

ORIGIN  
OF THE  
ENGLISH RITE  
OF  
FREEMASONRY,

ESPECIALLY IN RELATION TO THE

ROYAL ARCH DEGREE;

WITH

VALUABLE APPENDICES,

BY

WILLIAM JAMES HUGHAN,

AND A

PREFACE BY

THOMAS BOWMAN WHYTEHEAD.

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ILLUSTRATED.

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SEAL AND COUNTER SEAL  
OF THE  
GRAND LODGE OF ALL ENGLAND. (YORK)

To

**Dr. Henry Hopkins, M.A., F.C.P., &c.,**

**The Instructor of my**

**Masonic Youth,**

**and the**

**Friend of my Manhood,**

**this Work is**

**Fraternally Dedicated.**

*Torquay, August 14th, 1884.*

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## P R E F A C E .

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**O**F all the many problems that have exercised the Masonic mind, few have evolved more speculative theories than the subject of this, the latest of the works of one of our most indefatigable and careful Masonic authors.

For the last half century, at least, the brains of intelligent Masons in Great Britain, Europe, and the United States have been more or less engaged in the endeavour to build up from the fragments of our broken history a reasonable and firm structural and genealogical account of Masonic Working known as the English Rite, or the Rite that is at the present moment, to all intents and purposes, practised in all Lodges under the Grand Lodge of England.

That the Grand Lodge of England is the original mother of all regular Masonic Lodges of Three Degrees the world over, is well known; and therefore, although under various Grand Lodges the details of the working differ, the landmarks remain practically identical, as also the main legendary history, so that interest especially centres upon the history of the English Rite itself.

For the production of this work our Brother Hughan has ransacked Masonic literature and old

records most thoroughly, has in the course of his investigations made several discoveries of importance, and has arrived at a conclusion, the justice of which will not be denied him by any thoughtful Mason, with the present information available. His verdict places the origin of the English Rite of the Three Degrees in the hands of the Revivalists of 1717, having been elaborated by that party in all probability from the old Guild Legends; whilst the Royal Arch he dates some score of years later, being an amplification of a later portion of the Third Degree, with a superstructure of "imposing surroundings."

There is a point in connection with the origin of the Royal Arch, which will arise very prominently to readers of this book after digesting the information contained in the Fourth Chapter. It is whether there is not something more in the statement of Dr. Dassigny than has been allowed hitherto. Taken in connection with several of the facts adduced, the doctor's information that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than Working Masons," is really very important. We know that the Lodge at York, although governed by county men and containing numerous Speculative members, still retained to a late date its connection with the Operatives, for even so late as the 14th December, 1761, the minutes record that Thomas and Joseph Atkinson, having been ballotted for and approved of, were made Masons "without paying the usual fees of the Lodge, as being Working Masons." Then we have that very remarkable, though I admit abnormal, meeting

of the Chapter recorded on the 27th May, 1778, as having been held in "the Ancient Lodge, now a sacred recess within the cathedral church of York," seeming to point to a well-known tradition amongst the Arch Masons of York of that period. Is it not within the bounds of possibility that the Royal Arch really had its far back origin at York amongst a superior class of Operatives, and was revived as a Speculative Order by those who were associated in a speculative manner with their brethren the Operatives, descendants of the old Guildsmen?

This is only one of the many points that may occur to the student of Bro. Hughan's book. The Author has certainly gathered together a very valuable mass of facts, and has dealt throughout very exhaustively with his subject, and I esteem it a great privilege to be associated even in this humble manner with the latest efforts of one who has laboured so closely, conscientiously, and successfully for a course of years to open out the paths of Masonic literature, and to bring to light our hidden secrets of the past.

T. B. WHYTEHEAD.

*York, August 18, 1884.*





# ORIGIN OF THE ENGLISH RITE OF FREEMASONRY.

## I. RISE OF MASONIC DEGREES.

**F**ROM the "Union of the two Grand Lodges on St. John's Day, 27th December, 1813," the English Rite of Freemasonry has been authoritatively declared to consist of the "Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."\* Before that period the three degrees only were recognised by the Premier Grand Lodge, though Royal Arch Masonry was worked by many of its influential members from about 1760, the latter ceremony being a special feature of its formidable rival from 1750—2. Certain other degrees were also partially incorporated into the Masonic system by both Bodies, but not officially acknowledged, the right to continue which was provided for by the statement that the second article (as above noted) was "not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders."

Grand Lodges are an institution of the last century, and an outgrowth of operative lodges, which have existed from "time immemorial." The first of its kind was constituted as the "Grand Lodge of England" by members of four old lodges in London ("and some old brothers"). "On St. John Baptist Day, in the third year of King George the 1st, A.D. 1717, (when) Mr. Antony Sayer, gentleman (was installed) Grand Master of Masons."† Bro. T. S. Parvin (Past G.M. Iowa) declares that "every well-read Mason knows full well that prior to that date

\* "Articles of Union," p. 22 Hugban's "Memorials," 1874.

† "Book of Constitutions," A.D. 1738. It was the parent, directly or indirectly, of every other Grand Lodge in the Universe.

there never had been such an organisation as a Grand Lodge of Masons, or an officer known as Grand Master of Masons." Bro. C. E. Meyer (Chairman of the Masonic Library Committee, Philadelphia) believes that anterior to Grand Lodges "Masonry consisted of one degree, that of the Apprentice, which differed greatly from our present degree of that name, inasmuch as it contained the elements of all the degrees of Masonry." Until 1724 no warrants were granted outside the Metropolis, but in that year Bath, Bristol, Norwich, and other provincial places were visited Masonically and duly honoured with charters for lodges, and then rapidly the principles of the Craft spread throughout Great Britain and the civilised world.

The activity of the new Grand Lodge evidently produced a like spirit in the members of the old lodge, which had been quietly working in the neighbourhood of York for many years before Grand Lodges were known, and the result was, that the formation of another organisation (having its seat at York) was preceded by a procession to the Merchants' Hall on December 27th, 1725, after which the "Grand Lodge of *all* England" was inaugurated, with Charles Bathurst, Esq., as Grand Master.\*

This Grand Lodge consisted for nearly half a century apparently of one lodge only, after which period warrants were issued for various parts of the north of England, and the renewal of energy led to additional degrees being started, which for a time preserved its vitality, but it eventually collapsed about 1790, and left no representative of any kind to continue its ritual or organisation. The York Grand Lodge never chartered any lodges out of England, neither did any of its subordinates ever do so; hence the custom which has long prevailed in America of styling certain lodges

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\* Hughan's "Masonic Sketches and Reprints," 1871, p. 41.

“Ancient York Masons,” is wholly unjustifiable, and has wisely been dropped by Grand Lodges, who value historical accuracy beyond that of purely party designations.

These two branches of the Masonic society flourished harmoniously together for some years, the English Craft being virtually united and prosperous, until one or more disputes arose in London between some of the lodges and the Grand Lodge, which was followed by the starting of an energetic rival in 1750—1, under the denomination of the “Grand Lodge of England according to the Old Constitutions.” The members were known by the name of “Ancients,” those of the Premier Grand Lodge being unfairly termed “Moderns,” the two being a few years later described as “Atholl Masons” and “Regular Masons” respectively. The junior Grand Lodge, under the Grand Masterships of the third and fourth Dukes of Athol especially, established many lodges at home and abroad; and as the warrants recited the (*modern*) legend that their authority was “according to the Old Constitutions granted by His Royal Highness Prince Edwin at York, A.D. 926,” it is easy to comprehend how brethren not correctly informed as to the facts of the case imagined that the “Atholl Masons” had a York origin.

Still another competitor appeared on the field, but its career was brief, and only two lodges were warranted under its *regimé*,\* which collapsed when it did. This opposition was occasioned by a disagreement between the Regular Masons and Brother William Preston and a majority of the members of the “Lodge of Antiquity,” who withdrew from that Grand Lodge and accepted “a deputation” from the “Grand Lodge of *all* England” (York) dated 29th March, 1779, constituting them a “Grand Lodge of England south of the river Trent.”† Happily, on 2nd May, 1790, these brethren were restored

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\* T. B. Whytehead, *Freemason*, March 11th, 1882.

† Vide “State of Facts,” 1778, and “Illustrations of Masonry,” 1788, &c., by W. Preston, and Hughan’s “Masonic Sketches.”

to all their Masonic privileges\* (after an unfortunate ten years of independence and isolation), when the resistance to the authorities ceased, and the two parties in the Lodge of Antiquity were heard of no more.

At one time, therefore, during the last century there were actually *four* Grand Lodges in existence in England, which fact was certainly far from suggesting the harmonious character of the Fraternity. After 1790, however, there were but the two rival organisations, which on Dec. 27th, 1813, agreed to "settle their differences amicably," by joining together and forming "The United Grand Lodge of England."

As we shall have occasion frequently to refer to these Bodies, the following names are suggested for their short titles respectively—viz., 1. the "Regular," 2. "York," 3. "Atholl," and 4. "Antiquity" Grand Lodges.

In considering the *vexata quæstio* of the rise of Masonic degrees in England, which is involved in the enquiry as to the "Origin of the English Rite of Freemasonry," we are reminded by the declaration of the able Masonic archæologist, Bro. the Rev. A. F. A. Woodford, that "the question of degrees is a very difficult one *per se*, and cannot be settled with a few off-hand sentences, as a good deal depends upon it in respect of the whole truth of Masonic history."† Its importance, therefore, must be our excuse for the following pages, in which we shall seek to trace the various degrees recognized by the Grand Lodges before mentioned, and the gradual formation of the system now known as the "English Rite," peculiar as it is to this Country.

We claim to be as fond of the Craft, and as anxious to uphold its true history and principles, as the most

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\* The leading members of the opposition had been expelled by the Grand Lodge of England on 3rd February, 1779. (Page 3 Official Proceedings.)

† "Masonic Magazine," April, 1881.

devoted followers of Anderson and Oliver ; we acknowledge most heartily that the Fraternity of Free and Accepted Masons is both ancient and honourable—speculative as well as operative—even in the sixteenth century, which is almost as far back as its records take us ; but as there is no evidence which proves the antiquity of three or more separate degrees beyond the last century, we cannot consent to accept the assertions so confidently made to us in our youth, and still promulgated by many, that degrees in Freemasonry had an existence long before the institution of the Premier Grand Lodge.

The views we shall advocate were far from being popular some twenty years ago, but of late there have been considerable accessions to the staff of Masonic students, and at the present time there are, happily, very many who prefer to follow where the facts tend rather than as the fancies or wishes of others would lead them.

After the laborious researches of Bro. D. M. Lyon and Bro. R. F. Gould, it seems difficult to understand how any one conversant with their noble Histories can cherish the fancy that the Craft, and even the Royal Arch and other degrees were worked by our ancient brethren during the seventeenth century. Three grades there were, undoubtedly, in those early times—viz., Apprentice, Fellow Craft, and Master Mason, being suggestive respectively of apprentices, journeymen, and masters ; but so far as the minutes of the lodges testify prior to the last century, or in fact any documents whatever, there were no separate degrees known, the only esoteric ceremony being a simple rite of initiation, its participants never being afterwards excluded from any Masonic meetings because of degrees being worked additional to, separate from, or superior to the form of reception in which they took part on becoming apprentices. The Apprentices accordingly became Fellow Crafts or journeymen on their "*essays*" or work being *passed* by competent judges, and then Master Masons accord-

ing to circumstances; but never because of taking certain degrees *until the last century*.

The three positions or grades of the operative *regimé*, even when speculatives were admitted are clearly exhibited in the Old Records, but separate and distinct degrees synchronize only with the period of modern Grand Lodges and the ascendancy of Speculative Freemasonry.

A special feature of the early initiations apparently was simplicity. How much more there was than the reading of the "Old Charges," and the communication of the Masons' word, grip, and signs,\* we cannot say, but we are not told of anything more, and the word only seems to have been communicated in some parts of North Britain;† but once admitted and entrusted we never read of Apprentices being excluded because ineligible to witness the working of any higher degree or degrees.‡

Meetings of the Masters of Incorporations of Masons were held at which the attendance of Craftsmen was prohibited, but these assemblies were not for the practice of certain esoteric rites, as the minutes testify, and besides which, others than Masons often were members, and took part in the deliberations on trade organisations. Gould observes, "It is the belief of Findel, Lyon, and Hughan that only one ceremony was in vogue up to, say, the end of the seventeenth century, whilst it admits of no doubt that there were three ceremonies in 1723. Adopting as I do the general view of *degrees*, sanctioned by the authority of these respectable names, it matters

\* Gould's "History of Freemasonry," 1883, vol. 2, chap. viii.

† Lyon's "History of the Lodge of Edinburgh," 1873, chapter iv.

‡ A singular minute occurs in the records of an old lodge at Haughfoot, Scotland, of 22nd December, 1702, "Of entrie as the Apprentice did leaving out (the Common Judge). Then they whisper the word as before, and the Master Mason grips his hand after the ordinary way." This is the only minute of its kind known, and occurring as it does in 1702, is valuable, especially because it plainly indicates that whether it referred to the reception of a Fellow Craft or a Master Mason, the secrets were in nowise different to those communicated to the Apprentices. (Consult also Bro. Gould's History, chapter viii.)

very little, so far as the main contention is concerned, whether the degrees of E.A., F.C., and M.M., as we now (perhaps) have them, were arranged in 1700-23 or in 1717-23. I think that *post*-revival Masonry was an amplification of *pre*-revival Masonry, and whether the added forms of reception were introduced in the first, second, or in the third decades of the eighteenth century, seems to me a point of no very great importance. Taking a broad view of matters, we find that shortly *after* the formation of the Grand Lodge (1717) the control of the society had passed into the hands of sundry non-operatives. Contemporaneously with this, we also find that three separate degrees or ceremonies are for the first time unequivocally mentioned. It appears to me, therefore, that the rule of the Speculatives, and the *added* forms of reception represent cause and effect.”\*

Lyon emphatically declares that “there were no secrets communicated by lodges to either fellows of Craft or Masters that were not known to Apprentices, since members of the latter grade were necessary to the legal constitution of communications for the admission of Masters and Fellows,” and points out further that “if the communication by Mason lodges of secret words or signs constituted a *degree*, then there was, under the purely Operative *regimé*, only one known to Scotch lodges—viz., that in which, under an oath, apprentices obtained a knowledge of the Mason word and all that was implied in the expression; and that this was the germ whence has sprung Symbolical Masonry is rendered more than probable by the traces which have been left upon the more ancient of our lodge records, (especially those of Mary’s Chapel) of the gradual introduction during the seventeenth and first quarter of the eighteenth century of that element in lodge membership, which at

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\* *Freemason*, April 9th, 1881. Consult also Gould’s “Four Old Lodges,” 1879, pp. 39—41.



first modified and afterwards annihilated the original constitution of these ancient courts of Operative Masonry.”\*

The lamented Dr. Mackay remarks that “In 1717 there was evidently but one degree, or rather one form of initiation, and one catechism . . . . Division of the Masonic system into three degrees must have grown up between 1717 and 1730.”† It is rather a matter for surprise that so Masonically conservative a Brother as Dr. Mackay rather *post* dates than *pre* dates the completion of the three degrees, as the first Book of Constitutions, A.D., 1723, obviously refers to a ceremony on the admission of “Masters and Fellow-Craft.”‡ The same accomplished writer in his latest work states that “It is now the opinion of the best scholars that the division of the Masonic system into degrees was the work of the revivalists of the beginning of the eighteenth century. . . Perhaps about 1721 the three degrees were introduced, but the second and third were not perfected for many years. He who was an apprentice, was for all practical purposes a Freemason.”§ “Documentary evidence is yet wanting to settle the precise time of the composition of the third degree as we now have it; but it would not be prudent to oppose too positively the theory that it must be traced to the second decade of the eighteenth century. The proofs as they arise day by day, from the resurrection of old manuscripts, seem to incline that way. But the legend I think is of much older date.”

Bro. Woodford considers “the present arrangement and terminology of our speculative ritual is not actually older than probably about 1720.”|| It would be interesting to be informed how the speculative Masonic Degrees

\* Lyon's History, p. 23, &c.

† “National Freemason,” p. 547, vol. 2. 1873.

‡ “Book of Constitutions,” 1723. Rule XIII., p. 61.

§ “Encyclopædia of Freemasonry,” 1874, p. 211 and p. 493.

|| Kenning's “Masonic Cyclopædia,” p. 461 and p. 462.

can be traced *before that year*, for that distinguished Brother declares, "As far as our studies have gone, we believe in the antiquity of the Third Degree, though we by no means shut our eyes to the fact that time and changes may have materially affected both the phraseology of the ritual, and the corresponding features of the Third Degree. We repeat that we entirely repudiate the theory, far too hastily taken up by some, that to Anderson and Desaguliers we are indebted for the Master Mason's ceremony." We reiterate our opinion expressed in the "Voice of Masonry" U.S.A. (1873), that "Anything of a ceremonial or esoteric character, to which the whole body of Masons were not entitled to be present, cannot be found alluded to in any ancient document so far made public. We do not say positively there were no Masonic degrees prior to the last century, but simply that up to the present time *no evidence of such has been submitted.*" Some students believe that these two Doctors had in all probability much to do with the composition of the Master Mason's Degree, and a perusal of Dr. Anderson's "Defence of Masonry" \* (1730) tends to favour the notion that the author of it and the Book of Constitutions, was far from being an inactive spectator of the ritualistic additions of those days. The Rev. Dr. George Oliver says "Dr. Anderson was probably one of its original fabricators."† We do not concern ourselves much about the names of the Brethren to whom we are indebted for the Third Degree, but we are anxious to discover, as accurately as possible, when it first made its appearance.

Bro. Woodford asserts "The older and triplex division may be traced before 1717 both in England and Scotland, *perhaps not in distinct nomenclature as First, Second, and Third Degrees*, but as Master, Fellow Craft, and

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\* Woodford agrees with us as to Dr. Anderson being the author (*Freemason*, May 1st, 1880.)

† "Freemasons' Treasury," 1863, p. 299.

Apprentice.”\* If the distinct and separate existence of the three degrees prior to the last century is not insisted on, the discussion is ended, because all must admit the fact of the three grades or positions long before the era of Grand Lodges; but it will be seen farther on that our Brother acknowledges a belief in the early origin of the three degrees, and that they “betray traces of great antiquity.” It is to this we object, believing as we do that they originated about A.D. 1717.

Even Oliver may be quoted in our favour, as well as other Masonic scholars who have carefully considered the question. That voluminous writer, in his “Freemasons’ Treasury,” notes that “One unexplained tradition is the origin of Masonic degrees, which is placed at a thousand years before the Christian era. . . . This is the delusion which these lectures are intended to dissipate † . . . .” When we contend for the high antiquity of the Craft, and assert that it was used by our great progenitors in Paradise, we only mean to infer that the obedience enjoined upon them was tantamount to the practice of Speculative Masonry as recommended in our symbolical Lodges.” ‡ . . . . “Our present Third Degree is not architectural, but traditionary, historical, and legendary; its traditions being unfortunately hyperbolic, its history apochryphal, and its legends fabulous.” § . . . . “The wilderness of criticism on the subject in the eighteenth century constitutes a cogent evidence that it was a new creation which the mind of the Fraternity was scarcely prepared to receive.” || . . . . “The Third Degree is not older than the beginning of the last century, although M. Ragon asserts that Elias Ashmole was its founder half a century earlier.” ¶

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\* *Freemason*, 29th May, 1880.

† Page 217.

‡ Page 220.

§ Page 222.

|| Page 310.

¶ Dr. Oliver’s “Lecture on the F.C.’s Degree,” No. 569, Spencer’s sale, 28th July, 1875. (“I am inclined to believe it is the only ancient and legitimate degree.”)

It is a pity that Dr. Oliver\* did not mention in what spirit he intended his remarks to be taken, as to the antiquity of Masonic *degrees* in his earlier works, for no one has done so much as he has to foster the very delusion he seeks to dispel in the "Freemasons' Treasury." We never thought that he wished his numerous extraordinary statements to be accepted otherwise than as facts, whereas now it seems he meant only to present them to his readers as simple traditions and nothing more, many being actually contrary to known evidence. Surely it would have been better by far if the rational explanation had been given side by side with the apocryphal legends. The following explicit assertions by Oliver will be a surprise to many. "In truth, Freemasonry is one consistent assemblage of symbols, and any attempt to explain it by a reference to facts is sure to fail."† . . . . "Freemasonry, so far from being an embodiment of facts, is purely an allegorical system, with nothing real about it but its morality and benevolence." ‡ . . . "Can any living Mason be simple enough to believe that Dr. Anderson in his "Defence of Masonry" intended to prove a real historical fact when he explained the exhumation of the body of Hiram Abiff?"§

Freemasonry, however, has a history based upon veritable documents, such as the "Old Charges," dating back some five hundred years ago, and actual records from the sixteenth century; but all these are silent as to distinct degrees,|| until modern innovations and additions brought about such prolific changes.

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\* Bro. E. T. Carson, Cincinnati, U.S.A., apparently understood him from the first, as he affirms "I have the greatest respect and veneration for the memory of Dr. Oliver. I don't believe he ever made a wilful misstatement in his life." ("Freemasons' Repository," 1880).

† "Freemasons' Treasury," page 308.

‡ Page 215.

§ Page 290.

|| The continuity of the Society throughout that long period has been fully established by Gould in his "History of Freemasonry." (Vide vol. 3.)

The first item of evidence as to the early existence of Masonic degrees we shall examine is contained in Bro. J. L. Gould's "Guide to the Chapter."\* "The earliest account of the introduction of Masonry into the United States is the history of a lodge organized in Rhode Island, A.D. 1658, or fifty-nine years before the revival in England, and seventy-five years before the establishment of the first lodge in Massachusetts." The authority cited is the Rev. E. Peterson, in his "History of Rhode Island and Newport":†

In the spring of 1658 Mordecai Campannell, Moses Peckeckoe, Levi, and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry, and worked them in the house of Campannell; and continued to do so, they and their successors, to the year 1742.

Fortunately, our reference to this startling statement caught the attention of Judge Gardner, of Boston, U.S.A., who thoroughly sifted the matter in one of his masterly addresses to the Grand Lodge as Grand Master.‡ The extract is said to have been "taken from documents now in the possession of N. H. Gould, Esq.," to whom Bro. Gardner applied, and was informed that the record was "dual in its nature."

Th<sup>s</sup> y<sup>e</sup> (*day and month obliterated*) 1656 (or 8, not certain which, &c.) W<sup>ee</sup> mett att y House off Mordecai Campunnall, and after Synogog W<sup>ee</sup> gave Ab<sup>m</sup> Moses the degrees of Maconrie.

The owner says he has these old papers "nicely enveloped and packed away in his house securely, but not where he can at present put his hand upon them." Bro. Thomas Doyle, then Grand Master of Rhode Island, rejects the statement entirely, giving it as his opinion "that the first lawful lodge of Masons ever convened in this jurisdiction was the one which met in Newport in 1749," and which still flourishes. He made "many enquiries about these documents of brethren in Newport, members of the Grand Lodge, and others, but does not find that any one has

\* New York, 1868.

† 1853, p. 101.

‡ "Proceedings Grand Lodge Massachusetts," 1871, pp. 357—361.

ever seen them." Bro. Gardner emphatically states that "it bears upon its face the utter refutation of the assertion made by the Rev. Edward Peterson, and of the claim made by Bro. J. L. Gould, of Connecticut." Added to which it should be remembered, that in the seventeenth century the Craft was most unlikely to have been thus patronised by Israelites, seeing it was Christian in character.

The main reliance evidently is placed on the testimony of the "Sloane MS., No. 3329,"\* which was opportunely edited by Bro. Woodford in 1872.† Bro. Woodford, in his Preface, tells us "Mr. Wallbran, the learned editor of the Chartularies of Fountain's Abbey, fully shared my opinions respecting it, and supported that opinion by his superior and well-known authority, while at the same time he unhesitatingly fixed the date of the MS., *with reference, that is, to its phraseology and archaisms*, to the early part of the seventeenth century," and then himself arrives at the conclusion that the MS. "decisively settles some recent controversies amongst us, carried on with more zeal than discretion.‡ . . . . If it be only early eighteenth century, . . . its actual date being about 1715 as to handwriting and paper, but earlier as to phraseology. By that MS. the division of Apprentice, Fellow, and Master was known. Our earliest actual recognition of the Master Mason is, we apprehend, the Charges so-called, or General Regulations rather of 1721—3." §

Though Bro. J. G. Findel, the Masonic historian, acknowledges that "the degrees or grades of Apprentice,

\* The first allusion to it Masonically we have met with is in the "Freemasons' Magazine" for May, 1861, by "M. C." (Probably the late Bro. Matthew Cooke). Vol. 3329 contains a number of separate articles running from 1677 to 1721 of those dated. Sir Hans Sloane, the collector, died in 1753.

† "Freemasons' Secrets."

‡ The zeal seems to be tempered with discretion, as the aim of the brethren is to search for the truth, and to prefer it to fiction.

§ Kenning's "Cyclopædia," p. 461. See *Freemason*, 23rd February, 1884, on *Seventeenth Century Masonry*, and March 5th, 1881.

Fellow, and Master, were introduced about the year 1720,"\* and generally supports our views relative to such questions; in his estimate of the "Sloane MS. 3329," he leaves us far behind by adopting an opinion entirely his own, and one certainly contrary to the probabilities of the case. He thus speaks of the MS. :—

As this volume is almost exclusively devoted to physical science, and as there is also in the volume a catalogue headed "Dr. Plot's Catalogue," and further, Plot, in his "Natural History of Staffordshire" (1686), agreeing with our Masonic manuscript, mentions that five or six brethren form a lodge, and that the Freemasons upon recognising certain signs were compelled to hasten to one another's assistance, should they even have to descend from the top of a church steeple, an expression to be found nowhere else, I have come to the conclusion that the said MS. was found amongst the papers which Plot left behind him on his death, and was one of the fountains whence his communications on Freemasonry was derived.—Page 118.

At the time of Bro. Findel's criticism it was, we believe, considered that the MS. was of the seventeenth century caligraphy, but in 1878 Bro. Woodford fixes the year 1715 as the probable period. We may as well say 1720 as 1715, for it is impossible to decide exactly when.

With respect to Brother Findel's estimate, it appears to us much more likely that the writer of the "Sloane MS." was indebted to Dr. Plot than *vice versa*, and if its text is carefully compared with a number of curious pamphlets published from 1723 to 1730, it will be seen that this celebrated document is in reality one of the same kind, belonging as it does to the series of "Exposures," which appeared so frequently from third decade of last century.

As to the number of "five or six brethren to form a lodge," the reference is not at all uncommon in the "Old Charges."† "Harleian MS. 1942," has *five*, &c., and ‡ "Buchanan MS." reads "Noe Master nor Fellow shall take any allowance to bee allowed to make any Freemason without the consent of sixe or five att the least of his Fellowes," which also agrees with § "Harleian MS.

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\* "History of Freemasonry," 1869, p. 150.

† Hughan's "Old Charges," p. 56. ‡ Gould's History, vol. 1, p.99.

§ Hughan's "Masonic Sketches," pp. 45 and 49. (Part 2.)

2054," and "Sloane MS. 3323." \*"Rawlinson's MS." has "five or seven," and others have six or seven. It is clear then that the consent of a prescribed number as a pre-requisite for initiation was provided for in the "Old Charges" in the time of Dr. Plot, so that the testimony of the "Sloane MS. 3329" is not needed.

The curious reference to the "steeple" is to be met with in "The Freemasons, an Hudibrastic Poem" (1723), so that the notion that it was a peculiarity of the "Sloane MS." is easily disposed of—

When once a man his arm forth stretches,  
It Masons round some distance fetches ;  
Altho' one be on Paul's great steeple,  
He straight comes down amongst the people.  
His brother follows far and wide,  
If he a hundred miles shou'd ride ;  
If he to antient York does haste  
The other must go on as fast.

Dr. Mackay asserts that "even if we give to this MS. (Sloane) its earliest date, that which is assigned to it, it will not necessarily follow that these Masters, Fellows, and Apprentices had each a separate and distinct degree."† There is but one "obligation" given, but one lodge is mentioned; and the writer knew little, if anything, of degrees as we understand the term.

Our belief is that had it not been for the prominence given to the "Sloane MS., 3329," by its gifted editor, the document would have been classed with the‡ "Mason's Examination," 1723, the "Grand Mystery Discovered," 1724, "A Mason's Oath and Confession," 1727, "Masonry Dissected," 1730, by Samuel Prichard and others, which have served to amuse, if not instruct, the Fraternity for over one hundred and fifty years, and moreover it is a question if its value would have been considered equal to its contemporary in the "Flying Post" of 1723, of late discovered by Bro. Gould.

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\* "Masonic Magazine," Sept., 1876. † "Encyclopædia," p. 493.

‡ *Freemason*, 2nd October, 1880.



Our eloquent Brother Albert Pike, of Washington, U.S.A., observes, "As to degrees, I have long maintained their modern institution, for to be a degree, as I understand the term, there must be something esoteric to be revealed only to those elected and kept from all others." We cannot do better than close this chapter with the encouraging and weighty words of H.R.H. the Crown Prince, Deputy Protector of Masonic lodges in Germany:—

\* But while earlier ages contented themselves with the authority of traditions, in our days the investigations of historical criticism has become a power which even the most revered traditions cannot escape. The demands made by this power upon our Order also cannot without serious consequence be left permanently unheeded. . . . . Therefore forward in our researches. . . . . For all arrangements and teachings which owe their origin to historical relations gain a sure historical basis. . . . . One may regret it, but it is a fact that the simple faith in authorities has ceased to supply this sure basis for the present generation. . . . . Historical truths, however, can only be secured by historical investigation; therefore *such studies are in our time a serious obligation* towards the Order, from which we cannot withdraw, having the confident conviction that, whatever the result may be, *they can in the end be only beneficial.*

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\* Translated by Dr. Ernest E. Wendt. (Chronological Record of St. Mary's Lodge, No. 63, 1883.)

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## II. INVESTIGATIONS ON THE THIRD DEGREE.

It would be of special interest if any particulars could be discovered that were illustrative of lodge ritual at and soon after the "Revival of A.D. 1717;" nothing authentic, however, has come down to us with respect to the esoteric lodge ceremonies, so it is idle to speculate. The records of the Grand Lodge do not begin until 1723, so we have to quote the Regulations of 1721, ("compiled first by Mr. George Payne when he was Grand Master," 1718) from the premier "Book of Constitutions," 1723. The minutes of the Grand Lodge recite that on November 27th, 1725,\* "A motion being made that such part of the 13th Article of the General Regulations relating to the making of Masters only at a Quarterly Communication may be repealed, and that the Master of each lodge, with the consent of his Wardens, *and the majority of the brethren being Masters*, may make Masters at their discretion. Agreed to nem. con." There is no official record of the Third Degree prior to this date, though it is mentioned in the Laws of 1723, which, to say the least, is a singular fact, and not suggestive of its antiquity. Dr. Oliver falls into a strange error in declaring that "down to the middle of the eighteenth century no private lodge was allowed to confer the Third Degree," for existing minutes abundantly testify to the contrary. In a †lecture on the various rituals by the same writer we are told that "The reformation was commenced by Brothers Desaguliers and Anderson about the year 1720, and their ritual mentions for the first time a 'Master's part,' there was no Master's part before 1720." This second guess is doubtless much

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\* Bro. Findel strangely mixes up matters by saying the degrees of Fellow Craft and Master Mason are not mentioned in the Book of Constitutions, 1723, and yet quotes the 13th Regulation from the same volume which provides for their being worked in Grand Lodge.

† "Freemasons' Treasury," p. 288.

more feasible, but another venture by the Doctor has not been verified—viz., that the legend of Hiram Abiff, peculiar to the degree of a Master Mason “was evidently borrowed from certain idle tales taken out of the Jewish Targums, which were published in London A.D. 1715, from a manuscript in the University Library at Cambridge.”\* We shall be glad to hear of this work being traced, for hitherto it has escaped detection; meanwhile we prefer Bro. Gould’s view of the legend in relation to the “Companionage,” as described in his *History of the Craft*.

The version given by Bro. Lawrence Dermott in his “Ahiman Rezon” of the proceedings at the “Revival,” is so palpably the creation of his own fancy, that but little space need be devoted to its examination. It runs thus: “About the year 1717 some joyous companions who had passed the degree of a Craft, though very rusty, resolved to form a lodge for themselves, in order, by conversation, to recollect what had been formerly dictated to them, or, if that should be found impracticable, to substitute something new, which might for the future pass for Masonry amongst themselves. At this meeting the question was asked whether any person in the assembly knew the Master’s part, and being answered in the negative, it was resolved *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old Order found amongst them should be immediately reformed, and made more pliable to the humours of the people.”† In a note appended he proceeds to name the fabricators of the Third Degree. “Brother Thomas Grinsell, a man of great veracity (elder brother of the celebrated James Quin, Esq.), informed his Lodge No. 3, in London (in 1753), that eight persons, whose names were Desaguliers, Gofton, King,

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\* Delivered in Witham Lodge, Lincoln (Spencer’s Sale, No. 565).

† We give the preference to the 3rd Edition of “Ahiman Rezon” 1778, because the 2nd lacks the note respecting Bro. Grinsell.

Calvert, Lumley, Madden, De Noyer, and Vraden, were the geniuses to whom the world is indebted for the memorable invention of modern Masonry." Dermott says that Grinsell often told him "he was a free Mason before modern Masonry was known," which was not an unlikely statement, he having been born in the year 1693, but it is not easy to see what confirmation such a fact offers to the improbable assertions made by the author.

