

Transactions **of the** **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master RWBro Prof Robert J Nairn, PSGW, KL
Secretary VWBro Neil Wynes Morse, KL, FANZMRC
PO Box 7077, Farrer, ACT 2607
ph. H (+61) (2) 6286 3482, M 0438 288 997
email: secretary@discoverylodge.org
website: <http://www.discoverylodge.org/>



Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Notice paper (summons)

Dear Sir and Brother,

The Worshipful Master requests your attendance at the regular meeting of the Discovery Lodge of Research, to be held at the Sydney Masonic Centre on Thursday 7 March 2013, tiling and visitors at 6.30 pm, Grand Lodge at 6.45 pm. Ladies welcome from 6.30 pm onwards

The Grand Master has approved a special abridged installation ceremony which we estimate will mean the Lodge will have closed by 7.30 pm. The dining fee for the evening will be \$45.00 per person, for a South which includes guest speaker Ian Temby AO, QC, the state's first ICAC Commissioner, speaking on 'Corruption issues in Contemporary Society'. Please bring your friends and family members to watch some history being made when a Past Grand Master becomes Master of a Lodge—and in record time!

Please confirm your attendance with the Lodge Secretary so that we can make appropriate catering arrangements

*Yours fraternally
Neil Wynes Morse
Secretary*

Dress: Lounge suit, and the Lodge tie

AGENDA

1. To Open the Lodge.
2. Minutes of the previous regular meeting.
3. Matters arising.
4. Correspondence.
5. Treasurer's report.
6. Admission of visitors.
7. Dispensation for use of amended installation ritual.
8. Installation of MW Bro Dr. Gregory Henry Levenston, PGM
9. Items to be addressed by the Worshipful Master.
10. Enquiries.
11. Petitions for Affiliation.
12. Please refer to the Transactions for:
 - a. The WM's retiring address.
 - b. Book review/s.
13. Apologies.
14. Motion to amend the by-laws of the lodge. See below. Moved by RWBro Dawes, seconded by RWBro Gale.
15. General Business.
16. To Close the Lodge.

Amendment to By-Laws

To delete Item 1.4

~~'A 12 month programme showing the date, time and location of meetings shall be provided in advance to the Grand Secretary with copies to the appropriate Committee and the Board of Management. Changes to programme would be duly notified.'~~

Effect of the amendment: Because of the lack of firm schedules on the part of partner lodges and overseas speakers it is not practicable to develop a realistic schedule a year in advance. In addition the lodge is planning to hold an undetermined number of emergent meetings to deliver presentations to other lodges. The lodge therefore asks the Board of Management that the by-law be deleted.

The 420 Series

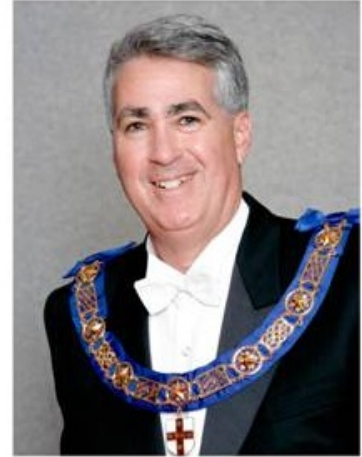
25 October 2012

by MWBro Dr Greg Levenston, PGM, SW & Master-Elect

Firstly I say thank you to the Discovery Lodge of Research for affording me the opportunity to present this paper, and secondly I congratulate the lodge for its sense of purpose, and commitment to discipline and education as defined by my favourite working tool, the Chisel.

Let me set the scene. The '420 Series', that is those lodges, consecrated in 1922, registered with the United Grand Lodge as numbers 420 to 429 inclusive. Ten lodges, celebrating their 90-year anniversary this year. Who were they, Why were they, How were they, and Where are they today?

I will look at the social context, specifically at the big picture of Australia, and New South Wales, as well as the demographics, the culture, the beliefs, and the trends. I ask you to join me in this overview and analysis, and I would be happy to have your input. Your own social history and involvement might be personal, historical, allegorical or even just interesting, and I want you involved in this journey. This analysis is all about people; it is personal not corporate, and it is about the purpose of Freemasonry, of lodges, and of Masons.



And at the end, I will draw conclusions, assess outcomes and not only timeline the past 90 years, but also open up the possibilities for the future. There will be lessons to learn and foundations to build upon, and we as Masons, especially Masons of the Discovery Lodge of Research, must be ready to take this story forward. Research is nothing if we do not monitor outcomes. And outcomes are nothing if we do not learn from the experience of others.

So let us begin.

Why did I choose this particular topic?

Firstly let me declare a very positive influence. My mother lodge is Lodge Harold Herman Unity No 428. I have been a Mason for 21 years since my initiation into this lodge. In the last 18 months, three events occurred on my watch.

1. Lodge Anima No 421 consolidated into Lodge Thespian No 256; it just disappeared.
2. As Grand Master, I had the pleasure of visiting Lodge Allan Stewart No 416, at Guerie, a lodge like Lodge Harold Herman Unity, that regarded itself as the only one in NSW named after a MM who died in the First World War. Neither lodge last year knew about the other. They had been consecrated in 1922, six weeks apart, and under my guidance they shared a Fraternal in April this year at Guerie, to remember their WW1 roots at Anzac Day, and at the 90-year anniversary enjoy each other's company with a deeper understanding of each lodge's journey.

and

3. While minding my own business in Lodge Harold Herman Unity earlier this year, Lodge Brundah-Endeavour No 429, arrived as a Fraternal. Let me say that No 428 was totally unaware that No 429 even existed, and this hints at the essential insularity of the lodge concept, even allowing for the much promoted importance of visitations, a concept fraught with difficulty and mediocrity.

So I decided to look at the year 1922, to look at Lodges 420 to 429, and to look at that 90 years and beyond, as a Mason, and as a Past Grand Master.

My referencing will be simple. I have made a copy of all the documents and publications I accessed and compiled them into a single file of 112 pages. Notes in the paper refer to pages in the file, thus: [pp 1–29]. The file is too large for publication as an appendix, but a PDF copy will be available for downloading from the lodge website.

To begin, let us look at the fabric of Australia in 1922, of which Freemasonry was but a stitch in time [pp 1–29].

Australia 1922:

A Commonwealth, but before Canberra (1927).

Population 5,569,889.

Governor General: Henry Foster.

Prime Minister: Billy Hughes.

Post-WW1, Australia sought new settlers from Britain.

Post Influenza Pandemic, 1919–1920.

1922 Highlights:

- 44 hour week becomes standard.
- First Archibald Prize.
- Henry Lawson dies.
- Qantas' first flight.
- White Australia Policy remained in force.

NSW 1922:

Population just over 2 million.

State Governor: Sir Walter Davidson.

State Premier: James Dooley, then

George Fuller

Freemasonry NSW in 1922:

Membership: 42,000 Masons in 440 lodges. [pp 30–43]

Grand Master: MWBro William Thompson, MLA, GM 1914–24.

- In 1922 he consecrated 40 new lodges, (between 1914–24, 230 lodges).
- In 1922 he dedicated three new Masonic buildings including the building at Narrabeen. (Between 1914–24 he set 43 Foundation Stones.)
- Between 1914–24 he personally signed 43,000 Master Masons' Certificates.
- From money raised from the War Benevolent Fund, he established the William Thompson Masonic School in Baulkham Hills, and laid the school's foundation stone on 25 February 1922. This Institution is now incorporated within 'A Start in Life' and the original school campus still exists.

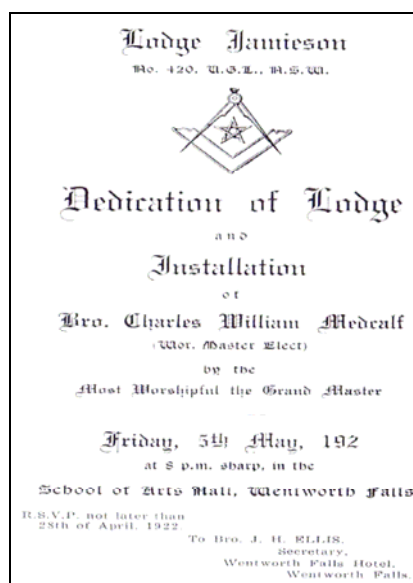


MWBro William Thompson, MLA

And now the lodges

Firstly their numbers and names.

<i>Number</i>	<i>Name of Lodge</i>
420	Lodge Jamieson
421	Lodge Anima
422	Lodge Maroubra
423	Lodge Eastern
424	Lodge Bondi
425	Lodge Purity
426	Lodge Kensington Lewis
427	Lodge Narrabeen
428	Lodge Harold Herman
429	Lodge Endeavour



Secondly, their order by Consecration dates.

<i>Date</i>	<i>Name of Lodge</i>
19.04.1922	Lodge Maroubra 422
05.05.1922	Lodge Jamieson 420
19.05.1922	Lodge Bondi 424
26.05.1922	Lodge Eastern 423
30.05.1922	Lodge Narrabeen 427
31.05.1922	Lodge Kensington Lewis 426
06.06.1922	Lodge Anima 421
30.06.1922	Lodge Endeavour 429
28.07.1922	Lodge Purity 425
22.08.1922	Lodge Harold Herman 428



This reflects the arduous process between preparing the lodge structure, petitioning by prayer for formation, the Grand Lodge procedures, and finally the availability of the Grand Master and the Ceremonial Team for the Consecrations. Communication and transport difficulties were a test to all in 1922. This convoluted process is the same today.

I now present a potted landmark history of each lodge, by number, and acknowledge the contribution and assistance of RWBro Brian French, and Brenda and RWBro Ron Porteus of the Archives of the Museum of Freemasonry. Each lodge presented has a 'Location Box' reference for your own enquiries from the Archives.

I have scanned particular reference for each lodge and draw your attention to the information contained therein. I also include images of the Past Masters Jewels available on disc from the Archives. I will highlight important issues later.

Lodge Jamieson 420 (box 51) [pp 44–52].

Katoomba area, 1922;

Reformed as a Twilight Lodge, 1995, and relocated to Guildford.

Surrendered Charter 2002.

Lodge Anima 421 (box 357) [pp 53–60].

Oatley

Consolidated with Lodge Thespian 256 and Lodge Thespian Lewis 804 as Lodge Thespian 256, 7 May 2011.

Lodge Maroubra 422 (box 621) [pp 61–69].

Kensington

Suspended 1923

Cancelled 1924.

Lodge Eastern 423 (box 326) [pp 70–71].

Bondi

Consolidated with Lodge Centenary 373, 1982 (130 members)

Consolidated with Lodge Centenary with Honour and Lodge Bronte, and became Lodge Eastern Suburbs 1050 in 2011.

Lodge Bondi 424 (boxes 154, 636, 105).

Bondi

Consolidated with Lodge Franc Mossong 852 in 1976, and became Lodge Bondi Mossong 424.

Surrendered 2002.

Lodge Purity 425 (boxes 257, 176) [pp 72–75].

(Marrickville – Burwood)

Consolidated with Lodge Virtue 504 in 1975, became Lodge Purity and Virtue 425 and moved to Burwood.

Surrendered 1988.

Lodge Kensington Lewis 426 (box 41) [pp 76–81].

Kensington

Name changed to Lodge John T Jennings 426 in 1931.

Consolidated with Lodge Kensington 270 in 1999.

Lodge Narrabeen 427 (box 76) [pp 82–88].

(Manly to Narrabeen)

Consolidated with Lodge Inspiration 891 as Lodge Narrabeen 427 in 1985.

Consolidated with Lodge Manly Warringah 83 as Lodge Narrabeen 427 in 1994.

Consolidated with Lodge Freshwater 901, Lodge Dee Why 626 as Lodge Warringah 83 in 2002.

Lodge Harold Herman 428 (boxes 546, 543) [pp 89–103].

(City – Chatswood – Willoughby) (Petition Box 453).

Consolidated with Lodge Gladstone-Temperance 618 and became Lodge Harold Herman Unity 428 in 1988.

Consolidated with Lodge Ubique 900 as Lodge Harold Herman Unity 428 in 2005.

Lodge Endeavour 429 (box 505) [pp 104–112].

(Hornsby)

Consolidated with The Adelphi Lodge 452 and became Lodge Endeavour 429 in 1976.

Consolidated with Lodge Brundah 493 and became Lodge Brundah Endeavour 429 in 2003.

Highlights, including strength of purpose

Lodge Anima 421

‘A Day Lodge founded by Masons of the Motion Picture Industry, 1922’.

The name related to ‘animations’ meaning movement, therefore ‘moving pictures’.

First lodge tie, 1986

First District Grand Inspector of Workings, 1986.

Lodge photo 1955, officers and Past Masters.



Lodge Maroubra 422

Warrant suspended 1923 and lodge closed 1924; the issue was one of financial propriety and from their closure came the concept of official auditing of Annual Lodge Financial Statements.

During the two years, they gained 16 affiliates and 58 initiates; of the total membership of 107, the average age was 32 years.

Lodge Harold Herman 428

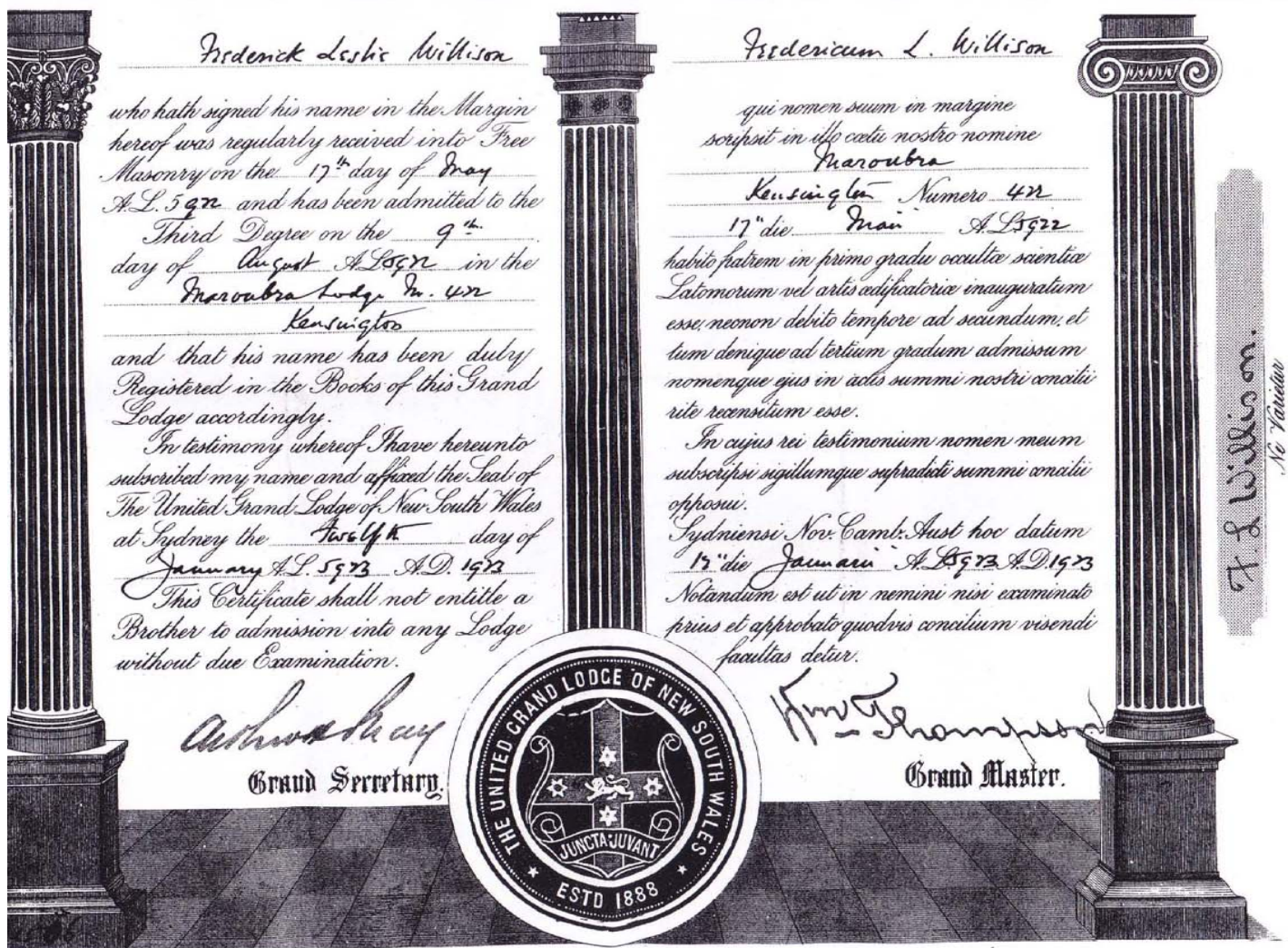
Named after Corporal Harold Herman, who died at Gallipoli in 1915.

The Chaplain of the lodge has always been a member of the Herman family.

Lodge of Excellence, No 7.

Lodge Endeavour 429

Notable for its analysis over many years of trends in capitation fees, membership numbers, and strength of management.



Master Mason certificate, Brother F L Willison, Maroubra Lodge 422

What have we learned?

- Freemasonry was expansive and a young man's organisation in the 1920s.
- Lodges' records indicate a comprehensive involvement of all levels of society in Freemasonry.
- The value of 'purpose'.
- Change is inevitable and when understood, positive.
- Freemasons are only men, although good men.
- Conflict dissolves all goodwill.
- Long term planning and management is essential.
- Self-assessment of and by a lodge should be part of the Charter.
- Lodges are essentially autonomous and must accept prime responsibility for their own future; never to take the future for granted.
- Lodges supported by fraternal relations do very well.
- Masons need to understand their Freemasonry, and be able to engage their community as to the merits of the organisation; talk the talk, interest good men, and walk with them through life.

The future

We must understand that lodges come and go. Each of these ten lodges does not now exist in its original form.

New lodges are of pivotal importance to the future of the Craft, both in reality and perception, and are one of the pillars of the Grand Master's role. The 18 new lodges I had the privilege of consecrating are all continuing to grow strongly and 'make' the next generation of Masons.

We now have a 'New Lodge' Committee of the Board of Management, whose purpose is to:

- monitor
- track
- support
- and advise

all those dedicated and vested interests which are the complexity and diversity of a new lodge.

Times change, circumstances change, community changes, and yet, after nearly 300 years, the values of Freemasonry are as strong and important as they have always been, to good men. Freemasonry is therefore always relevant and needs to be of its time.

As we stand on the threshold of the Centenary of Research in this Jurisdiction I venture that research is only the beginning, not an end. Analysis, understanding and application complete the process moving forward. I am of the opinion these three disciplines form the basis of the 'discovery' in the Discovery Lodge of Research.

On your behalf, I remember and honour the 420 Series, over those 90 years, and I recommend and congratulate them on their history and contribution to Freemasonry in this Jurisdiction, and in that acknowledgment I emphasise and recommend the strength of the future of Freemasonry in New South Wales and the Australian Capital Territory.

My mother lodge, Lodge Harold Herman Unity 428, is 90 years *young* this year, with 62 members, average age 55 years, eight initiates this year and four 2020 Masons. Our VWBro Harold Herman is 90 this year, and it is a Lodge of Excellence.

My nephew, WBro Michael Levenston, is in the Chair; my brother, RWBro

Jon Levenston, is a MasoniCare Caring Officer and, as the Immediate Past Grand Master, I am the Director of Music. The lodge has contributed eight of the past nine District Grand Inspectors of Workings.

Everyone has a role.

Management is strong, reinforced by an annual 'Lodge Retreat'.

Everyone contributes and that contribution is appreciated. I highlight the continuing contribution of RWBro Dr Frank Radcliff,

PDGM, holder of the Carrington Medal of Honour, Conferred Past Dean of the College of Freemasonry.

Book Review

by Bob Nairn

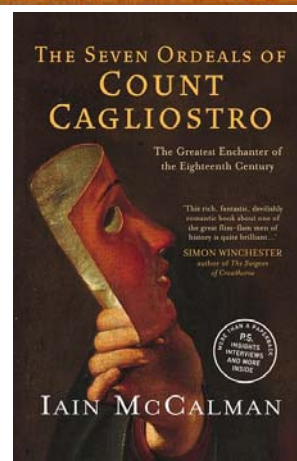


The seven ordeals of Count Cagliostro

Iain McCalman

Century Hutchinson (2003)
hc, 288 pp, 9.2 x 6.3 x 1.3 inches
ISBN-10: 0712623485
ISBN-13: 978-0712623483
Amazon US\$40.60, Kindle \$9.99

HarperCollins Australia (2004)
pb, 384 pp, 107 x 197 x 25 mm
ISBN-10: 0732273986
ISBN: 9780732273989
booktopia.com.au A\$22.95



Born Giuseppe Balsamo, in Palermo, Sicily, in 1743, he was forced to flee Palermo and adopted his uncle Joseph's name, Cagliostro, and a fictitious title to become Count Alessandro Cagliostro, to begin a life as an adventurer, working on the credibility of the gullible. He joined the Knights of Malta and learned healing and alchemy but returned to Rome to become a secretary to Cardinal Orsini; he spent his spare time learning forgery. Married, and fleeing forgery charges, he travelled through Spain and France to London. He appears to have become a Freemason in London, in Esperance Lodge No 369,¹ and to have been a Rosicrucian. He invented what he called the Egyptian Rite of Freemasonry, which is said to have included healing, séances, alchemical experiments, magic displays, and also included women as members.² This rite has been modified into the Rite of Memphis-Misraim, which currently operates in Argentina, Belgium, Brazil, Chile, France, Martinique, Mauritius, New Caledonia, Portugal, Russia, Scandinavia, Spain, Switzerland, Uruguay, USA, and Venezuela.³

Cagliostro was chased out of Prussia by Frederick the Great, from Russia by Catherine the Great, from France by Louis XVI (after the 'Diamond Necklace Trail'), and out of Britain, finally being condemned to death by the Inquisition in his native Italy. McCallum might have spent a little more time on Cagliostro's visit to Russia,⁴ which was significant in turning Catherine the Great against Freemasonry; certainly the plays she wrote ridiculing Freemasonry were satirical of Cagliostro's brand.

