


# The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne

(A little known independent Order; Or possibly a lost Scottish Ritual found?)

By Bro Alan Eadie – Norman B. Spencer Prize 2006

## Introduction

espite being born, bred and initiated, many years ago in Newcastle upon Tyne, the author only became aware of the Knights Grand Cross of Jerusalem (KGCJ) in 1993 when the Knights Templar Priests (KTP) *Year Book* of that year made reference to them – see Appendix A. With this Order being based in Newcastle upon Tyne he was naturally most interested to find out more. Subsequent enquiries quickly made it very clear that this was a most secretive independent sovereign body and it proved virtually impossible to establish any information about them whatsoever. This naturally increased his desire to find out more! Fortunately he made the acquaintance of three brethren who were able to assist him. One was a member of the Knights Grand Cross of Jerusalem and initially he proved most helpful. The author sincerely hopes that the publication of this paper will encourage the members of this distinguished order to produce their own official and detailed history of the Order.

## Background and History

It will perhaps be useful to first quote from the Revd Neville Barker Cryer's 'A Fresh Look at the Harodim', *AQC* 91 (1978), p. 118:

'Before we can usefully turn to the specific feature of 18th century Masonry which here engages us, it will be helpful to consider certain aspects of the then contemporary scene which have a direct bearing on our subject. Some of the dead-ends encountered [...] in previous articles, papers and addresses have been due to a failure to consider the subject in an adequately historical manner. The reason for this is that the present control of the Craft, with the Royal Arch, by our United Grand Lodge and Supreme Grand Chapter is so effective and widespread, its restriction on development so normal and its encouragement of a general uniformity of Masonic practice, that to set oneself in a totally different Masonic ambience in which such 'landmarks' were not yet the norm requires an act of imagination that is not always easy for Freemasons to adopt. When to that difference of Craft procedure one adds the requirement that there were no separate bodies administering the Mark, Royal Ark Mariner, Cryptic, Allied or other degrees and that where certain new ceremonials "grew" in various parts of England they were first fostered in relation to a Craft Lodge, which might even be called a "chapter", the need for a further act of imagination becomes all the more evident. The whole setting of 18th century Freemasonry has to be regarded from a quite different standpoint than that which naturally and initially springs to our mind. In nothing is this more clear than in regard to the matter of "degrees".'

It is most important to bear this in mind in reading this paper. It may also be helpful for some readers to be aware that the present day Eminent Preceptors of Knight Templar Preceptoreries were formerly known as Eminent Commanders of Knight Templar Encampments and indeed sometimes Conclaves. The early history of the Knights Grand Cross is very much interwoven with the Royal Kent Encampment from 1812. This is amply illustrated by Peter Glyn Williams in the *Bicentenary History of The Preceptorery of St. George No. 6* (1995), p. 79, stating:

'Robert Thompson was the first Commander of the Royal Kent Encampment where he worked the degrees of Rose Croix, Kadosh, a Ne Plus Ult [*sic*] and the local Grand Cross.'

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Previous Page: Q. What are the Jewels of a Master Mason? Bowering's Tracing Board (1819) contains the answer - see *AQC* 112, pp. 117-118

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

It is thus clear in the early days the Knight Grand Cross and other degrees were worked within the Royal Kent Encampment itself. Royal Kent like many older Encampments was preceded by others and organised out of some of the so called 'irregular bodies' such as the St. Nicholas Templars, d' Errington Chapter Templars, and a body working twenty-five degrees in St. Bede's Lodge at Morpeth from 1789 previously meeting at South Shields from 1774 to 1788.<sup>1</sup> Some of these different bodies were formerly taken over whilst others were quietly absorbed by Royal Kent.<sup>2</sup> A list of the degrees worked in St. Bede's Lodge of Morpeth is shown in Appendix B.<sup>3</sup> Although the source of these degrees is not known their names and their sequence is remarkably similar to the system of twenty-five progressive degrees being marketed in 1812 by a William Finch of London.<sup>4</sup> Finch advertised these degrees by writing to Masters of Lodges in all parts of the country. He was born in Canterbury and initiated in that town in 1794. By profession he was a breeches-maker. However in 1806 he moved to London and set up as a bookseller. He conferred several of these degrees himself for a fee at his unrecognized Chapter of Universality. John Knight of Redruth, Cornwall had also been presiding over a rite of twenty-five progressive degrees since 1806 but whilst somewhat similar they were not the same as Finch's degrees.<sup>5</sup>

William Waples stated:

'The Union Lodge at Gateshead held an Encampment of Templars in 1794, and it is also thought that two similar Encampments existed at the same time at Newcastle upon Tyne.'<sup>6</sup>

When members of Atholl Lodge No. 131 in Newcastle, and St. John's Lodge, *now* No. 80, Sunderland, wished to acquire Encampment degrees they travelled to Edinburgh for them.<sup>7</sup> Stephen Forster's 'The Early Grand Encampments of Ireland and Scotland and in England' (1982) states:

'... seventeen brethren, with Robert Brass as leader, journeyed to Edinburgh on 20.2.1807 to receive from Encampment No. 31 of the Irish Early Grand, the Templar, Rosea Crucian, Kadosh and N.P.U. degrees'.

St. Stephen's Lodge Edinburgh, *now* No. 145, was originally of Irish origin, and *circa* 1800 held an Arch and Temple Chapter in Advocates Court, Canongate. This became Encampment No. 31 under the Irish Grand Encampment and practised a series of degrees up to the 'Ne Plus Ultra'.<sup>8</sup>

The Early Grand Encampment of Ireland issued Warrant No. 34,<sup>9</sup> dated 20 February 1807, probably authorised in 1806, to Joppa Encampment at Sunderland, which was no doubt received when the Encampment degrees were conferred in Edinburgh on the members of Newcastle and Sunderland Atholl Lodges. Subsequently after receiving an edict from the English Grand Conclave in January 1811 an English Warrant No. 37 for Joppa Encampment,<sup>10</sup> meeting at the Sign of Admiral's Head, Sunderland, was granted on 21 February 1811 resulting from a petition dated 11 February 1811. This indicated the petitioners had been installed Knights Templar under sanction of St. Stephen's Lodge, Scotland. Stephen Forster records:

'Members of the Joppa Encampment, resident in Newcastle, were also among the petitioners for the Warrant of the Royal Kent Encampment, which from 1812, was to become the stronghold of high degree Freemasonry in North East England.'<sup>11</sup>

Stephen Forster in *The Mitre & The Pillar* (1997), p. 19, confirms the Joppa Encampment became dormant *circa* 1845 with Royal Kent absorbing degrees not already under Royal Kent control.

Was Royal Kent Encampment also founded around this time? Alas there is no record of any Irish or Scottish Warrant being issued. William Waples stated 'the Newcastle upon Tyne Brethren of the "Joppa" petitioned the "Joppa" for the support of a Warrant.'<sup>12</sup> This English Warrant for Royal Kent Encampment No. 44, *now* No. 20, was sanctioned on 16 April 1812 and minute books have been in continuous existence since its first meeting on 9 October 1812 under that Warrant.<sup>13</sup> Founders were recorded in the petition as Robert Thompson, Richard Fennings, Joseph Harrison, John Anderson, and Mark Thompson.<sup>14</sup> The first named described as of the Cross of Christ Encampment, London, the other four being recorded as qualified under 'Sanction of the Knight of Malta Lodge' in the Second Royal Lancashire Militia.

*Transactions of the Quatuor Coronati Lodge*

The Newcastle Athol Lodge No. 131 was founded in 1805 mainly by civilian masons initiated in the Knight of Malta Lodge.<sup>15</sup> The Knight of Malta Lodge was warranted in 1803 by the Antients (subsequently erased in 1822).<sup>16</sup> Interestingly, the Athol Lodge No. 131 was later granted Warrant No. 15.<sup>17</sup> The Antient Grand Lodge Minutes of 15 April 1813 state:

‘Whereas our well-beloved brothers the Master, Wardens, and brethren of the Atholl Lodge, 131, in the town and county of Newcastle upon Tyne, having, since their establishment in 1805, conducted themselves according to the true principles of Masonry, and have been the means of extending the ancient craft in the North; as a reward for their zeal and industry, and a mark of our respect, We advance the sd Lodge to be No. 15 in the Ancient Registry of England.’<sup>18</sup>

This gave the Newcastle Atholl Lodge precedence over all Lodges outside London.

James Strachan stated:

‘The Royal Kent Preceptory of Knights of the Temple, &c, and Malta, holding Warrants from 1812, but working previously in at least two other organisations without warrant.’<sup>19</sup>

Strachan also stated:

‘The seventh anniversary of the Atholl Lodge, 131, was celebrated on the 22nd of October 1812. An Encampment of Masonic Knights Templar was formed, and the members of this body, together with the Royal Arch Chapter attached to the Lodge, and the members of Percy Lodge from Morpeth, accompanied the Atholl brethren, to the number of upwards of 200, in procession through the principal streets of the town, to St. John’s Church. After a sermon and a collection in aid of the Infirmary, the brethren dined at the Turk’s Head.’<sup>20</sup>

Unfortunately the Minute Books of the ‘St. Nicholas’ Templars (probably one of the two organisations working without a Warrant mentioned by Strachan – *see above*) handed to the Royal Kent Encampment in April 1814 are now missing.<sup>21</sup>

In spite of initial obstacles the Royal Kent Encampment quickly got into its stride, for Aprons and Sashes of black velvet were prepared ‘for the public appearance of this confraternity on Thursday the 22nd Inst.’<sup>22</sup> That is 22 October 1812 as indicated in the previous paragraph. The Royal Kent Encampment issued its own Certificates and in 1814 a special plate was cut, the device being a copy of one of the Lintot designs approved by Dunckerly.<sup>23</sup> (To this day the Knights Grand Cross still issue their own Certificates to newly admitted Knights).<sup>24</sup> Frequent meetings were held by Royal Kent Encampment usually on a Sunday and there was a steady flow of candidates. By the end of 1818 some fifty-eight names were on the Roll of Royal Kent Encampment.<sup>25</sup>

It was also usual for Encampments to meet on Good Friday for the conferring of degrees and for installation of Commanders.<sup>26</sup> The degrees normally worked in Encampments included Knight Templar, Mediterranean Pass, Knight of Malta, Rose Croix, a Kadosh, and Ne Plus Ultra.<sup>27</sup> It was not until 1845 that the Templar Order formally agreed to discontinue working the Rose Croix, Kadosh and Ne Plus Ultra degrees these forming part of the system of the newly formed Supreme Council 33<sup>o</sup>.<sup>28</sup>

Many of the early bodies had their own local systems peculiar to themselves. These became known to the first Commanders of Royal Kent Encampment by joining and visiting each other until finally all the known grades were controlled by the Grand Council of the Knights Grand Cross and under them by the Royal Kent Tabernacle of Knight Templar Priests,<sup>29</sup> until eventually those grades and degrees were ceded by the Knights Grand Cross in 1897 to the Grand Council of the Allied Masonic Degrees of England and Wales, etc., with the exception of degrees which had already prepared their own Grand jurisdictions.<sup>30</sup>

The Knight Templar Priest Appendant degrees normally conferred by name are listed at Appendix C. Some KTP Tabernacles do however exemplify these Appendant degrees from time to time as approved by the KTP Grand College. It should perhaps be stressed that although one of the KTP Appendant degrees is the ‘Grand Cross of St. John’, it is admitted that no Tabernacle of the Holy Royal Arch Knight Templar Priests can confer the Grand Cross of the Holy Temple of Jerusalem.<sup>31</sup> This can only be done by the

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

Knights Grand Cross themselves in Newcastle upon Tyne.