It is exceedingly curious that the names of these eight brethren who are credited with having originated the Third Degree should have remained unrecognized by our Historians until 1881, when Bro. Gould pointed out the origin of the statement in Dr. Anderson's "Book of Constitutions," 1738, the precise order of the eight brethren being exactly preserved. So far from the meeting being held in 1717 for the purpose mentioned, it was actually convened at the "*Prince of Wales's Palace of Kew, near Richmond,*" as an "occasional lodge" for the initiation of H.R.H. the Prince of Wales, A.D. 1737.

The following narrative of this important assembly (which witnessed the first accession to the Craft from the Royal Family) is taken from the work alluded to, and it will be readily seen that the paragraph in question was the source of Brother Grinsell's extraordinary delusion—

"The Rev. Dr. DESAGULIERS (formerly *Grand Master*) *Master* of this *Lodge*.

Mr. William Gofston, Attorney at Law, Senior	<table border="0"> <tr> <td>{</td> <td>Grand</td> <td>}</td> </tr> <tr> <td>{</td> <td>Warden</td> <td>}</td> </tr> </table>	{	Grand	}	{	Warden	}
{		Grand	}				
{	Warden	}					
Mr. Erasmus King, Mathematician, Junior							

The Right Hon. Charles Calvert, Earl of Baltimore, the Hon. Colonel James Lumley, the Hon. Major Madden, Mr. de Noyer, Mr. Vraden, and when formed and tiled, His Royal Highness FRIDERIC Prince of WALES was in the usual manner introduced, and made an *Enter'd Prentice* and *Fellow Craft*.

Our said *Royal Brother* FRIDERIC was made a *Master Mason* by the same *Lodge*, that assembled there again for that Purpose."\*

Bro. Gould does not spare the numerous Historians of the Craft, who like Dermott, were "not sufficiently

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\* "Book of Constitutions," A.D. 1738, p. 137.

acquainted with the Constitutions of the Moderns to detect the anachronism," thus posing "as disciples of the sheep-walking school, by blindly following in the footsteps of their erring predecessors."\* The gifted author has done good service, by his timely article on "Masonic Historians," in thus exposing the hollow pretensions of Dermott to be accepted as a trusty guide on the subject; as also uttering a much-needed warning against receiving the declarations of our early Historians without first subjecting them to the most rigid scrutiny. We hope, however, that our Brother will not be very severe upon his collaborators, who failed to make the discovery, as until the year 1881 he was precisely in the same position. Anyway, the *memory* of Grinsell and the *accuracy* of Dermott are proved to be of much the same character.

It is a wonder that the error has so long been entertained, that so late as 1737 "private lodges did not possess the power of conferring either the Second or Third Degree;"† for, even if the Book of Constitutions of 1738 was lacking as a witness, there are other evidences which disprove such a notion, one MS. even alluding to the Third Degree being worked by a lodge prior to the permission being granted in 1725. Bro. Woodford, some years ago, kindly directed our attention to this important document, and we have since then examined it, in company with Bro. Gould, both of us being impressed with the importance of its testimony.

The volume is styled "Philo Musicæ et Architecturæ Societas," and is quite a work of art. It was presented to the British Museum in 1859, and is now numbered as "Add. MSS. 23,202." The introduction was written by one familiar with the usual beginning to the "Old Charges," and the scribe goes on to relate that "on the eighteenth day of February this Society was Founded

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\* *Freemason*, April 9th, 1881, On "Masonic Historians."

† Dr. Oliver's "Origin of the Royal Arch," page 15.

and Begun at the Queen's Head, near Temple Barr, By us the Eight underwritten, seven of which did belong to the Lodge at the Queen's Head in Hollis Street, and were made Masons There In a just and perfect Lodge, viz.— Mr. Willm. Gulston, Merchant, and Mr. Edmund Squire, Gent., were made Masons the 15th of December, 1724, By Mr. Thomas Bradbury, Master of the said Lodge. Coort Knevit, Esqr., and Mr. William Jones, Gent., were made Masons the 22nd of December, 1724, By His Grace the Duke of Richmond, Grand Master, who then constituted the Lodge. Immediately after which Charles Cotton, Esqr., was made a Mason by the said Grand Master. Mr. Papitton Ball, Mercht., and Seigr. Francesso Xanerio Germiniani were made Masons the 1st of February, 1724. Mr. Thomas Marshall, Gent., was made a Mason at the George in Long Acre some time before. The said Mr. William Gulston, Coort Knevit, Esqr., Mr. William Jones, and Mr. Edmund Squire were Regularly pass'd Masters in the before mentioned Lodge of Hollis Street, and before we founded this Society a Lodge was held, consisting of Masters sufficient for that purpose, In order to pass Charles Cotton, Esqr., Mr. Papitton Ball, and Mr. Thomas Marshall, Fellow Crafts. In the performance of which Mr. William Gulston acted as Senior Warden. Immediately after which, viz<sup>t</sup>—the 18th Day of February, A.D., 1724 he, the said Mr. Willm. Gulston was chosen President of the said Society." Silver tokens were worn at all meetings; but kept in a box with three keys *ad interim*. The ballot had to be unanimous, and "no person to be admitted as a visitor unless he be a Free Mason." The form of petition was as follows:— "I, Thomas Harbin, a member and Master Mason, belonging to the Rose and Crown Lodge in Westminster, and likewise a Master Mason at the Queen's Head in Hollis Street, &c. (April 1st, 1725)." Members were admitted to the "rank and degree of a Director," and, as the title of the Society indicates, it was for the

promotion of musical studies, &c. George Payne (P. G.M.) and Francis Sorrel, Grand Wardens, were present as visitors, as also "Tho. Fisher, a Master," and other brethren in 1724-5, and very many others at subsequent meetings. The lodge at the Queen's Head, *Hollis Street*, is duly noted in the Engraved List of 1725, as also another at the Queen's Head, *Temple Bar*.

Bro. Hyde Clarke, in an article entitled "Freemasonry before Grand Lodge," starts the ingenious theory (*we cannot term it anything more*) that "The ritual of the Third Degree is peculiar, and suggestive of its containing matter from the body of Masonry. It would appear that the First Degree properly belongs to *minors*, that it was not originally conferred upon adults, but they received the Second or Third Degree, or the whole ceremony, at once, as is still done in some countries, and supposed by many English Masons to be illegitimate and contrary to the landmarks. *It appears as if a landmark had been altered in order to receive adults with the First Degree.*"\* The minutes of old Lodges testify that the three degrees were conferred, according to the Constitutions, on those who were *not minors*, as *Initiates were required to be of age*; but anterior to Grand Lodges we have yet to learn of Masonic degrees being worked by our ancient brethren, hence, until such ceremonies are traced, we need not trouble about the infringement of landmarks in their communication to neophytes.

Bro. Woodford quotes from the †By-laws of an old Lodge, 1730 (*circa*) preserved amongst the "Rawlinson MSS." (Bodleian Library) an interesting regulation which doubtless refers to the Third Degree: "3. Two pounds seven shillings at his making, and received double clothing. Also, when this lodge shall think convenient to confer the *Superior Degree* of Masonry upon him, he

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\* "Freemasons' Magazine," No. 534.

† "Freemason," April 6th, 1872.

shall pay five shillings more." He also furnishes other regulations made by a lodge on January 5th, 1731-2 (constituted 17th December, 1731 as No. 83.), the 6th of which provides "That all and every person or persons recommended and accepted as above shall pay for his or their making the sum of three pounds three shillings. And for their admittance the sum of five shillings, and every Brother who shall pass the Degrees of F.C. and M. shall pay the further sum of seven shillings and sixpence."\*

Bro. Watson, of Lincoln, kindly transcribed for us some curious particulars from the minute book of a lodge constituted in that city as No. 73 in 1730.† No. 9 of the general laws, passed on the 5th Dec., 1732, was to the effect that "No Brother made in another lodge shall be passed Master in this under half-a-guinea, to be paid for the entertainment of the Masters present; and if he be a member of another lodge, he must bring the leave of the officers thereunto belonging, if the lodge is still existing over and above. The members are to be excused for five shillings, when they are sufficiently qualified to be admitted to that degree."‡

The minutes relating to the Third Degree are most interesting. "Tuesday, Dec. y 3rd, 1734, present (names given), it was proposed that there should be an election of new members, and at the request of the whole lodge Sir C. Wray, Bart., D.G.M., was elected Master of the same; who was pleased to nominate Sir Christopher Lahr, Bart., as Sen' Warden, and Sidney Every, Esq., Jun. Warden for the ensuing year. But as regards our said two new Wardens, as well as several other Brothers of this lodge well qualified and worthy of the Degree of Master had not been called thereto, our said

\* "Freemason," Aug. 27th, 1872.

† Erased, 17th Nov., 1760. *Constitutions*, 1767.

‡ See also "Brief History of the Witham Lodge," 1841, p. 4.



Right Worshipful Master was pleased to direct that a *Lodge of Masters* should be held at the place aforesaid, on Monday ye thirtieth instant, at which time the said (names given) should be severally admitted to the Degree of Master, on their paying severally 5s. a piece to the box and 12d. to the Door Keeper." The minute recites that "At a Lodge of Masters, held this day at the place aforesaid, when was present (names given), and in pursuance of the order given at the last lodge, the several Brethren following were in due form admitted to the Degree of Master (to wit), Bro. Lahr (&c.), after which a general lodge was held."

A similar fee was charged for "passing Fellow Craft" by the old lodge at Salisbury, Jan. 15th, 1735, and on Aug. 3rd, 1737, there was "Received of Brother Dore, for passing Master, 5s."\* The lodge was constituted as No. 109, at the Old Mitre, Salisbury, 27th December, 1732. It migrated for a little while to London, according to Bro. Gould, but soon returned to its original home, where it existed for many years, but was not continued at the "Union." We shall have occasion to refer to its minutes again.

At Norwich, in 1743, "Order made for holding a Master's lodge once a quarter, but the usual meeting to be monthly." This lodge was chartered in 1724 as No. 30, and erased as No. 16 in 1809.†

Bro. T. P. Ashley mentions that at the formal constitution of the "Royal Cumberland Lodge," Bath‡ (now No. 41), on the 18th May, 1733, there were present (1) the Master, (2) Wardens, (3) Fellow Crafts, (4) six brethren described as "Masters," and (5) four styled "Pass'd Masters." The first minute is dated 26th April,

\* "Freemasonry in Wiltshire," F. H. Goldney, 1880, p. 101."

† "Freemasons' Calendar," 1813. *Freemason*, 17th Decem., 1870.

‡ "History of No. 41," T. P. Ashley, 1873. (See also "Voice of Masonry," U.S.A., 1875, and Dr. Hopkins' address at the Sesqui-Centennial, *Freemason*, Dec. 11th, 1880.")

1733, of those preserved, when several of the fourth and fifth groups are recorded, but not classified, and the 15th by-law of A.D. 1746 provided that "every Fellow Craft who is found able and cunning in the judgment of the officers, and desirous to *pass* Master, shall pay five shillings into the Treasurer's hands for the benefit of the lodge." It is likely, therefore, that the "Masters" noted in the minute of 18th May, 1733, were those who had received the Third Degree, the "Pass'd Masters" being brethren who had presided in the lodge, and thus qualified as *Past Masters*. The first lodge chartered for the provinces by the Regular Grand Lodge was for Bath as No. 28 in 1724, it being on the roll in 1733, though inactive probably at that time, and shortly afterwards collapsed. The usual term of office then, and for years later, was six months, so that there may easily have been that number of *Past Masters* in the city, and even more. Anyway, it is clear that a distinction was drawn between *Master Masons* and *Past Masters* by the Secretary in 1733, and unless we assume that the four brethren entitled "Pass'd Masters" were raised as *Masters* at the meeting in question, which is not likely, the explanation we offer appears to be a reasonable one.

The by-laws of "Relief" Lodge (now 42), Bury, started in 1733, consist of eleven clauses, and were made on St. John's Day, 1734, the fifth being that each Brother when "admitted Master, pay further the sum of five shillings and threepence," the revised rules in 1751 reading "and when he is *raised* Master shall pay the further sum of five shillings and sixpence," so that there need be no doubt of the fact that "Master" then, meant the "Master Mason" of later times.

On the 27th April, 1756, we meet with "Rais'd Master five shillings," in connection with the "Moirá" Lodge (now No. 92), London.\*

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\* "Four Old Lodges," p. 41.

We are not assisted in our studies relative to the Third Degree by an examination of the early records of the York Grand Lodge, for the oldest By-laws, dated 1725, are silent as to Masonic degrees, which is significant to our mind of their modern character; we, however, meet with "A little narrow slip of parchment containing list of M. M.'s"\* having 35 names inscribed thereon, from 1729 to 1734 (*circa*). None of the older records say aught of degrees, the candidates being "sworn and admitted," and though Francis Drake, F.R.S., the Historian, in his speech delivered before the York Grand Lodge, on Dec. 27th, 1726, as J.G.W., is silent in like manner, it may be inferred that the brethren were not strangers then to the modern classification, because he declares "that three parts in four of the whole earth might then be divided into E.P., F.C. and M.M."

In an interesting article † by Bro. Jacob Norton, of Boston, U.S.A., on Masters' Lodges we read, "In the Constitutions of 1738, the lodge list shows that there were only ten Masters' Lodges in London; and among the 46 country lodges in the said list I find no indication of a solitary Masters' Lodge having existed in their midst. Remember that such was the state of Masonry twenty-one years after the repeal of the obnoxious law above referred to (*re* resolution of 22nd Nov., 1725), when only ten Masters' Lodges existed under the jurisdiction of the Grand Lodge of England."

The first list alluded to in the "Constitutions" of 1738 contains the London Lodges only, numbered consecutively from 1 to 106, and of these *eleven* (not ten) are described as Masters' Lodges, viz:

Constitutions, 1738	...	12	31	43	47	74	76	83	84	85	95	98
		—	—	—	—	—	—	—	—	—	—	—
Roll of Grand Lodge...		13	39	68	76	?	130	150	151	152	163	169

\* Schedule of 15th Sept., 1779." "Masonic Sketches," p. 20.

† *Freemason's Chronicle*, 25th Aug., 1877.

Of these, there are still on the roll No. 13, *now* No. 20, Chatham; No. 130, *now* No. 46, London; No. 150, *now* No. 55, London; and No. 151 *now* No. 56, Arundel. The numbers will prove useful in tracing these old lodges, and exhibit the curious circumstance that they do not refer to either of the Masters' Lodges to which we have already drawn attention, and shall again consider farther on.

Bro. Norton asks "What does it mean?—'Where there is also a Masters' Lodge.' I am sure no body of Masons would have petitioned in 1733 for charters for distinct Masters' Lodges, and no Grand Master, or Deputy Grand Master, would have given charters for that purpose. The very fact that such charters were granted in 1733 is an additional proof that permanent Master Masons' Lodges did not exist anywhere until Midsummer of 1733." We quite think with Bro. Norton that "Masters' Lodges" were first separately described on the official list about 1733, but entirely demur to the idea that only these eleven lodges conferred the Third Degree at the period in question, for we have cited several other old lodges that are known to have worked the Master Masons' ceremony from their Constitution, covering the time mentioned by Bro. Norton.

Of the 47 lodges chartered in the provinces, we know that those at Norwich, Lincoln, Bath, Bury, and other places worked the Third Degree, yet the "Book of Constitutions," 1738, does not credit one of them with a Masters' Lodge, and even in London the list of eleven is far from exhaustive of the number which practised the whole three degrees 1730-8. The fact is, all the Lodges in England were empowered to work the Third Degree, so that another reason must be found for the mention of Masters' Lodges in the authorized list than the one submitted by Bro. Norton. In the engraved list of 1734,\* the only Master Masons' Lodges noticed

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\* HUGHAN'S Masonic Sketches, No. 7. "Mas. Mag.," Nov. 1876.

consist of three of the latest warranted, viz. : 116, 117, and 120, London, which are not recorded as such by Anderson in 1738, and in a list of Lodges, 1736-39† there are also registered as "Masters' Lodges," 68 and 76 of A.D. 1730; all of which have long ceased to exist, save No. 117. Practically, therefore, the lodges before 1730 were not eligible to work the Third Degree, *if only those described as such had the privilege*; hence we may assume, without any further examination, that such a theory is untenable, even though it be far from easy to present the true solution of the problem.

An examination of the oldest warrants in this country does not assist matters much, for in the first place none that we have succeeded in finding, date anterior to 1732, those of the senior Lodges generally having Charters of Confirmation, in consequence of the loss of the original documents.

The following copy of the warrant of "St. John the Baptist's Lodge," Exeter, it will be noted, contains the clause "*with like privileges as all other regular lodges do enjoy*," and so also do those of No. 37, Bolton; No. 41, Bath, and No. 42, Bury. Evidently the members believed that these words empowered them to work the three degrees, for neither in their archives nor in those of any other old lodges in England have any special warrants been discovered authorizing Masters' Lodges.

The oldest original warrant we have heard of in Ireland was copied for us by Bro. J. H. Woodworth, of Dublin, and is dated 4th Oct., 1732. It permits the members to make such laws, rules, and orders as they from time to time shall think proper and convenient for the wellbeing and ordering of the said lodge (No. 2, Dublin, originally of A.D. 1727‡.)

Our opinion is that "Masters' Lodges" described really two classes of meetings. 1. Lodges which worked

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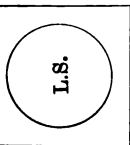
† "Four Old Lodges," pp. 51-2.

‡ "Irish Freemasons' Calendar," 1884, p. 118.

Montague St. Hill.

COPY OF THE WARRANT OF "ST. JOHN THE BAPTIST'S LODGE,"

No. 89, EXETER.



Exetering.

WHEREAS, a Petition has been presented to us, and signed by several Brethren residing in and about the City of Exeter, humbly praying that they may be constituted into a regular Lodge.

These are therefore to Impower and Authorize our Right Worshipful and well-beloved Brethren, John Bury, Esq., and Mr. Thomas Jeffreys, or either of them, to convene our Brethren at Exeter, aforesaid, who have signed the said Petition; and that the said John Bury, Esq., or Mr. Thomas Jeffreys, do, in our place and stead, constitute a regular Lodge in due form (they, the said John Bury, Esq., and Mr. Thomas Jeffreys taking special care that they and every of them have been regularly made Masons), with like Privileges as all other regular Lodges do enjoy; and that they be required to conform themselves to all and every the Regulations contained in the printed Book of Constitutions, and observe such other Rules and Instructions as shall from time to time be transmitted to them by us, or Thomas Batson, Esq., our Deputy Grand Master, or the Grand Master, or his Deputy for the time being: And that they do send to us, or our Deputy, a List of the Members of their Lodge, together with the Rules agreed on to be by them observed, to the end that they may be entrid in the Grand Lodge Book. And upon the due execution of this our Deputation, the said John Bury, Esq., or Mr. Thomas Jeffreys, is hereby required to transmit to us, or our said Deputy, a Certificate, under both or either of their hands, of the time and place of such Constitution, In order that it may be entered in the Book of Regular Lodges.

Given under our hand and Seal of Office, this Eleventh day of July, 1732, and in the Year of Masonry, 5732.

Will. Birch, Secretary,

By the Grand Master's Command.

Thos. Batson, M. M.

Geo. Cooke, } G. Wardens.

Ja. Smyth, }

the Third Degree on certain days in each month, and (2) lodges which assembled as Master Masons only, just as some lodges practically do now, such as the "Fortitude Lodge," No. 64, Manchester, the fee for initiation being so high as to be virtually prohibitive, but for joining Master Masons the cost is merely nominal. Taking this view of the subject, we can quite understand how all the lodges had the right to confer the Third Degree, some of the number working the ceremony at stated times only, and others caring but to assemble as Master Masons leaving to the ordinary lodges the duty of perfecting Apprentices and Fellow Crafts. In process of time, some of the first class seemingly cared as little for the Third Degree as those of the latter did for the previous ceremonies, hence arose the custom of looking to certain lodges for the working of the Master Masons' Ritual, and thus becoming known especially as "Masters' Lodges," though every lodge had just as much right to work the ceremony. Beyond question, it was considered the warrants permitted of the three Craft Degrees being worked, whether by old or new lodges; hence this fact must be allowed its full weight in the enquiry; and no explanation can be correct which ignores that right.

When, however, we look across the "big pond" to our friends in America, a singular difference is apparent in some States, soon after the constitution of the old lodges. Bro. Norton mentions a "Masters' Lodge," in Boston as being active from about 1738, in which the members of the original lodge were "raised," or "pass'd," as it was then termed; and we have lately had sent us a copy of a warrant granted by the Grand Lodge of Massachusetts to the St. John's Lodge, Newport, R.I., of date 20th March, 1759, expressly permitting the Third Degree to be conferred in a regular constituted and *separate* Masters' Lodge. It is the first of the kind we have ever seen, and we are much indebted to Bro. G. M. Carpenter, jun., of that City, accordingly.

**Y.S. JEREMY GRIDLEY, G.M.**

To all Free and Accepted Masons that shall inspect this deputation :

Know ye that Whereas a Considerable Number of Master Masons have from Time to Time congregated themselves at Newport, in the Colony of Rhode Island and Providence Plantations, within our district as a Lodge of Master Masons, and have therein raised some Brothers of the Fellow Craft to Master Masons, not thinking but they had Authority so to do, and have now Petitioned us to confirm the said Degree, and to form them into a Master's Lodge.

We therefore by the Authority given us by the Grand Master of Masons, do hereby confirm the said Degree to which any Bro.'s have been so raised, and do appoint our Beloved and Right Worshipful Brother John Maudsley to be Master of a Right Worshipful Masters' Lodge, to be held at New Port, he taking Special Care in Choosing Two Wardens and other Officers necessary for the due Regulation thereof, and do hereby give and grant to the said Lodge all the Rights and Privileges which any Masters' Lodge of Free and Accepted Masons have or ought to have, enjoining them to send us an account of the Time and place of their Meeting, and a List of their Members, and Three Guineas for their Enrolment in the Grand Lodge Book in London.

Given under our Hand and the Seal of Masonry, this 20th day of March, A.D. 1759, A.L. 5759.

By the Grand Masters' Command,

ROBERT JENKINS, D.G.M.

WILLIAM COFFIN, S.G.W.

RICH'D. GRIDLEY, J.G.W.

Witness

JOHN LEVERETT, G.S.

The singular circumstance was explained by the Rev. G. M. Randall, D.D. (Past Grand Master, Mass.), in an address delivered on the celebration of the Centennial Anniversary of the St. John's Lodge, Providence, R.I., June 24th, 1857. On the 27th Dec., 1749, "the petition of a number of brethren at Newport, Rhode Island, was presented to the Grand Lodge of Mass., of which Thomas Oxnard was Grand Master, praying for the incorporation of a regular lodge there, and on being read, it was voted that a charter be granted them." It appears that the members



of the lodge at Newport misunderstood the extent of their prerogatives, and proceeded to confer the Master's Degree. This fact came to the knowledge of the Grand Lodge at Boston, who immediately called them to an account. On being satisfied that these brethren had unintentionally transcended their powers, the Grand Lodge confirmed the Master's Degree to those who had received it, and then, in the year 1759, gave them a charter to hold a Master's Lodge, of which the preceding is an exact transcript.

That this document of 1759 was a species of fanciful and superfluous legislation, and that the ordinary charter was ample authority for conferring the Three Degrees may be accepted as proved, because of its being unique. Even the Lodge at Providence belonging to the same jurisdiction never had any but an ordinary warrant as its justification for holding Master's Lodges, ten brethren out of twenty-six initiated from 1759 to 1769 having been "raised" to the dignity of Master Masons, and the same remark applies to other old Lodges.

"Providence" Lodge occurs on the Engraved List for 1769 of the Grand Lodge of England as No. 224, and was so continued, subject to the numerical and other alterations until the Union of December, 1813. We have not succeeded in discovering either the lodges of 1749 or 1759 at Newport, Rhode Island, in any of the official publications of the Regular Grand Lodge, neither have we ever noticed two numbers credited to virtually the same lodge (as would have been the case at Newport, had the fees been paid) on any of the registers. A "Master's Lodge" is noted at Charles Town, South Carolina, in the list by Cole of 1763, as No. 249,\* the "Union Lodge" for the same place being numbered 248.† As each lodge is stated to meet on the same days in each month, and in subsequent lists were not numbered

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\* Warranted, May 3rd, 1755.

† Warranted, Mar. 22nd, 1756.

consecutively, having also been granted at two different periods, there are no indications of there being in reality two charters for one lodge.

There was a disinclination to proceed to the Third Degree manifested by many brethren during the early part of last century, and there seems to have been some little truth, at least, in the assertion made in 1730; "There is not one Mason in a hundred that will be at the expense to pass the Master's part."\* So late as 1752, when the first Provincial Grand Master of Cornwall was installed, the Brother who presided was only a Fellow Craft. In Scotland, matters were even worse, for in the historical account of St. Machar's Lodge, No. 54, Aberdeen, Dr. Beveridge states that "The First Degree was always given alone, and the Second and Third together; a large number, however, contented themselves with the First Degree, without proceeding to the others. Thus, of 260 who up to, and including, the year 1775 took the First Degree by itself, only 137 took the other degrees."†

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\* "The Mystery of Free-Masons." *Freemason*, 24th July, 1880.

† *Aberdeen Masonic Reporter*, 1880, p. 25.

### III. PREMONITIONS OF THE SCHISM.

Though Grand Lodges may decide what was to be considered "ancient and accepted" Freemasonry, and officially object to any additions or alterations, the Grand Officers were apparently powerless to prevent innovations. True, the changes might be made without clashing with the authorities by holding the meetings *apart* from the regular assemblies of the lodges, but that there was a tendency to add to the Three Degrees ceremonies more or less explanatory of their customs, is evident, and that quite early in the history of the Grand Lodge of England. If the minutes are to be accepted in evidence (and we know no reason why they should not) it will be found that the lodge itself was often the scene of representations foreign to craft Masonry; and for many years the view prevailed that the presence of a regular warrant in the lodge-room legalized all the business transacted, no matter whether the degrees worked were connected with the first three, or with any of the numerous inventions of imaginative brethren.

Exactly when these novelties began it is now impossible to decide, but that attempts were made to tamper with the Ritual prior to 1740 may safely be taken for granted, and it is much to be regretted that after a lapse of some hundred and fifty years the inordinate craving thus to amplify, distort, and well-nigh obliterate the beautiful ceremonies of the Craft, which were, doubtless, in part adapted and continued from the older organization, has not yet exhausted itself. Only of late years mushroom societies have been started, with pretentious titles and wholly unwarranted claims to antiquity, which, for a time, have not failed to obtain credulous victims. Occurring, as these spurious associations do, when there are such unrivalled opportunities for detecting their

misrepresentations, it may be imagined how much easier it was early last century to impose upon the brethren at a period when there was no Masonic press, and but little could be discovered relative to the Fraternity.

Some suppose that the desire for more degrees and different ceremonies originated in France. Probably such was the case. At all events the English brethren did not long rest content with the simple rite of three degrees, added to which there were also other influences at work, in consequence of the broader basis of constitution initiated by the "Revivalists."

In a remarkable series of articles on Freemasonry in England, written by a lamented friend, who had peculiar facilities for obtaining accurate information, we are informed that the difficulties which arose so soon after the formation of the Premier Grand Lodge were due to the fact "that the opposition party was mainly composed of operative Masons, who regarded with distrust and uneasiness the transformation of the ancient handicraft society into an association for the cultivation of speculative science."\* On Dr. Desaguliers, F.R.S., being nominated as Deputy Grand Master by the Earl of Dalkeith, 24th June, 1723, 42 voted against, and only 43 for the appointment; and on the 25th Nov. of the same year, a member of the lodge held at the "King's Head" was expelled "for laying several aspersions against the D.G.M., which he could not make good."† Stringent regulations were passed in the following year for the due constitution of regularly warranted lodges, and on the 15th Dec., 1730, Bro. N. Blackerby, D.G.M., took notice of Prichard's pamphlet of that year, styling it "a foolish thing not to be regarded. But in order to prevent the lodges being imposed upon by false brethren or imposters, proposed till otherwise ordered by the Grand Lodge, that no person whatsoever should be admitted

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\* *Freemason*, Sept. 3rd, 1870.

† Grand Lodge Records.

into lodges unless some member of the lodge, then present, would vouch for such visiting brother's being a regular Mason, and the member's name to be entered against the visitor's name in the Lodge Book."\* In a curious publication of 1766,† the assertion is made that the "Fraternity held a general Council, and the *Entered Apprentices' and Fellow Crafts' Words were revers'd*, and private accounts transmitted to each lodge, tho' there are some unconstituted lodges still retain the former custom," in order to prevent any brethren being imposed upon by Prichard! This fancy may have given rise to the charge brought against the Regular Grand Lodge by the "Atholl Masons," but even if it were correct—which may or may not be—the latter brethren were indebted to the former for their knowledge of the Craft, and hence were without any justification for styling themselves the *Ancients*.

The writer before mentioned declares, "It is also evident that these irregular assemblies were held at a much earlier period than is generally known, inasmuch as at a meeting of the Grand Lodge, on the 15th Sept., 1730, Bro. Anthony Sayer, Past Grand Master, was publicly admonished, and it was an even question whether he should not be expelled for taking part in the proceedings of one of those clandestine lodges."‡

Bro. H. Sadler has softened down the decision of the Grand Lodge on that occasion,§ but even at the best, the verdict was not a pleasant one for the premier Grand Master, as the Deputy Grand Master told Bro. Sayer on being acquitted of the charge, that he recommended him "*to do nothing so irregular for the future.*"

On the 31st March, 1735, "The Grand Master took notice (in a very handsome speech) of the grievance of

\* Grand Lodge Records. † No. 799, Bro. Carson's Bibliography.

‡ *Freemason*, Sept. 3rd, 1870.

§ *Freemason's Chronicle*, 29th Dec. 1883.

making extraneous Masons in a private and clandestine manner upon small and unworthy considerations,"\* and suggested various remedies to prevent such admissions for the future.

The constitution of the "Grand Stewards' Lodge" was viewed with great disfavour by many brethren, and on Dec. 11th, 1735, "A petition and appeal was presented and read, signed by several Masters of lodges, against the privileges granted to the Stewards' Lodge at the last Quarterly Communication. The appellants were heard at large, and the question being put whether the determination of the last Quarterly Communication relating to this matter should be confirmed or not. In the course of collecting the votes on this occasion there appeared so much confusion that it was not possible for the Grand Officers to determine with any certainty what the numbers on either side of the question were, they were therefore obliged to dismiss the debate and close the lodge."†

The "complaint concerning irregular making of Masons" was considered at the Grand Lodge held on June 12th, 1739, and again on the 12th December, when the Grand Master said "he could not believe it had been done otherwise than through inadvertency, and therefore proposed that if any such brethren there were, they might be forgiven for this time, which was ordered accordingly," but it was resolved that "the laws be strictly put into execution against all such brethren as shall for the future countenance, connive, or assist at any such irregular makings." Other complaints were made later on, but as it has never transpired of what the irregularities consisted, save the assembling of brethren to "make Masons," without regular warrants, we are at a loss to find any justification for the statement that the innovations at that time consisted *in a different*

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\* Grand Lodge Records.

† Ibid.

*mode of working the Third Degree.* The minutes of the Grand Lodge, however, do not specify any changes in the ritual, but irregularities in the constitution of the lodges, as also the insufficiency of the fees. The correctness of the ceremonies, though irregular in their surroundings, is virtually admitted by the means taken to prevent such persons visiting the legitimate lodges.

Bro. Findel states that "the Grand Lodge of 1747 made some alterations in the outward forms, and though they were but trifling, they caused the publication of the '*Thinker upon Freemasonry*,' and other controversial treatises in 1752, and in 1755 the war-cry of the dissentients was sounded."‡ The evidence for this statement is not given, and it has not been confirmed so far as we know, as respects the "trifling alterations." The year 1755 is too late for the sounding of the "war-cry," some five years earlier being nearer the truth, for the "Atholl Masons" were in full operation in 1751, elected Dermott, in succession to Morgan, as their Grand Secretary in 1752, and chose their own Grand Master in 1753. Under the year 1739, Bro. John Noorthouck has a note § which confuses more than it tends to communicate light on the subject. He intimates that the decision to enforce the laws, as already mentioned in 1739,

"Irritated the Brethren who had incurred the censure of the Grand Lodge; who instead of returning to their duty, and renouncing their error persisted in their contumacy, and openly refused to pay allegiance to the Grand Master, or obedience to the mandates of the Grand Lodge. In contempt of the ancient and established laws of the Order, they set up a power independent, and taking advantage of the inexperience of their associates insisted that they had an equal authority with the Grand Lodge, to make, pass, and raise Masons. *At this time no private lodge had the power of passing or raising Masons; nor could any brother be advanced to either of these degrees, but in the Grand Lodge, with the unanimous consent and approbation of all the Brethren in communication assembled. Under a fictitious sanction of the ancient York constitution, which was dropped at the revival of the Grand Lodge in 1717, they presumed to*

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‡ "History of Freemasonry," p. 174.

§ "Book of Constitutions," 1784, pp. 239-40.

claim the right of constituting lodges. Some brethren at York, continued, indeed, to act under their original constitution, notwithstanding the revival of the Grand Lodge of England, but the irregular Masons in London never received any patronage from them. The antient York Masons were confined to one lodge, which is still extant, but consists of very few members, and will probably be soon altogether annihilated. This illegal and unconstitutional claim obliged the regular Masons to adopt new measures to detect these impostors, and debar them and their abettors from the countenance and protection of the regular lodges. To accomplish this purpose more effectually, some *variations were made in the established forms*; which afforded a subterfuge, at which the refractory brethren readily grasped. They now assumed the appellation of *ancient Masons*, proclaimed themselves enemies to all innovation, insisted that they preserved the ancient usages of the Order, and that the regular lodges, on whom they conferred the title of *modern Masons*, had adopted new measures, illegal and unconstitutional," &c.