The biography is significant because of the incredible adventures Cagliostro and his wife undertook, and the influence he had over many significant people. He undoubtedly had some healing ability and should be remembered for his efforts in spreading Freemasonry (albeit of a dubious kind) throughout Europe. However the contrast between his schemes for enriching himself through trickery and the growing success of the age of reason in overcoming superstition is the dominant theme in the book.

This book also has some importance because elsewhere the identity of Cagliostro is usually treated as unknown or unproven but McCallum is quite definite and gives several sources.

McCallum's book does not discuss Cagliostro's Freemasonry as such but has many references to his séances, alchemical experiments and his wide reputation in Europe as a healer. It is a scholarly work, not judgmental, but reporting all aspects of Cagliostro's character, good and bad.

Bob Nairn

Notes

- 1 See "*Cagliostro and his Egyptian Rite of Freemasonry*" by Henry R Evans, Cornerstone, ISBN 1 887560 18 1.
- 2 See www.djmcadam/cagliostro or wikipedia.org/wiki/Cagliostro.
- 3 Wikipedia.
- 4 *Russia in the Age of Catherine the Great*, Isabel de Madariaga, 1919, particularly Chapter 33, 'The Role of Freemasonry', Yale University Press, ISBN 0-300-02515-7.

ESSAY COMPETITION—open to all Freemasons

The Centro Ibérico de Estudios Masónicos is an Associate member of the Australian & New Zealand Masonic Research Council. This Spanish research group is sponsoring an essay competition, open to all Freemasons, with a prize of €250 (about A\$320).

Centro Ibérico de Estudios Masónicos

The Iberian Center for Masonic Studies (CIEM) calls all Spanish, Portuguese, English and French speaking masons to participate in the **First International Competition of Masonic Essay**, which will take place in 2013.

The aim of this competition is to promote the investigation of the following themes:

- the historical development of the Masonic Order;
- the intrinsic values of Freemasonry;
- the defense and preservation of our patrimony.

1. The competition is open to all Masons, without distinction.
2. The official languages of the competition are Spanish, Portuguese, English and French.
3. The essays presented must be unpublished and three printed copies are to be sent, double-spaced, typed in 12-point Times Font, in letter-sized sheets. Also, the electronic file must be enclosed in a compact disc.
4. The essays should not exceed 10.000 words.

5. The essays should begin on the second page. This page and all the following should not contain information susceptible of identifying the author.
6. The essays should appear undersigned with a pseudonym, enclosing, in another envelope, a card containing the name, address, telephone number and e-mail address of the author. The envelope will bear the chosen pseudonym. The originals presented will not be returned.
7. The bibliography should be enclosed as an annex with the essay.
8. The authors should include a certificate drawn up by the Secretary of their Lodge, attesting to their affiliation and membership to a Masonic Jurisdiction.
9. The essays should be sent to the following address: Centro Ibérico de Estudios Masónicos (CIEM), Apartado de correos 6.203, 28080 – Madrid (Spain) or via e-mail at: ciem.madrid@gmail.com
10. The deadline for presenting essays is the 1st of December, 2013.
11. The prize will be communicated on the 22nd of December, 2013.
12. The jury, made up by Master Masons, will award a first and only prize consisting of a diploma proving their condition as the winner of the competition, as well as the amount of 250 Euros.
13. The jury may, in the case of it being justified by the quality and interest of other essays, concede an accessit or declare the prize void if the essays do not meet the required quality standards.
14. The essays chosen will be published in the web site www.cienmas.org and transmitted, electronically as well as in print, to the Grand Lodges and the main Masonic institutions.

For further information, contact the Secretariat of the Competition at the following e-mail address: ciem.madrid@gmail.com or by post to the Centro Ibérico de Estudios Masónicos (Iberian Centre for Masonic Studies) CIEM, International Competition of Essay, Apartado de correos 6.203, 28080 – Madrid (España)

OVERSEAS VISITING SPEAKER

Brother Trevor Stewart will be the Australian & New Zealand Masonic Research Council's biennial touring lecturer for 2013, during the period August to October. He is a Prestonian Lecturer (2004) and a Past Master of the premier research lodges of two jurisdictions, Sir Robert Moray (Scotland) and Quatuor Coronati (England), and has toured extensively in Europe and North America. He has ventured as far east as Romania and Turkey, is scheduled to visit Africa (Nigeria) in April/May, and Malaysia when en route to Australia and New Zealand in August. He is duly vouched for by your editor, as an erudite and entertaining speaker, a quietly-spoken gentleman of deep thought, wide experience, dry wit and a taste for the water of life.



Trevor Stewart in Ireland

ANZMRC will publish a book of the lectures he will offer during his tour of the Antipodes, entitled *Old Records & New Perceptions*; it will be for sale wherever he speaks. Many of the papers are scholarly re-appraisals of old Scottish and Northern English documents, a significant contribution to the history of Freemasonry, but others are concerned with philosophy, symbolism, and other aspects of our Craft. The author's synopsis of the papers is given below.



Trevor Stewart in Romania

It is essential that Affiliates notify ANZMRC promptly of their decision to host Bro Stewart, so that the itinerary can be finalised, and desirable that a selection be made of the paper for presentation.

Synopsis of papers for 2013 ANZMRC tour

1. **The Curious Case of Bro Gustav Petrie**

This paper outlines a new way of doing Masonic research and illustrates how it operates by detailed reference to an actual event that took place in the north of England during the First World War (1915). It explores the frames of reference in three subsumed categories of questions which, being answered, could create a comprehensive perspective on every Masonic research project.

2. **Robert Burns: Bard, Mason and National Treasure**

This paper explores the Masonic involvements of Burns, the Masonic content of his poetry and letters, his involvement in Jacobitism and religion and posits a theory of why he remains a fond favourite of Scots everywhere.

3. **Enlightenment in the Alps: Shelley's forgotten 'Rosicrucian' novel *St Irvyne* (1811)**

Percy B Shelley (1792–1822) is more famous as a major Romantic poet but when still a very young man, and still a student yet to develop his remarkable literary 'voice', he wrote a short 'Gothic' novel set in the Swiss Alps. It concentrates on some Rosicrucian themes: the figure of a sinister magus who possesses mysterious powers. He attracts the hero, a young man who is eager to learn the secrets of alchemy and other similar matters, into a tragic discipleship. This paper explores the possible sources and characteristics of the image of the archetypal magus in European culture, the influences exerted on Shelley while still a school pupil which led him into a sustained fascination with occult subjects, and the place of this hitherto long-neglected first attempt by him at literary creativity.

4. **Polymnia and the Craft**

This paper reports the discovery of two early Scottish poems about freemasonry dating from the late seventeenth and early eighteenth centuries and both written by non-masons and widely circulated in Scotland among the reading public as broadsheets freely on sale. It explores the content of the poems and why and how they are important pieces of hitherto ignored evidence about the nature of seventeenth-century masonry in Scotland and public awareness of it.

5. **Scottish Gentlemen Entrants in the 17th Century**

This paper provides completely new evidence of the wide-spread and sustained phenomenon of gentlemen becoming members of the earliest Scottish lodges up to, say, 1710. It describes the reasons why they were attracted to membership, what they expected to discover or learn from being masons and what were the important outcomes of the changes which their increasing membership brought about in early Scottish freemasonry generally.

6. **The Revd Dr John Theophilus Desaguliers' Visit to Edinburgh**

This paper sets out, in detail using the Minute Books of The Lodge of Edinburgh (Mary's Chapel) No. 1, the actual evidence of what happened when the Revd Dr John Theophilus Desaguliers – a Past Grand Master of England – visited the Lodge of Edinburgh in the summer of 1721. It has been rumoured for generations that he brought the Third Degree from England into Scotland then. This paper disproves that commonly held belief. It is an unusual paper because of the fact that the lodge, most unusually, granted the author full access to the manuscript books – a privilege which they hardly ever accord to anyone.

7. **The Edinburgh Register House Manuscript (1696)**

This paper describes the appearance and the content earliest known Masonic ritual in forensic detail for the first time, and then explores its probable use in lodges at the end of the seventeenth century in Scotland. It also outlines some of the esoteric content particularly with regard to King Solomon's Temple.

8. **Scottish Masonic Processions**

Masonic parades have long featured in Scottish urban and other centres of Masonic activities. This paper explores their emergence and development over the eighteenth and nineteenth centuries. It provides reasons why they were used and what social implications arose therefrom. Details of some of the processions, some of them amusing, are used to illustrate their importance in developing the public profile of the Craft.

9. **The HRDM – a curious Masonic phenomenon**

The Harodim (HRDM) was a strange, though ultimately short-lived Masonic venture in the north-east of England – a superior and very mysterious form of masonry, which was not the Royal Arch. Its features were highly unusual. This paper provides another collection of all of the various kinds of available evidence about the Harodim and gives some account of why this unusual rite is important for our understanding of early eighteenth-century freemasonry in England.

10. **Plato Reconsidered**

This paper presents a closely argued summary of the main tenets of Platonic doctrines and argues that significant traces of them can be found in our Craft rituals which were compiled in England in the eighteenth century.

11. **Masonic Symbols**

This paper presents a theoretical view of some of the well-known Masonic symbols (e.g., the squared pavement, the spiral staircase, the beehive etc.) It also explores the nature of allegorical thinking generally and applies this to what lies behind the story in the Second Degree of the battle against the Ephraimites.

12. **Those two pillars again!**

The images of the two pillars in the porch of King Solomon's Temple have had a chequered history in English masonry. This paper describes how they came to be used and the sources which ritual compilers drew upon.

13. **Martinez de Pasqually**

Pasqually was a curious and vital freemason from the Bordeaux region, possibly from a Jewish background, who founded a new theurgic rite called the Elus Cohen (Elect Priests) in the mid-eighteenth century. It attracted many enthusiastic adherents while he was still resident in France but it suffered a decline after he emigrated for the West Indies. This paper tells the story of his life, sets out how and where the lodges were organised, and then describes the main doctrines which the rituals contain. The rite is still practised in various European countries where it is highly valued.

Fourth International Conference on the History of Freemasonry

The fourth International Conference on the History of Freemasonry will be held in Edinburgh, Scotland, on 24–26 May 2013. Three members of Discovery Lodge of Research have answered the call for submission of papers at the conference. It is not clear how many have been accepted. Brother Neil Wynes Morse has definitely been accepted and, according to the preliminary programme, will present his paper after lunch on Friday 24 May. Brother Bob James' proposal went astray and he was invited to re-submit it, with an unofficial intimation that it would be accepted, but he is not listed in the preliminary programme. Brother David Slater received a notice of acceptance dated 16 December 2012, and accordingly made travel and accommodation bookings, only to receive a notice dated 8 January 2013 informing him that an error had been made, and his submission was not accepted. [Will David and his wife be attending the conference anyway? No! They are going to tour Ireland instead.] Abstracts of the papers submitted by Brothers Morse, James and Slater are printed below.

Author's name: **NEIL WYNES MORSE**

Institution: Independent Scholar; Petherick Reader, National Library of Australia.

Title of paper: **THE MASON ON THE FIFTY DOLLAR NOTE: CO-MASONRY IN TWENTIETH CENTURY AUSTRALIA**

Suggested keywords: Co-Masonry, Australia, twentieth century, Press, history.

Abstract:

Edith Cowan was the first woman member of an Australian parliament. Her contribution to Australian society, particularly through her championing of women's issues, is acknowledged through the naming of a university after her, and her image is depicted on Australia's \$50 banknote. Edith Cowan was also a founder member of the Co-Masonic Order in Western Australia.

Although Co-Masonry has been operating in Australia for more than a century, there has been a dearth of research into the Order's history and its place in the Australian social framework. My paper will outline its history, based on records in the Order's own archives, and document some of the principal characters, such as Edith Cowan, in its foundation, early development and ongoing existence.

These stages in the Order's history, together with the perception of the Order by the wider population, will also be considered in the light of reports published in the Press in Australia.

Further, it will look at the effects on the Order by high-profile Co-Masonic visitors to Australia, such as Mrs Besant, and the resultant Press reactions. A secondary thread will be the relationship of the Co-Masonic Order with the 'malecraft' as seen through the prisms of both the popular Press, and the specialized 'Masonic Press'.

The relationships between the Co-Masonic Order, the Liberal Catholic Church and the Theosophical Society in Australia will be explored through Australian Co-Masonic records, Co-Masonic archives in the U.S.A., and by use of the John Cooper Theosophy Collection held in the National Library of Australia.

The paper will be a summary of a much larger consideration of Co-Masonry's history in Australia, its part in the broader Australian Masonic movement, and its contribution to Australia's social history.

Author's name: **DR BOB JAMES**

Institution: N/A

Title of paper: **FREEMASONRY AS CRIME SCENE**

Name of chair: N/A

Key words: Freemasonry/authentic history/Sir Charles Warren/context

Abstract:

The research for this paper began with the intriguing parallels between Sir Charles Warren's two London appointments, as Chief Commissioner of the Metropolitan Police and as co-founder and Worshipful Master of the first Masonic Research Lodge, No 2076 EC, Quatuor Coronati (QC). That he was sworn in to both positions in early 1886 and left both positions after approx. two years seemed an unlikely coincidence. That Arthur Conan Doyle was initiated into Masonry during this turbulent period suggested further parallels between the forensic examination of crime scenes and the claimed application by QC members of scientific rigour to Masonic research, the fabled 'authentic history'.

The necessary explanatory context for the founding of QC lodge required examination of the state of, and struggles within 19th century English Freemasonry, while Warren's police appointment needed location in both local London politics and global Empire-building.

Research has revealed important real-time connections between these two contextual strands which, in the person of QC co-founder Sir Walter Besant and his sister-in-law, Annie Besant, clash dramatically in what has since been called 'Bloody Sunday' in November, 1887. This presentation focuses on two clusters of questions:

- what was the truth about Freemasonry? In Warren's era, it did seem to be the secret society of choice among the era's male celebrities, but was it an oiler of palms within government and commerce, a dangerous cult, a trap for gullible young men, or simply another 'men's club' for 'mutual back-slapping and self-advancement'?
- what was the truth about Lodge Quatuor Coronati? was it a radical break with the past, or was it the cat's-paw of the United Grand Lodge of England [UGLE] in the struggle for control of the English Order, and for pre-eminence within international Freemasonry?

Author's name: **DAVID SLATER**

Institution: United Grand Lodge of New South Wales and the Australian Capital Territory (Discovery Lodge of Research, No. 917 and Linford Lodge of Research, Canberra)

Title of paper: **POSSIBLE MASONIC INFLUENCES ON THE CAO ĐÀI RELIGION**

Key words: Cao Đài (Cao Dai), Việt Nam (Vietnam), French Freemasonry, Victor Hugo, spiritism

Abstract:

Visits to Cao Đài temples at Tây Ninh and Sài Gòn (Thành Phố Hồ Chí Minh or Hồ Chí Minh City) in Việt Nam and Wiley Park in Sydney, Australia, leave one with the interesting proposition that masonic influences may have been present in the foundation and early conduct of the Cao Đài religion. All temples prominently display the all-seeing eye, albeit the left eye. Mosaic pavements, winding stairs and celestial canopies in the interior of the temples can also be present, and all are at Tây Ninh.

The Cao Đài religion (a syncretic universalist religion, primarily influenced by Buddhist, Taoist and Confucian concepts) was founded in Cochinchina (now southern Việt Nam) in 1926 during the French colonial era. Most of the founders were Vietnamese members of the colonial French civil service who probably would have known about French Freemasonry, which had a presence in French Indochina at that time. They communicated with the Deity through spiritism, then rife in the West. One of the saints of the Cao Đài religion is Victor Hugo, the well-known French author, spiritist and Martinist.

The organisational structure of the Cao Đài religion is hierarchical with a Pope (Giáo Tông) at the head, although this position has been unfilled since 1934. One University of Sydney academic has compared the organisational structure of the Cao Đài religion to those of masonic lodges. Conversations with current member of the Cao Đài religion resident in Sài Gòn and Sydney indicate that they see no connections with Freemasonry. However, it is not beyond the realms of possibility and reason to argue that there were western, particularly masonic, connections present at the foundation of the Cao Đài religion.

The talk will be supplemented with photographs taken by the author at the Tây Ninh, Sài Gòn and Wiley Park temples.

Some references:

Gobron, Gabriel, *A History and Philosophy of Caodaism*, translated from the original French by Phạm-xuan-Thái, 1950

Nguyễn Long Thành, *Con Đường của Người Đệ Tử Cao Đài, The Path of a Cao Dai Disciple*, 1969

“The Cao Dai” in *Vietnam Magazine*, published by the Vietnam Council on Foreign Relations, Vol. V, No. 3, March 1972

Various internet websites, including that of the Centre for Studies in Caodaism, Sydney, Australia <http://www-personal.usyd.edu.au/~cdao/tam.htm>

ANZMRC Conference 2012

Discovery Lodge of Research and the other Affiliate members from the United Grand Lodge of New South Wales and the Australian Capital Territory were represented by eight brethren (including one transferring from Western Australia) at the Australian & New Zealand Masonic Research Council conference held at Wellington NZ on 15–18 November 2012. They were Brothers Neil Morse (KL 2000), David Slater (KL 2004), Bob Nairn (KL 2006), Geoff Ludowyck (KL 2008), Bob James (KL 2010), Philip Purcell (KL 2012), Richard Dawes, and Alan Gale (WA KL 2012).

This jurisdiction’s representative on the ANZMRC executive committee is Bro Morse, and he was elected Assistant Secretary of the Council and made a Fellow of ANZMRC in recognition of his services to the Council and research over many years—a well-deserved honour.



Bob Nairn



Neil Morse



Philip Purcell



Geoff Ludowyck



Bob James



Richard Dawes



Alan Gale



David Slater

The Master's annual report, 2012–2013

Firstly, I express my gratitude to the lodge in allowing me the privilege of occupying the chair this year. Having served as Master of the Research Lodge of New South Wales over 15 years ago, it was a special thrill to me to be given this opportunity to serve the lodge as Master in its new incarnation as Discovery.

We were privileged to receive the Grand Master, MWBro Derek Robson, on our Installation, at which our own RWBro Paul Fletcher PDGM ably acted as Installing Master.

The year's meetings were generally well attended and produced competent papers accompanied by ample discussion. It is required that a candidate for the chair of 971 give a paper to the lodge prior to his election as Master but, as it is some years since I had given such a paper, at the first meeting I presented a paper on 'Innovation in Freemasonry', attempting to set out a few rules based on industrial sociology principles, to facilitate the process of change in our lodges.

Our meeting in July commenced with a vigorous discussion on the conditions attached to the dispensation exempting the lodge from the Grand Master's edict regarding esoteric discussions. This was followed by a presentation by Bro Bob James entitled 'Freemasonry as a Crime Scene' which discussed the nature of evidence in Masonic research. The meeting concluded with an explanation by RWBro Andrew Browne of the plans for the new College of Masonic Studies, of which he is Governor.

Our meeting in September was to have heard the paper 'A Masonic Militia' by WBro Tony Pope (which subsequently has been published in our *Transactions*) but Tony was indisposed and instead VWBro Neil Morse gave a paper about the processes and resources involved in compiling a history of the Sydney Lodge of Research. WBro Ian Shanley also provided a brief discussion on the Grand Lodge Archives, and the assistance that Discovery can give to facilitate and promote its activities.

Our Senior Warden, MWBro Greg Levenston, presented a paper on 'The 420 Series' in our meeting in October, which described the origin, nature and history of the lodges numbered from 420 to 429. All of the meetings were characterised by vigorous discussion, which attests to the value of the papers presented.

Early in the year we contributed to a small survey to identify individual preferences and directions for personal research. This was a great help to me in helping me to understand where we might place emphasis. These surveys always present surprises, both good and sad. My only sad surprise was that only four of our members had sought to be qualified as Masonic Speakers, despite the obvious interest and talent in the lodge. I encourage others to take this step and be recognized in this way, as our research is dormant unless communicated.

It used to be the custom that a brief book review was presented at each meeting, with a short discussion, and I reintroduced this tradition in the hope that it will continue. The privilege attached to the reviewer each meeting is to nominate his successor.

I have been concerned at the state of the lodge's finances and welcomed the motion to increase our dues this year.

In other endeavours it has been a busy year. The following are some activities initiated this year:

- It had been intended, as an expression of outreach, to hold seminars in both Newcastle and Canberra this year but, owing to unfortunate circumstances to which we all occasionally fall prone, neither of these events occurred. Seminars in these centres are intended to support the existing Masonic research groups by promoting local Masonic research and also to attract members to our lodge. I hope that more seminars such as those proposed will continue to be held in rural/regional centres;
- Several of our members, under the guidance of our Secretary, have been scanning the complete set of *Transactions* of the Sydney Lodge of Research from 1914 to 1956, in order to make them available as part of the celebrations of a century of Masonic research in the jurisdiction; and
- A number of our brethren have been assisting with the archives and there has been an increasing appreciation of the value of our archives to the work of our lodge and the need for our ongoing and increased support for the archives and the library. In September 2013 there is a Conference in

Washington DC designed to help those willing to be of practical assistance and I encourage any who can attend to do so.

To maintain our continuing cordial relationships with other research lodges, I attended a meeting of the Victorian Lodge of Research in October, and had discussions with the South Australian Lodge of Research. I was also very proud of the number of brethren from our jurisdiction who attended the ANZMRC Conference in Wellington, New Zealand, in November. Eight of us attended and this was by far the largest delegation from any Australian jurisdiction. VWBro Neil Morse was elected a Fellow of the Council.