From voluminous correspondence in 1843-4 between a Dr Arnott and Alexander Deuchar on the part of Scottish Grand Officers and William Punshon, Robert Thompson and John Bell of the Northumbrian Province, Strachan highlights that Newcastle was famed at this time for the working of Christian and Chivalrous degrees.<sup>32</sup> The Scottish Grand Officers anxiously asked for particulars of ritual and of ceremonial as well as information as to what degrees the Scottish masons were entitled to work under their Charter from the Duke of Kent.<sup>33</sup> In one letter this Dr Arnott speaks of having received in Britain and abroad 120 degrees!<sup>34</sup>

Harold Prestige's *A Century of the AMD* (1st ed. 1979), p. 6, states:

'Before the end of the eighteenth century [...] There were also two strictly local bodies – the Baldwyn Rite at Bristol in 1780 and the Illustrious Order of Knights Grand Cross of the Holy Temple of Jerusalem, a body confined to Past Preceptors of Knight Templar Preceptories in Northumberland and Durham, who met at Newcastle upon Tyne and controlled all extra-Craft masonry in that neighbourhood from the early 1800s, and probably the late 1790s, "independently of any other authority than that contained within the persons of the duly installed officers for the time being".'

There are some similarities between the Baldwyn Rite of Bristol and the Knights Grand Cross of Jerusalem of Newcastle in that both are restricted to a particular local area but more especially in their great secretiveness. However, although both Waples<sup>35</sup> and Strachan<sup>36</sup> indicate two Encampments existed in Newcastle upon Tyne in the 1790s the author has not been able to verify a date of the late 1790s for the Knights Grand Cross or Royal Kent with any hard evidence. But with the Minute Books of the 'St. Nicholas' Templars missing that is hardly surprising. As an aside, Eric Ward's 'The Baldwyn Rite – An Impartial Survey' in *AQC* 71 (1959) illustrates the fictitious dating of the 1780 Baldwyn Charter of Compact. (Though it must be accepted that the *Bristol Journal* of the 25 January 1772 does refer to Knights Templar).<sup>37</sup> Interestingly when in 1958 George Stirling Draffen, *MBE*, the Master of *Quatuor Coronati* Lodge proposed the thanks of the Lodge to Bro Ward for his most interesting paper he said 'There is, I understand, a similar body in Newcastle who work a less elaborate rite, and perhaps some day we shall hear something of it.'<sup>38</sup>

When the English Great Priory introduced the honour of Knights Grand Cross in 1872/3 it is recorded that the Knights Grand Cross of Jerusalem had been in existence for over fifty years.<sup>39</sup> This would suggest a foundation developing from the Royal Kent Encampment *circa* 1821, less than ten years after the Encampment's Warrant of 1812. The Minutes of the Knight Grand Cross Council are however only in existence from 1845.<sup>40</sup> Indeed this was the basis for the Knights Grand Cross celebrating their 150th anniversary in 1995. There is however little doubt that the Knights Grand Cross of the Holy Temple of Jerusalem is one of those old established independent bodies holding inherent rights which they maintain and uphold as ancient landmarks. They are undoubtedly much more than of local importance.

The Ritual of the Knights Grand Cross: Harold Prestige in his *A Century of the Allied Masonic Degrees* (1st ed. 1979), p. 3, stated:

'Some older members of hitherto independent Lodges, valuing omitted items which formed part of their tradition, continued to practise them; gradually these evolved, with a little local elaboration, into distinct ceremonies, and there is evidence, that expert Brethren were invited to neighbouring Lodges to demonstrate and confer these "additional" degrees. In the second half of the eighteenth century these developments were encouraged by the fact that the Grand Lodge of the "Antients", formed in 1751, held that their Warrants entitled their Lodges to work any Masonic degree of which any member had knowledge and a sufficient number of Brethren was available to work the ceremony, provided that a certain sequence was observed, viz., Craft, Mark, Past Master, Holy Royal Arch, Knight Templar Group, Red Cross and Ne Plus Ultra. Full use was made of this freedom.'

It is said that Alexander Dalziel provided the earliest copy of the Knights Grand Cross ritual.<sup>41</sup> Presumably he was the first to put into writing the ritual previously worked. The Grand Cross Minute Book frontispiece compiled by William Dalziel, son of Alexander, reads: 'Records of Grand Crosses of the Royal Kent

Encampment of Masonic Knights Templar established in Newcastle upon Tyne AD 1812.’<sup>42</sup>

Both Alexander and William Dalziel clearly played a very important part in the history of Northumberland Freemasonry; but they were not prominent beyond the Northern Counties and Scottish Lowlands. This would suggest that the ritual of the Royal Kent Knights Grand Cross of Newcastle was born either:<sup>43</sup>

- 1) In or on Tyneside; or
- 2) In Northumberland (possibly Wooler, Wark, Ford, Alnwick or Morpeth); or
- 3) Across the Scots Border.

The wording of the ritual suggests a North of England or Scottish source, originating around the middle of the 1800s. However as Alexander Dalziel died on 30 June 1832 this seems more likely to have been between 1823-32, most probably 1830. It should be noted that Frederick Smyth in *Brethren in Chivalry* (1991), p. 47, refers to a manuscript book of 1830 containing the rituals in use at that time belonging originally to Alexander Dalziel of the Royal Kent Encampment at Newcastle.

It should be noted the Knights Grand Cross Council only have rituals dated 1859 and 1885. The 1885 version has an additional Induction Ceremony into the Grand Master’s Chair. It has been suggested this may have been compiled by Ferdinand Fritz (Fred) Schnitger but clearly not as he only became a member in 1895! No trace of any earlier working has been found.<sup>44</sup> It should also be noted the 1885 Induction Ceremony states that Henry Hotham, Grand Superintendent, presented the 1859 ritual to the Grand Master to be transmitted by him to his successor in perpetuity.<sup>45</sup>

It is not known how far this ritual varies from the first ritual provided by Alexander Dalziel, or indeed if the ritual originally worked by Robert Thompson in 1812 varied from that of 1859. Whilst there are those who feel inclined to trace the origin of the degree from Scotland there are others not of that opinion being guided by many small points in the belief that the Atholl or Ancient Templar system or some of the so called irregular bodies must be looked to. The author somehow doubts if the true origin of the Knights Grand Cross ritual will ever be proved beyond all doubt.

The UGLE Library holds an A5 bound book entitled *Old Royal Kent Degrees – Newcastle upon Tyne* reference BE558/1 ROY. Within its many pages are manuscript notes on the Knight Templar Priest Appendant degrees. This is the only authentic record of the KTP Appendant degree rituals. At the end is a reference to the Grand Cross of the Holy Temple of Jerusalem but not detailed notes. Some masonic cypher follows. This book referring to the Knights Grand Cross states: ‘By treaty with Great Priory of England recognised as an independent Grand Body meeting at Newcastle.’ but unfortunately no date is shown for this treaty.

### **Qualifications for Membership and Officer Structure, etc.**

Up to 1845 membership was much restricted for at that time it was broadened by making all Past and Present Commanders of the Royal Kent Encampment eligible ‘provided they meet the approval of the Grand Council’.<sup>46</sup> This continued up to 1888 when a new regulation was made admitting Past Preceptors of any Preceptory in Northumberland and Durham provided they were subscribing members of ‘Royal Kent’ and passed the ballot.<sup>47</sup> It should be noted that today no ballot can take place unless five members are present and to prevent any favour or offence the candidate is elected by secret ballot after being approved by the Most Illustrious Grand Superintendent.<sup>48</sup> The ballot must be unanimous, that is one black ball rejects and no further enquiry is made.<sup>49</sup> The basic qualification for membership is to be a Knight Templar of at least six year’s standing and a subscribing member and Installed Preceptor of a Knight Templar Preceptory in the Provinces of Northumberland or Durham.<sup>50</sup> Membership is however still strictly by invitation and subject to the Grand Superintendent’s prior approval. In recent years membership of the Council has averaged some twenty to twenty-five although in 1869 it was down to a mere twelve members.<sup>51</sup> In modern times it can take, on average, some three or four years to reach the Chair of Grand Master of the Order.<sup>52</sup> It is frequently quoted to anyone who asks about the Knights Grand Cross ‘that anyone who enquires about

### *The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

the Order is automatically barred from membership’!<sup>53</sup> It is usual for the Heads of the various masonic Orders in Northumberland and Durham, subject to them being qualified as a Knight Templar Preceptor, to be invited to join the Order although there have been at least three relatively recent notable exceptions who were ‘deemed to be incompatible’.<sup>54</sup> Clearly a non-specific term pre-agreed by the Knight Grand Cross hierarchy covering a multitude of perceived sins. One of the accepted *raisons d’être* for the Knights Grand Cross is for all the Heads of the various masonic Orders (the movers and shakers) to be able to get together to discuss and debate policy without interruption.

The Order is governed by The Most Illustrious Grand Superintendent elected *ad vitam* that is for life.<sup>55</sup> He also appoints a Deputy Grand Superintendent. A Most Illustrious Grand Master and two Assistants are appointed annually with the Grand Master appointing his successor.<sup>56</sup> (Note: in the old 1859 ritual the two Assistants are called First and Second Assistants. Whilst in the 1885 ritual they are called Senior and Junior Assistants, though the 1946 Statutes of the Order reverted and refer to First and Second Assistants.) The First or Senior Assistant normally acts as Secretary.<sup>57</sup> The 1946 Statutes also have a Treasurer elected immediately before the Grand Master is inducted. The meetings of the Grand Council are open to every member and are normally held in November of each year, or such other time as the Most Illustrious Grand Superintendent shall consider convenient.<sup>58</sup> Prior to 1946 the annual meeting was usually held in October. Members of yesteryear are listed in Appendix D but present day members known to the author have not been shown.

The Order has met at many locations in central Newcastle upon Tyne. In 1889 it was meeting at Freemasons’ Hall, Maple Street.<sup>59</sup> At the Central Masonic Hall, Newcastle, in 1894.<sup>60</sup> At Freemasons’ Hall, 18 Grainger Street West, in 1914.<sup>61</sup> It obviously stopped meeting at Masonic premises shortly after this when it took on its present cloak of secrecy. In 1925 it met at the Station Hotel and in 1953 at the Royal Turks Head Hotel.<sup>62</sup> It is the custom and practice each year for the incoming Most Illustrious Grand Master to defray the total cost of the Festive Board dinner menu.<sup>63</sup> Invariably the members also sign a menu card as a souvenir for the newly admitted Knight. The menus for the 1925 and 1953 meetings shown in Appendix E make for a most interesting pre and post war comparison. Whilst the Knights Grand Cross may perhaps be perceived by some as a glorified dining club the author somehow doubts if its members would agree with that perception.

### **Insignia of the Order**

These are:<sup>64</sup>

- (1) The Grand Cross, which each member is entitled to wear, suspended round the neck by a crimson ribbon 1 inch wide (illustrated in Appendix F).
- (2) The Grand Sash, also of crimson ribbon 4½ inches wide (to be worn from left to right) and the Ring which shall both be worn only by the Most Illustrious Grand Master and those who have filled that Office.
- (3) The Star Cross Jewel which shall be worn only by the Most Illustrious Grand Master for the time being.
- (4) The prescribed form of Star Cross Jewel for Past Most Illustrious Grand Masters. These last Jewels believed designed by Fred Schmitger are illustrated in Appendix G.