The foregoing extract treats of a much longer period than the text indicates, for it really extends from 1739 to 1780, at least. The secession, however it might have been smouldering, was not an organized body until some twelve years after 1739, so far as there is evidence to guide us; and we know that Noorthouck is entirely wrong in declaring that the Grand Lodge preserved its sole control over the Second and Third Degrees so late as 1739, not permitting the lodges to confer them; for we have furnished abundant testimony to the contrary, not only from the records of several old lodges, but from a resolution carried in the Grand Lodge so early as 1725. Preston substantially reproduces the extract, and informs us that "several worthy brethren, who could not be reconciled to the encroachments which had been made on the established system of Masonry, are much disgusted at the imprudent proceedings of the regular lodges."\*

We suppose it must be conceded that a change was made by the regular Masons, but precisely of what character and at what time it is not easy to indicate with any certainty, besides which the whole enquiry is beset

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\* "Illustrations of Masonry," 1788, p. 276.



with many and peculiar difficulties. An alteration in the "established forms" might as well refer to the method by which visitors were to gain access to lodges, as to an actual alteration in either of the words or signs of any of the degrees. Preston's view is that the innovations "seemed to authorise an omission of and a variation in certain antient ceremonies." That more stringent regulations were passed respecting the admission of visitors, we have already seen; and it is equally certain, that added to these, any slight departure from the ordinary customs in 1751-2, by the regular brethren, would be made the most of by their unscrupulous rivals.

Before we entirely leave this part of our subject it is needful to enquire into the statements, often promulgated, to the effect that there were *higher* degrees than the first three in existence on the publication of the Regulations in 1723. We prefer to use the term *additional* rather than "higher" degrees however, because if the truth must be told, some of the innovations are much more entitled to the prefix *lower*, and, moreover, as nothing termed Masonic can really and truly be superior to the Three Degrees, the term we favour removes any possible grounds of complaint.

The first in importance is the evidence of "Long Livers," of 1721-2. The Preface is the only part that concerns us, of March 1st, 1721.\* We entirely fail to comprehend why this dreamy and most credulous writer, should be tendered as incontestable proof of the existence of additional degrees in that decade. The dedication being to the Grand Master, &c., of *Great Britain and Ireland*, when no such officer has ever existed, does not say much for the Masonic knowledge of the author, Robert Samber,† and the character of the address, as

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\* Hughan's Reprint, "Masonic Magazine," 1878.

† "The writer of this curious work was Robert Samber, author of a 'Treatise on the Plague.' My authority is the MS. Catalogue, British Museum Library." R. F. Gould, *Freemason*, June 4th, 1881.

well as the book itself, indicate beyond question the weak-mindedness of the writer.

He says, "I shall speak to you a few words on this important subject, and perhaps I am the first that ever spoke to you after this manner." This may be conceded, for he was certainly the first to so address the Fraternity. Samber appears to have looked upon himself as a herald of what may be termed a medley of perverted Rosicrucianism and a travesty of dogmatic Christianity. Much has been made of the following:—"By what I here say, those of you who are not far illuminated, who stand in the outward Place, and not worthy to look behind the Veil, may find disagreeable or unprofitable entertainment; and those who are so happy as to have greater Light will discover under these shadows somewhat truly great and noble." Now, after all, what is this but an enigmatical mode of saying nothing? No one has yet pointed out aught in the body of the work (to which of course he refers), that relates to additional degrees, or indeed to any Masonic degrees or customs whatever. We are inclined to accept the author's own estimate of himself, "Do not imagine I set up for a *Rabbi*, Master, or Instructor, who are one of the least of you, a mere *Novice*, a Catechumen, *and know nothing*," for if a Freemason at all he was probably but an Apprentice. Although he counsels the brethren "to avoid Politics and Religion," he frequently transgresses his own rules most flagrantly. In concluding the Preface the parting words are addressed to his "*brethren of the higher class, since you are but few*," which compliment succeeds his denunciation of false Craftsmen. What he means by the "higher class" we cannot say. According to his description of himself, there must have been many amongst the Fraternity entitled to that appellation as compared with his own low position. This may be what he intended his readers to understand by his address, but whether so or not cannot now be settled. Bro. Woodford, who has devoted much

time to unravel this book of riddles, says emphatically, "After much consideration I have had with others to reject the idea that we have in those words allusions to the Royal Arch Grade,"\* his verdict being that the work is "simple Hermeticism, the old transcendentalism of the Alchemist, of which many similar examples might be given."

Bro. Whytehead says truly† "The author mixes up Christianity in the most systematic manner, despite his own recommendation to his readers to avoid religion and politics. The whole tone of his address is exceedingly high-flown and extravagant, but in this respect the author resembles many writers of his day, and most of the occult essayists wrote after a similar fashion."

Bro. Gould styles the work "a hodge-podge of religion and philosophy," and Bro. Norton speaks of the author as "a half-cracked dreamer," two estimates which are most appropriate and forcible, if lacking in elegance. Dr. Mackay asks "why is it that neither Anderson, nor Desaguliers, nor any of the writers of that day, nor any of the early rituals, make any allusions to the higher and more illuminated system?" The answer is not far to seek in our opinion, because the fact is, there was then no such system to write about; the allusions and delusions of Samber being magnified and distorted by credulous microscopic writers to mean what evidently the author of "Long Livers" neither knew of, nor ever intended. In a series of articles on "Masonic History" in the *Freemason* for 1881, this and other points will be found carefully noted by several of us. In one of these Bro. Gould observes: "Even if we assume that the author of 'Long Livers' was a Freemason, and also take it for granted that he was completely saturated with Masonic learning, what does it all amount to? Simply to this,

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\* "Masonic Magazine," August, 1880.

† "Freemason," April 9th, 1881.

that four years after the formation of the Grand Lodge there existed a classification of the brethren." This work, and the "Sloane MS.," No. 3329, have been cited in favour of the notion that there were several degrees worked prior to the institution of the premier Grand Lodge, but we cannot support such an opinion in consequence of their being no evidence whatever in justification of such a belief.

Another supposed reference to additional degrees to the first three, early last century is that said to be found in the "Constitutions," issued at Brussels in 1722.\* The 37th clause in this unknown book is declared to read "All the Masters of lodges, Knights elected Kadosh, Superintendents, Knights of Palestine, Princes of Jerusalem, Masons of the Secret, Elus Eccosais, Knights elected of St. Andrew, Ancient Master of the Royal Arch, Officers of the Grand Lodge, Masters, Companions, Apprentices, and all Masons in general, are expressly commanded to acknowledge and recognise these present statutes regulating all the Grand elected Knights K.H."

Clearly, if these regulations be authentic and genuine, no further proof is needed of the existence of additional degrees to the first three, *one year before the premier Book of Constitutions was published*, but there is not a particle of evidence that they are either the one or the other. Those who maintain otherwise have only to produce a copy of this work of 1722, to obtain from us a most ample retraction.

The extraordinary claim appears to have originated with the late Dr. Henry Beaumont Leeson (for many years the honoured chief of the "Ancient and Accepted Rite,") who fancied he had seen a copy of the book in the possession of the late Bro. Richard Spencer, the well-know Masonic Bibliographer. Bro. John Yarker

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\* "Freemason's Magazine," 1862, p. 78.

in 1869 kindly communicated with the late Bro. Matthew Cooke about the matter, who replied to him that "Dr. Leeson did make a statement about a Book of Constitutions, printed abroad, and dated 1721 (I think.) He said he saw the copy at Bro. Spencer's, left without purchasing it, regretted having done so, and next time he was in London called to buy it, but it had been sold to an American customer. Consequently Bro. Hughan has seen some other book.\* *I never saw the one Dr. Leeson spoke of*, but have no hesitation in giving the most implicit credit to his word, for whatever he asserted it contained."

We then wrote to Bro. Spencer, and received from him the following reply, which completely disposes of the claim. It is dated *4th June, 1869.*

"Before answering your letter of the 28th ult., I have been trying to look up some memorandum relating to the sale of the old copies of the Constitutions referred to by Bro. Yarker, and *I have just found they were the 1723 and 1738 editions which were purchased by the American brother*, therefore Bro. Yarker is in error respecting my selling any earlier edition of the Book of Constitutions; he is right about Dr. Leeson offering to buy the 8vo. pamphlet entitled "Old Constitutions," printed in 1722, the one I allowed you to take a few extracts from when you called here, the Doctor's offer of purchase I declined, and thought I had named that to you."

It should be borne in mind that Bro. Richard Spencer was unequalled in his day for a knowledge of Masonic works, had accumulated a large collection of original copies of old books on the craft, and, moreover, was most exact in all his business dealings. There cannot therefore be any hesitation in at once accepting his version of the conversation with Dr. Leeson. The Book itself was offered for sale with others in July, 1875, when a number of the volumes in Bro. Spencer's library were sold; was † purchased for the late Bro. R. F. Bower of Keokuk,

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\* In allusion to our statement that we subsequently saw the Book of 1722, but that it was not a copy of the Constitutions of any Grand Lodge, but a transcript of a version of the "Old Charges."

† No. 240. Catalogue, Sotheby, Wilkinson and Hodge, p. 61.

Iowa, for £8 10s. (originally cost sixpence), and is now one of the gems of the Library of the Grand Lodge of Iowa, the largest and most valuable of the kind in the world. In 1871 Bro. Spencer published the MS. in his series of the "Old Constitutions." It is a reproduction mainly of the \* "Harleian MS.," 1942, and contains no references whatever to Masonic Degrees.

Still another examination of supposed references to additional degrees, and we have done with such, viz., the Rawlinson MSS. in the "Bodleian," which range from 1724 to 1740, or thereabouts. Bro. Richard Rawlinson, LL.D., F.R.S., a Masonic enthusiast, was Grand Steward in 1734. In a letter to a friend concerning the Society of the Freemasons (preserved in this curious collection) is the following allusion to this Brother. "I protest, sir, I had like to have forgot one man, who makes a most Illustrious Figure amongst 'em, and stiles himself R.S.S. and LL.D. He makes wonderful Brags of being of the *Fifth Order*. I presume (as he is a Mason) he means the Fifth Order of Architecture, which is otherwise called the *Compound Order*, and by it, one would be tempted to imagine that the Doctor is a *composition of Maggots and Enthiasm.*" † This facetious epistle is supposed to prove the existence of the Royal Arch Degree in 1725! The "fifth order" would not then, or even years later, indicate Royal Arch Masonry, (admitting for the sake of argument it was known at that period) as that ceremony was for long described as the "*fourth degree.*" It may be that, as a Master Mason, a Past Master, and Grand Steward, Dr. Rawlinson was of the *fifth* order, (including the two first degrees), but certainly the equivocal reference to such a position, rank, or dignity, cannot fairly be assumed as describing the Royal Arch Degree at a time when it was not known to exist.

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\* Given *in extenso* in Hughan's "Old Charges," 1872.

† "Freemasons' Magazine," May, 1857, p. 700.

#### IV. ADVENT OF ROYAL ARCH MASONRY.

We commence with Royal Arch Masonry, because it is probable *that* was the first ceremony incorporated with the Craft Degrees, though we are not able to vouch for the correctness of the theory. Before we meet with *minutes* relating to the Royal Arch, there are *records* of other degrees or ceremonies ; but a typographical reference to the former of 1744, places it in the position of being the earliest known of the additional degrees ; yet only by a very few years the senior, at the utmost.

The question arises, therefore, granting there has been a Third Degree from about 1717-20, as an outgrowth of the "Revival," when did a competitor appear in the character of an additional degree ? In view of all the surroundings, it is not an unsafe venture to ascribe the introduction of Royal Arch Masonry at some twenty years subsequently, *i.e.*, 1737-40.

Another point then remains to be settled, *viz.*, of what the "Royal Arch" consisted in its earliest days. Was it fabricated by taking from the "Master Mason" a portion of its ritual, and then amplifying the ceremony so as to form a "*Fourth Degree* ?" or was it substantially or entirely a new creation ?

Preliminary to such an investigation is the character of the Three Degrees, especially that of the "Master Mason," ritualistically and generally, at and before the innovations ; which to thoroughly consider would require to be dealt with in a tyled lodge, and, even then, it could but be superficially done, under the most favourable conditions.

We have had too much of assertion, and too little evidence in the past on this question, as if it was to be settled by an oracular kind of dogmatism. The subject is beset with such peculiar and inherent difficulties

as to render a wholly satisfactory decision well nigh unattainable, hence the most we can promise is to present a concise digest of the facts, to enable brethren to read "between the lines," and thus form reasonable conclusions for themselves, based upon the evidence submitted.

The oldest *minutes* of Royal Arch Masonry preserved are of the year 1762 (at York); but the degree is mentioned in the "Atholl" Records of March 4th, 1752, and it is particularly alluded to in a printed work of 1744. The following are the earliest references to the Degree\* :—

"I am informed in that city (York) is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons; but of this more hereafter.

"Now, as the landmarks of the constitution of Free Masonry are universally the same throughout all kingdoms, and are so well fixt that they will not admit of removal, how comes it to pass that some have been led away with ridiculous innovations, an example of which I shall prove by a certain propagator of a false system, some few years ago, in this city, who imposed upon several very worthy men, under a pretence of being Master of the Royal Arch, which he asserted he had brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false; whereupon the Brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although † [some of the fraternity have expressed an uneasiness at this matter being kept a secret from them (since they had already passed through the usual degrees of probation), I cannot help being of opinion that they have no right to any such benefit until they make a proper application, and are received with due formality, and as it is an organis'd body of men who have passed the

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\* "A Serious and Impartial Enquiry into the cause of the present Decay of Free-Masonry in the Kingdom of Ireland," &c., by Fifield Dassigny, M.D., Dublin, 1744. Reproduced by Hughan in "Memorials of the Masonic Union of A.D. 1813." London, 1874.

† Portion within brackets was quoted by Dermott, A.D. 1756, &c.



chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behaviour judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.]

"I cannot help informing the brethren that there is lately arrived in this city a certain itinerant Mason, whose judgment (as he declares) is so far illumined, and whose optics are so strong that they can bear the view of the most lucid rays of the sun at noon-day, and although we have contented ourselves with three material steps to approach our *Summum Bonum* the immortal God, yet he presumes to acquaint us that he can add three more, which when properly placed, may advance us to the highest heavens.

"It is universally allowed that the *Italians* are excellent Masons, and have produced to the world the most masterly designs, but I cannot be of opinion that their private usages or customs are different from the general method exhibited throughout all other nations and I never yet could hear that there was any order in Masonry, under that particular denomination of the *Italic* order, until this mighty Architect, or, I may say, extravagant climber, came to impart to his countrymen so valuable a production.

"For my part I shall always profess a very great esteem for anyone who shall add to the beauty of our glorious art, or by any means improve or enhance the value thereof, and were I assured that this adept had skill sufficient to demonstrate the truth of his assertion, I should pay him the utmost veneration; but until then he must excuse me from being one of his devotees, and I hope that no innocent and worthy brother may at any time be misled by false insinuations or foreign schemes."\*

We had the good fortune to recognize a copy of this work (believed to be unique) in 1867, bound up with the "Ahiman Rezon" of 1756.† Bro. Findel had "sought in vain for the book in the British Museum," and recognised most gladly the importance of the discovery.‡

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\* In a letter to the Grand Chapter of Scotland, we pointed out that this work furnished earlier evidence of the degree being worked than admitted in their Regulations, and in subsequent issues, the correction has been duly made.—(*Freemason*, June 12th, 1869).

† See Hughan's sketches of Notable Masonic Works (Dr. Dassigny) *Free. Mag.*, Dec. 12th, 1868. The work was the property of our lamented friend, Bower, U.S.A., whose Masonic library was purchased by the Grand Lodge of Iowa in 1882.

‡ *Die Bauhütte*, Aug. 8th, 1868.

It seems to have been quite lost sight of all this century, Dr. Kloss in his *Bibliographie der Freimaurerei* only quotes from Dermott as to the volume, and, even now, the other pamphlet by the same author is still untraced. There are about 400 names appended as subscribers, including the Right Hon. John Lord Viscount Allen, G.M., *the Hon. Eliz. Alldworth*, Lawrence Dermott, and other influential brethren, but only the one *sister*, who was the celebrated "Lady Freemason."

The portion extracted by Dermott in his "Ahiman Rezon" of 1756, and later editions, is placed within brackets.

We learn then from Dr. Dassigny that (1) "*some few years*" prior to 1744 (say 1740) a brother in Dublin pretended to be Master of the Royal Arch, (2) but was detected by another brother "*who had some small space before* (say 1739), attained that excellent part of Masonry in London." (3) "Royal Arch Masons" assembled at York in 1744 (so he was informed.) (4) "Some of the Fraternity" did not like such a secret ceremony being kept from those who had taken the "usual degrees;" (5) but the objection was not entertained, because the members in question had "*passed the chair*," and were "excellent Masons." (6) Another "itinerant Mason" *lately* arrived in Dublin (say 1743), desired to add three steps to the usual trio, by which some wonderful results were to be attained, even advancement "to the highest heavens," to which the Doctor objected on reasonable grounds; and (7) finally it is clear that the Third Degree in 1744 culminated in reverence for the "*Summum Bonum, the immortal God*."

Dr. Dassigny's "Impartial Enquiry" is thus referred to in a scarce work of 1765, in the unrivalled private Masonic library of Bro. Carson, of Cincinnati: "Notwithstanding his (Dermott's) success in the 'History of Masonry,' he has quoted some things which require a regular historical account to set them in a clear light,

and though he has contemptuously treated and refused the assistance of several authors who have wrote on the subject of Masonry, he has nevertheless thought proper to quote Dr. Dassigny (which was one of them) in defence of the Royal Arch Masonry."\*

Bro. C. A. Thory† alludes to Irish Chapters in France so early as 1730, but gives no authority for the statement, for the very simple reason that none existed. It is probably a typographical error for a much later year. ("Existaient à Paris des 1730 et tenaient leurs Constitutions du Grande Chapitre de Dublin.")

Bro. Findel remarks, "It is perfectly certain that this Degree was not known and practised in England until the middle of the eighteenth century, as there does not exist any earlier account of a Royal Arch Chapter bearing a reliable date. . . . The Royal Arch was introduced into York, 1768. . . . Did not certainly make its way to Ireland before 1751; in America we first find it in 1758, and in Germany about 1780 for a short time."‡ Accepting Dr. Dassigny's testimony as trustworthy, Royal Arch Masonry was known in England and Ireland several years prior to the foregoing estimate, and at York was worked during 1762, and certainly earlier. The period assigned for its introduction into Germany, at least unofficially, appears to us to be too late, though we are not ambitious to run counter to our able Brother, the German Masonic Historian, as to that matter, because he is the better judge.

Dr. Rob. Morris, of Kentucky, an age ago declared that the origin of the Royal Arch Degree must be

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\* "A Defence of Freemasonry as practised in the regular lodges, both foreign and domestic, under the Constitution of the English Grand Master, in which is contained a refutation of Mr. Dermott's absurd and ridiculous account of Freemasonry, in his book entitled 'Ahiman Bezou,' and the several queries therein reflecting on the regular Masons, briefly considered and answered." London, 1765.

† "Acta Latomorum," Paris, 1815.

‡ "History of Freemasonry," pp. 170, 184-186.

ascribed to about 1740, and it is impossible to improve on such an estimate even now.

Bro. W. A. Laurie declares "that beyond a mere assertion, there is no evidence of any kind of its existence in Scotland previous to 1743."

The late Grand Secretary of Scotland was not able apparently to favour us with more than his *ipse dixit* for its existence even in 1743. We presume he refers to Stirling, to authenticate which we once took considerable trouble, but all our efforts were abortive, there being no one there who could throw any light on the subject. However, there is no objection to that year, save that some corroborative testimony would add much to the value of the statement.

We had a very pleasant discussion in 1867-8 with a "Masonic Student"\* relative to the antiquity of the "Royal Arch." We contended for its origin about 1740, but that Brother maintained that the "Degree existed in effect long before Ramsay's time. . . . We have numismatic evidence of the antiquity of the second part of the Third Degree, coeval with the operative lodge of York Masons, *certainly in the fifteenth century.*"† We have not yet succeeded in tracing the numismatic evidence mentioned, neither have our friends in York done so, than whom no better authorities exist on the subject. The "*second part of the Third Degree,*"‡ which "Masonic Student" takes to be substantially the Royal Arch, he considers "Grand Lodge adhered to until the Union," and his opinion is that "the whole question of the Royal Arch, in its historical and traditional position, turns in reality on the actual extent of the mutilation or development of the Third degree." In a subsequent letter, the same writer observes "despite Bro. Hughan's

\* This well-known *nom de plume* represents a Brother frequently referred to in these pages.

† *Freemasons' Magazine*, Dec. 28th, 1867.

‡ *Ibid.*

strong expression of opinion, I venture to express my firm belief, on very many grounds of evidence, that the Royal Arch Degree is far more ancient than 1740." Since then we have spared no pains to arrive at an accurate conclusion, and are now more convinced than ever that our contention then was the right one, there being no other view possible, according to our knowledge of the facts.

Bro. Whytehead remarks, "Some Masons are of opinion that the Royal Arch originally was, in some form, an actual portion of the Master Mason's degree, and this theory is in some measure justified by certain words and symbols found on tracing boards depicted in the oldest Masonic works extant."\* Dr. Mackay believes "that until the year 1740, the essential element of the Royal Arch constituted a component part of the Master's degree, and was, of course, its concluding portion."† Dr. Oliver maintains "that the difference between the ancient and modern systems consisted solely in the mutilation of the third degree,"‡ and in "Some Account of the Schism" his aim is to prove that "the Royal Arch was concocted by the Ancients to widen the breach, and make the line of distinction between them and the Grand Lodge broader and more indelible," Bro. Woodford being virtually of the same opinion, viz., that the Royal Arch was "the second part of the old Masters' grade, which Dermott made use of to mark a supposed difference as between the ancients and moderns."§

Dr. Oliver asserts that the Chevalier Ramsay "visited London at the very period in question, for the purpose of introducing his new degrees into English Masonry; and his schemes being rejected by the

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\* Lecture on "Mark Masonry," 1883, p. 12.

† "Encyclopædia," p. 668.

‡ "Origin of the English Royal Arch," p. 39.

§ Kenning's "Cyclopædia," p. 585.

Constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the schismatics. . . . It is therefore extremely probable that Ramsay was concerned in the fabrication of the English degree.\* We demur entirely to such statements for many and sufficient reasons. There is not a tittle of proof that Ramsay's inventions were either entertained or rejected by the Grand Lodge of England, by its rival, the "Atholl Masons," or by any other Masonic body in Great Britain and Ireland, added to which he had "joined the majority" some three years at least prior to the period of Dermott's exaltation as a Royal Arch Mason, and the Seceders, or "Atholl Grand Lodge," had no existence until some seven years or more after Ramsay's decease. We are entirely of Bro. Jacob Norton's opinion, that if the Chevalier "did visit any part of England or Ireland about 1740, it was not for masonic, but political purposes;"† but as to that, lacking, as we do, the necessary information thereon, we need not speculate. Dr. Oliver likewise declares that the degree "is very properly denominated the *English* Royal Arch, for it was doubtless a fabrication of this country, and from hence was transmitted to every part of the world, where it now prevails." This guess is possibly nearer the truth than the previous one, for what is known as the "Royal Arch" of the Continent cannot, we think, be considered as precisely the same as the degree in England of that name.

We shall again refer to Dr. Oliver's works‡, so as to present, at a glance, the main features of his belief as

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\* "Some Account of the Schism," pp. 23, 24, and 26.

† *Freemasons' Chronicle*, July 21st, 1877.

‡ "Dr. Oliver, they tell us, was a wild enthusiast, a dreamer, and his works may be thrown on one side in these enlightened days as so much chaff in which the stray grains of wheat are so scarce as not to be worth looking for. I am afraid that those who make these assertions have either not read Oliver, or read him to very little purpose." (Bro. T. B. Whytehead, *Freemason*, Feb. 23rd, 1884.)

to the history and character of the degree. He says, "The true word never was lost, but transferred by the seceding Brethren, at the great Schism in 1740, to the Royal Arch, and in corroboration of this hypothesis, I have before me an old French engraving of the ichnography of a Master's Lodge, dated in that very year, containing the usual emblems, and on the coffin the veritable word in Roman capitals. . . . The legend progressed throughout the greater part of the century, increasing in dimensions, and slightly varying in particulars, until it attained the form in which it now appears, and requires a portion of the Ineffable degrees to render the fable interesting, although by no means complete."\*

If the English Royal Arch was originally of foreign manufacture, its semi-connection with the degrees known as "Ineffable" is not to be wondered at. We confess to our inability to decide which was the senior, the *Continental* or the *English* Royal Arch, and as they had so much in common, the facts which are authenticated are not antagonistic to their having a somewhat similar beginning; but all we can say is, that their exact origin and the names of the originators have not yet been elucidated, though a fair approximate date may be fixed upon—viz., a year or two prior to 1740—for the period of their advent. A *resumé* of the "Hautes Grades" and Freemasonry in France, 1725-60, is not in our present programme, however important it may be; but it is well to note the assertion by Dermott, that the Lodge held at the "Ben Jonson's Head," Spitalfields, was censured in 1755 by the regular Grand Lodge for practising "ancient masonry on every third Lodge night," the reason of their so doing being because some of the brethren "*had been abroad and received extraordinary benefits on account of ancient masonry.*" They refused

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\* "Freemasons' Treasury," pp. 302 and 310.

to admit visitors on one of these occasions, who, on complaining, led to the Grand Lodge censure, and the order was made that "they should admit all sorts of Masons without distinction."\* Dermott says "the persons thus censured drew up, printed, and published a Manifesto and Masons' Creed (sold by Owen in Fleet Street), which did honour to their hearts and heads." We have never been able to obtain or peruse a copy of this pamphlet, neither have we heard of any one who has; not that we at all doubt its issue, or disbelieve the narrative of Dermott, as there is nothing improbable about such an occurrence at the period; our purpose for giving the excerpt being to draw attention to the source from whence the brethren obtained their knowledge of the strange ceremony.

It is peculiar, and rather in support of the views mentioned, that in an early Ritual the word "*which was once lost, and is now found,*" is so alluded to in the ceremony of the Third Degree as worked in 1730. Much more, however, than a word is involved in the "mutilation" spoken of, for if only that was affected by the statement, there need be no difficulty.

We have had an interesting correspondence with Bro. Norton about the alterations said to have been made in the Third Degree about 1740. He is of the opinion that the "mutilation" did not take place, so also is Bro. Joseph Robbins (P.G.M. of Illinois). The latter, in an article entitled "Masonry of the Lodge Complete," thus writes on the subject: "It has seemed best to refer to the charge that the 'Moderns' had changed the modes of recognition, not because it has any direct bearing upon the question of the completeness within itself of the Masonry of the lodge, but because of its probable relation to the *fiction of the mutilation of the Third Degree*, that is, that the latter was really in the

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\* First printed in "Abiman Rezon" for 1778 (3rd edition).



nature of a countercharge brought against the 'Ancients,' by the 'Moderns,' provoked by the prior charge of the 'Ancients,' that they had made unlawful changes; and because also, a part of the evidence, which is at hand to prove that neither charge is founded on fact, is equally applicable to both.\* This reminds us of the declaration of Bro. Woodford's—"The ground wants clearing away, and so let us go to work"—for it is quite clear that there has been a mistake committed in giving undue prominence to the "trifling alterations" by both parties, whereas the truth is that the real differences consisted in *additions*, leaving the three degrees *substantially* as they were prior to the introduction of Royal Arch Masonry. We did not see this so clearly some years ago as we do now, having at that time relied upon well-known authorities, but subsequent investigations lead us to support the theory that we have virtually the Third Degree as it was prior to 1750. On such a question we cannot be explicit, but we may say that, notwithstanding what has been stated by Dr. Dalcho, that the difference between the "Regular" and "Atholl," Masons "was no greater than it would be to dispute whether the glove should be placed first upon the right hand or on the left," and the notions of the brethren generally having run in the same groove, there are evidences to be passed over, too important to be ignored, before such a belief can be consistently held.

Bro. Robbins asks most pertinently, "If English and American Masons have the present modes of recognition as a consequence of the alleged mutilation by which an essential portion of the Third Degree was excised and erected into the Royal Arch, *for what purpose was the Degree mutilated in Scotland?*"

Never has Royal Arch Masonry been recognised in Scotland, and to day the attitude of the Grand Lodge

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\* "Voice of Masonry," March, 1884."

towards the Grand Chapter, though friendly, is precisely the same, as respects actual recognition, as it has been throughout the period of the existence of the degree, yet the Scottish Grand Lodge, under the Grand Mastership of the Earl of Dumfries, on Nov. 30th, 1772, agreed to "brotherly intercourse and correspondence" with the "Atholl" Masons, who were to be received in Scotland with "all the honours and bounty due to a faithful Brother of the same household with us;" and the Grand Lodge of Ireland in the same month and year passed similar resolutions, the Grand Master, Lord Dunluce, and the members promising to "consider such brethren as may be recommended to them from the Grand Lodge of England (under the Duke of Atholl, Grand Master) equal objects of their attention with those of the Fraternity in Ireland."\* That there were no difficulties in the way of a transfer of such intercourse may be inferred from the fact that the Earl of Moira in 1805 "was the medium through which the Grand Lodge of Scotland and that of England were brought into fraternal union,"† *i.e.* the *Regular Masons*, thus giving the preference in that year to the *Premier Grand Lodge*.

It is very remarkable too, that at the union of the rival Grand Lodges of South Carolina (representing the "Regular" and "Atholl" Masons), the *joint* committee (appointed by these two bodies to make the preliminary arrangements) reported "That from the reciprocal examinations by the several committees already had in Grand Lodge, it doth appear that there exists no difference in the mode of passing and raising, instructing, obligating, and clothing, in the respective Grand Lodges."

Nevertheless, so hostile was the feeling between them that the "olive branch of peace" was only res-

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\* "Ahiman Rezon," 1778, p. lix.

† "History of the Lodge of Edinburgh," 1873, p. 270.

pected, for a few months in 1808, but at last the union was finally effected in 1817. The "Regular" brethren had lodges in that State from 1736, and the "Atholl Masons" from 1783, the opposition running so high that the testimony to the substantial uniformity of working is all the more reliable.

Bro. Robbins proceeds: "If in view of these facts, there is longer any room to doubt, that doubt is disposed of by the fact that the Rituals extant of the period, extending from 1723 to 1730 inclusive, five in all, show that they had the same modes of recognition that we have now. This period antedates by twenty or thirty years the first appearance of the Royal Arch, and the identity of the essentials of the Ritual then and now is conclusive that the alleged mutilation of the Third Degree, to form the basis of that Order, is pure fiction."

Bro. G. W. Speth shares the same view, for he admits that "the several Rituals up to 1730 confirm his belief that the Moderns never changed their modes of recognition in the two first degrees."\* Bro. Speth has kindly translated for us the portions of Dr. Kloss' "Freemasonry in England, Ireland, and Scotland" (1847), relating to the present inquiry, which will be utilized as we proceed. According to Dr. Kloss, the Provincial Grand Master (Bro. Vignolles) wrote to the Master of the Lodge "Charles" at Brunswick: "Between the French and English working there is no essential difference in the first three degrees" (p. 427). It seems to us simply impossible that any very violent changes could have been made in the Rituals of the Craft degrees by either of the two rival Grand Lodges—first, because, had they so done, they would have been opposed by the foreign Grand Lodges, and thus cut themselves off from the Fraternity generally; and secondly, it would not have been likely under such circumstances that Lodges

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\* *Freemasons' Chronicle*, Sept. 8th, 1883.

in England would have been working under warrants from both the "Regular" and "Atholl" Grand Lodges, as several did, first accepting the one, and then obtaining the other, after which they acknowledged for a time first one and then the other, according to their fancy, until the "Union," when they held fast to the charters from the "Atholl" Masons, because of securing higher positions on the United Roll of Lodges..

There must undoubtedly have been some minor differences between the two opposing Grand Lodges to account for the fact that on brethren from the one society joining the other, they had to be "*remade*" in either case; "Moderns" made "Ancients," or *vice versa*; but all this can well be granted without the material alterations having been agreed to, as so many claim; and in view of all that is involved by maintaining the theory that the Third Degree was "mutilated" to the extent stated (*viz.*, the whole of the second part removed into the Royal Arch), besides other alterations in the preceding degrees, we consider that the theory we support is much more likely to contain the true solution. There was apparently a difference between the "Regular" and "Atholl" Masons, which has come down to us in the ceremony of the Third Degree, thereby explaining the use of two sets of words of similar import or meaning, and the preference for the *combination* rather than the *omission* of either of these peculiar and brief sentences. We might offer some confirmatory evidence in support of this view, but as we must rely occasionally on the confidence of our readers, we do so now by submitting the statement, with the declaration that we are not writing without much to justify the belief, only we are naturally anxious to be reticent on the subject. The diligent student can find the solution to our enigma by a careful examination of the various works published during the second half of the last century, which treat, directly or indirectly, of the peculiarities of the Schism.

