark—in a sense to give the Candidate his money's worth. A variety of legends was used.
3. The invention of a speculative degree with a particular allegory and ethical content, namely, the "rejection" theme, into which the old idea of a recognition mark was woven.

It might be that stage 3 owes little or nothing to stages 1 and 2, and that the name and idea of a Mark were simply appropriated for convenience, and perhaps to give the desirable impression of antiquity of origin.

There is clearly much to be done before we unravel the story of the modern Mark ritual, and Bro. Rogers' essay is a long step in the right direction.

In regard to David Moncrieff, I am fortunate to be able to add a few items. My friend, Bro. W. R. Young, is the Secretary of my Mark Lodge, a keen student of Mark history, a native of Hawick and an old member of the Archaeological Society of that Burgh. He has kindly made available to me the 1936 *Transactions* of the latter Society, in which there is a "Register of Monumental Inscriptions in St. Mary's Churchyard, Hawick". In describing a Table Stone, the name of the Rev. W. H. Moncrieff, Minister of Arran, is mentioned. The description continues:—

"Mr. Moncrieff had a son, David (died 25th November 1834), who was a well-known Hawick character noted for his benevolences. A sister, Miss Marion, faithfully continued these during her long life, dying 17th April 1862, at the age of 94 . . . David was a steadfast friend to Tom Jenkins, the negro schoolmaster at Shuttle Ha', Teviothead, and he it was who enabled Tom to purchase a Greek dictionary at an auction sale. His uncle, the second Robert Laidlaw above, employed Tom as a cowherd, etc., and did all he could to help his efforts to educate himself."

Bro. Young tells me that he can find no reference to David Moncrieff in the History of the Hawick St. John Lodge, nor does his name appear in the List of Members of that Lodge. It would appear that Moncrieff made his Masonic career in Lancashire, and the Minute Books of St. John, Hawick, would have to be searched to see if he ever visited the Lodge in his home town. If he was a "well-known Hawick character" it should be possible to find out more about him, with the chance of hitting upon further clues about the early Mark. I believe my friend, Bro. Young, intends to follow up this scent and there may be something to report in due course.

Bro. FRED L. PICK writes:—

One occasionally hears the criticism that the Lodge avoids those parts of Freemasonry beyond the Craft, and Bro. Rogers is to be congratulated on his contribution to our knowledge of Mark Masonry.

As our late Bro. Douglas Knoop remarked many years ago, the bridge between Operative Masonry and Speculative Freemasonry appears to rest on Scotland at the Operative end and on England at the Speculative. The recent discovery of a 1756 reference to the Mark at Newcastle

appears to relate definitely to the Scottish end and can be compared with an extract from *A Mason's Confession*, of Scottish origin:—

“The day that a prentice comes under the oath, he gets his choice of a mark to be put upon his tools, by which to discern them. So I did choose this . . ., which cost one mark Scots. Hereby one is taught to say to such as ask the question, Where got you this mark? A. I laid down one and took up another.”

Other practical examples are found in Scottish Lodges, *e.g.*, Mary's Chapel, Aberdeen, etc., while, though the practical use of the mark is widespread in England, there is no hint of ceremonial in the Old Charges. Going back still further, and leaving Britain for Germany, we find the ceremonial adoption of the mark outlined in the Torgau Statutes of 1462.

All this is of operative interest; it is not until Dunckerley's minute of 1769 that we find a definite indication of two distinct grades of ritual.

Bro. L. E. C. PECKOVER writes:—

Bro. Norman Rogers' paper answers a number of questions that I have been asking myself for some time; more particularly the question as to when the lost and found keystone motive came to be adopted. The question first arose in my mind after studying an MS. set of rituals purporting to have been used by Dunckerley in South Devon. There are two Mark rituals—Mark Man or foreman of the fellow-Craft, and Mark Master Mason, the former being given before Master Mason and the latter after. In the former there is nothing that will be recognisable with anything that has been discovered to date, being entirely philosophical, and in the latter the motive is largely how H.A.B. was found and the sequel. The candidate is dressed in a plain white apron with a square and compasses fixed in the belt; and he explains that H.A.B. was so garbed when found and that was how they recognised him. The rest of the degree is concerned with the erection of memorials, etc.

These rituals were in the possession of the late Bro. S. H. Bradford, and Grand Lodge has a photostatic copy.

Bro. FULKE RADICE writes:—

I believe this is the first paper in *A.Q.C.* which deals with the Mark degree, though there have been many on the subject of operative Masons' Marks, and I am delighted to see this new departure.

To begin with, one cannot help noticing a distinct relationship between the Installation of the W.M. in a Mark Lodge Chair and that of a W.M. in the Craft as practised in certain well-known rituals. This point in itself might merit further investigation.

I find Bro. Rogers' explanation for the difference made between a Mark Man and a Mark Master, which has always puzzled me, entirely satisfactory.

It may interest Bro. Rogers that in *A.Q.C.*, volume xxii, page 23, in a paper on “The Masons' Guild and the Marquis of Granby Lodge, Durham”, by Bro. Harry Brown, the author states: “Between the years 1773 and 1777 seven Brethren were advanced to the Mark Degree.” This information was obtained from the Minute Book of the Marquis of Granby Lodge, which Bro. Brown was able to consult.

The only other remark I have to make is that, if I remember rightly, Tatnai and Shether Boznai also figure in the 15° (Knight of the Sword or of the East) and the 16° (Prince of Jerusalem) of the Ancient and Accepted Scottish Rite, or at least in one of them. The passing over a bridge also occurs in one of these degrees. Here again there might be a connection, this time with the Ancient and Accepted Rite, and presumably EKBETAIN is a corruption of Ekbatana mentioned in the Book of Ezra.

I am deeply grateful to Bro. Rogers for thus opening up new ground.

Bro. ERIC WARD writes:—

Bro. Rogers is to be congratulated on raising the question of the age of the Mark ritual, since of the more prominent side degrees the earliest example of this seems the most difficult of all to distinguish. If Bro. Rogers sought to show the genesis of the *present* ritual I should think he has succeeded admirably, but he does not throw much light on the formalities associated with the Mark when it emerged as a degree.

The opening reference to the Mark Mason at Newcastle in 1756 is, unfortunately, the same as that with which Bro. Waples closed the preceding paper, and consequently the lengthy

argument I then used against recognising this as evidence of a degree, can hardly be produced again.

The records of Scottish Lodges in the early speculative days indicate that Marks were designed, for which a small fee was charged. Such assignments might have been accompanied by some trifling formality, but no evidence exists to suggest that this could bear any relation to what we now term the Mark degree, despite the efforts of past enthusiasts to see otherwise. An E.A. or F.C. was not advanced in any way by possession of a Mark any more than a craftsman mason would be by having one of necessity. The problem we have to solve is when did the conferring of a Mark first constitute a definite step by virtue of ritual. Without such a qualification five millennia would not be long enough. With it we simply do not know unless we have the evidence that ritual was used, and even then it depends upon what we mean by ritual.

By this standard, the 1769 minute of the Chapter of Friendship is the earliest we dare go, not just because there are indications of two grades of Mark, but on account of the existence of what is reputed to be a copy of Dunckerley's own ritual covering these grades. This, together with much more information too lengthy to quote, was communicated to me in correspondence by the late Bro. S. J. Bradford, who made a lifetime's study of Dunckerley's work. He informed me that the keystone is not referred to in either of these grades, the principal symbol being the inverted Tau with the letters S.W.S.S. My own view is that the symbol was not originally intended as an inverted Hebrew letter, but to represent a footing stone used to mark out boundaries. \perp shaped metal plates are still used for marking out tennis courts.

Bro. Rogers will render a service to Masonic history if he can dispel the widespread delusion that the mere existence of Masons' Marks was in itself sufficient to connote relationship with Mark Masonry.

Bro. WILLIAM WAPLES writes:—

The paper by Bro. Norman Rogers should prove helpful to all interested in the development of the ritual of Mark Masonry. The tangled skein of the development has begun to unwind.

It appears to me that further comment may be of service:—

1. "This St. John's Lodge" was not St. John's Lodge No. 225, which took a Warrant ("Moderns") in 1757, but was an unattached Lodge of St. John's Masons, c. 1730, which, in 1767, was constituted as No. 313 (M.) under the title of St. Nicholas Lodge, and which, in 1814, united with Atholl Lodge, No. 15, and became Newcastle-upon-Tyne Lodge, No. 26/24.

2. The reference to the Mark degree, "Newcastle January 19th 1756", is written in a *Book of Constitutions* (1723 ed.) given to me by Bro. R. S. Blackledge, of Sutton Coldfield, and is now deposited in the Library of the P.G.L. of Durham at Sunderland.

3. Under the sub-head "The Yorkshire version", it is suggested that the Mark Ritual in the York Library was worked at Sunderland. This statement was originally made by Bro. John Yarker, who gave a copy to Bro. R. W. Makins. Locally, nothing is known of the context of the local working. Bro. Yarker apparently thought that the "Passing of the Bridge" degree in the Phoenix Lodge 94 and Palatine Lodge No. 97 was the same as that in the old Red Cross of Babylon degree at Sunderland. The "Passing of the Bridge" was an archaic form of the R.O.S. Two forms of the Old Mark degree are stated to have been worked at Sunderland:—

- (a) The Nebuchadnezzar dream,
- (b) The Blackburn version.

It should be noted that the "Mark" degree does not appear in Sunderland until the end of the eighteenth century, and then only in the Palatine Lodge. Incidentally, it should be known that the Harodim, Passing the Bridge and Mark degrees were three separate degrees, and that the two former were also worked in the Phoenix Lodge, No. 94, from 1756 to 1809.

4. As regards the *Graham MS.* (1726), the late Bro. Hilary I. Robinson, whose predecessors owned the M.S., stated that his family formerly resided in Hexham, Northumberland. In 1736 there was an old unattached Lodge in Hexham, contemporary with others between Wearside and Tyneside. I am inclined to agree with the late Bro. H. Poole in *A.Q.C. Trans.*, vol. L, pp. 5-99, that the probable origin of it was in the old Lodge of Swalwell, a few miles south-east of Hexham. Bro. Poole also thought that the M.S. had a suggestion of Scottish origin, and this may well be true in view of recent discoveries.

Bro. NORMAN ROGERS writes in reply:—

One cannot help being grateful to the proposer and seconder of the vote of thanks, as well as to other speakers, for their opinions regarding the opening paragraph. Ritual v. Legend is a controversial subject which requires a separate paper, written with particular emphasis on the Masonic aspect.

It is quite true, as Bro. Carr states, that there was much inter-relationship of the additional degrees practised in the North of England in the eighteenth century and, indeed, much later. One can almost dub it "confusion", for a ceremony practised in Northumberland under one designation was not necessarily that of the same name in Lancashire and Yorkshire. Whole "sets of degrees" were undoubtedly worked by the same teams or the same days, as old minute books prove, and generally on Sundays.

Bro. Bernard Jones is quite right regarding Richard Carlile and his pretended exposure, which first appeared in his publication *The Republican* in 1825, which contained "Part III—The degrees of Mark Man . . ." It was later that the book appeared, the *Manual of Freemasonry*, of which there were at least ten editions down to 1910; the 1860 edition contained "Mark Man and Mark Master". Then, too, the ritual of the Royal Arch was undoubtedly changed in 1834 from that formerly in use, references in old minute books confirming this fact; previously it had varied from place to place, though the central legend remained the same in England.

Bro. Sharp will know that "mark" has a number of meanings, one of which is the dictionary definition (Chambers) of "merk" as "the old Scots mark equal to 13s. 4d. Scots, or 13½d. sterling". This agrees with old Mark rituals, some of which specify it as 1s. 1½d., and others as "about a shilling". The 1879 Blackburn ritual has ". . . his mark with the price thereof which is 13½d.". That had no Scottish connection! Then, too, I agree that the Mark is older than 1769, for Dunckerley had "lately received the Mark". It is true that the Newcastle entry was discovered by Bro. R. S. Blackledge, as was disclosed by Bro. Wm. Waples in his paper on Newcastle in January, 1960, but the 1723 *B. of C.* is now in the possession of Bro. Waples, who has presented it to the Durham Province, for which he is Librarian. It was Bro. Waples who sent me a copy of the 24 By-laws of this St. John's Lodge, the 21st of which supplies proof that the Lodge was in existence at an earlier date.

Here I should like to draw particular attention to Para. 1 of Bro. Waples' comments on this paper, and also point out that, according to his paper on "Newcastle" (January, 1960), there are newspaper records of two Lodges which were active there in June, 1730.

The suggestions of some of the commentators that the "St. John's" Lodge might have had a Scottish origin don't quite ring true to me; the analogy of the Mary's Chapel members initiating Robert Moray at Newcastle in 1641 is apt to lead one astray. Not only were there two Lodges at Newcastle in 1730, but there was one at Alnwick in 1701, and another at Swalwell, warranted by the "Moderns" in 1735, but traditionally going back to 1690. Basing the assumption on the name "Profund" is also a weak argument, for neither Bro. Waples nor I can be certain that the badly-written signature is thus spelled.

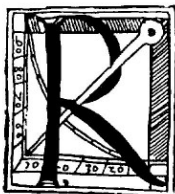
Bro. Rylands' inquiries have opened up a new field, for the David Moncrieff he mentions is undoubtedly the same as the Blackburn Mason of that name of *circa* 1803. Bro. Young, of Wakefield, is pursuing his inquiries, but is now leaning to the opinion that he was initiated in East Lancashire, for he was a merchant in Blackburn. He also informs me that Hawick, No. 111 (S.C.), still transposes part of the Mark ceremony, the Ob. coming after the "rejection".

