

HARASHIM

חרשים

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The quarterly magazine of the
Australian and New Zealand
Masonic Research Council.



Harashim, Hebrew for *Craftsmen*, is a quarterly newsletter published by the Australian and New Zealand Masonic Research Council, in March, June, September and December each year. It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide as a PDF as an email attachment, upon application to the Editor at morsemasonic@gmail.com. *Harashim* may be read online at <https://issuu.com/harashimed>

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Contents

Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- “ Their lecture programs for the year;
- “ Any requests from their members for information on a research topic;
- “ Research papers of more than local interest that merit wider publication.

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to

time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article and should not be attributed to the Council.

Material submitted for publication must be in a digitized form by e-mail, or memory stick addressed to the editor, Neil Wynes Morse, PO Box 6080, Mawson ACT 2607 Australia. Or email to morsemasonic@gmail.com

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require posted material to be returned should include a stamped, self-addressed envelope.*

General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC. Brendan Kyne, 7 Devon Ave Coburg Vic 3058 or <lordbiff@hotmail.com>

ANZMRC DIRECTORY

ANZMRC People

President	Kerry Nicholls	Huntermville, NZ
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United Masters Lodge 167 NZ	Auckland, NZ
Midland District Lodge of Research 436 NZ	Timaru, NZ
Hawke's Bay Research Lodge 305 NZ	Hawke's Bay, NZ
Top of the South Research Lodge 470 NZ	Nelson, NZ
The Research Lodge of Otago 161 NZ	Dunedin, NZ
Research Lodge of Wellington 194 NZ	Wellington, NZ
Research Lodge of the Taranaki Province 323 NZ	New Plymouth, NZ
Research Lodge of Southland 415 NZ	Invercargill, NZ
The Waikato Lodge of Research 445 NZ	Waikato, NZ
Masters and Past Masters Lodge 130 NZ	Christchurch, NZ
Research Chapter No 93 NZ	Auckland, NZ
Hobart Lodge of Research 62 TC	Tasmania, Australia
Newcastle Masonic Study Circle	NSW, Australia
Discovery Lodge of Research 971 NSW&ACT	NSW, Australia
Victorian Lodge of Research 218 VC	Victoria, Australia
Barron Barnett 146 QC	Queensland, Australia
WHJ Mayers Memorial Lodge of Research	Queensland, Australia
Granville Preceptory No 53 SC	NSW, Australia
Linford Lodge of Research	ACT, Australia
WH Green Memorial Masonic Study Circle,	Queensland, Australia
Western Australian Lodge of Research 277 WA	WA, Australia
Grand Lodge Masonic Learning Group	South Australia, Australia
Middle Chamber Society	South Australia, Australia
The Chisel Lodge 434 VC	Victoria, Australia
Launceston 69 TC	Tasmania, Australia

ANZMRC Associate (Non-Voting) Members

Groupe de Recherche Alpina	Switzerland
Centro Iberico de Estudios Masonicos,	Spain
South Carolina Masonic Research Society	USA
The Masonic Society,	USA
The Phylaxis Society,	USA
Kellerman Lodge 1027, NSW	NSW, Australia
Dr R K R Cama Masonic Study Circle	Mumbai, India
Nairobi Lodge of Instruction	Nairobi, Kenya
Lyceum Lodge of R 8682 EC	Jo'burg, South Africa
Mount Faber 1825 SC	Singapore

Lodge of Research 200 [CC] IC
Quatuor Coronati Research Lodge-Bayreuth
Irish Masters Lodge 907 IC
Circolo di Corrispondenza della QC
Southern California Research Lodge

Ireland
Germany
Jamaica
Italy
USA

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PRESIDENT'S PAGES

Updates, Congratulations and a New Zealand Based Conference.

By the time you read this article the 2019/20 ANZMRC Tour has been completed.

It can only be described as a resounding success throughout Asia, Australia and New Zealand.

WBro Mike Kearsley and Annie have enjoyed every moment.

I thank everyone involved and certainly there are many people who made this tour a success. A big *Thank You*.

The tour books were completely sold out and ANZMRC are not preparing a reprint, but should you wish to obtain a copy, please let us know. If the demand warrants it, we may reconsider.

2021 Touring Lecturers:

RWBro John Molnar PDepGM of Melbourne will tour New Zealand in August/September 2021 and WBro Jack Dowds of Palmerston North will tour Australia at the same time.

2021 is the 30th anniversary of the ANZMRC and it was thought appropriate to use and showcase local speakers.

On behalf of the Council I take this opportunity to extend congratulations to RWBro John Molnar who, on 26 January 2020, received the award of The Order of Australia Medal [OAM] in the 2020 Australia Day Honours List.

The citation includes the following: 'For service to charitable organisations.'

Freemasons Victoria

- Legal Representative, Freemasons Board of General Purposes, 2008-2014.
- Director, Royal Freemasons, since 2016.
- Grand Registrar, 2007-2014.
- Master, Victorian Naval and Military Lodge 49, 2002.

Order of St Lazarus

- President, Commandery of Victoria, current.
- Former National Archivist.
- Awarded the Knight of St Lazarus and the Order of Merit of St Lazarus.

We are looking forward to engaging with you during your lecture tour.

ANZMRC –2020 Biennial Conference –Dunedin.

Will be held from Thursday 12th to Sunday 15th November 2020 in the
Dunedin Masonic Centre, Moray Place.

THEME: FREEMASONRY – BEYOND THE CRAFT.

This conference will have a few surprises in store and will make it a conference that includes all – with special attention devoted to ladies – not only sightseeing but participation.

The Conference Convenor has a band of supporters carrying out various functions but the success depends on you attending.

The theme expresses the conference.

Pencil it in your diaries now.

Updates will be posted to – www.anzmrc.org at regular intervals.

Kerry Nicholls
President

FOUNDATION STONE LAYING – AUCKLAND – 1881

A Compilation by the Editor

Bro Alan B Bevins, in his *Freemasonry in North Island New Zealand*¹, describes the occasion in the following terms:

A further Special Meeting the next day was held at the Choral Hall for the ceremony of laying the foundation stone for the new Masonic Hall in Princes Street Auckland. The service was at the St Paul's Church, then the brethren returned to the Choral Hall to close the meeting. Bro Wade [HG Wade, District Grand Secretary – Ed.] was asked if any Lodges had responded to a request for funds for this new Hall, but only one lodge had responded and they said they were “too new to be in a position to help”.

At the stone laying, District Grand Treasurer Dr Charles F Goldsboro deposited the phial of coins, the Chairman of the Trustees, Bro Lawrence David Nathan, a member of Te Awamutu Lodge and a prominent local figure, placed the scroll. The cement was spread by Bro

¹ Bevins, Alan B. *A History of Freemasonry in North Island New Zealand*. Auckland, 2001. Limited edition of 400 only. ISBN 0-473-07517-2. This volume justly deserves to be reprinted.

Graham, the stone was tried with the square by the Deputy DGM Bro Lodder, tried with the level by a Provincial Grand Senior Warden of the Irish Constitution, and tried with the plumb by a District Grand Warden of the Scottish Constitution. The three heads of the Masonic bodies in turn used the gavel, first was Bro Graham, then the Provincial Grand Master of the Irish Constitution, Bro George P Pierce, then finally the District Grand Master of the Scottish Constitution Bro the Hon. Frederick Whittaker. The latter was a very prominent Freemason and politician of the time, . . . The *NZ Herald* newspaper said that “he laid its foundation stone in the presence of an immense assemblage, the day having been proclaimed a public holiday in honour of the proceedings”.

Two relics of this ceremony have surfaced in a private collection in Australia.

The 12 images which follow are of the booklet of the ‘Ceremonial observed’.

AUCKLAND, NEW ZEALAND.

Antient, Free, and Accepted Masons.



CEREMONIAL
TO BE OBSERVED AT THE
LAYING FOUNDATION STONE
OF
FREEMASONS' HALL,
PRINCES STREET, AUCKLAND,

On Wednesday, March 30, 1881, by the

R.W. BRO. G. S. GRAHAM, D.G.M., E.C.

R.W. BRO. G. P. PIERCE, P.G.M., I.C.

R.W. BRO. HON. F. WHITAKER, P.G.M., S.C.

V.W. BRO. E. T. WILDMAN, P.D.D.G.M., DIR. OF CEREMONIES.

BRO. H. GORDON GOOCH, MUSICAL DIRECTOR.

BRO. ANGELO FORREST, ORGANIST.

BRO. WILLIAM ATKIN, MASONIC PRINTER, HIGH STREET, AUCKLAND.

LAYING THE FOUNDATION STONE
OF THE
FREEMASONS' HALL, AUCKLAND.

PROGRAMME.

VOLUNTARY ORGAN.

THE D.G. Lodge of Auckland, E.C., will be opened in the Choral Hall, Symonds Street, Auckland, at 1 o'clock p.m. prompt.

The R.W.D.G.M. Bro. Graham will enter with his officers and take their places, the Organist playing a march.

Opening Prayer by D.G. Chaplain, Bro. Rev. C. M. Nelson.

CHORALE.

CHOIR.—Hail! Eternal, by whose aid
All created things were made;
Heaven and earth—thy vast design,
Hear us, Architect Divine;
May our work begun in Thee,
Ever blessed with order be.
And may we when labours cease,
Part in Harmony and Peace,
By Thy glorious Majesty,
By the trust we place in Thee,
By the badge and mystic sign—
Hear us, Architect Divine.

The D.G. Master will declare the D.G. Lodge opened.

CHOIR—"So mote it be."

March Organ.

The P.G. Master and P.G. Lodge of New Zealand, I.C., will be received and the Brethren conducted to their places.

The D.G. Director of Ceremonies will proclaim the P.G. Master, and call upon the Brethren to salute him.

The P.G. Master and P.G. Lodge of North Island of New Zealand, S.C., will be received and saluted in similar manner.

D.G. Master will ask if all are good Masons, &c.

D.D.G. Master will answer.

D.G.M. will ask if the Brethren have permission.

D.D.G. Master—We have, R.W. Sir, &c.

D.G. Secretary will read the Dispensation authorising the Brethren to appear in regalia.

ANTHEM (OR PSALM.)

BEHOLD HOW GOOD AND JOYFUL.

Behold how good and jòyful a | thing it | is :

Brethren, to dwell to- | -gether in | uni- | -ty.

It is like the precious ointment upon the head, that ran down |
unto the | beard : even unto Aaron's beard,

And went down to the | skirts | of his | clothing.

Like as the | dew of | Hermon : which fell up- | -on the | hill
of | Sion.

For there the Lord pròmis- | -ed his | blessing : and | life
for | ever- | -more.

The D.G.M. will address the Brethren.

CHOIR—"So mote it be."

The D.G.M. will sprinkle perfume.

The D.G. Director of Ceremonies and his assistants will form the Brethren into procession to march to St. Paul's Church, where Divine service will be conducted by the

Rev. C. M. Nelson, D.G. Chaplain, E.C.

Rev. Robt. Kidd, P.G. Chaplain, I.C.

Rev. F. Gould, P.G. Chaplain, S.C., assisted by

Rev. W. 'Tebbs, P.P.G.C., E.C.

ORDER OF PROCESSION.

Two Tylers with swords.

Band.

Standard Bearer with Banner.

Visiting Brethren, not being Members of any Lodge, two and two, with Members of Mark and Royal Arch in rear.

Lodges in order of Seniority, if represented.

Northern Light, No. 1878, E.C.

St. George, No. 1801, E.C.

Rodney, No. 1711, E.C.

Remuera, No. 1710, E.C.

Tauranga, No. 462, I.C.

Corinthian, No. 1655, E.C.

Star of the North, No. 1647, E.C.

Manukau, No. 586, S.C.

Coromandel, No. 456, I.C.

Eden, No. 1530, E.C.

Sir Walter Scott, No. 533, S.C.

Lodge of Light, No. 454, I.C.

Turanganui, No. 1480, E.C.

Prince of Wales, No. 1338, E.C.

Beta, No. 450, I.C.

Alexandra, No. 1188, E.C.

United Service, No. 421, I.C.

St. Andrew's, No. 418, S.C.

Waitemata, No. 689, E.C.

Ara, No. 348, I.C.

Standard Bearer with Banner.

W.M. of Lodge E.C., bearing Corn.

W.M. of Lodge I.C., bearing Ewer Wine.

W.M. of S.C., bearing Cup of Oil.

Bro. Errington, P.G.A., S.C., carrying the Plans.

The Builder (Bro. T. Colebrook) with Trowel on Cushion.

The Hall Trustees, the Chairman carrying Inscription.

D.G. and P.G. Pursuivants and Assistant-Pursuivant.

I.C. E.C. S.C.

D.G. and P.G. Organists.

I.C. E.C. S.C.

D.G. and P.G. Directors of Ceremonies (not engaged).

D.G. and P.G. Superintendents of Works.

P.P.G. and D.G. Sword Bearers.

P.P.G. and D.G. Deacons.

P.P.G. and D.G. Secretaries.

Three Stewards with Wands.

I.C. E.C. S.C.

I.C. D.G. Senior Deacons S.C.
E.C.I.C. D.G. Tylers S.C.
E.C.

On arrival at Church door, the procession will halt and face inwards, leaving space for the D.G. Lodge Officers and the D.G. Masters, preceded by their Standard and Sword Bearers. The deputies and others following from the rear. The D. and P.G. Masters will be conducted to their seats by two Stewards appointed to receive them inside the Church, the Brethren taking seats in order behind them, so as to file out of Church in proper order without confusion. After service is over the Brethren will march to the building and open out as at the entry to the Church.

The band will have taken their assigned position at the building, and during the march from the Church, and until all have reached their stations, will play appropriate music.

The Brethren having taken the places appointed for them, the D.G. Masters being placed on the E., N. and S. sides of the stone.

ANTHEM.

Tune—Old Hundredth.

Master Supreme, to Thee this day
Our corner stone with praise we lay,
And resting on the word fulfilled,
To thee, O Lord, our house we build.
Nor build we here with strength alone
Of carved wood or sculptured stone,
But squarely hewed and broadly planned,
Our lives we raise like ashlar grand.
By thee, O Lord, our work designed,
The widow's son his help shall find,
And we shall frame for age and youth
The winding stairs that lead to truth.

D.G. and P.G. Secretaries.

I.C. E.C. S.C.

with Book of Constitutions on Cushion.

D.G. and P.G. Registrars.

I.C.	E.C.	S.C.
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with Bag.

D.G. and P.G. Treasurers.

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bearing Phial of Coins.

P.G. Wardens and Visitors of Distinction.

Corinthian Light, borne by a P.M., S.C.

Corinthian Column, borne by a P.M., I.C.

J.G. Wardens.

I.C.	E.C.	S.C.
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with Plumb Rule.

Doric Light, borne by a P.M., I.C.

Doric Column, borne by a P.M., E.C.

S.G. Wardens.

I.C.	E.C.	S.C.
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100	100	100

with Level.

D.G. and P.G. Junior Deacons.

P.D.G. Chaplains.

Bible Bearer with vol. S.L. on Cushion.

D.G. and P.G. Chaplains.

I.C. E.C. S.C.

Three Stewards with Wands.

I.C. E.C. S.C.

Deputy D.G. and P.G. Masters.

I.C. E.C. S.C.

With Square.

Three Stewards with Wands.

I.C. E.C. S.C.

Ionic Light, borne by a P.M., I.C.

Mallet, borne by a P.M., S.C.

Standard Bearer with Banner.

Sword Bearers.

I.C. E.C. S.C.

R. W. Bros. Pierce, Graham, Whitaker.

Three Stewards with Wands.

I.C. E.C. S.C.

I.C. D.G. Senior Deacons S.C.
E.C.I.C. D.G. Tylers S.C.
E.C.

On arrival at Church door, the procession will halt and face inwards, leaving space for the D.G. Lodge Officers and the D.G. Masters, preceded by their Standard and Sword Bearers. The deputies and others following from the rear. The D. and P.G. Masters will be conducted to their seats by two Stewards appointed to receive them inside the Church, the Brethren taking seats in order behind them, so as to file out of Church in proper order without confusion. After service is over the Brethren will march to the building and open out as at the entry to the Church.

The band will have taken their assigned position at the building, and during the march from the Church, and until all have reached their stations, will play appropriate music.

The Brethren having taken the places appointed for them, the D.G. Masters being placed on the E., N. and S. sides of the stone.

ANTHEM.

Tune—Old Hundredth.

Master Supreme, to Thee this day
Our corner stone with praise we lay,
And resting on the word fulfilled,
To thee, O Lord, our house we build.
Nor build we here with strength alone
Of carved wood or sculptured stone,
But squarely hewed and broadly planned,
Our lives we raise like ashlar grand.
By thee, O Lord, our work designed,
The widow's son his help shall find,
And we shall frame for age and youth
The winding stairs that lead to truth.

In Faith we toil, in Hope we climb,
 To Charity our arch sublime,
 And evermore the keystone see
 A "Master," Lord, in thee, in thee.

The P.G. Chaplain, I.C., will read Gen. i. v. 1, 2, 3.

The D.G. Chaplain, E.C., offers up Prayer.

Response by D.G. Masters—"Glory be to God on high."

CHOIR.—"As it was in the beginning, is now and ever shall be."

"So mote it be."

The stone will be raised and the Chairman of Trustees will read and deposit the scroll. The D.G. Treasurer will place the Phial of Coins, &c., and the cement will be spread by the D.G.M., E.C., Bro. Graham.

ANTHEM.

Round the spot—Moriah's Hill—
 Masons met with cheerful will;
 Him who stood as King that day
 We as cheerfully obey.
 Lord, we love thy glorious Name,
 Give the grace Thou gavest Him.

The stone is lowered, and stops.

Round this spot—thus chosen well—
 Brothers with fraternal hail.
 Gather in your mystic ring,
 Mystic words, and joyful sing.
 Lord, our hearts, our souls, are thine,
 On our labors deign to shine.

The stone is lowered a second time.

Round this spot may plenty reign—
 Peace with spirit all benign;
 Unity, and golden three,
 Here their influence ever be.
 Lord, these jewels of Thy store
 Send them bounteous, flowing o'er.

The stone is finally lowered to its bed.

Round this spot where now we stand
Soon will stand another band;
We to other worlds must go,
Called by Him we trust below.
Lord, Thy Spirit, grant we, they,
All Thy counsel may obey.

The D.G. Master, E.C., will address the D.D.G. Master, who will apply the Square.

The P.G. Master, I.C., will ask his P.G. Senior Warden to apply the Level.

The P.G. Master, S.C., will request his P.G. Junior Warden to apply the Plumb, and each Grand Master will strike three blows with the mallet, and the D.G. Master, E.C., will declare the stone well and truly laid.

CHOIR.—“So mote it be.”

The D.G. Director of Ceremonies will introduce the Architect, who presents the plans for the inspection of the D.G. Master, who hands them to the Brethren.

ANTHEM—WHEN EARTH'S FOUNDATION FIRST WAS LAID.

Tune—Adeste Fideles.

When earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect laws were made,
Established by His strict command.

Chorus—Hail! mysterious, hail, glorious Masonry,
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from Heaven he was taught
To plan, to build, to fix his home.

Hail! mysterious, &c.

Illustrious hence we date our Art,
Which now in beauteous piles appear;
And shall to endless time impart,
How worthy and how great we are.

Hail! mysterious, &c.

Nor we less fam'd for every tie
 By which the human thought is bound;
 Love, truth, and friendship socially
 Unite our hearts and hands around.
 Hail! mysterious, &c.

Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring shall request
 To learn and our bright paths pursue.
 Hail! mysterious, &c.

The Architect will present the working tools to the D.G. Master, who will anoint them and return for the use of the Craftsmen.

P.G. Chaplain, I.C., will read 1 Kings viii. v. 22, 23, 25, 26, 30, 43, 60.

The Worshipful Masters will present the vessels containing the Corn, Wine, and Oil.

The D.G. Master, E.C., scatters Corn and consecrates to Virtue.

CHOIR—"So mote it be."

CHOIR.—Genius of Masonry, descend,
 And with thee bring thy spotless train;
 Constant our sacred rites attend,
 While we adore thy peaceful reign.

GRAND HONOURS *once*.

The P.G. Master, I.C., pours the Wine and consecrates to Universal Benevolence.

CHOIR—"So mote it be."

CHOIR.—Bring with thee Virtue, brightest maid,
 Bring Love, bring Truth, and Friendship here,
 While kind Relief will lend her aid,
 To smooth the wrinkled brow of Care.

GRAND HONOURS *three times*.

The P.G. Master, S.C., drops the Oil and dedicates to all purposes of Masonry.

CHOIR—"So mote it be,"

CHOIR.—Bring Charity, with goodness crowned,
 Encircled in thy heavenly robe;
 Diffuse thy blessings all around
 To every corner of the globe.