With regard to the books known as "Exposures,"\* such as the "Masons' Examination," 1723 and 1730, "Grand Mystery," 1724, Prichard's "Masonry Dissected," 1730, &c., "Three Distinct Knocks," 1760, &c., "Master Key to Freemasonry," 1760, "Jachin and Boaz," 1762, &c., "Hiram, or the Grand Master's Key," 1764, "Shibboleth," 1765, "Mahhabone," 1766, &c., "Solomon in all His Glory," 1766, "Freemason Stript Naked," 1769, &c., *et hoc genus omne*, and, we may add, *ad nauseam*, we fear we cannot receive them in evidence in any way, though we know many have so done. To our mind, however, they are so contradictory that it is quite impossible to found any argument on their text; they differ so much, even when published about the same time, and are necessarily so unreliable about the very points on which we desire light, that, we at all events, must dismiss them from examination. Still, accepting them as guides, what does their evidence amount to, and where do they lead us? They do not give any countenance to the theory that the "Moderns" and "Ancients" were so much at variance in their modes of working the three degrees; so that, supposing we accepted their testimony, there would not be aught found against the general view we have propounded.

Bro. Robbins speaks too confidently in asserting "that whatever question may arise as to the date of the introduction (*i.e.*, of the Royal Arch), there is none as to who introduced it. It was practised by the seceders, but never by the authority of the regular Grand Lodge down to the time of the union of the two Grand Lodges in 1813." We shall have to modify this view of the subject very considerably, for inasmuch as it will be seen that the degree was worked in London and Dublin about 1740, being some six years prior to Dermott's "exaltation," and ten or more years before the "Atholl"

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\* See "Notes on our English Ritual."—*Freemason*, May, 1880.

Grand Lodge was started, it must be incorrect to credit the "Seceders" with the introduction of Royal Arch Masonry into this Country.

We cannot quite share the opinion held by Brother Findel, that "The Three Degrees of Masonry are perfectly independent of any other, and include within themselves the whole of Masonry; therefore they cannot be probationary degrees or gradations, but rather everything superadded or appended thereto is *contraband* and *illegal*,"\* at least we cannot now, though we might have subscribed to it had we been living and connected with the Brotherhood in 1730-40.

We favour the theory that a *word* was placed in the "Royal Arch" *prominently*, which was previously given in the *sections* of the Third Degree, and known "as the ancient word of a Master Mason." We understand it is still so communicated in some Master Masons' Lodges on the Continent, and we know that it is to be found on old Tracing Boards of early last century. The amplification and prominence which followed such removal and incorporation into another degree, appear to us to provide the key to the problem, harmonize the statements of Dr. Dassigny's with those of later years, and permit of a change being made without any violence to the ordinary Ritual, besides allowing of the old system being followed, or otherwise, without any difficulties worth mentioning occurring between the Craft authorities and the votaries of Royal Arch Masonry. According to this idea, that *which was once lost, and then found*, in the Third Degree (in one of the sections) was subsequently under the new régime discovered in the "Royal Arch," only *much extended, and under most imposing surroundings*.

But, it may be urged, what about the other Grand Lodges—did not they object to such an innovation, and

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\* "History of Freemasonry," p. 186, note 2.

would not the change suggested be impossible, when the regular Grand Lodge of England refused to recognize Royal Arch Masonry until 1813? We reply, that the non-recognition by the Grand Lodge of England was more formal than real for many years antecedent to the "Union;" that if Rituals, either in MS. or printed, are to be admitted as a test, *the* word was *not* found or alluded to in such later productions (though it must be noted we do not press this point); and whatever may be the difficulties inseparable from the holding of our view (and we are free to admit there are not a few), the popular notion has still more obstacles to contend against, which increase as time rolls on, and doubtless will lead to its being utterly disregarded, whether the opinion we share with a few others, prevails or not.

The "*Rite Ancien de Bouillon*," on which so much stress has been laid by Dr. Oliver, is declared to be very old. Be that as it may, its character is such as to prove beyond question it was not either of English origin or practice A.D. 1740 (*circa*). We have before us a copy of the MSS. sold by Bro. Spencer in 1875. The first volume, Lot 569, was described as "First and Second Degree of what was called Ancient Masonry, '*Rite Ancien de Bouillon*,' complete Ritual, most important and remarkable, for inspection by Freemasons only;" and another, Lot 568, was entitled "The Third Degree, as it was conferred by the Ancients in 1740, from the Paper of *the late Dr. Oliver*; may be inspected only by Freemasons."\* These, then, are the MSS. once owned and used by the late Dr. Oliver, but they are not *originals*, being of modern caligraphy. The original MSS. have so far escaped detection, and hence we are not in possession of any data to guide us in fixing the period of their composition save the statement of the

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\* Lot 568 was sold for £3 10s., and Lot 569 (including some other MSS.) fetched £5 10s. They are now in the Library of the Grand Lodge of Iowa, being a part of the celebrated "Bower Collection."

Doctor's, which, to speak plainly, is open to grave objections, because in 1740 there were no "*Ancients*" or "*Atholl Masons.*" The whole tenor of the three Rituals is suggestive of a French or Continental origin; in no sense do they read as of English production, so far as there are any reliable indications to assist us, and what may fairly be termed the esoteric portions are more suitable for "*Ineffable*" than Craft degrees.

Had, then, the Royal Arch necessitated any integral portion of the Third Degree being severed from its normal surroundings, and entirely removed from the Ritual, so far as Master Masons were concerned, we cannot believe *that* ceremony would have been patronized by Lord Blaney the Grand Master, and other influential members of the Grand Lodge in 1767 and subsequently; but even if such had been the case (a most unlikely, if not impossible occurrence), one can scarcely credit brethren who held aloof from Royal Arch Masonry being to any extent parties to such an arrangement. Now the prominence given to a word by Royal Arch Masons, not alluded to significantly in the Degree of a Master Mason, save in one of the "*Sections,*" whilst it might meet with opposition if removed from the Third Degree, could be mentioned in the one, and made the chief feature of the other, without causing any disturbance whatever, its gradual elimination from the lodge being the work of time, and in some parts, as it is even now, the old system being still continued.

Having dwelt sufficiently on the debatable points connected with our subject, we have now to glance at the earliest *records* of Royal Arch Chapters in England and elsewhere. These are not quite so old as those of some others of the additional degrees, notably the minutes of the "*Royal Order of Scotland,*" but that fact, which tends to lessen their value slightly, is more than counterbalanced by the typographical references to Royal Arch Masonry, which go back to a period earlier



by several years than do any others, except the First Three Degrees.

Passing over the mention of the "Royal Arch" by the "Atholl" Masons in 1752, already noted, the next in order of priority is the valuable little volume at York, which has quite lately been brought to light by the well-directed researches of Bros. Whytehead and Joseph Todd.\* It is a most remarkable find in every respect, and illustrates the need there is for more careful and extended examinations of old lodge chests, for the records thus discovered were unknown to any of us who had turned over the treasures of the "York Lodge" (as we thought, most diligently), and was never previously described. We never saw the volume until this year, and are quite certain that the late Bro. William Cowling † (Bro. Todd's predecessor) never knew of its existence; neither did Bro. Woodford nor Bro. Findel recognise it when on their York pilgrimages, owing probably to its being placed in some dark corner. ‡ Its title is "Minute Book belonging to the Most Sublime Degree or Order of Royal Arch appertaining to the Grand Lodge of all England, held at the City of York, 1762." Until 1879, we only knew of the "Treasurer's Book of the Grand Chapter of Royal Arch Masons," § beginning April 29th, 1768, the actual records preserved not commencing until Feb. 8th, 1778, so that we are justified in claiming that this relic takes us sixteen years farther back than any minute of that Body previously known to be in existence. The "Rules and Orders, Grand Chapter of All England" provided for 5s. being paid for each member admitted of the Grand Lodge of All England (York), with 1s. to

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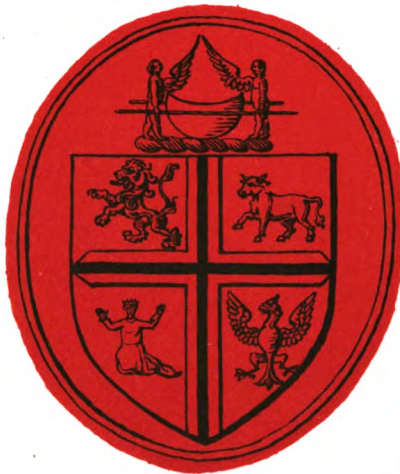
\* Treasurer of the "York" Lodge, to whom we have often been indebted for accurate information.

† "History of the Grand Lodge of all England," by William Cowling, 1875. (With By-Laws.)

‡ *Freemason*, Nov. 15th, 1879.

§ Hughan's "Masonic Sketches," Part 1, p. 61, and Part 2, p. 5.





SEAL AND COUNTER SEAL  
OF THE  
GRAND CHAPTER OF ALL ENGLAND. (YORK)

the Sword Bearer; the latter fee and half a guinea being charged any other candidates. Bro. Whytehead has written a readable sketch of these interesting minutes, and we hope he will soon complete his account of Royal Arch Masonry in York.\* Their chief value consists in being the earliest records of a Chapter, including a Grand Chapter of Royal Arch Masons, known; but apart from this consideration, exhibiting, as they do, the fact that the degree was authorized by the York Grand Lodge, we have in this volume another instance of Grand Lodge recognition within a few years of the degree being similarly acknowledged by the "Atholl" Grand Lodge in London, besides other interesting particulars which confer upon it more than usual importance, even for the years 1762-76.

According to Bro. Whytehead, the first three officers of the Chapter in 1762 were the Master, Senior Warden, and Secretary respectively of the Lodge No. 259, which was granted by the *regular* Grand Lodge, London. "The Grand Chapter would seem, therefore, to have been really formed by the brethren of Lodge 259, meeting at the Punch Bowl," and being subsequently almost wholly supported by the "York Masons," and certainly their sole property, is a pleasing evidence of the good feeling subsisting between them and the *regular* Grand Lodge of England (London). The first minute reads as follows:—

"A Most Sublime or Royal Arch Lodge open'd at the Sign of the Punch Bowl in Stongate, York, on Sunday, the 7th of February, 1762. Present:

FRODSHAM, P. H.	}	in the Chairs.†
ORAM, Z. L.		
GRANGER, J. A.		

At this Lodge Brothers Burton, Palmes, Tasker, and Dodgson petition'd to be raised to the 4th Degree of Masonry, commonly call'd the Most Sublime or Royal Arch, were accepted, and accordingly made."

\* "Freemason," Nov. 8th, 1879.

† Bro. Whytehead suggests that these initials represent "Propheta, Haggai, Zerubbabel, Legislator, and Jeshua, Armiger."

The meetings are not described as held in Chapters until 29th April, 1768, being previously denominated "Lodges." On the 5th June, in that year, a Bro. Thorp, "of the Lodge at Hull," was made a Royal Arch Mason, and on the 2nd November, Bro. Jacob Bussey, afterwards Grand Secretary, was exalted. Bro. John Palmes, "Grand Master of *All England*," 1765-6, and Bro. Seth Agar, Grand Master, 1767, were amongst the earliest members. The first warrant was granted by this Grand Chapter, according to the records, to open a Royal Arch Chapter at Ripon on 7th February, 1770, in response to a Petition presented on the 28th December, 1769, and another was agreed to be issued to the Companions at Knaresborough in April, 1770, which document "*was seal'd and sign'd*" at the June meeting. In October the third warrant was issued, being "for the opening and holding a most Sublime Royal Arch Chapter in the Inniskilling Regiment of Dragoons at all seasonable times, and when duly congregated to make Royal Arch Masons." Visitors frequently attended, and brethren were exalted who hailed from neighbouring towns, thereby spreading a knowledge of the degree far and wide. The book ends in 1776, the minutes being continued in a second volume dating from February 8th, 1778, and ending on September 10th, 1781, which we recognised in the archives of the Grand Lodge of England; and on petition to the Grand Master, by the "York" Lodge, it and a folio minute book of the extinct "Grand Lodge of All England" from 1774 were duly returned to their lawful Custodians. The three chief officers, during the latter part of the first volume and in the second, are described as S., H. T., and H. A., which initials are easily recognized, though not as since arranged. It is noteworthy that on May 2nd, 1779, an agreement was made that the officers of the Grand Lodge of *All England* should be "Masters of this Royal Arch Chapter whenever such presiding members shall

be members hereof. In case of default, they shall be succeeded by the senior members of the Royal Arch Chapter," which seemingly was the prototype of the reciprocal arrangement entered into by the present Grand Lodge and Chapter of England from the time of the Union of 1813-7. A petition for a warrant at Rotherham was granted on March 3rd, 1780; generally speaking these documents being issued to such places as had accepted charters for Lodges from the York Grand Lodge.

Bro. Godfrey Higgins (a learned masonic visionary) speaks of the Grand Chapter of All England having been "held for the *last* time in the Crypt, on Sunday, May 27th, 1778."\* He should have said the *only* time it was so held, so far as there is any evidence. The minute is contained in the second volume before mentioned, and is as follows:—

"York Cathedral, 27th May, 1778.

The Royal Arch Brethren, whose names are undermentioned, assembled in the Ancient Lodge, now a sacred Recess within the Cathedral Church of York, and then and there opened a Chapter of Free and Accepted Masons in the Most Sublime Degree of Royal Arch.  
Present:

Jacob Bussey, S.  
George Kitson, H.T.  
Thos. Richardson, H.A.  
John Coupland, Secretary and Treasurer.  
Francis Consitt.  
Robert Bewlay.  
Thomas Williams.  
Thomas Beckwith.  
Francis Clubley.

The Chapter was held, and then closed in usual form, being adjourned to the first Sunday in June, except in case of emergency."

We shall refer again to these early records of a Royal Arch Chapter, when alluding to the arms of the Grand Chapter of *All* England and of the "Atholl Masons."

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\* "Anacalypsis," &c., by Bro. Godfrey Higgins, A.D. 1836.

On the 20th June, 1780, certain resolutions "from the Grand Chapter were introduced" to the members of the York Grand Lodge, and *adopted*. They confirmed the authority of the Grand Lodge over the "*Five Degrees or Orders of Masonry*," the Rite consisting of 1st, Entered Apprentice; 2nd, Fellow Craft; 3rd, Master Mason; 4th, Knight Templar; 5th, Sublime Degree of Royal Arch. This arrangement is likely to refer to the order in which they were worked, rather than their position, in what then might have appropriately been termed the "*York Rite*," for the Royal Arch is distinctly termed the "fourth degree of Masonry" on February 7th, 1762. The York Grand Lodge is the only body of the kind that has ever recognized the Knight Templar degree in this country, and it is rather a singular circumstance that it collapsed so soon afterwards. Toleration of all "*additional degrees*," neither prohibiting nor recognizing any, appears to be the approved course of action followed by the Grand Lodge of England; thus leaving the Brethren to discover for themselves those worth supporting. The certificate of 1779, mentioning the five degrees, is the oldest dated reference that we know of to Knight Templary in England. It was signed by the Grand Secretary of All England, Bro. John Browne, and therein the Royal Arch is described as the *Fourth Degree*.

"Admitted (1st degree) 26th January, 1779.  
 Raised (2nd degree) 29th February, 1779.  
 Raised (3rd degree) 27th September, 1779.  
 Raised (4th degree, or R.A.M.) 27th October, 1779.  
 Knight Templar (5th degree) 29th November, 1779."

The *first* record of the "Fifth Degree," preserved at York, is dated February 18th, 1780, but there must have been earlier meetings to account for the certificate of the year before, though there are no existing minutes, and the same remark applies to the Royal Arch Records

of 1762, which may not have been the first of the kind for York, though they are the oldest known, especially when we bear in mind the excerpt cited from Dr. Dassigny's "Inquiry" of 1744, which distinctly refers to there being Royal Arch Masons at York.

Bro. C. E. Meyer, the Masonic Historian of Pennsylvania, in his history of the "Jerusalem" Chapter, No. 3, Philadelphia, informs us of the constitution of the "Royal Arch Lodge" (No. 3 aforesaid), in 1758 by warrant from the "Atholl" Grand Lodge, London; and in a racy sketch proves, not only that it is the oldest Chapter of Royal Arch Masons in America, but was the chief party, through its members, in the formation of the First Grand Chapter in the New World in A.D. 1795.\* Its one hundred and twenty fifth anniversary was celebrated Feb. 7th, 1883, the earliest of its kind in any country; the first Centenary of a Royal Arch Chapter in England having been observed by the "Royal Cumberland," No. 41, Bath, on Nov. 14th, 1882, which the Grand Chapter of England recognised by granting to the members the Premier Centenary Jewel Warrant. This Centennial celebration was speedily followed by those of the "Cana" Chapter, No. 116, Colne; the "Charity" Chapter, No. 187, Bristol; the "Unanimity" Chapter, No. 42, Bury, and the "Nativity" Chapter, No. 126, Burnley, all four of which, strange to say, were chartered in the year 1769.

The "Jerusalem" Chapter, No. 3, Philadelphia, is highly privileged in having an unbroken series of records from 1767, the previous minutes having been lost many years ago. As an "Atholl" Chapter, it was for years held in connection with the Lodge, there being no separate warrant, the Companions taking the first step towards independence so early as 1783. It was customary on the retirement of the Master, in early days, for

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\* "History of Jerusalem Chapter," 1884.



the members to agree that the Brother, if worthy, should have the Royal Arch conferred upon him.

In 1767 a visitor was present from Dublin, and in the following year one from Scotland.\* As time rolled on, the laws were relaxed as to the actual Mastership of a Lodge, it being customary on the night of meeting, so Bro. Meyer tells us,

“To have the warrant of some Lodge present, and then, by virtue of a dispensation from the Grand Master, pass the candidate to the chair previous to exaltation. The latest laws of the Grand Chapter provide that candidates for the Royal Arch in Pennsylvania must be Past Masters either by election or dispensation,”

so this condition is still virtually observed, though long ago obsolete in England. It is quite true, as Bro. J. H. Neilson of Dublin stated in his congratulatory letter in 1883, that “no Chapter can boast of so long a period of working as the ‘Jerusalem.’”

According to the Register of the “Atholl” Lodges, the first charter granted for any part of America was for Halifax, in Nova Scotia, in 1757; whether the members worked the Royal Arch Degree or not we cannot say, but the “Jerusalem,” No. 3, Philadelphia, having been continuously on the roll from 1758, our American Companions have the oldest Royal Arch Chapter known.

The next records in order of antiquity are those of the Royal Arch Chapter, London, under the wing virtually of the *regular* Masons. Bro. Gould declares, that “by the earliest Royal Arch Minute Book of the ‘Moderns,’ their *original* Chapter was formed on the 12th June, 1765.”† Since his work was published, we directed Bro. Gould’s attention to portions of these important records, which prove that the date he mentions was not that of the origin of the Chapter, and he fully

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\* The oldest date cited which mentions the Royal Arch is 1759, when John Hoodloss was entered, passed, and raised by three brethren, “*all Royal Arch Masons.*” (Reprint G. L. Penn’a., 1877, p. XI).

† “Atholl Masons,” p. 38.

coincides with our opinion. It is desirable to establish the fact, that the 12th June, 1765, was not the *first* meeting of this Chapter, not simply because it originated the Grand Chapter of the regular Masons soon afterwards (which was the predecessor of the present Supreme Grand Chapter of Royal Arch Masons of England), but other points are involved in the decision which are of special consequence.

The oldest volume of the Records contains a code of By-Laws, twelve in number, which open with the declaration.

"We, the Companions of the E. G. & R. C., commonly called the Royal Arch, being this Twelfth Day of June, 1765, in full Chapter assembled, having duly considered and maturely deliberated on the *present state of the Chapter*, have come to the following Resolutions, which we declare our firm purpose to *abide by*, stand *to*, and perform, And no addition shall be made to, or Alterations of any of these Resolutions, but in full Chapter, and that with the Approbation of two-thirds of the members present."

Now the clause "*present state of the Chapter*," is a sufficient indication that the meeting at which these rules were agreed to, was not the first held by the Companions. It was resolved that "*for the future*, the expense of Passing the Royal Arch should be raised to two guineas each, agreeable to the fourth By-Law," which serves as another item of evidence that the chapter had a prior existence. Then there is the fact that the anniversary was observed on Jan. 18th, 1766, and on the eleventh page (out of its proper place) is a minute of a meeting on 22nd March, 1765, when "The Most Excellent Grands and Brethren met at Mr. Inge's. Bro. Bourcard, Br. Palin, and Br. Vauder Upwick pass'd the Arch." Assemblies also were held 8th April, 15th May, and 3rd June, so that it is quite certain the Chapter existed before the 12th June, 1765, but for how long, it is to be regretted we have no means of deciding. Some idea of the period may be inferred, however, from

the members present at the meeting of 12th June numbering thirty-four, and the By-Laws being signed by forty-two Companions.

The method of "opening" provided for the co-operation of the three Principals, the two Scribes, and the Principal Sojourner, after which "*the Procession shall begin.*"

The "Excellent Grands" were clothed in proper Robes, Caps on their Heads, and adorned with suitable Jewels, but no Aprons. Sojourners appeared "with the emblems of their employment," and "all the Companions to wear Aprons except those appointed to wear Robes; the Aprons shall be all of one sort or fashion, viz., white Leather, Indented round with Crimson ribbon, and strings of the same, with a T.H. in Gold, properly displayed on the Bible, and purple Garters Indented with Pink." (A.D. 1765.)

On December 26th, 1766, it was resolved, "That from henceforth no Brother shall be admitted a *member* of this Chapter for less than Two Guineas, including the sum he has already paid at his admission, unless he can give satisfactory proof that he received his exaltation before the 12th June last, or in the Caledonian Chapter, or some Chapter in the country, or beyond the Seas, in which cases he may be admitted on payment of One Guinea to the General Funds." The joining fee formerly was One Guinea.

We cannot entertain Bro. Norton's suggestion that the "Caledonian" members were the originators of this Royal Arch Chapter, for many reasons. That there were two or more Royal Arch Chapters in London in 1766 is evident from the resolution of the 26th December of that year, both being patronized by the *regular* Masons, but there is not the slightest proof that the "Caledonian Chapter" was the senior of these, the probability being that it was not. Presuming that the "Caledonian" Chapter was supported by brethren of the "Caledonian" Lodge, which may or may not have been the case, Bro. Norton's ingenious theory is based upon the fact that the latter was first of all held under the authority of the "Atholl" Grand Lodge, which permitted its members to work the Royal Arch Degree. Bro. Gould has noted

the origin of this Lodge, which was constituted as No. 111 on 20th April, 1763, Bro. William Preston being the second person initiated under the dispensation of 2nd March, 1763.\* William Leslie, the first Master, and others, had petitioned the Grand Lodge of Scotland for a warrant to assemble as Masons in London on 8th February, 1763, according to Bro. D. Murray Lyon, Grand Secretary,† but were refused; hence their application to the "Atholl Masons." At the instance of Bro. Preston, the members petitioned the regular Grand Lodge for a charter (not being satisfied with the one held from the Seceders), which was duly granted or constituted on November 15th, 1764, as No. 325, and named the "*Caledonian*."‡

It will be observed that sufficient time had not elapsed between the constitution of the "Caledonian Lodge" in November 15th, 1764, and the period of the known activity of the other Chapter, to have enabled it to organize the latter. We are of the opinion that this Chapter in question was in working order prior to the existence of the "Caledonian" Lodge, but on finding, possibly, that some of the latter were conferring the Royal Arch degree (as they probably did when under the "Atholl" Masons), the Companions made an exception in their favour in 1766, when fixing the joining fee. There were Chapters in other parts of England at this time, which accounts for the exceptional fee applying also to those in the country, for the reference was to the regular Masons only. The original "Caledonian" Chapter appears never to have joined the Grand Chapter, and doubtless had ceased to exist soon after the formation of that Body. Later on there was a "Kilwinning or Caledonian" Chapter on the Register, but there is nothing

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\* "Atholl Lodges," p. 22. † *Freemason*, July 30th, 1881.

‡ Cole's List of 1769 has the name and date, as stated. It is now the "Caledonian" Lodge, No. 134. (Consult Hughan's "Masonic Register," p. 74, and Gould's "Four Old Lodges.")

to connect it with the first mentioned, which worked independently about 1765. Whenever the "Caledonian" is referred to in any Lists it is invariably the second Chapter, of about A.D. 1780, and never that of the *original*. Brethren interested in this point should study an article by Bro. Gould, entitled "Origin of the Royal Arch."\*

Several prominent members of the regular Grand Lodge joined the Chapter during 1765, or soon afterwards. In the List of Members, 12th June, 1765, Antony Keck was No. 1, John Maclean No. 2, James Galloway No. 3, and John Brooks No. 9. Bro. Thomas French, Grand Secretary of the Grand Lodge, 1768, was also one of the early members. John Allen (Prov. Grand Master for Lancashire) was exalted 13th November, 1765, and on 8th January, 1766, "Bro. Dunckerley (Prov. Grand Master of many Provinces) was proposed by Bro. Galloway to become a member of this Chapter, which was approved *nem. con.*" We are not informed to what Chapter he belonged, but he was chosen J. on the same evening.

Bro. Gould remarks as to this minute "It is erroneously supposed that Dunckerley acquired his knowledge of R. A. Masonry, by visiting the 'Atholl' Lodges, also that he was a *founder* of the *private* Chapter which afterwards developed into the 'Grand' Chapter of the 'Moderns.' The above citation (*i.e.* complaint against Mr. Dunckerley, P.G.M. under the 'Moderns,' by No. 200, Salisbury of the Seceders) disprove his intimacy with the *Ancients* . . . † This Brother, whose influence in shaping the course of Royal Arch Masonry has been much over-rated, was frequently reprimanded by the 'Modern' Grand Chapter for exceeding the bounds of his office." Dunckerley has been credited with being the founder of Royal Arch Masonry in error, but for all that,

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\* *Masonic Monthly*, July, 1882.

† "Atholl Lodges," pp. 38-9.

he was one of the few who kept the Grand Chapter in working order, and but for his influence, it is likely there would have been a collapse. We shall have something more to say about this zealous Brother in chapter VII.

Bro. Rowland Berkeley, elected a joining member on July 30th, 1766, was Grand Treasurer of the Grand Lodge for many years, from 29th Jan. 1766 (also Prov. G.M. of Suffolk), and at the same meeting Bro. Samuel Spencer, who was then a visitor (as Bro. Berkeley), was likewise elected a member. This Brother was Grand Secretary of the Grand Lodge of England from May 18th, 1757 for some ten years.

On the 11th June, 1766, the Chapter had the honour of exalting the Right Hon. Lord Blayney, *Grand Master* (Installed May 8th, 1764, and continued in that high office until April 27, 1767); on 2nd July Bro. James Heseltine (Grand Secretary, 1766 to 1784), and on 24th Dec. Bro. the Hon. Charles Dillon (Deputy Grand Master, 1768 to 1774) were exalted. Bro. Rowland Holt (S.G.W., 1768 and D.G.M., 1775 to 1786) "*Passed the Royal Arch*" (as it was then termed) on 11th Feb., 1767. Other prominent members of the Grand Lodge were likewise exalted, but these we shall note in the last chapter.

On 26th Dec. 1766, "Anniversary. The M.E.G. and R.C. was opened in *Ancient Form*. The M.E.Z. requested permission to recommend that Lord Blayney may be *continued* G.M. of the M.E.C., or Fourth Degree for the year 5771,"\* and his Lordship was unanimously elected. Bro. Dunckerley was elected into the office of Z. in the absence of the M.E.G.M., and of M.E.D.G.M. in his Lordship's presence, and was invested and installed accordingly. The thanks of the Chapter were given to Bro. John Maclean as *Father and Promoter*, who for his instructions and careful attendance was requested to

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\* i.e. A.D. 1767. The Grand Chapter added 4004 to the Christian Era, but the Grand Lodge, 4000.

accept a Gold Plate with the following device, viz.,  
(Translated from the Latin).

“The Father of the Society. By the gift of the Companions of the Society of the Royal Arch stiled the Grand and Royal Chapter of Jerusalem, London, A.L. 5770—Glory to God in the highest. In the beginning was the word—We have found.”

Which the Chapter desired he would wear as a mark of their respect and regard. Also a robe peculiar to the Past M.E.Z.

Who this Brother was,† we cannot exactly discover, but it is clear that he was one of the oldest members, and having had his services so substantially and warmly recognised in 1766, is another indication that the Chapter originated some years before 1765. Bro. James Gallo-way (Grand Warden of England in 1781) had a similar compliment paid him, only not in such a prominent manner. The exaltation fee was temporarily raised to five guineas at this meeting and the annual subscription to two guineas, to include “an apron peculiar to this Order, and a garter, the prerogative of the same being presented on such occasions.”

The Duke of Beaufort (Grand Master 1767 to 1771), was proposed for “exaltation” on the 11th March, 1767. Our remarks on the “Charter of Compact” of the Grand Chapter (“Moderns”), which was signed by Lord Blayney, and others, on July 22nd, 1767, will appropriately begin Chapter VII.

The year 1767 witnesses the first mention of the Royal Arch degree in the records of the “Anchor and Hope” Lodge, No. 37, Bolton, but though it is thus some two years the senior of the Chapters warranted by the regular Grand Chapter, the Companions at Bolton did not join the latter body until 1785, under the title of

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† Bro. Henry Sadler has succeeded in part in tracing Maclean's Masonic pedigree. We take this opportunity of expressing our indebtedness to Bro. Sadler for valuable assistance in the compilation of these pages. His accuracy and general Masonic knowledge have been to us a real boon, which we warmly appreciate.

“Concord,” No. 45, hence its position, chronologically, as a warranted Chapter is of much less antiquity than others we shall notice. The minute is as follows:—

“31st December, 1767. Expenses at Warrington in making three Arch Masons, viz., Thos. Ridgway, Barlow, and Rhodes, £1 11s. 6d.”

Bro. G. P. Brockbank and Bro. James Newton have favoured us with an excellent account of this old Lodge, the *sesqui*-centennial of which was observed on 23rd October, 1882.\* These brethren have not succeeded in tracing a Royal Arch Chapter at Warrington in 1767, or before, neither have we. Bro. W. Sharp, of that town, assures us “that no early record exists in Warrington of the Royal Arch degree.”

The “Atholl Masons” had a Lodge in Warrington A.D. 1755—possibly it was in existence in 1767—but there are no lists of the “Ancients” to guide us, as with the “Moderns,” until 1804 to 1813, and long before then it had ceased to work, and was re-chartered to Quebec in 1791. The *regular* Grand Lodge had a Lodge there from 1765 (now 148, the “Lodge of Lights”), from which source the Bolton brethren may have received Royal Arch Masonry. As we have already seen, there were Country Chapters acknowledged in 1765, and this may have been one of them; or the brethren at Warrington may have been exalted at York in the Chapter which has records from 1762. We merely note these possibilities, to prove that there is no necessity to assume an “Atholl” origin for either the Chapter at Warrington, or, indirectly, of the other at Bolton. There was no warranted Chapter held in Warrington until the “Benevolence.” No. 98, was granted in 1796.

The regularity, so to speak, of the old Chapter at Bolton was admitted by the Grand Chapter, by accepting as Petitioners for a new Chapter at Bury, in 1769, three brethren, *who were exalted by the Bolton Companions.*

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\* History of the “Anchor and Hope Lodge.” Bolton, 1882.



Bro. Newton has furnished us with the extracts from the Minute Books of the Lodge relating to the "Arch," which constitute the proof that the degree was worked regularly and frequently by the members in what was usually termed "Lodges of Emergency," the meeting of 11th November, 1773, being the first entitled a "R-y-l A. Chapter."

On the 24th November, 1768, "Ralph Holt, Elijah Lomax, and James Wood were enter'd and paid for the same (being members of Bury Lodge) only each 2s. 6d.," these brethren being "crafted and raised Master Masons, they being before Modern Masons."

This is a very strange record, and most difficult of explanation. These brethren joined the Lodge at Bolton, evidently, to become Royal Arch Masons, and then petition for a charter from the Grand Chapter at London. The entry on 29th January, 1769, recites that "our R. A. Lodge assembled in due form, when Elijah Lomax, Ralph Holt, and Jam<sup>s</sup> Wood was made R-l. A. Masons, and paid £1 11s. 6d." These were the petitioners for the warrant aforesaid, which was granted to James Wood, Z., Elijah Lomax, H., and Ralph Holt, J., dated 11th November, 1769, and called "*Unanimity, or Lo. of Intercourse*" (now No. 42, "Unanimity," Bury). Bro. Newton "cannot imagine why they should be crafted and raised Master Masons, as they were on 18th December, 1768, as both the Bury and Bolton Lodges were 'Moderns.'" On consulting the "History of the Lodge of Relief," No. 42, Bury, by Bro. Edward A. Evans, we find that they were Masters of the Lodge in 1764, 1765, and 1768 respectively, so that the two first were Past-Masters, and one the W.M., on being exalted (the latter going out of office on the 27th of the same month). We confess to being in a similar state of perplexity, there being no "Ancient" or "Atholl" Lodge in either Bolton or Bury at the time. The brethren at Bolton must surely have had a knowledge of the "Ancient" system of working the degrees, which

seemingly, on the face of it, confirms the notion of slight differences in Ritual, yet why should they require such a form of admission to qualify them for the "Royal Arch," seeing that the "Ancient" ceremonies were not acknowledged by them?

At a "Lodge of Emergency," on 30th November, 1769, at Bolton, four brethren were "*installed Masters.*" The historians of the Lodge tell us "This is the first record of brethren being made installed Masters, or 'passing the chair,' in order to qualify them for the Royal Arch. The custom of 'passing the chair,' thus commenced, was continued in the Lodge down to 1846." There were nine brethren exalted on 29th December, 1768, when five shillings and threepence each were "*Rec<sup>d</sup> for Arching.*" The "Arching" seems to have been done in the Lodge, which "assembled in ample form," at an ordinary monthly meeting. Probably the ceremony was observed on the conclusion of the regular business, for we may be assured only the favoured few were admitted to that Degree. Of these nine, *three* had not served in the chair before their exaltation, and one of the number never was "Installed." This is noteworthy, because even at this period *virtual* or *honorary*, instead of *actual* Past Masters were eligible for Royal Arch Masonry.