If Bro. Radice could witness the Annual Installations of some of the pre-Union East Lancashire Lodges, he would have no doubt as to where the Mark Installation came from, and why successive Grand Secretaries—down to 1926—frowned on the "Extended Working", which is still practised there. This gives great point to Bro. Carr's mention of "whole sets of degrees".

In thanking the members of the Lodge for their helpful suggestions, I would like them to rise to the bait of the crafty fisherman Bro. Carr designated me by suggesting that it is quite possible that the Nebuchadnezzar legend of the eighteenth century Mark Mason was born of the reference in Anderson's *Constitutions* of 1723 to that monarch as being the "Grand Master-Mason", on account of his building Babylon. I am at one with Bro. Rylands in asking if the Christian Mason of the 1730's and 1740's, dissatisfied with the elimination of his beliefs by Anderson's *B. of C.*, has deliberately set up a whole series of degrees, founded on stories from the V.S.L. It is a subject for future debate!



NOTES



ABBI JACOB JEHUDA LEON.—There have been published several accounts of, and references to, Rabbi Jacob Jehudah Leon Templo, his model of the Temple at Jerusalem and his description thereof, and to Laurence Dermott's mention of the Rabbi in the second (1764) edition of his *Ahiman Rezon*, so that it is unnecessary to repeat the facts and opinions set out, but it has been deemed interesting additionally to record a recent discovery. In the summer of 1958, during a visit of the British Archaeological Association to Lincoln Cathedral Library, the late Bro. Wilfred S. Samuel, of the Halcyon Lodge, No. 3546, an authority on Anglo-Jewish history, recognised and examined the document which is here reproduced by kind permission of the Dean and Chapter. It speaks for itself as a broadsheet advertisement of the model and of Templo's descriptive pamphlet.

With regard to its provenance, a few words may be offered. Dean Michael Honeywood, of Lincoln (1597-1681), a great benefactor of the Cathedral, according to the *Dictionary of National Biography*, at the beginning of the Great Civil War went across to Holland and resided at Utrecht, where he devoted himself to the collection of books. Returning at the Restoration, he had the Library erected from the designs of Sir Christopher Wren and placed his collection therein, which he presented to the Chapter, it containing "an invaluable series of rare seventeenth century tracts". Honeywood is described in Walker's *Sufferings of the Clergy* as "a living library of learning", and there can be little doubt that to him we owe the acquisition and conservation of Templo's broadsheet. There is also a copy of the latter in the Mocatta Library at University College, London, but beyond this no others are known, although time and inquiry might reveal them.

As to the model itself, this appears to have remained in England after Templo came here, in the possession of him and his family, since in addition to M. P. de Castro's claim to be the "proprietor" and "a near relation of the author" on the title page of the 1778 English translation of the pamphlet of the *Description*, the will of Isaac Lyon (= Leon), proved in 1756, bequeaths to his nephew, Moses de Castro, "the model of the Temple of Solomon and Tabernacle of Moses with all the appurtenances thereunto belonging which said Temple and Tabernacle at the present time the said Moses de Castro hath in his possession".

Bro. Samuel died in December, 1958. He had exchanged information with the writer, at whose disposal his notes were kindly placed by his representatives.

LEWIS EDWARDS.

TRANSLATION OF THE BROADSHEET

EXPLANATION OF SOLOMON'S TEMPLE

- No. 1. Are the four parts of the world/ namely/ East and South/ North and West/ in order to know the situation of the Temple.
2. Is a certain streamlet/ named the brook Kidron/ which runs past the eastside of the Temple/ wherein the blood of the Sacrifices and the water of the Temple service passed through pipes under the ground.
3. Its Walls on the East/ South and North/ which encircle the Mount Moriah/ over which the whole of the building of the Temple is built. The length of these walls is 700 ells and the height 300 ells. (I suppose "cubit" is better than "ell".)
4. Its stones of which the walls are made are 40 ells in length.
5. Are certain posts (struts) to prop up the front walls/ so that they do not fall down/ by their very height/ under which certain arches are made/ through which the waters of the Kidron pass/ at the Eastern side of the Temple.
6. Is a parapet built round the edge of the mount/ to prevent the people from falling off.
7. Is a bridge to the east-side/ which reaches from the Temple to the Mount of Olives/ between the two mountains is the famous Valley of Yehosaphat.

¹ See A.Q.C., Vol. xii, at p. 135 and pp. 150 ff.; Lucien Wolf, "Rabbi Jacob Jehudah Leon", *Authors' Lodge Transactions*, Vol. i (1915), pp. 42-45, and his "Anglo-Jewish Coats of Arms", *Transactions of Jewish Historical Society of England*, Vol. ii, pp. 153-157; and *The Freemason* for 24th June and 22nd July, 1882.



Broadsheet describing King Solomon's Temple
published in 1641 by Rabbi Jacob Jehuda Leon

Reproduced by courtesy of the Dean and Chapter of Lincoln Cathedral

8. Is a bridge to the south of the Temple/ through which a magnificent gallery runs to the Palace of King Solomon.
9. Is a second bridge at the same south-side of the Temple/ over which the comb of the mount jutted into the Temple.
10. Is a bridge at the north-side of the Temple/ leading to the magnificent fortress/ called the Tower of Antonia/ through a gallery.
11. Is a second bridge at the same north-side of the Temple/ leading to a certain market/ named the Market of the Needy.
12. Is a third bridge at the same north-side/ over which the animals intended for sacrifice were brought into the Temple.
13. Is a certain place or square around the Galleries of the Temple/ towards the inside of the parapet/ which is named the fore-court of the Temple.
14. Are the four outermost Galleries of the Temple situated to the four parts of the world/ each one over three rows of pillars/ namely/ one on the outside/ one towards the inside of the fore-court/ the third one in the middle.
15. Are windows in the four galleries made of silver/ and placed towards the inside of the fore-court.
16. Is the gallery to the south/ which is twice as large as the front gallery/ in height as well as in width.
17. Is a portion of the gallery to the east/ more open than the front gallery/ so that one could look from the Mount of Olives right through the portals of the Holy House.
18. Is the porch of the mentioned eastern gallery/ named the porch of Susan/ which doors were 20 ells high/ and ten ells in width/ covered with silver plates/ the same as the five porches of mentioned four galleries.
19. Are three towers over these galleries/ to protect the Temple/ namely/ two to the north side of the Temple/ and one to the west.
20. Is the large court of the Temple/ 500 ells square/ named the court of the shepherds/ because the shepherds gathered there.
21. Are the rooms in three floors/ round the inmost fore-courts of the Temple/ where the priests lived who served in the Temple.
22. Are three towers placed over these rooms/ one to the east-side and two to the north/ to protect the Temple.
23. Is a fore-court to the east/ 135 ells square/ surrounded by magnificent galleries/ and seating/ where the Israelites gathered/ when they came into the Temple.
24. Is a fore-court to the west/ surrounded by magnificent galleries and rooms in three floors/ named the Court of Priests/ or the Temple-Court/ because the Holy House is placed there.
25. Is the Gate of the Holy House without doors/ 40 ells high and twenty ells in width.
26. Is the Holy House of the Temple/ measuring outside 100 ells/ and 100 ells in its breadth/ and in height 120 ells/ but at the inside 60 ells long/ 20 ells wide/ and 30 ells high.

OF THE PALACE OF KING SOLOMON

27. Is a magnificent gallery with stairs inside/ through which King Solomon went from his palace into the Temple.
28. Is a wall of three layers of big stones/ which surrounded the King's Palace at all sides.
29. Over the top of these walls big cedar timbers.
30. Is a porch in this wall to the right of the King's Palace/ through which to enter.
31. In the same wall another gate to enter the House of Justice.
32. Is a third gate in this wall to enter the Palace of the Queen.
33. Is a certain fore-court/ named the Great Fore-Court where all the fore mentioned buildings are situated.
34. Is the magnificent Palace of King Solomon.
35. Gardens of cedar trees/ for relaxation and cover from the sun/ in the fore-court of the Palace.
36. Certain towers placed in the mentioned Royal buildings.
37. Is the House of Justice/ named the House of the Forest of Lebanon.

38. Are Show-rooms of the Royal House/ where the golden weapons/ 300 shields and 200 targets/ of the King were placed.
39. Is the Palace of the Queen/ the daughter of Pharaoh/ King of Egypt.
40. Are the towers of the Royal Palace.

THE TOWER OF ANTONIA

41. Is a rock slanting down on all sides/ covered with cemented stones over which is placed a magnificent fort/ named the Tower of Antonia.
42. Is a parapet at the sides of this rock/ to safeguard the people, from falling.
43. Is the whole fort on top of the rock.
44. Are four towers at the four corners of the fort.
45. Is the tower at the south-east corner of this fort/ higher than the other towers/ in order to see the Temple from there.
46. Are the galleries through which there is connection with the Temple.

The other particulars of these magnificent buildings/ are mentioned in the book named Pictures of the Temple of Solomon/ described by the author of this map.

Whosoever desires to see/ or to buy the books/ should come to the author in the morning from 9 to 11/ or in the afternoon between 2 and 5.

A Proposed Precursor to the R.M.I. for Boys?—Thomas Edmondson, in his Address at the Stewards' Lodge in 1763, states that Earl Ferrers, during his Grand Mastership (1762-4), propounded a scheme

“to erect a proper building for the accommodation of the grand convocation, and grand lodges aforesaid, together with spacious rooms for a growing library, and school, for the qualifying and finishing twelve boys, sons of poor Masons, in the knowledge of some of the arts and sciences best adapted to their respective geniuses, in order to be put out in the world. — Earl Ferrers proposes to endow the scholastic part of the foundation with an annual perpetuity of £50 as a beginning, to defray the expence of the school; and that as soon as a freehold spot of ground, or convenient building can be bought for the purpose, he will, at his own expence, use his utmost endeavours to get a charter, to make us a body corporate.”

Earl Ferrers, present and proclaimed Grand Master on 3rd May, 1762, attended Grand Lodge only three times more during his two years as Grand Master—on 29th April, 1763, 3rd May, 1763, and 8th May, 1764; at the second of these meetings he was re-elected Grand Master, and appointed Thomas Edmondson J.G.W.; but none of the Minutes of Grand Lodge during these two years contain any hint that any scheme to establish a School was communicated to the Craft.

J.R.D.

An Echo of the Gordon Riots.—The printed report of the Quarterly Communication of April 11th, 1781, contains the following item:—

“March 31st, Mr. Hardy for taking down and putting up Chandaliers [sic] at the time of Riot £2. 2. 0”

J.R.D.

A Curious Carved Stone.—Bro. P. R. Rainsford-Hannay writes:—With reference to the photograph facing page 133 of Vol. LXXII, I suggest that it is an embellishment for a ridge pole; in which case the two sheaves of corn would represent the sacrifice to Wodin (*cf.* Baring-Gould, *On Gables*). That being so, would it be too far-fetched to suggest that the other symbols are symbolical of:—

Skinfaxi—his white horse—day—sun
Hrimfaxi—his dark horse—night—moon
Sleipnir—the grey—twilight—stars

But I believe Skinfaxi and Sleipnir are usually identified with one horse, not two; if there is anything in this theory, it might prove fruitful to search for the other embellishment that went on the other end of the ridge pole.

I think it improbable that the stone was originally part of the church.

REVIEW

THE LILY LODGE OF RICHMOND No. 820
A CENTENARY HISTORY, 1860-1960

and

THE LILY CHAPTER OF RICHMOND No. 820
A CENTENARY HISTORY, 1860-1960

By W.Bro. A. R. Hewitt



As the author of these two centenary histories has himself emphasised, it is indeed unusual for a Craft Lodge and its associated Royal Arch Chapter to celebrate their respective centenaries in the same year—in this instance within four weeks of each other. But a comparison between the list of Lodges and the list of Chapters published annually in the *Masonic Year Book* reveals five earlier instances of Lodge and Chapter now bearing the same number having been constituted in the same year—those numbered 40, 187, 225, 250 and 327—but in only three of those cases (187, 250 and 327) is each body already the holder of a centenary warrant or charter. The members of the Lily Lodge and Chapter of Richmond do, however, appear to be justified in their claim to provide the only example of such a double centenary amongst Lodges and Chapters formed since the Craft and Royal Arch unions of 1813 and 1817—a distinction upon which those brethren and companions are to be heartily congratulated.

These two centenary histories have been compiled by the same author, W.Bro. A. R. Hewitt, I.P.M. of the Lodge and J. of the Chapter at the time of the centenary celebrations. Although resembling each other in format, except for the appropriate distinguishing colours adopted in binding, these two volumes of 142 and 80 pages have been privately printed by different houses. Each volume is pleasantly produced, well illustrated and satisfactorily indexed; each is a pleasure to read and to handle; and the author is to be commended for his method of approach.

The Lodge or Chapter historian is faced with more than one possible line of approach. Most of such histories are compiled on a strictly chronological basis—a method which certainly simplifies the task of the author, but is apt to fatigue the reader with the frequent mention of dates and numerous quotations from minutes in chronological sequence regardless of the subject-matter of successive extracts.

Recognising the pitfalls of that line of approach, the author in this case has chosen, and has successfully achieved, the more difficult task of presenting the history of his Lodge and Chapter in a succession of sections—the word “chapter” has wisely been avoided—each section treating of one subject or feature of interest. Accordingly the reader will find sections dealing with furniture, jewels and other property, the Lodge of Instruction, Benevolence, meetings, meeting-places and members, and further sections containing comparative tables. The relationship between Lodge and Chapter is traced throughout their first century of co-existence, and in the Lodge history the author has given a genealogical diagram to show the family relationship between the Lily Lodge of Richmond and other Craft Lodges in the direct line of descent from the Lodge of Harmony, No. 255. The biographical notes concerning individual members will appeal more to the restricted circle of Lily Lodge and Chapter members, but in both these volumes there is much of general interest.