GRAND HONOURS *five times*.

The P.G. Master, S.C., R.W. Bro. Whitaker, will deliver an Oration.

Offerings may be placed on the Stone.

CHOIR—

HYMN (CHANT).

O how amiable | are thy | dwellings: thou | Lord | — of |
 hosts!

My soul hath a desire and longing to enter into the | courts
 of the | Lord: my heart and my flesh rejoice | in the | living |
 God.

Yea the sparrow hath found her an house, and the swallow
 a nest where shè may | lay her | young: even thy altars O Lord
 of hosts, my | king | and my | God.

Blessed are they that dwell | in thy | house: they will be |
 alway | praising | thee.

Blessed is the man whose strength | is in | thee: in whose |
 heart | are thy | ways.

Who going through the vale of misery use it | for a | well:
 and the | pools are | filled with | water.

They will go from | strength to | strength: and unto the
 God of gods appeareth every | one of | them in | Sion.

O Lord God of hosts, | hear my | prayer: hearken, | O | God
 of | Jacob.

Behold O God | our de- | -fender: and look upòn the | face
 of | thine A- | -nointed.

For one day | in thy | courts: is | better | than a | thousand.

I had rather be a door-keeper in the | house of my | God:
 than to dwell in the | tents of un- | -godli- | -ness.

For the Lord God is a light | and de- | -fence: the Lord
 will give grace and worship, and no good thing shall he withhold
 from them that | live a | godly | life.

O Lord | God of | hosts: blessed is the man that | putteth
 his | trust in | thee,

D.G. Chaplain, E.C., will deliver the concluding Prayer.

CHOIR—"So mote it be."

D.G. Master—"Glory to God on High, on Earth Peace,
Goodwill toward Men."

CHOIR—"So mote it be."

CHOIR AND BAND—

ANTHEM—GOD SAVE THE QUEEN:

*(Masonic Version, Composed by Bro. I. Fowler, Dep. Grand
Sec. G. L. of I.)*

God save our Gracious Queen,
Long live our noble Queen,
God save the Queen!
Send her victorious,
Happy and Glorious,
Long to reign over us,
God save the Queen!

Hail, mystic light divine,
May'st thou ne'er cease to shine
Over this land.
Wisdom in thee we find,
Beauty and strength combined,
Masons are ever joined
In heart and hand.

Come then ye Sons of Light
In joyous strains unite,
God save the Queen.
Long may Victoria reign
Queen of the azure main,
Masons, resound the strain,
God save the Queen.

Reform procession, headed by Band, and return to Choral
Hall.

The Subscription Lists will be handed in.

The D.G. Lodge will be closed.

CHOIR—

CLOSING HYMN.

Now the evening shadows closing
 Warn from toil to peaceful rest;
 Mystic arts and rites reposing
 Sacred in each faithful breast.
 God of light, whose love unceasing
 Doth to all Thy work extend,
 Crown our order with Thy blessing;—
 Build,—sustain us to the end.
 Humbly now we bow before Thee,
 Grateful for Thy aid Divine;
 Everlasting power and glory,
 Mighty Architect! be thine.

Prayer by D.G. Chaplain.

D.G. Master declares Lodge closed.

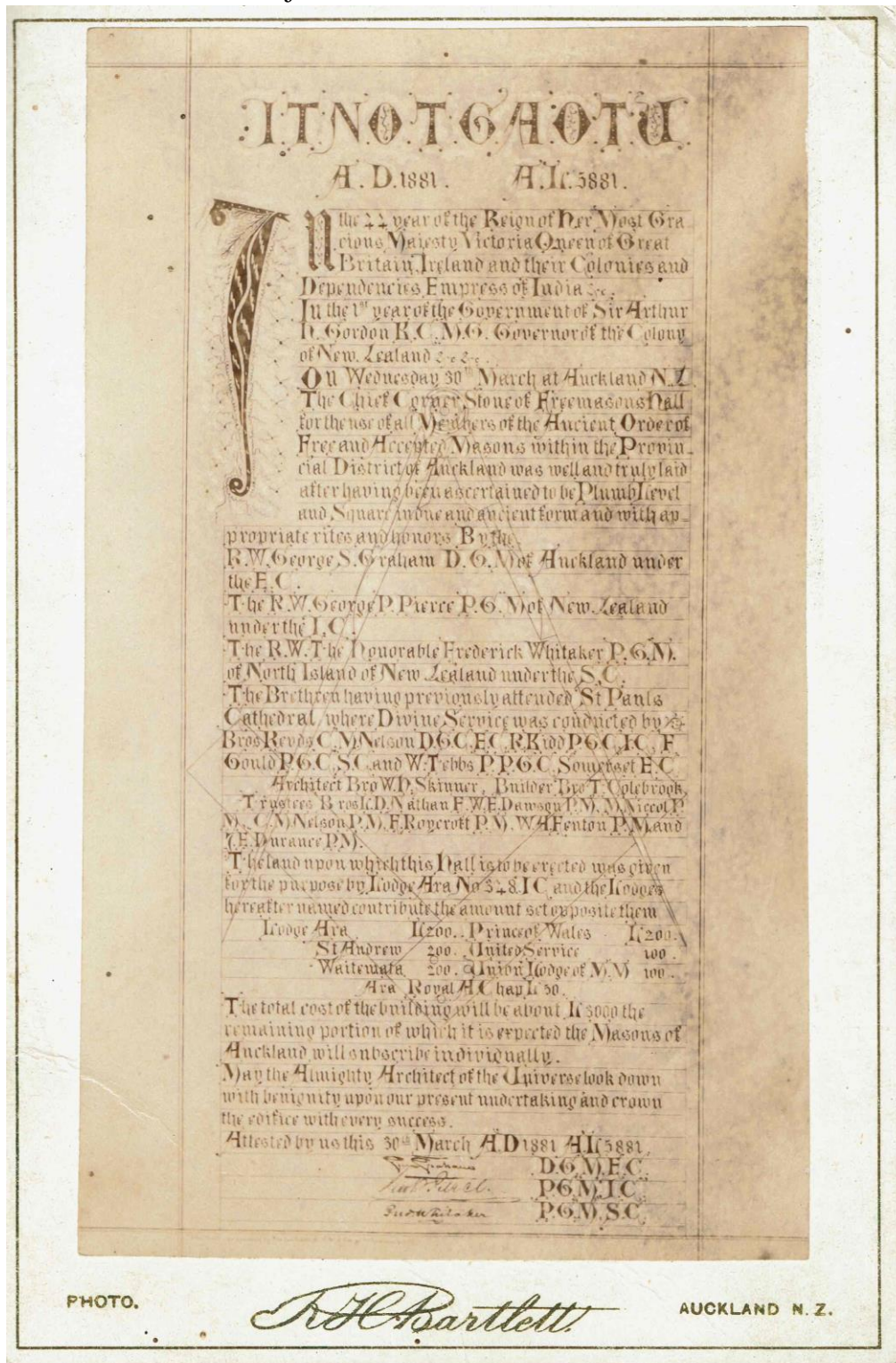
CHOIR—"So mote it be."

HENRY G. WADE,

D.G. SECRETARY, E.C.



A local photographer, RH Bartlett, whose premises were 'adjoining City Hall', was 'by appointment to His Royal Highness the Duke of Edinburgh and His Excellency Sir GF [George Frederick – Ed.] Bowen & The Earl of Pembroke'. Bartlett produced a photographic copy of a certificate of attestation signed by the three heads of the local jurisdictions.



This is a transcript of the certificate:

I T N O T G A O T U

A D 1881

A L 5881

In the 44 year of the Reign of Her Most Gracious Majesty Victoria Queen of Great Britain, Ireland and their Colonies and Dependencies, Empress of India, Etc

In the 1st year of the Government of Sir Arthur H Gordon, K.C.M.G.

Governor of the Colony of New Zealand Etc Etc

On Wednesday 30th March at Auckland N.Z. The Chief Corner Stone of Freemasons Hall for the use of all Members of the Ancient Order of Free and Accepted Masons within the Provincial District of Auckland was well and truly laid after having been ascertained to be Plumb Level and Square in due and ancient form and with appropriate rites and honors By the

R.W. George S. Graham D.G.M. of Auckland under the E.C.

The R.W. George P Pierce P.G.M. of New Zealand under the I.C.

The R.W. The Honorable Frederick Whitaker P.G.M. of North Island of New Zealand under the S.C.

The Brethren having previously attended St Pauls Cathedral where Divine Service was conducted by Bros Revds C.M. Nelson D.G.C. E.C. R. Kidd D.G.C. I.C. F. Gould P.G.C. S.C. and W Tebbs P.P.G.C. Somerset E.C.

Architect Bro W.H. Skinner, Builder Bro T Colebrook,
Trustees Bros L.D. Nathan F.W.E. Dawson M. Niccol P.M C.M. Nelson P.M. F Roycroft P.M. W.H. Fenton P.M. and J.E Durance P.M.

The land upon which this Hall is to be erected was given for the purpose by the Lodge Ara No. 348 I.C. and the Lodges hereafter named contribute the amount set opposite them

Lodge Ara	L200	Prince of Wales	L 200
St Andrew	200	United Service	100
Waitemata	200	Union Lodge of M.M.	100
Ara Royal A.Chap L 50			

The total cost of the building will be about L 3000 the remaining portion of which it is expected the Masons of Auckland will subscribe individually.

May the Almighty Architect of the Universe look down with benignity upon our present undertaking and crown the edifice with every success.

Attested by us this 30th March A.D. 1881 A.L 5881

[sgd] D.G.M E.C.

[sgd] P.G.M. I.C.

[sgd] P.G.M. S.C.

‘The Origins of Freemasonry and the Invention of Tradition’ – A Rebuttal

Dr Ric Berman, *FRHistSoc*
PM, Quatuor Coronati Lodge, 2076

It is difficult to know exactly how to respond to Andrew Prescott and Susan Sommers’ paper, ‘The Origins of Freemasonry and the Invention of Tradition’.² Is it meant to be taken seriously, at face value; or is it designed to provoke a reaction? Either way, the paper makes several points which can be grouped into three broad categories: the interesting; the obvious; and (at least to my mind) the erroneous!

Prescott and Sommers begin by reflecting on the concept of ‘origin’. As they acknowledge, the question has been considered before. Indeed, it is (or should be) obvious that an organisation such as freemasonry (in its many guises) is a product of a blend of social influences - economic, political and philosophical. And it is also the case that these factors shift over time with consequential effects. The process is sometimes mutual, in that freemasonry can and does impact upon society, changing it, sometimes marginally and sometimes materially. I set this out as one of several themes in *The Foundations of Modern Freemasonry*³ and in other works, but the concept of social influence is accepted by many historians, masonic and otherwise.

Equally, it is likely that most academic historians would agree with Marc Bloch that the idea of searching for a single point of origin, rather than evaluating and analysing the many factors that shape change, is often an unproductive exercise. Nonetheless, we should recognise that that statement can and should be qualified. Key events, the Black Death, for example, or powerful secular trends, such as the industrialisation or colonialization and Empire-building, may trigger a step-change in direction and exercise material influence on organisational development. So, even if we cannot necessarily establish the location of a single point of origin, we can identify factors that have driven fundamental transformations in social and organisational development.

² *Harashim*, 85 (December 2019). The paper was presented originally at the third ‘World Conference of Fraternalism, Social Capital and Civil Society’, Paris, France, June 2019.

³ Ric Berman, *The Foundations of Modern Freemasonry: The Grand Architects, Political Change and the Scientific Enlightenment* (Sussex Academic Press, 2012, 2015).

I have commented in several books and articles that there are many examples of such drivers of masonic change, both national and international.⁴ In addition to those mentioned above, we can mention Scots-Irish migration to North America in the latter half of the eighteenth century, which altered fundamentally the direction North American freemasonry would follow; the 1813 union of the Moderns and Antients, which facilitated a more socially accessible, spiritually-influenced form of freemasonry in nineteenth-century England; military freemasonry allied to Empire building, which evolved to form different types of freemasonry within Britain's colonies and later the Commonwealth; and the impact of Jacobitism on eighteenth and nineteenth-century continental European freemasonry, and the subsequent development of the Scottish and Swedish Rites etc. There are many other similar examples.

Prescott and Sommers also comment on the 'worship of the idol of origins', stating that freemasonry is particularly prone to this fault since it claims to 'preserve ancient landmarks of ritual and wisdom and sees itself as the incarnation of pure ancient masonry'. I will return to this statement later but at this stage would merely note that it is correct to argue that the appropriation of the past to substantiate the present is a practice or fault common among many social organisations. It is less as an exercise in validation than a demonstration of insecurity, personal and institutional. But the issue of how it applies to freemasonry is a separate matter, and one that is quite nuanced.

Prescott and Sommers' tangential analysis of the domination of the mediaeval guilds by local elites is largely uncontentious. The point has been made in many books and articles, and even in the 2016 Prestonian Lecture, which likewise references a Marxist approach to history:⁵

Over the course of the sixteenth and seventeenth centuries the guilds' social and financial influence increased steadily as they became integrated into and embedded within local civic political structures, especially in London and England's larger provincial cities, including

⁴ *Schism: the Battle that Forged Freemasonry* (Sussex Academic Press, 2013); *From Roanoke to Raleigh: Freemasonry in North Carolina, 1730-1800* (Old Stables Press, 2017); *Loyalists & Malcontents* (Old Stables Press, 2015, 2017); 'The London Irish and the Antients Grand Lodge, 2015, *Eighteenth Century Life*, 39.1 (2015); 'Laurence Dermott, Ahiman Rezon' and 'A Defence of Free-Masonry' in Róbert Péter (ed.), *British Freemasonry, 1717-1813*, vol. 4 (Routledge, 2016); 'Freemasonry, the London Irish, and the Antients Grand Lodge' in Christopher B. Murphy & Shawn Eyer (eds), *Exploring Early Grand Lodge Freemasonry* (Plumbstone, 2017); *et al.*

⁵ Berman, *Foundations: new light on the formation and early years of the Grand Lodge of England* (Old Stables Press, 2016).

Chester and York.

In addition to their local and regional political influence, which included nominating members to the city council, a range of social and financial connections tied the guilds to the municipal authorities and vice versa.⁶ At the same time, guild membership shifted, becoming increasingly dominated by master builders and business owners.⁷ Such men had a similar social standing to other civic burghers and freemen and comparable economic interests. Heather Swanson,⁸ commenting on and extending Maurice Dobb's (Marxist) analysis,⁹ has argued that local merchant and artisan oligarchies controlled provincial towns and cities and manipulated the guild system to advance their own self-interested political and financial purposes. And as Dobb noted, the prevailing condition of relatively inefficient and parochial markets facilitated such exploitation:

*monopoly was of the essence of economic life in this epoch ... since the municipal authority had the right to make regulations as to who should trade and when they should trade; it possessed a considerable power of turning the balance of trade in [its own] favour.*¹⁰

Self-interest also encouraged guilds to admit local dignitaries to their ranks. The advantages were tangible: the local magistrates' authority still extended to setting wage rates based on local market conditions, a power reaffirmed in the sixteenth-century *Statute of Artificers*.¹¹ Moreover, local politicians - aldermen, sheriffs and mayors - were responsible for commissioning civic building works and granting guild charters. And the higher fees paid by non-working members provided an effective subsidy to the lodge.

⁶ P.M. Tillott (ed.), *A History of the County of York* (London: Victoria County History Publications, 1961), pp. 91-7, 166-73 & 173-86.

⁷ Douglas Knoop and G.P. Jones, *The Mediaeval Mason* (Manchester: Manchester University Press, 1933), pp. 223-33.

⁸ Heather Swanson, 'The Illusion of Economic Structure: Craft Guilds in Late Mediaeval English Towns', *Past & Present*, 121 (1988), 29-48, esp. 30-1.

⁹ Maurice Dobb, *Studies in the Development of Capitalism* (London, 1946), p. 97.

¹⁰ *Ibid.*, pp. 89-90.

¹¹ Woodward, 'The Background to the Statute of Artificers: The genesis of Labour Policy, 1558-63', *Economic History Review*, n.s. 33.1 (1980), 32-44.

This 'functionalist' interpretation has been put forward not only by Marxist historians but also by Masonic historians. Referring to 'a very old manuscript', William Preston noted at the end of the eighteenth century that

*when the Master and Wardens met in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels.*¹²

In short, the mutual economic advantages were obvious. In return for granting the guilds the privilege of operating local or regional monopolies, the municipalities received fees, taxes and a share in the fines levied by the guilds. And by admitting non-operative members, the guilds developed a close relationship with their clients and prospective clients and enhanced their influence over the availability, and thus the price of labour. Moreover, with both groups increasingly overlapping, it can be argued – probably correctly – that members of the local oligarchy eventually dominated both sides of the negotiating table.¹³

Prescott and Sommers continue, referring to 'cultural power' as a means of oppression and citing Eric Hobsbawm's *The Invention of Tradition* as a vector for their analysis. This is an interesting tangent to follow.

Although viewed as one of the twentieth-century's leading historians, Hobsbawm's paper is arguably a strange choice in that he fails to make a clear distinction (if such a thing were possible), between 'invented' traditions and those deemed 'authentic'.

A Stalinist and founder of the Communist Party Historians Group, Hobsbawm's historical analysis is mainly concerned with the long nineteenth-century, which he views as a world shaped by the imperialism of the elites and the oppression of the masses. He was a communist rather than a socialist, and, unlike virtually all his peers who recanted, a life-long apologist for Stalin's

¹² William Preston, *Illustrations of Masonry* (London, 1796), p. 184.

¹³ With respect to York, cf., R.B. Dobson, 'Admissions to the Freedom of the City of York in the Later Middle Ages', *Economic History Review*, n.s. 26.1 (1973), 1-22, and Swanson, 'The Illusion of Economic Structure', 46-8.

excesses.¹⁴ Regardless, following the collapse of the Soviet Union, Hobsbawm ceased to be an ideological threat and his espousal of history as class struggle was embraced by many within the liberal and centre-left British establishment.¹⁵ He was appointed a Companion of Honour in 1998, presumably on the advice of Prime Minister Tony Blair.

Hobsbawm's views regarding freemasonry are generally little more than tangential observations. He argues that the organisation unites 'friendship, kinship and love in the heightened atmosphere of something like religion',¹⁶ and draws a parallel with trades unionism.¹⁷ These are not unreasonable comments.

However, Prescott and Sommers extend rather than embrace Hobsbawm's view of freemasonry. They contend that 'tradition is a vital political weapon, and myths of origin continue to be invented by populist politicians across the world from Erdogan in Turkey and Victor Oban in Hungary to Narendra Modi in India'. They cite Hobsbawm's view of freemasonry as an organisation 'providing the raw materials for the construction of a new tradition', but expand this allusion beyond breaking point with the assertion that 'freemasonry is particularly prone to the *crack cocaine* of nationalism',¹⁸ 'myths of the origins of freemasonry have been manipulated as a means of power', and 'master narratives have been invented by different masonic bodies and individuals in an attempt to bolster their own power and influence'.

I pause to draw breath.

In the same vein, and just a few lines later, Prescott and Sommers assert (without evidence), that the Grand Lodge in London has 'consistently over three hundred years manipulated and reinvented historical tradition', and that the purpose of the tercentennial celebration was not to mark the 300th anniversary of the first Grand Lodge but to infer by association that freemasonry began in 1717 with the establishment of the first Grand Lodge

¹⁴ Hobsbawm was asked in 1994 whether Stalin's slaughter of 20 million Russians could be justified if it created a communist utopia. He responded in the affirmative, saying "yes": *The Late Show* (BBC 2), Eric Hobsbawm speaking to Michael Ignatieff about *Age of Extremes*, 24 October 1994.

<https://www.bbc.co.uk/programmes/b01nv852>, accessed 29 December 2019.

¹⁵ Maya John, 'Remembering Eric Hobsbawm and His Age: A Journey from Popular Front to 'New Labour'', *Social Scientist*, 40.11/12 (2012), 89-100.

¹⁶ Eric Hobsbawm, 'Fraternity', *New Society*, 16.4 (1975), 470-3.

¹⁷ Eric Hobsbawm, *Worlds of Labour* (London: 1984), p. 71.

¹⁸ My italics.

and that '300 years of Grand Lodge is 300 years of freemasonry'.

I pause for breath once more. The statement is extraordinary. Prescott and Sommers could have argued that Grand Lodge had from time to time asserted its views as a means of achieving masonic pre-eminence, for example, in its (less than successful) spat with the Antients in the second half of the eighteenth century; or that it had on occasion vied with other grand lodges over the question of masonic regularity. These comments would have been accurate. And evidence abounds. But - perhaps in a quest for controversy - rather than caveat they opt to provoke, issuing an all-embracing condemnation whose length and breadth undermines their argument.