As the accounts of the Lodge and the "Arch" are presented together in the Records, there clearly was but the *one purse*.

The singlar minute of the 30th Nov., 1769, already noted, requires a short examination.

"A Lodge of Emergency. When Bro. John Aspinwall, Bro. James Lever and Bro. Richd. Guests were installed Masters, and afterwards Bro. James Livesay, sen. was re-installed."

The first three brethren were not then Past Masters of the Lodge, the only one in fact who ever served as Master being James Lever, installed 26th Dec., 1770,

but the peculiar record is that of *re-installation*. James Livesay, sen., was installed Master on 24th June, 1769, consequently he was W.M. of the Lodge on the 30th Nov., of the same year, when he was *re-installed*. We think, therefore, that this register points to the fact that the ceremony of Installation of an *actual*, and that of a *constructive* or *supposed* Master, were not one and the same, possibly the first mentioned at that period not being of a secret character.

The warrant of the Lodge of Relief, No. 42, Bury, was signed on July 3rd, 1733, and is in many respects a valuable document. The seal is unique, so far as we know, because of its motto. The arms are those of the regular Grand Lodge, and are thus described by Bro. Evans, the historian of the Lodge.

“A Chevron, charged with a pair of compasses open chevronwise between three Towers embattled. *Crest*. Upon the Helmet of Nobility, a Dove with wings close. *Supporters*, Two Beavers. *Motto*, EN APXH HN Θ ΛΟΓΟΣ.”

The usual motto was “Relief and Truth,” the foregoing being quite new to us, and assuredly so also to Bro. W. T. R. Marvin, Boston, who in an exhaustive report to the Grand Lodge of Massachusetts, describing the variations in the Arms, Seals, and Mottoes of the Grand Lodge of England, is silent as to this suggestive sentence.\*

Obviously such a motto could not well be used by the present Grand Lodge of England, and neither was it suggestive of the cosmopolitan and unsectarian constitution of the Premier Grand Lodge.

Dr. Oliver refers to “a very old floor-cloth painted on silk, belonging to a Royal Arch Chapter in the City of Chester, and used only a very few years after the Degree was admitted into the system of constitutional Masonry. This ancient document . . . . offers a

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\* “Proceedings” 1880, and “Medals of the Fraternity,” 1880.

confirmation of the opinion expressed in the ensuing pages respecting the transfer of the latter portion of the Third Degree to the Royal Arch.\*"

The By-Laws A.D. 1734 of this Lodge enact that "the further sum of Five Shillings and Threepence," be paid "when admitted Master" (*i.e.* Third Degree). At the revision of the rules in 1751 the term *raised master* is substituted, and the fee increased to Five Shillings and Sixpence.

On 3rd July, 1787, an unexplained entry occurs in the minutes, *viz.* "Bro. John Barns, Philip Jobson and Edward Henry Bouville, admitted to the Fifth Degree of Masonry."

Our opinion was solicited at the time Bro. Evans was writing his history, and we replied that it likely alluded to the "*Super Excellent Master*," for the Royal Arch was known as the "*Fourth Degree*," even though others were taken prior to that ceremony, such as the "*Mark*," and "*Excellent Master*" Degrees.

In the interesting history of the St. Andrew's Royal Arch Chapter, Boston, U.S.A., by Bro. Alfred F. Chapman, we note that the first minute is dated Aug. 18th, 1769, when the convocation is described as "At Lodge of Royal Arch Masons, held at Mason Hall." The officers recorded are the Master, two Wardens, Secretary, and Tyler. It was not a Lodge of the Three Degrees, but a Chapter, the first resolution at the meeting being to elect a Brother for exaltation as a "*Royal Arch Mason*," and the code of By-Laws of September 1st in the same year is exclusively for the *Chapter*, though called a *Lodge* at that time. The revered Joseph Warren was exalted therein on May 14th, 1770.

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\* "Account of the Schism" and "Insignia of the Royal Arch," 1847. There is the same motto precisely, in Greek, on this "Primitive Tracing Board of the English Royal Arch" (as it is termed), as on the warrant of No. 42. The Chapter, however, was not formed until 1781, when it was chartered as No. 24 by the Grand Chapter.

General Warren was *The Provincial Grand Master* of four Lodges at Boston, (No. 82, *Scotland*, No. 106 or 108, *Scotland*, No. 58, *Atholl Grand Lodge*, and No. 322, *Ireland*,) by appointment of the Grand Lodge of Scotland, and as "Grand Master" attended the Chapter on June 21st, 1770, when he advised the members to continue "holding the Royal Arch Lodge, till instructions from Scotland, &c." By this, it would appear that the Companions had some doubts as to their regularity. Any way, if these could not have been removed until instructions were received from the Grand Lodge of Scotland, it is morally certain that the difficulties would have continued, for that Grand Lodge has never recognised Royal Arch Masonry. Some of the members, so Bro. Gardner\* tells us, were Royal Arch Masons prior to 1762, and in Oct. of that year, a Committee of the "St. Andrew's" Craft Lodge (granted in 1756) in a letter to the Grand Master of Scotland state "We should likewise be glad to know if a Charter could be granted to us for holding a Royal Arch Lodge, as a sufficient number of us have arrived to that sublime degree." To this communication no reply seems to have been vouchsafed, so it is likely the brethren did the best they could under the circumstances, by working the Degree amongst themselves; just as many other Chapters did, there being at that time no Grand Chapter for that degree in Scotland.

The records of the Chapter contain the earliest known references to another degree, to which we shall allude farther on. It is just possible that the Boston brethren obtained Royal Arch Masonry from the members of the "Atholl" Lodge, No. 58, held in the 14th Regiment of Foot, then in the City.

Bro. Carpenter informs us that when a Royal Arch Chapter was first warranted for Rhode Island, certain members of the old lodge (previously referred to) received certificates that they were Royal Arch Masons by vote of that Lodge, the brethren being supposed for many years to have followed the custom of conferring that Degree on actual (and possibly *virtual*) Past Masters. The Degree seems to have been started by the "Ancients" at Philadelphia, and also at Boston; Royal Arch Masonry having flourished in that great Country from about 1757, and is now most extensively patronized; there being some 130,000 members enrolled in the numerous Grand Chapters of the United States and the British Provinces.

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\* Centennial of St. Andrews's Chapter 1870.

That Royal Arch Masonry was practised in Scotland at an early date may be inferred from the names given to several of the lodges; *viz.*, No. 77, Glasgow of 1755; No. 93 (now 76), Stirling, of 1759; No. 123, Edinburgh, of 1765, and others, each of which were styled "Royal Arch." In the Regulations, Grand Chapter of Scotland (1861), No. 2, *Stirling*, appears as of A.D. 1743, No 3, *Montrose*, A.D. 1765, and No. 4, *Banff*, A.D. 1766. With respect to the Chapter at Banff, we cited in 1869 several of its By-Laws from 1765, some of which are exceedingly curious, the minutes of the Royal Arch being entered with those of the regular Lodge Records.

7th Jan., 1765, it was agreed that "any member who wants to attain to the parts of Royal Arch and Super Excellent shall pay two shillings and sixpence to the Publick Fund for each part." On Jan. 7th, 1766, Bro. William Murray, who joined the Lodge is styled "*Master and Royal Arch.*" On Jan. 1st, 1778, seven brethren paid two shillings and sixpence each "for that branch of Royal Arch," and three of these were charged additional half-crowns each "for that Branch of Super Excellent."

The Grand Chapter of Royal Arch Masons for Scotland was formed 28th Aug., 1817, soon after which occurrence the seniority of forty-one Chapters was adjusted and their warrants duly granted. This body was inaugurated notwithstanding Grand Lodge opposition to the Degree. In an address which prefaces the By-Laws of the Royal Arch Chapter, No. 6, Dundee, it is stated that "from a minute dated 25th Jan., 1773, it appears that the Grand Lodge of England had recognised and encouraged the Royal Arch and its concomitant Degrees, and that by a special understanding with the Grand Lodges of Ireland and Scotland, they became fully authenticated in these Kingdoms." The Grand Lodges of Ireland and Scotland did not recognise Royal Arch Masonry, but only as working the three established Degrees did they promise "Brotherly connexion and correspondence with the Atholl Grand Lodge."\*

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\* "*Ahiman Rezon*," 1778, &c.

The Grand Lodge of Scotland in 1800 did something more than merely ignore the additional Degrees, for on May 26th of that year, it "expressly prohibited and discharged all Lodges having charters from the Grand Lodge from holding any other meetings than those of the *Three Orders*" (i.e., the First Three Degrees). A similar resolution was passed 4th August, 1817, and on Dec. 27th it was agreed that from that date "no person holding an official position in any Masonic Body, which sanctions higher Degrees than those of St. John's Masonry, shall be entitled to sit, act, or vote in the Grand Lodge of Scotland." This was warmly opposed by the Grand Chapter, and a protest was issued signed by the Three Grand Principals, two of whom were Past Grand Masters, but for a time the effort to obtain a more liberal treatment was not successful. Of late years, toleration (almost partial recognition) prevails, and the Grand Lodge of Scotland, which has from the first refused to adopt Royal Arch Masonry, has quite recently agreed to an amended definition of "Saint John's Masonry," viz. "Entered Apprentice, Fellow Craft (*including the Mark*), and Master Mason,"\* and, moreover, has adopted the "*Degree of an Installed Master.*"

The Grand Lodge of Ireland "strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge, or from one of the other Masonic Grand bodies recognized by, and acting in Masonic union with it."†

In England then, Royal Arch Masonry is recognised and the Mark Degree is not; in Scotland, the Royal Arch Degree is not, but the "Mark" is; and in Ireland both are recognised.

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\* The Mark Degree "shall only be conferred on Master Masons, and the secrets shall only be communicated in presence of those who have taken the Degree either from a Lodge or Chapter entitled to grant it."—Nov. 5th, 1860.

† "Laws and Constitutions," 1875. Rule 28.

In the history of the "Minden Lodge," No. 63\* (A.D. 1849), Bro. J. Clarke tells us, that "from the issue of the warrant (A.D. 1748) until this time (1838) the Lodge conferred the Superior Degrees under the old warrant (*i.e.*, under its supposed sanction!); but the Grand Royal Arch Chapter having decided that a separate warrant should be held for that Degree, one was accordingly issued, which bears date 9th Oct., 1838;" and doubtless, many other old Lodges had been acting in like manner until the influence of the Grand Chapter was sufficiently powerful to stay such proceedings. The Grand Chapter of Ireland, so Bro. James H. Neilson declares, was formed about 1830, before which year "the Royal Arch Chapters of Ireland seem to have worked under the laws of the Grand Lodge."† How far such was the case we cannot discover, but it may be assumed that the Grand Lodge permitted and favoured, if it did not then authorize, the working of the Royal Arch Degree. We shall refer again to Royal Arch Masonry in Ireland in Chapter VI.; the Degree was known in Dublin about 1740, and it was evidently worked, regularly or otherwise, more or less from that period, until authorized by the Grand Chapter.

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\* Held in the 20th Regiment of Foot.

† Proceedings Grand Chapter of Penn'a. 1879, p. 61.



## V.—ORGANIZATION OF THE SECEDERS.

We have incidentally referred to the Schism and the rise of the "Atholl Masons," but a few words more on the subject will serve to complete the sketch, and save any further remarks on the special features of the Secession.

For many years, it has been the custom to so confuse the history of the "Ancients" (so called) with that of the "York Masons," that even to this day many believe that the *regular* Grand Lodge of England (with its headquarters in London) united in 1813 with the "Grand Lodge of *All* England," held at York. So late as 1872, the late Bro. Hyneman, of Philadelphia, U.S.A., brought out a work entitled "Ancient York and London Grand Lodges," which seeks to perpetuate this serious error. We wrote at length on the question in 1872, and again in 1878,\* in order to warn the Craft against accepting such a travesty of Masonic History, and were heartily supported by Bro. Woodford. It is still a mystery to us how such an intelligent Bro. as Leon Hyneman could have so diverged from the true state of the case, and we have been surprised to witness the number who have adopted his most mistaken views.

The most prominent member of the "Atholl Masons" was Laurence Dermott, who became Grand Secretary of the Seceders on Feb. 5th, 1752, when the existing Records begin† (probably the first volume of its kind). Dermott, according to the Registers and his own account,‡ was initiated in Ireland A.D. 1740, installed as Master of No. 26, Dublin, in 1746, and in the same year became a Royal Arch Mason. On coming to England, he joined a lodge in 1748 under the

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\* *Freemason*, March 23rd, 1878.

† The earliest date cited is July 17th, 1751.

‡ "Ahiman Rezon," 1778, p. xxix. "Atholl Lodges," p. 4.

*regular* Grand Lodge, but soon afterwards became a member of "Atholl" Lodges 9 and 10. The success of the Seceders was mainly due to the strenuous exertions of Dermott, who as Grand Secretary, or Deputy Grand Master, was the moving spirit of that Body, raising it from an insignificant organization to a powerful and influential Grand Lodge. Our lamented friend R. W. Little styles Dermott "The immortal Journeyman Painter." Be that as it may, he was far from being deficient in education, and has long been known as "the literary man of the Ancients." His Book of Constitutions, or "*Ahiman Rezon*," was first published in 1756, other editions being issued in 1764, 1778, 1787, 1800, 1801, 1807, and 1813; the curious name being extensively used by other Grand Lodges, as a Title for their Regulations.

Bro. Lawrie in 1804\* writes very severely of the objectionable method followed by Bro. Dermott in his description of the regular Grand Lodge, who, apparently oblivious of the Seceders having originally belonged to the "Moderns," and being indebted entirely to the latter for a knowledge of the Craft, embraced every possible opportunity of lowering the regular Grand Lodge in the estimation of the Fraternity. Lawrie's strictures were well deserved, for the "*Ahiman Rezon*s" for many years were far from being creditable either to Dermott or his Grand Lodge. He remarks—

"It is a truth beyond contradiction that the Free and Accepted Masons in Ireland, Scotland, and the Ancient Masons in England, have one and the same customs, usages, and ceremonies, but this is not the case with the Modern Masons in England, who differ materially, not only from the above, but from most Masons under Heaven."

This could not have been true in 1778, when the assertion first appeared, or at any other time, and was in reality a most glaring case of misrepresentation. "Beyond contradiction," there were not sufficient

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\* "History of Freemasonry," p. 117.

grounds to justify him in declaring (whatever the few variations may have been) that the two Organizations "differ exceedingly in makings, ceremonies, knowledge, masonical language, and installations,"\* for, if so, it is most unlikely that the other Grand Lodges would have countenanced either party. The premier Grand Lodge was the source from which the "Atholl Masons," in common with all brethren at home or abroad, derived their knowledge of the three degrees, and therefore were not likely to make any violent changes; on the other hand, had the Seceders departed materially from such ceremonies, the Grand Lodges of Scotland and Ireland would not have had fellowship with them.

In the first edition of the "Ahiman Rezon" a list of some three hundred subscribers is given, and, having analysed these, Dr. Kloss† considers the "Atholl Masons" at that period consisted only of two Lodges, with a D.G.M. to each, and but seven Royal Arch Masons! One of the two D.G.M.'s had actually served in that office, and therefore should have had *past* rank, the same remark applying to two of the Grand Wardens. There were many Lodges in active operation in 1756 under the "Ancients," so that our German critic, able as he undoubtedly was, must in this instance have conducted his analysis without his customary caution. We cannot compute the number of Royal Arch Masons at that time, but *seven* is certainly an absurdly low estimate.

Dermott inserted the Regulations of 1723 of the "Moderns" in his work of 1756, &c., likewise the "Old Charges" from the second edition of 1738, but without acknowledgment; and yet, though thus indebted to the *regular* Brethren, he stigmatizes them as "our Sisters" in 1778. In subsequent editions that offensive paragraph was omitted.

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\* "Ahiman Rezon," 1778, p. xliii., and later editions.

† "Freemasonry in England," &c., 1847.

A "Prayer used in the Royal Arch Lodge at Jerusalem" (really *London*, we presume) is inserted, his readers being directed to "Dr. Wotton on the *Mishna*" for additional particulars.

In 1756 certain laws are entitled "Regulations for Charity in Ireland, and by York Masons in England," but in 1764 they are styled "The Regulations for Charity" only, but a note is added, "They are called York Masons because the first Grand Lodge in England was congregated at York A.D. 926 by Prince Edwin," which declaration was not subsequently published.

The frontispiece in 1764 contains two coats-of-arms, the first being described as "Y° Most Ancient and Honorable Fraternity of Free and Accepted Masons."\* The arms by Dermott are so similar to those adopted by the "Grand Chapter of *All England*" (York), that we cannot resist the conclusion that one was a copy of the other, the *latter* most probably being the *original*. We have had the seals (and *counterseals*) of the Grand Lodge and Grand Chapter of the "*York Masons*" reproduced for the present work, thereby enabling our readers to compare those of the Royal Arch with the plate in "Ahiman Rezon," 1764. Bro. Marvin, says†

"I have no doubt of the correctness of Bro. Hughan's surmise that this was the true origin of the Ancients' Arms, the 'Grand Chapter' deriving them, of course, from the banners of the four principal tribes of Israel, while the charges themselves are well-known Biblical emblems—the 'learned Rabbi Jacob Jehudah Leoni' being perhaps Dermott's mystical way of speaking of the Grand Royal Arch Chapter at York. Previous to this time the seal of the 'Ancients' contained simply the square and compasses, surmounted by a dagger, the motto, 'Virtue and Silence,' occasionally rendered into Latin, and the inscription 'Grand Lodge of London.'"

Bro. Dermott affirms these arms "were found in the collection of the famous and learned Hebrewist, Architect, and Brother Rabbi Jacob Jehudah Leoni." Bro.

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\* Hughan's "Memorials of the Union," 1874. Frontispiece.

† Marvin's "Masonic Medals," p. 281.

Woodford informs us that this celebrated Rabbi dedicated a work to Charles II. in 1675, its title being "A relation of the most memorable things in the Tabernacle of Moses and the Temple of Solomon,"\* and fancies it may yet be found to support Dermott.

The arms of the United Grand Lodge of England, formed by a combination of those of the two rival Grand Lodges, are given in our "Masonic Register."†

The arms of the Grand Lodge (three crowns, A.D. 926, &c.) and those of the Grand Chapter (four emblems, &c.) "of all England," are likewise depicted on an old banner—obverse and reverse respectively—still preserved at York, which is noted in the celebrated inventory of A.D. 1779. The colours of the latter are the same as Dermott describes, and the crest and supporters likewise agree. The first reference to the "Royal Arch" in the "Atholl" Records is as follows:—

"Grand Committee.—A formal complaint was made by several brethren against Thos. Phealon and John Macky, better known as 'leg of mutton Masons,' for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some brothers whom they pretended to have made Royal Arch men, the parties had not the least idea of that secret. The Grand Secretary had examined Macky, and stated that he had not the least idea or knowledge of Royal Arch Masonry, but instead thereof he had told the people he had deceived, a long story about twelve white marble stones, &c., &c., and that the rainbow was the Royal Arch, with many other absurdities equally foreign and ridiculous." (March 4th, 1752).

On Sept. 2nd, 1752, the minutes state that "Every part of real Freemasonry was traced and explained, except the Royal Arch, by the Grand Secretary," and on March, 2nd, 1757, it was resolved: "The Masters of the Royal Arch shall be summoned to meet in order to regulate things relative to that most valuable branch of the Craft."

The letter written by Brother Samuel Spencer (Grand Secretary of the "Moderns"), which is cited in

\* *Freemason*, July 22nd, 1882.

† *Frontispiece*, A.D. 1878.

the Records of Dec. 16th, 1759, was inserted in the "Ahiman Rezon" of 1778, and all subsequent editions. A brother from Ireland (William Carroll) applied for relief, and, we suppose, sought to strengthen his claim by stating he was a Royal Arch Mason. Carroll obtained an answer in writing, which, being in the negative, was just the sort of document for Dermott's purpose :—

"Your being an Ancient Mason, you are not entitled to any of our Charity. The Antient Masons have a lodge at the Five Bells, in the Strand, and their Secretary's name is Dermott.

"Our Society is neither Arch, Royal Arch, or *Ancient*, so that you have no right to partake of our Charity."

In an address "to the Gentlemen of the Most Ancient and Honourable Fraternity," originally inserted in the third edition, Dermott propounds a series of nine questions, and appends the answers, some of which are, to say the least, rather spiteful in tone :—

"Ancient Freemasonry is declared to be *universal*, and that of the 'Moderns' not so; members of the latter Grand Lodge not being entitled to the appellation of '*Free and Accepted*.'" Some of the replies are amusing, numbers *four* and *five* especially, which state that a "Modern Mason may, with safety, communicate all his secrets to an Ancient Mason," but not *vice versâ*, and the *eighth* explains that "the present Modern Lodges are not blameable for deviating so much from the old landmarks, because the *innovation was made in the reign of King George the First*."\* The seventh states that "it is not possible to initiate or introduce a Modern Mason into the Royal Arch Lodge (the very essence of Masonry) without making him go through the ancient ceremonies," and the *ninth* or last estimates "the number of Ancient Masons compared with the Moderns as *ninety-nine to one*," winding up with the note that "this is so well known in Great Britain, Ireland, America, &c., &c., that further assertion is needless." We are glad to observe that this exaggerated statement is expunged from several later editions.

We are of the opinion that the term *Chapter* was selected by the "Moderns," or the "York Masons," as it was used by them some years before it is met with in

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\* This same system, be it remembered, is precisely what the Seceders received as Freemasonry, and was so practised in England until the "Atholl Masons" formed a Grand Lodge. Dermott thus admits that his party were the innovators.

the Records of the "Ancients." We cannot quite follow our Brother Gould in the statement that "the whole machinery of the Royal Arch was never adequately appreciated by the *Ancients* until the novelty was invested with so much importance *by those who purloined it from them,*"\* because we are not aware that the "Moderns" did so. The degree was worked in England before the "Ancients" were heard of, as also in Scotland and Ireland, so that the *Regular* Masons must have been familiar with Royal Arch Masonry prior to the secession; hence there was no need to purloin from others what they had for themselves. The degree being incorporated with the Craft, and officially recognised as the *fourth* of the series, were the proximate causes that led to its popularity; and to Dermott and his followers must be awarded the far-seeing policy which thus provided for an additional degree, with the means of conferring a special distinction on those who had "passed the chair."

The fiction of Ramsay assisting Dermott, as also his connection with the English Royal Arch (either of the "Regular" or "Atholl" Masons), should be dismissed entirely from our consideration, because wholly void of credence, there not being one iota of evidence in confirmation of such a fancy.

The official adoption of the Royal Arch, and the prominence given to the ceremony, were the main influences which promoted the success of the schism, which success led to its semi-countenance by the "Moderns," and its final recognition by the United Grand Lodge in 1813; but the degree itself having been known to the *regular* Masons some years before the secession, it could not be the creation of either Dermott or the "Ancients." By whom it was fabricated or arranged is a mystery, and likely so to remain.

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\* "Masonic Monthly," July, 1882.

It is probable that either the "*Moderns*" or the "*York Masons*" selected the title of "Grand Chapter," just as they did that of "Chapter," for the former term is used by these two bodies some time before it can be traced in the "Atholl" minutes. It may have been so described by the "Atholl Masons" anterior to 1771, but we have not succeeded in discovering any earlier references, neither has Brother H. Sadler, who has taken especial pains to elucidate this point.

On Dec. 4th of that year it is recorded—

"At a General Grand Chapter, held on the above date, it was Resolved, That no person for the future shall be made a Royal Arch Mason but the Legal Representative of the Lodge, except a brother that is going abroad who hath been twelve months a Registered Mason, and have the unanimous voice of his Lodge to receive such qualification. And in order to render this Regulation more expedient it is further Ordered, that all certificates granted to the Brethren from their respective Lodges shall have inserted the day wherein the Brother or Brothers joined or was made in the said Lodge."

Some brethren "through ostentation, want of skill, Masonical language, or sinister views," had in 1772, or earlier, been teaching "Masonical mysteries superior to, or necessary to be added to the mystery of the Royal Arch," and so on the 3rd Jan. in that year the General Grand Chapter, having investigated the matter, resolved that the brethren thus exalted must be "*re-made*."

Bro. Dermott replied, May 15th, 1772, at considerable length to a number of questions "proposed to him by a learned Master of a Lodge in Philadelphia," several of which are worthy of a careful study. He writes about the "Royal Arch Lodge," and informs the Brother that—

"The members of the Grand Lodge, and of all warranted Lodges, so far as they have abilities or numbers, have an undoubted right to exercise all degrees of the ancient craft, and consequently the Royal Arch."\*

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\* "*Ahiman Rezon*," Philadelphia, 1783, p. cxii., *reprint*. Dr. Kloss quotes this answer, and says "that when the Ancient Masons bitterly reproach the Grand Lodge with introducing innovations, this and other instances completely turn the tables upon themselves."



That the "Atholl" brethren were empowered to work the Royal Arch in "*open Lodge*" is beyond question, and that they could exclude those who were not eligible to attend is equally clear, so that Dermott was correct on Sept. 3rd, 1783, in dismissing a complaint made against No. 195 (now 145), for turning out a Brother while the Lodge "was going on with *super-excellent* business."

Masters and Past Masters alone had the right to be selected for exaltation (save brethren going abroad) according to the early "Atholl" Regulations, but in time this rule evidently was evaded; hence arose the two classes of *actual* and *virtual* (or honorary) Past Masters. In an able article\* on the Rights and Privileges of Past Masters, Bro. Gould expresses his opinion that the "Degree of Past Master, or Chair Degree, was invented by the Schismatic Grand Lodge to serve as a constructive passing of the chair, and thereby to qualify brethren for the Degree of Royal Arch, which could only be conferred on actual or Past Masters of Lodges;" and we are inclined to take precisely the same view of the matter. It was not until forty-five years after the "Ancients" had agreed to Past Masters being members of Grand Lodge (so Bro. Gould tells us) that the *regular* Grand Lodge adopted the Past Master's degree, in which year (1810) "the Masters of the London Lodges were summoned to receive for the first time the benefit of Installation." It is manifest, nevertheless, that what was known as the "Past Master's Degree" was practised by the "Moderns" in England almost as soon as the "Ancients," though we are not prepared to affirm that it was officially recognized prior to 1810. "Passing the chair" was worked at Bolton by a "Modern" Lodge so early as 1769, and it was only by such means that some of those "exalted" could have been deemed

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\* *Freemason*, Sept. 1st, 1883.

eligible. The "*re-Installation*"\* noticed of Nov. 30th, 1769, would appear to prove that at that time there was no secret ceremony used in that Lodge on the Master's Installation, but that the "Past Masters' Degree" was simply worked as preparatory to the Royal Arch. If certain printed Rituals from about 1765 are to be accepted in evidence, there was a particular secret ceremony observed on the Installation of Masters, even by the "Moderns;" and we think that, little as we value such pamphlets, there was probably some basis for the statements they circulated on the subject. Bro. Gould observes:—

"The growing practice by the 'Ancients' of conferring the 'Arch' upon brethren not legally qualified to receive it, brought about a *constructive* passing through the chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, *additional to the simple forms known to Payne, Anderson and Desaguliers.*"

We agree with this view entirely, and consider it applies with proportionate force to the "Moderns," who, practising the Royal Arch so extensively throughout the country on somewhat similar lines, must have been led in like manner to work a *constructive* Past Masters' Degree; so that while there may be no evidence of its recognition by the premier Grand Lodge until 1810, there is abundant testimony that many of its loyal supporters were not ignorant of the ceremony of "passing the chair" to qualify for the "Royal Arch" almost contemporaneous with their active rivals.

The curious ceremony of "re-making" in the three degrees on "*Moderns*" joining the "*Ancients*," or *vice versa*, was observed from an early date; but that this regulation was one more of policy than actual necessity may, we think, be inferred from the fact that such visitations before the custom prevailed, could not have been possible had the differences between the two Grand Lodges been of a vital character. On Sept. 5th, 1764,

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\* *Vide Page 79.*

the members of "No. 110 were admonished for admitting Modern Masons into their Lodge."\* We quote this instance (not a solitary one) to prove that the difficulties in the way of Lodge visitation between the two rivals were due to the formal "*re-making*" (and therefore, assuredly, *re-obligation*), and not to any important variations in their several Rituals. We can only account for the noteworthy fact of never meeting with any records of Royal Arch Masons being so "*re-made*" by either Body, that the ceremony was substantially the same, whether practised by the "*Moderns*" or "*Ancients*."

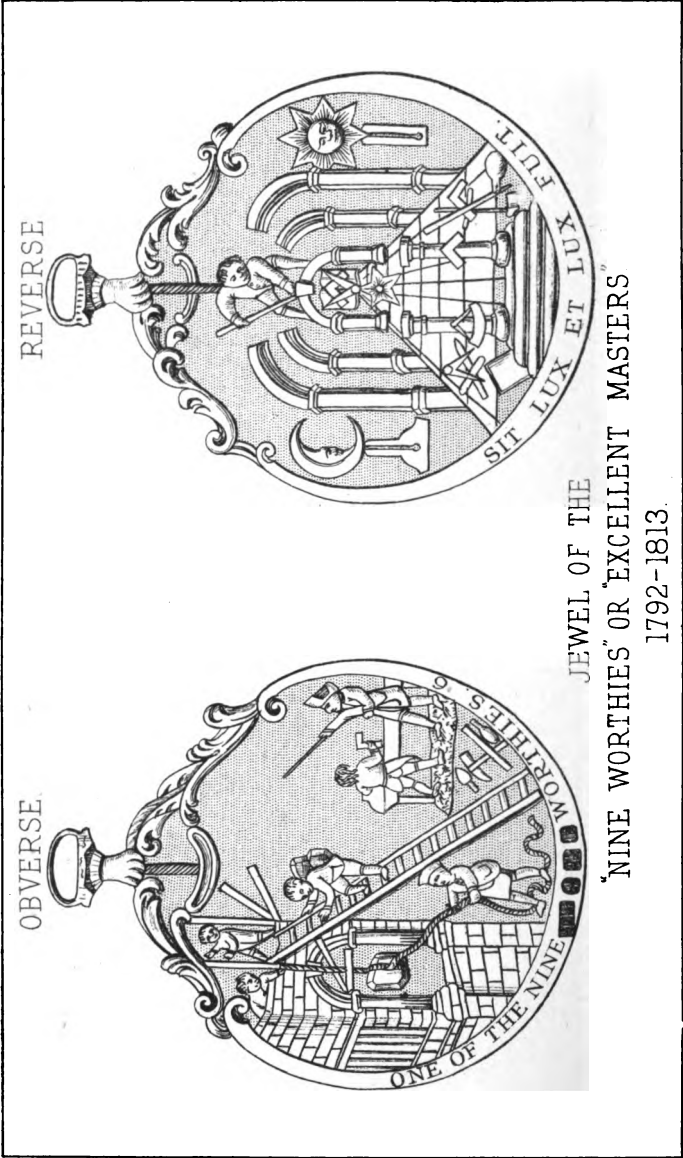
In evidence of the intimate connection subsisting between the three degrees and the "Arch" under the "Ancients," we may mention the absence of any minute books for the latter degree, whereas those of the "Moderns" date from 1765. The Royal Arch register was not began until 1783, or, at all events, that is the only one preserved of the kind. It is ornamented with pen and ink sketches by Dermott, and commences with L. Dermott's name, "R.A. 26, 1746," followed by "John McCormick, 27, London, 1754." Very few more names occur until 1780. One Brother is noted from Ireland in 1767, and another from Scotland in 1768.

On March 7th, 1792, it was ordered that all the "Atholl" Lodges in and near London should return "One of their Brothers proper to be recommended and elected one of the *Excellent Brothers* to assist the Grand Officers for ensuing year." The "*Nine Excellent Masters*" appear to have been elected annually by the "General Grand Chapter," their duty being to visit the Lodges, &c., "that the *general uniformity* of Ancient Masonry may be preserved and handed down unchanged to posterity." (We much wish similar officers were appointed at the present time to secure uniformity *to the extent desirable*.) Special jewels were ordered for these Brethren, costing,

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\* *Freemason*, Dec. 10th, 1870.





(so the Grand Secretary tells us) the sum of £2 12s. 6d. each, on 29th July, 1802. These medals were recalled by the Grand Chapter, 5th November, 1817, two of which have never been returned, so that there are but seven at present in Grand Lodge possession. One of the defaulters was No. 301 (extinct as 213 soon after the 1832 numeration), and the other is still on the Roll.

The Jewels are of silver, nearly circular in shape, and of special and striking design. The loop, for a ribbon to be attached, is connected with a hand holding the medal. *Obverse*: Building in course of construction; two men are assisting in the raising of a block of stone suspended by a rope, and steadied by a man below, holding another rope; whilst a labourer is ascending a ladder, carrying materials on his back. On other side, on raised ground, is a man wearing an apron, with square in hand, and another, evidently the Master Mason, who is pointing to the structure. Pickaxe, crowbar, and other tools are at foot. *Inscription*: "One of the Nine Worthies." *Reverse*: Three arches resting on the edges of tessellated pavement, the two outside open sufficiently to admit a labourer, who, suspended by a rope round his waist, is standing on the smallest arch, and seeking to loosen the keystone with a crowbar. In the front are two pillars raised on three steps; operative tools lie around, and other emblems peculiar to the Third Degree and the Royal Arch. On one side is *level*, below the moon, and on the other the *plumb rule*, below the sun. *Legend*: "Sit lux et lux fuit." (See *plate*.)