Preceding the foreword to the Lodge history the reader will find reproduced the striking introductory note to the 1866 printed edition of the Lodge by-laws. At the time of compiling this history Bro. Hewitt tentatively ascribed authorship of that brief passage to the Rev. George Oliver, D.D. (1782-1867), but in the course of further research this Lodge historian has himself discovered that this attribution was wrong, and that the passage in question reflects sentiments and phraseology to be found in the Old Charges.

These twin histories, model works upon which their author deserves congratulation, may now be consulted in the Grand Lodge Library at Freemasons' Hall in London, where Bro. Hewitt is already a valued member of the staff.

IVOR GRANTHAM.

FRIDAY, 6th MAY, 1960



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Bruce W. Oliver, P.A.G.D.C., P.M., as W.M.; G. Y. Johnson, J.P., P.G.D., P.M., as I.P.M.; Bernard E. Jones, P.A.G.D.C., S.W.; J. R. Dashwood, P.G.D., Secretary; F. Bernhart, P.A.G.St.B., S.D.; and F. R. Worts, M.A., P.A.G.D.C., I.G.

Also the following members of the Correspondence Circle:—Bros. F. R. King, H. R. Hanna, H. W. Moore, C. H. Agar, A. L. Blank, S. M. Austin, W. Patrick, L. A. W. Pearce, A. F. Christlieb, A. F. Mills, G. Norman Knight, P. P. Williams, W. J. A. Hooper, C. A. Green, M. Mullaly, C. Lawson-Reece, T. P. Tunnard-Moore, G. P. Smith, R. A. N. Petrie, B. Jacobs, A. F. Ford, R. Holland, E. Winterburgh and W. A. Murray.

Also the following Visitors:—Bros. G. E. Slater, Lodge 5065, and W. S. Sanah, Lodge 3574.

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., D.C.; F. L. Pick, F.C.I.S., P.G.D., P.M.; F. R. Radice, P.A.G.D.C., P.M.; R. E. Parkinson, B.Sc., P.G.D. (I.C.); Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., P.M.; H. C. Booth, B.Sc., P.A.G.D.C., P.M.; C. D. Rotch, P.G.D., P.M.; J. R. Rylands, M.Sc., J.P., P.A.G.D.C., P.M.; S. Pope, P.G.St.B., P.M.; 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., W.M.; G. Brett, P.M. Lodge 1494; G. S. Draffen, M.B.E., Grand Librarian of Scotland, P.M.; H. Carr, P.A.G.D.C., P.M.; Arthur Sharp, M.A., P.G.D., J.W.; and Lt.-Col. E. Ward, T.D., P.M. Lodge 5386, J.D.

One Lodge and thirty-eight Brethren were duly elected to membership of the Correspondence Circle.

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 Festival:—

LODGE MEMBER

Past Assistant Grand Director of Ceremonies - - Harry Carr, L.G.R.

CORRESPONDENCE CIRCLE

Senior Grand Deacons - - - - - Edwin Hartley Leather, M.P.
Charles Newman, F.R.C.P.

Assistant Grand Director of Ceremonies - - - Col. R. T. S. Kitwood

Promotions—

Past Grand Deacons - - - - - Ivan George Aspinall, P.A.G.D.C.
Walter Bradshaw, P.A.G.D.C.
Bartholomew Foskett, M.C., P.A.G.D.C.
Alfred Spencer Goddard, P.A.G.D.C.
Harry George Lewis, P.A.G.D.C.
Past Assistant Grand Director of Ceremonies - Robert Edward Burne, P.A.G.St.B.

Past Rank—

Past Assistant Grand Directors of Ceremonies - E. Carey-Hill, F.S.A.
 E. W. Clapperton
 A. L. Coburn
 J. E. Dodsworth
 J. M. Howarth, F.C.A.
 A. Logette
 P. B. Mayne
 W. L. E. Miller
 F. Powell
 S. P. Tyzack
 E. S. Vincent
 E. W. Waterfield

Past Grand Standard Bearers - - - - A. S. Hall-Johnson
 L. E. L. Jones
 Julian Lee
 Haydn Shaw
 G. H. Wilson

Bro. F. R. WORTS read an interesting paper, entitled *The Minute Book of the Chapter of Unity, No. 72, Leeds (1796-1819)*—*Re-examined*, as follows:—

THE MINUTE BOOK OF THE CHAPTER OF UNITY, No. 72 LEEDS (1796-1819) — RE-EXAMINED

BY BRO. F. R. WORTS, M.A., P.A.G.D.C.



THE minute book of the Chapter of Unity, No. 72, Leeds, is one of the chief treasures in the archives of the Craft in Leeds. It has been lost a number of times, the most recent being between 1952-59. It is, however, well-preserved in all respects, except that its covers are now detached.¹

The Chapter of Unity, No. 72, was chartered in October, 1790. This charter is missing, but the date is confirmed by the Grand Chapter. The first minute is dated 21st August, 1796. This raises the interesting problem whether or not the Chapter was convened between 1790-96; this problem will be dealt with in the last section of this paper.

The book was obviously made for the purpose of recording memoranda about 1796. Its paper is common, but strongly-textured; it lacks any water-mark. Its pages are 7½ in. wide and 9 in. deep; bound, they present a book of ½ in. thickness. Nine pages from the end three other sheets of much commoner paper have been inserted (stuck), on which minutes are written. The first two pages contain the Roll of Membership from 1796-1838. The minutes then are commenced; the first is dated "August 21st A L 1800"; these minutes continue until July, 1819, when the Chapter of Unity became attached to the Alfred Lodge, Leeds, and was known as the Alfred Chapter. The minutes of the Alfred Chapter begin immediately (August, 1819) and are continued until 1843. Within these minutes other records are to be found: another Roll of Membership (with fees paid for "Register" and "Certificate") from 1819 to "Jan^y 25 1841". In this minute book are also admirable series of Chapter accounts; these start at the end of the book and run backwards, both sides of each page being used. The first set of accounts covers the period "1796 Nov^r 23" to "1815 Oct^r 15". The second set of accounts belongs to the Alfred Chapter; they do not start in August, 1819, as would be expected; they begin on "1825 Jan^y 16th" and end on "1826 Decem^r 17".

The script throughout is easily legible; much of it in an educated hand. The accounts are well kept and clearly itemed.²

BACKGROUNDS

An old Chapter ought to be set within its contemporary life, national and civic; this cannot be done here. The period was that of the French Revolution and the European Wars which followed (1790-1819).

It is, however, essential that the Masonic background should be sketched in. During the last decade of the eighteenth century a spate of Masonic energy was released in Leeds. Emulation (or dissension) strongly stirred local Brethren; their corporate resolutions resulted in enduring achievements. Four Lodges were founded, and two Chapters were chartered.

The four Lodges were:—

- The Loyal & Prudent, No 584; founded 19th March, 1790.
 - The Lodge of Fidelity, No. 289; founded 1st October, 1792.
 - The Philanthropic Lodge, No. 304; founded 25th August, 1794.
 - The Alfred Lodge, No. 306; founded 27th April, 1795:
- (Modern numbers are given of the last three.)

¹ One reason for this paper is to preserve the historical values of this minute book, in case it is lost again irretrievably. It is now safeguarded temporarily in the Prov. Library of Yorkshire (West Riding), Leeds.

² This minute book was first examined by C. Letch Mason, a prominent Leeds Mason and historian of the Philanthropic Lodge, No. 304, Leeds. His paper outlined the history of the Chapter of Unity and the Alfred Chapter, to which the Chapter of Unity became "attached" in 1819. He wrote his paper in 1888. Many years later it was printed in the *Transactions* of the Leeds Installed Masters' Association, vol. xii (1915).

NOTE.—Space-limits forbid the many and full footnotes originally added to this paper. They have been severely compressed. The references are fully given; students of the R.A., if they follow them up, will find many details of R.A. Masonry during this period (1790-1819), corroborative of what is known and additional information.

The two Chapters were:—

The Chapter of Unity, No. 72; the warrant or charter was granted in “— October, 1790”.

The Chapter of Fidelity, No. 289; the first convocation—3rd November, 1793.

In 1795 the Lodge of Fidelity established a “Lodge of Instruction”.

All these Masonic institutions, except the Loyal & Prudent Lodge, are still functioning (1960).

No Craft Lodge was working in Leeds between 1786-1790; the second Talbot or Golden Lion Lodge, founded in 1761, was erased 1st February, 1786. Nor was there any Chapter; none had been founded in Leeds. In 1788 attempts were made to revive the Golden Lion Lodge; they failed. On 19th March, 1790, its successor, the Loyal & Prudent Lodge, No. 584, was founded; this Lodge lived until 1832. Thus from 19th March, 1790, to 25th April, 1795, Leeds had four Lodges and two Chapters; all were “Modern”. The Loyal & Prudent started well; in Grand Lodge records there is a list of its Brethren (1790-1802); this list has forty-nine names.

THE HOLY ROYAL ARCH

Many extant records prove that R.A. Masonry was known to many Masons, and established in some centres of the Province of York during the second half of the eighteenth century.

(i) Leeds possesses an old record. The second Talbot or Golden Lion Lodge was founded in 1761. In its petition to G.L. there are rough ink drawings of the highest S. in the R.A. rite. The petitioners, referring to themselves, wrote:—

... to form a Lodge and make it perfect (among which there are some invested with [here follows the drawing] Degree, to which we think you are not strangers ...

The petition ends as follows:—

... Greeting to you by 3 times 3, and [the drawing is here repeated] Cherished and known to the Enlightened mortals only ...

Both Hughan and Sadler concurred in the opinion that this drawing and phrasing “is the earliest written record at present known of Royal Arch Masonry in England”.¹

(ii) The Lodge was warranted on 8th January, 1761. Its minutes are preserved. On 11th March, 1761, is the following record:—

Bro^r George Scott a March^t residing in this Town, made, Passed and rised, at the Royal Arch Lodge in Glasgow ... was admitted as a Visitor ...

He was at the same meeting balloted for as a J.M.

On 10th June, 1761, the minute states:—

... admitted after a due examination Bro^r Thacker member of a Lodge held at Duram, and Bro^r Timms of the Royal Arch Lodge in Glasgow as Visitors.

(iii) The oldest-known minutes of an R.A. Chapter are dated 1762 to 1776, and can be seen at York.²

(iv) The Lodge of Probity, No. 61, Halifax (the oldest Lodge in the Province of Yorkshire, West Riding, having been founded in 1738), on 7th January, 1765, resolved

that the proposition for establishing a Royal Arch Lodge be adopted ...

Three weeks later a Chapter—the famous Sincerity Chapter—was convened. On 3rd April, 1765, the purchase of “Cloth and Arches ... £1.5.0” was recorded. On 15th October, 1765,

Bros. Thos. Atkinson, Thos. Walbank and Wm Perigo all of Leeds were made Royal Arch.

These three Brethren were the Founders of the first Talbot Lodge, Leeds, in 1754. The name Perigo is listed in the Talbot's records as Pingo.

These first minutes of the Sincerity are, unfortunately, a fragment; they end on 30th July, 1766; they do not start again until 13th February, 1791. Were they available, doubtless other Leeds Brethren would be discovered who went to Halifax to be “made Royal Arch”.³

¹ v. Scarth and Braim, *The History of the Lodge of Fidelity, No. 289, Leeds* (1894), pp. 6, 7, where Hughan's letter, dated 31st May, 1893, is printed in full.

² v. G. Y. Johnson, *The York Grand Chapter or Grand Chapter of All England* (1944): A.Q.C., vol. lvii, pp. 196-255.

³ G. Hanson, *The Early Minutes of Sincerity Chapter, No. 61*, pp. 6, 7 (1950); cf. Bernard E. Jones, *Freemasons' Book of the Royal Arch*, p. 88.

(v) The researches of John R. Rylands have shown that R.A. Masonry was established in Wakefield as early as 1766.

Neither the Chapter at Halifax nor that at Wakefield seems to have gained a Charter until 1790, the same year as the Unity did in Leeds. In the cases of Sincerity and Unanimity, this was doubtless to regularise former proceedings.¹

(vi) In Sheffield, R.A. Masonry was also old. Norman Rogers has proved from the minute book of the Britannia Lodge that a Lancastrian was exalted there on "June 25th, 1764". In the records of the Chapter of Paradise, John Stokes found another exaltation of the same year, "Oct. 18 1764", and claims this to be the "earliest reference" to R.A. Masonry in the Province of Yorkshire (West Riding). Bro. Stokes also wrote that in Sheffield before "the Chapters of Paradise or Loyalty were established there were Royal Arch Masons"; he gives evidences from 1765-1768. In one record he counted no less than sixteen Royal Arch Masons out of a total of twenty-eight recorded as being members of the Craft Lodge, and two of the Brethren were described as "A(sst) Sojourner".²

In Sheffield, between 1758-1786, there were no less than eleven Lodges, all warranted by the "Ancients"; these must have had their Chapter convocations.

(vii) The Holy Cross Chapter, No. 62, was working in Knaresborough from 1788 to 1807.

(viii) The Chapter of Judaea, Keighley, was chartered in 1791; the Perseverance, Huddersfield, in 1792; the Fidelity, Leeds, in 1793; the Prosperity, Huddersfield, in 1795; and the Charity, Bradford, in 1798.