At the same time, Prescott and Sommers raise a red herring - 'is a grand lodge all that freemasonry consists of...' - in order to skewer it. They contend (as is the case), that the statement is false, but argue that 'the creation of a grand lodge was ... simply an administrative device'.

That this analysis is also false is discussed below. Indeed, if their argument hinges on this point - and to a substantial extent it does - it underscores its lack of validity.

Prescott and Sommers then pose a question: 'it is not clear why the Enlightenment form of freemasonry which developed in the eighteenth century is considered a purer form of freemasonry than that practiced in Scotland, Ireland and England in the seventeenth century'. But they ignore the most obvious response: that fundamental differences in the intellectual make-up of eighteenth-century English freemasonry set it apart from its predecessor forms, wherever located. I will return to this point later.

Prescott and Sommers carry on, arguing that even the date of the creation of the first grand lodge - 1717 - is incorrect. They assert that 1717 is a 'myth', a 'shibboleth', and that *all* the evidence points to 24 June 1721 as the date on which the first Grand Lodge was created. It is a cornerstone on which a large part of their argument is constructed. But if they were certain of their case, surely it would be appropriate for them to review and countermand the evidence that points to an earlier date? Regretfully, they choose not to do so.

Let me make two points:

First, so far as the United Grand Lodge of England is concerned, the 2017 tercentennial celebration was to mark three hundred years since the establishment of the first Grand Lodge – not to mark the beginning of freemasonry! That this *was* so is evident from the nature of the commemorative event itself.

And second, with respect to the alleged ‘myth’ of 1717, it is worthwhile examining – yet again – the mass of evidence that supports the view that 1717 marked a seminal date in the process of development of the first Grand Lodge.

Prescott and Sommers’ argument that the Grand Lodge of England can be dated only to 24 June 1721, the day on which the Duke of Montagu was installed as grand master at Stationers’ Hall, ignores a large part of what they themselves argue in their paper: the importance of contemporary historical context. This, together with documentary evidence, supports an earlier date of formation *and* the thesis that the path of establishment was trodden over several years.

If they had argued that the events of 24 June 1717 marked one of several key points in the development of the Grand Lodge of England, I would agree with them. But they do not, insisting that this is the *only* relevant date.

Prescott and Sommers state (correctly) that many institutions, including the Grand Lodge of London & Westminster, later the Grand Lodge of England, are not created in a vacuum. Rather, they are a product of their time and of their founders’ tenets. Thus, it follows directly and should be obvious that such institutions rarely - if ever - emerge fully formed from their progenitors’ minds but are crafted over time, and sometimes over several years.

I have stated elsewhere that one of the most powerful arguments against the notion that the new Grand Lodge of London & Westminster soared from nothingness on 24 June 1721 with the Duke of Montagu at its head is the utter implausibility of that statement.¹⁹

One key to placing the date of the founding of the first Grand Lodge before 1721 - and to 1717 in particular - is to understand the febrile political and

¹⁹ ‘1717 And All That’, *AQC* 131 (2018). Prescott & Sommers argue that the Order of the Bath was ‘created’ in a matter of months, using that as a parallel to the first Grand Lodge. But the Order of the Bath had the examples of other noble orders, strong government support, and the assistance of the College of Heralds!

religious context of the second decade of the eighteenth century. It was a period marked by the political fallout from the death of Queen Anne, the last of the Stuart monarchs, and the coronation of the Elector of Hanover as George I two months later in October 1714.

The coronation led to riots in some twenty cities and towns across England, from Canterbury to Shrewsbury, and from Taunton to Norwich. London itself was not immune, with the king's return from the Lord Mayor's banquet in November 1714 disrupted by angry protesters, while rioting broke out east of the City of London at Whitechapel.²⁰

The parliamentary elections of March 1715 gave the Whigs a crushing majority in the House of Commons and they followed up with a purge of virtually all remaining Tories from central government. Their actions triggered another wave of anti-Hanoverian riots, affecting Bristol, Oxford, Gloucester, Manchester and Leeds.

But for George I and his new government worse was to come. Taking advantage of the discontent and building on an existing support base, the Earl of Mar raised James Stuart's standard at Braemar to foment a rebellion in Scotland. He met with initial success and a swathe of Scotland went over to the Pretender, as did parts of Durham, Northumberland and Cumberland. Buoyed by their success, the Scottish Jacobites marched south, gaining ground as far as Preston, Lancashire.

The Jacobite insurrection in Scotland was a product of several factors, including Scottish resentment at the corruption that accompanied the passing of the Act of Union by the Scottish parliament just eight years earlier. Key Scottish aristocrats had been suborned with cash and honours, and Robert Burns' castigating comment that the country had been 'bought and sold for English gold' was an accurate reflection of the political reality.²¹

A second dynamic was equally important. Many in Scotland (and in England and Wales), nurtured a moral and religious hostility to the choice of George of Hanover over James Stuart, the late queen's closest living relative.²² But

²⁰ Abel Boyer (ed), *The Political State of Great Britain* (London: J. Baker, 1711-40), volume 8, p. 439; cf., also, BL Add. MSS 22202, ff. 200-12.

²¹ Robert Burns (1759-1796). The line comes from *Such a Parcel of Rogues in a Nation* (1791).

²² Anne and Mary, her older sisters, were the product of James II's first marriage to Anne Hyde (1638-1671).

although James was Queen Anne's half-brother, as a Catholic he was excluded from the succession under the Act of Settlement, which limited the choice of monarch exclusively to James I of England (James VI of Scotland's) Protestant heirs.²³

A significant minority within Britain - Protestant and Catholic – believed that there was only one legitimate basis for the British constitution: the divine right of kings. From this standpoint, the authority to govern was derived solely from God and a king ruled his nation by virtue of God's direct command.

Hereditary succession was the only means by which a king could and should be replaced, and it was thus unlawful for parliament to interfere with James Stuart's inalienable right. The unavoidable result of such a theological analysis was that George I's coronation was neither legally binding nor morally valid.

Arguably more worryingly for the government and its supporters, James Stuart had other influential followers, not least those who stood to benefit from his return. This was not limited to those Tories forced from power by George I and his Whig administration. France, Spain and Sweden also favoured the Stuart cause.

Although the 1715 Rising was defeated in 1716 and attempts made at rapprochement, this failed to remove the Jacobite threat. Successive governments from 1716 onwards feared that a French or Spanish-backed invasion in tandem with another Jacobite insurgence could destroy Hanoverian Britain. If successful, such a rebellion would sever the Hanoverian line, dismember the Whig administration, and dial the political clock back to the early 1680s.

Despite what has been written by several modern historians, such concerns were genuine, justified, and shared widely within the British establishment. And continental European support for James Stuart and his followers was real, not imagined.

²³ It is a Stuart myth that there were between thirty and fifty Catholic contenders who had more direct links to Queen Anne than Prince George. There were six, and all were foreign. But the Jacobite fable was assisted by George having been born in Hanover with German as his first language and limited spoken English: cf. William Gibson, 'How Closely Related Were George I and Queen Anne?', comment added 29 July 2014 at <https://thehistoryofparliament.wordpress.com/2014/07/29/how-closely-related-were-george-i-and-queen-anne/>, accessed 2 December 2017. The Act of Settlement excluded from the throne 'every Person ... reconciled to or shall hold Communion with the See or Church of Rome or shall profess the Popish Religion or shall marry a Papist'.

Over the next half-decade there were three more attempts to promote domestic insurrection in Britain in tandem with a foreign invasion: in 1717, a Swedish-backed conspiracy was narrowly forestalled by Britain's secret intelligence service; in 1719, a Spanish-backed invasion failed when storms in the Bay of Biscay dispersed the Spanish fleet; and in 1721, the 'Atterbury Plot' was uncovered by the secret service, with troops called to London and the interrogation and arrest of the main British protagonists.²⁴

These events provide the political background to the masonic events of 1716,²⁵ 1717²⁶ and 1721,²⁷ and support the argument that there was throughout this period a burgeoning drive to reposition English freemasonry as a bastion of support for George I and the Whig government. It is this that gave impetus to the development of the first Grand Lodge and to a process that rolled out over several years as the new Grand Lodge reconfigured English freemasonry and extended its remit and influence from the local (the Grand Lodge of London and Westminster), to the national (the Grand Lodge of England), and then further afield, as freemasonry took root in Britain's colonies and elsewhere.

It was through the influence and endeavours of members of the Horn Tavern lodge in particular, especially Jean Theophilus Desaguliers, Charles Delafaye, and George Payne, the Duke of Richmond's deputy at the Horn, as well as the Duke of Richmond and Duke of Montagu, that English freemasonry was reconstructed as a pro-establishment and pro-Hanoverian organisation with a firmly Whiggist and Enlightenment agenda.

The change was put into effect through the development of a centralised governance structure and the reconfiguration of masonic ritual, especially the wholesale rewriting of freemasonry's charges and regulations. These were altered to endorse and advance Enlightenment concepts: constitutional rather than absolutist government; religious toleration; the promotion of education and science - a world interpreted through rational observation as opposed to religious diktat; meritocracy; and a form of democracy.

²⁴ Cf. Berman, *Espionage, Diplomacy & the Lodge. Charles Delafaye and The Secret Department of the Post Office* (Goring Heath: The Old Stables Press, 2017).

²⁵ The meeting of the founding four lodges at the Apple Tree, Covent Garden.

²⁶ The assembly and feast marking the first Grand Lodge at the Goose & Gridiron on St John the Baptist's Day, June 1717.

²⁷ The 24 June 1721 installation of the Duke of Montagu as the first noble grand master.

The Enlightenment ideas that English freemasonry presented and championed were a function of the political and religious mores of its leadership, and a response to the threat posed by James Stuart, the ‘king over the water’, and his continental European supporters. A Stuart monarchy backed by absolutist Spain or France would have seen the Whigs chased from power and office, and their political and financial capital dissipated. And for Huguenot refugees such as Desaguliers who had found sanctuary in Britain having fled near-genocidal persecution in France, the peril posed by the Jacobites was perceived as existential.

It is difficult to understand why Prescott and Sommers are unwilling to acknowledge this context and the gradualism of a four-year gestation for Grand Lodge that it implies and supports. The importance of context is, after all, precisely what they argue in their paper.

Prescott and Sommers also underplay the significance of the repositioning of English freemasonry in the eighteenth century as an organisation that championed and propounded Enlightenment values. Rather than accept the argument - substantiated by evidence - that freemasonry was reinvented in the early eighteenth century and gained a membership that embraced intellectual self-improvement, religious tolerance, and support for a ‘sovereign legislature’ and constitutional monarch, they make an unsupported assertion that the purpose of invoking Enlightenment freemasonry was simply to allow Grand Lodge (and later UGLE) ‘to bolster its claims to masonic primacy’. To support this claim, they grasp at a *non sequitur* and conflate the tercentennial celebrations with faux aspects of the *Cooke* and *Regius* manuscripts - the ‘traditional histories’ – that were designed to legitimise illegal wage negotiations in post-Black Death England.²⁸

It is equally hard to understand why Prescott and Sommers ignore all the evidence which points clearly towards a formation process (not a single point), for the establishment of the first Grand Lodge that begins some years earlier than June 1721.

Perhaps it would be helpful to set out some of that material once again.

Anderson wrote in the 1738 *Constitutions* that in 1716 four lodges met at the

²⁸ Cf., esp., Berman, *Foundations: new light on the formation and early years of the Grand Lodge of England*.

Apple Tree, constituted a Grand Lodge *pro tempore*, and the following year on St John Baptist's Day met at the Goose & Gridiron Alehouse to assemble and feast, creating the new Grand Lodge of London & Westminster, with Anthony Sayer elected Grand Master of Masons.

That statement, taken at face value for years, has been declared by Prescott and Sommers to be 'unreliable'. However, their contention not only ignores the context outlined above but also disregards the evidence that supports Anderson's statement.

The following facts are particularly germane:

- In 1721, Desaguliers introduced himself in Edinburgh as a 'late general master general of the masons' lodges in England', the relevant Scottish note-taker's rendition of 'past grand master'.²⁹
- In the 1723 *Constitutions*, Payne is referred to as a past grand master.³⁰
- In a slightly later but nonetheless contemporary document, a private letter from the Duke of Richmond to Martin Folkes (one of his closest friends and a fellow freemason), refers specifically to Richmond's non-aristocratic predecessor grand masters of the first Grand Lodge. The duke names each of them: 'Anthony Sawyer, George Payne and Dr Desaguliers'.³¹ This alone is incredibly powerful evidence, and extremely difficult, if not impossible, to refute.
- The contemporary Minutes of Grand Lodge record that on 21 April 1730, when Anthony Sayer and Joshua Timson made claims on the Grand Charity, the former is described as 'formerly Grand Master' and the latter as 'formerly Grand Warden', descriptions that went unchallenged.
- Other pre-1721 grand officers are described in the Minutes in similar terms, including Jacob Lambell, a former (1717) grand warden,³² who is referred to as such on 31 March 1735 and in subsequent entries.
- William Stukeley's diaries, deployed as hard evidence by Prescott and Sommers, also support the argument for a pre-1721 Grand Lodge. Stukeley's entry for 24 June 1721 notes that *Grand Master* Payne produced an old MS, and that the Duke of Montagu was chosen to be the grand master for the following year. In short, Stukeley confirms that Payne was a predecessor grand master to Montagu. And if Payne acted as such, then why should we doubt – as Richmond states in his letter to Folkes – that Sayer and Desaguliers did likewise.

²⁹ Minutes of the Lodge of Edinburgh (Mary's Chapel No. 1 1598-1738 (QCA 13 (1962), 269.

³⁰ James Anderson, *The Constitutions of the Freemasons* (John Senex & John Hooke: London, 1723), (the '1723 Constitutions'), p. 58.

³¹ Richmond to Folkes, c. 1725: Royal Society Library, MS/865. The names are written as 'Ant. Sawyer, Geo. Payne, & Dr Dessys'.

³² Appointed in 1717.

And then there are the examples of the Grand Lodge of Scotland and the Grand Lodge of the Antients, both of which followed the structural pattern established by the Grand Lodge of England.³³ Let us examine the case of the Antients' Grand Lodge first.

- Formed in 1751 and based at the Turk's Head Tavern, the Antients' Grand Lodge began as a Grand Committee, at that point without a grand master at its head. In 1752, having met at the Temple Eating House, the Grand Committee determined to move to the Five Bells Tavern, which it considered a more reputable location. A year later, in 1753, they installed Robert Turner, the Master of Lodge No.15, as their first grand master. And in 1756, William Stewart, 1st Earl of Blessington, consented to replace Turner as grand master. *Ahiman Rezon*, the Antients' *Constitutions*, was published by Laurence Dermott the same year.³⁴
- It is accepted by many if not most historians that the Antients Grand Lodge 'began' in 1751, notwithstanding that it was initially constituted as a Grand Committee; that the appointment of a grand master was delayed until 1753; and that a noble grand master was not installed until 1756. This *process* of development provides a good analytical parallel with the establishment of the first Grand Lodge of England. And that it took time and developed over a several years is significant. Unlike those who established the first Grand Lodge, the Antients had a ready-made model to follow. But despite this, the process of formation took some five years. We can also note a difference between the two: Anthony Sayer, George Payne and Jean Theophilus Desaguliers were appointed and are referred to as grand masters from 1717, 1718 and 1719, respectively, whereas the Antients do not appoint their first grand master until 1753.
- The take-away is that the Antients Grand Lodge, like the first Grand Lodge of England, underwent a process of development over a period of years. And like the first Grand Lodge, the Antients recognised the importance of a noble patron: an aristocrat who lent social legitimacy and political protection. It is for this reason that the publication of *Ahiman Rezon*, first mooted in 1754, is delayed for two years until Blessington gives his consent and is appointed grand master.
- The creation of the Grand Lodge of Scotland also offers a strong parallel to that of the first Grand Lodge of England. Lisa Kahler, in her PhD thesis *Freemasonry in Edinburgh, 1721-1746: institutions and context*,³⁵ argues that in forming their own grand lodge in 1736, the Scottish lodges use the model of the Grand Lodge of England, rather than developing their own structure. But what is particularly important is her comment that despite having a pre-existing template to follow, the founding lodges' decision to move forward 'was the culmination of *at least* 14 months of planning'.³⁶
- In short, even in Edinburgh and with an established English (and Irish) model to follow, and in complete contrast to what Prescott and Sommers purport was a case of near instantaneous formation in England, the process of creation of a Scottish grand lodge took considerable time.

³³ I am grateful to Daniel Gardiner, GS, GL of Montana, for reminding me of these facts.

³⁴ Laurence Dermott, *Ahiman Rezon* (London, 1756).

³⁵ Lisa Kahler, *Freemasonry in Edinburgh, 1721-1746: institutions and context* (University of St Andrews, PhD Theses, 1998).

³⁶ *Ibid.*, p. 216. My italics.

Prescott and Sommers also assert that the establishment of a Grand Lodge was ‘simply an administrative device’. This is palpably incorrect. The Grand Lodge of England was formed to cement a new form of freemasonry and propound a new ideology and approach. And the founders succeeded. The years that followed were marked by step-changes within English freemasonry, including the creation of a central governance structure and the publication and dissemination in 1723 of a new *Constitutions* which changed fundamentally the mediaeval oaths, regulations and charges that had hitherto ‘governed’ lodges.³⁷

I have suggested in other articles and books that the most important aspect of the 1723 *Constitutions* was not the longest section - the traditional history, a literary device that places freemasonry within a faux historical landscape that stretched back to Adam, ‘our first parent’, nor the regulations governing the internal operations of a lodge and the grand lodge, albeit that the latter ushered in important changes. The most fundamental addition was the new and radical ‘charges’, which established fresh foundations for English freemasonry. These were rooted in Enlightenment values and initiated a tectonic shift in organizational culture and philosophy. Importantly, the new Grand Lodge insisted that its tenets be applied across the whole of English freemasonry, with ‘all the Tools used in [masonic] working ... approved by the Grand Lodge’.³⁸

Let me now turn to those Enlightenment tenets and answer in more detail the earlier question as to why the eighteenth-century form of freemasonry – that is, Enlightenment freemasonry - is so important.

Notwithstanding that freemasonry’s re-making was driven in part by the consequences of the ‘Glorious Revolution’ and the proximate threat to Hanoverian England from James Stuart and his Jacobite supporters, much of the phraseology and content of freemasonry’s reworded liturgy is based intentionally on Enlightenment philosophical principles.³⁹

³⁷ 1723 *Constitutions*.

³⁸ 1723 *Constitutions*, p. 53.

³⁹ The term ‘Enlightenment’ refers to a radical philosophy that emerged in northern Europe during the late seventeenth and early eighteenth century. Its defining characteristics were (and are) a belief in reason, personal liberty, and the search for knowledge through scientific method and rational observation. In the early eighteenth century this represented a challenge to the European status quo, which was dominated by absolute monarchies and hereditary privilege, both supported by the ecclesiastical authority of the established Catholic Church. Enlightenment values included religious toleration, a philosophy that was an anathema to the Catholic establishment; and support for a constitutional monarchy subservient to an elected parliament, a direct challenge to autocracy and the divine right of kings. Other Enlightenment themes included civic responsibility,

Eighteenth-century freemasonry referenced the rational objectivity of Newtonian science proselytised by many Fellows of the Royal Society, some half of whom were or became freemasons.

It centered on a handful of key tenets, one of the most significant of which was religious toleration. Eighteenth-century freemasonry embraced latitudinarianism and deism, and accepted all faiths, from Anglicans and Protestant Dissenters, to non-Jurists, Catholics and Jews.

Masonic ritual was also modified to provide and promote support for a supreme legislature, the radical concept of a sovereign parliament, independent judiciary, and constitutional as opposed to absolute monarchy.

And alongside the emerging revolutions in agricultural and basic industries, freemasonry offered the ideal of self-improvement through education, especially scientific education, and moral self-awareness.

The Charges

The first charge – *Concerning God and Religion* - was freemasonry's cornerstone. It was a paean to religious tolerance and personal morality, and replaced the mediaeval invocation to the Holy Trinity and past masonic declarations in favour of Christian belief alone.⁴⁰ As amended, the charge obliged freemasons to 'obey the moral law' within a new framework of 'that religion in which all men agree'.⁴¹ It was no longer necessary for a freemason to 'be of the religion of that country or nation' where he resided but instead he was enjoined to believe in a Supreme Being - God - and be a *moral* person – a 'good man and true'.

The charge was not supportive of any specific religious denomination or church. As written, it was a simple and powerful declaration of faith in a divine being without a stated preference for any specific form of worship. The charge

meritocracy, and the promotion of the societal and civic benefits that flow from benevolence, courtesy, education, and self-improvement. These were far-reaching ideas which would become bound up with and incorporated into the Constitution of the new United States.