Some of our members are also intending to attend the ICHF Conference in Edinburgh, Scotland in May 2013. There has been some discussion regarding the possibility that the ICHF Conference in 2019 might be held in Australia and we should now be thinking about whether our Grand Lodge might be willing to host it.

During the year WBro Don Falconer, a noted Masonic researcher and author, passed to the Grand Lodge Above and was remembered in the normal way in our lodge.

Special thanks are due to WBro Tony Pope for his continuing work in editing our *Transactions*, to our retiring Secretary VWBro Neil Morse, our retiring Treasurer Bro John Stanley, and to RWBro Richard Dawes, our Webmaster.

In conclusion I believe it is now time for the lodge to formalise its strategic plan and I suggest that this should commence with a clear statement of how we see our role and to embrace at least the following strategically important elements:

- The manner in which we can extend support to the library and archives;
- A programme of rural/regional seminars designed to support existing, and assist in the formation of new, Masonic study groups; and
- Considering the manner in which we may support the College of Education.

The strategic plan should include the provision of a subsequent detailed action plan, including the preparation of our centenary celebrations.

Thank you again for the opportunity to serve as your Worshipful Master.

RWBro R J Nairn KL, PSGW

OFFICERS FOR THE YEAR 2012 – 2013

Worshipful Master	RWBro Bob Nairn KL
Immediate Past Master	WBro Ewart Stronach
Senior Warden	MWBro Greg Levenston
Junior Warden	Bro Steve Hodgson
Chaplain	Bro Brad Del Munns
Treasurer	Bro John Stanley
Secretary	VWBro Neil Morse KL
Director of Ceremonies	VWBro Peter Deubler
Senior Deacon	Bro Glenn Holdstock
Junior Deacon	Bro Jorge Luis Trujillo
Inner Guard	Bro Ian Heather
Editor	WBro Tony Pope OS (SA), KL
Tyler	RWBro Richard Dawes

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master MWBro Dr Greg Levenston, PGM

Secretary RWBro Richard Dawes
1/40 Burdett St, Hornsby, NSW 2077
ph. H (+61) (2) 9482 2775, M 0437 965 372
email: rmd2@internode.on.net

website: <http://www.discoverylodge.org/>

Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Notice paper (summons)

Dear Sir and Brother,

The Worshipful Master requests your attendance at the Regular Meeting of The Discovery Lodge of Research, to be held in the Sydney Masonic Centre at 7.00 pm on Thursday 2 May 2013.

At 5.30 pm there will be a Lodge Management Meeting held at the SMC (location to be advised). All members of committees and sub-committees are asked to attend.

*Yours fraternally
Richard Dawes
Secretary*

Dress: Lounge suit, and the Lodge tie

AGENDA

1. To Open the Lodge.
2. Minutes of the previous regular meeting.
3. Matters arising.
4. Correspondence.
5. Treasurer's report.
6. Admission of visitors.
7. ANZAC Day remembrance.
8. Enquiries.
9. Petitions for Affiliation. Per separate email closer to the meeting date.
10. Motion to amend the by-laws of the lodge. See below.
11. "A Kellerman Lecture." The evolution of such a lecture. A real nuts and bolts look at the 'whys' and the 'hows' of creating and presenting a high quality lecture.
12. Moulding the future. Several EAFs will showcase their talent: their potential: their research. See below for detail.
13. Apologies.
14. Management Committee Summary
15. General Business. In which will be included a Book Review and a Challenge to the lodge membership.
16. To Close the Lodge.

Amendment to By-Laws

To delete Item 1.4

~~'A 12 month programme showing the date, time and location of meetings shall be provided in advance to the Grand Secretary with copies to the appropriate Committee and the Board of Management. Changes to programme would be duly notified.'~~

Effect of the amendment: Because of the lack of firm schedules on the part of partner lodges and overseas speakers it is not practicable to develop a realistic schedule a year in advance. In addition the lodge is planning to hold an undetermined number of emergent meetings to deliver presentations to other lodges. The lodge therefore asks the Board of Management that the by-law be deleted.

'Moulding the Future'

Three Entered Apprentice Freemasons will make short presentations on the following topics:

The Point within a Circle

The Eye of Providence

The Level

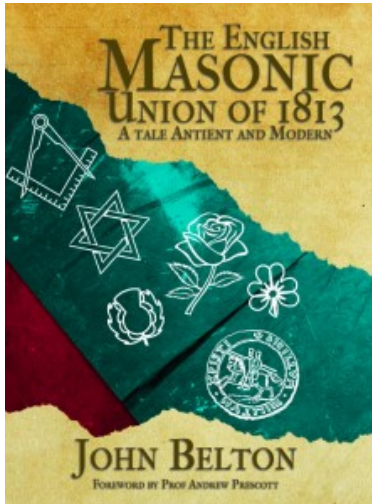
Their ringmaster will be RWBro Christopher Telford.

Brethren, please attempt to do some preliminary reading on the above subjects so as to enhance your appreciation of the topics and provide the young speakers with valuable feedback.

Editor's note: *In the absence of research papers delivered to the lodge, or delivered elsewhere by members of the lodge, here are some recent book reviews.*

Book Reviews

by Tony Pope



The English Masonic Union of 1813: a tale Antient and Modern

John Belton

Arima publishing

<www.arimapublishing.com> Oct 2012

pb 138 pp, 235 x 158 mm,
b&w illos, name index.

ISBN 13: 9781845495596;

ISBN 10: 1845495594

price: <www.bookdepository.co.uk/>

UK£9.99, A\$15.09, NZ\$18.33,

free delivery worldwide.



John Belton, 2009

Ankara, Turkey

As every student of English-speaking Masonic history knows: in 1717 a grand lodge was formed in London and Westminster, which later was called the Grand Lodge of England, the *premier* Grand Lodge, and the *Moderns*; from 1751 it had a rival, also London-based, known as the *Antients*; and in 1813 the rival grand lodges united as the United Grand Lodge of England.

The Union was an event of considerable significance and one might reasonably expect many popular and scholarly works to have been published on the subject over the 200 years since that event. Not so! One might also expect the United Grand Lodge to have organised a great celebration of the bicentenary of the event later this year. Not so! It has been left to one English Masonic scholar, well known and well respected worldwide among Masonic researchers but of no exalted position or rank within the United Grand Lodge of England, to produce a small volume at a very modest price: *The English Masonic Union of 1813: a tale Antient and Modern*.

Until recently, the tendency has been to regard Freemasonry as an isolated phenomenon, and to subdivide its history into categories, by nation or by grand lodge, by rite or 'order', by date of event or some other demarcation, the subject of separate study in isolation. But John Belton adopts a modern, holistic approach to the events which culminated in the union of rival grand lodges, and the steps taken to maintain that union. He demonstrates that the union was the result of interaction not merely between the *Antients* and *Moderns*, but also with the grand lodges of Ireland and Scotland, and some assistance from Sweden.

The *Moderns* grand lodge began in 1717 when four existing lodges in London and Westminster decided to celebrate St John the Baptist's Day (24 June) jointly, and for that purpose elected a Grand Master. From this modest beginning the idea evolved for the newly created grand lodge to control all the lodges in England and to be the sole authority for the formation of new lodges. The grand lodge concept was copied in neighbouring Ireland (1725) and Scotland (1736), with local modifications. All three grand lodges met with opposition sooner or later, and some of the Irish and Scottish problems were relevant to events in England.

In 1751 a rival grand lodge was formed in London, the *Antients*, which claimed to follow ancient ritual and customs that had been altered or abandoned by the grand lodge of 1717, the *Moderns*. The latter regarded the *Antients* as rebels who had rejected the authority of the premier grand lodge, whereas there is strong evidence that the *Antients* were derived from immigrant Irish and Scottish

Masons who were denied membership in the *Moderns* lodges and from (English) lodges that had never accepted the premier grand lodge rule.

The author examines many seemingly isolated events and concepts which all impinged on the need for the two English grand lodges to unite, including political and religious unrest in Ireland, the formation of the Grand East of Ulster, the Scottish problem of independent lodges, the Royal Arch and Knights Templar, the attempt of the *Moderns* to become an incorporated body, the *Unlawful Societies Act* of 1799, and the surprising number of noble grand masters who ruled more than one of the 'Home' grand lodges, simultaneously or serially.

This is a complex book that can be read, and re-read, at several different levels: as a simple tale, unravelling a complicated plot to achieve a happy ending; as a primer, leading to in-depth study of related subjects, particularly aspects of the early history of the three 'Home' grand lodges; as an inspiration to examine other events holistically; and for the glimpses of early examples of more abstract topics such as 'ritual uniformity' and 'regularity and recognition'.

It is possible from the author's account of the manoeuvres and events of 1717–1813 to trace the development of the modern doctrine of regularity and recognition, including what is now known as 'the Australian precedent', from the *Moderns*' claim of sole authority over lodges in its geographical area (1723), to the *Antients* gaining agreement from the Irish and Scottish grand lodges to engage in 'constant correspondence' with each other (1762–72), thus isolating the *Moderns*, and then in 1810 Scotland agreeing to 'constant correspondence' with *both* English grand lodges when the union had not yet been effected.

Whatever your taste or interest, this book is a 'good read', worth more than twice the asking price. Recently, your reviewer attended a meeting of a small study group. Eight persons were present; three of them had a copy of this book; before the evening ended, the other five were determined to buy a copy. If this small statistic is any indication, John Belton has a Masonic best seller on his hands.



***A History of First Fifty Years of
Freemasonry in South Australia
1834–1884***

Charles R J Glover

Grand Lodge of South Australia, 1916
hc, approx 430 pp, illus, no index, out of print.

***History of the First Fifty Years of
Freemasonry in South Australia
1834–1884***

Charles R J Glover

Data CD-ROM edn 2007

© Archive CD Books Australia Pty Ltd

<www.archivecdbooks.com.au>

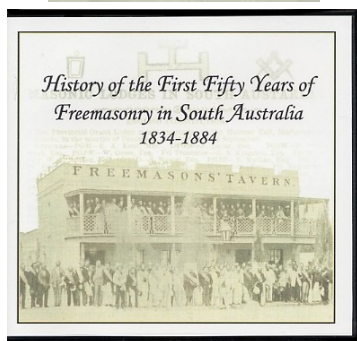
ISBN: 978 1 921461 29 3

Gould Genealogy <www.gould.com.au>,
\$22.51 plus postage.



Charles R J Glover, 1919

courtesy of State Library of
South Australia, photo B55002.



Was it modesty that caused Charles Glover to describe himself as the 'compiler' of *A History of First Fifty Years of Freemasonry in South Australia 1834–1884*, when it was first published in 1916? It is not always easy to distinguish the functions of an historian from those of a compiler or an editor. Charles Richmond John Glover (1870–1936) was educated at Prince Alfred College, Adelaide, and then qualified as a pharmaceutical chemist. His business activities were varied, from stockbroker to licensee of what is now the Richmond Hotel in Rundle Mall, to director of several companies, including the Bank of Adelaide and the SA Gas Co. He was active in many charitable, cultural and

sporting bodies, and was Lord Mayor of Adelaide three times (1919, 1923–25 & 1930–33). In 1909 he became Grand Secretary of the Grand Lodge of South Australia and held that office until his death in 1936.

An avid collector of memorabilia of many kinds, as Grand Secretary he pursued the task of producing a detailed record of the establishment and growth of Freemasonry in South Australia, from the warranting of the first lodge in England in 1834, some two years before the establishment of the colony, to the time of formation of the Grand Lodge. He reported its completion to the Board of General Purposes in 1911, and approval was granted to publish it in instalments as an addendum to the *Annual Proceedings*. It was then published as a hard-bound book in 1916, as volume 1 of an intended series, but the second volume was not commenced until 1970.

Glover's *History* is by no means complete. It covers in detail only the history of the first three lodges: Friendship EC (38 pages), Adelaide SC (48 pp) and Harmony EC (30 pp); the English Provincial & District Grand Lodge (183 pp); and the formation of the Grand Lodge of South Australia (96 pp). The history of the other lodges, and the Provincial Grand Lodges of Scotland and Ireland are recorded only in bare outline. This is not the fault of Brother Glover, who made good use of the material he could locate. His search revealed that many valuable records had been lost, some accidentally by fire, and some deliberately destroyed. He was unable to locate minute books of some lodges, and other records which ought to have been made and preserved. Those he did locate, he carefully incorporated in his account, either in summary or verbatim, thus guarding against further loss of the history of early Freemasonry in his jurisdiction. In addition to original documents, he acknowledged the usefulness of the few lodge histories that had been compiled and preserved.

The result is an uneven picture, of necessity ranging from brief sketches to full portraits, but it is the only picture we have, and Brother Glover has been rightly commended for his work in preserving the history of the Craft. His book presents many insights into the lives and deeds of the brethren of this era, the problems and successes of the lodges, the rampant ego and ambition of some brethren, and the selfless actions of others in the best tradition of the Craft. In addition, there are delightful snippets of information for the reader whose interests extend beyond the Craft in South Australia. Two brief examples:

There are several references to *Bro E Solomon*, an early member of the Lodge of Friendship and an officer of the Provincial Grand Lodge EC, including a note that he offered his lodge the gift of a piece of land and 10,000 bricks to build a lodge, and another that he imported a complete set of officers' jewels and presented them to Adelaide Lodge. This is the former convict and Sydney businessman Emanuel Solomon (1800–1873), the same man who provided a temporary home for (Saint) Mary MacKillop and the Sisters of her Order when Bishop Sheil excommunicated her in 1871.

Bro T B Solly is recorded as Master of Adelaide Lodge in 1853, and leaving for Van Diemen's Land a few months after completing his term of office. This is Benjamin Travers Solly (1820–1902), who moved to Tasmania to become private secretary to the Governor, and then Assistant Colonial Secretary until his retirement in 1894. His claim to Masonic fame is in forming brethren of the Hobart lodges into a Masonic Rifle Company in 1860, part-time soldiers in defence of the colony.

There are other gems of information to be discovered, such as the fact that the brethren of the Lodge of Friendship were using Richard Carlile's 'exposure', *Manual of Freemasonry*, (first published as a newspaper serial, and later in book form) as their ritual for degree work—at least until 1860; and that when Lodge Concordia was erected under the Scottish Constitution in 1882, the District Grand Master SC translated a Scottish ritual into German, for the brethren to work in their mother-tongue.

There is an amusing account of a public event, not the customary laying of a foundation stone for a building, but of screwing the first pile of the jetty at Glenelg in 1857. The Provincial Grand Lodge EC was opened in due form at the Pier Hotel by Deputy Provincial Grand Master John Lazar (the Mayor of Adelaide), and then the Governor-in-Chief, Bro Sir Robert MacDonnell, the Mayor (Bro Lazar), Past Provincial Grand Master Henry Mildred and the Commissioner of Public Works proceeded to screw the pile into the sand in 'due Masonic form', a task which involved them in a full ten minutes of hard labour.

And there are some curious occurrences and turns of phrase within the records: in 1851 ProvGM (EC) Henry Mildred is reported as referring, at a public ceremony, to ‘the Great First Cause, the Almighty Architect of the Universe’; we learn of the Provincial Grand Lodge (EC) in 1858 being opened ‘in the Past Master’s Degree’ for the Installation of the Masters of two of the English lodges; and in 1864 the brethren of the Lodge of Friendship apparently travelled backwards in time, since we are informed that:

On June 25th [1864] the Brethren had a somewhat unique experience in being refused the use of the Lodge-room, in consequence of the rent not having been paid. They were then meeting at the Prince of Wales Hotel, Angas Street, whither they had removed on August 17, 1864.

As a conclusion to his work, Glover makes several suggestions to Secretaries and Masters of lodges. He urges Masters, at the end of their term of office, to present to the lodge a report of the work done in the preceding year, as a guide to future Masters of the lodge and for the information of future historians. He recommends that Secretaries keep more detailed minutes, include background information such as the reasons for proposals and discussion of them, and append copies of letters sent and received. He commends the practice of including an annual balance sheet with the minutes, and urges Secretaries to remember that they are recording for reference not only in the immediate future, when memories are still fresh, but also for posterity.

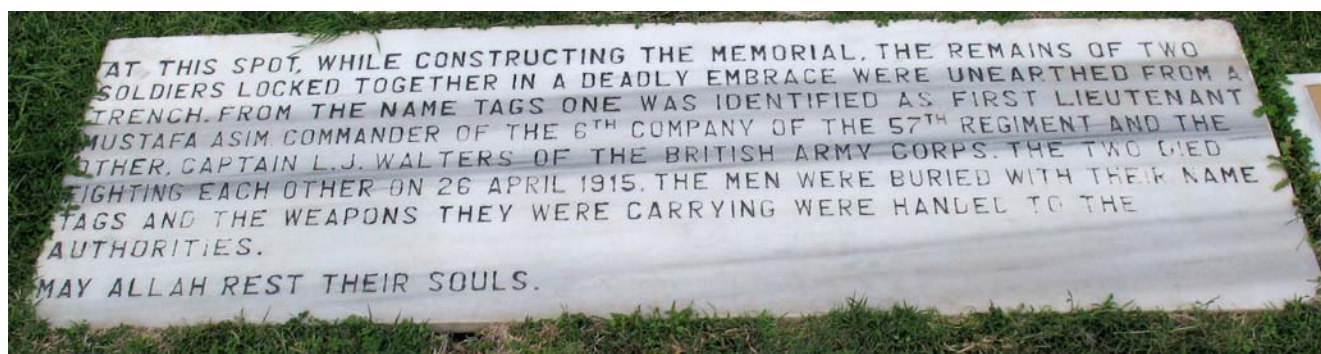
A compiler Glover certainly was, but from the research he did, the presentation of that material, and the conclusions he reached, he could accurately be described also as author and historian. His book is invaluable as an account of the Craft in the colony of South Australia.

Only 500 copies of this book were printed and it has long been out of print; second-hand copies which occasionally are offered for sale are priced well beyond the means of most lodges and individuals who would wish to add it to their library. A copy is available for reference in the library of the Grand Lodge of South Australia and the Northern Territory, but time restrictions and the tyranny of distance often render access difficult.

In 2007 the South Australia & Northern Territory Freemasons Historical Society, under the leadership of PGM Rob Casson and historian Robert Clyne, examined the feasibility of reprinting Glover’s *History* in a facsimile edition. A proposed hard-cover facsimile at a retail price of \$120 had no hope of successful sale, but a practical solution was forthcoming and collaboration with Archive CD Books Australia has resulted in a CD version in PDF format, available from Gould Genealogy & History on a single Data CD at an affordable price.

The CD contains not only the whole text and illustrations of the original book as high quality scanned images, but also something which Glover did not provide—an index facility. In addition to the efficient ‘Find’ function available to all users of Adobe Acrobat Reader, the CD has a downloadable catalog index (.pdx) that provides even better search facilities.

This CD places in your hands the opportunity to enjoy a very readable account of early Freemasonry in South Australia, and to look up the answers to historical questions from time to time without going to the library or even connecting with the Internet.



LEST WE FORGET

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master MWBro Dr Greg Levenston, PGM

Secretary RWBro Richard Dawes
1/40 Burdett St, Hornsby, NSW 2077
ph. H (+61) (2) 9482 2775, M 0437 965 372
email: rmd2@internode.on.net

website: <http://www.discoverylodge.org/>

Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Summons

Dear Sir and Brother,

The Worshipful Master requests your attendance at the Regular Meeting of The Discovery Lodge of Research, to be held in the **Double Bay Masonic Centre, Bellevue Road, Double Bay, at 7.00 pm on Thursday 4 July 2013.**

Yours fraternally

Richard Dawes

Secretary

Agenda as per notice paper circulated separately

A letter from the Worshipful Master

Brethren,

We need to support, promote and endorse 'our own' as a priority.

It is my great pleasure to do so on your behalf, to our esteemed member of this lodge, RWBro Rabbi Ray Apple PDGM, a friend of mine and my family for more than 40 years, a mentor and a menche, a true teacher in a rabbinic sense as well as an inspirational Mason, exemplified by the quality and diversity of his thoughts and writings.

Tonight I critique a very civilized A5 volume entitled *Education by Degrees Masonic Notes*. The cover depicts a representation of part of King Solomon's Temple. It is published by Author House, 13/09/2012 and sponsored by Lodge Mark Owen No 828, Sydney.

The highly readable chapters of this book delve into the history, symbolism and teachings of Freemasonry, enlivened with personal reminiscences and humour. The chapters are actually a collection of 25 essays, not so much answers to Masonic questions, but a way of understanding the questions that both interest and vex us as thinking Masons, and in many cases open up challenges for future research.

A fine balance of curiosity of information, and a refined knowledge of the teachings of the Volume of the Sacred Law, the book is deceptively simple, suiting all Masons, and yet in exploring our symbolism and allegory affords a depth of understanding to intrigue the most discerning scholar, and encourages all of us to discover that inner light integral to the vision and mission of this very lodge.

I recommend that you read and enjoy *Education by Degrees*, and spread the word, like ripples in a pond, that this lodge is the standard of excellence in this Jurisdiction for scholarship and free-thinking research, so important to the future of Freemasonry, in an era so dominated by the restraints of curricula and bureaucracy.

As a centenary project, I want everyone in this lodge to submit a genuine original piece of research to the lodge, via our esteemed Brother Secretary, and our Brother Editor, over the next two years, at your own level of experience and interest. This is a Worshipful Master Directive and I expect everyone to join in, and at the same time I will be requesting our correspondent and E-members do the same.

We are developing a template on 'Masonic Researching' and I ask you to review this resource when it is available. This centenary project will be compiled in our electronic *Transactions* and serve as a milestone of achievement.