(ix) Nor should the "subordinate" R.A. Chapters, warranted by the York Grand Chapter, be forgotten: the Ripon, 7th March, 1770, the Knaresborough, 21st June, 1770, and the Rotherham, 3rd March, 1780.³

From such evidences it may be reasonably deduced that Brethren in Leeds before and after 1790 knew that the Royal Arch was a Masonic "Degree" (the "fourth"), and were probably fairly acquainted with the fact that the Grand Chapter had been trying to organise and rule R.A. Masonry since 1766.

THE FIRST RECORDED YEAR: 1796-97

Returning to the Chapter of Unity (1790), recruitment was not too successful; it sufficed; the Chapter endured. A few minutes will tell their own story. The first runs:—

The Chapter of Unity No. 72

August 21st A L 1800

Chapter open in form in presence of Wm Hodgson Z.
Jno Simpson H.
Geo Ireland J.

after which the Chapter came to the following Resolutions

- 1st That John Smithson be Janitor, and that he shall have 1/6 every regular Chapter.
- 2nd That the Chapter shall be hereafter held every Third Sunday in each Calendar Month.
- 3rd That Companion Rob^t Sutcliff be requested to provide the necessary Furniture Cloathing & Jewels upon as frugal a Plan as possible.
- 4th That the Chapter communicate with the Grand Chapter immediately after the chosing of Officers.

Three candidates were proposed for "Royal Arch Masonry". The Chapter was "closed in Form until 3^d Sunday in October".

At the second meeting of 16th October, 1796, the three candidates proposed in August were exalted. The minute continues:—

... The Excellent Z appointed Compⁿ Copperthwaite to the Office of N and Compⁿ Gilpin to that of E.

Copperthwaite and Gilpin had just been exalted.

¹ J. R. Rylands, *The Wakefield Chapter of Royal Arch Masons*, No. 495 (1949). Also Rylands, *Early Freemasonry in Wakefield*; A.Q.C., vol. lvi. cf. Bernard E. Jones, *op. cit.*, pp. 51, 159.

² J. Stokes, *Chapter of Paradise: Special Convocation: 5th December, 1941*, p. 12; also *History of the Chapter of Paradise: 1798-1898* (1898). cf. Bernard E. Jones, *op. cit.*, p. 85. The Chapter of Loyalty was granted its dispensation on 18th December, 1794.

³ G. Y. Johnson, *op. cit.*, p. 45.

At the third convocation, 20th November, 1796, one exaltation was made and two candidates proposed. This meeting was constitutionally important. A code of "Bye-Laws" was read and approved; this code is remarkable by any known standard; its eighteen "Rules" were rigorous and even formidable.¹

At the fourth meeting, 18th December, an exaltation was made; but seven months elapsed before another candidate was exalted—16th July, 1797. Thus, at the end of its first year of life, or renewed life, the Chapter had only nine companions and their janitor.

There is no other interest in these first minutes.

THE REMAINING YEARS (1797-1819)

For long periods the Chapter maintained its monthly meetings, whether or not there was an Exaltation Ceremony; but for many periods, some unaccountably long, it was in a state of suspense, e.g.:—

No meetings were held between the following dates:

15th October, 1797, and 23rd April, 1798.

August, 1804, and April, 1806.

May, 1806, and February, 1807.

March, 1808, and August, 1808.

January, 1809, and April, 1809.

June, 1810, to November, 1812.

December, 1812, to June, 1814.

It is hard to find any sound reason for such spells of inactivity, especially as the Alfred Lodge, on which it seems the Chapter depended mostly for its candidates, was vigorously alive; it had enrolled at least one hundred members up to 1819. It is possible that meetings were held, but no minutes taken owing to the absence of the Scribe or the adventitious absence of the minute book. This is suggested by the ill-written, short minute of "June 8th 1817", which is squeezed under the minute of "15 Sep^r 1815" on the same page. Again, the accounts end on "1815 Oct^r 15"; under them is the note:—

This balance carried in the Minute Book on 5th Sep^r 1817.

But there is no minute of this date to be found.

The minutes are terse; they record hardly any "business"; but all exaltations are carefully noted, with personal details, and each closes with the interesting formula discussed later in this paper.

A strong revival, however, is seen in the last two years (1818-1819). In 1818 the Chapter met four times and exalted five candidates. In 1819, up to July, when there was need to have a new Charter and become attached to the Alfred Lodge, the Chapter met seven times; four candidates were exalted, and an R.A. Mason, a doctor, became a J.M.

The "standing" of the Chapter during this period of revival can perhaps best be seen from the "Visitors' List" on 27th September, 1818, when no less than twelve companions are recorded—two from the Chapter of Fidelity, No. 93; six from the Charity Chapter, No. 112, Bradford; three from the Chapter of St. Stephen, No. 31, Ireland; and one from Halifax.

The meeting on 23rd April, 1819, was historically important. The Chapter had to comply with the rule of the United Grand Chapter that it must be attached to a Craft Lodge. The minute runs:—

... The M E Z proposed a Committee of 5 Companions viz M E Z Com H J & N & Comⁿ Sadler to draw up a Memorial to petition the Grand Chapter for a new Warrant of Constitution, and humbly solicit that the Chapter hereafter be attached to the Alfred Lodge N^o 571—nothing of moment occurring the Chapter was closed in due Form with Prayer—

At the next meeting, 17th May, 1819, the following petition to the United Grand Chapter was approved:—

¹ This code is printed in full in vol. xii (1915), *Transactions of the Leeds Installed Masters' Association*. It is obviously based on the *Laws of the Grand Chapter, A.D. 1778*, or a copy of the amended version, edited in 1782 (v. Hughan, *Origin of the English Rite of Freemasonry, App. B.*, for a copy of the 1778 document). Much of the text of these "Bye-Laws" is copied from this rare document.

No Bye-Laws are found in the early minutes of the Unanimity Chapter, Wakefield; nor in the first minutes of the Sincerity Chapter, Halifax. The York Gd. Chapter offered no help. The first Bye-Laws of the Chapter of Fidelity (1794) bear no resemblance to this code. v. G. Y. Johnson, *op. cit.* App. 2, p. 51; also cf. p. 21: Pawson, *Chapter of Fidelity, No. 289 (1793-1945)*, p. 8.

To the Supreme Grand & Royal Chapter
Of that
Exalted & Supreme Degree of Masonry stiled the
— Royal Arch —
Health, Peace, and Goodwill —

We the Principals & Companions of the Chapter of Unity N° 72. Leeds Yorkshire — assembled this Day in open Chapter do hereby humbly request

That you will be pleased to grant us (agreeable to the Laws & Regulations of the United Grand Chapter) a new Warrant of Constitution —

We further humbly solicit that our Chapter may hereafter be entitled the Alfred Chapter and be attached to the Alfred Lodge N° 571 —

Sign'd in Open Chapter
on the seventeenth day of
May AL 5823 AD 1819

} John Dixon Z
William Atkinson H
William Sadler J
Joseph Wood E
William Beckwith N

Grand Chapter replied on 1st June, 1819. The Chapter was asked "within one month" to "transmitt . . . a list of all the Companions exalted . . . since Edw. Foster, exalted 23rd April, 1809; together with 5s. for each Companion exalted previous to June, 1817, and 7s. 6d. from that time to the present".

The Chapter complied. On 26th June, 1819, they sent the necessary papers and money amounting to £5 17s. 6d., "the amount of Registering Fees calculated according to your instructions", to the Grand Secretary, William H. White, Freemasons' Hall, London. They entrusted this commission to "the bearer, BRO. BLACK, the Guard of the Leeds Rockingham coach to London".

The Chapter heard nothing until the 11th August, when they received a demand similar to that dealt with. On the 30th August the Chapter sent a firm and dignified reply, enclosing a copy of their letter of 26th June. They stated:—

. . . we are apprehensive of some mistake; we therefore earnestly entreat you will be kind enough to look into it, and have all the Companions registered, and for government shall feel particularly obliged if you will write us to that effect . . .

The hitch in negotiations for the new Warrant was straightened out. On 18th September, 1819, the Grand Secretary wrote that he was "sorry that a mistake had been made" by a clerk; "Your remittance of £5.17s.6d. is duly entered in the Cash Book, and the names are registered". This letter is addressed to the "M.E. PRINCIPAL OF THE ALFRED CHAPTER". The Grand Secretary evidently knew that the Chapter of Unity, No. 72, had become the Alfred Chapter, No. 571, by the actions of the Companions and without the authority of Grand Chapter; for the meeting of the Chapter of Unity on the 19th July, 1819, is the last so minuted. On the next page the heading is:—

Leeds August 16th 1819
Chap^r of Alfred N° 571

The new "Chapter of Constitution" came later. But the precious document is signed on "3rd Day of April, A L 1823 A D 1819".

Before the Chapter became the Alfred Chapter the day for meeting had been changed. From its foundation the Chapter had met on Sunday, in accordance with the custom of R.A. Masonry in the eighteenth century. In 1811 the Grand Chapter had disapproved of Sunday; after the Union (1817) the Supreme Grand Chapter again expressed its disapproval.¹ The Chapter of Unity was doubtless aware of this ruling. On 21st February, 1819, the Chapter resolved

that the Chapter-night be changed from Sunday to Monday nights in each callendar month.

Following the long period of suspended activity, December, 1812, to June, 1814 (noted above), there occurred another which lasted from 15th September, 1815, to 8th June, 1817. Some dissension must have arisen. Simpson, who had been M.E.Z. annually since November, 1799, and who was also the Treasurer, left the Chapter; and it is significant that the accounts of the Chapter, so well kept to that date (15th September, 1815), end on that very date. He could not have been ill, for he continued his Mastership of the Alfred Lodge until 1817, when he died. Ireland, his faithful H. throughout these many years, also disappears from the records on

¹ v. Bernard E. Jones, *op. cit.*, p. 84. Copies of the correspondence with the Supreme Grand Chapter in 1819 are neatly written in the minute book.

the same date; nothing more is known of him. Meetings may have been held; minutes may not have been recorded; obviously, however, the Chapter was in distress. The next minuted meeting is 8th June, 1817, and the next 17th May, 1818, when the revival (noted above) began and continued strongly until the Chapter was attached to the Alfred Lodge in August, 1819.

INSTALLATION CEREMONY: "APPOINTMENT OF OFFICERS"

The early minutes of Royal Arch Chapters (Lodges) in Yorkshire confirm the historical assumption that not until after the Union was an Installation Ceremony known or performed in R.A. Masonry. The records of the Chapter of Unity strengthen this assumption. Its Companions knew nothing of an Installation Ceremony. Indeed, in the minutes of the Chapter from 1796 to 1819 there are only five which record "nominations" for principal offices and the election of such officers. This business was governed by Clauses "First", "Second" and "Third" of the "Bye-Laws" approved on "Nov^r 20th A.L. 1800" (1796). These order the business of constituting the Chapter and the election of the Principals:—

First

A compleat Chapter consists of three Principals who when in Chapter assembled are to be considered conjunctly as the Master, and each severally as a Master Two Scribes, Three Sojourners one Janitor and Seventy Two others as Council.

Second

The Chapter next before Holy Cross Day Yearly Six Candidates shall be put in Nomination by the Master for the time being, & the Chapter following ballotted for and they who have the Majority of Votes shall be declared Master for the Year following and immediately invested, and upon their investure shall appoint the list of the Officers of the Chapter, the Officers to be appointed from the past Masters (unless on some particular Occasion) because from their knowledge of the Laws and Constitution they will be better qualified to execute them.

Third

The Mode of Election shall be by ballott first for the Office of Z & then for H & J the Ballot shall begin with the Juniors and end with the Principals —

The term "Candidates" in the Second Clause presumably is synonymous with "Companions", the term used consistently in the "Bye-Laws" to describe Members of the Chapter. The end of the Second Clause suggests that Hodgson and his Co-Principals were at least acquainted with Preston's *Illustrations of Masonry*, where the same point is stressed by Preston.

The date "next before Holy Cross Day" was 14th September; this date was undoubtedly taken from the Holy Cross Chapter, Knaresborough (1788-1807). The officers served for one year—not a half-year. When elected, the principals were "immediately invested" and took their chairs. They then appointed the other officers. The procedure was limited and formal; it may have been parallel to the similar procedure of the Chapter of Fidelity, Leeds (1793).

The five relevant minutes are:—

(i) 17th September, 1797 (the thirteenth meeting).

This being the Chapter appointed for the Nomination of Officers The E Z nominated Compⁿ Simpson & Ireland — Compⁿ H nominated Hodgson & Copperthwaite — and Compⁿ J. nominated Gilpin & Sadler to stand balot on the next Chapter for the principals for Next Year.

(ii) 15th October, 1797.

... Comp Hodgson was duly reelected M.E.Z — Comp Simpson re-elected H. Compⁿ Ireland re-elected J. after which the M.E.Z. re-appointed Compⁿ Copperthwaite to the Office of N — Compⁿ Gilpin was re-elected E. and M.E.Z. nominated Compⁿ Sadler as principal Sojourner Compⁿ H. nominated Compⁿ Tunaly as 2nd Sojourner & Compⁿ J. nominated Compⁿ Eggleston as 3rd Sojourner.

As listed in the minutes, N. is given precedence to E., except occasionally in the first few years, from 1796 to 1841. Sometimes the two offices were held by the same Companion. Often, too, the Sojourners are listed above both N. and E.

After 15th October, 1797 (minute (ii) above), no record of the "Appointment of Officers" is found until "Sunday, 17th May, 1818", when an Emergency Chapter was convened. The minute runs:—

- The next reference is:—

- The following Comps were put in nomination to serve as Principals for the ensuing Year. viz Comp Atkinson as Z Comp Beckwith H & Comp Andrews J to be ballotted for the next Chapter Night . . .