The design of the "Nine Worthies' Jewel" seems to have been in imitation of a medal struck in 1767, of which there are three or four impressions preserved. Bro. John S. Cumberland has one, having thereon the mottoes: "Veritas est intas," and "Vertuti et silentis," the date being "ANNO LAP. 5767." Another, in the cabinet of Bro. James Newton, has the legend only, "Amor, Honor, Justicia;" while a third, in Major Irwin's collection, is neither dated nor has any legend. Bro. M. C. Peck has, we believe, one similar to Bro. Cumberland's.

For a continuation of the history of the "Atholl Masons," we must refer those interested to the only separate work on the subject by Bro. Gould.

## VI.—EXTENSION OF ADDITIONAL DEGREES.

The Regulation, XXXIX. of the premier Book of Constitutions (1723), declares that—

*Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real benefit of this ancient Fraternity, Provided always that the old Land-Marks be carefully preserv'd, &c.—(Page 70).*

That considerable latitude was allowed in the interpretation of this rule is clearly discernible, by comparing the first edition of the Constitutions with the successive issues of 1738, 1756, 1767, and 1784. This is so apparent that we shall not quote any of the numerous changes by way of confirmation, but proceed to point out that *so long as the conditions were observed*, which follow the foregoing clause, there was no barrier logically to the recognition of other degrees than the first three, inasmuch as the term "*landmarks*" was not defined in the Book of Laws, and the qualification *old* does not help the matter, because if the usages and customs of the *old Fraternity* were to be observed in 1723 and since, there would have been no degrees whatever.

Seeing then the peculiar circumstances of the case, we should not be surprised on finding that what some brethren sought to do about 1738, in introducing Royal Arch Masonry (which was *a new degree*), others attempted soon afterwards to accomplish with respect to other degrees; but the Royal Arch fortunately obtaining the recognition of the "*Atholl*" and the "*York*" Masons, secured a preference which in England has continued to this day, and has been the means of putting all the others, so to speak, in the back ground. How much the Royal Arch owes to its inherent worth, and how much to its fortuitous circumstances, it is not for us now to say, but we are of the opinion that both played an

important part in obtaining its recognised position, as *the completion of the Third Degree.*

Bro. E. T. Carson considers that the desire for a return to the exclusively Christian basis of the Fraternity was one of the chief causes which led to the fabrication of additional degrees.

Some time between 1723—1745 (the exact time will possibly never be known, the movement going on by evolution), some of the brethren who wished to preserve the Christian features of the old Order formed themselves into Societies, adjuncts, however, to the Lodges. . . . It must be admitted that the present cosmopolitan or latitudinarian religious character of the Symbolic or Craft Degrees of Freemasonry (*i.e.*, the first three) dates only from 1721. Prior to that time its members were required to believe in Mother Church (*i.e.*, Christian Religion).\*

We think there is much to be said in favour of this suggestion, for we may be sure that the alteration from a Christian to a Cosmopolitan Society, *desirable as it was*, could not have been effected without meeting with opposition from some of the old members. Colonel McLeod Moore believes that "if we could get at the earliest Rituals of the Royal Arch we should find that these doctrines were inculcated in the Chapters that were formed about the middle of the last century."†

Dr. Oliver held similar views to our veteran brethren, Carson and Moore, and, to strengthen his position, quoted from "a genuine MS. copy of Brother Dunckerley's version of the Royal Arch," which he declared was in his possession:—

"The foundation-stone was a block of pure white marble, without speck or stain, and it alluded to the chief corner-stone on which the Christian Church is built, and which, though rejected by the builders, afterwards became the head of the corner.

"And when Jesus Christ, the grand and living representative of this stone, came in the flesh to conquer sin, death, and hell, he proved himself the sublime and immaculate corner-stone of man's immortality."

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\* Proceedings Grand Lodge of Ohio, 1880.

† "Allocation of Great Prior." (Canada, 1883.)



According to this description of the degree, there was no necessity for the "Masonic Knights Templars" being started, seeing that the character of the former degree was Christian; but, be that as it may, there is sufficient retained in the present ritual of the Royal Arch to betray its Christian origin, and hence the theory of Bro. Carson is not without confirmation.

Additional degrees were known in England several years before the earliest date of a Royal Arch Chapter minute, and some records, or other references thereto, still exist, though none take us so far back as Dr. Dassigny's work.

The "Royal Order of Scotland" apparently is in the position of being senior of the additional degrees, in respect to the preservation of records. A "Grand Lodge" was held at the "Thistle and Crown," London, and termed "*Time Immemorial*" (!), as were also two Chapters held in the same city. Another held in Southwark is dated Dec. 11th, 1743, and one at Deptford, Dec. 20th, 1744. These dates we copied from the oldest minute book extant at Edinburgh.

According to Bro. Lyon, "Of the existence in Scotland of any Branch of the Order prior to 1754 there is not a particle of evidence. . . . . In one of the MSS., the Grand Master at London sets forth that he had held office since 1741, and in July, 1750, there were in London five Royal Order Chapters, and one at Deptford."\*

Bro. Lyon having presented the chief points of interest in the records of the "Royal Order of Scotland" in his history, and others having written on the subject, we must direct our readers to such articles for further information; our purpose now being to suggest the possibility (we may almost say probability), of this degree being referred to under the title of "Scott's Masons."

We do not, of course, allude to such entries as the "*Scots Masons' Lodge*," London, in Pine's list of 1734; the "Pocket Companions" of 1735, &c., because these

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\* Lyon's "History of Freemasonry," chapter xxxii.

refer, in our opinion, to lodges mainly, if not exclusively, composed of brethren from Scotland; hence the title. Such a lodge would not have been warranted by the regular Grand Lodge, for the purpose of working aught akin to a "Scottish Degree," additional to the ordinary three. The record of Oct. 19th, 1746, is of quite a different character, as cited by Bro. F. H. Goldney.\*

At this lodge were made Scotts Masons, five brethren of the lodge (including the W.M.).

All the extracts from the minute books of the Salisbury Lodge from 1732 are very interesting, but none more so than this curious record, which has given rise to considerable discussion in the attempt to elucidate its meaning. Bro. Woodford's latest suggestion† is based upon some communications of Bro. Van Lennep (of Amsterdam) to Dr. Walker Arnott. The former mentions some twelve grades, which were called‡ "Scotch Masonry" in the last century. The names of the various degrees refer, we think, to the "Ancient and Accepted Scottish Rite," and not to the foregoing "Scotts Masons," which ceremony was worked, according to the minute, in the Lodge at Salisbury, so was not likely to have consisted of nine degrees, additional to the first three. Neither were such grades, we think, connected with a singular record of the Lodge of "Industry," Swallowwell, Gateshead, of July 1st, 1746, viz :

Enacted at a Grand Lodge, held that evening, that no brother Mason should be admitted into the dignity of a Highrodiam, under less than a charge of 2s. 6d., or the Damaskin or Forin as John Thompson from Gateside, paid at the same night 5s. ("English Masters" had to pay 2s. and 6d. "for entering into the said Mastership.")

"Highrodiam" were possibly *wayfarers* or brethren from the *highroad*," as Bro. Gould suggests, and *Forin*

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\* "History of Freemasonry in Wiltshire," 1880, p. 101.

† *Freemason*, June 21st, 1884.

‡ "Freemasonry: A Word to the Wise," A.D. 1796, speaks of "Scots Masters, Excellents, Super-Excellents, and other degrees."

or "*Forren*," according to Herbert's "*Companies of London*," was used to denote *non-freemen*, but *Damaskin* is not so easy of solution. The minute may be quoted in proof of the craving for degrees, other than those sanctioned by the Grand Lodge of England, though but some twenty-three years after the publication of the first Book of Constitutions.

Soon after the date of the earliest record of a "Royal Arch Lodge" (so far known), a minute of a meeting at Great Yarmouth calls for particular examination. It reads as follows :

"By-Lodge held Aug. 16th, 1763, at which time the following Bn. was made Excellent and Super-Excellent Masons by Brother James Pomfrett, from Norwich, and Bro. Richd. Baxter, assist., and Bro. King formed the Lodge for the above."\*

The Lodge was constituted by the "Moderns" on June 6th, 1751, as No. 210, and the foregoing occurs in the minute book of the regular proceedings. The value of the record is increased or diminished, as we consider it refers to degrees worked after or *before* that of the "Royal Arch." We incline to the belief that the two degrees then mentioned, were given prior to the Royal Arch, (but not invariably so), consequently the brethren are not likely to have been Royal Arch Masons at the time. These Degrees were, what may be termed, appendages to the Royal Arch, and so far as we can judge were worked in connection with a Chapter. We may, therefore, safely assume that Royal Arch Masonry was worked at Great Yarmouth, and known to certain brethren at Norwich, in A.D. 1763, the latter most probably having also a Chapter or Lodge of that Degree in active operation ; thus taking us back some two years before the oldest dated Records of Royal Arch meetings in London, Bolton, and Bury, under the wing of the "*Moderns*." This is of special value,

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\* *Freemason*, Dec. 24th, 1870.

*confirming* as it does, our assertion that Royal Arch Masonry was patronized by the "Moderns," in London and the Country, much earlier than has generally been supposed, and certainly sometime before the year 1765, when the minutes of the London Chapter commence.

The next extract, in chronological order, is from the Records of "St. Andrew's" Chapter, Boston, dated August 28th, 1769, when William Davis was accepted, and "*made by receiving the four steps, that of an Excellt., Sup.-Excellt., Royl. Arch and K. Templar,*" these being subsequently styled "*the four Degrees of a Royal Arch Mason.*"\*

This minute contains the earliest known reference in the world, to the Degree of a Masonic Knight Templar, and so it is of interest quite apart from its worth as a Royal Arch record. How the information was obtained relative to Knight Templary does not transpire, but it is very remarkable that this Chapter at Boston has an older minute of that degree preserved than is to be found in this Country; and at Philadelphia is a Royal Arch Chapter, which is proved to have been active from 1758, being in a most flourishing condition at the present time, its work extending over a period of some hundred and twenty-five years; which is more that can be said of any existing Chapter in England.

The "High Knights Templars of Ireland, Kilwinning Lodge," was warranted to assemble in Dublin, from Oct. 8th, 1779, by the Earl of Eglinton, as Master of the "Mother Lodge of Kilwinning," Scotland, and was duly constituted by one of the Past Masters on the 27th Dec. Bro. Neilson discovered the records lately, and, wonderful to relate, they prove that the Charter was used as the authority for conferring the Royal Arch, Knight Templar and Rose Croix Degrees in 1782 and since, though that document only provided for the rights and privileges of "a regular Lodge," the Scottish "Kilwinning" Brethren never at any time working other than "St. John's Masonry."

Bro. J. H. Neilson has a parchment certificate of

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\* Bro. Chapman's History, 1883, p. 4.

the year 1772, in which the title of Royal Arch Masonry is so extended as to include the term Excellent.

We, the Right Worshipful Grand Officers of a royal Arch Excellent Lodge, held under the Sanction of Lodge No. 308, on the registry of IRELAND.

Do Certify that the Bearer Hereof our well Beloved Br. Henry Price, a Past Master of Lodge No. 308, Aforesaid, was by us Installed and Initiated into the Sublime Secrets of Royal Arch Excellent Masonry, he having with due Honour and Justness to the Royal Craft, Justly Supported the Mysterious and amazing Tryals of Skill and Valour Attending his Admission to our said Lodge, wherefore we recommend him as a Just, Honest, Truthful and Worthy Br.

Given under our Hands and Seals of our Lodge, at our Lodge rooms in Carrick-on-Suir, the 27th Day of July, 1772, and of Masonry 5776.

EDMD. RYAN, *Secretary.*

EDWD. RYAN, H.P.  
THOS. LARK, R.A.C.  
EDMD. AUSTIN, G.M.  
EDWARD —, S.G.W.  
JOHN RYAN, J.G.W.

In the records of the old Lodge at Banff, A.D. 1765, the "Super-Excellent" comes *after* the Royal Arch, half-a-crown being exigible "for each part."

Bro. Benjamin Dean, of Boston, U.S.A., has had several old certificates reproduced in facsimile, two of which are deserving of particular notice. The elder of the two bears date August 1, 1783, and was promulgated at Charlestown, as evidence of the owner having "pass'd, been raised to the Sublime Degrees of an Excellent, Super-Excellent, Royal Arch Mason, Red Cross, Knight Templar," &c. The other, of Feb. 16th, 1796, declares that a Brother Moore "is an Excellent, Super-Excellent and Royal Arch Mason."\*

In 1870 we spoke of a certificate dated Sep. 7th, 1797, to the effect that certain degrees had been worked by authority of a Grand Chapter of Royal Arch, Excellent, Super-Excellent Masons, under sanction of

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\* Proceedings Grand Encampment, U.S.A., 1883.

Lodge No. 828, Drumquin, Ireland.\* Another certificate, of March 7th, 1798, issued by authority of the High Priest of a Chapter at Glasgow, observes the same order as to the Degrees,† and one cited by ‡Bro. William Kelly, has “Royal Arch and Super-Excellent,” of the year 1811.

The records of the “Chapter of Concord,” No. 37, Bolton, mentions “A General Encampment of Royal Arch, Super-Excellent Masons,” which was convened at Bolton, Oct. 5th, 1785, when five “Royal Arch Brethren were properly instructed and afterwards initiated into the higher degree of Masonry.”

The 5th degree of Masonry, notified in the minutes of the Relief Lodge, No. 42, Bury, on July 3rd, 1787, probably through a local usage, referred to “Super-Excellent Masonry.” Sometimes the “Royal Arch is recorded as coming *before* and at other times *after* the “Excellent and Super-Excellent,” of which we might give many more instances, such as in the Records of the St. John’s Lodge, No. 221, Bolton, of date May 18th, 1800, when several Brethren were “made Excellent and Super-Excellent Masons and likewise Holy Royal Arch Masons.”§ At Whitehaven, Oct. 14th, 1804, according to Bro. Lamonby, six Brethren were made Excellent and Super-Excellent Masons, and *afterwards* took the Royal Arch Degree. Bro. J. Ramsden Riley has kindly transcribed several old certificates for us, one of which, dated at Caledon, under sanction of the warrant of No. 333, Ireland, May 3rd, 1791, was granted to Francis Marshall, Past Master, as a “Royal Arch Super-Excellent Mason.” Another that Bro. Riley owns, dated at Manchester, 6th Sept., 1813, terms the assembly “an Excellent Super Excellent

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\* *Freemason*, August 6th, 1870. † *Freemason*, June 24th, 1871.

‡ *History Prov. G. L. Leicestershire*, 1870.

§ *History of St. John’s Lodge, Bolton*, 1880, By Bro. Brockbank.

Holy Royal Arch Chapter," and was held under sanction of No. 39 of the Atholl Masons\* (now No. 44).

Bro. John E. Le Feuvre states that the valuable records of the Royal Arch Chapter of the "Ancients," No. 174, Southampton (now No. 130), contain several references to the Degrees of "Excellent, Super-Excellent, and Royal Arch Mason" from A.D. 1794; for that they were three distinct degrees at that time there cannot be a doubt, the position as to the first two varying in relation to the Royal Arch, according to local custom. We have a copy of two Rituals, once owned by Dr. Oliver, which gives the separate petitions for each degree, and likewise the special obligations.

The first petition was to the effect that the candidate had "passed the three different degrees in Craft Masonry, and now begs to be admitted into this Excellent Degree," and the other reads "One who having passed all the different degrees in the Craft, and presided sometime over a Lodge of Arts and Sciences, passed the degree of an Excellent Mason, and now wishes to be initiated into that high degree of a Super Excellent Master."

We are grateful to Bro. James Jerman for transcripts from the minute book of the "All Soul's" Chapter, Topsham (Devon), from 1773, in connection with the Lodge of that name under the "Moderns," though not held by charter from the Grand Chapter. The custom was for candidates to pass the *Excellent Master's* Degree first, and then petition for the *Royal Arch*, as follows, both petitions being written in the minute book.

1. We, whose names are here written, having faithfully serv'd as an Apprentice, past to the Degree of a Fellow Craft, and raised to a Master Mason, and well recommended, do petition to be admitted to the Solemn, just and perfect Degree of Excellent Masons (Oct 9th, 1787).

2. We whose names are here written, having faithfully served as an Apprentice, past to the Degree of a Fellow Craft, and raised to a Master, and admitted to the Degree of an Excellent Mason, being well recommended, do petition to be exalted to the solemn, sacred, holy, and sublime degree of a Royal Arch Mason. (Oct. 9th, 1787.)

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\* Bro. Neilson tells us the present Royal Arch of Ireland includes the (1) Virtual Master, (2) Excellent, (3) Super Excellent, (4) Most Excellent, and (5) the Royal Arch.

During the latter part of the last century, we frequently come across notices of the Mark Degree. It is alluded to in the Records of the old lodge at Banff, Scotland, on Jan. 7th, 1778, when it was resolved that the "*Mark Mason*" may be conferred on *Fellow Crafts*, but that of "*Mark Master Mason*," on *Master Masons* only. Bro. H. C. Levander has discovered in the minute book of St. Thomas' Lodge, No. 142, London, registers of the degree from August 9th, 1777, which is still earlier than the foregoing.

"The W.M., with the following Brothers of that Lodge were made Mark Masons and Mark Masters."

Brother Whytehead, who published the whole of the extracts to 1787 in his "History of the Mark Degree," 1883, says the Marks were appended to each brother's name.

In the "*Ahiman Rezon*," which contain the Regulations of the Grand Chapter, the form of returns to the Grand Scribe concludes with the words, "*Given under our hands and Masonic Mark in Chapter.*"

The Rev. J. Harrison, historian, of Lodge No. 277, Oldham, has obligingly furnished us with a list of the names of some twenty persons initiated from 1792 to 1799 in that lodge, the dates of taking the several degrees of Apprentice, Fellow Craft, Master Mason, Past Master, and Mark Master, being arranged in five columns. Generally the fourth of the series was conferred at an earlier meeting than the fifth. The dates prove that in all cases, save one, the *Mark* was conferred upon *Master Masons*, and in that solitary instance the date is left blank. Bro. Harrison adds that in a list of members this brother is stated to have been raised on September 23rd, 1795, which was more than a month prior to his taking the Mark Degree. Fewer took the "P.M." than the "Mark," probably because the former was worked as introductory to the "Arch."

Knight Templary was popular in certain parts of England late last century, but those who state it is a very ancient degree in connection with Freemasonry (for it has had no existence otherwise since the four-



teenth century) must surely forget the fact of its being conferred upon Royal Arch Masons only, and that there are no earlier records preserved than of the year 1769 in America, and 1779 in England.

The document mainly relied upon to substantiate such a claim is dated 20th Dec., 1780. A "Circular Letter," published at Bristol, A.D. 1857, declares that "The origin of the Baldwyn Encampment of Masonic Knights Templar at Bristol is unknown, the encampment having been in existence in that city from a remote period," and states that the evidence aforesaid "refers to a previously existing document, called therein a *Charter of Compact*." Major Irwin has transcribed the whole of this document for us, which will be found in the Appendix D (printed for the first time). We consider it is itself the veritable "Charter of Compact," and is signed by "Joshua Springer, M.E.G.M.; James Maddock, G.M. of the O.; William Trotman, G.M.A. Genl;" and others, the remainder of the signatures being of later date.

Of the several degrees worked in England last century, the only ones actually recognised were the Royal Arch by the "York" and "Atholl" Masons, and the Knight Templar by the former Body. Since the *Union* of December, 1813, the Royal Arch *only* has been authorized by the "United Grand Lodge," and then, strictly speaking, not as a separate degree, but as the completion of the Third, including, of course, the special ceremonies peculiar to the installation of Masters of Lodges and Principals of Chapters.

## VII.—CONSTITUTION OF THE GRAND CHAPTER.

The "Grand and Royal Chapter of the Royal Arch of Jerusalem" was formally constituted on the 22nd day of July, 1767, by the authority of Lord Blaney, then the Immediate Past Grand Master of the regular Grand Lodge. The document is entitled the "Charter of Compact," and includes the Regulations which were to govern that Body, as well as the official declaration of the nobleman who was then at its head. The distinguished Masonic rank of many of the brethren who signed the unique agreement we have noted farther on, but it is well to emphasize this point, because it tends to prove that the "Moderns" had determined unofficially to adopt the degree at a very early period. It appears that Royal Arch Masons were to be deemed "Masters in Operative Masonry," but as brethren were not required by these Regulations to have "passed the chair" prior to exaltation, it is just possible the phrase refers to the Third Degree, and not to that of an Installed Master. The various clauses speak for themselves in the copy we have had printed in the Appendix A, for the privilege of which we are indebted to the courtesy of Colonel Shadwell H. Clerke, the esteemed Grand Scribe E.

The charter is now printed for the first time this century; the only other time it has been published being in 1792, when copies were forwarded to the several chapters by order of the Grand Chapter. Bro. J. H. Sillitoe procured one of this issue for our perusal (which is the property of the old chapter at Colne), and we have collated it with our transcript. This indefatigable brother has also obtained the loan of other rare publications relating to the Royal Arch Degree for our

examination, which has added not a little to our knowledge of the subject.

The first warrants granted by the Grand Chapter were agreed to on January 13th, 1769, when it was "ordered that a seal be immediately made for the public use of the Society according to the plan specified in the Charter." Four of these "passed the Seal of the Chapter" on the 14th of July, viz. :—

1. To Bro. John Brooks, to be held at his residence.
2. Euphrates, or Garden of Eden, Manchester.\*
4. Nativity, Burnley, Lancashire.
5. Cana, or First Miracle, Colne, Lancashire.

Other chapters were authorized, or "passed the Seal," at the dates mentioned—

3. Friendship, Portsmouth. August 11th, 1769.
6. Most Sacred, or Universality, London. October 11th, 1769.
6. Intercourse, or Unanimity, Bury. November 11th, 1769.
7. Charity, Bristol. December 8th, 1769.
9. Covent Garden, London. May 11th, 1770.
10. Swansea. October 11th, 1771.

The "Restauration" Chapter, No. 1, London, was dormant until 1796, when it was restored under the *ægis* of the Grand Chapter, as we have subsequently explained. It was again revived under the auspices of H.R.H. Duke of Sussex, in 1812. We are not aware when it ceased to exist, for the preserved records end in 1815, but, judging from the position and influence of its members, there was no lack of support at the time of the "Union," when it became connected with the "Alpha" Lodge, No. 43, Kensington Palace. On the 2nd July, 1814, the following exaltations took place—

- Duke of Leinster, Grand Master of Ireland.
- Lord Kinnaird, Grand Master elect of Scotland.
- Earl of Rosslyn, Past Grand Master of Scotland.
- Lord Dundas, Deputy Grand Master of England.
- General Sir John Doyle, Bart. (D.G.M. 1822-4).

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\* Notwithstanding this declaration, the warrant of No. 2 is dated May 12th, 1769.

COPY OF WARRANT No. 2, MANCHESTER, A.D. 1769.

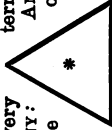
*Blunty.*

In the Name of the Grand Architect of the Universe. The Almighty IAH.

No. 2.

To all the enlightened our Brethren of the several Degrees of the Royal Craft; but more especially Citizens of the World and Servants of the Omnipotent, who have been or hereafter may be honoured by Exaltation to our most sublime Degree Health, Peace and Goodwill.

*Be it known!* That our Excellent Companions *Joseph Carter, John Hancock* and *John Clegg*, having by the Favour of our most Excellent Companion *John Allen* made known to us their Desire of holding a Chapter of our Order for the Cultivation of the Grand and Universal Science in hopes thereby the more to extend terrestrial Being and link mankind together by indivisible Bonds of FRIENDSHIP, PEACE and HARMONY.



Aid to, and promote the Happiness of every their Companions, and Successors, to open and funding it concordant with our Grand scheme of Universal BENEVOLENCE Do grant this our Warrant of Constitution hereby empowering them in the County Palatine of Lancaster on Sunday the twenty first day of May now next ensuing with the Title of *The EUPHRATES Lodge of the Chapter of the Garden of Eden*; being No. 2 in our Register; with such Privileges, Powers and Immunities as do of Right belong to regular established Chapters, and Companions of our said most Excellent Order: SUBJECT nevertheless to the General Laws, and Ordinances already, or to be hereafter enacted by our most Excellent Grand and Royal Chapter. GIVEN under our Hands, and the Seal of our Grand and Royal Chapter this *Twelfth* Day of May A.L. 5773. A.D. 1769.

RO. SIMPKINSON E.

DD. HUGHES N.

JNO. ALLEN P.S.

Jos. DIXON Sor.

HENRY CHITTICK Sor.

JOHN BROOKS Z.

JOHN MACLEAN H.

JAS. HESELTINE J.

\* Irradiated triangles in original.

The chapter chartered for Manchester as No. 2 seems to have been dormant until 1788, when it was restored by authority of Bro. Allen, the Grand Superintendent. It was No. 6 in 1788, its removal to a lower number being probably due to its inactivity for so many years. It was erased by the Grand Chapter in 1861, when attached to the Lodge of "Integrity" (then No. 189), Manchester, its last return being made in 1848. We give a copy of this warrant on page 111, as it is the oldest document of the kind we know of.

The *Second* No. 2 was the "Caledonian," but when it was placed on the Roll, or for what purpose, we are unable to determine. It is alluded to in the Grand Chapter records, on Oct. 28th, 1783, and the name and number are given in the old Lists from 1788; though no "return" is noted in the "Register" until 1790.

In 1790 the Companions of the "Royal Cumberland Chapter," No. 18, London, were, by a vote of the Grand Chapter, deemed members of the "Caledonian," No. 2, in consideration of their Fidelity and Zeal. Notwithstanding this resolution, no difference was made in the Lists for some time afterwards, both Chapters being retained on the roll; and yet the Companions were not elected as *honorary*, but as subscribing members. The compliment to the *Royal Cumberland* was well deserved, their membership being both numerous and influential, and the infusion of such vigorous life was the means of reviving the old chapter. No. 18 was transferred to Coventry about 1810, and was erased in 1861 as No. 316. No 2 was attached to the Globe Lodge, No. 25 (now 23), but soon became extinct, the last Companion registered being in 1817.

The "Friendship," No. 3, Portsmouth, was attached to the "Phœnix" Lodge, No. 484 (now 257). The "Nativity," No. 4, Burnley, was associated with the "Silent Temple" Lodge, No. 206 (now 126), at the "Union, and the "Cana Lodge or Chapter of the First

Miracle," No. 5, has long enjoyed the protection of the "Royal Lancashire" Lodge (now 116), Colne, these three Chapters being still on the Roll.

No. 6 was granted to Bro. Maclean\* and others, but as the "Lodge of Intercourse, or Chapter of Unanimity," Bury, is styled No. 6, on Nov. 11th, 1769, it is likely the former was never chartered. The "Unanimity" subsequently took No. 7, and at the "Union" became attached to the Relief Lodge, No. 57 (now 42), Bury.

The "Chapter of Charity," No. 7, Bristol, became No. 9 according to the List of 1788 and later issues, and about 1822 became connected with the "Royal Sussex Lodge of Hospitality," No. 314 (now 187), Bristol.

No. 9, London, we believe was never constituted, and No. 10, Swansea, which subsequently became No. 8, was erased in 1809, because it made no returns to the Grand Chapter.

In continuing the excerpts from the Records, we have to note that Lord Blayney was "continued Grand Master of the Most Excellent Chapter, or *Fourth Degree*," on Dec. 27th, 1768, having Bro. James Galloway as D.G.M. and to act as Z. in his Lordship's absence, just as Bro. Thomas Dunckerley was appointed previously. On Jan. 12th, 1770, Lord Blayney being still abroad, the Hon. Charles Dillon† was elected to the chief chair, with Bro. James Heseltine as his *alter ego*, the arrangement being varied in 1771-2 by Bro. Holt being Patron, Bro. Brooks acting as Z. in 1771, and Bro. Allen in 1772, Bro. James Heseltine again occupying the chief chair in 1773, as also in 1775 and other years; the duties of First Principal being frequently discharged by these three zealous brethren.

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\* We regret to note that our dear old Bro. Maclean was in financial difficulties for some time prior to his decease, which occurred in 1793.

† The Hon. Charles Dillon, was D.G.M. 1768-74, Bro. Rowland Holt, D.G.M. 1775-86, and Sir Peter Parker, D.G.M. 1787-1811. The Chevalier Ruspini was G.S.B. 1791-1813, and the Founder of the Royal Masonic Institution for Girls in 1788.

The year 1772 was remarkable for the exaltation of several distinguished brethren, viz.: Sir Peter Parker (who frequently acted as one of the Principals of the Grand Chapter later on), the Chevalier Bartholomew Ruspini (Z. in 1780), and H.R.H. the Duke of Cumberland. His Royal Highness was elected Patron on Jan. 14th, 1774, and "Perpetual Patron" on 8th April, 1785, in which capacity he honoured the Grand Chapter until his decease in 1790; the Grand Lodge being privileged by having the Royal Duke as Grand Master from 1782.

Something must have occurred in 1773 to disturb the feelings of the Companions, as on Feb. 12th of that year, the Grand Chapter

"Resolved unanimously that the Royal Arch Apron be disused in this E.G. and R.C. 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."

We suppose that as there was no prospect of their desires being gratified, this resolution was soon quietly ignored, and the Apron worn again as usual.

Captain George Smith (Prov. G. Master of Kent), on April 8th, 1774, read to the Companions "a dissertation on the Fourth Degree of Masonry," and on May 13th the same Brother delivered another discourse in "Praise of Masonry," receiving the thanks of the members for his "instructions and ingenious remarks."

It is remarkable to read of the number of visitors who attended the Grand Chapter from towns where no regular Chapters existed. On Feb. 10th, 1775, there were four visitors from the chapter at Exeter, and yet no Charter was granted to that city until 1782, as No. 29; and another visitor is recorded from Nottingham on Aug. 11th, 1769, although no chapter was warranted in that Town until 1790, as No. 96. Apparently at that time visitors were admitted, if "Modern" Masons, even though they belonged to Chapters which had not joined the Grand Chapter.

The first Vol. of Records ends on Dec. 22nd, 1775. Before looking into the second book of minutes, we shall consider the Masonic position of the Grand Chapter in relation to the Grand Lodge. We have mentioned a number of eminent brethren who were connected with the Grand Chapter, though holding important offices in the Grand Lodge, such as Lord Blayney (or Blaney), Grand Master, 1764-66, and H.R.H. the Duke of Cumberland, Grand Master, 1782-90. Were we disposed to anticipate in part our sketch, we might also cite the names of other Grand Masters and Masonic celebrities who were also Royal Arch Masons; the Duke of Manchester (G.M. 1777-82) and H.R.H. the Duke of Sussex (G.M. 1813-42), being particularly worthy of note, but the numerous exaltations of distinguished Craftsmen already enumerated, will suffice to prove that the Royal Arch Degree, though not recognized until Dec. 1813, was practically acknowledged by the "Moderns" from 1767.

Dr Kloss\* refers to a letter written by Bro J. F. Pollet, on the 25th April, 1763, to Bro. J. Peter Gogel, Prov. G.M. (Frankfort.)

"I have taken the requisite means to receive and learn the Scotch Degree usual in England. It is the same which resembles what the French call the Royal Arch, and it was first known in France from the raising of the Scottish Regiment Ogilvy in 1746. The collar of the French Royal Arch is red, the apron green, with a St. Andrew's cross. I hope, dear friend, you will spare no pains to obtain the degrees in use in England. I write this week to Mr. Spencer, Secretary of the St. John's Lodge, at London, and my cousin, the Orator of the Guttenberg Lodge, will deliver the letter to him."

In Chapter V. we gave Bro. Samuel Spencer's reply as Grand Secretary, to an applicant for relief, in which he stated the Grand Lodge of England was "neither Arch, Royal Arch, or Ancient." This was written about 1759; the date of his next letter we shall notice being of July, 1767, which was in reply to Bro. Gogel.

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\* "Freemasonry in England, Ireland and Scotland," 1847.



“The Royal Arch is a society which we do not acknowledge, and which we hold to be an invention to introduce innovations and to seduce the brethren.”

It would seem by this epistle that Bro. Spencer either alluded to the *French* Royal Arch, or was not an ardent companion of the English Degree, though elected by the chapter as a joining member in 1766, with Bro. Berkeley, Grand Treasurer.

Bro. James Heseltine, G. Sec. 1769-84, wrote to the same Bro. Gogel (18th Jan., 1774), assuring him that the Grand Lodge only recognized the three degrees, but qualified the statement as follows :—

“It is true that many of the Fraternity belong to a degree in Masonry which is said to be higher than the other, and is called Royal Arch. I have the honour to belong to this degree . . . . but it is not acknowledged in Grand Lodge, and all its emblems and jewels are forbidden to be worn there. In order to convince you of the untruth of the rumours you have heard, I can assure you that our present Grand Master, Lord Petre, is not a member of the Royal Arch, nor was our Past Grand Master, Lord Beaufort.\* You will thus see that the Royal Arch is a private and distinct society. It is a part of Masonry, but has no connection with Grand Lodge, and this is the only further degree known to us in England.”

On Feb. 27th, 1774, Bro. Gogel writes the G. Sec. Heseltine to know if “the Royal Arch consists of one, or three, or more degrees.” We are not aware what reply was sent to this particular query, but in August 1775, Bro. Hanbury, acting for the Grand Secretary, explained that

“Masonry is Masonry, with or without this degree (*i.e.*, R.A.) If it taught a new doctrine it would be quite different and must be rejected unhesitatingly. That is why we reject the high degrees of the Strict Observance. They are a confusion without sequence. English Masons have one (the R.A.) of which I am a member, and Heseltine is President.† It contains a high degree of morality, and therefore rejoices in general approbation.”