### **Some Key Members of Yesteryear**

Robert Thompson was initially described as a Secretary and later as a Solicitor.<sup>65</sup> As well as being installed a Knight Templar in Cross of Christ Encampment No. 20 in London<sup>66</sup> and then becoming the first Commander of Royal Kent Encampment<sup>67</sup> he was also the first Exalte in Chapter of Unanimity No. 15<sup>68</sup> founded in 1809 under the Warrant of Atholl Lodge No. 131. This Chapter subsequently became Chapter De Swinburne No. 24 following the 1813 union of the Chapter d’Errington No. 12 with the Chapter of Unanimity. Robert Thompson was also the first First Principal of the newly merged Chapter De Swinburne.<sup>69</sup> William Waples in describing their work stated:

'From the commencement the enthusiasm of the Royal Arch Masons under Bro. Robert Thompson and Fenner [sic] (Fennings?) quickly reached a high standard of perfection. Later the brethren became interested in the Joppa Arch and Temple and in 1812 founded the Royal Kent Encampment No. 44.'<sup>70</sup>

Peter Glyn Williams states that Robert Thompson was present at the Knight Templar Grand Conclave Meeting in 1812.<sup>71</sup> The summons for this Grand Conclave meeting is shown in *Royal Arch Masons & Knights Templar at Redruth, Cornwall, 1791-1828* (2005).<sup>72</sup> In 1822 Robert Thompson was recorded as Deputy Commander and Treasurer of Royal Kent Encampment.<sup>73</sup> Previously he had been Master of Newcastle Atholl Lodge in 1809, 1810, 1812 and 1813.<sup>74</sup> In those days the Antient Grand Lodge had no Provincial Grand Master in Northumberland or Durham so Grand Lodge acted through individual Lodges. Thus on the 3 June 1813 Robert Thompson, Past Master of Atholl Lodge No. 15 acted as Grand Master and held Grand Lodge in Gateshead to install Warrant No. 27 for Prince Edwin's Lodge.<sup>75</sup>

Alexander Dalziel was born at Wooler, Northumberland on the 22 May 1781<sup>76</sup> and was later apprenticed as a Gardener at Chillingham Castle owned by the Tankerville family.<sup>77</sup> He subsequently became the Head Gardener and a recognized expert on the subject. He was initiated into Freemasonry on 31 October 1803 in his twenty-second year in the second All Saints' Lodge (Atholl) No. 189 at Wooler.<sup>78</sup> This Lodge was founded 13 December 1802.<sup>79</sup> The first All Saints' Lodge at Wooler (the premier Grand Lodge) was erased 28 April 1775.<sup>80</sup> Alexander Dalziel was appointed Secretary of his Lodge on 30 March 1804 and occupied the Chair six times between 1806-20.<sup>81</sup> Clearly he was a most remarkable freemason.

In 1815 he wrote to Harper the joint Grand Secretary of the newly United Grand Lodge of England seeking guidance about the ritual, *see* Appendix H.<sup>82</sup> After initially responding to a query about quarterage Alexander Dalziel went on to explain that it was not financially practical to send anyone to the Lodge of Reconciliation and described the present state of ritual in the area. No reply was received and well known researchers such as William Waples and Herbert Coulson Booth believed as a consequence he then made contact with an aged Past Master of the Old Lodge of Swalwell (*now* the Lodge of Industry No. 48) who supplied him with a copy of the old Harodim Lectures.<sup>83</sup> From these he constructed a ritual of the three degrees, which he implemented in the All Saints Lodge, Wooler, in 1820.<sup>84</sup>

He was a self-taught artist and described as an animal and portrait painter and armorial designer on moving to Newcastle in October 1823 to pursue a profession of painting with his now large family.<sup>85</sup> He joined Newcastle upon Tyne Lodge No. 26 (*now* No. 24) on 6 February 1825 where his ritualistic ability was immediately recognised by being appointed Director of Ceremonies and Lecture Master.<sup>86</sup> Alexander Dalziel was also a member of the Dunse Encampment No. 132,<sup>87</sup> just over the Border in Scotland and joined Royal Kent Encampment.<sup>88</sup> When he died in 1832 he was interred in St. John's Churchyard, Newcastle upon Tyne. The stone erected to his memory by Newcastle upon Tyne Lodge was unfortunately not preserved when half the graveyard was built on many years ago.<sup>89</sup>

William Dalziel, a Heraldic Artist and son of Alexander Dalziel was initiated in Newcastle upon Tyne Lodge.<sup>90</sup> This Lodge was formed by a union in 1814 of St. Nicholas Lodge (premier Grand Lodge) and Atholl Lodge No. 15 reflecting the previous year's Union of the two Grand Lodges.<sup>91</sup> In 1830 the minutes state:

'After a ballot for the Master Elect according to the instructions received from Grand Lodge, Bro. Mark Jobling was declared elected upon receiving 19 votes, Sir Charles Loraine receiving 18 votes. Out of this result, unpleasantness followed which caused the constitution of a new Lodge, under title of The Northern Counties Lodge No.586.'<sup>92</sup>

The initial vote by a show of hands had been an identical result and when referred to Grand Lodge it was declared in future all such elections should be by secret ballot as the Minutes indicate. William Dalziel was a founder of the Northern Counties Lodge (*later* No. 406).<sup>93</sup> He did not occupy the Chair of this Lodge until 1855 twenty-four years after its Consecration demonstrating his desire to stay aloof from the split in the Newcastle upon Tyne Lodge.<sup>94</sup> Nor was he ever Master of Newcastle upon Tyne Lodge. Though he

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

was first Master for two years of St. Peter's Lodge, later No. 481, consecrated in 1842 and on three more occasions in the first eight years of that Lodge.<sup>95</sup> There is no doubt he followed well in the footsteps of his father and was for many years another stalwart in northern Freemasonry.

William Buckle Punshon was a Sunderland man who later resided in Killingworth, Northumberland.<sup>96</sup> He was initiated in Newcastle upon Tyne Lodge in 1814<sup>97</sup> and although never a Past Master of this Lodge he became the 'Grand Old Man' of northern Freemasonry.<sup>98</sup> Punshon was admitted a Knight Templar Priest in Royal Kent on 24 January 1864.<sup>99</sup> He was the Knight Templar Provincial Sub-Prior from 1867 to 1873 when he became Provincial Prior until 1878.<sup>100</sup> The Reed and Schnitger Harodim correspondence in Appendix K<sup>101</sup> mentions documents relating to this degree in the possession of Punshon. His protégé was Henry Hotham. Between them they spanned some ninety-five years and both played key roles in northern Freemasonry.

Henry Hotham was Commander of Royal Kent Encampment in 1837<sup>102</sup> and Master of Newcastle upon Tyne Lodge in 1858.<sup>103</sup> It is generally accepted he was instrumental in preserving the Knight Templar Priest degree by creating a nucleus of nine new members when he was the sole surviving Knight Templar Priest and Grand Superintendent of the Knights Grand Cross.<sup>104</sup> This authority can be seen in his Charter of 1894 – see Appendix I. From this nucleus of new members the present Knight Templar Priest Order sprang into life. However Stephen Forster points out although Hotham may have been the sole surviving Knight Templar Priest in the Newcastle area this was not correct with regard to Britain as a whole.<sup>105</sup> It being unlikely that all the Knight Templar Priests in Bolton, Rochdale, Scotland, Northern Ireland had died by 1894; most probably not at Eastwood in Yorkshire and certainly not at Liverpool where the degree was still being conferred after Hotham's death in 1895. John Strachan described Hotham as 'the Venerable Templar'.<sup>106</sup> He was the Knight Templar Provincial Sub-Prior from 1879 to 1880.<sup>107</sup> In his latter years he moved to Moffat in the Scottish Borders for the sake of his health.<sup>108</sup>

Ferdinand Fritz (Fred) Schnitger was born in Schwalenburg, Lippe, Detmold, Westphalia, Germany on 11 September 1848.<sup>109</sup> He came to England in 1869 when in his twenty-first year initially to Liverpool and then onto Newcastle in 1883.<sup>110</sup> Waples stated:

'Schnitger was for many years a Past Master of [*sic*] Newcastle upon Tyne Lodge No. 24, a joining Past Master of the Lodge of Industry No. 48 and a proficient Mason in all degrees in and outside Craft Masonry. As Secretary of the Newcastle College, SRIA, he did outstanding work in Masonic Research. It is probably true to say that he was one of the outstanding Brethren of his day in Northern England.'<sup>111</sup>

It should be noted Schnitger was not a Past Master of Newcastle upon Tyne Lodge.<sup>112</sup> He joined Lodge de Lorraine No. 541, in 1883 and was its Master in 1892.<sup>113</sup> He also joined Newcastle upon Tyne Lodge so could well be described as a joining Past Master in that Lodge.<sup>114</sup>

Schnitger was an inveterate collector of masonic degrees. He believed the original masonic system was

'Like a fallen arch. All the stones and mortar had been dislodged, each stone representing a degree or Order. The mortar represents the side Orders linking the degrees. Only by collecting every stone and piece of mortar can the arch be reconstructed and the original meaning of masonry be realised.'

It was Schnitger who travelled to Moffat to persuade Hotham to admit him and other Royal Kent members as Knight Templar Priests so that degree could continue.<sup>115</sup>

It was Schnitger who wrote to the Knights Grand Cross in May 1894 to clarify fine detail with regard to separating the Knight Templar Priest Order from the Knights Grand Cross. At this time he was not a member of the Knights Grand Cross although he did become a member in October 1895. His letter to the KGCJ Secretary is shown in Appendix J.<sup>116</sup> This letter illustrates Schnitger's knowledge of these degrees. Although the author has not seen the response to this letter from the KGCJ the ratification of the Hotham Charter by the Knights Grand Cross in October 1895 coupled with the wording of the Charter suggests the independence of the Knight Templar Priest degree was confirmed. However the Charles F.

### *Transactions of the Quatuor Coronati Lodge*

Matier negotiations of 1896-7 described in Appendix M<sup>117</sup> regarding the KTP Appendant Degrees shows the Knights Grand Cross still retained control over these degrees until transferred to the Allied Masonic Degrees in 1897. Subsequently on 23 May 1923 it was agreed Royal Kent Tabernacle should be formed into the KTP Grand College with jurisdiction over the Appendant Degrees,<sup>118</sup> the Allied then disclaiming any further interest in them. According to Schnitger correspondence among the degrees conferred in Newcastle in former times but no longer worked are:

The Link, later to be absorbed by the Mark; The Knights of the North; The Knights of the South; Seven Androgyne Degrees conferred without fee or reward on any Master Mason; and The Heroine of Jericho.<sup>119</sup>

It was Schnitger who persuaded R. Bagnell Reed, the last Harod of the Old Swalwell Lodge *subsequently* Lodge of Industry No. 48, to transfer the rights of that working (To be made Free of the Harodim) to the Royal Kent Bodies in 1896. Waples stated:

‘The “Harodim” tradition is best known through the medium of the Swalwell Lodge despite the lack of entries in the Minutes; and if it did become officially obsolete at the Union in 1813 it did at least, live in the hearts of the Brethren, for one learns that a Bro. Reed kept it alive out of sentiment and actually conferred it on his son. This worthy Brother in turn conferred it upon his son, Bro. R. Bagnell Reed, a well known Newcastle Editor and Manager of the *Newcastle Chronicle*, and a Past Master of the Lodge of Industry No.48.’<sup>120</sup>

The correspondence describing this assignment of rights to the Royal Kent Bodies is shown in Appendix K. It is clear that Schnitger made a notable contribution to both the survival of the Knight Templar Priests and the Knights Grand Cross of Jerusalem due to his all consuming desire to acquire all masonic degrees at the expense of everything else. No doubt this contributed to the collapse of his business and sad to say he eventually died poor and penniless in a Sheffield Workhouse in 1924 despite being supported in his final days by David Flather, a Past Master of *Quatuor Coronati* Lodge.<sup>121</sup>

### **William Francis Carmon**

Reg Cooley states:

‘William Francis Carmon, the Deputy GHP and one of the original Past GHPs, was elected to succeed Napier Clavering (as Grand High Priest). Carmon had apparently done far more for the revival of the Order than we can appreciate from the records available to us. Napier Clavering had paid him a handsome compliment earlier and in proposing his election; Charles Hodgson said that without his aid this degree would have become extinct. He went on to say, ‘M Em Kt Carmon, assisted by other Knights of the Grand Cross, had always held to the Royal Kent and when the Allied Degrees decided to annul the treaty ... it was again his knowledge which enabled Colonel Clavering to reform the degree as a Grand College as it is today.’<sup>122</sup>

### **Heraldic Arms of Early Members**

The heraldic arms of the founders and early members of the Royal Kent Encampment were compiled by Alexander Dalziel as is evidenced by the letter from Robert Thompson in 1828 to the Royal Kent Encampment members.<sup>123</sup> See Appendix L. Some thirty armorial bearings were originally hung in the Ancient Masons Hall, Bell’s Court, Newgate Street, Newcastle upon Tyne where the Encampment met and now hang above the stairs outside the Temples in Neville Hall, Westgate Road, Newcastle upon Tyne, the present meeting place of the Royal Kent Preceptory No. 20.<sup>124</sup> The large arms are those of Robert Thompson (first Commander), Sir Charles Loraine, The Earl of Durham, and Alexander Dalziel. The smaller ones include those of Richard Fennings (founder of Royal Kent Encampment), William Dalziel, William Foulsham (of Foulsham Library fame) and William Buckle Punshon.<sup>125</sup> When these heraldic arms were previously affixed at Grainger Street one of the mural arms on the wall had its name and device erased.