The last record is:—

- The Companions put in nomination the last Chapter to serve as Principals, for the ensuing Twelve Months were regularly ballotted for and unanimously chosen, when the M.E.Z. immediately invested each with the distinguishing Robes of Office . . .

To P^d Wright for Robes £3. 3. 0.

To P^d Compⁿ Ireland for Crowns &c made by Mr Riley 5. 6.

There is no mention of a "Mitre" in the accounts of the Chapter of Unity.¹

The minutes of the Chapter of Unity at least make it certain that all business of "appointment of officers" was done in "open Chapter". There was no esoteric rite or ceremony. The few references to the business show that it was almost "taken for granted".²

¹ Hodgson, possessing (as seen above) a copy of the *Laws of the Grand Chapter*, A.D. 1778 (and also possibly of the 1782 edition), would have known the rulings concerning "robes" and "jewels", etc., laid down in III. Well informed about the appropriate "clothing", etc., for R.A. Masons, he would undoubtedly have striven to have had his officers and companions properly arrayed. He may have known, as Bernard E. Jones points out, that "Robes" were worn in Grand Chapter in 1765. The minutes of his Chapter unfortunately yield no information about "clothing"; the "robes" are mentioned once (as seen), but nothing else, not even "apron". cf. J. R. Rylands, *op. cit.*, p. 16.

cf. Pawson, *op. cit.*, who throws no light on the "installation" of principals in the Chapter of Fidelity; he does not even allude to "robes", but as early as April, 1799, his minutes record that certain companions were directed to provide "A new Double Encompass'd Star" and "a new R.A. Sash"; v. pp. 8, 14.

In regard to "the appointment of officers" (Installation) in the Unanimity Chapter, the Z. was always elected; he then appointed his other officers (February 7th, 1802), but on the 10th May, 1812, the minutes state that all the officers were elected. In the whole of these invaluable minutes there is no hint of any Installation Ceremony.

The same can be stated concerning the records of the York Grand Lodge. The officers were elected and "took their chairs". In 1762 (the first year of records) a "Lodge of Imergency" was called "for the chusing of Officers"; v. G. Y. Johnson, *op. cit.*, pp. 15, 16, 23, 27. cf. Pawson, *op. cit.*, p. 10, and compare the procedure in the Chapter of Fidelity with that in the Chapter of Unity.

² In the minute book of the Chapter of Perseverance, No. 120, Leeds, the record of its first meeting on "Sept 2nd 1802" suggests, an esoteric rite of installation—the only one I have found for this period; the first Principals of the Chapter were elected. Then the Chapter "was closed in the usual form. The Chapter was open'd again to invest and install the Three Principals . . . Chapter closed again with appropriate Prayer in Peace Harmony and Brotherly Love . . ." This is a difficult minute to construe correctly.

RITUAL: CEREMONY: "WORK"

J. R. Rylands states that in the early minutes of the Unanimity Chapter, Wakefield,

there is to be found, so far as I am aware, the earliest-known indication in the world of the nature of the Royal Arch ceremony in the middle of the eighteenth century.¹

The minute book of the Chapter of Unity offers, in its divers small evidences, support for J. R. Rylands' contention.

It permits the deduction that Hodgson, the first Z. of the Chapter of Unity, who was well acquainted with the work of the Chapter of Unanimity, adopted the ritual and "working" of the Chapter of Unanimity. The only other "source" was the Chapter of Fidelity (1793); the Z. of this Chapter, Robert Sutcliffe, was a frequent visitor to the Chapter of Unity after 1796, and gave it much aid, and probably advice, maybe instruction. Sutcliffe learnt his R.A. Masonry in the Sincerity Chapter, Halifax; and possibly the ritual and "working" of Sincerity differed from those of Unanimity. I am inclined to think that Hodgson, being the dominant type of man he was, would not have accepted Sutcliffe's aid or suggestions too easily.

This foreword seems necessary, because the minutes of the Chapter of Unity are silent concerning the exaltation ceremony, the ritual and the "working". No possible hint is given. These records (1796-1819) follow a strict pattern for the most part: the officers and companions and visitors present are listed; exaltations, if made, are registered—the usual phrasing is "and was exalted into Royal Arch Masonry"; personal details of candidates are given; balloting is recorded. If any other business was done it is summarised in the tersest form.

The Chapter was always opened "in Form" or "in due Form". What this means we do not know, except that it did not mean that the principals met alone and opened the Chapter; all companions and visitors were present. What has been stated already concerning "Installation" is sufficient proof of this.

Interest and speculation are, however, aroused by the phrasing which describes the closing of the Chapter; this is a formula which is used almost without variation throughout the life of the Chapter. It runs:—

The Introduction & Sections were gone through after which the usual Questions being asked the Chapter was closed in due form till . . .

On "Jan^y 20. 1799" the words "in perfect Peace & Harmony" are found inserted after the word "closed"; this addition to the formula remains in future minutes; often it is abbreviated to "p. P. & H.". On "10th January 1819" the formula is again extended as follows:—

" . . . in perfect Peace and Harmony with Prayer".

This addition "with Prayer" or "solemn Prayer" is henceforth found until the final meeting on 19th July, 1819, when the Chapter became the Alfred Chapter, except on one occasion (17th May, 1819) when the Chapter "was closed in form". The text of this prayer is not known.²

What the "Introduction & Sections" were remain undefined. Probably the "Sections" were part of the Catechism of Q.s and A.s, which was then a customary feature of Masonic "work". The phrasing suggests that Hodgson was applying *Law VI* of the *Laws of the G. Chapter, A.D. 1778*, where it was laid down

after that, duly elected candidates exalted, and then the business of the Chapter must begin by the introductory Section, and be proceeded in regularly, but as it will seldom happen that the whole can be gone through at one Chapter, care must be taken at the succeeding one, to begin where they before left off, that the Companions may receive full instruction and be properly qualified for advancement.

The "usual questions" may refer to the "three ancient Temples" and be comparable to modern closing. Hodgson, so a contemporary detractor claimed in an official complaint (see below), had a "manual" of the "4th degree".

¹ v. J. R. Rylands, *op. cit.*, pp. 11, 12; also his comment in G. Y. Johnson, *op. cit.*, p. 61. cf. Bernard E. Jones, *op. cit.*, pp. 100, 101, and *Section Fourteen for The Ritual and its Development*.

² This formula "with prayer" was continued by the Alfred Chapter until 20th November, 1820; then the former phrase "peace and Harmony" is re-adopted as sufficient. This, on the 16th January, 1825, was extended with the words "and Goodwill" or "Goodwill to All", a phrasing often repeated in later minutes.

In the 7th Bye-Law the phrase "lectures given" occurs; the "lecture" is recorded as having been given in the Chapter minutes on a few widely separate occasions.¹

But, if the minutes give little information, the accounts yield much, *e.g.*:—

| | | | £ | s. | d. |
|------|----------------------|--|----|-----|----|
| 1799 | Nov. 18 | To P ^d Jno Bellhouse for Rods | | 7. | 0 |
| | | To Waynharts for Ribbons | | 8. | 0 |
| 1800 | Feb ^y 22 | To P ^d Comp ⁿ Ireland for Triangles Star & Letters | 1. | 6. | 0 |
| | | To P ^d Jno Armitage for Steps &c | | 5. | 4 |
| | Mar. 27 | To paid the Craft for use of Candles &c | 2. | 2. | 0 |
| | Aug st 16 | To Keystone | | 2. | 0 |
| 1801 | Jan ^y 18 | To P ^d for Iron Crow | | 2. | 0 |
| | April 19 | To Paid for Hack | | 1. | 10 |
| 1802 | Mar. 23 | To P ^d Josh Cheetham for Triangle Letters &c | 1. | 11. | 10 |
| | | To P ^d Greg ^y Rhodes for larger & lesser Sq Stones | | 10. | 6 |
| | 24 | To P ^d J Bellhouse for Pedestal Arch &c | 8. | 7. | 4 |

This is a large payment; the "Arch &c" must have been a major construction.

| | | | | | |
|------|---------------------|---|----|-----|----|
| 1802 | June 27 | To P ^d for 2 Greeks | | 2. | 0 |
| | Dec. 22 | To P ^d Comp ⁿ Ireland for Silk for Arch | | 10. | 0 |
| 1803 | May 31 | To P ^d Mr Bulmer for Curtain for Arch | 1. | 7. | 6 |
| 1804 | Feb ^y 12 | To P ^d Comp ⁿ Hepworth for Casters, Hinges, &c for Arch | | 10. | 5 |
| 1805 | Jan ^y | To Bro Farmary for Seal | | 5. | 0 |
| 1807 | Feb ^y 2 | To P ^d J Bellhouse for Cupboard as pr Note | 5. | 18. | 10 |

This again is a large payment; it seems unlikely, money values being what they were in 1807, that the payment was merely for a "cupboard".

| | | | £ | s. | d. |
|------|--------|---|----|----|------|
| 1808 | July 6 | To P ^d Mr. Butterworth for Cutting ye Chapter Seal | | 1. | 5. 0 |
| 1809 | | To P ^d the Craft for the use of Candles &c | 4. | 4. | 0 |

¹ The work of these old Chapters is elusive. Scraps of information from their minute books are invaluable. The first minute book of the Chapter of Fidelity, No. 93, Leeds, gives many; the book runs from 3rd November, 1793, to 3rd June, 1798. The chief recurring phrasings are: "the Introductions given", "the Historical Part Given", "the Introduction Given", "The Historical Part, the Instruction & Sections", "the First Introduction & Sojourners Part", "Sojourners Part likewise Historical Part, and Last Section"—a busy convocation (Oct^r 2, 1796)—"The Instruction Given & the Last Section", "The first Section and Historical Piece", "Last Sections", "the Historical Charge", "The Charge and the Historical Part" (Oct^r 4th 1795), "The Principals and Comp. went through the making part" . . . (Nov^r 1st 1795) . . . etc., etc. It looks as if the Principals had in their possession some *printed* manual. The Chapter was certainly assiduous in instruction. In another minute it is stated that "the Sojourner's part was given after the ceremony of exaltation. The Historical Part was also given and after Comp. Hodgson (the M.E.Z. of the Chapter of Unity) gave a prayer, the Chapter was closed at 5 p.m. in perfect peace" (New Year's Day, 1797).

The "Sojourner's Part" suggests the Vault Legend. What was the "Historical Part"? Was it an early form of the Historical Lecture? Bernard E. Jones states that the "lectures as such . . . were not known until the 1830's". But J. R. Rylands thinks that Dunckerley was responsible for the Mystical Lecture as early as 1770-80. cf. Bernard E. Jones, *op. cit.*, p. 173.

In the minutes of the Unanimity Chapter, Wakefield, from 1766, there is no phrase respecting "work" other than "exaltation" until "26 Feb^y 1809", when: "The first Principal then proceeded to give instructions, and having gone through the whole of the Introductions and sections of the Royal Art the Chapter was close'd in Due Form". Such an entry is not found again; from this date until the last minute, 20th March, 1844, there are only two records on the subject: 5th August, 1818, and 19th December, 1843.

The first reference in the minutes of the Sincerity Chapter, Halifax, is "Feb 8th 1807", when "the lecture was attended with great zeal". v. Hanson, *op. cit.*, p. 14.

Bernard E. Jones writes concerning the "catechism": "The catechism was a lecture, which in its five sections would take about half an hour to work, but it is likely that, on any one occasion, only a part of the lecture was given." v. *op. cit.*, p. 167.

cf. Minutes for "August 9th 1802" of the Chapter of Perseverance, No. 120, Leeds (chart. 1802): at a "Special Meeting", before the Chapter was "constituted", it was resolved that "the Equilateral Triangle to be 8 or 9 Inches in diameter—4 Silver Triangles for the Principals 3 Silver Swords and Trowels 6 Tin Crowns gilded 3 Dozen Rods—3 Silver Jewels for the Scribes and Janitor half the breadth of the Royal Arch Sash to be the Appendages for the Jewels . . ."

The minutes of this Chapter (1802-1819) also record much instruction similar to that found in the minutes of the Chapter of Unity and the Chapter of Fidelity. Here, too, it would seem that "manuals" were used.

A cryptic minute is found in the records of the Alfred Lodge, No. 306, Leeds (founded 1795):—"21st October, 1796: the R.A. Masons of this Lodge (they were companions of the Chapter of Unity) requested to be permitted to place two Branches on the Pedestal belonging to the Craft, and in consideration of their being at the expense, to have the use of it . . . which was granted unanimously." v. Bean and Bromley, *op. cit.*, p. 6 cf. *A.Q.C.*, vol. lxxi, pp. 68, 73, 106-7.

From the purchases listed it may be deduced that the rite practised in the Chapter included a "Vault", and therefore the legend; if this is acceptable, the contention of J. R. Rylands is possibly strengthened. "Triangle & Letters" certainly suggest "Pedestal", a term actually found on "1802 Mar 23". The "seal" still exists; it is a handsome memorial of the Chapter. Apart from the purchase of Robes in 1799, as already noted, there is no item concerning "cloathing".

Two other items are academically interesting:—

| | | | |
|------|------------------|--|----|
| 1800 | Dec ^r | To Letter from Bro Wilson respg a Book, Ancient Arts Improved | 8½ |
| 1801 | Dec ^r | To a Circular Letter to Bro ^r Wm Finch respect ^s ye publication of a Book ¹ | 9½ |

There is no record which suggests "Passing of the Veils".²

FINANCE

The 10th Bye-Law stated that the exaltation and membership should cost "two guineas, all fees included". The "Joining" fee was "half-a-guinea for cloathing, jewels, etc., and five shillings for registering". The annual subscription was five shillings, until 21st February, 1819, when it was reduced to one shilling a quarter.