⁴⁰ For example, the *William Watson* MS at York (c.1530): 'The first Charge is that you be [a] true man to God, and the Holy Church'. Cf. QC Antigrapha, vol. 3 (1891). <https://www.quatuorcoronati.com/research-resources/>, accessed 30 January 2019.

⁴¹ 1723 *Constitutions*, p. 50.

was latitudinarian, if not deist, and was a radical denial of doctrine and a repudiation of ecclesiastical organisation.

A Mason is obliged ... to obey the Moral Law, and if he rightly understands the Art he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union, and the means of conciliating true Friendship and Persons that must have remained at a perpetual Distance.⁴²

The charge implicitly and explicitly gave backing to religious tolerance, not least the right to hold to Protestant beliefs in a Catholic country. This had been and remained a long-standing element of Huguenot philosophy and was simultaneously an Enlightenment sensibility shared by many Whigs.

At the same time, freemasonry openly embraced teleology on both a personal and social level. Freemasons were enjoined to become 'moral persons' and 'men of honour, purpose and integrity'. And freemasonry - 'the Craft' - was advanced as a mechanism through which personal differences could be healed, becoming 'the means of conciliating true friendship'.

Desaguliers, then deputy grand master, the probable author of the charges, was one of the foremost advocates of such an approach.⁴³ And his views were shared by many others within his circles, including Martin Folkes, a vice-president of the Royal Society and later its president.⁴⁴ For such men, a belief in God, 'the All-wise and Almighty Architect of the Universe',⁴⁵ and in Newtonian science, a world interpreted through rational observation, were not in conflict; they

⁴² Ibid.

⁴³ The Rev. Dr John Theophilus Desaguliers (1683-1744), FRS, cleric, scientist and Huguenot. Grand Master, 1719; Deputy Grand Master 1722, 1723, 1725. Regarded as 'the best mechanic in Europe', he was one of Europe's most highly regarded scientific lecturers and waved the flag for Britain's commercial and scientific standing. Cf., Berman, *Foundations*, esp. chapter two; and Audrey T. Carpenter, *John Theophilus Desaguliers, A Natural Philosopher, Engineer and Freemason in Newtonian England* (London: Bloomsbury, 2011).

⁴⁴ Martin Folkes (1690-1754), a member of the Bedford's Head Tavern lodge in Covent Garden.

⁴⁵ Desaguliers, *The Newtonian System of the World* (London, 1728), *Dedication*, pp. iii-iv.

were one and the same:⁴⁶

Natural Philosophy is that Science which gives the Reasons and Causes of the Effects and Changes which naturally happens in Bodies... We ought to call into question all such things as have an appearance of falsehood, that by a new Examen we may be led to the Truth.⁴⁷

Within a decade this teleological concept had become integral to freemasonry:

As Masons we only pursue the universal Religion or the Religion of Nature. This is the Cement which unites Men of the most different Principles in one sacred Band and brings together those who were most distant from one another.⁴⁸

The freemasonry of the Grand Lodge of England combined belief in a Divine Creator – the ‘Almighty Architect’, with Enlightenment science. For freemasons, ‘the essential part of religion [would be] grounded upon immutable reason [and] religion may therefore be called the Moral Law of all nations’.⁴⁹

The doctrine was central to a new intellectual and philosophical approach that pursued a rational interpretation of the natural world as a pathway to divine truth. Sympathetic contemporary texts, including *Long Livers*, reflect a similar pantheistic methodology. Dedicated to the freemasons and to ‘Men excellent in all kinds of Sciences’, *Long Livers* proudly proclaimed that ‘it is the Law of Nature which is the Law of God, for God is Nature’.⁵⁰

The second Masonic charge - *Of the Civil Magistrate Supreme and subordinate* - addressed the sovereignty of a constitutional parliament, the validity of the Hanoverian succession, and the threats posed by the Catholic Pretender, James Stuart, and his supporters.⁵¹

⁴⁶ Cf., *Foundations*, esp. chapters two and six.

⁴⁷ Desaguliers, *Lectures in Mechanical and Experimental Philosophy* (London, 1717), *Foreword*.

⁴⁸ William Smith, *A Pocket Companion for Freemasons* (London: E. Rider, 1735), pp. 43-5.

⁴⁹ H. Peters, ‘Sir Isaac Newton and the “Oldest Catholic Religion”’, *AQC Transactions*, (1987), vol. c, 193-4.

⁵⁰ Eugenius Philalethes (probably Robert Samber), translated from the French of Harcouët de Longeville, *Long lives: a curious history of such persons of both sexes who have liv'd several ages, and grown young again* (London, 1722), p. xvii.

⁵¹ Cf., Berman, *Espionage, Diplomacy & the Lodge* (The Old Stables Press: Goring Heath, 2017).

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior magistrates... So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible.⁵²

It was a radical proposition that a freemason could be 'a rebel against the state' and although his rebellion would not be approved and his opinions may be disowned by the brotherhood, such views alone would not provide adequate grounds for expulsion 'if convicted of no other crime'. The logic follows from the first charge where freemasonry was positioned as the means of conciliating true friendship among persons that would otherwise have remained at a perpetual distance. Nonetheless, an obligation to be obedient to the state was core to the new masonic charges and ritual, and in his admission to the lodge a new 'entered apprentice' was enjoined to 'behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives'.⁵³

At a more fundamental level, the second charge echoed the changes to the English Constitution that followed the Glorious Revolution. Where absolute allegiance to the crown – 'to be a true liege man to the king', a testament to divine right - had been fundamental to the *Old Charges*, the 1723 *Constitutions* stated instead that freemasons were subservient not to the king but to the supreme legislature and the civil powers.

For those at the helm of the new grand lodge, the definitive political structure was not an absolute monarchy but that 'which does most nearly resemble the Natural Government of our System'.⁵⁴ It was an argument and approach that Desaguliers would express allegorically in a poem, *The Newtonian System of the World*:

⁵² 1723 *Constitutions*, p. 50.

⁵³ Smith, *A Pocket Companion for Freemasons*, pp. 43-5.

⁵⁴ Desaguliers, *The Newtonian System of the World: The Best Model of Government* (London, 1728), pp. iii-iv.

The Primaries lead their Satellites,
Who *guided, not enslav'd*, their Orbits run,
Attend their Chief, but still respect the Sun,
Salute him as they go, and his Dominion own.⁵⁵

The implication was clear. Resistance to the crown could be justified where a king was in breach of his Lockean moral contract with those he governed. It was this argument which provided the intellectual foundations for the Glorious Revolution and the justification for replacing James II with William and Mary. No longer would it be necessary to be a 'true liegemen to the King of England without any treason or falsehood';⁵⁶ freemasons would instead 'attend' and 'respect', but be 'guided, not enslaved'.

The 1723 *Constitutions* mirrored mainstream Whig philosophical thinking and advanced a position fundamentally different from that stated in the *Old Charges*, which required a pledge to report immediately any plot against the crown.⁵⁷

The third Masonic charge – *Of Lodges* – emphasised that although membership was open, Masonic society was select:

The persons admitted Members of a Lodge must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous men, but of good Report.

The sentiment was reinforced by the fourth charge – *Of Masters, Wardens, Fellows and Apprentices*, which offered a radical approach to preferment at a time when rank, patronage and precedence was integral to polite society, and advancement rarely based on other factors:

All preferment among Masons is grounded upon real Worth and personal Merit only; that so the Lords may be well served, the Brethren not put to Shame, nor the Royal Craft despised... no Master or Warden

⁵⁵ Ibid., p. 27. My italics.

⁵⁶ Watson MS. Cf., William Watson MS, QC Antigrapha, vol. 3. The MS was copied in York in 1687. UGLE Library & Museum of Freemasonry, London: BE 42 WAT.

⁵⁷ Cf. for example the discussion of Dumfries Lodge No. 4, MS (c.1700/10) in David Stevenson, *The Origins of Freemasonry: Scotland's Century, 1590-1710* (Cambridge: CUP, 1990), 2nd edn., pp. 137-65. Cf., also, Cécile Révauger, 'Anderson's Freemasonry: the True Daughter of the British Enlightenment', *Cercles*, 18 (2008), 1-9.

is chosen by Seniority, but for his Merit...

The fifth Masonic charge – *Of the Management of the Craft* – continued the long-standing practice of applying allegory to operative stone masons' working tools. This would remain a core component of freemasonry, with allegorical explanations of the operative masons' 'working tools' central to masonic liturgy: 'we apply these tools to our morals'.

Freemasonry thus adopted a philosophical view of man as morally perfectible. Entrants to the lodge were candidates for enhancement whose moral worth could and would be elevated through appropriate training and mental and moral discipline.

We see the same approach elsewhere in Masonic ritual, not least in the Working Tools, where the various explanations are a key component in each of the degree ceremonies.

The first, *The Working Tools of an Entered Apprentice*, contains references to education as the pivot on which self-improvement turns. A similar theme appears in and is reinforced by the second degree ceremony; and in the third, which reiterates that 'we apply these tools to our morals' with the intention of attaining a 'straight and undeviating line of conduct'.

In the first degree, the catechism begins with a statement concerning operative masonic tools and is given at the end of a ceremony concerned with the allegorical birth of the candidate as he enters freemasonry:

The Working Tools of an Entered Apprentice are the twenty-four inch gauge, the common gavel and chisel. The gauge is to measure our work, the gavel to knock off all superfluous knobs and excrescences, and the chisel to further smooth and prepare the stone and render it fit for the hands of the more expert workman.

And it continues with an introduction of the allegorical functions of each working tool:

But as we are not all operative masons but rather free and speculative, we apply these tools to our morals: the gauge represents the twenty-four hours of the day, part to be spent in prayer, part in labour and

refreshment, and part in serving a friend or brother in time of need; the gavel represents the force of conscience which should keep down all vain and unbecoming thought; and the chisel points out the advantages of education *by which means alone* we are rendered fit members of regularly organized society.⁵⁸

A similar approach is taken in the second Masonic degree whose subject is how life should be lived masonically, that is, ‘with square conduct, level steps and upright intentions’, ‘that we may live respected and die regretted’:

The Working Tools of a Fellowcraft are the square, the level and the plumb rule. The square is to try and adjust rectangular corners of buildings and assist in bringing rude matter into due form; the level to lay levels and prove horizontals; the plumb rule to try and adjust uprights while fixing them on their proper bases.

But as we are not all operative masons but rather free and accepted, or speculative, we apply these tools to our morals: the square teaches morality, the level equality and the plumb rule justness and uprightness of life and actions.

And in the third, which reflects that one’s conduct in life will be judged and rewarded or punished on death – ‘when we are summoned from this sublunary abode’:

The Working Tools of a Master Mason are the skirret, pencil and compasses...

But as we are not all operative masons but rather free and accepted, or speculative, we apply these to our morals: the skirret points out that straight and undeviating line of conduct laid down for our pursuit in the sacred law; the pencil teaches us that our words and actions are observed and recorded by the Almighty Architect; and the compasses remind us of His unerring and impartial justice. Thus the working tools of a master mason teach us to bear in mind and act according to the laws of our Divine Creator.

⁵⁸ Author’s italics.

The second degree ceremony guides the candidate to ‘contemplate the intellectual faculty and to trace it from its development, through the paths of heavenly science’. It alludes to the seven liberal arts and sciences: grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. The concept of self-improvement through education was driven both by those at the centre in London and by some at its periphery. Edward Oakley (*d.*1765), an architect, a warden at the *Nag’s Head* lodge in Carmarthen, Wales’s leading lodge, and warden and later master of the *Three Compasses* lodge in Silver Street London, argued that educational lectures should be made available to the widest possible extent within the lodge.

The text of his discourse at the *Three Compasses* tavern on 31 December 1728 was considered of such importance that it was incorporated within Benjamin Creake’s 1731 edition of freemasonry’s *Book of Constitutions*, suggesting that his views were popular:

Those of the Brotherhood whose Genius is not adapted to Building, I hope will be industrious to improve in, or at least to love, and encourage some Part of the seven Liberal Sciences ... it is necessary for the Improvement of Members of a Lodge, that such Instruments and Books be provided, as be convenient and useful in the exercise, and for the Advancement of this Divine Science of Masonry, and that proper Lectures be constantly read in such of the Sciences, as shall be thought to be most agreeable to the Society, and to the honour and Instruction of the Craft.⁵⁹

Oakley’s desire to focus on the ‘intent and constitution of the sciences’ and reduce the emphasis on ‘merry songs [and] loose diversions’ may not have been shared by all freemasons, but it was part of mainstream thought. Reports on and advertisements for scientific lectures and demonstrations, including those at the Royal Society, featured widely in the news and classified sections of the London and provincial press, and rubbed shoulders with abundant notices announcing the publication of educational books and treatises.

Scientific lectures, many in a lodge environment, also served to disseminate knowledge across London, provincial England, and parts of continental Europe.⁶⁰ Education became bound up with freemasonry and with cultural and

⁵⁹ *The Antient Constitutions of the Free and Accepted Masons* (London: B. Creake, 1731), pp. 25-34.

⁶⁰ Cf., Roy Porter, ‘Science, Provincial Culture and Public Opinion in Enlightenment England’, *Journal for*

commercial aspiration: 'knowledge is now become a fashionable thing and philosophy is the science á la mode: hence, to cultivate this study, is only to be in taste, and politeness is an inseparable consequence'.⁶¹

William Stukeley, a member of the Fountain Tavern lodge and an FRS who proposed at least seven freemasons for membership of the Royal Society, recorded similar sentiments in his journal: 'by this time [1720] courses of philosophical experiments with those of electricity began to be frequent in several places in London, and travelled down into the country to every great town in our island'.⁶²

As Elliott and Daniels comment, freemasonry became the 'most widespread form of secular association in eighteenth-century England'.⁶³ And within 1730s London, at least a fifth and perhaps as many as a quarter of the gentry, upper middling and professional classes became freemasons, some 3,000 to 4,000 men.⁶⁴

Few masonic minute books survive from the 1720s and 1730s, but one which does is that of the lodge at the King's Arms Tavern in the Strand, whose members were mainly middling professional men, with a leavening of landed gentry. Under the *de facto* leadership of Martin Clare, its acting master and senior warden, a leading educator, author, and FRS,⁶⁵ the lodge was renowned for its lectures. These were given not only by Clare but also by members and guests, and covered a range of subjects in which they were either practitioners or hobbyists.

The lodge offers a strong example of what Clare terms 'useful and entertaining conversation' designed to encourage an understanding of 'the grand design'.⁶⁶ At least thirty-six lectures are recorded at the King's Arms lodge in the decade

Eighteenth Century Studies, 3.1 (2008), 20-46.

⁶¹ Ibid., 28. Quote from Benjamin Martin.

⁶² William Stukeley, *The Family Memoirs of the Rev. William Stukeley, M. D.* (Durham: Andrews & Co., 1882), volume 2, p. 378.

⁶³ Paul Elliott and Stephen Daniels, "The "school of true, useful and universal science?" Freemasonry, natural philosophy and scientific culture in eighteenth-century England', *British Journal for the History of Science*, 39 (2006), 207-29.

⁶⁴ Berman, *Foundations of Modern Freemasonry*, esp. chapters three, four and five.

⁶⁵ Martin Clare (1688-1751). Grand Steward (1734), Junior Grand Warden (1735), Deputy Grand Master (1741); founder and headmaster of the Soho Academy, Soho Square; FRS (1735).

⁶⁶ The Minute Book of the Old King's Arms, No. 28, 6 August 1733. Original at UGLE, Library & Museum of Freemasonry, London: BE 166 (28) OLD fol.

1733-43, including nine that explain new scientific discoveries, inventions, techniques and apparatus; other lectures covered art, architecture and mathematics.

Clare's intellectual standing in masonic circles was underpinned by his *Discourse*, a lecture given to the Grand Stewards' lodge and subsequently to the Grand Lodge itself. Its central message expressed what was regarded as the philosophical core of freemasonry, and it was celebrated for so doing:

The chief pleasure of society – viz., good conversation and the consequent improvements – are rightly presumed... to be the principal motive of our first entering into then propagating the Craft... We are intimately related to those great and worthy spirits who have ever made it their business and aim to improve themselves and inform mankind. Let us then copy their example that we may also hope to attain a share in their praise.⁶⁷

The combination of entertainment – 'good conversation' – and education – 'the consequent improvements' – encapsulated what had become a central tenet of freemasonry. Its purpose was 'to improve ... and inform mankind'. And its efficacy was enhanced by a publicly lauded and fashionable milieu of dining and masonic ritual.⁶⁸

Freemasonry's combination of Enlightenment and antiquarian mores, self-improvement, and an open association with the intellectual and social elites, gave the organisation a uniquely appealing set of aspirational characteristics. And its desirability and the attraction of membership spread within London, and from London to the English provinces, and to the other home nations of Wales, Ireland and Scotland. And it ranged further, carried by the military, merchants and traders, migrants, and the aristocracy on their grand tours, to continental Europe, India, the Caribbean, and America.

* * *

Let me conclude by returning to the evidence that suggests that the first Grand Lodge evolved over a period of years beginning in 1717; that it emerged into

⁶⁷ Clare's *Discourse* was given to the *Quarterly Communication* of Grand Lodge on 11 December 1735.

⁶⁸ Cf., for example, Simon Schaffer, *Natural Philosophy and Public Spectacle in Eighteenth Century England* in *History of Science* (Cambridge, 1983), vol. XXI, p. 2.

the public gaze in 1721 with the many press reports that announced and celebrated the appointment of the iconic John, 2nd Duke of Montagu, as grand master; and that this evolution laid in place even more substantial foundations in 1723, with the publication of the *Constitutions*.

How did this debate begin? The question as to when the first Grand Lodge was established arose from Prescott and Sommers' determination to investigate one of the four founding lodges and the venue for the 1716 meeting, the Apple Tree tavern, which Anderson placed in Charles Street Covent Garden.⁶⁹

Having determined that the Apple Tree was not present in Charles Street in 1716/1717, Prescott and Sommers contend, alongside their interpretation of other evidence, that not only were the purported events of 1716 and 1717 inaccurate, but so was everything else that Anderson and others associated with those dates.

At first glance, such an interpretation appears extreme. And as a historian I would ask whether there might be another – simpler – explanation, other than that Anderson dissembled as part of a wider masonic conspiracy.

I think there is such an answer.

In the eighteenth century, Covent Garden was an active fruit and vegetable market which incorporated a specialist apple market. A sign indicating the location of the apple market is visible today. And in 1716 and 1717 (and several years either side), there were some fifteen taverns within a short distance of Covent Garden's markets whose name incorporated the words 'Apple Tree'.⁷⁰ Many were within a few hundred yards of the market, with the closest, 'The Sun and Apple Tree', situated in White Hart Yard off Drury Lane, east of Charles Street, around fifty yards distance.⁷¹

⁶⁹ Prescott & Sommers, 'Searching for the Apple Tree', *Reflections on 300 Years of Freemasonry* (London: Lewis Masonic, 2017) 681-704.

⁷⁰ They include 'The Black Boy and Apple Tree', St Martins Lane (*Daily Post*, 23 June 1720 et al); 'The Apple Tree', Little Queen Street, Lincolns Inn Fields (*Post Man and the Historical Account*, 7-8 April 1715 et al); 'Apple Tree', Cursitor's Alley, Chancery Lane (*London Gazette*, 11-15 November 1718 et al); 'Apple Tree', Wardour Street (*Daily Courant*, 11 July 1719 et al); 'Apple Tree and Bell Inn', Brewer's Yard, Hungerford Market, south of the Strand (*Weekly Journal or Saturday's Post*, 29 December 1722 et al); 'The Hand and Apple Tree', Little Queen Street, Holborn; 'Apple Tree', Leather Lane, Holborn; and 'Apple Tree & Magpye', Shoe Lane, Holborn.

⁷¹ *Post Boy*, 14-16 February 1712.

It is reasonable to suspect that when the location of the first meeting of the founding four lodges was recalled in 1737 or 1738, when Anderson was preparing his manuscript for his second edition of the *Constitutions*, he was informed (or reminded) that the meeting took place at the 'Apple Tree in Covent Garden'. And rather than establish which of the many taverns this happened to be, Anderson made an assumption that the meeting had been held at the tavern of that name then in Charles Street, rather than one of the many other taverns sharing the same or a similar name.⁷² And even if this minor error had been spotted at publication, it is improbable that the relatively impecunious Anderson could have afforded to commission a reprint.

There is a long-standing problem-solving principle that is applied across multiple disciplines, including philosophy, physics and mathematics: that of Occam's razor.⁷³ The principle states that in looking for a solution to a question or problem, out of all the possible sets of explanations, the simplest is most likely to be correct.