We are the Discovery Lodge of Research, not just by name, but by *action*. Gain confidence and strength by the example of RWBro Rabbi Raymond Apple.

Greg Levenston

MWBro Dr Greg Levenston, PGM

2 May 2013

Creating a Presentation

2 May 2013

by Bro Alan Gale

Step One—Choose a topic

Now this might seem self-evident, but when it comes time to put down words and thoughts, having a topic is of immense help. There are many ways to reach a topic. Lectures and presentations basically fall into three groups: Historical, Explanatory and Speculative, and in each of these there are two basic types: academic and sermonising. A good lecture is full of ‘aha’ moments, when the reader or listener is made aware of a fact, topic, notion or application of Freemasonry for the first time. It is amazing how simple this fact can be for the researcher, but how mind-opening the ‘aha’ can be for the recipient.

The historical type is perhaps the most easy to begin with: a history of a lodge, research into the history of a degree or ceremony, the biography of a well known Mason (or even better, a not well known Mason who should be known better). However, the process of creating a really interesting history that is something other than a list of dates and events can be both time-consuming and incredibly rewarding. The best historical lectures delve into the background and personalities of events, contain sociological information about the events, and place them in a modern context.

There are too many historical lectures which are simply events-in-order with explanation. A good historical lecture leaves the recipient with a sense of understanding *why* something happened, rather than just know that it did.

The explanatory lecture delves into the background symbolism and allegory of Freemasonry. It could explain, for example, why the third degree came into being, or why the Royal Arch and Mark degrees are shunted to the side in some Constitutions. It could be the result of researching the role of deacons and stewards, why some lodges have altars and others don’t, why the rituals are constructed in a certain way.

The good explanatory lecture should leave the recipient saying ‘Aha! I hadn’t considered that before’.

The speculative lecture is the category which creates the most controversy and is the type which gives research lodges the reputation of being dangerous to the orthodoxy of the Constitution involved. The Speculative Lecture takes a common aspect of Freemasonry and asks the recipient to see it from a completely different angle, or in a way that is not obviously stated by the ritual or history of Freemasonry. A lecture on the Symbolism of the Volume of the Sacred Law, and another on the three types of Masonry—male, female and androgynous—recently presented in one Constitution created much upset by challenging the accepted lore. From a purely personal perspective, these are the most challenging to create and present and require heavy research to give any claims or hypotheses a solid foundation.

A neat segue into the next step:

Step Two—Research the topic

Unless the presentation is to be delivered as an opinion piece (the sermon type), it is essential that the reader knows the foundation events, facts or circumstances that lie behind any statements. There are a lot of presentations and research papers in Transactions which are simply opinion pieces. These have their value, can be very entertaining and can lead recipients to new understandings or opinions about the topic. However the worth of the paper is entirely bound up by the respectability or reputation of the author. For example an opinion presentation by a modern Masonic writer such as Yasha Beresiner would carry great weight, because Yasha is so well known as an entertaining and knowledgeable writer.

So, those of us without Yasha's reputation have to work to prove our theses and footnote our presentations so that the reader can follow the steps of the presentation. Research is perhaps one of the most rewarding areas of writing a presentation. There will be instances where the researcher begins work with a certain outcome in mind, only to find that the researches lead to a different opinion or outcome altogether. These are invariably the most interesting presentations, where the author, confronted by something previously unknown, is presenting new and vital information.

Researching has never been so simple, thanks to the age of the Internet. It is possible to find many old texts about Freemasonry on line; a Google of a fact can bring up a myriad of sources. The skill of the researcher is how those facts are marshalled. Libraries are the traditional places of research, but as more libraries put their books on line, and as sites such as www.sacredtexts.com expand their resources, more and more out-of-print and respectable books and papers are becoming available.

In short, the reader will want to know the basis for any opinions or findings contained in a presentation. It is simply not good enough to report a fact. Substantiating the source is vital to being accepted as a respectable researcher. No matter how obtuse or controversial the finding may be, the more evidence there is of research, the more respect the wild or challenging opinion-writer will gain.

There are many instances of researchers starting with a topic or title in mind, only to find through research that this has been supplanted by something more interesting or challenged as, for example, urban myth gives way to solid research. As an aside, the word 'vomitorium'. Raise your hand if you agree with the definition that it was a place where food was regurgitated in order to keep feasting. Well that is not the case. Vomitoria were the exit passages from amphitheatres. The fault lies with Aldous Huxley, who created the gorging definition in 1923—and it stuck, so to speak.

Step Three—Create an outline

There are two basic ways to do this: start with a title or opinion and write it from top to bottom, or create a structure based on the knowledge gained and research made, and write to support the structure.

Everyone has read the basic three stage essay: statement, substantiation, conclusion.

A structure is good, because it prevents the writer from repeating facts, or taking the reader in circles. A structure also helps the writer to marshal thoughts, facts, opinions and ideas and present them in an acceptable manner. I think we have all read documents where everything is all over the place, and we need to keep flipping back and forth through the article to make proper sense of it. This only serves to frustrate the reader.

Step Four—Start drafting

This is the beginning of the real fun, linking all the findings with a convincing and easily followed narrative. Again, everyone is familiar with presentations which are so dense and convoluted that their real worth is in the study of curing insomnia. I am not advocating that the language of the paper should always be modern and chatty, but, above all, write it in your own language, whatever that might be. Don't make the mistake that you have to write in a language you consider to be 'academic'. If you are presenting information, it will come across more clearly and precisely if it is written in your style. A classic example of this was a paper delivered by a young author at the last ANZMRC conference. It was a history paper, which could have so easily been a dull and dreary recitation of facts. But, because the author wrote in his own style, the presentation bounced along, because it was not an orator mode of writing.

Be prepared to send the paper out to respected readers for opinions and insights. This can be an invaluable asset, as there comes a time for most writers when, because the head is full of the facts, a statement or opinion can be blindingly obvious—but only to that person. Each presentation should be proof-read before final publication. After a while, the brain reads by *assuming* what is there, rather than *seeing* what is there. Many lectures have been saved from failure by a good proofing. There is also the strong possibility that your proof reader will contribute ideas or suggest areas that need buttressing by further research.

Step Five—Publication and delivery

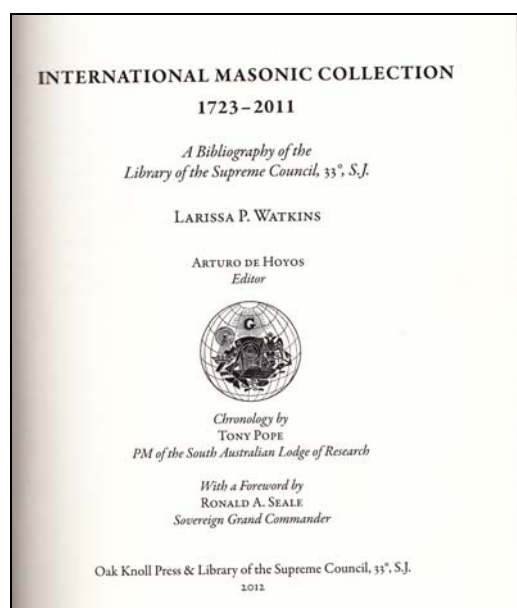
These could be two topics, but it suffices to say there are two types of presentations: those that are meant to be read aloud, and those meant to be read and studied. So, if the eventual outcome of the paper is that it is to be printed as an essay, the writing tends to be more formal, the structure more academic, and there is an increasing call for footnotes, explanatory discourses and a solid bibliography.

The paper meant for presentation uses a much lighter, less formal language. Sometimes the best way to do this is record yourself explaining your paper to a friend. Back this up with a good PowerPoint presentation and you will keep the audience informed. But reading a dense academic treatise full of long sentences, requiring a dictionary to fully understand the terminology, and delivered in a monotonous voice has hastened the death of many a Masonic research lodge.

Finally, as an overview, have fun! The process of discovery can be one of the most fascinating experiences as the researcher learns fresh facts, considers new opinions, and sometimes becomes challenged by the fresh or previously unconsidered information brought to light. Again, from a personal perspective, the papers which have created these challenges for the writer are invariably the ones which are more interesting to receive.

Book Review

by **Tony Pope**



International Masonic Collection 1723–2011: A Bibliography of the Library of the Supreme Council, 33°, S.J.

Larissa P Watkins

Editor: Arturo de Hoyos

Oak Knoll Press & Library of the Supreme Council 33° SJ, 2013

hc, 28.5x22 cms, 580 pp, b&w illos, indexes, wt 1.8 kg.

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Oak Knoll Press US\$95 +p&p; <<http://scottishrite.org/>> US\$67.50 +p&p; <www.bookdepository.uk>
A\$91.82, freight free.

The House of the Temple, in Washington DC, a magnificent building designed by an architect named Pope, and situated some 3 km due north of the White House, is headquarters of the Supreme Council of

the Scottish Rite, Southern Jurisdiction. Tucked away at the semi-circular rear of the first floor is one of the largest and best Masonic libraries in the United States, with over 250,000 books and manuscripts.

In addition to the enormous general collection, covering history, philosophy, symbolism, anti-Masonry, poetry, and the publications of the 51 Grand Lodges of the United States, there are a number of special *Collections*, five of which have been the subject of separate bibliographies by Larissa Watkins, the Russian-born Assistant to the Librarian. Educated in the Russian Federation as a journalist and librarian, she holds an honours degree in Library Science from the Cultural Sciences Institute of Higher Learning in Ussurisk, Primorskiy Krai, and was Director of Acquisition and Automation at the State Scientific Library in the Maritime Provinces in Vladivostok.

Her previous bibliographies have been *American Masonic Periodicals 1811–2001* (2003), *International Masonic Periodicals 1738–2005* (2006), the Louis D Carman Lincolniana Collection, *Our Very Illustrious Brother, Abraham Lincoln* (2007), and the William R Smith collection of published works by and about Robert Burns, recognised as second only to the Burns Collection in Glasgow, *Burnsiana* (2008). And now we have the *International Masonic Collection 1723–2011*, the culmination of more than ten years work, firstly to restructure the original collection, which was ‘continent-based’, rather than ‘country-oriented’, and then put the more than 8000 books from 90 countries, in three major alphabets and 25 languages, into order, before attempting the bibliography. Given that the other bibliographies were composed during the same period, it is an amazing feat.

One may ask: *What is the difference between the compiler of a catalog and a bibliographer?* Put simply, it is much the same difference as that between a compiler of historical facts and an historian. The one provides a basic list, while the other assesses the material, describes it, interprets it, arranges it and presents it in a form that makes particular information more easily accessed or understood by the reader. If you know precisely what you are looking for, a catalog will suit you fine, but for a more comprehensive record of material available, a good bibliography is worth its weight in gold.

At this point I must make a ‘declaration of interest’. In 2005 Bro Robert Watkins of Virginia contacted me and asked if I would assist his wife, Larissa, with regard to Australian Masonic periodicals for her forthcoming bibliography of ‘foreign’ periodicals held in the House of the Temple Library. I was happy to assist in a small way, and subsequently received lavish acknowledgement as part of her ‘team’, together with an autographed copy of *International Masonic Periodicals 1738–2005*.

Meanwhile, Jim Daniel asked me for assistance in researching Australian publications, in preparation for his paper, ‘Lord Carnarvon in Australia’, to be offered on his ANZMRC tour of Australia and New Zealand in 2007. I told Jim that I would research Australian non-Masonic periodicals for him, but that the House of the Temple Library held a more comprehensive collection of Australian Masonic periodicals than could be found in any Australian library, and referred him to Larissa. The assistance Jim received is reflected in his endorsement of *International Masonic Periodicals 1738–2005*, published in the May/June 2006 edition of the *Scottish Rite Journal*:

Larissa Watkins’ *International Masonic Periodicals* is a brilliant piece of scholarship. It not only lets scholars know what publications you have in your remarkable library, but also stands alone as a record of Masonic publishing around the world. *International Masonic Periodicals* will be an invaluable resource in every serious Masonic research library.

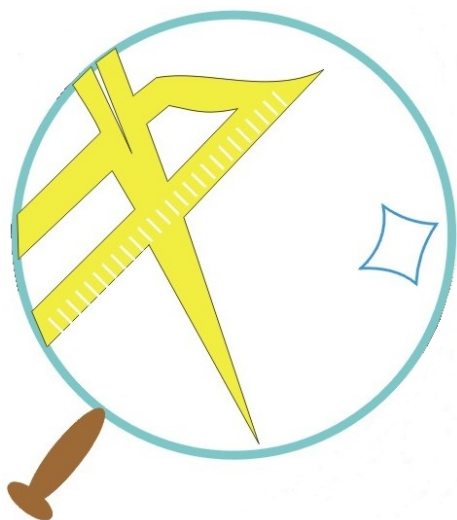
The sequel occurred a year later. When I visited the United States in 2007, Robert and Larissa Watkins were my kind and generous hosts during my short stay in DC. I received a brief intimation that I might have to sing for my supper when Larissa mentioned she was working on another bibliography, *International Masonic Collection*, and had the idea of preceding each country’s entry with a short list of dates and events in the development of Freemasonry in that country—more of a compilation than a history, just something to help place the holdings of that country in perspective. That shouldn’t be too difficult for me to do, just crib stuff from *Freemasonry Universal*, and update it here and there. How wrong could we be? It took all of my spare time, and some that wasn’t spare, for more than two years, to gather information from old and new friends, to produce what Larissa calls a ‘chronology’.

I make no comment on the quality or utility of the chronology (for which I neither derived nor expect to derive any financial benefit), in the hope that readers will accept this report on *International Masonic Collection* as a genuine review, not an advertising promotion.

The cover, silver on a sombre dark blue, matches that of its companion volume, *International Masonic Periodicals*, except in the style and wording on the spine—a minor defect, but noticeable when viewing the two books side by side on the shelf, and likely to drive a perfectionist author to despair, or to covering both volumes with brown paper! A more serious defect is the omission of books published in England after 1900. This is deliberate, a pragmatic decision taken because that subset of the collection was too large to be included. A more elegant solution would have been to set aside England (& Wales), Ireland and Scotland for a second volume at a later date.

As for the contents, the general holdings are beautifully set out in two columns, containing a full description of each book, and enlivened by many small illustrations. In addition are a list of bibliographies contained in the collection, comprehensive indexes of authors and titles, and a 30-page appendix of international Masonic *periodicals* received or located subsequent to the publication of that volume in 2006. *International Masonic Collection* is a credit to author Larissa Watkins, editor Art de Hoyos and layout specialist Elizabeth McCarthy.

Obviously, the bibliography will be of great assistance to those who use the library, or are within visiting distance of the District of Columbia, but whom else will it benefit? Answer: researchers worldwide. See the example above, of Jim Daniel's search for reports in the Australian Masonic press. Reference to the bibliography can reveal the existence, and the contents, of material previously unknown to a researcher, who can then look for copies closer to home or on the Internet, seek assistance of a fellow researcher who can visit the House of the Temple Library, or even contact the library direct. Therefore, this book is a *must* for the reference section of every serious Masonic library, worldwide. Urge your librarian to get it, then make use of it—and tell your friends!



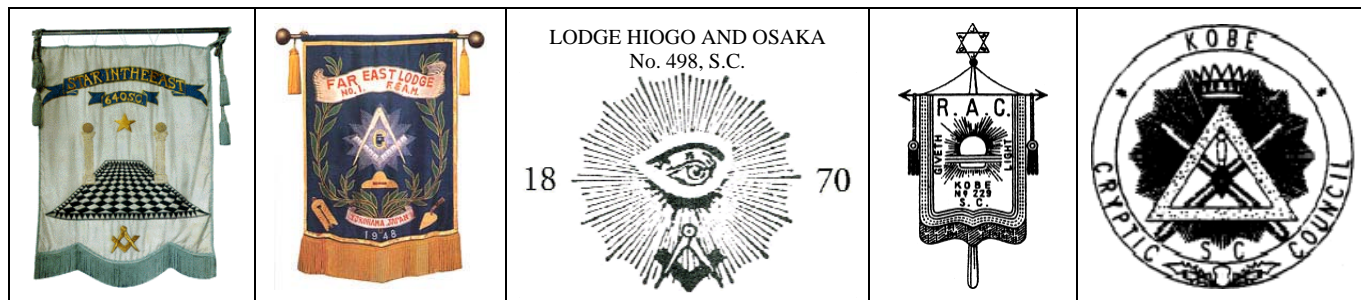
DISCOVERY The Skirret

The Skirret website is a repository for articles, essays, papers, and documents of Masonic interest.

<http://www.skirret.com/>

It began in 2000 as websites for two lodges in Japan, a Scottish lodge, Star in the East No 640, and a lodge under the Grand Lodge of Japan, Far East No 1, and has grown to include Lodge Hyogo and Osaka No 498 SC, Kobe Royal Arch Chapter No 229 and Kobe Cryptic Council No 229 (both Scottish).

It is of particular interest for its large online library of documents, research papers and think-pieces gathered from around the world. Check them out!



Officers for the year 2013

Worshipful Master	MWBro Greg Levenston	brontmed@tpg.com.au
Immediate Past Master	RWBro Bob Nairn KL	rjnairn@grapevine.com.au
Senior Warden	RWBro Joe Haffner	cosimex@bigpond.net.au
Junior Warden	VWBro Stephen Hayne	
Chaplain	WBro Brad del Munns	mijbril@gmail.com
Treasurer	RWBro Bob Nairn KL	rjnairn@grapevine.com.au
Secretary	RWBro Richard Dawes	rmd2@internode.on.net
Director of Ceremonies	VWBro Alan Gale KL	agale@iinet.net.au
Senior Deacon	Bro Jorge Luis Trujillo	jorge_luis@iprimus.com.au
Junior Deacon	WBro Arnie Getz	
Director of Music	RWBro Chris Telford	christopher.n.telford@gmail.com
Organist	VWBro Bryan Randall	
Caring Officer	VWBro Peter Deubler	
Membership Officer	WBro Ian Shanley	ishanley090@gmail.com
Inner Guard	Bro Sami Dagher	
Tyler	Roster	

Appointments

Editor	WBro Tony Pope OS(SA), KL	tonypope@internode.on.net
ANZMRC Representative	VWBro Neil Wynes Morse KL	morse@netspeed.com.au
Webmaster	RWBro Richard Dawes	rmd2@internode.on.net

Please advise the editor if your email address has been omitted or is incorrect.

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master MWBro Dr Greg Levenston, PGM

Secretary RWBro Richard Dawes
1/40 Burdett St, Hornsby, NSW 2077
ph. H (+61) (2) 9482 2775, M 0437 965 372
email: rmd2@internode.on.net

website: <http://www.discoverylodge.org/>

Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Summons

Dear Sir and Brother,

The Worshipful Master requests your attendance at the Regular Meeting of The Discovery Lodge of Research, to be held in the

Sydney Masonic Centre at 7.00 pm on Thursday 5 September 2013.

Yours fraternally

Richard Dawes

Secretary

Agenda as per notice paper circulated separately

Officers for the year 2013

Worshipful Master	MWBro Greg Levenston	brontmed@tpg.com.au
Immediate Past Master	RWBro Bob Nairn KL	rjnairn@grapevine.com.au
Senior Warden	RWBro Joe Haffner	cosimex@bigpond.net.au
Junior Warden	VWBro Stephen Hayne	
Chaplain	WBro Brad del Munns	mijbril@gmail.com
Treasurer	RWBro Bob Nairn KL	rjnairn@grapevine.com.au
Secretary	RWBro Richard Dawes	rmd2@internode.on.net
Director of Ceremonies	VWBro Alan Gale KL	agale@iinet.net.au
Senior Deacon	Bro Jorge Luis Trujillo	jorge_luis@iprimus.com.au
Junior Deacon	WBro Arnie Getz	
Director of Music	RWBro Chris Telford	christopher.n.telford@gmail.com
Organist	VWBro Bryan Randall	
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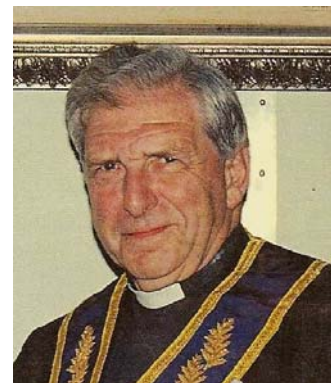
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Vale Neville Barker Cryer (1924–2013)

by Bro Neil Wynes Morse



When the Revd Neville Barker Cryer (NBC) visited Canberra almost 20 years ago, he was the second Australian Masonic Research Council international lecturer I had encountered. Suffering from the dreaded Australian Masonic ‘cultural cringe’, I thought he would be a heroic figure.

He demonstrated his skill as a speaker at a public lecture and dinner where he delivered his ‘Women and Freemasonry’ presentation. This was part of the 1995 AMRC ‘mini-conference’ in Canberra, organised by Bob Nairn. Somewhere I have a dictation machine tape of his talk and the subsequent questions.

For the rest of the conference he was absent. He had family in Canberra and they were his priority. He wasn’t looking to be ‘lionised’. I was not impressed at the time, but with the benefit of a little maturity I can see that he had ‘the mix’ right.

His ‘Women in Freemasonry’ talk was published in the *Masonic Times* in [Rochester, New York](#), in May 1995 and was widely discussed in the newly-established email lists.

I first was made aware of its spread by Catherine Yronwode, to whom must go much of the glory of making ‘Malecraft’ Masons aware of the ‘hidden 50%’, which is the women's Orders and Co-Masonry.

The AMRC tour book, *A Masonic Panorama*, went on to be the backbone of Lewis Masonic’s *I Just Didn’t Know That* and *Did You Know This, Too?*—although the fact that many of the papers were first published by the Australian Masonic Research Council, and the edited text supplied to the new publisher, was never acknowledged in print!

So the popular series and its successors had their genesis in Australia.