In most cases an exalte paid the fees, etc., in full. Generally, however, the custom was for the proposer and seconder to pay half-a-crown each, as part payment of the full two guineas and as a token of good faith; in all such instances the new companion paid the remaining £1 17s. 0d. The fee was high for the times.³

Fees and subscriptions, as received, made up the total income of the Chapter, except for the fines collected for breaches of the Bye-Laws. There is no record of any defaulting. The Chapter, despite heavy expenditure for its needs—see the excerpts from its accounts already cited—was never in debt. The accounts run from 1796 to 1815. The Treasurer was J. Simpson, who wrote them throughout this period. He left the Chapter after the meeting on 15th September, 1815. On 15th October, 1815, the accounts are finally inscribed by another and rougher hand; a balance was struck; it left a sum of £19 15s. 9½d. in hand; and a note beneath runs:—

This balance carried into the Minute Book on 5th Sep^r 1817.

This minute is not in the Minute Book. The resignation of J. Simpson, M.E.Z. and Treasurer, was evidently critical; the Chapter between 1815 and 1818 met irregularly, sometimes the interval being over-long. All the same, the Chapter never had any financial difficulties.

RELATIONS WITH THE GRAND CHAPTER

The Chapter's relationship with the Grand Chapter was loyal and scrupulous. Until 1810 all financial dues were paid; after this the accounts, which end on the 15th October, 1815, show no payments, but, as already noted in the section (*supra*), THE REMAINING YEARS, all indebtedness was cleared in July, 1819.

In the records of the Grand Chapter there is extant another witness to this honourable dealing:—

1792 . . . Committee found that the sum due for Constitution granted was in arrear for No. 72. Heseltine (name of the G. Secretary)—£3.4.0. (but paid at next Chapter by Compⁿ Parkyns by desire of Mr Heseltine).
(G. Ch. Mins.)

At the first recorded meeting, 21st August, 1796, it was resolved:—

. . . that the Chapter communicate with the Grand Chapter immediately after the choosing of Officers.

¹ Finch sold rituals "of very doubtful authenticity"; v. Bernard E. Jones, *op. cit.*, p. 92.

² v. Pawson, *op. cit.* (last page), for many details of furnishings and "work" in the Chapter of Fidelity; these tend to confirm the above data from the Chapter of Unity (period 1797-1800).

³ The fees of the Chapter of Fidelity amounted to £1 7s. 0d. until 1799; then they were increased to £1 12s. 0d. In the York Grand Chapter in 1762 the cost of "advancement to the 4th Degree" was 11s. 6d., of which 1s. 0d. was for the Janitor. In 1768 members paid 2s. 0d. a quarter; members of the York Grand Lodge were exalted for 6s. 0d., of which "one Shilling to the Sword Bearer", and visitors were exalted for "half-a-guinea and one Shilling to the Sword Bearer". In the Unanimity Chapter (1766) the exaltation fee was half-a-guinea. Hodgson paid this sum on "Jan. 6th 1788".

Communications with Grand Chapter are itemed in the accounts until 9th May, 1812. Most of the letters came from London, and the Chapter had to pay for their receipt, usually 10½d. a time. Not until the need of becoming attached to the Alfred Lodge in July, 1819, arose is there any further record of negotiations with the Grand Chapter.

On 23rd April, 1798, when only the Z.H. and J. are listed as attending, a curious minute reads:—

... when the Minutes of last Chapter read — confirm'd — In consequence of an Invitation from the N. of the Grand Chapter for one or more principals of this Chapter to attend the same (which not being Convenient) a proper Communication was made, when there appeared to be some Mistake with respect to our Numbers in the Grand Comⁿ — a transcript of our Book with the terms [? times] of exalting was duly transmitted & 10/- order'd to be paid into the Hands of the Grand by a private friend in full for Exaltations since last Communication; also requesting to have a few Books of the Bye Laws which were published.

The matter is not referred to again. On "1801 Dec^r 9" the Chapter accounts show: "To a Book of Laws from the Grand Chapter. 1s. 10d."

The ready acceptance of the decision of Supreme Grand Chapter that the Chapter must be attached to a Craft Lodge (1818-19), the negotiations for a new "Charter of Constitution", and the dignified settlement of difficulties which arose best reveal the Chapter's loyal but businesslike relation to the Grand Chapter. This important event has already been considered in the section "THE REMAINING YEARS" of this paper.

Efficient administration by the Grand Chapter of R.A. organisation nationally must have been difficult until the 1830's. J. Stokes wrote concerning its relationships with the Sheffield Chapters "in the early nineteenth century":—

... the Grand Chapter does not seem to have insisted upon the due rendering of returns or payments. Chapters in arrears apparently got no reminder, and the Grand Chapter condoned forms of illegality, and with joy received the lost black sheep back again into the fold.¹

The records of the Chapter of Unity yield no support to this judgment. In 1819 the Grand Chapter was firm in its demand for "registering fees" for the period 1809-1819. The records of "returns" were also adequately filed at Grand Chapter; the present G. Librarian has informed the writer that he has a list of no less than forty-nine names of companions of the Unity Chapter "returned" between 1790-1815. To the end of 1815 fifty companions are enrolled in the Chapter's Minute Book, and eleven more were "admitted" until 17th May, 1819. The administration of Grand Chapter comes out fairly well from these facts, despite the hitch in the negotiations for the new Charter in 1819, when by the G. Secretary's admission the "mistake" of a "clerk" in his office caused the trouble.²

THE FINAL PROBLEM: DID THE CHAPTER MEET DURING 1790-1796?

This problem is difficult, but engaging. Before the pros and cons are stated it is essential to weigh carefully the known records of the three R.A. Masons who dominated the life of the Chapter. They were remarkable and praiseworthy Brethren.

- (i) WILLIAM HODGSON: "gentleman, merchant, schoolmaster"; his "Academy" was in Upperhead Row, Leeds; here the Lodges of Fidelity and of Alfred certainly met for a period. Probably the Chapter of Unity also met here; no location is given in the minutes.³ He was I.P. and R. in the York G.L. in 1779. On 12th May, 1788, he was "re-made" in the Lodge of Unanimity, Wakefield. Failing to re-establish the Golden Lion Lodge, Leeds, in 1788, he helped to found the Loyal & Prudent Lodge in 1790, becoming its first Master. On 15th December, 1794, he joined the Lodge of Fidelity and held the office of "Orator". In 1795 he founded the Alfred Lodge, becoming the first Master. He was renowned for his "Lectures".

In the R.A. he was exalted in the Chapter of Unanimity, Wakefield, on 6th February, 1788. He attended this Chapter a few times; on 8th August, 1790, he took to this Chapter both Osmond and Williams, who with him founded the Chapter of Unity in October. He knew the famous R. Linnecar, and doubtless consulted with him on this occasion concerning the proposed Chapter in Leeds.

¹ v. J. Stokes, *The Royal Brunswick Chapter of Paradise*, Preface.

² cf. A.Q.C., vol. lxxi, p. 70.

³ v. Scarth & Braim, *op. cit.*, p. 34; Bean and Bromley, *Alfred Lodge, No. 306. An Abridged History, 1795-1945*, App.

On 2nd August, 1795, he visited the Chapter of Fidelity, Leeds, acting as Z. In September he acted as J. In October he proposed himself "to become a Member", and in November was elected and took the office of N.

He, with Osmond and Williams, founded the Chapter of Unity in October, 1790. He was Z. until 1799. He then resigned—reasons unknown. He remained a Companion of Fidelity until his death in 1804, aged 54 years.

It would appear that he "owned" the Chapter of Unity. In the accounts is itemed:—

1800 Mar 27 To P^d Comⁿ Hodgson for the Chapter of Unity £5. 5. 0

G. Chapter records state that the cost of the Charter was £3. 4. 0.

Hodgson, it may be assumed, was a forceful character. He had the "gift of tongue" and devoted himself to instructing his Brethren and Companions. This is also seen from an important extant letter, dated "March 3rd 1791", written by "John Dearlove, Salutation, Harrogate, and Matthew Mennell", both members of the Newtonian Lodge and the Holy Cross Chapter, Knaresborough, to "Mr W. M. White, G. Secretary, Freemasons Hall, London", asking that a "Mr HOTCHON" (Hodgson), of Leeds, be censured for violating his oath as a Mason in that he possessed and used

a manual of the three degrees in masonry as well as one also for the 4th degree of the R.A. which he got for the purpose of teaching an intended Lodge and Chapter at Leeds, and that he procured from the Provincial Lodge at York, or some one or more of its members . . .¹

- (ii) JOHN SIMPSON. A "Steward", but obviously an educated man. I. into the Lodge of Fidelity, 17th June, 1793. In April, 1795, he joined Hodgson in founding the Alfred Lodge, Leeds, becoming S.W., and in 1796 the Master; in 1800 he was again the Master, and continued in this office for the next seventeen years. He was also the Treasurer of the Lodge from 1796 to 1817.

Exalted in the Chapter of Fidelity on 5th January, 1794, he aided Hodgson to revive the Chapter of Unity in August, 1796, when he was H. In December, 1795, he was H. of the Chapter of Fidelity; in July, 1796 (one month before Unity was revived), he acted as Z. When Hodgson left the Chapter of Unity in December, 1799, Simpson became Z. He so remained until 1815, when, for reasons unknown, he left the Chapter. He was also Treasurer during all these years (1796-1815).

- (iii) GEORGE IRELAND. A "hatter", of Leeds. I. into the Lodge of Fidelity on 19th August, 1793. He, too, aided Hodgson and Simpson in founding the Alfred Lodge (April, 1795); he became its first J.W.; in 1797 he was the Master; as P.M. he served the Lodge devotedly for many years.

Exalted with Simpson at the same convocation of the Chapter of Fidelity on 5th January, 1794, he did not prove a zealous Companion; he attended rarely and had no higher office than that of "3rd Sojourner" (4th July, 1795). But he proved a tower of strength to Hodgson and Simpson in 1796 (or before), when the Chapter of Unity was convened. He became J. and so remained until 1799, when Hodgson resigned; then he took the office of H.; and he and Simpson continued to rule the Chapter (as H. and Z. respectively) until September, 1815, when both of them left the Chapter.

On the 9th August, 1802, a new Chapter, the Chapter of Perseverance, No. 120, was founded in Leeds. "Companion Simpson (Z. of Unity) read the Dispensation of the Warrant granted by the Grand Chapter of England to John Simpson, George Ireland (H. of Unity) and John Hepworth (J. of Unity), empowering them to open and constitute the Chapter of Perseverance—the same was confirmed by the companions present." *v. Minutes of the Chapter of Perseverance.*

The problem of "The Unrecorded Years" (1790-96) can now be considered. The Chapter was granted its Charter by the G. Chapter ("Modern") in October, 1790. The founders were Hodgson, Osmond and Williams, who in March, 1790, had founded the Loyal & Prudent Lodge, No. 584, Leeds. Obviously the hope was that the new Lodge and the new Chapter would assist one another. This did not come about. Some time later (unknown) both Osmond and Williams disappear; Hodgson was left alone.

Until recently it has always been assumed that the Chapter never met until August, 1796, the date of its extant minute book. But certain data exist which suggest that it met in 1791 and certainly in 1792. These are reviewed in the pros stated below.

¹ Mennell was a well-known "demonstrator" of rituals. Bernard E. Jones states that printed rituals were unknown at the time; *v. op. cit.*, p. 157.

The only historian who has faced the problem is C. Letch Mason in 1888. He was equivocal: "nor is there any reason to believe that the Chapter met for business until the 21st August, 1796 . . . It is difficult to believe that Chapter Unity was dormant . . ."¹

The pros and cons of the problem can now be stated:—

Contrary:

- (i) No extant records of the Chapter remain to prove any convocation between 1790-96.
- (ii) The first minute, 21st August, 1796, strongly suggests that a start or a new start was made; the four resolutions are fair evidence.
- (iii) The code of Bye-Laws approved in the third meeting may not have been the first code; but it has the mark of being a first and carefully-considered code.
- (iv) The accounts, beginning on "1796 Nov^r 23", and kept at the back of the Minute Book, suggest a new start or a first start. The items of furnishings listed over the first few years tend to confirm this. If the Chapter had met before, then doubtless it could have borrowed some furnishings from the Chapter of Fidelity, founded 3rd November, 1793; but Robert Sutcliffe, on 21st August, 1796, at the first recorded meeting of the Chapter, was asked to "provide Furniture, Cloathing & Jewels, etc. on as frugal a Plan as possible".
- (v) The Chapter was clearly dependent on fraternal aid of companions of the Chapter of Fidelity until it could recruit sufficient companions for its proper "working" and constitution (1796-97).
- (vi) In the minutes of the Chapter of Fidelity (1793-96) no visitors from the Chapter of Unity are recorded; in later years they are.
- (vii) On 12th December, 1794, the Lodge of Fidelity "removed to another private room at Bro. Wm Hodgson's Academy, in Upperhead Row", and a minute records that the new "Lodge-room was dedicated to the Most High God, with prayer, psalms, and a lecture by Bro. William Hodgson". If the Chapter of Unity had been convened at the Academy between 1790-94, the room would most probably not have been so dedicated.