Prescott and Sommers contend that Grand Lodge instigated a widespread conspiracy and that Anderson lied in the cause of bolstering Grand Lodge by backdating the year of its formation from 1721 to 1717. They also argue – implicitly if not explicitly – that all the evidence that points to or corroborates an earlier date of formation, and to 1717 in particular, is either false or contrived, and should be disregarded, notwithstanding that it offers proofs that undermine their thesis.

Surely it is more reasonable and more credible to posit that Anderson made a simple and relatively minor mistake, and that the documentary and contextual evidence that confirms 1717 as the probable date when the process of formation began is not false but accurate.

In short, there was no conspiracy. Indeed, if considered rationally and objectively, the advantages to be gleaned from intentionally misdating the formation of Grand Lodge to 1717 are too minimal to justify the risk of exposure, something that did not occur at the time for good reason: the date was accurate.

⁷² The lodge that met at the Apple Tree had by 1723 removed to the Queen's Head tavern in Knave's Acre, to the west of Covent Garden.

⁷³ Also written as 'Ockham's razor', after the 14th century Franciscan friar William of Ockham.

This leads me to reflect briefly on two questions: 'what is 'history''; and 'what is the role of the historian'. As judicial hearings have attested for many centuries, if not longer, the actuality of any given event or set of events is hard to determine with confidence, even for those who were present.

And irrespective of that issue, historians are burdened by their own values and premises, whether implicit, explicit, or both. In-built biases gave rise to the Whig theory of history, which, in broad terms, outlines an inevitable progression of events from the 'Glorious Revolution' of 1688 towards greater social and political liberty and intellectual enlightenment, the consequences of which are deemed to be constitutional monarchy or republicanism, and liberal democracy.

Other predispositions underpin Marxist theories of history which offer a framework for analysing social and economic change, holding - again in broad terms - that exploitative class-based societies are neither inevitable nor natural. Marxist theory has many well-known contradictions, including a theory of value based on labour and commodity inputs ('the production of commodities by means of commodities'), a concept that approaches the tautological.

And there are other examples of deceptive historical perspectives, large and small.

Perhaps it is not unreasonable to suggest that historians might set out arguments, evaluate evidence, and present a case, if not a conclusion. And make clear that what is offered is an argument - a point of view.

I respect the work that Professors Prescott and Sommers have published over the years and the contribution that they have made to academic masonic research, but this paper does not marshal the evidence to prove that 1717 is a 'myth'. Nor does it demonstrate that the first Grand Lodge – an entity that changes over time and operates under different sets of social and political influences - 'consistently over three hundred years manipulated and reinvented historical tradition'.

Prescott and Sommers' paper does not convince. It draws too wide a picture and, to quote from it directly, fails to 'look at the inter-connectedness of human institutions and culture'.

Ric Berman
26 January 2020



THE TRACING CLOTH OF THE THIRD DEGREE OF FREEMASONRY

You may perceive that the Tracing Cloth of this degree has some affinity to the darkness of death. The figure of the dead man, prepared according to ancient usage for burial, lies upon his shroud, and upon this shroud are laid the symbols of death and other emblems which point to something beyond the grave; but before an explanation of these symbols are rehearsed, it is essential to recapitulate some parts of the three degrees through which you have passed, whereby you will be enabled to distinguish and appreciate the connection of the whole Masonic system and the relative dependency of its several branches.

If the first degree is intended as a representation of youth, and the second of manhood, the third, or Master Mason, is emblematic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is over, the opportunity to learn has passed away; the Spiritual Temple erected in the heart of man is completed, and the wearied workman awaits only the word of TMH God to call him from the labours of earth, to the eternal refreshments of heaven.

The road to these delectable delights is shown here between these parallel lines, and thence upwards to the Throne of Grace, by the three Steps of Faith, Hope and Charity, at the top of which awaits and watched the All-Seeing Eye of the Most High. Hence this is by far the most solemn and impressive of the degrees of Freemasonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the Sublime degree.

As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow Craft, the Mason is directed to continue his investigations in the science of the Institution, and to labour diligently in the tasks it prescribes, just as man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow creatures; but as a Master, a Mason is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts he is at last to die, and to receive the rewards of his fidelity.

The Master Mason represents man, when youth, manhood, old age, and itself have passed away as fleeting shadows yet raised from the grave of iniquity; and quickened into another and a better existence. By its legend and

all its ritual, it is implied that we have been redeemed from the death of sin, and sepulchre of pollution. The ceremonies and the ritual beautifully illustrates this all engrossing subject; and the conclusion we arrive at, is, that youth properly directed, leads us to honourable and virtuous maturity, and that the life of man, regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of eternal bliss.

The Third Degree has been very properly called the sublime degree of a Master Mason, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolise the great doctrines of the resurrection of the body and the immortality of the sou; and hence it is said that the Master Mason represents – a man saved from the grave of iniquity and raised to the faith of salvation.

The figure in the centre of the Cloth picturizes the Master Mason who has figuratively represented that celebrated artist Hiram Abiff. He is shown properly prepared, both breasts bare, his knees uncovered and his feet unshod. His life on this mortal plane has passed, and his passport to life immortal is the spotless white badge of innocence. All the trials, tribulations, anxieties and joys of the mortal span – are represented by this emblem of purity.

The body of the Master Mason is laid on his shroud on the trestle board which he has completed by his own efforts. The significance of the Intended trestle board is important because it represents completion; a completed life and lifes work. On the shroud are the emblems of mortality, the sprig of acacia, the open and closed book of life, the point within the circle, the three steps of Faith, Hope and Charity, the five orders of Architecture and the odd numbers three to eleven and fifteen, and the 47 Proposition of Euclid. The final stage comes when the shroud envelopes the body and the long, long journey through the Valley of the Shadow of death begins.

The closed book represents the record of the life of the Master Mason – the open book; the Volume of the Sacred Law, which has been his rule and guide in life and which includes the promises of God to the faithful workmen who have diligently kept its tenets and teachings. The Point within the Circle is a type of the prolific powers of nature and the two parallel lines are the boundaries of that straight and narrow way, all good Masons should travel towards their heavenly home, and having travelled within the limits of propriety, there follow the final steps which lead “to Him who is the Way, the Trust, and the Life”, viz:- Faith, Hope and Charity, for Faith is the substance of things hoped for – the evidence of things not seen. Hope maketh not ashamed. Charity suffereth long and is kind; charity envieth not; charity

vaunteth not itself, is not puffed up, doth not behave itself unseemly seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things, Charity never faileth. These are those attributes which bring one safely and serenely into the presence of our Great Judge, whose All-Seeing Eye has observed and noted all lifes actions.

The 47th Proposition of Euclid – the insignia of a Master is an emblem which the mason takes beyond the grave – for it represents that confidence so ably expressed by the ancient Greek philosopher Pythagorus – when he exclaimed ‘eureka’ which means in English ‘I have found it’. Verily the Master Mason faces his Maker with similar joy confident that he has passed the rugged road of life, the sting of death, and the victory of the grave.

The beautiful Order of Architecture shown within the Arc – are the exquisite productions of the expert Craftsmen, who having striven all his life towards perfection, has reached the zenith of his career similarly the Speculative Master Mason who has practised all the virtues, and upheld the tenets and teachings, as laid down in the Volume of the Sacred Law, likewise qualified for the highest reward in the Spiritual Temple of the Most High. The numbers on the Arc are of special interest because they are all odd and each represents a special quality. Three is the symbolic number of the Deity. Five represents the five sense of man. Seven is a sacred number and the number requisite to form a perfect Lodge. It also represents the seven steps to the Middle Chamber and also to the OG. Nine is the number of perfection, three times three, an age old Masonic Symbol. Eleven refers to the eleven apostles who remained faithful to their Master. Fifteen is the Sacred number because the letters of the holy name Jah, were in their numerical value, equivalent to fifteen; and hence a figure, in which the nine digits are so disposed as to make fifteen either way then added together perpendicularly, horizontally or diagonally, constituted one of the most sacred talismans of the Ancients of the East.

The Sprig of Acacia – a shrub which grew in abundance in the neighbourhood of Jerusalem was placed on graves to mark their identity. According to Jewish law, no interments were allowed within the walls of the city, and as it was unlawful for the cohens or priests to pass over a grove, it became necessary to place over a grave, it became necessary to place marks wherever a dead body had been interred, to enable them to avoid it. For this purpose acacia was used, because it was handy and evergreen.

In this wise do we explain the inner meanings of the symbols on this Cloth; they are intended to point out to man, his inevitable destiny, and to

guide his reflections at all times, to a knowledge of himself his purpose in life and his duty to the Most High. May each of us be worthy of this great task, and pray fervently and with all humility, that we may be worthy representatives of Hiram Abiff, who died, rather than betray the Sacred trust reposed in him.

CHAPTER 4

We shall now return to the beginning and attempt to tie together the loose ends from the previous three chapters in order to present the story of Royal Arch masonry in this state as a continuous theme.

The very close tie which existed between the lodges and chapters under the English Constitution made it only natural that the advent of an English lodge would be very quickly followed by an English chapter. It would be reasonable to assume that any brother who had been initiated in a lodge in England would possess the knowledge that not only did chapters exist but also that Royal Arch masonry was considered to be very much a part of the third degree, a part which should be possessed by every master mason.

It is not surprising that John Stephen was the driving force behind the obtaining of the first chapter warrant. His apparently consuming desire to be involved in all possible societies, combined with his possession of past first principal rank from his years in Sydney, would be sufficient evidence to suggest that he would be eager to form a chapter as soon as he possibly could.

It is admittedly a possibility that there were one or more other companions in the colony who felt sufficiently strongly the need to continue their Royal Arch work to plant the seed in Stephen's mind but this does appear to be unlikely. Matters are a little confused in regard to the discussions which occurred in the Lodge of Australia Felix involving the Royal Arch degree, and we cannot be certain that the minutes are correct in every detail when this degree is mentioned, but it does appear that Stephen was experiencing a little difficulty in enlisting the support of sufficient companions to enable him to forward a petition to London. The chapter certainly began work prematurely as the companions were not even in possession of a dispensation to allow them to meet and it was not an immediate success. The arrival of the warrant brought the chapter out of a period which can only be described as abeyance and, soon after, interest again disappeared as the gold rushes stripped Melbourne of most

of its masonic population.

Although we have no confirmation, we can assume from the events which occurred a few years later that the chapter went out of work.

Lowry and Levick, recent arrivals from England, apparently set quietly to work to restore Royal Arch masonry to the colony and, sometime in 1854, formed a chapter of instruction preparatory to the re-opening of the chapter itself in the near future. It may appear surprising that a chapter of instruction would be in work when there was no actual chapter in existence but exactly the same procedure was followed in Ballarat before the first craft lodge was born in that town.

All of this good work, however, must have been kept very quiet as the experienced Moody, who arrived in Melbourne around the end of 1852, appears to have had no knowledge of it. Admittedly he is only recorded as having informed Kent that there was no chapter in existence but he would surely have mentioned the instruction body if he had been aware of it, particularly as Kent is further self-reported as claiming that Moody was about to open a chapter.

Royal Arch masonry can be considered as coming to life around the same time as the craft began to flourish after the initial burst of the gold rushes subsided. In the years from 1857 to 1865, or thereabouts, the degree began to consolidate as an established part of masonry in the colony and, although it was to pass through a few bad periods, the foundations laid at this time were strong enough to prevent the degree from disappearing from the masonic scene.

Moody opened his chapter in the unhappy masonic breeding ground of Collingwood, and it was soon followed by the Victorian Chapter in the city. In the meantime the English Constitution, with assistance from Tasmania, had moved up country and provided Bendigo with a chapter. The Scottish Constitution, undoubtedly due to the fact that a number of companions from chapters in Scotland had settled in the nearby areas, warranted a chapter in Geelong. These companions first took the precaution of sending Harwood to Scotland to apply personally for the warrant, incidentally allowing him to obtain all of the degrees and an outdated copy of the regulations, and set to work with obvious enthusiasm. They also became a little flushed with success as the Scottish Constitution soon moved into Melbourne, Ballarat - where the petitioners reversed their original thoughts of setting up an English chapter - and Young, New South Wales.

The Irish, meanwhile, opened two chapters in Melbourne through the efforts of the craft Provincial Grand Master, John Thomas Smith.

The three constitutions were quick to appoint local heads of the Royal Arch

degree in this state and the English, at least after Geil resigned in favour of Standish, formed a Provincial Grand Chapter which held meetings.

The end of the gold rushes signalled the finish of a period of rather frenzied masonic activity and the Royal Arch degree was dealt a fairly severe blow.

During the next fifteen or so years a number of chapters passed unlamented from the scene while others were obviously reduced to such a low ebb that they were never able to fully recover - and eventually also disappeared from the scene.

A few chapters were formed in the country towns which had begun to stabilise into small but steady communities - and we perhaps include the apparent change of allegiance in Ballarat - but the town of Melbourne did not again see a chapter consecration until Lamonby arrived and decided that the Combermere Lodge should have an associated chapter.

The 1880s saw the craft again begin to grow at a rather spectacular rate while the mark degree, due largely to the publicity it received in the masonic press as a result of Lamonby's deep and abiding hatred for the craft seceders, was given a new lease of life.

Happily, or unhappily depending upon the way in which the matter is viewed, Royal Arch masonry did not experience a similar blaze of publicity and this was more than likely because the order was basically unaffected by the craft turmoil and the Grand Lodge debate. Indeed, about the only major effect which the Masonic Union had on the Royal Arch was to give a rather solid blow to the sole remaining Irish chapter.

Within the degree itself Lamonby had opened the door for a revival of interest by the formation of the Combermere Chapter but the death of Standish and the consequent long delay in the appointment of Sir William Clarke in his place more or less ensured that very little attention would be paid to the order.

Perhaps the fairest comment to make is that everybody was too involved and concerned with the infighting and bitterness in the craft to be very concerned about, or interested in, Royal Arch affairs. Very few of the seceders were members of the order - particularly as far as seniority was concerned - and none. -of the English chapters were torn asunder by argument. or dissension.

Admittedly the seceders very quickly set about forming their own chapter with Canadian assistance and approval, and followed up two years later with two more, but this action can be looked upon as nothing more than satisfying their natural desire to continue working the mark and Royal Arch degrees as none of the three chapters immediately became overly strong bodies. There was no sudden upsurge in interest in Royal Arch masonry.

Matters were certainly drifting along apathetically as 1889, and the projected

United Grand Lodge of Victoria, arrived on the scene. The formation of the Supreme Grand Chapter. was a decidedly low-key affair and was brought about almost purely by the fact that it had to be formed. Apart. from the final deliberate exclusion of the Canadian Constitution companions nothing was done that showed any evidence of any great thought or effort and the only group which could really be accused of actively desiring a Grand Chapter was the only group not permitted to take part.

Probably the truest comment on the state of affairs in Royal Arch masonry was provided by the Grand Chapter itself immediately after it was formed. The inauguration meeting was followed .by a special convocation in July 1889, called especially to appoint Henry Bannister as President of the Committee of General Purposes in place of the initially elected companion and to choose the other members. Grand Chapter did not meet again until January 1891

It was at this convocation that Grand Chapter first showed signs of realising that it had better at least begin to set its own house in order as the suggestion from the Committee of General Purposes - which had met for the first time three months earlier - that a committee be appointed to devise a set of rules and regulations was agreed to. The deliberations of this committee could not be described as overtaxing however as the English rules and regulations, with a few minor alterations, were adopted.

It was also at this January meeting that the news of the probable transfer of allegiance of the Metropolitan transfer, and the implied possibility of the-transfer of the two other warrants, was first heard and it is feasible that the convocation was actually called for this reason rather than to adopt the Committee's recommendation in regard to the rules and regulations.

It was not long, however, before the inadequacy of one of the minor alterations could be seen as it was necessary to call a special convocation purely to decide whether or not the application for a warrant by the petitioners for the Argyle Chapter should be granted. Indeed this original decision to meet but twice a year caused quite a few difficulties in the handling of specific problems and even when the change was made to four times a year near the end of the 1890s Grand Chapter managed to tie itself to the night before or after Grand Lodge for a while.

Grand Chapter may have been quite happy to drift lazily along forever following a policy not only of non-activity but also of non-concern as the companions certainly made no effort to involve themselves in problems similar to those which were occurring in the craft. Nobody displayed any great interest in ritual and no major difficulty arrived upon the scene until late in 1893 when Grand Chapter suddenly found itself having to face two distinct problems.

Neither of these were attacked with diplomacy or evidence of much thought. The first of the two problems to be solved, the issuing of the new Canadian warrants showed that, if nothing else, much of the bitterness and much of the self-centred thinking which had plagued Victorian masonry for so long was slowly starting to dissipate although the early stages of the problem may well have suggested the reverse.

It is a little difficult to understand why the Canadians believed they needed three new warrants as the constitution, while successful, was not increasing at any great rate. In all probability an application for a new warrant to the Grand Chapter of Victoria by companions of the Canadian Constitution would have been sympathetically received as peace was on hand as far as the great majority of the companions were concerned.

We must conclude that the installed master qualification was at the core of the difficulty. It may well have been that the prevalence of printed rituals, and their grudging acceptance, had already begun to make the road to the master's chair in the craft a little too long for those companions who possessed a consuming desire to reach the chair of first principal in the shortest possible time. The Canadian chapter members in Victoria may well have been aware that their action would cause a diminution of the fraternal feelings between the two constitutions, but it is also possible that their thoughts went a little deeper. In the mark degree, around this time, there was an upsurge in activity in the Scottish Constitution and there is a distinct possibility that this was caused by the realisation that the degree would not become united while the English Constitution held such a great majority in numbers. In the Royal Arch the English Constitution was now effectively the Grand Chapter and there may well have existed the thought that a build of the number of members and/or chapters under the Canadian Constitution to somewhere near equality would give the Canadians a greater chance of amalgamating along acceptable and not restrictive lines.

Perhaps we are giving these companions more credit for deep-thinking or even creative thought than is due to them but Jarrett made a point of mentioning that the cream of the craft brethren were in the Canadian Constitution chapters and, during the mark Grand Lodge debate, Oldfield took great care to ensure that a split was not produced, even going to the extent of voting against a motion which was sponsored by his constitutional companions.

Looking at the matter from a different point of view we find that the whole problem was compounded somewhat by a misunderstanding, possibly deliberate, on behalf of the Victorians as to how the Supreme Grand Chapter of Canada was entitled to consider the situation. The legality of the English claim

that the Grand Chapter of Canada was not permitted to venture outside the political boundaries of Canada is open to debate but the crucial point in what followed was not so much what England thought as what Canada believed and the Canadians were convinced that they had every right to issue the first three warrants, as there was no Grand Chapter in Victoria and the Grand Chapter of Canada was a sovereign body, and an equal right to issue the last three as the Grand Chapter of Victoria was not recognised by Canada.

What the actual position had been in 1889 in all of its aspects is a little difficult to determine but the final result, that the Canadians were not permitted to attend, is beyond doubt and the Grand Chapter of Canada refused to see the meeting which led to the inauguration of the Grand Chapter of Victoria as anything more than a convention of some companions which consequently did not have the right to arrive at the decision it did.

Although the reasons were different Canada's Royal Arch approach was thus entirely analogous to England's craft approach after the formation of the Grand Lodge of Victoria. England refused to recognise the new Grand Lodge and simply continued to issue warrants. Much though it may be unpleasant to admit the Grand Chapter of Victoria had every right to be tagged with the derogatory term 'so-called' and tagged it was by a number of constitutions. The Victorian Constitution companions could have drifted along for some time content with the thought that the British Grand Chapters recognised their Grand Chapter but the Canadians were definitely not happy and the time was surely going to arrive - although not necessarily in 1893 - when more warrants for the Canadian companions would be essential. Unfortunately the masonic atmosphere suggested that the Canadians would never agree to the installed master qualification and thus the Canadians would not be able to accept Victorian Constitution warrants.

Hence, although the problem may well have been brought to the surface a little prematurely, and although two successive Canadian First Grand Principals tried to prevent further friction from occurring the 'loyal' Victorians had managed to upset the average Canadian mason to such an extent that he would always be happy to assist his constitutional companions in this state to obtain further warrants.

Of course, the new warrants could have been simply ignored but the Victorians were quite convinced that a breach of masonic law had occurred and believed that something had to be done to straighten out the conflict. Fortunately sufficient time had passed for the majority of the companions to be able to approach the question constructively and basically unemotionally and the steps which were taken can generally be seen as genuine attempts to solve the

problem without causing unnecessary bitterness and complications. Admittedly there were still a few of the old guard around - and they were becoming quite old - but motions of the type which Ellis proposed had no chance of being sympathetically received by most of the companions, they were very much minority efforts and active steps were apparently taken to prevent them being debated.