### *The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

Traditionally this is believed to be carried out whenever a Knight violates a trust.<sup>126</sup> It should be noted that an 1843 edition of the Scottish Knight Templar Statutes included illustrations of the 'armorial bearing' of their Knights Grand Cross.

### **Members from Outside Northumberland and Durham:**

Few instances occur of admitting 'outside' Knights to membership. In 1849 John Cameron of Calcutta was admitted from Sepulchre Encampment.<sup>127</sup> In 1859 Joseph Fletcher of Holy Trinity Encampment, Whitehaven was admitted.<sup>128</sup> Charles James Banister of Jaques De Molay Encampment, Liverpool was admitted in 1861.<sup>129</sup> He later became Grand Master having passed through the Chair of Royal Kent Encampment in 1862.<sup>130</sup> In 1878 he became the KT Provincial Prior of Northumberland and Durham.<sup>131</sup> In 1859 John Cameron applied for a Warrant to confer the degree at Calcutta. This was granted denominated 'The Royal Kent in the East' but became defunct.<sup>132</sup> It was also said by Henry Hotham that a Scots Knight admitted in the early days had returned to Scotland also requested a Warrant hoping to introduce the Order there.<sup>133</sup> Unfortunately he failed to remember the ritual or its secrets. He asked for a copy of the ritual without success. Since then only the Grand Master has a copy of the handwritten ritual.<sup>134</sup> The Most Eminent Grand Master, Lord Euston, V. Em. Knight Charles F. Matier, Vice Chancellor, and V. Em. Knight Major General J. C. Hay, Past Vice-Chancellor were admitted 'Honoris Causa'.<sup>135</sup> All had been honorary members of the Royal Kent Preceptory for some years. The 1946 Statutes state that 'honorary members shall not be entitled to be present at any ceremony of the Order, and shall have no right to vote, but may attend the other functions of the Council'. Peter Glyn Williams writing about Lord Euston states: 'During a visit to Newcastle upon Tyne in 1902 he was admitted to the Order of the Holy Royal Arch Knight Templar Priest in the Royal Kent Tabernacle and subsequently made an honorary Grand Cross of the Order of the Holy Temple of Jerusalem (an Order limited to Installed Preceptors of certain specific Preceptories), but being of Honorary status he was [*sic*] unable to be [...]'. And also 'Matier was in attendance on Lord Euston during the visit to Newcastle upon Tyne in 1902 and, with him, was admitted to this Order and created an Honorary Grand Cross of the Order of the Holy Temple of Jerusalem.'<sup>136</sup> The Northumberland and Durham Year Books however list Lord Euston, Hay and Matier as KG CJ members from 1895 onwards thus indicating they made more than one visit to Newcastle upon Tyne and presumably received their honour in October 1894?

More recently a well-known Grand High Priest of the Knight Templar Priests who wrote a history of the Knight Templar Priests asked to join in the 1980s but being only a Yorkshire Knight Templar Past Preceptor he did not qualify and was consequently turned down.<sup>137</sup> Likewise when a Director of Ceremonies of the Knight Templar Priests sought a warrant in the 1990s to set up a similar body in Yorkshire he was also turned down.<sup>138</sup> There have been no Knights Grand Cross members from outside Northumberland or Durham Provinces for many years and certainly no Honorary Members in recent memory.<sup>139</sup>

### **The Secrecy of the Order**

Why the Order maintains such secrecy is not known and is not understood. It was certainly not always the case. When Year Books for the Craft Provinces of Northumberland and Durham were first published in the late 1860s both Year Books included a full list of members and the office holders were clearly shown for all to see. This continued right up until 1915/16 when suddenly this practice ceased. What caused this change? A Knights Grand Cross member suggested in 1997 that it might have been because of the Great War. Negotiations with Charles F. Matier over the transfer of degrees to the Allied Masonic Degrees in the 1897 may have also been a factor, particularly if the alleged threats and blackmail quoted by Prestige were still fresh in the memory.<sup>140</sup> An extract from Harold Prestige's *A Century of the Allied Masonic Degrees* (1st ed., 1979), in Appendix M, illustrates the difficulty of these negotiations.

It will also be apt to quote from Trevor Stewart's 'Some Thoughts about the Social Psychology of the

‘Extra-Craft’ Degrees’ in *AQC* 107 (1994), p. 179:

‘The strongly emphasised exclusion of outsiders by these Orders generates a correspondingly strong feeling of possession of the esoteric knowledge, the possession of which does not entirely gain its significance from mere ownership but also from members’ awareness that non-initiates must do without it. Conversely, of course, what is denied to the many “outsiders” is perceived by initiates to have special value [...] Possession of esoteric knowledge by initiates of these Orders provides for them a position of exception and thereby operates as a socially determined attraction. Furthermore, as a corollary, it is a commonplace perception that all superior persons have something mysterious, an authority which flows from their enigmatic power. So everything arcane is assumed to be superior, important, essential and therefore, desirable.

The secrecy of these Orders surrounds them like a boundary forming a kind of separation that fuses the Orders within into self-contained unities. The secrecy itself, always felt and always to be preserved by the members, lends an extra significance, for however arcane or mystical the contents of their teachings may be, the formality of the ways in which these Orders operate is thoroughly conscious and intentional. Thus their consciousness of being separate Orders, which is reflected constantly in the terms of members’ rights, ceremonial duties and complicated signs of recognition, is emphasised. It is a separateness that operates in other ways too. The more elite an Order is perceived to be, the more desirable does membership appear. The more difficult it is to be accepted for membership, the more valuable and/or useful does membership seem after admission. Furthermore the slowness in their methods of approving candidates operates to reinforce the perceived sacredness of these Orders, their aims, customs and teachings as well as the integrity of what they are to reveal to their candidates.’

### **The Grand Cross of the Great Priory of Ireland**

In 1805 the Early Grand Encampment of Ireland claimed to have been in existence for over a century, that is before 1705.<sup>141</sup> This date is clearly doubtful with even Sir Charles Cameron, *CB*, Deputy Grand Master stating in his ‘On the Origin and Progress of Chivalric Freemasonry in the British Isles’, *AQC* 13 (1900), p. 160, that such ‘antiquity seems highly improbable’. Freddie Smyth however certainly accepts that it was the first genuine and comprehensive masonic Templar authority in Ireland.<sup>142</sup> It became very active and issued many Warrants including some for Encampments in Scotland and England. In 1837 the Supreme Grand Encampment, forerunner of the Great Priory of Ireland, replaced the Early Grand Encampment.<sup>143</sup> The Prince of Wales on being elected Grand Master in 1873 introduced the honour of Knight Grand Cross.<sup>144</sup> The author has found no evidence of a degree ceremony being worked in connection with this honour.

### **The Grand Cross of the Great Priory of England**

The English Great Priory instituted their honour of Knight Grand Cross in 1872/1873.<sup>145</sup> They selected a different jewel to that worn by the Royal Kent Knights Grand Cross and unlike Royal Kent they had no ceremony for the honour. Nor did they invent one but confined themselves to the granting of the honour. Their red sash is slightly narrower being four inches wide with white stripes. At the time there was much opposition by various members to the creation of this new honour but not from Royal Kent.<sup>146</sup> Peter Glyn Williams quotes:

‘The newly created Honours of Knight Grand Cross and Knight Commander of the Temple were objectionable – in that they were for life, limited in number, and granted at the sole pleasure of the Grand Master.’<sup>147</sup>

However the Royal Kent Encampment spokesman Em. Kt Emra Holmes, Grand Provost, stated at the Great Priory meeting of 13 December 1872:

‘As to the Grand Cross he saw no objection whatever to it, that is to the conferring of the honour by the M. Em. Grand Prior, as it was given in Scotland with which country we had hoped to effect a union. It was also

### *The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

given in his old Encampment, the Royal Kent in Newcastle, but whence they derived it, he did not know, probably from Scotland.’<sup>148</sup>

### **The Grand Cross of the Great Priory of Scotland**

In 1805 an Irish Charter was issued for Edinburgh Encampment No. 31.<sup>149</sup> Later in 1811 under Alexander Deuchar this Encampment sought a Charter from England and set up as the Royal Grand Conclave of Scotland and was subsequently called the Chapter General.<sup>150</sup>

Other Encampments with Irish Charters were organized under Robert Martin in 1826 as the Early Grand Encampment of Scotland, No. 151. Eventually these two bodies were united on 3 April 1909 as the Great Priory of Scotland.<sup>152</sup> On 7 December 1825 the Grand Master of the Royal Grand Conclave of Scotland proposed the introduction of the grade of Grand Cross to be conferred on high dignitaries of the Order.<sup>153</sup>

According to an article signed by ‘A Scottish Templar’ in the *Freemasons’ Magazine* of 23 January 1865 ‘the Degree of Grand Cross was believed to be very nearly extinct in Scotland at that time but to be “properly worked in Newcastle”.’<sup>154</sup> It should be noted that George Stirling Draffen of Newington, *MBE*, in *Pour La Foy (A Short History of the Great Priory of Scotland)* (1948), p. 46, stated:

‘The Degree of Knight Grand Cross was conferred by the Early Grand Encampment for services to the Order. No ritual of the degree has been found.’

However he later stated:

‘A subsequent minute indicates that the grade of Knight Grand Cross was, in fact, a degree with peculiar secrets attached to it.’<sup>155</sup>

Draffen also stated:

‘Grand Master’s Council held in Glasgow on 28 December 1907 [...] recommended that the Grand Encampment issue a book of Instructions for all Degrees within its jurisdiction. (There is no record of this ever being published.) From a subsequent minute when the actual details of the ceremonies were under discussion it was pointed out that printed copies of the ceremonial, as worked in Canongate-Kilwinning, were published by Bethune, the Masonic Outfitters in Edinburgh. No copies of this publication have been found.’<sup>156</sup>

The author can find no trace of a Royal Kent Encampment member having received the honour of Knight Grand Cross in Scotland. Is it possible the Newcastle KG CJ ritual working came through their contacts with the Edinburgh Encampment No. 31? This begs the question: do the Knights Grand Cross of Jerusalem in Newcastle upon Tyne work the long lost ritual of the Scottish Knights Grand Cross? This is most unlikely with the Grand Cross degree being worked in the Royal Kent Encampment as early as 1812.<sup>157</sup> Stephen Forster who has spent considerable time researching Knight Templar and associated ceremonies in Scotland does not believe the evidence available would support the thesis that the KG CJ ritual originated north of the border. Certainly it could not have seen its genesis in the ritual of the Grand Cross of the Scottish Royal Grand Conclave since the first record of that ceremony appears some years after the founding of the Royal Kent Encampment.<sup>158</sup> Perhaps the Scottish Knights Templar obtained their Knights Grand Cross degree when they instituted their honour through their contacts with the Newcastle Royal Kent Encampment?