That his books have been very popular proves that there is a market for ‘introductory’ tomes for Freemasons. I was recently told that every month there are 20 books on Masonic topics published in France. However a number of these deal with the esoteric, so would be not welcomed in this jurisdiction.

Nevertheless, NBC also contributed to the scholarly Masonic literature; his *AQC* entries basically fill an A4 page of the electronic ‘Bento’ *AQC* Index. His *Masonic Halls* series was only curtailed by a management change at Lewis Masonic; a decision he regretted, but, as a measure of his character, he declined to push further.

His championing of York Freemasonry, and his tremendous activity with regard to its history, will remain an abiding tribute to both his scholarship and his passion.

I would suggest that his legacy will be as he expressed it in the concluding paragraph of his ‘Women and Freemasonry’ paper:

What is needed is a broader mind, some innovative programmes and the awareness of what speculative Freemasonry sought to achieve at the very outset—to enable those who might otherwise have remained at a perpetual distance to be drawn into regular fellowship. That once referred to sects and political opinions; now it also includes gender.

As he stated, ‘If these pages inform, encourage, entertain and extend the knowledge of our great Craft, I shall be fully rewarded’.

He had a ‘broader mind’ and he informed, encouraged, entertained and extended us. And thus we are the poorer for him leaving us.

Requiescat in Pace

‘Preston’s Porky’ and Promulgation, or How the Irish saved the English ritual

4 July 2013

by Bro Ian Shanley

Deacons, the Installation Ceremony, Grand Pursuivants, the Junior Warden in the South, the three Great Lights, B & J not J & B, seven or more make a lodge perfect. All these iconic elements of the Craft ritual, come down to us in their current form because one man told a lie and one Grand Master in the making believed him so infallibly that the ritual was changed to try to restore its ‘original’ form. The outcome of this momentous act? Core components of the Craft ritual were altered and a foreign, Irish-sourced practice adopted in their place.

How did this come about? Why did the English readily adopt Paddy’s way of working the degrees? The Duke of Sussex, British royalty, deigned to alter the time immemorial practices of Freemasonry? In favour of the methods of immigrant labourers from the provinces? Scandal! But *how*—and more importantly—*why*?

Just a note on early English grand lodges and their naming. For those that don’t know, for about 70 years in England there were two main grand lodges, the first one or *premier* Grand Lodge which started in 1717 and the second one called the *Antients* which, while younger than the premier Grand Lodge, in a brilliant piece of marketing attributed to itself the appellation *Antient* implying it was the older and more authentic organisation. The premier Grand Lodge was thereafter referred colloquially as the *Moderns*. All very confusing. However, to avoid switching between the title of *Premier* and *Moderns*, I will stick with the word *Moderns* through this paper, even where it is chronologically incorrect to do so.



Enter William Preston. An Edinburgh-born publisher (born 1742), he moved to London at the age of 18 and became a Mason at 21. A rising star (a 2020 Mason we’d call him today) he was initially part of a group of expats who chartered a lodge under the *Antient* Grand Lodge (Dyer, 8-11). I don’t think the *Antients* afforded him the career opportunities he had in mind for himself, so after a couple of years he defected to the *Moderns*, and then coerced his entire lodge to jump ship. A prolific visitor and researcher over the next eight years, Providence put him in touch with brethren from the Lodge of Antiquity, the oldest Lodge on the *Moderns* roll and one of the original four to form the Grand Lodge. (You may know it as the Goose and Gridiron from St Paul’s Churchyard). He visited that lodge, affiliated on the first night, and within two weeks was in the Chair—the lodge met fortnightly in those days—a role he held for the next three and a half years.

This now gave him access to attend Grand Lodge (under the *Moderns*, only sitting masters and Grand Officers could attend) and within the year he had a job as Assistant Grand Secretary. He was a fast mover.

Preston for my mind was a brilliant and ambitious individual who went about his affairs with a grand

plan and tenacious determination. He was conducting academic research into linguistics in his Master's library before his 18th birthday. In his career as a publisher he had the likes of the philosopher David Hume and historian Edward Gibbon craving his input into the editorial process of their works. During those eight years between joining the *Moderns* and becoming Master of Antiquity (remember he was in his 20s), if we are to believe his biographer Stephen Jones, he relentlessly pursued Masonic knowledge wherever he could. Regardless of a brother's age, class, wealth, political or Masonic persuasion he tracked down older Masons and interviewed them, trying to accumulate, document, validate and verify the core of accepted Masonic practice and knowledge of his time. From this odyssey of Masonic enquiry, Preston says, came his Lectures and a method of working the degrees that he proceeded to impose on the Lodge of Antiquity. But more of that later.



Back to the 'Porky' of the title of this paper. It was in the position of Assistant Grand Secretary that 'the lie' that so affected the history of Craft ritual was born. As we have seen, Preston was a bit of a self-promoter—'networking' we call it today—and in this vein in 1775 he entered into correspondence with the Grand Lodge of Scotland with a view to starting a relationship between the *Moderns* and the Grand Lodge of his mother country. However he was informed by the Grand Secretary of Scotland that that Grand Lodge already had an existing relationship with the Grand Lodge of England—not his, but of the more *Antient* variety.

Preston's reply, I think, had cataclysmic repercussions throughout Masonry, though it seemed innocuous at the time. In order to 'educate' his Scottish brethren he sent them some historical material that he had been preparing for the following year's *Freemasons' Calendar* (a sort of yearbook). In this historical summary he asserts that the *Antients* Grand Lodge was a result of secession by a number of brethren from the *Moderns* Grand Lodge in 1739, that some disgruntled and belligerent brothers committed the mortal sin of denying the sovereignty of the Grand Lodge and started their own. Although the main purpose was to show an unfortunate origin of the *Antients* Grand Lodge, Preston also included a statement that as a result of this secession, variations to ritual forms were made to prevent the seceders imposing on regular lodges. He effectively said, 'If I may be so rude RWBro Secretary, I too made the same mistake at first when I arrived in London, but those guys aren't the real Masons, we are, because they broke away from us. Oh, and when they broke away we had to change the ritual a bit to keep them out.' Oops! But more on that later. Let's finish with the Porky first.

The problem with Preston's Porky is that the *Antients* Grand Lodge did not form from a schism; nor were there any seceders at all in 1739, the *Antients* Grand Lodge having been founded in 1751. The Masonic researcher Henry Sadler (my new Masonic hero by the way) in 1887, in his book *Masonic Facts and Fictions*, provides a thorough review of the evidence to show that the Antient Masons were in fact immigrants from Ireland—and were referred to as Irish Masons in the minutes of the *Moderns* lodges throughout the second half of the 1700s. The membership of the founding lodge were 80% Irish, the seal of their lodge was based on that of the Grand Lodge of Ireland, they petitioned the son of the Lord Lieutenant of Ireland as their first Grand Master (whom the minutes say declined the role because he was due to take up the chair of Grand Master of the Grand Lodge of Ireland). Subsequently, the majority of their Grand Masters were Irish (with the obvious exception of the Atholls).

What were these Irishmen doing in London in the first place, in such great numbers to make them able to found an alternative grand lodge? After the 'Plantations' of the 1500s and 1600s, when Irish land was confiscated and given to English and Scottish settlers, the dispossessed Irish started to migrate in large numbers. For Irish tradesmen in particular, their work being transitory in nature, London, as a large industrial centre, was a natural location (Sadler, 128–9).

But why did they start their own grand lodge? Sadler describes some early incidents of tension between Masons from Ireland and the *Moderns* Grand Lodge. Being snubbed by the *Moderns* Grand Lodge and not allowed entry to their assembly in 1735 despite carrying a warrant from Lord Kingston, the then Grand Master of Ireland, was one such incident. This was supposedly in response to the Grand Lodge of Ireland publishing their own *Book of Constitutions*, which was a direct rip-off of the English.

So the Irish Masons started their own lodges. ‘Exclusive jurisdiction’ did not exist in those days and initially the *Moderns* had considered their own jurisdiction to extend only to Westminster and the City of London. These Irish Masons had a warrant from Ireland; they were no different to many other ‘unattached’ Masons who were not part of the Grand Lodge at the time. There was no schism. They were just other Masons, immigrants from Ireland who, owing to historical differences and moving in different socio-economic circles from the *Moderns*, chose not to work under their Grand Lodge banner (Sadler, 127–8). John Hamill, in his introduction to the 1985 edition of Sadler’s book, notes that even in the 1980s the *Antients* were snobbishly dismissed as ‘tradesmen and menials of little interest’.

But in trying to make the *Antients* appear to be cheap and tawdry imitations of the *Moderns* Grand Lodge, Preston inadvertently granted them status and power. They, he implied, had the original and authentic mode of working; they weren’t Johnny-come-latelies since, as seceders, they were from the same stock as the *Moderns* Grand lodge. It followed that their ritual must be the true and original way of working, and they did perform their ritual differently to the English. Their ‘working’ mirrored how they had done it at home, in Ireland—just as there are regional differences in all Masonic jurisdictions.

By the time of Dermott in 1751, part of their own ‘manifesto’ was that they these English Masons weren’t doing it right. The upshot of this is that Preston had now, through his lie about the schism, had inadvertently given this Irish way of working the imprimatur of time immemorial status and set the scene for down fall for the ‘*Moderns*’ style of English working.

This lie shouldn’t have caused a problem, being only written down in a private letter and in one edition of a yearbook. It should have been lost in the mists of time. Except that in 1784 Preston’s version of Masonic history was printed in the infallible *Book of Constitutions*, and became fact. The *Moderns* finally believed the propaganda that the *Antients* had been saying about them for the past 35 years, that the *Moderns* were the new kids on the block and that their way of working was inferior and wrong. This guilt complex expressed itself as an almost religious zeal for ritual uniformity in the next generation of leadership.



Enter the second player in this story, the Duke of Sussex, Grand-Master-in-waiting and one of the new leadership for whom Preston’s historical ruminations were actual fact. Accordingly, as part of greasing the wheels of Unification, the Duke sought out what he believed were the old original workings of the *Antients*. He involved himself at every step of the reconciliation process (and led in many respects) and on the way changed the *Moderns* ritual to align what he perceived was the ancient way of working. And where did he find it? In the oldest *Moderns* lodge, of course, Lodge of Antiquity No 1, home of our hero, Preston.

In 1808 Sussex joined and became Master of the Lodge of Antiquity and made Preston the Deputy Master (a role the Duke kept him in for life). The Duke seemed very taken with Preston and adopted Preston’s opinion that this lodge was working ritual very close to that of the *Antients* (Dyer, 137).

There’s a whole side story involving Preston getting kicked out of Grand Lodge, starting his own Grand Lodge and then reconciling again—all because of the special *time immemorial* status that he attached to the Lodge of Antiquity (you can read about that in your own time).

Do you remember, back at the start of this talk, we said that Preston developed a set of degree Lectures and a method of working the degrees that he proceeded to impose on the Lodge of Antiquity? Because the Duke believed there was a need to restore the old ways of working of the pre-schismatic days, Antiquity and therefore the fruits of Preston’s early research, were to be his source.

One year later, in 1809, Preston’s porky became institutionalised, and the mechanism by which it would change the Craft ritual forever was born: the special Lodge of Promulgation. What on earth is

that?, I hear you ask. It was a lodge warranted by the *Moderns*, whose aim was, according to Grand Lodge minutes, to 'propose any changes which might bring the practices of the premier Grand Lodge nearer to those of the *Antients*'. The enshrinement of schismatic fallacy in the *Book of Constitutions* had driven the *Moderns* Grand Lodge to mend something that may never have been broken.

So how was Promulgation going to source the ancient workings? Only Modern Masons were members of Promulgation. The founding members were a selection of Masters of lodges in the City of London. However, at the first two meetings the lodge added the following brethren to its number as members:

- Duke of Sussex, Master of Antiquity
- Charles Bonnor, Senior Warden of Antiquity (who became Secretary of Promulgation)
- John Bayford, Acting Master of Antiquity
- Earl of Mountnorris, Treasurer of Antiquity
- Charles Valentine, Antiquity
- Sir William Rawlins, Antiquity
- William Forssteen, Antiquity

Do you see what was happening here? An Antiquity takeover! Even James Earnshaw, Master of Promulgation, joined Antiquity during this time. Charles Bonner was called on to give a more detailed explanation of the precise forms adhered to in the ancient practice. On what authority could Bonnor talk to these? On the basis that they were the practices 'as adhered to in the Lodge of which he is a member', Antiquity. So Antiquity is to be the template for new Masonry. Crafted by Preston! Because Preston lied! All very interesting.

So what did they change?

Dyer, on reviewing the minutes of the Special Lodge of Promulgation gives this list (Dyer, 137):

- The positions of the Wardens, with the Junior Warden seated in the South instead of the West
- Deacons with duties relating to the conducting of candidates
- Consideration of the methods of advancing, by candidates before the obligation
- The Square, Compasses and Bible as the Three Great Lights
- The First Degree Opening
- Calling On and Off.

To add to this Sadler, notes that the following wider organisational changes that took place at the reconciliation – all *Antients* practices (Sadler, 177):

- The Ceremony of Installation
- Grand Communications on a Wednesday
- The Grand Lodge Seal (remember the Irish one?)
- Grand Lodge Certificates written in both English and Latin
- The system of registering members and their contributions to the Fund of Benevolence
- Allowing Past Masters (not just sitting Masters) to be members of Grand Lodge
- The position of Grand Pursuivant.

As an aside, how bizarre to try to change the ritual without actually engaging the 'other side'! It is curious that the Duke and other organisers did not choose to go and ask the *Antients* themselves. Two reasons for this might have been:

1. a respected leader of the *Moderns* could not be seen to be in cahoots with 'the enemy'; and
2. as we have already discussed, there is a good chance that the *Antients* and the *Moderns* came from different social classes and interaction was not even contemplated. (Sadler, 128)

After Promulgation's job was completed and the union of the two grand lodges effected, in 1816 the Duke of Sussex as Grand Master warranted another special lodge, the Lodge of Reconciliation, this time with an equal membership of former *Moderns* and *Antients*. The Lodge of Reconciliation's role was to shepherd the ritual in its final forms through to an agreed standard. The *Moderns* showed up saying, Oh we've worked out what you will like and we're happy to have deacons and installations, etc. The *Antients* smiled and nodded.

Where was the discussion? Why didn't the *Moderns* Grand Lodge hold onto any of its traditions such as the Junior Warden answering the door and perambulating the candidates, or keep the Wardens in the West? Why did they roll over? Because they believed Prestons lie! And the innovation continued with Inner Guards and Directors of Ceremony coming into existence for the first time.

To close, we are left with many questions, but one set that has real bearing on our practice of Masonry in the present. What Craft ritual were we left with? What is it that we work today? Is it Irish? Is it actually a set of innovations made up by the *Antients* in 1751 to differentiate themselves from the *Moderns* Grand Lodge? Or was it the working of the Lodge of Antiquity and therefore the brainchild mostly of Preston himself? If it was Preston's, why did the *Antients* at the Lodge of Reconciliation accept and affirm these practices as their own? Preston was an *Antient* for the first two years of his Masonic career. Maybe that followed him into the *Moderns*. Or maybe the Irish, as they claimed, did preserve the ancient forms, changed by the *Moderns* of London.

Tobias Churton quips that Masonry was made in England—for export. But I think he could have continued, 'and value added and then reimported from the colonies'. It is, I think, highly probable that the ancient forms of Masonry were developed in England, spread to other areas of the Empire prior to the *Moderns* Grand Lodge period, and then were carried back to the Heartland afterwards. Hence the saving of the English ritual by the Irish.

It is interesting to explore the parallels in France, where the 1745 exposure *L'Ordre des Francs-Maçons trahi* (The Order of Freemasons Betrayed, or *Trahi* for short) was used as the basis for the English exposures of *Three Distinct Knocks* and *Jachin and Boaz*, upon which tonight's Table Lodge script is based.

We may never know which was right and which was wrong.

There are a number of lessons to be learned from my research which are very relevant to today's Mason:

1. What our ritual might have looked like, but for the quirks and turns of history.
2. To avoid repeating the Duke of Sussex's obsession with ritual uniformity and restoring the ancient forms.
3. The *Antients* and *Moderns* were not competing organisations but complimented each other, servicing different parts of society. What similar segmentation exists in our Masonry today? City versus suburban lodges, perhaps?
4. The fact that the premier Grand Lodge itself was an 'innovation'.

If you take nothing else away from this talk, I hope you joined me in just relishing the irony that an innocuous mistake early in the brilliant career of such a luminary as Preston saw the working-class 'working' triumph over the big boys, and Paddy—80 years after his snub at the door of Grand Lodge—had his day.

Bibliography

Churton, Tobias: *Freemasonry: The Reality*, 2008, Lewis Masonic, Surrey.

Cryer, Revd Neville Barker: *What Do You Know About The Ritual?*, 2008, Lewis Masonic, Surrey.

Dyer, Colin: *William Preston and his Work*, 1987, Lewis Masonic, Middlesex.

Sadler, Henry: *Masonic Facts and Fictions*, 1887, Diprose & Bateman, London (my edition 1985, Aquarian Press, London).

Further Reading

I'm pleased to say that, as with all well received papers, the Brethren have responded with other articles, books

and podcasts that throw more light or alternative opinions on the topic discussed in this presentation. For the reader I have included this feedback below as an addendum to the bibliography I used in writing the paper.

On the Union of the Grand Lodges:

Berman, Ric: *Schism: The Battle That Forged Freemasonry*, 2013, Gazelle Book Services, London.

Belton, John, *The English Masonic Union of 1813: A Tale of Antient and Modern*, 2012, Arima Publishing, London.

The French Connection:

Dachez, Roger: 'Early French Masonic Exposures 1737-1751: A reappraisal and some methodological reflections', 2013, ICHF, Edinburgh, <https://soundcloud.com/logenationalefrancaise/ichf-2013-roger-dachez-early?in=logenationalefrancaise/sets/ichf2013>

Irish Rituals

Anon: *Pennsylvania Jurisdiction Ritual*, 1735

Lepper, J Heron: 'Differences between English and Irish Masonic Rituals Treated Historically' in the *Transactions of the Lodge of Research* [Ireland] for 1958-62, p45.

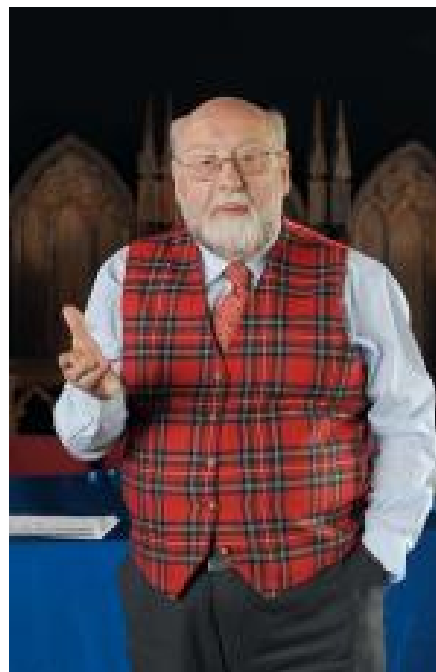
ANZMRC Lecture Tour 2013

Bro Trevor Stewart has established a web presence on the Quatuor Coronati website, containing information on the 2013 lecture tour organised by the Australian & New Zealand Masonic Research Council. See <<http://www.quatuorcoronati.com/anzmrctour.html>> for details, including his itinerary (which he updates from time to time) and posters advertising some of the venues. There is also a link to the ANZMRC website.

Bro Stewart has completed the first stage of his tour, with lectures in Bangkok, Hong Kong, Kuala Lumpur and Singapore, and is part way through the second stage, New Zealand. He is scheduled to arrive in Australia in mid-September and depart in mid-October.

He will deliver five papers at nine venues in Australia: 'Edinburgh Register House MS' at Cairns, Sydney (23 Sept) and Adelaide; 'Dr Desaguliers' visit to Edinburgh' at Brisbane, Launceston and Perth; 'Masonic Symbols' at Townsville, 'Martinez de Pasqually' at Melbourne, and one on the HRDM (*Harodim*, *Heredom*, or with other vowels of your choice) at Canberra on 5 October.

With Canberra and Sydney a mere 3+ hours apart, and if both meetings tyle early, interested brethren from both areas could have two bites of the cherry. Carpe diem!



DISCOVERY

The next biennial conference of the Australian & New Zealand Masonic Research Council will be held in Cairns over the last weekend of August 2014. For accommodation, registration and more, see <http://www.anzmrc2014.com/>.

Book Review

by Tony Pope



Freemasonry Upstaged: Masonic stage presentations

Peter Verrall

Editor: David Ganon

A4 pb, xxii + 108, colour illus

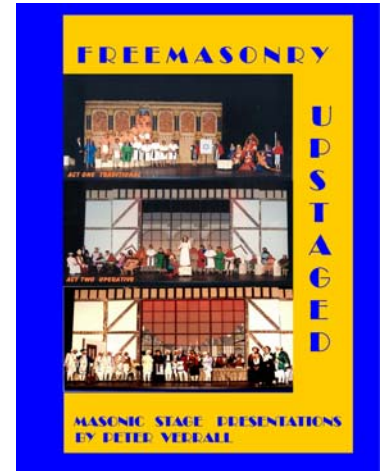
Self pub 2013.

A\$25, NZ\$30, + p&p

Available from author

5 Eglinton Tce, Dudley Park, WA 6210

[<verrallpe@bigpond.com>](mailto:verrallpe@bigpond.com).



Peter Verrall, architect, author, thespian and Freemason (the foundation Master of a New Zealand research lodge, a Kellerman Lecturer for Western Australia, and a past president of ANZMRC) has spent a considerable part of his 'Masonic' time in the production of Masonic stage presentations. He had some involvement in amateur theatricals at school in England and later in New Zealand, but it was after his move to Western Australia in 1990 that his muse really came to the fore. By 1993 he had revised Jack Glenie's script of 'The exemplification of the First Degree as worked in 1760' and presented it in a lecture theatre to an audience of 300 Freemasons.