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\* The Duke of Beaufort was proposed for exaltation on March 11th, 1767, but according to this letter he did not take the degree.

† Grand Secretary Heseltine was Z. in 1775, H.R.H. Duke of Cumberland, Grand Master 1782, being then Patron of the Grand Chapter.

Still another communication from Bro. Heseltine, dated 15th Dec., 1775, was forwarded to Bro. Gogel, in which (judging from the following) he evidently wished to end the correspondence.

"I have already told you a farther degree, called Royal Arch is known in England, in which the present Grand Officers are mostly members of the Chapter. They belong to it as a separate Society, without connection with Grand Lodge, and its explanations of Freemasonry are very pleasing and instructive."\*

These letters explain in part the action of the Grand Lodge, on Nov. 21st, 1792, when after hearing a complaint by a Bro. Sampson against the Grand Chapter, it was resolved

"That this Lodge do agree with its Committee, that the Grand Lodge of England has Nothing to do with the Proceedings of the Society of Royal Arch Masons."

The attitude of the Grand Lodge officially, was that of non-recognition of the Royal Arch, but many of its chief members were amongst the most active supporters of the *Fourth* Degree.

We did not finish our remarks as to "Scotch Masonry" in the last chapter, but will now do so, and cite some more references to that title. Bro. Pollet, it will be observed, in 1763, speaks of the "*Scotch Degree* usual in England," as similar to the French Royal Arch, the clothing mentioned being more suggestive of the "Royal Order of Scotland" than the English Royal Arch, both being worked in England at that period.

Still earlier references to "Scotch Lodges," and degrees, are noted in the "Dutch Freemasons' Annual,"

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\* It is somewhat remarkable that a charter to work the "Ineffable Degrees" (4° to 14°) was granted by Bro. Charles Sherriff, on May 6th, 1788 to Bro. James Heseltine (G. Treas.), William White (G. Sec.), John Allen (Prov. G.M. Lanc.), and James Galloway (P.G.W.), the By-Laws of which provide that "Every member of this Lodge, who has been regularly raised, the first nine degrees, and desires to be raised to the Royal Arch shall pay two pounds into the box" ("Rosierucian," April 1876 and Oct. 1877.) The Royal Arch of this Rite was the 13° inclusive of the first Three Degrees.

1868-70, being letters written by Dr. Thomas Manningham, D.G.M. of England, 1752-6. The first epistle addressed to the Provincial Grand Lodge of Holland, dated Dec. 3rd, 1756 and forwarded by order of the Grand Master, the Marquis of Carnarvon, thus alludes to the subject under consideration.

*" You desire the Grand Masters' Permission to hold Scotch Lodges, and institute the Brethren according to their method.*

This cannot be allow'd, as we know no distinction of Lodges, Freemasonry being the same in all Parts of the world; I am sure it ought to be so, or it could never be general: Unless you are cautious, you may be misled. By your Kind Letter I find the Craft flourishes in Holland, and I sincerely wish it may without Cavils and Dissentions. The Methods of Lodges will sometimes differ a little, but I trust not materially, and that the ancient Land Marks will always continue. Of late some fertile Genuises here, have attempted considerable Innovations, and their manner of working in Lodge, they term sometimes Irish, another, Scotch Masonry, why or wherefore they themselves best know; this I am certain of, all Innovations in our Society must lead to confusion. . . . The Grand Master cannot grant your first request which seems to design Innovations, or new Methods, if not Variation in the Signs, Tokens and Words, and thereby ruin, instead of support, the Society."

Another letter from him bears date 12th July, 1757, and was written to Bro. Sauer; it is quite a long epistle, and from it we quote the following:

" I should be glad with your Assistance and the Assistance of the Brethren in Holland, to settle these intricate and confus'd Points, and wish to know (especially from the Brethren who distinguish themselves by the Denomination of Scotch Masons) from whence they receiv'd their constitution, *the Grand Master of Scotland, whom I presume they acknowledge Head of their Society, being entirely unacquainted with their Order.* To Lord Aberdour and several other Scotch Noblemen and Gentlemen that are good Masons, I have communicated your Letter, likewise the Information I received from those foreign Brethren, one of which was an Officer in the Dutch service; but from the Enquiries I can make, can only say they have rack'd their genius with endeavours to make Masonry unintelligible and useless. These Innovations are of very late years, and I believe the Brethren will find a Difficulty to produce Masons, acquainted with any such forms, twenty, nay ten Years. . . . The only Orders that are known are Three, Masters, Fellow-Crafts and Apprentices, and none of them ever arrive at the Honour of Knight-hood by Masonry; and I believe you can scarcely imagine, that in

antient time the dignity of Knighthood flourish'd amongst Free Masons ; whose Lodges heretofore consisted of Operative, not Speculative Masons."

We hope that the publication of this correspondence will assist in elucidating the meaning of the terms "Scotch Lodges" and "Scots Masons." These communications of 1756-1775 are of value also because of their references to the Royal Arch, by Grand Secretaries Spencer and Heseltine, which prove that long before the "Union" the degree was widely patronized by the "Moderns."

The second volume of the Grand Chapter Records commences on Jan. 12th, 1766, when twenty-three members and fourteen visitors were present. On the 8th March the companions voted ten guineas to the Freemasons' Hall Fund. It was resolved on Dec. 12th that a "polite letter" be written Bro. Dunckerley informing him of the disapprobation of the Chapter, because he had exalted brethren at Colchester without a dispensation. This brother's zeal may occasionally have been in advance of his discretion, but notwithstanding his inclination to thus act independently, the minutes of the Grand Chapter bear witness to Dunckerley's unceasing labours on behalf of Royal Arch Masonry, and whilst it is probable the companions had cause to complain at times of his presuming too much on his position as Grand Superintendent, (at one time or other, of *eighteen Provinces*), it is equally true that he had frequently great difficulty in inducing the Grand Chapter to set to work in a business-like manner, so as to prevent the collapse of that organization through the apathy of its chief officers. He was the First Principal or Founder of several chapters, and many applications came through him for new warrants, in consequence of which he was the centre of Masonic activity for years, and judging from the many letters we have seen in his own handwriting, and the number of chapters he visited, we should say that most of his time must have been devoted to the

service of the Craft for a very long period. A great number of the early chapters were founded through his instrumentality, and he was repeatedly thanked by the Grand Chapter for his valuable services.

We are not at all sure that Dunckerley exceeded his powers as Grand Superintendent, taking the usages of the Craft as a standard, for although the Grand Chapter objected to his granting a warrant to New Sarum in 1780, and a Provisional Charter to companions in the "First Dragoons" (who had been "exalting brethren gratis on the strength of an authority from Perth") yet Provincial Grand Masters were in the habit of issuing warrants to lodges; the Grand Lodge subsequently ratifying such action; and what is still more to the point, the Grand Chapter acquiesced in Dunckerley's doings then as well as much later on, by placing such chapters on the roll and giving them their official numbers; so that the companions must have been satisfied ultimately that he was justified in signing these charters. We have copies of warrants issued by that indefatigable brother to the Chapter of "Amity," No. 21, Poole, in 1780, and to the "Druids' Chapter of Love and Liberality," No. 79, Redruth, in 1791 (Appendix C.), there doubtless being several others which were signed by him.

When there were no letters or applications for new charters from Bro. Dunckerley, the Grand Chapter *often* transacted no business whatever, and not infrequently the members were very irregular in their attendance, of which we might cite many examples, some of which are referred to very curiously by the Scribe.

"Feb. 23rd, 1781.—The companions not being a quorum, proceeded to the true Masonic *utile dulci*, i.e., to relax the mind, to refresh the body, and enrich the fancy with new ideas."

"Mar. 23rd, 1781.—A motion was made to examine into the true origin and intention of Masonry. The Past Master Z. explained that this could not be done without "a free and uninterrupted access to the Antient Druids' Library," and it was agreed that application be made accordingly. "The companions then departed all at the same instant,

with the firmest assurance of each others good wishes, and with that unity of thought and sentiment, which perhaps never before was, or ever again will be found amongst such a number."

Not able to form a quorum on Feb. 23rd, 1781, and yet at the "annual ball" on Jan. 23rd, 1782, there were 400 ladies and gentlemen present; does not say much for the *Masonic* zeal of the principal members of the Grand Chapter at that period.

During the ninth decade of the last century considerable progress was made in making known the principles and practices of Royal Arch Masonry, not only in England and Scotland, but also abroad, chapters being granted for Quebec, Genoa, Christiania, Copenhagen, Hanover, Gibraltar, Antigua, and the East Indies. H.R.H. the Duke of Clarence was appointed Grand Superintendent of Gibraltar and Patron of the Order in Kingdoms he had to pass through whilst abroad, and on the decease of his uncle the Duke of Cumberland in 1790, His Royal Highness was elected Patron of the Grand Chapter. The degree, however, was still more popular in the Provinces than in London, for in 1793, there were twice the number of chapters held in Lancashire, and so also in Yorkshire, than in the Metropolis.\* Several attempts were made to galvanize a little more life into the Grand Chapter, and in response to the wishes of many Companions, a "Grand Convention" was held on April 28th, 1784, when many matters were to be considered tending to promote the progress of the Royal Arch. At this meeting only 21 members and 12 visitors attended. Several "Sections" were worked, but the laudable attempt to increase the zeal of the members was not of much avail. As time rolled on however the attendance occasionally improved, but there was for long a difficulty in conducting the ordinary routine of the Grand Chapter, because of the few

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\* In 1813 the proportion of Lodges to Chapters in London was *seven to one*, but in 1884, it is *five to two*!

who really were earnest and zealous Royal Arch Masons. On Nov. 11th, 1787, a list of subordinate Chapters was ordered to be printed, with their numerical positions, stated times of meeting, &c., which was, doubtless, of considerable service then, and still is of special value in tracing the old Chapters.

A serious attempt was made in 1793 to induce the Companions to withdraw from the Grand Chapter, and at the "Grand Convention," held on May 10th, when nine members and four visitors were in attendance, it is thus referred to.

"That the thanks of the Grand Chapter be transmitted to the several Chapters that have expressed in such handsome terms, their determination to preserve inviolate, the union subsisting between them and the Grand and Royal Chapter of the Royal Arch of Jerusalem, in opposition to the Innovation proposed in the circular Letter sent to those Chapters by the Chapter of Emulation." This Chapter, No. 16, was erased by vote of the Grand Chapter for thus attempting to create a schism in the Order. An address was signed by Brothers Prichard and Wright, as Grand Scribes, and sent to the Chapters in 1793 condemnatory of the "Memorial" issued by the offending Chapter.

On Oct. 29th, 1795, it was mentioned that a letter had been received from Companion Dunckerley of the 9th ult., "in which he most solemnly declares his surrender of the office of Superintendent of the several Counties," &c., and of every other office in the Grand Chapter. This zealous Craftsman died on the 19th Sept., 1795, at Portsea, and though his good name was rather clouded at the last by the decision of the Grand Chapter to make enquires of his Executors "for any accounts relating to the order, as he had received from time to time many sums of money for Registers, which he had never communicated;" we are of the opinion that a harsh judgment on his proceedings would be most unwise and unfair on our part, seeing that we lack his version of the matter; and as he was so frequently thanked by the Grand Chapter for his strenuous exertions on behalf of that Body; and was elected

*unanimously* as Grand Z. so late as Jan. 27, 1791; we think there must have been some reasons for such apparent neglect of his duties—besides which there are many indications of the loose manner in which the accounts were kept by the officials—which if known, would have satisfied his detractors.

On Dec. 17th, 1795, when Lord Rancliffe (formerly Bro. T. B. Parkyns, M. P.), was the First Principal, it was agreed to separate the *private* Chapter from the *Grand* Chapter, so that in future the exaltations should take place in Chapter No. 1, *which was revived for that purpose*, and thus dispel “every remaining jealousy and uneasiness.” This decision was confirmed on April 22nd, 1796, the three Grand Principals being appointed to the offices of Z., H. and J. It was also then resolved that the future title of the Grand Chapter should be “The Grand Lodge of Royal Arch Masons.” There was another change on April 23rd, 1781, when the name is recorded as “Supreme Grand Chapter.”

The Regulations of Grand Chapter were first printed and published in 1778. The title reads “Abstract Of Laws For The Society Of Royal Arch Masons, London, A.L. V̄DCCLXXXII,” which has been interpreted by some to mean A.D. 1782, but the inscription on the last page clearly fixes the year to be as we have stated. “Given from our Grand and Royal Arch Chapter this 19th Day of June, A.L. 5782, A.D. 1778,” and, moreover, the official records confirm the tenor of the inscription, as the regulations were agreed to on May 8th, 1778, as recommended by the Committee, and ordered to be printed for distribution on the 22nd of the same month. In consequence of the rarity of this, the first printed edition, we have had all the rules reproduced in Appendix B., from a copy which was very kindly presented to us by Bro. Whytehead. The second edition (erroneously believed by many to have been the first) was “Done from our Ancient Code, and now revised, &c., this 10th



Day of May, A.L. 5786, A.D. 1782." The fee for all warrants was then fixed at three guineas, as in those of 1796 and 1807, the minimum sum for each exaltation being one guinea as before. The third edition contains the singular announcement, "First Printed, A.L. V,DCCLXXXVI" (*i.e.*, A.D. 1782), and then "Revised and Reprinted," A.L. V,DCCC (*i.e.*, A.D. 1796). This statement probably has had much to do with fostering the mistaken notion that the Regulations of the Grand Chapter were not printed until A.D. 1782. The "Moderns" evidently felt that their position and success as Royal Arch Masons were assured in 1796, for instead of the accommodating clause respecting the admission of companions "Initiated on or before A.L. 5770, A.D. 1766," as in the issues of 1778 and 1782, the following was substituted:—

"No chapter within the British Dominions will be acknowledged by us unless they admit our supremacy and conform to the statutes, nor shall any be received as companions except those exalted in a chapter duly constituted."

The fourth edition represented another revision, authorized by the Grand Chapter "7th Day of May, A.L. 5811, A.D. 1807," and was the last promulgated prior to the Union. The fifth edition was agreed to on May 20th, 1817, and remained in force by resolutions of the Grand Chapter from time to time, until the publication of the sixth by order of the "United Grand Chapter," on 5th February, 1823. This volume is of special value because of the plates of the jewels, and a "List of Chapters, which have conformed to the Laws of the Grand Chapter, and attached themselves to the Lodges specified by the numbers." These numbers run from 2 to 733, but had the chapters been arranged according to the dates of the warrants and numbered consecutively as before the Union, they would have ranged from 1 to 198, been placed according to their actual seniority, and not dependent upon the numerical position of the lodges to which they were attached. Other editions of the

Regulations were printed in 1843 (7th), 1852 (8th), 1864 (9th), 1869 (10th), 1875, 32mo (11th), and 1879 (12th), making from 1778 to 1879 inclusive, twelve editions in all, a complete set of which we have never yet seen in any single collection or library.

As a sure indication of the prosperity of the Supreme Grand R.A. Chapter, 1769—1813 is to be found in the number of its active subordinates, we have arranged a list of all the chapters constituted by that body up to the end of the latter year, by which it will be seen that whereas there were only 15 chartered from 1769 to 1778, during the next nine years there were 38 new warrants issued, the large number of 49 additional chapters being placed on the roll down to 1796, and from that year to 1813, some 71 new charters were granted. The list of extinct chapters is also suggestive of the vitality of those warranted from 1796, for out of the 31 erased from the roll, only two had received charters subsequent to that year.\*

A special Chapter was convened on Jan. 5th, 1797, for the exaltation of H.R.H. Prince William of Gloucester, when the "first lecture was regularly gone through."

The accession to the craft of several members of the Royal Family was commemorated by the issue of a medal in 1802 by Kempson and Kinson, which is one of the finest "Masonic" ever struck. *Obverse*, Accolated Busts of H.R.H. the Prince of Wales and H.R.H. William Duke of Clarence (subsequently George IV. and William IV. respectively), the former wearing a collar, with a Square attached, and the latter, one with two interlaced triangles, forming a star of six points, the letter G., and a triple tau in the field, one on either side. *Legend*: GEO: A: F: P: WALL: G: M: GULT: H: D: CLARENT: G: P: O: Below the Busts, *Hancock*. The *reverse* contains a number of emblems peculiar to the three degrees and the Royal Arch, and as the name occurs of "W. Hollins, P.M. L.N. 38" in a prominent position, we presume he was the Brother for whom it was designed. Dr. Merzdorf considers it was circulated to commemorate the union of the two Rites in England† (i.e., Royal Arch Masonry with the "Blue" Degrees), but we cannot accept this view, because the two organizations did not amalgamate until December 1813.

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\* Vide Appendix for the two Lists (E. and F.).

† Die Denkmünzen der Freimaurerbrüderschaft, 1851, p. 47.

On May 13th, 1797, a petition was received for a Chapter to be held in America, but as it emanated from "Ancient" Masons, it was refused. On June 8th, 1802, it was decided that the motto on Jewels should be *Si talia jungere possis*, the official Jewel for the Three Principals to be as follows, Z. Square and Compasses, the sun within, and the whole encircled by two pillars connected by an arch;\* the H., Square and Compasses enclosing an irradiated eye, and the J. a *Mitre* enclosed.

The Earl of Moira was exalted in Grand Chapter on June 28th, 1803, and was elected as the Z. on Dec. 15th of the same year. On 10th Mar., 1812, Brother George Canning, M.P., John Dent, M.P., and Richard Wellesley, M.P. were exalted, and Brother William Williams, Prov. Grand Master of Dorset, was elected as "Associate Member" of Grand Chapter, on the 11th March, 1811.

Other Noblemen and well-known Brethren took part in the proceedings of the Grand Chapter, holding office, and doing their best to promote the prosperity of the degree, of whom we might mention Sir Peter Parker, Z., in 1792-3, and H. in 1773, 1785 and 1791, The Hon. Henry Hobart, The Earl of Mount Norris, Z. 1801 to 1805, Lord Rancliffe, Z. from 1796 to his decease in 1800, Sir H. Mackworth, H. 1780, and President of the Council, Sir Ralph Milbanke, H. 1801-2, and Judge Waller Rodwell Wright, J. 1802-3 and 1806-12. The list of Grand Superintendents (which we have carefully compiled from various publications and Registers of the Grand Chapter, and other sources), testifies that the welfare of Royal Arch Masonry was not lost sight of by many of the most zealous supporters of the "Moderns"†

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\* Plate IV. "Freemasonry in Sussex" by Bro. Francis, 1883.

† That the "Moderns" were rapidly advancing in favour of the Royal Arch may be gathered from a pamphlet issued in 1796, entitled "A Word to the Wise"; in which it is stated "The Grand Lodge of England never did acknowledge any Masonic meeting beyond their own jurisdiction to have the least connection with Freemasonry except the Sublime Degree of Royal Arch Masonry."

for among the names of the Companions, ranging from 1778 to 1813, who were selected to promote the interests of the degree in the several Provinces at home and abroad, are to be found several of the most exalted and distinguished members of the *regular* Grand Lodge of England. Indeed, our list of Grand Superintendents reveals how extensive was the unofficial intimacy subsisting between Grand Lodge and Grand Chapter years prior to the actual recognition of the Royal Arch. So much was this the case, that we believe, had not the union of the two rival Grand Lodges been agreed to when it was, the "Fourth Degree" would not have long remained unacknowledged by the "Moderns."

On April 17th, 1810, the Earl of Moira proposed H.R.H. the Duke of Sussex as a member of the Supreme Grand Chapter, and intimated his intention to resign the Office of First Principal in favour of His Royal Highness, should it meet with the approval of the Companions.

On May 10th, 1810. The M.E.Z. then proposed that the ceremony of ballot for H.R.H. the Duke of Sussex to become an associated member of the Grand Chapter be dispensed with, and that H.R.H. be requested by the unanimous voice of the Grand Chapter to become a member thereof; which proposition was agreed to without any dissentient voice. Comps. Burckhardt, Grand Principal Sojourner, and Da Costa were commissioned to examine H.R.H., and their report being in all respects satisfactory, they were also desired to introduce him, which was accordingly done.

The M.E.Z. proposed to the Companions present that H.R.H. the Duke of Sussex should be requested to accept the office of First Grand Master of Royal Arch Masons for the ensuing year, which was agreed to by acclamation, and H.R.H. signified his acceptance of the same. The Prince was then invested "according to antient form," the Earl of Moira being H., and Bro. W. R. Wright the J.

On April 2nd, 1811, Bro. W. H. White, of St. James's Chapter, presented the original "Charter of Compact," of 1767, which was found by him amongst the papers of the late Bro. J. Allen, and which had been missing for several years. Some seventy years

afterwards (viz., Feb. 1st., 1882) the present Grand Scribe E. announced to the Grand Chapter the recovery of the same document, which had long been hidden in the Muniment Room among various books and papers.

It was resolved that "a present of plate, of the value of three hundred guineas, be made to Companion Waller Rodwell Wright, in testimony of the respect, esteem and gratitude which the Supreme Grand Chapter and the Royal Arch Masons in England in general bear towards him," and on November 30th, 1813, the Treasurer reported he had paid that sum of money into the hands of Bro. Wright's bankers. At this meeting the preliminaries for the union of the two Grand Chapters were arranged.

"The M.E. Comp. Austin stated that the Grand Lodge of England, under H.R.H. the Duke of Sussex, had entered into preliminary Articles with the Grand Lodge now under H.R.H. the Duke of Kent, for an union of the two Grand Lodges under one Grand Master; that by those articles the Order of the Royal Arch was acknowledged as the *Perfection of the Master's Degree*, and as those articles had received the unanimous approbation of the Grand Lodge.

H.R.H. the Duke of Sussex had commanded the Grand Chapter to be convened for the purpose of submitting the subject to their consideration, in order that such measures might be adopted as would best accord with the general interest of Masonry.

*Resolved unanimously*, That as the Grand Lodge of England, through the M.W. Grand Master has communicated its Determination to acknowledge the Royal Arch, this Grand Chapter does consider an Union of this Order with the Grand Lodge, highly proper and desirable.

*Resolved* that H.R.H. the Duke of Sussex, M.E.Z., be invested with full and unlimited powers to negotiate and conclude an Union on behalf of this Supreme Grand Chapter with the Grand Lodges under their Royal Highnesses the Dukes of Sussex and Kent, in such Way as may appear to H.R.H. most conducive to the general interest of Masonry.\*

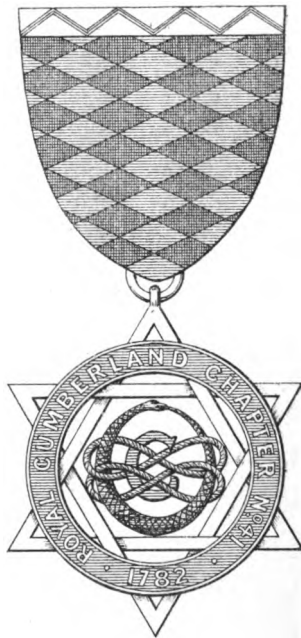
The next Convocation was held on the 18th March, 1817, "when the members of the two former Grand Chapters† assembled in separate chambers; their

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\* Proceedings of the S.G. Chapter, 30th Nov., 1813.

† The only Chapter of the "Ancients" that kept *separate minutes* that we know of, was No. 174 (now 180), Southampton.

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CENTENARY ROYAL ARCH JEWEL

KENNING LONDON.

Chapters having been opened, the members proceeded to a third chamber, where H.R.H. the Duke of Sussex, M.E.Z. was waiting to receive them," and the "United Grand Chapter of Royal Arch Masons of England" was formally constituted. Certain regulations were enacted for the future guidance of the society, one being that

"Every chapter shall be attached to some warranted lodge, and the rank or precedence of the several chapters shall be determined according to the priority of the lodges to which they may be respectively attached."

Owing to this rule the numerical position of the chapters is no indication of their age, an old lodge possibly having a young chapter under its wing, and *vice versa*.

The career of the United or Supreme Grand Chapter from 1817 has been one of almost continuous prosperity, but it is to be regretted that not a few worthy brethren are prevented from becoming Royal Arch Masons by reason of the minimum fee being so high; the ceremony of exaltation, with the clothing, costing as much as admission into the Three Degrees, and sometimes more. We are persuaded that were the fee reduced to about one half, the chapters could discreetly, as well as considerably, extend their ranks, and several new Charters would be required. As a Master Mason is not fully instructed in our ceremonies until arriving at the Royal Arch—"the summit and perfection of Ancient Freemasonry"—it is incumbent on the society to place no undue financial barrier in the way of brethren becoming members, so that all eligible by reason of their general conduct and Masonic zeal may share in its sublime mysteries without an excessive expenditure.

The popularity of the degree has been much increased of late by the interesting centenary celebrations of a few of the oldest chapters; and these desirable commemorations have been wisely fostered by the



Grand Chapter adopting the rules and regulations of Grand Lodge, relative to the granting of centenary charters, so that chapters which have enjoyed an uninterrupted existence for one hundred years, can obtain warrants authorizing their subscribing members to wear a jewel (designed by the Grand Secretary) a sketch of which we have had lithographed for this work.

We trust it will be evident by this time that we have traced the *Origin of the English Rite of Freemasonry* to the revivalists of early last century, who formulated the Entered Apprentice, Fellow Craft, and the Master Mason Degrees, which alone were recognized by the Premier Grand Lodge until December, 1813. From the "Union," the Royal Arch ceremony has been acknowledged and adopted as the complement of the Master Mason, but not as an additional degree as it was formerly considered. Hence the English "Rite" of Freemasonry consists of the first Three Degrees, including the Royal Arch, and the special ceremonies at the Installation of Masters and Principals. So far as we can gauge the opinions of English Craftsmen, we are persuaded that a determined objection will always be urged against any alterations of the "Articles of Union," agreed to by the Grand Lodges in 1813, as respects the recognition of any other Degrees.

In conclusion, we cannot do better than quote the words of Dr. Hopkins, in his well-known "Lectures on Freemasonry" respecting the Royal Arch.

"I would urge everyone (having made himself acquainted with our ordinary Craft ceremonies, and having undergone the necessary probation), to proceed to that sublime and exalted degree by which alone his cravings for Masonic lore can be satisfied, his doubts explained, and the completeness of the system be fully developed."

## APPENDIX A.

[COPY OF]

## CHARTER OF COMPACT OF GRAND CHAPTER.


THE MOST ENLIGHTENED EAST I. TN. OTGA. OTU. . . . .

To all the Enlightened, Entered, Passed, Raised . . and Exalted, and to all others whom it may concern, under the Canopy of Heaven, Health, Peace, and Union.

We the Right Honble. and Rt. Worshipful Cadwallader Ld. Blayney, Baron Blaney of Monaghan in the Kingdom of Ireland, Lord Lieut. and Custos Rotulorum of the same county, and Major General in His Majesty's service, P. Grand Master of Free and Accepted Masons, &c., and also Most Excellent Grand Master of the Royal Arch of Jerusalem, Send Greeting.

Whereas we have it principally at heart to do all in our power to promote the Honor, Dignity, Preservation, and Welfare of the Royal Craft in general, as well as of every worthy Brother in particular, and also to extend the Benefits arising therefrom to every created Being, according to the original design of this Heavenly Institution, first planned and founded in Ethicks, and including in its Grand Scheme every Art, Science, and Mystery that the mind of man in this sublunary state is capable of comprehending, and whereas we, having duly passed the Royal Arch, have found our dearly beloved and most Excellent Brethren James Galloway, John McLean, Thos. Dunckerley, Francis Flower, John Allen, John Brooks, Thomas French and Charles Taylor, and the rest of our Excellent Companions of the respectable Chapter, held at the Turk's Head Tavern, in Gerrard Street, Soho, in the County of Middlesex, not only to be perfect Masters in every Degree of the Royal Craft in its operative, but likewise, by their study and labour, to have made considerable advance in the speculative or truly sublime and most exalted parts thereof, and whereas our said Most Excellent Companions have requested us to enter into compact with, and grant to them our Charter of Institution and protection, to which we have readily concurred. Now know Ye, that in tender consideration of the Premises, and for the purposes aforesaid, We have Instituted and Erected, and by, and with the advice, consent, and concurrence of our said Most Excellent Companions in full Chapter assembled, testified by their Severally Signing and Sealing hereof, Do by these presents as much as in us lyes, Institute, and erect them our said most excellent Brethren

and Companions Jas. Galloway, John McLean, Thomas Dunckerley, Frances Flower, John Allen, John Brooks, Thomas French, and Charles Taylor, and their Successors, Officers, for the time being of the Grand and Royal Chapter jointly with ourselves and our Successors, Most Excellent Grand Masters for the time being from time to time, and at all times hereafter to form and be the Grand and Royal Chapter of the Royal Arch of Jerusalem, Hereby giving, granting, ratifying, and confirming unto them and their successors, All the rights, privileges, dignities, ensigns, and Prerogatives, which from time immemorial have belonged, and do appertain to those exalted to this most Sublime Degree, with full power and absolute Authority from time to time as occasion shall require, and it shall be found expedient to hold and convene Chapters and other proper assemblies for the carrying on, improving, and promoting the said benevolent and useful work, and also to admit, pass, and exalt in due form, and according to the Rites and Ceremonies Time immemorial used and approved in and by that most exalted and sacred degree, and as now by them practised; all such experienced and discreet Master Masons as they shall find Worthy. And we do furthermore hereby give, grant, Ratify, and confirm unto our said Most Excellent Brethren and Companions and their Successors, Officers of our said Grand and Royal Chapter for the time being, full and absolute power and authority in conjunction with us or our Most Excellent Deputy for the time being to make and confirm Laws, Orders, and Ordinances for the better conducting and regulating the said most Excellent and Sublime Degree throughout the Globe, as well as of the said Grand and Royal Chapter, and from time to time to alter and abrogate the same Laws, Orders, and Ordinances as to them and their Successors shall seem meet; and also to constitute, superintend and regulate other Chapters wheresoever shall be found convenient, and as to us or our Deputy and the said Grand Officers our and their Successors for the time being shall seem fit; and it is also declared Concluded and agreed upon by and between us and our Most Excellent Companions James Galloway, John McLean, Thos. Dunckerley, Francis Flower, John Allen, Jno. Brooks, Thomas French, and Chas. Taylor, the said Most Excellent Grand Officers; and these presents further Witness that we and the said Most Excellent Grand Officers Do hereby for ourselves severally and respectively and for our several and respective successors, the Most Excellent Grand Master and the Most Excellent Grand Officers of the said Grand and Royal Chapter of the Royal Arch of Jerusalem in manner and form following, that is to say, First, that the Most Excellent Deputy Grand Master shall preside and have full power and authority in the absence of the Most Excellent Grand Master. 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. B. 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, &c., in the centre thereof. Thirdly, that every Compn. shall wear according to ancient custom an apron indented with Crimpon, and the badge or  properly displayed thereon, and also the indented ribbon or sash of this Order. Fourthly, that the Common Seal of this Grand and Royal Chapter shall bear the like impression as the Jewels worn by the Most Excellent Grand Officers. Fifthly, that for every Charter of Constitution to be granted by, and from this Grand and Royal Chapter shall be paid into the Common Fund thereof at least the sum of Ten Guineas. Sixthly, that none but discreet and experienced Master Masons shall receive exaltation to this Sublime degree, in this, or in any other Chapter that may hereafter be duly constituted. Nor until they shall have been duly proposed at least one Chapter night preceding, nor unless ballotted for, and that on such ballot there shall not appear one negative or black ball. Seventhly, that every such person so to be exalted shall pay at least the sum of Five Guineas into the Common Fund of the Chapter, wherein he shall receive Exaltation, towards enabling the Companions to carry on the business and support the Dignity thereof. Eighthly, that none calling themselves Royal Arch Masons shall be deemed any other than Masters in Operative Masonry, nor shall be received into any regular Chapter of the Royal Arch, or be permitted to reap or enjoy any of the Benefits, Dignities or Ensigns of that most Exalted Degree, save and except those who have received or shall, or may hereafter receive Exaltation in this Grand and Royal Chapter, or in some Chapter to be Chartered and Constituted by us or our Successors, Most Excellent Grand Officers aforesaid. And except those coming from beyond the Seas, or such as shall obtain Certificates of adoption from this our Grand and Royal Chapter. For which Certificate shall be paid into the Common Fund the sum of one guinea at the least. Ninthly, that there shall be a General Chapter of Communication of the Excellent Companions of this Grand and Royal Chapter, with all other Chapters that shall or may hereafter come under the protection of, and be Chartered by the same as aforesaid, on or as near as conveniently may be to the Feast of St. John the Evangelist, Yearly or oftener as occasion shall require, and it shall be found convenient for the purposes of conducting, promoting and well ordering of this Sublime Degree, and the business affairs thereof, in such manner as shall from time to time be found most expedient. Tenthly, That at and upon the said Feast of St. John the Evangelist or the general Chapter of Communication, held next to such Feast, the Most Excellent Grand Master, Most Excellent Deputy Grand Master, and the other Most Excellent Grand Officers of the Grand and Royal Arch of Jerusalem, shall be chosen and elected, which election shall be by a Majority of the Companions present at such General Chapter by ballot, and Lastly, that the Grand Officers so chosen

and elected shall continue to serve, and be in Office for the year ensuing unless some or one of them shall happen to decline, in which case, or in case of the Death of any of them or otherwise, it shall be found necessary, a Special General Chapter shall be called for an Election to supply his or their place or places. In Witness Whereof, We, the said Most Excellent Grand Master, and the Most Excellent Grand Officers have hereunto severally signed our names and affixed our Seals in full Chapter Assembled for this purpose, at the Turk's Head Tavern, in Gerrard Street, Soho, aforesaid, this 22nd day of July, in the year of the Birth of Virtue 5. 3. 7. 9. A.L. 5771, A.D. 1767.