Pro:

- (i) The Chapter of Unity may have met in the Lodge Room of the Loyal & Prudent Lodge, founded in March, 1790, wherever that was. The minutes are lost.
- (ii) The letter of Dearlove and Mennell, already discussed, dated "March 3rd, 1791". Mennell was a Principal of the Holy Cross Chapter, Knaresborough, and a well-known "demonstrator in rituals". He visited the Chapter of Fidelity in November and December, 1793. He must have known Hodgson, Sutcliffe and others; and he must have had solid ground for his accusation against Hodgson in March, 1791, that he was using a manual of the "fourth degree" to teach the companions of a Chapter in Leeds. What Chapter could this have been other than the Chapter of Unity? There was no other.
- (iii) Grand Chapter records:
 - (a) The location of the Chapter is stated to be "a Private Room 1792".
 - (b) 72 Unity, Leeds, Private Room, Sunday before St. John the Baptist (1792 List). Above this note is a pencil note: "*const. at his Academy*". This identifies the Chapter with Hodgson, whose "Academy" was used for Masonic meetings.

Beneath this is found a much more important record:—

1792 . . . Committee found that the sum for Constitution granted was in arrear for No. 72. Hesiltine (Name of G. Secretary) — £3.4.0.

(but paid at the next Chapter by Compⁿ. Parkyns by desire of Mr. Hesiltine).
(G. Ch. Mins.)

Who "Parkyns" was is unknown. No other direct evidence that the Chapter was convened between 1790-96 is extant.

- (iv) Hodgson, Osmond, Williams, founders of the Chapter in October, 1790, visited the Unanimity Chapter, Wakefield, in June, 1790. It is suggested they sought support from R. Linnecar and the Unanimity Chapter for their Petition to the Grand Chapter.

¹ v. C. Letch Mason, *op. cit.*, pp. 133, 134.

- (v) The Chapter was obviously founded to serve the Brethren of the Loyal & Prudent Lodge (founded in March, 1790). This Lodge gave the Chapter no support, it is said. But this seems incredible—despite the absence of records.
- (vi) Between 1790-96 there must have been many Masons in Leeds and its environs who were interested in R.A. Masonry. Until the Chapter of Fidelity was chartered in November, 1793, there was no Chapter in Leeds to serve them. This being so, it seems unlikely that Hodgson gained no adherents between 1790-94.
- (vii) The Charter was never surrendered; the Chapter was never erased.
- (viii) Hodgson, Simpson and Ireland were three very zealous Masons; their records prove this. Having a Chapter, would they have remained apathetic to its abeyance? The Law of Probability seems to warrant the conclusion that it was more improbable that these three R.A. Masons did *not* open their Chapter than that they did.¹

My full thanks are due, and now gladly offered, to W.Bro. Ivor Grantham, P.Dep.G.Sw.Br., Librarian and Curator of the Grand Lodge Library and Museum, W.Bro. Bernard E. Jones, P.A.G.D.C., and W.Bro. J. R. Rylands, P.A.G.D.C., for their liberal aid, always kindly and expertly given to me.

On the conclusion of the paper, a very hearty vote of thanks was accorded to Bro. Worts on the proposition of the acting W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. G. Y. Johnson, Ivor Grantham, E. Ward, R. E. Parkinson, W. Waples and A. Sharp.

The ACTING W.M. said:—

I have the privilege and pleasure to propose the vote of thanks to the author of this afternoon's paper.

In recent meetings of this Lodge we have had several papers dealing with the H.R.A., a most interesting and profitable study, for, after all, why should not a Craft Research Lodge deal with a degree which, at the Union of the "Moderns" and the "Ancients" in 1813, was fully, if somewhat ambiguously, included with the Craft?

We can well appreciate the difficulties faced by the Unionists, with the "Moderns", probably, working a totally different Ritual from the "Ancients", as was pointed out by Chetwode Crawley in our *Transactions* as far back as 1911—the "Moderns" dealing with the rebuilding of the second Temple under Z., whilst the "Ancients" dealt with what was quite probably the older Legend of the two, of the repairs carried out to the Temple of King Solomon by King Josiah.

I've no doubt that many members of our Correspondence Circle will, on seeing Bro. Worts' paper in the *Transactions*, say: yet another of those dull, uninteresting and quite unimportant essays. But how wrong they will be, for with the H.R.A. now definitely brought into careful study and research by Q.C., this paper takes its place as an essential piece of the jigsaw puzzle which will one day be assembled by one of our specialist members devoting his skill to the Chapter and its history.

The construction of this paper at first annoyed and then intrigued me. As I made my notes I felt aggrieved that no personal particulars of the principal characters were given, but later I found that Bro. Worts had well dealt with these essential details in the closing section of his paper—a device which promptly made me re-read the whole, with, I found, much profit to myself.

Our early Brethren were certainly more cautious than we of today, especially secretaries in compiling their minutes, and Bro. Worts has extracted the maximum available in the material he has had to deal with. He mentions the good writing and hints that the R.A. attracted the better-educated Mason.

The hesitant start of the Chapter of Unity was no doubt due to the very disturbed life of the country in the 1790's, as we find echoed in Lodge minutes throughout the country.

¹ The first three names on the Roll of Membership inscribed in the minute book are:—

| | | | | |
|-------------------------|----|----|----------------------|--|
| W ^m Hodgson | Z | 42 | Merch ^t : | "admitted" on "18 Jan. 1790 in Unanimity Wakefield". |
| Jn ^o Simpson | H | 49 | Gent ^l | 5 Jan. 1794 in do. |
| Geo Ireland | J. | 29 | Hatter | do. do. |

These are ruled off with a heavy line; beneath begins the list of Companions exalted in August, 1796 . . . Hodgson was exalted (admitted) on 6th February, 1788, in the Chapter of Unanimity. Simpson and Ireland were exalted (admitted) at the same meeting of the Chapter of Fidelity, 5th January, 1794. No satisfactory conclusion can be drawn from these partially correct records.

The formula quoted from the minutes—"The Introduction and Sections were gone through, after which the usual Questions being asked"—is, as Bro. Worts points out, a strong hint as to the form of ceremony then in vogue. I read it as far more than a "closing phrase", but rather as describing the most important business of the meeting, and it seems permissible to surmise that after a brief ritual of admission the candidate was seated and listened to a recital of what he was supposed to have experienced. This form can surely, even today, be found in the Sojourners' work.

I apologise for this outbreak of speculation, for I have no proofs to offer, and it possibly exposes my lack of deep study of the H.R.A.

I have said enough to show that this paper has greatly stimulated my interest, as it will, I feel sure, that of many others who will be grateful to Bro. Worts for this paper.

I should like to ask if he can explain two points:—

1. What were the two Greeks purchased for 2/-?
2. What was the manual Hodgson was accused of using at so early a date as 1791?

With great pleasure I move that a hearty vote of thanks be accorded to Bro. Worts for the paper read to us this afternoon.

Bro. BERNARD E. JONES said:—

I second the W.M.'s proposal with much pleasure. Bro. Worts has put a deal of work into his paper and has been fortunate in having a particularly rich store of information to draw upon. I shall occupy very little of your time, as I don't find it easy to make any connected and yet concise comment upon a paper which quite inevitably is an array of facts, all interesting, some extremely important, but held together merely by the thread of the Chapter's life. I note the statement that Hughan and Sadler agree that the Leeds record dated 1761 "is the earliest written record at present known of Royal Arch Masonry in England". I question the exact nature of the claim, for we have the well-known "Antients'" reference of 1752; Thomas Dunckerley's assertion of 1754; and the Bristol very clear minute of 1758.

Personally, I am always interested in references to Sunday meetings of Lodges and Chapters. The Author remarks that Grand Chapter, in 1811, and Supreme Grand Chapter, in 1817, had disapproved of Sunday meetings; of the great many such meetings held in taverns the law for some time had expressed disapproval. You will remember that in Bolton, as early as 1806, a landlord of an inn was fined 12/- for permitting a Chapter to meet on his premises on a Sunday. We can therefore well understand the Chapter of Unity bowing to general opinion in changing over from Sunday to Monday in the year 1819.

Election customs in the early days of the R.A. were varied as from Province to Province and even Chapter to Chapter; I note that in the Chapter of Unity in the 1800 period, as Bro. Worts tells us, the Three Principals each nominated two Companions for each of the three chairs, and from these nominees the Chapter, at the next meeting, made its choice, "duly" re-electing all three existing Principals!

The Author's reference to a (presumably) printed manual of the three Craft degrees, plus "the 4th Degree of the Royal Arch", is tantalising. Mere possession of the manual by a Companion called down upon him censure for violating his oath, but we are not told of any sanction taken against him. Many of us would give much to see that manual, but it is difficult to accept that it was a printed one. Forty years or so later such manuals were coming into general use.

May I add my own personal thanks to Bro. Worts for providing us with such a veritable mine of facts and in such an acceptable form.

Bro. G. Y. JOHNSON said:—

Bro. F. R. Worts is to be congratulated on his paper, "The Minute Book of the Chapter of Unity, No. 72, Leeds"; he has obviously taken a great deal of trouble in obtaining all the available information.

Some of the personalities he mentions are interesting and he has given us many particulars about these old characters.

William Hodgson was made a Mason in the York Grand Lodge on 25th January, 1779, taking the first and second degrees, and was raised on the 14th June in the same year. He only attended the York Grand Lodge on these two occasions and did not become a member of the Lodge.

He was raised or exalted into the R.A. at Wakefield on 6th January, 1788, and was remade a Mason on 12th May in the same year. The reason for this was that the Grand Lodge of the

"Moderns" did not recognise the York Grand Lodge, so he was exalted at Wakefield before he was remade in the Craft.

The letter written by John Dearlove and Matthew Mennell, both of the Newtonian Lodge of Knaresborough, to the Grand Secretary in London, asking that William Hodgson should be censured, is interesting. At first sight one might think that Hodgson was using a printed ritual, perhaps one of the well-known exposures, but this is not correct, as the letter states that Hodgson "had in his possession a manuscript of the Lectures", so there is no question of a printed ritual.

In conclusion, I must again congratulate Bro. Worts on giving us such an interesting paper.

Bro. IVOR GRANTHAM writes:—

In supporting this vote of thanks, I would refer, if I may, to that section of this paper which deals with the Royal Arch in general terms, where the reader may inadvertently be misled in relation to the age of the earliest-known Royal Arch records.

The earliest-known Royal Arch minute is dated 22nd December, 1753—some nine years earlier than the York minutes of 1762 mentioned by Bro. Worts. It is true that the minute of 1753 relates to events on the far side of the Atlantic Ocean, when a brother was "Raised to the Degree of Royall Arch Mason" in Fredericksburg Lodge No. 4 (Massachusetts), and the author of this paper may well have intended to confine himself to records in England. But, even so, when referring to York, allusion should perhaps have been made to Dassigny's reference in 1744 to a Royal Arch system being practised in York "some years ago".

Leeds is to be congratulated upon possessing written allusions to the Royal Arch as early as 1761 in the form of a significant drawing, and Hughan and Sadler may have been correct in stating, more than half-a-century ago, that those Leeds records were the earliest written records then known of Royal Arch Masonry in England. But much fresh material has been discovered since then, such as the *Graham MS.* of 1726, from which it is evident that the Royal Arch element in Freemasonry was not unknown in England even at that early date.

I have no wish to detract in any manner from the value of this paper, which deals principally with Royal Arch Masonry in Leeds; but it cannot be too strongly emphasised that in the light of recent discoveries it is now perfectly clear that the Royal Arch was not an invention of the 1740's or 1750's.

I cordially support this vote of thanks.

Bro. ERIC WARD writes:—

I have considered Bro. Worts' paper only from the Ritual aspects, trying to recognise some measure of uniformity as between Unity and other pre-Union Chapters. The first point is the formula "The Introduction and Sections were gone through", a phrase which in essence was used *ad libitum* by both Charity (originally No. 9) and Liberty & Sincerity (originally No. 75), the two earliest Bristol Chartered Chapters. In the Charity minutes, under the date 2nd June, 1786, there is the observation: "This night the Most R.W. Thos. Dunckerley Esq. attended and presided as principal, and read part of the Introductions and Sections from his own Memorandams." Earlier still, Grand Chapter minutes of 1776 record: "The M.E. & Br. Brookes favoured the Chapter with the different Sections of the Lecture."

The regular use of the definite article, *the* Introductions and Sections, suggests a standard written formulary provided by Grand Chapter, and, indeed, the complete details of one so authorised (in c. 1784) was brought to the notice of the Lodge by Bro. Dashwood, A.Q.C., lxxi. There should be others extant, in which case we might be able to determine whether there was in theory an orthodox form of pre-Union ritual, or whether, in fact, there was a Northern as distinct from a Southern or London R.A.

Bro. Worts tells us that esoteric installation of Principals was not used in the early days, but does not say when, if ever, it started. In Bath and Bristol the evidence appears decisive that such a ceremony was not known to their Chapter members in 1827 and, so far as Bristol is concerned, not practised until 1839.

The ritual use of swords and trowels in Unity Chapter (as in Unanimity, Wakefield) suggests "Antients'" influence. These implements of the Sojourners have no place in the 1784 London ("Moderns") ritual, and are not known in Bristol R.A. either now or amongst the pre-1835 "Moderns", at which latter date some major changes were made based on a Grand Chapter recommendation. I should add that some of these changes were reversions, *e.g.*, elimination of Passing the Chair, which was not used in Bristol ("Moderns") Chapters prior to 1817. The trowel is, of course, still retained in Bristol Craft working as the principal of the W.T.'s of an M.M.

The Arch itself I take to have made up from two large wooden pillars each with half a Palladian arch, the absent Keystone being replaced with a glory (or maybe in some cases an all-seeing eye), as indicated by old banners and the like, of which a good example is shown by Bro. Bernard Jones next to p. 128 in his book on the R.A. Possibly the Unity reference in the accounts to "2 Greeks" means the two (paper) tablets of the Law which were sometimes attached to the pillars.