This was followed in 1995 by 'The Canadian York Rite Third Degree' (previously presented in New Zealand), and in 1996 an ambitious four-act 'The Four Faces of Freemasonry: a Masonic pageant'. Inspired by F J Cooper's 'Hiramic Monologue' as revised by Wallace McLeod, in 1997 Bro Verrall wrote two additional monologues, 'York Minster and the Quarries' and 'The First Grand Lodge', and in 1998 added a fourth, 'Robbie Burns'. These four were combined as 'Ringing in the past' and have been presented on at least a dozen occasions. In 1999 he introduced 'A Dialogue between Simon a town Mason and Philip a travelling Mason', based on an eponymous publication dated around 1740.

To celebrate the centenary of the Grand Lodge of Western Australia, he wrote and produced 'Freemasonry the never-ending story', set in a television studio, using satellite communication with time-travelling ability, enabling interviews with Solomon, Aethelstan, Elias Ashmole, Elizabeth Aldworth, Anthony Sayer, Casanova, Burns, Kipling, Houdini, Kingsford-Smith and others. Next year (2001) he produced 'This is your life' to celebrate the Golden Jubilee of the Western Australian Lodge of Research. In 2007 he presented 'A Table Lodge in 1760', based on a revised script of the 1993 production, and in 2010, while on a lecture tour of New Zealand, he performed a version of the 'Hiramic Monologue' at various refectories.

The author asserts that amateur dramatics have been associated with Freemasonry since the Middle Ages, from the morality plays of the guilds, including the masons, via the rituals of speculative Freemasonry, to present day plays such as his own. He provides a fascinating record of the lavishly costumed plays written, produced and often directed by himself, and presented (mostly) by members of the Western Australian Lodge of Research over the past two decades. He supplies the full script of each play, prefaced by historical notes on its preparation and presentation, and an introduction to many of the players and others involved.

The text is woven around more than 200 diagrams and colour photographs, making this an attractive coffee-table book as well as a valuable historical record of the activities of the Western Australian Lodge of Research. It is a 'good read', and a useful DYI manual for others of similar inclination.

Transactions of the **Discovery Lodge of Research**

No. 971, United Grand Lodge of New South Wales and the Australian Capital Territory

*direct descendant of the Research Lodge of New South Wales
and the Sydney Lodge of Research*



The lodge generally meets in the
Sydney Masonic Centre
on the first Thursday of alternate months
March (Installation), May, July, September & November, at 7 pm.
Dress: lounge suit, lodge tie, regalia.

Master MWBro Dr Greg Levenston, PGM

Secretary RWBro Richard Dawes
1/40 Burdett St, Hornsby, NSW 2077
ph. H (+61) (2) 9482 2775, M 0437 965 372
email: rmd2@internode.on.net

website: <http://www.discoverylodge.org/>

Foundation member of the

***Australian & New Zealand
Masonic Research Council***

website: <http://anzmrc.org/>



Summons

Dear Sir and Brother,

The Worshipful Master requests your attendance at the Regular Meeting of The Discovery Lodge of Research, to be held in the

Sydney Masonic Centre at 7.00 pm on Thursday 7 November 2013.

Yours fraternally

Richard Dawes

Secretary

Agenda as per notice paper circulated separately

Officers for the year 2013

Worshipful Master	MWBro Greg Levenston	brontmed@tpg.com.au
Immediate Past Master	RWBro Bob Nairn KL	rjnairn@grapevine.com.au
Senior Warden	RWBro Joe Haffner	cosimex@bigpond.net.au
Junior Warden	VWBro Stephen Hayne	
Chaplain	WBro Brad del Munns	mijbril@gmail.com
Treasurer	RWBro Bob Nairn KL	rjnairn@grapevine.com.au
Secretary	RWBro Richard Dawes	rmd2@internode.on.net
Director of Ceremonies	VWBro Alan Gale KL	agale@iinet.net.au
Senior Deacon	Bro Jorge Luis Trujillo	jorge_luis@iprimus.com.au
Junior Deacon	WBro Arnie Getz	
Director of Music	RWBro Chris Telford	christopher.n.telford@gmail.com
Organist	VWBro Bryan Randall	
Caring Officer	VWBro Peter Deubler	
Membership Officer	WBro Ian Shanley	ishanley090@gmail.com
Inner Guard	Bro Sami Dagher	
Tyler	Roster	

Appointments

Editor	WBro Tony Pope OS(SA), KL	tonypope@internode.on.net
ANZMRC Representative	VWBro Neil Wynes Morse KL	morse@netspeed.com.au
Webmaster	RWBro Richard Dawes	rmd2@internode.on.net

Please advise the editor if your email address has been omitted or is incorrect.

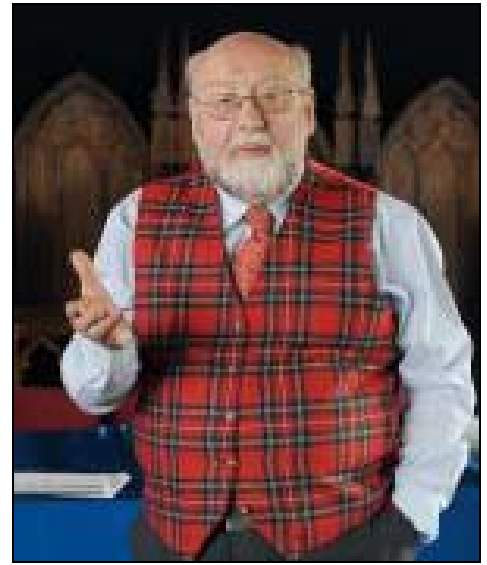
The Edinburgh Register House Manuscript: our oldest Masonic ritual (1696)

23 September 2013

by *Bro Trevor Stewart*

Introduction

Since its accidental discovery in 1930, the document known throughout the Masonic world as the *Edinburgh Register House Manuscript* has often been referred to in books and articles—especially by Masonic historians who are keen to chart the character of the earliest emergence of what might be loosely termed ‘speculative’ Freemasonry. But seldom has any one been to the Edinburgh Register House, where it is kept in the Scottish national archives, to examine the actual document minutely in order to see what it might reveal of its purpose, the working practices of its anonymous author, and its hidden ‘exotic’ contents. This paper addresses those concerns.



The physical appearance of the document

The physical appearance of the document provides valuable clues as to the possible identity of the author.

The dimensions of the unlined sheet of paper, typical of a lawyer’s brief, is 330 mm (height) by 411 mm (width). The fact that the description of the Masonic rituals was written on paper and not on vellum, as would have been the case for a more important legal document, suggests that it was compiled for purely personal use, perhaps as an *aide-mémoire*. It was not considered by the writer to be important enough to merit the use of more durable material.

That sheet was folded in half to produce four pages each measuring 330 mm by 205 mm. One can presume, therefore, that the author of this description of the ritual, as he understood it to be and as he recalled it, estimated that four pages would be enough space for his purposes. As it transpired he did not need that much space, since his handwriting, though not cramped, is quite neat and small. The account of the two degree ceremonies which he penned, therefore, occupies what I propose to call page 1, page 2 and the top third of page 3. The rest of page 3 is blank, and the whole of page 4 is also blank—apart from the dated endorsement which he added later and which he wrote there, having folded the sheet in a typically lawyer’s fashion as I shall describe a little later.

We can be certain that this was as complete an account of the two degree ceremonies that he felt he could provide, because at the end on page 3 he made a small ‘signing off’ sigil, or penman flourish immediately after and on the same line as the phrase ‘a perfect mason’. He used this conventional device to signify that this was the end of what he desired to write. One could argue that this sort of literary device would have been typical of a lawyer, signifying that there was nothing more to be added. Lawyers then as now are invariably keen to show in their drafting of documents that in order to ensure no possibility of misunderstanding (deliberate or accidental) that what has been written is all that was intended.

The handwriting is called ‘secretary hand’. It is fluent; it ‘flows’ quickly across the page; there are very few corrections and those that are made appear neatly above the respective places at a time of subsequent revision. Page 1 has corrections:

1. In the response to Q9 the writer inserted ‘An’ between ‘lodge’ and ‘east’ to mean ‘Answer’, which he thought should have been inserted at the start of the response to the question.
2. In the response to Q13 he has written ‘Of’ more boldly over another indecipherable word between ‘secrets’ and ‘my’.

3. In line 5 of the passage which begins 'After the masons have examined you', the writer has corrected his spelling of 'apprentice', having at first omitted the second letter 'p'.

These are small, almost pedantic adjustments. They do not affect the sense of what he wrote originally. They indicate, if anything, that he was a painstaking man who liked to get what he wrote down as accurate and as unambiguous as possible. What they also indicate is that the document was in use by him on more than one occasion. He did not simply write down hastily everything that he could recall of the ceremonies and then fold it in half and put it away in a drawer somewhere.

As the writer proceeded in his penmanship, his handwriting gradually became a little less tidy.

Indeed, there are indications that the document may have been written in two sessions. For example, the handwriting for the opening heading and the questions and answers 1–10 on page 1 is smaller and neater than the rest on pages 1–3. Perhaps the writer was interrupted at Q.10 and then took up the work less tidily with Q.11, etc., and went on to complete the draft rather quicker than when he started. There is a small ink smudge at the bottom left of page 2 and three such blots on page 3, which suggest that he was by then in some haste to complete the draft. This general untidiness suggests that this document was never intended by the writer to be anything more than an *aide mémoire* for himself. A professional, drafting a document for someone else, may well have taken greater care to ensure that the document appeared neat throughout.

After the writer had completed and then revised and corrected his account, he folded the four pages in half. We can tell that from the central fold still clearly perceptible. Perhaps he then stored it flat in a desk drawer. But that was not how it ended up.

At some stage later he took it out, re-read it (perhaps it was then that he made the few necessary corrections), and in order to file it away in the fashion which was common then among lawyers he re-folded the four pages using two different folds to produce six tall narrow double strips of paper measuring approximately 120 mm (wide) by 205 mm (tall). The endorsement (of which see below) was then written on the top of what became the second exposed section. The first and second folds show signs of considerable wear, whereas fold 3–5 do not. This has resulted in most of page 4 being reasonably clean but the top third, on which is written the endorsement, is considerably dirtier, and this suggests that the whole document, when folded in this way, was at the top of the bundle of miscellaneous legal documents with the endorsement exposed to view when the document was finally stored away.

The document and very probably many others that were legal ones could be tied together conveniently with the usual lawyer's pink ribbon in a bundle. This bundle could then be filed away in narrow drawers that many lawyers used then. This early way of folding legal documents for easy filing was at one time very common indeed in Scotland. I have seen literally hundreds of legal manuscripts that had been folded and stored in this way. Examples of beautiful filing cabinets consisting of parallel rows of narrow drawers and made to order by various Scottish carpenters exist in various collections, so many in fact that it must have been the case that lawyers and other gentlemen dealing with lots of papers preferred this simple way of arranging those documents so that the endorsements were to view without the necessity of unfolding the whole documents fully in order to determine their contents. The repeated folding and then re-folding of this manuscript was nothing unusual for a lawyer in those times.

However, before the document was stored in a bundle he needed to identify to himself (and indeed to anyone else who might come later to sort his papers) what was the nature of the document. Therefore, on page 4, rotating the newly re-folded document through 90°, he inserted the endorsement which has become crucial for us as Masonic historians and students of early Scottish rituals. He wrote clearly, 'Some questions anent [concerning] the Mason Word' along the now narrow top end and then he inserted the date '1696' immediately thereafter.

The handwriting of this vital endorsement is exactly the same as that used throughout the document itself: for example, the capital letters A, S and Q are identical as they appear in the endorsement and the whole document. However, the density of the ink used in the endorsement is somewhat darker than in the rest of the manuscript. One could argue, therefore, that this endorsement may not have been done at the same time as the main drafting. If that were to be the case, then perhaps one should not assume that the main document was itself penned in 1696.

There is another Masonic manuscript of about the same time which also has a similar endorsement: the *Trinity College Dublin MS* which has an endorsement 'Free Masonry Feb: 1711'. But there the endorsement is in a very different handwriting from that used throughout the rest of the document. The differences are such to indicate that the endorsement was penned by a different writer, possibly the original collector, one Sir Thomas Molyneux (1661–1733), a famous Dublin doctor and scientist.

One could argue also that the insertion of this date into the *Edinburgh Register House Manuscript* is yet another clue that the writer was a lawyer. Lawyers tend to like dates attached to their drafts. That too saves the possibility of any ambiguity emerging later.

Many of the words used throughout are joined together, almost as if he could not take his pen off the page, such was the possible urgency with which he approached his self-imposed task of providing the description. He was, therefore, used to drafting documents. He was educated to a high literate level and the language used is typical of the late seventeenth century, with few abbreviations and few examples of Lowland Scots intruding.

The writer did not allow for wide margins at the tops and the bottoms of pages 1–3 (what we might today call headers and footers). Nor did he, probably from his habit, leave much more than 3 mm margins at the left and right. He was economical in his usage of paper – another working practice which was possibly typical of a lawyer then.

There are, in summary, many useful clues which signal that the author was probably a lawyer:

- the actual size of the sheet of paper used;
- the handwriting (secretarial and flowing);
- the corrections to achieve exactitude;
- the penned literary method of 'signing off';
- the narrow margins at the sides and at the tops and bottoms of each 'page';
- the language used (including the abbreviations);
- the use of an endorsement itself;
- the insertion of a date in the endorsement; and
- the eventual and final folding into three.

The discovery of the document

The story of how the document came to be discovered is quite well known but there are some features of the document which help to narrow down the identity of the writer. In 1930 a Mr Charles T McInnes, who was employed in the General Register House in Edinburgh as a filing clerk, began to sort through bundles of papers from the Court of Session which had been transferred to the central storage depository in Princes Street from the Old Parliament Building in the Royal Mile, just down from the castle. That transfer had been done, more or less haphazardly, in 1806–7. Such was the quantity of the archive involved that the work had taken months and had been carried out by specially employed labourers using wheel-barrows. On arrival at the brand-new Register House the loads were simply dumped unsorted in the many cellars, there to lie for decades before anyone could attempt to try to catalogue them.

Mr McInnes was one of those tasked to continue with this enormous job of sorting them all out. Consequently, it was only in 1930 that this document came to light at long last. He found it tied in a bundle of Court of Session papers. This is another clue that the author was a lawyer. The fact that the other papers were associated with the Court of Session (which, as the High Court of civil matters, is based in Edinburgh) would suggest that he may well have been an Edinburgh lawyer, someone with access to, and involvement in, the work of that Court.

Fortunately, Charles McInnes was a Freemason and, on reading the document, he realised its importance immediately. He arranged for a typed transcript to be made by a Bro W O Cook, who was a Past Master of Latimer Lodge No 4705 (EC) in Radlett, Hertfordshire. Bro Cook was also an affiliate member of Lodge Hamilton Kilwinning No 7 (SC), a very old lodge that had been meeting in Hamilton

in Lanarkshire since before 1695. It is this typed transcript that has been relied upon by all subsequent writers who have had occasion to refer to, or quote from, the manuscript. What Bro Cook did not do—indeed what he could not do, of course—was to reproduce the orthographic idiosyncrasies.

One of the frustrations experienced by Masonic writers is that this document remains securely housed in Edinburgh.¹ Often they rely, I believe mistakenly, on the initial transcripts which were made and published. They have not examined the actual document for themselves. The result is that some extraordinary statements have been issued authoritatively. And because I am speaking here in California, I shall limit myself to illustrating this by quoting but one standard American source: Henry W Coil's *Masonic Encyclopaedia* (edited by W M Brown, W L Cummings & H V B Voorhis, 1961). Coil stated (p 218) that:

- The *Edinburgh Register House MS* and the *Chetwode Crawley MS* (dated c1700) are 'almost identical'; there is no clear evidence for such a close association or companionship.
- Both of these documents are believed by some writers to be 'embryos or remnants of evidence . . . of two degrees [which] were inherited by the Premier Grand Lodge of 1717'; there is no evidence that England inherited anything masonic from Scotland in 1717.
- He asserts that it is an 'unfortunate fact' that the manuscript was not dated 'at the time it was written nor, so far as we can suppose, by the writer of it'. In this he is simply very mistaken, as I intend to show.
- He asserts that '[It] bears on the reverse side the figures 1696 there being no means of knowing who placed them there, for what purposes, or when'. At another place in his *Encyclopaedia* (p 161), Coil asserts the following about the date: 'If [it] was made by some lodge officer as aids to memory, there would be no reason for him to place a date thereon, or if a date were important, undoubtedly the day and the month would have been included. The base year '1696' ... would seem to be the result of an estimate by some subsequent possessor of the MS'. This latter assertion can be easily discounted by a comparison of the handwriting in the main body of the text with that in the endorsement itself.

I cannot believe that four such eminent Masonic scholars would have written this, had they managed to actually inspect the document itself for themselves! Had they done so, most—if not all—of these statements would have been resolved as unrealistic.

The content of the manuscript

1. It lists the fifteen questions which are to be used to interrogate anyone who claims to be a mason (that is, has 'ye word') in order to ascertain if he genuinely is what he claims to be.
2. Next it states that after this testing 'by all or some of these Questions' and after the man has successfully answered them 'exactly' and made the correct signs, the masons will acknowledge him to one of their craft. However it also states that they will only acknowledge him as an Entered Apprentice, not as a 'master mason or fellow craft'. The interrogators now remark that they can see that he has been in 'the Kitchine' (has been a mere servant) but as yet they do not know if he has been in 'the hall' (has been qualified to be upstairs with craftsmen of a superior status). Servants labour away below stairs and only masters can occupy the great hall upstairs.
3. The interrogators therefore proceed to test him to determine if he has that superior status. The test is very short. They ask how many points of fellowship there are and when he has listed them and made the sign of a Fellow of Craft, they will shake his hand and acknowledge him as one of them with the status of 'a true mason'. The document states at this point where the identifying words are to be found in scripture (1 Kings 7:21 and 2 Chron 3:17).

¹ Photographic copies of the document do exist, and were reproduced soon after its discovery in articles by Bro J Mason Allan in *AQC* v 43, 153–155 (1930) and in the *Transactions* of the Manchester Association for Masonic Research v 22, 143–152 (1932). These are not really of sufficient quality for scholarly study and the present author has not succeeded in obtaining high resolution images from the Record Office for inclusion in this book (2013).

4. Next the manuscript goes on to set out in some detail the actual ceremony of making an Entered Apprentice. It describes the attempts by existing members to intimidate him on his entry into the room. The breaking of the mason's oath is threatened with dire punishments. He promises to keep secret all that is to be revealed to him. The solemn oath is then administered with him placing his right hand on a Bible. The actual wording of the oath is then given *in extension*. After he has taken his oath, they continue to 'frighten' him 'with 1000 ridiculous postures and grimaces'. He is taken out of the room by the member who had been initiated last ('the youngest mason'). There he is instructed by that member how to make the sign of an Apprentice, how he must re-enter the room, how he is to bow elaborately to the assembly and announce to them his status of an obedient Apprentice bound in loyal and diligent service to his master in the craft. The assembly then share the Word of the Entered Apprentice degree in whispers, beginning with the youngest member, going around the room and ending up with the presiding Master who only then confides it to the latest recruit.
5. The manuscript then goes on to set out the ceremony for the conferring of the Fellow of Craft status. It is more or less the same procedure except that all Entered Apprentices are removed from the room except he who is to be promoted. After the administration of an oath in similar fashion as before, he is taken out of the room by the latest member to be promoted to the second degree, who teaches him the sign of a Fellow of Craft, advises him how he must make his re-entry into the room and how he must address the assembly. After that the Fellows of Craft exchange the word of their Degree in whispers and it ends up with the Master as previously and he then confides it to the new Fellow of Craft and gives him the identifying grip of his new status.

Two metaphorical questions

There are two questions used in the *Edinburgh Register House Manuscript* that hint there was some form of hermetic thinking being done in the seventeenth-century lodges in Scotland. Both questions contain quite elaborate metaphors which seem more in line with an intellectual, or at least a literary, tradition, rather than with the daily preoccupations of operative stonemasons earning their livelihood on building sites.

The first of these questions concerns the alignment of the lodge. The second concerns the porchway of King Solomon's Temple in Jerusalem.

In the *Edinburgh Register House MS*, Q.9 asks 'How stands your lodge' and the answer to be given is 'east and west as the temple of Jerusalem'. This phraseology is used almost exactly the same in the *Chetwode Crawley MS* of c1700 ('Q.9th How stands your Lodge? Ansr. East & West, as the Temple of Jerusalem'). In the *Sloane MS No 3329* (c1700) the phrasing is slightly different ('Q how Stood your Lodge A east and west as all holly Temples Stand'). The same manuscript has a variation on this. 'In some places they discourse as followeth (vizt.) Q how Stood your Lodge A as the said holy Chapell ['the holly Chapell of St John'] and all other holy Temples Stand'. The next Scottish manuscript that we can date accurately is the *Airlie* document dated 1705. In that the questions and the response are: 'Q8 How stands your Lodge An: est and west as the temple of Jerusalem'. In the *Dumfries MS No 4* (c1710) the relevant question and answer are: 'We way stands your Lodge A East & west because all holy churches & temples stands yt way and particularlie ye temple of Jerusalem'. The *Trinity College Dublin MS* (1711) contains the following exchange: 'Q How stands yr lodge? A East, & west like ye temple of Jerusalem'. Finally, the *Kevan MS* (c1714–1720) has this exchange: '9 How Stands your Lodge? Anr: Easte & west as the Temple of Jersuaem [*sic*]'.