Signed	BLAYNEY.	L.S.
	JAS. GALLOWAY.	L.S.
	JNO. MCLEAN.	L.S.
	THOMAS DUNCKERLEY.	L.S.
	FRANCES FLOWER, E.S.	L.S.
	JNO. ALLEN, N.	L.S.
	JNO. BROOKS, P.S.	L.S.
	THOS. FRENCH, S.	L.S.
	CHAS. TAYLOR, S.	L.S.

In testimony of our ready acceptance of, and perfect compliance with this Charter of Institution and Protection above written, and the Laws and Ordinances thereby prescribed, We, the rest of the Excellent Companions of this Most Excellent Grand and Royal Chapter have hereunto severally subscribed our names the day and year above written.

Henry Cluttick	R. Berkeley	Ro. Simkinson
G. Borrodale	Jno. Bewlay Rich	Rowland Holt
John Turner	Anglesey	J. P. Pryse
N. Ross	Thos. Morgan	Jno. Hatch
Robert Kellie	Jno. Heseltine	Lewis Masquerier
John Derwas	Wm. Guest	David Hughes
Samuel Way		

## APPENDIX B.

## LAWS OF THE GRAND CHAPTER, A.D. 1778.

## THE GRAND AND ROYAL CHAPTER OF JERUSALEM :

To all and each of the Companions of that exalted and supreme degree of Masonry, stiled, The Royal Arch ; Health, Peace, and Good-will.

Whereas by Charter of Compact, our Grand and Royal Chapter of Jerusalem is constituted the Grand Lodge of this supreme degree, with full power, when in Chapter assembled, to issue out, publish, and make known, to all our loving Companions, whatever may contribute to their more easy acquisition of true Masonic knowledge, and not inconsistent with its general laws ; and also to constitute and appoint any other Officer or Officers, and to make and ordain such laws or regulations, as from time to time may appear necessary to promote the honour of Masonry in general, and the more perfect government of our own supreme degree in particular : We therefore, the most excellent and excellent Grand officers and Companions, for that purpose, in full Chapter assembled, do make known :

I. That according to ancient custom, a complete Chapter of this supreme degree of Masonry, consists of the three Principals ; who, when in Chapter assembled, are to be considered conjunctly, as The Master ; and each severally as a Master ; the three Sojourners two Scribes, and seventy-two others, as Council ; and that no regular Chapter of this exalted degree can consist of more ; but that any number may be exalted and received as Companions, though not to hold the Staff of Office, or be considered as Counsellors when more than that number are present ; and if any other Officers are necessary (unless menial) they ought to be appointed from the Past Masters, not only to prevent too great an increase, but as from their knowledge of our laws and constitution, they will be better qualified to execute them.

II. That to this exalted degree, none are to be admitted but men of the best character and repute ; of good natural capacity, and some degree of education ; open, generous, liberal in sentiment ; totally devoid of superstitious bigotry, and real Philanthropists ; must have passed through the three probationary degrees of Craft Masonry ; been regularly appointed and presided as Masters, to be justly entitled to, and have received the Past-master's token and pass-word ; must be duly proposed and recommended by two or more Companions of the Chapter, balloted for, and approved of ; the recommendation to be (unless on particular occasions) at least one Chapter previous to the ballot : Each

brother to be not less than twenty three years of age at the time of initiation, except his father be a Companion of the Chapter, or that himself has been two years of the Master's degree in the Craft; and then, under the above regulations, may be exalted at twenty-one; but none to be admitted, if on the ballot there is more than one negative.

III. That the three Principals, and all Past-masters are stiled, Most Excellent; all other Officers, Excellent; and the rest Companions of the Chapter.

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 furr:

For H. mazarine blue, faced light blue, trimmed sable furr:

For J. light grey, faced light blue, trimmed grey furr:

For Past-masters scarlet, faced light blue, trimmed sable furr:

For the Sojourners, surplices:

For the Scribes, surplices and crimson scarfs.

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 Staffs as Standards the proper Ensigns.

IV. That all the before mentioned Officers be elective annually: but no nomination to be made, no one to declare himself a candidate or any to be elected but such as are properly acquainted with our laws and constitution, and from their merit and abilities, are likely to do honour to the Society.

V. That the mode of election be by ballot, for the Office of Z. first, and the others in succession; and whoever has the most votes is to be invested and inducted into his Office accordingly; but if there are two or more of the highest number, Z. shall have a casting vote, or he may order a new ballot betwixt the respective parties only, the ballot always to begin by the juniors, and end with the Principal.

VI. That, as soon as any Chapter is opened and the Companions seated, the minutes of the last meeting are to be read by one of the Scribes, and then confirmed or rejected; which done, ballots are to be taken; 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.

VII. That in Chapter no subject is to be entered upon, but what belongs to the business thereof, or has immediate relation to Masonry.

That every Companion, who has any thing to propose, must rise and speak standing; but no one to rise till another has done and taken his seat; and the present Speaker never to reply to the late one, but always address his discourse to the Principals.

VIII. And whereas this our Grand and Royal Chapter is, by Charter, constituted the Grand Lodge of the supreme degree of Masonry, stiled the Royal Arch: Be it therefore known, that no Chapter will be acknowledged by Us, within any of the British dominions, unless they admit of our supremacy, and conform to the Rules of the order as hereby set forth; nor any man received as a Companion, unless exalted in a Chapter constituted by Us; or in the dominions of some foreign Prince; or was initiated in or before A. L. 5770, A. D. 1766.

IX. That the mode of application for a Charter be by Petition, addressed to *The Grand Lodge of Royal Arch Masons, at Free Masons Tavern, London*; signed by three Companions of the order, specifying the time when, and place where to be held, with the names of the three intended for Principals, and the title they would chuse to have their Chapter known by.

X. That in all Chapters under our Constitution their Officers be the same as in Statute No. I, and the robes and regalia as in No. III; but in any Chapter whose finances would be hurt by the expence, the whole or any part thereof may be dispenced with.

XI. That whereas it is ordered by our Charter of Compact, that Ten Guineas should be paid for every Constitution, and Five Guineas for each Exaltation fee, or such other sums as shall be settled in the Bye-laws of this Grand Chapter, previous to the times of application for the same; and as a dispensing power is left with Us, and We think it probable that the said sums of Ten and Five Guineas may restrain several of merit and character from entering into the Society, and thereby counteract the benevolent purpose of its institution; we do hereby order, that for every Constitution applied for and granted from and after the date hereof, until notice shall be given to the contrary; if for a Chapter to be held within the bills of mortality for the City of London, there shall be paid not less than Three Guineas; and for a Chapter to be held elsewhere, not less than Two Guineas; and for every Exaltation in any Chapter constituted by Us not less than One Guinea; and that an account be given of the name of each person exalted, and Five Shillings paid to this Grand Chapter for his registering fee.

XII. That no person, unless exalted in the Grand Chapter, can be admitted a Companion of it, until ballotted for and approved of as by Statute No. II; and if exalted for a less sum than is there paid, must make up that by paying the remainder, and also Five Shillings as a registering fee; with the annual subscription, or such proportion of the said sum as the then remaining part of the year shall bear to the whole.

XIII. That Companions residing abroad, or at a distance from town, may be admitted as honorary, and on each visit pay only the



common expences, but in that case must be approved of by ballot, and pay Five Shillings as a registering fee.

XIV. That any Companion who is not honourary, shall pay on each visit Seven Shillings and Six-pence, and no one resident in town, to be admitted as honourary, unless his avocation should compel him to be absent more than half the season of the Chapter's meeting; nor must any non-resident, be elected into office, unless that office be such as will not require his personal attendance in Chapter.

XV. That as the business of our Grand Chapter increaseth from the frequent application for constitutions, certificates, or instruction in the ancient Usage and Customs of this exalted degree: We therefore, the most Excellent and Excellent Grand Officers and Companions do hereby make known, that we have constituted and appointed, as follow; viz. Our most Excellent Companions and Past Grand Masters, Rowland Holt, Esq. to be President of the Council: James Galloway, John Brooks, James Hesletine and John Allen, Esqrs. to hold the great seal of our order in commission, and to be our Inspectors General; that it be their duty to inspect into the general management of the Grand Chapter, to see that all matters of business come properly before it; that any of the Chapters constituted by Us, receive such instructions as they petition for and stand in need of; to examine into the propriety of all applications for Charters or Certificates, and the merits and qualifications of the Petitioners; that all orders given by the Grand Chapter are duly executed; all laws and edicts properly drawn up, recorded, and issued, being first sealed and signed by or in the names of the three most Excellent Grand Masters for the time being, and counter-signed by one or more of themselves.

XVI. We have also constituted and appointed our most Excellent Past Grand Masters; James Hesletine, Esq. to be our Correspondent-General: Charles Taylor, Esq., Treasurer: Thomas Dunckerley, Esq. Superintendent over the counties of Hants and Essex; John Allen, Esq. over the counties of Lancaster and Chester; Captain George Smith, over the county of Kent; each with full power as if We ourselves were there personally present; but an appeal always reserved to the Grand Chapter.

XVII. That every Chapter constituted by Us shall have power to make such Bye-laws as to them shall seem meet for their own private government; provided they do not contain any thing incompatible with the general ones established as Statutes by this Grand and Royal Chapter.

XVIII. That all their Officers be elected annually as by our Statutes No. IV. and V, and that immediately after each election an account be sent to the Grand Chapter, with their Names and Rank; and also a list of the Names of all those exalted the preceding year, and therewith (if not remitted before) their registering fees.

XIX. That these Laws be considered as Statutes respecting the whole Society of Royal Arch Masons; and if any doubt arise in their



## APPENDIX D.

IN THE NAME OF THE GRAND ARCHITECT OF THE  
UNIVERSE.

THE SUPREME GRAND AND ROYAL ENCAMPMENT OF THE ORDER OF  
KNIGHTS TEMPLARS OF ST. JOHN OF JERUSALEM, KNIGHTS  
HOSPITALLERS, AND KNIGHTS OF MALTA, &c., &c.

To all Knight Companions of that Noble Order  
Health—Peace—Goodwill.

WHEREAS by Charter of Compact our Encampment is constituted, the Supreme Grand and Royal Encampment of this Noble Order, with full Power, when Assembled, to issue, publish and make known to all our loving Knights Companions, whatever may contribute to their knowledge, not inconsistent with its general LAWS. Also to constitute and appoint any Officer or Officers to make and ordain such laws, as from time to time may appear necessary to promote the Honor of our Noble Order in general and the more perfect government of our Supreme degree in particular. We therefore the Most Eminent Grand Master, The Grand Master of the Order, the Grand Master Assistant General, and two Grand Standard Bearers and Knights Companions for that purpose in full Encampment, Assembled, do make known, FIRST. According to ancient custom, that a complete Encampment of this degree consist of The Most Eminent Grand Master, the Grand Master of the Order, the Grand Master Assistant General, and two Grand Standard Bearers, who when in Encampment Assembled are to be considered as such, and that no regular Encampment of this Degree can consist of a less number than five. SECOND. That to this Order none be admitted but men of the best character and education—open—generous and liberal in sentiment, which have passed the four Degrees of Masonry— Have been duly proposed and recommended by a Knight Companion of the Encampment, balloted for and approved of, but none to be admitted if there is more than one negative. THIRD. That the first Grand Officer be stiled, the Most Eminent Grand Master—The second the Grand Master of the Order—The third, the Grand Master Assistant General—fourth and fifth Two Grand Standard Bearers, and the rest worthy Knights Companions—FOURTH. That the Most Eminent Grand Master wears a robe or mantle and the insignia of the Order—and all the Knights Companions to wear the Insignia of the Order. The robe of the Most Eminent Grand Master to be black velvet lined with crimson satin, trimmed with gold lace and black fur, a black ribbon with gold fringe, a star and dagger pendant, a sword by his side, and a shield on his arm, with the proper arms emblazoned thereon. The Grand Master of the

Order to wear a crimson velvet robe trimmed with gold lace and ermine—a crimson ribbon with gold fringe, a star and dagger pendant, a shield with the arms emblazoned thereon, and a sword by his side. The Grand Master Assistant General to wear a blue velvet robe trimmed with gold lace and white furr, a blue ribbon with gold fringe, a star and dagger pendant, a shield and a sword, the same as the Most Eminent Grand Master. FIFTH that as soon as any Encampment is opened and the Knights Companions seated the minutes of the last meeting are to be read by the Secretary and then rejected or confirmed, after which ballots are to be taken and the elected Candidates Installed. Sixth. That in an Encampment any Knight Companion who has anything to propose must rise and address himself to the Most Eminent Grand Master—nor in such address is he on any account to be interrupted, but he who intends to reply must wait until the speaker resumes his seat. SEVENTH and whereas this Encampment is by Charter Constituted the Supreme Grand and Royal Encampment. Be it therefore known that no Encampment within the Kingdom of England will be acknowledged by us, unless they admit of our Supremacy and conform to the Statutes, nor any received as Knight Companions except those Installed in an Encampment constituted by us, or in some foreign Prince's dominions, or was Installed before A.D. 1780. EIGHT that the mode of application for a Charter be by Petition addressed to the Supreme Grand and Royal Encampment at our Castle in Bristol, signed by five companions of the order specifying, the time when, and the place where to be held, with the names of the three first officers, and the title they would chuse to have their Encampment known by. NINTH, and be it further ordained, that one guinea and a half shall be paid for every Constitution. One guinea for every Installation fee to our Supreme Grand and Royal Encampment, and not less than one guinea to any other Encampment where they are Installed, and five shillings for every Grand Certificate from this Supreme Grand and Royal Encampment. TENTH. That every subordinate Encampment shall have power to make such Byelaws as to them shall seem meet for their own private government, provided they are not incompatible with the general Statutes established by this Supreme Grand and Royal Encampment. ELEVENTH. That an Encampment be held the first Thursday in every quarter at 7 o'clock in the evening in the Summer, and six in the Winter which shall be deemed public Encampments, but that the Most Eminent Grand Master—the Grand Master of the Order, and Grand Master Assistant General shall have power to convene a private Encampment as often as they shall find it expedient. TWELFTH. That every visiting Knight Companion shall pay, if a Member of a lodge two shillings and sixpence if not a member of a lodge four shillings. THIRTEENTH. That the cash or fund as well as the furniture &c. belonging to the Supreme Grand and Royal Encampment shall, and is, hereby vested in and deemed the property of the Most Eminent Grand Master—the Grand Master of the Order, and the Grand Master Assistant General for the time being so

that any action or suit that shall happen to be necessary for the preservation or recovery of the same or any part thereof may or shall be brought or commenced, and prosecuted in their names, in trust for the use and benefit of the Supreme Grand and Royal Encampment, and be paid, applied, and disposed of as the Encampment in due form from time to time shall think proper to direct. **FOURTEENTH.** That every member of this Supreme Grand and Royal Encampment shall sign these laws, and shall observe and keep the same, as well as any future laws that shall be found necessary to be made. **FIFTEENTH.** That this Charter of Compact be read at least once a year. **SIXTEENTH.** That all presents made to this Supreme Grand and Royal Encampment be entered in the Minute Book with the Knight Companion's name in token of his esteem for this *Most Noble Order*. **SEVENTEENTH.** That if any doubt should arise in the respective Encampments concerning the Construction of these Statutes or other Matters relative to this Degree which cannot be amicably adjusted amongst the Knight Companions thereof—the subject shall be fairly stated, and laid before the Supreme Grand and Royal Encampment whose determination shall be final. **EIGHTEENTH** That every Subordinated Encampment be stiled a Grand Encampment, the first officer Grand Master, the second, Master of the Order—the third Master General assistant and two Standard Bearers. **NINETEENTH.** That every Encampment, as well as the Supreme Grand and Royal Encampment, has power to Elect two Captains Commanding and four inferior Captains which with the other officers forms the Most Complete Encampment. **TWENTIETH.** That no resolution or Decree can pass the Supreme Grand and Royal Encampment unless two of the first three Grand Officers and two-thirds of all the other members agree to the said resolution and that no motion can be made for any alteration in our Laws, but in a public Supreme Grand and Royal Encampment, and which shall not be determined until the next Public Meeting and must be by ballot.

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

Signed, &c.

## APPENDIX E.

LIST OF CHAPTERS ON THE ROLL OF THE "SUPREME GRAND  
AND ROYAL CHAPTER," 1813.

*Some of the "Years of Constitution" are an approximation only.*

1. Restauration Lodge or Chapter of the Rock and Fountain Shiloh, London . . . . .	1769
2. Caledonian, Doctors' Commons, London . . . . .	?
3. Friendship, Portsmouth Common, Hants. . . . .	1769
4. Nativity, Burnley, Lancashire . . . . .	1769
5. Cana Lodge or Chapter of the First Miracle, Colne . . . . .	1769
6. Euphrates, or Chapter of the Garden of Eden, Manchester. . . . .	1769
7. Lodge of Intercourse, or Chapter of Unanimity, Bury, Lanc. . . . .	1769
9. Charity, Assembly Coffee House, Bristol . . . . .	1769
10. Bengal, East Indies. . . . .	1774
12. D'Errington, Newgate Street, Newcastle-upon-Tyne*. . . . .	1776
13. Concord, Guildhall, Southampton . . . . .	1777
15. Social Brethren, Calcutta, East Indies . . . . .	1778
18. Royal Cumberland, Little Park Street, Coventry† . . . . .	1779
21. Amity, Private Rooms, Poole, Dorset . . . . .	1780
22. Durnovarian, Dorchester, Dorset . . . . .	1780
23. Unity, Smart's Quay, Plymouth . . . . .	1780
24. St. Michael, Chester . . . . .	1781
28. Royal Cumberland, Bath . . . . .	1782
29. Resolution, Exeter, Devon . . . . .	1782
30. Friendship, Dartmouth, Devon . . . . .	1783
32. Britannia, Whitby, Yorkshire . . . . .	1783
33. Fortitude, Birmingham . . . . .	1783
35. Minerva, Kingston-upon-Hull . . . . .	1783
36. Holy Mount Moriah, Chatham, Kent . . . . .	1783
38. Concord, Canterbury . . . . .	1783
39. Industrious, Hull, Yorkshire. . . . .	1784
40. Dorre, Christiana, Norway . . . . .	1784
41. Prudence, Ipswich, Suffolk . . . . .	1784
42. Leijrah, Copenhagen, Denmark . . . . .	1784
43. Rectitude, Chelmsford, Essex‡ . . . . .	1785

\* No. 12 was originally granted to the "Unity" Chapter, Colchester.

† This Chapter met for many years in London, and in 1790 its Companions were deemed members of No. 2,<sup>1</sup> in consideration of their Fidelity and Zeal." (Official record.)

‡ Warranted in 1785 at Boking, Essex.

45. Concord, Bolton-le-Moors, Lancashire . . . . .	1785
47. Union, Bridgewater, Somerset . . . . .	1786
49. Hope, Deptford Green, Deptford . . . . .	1787
51. Concord, Private Room, Durham . . . . .	1787
53. Goodwill, Braintree, Essex . . . . .	1787
56. Vigilance, Darlington, Durham . . . . .	1788
57. Friendship, Plymouth Dock (i.e. Devonport) . . . . .	1788
58. St. Matthew, Barton-upon-Humber, Lincolnshire. . . . .	1788
60. St. James, Freemason Tavern, London . . . . .	1788
61. Royal George, Tombland, Norwich . . . . .	1788
62. Holy Cross, Knaresborough, Yorkshire . . . . .	1788
63. Trinity, Manchester, Lancashire . . . . .	1788
64. Royal Brothers, Bury St. Edmunds, Suffolk . . . . .	1789
65. Temperance, Wigan, Lancashire . . . . .	1789
66. Union, Gateshead, Durham . . . . .	1789
67. Sincerity, Plymouth Dock (Devonport) . . . . .	1789
68. Justice, Nottingham . . . . .	1790
69. Mount Horeb, Carlisle . . . . .	1790
72. Unity, Private Room, Leeds (opened 1796) . . . . .	1790
73. Sincerity, Halifax, Yorkshire . . . . .	1790
74. Unanimity, Wakefield, Yorkshire. . . . .	1790
75. Liberty and Sincerity, Bristol . . . . .	1791
76. Judæa Lodge or Chapter of the Holy City, Keighley, York . . . . .	1791
77. Unity, Plymouth, Devon . . . . .	1791
78. Trinity, Bideford, Devon . . . . .	1791
79. Druids' Chapter of Love and Liberality, Redruth, Cornwall. . . . .	1791
80. Palladian, Hereford . . . . .	1791
81. Royal Westmorland and Good Intent, Kerby-in-Kendal . . . . .	1791
82. Philanthropy, Werneth, near Oldham, Lanc. . . . .	1791
84. Wisdom, Rochdale, Lancashire . . . . .	1792
86. Perseverance, Halifax, Yorkshire . . . . .	1792
87. Nine Arches of Enoch, Jamaica . . . . .	1792
88. Mount Horeb, St. Christopher's . . . . .	1793
89. Vale of Jehoshaphat, Huntspill, Somerset . . . . .	1793
90. Stone of Friendship, Ezel, Stockport . . . . .	1793
91. Conference, or Chapter at the Well-in-Samaria, Keighley . . . . .	1794
92. Constitution, Beverley, Yorkshire . . . . .	1794
93. Fidelity, Kirkgate, Leeds . . . . .	1794
94. Prosperity, Huddersfield, Yorkshire . . . . .	1795
97. Light and Truth, Penryn, Cornwall . . . . .	1795
98. Benevolence, Warrington, Lancashire . . . . .	1796
99. Love and Unity, Ormskirk, Lancashire. . . . .	1796
100. Royal Caledonian, Annan, Scotland . . . . .	1796
101. Reason, Staley Bridge, Lancashire* . . . . .	1796
102. Fortitude, Leicester . . . . .	1796

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\* Henley Bridge on the Roll of A.D. 1807.

103. Strict Benevolence, Sunderland . . . . .	1797
104. Royal St. John, Great Yarmouth . . . . .	1797
105. Loyal Halifax, Halifax, Yorkshire . . . . .	1797
107. Love and Friendship, Macclesfield, Cheshire . . . . .	1797
108. St. John, Bridgetown, Barbadoes . . . . .	1797
110. Emulation, Uxbridge, Middlesex . . . . .	1797
111. Paradise, Sheffield, Yorkshire . . . . .	1798
112. Charity, Bradford, Yorkshire . . . . .	1798
113. Peace and Fame, Long Melford, Suffolk . . . . .	1798
114. Salem, Liverpool, Lancashire . . . . .	1798
115. Hermes, Gravesend, Kent* . . . . .	1798
116. Nile, Lynn-Regis, Norfolk . . . . .	1798
117. Royal Navy, Deal, Kent . . . . .	1801
118. Agenorian, Bridgnorth, Salop . . . . .	1801
119. Brunswick, Haworth, near Keighley . . . . .	1801
120. Perseverance, Leeds, Yorkshire . . . . .	1802
121. Industry, Richmond, Yorkshire . . . . .	1802
122. A Tribus Stellis, Bordeaux, France . . . . .	1803
123. Mount Sinai, Langholm, Carlisle, (? Scotland) . . . . .	1803
124. Magdalen, Doncaster, Yorkshire . . . . .	1803
125. Mizpah, Leigh, Lancashire . . . . .	1803
126. Royal Architect, Preston, Lancashire . . . . .	1803
127. Harmony, Skipton, Yorkshire . . . . .	1803
128. Philanthropy, Shaftesbury, Dorset . . . . .	1804
129. Industry, Batley, Yorkshire . . . . .	1804
130. Mount Horeb, Workington, Cumberland . . . . .	1805
131. De Percy, Morpeth, Northumberland . . . . .	1806
132. Affability, Bottoms, near Hebden Bridge, Yorkshire† . . . . .	1807
133. All and Able, Almondbury, Yorkshire . . . . .	1807
134. Hope and Sincerity, Berkeley, Gloucestershire . . . . .	1807
135. Lebanon, Prescott, Lancashire . . . . .	1807
136. All Soul's, Weymouth, Dorset . . . . .	1807
137. Lodge of Good Intent, or Chapter of Unity, Roohdale . . . . .	1807
138. Knowledge, Middleton, Lancashire . . . . .	1807
139. Integrity, Mottram, Cheshire . . . . .	1807
140. Perseverance, Ashton-under-Lyne, Lancashire . . . . .	1807
141. Patriotic, Colchester, Essex . . . . .	1807
142. Faith, Stockport, Cheshire . . . . .	1807
143. Hope        "        " . . . . .	1807
144. Charity     "        " . . . . .	1807
145. Fidelity, Brixham, Devon . . . . .	1807
146. Iris, Hampton Court, Middlesex . . . . .	1807
147. Urania, Bury St. Edmunds . . . . .	1807
148. The School of Plato, Cambridge . . . . .	1807

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\* Originally granted for Grays Thurrock, Essex.

† Credited to Manchester in List of 1807.



149. United Prudence, London . . . . .	1808
150. Concord, Harwich, Essex . . . . .	1808
151. Mishna, Oldham, Lancashire . . . . .	1808
152. Friendship, Steeton, Yorkshire . . . . .	1808
153. Mount Lebanon, Gatehouse, by Dumfries, Scotland . . . . .	1808
154. Palestine, Freemason Tavern, London . . . . .	1808
155. Royal Galovidian, Kircudbright, Scotland . . . . .	1809
156. Salem's Tower, Wigton, Cumberland . . . . .	1809
157. Volubian Chapter of Virtue and Silence, Falmouth . . . . .	1810
158. Philanthropy, Port-au-Prince, Hayti . . . . .	1810
159. Vectis Chapter of Peace and Concord, Newport, I.W. . . . .	1811
160. Mount Moriah, Arundel, Sussex . . . . .	1811
161. Good Intent, Heptonstall, Yorkshire . . . . .	1811
162. Temperance, Alcester, Warwickshire . . . . .	1811
163. Fidelity, Chard, Somerset . . . . .	1811
164. Lennox, Brighthelmstone, (Brighton) . . . . .	1811
165. Cyrus, Cornhill, London . . . . .	1811
166. Constantia, Freemasons' Tavern, London . . . . .	1811
167. Loyalty and Virtue, Barnstaple, Devon . . . . .	1811
168. St. John's United Friends, Carmarthen . . . . .	1811
169. Benevolence, Madras, East Indies . . . . .	1811
170. School of Plato, Madras . . . . .	1811
171. Mystic Stone, Martock, Somerset . . . . .	1812
172. Harmony, Guernsey . . . . .	1812
173. Unity, Guernsey . . . . .	1812
174. Apollo, Assembly Rooms, Salisbury . . . . .	1812
175. Royal St. John's of Ruthwell, Clarencefield, Scotland . . . . .	1812
176. Virtue and Hope, Swansea, South Wales . . . . .	1812
177. Emulation, North Shields, Northumberland. . . . .	1812
178. Mount Horeb, New Town, Portsea . . . . .	1812
179. British, Freemasons' Tavern, London . . . . .	1812
180. Moira, London . . . . .	1813
181. Cyrus, Chichester, Sussex . . . . .	1813
182. Charity and Concord, Lognor, Staffordshire. . . . .	1813
183. Aletheia, Great Grimsby, Lincolnshire . . . . .	1813

## APPENDIX F.

LIST OF EXTINGUISHED CHAPTERS,  
1769—1797.

6. <i>Universality, &amp;c., London</i> 1769	46. Harmony, Kingston . 1786
8. <i>London</i> . . . 1770	48. Prudence, London . . 1786
10. (Afterwards 8), Swansea 1771	50. <i>Prudence, London</i> . . 1787
†11. Kilwinning or Caledonian, London . . ?	52. Land of Cakes, Eye-mouth . . . . 1787
14. Zebulon, Liverpool . . 1778	54. Gibraltar, Gibraltar . 1787
†16. Emulation, London . . 1778	55. <i>Mount Sinai, Antigua</i> . 1788
†17. Unanimity, York . . . 1778	59. Regularity, Penrith . 1788
19. Unity, Quebec . . . . 1780	70. Madras Chapter, Fort St. George . . . 1790
20. Harmony, Salisbury . . 1781	71. Love and Harmony, Chichester . . . 1790
25. Universal Benevolence Plymouth Dock . . 1781	83. Cumberland, Ripon Y. 1791
26. <i>Genoa</i> . . . . 1781	85. Fraternal, Cambridge 1792
27. Fortitude, 1st Dragoons. 1781	95. Loyalty, Sheffield . . 1795
31. Science, Salisbury . . 1783	96. Universality, Lancaster 1795
34. <i>Weymouth</i> . . . 1783	106. Loyal Scots, Langholm 1779
37. Philanthropic Chapter, London . . . . 1784	109. <i>Royal Benevolent, Norwich</i> . . . . 1797
44. Zion, Hanover . . . . 1785	

\* Described as "A revival of No. 2" in Lists of 1788-90.

† The numbers of these two Chapters were often reversed (*i.e.* 17 and 16).

\*\* The foregoing Chapters were finally erased in 1809 by the Grand Chapter, with the exception of those in *italics*.

## APPENDIX G.

## GRAND SUPERINTENDENTS, 1778 TO 1813.

\* An asterisk denotes the appointment may have been earlier.

*Bedfordshire.*

Lord Hawke, 1811.

*Berkshire.*

James B. Richards, 1812.

*Bristol.*

Thomas Dunckerley,\* 1793. Henry Jenner, 1801.  
W. H. Goldwyer,\* 1813.

*Cambridgeshire.*

G. D. Harvey, 1802. W. R. Wright, 1807. Rev. G. A. Browne, 1810.

*Cheshire.*

Johu Allen,\* 1778. Richard Jebb, 1810. John Bayford, 1812.

*Cornwall.*

Thomas Dunckerley,\* 1793. Sir John St. Aubyn, Bart., 1796.

*Cumberland (see Scotland).*

James Galloway, 1796. John Losh, 1803.

*Derbyshire.*

T. B. Parkyns, M.P. (afterwards Lord Bancliffe),\* 1793.

*Devonshire.*

Thomas Dunckerley, 1780. Bevis Wood, 1809.

*Dorsetshire.*

Thomas Dunckerley, 1780. Sir John Lister, 1802.  
John Jefferys, M.P., 1805. William Williams, 1812.

*Durham.*

Thomas Dunckerley, 1788. Sir Ralph Millbanke, Bart., 1801.

*Essex.*

Thomas Dunckerley,\* 1778. William Wix, 1801.

*Gloucestershire.*

Thomas Dunckerley,\* 1793. Henry Jenner, 1801.

*Hampshire.*

Thomas Dunckerley,\* 1778. James Galloway,\* 1782 and 1796.  
John Aldridge, 1801. Colonel S. Stewart,\* 1813.

*Herefordshire.*

Thomas Dunckerley,\* 1793. Richard Jebb, *before* 1810.

*Hertfordshire.*

Colonel A. D. O'Kelly, 1811.

*Isle of Wight.*

Thomas Dunckerley,\* 1793. Sir Leonard W. Holmes, Bart., 1810.

*Kent.*

Captain George Smith,\* 1778. T. Dunckerley,\* 1778.  
John Foulston, 1807.

*Lancashire.*

John Allen,\* 1778. F. D. Astley,\* 1813.

*Leicestershire.*

T. B. Parkyns, M.P. (afterwards Lord Rancliffe),\* 1793.

*Lincolnshire.*

Walter Powell, 1802. William Henry White, 1807.

*Middlesex.*

John Elliott, 1807.

*Norfolk.*

Rev. Henry Hobart, 1792. Joseph Taylor, 1802.

*Northumberland.*

Sir John Swinburn, Bart.,\* 1813.

*Nottinghamshire.*

Thomas Dunckerley,\* 1793. William H. White, 1806.

*Oxfordshire.*

Rev. Okey Balfour, 1808.

*Somersetshire.*

Thomas Dunckerley,\* 1782. John Bowden, 1812.

*Suffolk.*

Rowland Holt, 1784. T. Dunckerley, 1786. W. B. Wright, 1801.

*Surrey.*

T. Dunckerley,\* 1793. Rev. G. A. Browne, 1811. Rev. J. Austin, 1811.

*Sussex.*

Thomas Dunckerley, 1787. Rev. John Austin,\* 1813.

*Warwickshire.*

Thomas Dunckerley,\* 1793. Hon. Washington Shirley, 1812.

*Wiltshire.*

Thomas Dunckerley, 1780. William Henry White,\* 1807.

*Worcestershire.*

John Dent, M.P., 1812.

*Yorkshire (York, Hull, &c.).*

William Spencer,\* 1778. Richard Garland, 1781.

James Heseltine,\* 1793. Hon. Laurence Dundas (afterwards Earl of Zetland), 1803.

*Scotland, with Cumberland, Berwick, &c.*

James Galloway, 1796. John Losh,\* 1807.

*Canada, Nova Scotia, &c.*

Lient.-Col. Carleton, 1786. Sir John Johnson, Bart.,\* 1788.

*Denmark and Norway.*

Hon. Bernt Anker,\* 1793.

*Germany.*

Captain Augustus Graefe, 1786.

*Gibraltar.*

H.R.H. Duke of Clarence, 1790.

*Hayti.*

— Trickett,\* 1810. John Goff, 1811.

*Island of Antigua and Leeward Islands.*

John Bott, 1788. Samuel Lynch, M.D.,\* 1790.

*Jamaica.*

Col. Thomas Reid, 1794.

*Livonia and Esthronia.*

H.S.H. Duke of Courland, 1787. John V. Holst,\* 1793.

*Madras.*

Herbert Compton, 1807.

*Acting Grand Master (R.A.) for India.*

Earl of Moira (afterwards Marquis of Hastings), 1812.

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BY

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