### **References in the Public Domain**

It is said that in some old Scots rituals of the 1850s there is mention of the working of ‘The Duke of Kent’s’ Encampment in Newcastle.<sup>159</sup> As previously mentioned there is a reference in the *Freemasons’ Magazine* of 23 January 1865 to the proper working of the degree of Grand Cross in Newcastle. An article by Fred

Schnitger appeared in the 1896 Christmas edition of the Freemason headed 'The Royal Kent Bodies at Newcastle upon Tyne'. The term 'Royal Kent Bodies' can be confusing to brethren outside the North-East of England but it is simply shorthand for the following group of eight masonic bodies:<sup>160</sup>

- (1) The Royal Kent Preceptory of Knight Templars No. 20;
- (2) The Royal Kent Chapter of Rose Croix No. 8;
- (3) The Royal Kent Council of the Cryptic Degrees, Time Immemorial;
- (4) The Royal Kent Conclave of the Red Cross of Constantine, etc No. 152;
- (5) The Royal Kent Council of the Allied Degrees, Time Immemorial;
- (6) The Royal Kent Conclave of the Order of the Secret Monitor No. 83;
- (7) The Royal Kent Tabernacle of Royal Arch Knight Templar Priests, Time Immemorial; and
- (8) The Royal Kent Knights Grand Cross of the Holy Temple of Jerusalem.

Detailed information on membership of the Knights Grand Cross of Jerusalem was included in both Northumberland and Durham *Year Books* from their first edition up until 1915/16. The Great Priory of England Minutes of 13 December 1872 have been previously quoted. There are also a number of references to the Knights Grand Cross of Jerusalem in John Strachan's *Northumberland Masonry* (1898). Likewise some extracts of Harold Prestige's comments on this Order in his *A Century of the Allied Masonic Degrees* (1st ed., 1979), are shown in Appendix M.

Freddie Smyth, in *Brethren in Chivalry* (1991), p. 47, states:

'Again we must be grateful to Bridge's collection of papers; he copied in full from a manuscript book of 1830, belonging originally to Alexander Dalziel of the Royal Kent Encampment in Newcastle upon Tyne, what must have been the rituals there in use at that time. Bridge admits in his preface to the transcript that it contains the only ritual of the Ne Plus Ultra that he had found. It is that of a fairly short ceremony, which includes readings from the Old and New Testaments, a triangular grouping in threes of those present (an echo of Royal Arch practice), and finally the forming of a chain (which in no way resembles that in certain parts of today's Rose Croix ritual).'

A similar reference is made on p. 76 when Freddie Smyth states the manuscript book of 1830 as used in the Royal Kent Encampment covers:

'Knights of the Temple, Red Cross and Sepulchre of Jerusalem, Knights of Rhodes and Palestine, Knights of Malta, Mediterranean Pass, Pelican and Eagle, Harodim, Kadosh' [...] also [...] a short ceremony for Ne Plus Ultra.'

Then on p. 101, Freddie Smyth states:

'From 1812 there was at Newcastle upon Tyne a Council of Knights Grand Cross of the Holy Temple of Jerusalem which included among its degrees that of Knight Templar Priest. This seems to have operated throughout the century until 1894 when the sole survivor admitted nine members of the Royal Kent Preceptory as Knight Templar Priests. Conscious, no doubt of the difficulties of continuing as an independent body, the revived body adhered to the Grand Council of the Allied Masonic Degrees which had been formed in London in 1880. It was to retain a measure of self-government but its activities seem to have been very limited for a number of years.'

And of course in 1993 the Knight Templar Priests Year Book mentioned this Order. See Appendix A. This was the initial spark that prompted the author's research into this little known independent sovereign Order. There are also brief references in Peter Glyn Williams's *The Preceptory of St. George No. 6; Bicentenary History* (1995).

Internet searches for the 'Knights Grand Cross of Jerusalem' at this time throw up three references mainly summarizing the Knight Templar Priest history. These are:

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

< [http://www.unitylodge.com/appendantbodies/appendant\\_hraktp.html](http://www.unitylodge.com/appendantbodies/appendant_hraktp.html) >

< <http://www.yorkrite.com/hraktp/history.html> >

< <http://www.amdcanada.ca/AMD%20History%20Page.htm> >

The author would be very interested to learn of any other references in the public domain.

### **Conclusion:**

To say that the researching of the independent sovereign Order of the Knights Grand Cross of Jerusalem has proved difficult because of the secrecy of the Order would be an understatement! Accordingly the compiling of this paper has certainly proved a most interesting challenge for the author. Whilst attempting to focus on the Order of the Knights Grand Cross of the Holy Temple of Jerusalem the author has occasionally been tempted off course by interesting snippets of information which he trusts have not detracted too much from the prime purpose of this paper. Namely by lifting the veil of secrecy in this small way that the members of the Knights Grand Cross of Jerusalem will themselves be stimulated to come out and produce their own authentic history of this unique Order. In addition the author truly trusts the results of his researches described herein will be of interest to many.

The Knights Grand Cross of the Holy Temple of Jerusalem in Newcastle upon Tyne is self-evidently an ancient Order of which the members should be extremely proud.

Finally it would be remiss of the author if he did not acknowledge the valued help he has received from many brethren in compiling this paper. Whilst the nature of the paper suggests it would be inappropriate to name them they undoubtedly know who they are.

\* \* \* \* \*

### **Appendix A: Extract from the Knight Templar Priests Year Book of 1993**

‘The Order of Knights Grand Cross in Newcastle upon Tyne is little known, but holds a very important place in the history of Knights Templar Priests having saved our Order from extinction. It eventually became the means of its revival in the early part of the 20th Century, leading to the founding of Grand College in 1924. V. Ill. Kt. Pt. Fairweather was invited to join the Order of Knights Grand Cross and is now its Grand Superintendent.’

### **Appendix B: List of the 25 Degrees worked by St. Bede’s Lodge**

The following degrees were given by St. Bede’s Lodge according to an endorsement in No. 48 Book of Foulsham’s Library, which formerly belonged to this Lodge. This was a series of degrees of the Council of Emperors, but how it became to be established in the Lodge is not known.

1. Entered Apprentice
2. Fellow Craft
3. Master Mason
4. Mark Mason and Mark Master
5. Architect
6. Grand Architect
7. Excellent Mason
8. Super Excellent Mason
9. Red Cross

10. Royal Arch
11. Royal Suspended Arch
12. Royal Dedicated Arch
13. Royal Advanced Arch
14. Royal Arch. Circumscribed Arch
15. Royal Arch Mariners
16. Herodian Order
17. Eastern Knights
18. Western Knights
19. Northern Knights
20. Southern Knights
21. Knights Templar
22. Knight of Malta
23. Mediterranean Pass
24. Rosicrucian
25. ?

**Appendix C: The Knights Templar Priests Appendant Degrees (normally conferred by name).**

Funeral Master  
Master of the Blue or Knight of Solomon  
Most Excellent Master  
Excellent Mason and Master and the Veils  
Sublime Master or Jacob's Wrestle  
Fugitive Mark  
Architect (not the same as the 12th Degree of the A & A R 33°)  
Order of the Scarlet Cord, or Knight of Rahab  
Knight of the Three Kings or The Balance  
Knight of the North  
Knight of the South  
Knight of Patmos or Philippi  
Knight of Redemption  
Knight of Death or Elysium  
Knight of the Holy Grave  
Knight of the Christian Mark  
Knight of Bethany  
Knight of the Royal Prussian Blue  
Knight of Eleusis  
Knight of Palestine  
Knight of St. John the Baptist  
Knight of the Cross  
Knight of the Black Cross  
Knight of the White Cross  
Knight of the White Cross of Torphichen  
Knight of the Suspended Cross of Babylon  
Knight of the Red Cross of Jerusalem  
Knight of the Red Cross or Rosae Crucis  
Knight of the Triple Cross  
Grand Cross of St. John  
Made Free from Harodim (not Heredom of the A & AR 33° or Heredom of the ROS)

**Appendix D: A List of Some KGCJ Members of Yesteryear**

**Grand Superintendents**

The Revd Edward Challener Ogle, MA	Henry Hotham
Col James Monks, <i>JP</i>	Robert Allen Luck
William Francis Carmon *	Alexander Mossman Laing
Brig. Claude Cyril Fairweather, <i>CB, CBE, TD, DL</i>	

**Members**

Robert Thompson	William Buckle Punshon
H.G. Ludwig	Edward Shotton
William Dalziel	Thomas Robinson
V.C. Villiers Surtees	Henry Bell
Charles James Banister	G.E. Swithinbank
Jens Jenson	Waldemar Brandt
Samuel F. Bousfield	Henry Maddison
John F. Frolich	W.H. Marwood
Adam Winlaw	John Gibson Youll
John Straker Wilson	Thomas Millican Watson
John James Wilkes	Thomas John Armstrong *
Samuel Wilson	Thomas M. Barron
Charles Rutter Fry, <i>JP</i>	Thomas Ness
Seymour Thomas Bell *	M.H. Dodd
John Usher *	George Eugene Macarthy *
Ferdinand Fritz Schnitger *	Walter C. Bell
Richard Luck	James Alfred Spiers Scott
Rev. John Walker	Cecil A. Cochrane
Alexander Darling	R.P. Ranken Lyle
J.M. Bruce	J. Sill Thompson
W.H.F. Maddison	John G. Cole
Col Charles Warren Napier-Clavering	John Page
Charles Thompson Johnson	Thomas Purvis
J.B. Clarke	William Cooper Bailey
Charles Harrie Innes-Hopkins	Henry Oubridge
George Watson Bourn	Thomas Edward Beal
A. Howell	Herbert Lee
T.S. Younger	

**Honorary Past Most Illustrious Grand Masters**

Lord Euston	Lieut-Col J.C. Hay
Charles F. Matier	

\* One of the nine Knight Templar Priests created by Henry Hotham in 1894

**Appendix G: Menus for the 1925 and 1953 KGCJ Dinners**

**29th October 1925**

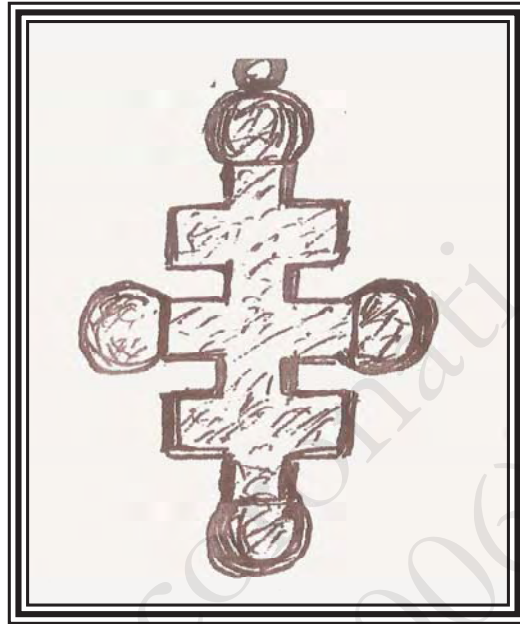
Huîtres Natives  
Hors d'Oeuvres de Maison  
---  
Tortue Royale au Marsala  
Petits Paillettes Dorées  
---  
Homard Newburg  
---  
Noix de Ris de Veau Braisé  
Garniture Grand Duc  
Pommes Noisettes  
---  
Sorbet au Clicquot  
---  
Perdreau en Casserole Souvaroff  
Salade Japonaise  
---  
Poire Fraîche Voilée à l'Orientale  
Gaufrettes  
---  
Croute Central  
---  
Dessert  
---  
Café  
---  
Vins.  
Sauternes 1917  
Nuits St. George 1914  
---  
Irroy 1911 (Magnums)  
Heidsieck, Dry Monopole 1915 (Bottles)  
---  
PORT.  
Cockburn's 1904  
---  
LIQUEURS.  
Liqueur Brandy – La Grand Marque 1884  
Grand Marnier  
Benedictine, D.O.M.  
Kummel  
Cointreau, Triple Sec.  
Crème de menthe, "Cusenier's"  
---  
CIGARS.  
Corona Corona Cabinets  
Upmann Petit Coronas