All of these Scottish rituals lay almost the same emphasis on the alignment of the lodge in these catechetical exchanges. It seems that the alignment of the lodge, because these exchanges occur early on in the catechisms and also because they are more or less identical, was important to the masons then.

I would argue, however, that this alignment was not a genuine or actual one.

While nineteenth-century archaeologists who were also Freemasons—for example, Capt Charles Warren RE, FRHistS²—had described the general east–west alignment of temples in the ancient Middle

2 Charles Warren: 'Orientation of Ancient Temples and Places of Worship', in *Trans.R.Hist.S.*, vol 4 (1876), 188–230.

East, the fact is that in Britain the masons' lodges were hardly elegant and awe-inspiring places of solemnity. In medieval England, for instance, a lodge was the simple structure (on the building site) in which the life of the temporary community of masons was centred. It was primarily the workshop where they shaped and carved stone and it also served as a dining room and also sometimes as a dormitory.³

In Scotland every lodge could not guarantee that it would be meeting in a building that was aligned east–west. In Melrose, for example, the very earliest meeting places are not recorded. However, in the period 1613–c1743 the lodge met in a two-storey thatched-roof cottage at Newstead built by one of the members, a Bro Robert Meins, and he ensured that the alignment was 'due east–west' because we have a sketch plan of the structure, dating from November 1891 (by then fallen into gross disrepair) drawn up by a local architect, Bro Heatlie, as a record immediately prior to its ultimate demolition. After 1743 that building had been abandoned as a meeting place by the lodge,⁴ and they met in various inns and taverns which they hired in the tiny village of nearby Melrose itself until 1791, when their own present purpose-built building in the main street was acquired and which is aligned due east–west.

The ancient lodge at Aitchison's Haven on the east coast south of Edinburgh regularly met in various nearby locations: for example, in Musselburgh (twice in the parish church), in Preston Pans, in Inveresk (twice in the parish church), in Fisherrow and in Dalkeith. They too could not have guaranteed to be able to secure premises that were aligned 'east and west as the temple in jerusalem', though the two churches mentioned in the Minute Book would presumably be so aligned.

The earliest traces of the lodge in Aberdeen record that they met out of doors on the sconces (earthworks) built on the exposed point of Girdleness jutting out into the cold North Sea just south of Aberdeen across the River Dee at its estuary. One might imagine what it must have been like holding a lodge meeting in the open air in December exposed to the vagaries of the Scottish winter weather. Still they could ensure thereby that they were technically outside the burgh and therefore outside the effective jurisdiction of the burgh authorities. That is why the following reference in the *Edinburgh Register House MS* is relevant. Question 5 enquires: 'What makes a true and perfect lodge?' And included in the required answer is the phrase: 'A days Journey from a burroughs town without bark of dog or crow of cock': that is, in a secluded place away from any sight or sound of human habitation.

In fact the lodge of Aberdeen did not acquire more suitable premises until 1700 when they bought a two-storey croft-like isolated structure on land at Futtiesmyre (Futtismuir), an area between the burgh of Aberdeen and the tiny fishing hamlet of Futtie. This time apparently they could ensure an east–west alignment. We can assume this from a 1732 sketch of the location and building.⁵

In Dumfries, the earliest meetings of the lodge from 1687 onwards were held in the home of the Deacon (the presiding office-bearer) of the burgh's Incorporation of Wrights or Squaremen, a venerable institution which included all the building trades of the immediate area, while in Dunblane in 1696 the lodge members assembled twice in William Caddells' premises, probably a local tavern.⁶ In Haddington, an ancient township about 30 miles south of Edinburgh, the lodge sometimes met in the parish church of Gullane, a tiny hamlet on the east coast seven miles north of Haddington itself.⁷ According to the lodge archives, the lodge of Hamilton held their December meetings in 1705 and 1706–8 in John Kennedy's house. He was not a member of the lodge and it is likely that he rented rooms in his tavern for the purpose. In 1709 the annual St John's Day meeting was held in the house of Cullen of Sauchs. On 2 January 1710 they went back to the Kennedy tavern, by then owned by

3 See further, L F Salzman: *Building in England down to 1540* (OUP, corr edn, 1967, 39f).

4 In 1741 the last member of the Mein family, Bro Andrew Mein, who had been Master of the lodge, died and thereafter the ownership of the house passed out of the Mein family and the building became no longer accessible to the lodge.

5 See Gregory Sharpe's *East Prospect of Aberdeen* in D Stevenson: *The First Freemasons – Scotland's early lodges and their members* (Aberdeen UP, 1988, 148). Evidently, the lodge members did not waste too much time in acquiring this house. They bought it in 1700 from Bro Alexander Duncan and his wife, who had themselves bought it from one James Gibb, the son and heir of the original owner, a Patrick Gibb, who had died sometime between 1696 and 1699.

6 See A F Hatten: 'The Early Minute Book of the Lodge of Dunblane', in *AQC* 67 (1954), 107.

7 D M Lyon: *History of the Lodge of Edinburgh (Mary's Chapel) No. 1* (1900), 441.

John's widow. According to the lodge Minute Book, the lodge of Kilmolymock met in the parish church at Kirkhill, about two miles east of Elgin, in the period 1704–c1719.

The early history of the internationally famous Lodge of Kilwinning is also interesting with regard to their meeting places. The second set of Schaw Statutes (1599) specifies that the masons of Kilwinning should meet annually on December 20 [*sic*] to hold their elections of the office-bearers and admissions and promotions to Fellow of Craft in the church., 'that na prentis nor craftis man, in ony tymes heirefter, be admittit nor enterit, bot onlie within the kirk of Kilwynning . . . and that all bankattis for entrie of prenteis or fallow of craftis to be maid within the said lug of Kilwynning'.

Please note that the subsequent celebratory feasts were to be held in the lodge (in a separate room). This implies that the members had their own premises and while the alignment of the church could be guaranteed to be 'due east–west', the normal meeting place would not necessarily have been so aligned. And this in turn implies that the feasts could become rather boisterous and so it would hardly be fitting to hold them in consecrated premises. Whatever happened in the period 1599–1642 (when the first available Minute Book starts) is not recorded. It may be, for some unknown reason, that they stopped meeting in the church for the formal ceremonies, etc. The earliest recorded meeting place is the 'upper chamber of a dwelling house'. In fact, this was Hew Smith's house at the Cross of Kilwinning (a pub!), and subsequent meetings up to 1661 were held there.⁸

In Edinburgh, the Lodge of Journeymen Masons (now No 8) started off in unpropitious circumstances and acrimony.⁹ They had to find their own places to meet. In the period 1707–1741, a period of 34 years, they met in various taverns and other public buildings in the Old Town of Edinburgh. For the next 12 years (1741–1753) they met in part of the newly built Royal Infirmary, even though by then they owned some premises on the north side of Hodge's Court, off Blackfriars' Wynd, which they had been renting out to a Bro Robert Clark. Presumably, none of these premises were aligned 'due east–west'.

There are no doubt several other similar examples which could be cited, as could the many so-called 'out-entries' made by various lodges away from their normal meeting places, where alignment very probably could not be guaranteed. The best example of this practice would be the ancient lodge of Dundee which claimed the right to perform admissions in an area of 12 miles of radius from the market cross at the centre of the town.

It is on the basis of this sort of evidence that I would suggest that this reference to the alignment in the 1696 manuscript is a metaphor, not to be taken literally. Indeed, I think that there may have been considerable ambivalence in the minds of these seventeenth-century masons as to the meaning of the word 'lodge'. Question 4 asks: 'Where wes you entered?' and the anticipated answer is: 'At the honourable lodge', not 'in the honourable lodge' but 'at'. This seems to suggest that the word lodge means a gathering, not an actual room. Question 5, as has been stated already, enquires: 'What makes a true and perfect lodge? And the first part of the expected response is: 'seven masters, five entered apprentices' and Question 6 goes on to ask: 'Does no less make a true and perfect lodge' and the first part of the required answer is: 'yes, five masons and three entered apprentices'. All this suggests to my mind that what they were thinking about when referring to 'a lodge' was not so much a place as a gathering of men.

Later on, the focus of the questions in this manuscript is on lights in the actual room, but the importance attached to them is not on the candles providing illumination for the proceedings but on each of them symbolising a certain office-bearer. Likewise the ritual inquires about 'the key of your lodge', but it is clear that the phrase is not referring to an actual key to a real door when the responses refer to the key being 'under the lap of my liver where all the secrets of my heart lie'.

So what these early Scottish lodges were referring to could not have been an actual alignment, but

8 H Carr: *History of the Lodge of Mother Kilwinning No. 0 – a study of the earliest Minute Books, 1642–1842* (1961), 9. See also D Stevenson: *The Origins of Freemasonry – Scotland's century, 1590–1710* (CUP, 1988), 209.

9 The story of the founding of this lodge is well known. Originally, the Founders had been members of the Lodge of Edinburgh (Mary's Chapel) but they had fallen out with the presiding officers of the Incorporation of Mary's Chapel and the dispute led to a hearing in the Court of Session in 1707 when they won the case. It seems that the dispute was not only about money but principally about the admission of non-masons into membership.

rather it was a metaphorical one. Just as temples are sacred places set aside for communion with the Divine, where the language used is heightened and where the behaviour is stylised and hardly that used in ordinary daily life, so lodges are places where rituals and ceremonial enactments have become the norm, where the language used is not that of the street, but something special. It is interesting surely that these early lodges conceived their procedures to be something set apart from members' ordinary lives, something which had definite religious connotations and expectations placed upon those attending, something similar to the conventions and requirements for comportment placed on those attending the local church. In other words, attending lodge meetings was a serious business, not to be undertaken frivolously but with devotion and with a certain amount of reverential awe.

Question 10 in the *Edinburgh Register House MS* has another metaphor, as I shall attempt to show. It reads: '10 Where was the first Lodge? An: in the porch of Solomons Temple'. This is paralleled almost exactly in three of the Scottish documents: the *Chetwode Crawley MS*, the *Airlie MS* and the *Kevan MS*. Clearly, this question and this particular answer were deemed important by these early masons.

But the reference to the porchway becomes metaphorical when one considers the floor plan of the Jerusalem Temple.

Leaving aside all of the outer courtyards, etc, the actual temple was divided up into three chambers of increasing degrees of sanctity. As a man (probably the High Priest) proceeded through from the succession of chambers he would have been approaching the final and most sacred place—the sanctum sanctorum—where he would endure a direct communion with the divine Shekinah or manifestation of the presence of God. But the porchway was simply a preparation for the progress through to the encounter. And if the lodge is aligned as the temple, then the lodge can only be a mere preparation for a more glorious sort of enlightening encounter, similar to that which would have been experienced by the high priest on entering the sanctum sanctorum. Admission to and participation in the associationalism of the lodge was simply a beginning of a process of discovery and encounter with the Divine. It was not an end in itself.

These two question–answer exchanges in the *Edinburgh Register House MS* seem to reveal a great deal of the mind-set of these early masons. They hint at the fact that for them attending their lodges was not simply just a matter of attending meetings in, say, taverns or coffee houses, even if the meetings actually took place in the upper rooms of taverns or coffee-houses. These gatherings together were special. They were opportunities for the corporate exploration of sanctity. The meetings are preludes to ever deeper understanding of the human relationship with the Divine.

The importance of this manuscript

The *Edinburgh Register House Manuscript* is the earliest known masonic ritual, predating several others of that ilk by several years. But that is not where its importance lies for Masonic historians.

The document sets out to outline the ways masonic initiations and subsequent promotions to the status of Fellow of Craft were to be carried out. It dates from the days when journeymen masons actually travelled around seeking work. If one sought work in a town where he was as yet unknown he would have had to possess the means of proving to would-be employers that he was a genuine stonemason. This was to be accomplished by him being asked specific questions and him providing specific answers. He would have had to understand and accept the legitimacy of the questions and his hearers would have had to understand and accept the rightness of his responses. It would have been no use if, say, an Edinburgh stonemason had travelled to, say, Aberdeen seeking work where he was unknown as yet and they asked him questions which he did not understand and where he gave answers which they would not accept. The implication of this is that the sets of questions and the responses set out in the manuscript were a national system of craftsmen's interrogation procedures. What we have in the *Edinburgh Register House MS* applied to the whole of Scotland.

What is more, we know that this actual interrogation was used in training the members of Scottish lodges from the so-called Haughfoot Lodge Fragment, that it represents authentically the ceremonial enactments of the earliest known lodges.

The Haughfoot Lodge was the first known lodge formed (in 1702) by a small group of enthusiastic landed gentry in the tiny hamlet of Haughfoot in the Scottish Borders region. The place and the lodge

have long since disappeared. Wishing to do things correctly according to the regulations laid out in the Schaw Statutes, they purchased a Minute Book. They prefaced the Minutes with a description of the rituals that they were to use. At some later, undetermined, date a more prudent brother, probably appalled that the secret methods of working had been written down, thereby risking the exposure to unqualified persons reading them, cut out the first six pages of the book on which these ritual details had been penned. However, the ritual was continued on to the top of what was originally page 7 (now page 1). On that page the first Minute (dated 22 December 1702) begins, and it continues over leaf. Here he would have been faced with a dilemma. If he excised that whole page then he would have destroyed the first record of the lodge. Even if he had excised just the top part of page 7 and left its remainder, he would have destroyed part of the first Minute because, as I have said, it continues on to page 8. Hence, he left the top of page 7 intact, thereby preserving the conclusion of the ritual which ended there.

If we compare the wording of the *Edinburgh Register House MS* with the fragment of ritual used in the Haughfoot Lodge we find that they are almost identical. Because the authenticated date of the manuscript and the date of the fragment are very near to each other (1696 and 1702, separated by a mere six years) and because the phraseology is very close indeed, we can assert with almost complete conviction that the *Edinburgh Register House MS* does represent what ritual was being carried out in Scottish lodges by the end of the seventeenth century.

And what is more, we know that this is the case because of what happened on the occasion of the affiliation of one William Cairncross into the Haughfoot lodge. Cairncross was 'a mason in Stockbridge' (then a hamlet near to the town of Berwick on the Scottish Border with England). On 14 January 1704 (the lodge's second meeting) he joined the lodge. The phrase 'a mason in Stockbridge' which is used in the Haughfoot Minute Book indicates that this man was an operative mason but perhaps then was unattached to any particular lodge. By 1704, with a grown son living in nearby Galashiels, he may well have been middle-aged and probably retired from his mason trade. But at least he would have been initiated and passed already because, according to their Minutes, the Haughfoot lodge 'admitted him into their society as a member thereof in all tymje coming upon his solemne promise in the terms of the society anent which he accordingly gave', but only after he had been 'Examined before the meeting [and] they were fully satisfied of his being a true entered apprentice and fellow Croft'.

Three points arise from this curious event of a lodge of non-operative gentlemen admitting an actual operative stone-mason to be an affiliate member.

1. They tested him and he passed their examination. Presumably they did their testing using a method akin to the *Edinburgh Register House MS* procedures because that would have been the only one they knew of and which was, at that early stage of their history, written down in the Minute Book. Presumably also he was familiar with their questions and the proper answers which the interrogation required him to give because he had been taught the same in his (unknown) operative lodge as a young man.
2. He gave his 'solemn promise' in terms that matched those of their lodge. He would hardly have done so had he not recognised their legitimacy as a lodge. It is worthwhile noting in this particular connection that it had been he who petitioned them to affiliate. They did not make the first move. Conversely, they would have recognised, in his obvious willingness to make his promise, that they were carrying out a proper ritual, one that was perfectly acceptable to a genuine mason.
3. Stockbridge had no geographical or economic connection with Haughfoot. It is highly unlikely that a working stonemason from the former place would have had any social connection with those landed gentry. And yet both he and they were, apparently, using the same ritual procedures.

The psychology and motivation of the writer

There are two phrases in the manuscript which suggest that the writer may not have viewed his entry into membership of the lodge seriously.

1. There is the phrase 'after he is sufficiently frightened with 1000 ridiculous postures and grimaces'

[my emphasis].

2. There is the subsequent phase ‘he must make *a ridiculous bow*’ [my emphasis].

If this manuscript was drafted for someone else, then he would hardly have used such a pejorative adjective to describe the behaviour during the carrying out of the ceremonies.

There is a more important question concerning his motivation. Why did he write this account of the admission procedures? It can be reasonably assumed that he was a lawyer, someone trained and respectful in the business of oath administration. And yet here we have him writing down the precise terms of the oath he had taken before the lodge. The oath includes the phrase that all entrants promise on the Bible never to write anything down concerning the admission ceremonies. As someone whose public reputation would have depended greatly on his observance of at least some level of confidentiality, he would not have wanted to reveal to someone else that by writing this document he had actually violated that very oath.

Yet why did he deem it necessary to make this account of Masonic ceremonies? Was it to serve as a personal *aide mémoire* so that he could remind himself of the correct procedures should he ever attend future meetings of the lodge? Perhaps, but not likely because, judging from the Minute Book of the Lodge of Edinburgh, none of the lawyers initiated therein in the seventeenth century bothered to attend meetings after their initiation. He never revisited the lodge after his admission in 1670. And yet, as has been pointed out elsewhere, the document was inspected and refolded differently several times. There are also the frayed bottom right-hand corners and the faint finger-marks there, too, which suggest that the document was re-read several times.

The authorship of the manuscript

There are indications that the author was a Scot—the Scottishisms used in the manuscript:

- ‘aweel hung tongue’ = a prudent tongue
- ‘anent’ = concerning
- ‘a burroughs town’ = a burgh’s area of control
- ‘as weel as’ = as well as
- ‘pairt’ = part

And there are linguistic indications that he was a lawyer:

- ‘the fords [foresaid] answer’
- ‘denotes’
- ‘Imprimis’
- ‘conjure’ = force

One way of establishing who could have been the author would have been to compare the handwriting in this manuscript with that used in some of the others which had been carted down to the Register House in 1808. Sadly, that is impossible because the bundles were broken up and the papers have been assigned to different classifications over the decades.

But if, as I have suggested, this manuscript was written in 1696 by an Edinburgh-based lawyer who had been initiated into masonry before 1696, the immediate question that arises: ‘Who might that have been?’

The obvious lodge would have been the Lodge of Edinburgh (Mary’s Chapel) No 1 which would have been the only lodge existing in the city then. Examination of the earliest Minute Book has produced the names of four lawyers who were members of the lodge before 1696:

1. Sir Patrick Hume of Polwark (1641–1724) who was admitted as Entered Apprentice and Fellow of Craft when he was 29 years old;
2. Mr Walter Pringle of Grayrook, described as an ‘advocate’ and ‘ane of His Maities Justic deput’¹⁰;

10 The designation ‘Mr’ signifies that the gentleman concerned was a university graduate.

3. Mr William Morray (*sic*), described as ‘Advocat’—the nephew of Sir Robert Moray, who had been initiated in 1641 in England—who chose, as his mason mark, the same pentangle-shaped figure as his more celebrated uncle;
4. Sir John Harper of Cumbusethen, the sheriff-deput of Lanarkshire,¹¹ who lived in a large tenement building on the south side of Milne’s Court in the Royal Mile.¹²

Numbers 2–4 were initiated on 24 June 1670. Of them, Walter Pringle was just possibly the author. He was the younger nephew of Sir Robert Pringle of Stichell, the owner of an estate in the Borders region near the village of Stow and one of the founders of a lodge in nearby Kelso in 1710. He had graduated in law at Leyden University in 1661 and had become registered as an advocate in Edinburgh in 1664. Ten years later he was involved with about 50 other lawyers in a controversy demanding that appeals be allowed from the Edinburgh Court of Session to the Scottish Parliament.¹³ He was a witness to the marriage of Mr John Pringle of that Ilk (that is, Hoppringle) of Torsonce, another estate in the same area. John Pringle had married a sister of Sir James Scott of Gala, a leading landowner in the area. Both John Pringle and James Scott were leading lights in the founding of the Haughfoot Lodge in 1702.¹⁴ The Minute Book of that lodge contains in the front a fragment of ritual that bears a very strong parallel with the *Edinburgh Register House MS*. So Walter Pringle’s connections with freemasonry in the immediate area are quite strong. The only trouble with supposing that he could have written the manuscript lies in the fact that he died in 1685 and so could not have written the endorsement dated 1696.

Harper is discounted for the same reason, since he died in c1683.

Hume, however, is a stronger candidate. He had an interesting but trouble-filled life. He had been educated privately in a firm Presbyterian mode at the family home in the small village of Polwark in the Borders region between Greenlaw and Duns.¹⁵ Thereafter he was sent by his family to Paris to study and was there accompanying his kinsman David Hume of Crossrig (Berwickshire). By 1665 he had returned to Scotland, for it was in that year that he was elected MP for Berwickshire. Almost immediately he began speaking in Parliament in opposition to the anti-Covenanters’ policy of the Privy Council, which had been originated by the Duke of Lauderdale in 1673, thereby acquiring many well-placed political enemies. As a result he was imprisoned for six years without trial: first in Edinburgh, then in Stirling, then in Edinburgh again, then in Dumbarton, and finally in Stirling again.

Later still he was alleged, wrongly, to have been involved in the Rye House Plot (near Hoddeston, Hertfordshire), a conspiracy by an extremist group of aristocratic Whigs, to assassinate Charles II.¹⁶

However, in the 1680s his fortunes changed much for the better. On December 1689 he was created Lord Polworth by William III in recognition of his having greatly assisted in the campaign to have William secure the throne. He had previously taken up residence in Redbraes Castle near Polwarth, and later in the local church, from which he had been forced to escape capture when his enemies were seeking to have him arrested. He therefore retained a fondness for the village and, on being appointed a Lord, he started the restoration of local buildings including the church at his own expense. He was created an Extraordinary Lord of Session on 28 November 1693, which meant that in legal circles in Edinburgh he was a ‘senator’ in the College of Justice. The Coat of Arms he acquired thereby (‘a lasting mark of his majesty’s royal favour to the family of Polwark and in commemoration of his lordship’s great affection to his majesty’) bears a striking resemblance to the design of the watermark

11 Pringle, Morray and Harper were all three initiated and passed ‘Brothers and fellow craft of this lodg’ on 24 June 1670.