Whatever were the true reason behind the applications for the three new warrants the result of their issue was probably a little surprising in the sense that immediate and bitter discord was not produced. Indeed it does appear that the main result was that attempts were promptly initiated to achieve amalgamation with the only suggestion of possible discord being the decision to ask companions who were members of both constitutions to choose which of the two they would retire from. Even the use of the term 'retire' rather than 'resign' was significant.

It certainly did not take very long for the amalgamation to be effected once the three warrants were put into active work and the only real conclusion to reach is that all companions, with the exception of a few very bitter men, were heartily sick of the fighting which had been a feature of local masonry for a decade. The problems which had been insurmountable a few years earlier suddenly became solvable and, although a few companions would be affected by the future installed master qualification, no one seemed to be overly upset. Fortunately Grand Chapter stood firm and refused to permit the requested deviations from the regulations in the first few years after the amalgamation.

The one seeming blot on the peaceful scene, the attempt to have Drew's rank registered, produced or evidenced nowhere near the same bitterness or ill-feeling which had been occurring for the past decade and it was only the unbending approach of the occasionally obstructionable Gaffney combined with the thoughtless Rodda which looked like causing a major confrontation. Drew did not particularly care whether or not he became a Past Grand Zerubbabel of the Victorian Grand Chapter but he did want his Canadian rank to be registered. Of course he would accept the Victorian rank if offered but the minor point which became the crux of the argument, that the rank had been conferred after the Articles of Union had been signed, merely illustrated the fact that most Victorians had little knowledge of worldwide masonry.

To be fair however, it should be mentioned had ever been published as to whether rank in a constitution other than that in which the meeting was being held could be used where the companion was a member of both constitutions. It was not really until Lamonby attempted to have himself accepted in the Grand Lodge of England as a Past Deputy Grand Master, his Victorian rank,

and failed that the Victorians even realised that such a problem could exist. Still, Drew's actual Canadian rank as well as Lamonby's Victorian could not be denied and the English answer was that Lamonby would be received once in Grand Lodge under his Victorian rank but thereafter his precedence in Grand Lodge would be based entirely on his English rank. Drew did not have to be given the same rank in the Victorian Constitution if English precedent was used, as it was bound to be, but while this may well have become realised the problem was slightly more complex and all of the intricacies were probably best served by giving him the same rank.

The second problem, the excellent master degree, was not handled very well at all. Perhaps Grand Chapter should have simply continued with its apparent policy of non-involvement and left the Geelong chapter well alone or, if it was felt that Victoria had to follow English practice and separate the mark degree from the chapter, persuaded the Geelong companions to forgo any claim to the mark degree while allowing the excellent master degree to be worked. The chapter itself may well have thoughts along this latter line as Provincial Grand Master Davis sent his Provincial Grand Secretary in Meadowcroft down to Geelong to explain how a mark lodge could be formed.

However the step which would have to logically follow the formation of a mark lodge, in the eyes of the Geelong companions, would have seen the chapter being permitted to work the excellent master degree and that must necessarily have led to all chapters being allowed to consider the degree of at least optional status. There is little doubt that such a suggestion would have drawn cries of protest from the vast bulk of Victorian masons as the degree was not worked at all in the English chapters and the average Victorian mason was still extremely pro-English in his outlook.

When the possibility of an extra degree was again mooted a few years later the problem increased in complexity as a number of ex-Canadians became involved and the 'wrong' degree became caught up in the debate. Further to this the non-receptivity of George Baker allowed a few more years to pass before the matter could be discussed and, as a result, the question was allowed to drag on for far too long.

It cannot be denied that during the first decade of the life of the Grand Chapter of Victoria it was effectively under the control of Second Grand Principal George Baker. Admittedly no Royal Arch Mason - with the exception of the elderly John James - had ever become experienced in the degree and the forced appointment of certain officers could in no way be considered beneficial but to allow Baker to maintain control was not the wisest action that could have been taken.

Sir William Clarke was not a good Grand Master in the sense of his masonic experience and ability. (He was ideal in every other sense.) He was of less value as First Grand Principal. His successor, Lord Brassey, had had almost no experience with the degree at all while Peacock found his parliamentary duties combined with his work as Grand Master far too great for him to devote much energy to any of the degrees apart from the craft.

Hence Baker remained in charge and his statement that the extra degree could not be discussed as it was not mentioned in the regulations meant that the whole question had to be shelved. Peacock chose Templeman to replace Baker on the latter's death and introduced into the chair of Second Grand Principal a companion who was equally as confused as the majority of the Victorian Royal Arch masons but far more dangerous as his travels had given him a firm belief that he had all of the correct answers.

He upset the New South Wales companions by proffering a section of them advice based on incorrect information and finally discovered part of the true facts just in time to upset the mass conferring in Victoria. It is not surprising that the -extra degree was rarely worked in Victoria for a number of years as the two are quite dissimilar and a companion who became cognisant with the two ceremonies being worked under the one name would quickly realise that the continued working of the two ceremonies could only lead to hopeless confusion. By the same token there does not appear to have been the demand for the degree which had been implied by the original drawn out debate.

Thus the excellent master degree was apparently kept alive in one or two country chapters - almost certainly Ballarat and probably Bendigo - while the Melbourne chapters largely displayed indifference.

Presumably the passage of time which produced improvement in personal travel arrangements allowed greater opportunities for city companions to visit country chapters and eventually upset this cosy, if highly unsatisfactory, arrangement. Trebilcock's request, however, brought the matter to a head. We have already examined the reasons which could have actuated Coulson.

Perhaps the simplest answer is that he sent Trebilcock the only ritual he had. Whether Ballarat knew, or even cared, what the Melbourne Chapters did after the constitutional change was made to permit the working of the most excellent master degree is debatable. However it is almost certain that this chapter had taken action back in 1894 when Grand Chapter interference had sent the Geelong chapter into abeyance to keep alive the core of the excellent master degree by working the passing of the veils portion of the exaltation ceremony in a necessarily extended form.

Although the Committee of General Purposes decided in October 1903 to

leave it to the discretion of the individual chapters as to whether or not they worked the veils for many years only the Clarke Chapter, of all the city chapters appeared to be interested but, gradually, other chapters began to adopt it and Bice eventually had to take action and prescribe a ritual.

One can only wonder why it had required more than twenty years to pass before the whole question of ritual began to be resolved and a further ten years before it was settled. The craft Grand Lodge may not have had immediate success but, at the very least, it continued to nibble at the problem until Bice finally settled the matter. It is strange that Emery, who was First Grand Principal from 1910 to 1912, did not attack the Royal Arch ritual with the same enthusiasm although he did examine the installation ritual. By the same token the mark Grand Lodge settled the question extremely quickly through the strength of Grand Master Coulson yet as First Grand Principal he did little more than take steps which suggested he was more concerned with maintaining the independent existence of the mark degree.

Perhaps we can see signs here that Royal Arch masonry was being treated as a poor relation, that no one was overly concerned with anything more than the private chapters remaining in existence and, as Geelong had shown, interfering with ritual was not the best way of ensuring this. However, it is possible that the severance of the tie which forced the Grand Master to be First Grand Principal may have had a negative effect in that the companions were a little wary of proceeding completely independently as they were fearful of how England would react. Hence Lambert, Cohen, Derham, Emery and Coulson were not inclined to make any changes which could be considered as radical while Holden had his years as First Grand Principal severely interrupted by war Service as he was overseas for most of the time in his capacity as Chaplain General.

Hence it was left to Bice to step in and initiate the moves which were to settle the ritual question once and for all although he was not able to do so without meeting some opposition and resistance. This is not to suggest that the above mentioned First Grand Principals did not give ritual matters some consideration as some obviously did but not one of them issued a pronouncement which would prevent private chapters from working as they wished.

As a result of all of the above activity, or lack of it in certain areas, Victorian Constitution Royal Arch masonry has been left in a unique position. Not only do we effectively work the other two degrees which are found in Royal Arch masonry throughout the world, although no other constitution works both while some work neither, but we also place them after the exaltation ceremony.

Thus they are in the wrong place and, to be precise, the shortened excellent master ceremony, the passing of the veils, should also be conferred only on mark master masons.

We may wonder whether it is now too late to make changes, assuming that changes are desirable. Perhaps we should ask now, while times are obviously not the best whether we should think about amalgamating the mark Grand Lodge and the Grand Chapter, include the excellent master degree in its correct place and leave the most excellent master degree to the cryptic councils. After all, our original companions did not want it.

There are, of course, many arguments for leaving things exactly as they are. To many people the fact that something has been done in a particular way for many years is reason enough in itself not to change.

Returning to the time when these problems first arose, we find that Royal Arch masonry was not in a particularly healthy state for a number of reasons, all of which have been examined. The major alterations to the rules and regulations in 1898 provided the first sign that Grand Chapter might be able to stand on its own while the report of the first uniformity committee should have increased interest if only because some action was being taken in the order. The complex debate over the most excellent master degree promptly slowed things down a little and it is probably a fitting comment on the situation to find that a consecration ritual was not produced until 1904 while Ford was forced to comment as late as 1911 that the installation ritual existed only as a few typewritten copies.

Times were bad. There were a few years when all of the available Grand Chapter Offices were not filled thus prompting the change in the regulations which provided for the appointment of these officers by the First Grand Principal while three chapters were erased in 1907 and a fourth in 1910.

Grand Chapter began life with no funds and the bursting of the land boom very soon after made the raising of finance very difficult. Thus robes for the Grand Principals were not bought until late in 1900, a banner was not obtained until 1905 and a floor cloth, altar and sceptres were not provided until 1906.

The year 1909 appears to have been the beginning of a minor revival in a number of degrees and the Royal Arch was no exception. The order prospered and gradually Grand Chapter was able to obtain all necessary regalia. The depression years, of course, slowed things down again but as in all other orders, the end of the second world war heralded the start of new prosperity.

Little more can be said. A gold strip was added to Grand Officers sashes in 1946, the most excellent master question has been re-debated, new Grand Officers have been added to the regulations and the installed master

qualification for the third principal has been amended. Apart from this the changes made since Bice's time have been minor.

This is not to decry the work done by all other First Grand Principals but there is a time when history merges into the present. When we are examining the effects of certain actions in masonry and when we are evaluating the roles played by personalities that time is about twenty-five years ago.

We do know that the order is passing through a depressed time, that warrants have been returned and that membership is not increasing as we would hope. If history is any guide the pendulum will swing again but probably not for nearly another decade.

HARASHIM

חרשים

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Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- “ Their lecture programs for the year;
- “ Any requests from their members for information on a research topic;
- “ Research papers of more than local interest that merit wider publication.

The newsletter also includes news, reports from ANZMRC, book reviews,

extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article and should not be attributed to the Council.

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Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. *Contributors who require posted material to be returned should include a stamped, self-addressed envelope.*

General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or <lordbiff@hotmail.com>

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Quatuor Coronati Research Lodge-Bayreuth	Germany
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PRESIDENT'S PAGES

Greetings all

The last few weeks have not been easy times for any one of us, however it has been prudent for us to change our programming of events to accommodate current times.

As we have all seen, various endeavours in our ways of living required a shift and resetting of societies parameters, altering how we carry out various tasks.

There is no doubt, that we are on a perilous journey for some time to come, but in saying this we have all had time for reflection and positivity for the future must remain uppermost in us all.

1. TOURING LECTURERS:

The 2021 Touring Lecturers will take place in August/September 2021. RWBro John Molnar - P Dep GM from Australia will tour New Zealand and WBro Dr Jack Dowd from New Zealand will tour Australia.

This will be subject to any requirements we need to follow.

2. ANZMRC CONFERENCE:

This will be held in Dunedin in late October/November 2022.

I realise this seems some time off but there are a large number of unknowns to be dealt with to make this conference successful.

I hope you all understand why and feel reassured that it is being done in the interests of all.

3. KELLERMAN LECTURERS:

Below is the final list of presenters that have been chosen by our selection panel and you can be assured there will be vast amounts of interest engendered from each of these presentations.

2022 Kellerman Lecturers and Conference Papers.

Bro Gary Muir – *Matariki and the six sisters* (NZ)

Bro Wayne McPhee – *Some mid-nineteenth century Sydney Freemasons and how they created a life beyond the Craft* (Aus)

Bro Martin McGregor – *The Commemorative Crusader Orders in Freemasonry* (NZ)

Sister Margaret Ray – *The Order of the Eastern Star and its place in the Masonic Associated Orders* (Aus)

Bro Jack Dowds – *An Historical Reflection on Freemasonry in Ireland and the role of Freemasons in the 1798 Rebellion* (NZ)

Bro Richard Elkington – *The Moral Law* (Aus)

Bro Andrew Shepherd – *Freemasonry and The Royal Society: Two Pillars of the Enlightenment in 17th century England* (Aus)

Bros Monika and Marcin Stankiewicz – *The first-degree ritual of Co-Masonry* (Aus)

4. 2024 CONFERENCE:

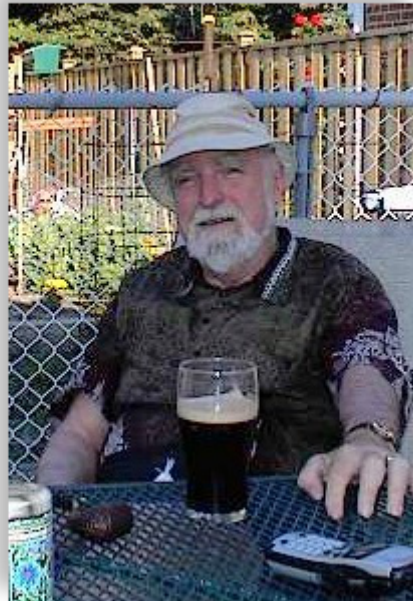
This will be New South Wales and I understand in the beautiful Hunter Valley.

Finally, we have witnessed an industry spring up within Freemasonry in on-line Masonic meetings.

For the Australian and New Zealand Masonic Research Council we now have an opportunity to consider international speakers two or three times a year using this forum and later this year we may move forward in this direction. I am sowing a small seed at present but I put it out there for others to germinate and look forward to your feedback.

Please take care and look after yourselves, stay safe and we will all catch up very soon.

Kerry Nicholls
President



VALE BRO WALLACE MCLEOD

In 1997 Bro Wallace 'did the tour' for the ANZMRC. It was the first tour where the Council received written feedback from the the touring lecturer. This highlighted shortcomings in the organisation and led to appropriate changes to the way things were done on future tours. His reports also pointed out areas where we were 'ahead of the pack' – although it must be admitted that, even today, we are 'the pack'!

He brought home to many of us in Australia just how many things we shared: our mainly Anglo-Celtic heritage, our sense of humour and irony, and our cynicism about Canada's southern neighbour. This approach has been reinforced more recently by visits by Bro Hugh Young.

Bro Tony Pope provided this remembrance:

Adieu to Wallace McLeod, dear brother of the mystic tie

Wallace Edmond McLeod was born in East York, Ontario, on 30 May 1931, and died in North York, Ontario, on 3 June 2020, some four days after his 89th birthday, but between those dates he was not confined to his home Province of Canada, or even to the continent of North America. His academic, Masonic,

and other interests took him to many parts of the globe, and his reputation is worldwide.

When Bro Morse informed me of Bro McLeod's demise, he tactfully left me alone for a day or two to mourn the loss, and then asked me 'Would you be able and willing to provide *Harashim* with a recollection of Wallace?' I agreed, and spent a week collecting, researching and pondering, before realising that I was re-inventing the wheel. Most of what I needed, I had written years ago, and it had been published in the early issues of *Harashim*.

My task, now, is to draw attention to these articles from the past, and add my recollections to provide continuity. If the articles should prove to be too long for the editor's purposes, the citations will enable readers to turn to the relevant back issues of *Harashim*, available from <<https://linfordresearch.info/>>.

Wallace is perhaps best known to most of us for his study of the 'Old Charges', but in 1986 it was *The Sufferings of John Coustos* (1745/6) that first drew my attention, and that of the brethren of the South Australian Lodge of Research, to Wallace's work on the story of John Coustos, a victim of the Portuguese Inquisition. (see 'Brother John Coustos' in *Masonic Research in South Australia*, vol.3, available from <<https://linfordresearch.info/>>).

My first personal contact with Wallace was in 1993, when I realised that he had an active interest in the recognition of Prince Hall Freemasonry, and his assistance in the development of my paper 'Our segregated brethren, Prince Hall Freemasons' was greatly appreciated. It was at this time that Wallace began to display an interest in research activity 'down under', and over the next few years wrote constructive and favourable reviews, published in the *Royal Arch Mason* (circulated mainly in Canada and the United States), of books such as the transactions of the Victorian Lodge of Research, *Masonic Challenges* (1993), the *Proceedings* of AMRC (1994) and of ANZMRC (1996), Neville Barker Cryer's tour book, *A Masonic Panorama* (1995), volume 1 of Henderson & Pope's *Freemasonry Universal*, (1998), and volume 2 of *Masonic Research in South Australia* (2000).

When it was confirmed that Wallace would be the ANZMRC touring lecturer for 1997, the news was featured in the first issue of *Harashim*, below:

[Extract from *Harashim* #1, pp 2&3]

McLeod's Australasian tour confirmed

Professor Wallace McLeod has accepted the invitation of the ANZMRC to give a lecture tour of Australia and New Zealand in June and July. He will offer

a choice of about 24 papers, and the list will be circulated shortly. Work has begun on 'the book of the tour' and publication is planned for June.

Whereas you and I, dear reader, are familiar with at least some of Bro McLeod's work, there are those among us who are bound to ask: *Wallace Who?* To aid them in their daily advancement, here are a few facts gleaned from various sources.

Who is Wally?

Any regular reader of *Ars Quatuor Coronatorum* will know that Wallace McLeod has been a contributor to that publication for the past 20 years, that he became a full member of Quatuor Coronati Lodge in 1979 and Master in 1982 (the first North American to be so honoured), and was the Prestonian Lecturer for 1986.

A reader of *the philalethes* magazine would tell you that Bro McLeod is a Fellow and Past President of the Philalethes Society and a respected contributor to the magazine.

And readers of more obscure publications, such as the South Australian Lodge of Research's *Gleanings*, might be able to add that he is Grand Abbot (for life) of the Blue Friars and book reviewer for the *Royal Arch Mason* and *Canadian Freemason* magazines (with a total of 300 reviews of Masonic books to his credit).

McLeod, the academic

Wallace McLeod was born in Toronto, Canada, in 1931, of long-established North American stock, some of his ancestors having arrived on that continent as early as 1613. He obtained a BA in Honours Classics (Greek and Latin) from the University of Toronto in 1953 and did graduate work at Harvard University (Massachusetts), earning his Master's degree in 1954 and PhD in 1966. He taught at Trinity College, Hartford (Connecticut) in 1955–56, then spent two years on Fellowships at the American School of Classical Studies at Athens, learning about Greek archaeology, before teaching at the University of British Columbia, Vancouver (British Columbia) from 1959 to 1961 and the University of Western Ontario, London (Ontario) in 1961. In 1962 he returned to his *alma mater*, Victoria College (University of Toronto) and remained there until 1996, when he was appointed *Professor Emeritus*.

Professor McLeod's particular scholarly interests in the academic world include the Greek epic poet, Homer, and the study of ancient archery, as indicated by the title of his PhD thesis, 'The bow in ancient Greece, with particular reference to the Homeric poems'.

He was Secretary of the Classical Association of Canada in 1963–65, became associate editor of its scholarly journal, *Phoenix*, in 1965, and was acting editor in 1973. He was made Associate Chairman of the Department of Classics of the University of Toronto in 1975 and served as Acting Chairman in 1978–79.

McLeod, the Masonic scholar

His grandfather, father and several uncles were Masons, and Wallace was initiated in his father's lodge (Mizpah No 572, GL of Canada in the Province of Ontario) in 1952. He became Master in 1969 and subsequently held several appointments in Grand Lodge. He is currently Grand Historian and holds the rank of Past Grand Senior Warden.

Bro McLeod became a founder member of the Heritage Lodge (an Ontario lodge of research, publisher of the *Canadian Masonic Research Association Papers*) in 1977, and is an honorary member of Iowa Lodge of Research and a Fellow of the American Lodge of Research (New York).

He was the Anson Jones Lecturer of the Texas Lodge of Research in 1984 and has received the distinguished service award of the Virginia Lodge of Research, the Philalethes Society certificate of literature and the Phylaxis Society award, the Ira S Holder Sr certificate of literature.

He has edited three books for the Grand Lodge of Canada in Ontario, *Beyond the pillars: more light on Freemasonry* (1973), *Meeting the challenge: the lodge officer at work* (1976) and *Whence come we: Freemasonry in Ontario 1764–1980* (1980).