**19th November 1953**

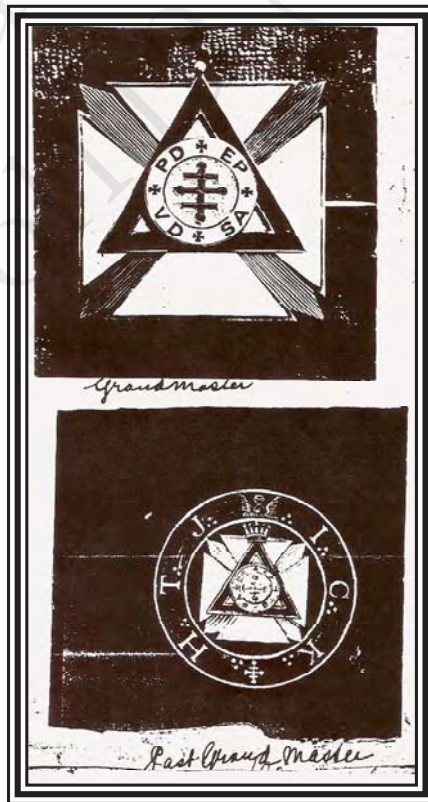
Tortue Claire  
Filet de Sole Marguery  
Tournedoes à la Rossini  
Haricots Verts  
Pommes Mignonettes  
Sorbet à l'Ananas  
Faisan roti à l'Anglais  
Salad Lorette  
Fraises Melba  
Ange à Cheval  
Café  
Dessert  
  
Vins  
  
Sherry Oloroso  
Bel Enclos  
  
Medoc 1921  
Champagne Bollinger  
Port Ferreira's  
  
Cordon Blue  
  
Cigars  
  
Cigarettes

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

**Appendix f: Illustration of the KGCJ Collarette Cross of the Order**



**Appendix G: The Insignia of Grand Master & Past Grand Master**



**Appendix H: Alexander Dalziel's letter of 1815 to the Grand Secretary**

Wooler 18th Dec. 1815

I had your much esteemed favour of 16th Sept. respecting those brethren who have hitherto resisted the commands of the Grand Lodge in not paying quarterage, a list of whose names shall be subjoined to that of the contributing members when forwarded with their quarterage and I can assure, Sir I have exerted the utmost of my power on this as well as all other occasions since I joined the society, to promote the interest of this Lodge and the craft in general, by acting in strict conformity to the excellent rules and regulations contained in our books of Constitutions & Byelaws, and other enactments for the Government of the Craft, but I felt great difficulty in Reconciling many of the brethren of our Lodge who have even paid quarterage, on account of the insinuations of others who were impressed with an idea that the Grand Lodge would not extend their Charity to brethren of Country Lodges even in the most pressing emergency. Now if Grand Lodge will grant any relief to the brother whose case is stated in the enclosed sheet it will immediately remove those doubts which are entertained by many of the brethren of our own and other neighbouring (Lodges) and be the means of bringing many forward to pay quarterage who are at present quite averse to it. We would gladly know if there is yet an edition (printed) of the Constitution &c. and whether any other measures have been adopted to convey instructions to county Lodges than that of sending deputies to the Lodge of Reconciliation, as it is quite out of the power of this and many other county Lodges to send deputies – and after much money expended on my own part and long perseverance in searching after Masonry for the information of this Society, as a matter of great regret I must say I am extremely mortified and disappointed to find, that excepting Brothers Morton & Ramsey of St. Cuthbert, Tweedmouth with whom I have often laboured, I can find little better in general practice in the North of England than what is contained in that called J. & B. and the practice of which can never tend to effect the grand intention of – and so corrupted is the science in many parts, that a brother of ours who now resides in Glasgow, and has visited many Lodges in the North, informed me, that immediately after their initiation in those parts they were advised to purchase J. & B. for their instructions.

I have seen some of Finche's publications in the hands of strange brethren and altho' they certainly excite great curiosity in Masons who are anxious for information and can derive it from no other source, we have determined to adhere strictly to the injunctions of the Grand Lodge not to purchase any of them.

(Signed) Alex. Dalziel

N.B. Is Royal Arch Certificate granted  
on the same terms as usual.

**Appendix I: Transcript of the Henry Hotham Document**

WHEREAS I the undersigned HENRY HOTHAM formerly of Newcastle upon Tyne, but now temporarily of Hopetown Place, Moffat, as the last installed Master or High Priest of the INDEPENDENT CHAPTER OF HOLY ROYAL ARCH KNIGHTS TEMPLAR PRIESTS, also denominated the ORDER of HOLY WISDOM or the NE PLUS ULTRA attached to the ROYAL KENT ENCAMPMENT or PRECEPTORY of KNIGHTS of the TEMPLE held at Newcastle upon Tyne aforesaid, and THE KNIGHTS GRAND CROSS of the HOLY TEMPLE of JERUSALEM of the same place; and

WHEREAS I the said Henry Hotham in consequence of my being the last installed High Priest at this date am seized with the whole and full government of this Order in the District of Newcastle upon Tyne by virtue of being the sole survivor as aforesaid, and furthermore according to the Custom of the Order am seized by possession of the said Government and also as Grand Superintendent of the Knights Grand Cross aforesaid, and

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

WHEREAS the said Order is and always has been independent of any other authority than that contained within itself in the persons of the duly installed officers of the Chapter for the time being, and as aforesaid,

WHEREAS representations have been made to me on behalf of certain well known and trusty Companions, hereinafter mentioned, to the effect that these Companions being all Knights of the Temple of the Royal Kent Encampment or Preceptory aforesaid and consequently Royal Arch Masons, desire to continue the working of the aforesaid Order of Holy Royal Arch Knight Templar Priests in the future, and under the authority of the Knights Grand Cross aforesaid as heretofore, and

WHEREAS it has seemed proper and right to me to continue this independent Order as above proposed under the aforesaid authority.

NOW therefore I the said Henry Hotham, Past Provincial Sub Prior of Northumberland, Durham and Berwick on Tweed, Grand High Priest, &c. &c. &c. do hereby and herewith Certify that I have transmitted and continued the whole of the aforesaid powers belonging to me absolutely to the following Sir Knights of the Royal Kent Encampment or Preceptory of Knights of the Temple at Newcastle upon Tyne as aforesaid whom I have also admitted to the said Order of High Priesthood and as such do commend them to the care and consideration of all Priests of this Holy Order and especially do authorise them to make Bye Laws, Rules and Regulations within the spirit and principles of the Order, to grant Charters or to refuse the same, to receive fees and to issue Certificates as was heretofore done by me and my predecessors at Newcastle upon Tyne aforesaid, and all these several things without detriment to the generality of the Powers hereby transmitted and continued, namely, to do all such acts and things for the good of the Order aforesaid as to them may seem well and acting as a body independent of all other authority except that contained within. The following nine Members of the Royal Kent Encampment or Preceptory of Knights of the Temple &c. have this day been admitted by me to all the rights, powers and privileges of the Order as aforesaid. to wit:

Comp. and S. Kt. Thomas J. Armstrong,	P. E. Pr. as P. Gd. High Priest. †
” ” ” William Francis Carmon,	P. E. Pr. as P. Gd. High Priest. †
” ” ” Seymour Thomas Bell,	P. E. Pr. as P. Gd. High Priest. †
” ” ” George Eugene Macarthy,	E. Pr. as P. Gd. High Priest. †
” ” ” John Usher,	P. E. Pr. as P. Gd. High Priest. †
” ” ” Ferdinand Fritz Schnitger,	Marshal as P. Gd. High Priest.
” ” ” Robert George Salmon,	as a member of the Order.
” ” ” Thomas Pickering,	as a member of the Order.
also V. E. Sir Kt. Charles Fendelow,	Pr. Pr. of Staffordshire, Warwickshire and Leics, Knight Grand Cross and an Honorary Member of the Royal Kent Encampment or Preceptory.

in whom the first government of the Order rests together with the undersigned and who are to elect from amongst themselves their High Priest for the year 1894.

GIVEN at my temporary residence, Hopetown Place, Moffat, Good Friday, March 23rd, 1894.

Witness to the signature of )  
the aforesaid Henry Hotham )

‡† Henry Hotham

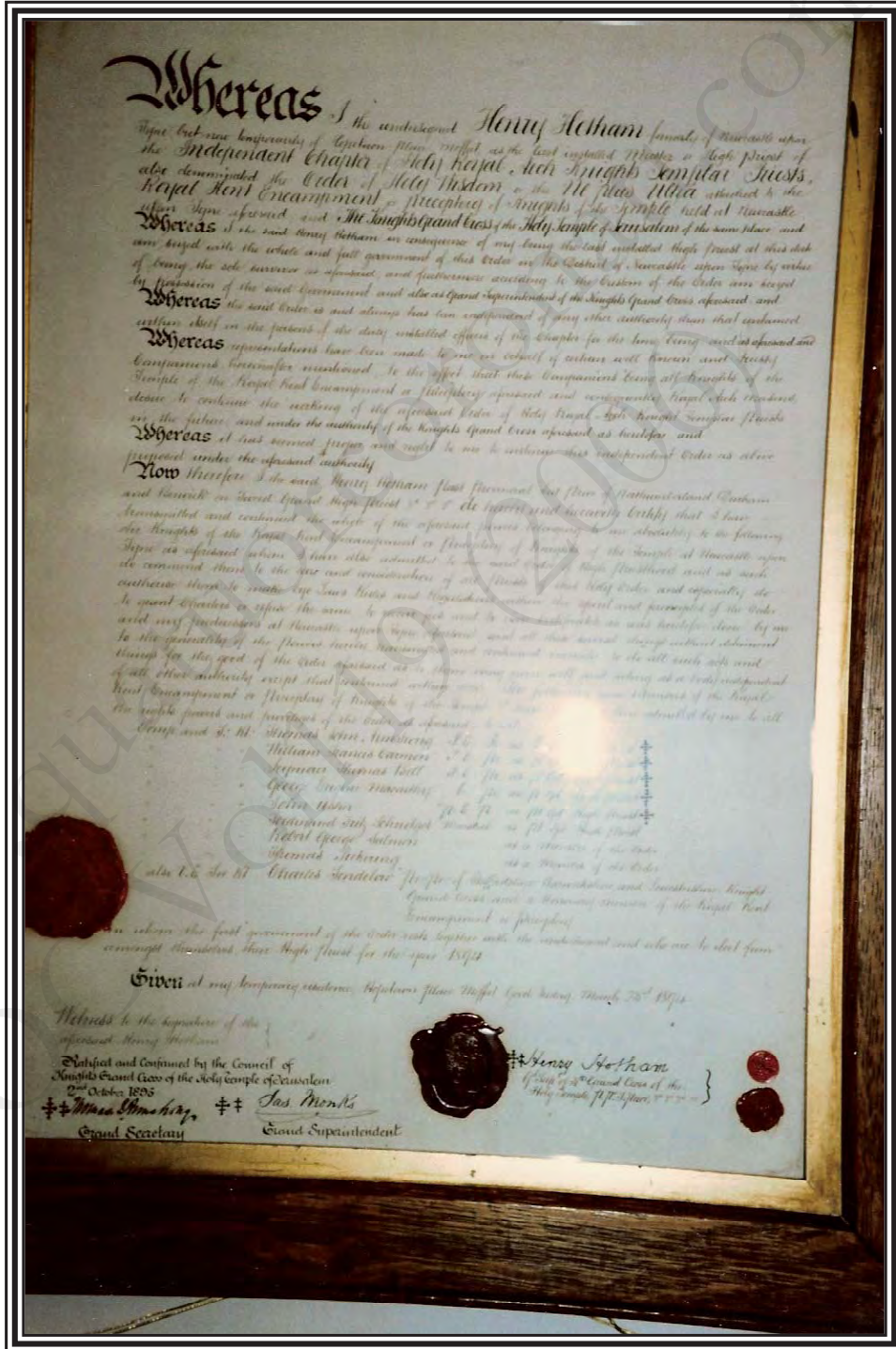
Certified and Confirmed by the Gd. Sup. of Kts Grand Cross of the )  
Council of Knights Grand Cross Holy Temple P.P.S.Prior, &c. &c. &c. )  
of the Holy Temple of Jerusalem.