Bro. Worts suggests that the purchases of the Chapter indicate a vault, and therefore a legend, which, if acceptable, possibly strengthens the contention of Bro. Rylands. I am not doubting this, but cannot see what particular contention is here referred to.

Another point on which information would be useful is the size and attendance of the Chapter at various times, because no doubt we all agree that continued small attendances often influenced the working. Where Lodges and Chapters were small and had poor attendances as well, they tended to abbreviate, drop and apparently lose the memory of some practices. As an instance of the first, the Bristol Chapter of Liberty and Sincerity frequently worked exaltations without Sojourners, who, in any case, seem then to have only come into the picture when the Sections were given. Furthermore, possibly again to cater for small turnouts, the early Bristol Chapters had only two Sojourners, of which one was called the Senior S. Ultimately the Lectures (Sections) disappeared altogether from the Bristol Rite.

Also, small numbers might have had a bearing on whether a Chapter bothered to have the opening conducted by the three Principals, with the other Companions excluded. Bro. Worts tells us this method was not used by Unity Chapter in its early days, but does not say whether there is evidence of it later. In Charity Chapter it is uncertain when the custom first came into being (because the usual expression was "opened by the three Principals in ancient and solemn form"), but we know it was in use in 1836, as the minutes are specific. By that time, however, the average attendance had increased.

In passing, I notice that Bro. Bernard Jones mentions in his book (p. 90) the rule that candidates to Unity Chapter "must have duly passed the Chair". Was this adhered to in practice? (since Bro. Worts does not mention the matter), for if so it points to one important difference with Wakefield and Halifax (*A.Q.C.*, lvi, p. 232).

Finally, in thanking Bro. Worts for his most interesting paper, I would like to know what is meant in the title by "Re-examined", this suggesting some earlier examination of which we do not appear to have information.

Bro. R. E. PARKINSON writes:—

I have read Bro. Worts' paper with the greatest interest and congratulate him most sincerely on an admirable piece of work—one of those so essential if we are ever to build up a satisfactory picture of Royal Arch Masonry in the late eighteenth and early nineteenth centuries.

The Chapter of St. Stephen, No. 31, Ireland, from which those visitors on 27th December, 1818, hailed, was undoubtedly the present Edinburgh R.A. Chapter, No. 1, which was associated with the Lodge of St. Stephen in that city, and held Warrant No. 31 from the Early Grand Encampment of Ireland from 1805.

Lodge No. 31, I.C., was in Kinsale, Co. Cork, from 11th May, 1787; cancelled 2nd July, 1818, and again 5th July, 1822. The names sent me by Bro. Worts do not appear in our G.L. Register—though this is not conclusive, as G.L. had the greatest difficulty for years after this date in enforcing registration of all their members by subordinate Lodges.

Kinsale was then an important port and there appear to be names of many Servicemen registered in 31, but I cannot find any connection with St. Stephen.

Bro. WILLIAM WAPLES writes:—

The contribution by Bro. Worts is informative, helpful and all too brief. The suggestion that the history of old Chapters (to which I would add Lodges) ought to be set within a contemporary background, however brief, is *timely*, for surely it must be difficult for those born generations later to visualise the eighteenth-century conditions of life generally.

Of the many interesting items, the subtle references to Scottish infiltrations of the R.A. struck me as important. Their origin may possibly be traced to the members of early Military Lodges. In Leeds a Bro. Scott, in 1761, of the Royal Arch Lodge of Glasgow, was admitted as a visitor. The term "Royal Arch Lodge" in 1761 is significant. In the same year a Bro. Timms, also of the same Lodge, and a Bro. Thacker, of the Lodge at *Duram*, are also shown as visitors on 10th June, 1761.

At Halifax, in 1765, it is seen that the term "Royal Arch Lodge" was used. Bro. Thos. Atkinson, of Leeds, made "Royal Arch" in Halifax, 15th October, 1765, is of special interest

personally because a Bro. Thos. Atkinson, of the R. Arch at Wakefield, is shown as a joining member of the Restoration Lodge at Darlington in March, 1772.

Bro. Atkinson was for many years a tower of strength in Restoration Lodge and the Royal Arch Masters (Hierarchical Lodge), which is now the Vigilance Chapter, No. 111. His services in the south of the county were much in demand so far as Royal Arch Masonry was concerned.

Bro. Thacker, of Duram (Durham), was a member of the Marquis of Granby Lodge and formerly a trooper in the Royal Scots Greys. It is now known that from as early as 1743 the Durham Lodge practised the Scots Order of Masonry.

In Durham County there are early references to being "Arched" the "Old Arch". Bros. George Thompson and Thos. Ogilvy, in 1764, are referred to as "Ancient" Masons, *i.e.*, of the Holy Lodge of St. John. Both are entered "Arched prior to 1764". At Durham, in 1788, a Bro. Wood was re-obligated, he having been a member of the "Old Arch" prior to 1766.

One wonders how far the Military Lodges in the Royal Scots Greys, and indeed the Royal Inniskilling Dragoons (Irish), influenced our Northern brethren. Both regiments saw much service, 1745-1785, on such main-road Garrison towns as York, Leeds, Durham, Newcastle-upon-Tyne, etc., etc.

Bro. ARTHUR SHARP writes:—

I have been much interested in Bro. Worts' attempt to "illuminate" the unrecorded years of 1790-96 in the story of the Chapter of Unity, No. 72, Leeds.

When the founders, Hodgson, Osmond and Williams, visited the Unanimity Chapter, Wakefield, in October, 1790, could it have been that they then invited Linnecar and other members to undertake the constitution of the Unity Chapter? Wakefield is about nine miles from Leeds and no Chapter was then existent in Leeds. On the supposition that they refused for some reason, evidence of which may yet exist in Wakefield, did Hodgson turn elsewhere? If he "owned" the Chapter of Unity, and his actions were such as to induce the Knaresborough companions—John Dearlove and Matthew Mennell—to write on March 3rd, 1791, to the Grand Secretary, Freemasons' Hall, London, asking that Hodgson be censured for violating his oath as a Mason, it is certain that he would not have been able to get either the Harrogate or Knaresborough Chapters to constitute the new Chapter of Unity at Leeds. It is assumed that Hodgson was a forceful character, and, in keeping with such a nature, what would be more likely than he deferred having the Chapter constituted in 1790 or 1791? When Unity was "revived" in July, 1796, by Hodgson, we do not find that Osmond and Williams are mentioned. It is noted that John Simpson and George Ireland were not exalted until 5th January, 1794, and this ceremony took place in the Chapter of Fidelity.

There is still plenty of scope for conjecture *re* the early years, and it may perhaps be helpful to know the history of a Chapter warranted on 28th March, 1793, in the neighbouring county of Cheshire. This, the Stone of Ezel Chapter, No. 90, Stockport, was visited on May 13th, 1793, by the three Principals and four other companions of the Chapter of Philanthropy, No. 82, Oldham, who constituted the Chapter, installed the regular officers and then twelve brethren were exalted. Oldham is actually eleven miles distant from Stockport via Ashton-under-Lyne. Can we assume that in the 1790's that Chapter constitutions took this form?

This Stockport Chapter resolved to meet on the first Sunday in every month; but from 1794 to 1797 there were only 18 meetings instead of 36, and on June 3rd, 1798, a resolution was made to suspend the Chapter. The minute reads:—

"Agreed to meet occasionally as the bad state of the times in money matters and numbers of members being much in arrears 'twas thought better to suspend the meetings to that of occasionally."

It is true that the country was at the time in a very disturbed state. The bad harvests of 1795-6 caused much distress by stagnation of trade, falling wages and unemployment; and the political unrest of the period was reflected in the Seditious Meetings Act, 1795 (36 Geo. III, c8). These circumstances certainly influenced the Cheshire Chapter to suspend meetings, yet in Yorkshire we learn that the Unity Chapter was "revived" in July, 1796. It is said that there was a fair measure of prosperity in the Leeds area at this time by reason of the orders placed for uniforms consequent on the war with France which was declared in 1793!

Bro. F. R. WORTS writes in reply:—

Bro. Oliver, in his interpretation of the formula of "work", gets, I feel, most near to what probably happened. The "Introduction" and the "Sections" must have dealt with the ritual and its legends or allegories; and instruction and questions on them would have been in

conformity with eighteenth-century Masonic practice. But more information must be found before these queries can be finally answered. I cannot explain the word "Greeks", which were "purchased for 2/0d.". But Bro. Ward, in his comment, has made a pertinent suggestion. The point about the "manual" used by Hodgson I have dealt with in my reply to Bro. Johnson.

Bro. Jones is justly concerned by my omission of earlier dates of R.A. Masonry; would he kindly read my reply to Bro. Grantham's comment on the same point? Yes, the election of the three Principals of the Chapter of Unity was but an annual formality; they held their offices for many years; but they did nominate their junior officers according to their rule, as indicated in the paper. I felt sure that Bro. Jones could not accept the fact given concerning the "manual" (possibly printed) in 1791. Would he kindly read my reply to Bro. Johnson, who makes a clear issue of this "fact"?

Bro. Johnson's details of Hodgson's Masonic career are gratefully acknowledged. The question of Hodgson's possession and use of a "manual" for instructing his Companions seems cleared up by Bro. Johnson's quotation from the letter, since the word is "manuscript". I would, however, state that I have a copy of the letter; this was written by the late W. Bro. Buckler, of Leeds, a keen, academic Mason, whom Bro. Johnson knew well, and in this copy the word is "manual". I do not place too much value on this fact, whatever form this "aid" took; it is the letter which is of value to me; its date was, and is, important, for it suggests strongly that the Chapter was at "work" between 1790-96, when it is presumed (through lack of evidence) to be in a state of suspense.

Bro. Ivor Grantham's point concerning earlier evidences of R.A. Masonry is most relevant. He knows that I share his views on this question. I deliberately omitted earlier dates; my purpose was to show that the Masons in Leeds during the last decades of the eighteenth century must have been acquainted with R.A. Masonry from the existence of Chapters near Leeds. I decided, erroneously probably, not to go outside Yorkshire.

Bro. Ward's comments on the "Ritual aspects", and especially his note on the "Introductions and Sections", are engaging and pertinent. He gets near to the truth, I feel, in recalling the "written formulary provided by Grand Chapter . . . (in c. 1784) and brought to the notice of the Lodge by Bro. Dashwood, A.Q.C., lxxi". I like to think that Hodgson had a copy of this, as he had copies of the other Grand Chapter publications. This "formulary" may possibly have been the "manual" or the "manuscript" complained of in 1791.

I have no knowledge of any esoteric installation in any of the old Chapters of Leeds—Unity, Fidelity and Perseverance—except possibly the important minute of the Perseverance Chapter in 1802 (foundation). This, as the footnote in my paper recorded, actually mentions an "Opening" and a "Re-Opening" of the Chapter. This is the only reference to such a practice I have ever found. There is no repetition of it in the minutes of the Perseverance Chapter, which ran from 1802-1818.

"Re-examination". As my footnote stated, the Minute Book of the Chapter of Unity (1796-1819) was first examined by an eminent Mason of Leeds, Bro. Letch Mason, in 1888. He was reviewing the history of the Alfred Chapter. His article was subsequently printed in the *Transactions of the Leeds Installed Masters' Association* in 1915. I was not satisfied completely with his work on the Chapter of Unity; he seemed satisfied that the Chapter never met between 1790-96. Nor did he have the few facts I have been fortunate enough to receive from the Grand Librarian, Bro. Ivor Grantham. I therefore called my paper a "Re-examination".

Bro. Ward's explanation of the "Arch" is welcomed by me; and I am grateful for his definition of the "2 Greeks". He asks about attendance. Attendance was small, some eight to ten generally; except for the periods of suspension, this average attendance was maintained.

All members had "passed the Chair". The minutes of the Alfred Lodge record this ceremony being taken for the sake of the Chapter—on many occasions.

There is no evidence in the minute book that the opening ceremony was ever conducted by the Principals alone; all companions were presumably present.

Both Bros. Parkinson and Waples aid me in clarifying issues. The suggestion has been offered to me that the "R.A. Lodge" was the title given to the Lodge when it was transformed into a "Chapter".

Bro. Sharp seems sympathetic to my wish to try and prove the Chapter met and worked from 1790. I have not proved that it did; but I think it is probable that it did. The point raised by Bro. Sharp concerning "Constitution" merits careful consideration. In 1799 the three Principals of the Chapter of Unity were empowered to constitute formally the Chapter of Perseverance. This record proves that the ceremony of formally constituting a Chapter was known; but there is no evidence that Unity or the Chapter of Fidelity (1793) in Leeds was so "constituted". The suspension of the Chapter from 1790-96 cannot be explained on economic or political (war) grounds. Leeds was in no distress; indeed, the town was growing rapidly and was in all its interests progressive.

I offer my full thanks to my brethren who have commented on my paper. Clearly, they all share my own view that it is essential to gather together as much information as possible about

R.A. Masonry. Unfortunately, the many footnotes I gave in my paper were omitted from the "proof" copy first circulated; had these been available to them, I feel they would have been more satisfied with my presentation and my "Re-examination" of this old Minute Book. Space restriction prevented the printing in full of the important and "rigorous" Code of Bye-Laws, adopted by the Chapter at its third meeting in 1796; this omission is to some extent repaired by the fact that Letch Mason published this code, and it can be found in the volume of the Leeds Installed Masters' *Transactions* (1915).