He has written the introduction to the facsimile reprint of *The sufferings of John Coustos*, published by the Masonic Book Club of Bloomington, Illinois (1979); a history of the Masonic Foundation of Ontario, *For the cause of good*; and a collection of his own papers, *The Grand Design*, has been published by Anchor Communications (1991) for the Iowa Research Lodge.

In addition to papers given in England, Brother McLeod has lectured extensively in North America, from Fredericton (New Brunswick) in the east to Vancouver (British Columbia) in the west, and from Winnipeg (Manitoba) in the north to Laredo (Texas) in the south. And now, for the first time—and thanks to the urging of his wife, Elizabeth—Wallace McLeod will bring his wit and wisdom to the antipodes.

[continuity comments:]

Wallace made a very successful tour of Australia and New Zealand, and brought his dry sense of humour with him. On one occasion I quietly confessed

to someone that I had failed matriculation Latin, and a voice from behind me commented: 'And it shows!'

In the introduction to Wallace's paper on Robert Burns (*The Quest for Light*, chapter 13) he wrote of the exile of his people to Canada 150 years ago, followed by the voluntary exile to South Australia of the chief of the clan and his family. Intrigued, I researched the Australian connection before Wallace's tour began, and later published the result (*below*). I asked Wallace if he wished to visit the grave of his hereditary chief, but he declined.

[Extract from *Harashim* #5, pp 1&6]

Clan MacLeod—the Australian connection

As an author, Wallace McLeod is an editor's delight, providing manuscripts promptly, on computer disk and hard copy, and responding quickly and good-humouredly to editorial queries. Thus I was able to do some further research on a minor point that arose from the paper on Robert Burns, which eventually became chapter 13 of *The Quest for Light*.

In the manuscript, Bro McLeod wrote:

In a sense we are all exiles from our fathers' land. My people came from another shore beyond the Atlantic to the New World in 1839, without a word of English—banished, it seems, by their own chief, who hoped to find fewer cares and greater profit in raising sheep. Four years later, by a sort of tragic retribution, this same chief had to sell his patrimony to a wealthy stranger; and then in 1846 he exiled himself to Nalang, South Australia.

Where, and what, is *Nalang*, I wondered: a town, past or present, or a sheep or cattle station? With a little help from my friends, I found out and gradually pieced together a fascinating story, the Australian connection.

Clan MacLeod

In the 13th century, Leod, son of King Olaf the Black, acquired the islands of Harris, Lewis, and part of Skye, off the bleak west coast of Scotland. His sons Tormod and Torquil were the founders of the two main branches of the clan, Tormod inheriting Harris and Skye, and Torquil gaining Lewis. Later, a cadet branch of the MacLeods of Lewis acquired the island of Raasay, between Skye and the mainland. The chiefly family of the MacLeods of Lewis was wiped out in the early 1600s, and the chieftain of the cadet branch at Raasay inherited the title of Chief of Clan Torquil.

The Chief who banished Wallace McLeod's ancestors in 1839 was John Macleod (c 1806–1860), 13th of Raasay. John had three younger brothers: James (1813–1844), Loudoun Hastings (1820–1868), and Francis Hector George (1824–after 1867). Instead of going to Canada, these three migrated to South Australia in 1839–1840 and took up land in the infant colony. James settled in what was to become McLaren Vale, on property he called 'Rona', after a small island off Raasay. Loudoun took up land near Wellington, on Lake Alexandrina, and Francis (generally known as Frank) chose property at McLaren Flat.

Nalang

In August 1845, after the death of James, Loudoun and several other Scottish migrants explored south and southeast of Wellington, crossing what is now known as the Ninety Mile Desert, and located a strip of good land just west of the Victorian border, around what is now Bordertown. They divided the land between them, into three properties, for which they obtained 'occupation licences' in 1846. Loudoun MacLeod secured 117 square miles of sheep-grazing land, and called the property Nalang. Later, he developed a taste for city life, and moved his brother Frank in as manager.

The township of Bordertown (which is actually 20 kilometres inside the border) was surveyed in 1852, when a half-way stop was established by Inspector Alexander Tolmer for the escorts conveying gold from the Victorian goldfields to Adelaide. The Nalang homestead is located about 5 km south of the town.

As Wallace mentions in his paper, in 1846 the chief, John MacLeod, also migrated to Australia. It is not clear when he came to Nalang, but he died and was buried there in 1860. I would suggest that it was after mid-1852 that John, and Frank, came to live at Nalang, because of an event at that time which is recounted without mention of any Macleod but Loudoun. This is an anecdote from the *Adelaide Stock and Station Journal* of 22 December 1926, by Rodney Cockburn:

On the night of July 9, 1852, Loudoun Macleod was aroused from his sleep by cries of distress from the wurley of his native servant Jemmy [sic], who had served him faithfully for six years. He found that the occupants of the wurley had been assailed by ten Glenelg River blacks, who had murdered Jemmy and a 10-year old boy, and had endeavoured to carry off the former's lubra. There were ten spears in Jemmy's body. MacLeod immediately dispatched a messenger to the Scotts' station, and got into touch with the gold escort. Next morning

MacLeod, John and Charles Scott, John Binnie, a police corporal and two native trackers set out after the offenders, and after 35 miles on horseback, came up with five of them on Henry Jones's Binnum run. The blacks tauntingly challenged the whites to fight, and a spirited encounter with guns and spears ensued. One spear passed through Macleod's hat, and another denuded the bark of a tree where the Scotts were posted. Later three of the natives stood their trial in the Supreme Court, and were sentenced to death – Pot Pouch, alias Teapot, Ballycrack, and Crackingyounger.

John MacLeod was buried at Nalang, not far from the homestead. His grave is still there; the tombstone has fallen and broken, but has been reconstructed in a horizontal position over the grave and set in concrete. It reads:

IN MEMORY OF
JOHN MACLEOD EsQ
OF RASAY AND
CHIEF OF THE CLAN TORQUILE
WHO DIED JUNE 6 1860
AGED 55 YEARS.

The property had passed out of the possession of the MacLeods by 1870. After the death of his wife in 1867, Frank MacLeod took his children to Tasmania, where the hereditary chiefs of Raasay still reside. Loudoun died in 1868, in a city—but I was unable to determine for certain whether in Melbourne or Adelaide.

Nalang passed through several hands, with much of the lands being resumed by the government, but in the early 1900s it was purchased by the ancestors of the present owners, Bill and Jenny Hunt, who have recovered most of the original land, and who live in and care for the heritage-listed homestead, built by the MacLeods in 1857. Bill and Jenny were gracious hosts to my wife and I when we called there to check out the Australian connection.

Acknowledgments

I am indebted to Wallace McLeod, George Woolmer, an unnamed member of the SA Lands Dept, the librarian at Bordertown public library, and Bill & Jenny Hunt, for information supplied, as well as the authors of numerous books and other publications, including: Alick Morrison, *The MacLeods: The Genealogy of a Clan* (1990); Neil Grant, *Scottish clans & tartans* (1987); and Alan Jones, *Tatiara: the first 140 years, 1845–1985*.



John MacLeod's grave, 1997, with Nalang homestead in the background



Nalang homestead: photos by Brother Barbara

[continuity comments:]

When Wallace returned home, he provided a comprehensive report of his tour, with statistics, tables, comments and general suggestions (which I think the editor plans to use separately), published in *Harashim* #4 under the heading 'The McLeod Report'. One comment related to his journey from Launceston to Adelaide, via Melbourne. Other versions of this incident are contained in a separate article in the same issue of *Harashim*, 'McLeod in the Antipodes'. There are three sides to this story, so I will present them all as extracts from the two articles.

[Extract from *Harashim* #4, 'McLeod in the Antipodes']

Launceston, 29 June (from the report by VWBro Keith Hepburn, Tasmania)

On Sunday I took him to the airport at 9.15 am. It was quite foggy. Wallace was lucky; he caught the only flight to leave Launceston that day, and in fact for the next three days. We experienced the heaviest fogs we have had in years.

[Extract from *Harashim* #4, 'The McLeod Report']

5—PRACTICAL COMPLICATIONS, AND HOW TO OVERCOME THEM

c) *Launceston, 29 June*

I was supposed to fly from Launceston to Melbourne at 0945 hrs, and then transfer to a flight for Adelaide. That morning there was heavy fog in Launceston Airport and my flight was cancelled. I was rebooked on three subsequent flights, and finally left at 1430 hrs. Since it was not a direct flight to Adelaide, I felt obligated to notify those who were supposed to meet me there. Happily, by this time, I had received the registration sheets giving the name and phone number of the greeters, and was able to keep them informed. *It was extremely useful that I had eventually received the phone number of those who were going to meet me at the far end.*

[Another extract from *Harashim* #4, 'McLeod in the Antipodes']

Adelaide, 29 June to 2 July

This report is a team effort by Ken Brindal and Tony Pope; there should have been additional material supplied by the Master of the South Australian Lodge of Research, Ed Halley, but he is ill.

Ed Halley and Graham Murray were the principal organisers, with only a little help from a few other brethren, and did a magnificent job. They started straight after the Perth conference in October last year, visiting lodges and publicising Wallace McLeod's forthcoming Tour. Early this year, the lodge selected the paper on Robert Burns (much to the disgust, initially, of Brothers Brindal and Pope, who would have preferred to learn more about the Old Charges from an acknowledged expert), and the choice was publicised in the several lodges with a predominantly Scottish membership. Next came the idea of attracting non-Masons of Scottish origin—Caledonian Society, Burns Society, Clan MacLeod—and the Burns Society suggestion of a joint meeting was readily accepted.

Wallace McLeod sportingly agreed to top the first half of the bill, and events were organised from there for a 'Burns Supper'. A suburban town hall was hired, seating for 300 was planned, a Master of Ceremonies, a piper and supporting acts were engaged, and catering arranged. The lodge offered the function to Grand Lodge for their 'Masonic Awareness Campaign', and it was

decided to set up a 'mock' lodge room in the foyer. The Grand Master pleaded 'other Masonic duties', but the Deputy Grand Master and his wife accepted an invitation to attend. Permission to wear regalia was restricted to the Master, Ed Halley; other brethren (if qualified) would wear kilts. Publicity included radio interviews of Wallace McLeod (by telephone from Melbourne and Hobart) and Ed Halley. The venture was jointly funded by the lodge and the Burns Society, and over 250 tickets were sold, at \$15 each.

It was agreed that Ken Brindal would be Wallace's host, at his country residence, 'Landfall', a bluestone cottage of *circa* 1850 at Port Elliot, about 80 km south of the city. The Master (Ed Halley), Secretary (Graham Murray) and Treasurer (Brian Black) would be the official greeting party at the airport, together with officers of the Burns Society and the official piper, Bro Jim Love. Brian Black and his wife would feed Wallace if he had not enjoyed a plastic lunch on the plane, then drive him to 'Landfall' and stay to tea.

Robert Burns was familiar with Murphy's Law—*The best-laid plans o' mice an' men/gang aft a-gley*—and Wallace McLeod was not exempted from its application, as was proved when Launceston airport became fog-bound. The weather was bright and sunny in South Australia and, since Wallace had to change planes at Melbourne, the welcoming party at Adelaide airport had no inkling that anything was ganging a-gley until he phoned to say he would be delayed. The message was relayed to the contingent at 'Landfall', who were enjoying a convivial, extended lunch. Dismay all round! What if he were stranded in Tasmania overnight? By then it would be too late to arrange for him to be driven from Launceston to Devonport to catch the ferry, even if there was a ticket available. It was highly unlikely that the organisers of either the tour or the Burns Night had insured against his non-appearance. We might have to refund the tickets and still pay the expenses!

At the airport some of the welcoming party went home; the piper put away his weapon of psychological warfare and followed suit. At 'Landfall' panic was averted by another visit to the cellar, acting on the advice of that wise old Persian, Omar Khayyám: *But fill me with the old familiar Juice,/Methinks I might recover by-and-by!* From time to time, Wallace phoned with the latest weather report, which was then relayed from Adelaide to Port Elliot.

Finally, when it was learned that Wallace would arrive that night, it was arranged that Brian would bring him direct to the Inn where we were booked for dinner, and the 'Landfall' contingent went there to await his arrival. A Dutch couple, neighbours of Ken's, joined us there. Ken was checking the potential of the premises as venue for lodge meetings (Lodge Elliot, a dining lodge, was planning to move there) and Tony was still selecting the wines for

the evening, when Brian, his wife Alex, and Wallace arrived.

This truly international assembly enjoyed an excellent meal. Then Brian and Alex returned to Adelaide. At 'Landfall' Wallace was given 'The Batham Room' (to be renamed 'The International Speaker's Room'). He declined the offer of further fortification and went to bed.

Initially, it had been intended to use 'Landfall' as a base for the whole four days, driving to the city only for the official engagement and back the same night. But the planning committee met at dawn and decided it would be better to be Adelaide-based, to save late-night travel and to leave Wallace free to accept any last-minute invitations in the metropolis. Wallace concurred.

After breakfast and a post-prandial puff of his pipe, he was given a scenic tour of the Victor Harbor–Goolwa area, a potted history of the region, a glimpse of the remaining paddle steamers, and a visit to a beautifully restored cottage in the hills, known to his hosts as 'Shangri-La'. Back to 'Landfall' for lunch, then a leisurely journey via the coast road to Betty and Ken's town house at Blair Athol in good time to shower and change, and have a meal.

Around 250 attended at the Woodville Town Hall (Wallace counted 247), of whom about 100 were Masons, including 12 of the 18 full members of the research lodge. Jack Kelly, the Grand Lecturer, was responsible for the lodge room laid out in the foyer, providing explanations and pamphlets to the curious.

The official party, which was ceremoniously piped into the auditorium, individually introduced, and seated at the top table, was led by Ed Halley, Master of the South Australian Lodge of Research, and Molly Greig, President of the Robert Burns Society of South Australia.

In addition to RWBro Prof Wallace McLeod, the official guests included the Grand Worthy Matron of the Order of the Eastern Star; RWBro Geoff Tucker, DGM; RWBro David Jones, PGW (organiser of the Masonic Awareness Campaign); the Grand Master of the Royal Order of Scotland (in full regalia); the (elected) SA Chief of Clan MacLeod; and the Adelaide representative of a Scottish distillery (who provided a single malt for one and all). Dr Gordon Greig was MC and WBro Jim Love the piper.

After a stirring rendition of *Scots wha hae*, and separate toasts to the Queen and the Craft, Wallace demonstrated mastery of his profession in the presentation of his paper, 'Robert Burns' (chapter 13 in *The Quest for Light*, in case you missed it). The whisky was circulated during question time—a civilised custom worth adopting! Then David Jones, in thanking Wallace McLeod, took the opportunity to put in a plug for his campaign.

The second half of the evening was in the hands of the Burns Society,

although several brethren with cross-membership played active parts, including Jim Love and WBro Lenox Pawson with his 'Toast to the Lassies'. A haggis was piped in and suitably addressed and toasted, but supper was considerably more than just neaps and haggis. The entertainment included a professional Celtic singer/harpist, Hebridean dancers, recitations of 'address to the toothache' and 'address to the unca guid', and more from the piper. It concluded with *Auld Lang Syne*. Although everyone appeared to have a great evening, book sales were surprisingly low—about 20 copies.

Part of Tuesday morning was spent in chat and quiet contemplation, then Tony said his farewells and departed for Victoria, and Ken, Betty and Wallace headed for the Barossa Valley and lunch at a delightful Bistro called '1918', in the main street of Tanunda, where they had arranged to meet Ed Halley and Graham Murray. Having resisted the temptation to encourage a few vintners on the way (which calls to mind Omar Khayyám again: *I often wonder what the Vintners buy/One half so precious as the Goods they sell*), Wallace, Ken and Betty were in good time for their appointment. They waited outside the restaurant, in full view, and watched with amazement as Ed and Graham drove straight past, and then—just to prove it was no fluke—did it a second time. With total disregard for life and limb the three leapt into the road, gesticulating madly at the receding tail-lights. Thank Heaven for the rear vision mirror.

Luncheon (of 3 hours duration) was, in a word, superb. The restaurant is noted for high quality 'cleanskin' wines, of which Ken and Betty demolished two bottles, one to refresh memories of former times and one to confirm they were still on Planet Earth and not drinking the nectar of the gods. Their companions, in a restaurant and district noted for the quality of its wine, drank beer! Ken described the trauma of watching salt added to Coopers' as 'something else again' [perhaps Betty bowdlerised what he really said].

Ken decided that a generous lunch required a stroll, to aid digestion. He crossed the road to check out a music shop for manuscript books and to confirm that he could no longer afford any instrument larger than a Jew's Harp. Others stood around, chatting.

Then Wallace decided to cross, solo. Bemused by the good feeling the meal engendered, and confident that Wallace's Mum had taught him to look both ways, Ken paid no heed. Away went Wallace—and Canada came within a bee's whisker of losing a top scholar. The Antipodean way is to drive on the left, but Canada, like USA, reckons that right is right. So Wallace looked the wrong way, didn't he!

This particular thoroughfare, although smack in the middle of the town, seems to impose on traffic a minimum speed limit of 70 km/h. Wallace was a

lucky man indeed. He would have worn out a rosary if he had one. Instead, pale and vibrating visibly, he showed Ken where he carried his health insurance card, next of kin details, and other relevant information.

They returned to base in peak traffic, the Gawler–Main North Road proving that this colony is fully motorised, and spent the evening swapping philosophies. Next day began with packing, morning tea, then to the airport—one and a half hours early. Like Ken and Betty, Wallace heartily dislikes protracted farewells, so they unloaded and left him to it.

Betty described Wallace as the perfect guest, and Ken added that he was ‘one of nature’s gentlemen, with a dry sense of humour second to none’.

[continuity comments:]

After the tour, Wallace and I kept in touch by email, and we exchanged Christmas cards by snailmail. Wallace remained active in the Philalethes Society and the Society of Blue Friars. the subject of his paper, ‘Two Masonic Literary Societies’ (chapter 16 of *The Quest for Light*). He served as Grand Abbott of the Blue Friars from 1991 to 2004, when he stepped down in favour of his Deputy Grand Abbott, Dr S Brent Morris; (for more on this society see <<http://www.mwsite.org/sbf/>>).

In 2000, Wallace appointed Yasha Beresiner as a Blue Friar, and *Harashim* (issue 46, page 2) congratulated Yasha and noted ‘Yasha is the fourth Blue Friar also to have been an ANZMRC touring lecturer, the others being John Hamill, Cyril Batham, and Wallace himself’.

From time to time, *Harashim* kept its readers posted on matters concerning the Philalethes Society and its two Canadian stalwarts, Wallace McLeod and Nelson King, and in late April 2007 my wife and I were able to visit Wallace and Nelson in Toronto. This is included in my serialised report in *Harashim*, ‘A Masonic Odyssey’, below.

[Extract from *Harashim* #42, pp 13–14]

CANADA

The journey from Paris to Toronto was uneventful, although most of the Canada we saw from the aircraft was covered in snow or ice; late April, and no thaw? We need not have worried; for three of our four days in Ontario the weather was on its best behaviour, a bit wet at times but generally sunny and quite warm.

We were met at the airport by Peter Renzland, mainstream Ontario Mason, president of the ecumenical Toronto Society for Masonic Research (TSMR), and famous Lindy-hopper, who took us to our hotel, a Ramada Plaza (which I

recommend), deposited our luggage, and whisked us off to a jazz club, then to another, where we had a meal and boutique draught wheat beer. At this stage Her Ladyship was beginning to droop (it was only about 6.30 PM Toronto time, but she had been awake since 5.30 AM Paris time), so we dropped her off at the hotel, and went back to *The Rex* jazz and blues bar in time to catch Swing Rosie. (If you ever get to Toronto on a Sunday, check them out).

Monday was set aside to spend time with Wallace McLeod and Nelson King (if either of them needs introduction, email me). Nelson took us to his favourite eatery for lunch, a Chinese buffet of enormous proportions, and afterwards we were entertained at *chez* McLeod by Wallace and Elizabeth, then Wallace drove us to our hotel via the University. We were allowed the evening to recuperate, ready for Tuesday's trip to Niagara Falls . . .

[continuity comments:]

We did not discuss problems which the Philalethes Society and its officers had with some American Grand Lodges, but Wallace and Nelson knew we were singing from the same hymn-sheet, from reports in *Harashim*. For example, in issue 30 (April 2004) we published a report under the heading 'World News' (below), followed by lengthy article by Michael R Poll FPS and Kenneth D Roberts FPS, 'Attacks on the Philalethes Society', reprinted in *Harashim* #31, pp 3,4&11 and *Harashim* #32, pp 4,5&11, available from <https://linfordresearch.info/>.

[Extract from *Harashim* #30, p 3]

PHILALETHES UNDER FIRE

Attacks of a different nature have been directed against individual leaders of the Philalethes Society and the Society itself by senior members of several US mainstream jurisdictions, mainly because of opinions expressed in support of recognition of Prince Hall Affiliated Grand Lodges and the Grand Lodge of France.