12 A description of his Edinburgh home is given in *Memorials of Edinburgh in the Olden Time* Pt II, ch 2, ‘The Lawnmarket’. He also had built a mansion at Cambusnethen in 1661. It burnt down in 1819. An account of his work as a legal officer is given in W Hamilton of Wishaw: *Description of the Sheriffdoms of Lanark and Renfrew* (compiled 1710 but pub 1831).

13 F J Grant: *Faculty of Advocates in Scotland* (1944).

14 A Pringle: *Records of the Pringles or Hoppringles of the Scottish Border* (1933).

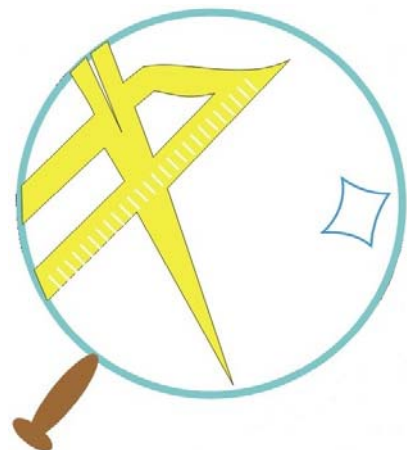
15 M Warrender (anon): *Marchmont and the Humes of Polwark* (1894).

16 See A Marshall: *Intelligence and Espionage in the Reign of Charles II, 1660–1685* (2003); R L Greaves: *Secrets of the Kingdom – British Radicals from the Popish Plot to the Revolution of 1688–9* (1992); D J Milne: ‘The results of the Rye House Plot and their influence upon the Revolution of 1688’, in *Trans.R.Hist.Soc*, 5th series, v 1 (1951), 91–108.

shown on the centre of what was to become page 4 of the manuscript. There are two tiny biographical clues to support the suggestion that Hume may well have been the author of the *Edinburgh Register House MS*. In 1696 he was appointed Lord Chancellor of Scotland, the highest legal position in Scotland, which he held until 1702. The following year he was created 1st Earl of Marchmont.

It is tempting to imagine that, faced with his far greater legal responsibilities and before his life became totally transformed thereby, he started in 1696 to tidy up his office in the Court of Session and had the papers in his archives bundled into groups. Among them was thrust the four-page document that set out his recollection of the initiation ceremony which he had undergone in June 1670.

DISCOVERY 1



The Winter 2013 edition of the *South Australian and Northern Territory Freemason* contains two ideas worthy of consideration in other Australian jurisdictions also: (1) that Freemasonry is a culture; and (2) that in talking about Freemasonry to non-Masons, we should be entirely positive and not introduce the subject of anti-Masonry.

The magazine is not available on the Grand Lodge website, so the article is reprinted here in its entirety, by kind permission of the author and the publisher.

We have a culture of our own

by VWBro Grant Law, Director of Community Relations, GL SA&NT

As Freemasons, we are often faced with the very basic question: ‘What is Freemasonry?’ or ‘What do Freemasons do?’ The more dutiful among us will reply with the ‘official’ line about veiled allegory and symbols, but if we’re honest, this doesn’t cut the mustard. It probably leads to even more confusion.

In our discussions with family, friends and colleagues about Freemasonry, we are probably offering a wide range of explanations regarding the Craft’s purpose and relevance - some effective, other perhaps less so. How we ‘sell’ Freemasonry in the community is very important to our long term sustainability. The Community Relations Committee offers brethren the following ‘food for the thought’ around two key areas of communication:

Our point of difference

Freemasonry is often described as a ‘service’ organisation like Rotary. Some people call us a ‘club’ of sorts or even a ‘networking’ organisation, and whilst we know these descriptions are inaccurate, we are sometimes at a loss to describe how we’re *different*.

We certainly share some things in common with Rotary, but describing Freemasonry as similar to Rotary does not paint an accurate picture. There is a word, however, that may help to distinguish us from other organisations: *culture*.

We are indeed a cultural organisation. We have our own unique culture and our ritual, the drama and essence of it is *cultural*. Being a Mason requires the practice of an *art*. There is a pathway of learning and artistic or cultural experience to be had in the Craft that is not on offer at *any* club or network and we should be promoting ourselves as such.

Describing Freemasonry as a cultural organisation may also help us to attract the right candidates. Let's face it, we all know 'good guys' but not all of them are, or would want to be Freemasons. Not every 'just, upright and mature man' out there enjoys ritual and ceremony.

Keep it positive

Conspiracy theorists have long tarnished our brand. We have had to defend our reputation against some very unfair, unfortunate and often downright ridiculous allegations. So much so, that for many of us, these topics have become inseparable from any discussion on the Craft.

We should certainly *defend* the Craft against untruths, but how often are *we* the ones to introduce some of the misperceptions and conspiracy theories into the conversation? Perhaps we feel we should address these untruths proactively, i.e. get them out of the way before the questioner has chance to introduce them. The reality is that, unwittingly, we may be playing a significant role in perpetuating these myths and conspiracies. It could be said that we spend way too much time talking about what we *are not* rather than what we *are*, which is another reason we should be describing ourselves as a cultural organisation. If we tell people what we *are*, it reduces the chances of others jumping to their own conclusions.

There is a sizeable portion of the population who have never heard of Freemasonry, let alone the silly conspiracy theories. We are in an era where Freemasonry is not a household word any more. We are no longer an organisation that almost everyone has an opinion on. A great example of this was the newspaper article the Grand Lodge was involved in, in 2011. The journalist who interviewed our Grand Master and Deputy Grand Master is a young man in his late 20s. He holds an MBA degree from a major university and influences our thinking on a daily basis through his job as a newspaper reporter. It may come as a surprise to many that *this young man had never heard of Freemasonry* prior to our interaction with him. He had no knowledge of the Craft whatsoever, and there are many like him. We have probably never had a better opportunity to shape the public's perception as we do now.

Conspiracy theories may be with us for many years to come but let's ensure that people don't hear them from us. Let us play no role in keeping conspiracy theories alive. Changing a brand or reputation takes time and hard work, but it has to start somewhere.

Brethren are therefore encouraged to defend the Craft when necessary, but *never* to be the first to bring up the negatives that are associated with the Craft.

The Community Relations Committee invites interested brethren to join this committee. Applicants should preferably have some experience in the fields of Marketing, Public Relations or Promotion. If you are interested, please send an email to grantlaw74@gmail.com

Kind Fraternal Greetings,

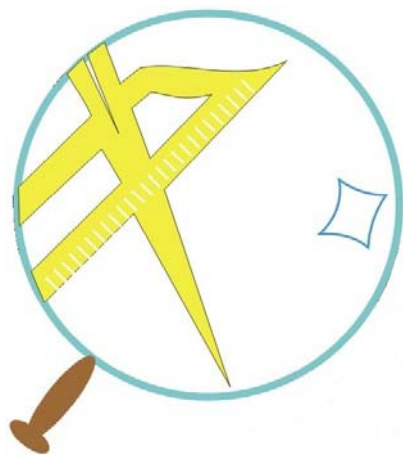
VW Bro Grant Law

Director of Community Relations

**Real education must ultimately be limited to men who
insist on knowing—the rest is mere sheep-herding.**

Ezra Pound

(quoted by Hugh Young in *My Book, My Opinion*)



DISCOVERY 2

Bro Dr Bob James PhD draws attention to the publication of the academic papers on Freemasonry presented at International Conferences on Freemasonry organised jointly by the University of California Los Angeles and the Grand Lodge of California. These papers are contained in a special issue of *REHMLAC*, an academic journal of the University of Costa Rica, ISSN 1659-4223. They can be downloaded individually in pdf format from: <http://rehmlac.com/index/numesp>.

Here is the introduction by Prof Margaret Jacob and Prof Maria Vazquez Semadeni.

Presentation UCLA—Grand Lodge of California Special Issue

In 2009 an unprecedented partnership between the academic and Masonic worlds in the United States emerged. Under the leadership of Professor Margaret Jacob, UCLA's Department of History and the Grand Lodge of California—through its Institute for Masonic Studies—joined forces to establish the Freemasonry and Civil Society program at UCLA. Funds from the Masonic Foundation sponsored the creation of a postdoctoral fellowship and diverse research and teaching positions. Postdoctoral fellows were chosen from an international competition. In 2009 Natalie Bayer (Ph.D. Rice University) held the position, and in 2010–11 it was María Eugenia Vázquez Semadeni (Ph.D. El Colegio de Michoacán). Research assistants are chosen from advanced graduate students who are in the process of writing their dissertations. Former assistants include Matthew Crow and Jesse Sadler, and this year Naomi Taback, Ph.D.

We are proud to say this has been a real and successful partnership, because both institutions acknowledge they would not have been able to reach their goals without the support of the other.

Thanks to this program, graduate students and recently graduated Ph.D.s have had the opportunity to teach at UCLA, one of the most prestigious universities in the United States, giving every year at least four courses on Freemasonry. Also, they have been researching Masonry around the world, and publishing their results in diverse academic journals. We have had undergraduates who produced publishable research papers on aspects of Masonic history.

UCLA's undergraduate and graduate students have been able to learn about the history of this brotherhood, its origins, development and influence in American sociopolitical life, but also abroad, since several courses on European and Latin American Freemasonry have been taught in the last four years.

These courses have promoted new studies on Freemasonry, and students have published final papers in renowned academic journals, attended international conferences on Freemasonry and written honors thesis on the topic. These studies have been done academically so that they possess the scientific rigor and the objectivity required to address an always-controversial topic like Freemasonry.

But the program did not stop there. We wanted to go further because we had at least two more very important objectives to achieve. Firstly, the Grand Lodge of California considers Masonic education a lifelong process. Thus, it is very interested in providing its members with knowledge to better understand the fraternity and its relevance throughout history until the present. We want to help the Masonic community to better understand the history of its institution, its ups and downs, its achievements and its problems, but above all its diversity. Secondly, we wanted to bring together Anglo-Saxon and Ibero and Luso-American scholarship on Freemasonry, because these two academic spheres had had little contact, and in some cases had even ignored what had been done in Masonic studies beyond their borders.

With those objectives in mind, we decided to organize the First International Conference on Freemasonry at UCLA focused mainly on the influence of the brotherhood in the Hispanic world. Our featured speaker was Professor José Antonio Ferrer Benimeli, who is arguably the leading authority on European freemasonry and its relationship to the Catholic Church. He is also founder of the CEHME (Center for Historical Research on Spanish Freemasonry). This center, affiliated with the University of Zaragoza, was created thirty years ago to promote the scientific development and diffusion of Masonic studies, create groups for research, organize conferences and symposiums, and teach courses on Freemasonry in diverse Spanish universities. Such an institution has been an important example to follow for our program at UCLA.

Six of the eight guest speakers in that first conference were members of the CEHME. This was the first time these scholars had the opportunity to present their research results to an exclusively American audience; to show the American public the role played by the fraternity in the social, political and cultural development in Spain and Hispanic America, and the myths surrounding the brotherhood. As Adam Kendall has noted, the American masons had centered their interests and research on the link between their institution and American history, putting aside the importance and impact American

Masonry had in the rest of the continent.¹ Thus, this was an excellent opportunity to present different perspectives to them about the propagation of Masonry to the New World and the links between American and Latin American Freemasonry.

Since this event generated a lot of interest and we received good feedback, we decided to organize the Second International Conference on Freemasonry, this time with a more ambitious global perspective. We wanted to discuss not only the history but also the present and the possible future—from the scholars' perspective—of the fraternity in France, Italy, Brazil and the United States. The challenges that the Masonic institution currently faces were a recurrent topic in the presentations, generating a number of questions among the attendees.

The *REHMLAC* team, acknowledging the interest that the papers presented at both conferences may have for a larger public, was generous enough to offer us its renowned journal to publish them for this special issue. We want to thank their tireless efforts to make this possible. In this volume we are including eleven of the thirteen conference papers. We have organized them thematically. The first group of works is dedicated to the challenges that Modernity has posed to the fraternity.

If Freemasonry is a great topic in and of itself, it is also a very useful tool—sometimes indispensable—to understanding some of the most important historical processes of the last three centuries, such as the Enlightenment, Liberalism and Globalization. In this category we present four papers. Margaret Jacob, in her work “The Radical Enlightenment and Freemasonry: Where We Are Now”, explores how the conception of Radical Enlightenment has changed after she first coined the term in 1981. Nowadays some scholars have called into question the influence or importance of actions and political interventions as radical elements, placing the impulse solely in the realm of ideas. The American Revolution, for instance, has lost its place among the radical movements for not being secular enough, despite the fact that the Founding Fathers did radical things. And according to these authors, since Freemasonry was incapable of promoting absolute equality, the brotherhood did not contribute at all to the Enlightenment; rather, it betrayed it. Margaret Jacob reminds us that ideas may also change, and that political concepts acquire new life and meanings when are put into action. The lodges could in effect function as schools of government, providing a link between civil society and the Enlightenment. This way, she highlights the role played by Freemasonry in this process. The Radical Enlightenment did not invent or create Freemasonry, but within the context of secularism and the struggle against absolutism in the Church and the State, the fraternity became more appealing by offering a sociability separated from those two institutions, that might be, in Lessing's words, a state of mind, a way to be in the world.

José Antonio Ferrer Benimeli, in “Utopia and Reality of Masonic Liberalism: From the Parliament of Cadiz to the Independence of Mexico (1810–1821)”, analyses the myth of Masonic liberalism as the cause of the liberal reforms adopted by the Courts of Cadiz after Napoleon's invasion of the Spanish Peninsula, as well as Freemasonry as the putative impulse for Mexican independence. He states that during these transitional years—from an absolute to a constitutional monarchy in Spain, and from being a Hispanic realm to becoming an independent republic in the case of Mexico—in Spain and New Spain (later Mexico) Freemasonry was neither a strong institution nor a space for liberal conspiracy. Nevertheless, the newspapers, books, leaflets and many other publications of the time blamed Freemasonry for every radical reform proposed by the Courts of Cadiz—such as proclaiming the sovereignty of the nation or abolishing the Inquisition—and for every insurgent movement looking for independence in New Spain. The reason for this paradox lays in the impact that anti-Masonic literature, published during the eighteenth and early nineteenth centuries, had in the Hispanic people's imagination.

Regarding globalization, in general we are used to consider it a very recent phenomenon, promoted by the mass media, jet planes, and the Internet. In “Global Brotherhood: Freemasonry, Empires, and Globalization” Jessica Harland-Jacobs argues that Freemasonry made a major and plural contribution to the history of globalization during the eighteenth and nineteenth centuries. Granting charters for travel lodges and certificates for Freemasons moving throughout the empires, appointing provincial grand masters and grand lodges, authorizing the establishments of lodges in their colonies, Freemasonry created a global network that transcended boundaries, favored cosmopolitanism, and helped to consolidate modern European empires such as the British.

The article by Cécile Révauger, “Gender in French Freemasonry, From the Eighteenth Century Until Today” addresses one of the most controversial topics regarding Freemasonry: gender. Traditionally, Anderson's *Constitutions* have been blamed for the exclusion of women from the lodges. But Cécile Révauger argues that he was not especially sexist; rather, women were regularly excluded from the eighteenth-century English public sphere. The situation was different in France, where women were usually accepted in salons, cafes, and many other public spaces, making the early appearance of the lodges of adoption understandable. The local context influenced the development of Freemasonry in France and explains several differences the order presented on both sides of the Channel. Recently, major changes have taken place in French Freemasonry. The Grand Orient of France decided to accept members irrespective of gender. This means that about 1,200 women have been admitted in lodges under the Grand Orient's jurisdiction. It seems like, once again, the context is influencing the fraternity's decisions. Will other Masonic obediences follow these steps in the coming years?

The second set of works in this issue is dedicated to Freemasonry in Latin America. One of the special side effects of the UCLA-Masonic collaboration has been the opportunity to meet with Cuban scholars in what is a time of rapid change in the island's history. Thus, this group of papers begins with Eduardo Torres Cuevas' article “The Complicated Origins of Cuban Masonry: The Temple of the Theological Virtues”, in which the author shows us how the establishment of Freemasonry in the Island reflected the struggle that was taking place among the diverse imperial forces for controlling the Caribbean waters. Freemasonry was one more of the elements creating a complex dynamic in such a culturally diverse region extending from Haiti to Louisiana, passing by Cuba and the Gulf of Mexico coasts. According to his work, in Louisiana the eight new degrees were created that led to the Ancient and Accepted Scottish Rite Freemasonry. The Temple of the

Theological Virtues lodge's history, passing from its French-Saint Domingue origins to an American jurisdiction—the Grand Lodge of Pennsylvania—and then to become the first “Cuban” lodge shows how Freemasonry and Freemasons in the region were adapting to survive the political instability caused by the Napoleonic wars and the dissolution of the Spanish empire.

It was probably this effervescent atmosphere what promoted the political character adopted by many Masonic entities in Latin America. This is María Eugenia Vázquez Semadeni's belief, as shown in her work “From the sea to politics: Masonry in New Spain/Mexico, 1816–1823”. She analyses some of the first lodges established in three of the most important ports of the Gulf of Mexico. The Grand Lodge of Louisiana chartered these lodges and many of their members were sailors, either military or commercial. Thus, these lodges were following the maritime routes of the region and they seem to have been spaces for socio-economical networking—similar to those described by Steven Bullock for the pre-revolutionary American Freemasonry—rather than political groupings. The dramatic changes suffered a few years later by colonial New Spain in the process of becoming independent Mexico and a federal republic were the causes that led Mexican Freemasonry to transform itself into a political organization.

The situation was a bit different in Brazil during this period, because after Napoleon's invasion of Portugal the king fled to Brazil and established his court there, transforming the colony into the metropolis. Some years later, his son declared Brazilian independence and became emperor. Freemasonry found a fertile ground to grow and flourished during the nineteenth century. Alexandre Mansur Barata, in his “Freemasonry in Brazil (Nineteenth Century): History and Sociability” addresses the diverse stages of Masonic development within the peculiar Brazilian political context and the role played by this institution on civil society, social mobility, networking, and as a school of Enlightenment and intellectual improvement.

Lastly, Jorge Luis Romeu brings us up to the twentieth century by analyzing the factors contributing to the quick growth and decline of Freemasonry in Cuba from 1945 to 2010. In “Characteristics and Challenges of Cuban Freemasons in the Twentieth Century: A demographic approach” he revises the evolution of the Grand Lodge of Cuba and discusses some important characteristics of the fraternity in the Island as well as its influence on Cuban civil society. He also offers some ideas about how the Grand Lodge of Cuba can enhance its contributions to the development of Cuba's civil society.

The third set of papers elaborates on Freemasonry as a form of sociability, its links with religiosity in general and its complicated relation with political power. Ricardo Martínez Esquivel, using a prosopographical approach, analyses in “Sociability, Religiosity and New Cosmovisions in Costa Rica at the turn of the Nineteenth to Twentieth centuries” the fraternity's relation with the new worldviews that emerged in Costa Rica during the transition from the nineteenth century to the twentieth, within the Modernity framework. From spiritualism to atheism, including the Theosophical Society and the *Liberal Catholic Church*, he traces the networks in which the Freemasons were involved and the social context in which they developed.

Guillermo de los Reyes' essay “Freemasonry and Civil Society: The Case of the United States” calls into question the how voluntary associations have contributed to democratization. Freemasonry is a voluntary association, and as such it can be considered a modern sociability. But this brotherhood also keeps a lot of the ancient regime corporations' features, especially the secrecy and an authoritarian internal organization. Thus, how can we consider that Freemasonry contributes to democratic culture? These are some of the questions that the author seeks to answer in this paper.

To close with a flourish, Aldo Mola presents an authoritative survey article about the history of Freemasonry in Italy, based on his own many books on the topic. In “Masons in Italy: The Borderland Between Fanaticism and Liberty” he discusses many myths surrounding the order's influence on Italian political history, such as the one stating that Freemasonry achieved the unification of the country. Also, he revises the complex relationship between the fraternity and the Catholic Church in a territory dominated by this creed, not only spiritually but for a long time also politically.

This is, we believe, an outstanding selection of works presenting to both academic and general audiences the most recent cutting edge scholarship on Freemasonry. But this effort was just the beginning. A third International Conference on Freemasonry at UCLA will take place on March 22, 2014 and hopefully many more thereafter. We also hope that this successful program and partnership will encourage other Grand Lodges and educational institutions all over the world to work together in to advance understanding of Freemasonry and its undeniable impact on modern societies. Our wish is to inspire many scholars to participate with us in these activities. And above of all, we aim to bring together scholars of Freemasonry worldwide and make their scholarship available not only for academics but also for the Freemasons and the general public.

Last but not least, we want to acknowledge all the people who made this publication possible: the authors, the reviewers, the translators, the editors, the website creators, the journal editor and director, the academic committee, and of course the sponsors. This special volume is the result of teamwork and we are proud of being part of that team.

Margaret Jacob

María Eugenia Vázquez Semadeni

i Adam G. Kendall, “*Conferencia Internacional sobre Masonería Americana y Latinoamericana: Un nuevo pasado y Un nuevo futuro* (Los Ángeles, Estados Unidos, 2011)”, in: *REHMLAC* 4, no. 2 (diciembre 2012-abril 2013 [cited July 16th, 2013]): available <http://rehmlac.com/recursos/vols/v4/n2/rehmlac.vol4.n2-akendall.pdf>