2nd October, 1895  
‡† Thomas J. Armstrong, ‡† Jas. Monks,  
Grand Secretary Grand Superintendent

Transactions of the Quatuor Coronati Lodge

(NB † = the mark of distinction of a Knight Grand Cross of the Holy Temple of Jerusalem  
 †† = the mark of distinction of a Knight Grand Cross of the Holy Temple of Jerusalem  
 followed by the mark of distinction of a Knight of the Temple.)

Photograph of the Henry Hotham Charter of 1894



**Appendix J: Schnitger letter re Knight Templar Priest Separation from KGCJ**

24, Shakespeare Street,  
Newcastle upon Tyne  
May 9th, 1894

Dear Sir Kt.

Re Knight Templars Priest

On close investigation and after consulting with one or two authorities on such matters I find it clearly established that the Knight Templar Priest Order is and always was attached and under the government of the Grand Cross. In fact the Point of the Grand Cross as worked in R. Kent is the cumulative or Grand Point of the Knight Templar Priest Order. It appears that Templars who were not P.E.P's received the first part and the last part – the Grand Cross was usually conferred upon P.E.P's only or E.P's, at least I have reconstructed the whole KTP degree – except the Grand Cross which I do not touch completely. All the secret and working are restored & the degree is in working order.

Sir Kt. Hotham as you are aware has granted and signed the Charter for working the KTP & we are – de facto – KTP's. All my or rather our friends are however with me that insomuch as this KTP forms part of the Grand Cross & is a degree subject to it of old right, that a distinct refusal of the Gr. Cross authorities to continue this old allegiance is necessary to us before we can separate this body from the Gd. Cross.

It is not for me to suggest what the Brethren of the Grand Cross shall do or decide, that is of course in their entire discretion. What my duty amounts to is to point out this allegiance of the KTP due to its head, the Grand Cross, and to assure the G. Cross that only by their deliberate action a severance can take place.

On the other hand if the Gd. Cross express their intention to maintain their ancient Right & claim allegiance due to them I am certain the few existing KTP's will hail this decision with great satisfaction and willingly continue the allegiance to that body.

It would then become necessary in the latter case to have a new authority drawn up so that Sir Kt. Hotham might sign it, and also the remaining Gd Officers of the Gd. Cross. I can put that right in 24 hours.

The certificate so far as printed part of it is concerned would also have to be modified slightly – another trifling matter.

You will readily perceive that my hands are tied pending the decision of the Gd. Cross, and I shall be glad if you will be good enough to signify the decision of the Knights Gd. Cross as early as possible.

It is also clear that every Knight Gd. Cross is by virtue of holding the highest point of KTP (the Gd. Cross) a member of the inferior point (the Royal Arch Knight Templar Priest) and no initiation or joining could take place so far as the Gd. Crosses are concerned.

If the Gd. Crosses decide to sever the connection that would of course make a material difference. Awaiting favour of your reply.

Yours faithfully,  
(Signed) F. Schnitger

**Appendix K: Reed/Schnitger letters re Harodim Assignment to Royal Kent**

1892. Baltic Chambers – Newcastle upon Tyne.  
To Bro. R.B. Reed Esq.

Sir & Brother,

*I have long and seriously thought about the Harodim and come to this conclusion. We have our descent without a beginning but clearly from 48 as that is the first mentioned working in the world. You had the degree conferred in direct descent from 48, it is a pity to break the old line of descent, and we are human, all of us.*

*The question arises, will you transfer and assign, or in any way hand to us, through me, that line of descent so that it may be regularly transmitted hereafter. I may say, that the development of degrees has made it impossible to work the Order as of old, that was only possible when a Craft Lodge taught all knowledge to 1814 and gave all the degrees.*

*Now I could not as Chief Harod give the Mark knowledge and Lectures to a Harodim who has not the Mark and this applies with equal force to all other degrees. Hence the impossibility of working all the Sections. This is the reason of the decay of the Harodim and the final death stroke was given in 1814 when the Craft declared the other degrees out of its pale, and the former Christian Lectures were made into monotheistic ones – for good or evil does not concern us here. What you have received was the source of the Harodim over the Craft only. Those who gave it to you, held it probably over all, having received it probably in pre-Union times, when all knowledge was centred in the Craft.*

*I enclose a form of cession (or transmission) for approval or alteration.*

Thence follows the suggested form of transmission.

*I, R---- B----- Reed, a Pastmaster of Lodge 48, Gateshead, under the English Constitution, having been admitted by my predecessors to the honour of being 'made free of Harodim' in order that this power may not cease, hereby transfer the same to Bro. F. Schnitger, who has already received the power of conferring this Order to the best of my belief and according to his statement, which I have every reason to believe correct, through transmission by the Templar Body and its predecessors, to which he belongs, and of which body many former members belonged to Lodge 48 (Lodge of Industry).*

*I am convinced that by so doing the old institutions will be faithfully continued under the present altered circumstances, and with that intent I authorise him to continue it, according to the best of his ability in regular form to his successors. I am induced to do so, the more readily as Lodge No.48 is not now permitted to work the Order.*

Letter from Bro Reed, dated 11th January, 1896, to Bro Schnitger.

Westgate Road,  
Newcastle upon Tyne  
Jan. 11th, 1896

Dear Bro. Schnitger,

*I acknowledge by Post card receipt of your favour of the 20th ult. and now thank you for the particulars you gave me concerning the documents relative to the Herodiam degree which have come down to you from the posterity of our late Bro. Dalziel.*

*You are fortunate in being the custodian of these documents and we much look to you to restore the working of this degree on Tyneside.*

*You are aware of course, that the Herodiam Degree was worked in the olden days in connection with the Industry Lodge, but so far as I can gather there are no records of this working in the hands of any of the Brethren of the Industry Lodge. I had hoped that I might have had in my Masonic papers some trace of the Harodiam degree but my search has not been successful.*

*I suspect therefore, that you are in the happy position of learning more respecting this Degree than any of the Northern brethren and we shall have to look to you to communicate this knowledge to those you deem fit to receive it. For myself I cannot in any way add to your store of knowledge on this subject, indeed my mind respecting it is as clear as a sheet of paper. I must congratulate you and your colleagues on the good work, etc. etc.*

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

*I remain,  
Dear Bro. Schnitger,  
Yours very sincerely and fraternally,  
(Signed) R.B. REED*

*Bro. F. Schnitger,  
The Library,  
Shakespeare Street,  
Newcastle upon Tyne.*

On 28th February, 1896, Bro. Reed wrote:

*Newcastle upon Tyne  
Feb. 28th, 1896*

*Dear Bro. Schnitger,*

*We must have some conversation respecting the Herodian Degree. There are points difficult to explain in a letter. I shall be glad if you will make an appointment with me for any day next week at this office.*

*Yours Truly and Fraternally,  
(Signed) R.B. REED.*

On 10th March, 1896 Bro. Reed again writes to Bro. Schnitger as follows:

*Newcastle upon Tyne  
March 10th, 1896*

*Dear Bro. Schnitger,*

*Enclosed you have my letter to you as agreed, respecting the Harodim Degree. It meets, I think, all your requirements. Please acknowledge receipt that I may learn the Document has safely reached you.*

*Yours fraternally,  
(Signed) R.B. REED.*

*Bro. F. Schnitger,  
Chief Harodim,  
The Library,  
Central Masonic Hall,  
Newcastle upon Tyne.*

Here follows the letter of assignment.

*Newcastle upon Tyne  
March 10th, 1896.*

*Dear Sir & Brother,*

*I am glad to learn from you that the old Documents in connection with the old Harodim Degree formerly belonging to our late Bro. William Punshon of Killingworth and afterwards to Alex Dalziel of Newcastle and Cardiff have been given to you.*

*These valuable Papers will, I trust, restore the working of the Harodim Degree in its integrity.*

*To myself, personally, the matter is one of great interest, my Grand-father Joseph Reed, was a member of Industry Lodge No.48 at a period when that ancient Lodge was a working, as well as a Speculative Lodge, and his Indentures as a Working Mason were, some years ago, placed in the archives of the Lodge.*

*In my Grandfather's time the Harodim degree was worked in connection with Industry Lodge, and it is pleasant to know that its instruction will now by you be communicated to selected Brethren.*

*If I have any authority to empower you to do this, so far as that authority may extend, I have pleasure in extending it to you.*

*I remain,  
Yours Faithfully & Fraternally,  
(Signed) R.B. REED,  
W.M. Industry Lodge No. 48 – In the year 1870.*

**Appendix L: Robert Thompson's letter of 1828 re Armorial Bearings**

Sir Knights and Companions,

I beg to apprise you that at the Conclave held on the 22nd of May, it was determined that as Sir Knights of this Encampment who may be willing, in exercise of his right to do so, to incur the expense of placing in this lodge room his heraldic bearings impaled with the arms of the Order, should be invited to do so and the Conclave have requested Sir Knight Dalziel to prepare specimens thereof. I have the pleasure to inform you that the same are now ready for inspection at his house in 21 Collingwood Street, and to request your early attendance to, and direction on, the subject.

With fraternal regard,  
Yours truly,  
Robert Thompson,  
D.C. S.P.R.C.

**Appendix M: Extract from Harold Prestige's *A Century of the AMD***

The Illustrious Order of Knights Grand Cross of the Holy Temple of Jerusalem controlled in the neighbourhood of Newcastle-upon-Tyne a number of post-Craft degrees under the Atholl (Ancient) Grand Lodge. These and others collected from various sources, totalling in all over forty, most of which were by 1893 extinct elsewhere, were worked in Royal Kent (Templar) Tabernacle at Newcastle, which dates back to at least 1809 and has evidence of working the Red Cross of Babylon (AMD) in connection with the Royal Arch and some Heredom degrees from 1822 and the Cryptic degrees of Royal, Select and Super-Excellent Masters from 1830.

When members of the Cryptic degrees applied, rather belatedly, in 1893 for a Warrant to work as Royal Kent Council under the aegis of the new Grand Council of Royal and Select Masters in London, (Charles) Matier (the Grand Secretary) discovered that there were degrees being worked in Newcastle of which he knew nothing. He therefore opened negotiations with the Knights Grand Cross for the formation also of an Allied Royal Kent Council, possibly as a jumping-off point. This Council was granted on 28 July 1893 a Warrant confirming the petitioners in the powers and privileges, which they already possessed (as a Conclave of Red Cross Knights) with Time Immemorial status, and giving them authority to confer those degrees, which were or might be under the jurisdiction of the Grand Council. W. F. Carmon, to whom the preservation of the old degrees was almost entirely due, was appointed Grand Junior Warden.

There were however left in the air forty one degrees, of which the most important were the Knight Templar Priests or Order of Holy Wisdom and the Grand High Priest of the Tabernacle or the Templars' Ne Plus Ultra. About eighteen can be identified with some confidence with degrees of the Early Grand Scottish Rite; no fewer than five have been traced elsewhere only in the United States and at the inland town of Redruth in Cornwall in the early nineteenth century; another at Redruth only; several came from other local 'Rites'; six were genuine Side Degrees, conferred without fee or record but no longer actively worked; and the rest have been traced in the United States but not on this country. Some of the degrees may have been inherited from the Joppa Encampment at Sunderland (1807), which became dormant about 1845.

Matier was at this period having trouble with the Council of Concord over the working the Knight Templar Priest. It was therefore natural that he would welcome the addition of that and all its associated degrees to the Allied Order. There is a conflict of evidence about the method by which this finally came about. One source believes that the Knights Grand Cross were anxious to ensure the preservation of these historic degrees by entrusting them to the larger and by now widespread Grand Council, and voluntarily offered to negotiate arrangements for their continuance accordingly. Other sources allege that Matier by threats prevailed on the unwilling Knights Grand Cross to hand them over; the word 'blackmail' is used in one record. Napier-Clavering (GM of AMD, 1920-1931) in a manuscript memorandum went so far as to write of

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

'threats of excommunication' but, as he was certainly not aware of the existence of the degrees at Newcastle before 1909 at the earliest, he could only have been repeating an ex parte statement.

Two rather cryptic paragraphs in Matier's report in 1896 include a declaration of policy:

"Negotiations are now pending by which this Grand Council (AMD) will assume the authority over various side degrees, which up to the present have been conferred under Time Immemorial rights without Warrants. Many of the ceremonies are only of value to the Masonic student as affording considerable information respecting the connection of the present system of Freemasonry of the eighteenth century. Among the degrees it is curious to note 'The Scarlet Cord' and 'Brotherly Love or David and Jonathan', but as to these and others full particulars will be afforded in due course on the completion of arrangements, the chief motive guiding this Grand Council being to place all these and other such unrecognised or additional Degrees under one central and governing Body."

The veil was lifted by printing in the Year Book for 1897 an Agreement made on 1 January 1897 between the Allied Grand Council and the Knights Grand Cross 'existing from Time Immemorial'. This recited that both parties considered that separate jurisdictions over 'degrees belonging to one sequence or forming sections thereof or otherwise' were not conducive to Masonic Unity nor to giving effect to the full teaching and use of the degrees. The Grand Cross body therefore agreed 'in the interests of Masonic Unity' to join the Allied in forming a Grand Council of Rites to administer a number of degrees within the jurisdiction of the said Allied Degrees and for that purpose transferred and ceded its rights to the Allied, ceasing to exercise the powers vested within its body of working, or any authority over, the degrees named in an attached schedule. The Newcastle Tabernacle [sic] now working the degrees was to be designated 'A' on the roll of Subject Councils of the Grand Council of Rites, and its members if or when qualified by receiving the existing Allied Degrees were to be recognized as holding Past Rank on the Grand Council of Rites. A special clause provided that nothing in the agreement would in any way interfere in the absolute Prerogative of the Grand Cross Body to continue the administration of the Degree and honour of a Knight Grand Cross of the Holy Temple of Jerusalem as an independent body.

### Notes

1. Waples, W., 'An Introduction to the Harodim', *AQC* 60 (1947), pp. 138-139.
2. Minutes of the Knights Grand Cross of Jerusalem Grand Council
3. Waples, *Ibid.*
4. Mandleberg & Lewis, *Royal Arch Masons & Knights Templar at Redruth, Cornwall. 1791-1828* (2005), pp. 117-119'.
5. *Ibid.*
6. Waples, *op. cit.*, p. 162.
7. Cryer, Neville B., 'A Fresh Look at the Harodim', *AQC* 91 (1978), p. 124.
8. Waples, *op. cit.*, p. 179.
9. Forster, S., 'The Early Grand Encampments of Ireland and Scotland and in England' (Lodge of Research CC – Ireland, *Transactions* 1982-1984 Vol. XVIII, 1982), p. 156.
10. Bridge, G.E.W., *A Short Outline of the Masonic and Military Orders of the Temple and Malta in the Province of Northumberland and Durham 1791-1950* (1950), p. 6.
11. Forster, *op. cit.*, p. 167.
12. Waples, *Ibid.*
13. Bridge, *Ibid.*
14. *Op. cit.*, p. 7.
15. *Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966.*
16. Bridge, *Ibid.*
17. *Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966.*
18. Strachan, J., *Northumbrian Masonry* (1898), p. 114.
19. *Op. cit.* p. 111.
20. *Op. cit.*, p. 112.
21. Minutes of the Knights Grand Cross of Jerusalem Grand Council.

*Transactions of the Quatuor Coronati Lodge*

22. Bridge, *Ibid.*
23. *Op. cit.*, p. 8.
24. A photograph of such a KG CJ Certificate is in the possession of the author
25. Bridge, *Ibid.*
26. Strachan, J., *Northumbrian Masonry* (1898), p. 132.
27. Bridge, *Ibid.*
28. *Ibid.*
29. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
30. *Ibid.*
31. The 1897 Agreement between the Allied Masonic Degrees and the Knights Grand Cross of Jerusalem of Newcastle.
  32. Strachan, *op. cit.*, p. 147.
  33. *Ibid.*
  34. *Ibid.*
  35. Waples, *op. cit.*, p. 162.
  36. Strachan, J., *Northumbrian Masonry* (1898), p. 111.
  37. Powell, A.C., & Littleton, J., *A History of Freemasonry in Bristol* (1910), p. 779.
  38. 'The Baldwin Rite – An Impartial Survey' Ward, E., *AQC 71* (1959), p. 39.
  39. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
  40. *Ibid.*
  41. *Ibid.*
  42. *Ibid.*
  43. *Ibid.*
  44. *Ibid.*
  45. Ritual of the Knights Grand Cross of Jerusalem – 1885 version.
  46. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
  47. *Ibid.*
  48. Statutes for the Government of the Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne, 1946.
  49. *Ibid.*
  50. *Ibid.*
  51. Northumberland Craft Year Book for 1870.
  52. Verbal statement to author by KG CJ member.
  53. Anecdotal statements by numerous brethren in both Northumberland and Durham Provinces.
  54. Verbal statement to author by KG CJ member.
  55. Statutes for the Government of the Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne, 1946.
    56. *Ibid.*
    57. *Ibid.*
    58. *Ibid.*
    59. *Northumberland and Durham Craft Year Book* for 1890.
    60. *Op. cit.* (1895).
    61. *Op. cit.* (1915).
    62. KG CJ Festive Board Menu Cards for 1925 and 1953.
    63. Verbal statement to author by KG CJ member.
    64. Statutes for the Government of the Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne, 1946.
      65. Dixon, D., 'A Review & Update of John Strachan's *History of Northumberland Freemasonry*' (unpublished paper).
      66. Williams, Peter G., *The Preceptory of St. George No. 6; Bicentenary History* (1995), p. 79.
      67. *Ibid.*
      68. Dixon, *op. cit.*
      69. *Ibid.*
      70. Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966, *op. cit.*
      71. *The Preceptory of St. George No. 6; Bicentenary History*, Williams, Peter G. (1995), p. 79.
      72. Mandleberg & Lewis, *op. cit.*, p. 85.

*The Knights Grand Cross of the Holy Temple of Jerusalem, Newcastle upon Tyne*

73. Strachan, *op. cit.*, p. 132.
74. *Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966.*
75. Strachan, *op. cit.*, p. 114.
76. Booth, H.C., 'The All Saints Lodges at Wooler' *AQC* 67 (1954), p. 134.
77. Dixon, *op. cit.*
78. Booth, *op. cit.*, p. 124.
79. *Op. cit.*, p.122.
80. *Op. cit.*, p.121.
81. *Op. cit.*, pp.124-131.
82. Booth, *op. cit.*, p. 126.
83. Dixon, *op. cit.*
84. *Ibid.*
85. *Ibid.*
86. *Ibid.*
87. *Ibid.*
88. *Ibid.*
89. Waples, W., 'The State of Masonry in Newcastle upon Tyne, 1725-1814. Part II', *AQC* 73 (1960), p. 35.
90. Dixon, *op. cit.*
91. *Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966.*
92. *Ibid.*
93. Dixon, *op. cit.*
94. *Ibid.*
95. *Ibid.*
96. *Ibid.*
97. *Ibid.*
98. *Ibid.*
99. Forster, S., *The Mitre & The Pillar* (1997), p. 22. Printed privately by the Author.
100. Bridge, *op. cit.*, p. 31.
101. Waples, *op. cit.*, pp. 145-147.
102. Forster, *op. cit.*, p. 30
103. *Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966.*
104. Cooley, R., *A Brief History of Grand College* (1994), p. 3.
105. Forster, *op. cit.*, p. 32.
106. Strachan, *op. cit.*
107. Bridge, *op. cit.*, p. 31.
108. In correspondence between Antony Markey and the Author.
109. Markey, A., *The Magus of the North* (1997), p. 159 (The Proceedings of the Golden Dawn Conference 1997).
110. *Op. cit.*, p. 159-160.
111. Waples, *op. cit.*, p. 178.
112. *Bi-Centenary Brochure of Newcastle upon Tyne Lodge No. 24; 1766-1966.*
113. Markey, *op. cit.*, p. 171.
114. *Ibid.*
115. In correspondence between Stephen Forster and the Author.
116. Original letter in the John Sherwood Stephenson Museum at the Provincial Office of Northumberland.
117. Prestige H., *A Century of the Allied Masonic Degrees* (1st ed. 1979), pp. 28-29.
118. Cooley, *op. cit.*, p. 4.
119. Strachan, *op. cit.*, p. 112.
120. Waples, *op. cit.*, p. 144.
121. Markey, *op. cit.*, p. 169.
122. Cooley, *op. cit.*, p. 6.
123. Dixon, *op. cit.*
124. *Ibid.*
125. *Ibid.*
126. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
127. *Ibid.*

*Transactions of the Quatuor Coronati Lodge*

128. *Ibid.*
129. *Ibid.*
130. *Ibid.*
131. Bridge, *op. cit.*, p. 31.
132. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
133. *Ibid.*
134. *Ibid.*
135. *Ibid.*
136. Williams, *op. cit.*, p. 43.
137. Verbal statement to author by KG CJ member.
138. Verbal statement to author by KG CJ member.
139. Verbal statement to author by KG CJ member.
140. Prestige, *op. cit.*, p. 29.
141. Smyth, F., *Brethren in Chivalry* (1991), p. 20.
142. *Ibid.*
143. *Op. cit.*, p. 53.
144. Cameron, Sir C.A., 'On the Origin and Progress of Chivalric Freemasonry in the British Isles', *AQC* 13 (1900), p. 166.
145. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
146. *Ibid.*
147. Williams, *op. cit.*, p. 21.
148. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
149. Forster, *op. cit.*, p. 156.
150. Draffen, *op. cit.*, pp. 9-10.
151. *Op. cit.*, p. 43.
152. *Op. cit.*, p. 108.
153. *Op. cit.*, p. 48.
154. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
155. Draffen, G.S., 'Pour La Foy (A Short History of the Great Priory of Scotland)', (1948), p. 112'
156. *Op. cit.*, p. 126.
157. Williams, *op. cit.*, p. 79.
158. In correspondence between Stephen Forster and the Author.
159. Minutes of the Knights Grand Cross of Jerusalem Grand Council.
160. Strachan, *op. cit.*, p. 111.

**Note 1:** The facts stated in 'A Review & Update of John Strachan's History of Northumberland Freemasonry' an unpublished Paper by the late Dennis Dixon and former Librarian at the John Sherwood Stephenson Library and Museum at the Provincial Office of Northumberland are invariably based on documentation held by that Library. Unfortunately the Author has not had the time to verify this documentation used by the late Dennis Dixon.

**Note 2:** The Author has not had the opportunity to scrutinize all the Minutes of the Grand Council of the Knights Grand Cross of Jerusalem. However a copy of extracts from the Knights Grand Cross of Jerusalem Grand Council Minutes relating to key points is in the possession of the Author, which authenticate various statements made.

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