One avenue of attack has been to try to persuade specific Grand Lodges to ban their own members from belonging to the Society. In at least one jurisdiction—New York—this attack has failed. At the annual communication of the Grand Lodge of New York on 4 May, a special committee of investigation, charged with the task of '*determining whether or not the Philalethes Society has strayed from their intended role as researchers*', made a report favourable to the Society. (see page 4).

Another avenue has been *ad hominem* attacks on some of the Society's leaders: Editor and past president Nelson King, Executive secretary and past

president Wallace McLeod, and business manager Kenneth Roberts. Brothers King and Roberts struck back in the April issue of the *Philaethes* magazine. (see page 4)

Nelson King has found some brave allies in the deep south. He has accepted an invitation by Holland Lodge #1, (mainstream) Grand Lodge of Texas, to present the Sam Houston Lecture to an audience of 'regular' Freemasons, in Houston, Texas, on 15 May. His lecture is entitled 'Black and White: a history of Prince Hall Freemasonry'. The speaker interprets 'regular' to include both mainstream and PHA, and has invited Prince Hall Masons from several jurisdictions to attend.

Harashim will report further developments.

[concluding comments:]

The next serious attack on the Society's leaders came from within. In 2008, the April issue of *the philalethes* reported that at a meeting of the Executive Board, 'Roger Van Gorden [vice-president] discussed the possible replacement of the Editor [Nelson King] and the Executive Secretary [Wallace McLeod]. There was no action taken'. The initial plan having failed, a new Society was formed, 'The Masonic Society', incorporated in Indiana, with membership restricted to 'Master Masons in good standing of lodges under charter of a grand lodge that is a member of the Conference of Grand Master Masons in North America, or of a grand lodge recognized by a member of that conference'.

Foundation President of The Masonic Society Incorporated was the aforementioned 'Roger Van Gorden', PGM Indiana and Fellow of the Philalethes Society. His officers were: 1st VP, Michael Poll FPS; 2nd VP, Rex Hutchens FPS; Executive Secretary, Ronald D Martin; Treasurer, Nathan C Brindle; and Editor-in-Chief, Christopher Hodapp (author of *Freemasons for Dummies*).

The Philalethes Society survived, and Nelson King wrote an editorial which was reprinted in *Harashim* #46 p.7 (available from <<https://linfordresearch.info/>>). When Nelson and Wallace retired from office, the following year, the *philaethes* magazine concentrated less on controversial topics, and more on historical and esoteric themes, under its new editor, Shawn Eyer. The website Nelson gave the Philalethes Society, <freemasonry.org> has been completely revised, and so has the magazine.

Wallace and I continued to exchange Christmas cards until 2018, when a Canadian postal strike made a timely exchange impossible. I emailed greetings, but received no reply. My card the following year was forwarded to his new

address, and his wife, Elizabeth, replied. She explained that they had moved to a retirement home, and that Wally was currently confined to bed, recovering from a lung infection and dehydration. She hoped that in a couple of weeks he would be strong enough to get out of bed and into his wheelchair. I responded in January, but received no reply. What more is there to say? Elizabeth and their children, Betsy, John, James and Angus, have suffered a great loss, and we share their grief.



HERE WE GO AGAIN!

Andrew Prescott and Susan Mitchell Sommers

We are grateful to Ric Berman for his thoughtful and wide-ranging response to our article 'The Origin of Freemasonry and the Invention of Tradition' in *Harashim* 85. Ric richly illustrates our fundamental proposition, namely that the history of freemasonry cannot be understood in isolation from wider society and politics. The history of freemasonry has over many centuries been manipulated and embellished to suit the interests of different groups. Ric's own work has demonstrated time and again the importance of power politics in the development of freemasonry, whether it is the machinations of the Huguenot spymaster and *eminence grise* of early Grand Lodge Charles Delafaye, the role of freemasonry in establishing an English colony in Georgia, or the way in which anti-Irish feeling led to the establishment of the Ancients Grand Lodge.

The invention of tradition has been one of the most important tools in the power politics of freemasonry. It was present in the fifteenth century when the stonemasons justified holding meetings in defiance of labour legislation by claiming they had a charter from the Anglo-Saxon prince Edwin which allowed them to do so. When in the eighteenth century, the Grand Lodge of All England claimed that their first Grand Master was Edwin, James Anderson responded by declaring that the first Grand Master of the Grand Lodge in London was St Augustine of Canterbury. Masonic writers from Ramsay to Dermott to Preston and Oliver have manipulated and if necessary reinvented the history of freemasonry to suit their own social, religious and political ends. It is no coincidence that the Grand Lodge in London began to refer to itself as the Premier Grand Lodge in the 1870s, at the time that relations with the Grand Orient of France and other masonic jurisdictions in Europe were causing anxiety and the United Grand Lodge of England was seeking to bolster its international authority.¹ Freemasonry provides a wonderful test bed for studying and analysing that invention of tradition which many historians such as Eric Hobsbawm, David Cannadine and Hugh Trevor-Roper have seen as a fundamental cultural force in modern society.

¹ The first use of the term 'Premier Grand Lodge' in the collection of masonic periodicals available at masonicperiodicals.org is in a letter by W. J. Hughan to *The Freemason* on 27 June 1874 (p. 388). Gould referred to 'the Premier Grand Lodge of the world' in *The Four Old Lodges* (London: Spencer's Masonic Depot, 1879), p. 1, and the term became instantly popular among Anglo-Saxon freemasons.

The creation of the Grand Lodge in London epitomises the way in which masonic history is also political history, as Ric himself has explained:

For some three decades through to the mid-eighteenth century, the leadership at Grand Lodge was motivated by a powerful desire to support and safeguard the Hanoverian succession. The Whigs and Huguenots at its head believed it to be essential that Britain remain a bulwark against both Jacobitism and the risk of encroachment by continental Europe's absolutist monarchies. And to that end English Freemasonry was positioned in a supporting role.²

It is surprising to find that you agree with large parts of something that claims to be rebutting you. Much of Ric's article we agree with. It seems that the nub of the disagreement continues to be our argument that the Grand Lodge in London was founded not in 1717 but on the occasion of the installation of the Duke of Montagu as the first Grand Master at Stationers' Hall on 24 June 1721. We have set out the evidence supporting our argument in exhaustive detail in our articles 'Searching for the Apple Tree: Revisiting the Earliest Years of English Freemasonry' in *Reflections on 300 Years of Freemasonry*, edited by John Wade for Quatuor Coronati Lodge and published by Lewis Masonic in 2017, and 'Did Anything Happen in 1717?', published in *Ars Quatuor Coronatorum* 131 (2018). If you wish to explore the evidence we have assembled so far on the circumstances of the formation of Grand Lodge, we recommend that you study those articles. We are reluctant to go back over this ground yet again, but since Ric and other defenders of the traditional story of the formation of Grand Lodge persistently pass over key evidence and misrepresent other evidence (a process that began with John Hamill's erroneous claim in an address to the Quarterly Communication of United Grand Lodge on 14 June 2017 that 'a very rare masonic book' contains a report of a meeting of Grand Lodge in 1720 at which regulations were passed, whereas these rules were actually promulgated at Montagu's installation in 1721 and are in the 1723 *Book of Constitutions*), we would like briefly to review the key points again.

The starting point is a document which Ric does not mention anywhere in his rebuttal. It is one of the most important documents in the history of freemasonry, and it seems strange that it should be ignored. The Lodge of Antiquity No. 2 is the successor of the lodges which met at the Goose and Gridiron and the King's Arms taverns near St Paul's Cathedral. In its records is a rough book known as Book E. We know the book was acquired by the

² Ric Berman, *Foundations: New Light on the Formation of the Early Years of the Grand Lodge of England. The 2016 Prestonian Lecture* (Goring Heath: Old Stables Press, 2015), p. 98-9.

lodge in about 1721 because of a bookplate in the cover. We are very grateful to the Worshipful Master, Secretary and Brethren of the Lodge of Antiquity for permission to consult and reproduce this volume.

At the beginning of Book E is a minute which describes the installation of Montagu as Grand Master. We have reproduced the relevant pages as Figures One and Two. In the past, it has been assumed that this minute was inserted in the book in the 1760s, perhaps by William Preston who mutilated and altered many records of the lodge in the course of his dispute with Grand Lodge. However, this minute is definitely not in Preston's hand. In fact, this minute was inserted in Book E in about September 1721. We can feel sure of this because the person who wrote the minute also inserted a list of members of the lodge in September 1721. New members who joined the lodge after this date added their names to the list themselves, demonstrating that the list was inserted in the book in September 1721 and is not a later copy.

This minute was inserted in Book E shortly after the events it describes and was written by what appears to be an eyewitness. It is much more authoritative evidence than James Anderson's reports of the early years of Grand Lodge, written twenty years after the event by someone who was not there. The minute in Book E directly challenges the traditional story of the creation of Grand Lodge.

Describing the meeting as 'A General Assembly of a Greate Number of Free Masons', the minute states that the Duke of Montagu was installed as Grand Master of Masons and swore on the bible

To Observe and keep Inviolat in all tyme Coming the Franchises and Liberties of the free Masons and all the records of Antient tyme in the custody of the Old Lodge of St Paul in London, and was moreover firmly held and bound never to connive at any Encroachment on the Landmarks of the old Lodges in England or suffer the same to be done by his successors who shall also be bound by oath to the same.

In return, the old lodges surrendered their privileges in trust to a new body, namely the Grand Lodge. This is what the minute says:

This day the Free Masons of London in the Name of themselves and the rest of their Brethren in England vested their separate and distinct rights and powers of congregating in Chapter &c. in the present old Lodges in London in trust and the same was this day Publickly Recognised and Notified to their Brethren in Grand Lodge assembled.

The Masters of the Old Lodges Accepted the Trust for their Lodges and were sworn accordingly.

It

A Generall Assembly of a Grate Number of
Fre Masons Held at Stationers Hall, London,
On the 29th of June 1722. The Most Noble

John Duke of Montague =

Was Chosen Grand Master.

J^r John Reale Sub Master

M^r Josias Villeneau J. Grand

M^r Thomas Morris J. Wardens

The Most Noble Phillip Duke of Wharton

The Right Hon.^{ble} J^r Herbert

The Right Hon.^{ble} J^r Hinchingbrook

The Right Hon.^{ble} J^r Hillsborough

J^r Will^m Leman Barr^{tt}

J^r George Oxendon Barr^{tt}

J^r Robert Rich Barr^{tt}

J^r Andrew Fountaine Knt.

John Holt Esq^r

Sackville Tufton Esq^r

Will^m Young Esq^r

Will^m Stanhope Esq^r

Col^l John Cape

Col^l Campbell

J^r Stanhope

Christopher Wren Esq^r

Rich^d Boulton Esq^r

Tho^s Sayer

W^m Weston Esq^r

James Bateman Gent.

Charles Hodges

Jos. Bullock

This day the Most Noble Prince the Duke of Montague was Installed in form Grand Master of Masons and Solemnly Swore with his Right Hand on the Holy Evangelists to Observe and keep Inviolable in all tyme Cominge the Fraunchises and Liberties of the free Masons of England and all the Records of Antient tymes in the Custody of the Old Lodge of St Paul in London, and was Moreover firmly held and Bound never to Connise at any Inerachment on the Land marks of the Old Lodges in England or Suffer the Same to be done by his Successors who shall be also bound by Oath to the Same

This day the Free Masons of London in the Name of themselves and the rest of their Brethren of England Voted their Separate and Distinct rights and powers of Congregating in Chapters & in the present Old Lodges in London in trust and the same was this day Publicly Recognised and Notified to their Brethren in Grand Lodge Assembled

The Masters of the Old Lodges Accepted the Trust for their Lodges and were Sworn Accordingly

Figures One and Two: Minute describing the installation of the Duke of Montagu as Grand Master at Stationers' Hall, 24 June 1721, in Book E of the Lodge of Antiquity No. 2.

Among the prestigious guests recorded by the minute as attending the dinner at Stationers' Hall and witnessing Montagu swear his oath were: Phillip, Duke of Wharton; Henry, Lord Herbert, afterwards 9th Earl of Pembroke, an architect and patron who was a prominent proponent of Palladianism; the connoisseur Sir Andrew Fountaine; Lord Stanhope, afterwards 4th Earl of Chesterfield; and the MPs Sir Robert Rich, Sir George Oxenden and Colonel John Cope. Not all of these gentlemen were freemasons, although some were initiated later that summer.³

The minute is quite explicit. The London lodges had hitherto met in general assemblies under the rights they claimed by virtue of the mythical grants enshrined in the Old Charges. Now they transferred those rights in trust to the Grand Lodge which would be a representative body and not a general assembly of all masons. The Masters of the existing lodges swore to be faithful in their execution of this trust when attending in the new Grand Lodge. At the same meeting, George Payne read out a set of detailed regulations describing how Grand Lodge would work. These were subsequently reprinted (in a heavily revised and amended form) by Anderson in the 1723 *Book of Constitutions*. These detailed regulations are in many ways more interesting than the Charges, to which most commentators have turned, since the regulations give us the nuts and bolts of the functioning of the early Grand Lodge. This is what regulation XII states:

The **Grand Lodge** consists of, and is form'd by the *Masters* and *Wardens* of all regular particular *Lodges* upon record, with the Grand-Master at their Head, and his Deputy on his Left-hand, and the Grand-Wardens in their proper Places...

On 24 June 1721, the London lodges gave up their powers of assembly to a body comprising the Masters and Wardens of the lodges and governed by a Grand Master. By definition, such a transfer of powers can only happen once. If this transfer occurred in June 1721, then it follows that Grand Lodge cannot have been created earlier. This does not mean that there were not preparations beforehand. It is evident that the 'Old Lodge of St Paul' was very conscious of its rights and would not have easily surrendered them. High-ranking nobles such as Montagu, Wharton and Chesterfield would not have become involved in such an event without prior negotiation and briefing. And George Payne would have needed time to prepare the regulations he read out, which were clearly complex and elaborate even before Anderson got to work on them.

³ Wharton's initiation: *Applebee's Original Weekly Journal*, 5 August 1721, reprinted in Robert Peter, *British Freemasonry, 1717-1813* (London: Routledge, 2016), Vol. 5; Hinchingsbrooke, Rich and Oxenden: *Weekly Journal or Saturday's Post*, 12 August 1721, also reprinted by Peter.

Payne may also have received some appropriate designation such as Grand Master to enable him to act as MC for the events at Stationers' Hall. Nevertheless, we think a comparative short lead time would have been required for these preparations; after all the far more elaborate Order of the Bath was created under Montagu's aegis in the space of a few months.

The defects and deficiencies of Anderson's account of the early history of Grand Lodge have been widely recognised since the nineteenth century. It was compiled twenty years after the event. Anderson was not an eyewitness of any of the events he describes. The earliest possible date he could have attended Grand Lodge was September 1721, although it could have been later. Anderson's text is full of errors – he even gets the date of the completion of St Paul's Cathedral wrong. He updates and embellishes information about people and places. For example, he states that John Cordwell, who he claims was Warden in 1718, was 'City Carpenter', but Cordwell was not appointed to this important post in the City of London until 1722. Anderson fabricated information - the increase in the number of lodges reported by him in 1721-2 is suspiciously regular and probably invented by Anderson.

Anderson's powerful sense of self-justification encouraged him to tell white lies. His claim to Grand Lodge that the copyright of the 1723 *Book of Constitutions* belonged to him is disproved by the title page which shows that rights lay with the publishers, Senex and Hooke. Perhaps the most striking illustration of Anderson's unscrupulousness is his alteration of the Grand Lodge minute book. He inserted his name in the list of Grand Wardens in the Grand Lodge minute book (Figure Three). In the minute of Grand Lodge on 24 June 1723, when Anderson acted as Grand Warden, he erased the words 'who officiated for William Hawkins', scraping them away in order to give the impression that he had been appointed as Grand Warden in his own right, as a photograph reveals (Figure Four). Anderson's unreliability is also shown by his account of the election of the Duke of Wharton as Grand Master where he sought to traduce Wharton and which contemporary press reports show was a fabrication.

Deputy Grand Masters.
and Grand Wardens.

The Rev^d John Theophilus
Desaguliers L.L.D. F.R.S.
Deputy.

M^r Joshua Timson

M^r William Hawkin^{who remitted an}
James Anderson ^{then} ~~A.M. was chosen~~
^{in his place}

Wardens

Figure Three: Alteration in the Grand Lodge minute book by James Anderson to claim he had been appointed as Grand Warden in 1722-3.

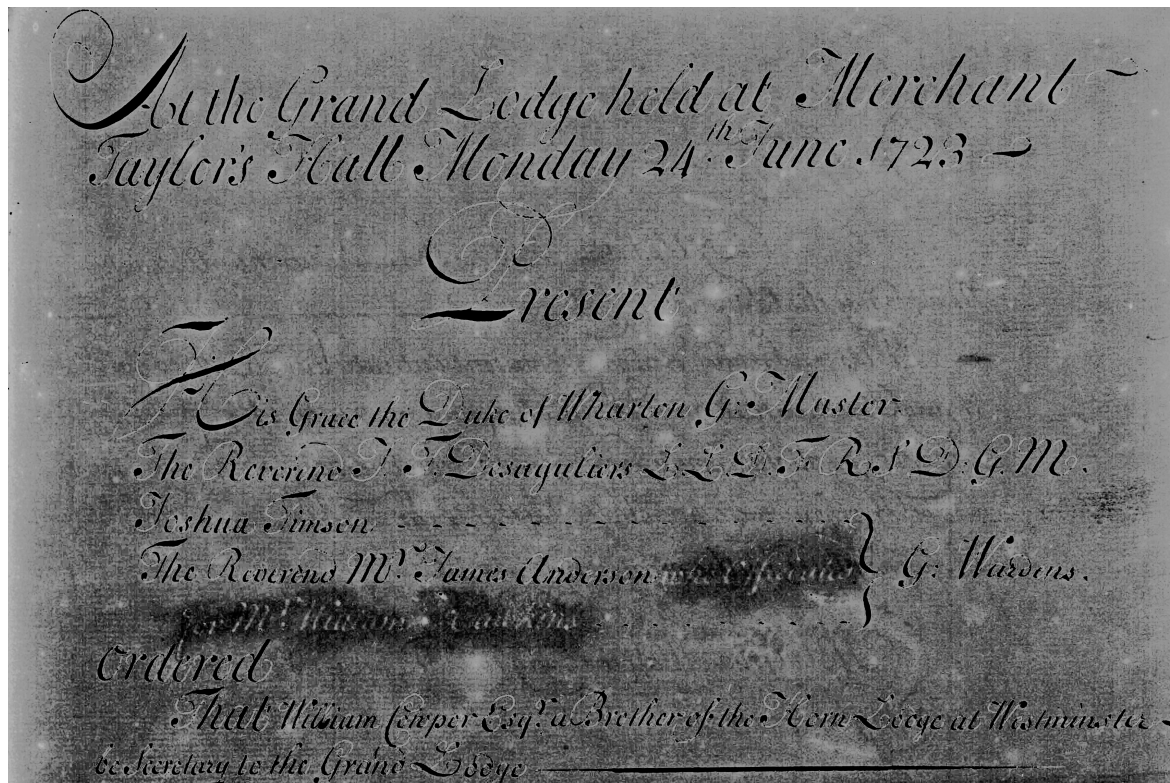


Figure Four: Photograph of the Grand Lodge minute book for 24 June 1723 showing how Anderson scraped away the words 'who officiated for Mr William Hawkins' to give the false impression that he had been appointed as Grand Warden. Photograph: Louise Pichel.

Anderson's alteration of the minute book establishes that he was never Junior Grand Warden, but his claims to that rank were never challenged by Grand Lodge, showing that its grasp of its supposed early history was always rather shaky. Incidentally, it seems that Ric's grasp of the early sequence of Grand Officers is also rather uncertain, since Joshua Timson, who Ric suggests in his *Harashim* article was Junior Grand Warden in the period before Montagu's installation was in fact made Grand Warden by Wharton in 1722 at the same time as William Hawkins, the unfortunate brother who Anderson quietly erased from the record.

Anderson's sources of information were very suspect. Among those he named as encouragers of the 1738 *Book of Constitutions* which contains his account of the 'revival' of Grand Lodge was Jacob Lamball, who claimed to have been appointed as Grand Warden by Sayer in 1717. Lamball is not a very credible witness. Lamball was still only an apprentice carpenter in 1717, having taken out indentures in three years earlier (Figure Five), and was apparently still under twenty. Lamball as an apprentice is unlikely to have had much time or money for helping to create a Grand Lodge, no matter how modest. He did not

become a freeman of the Carpenters' Company until June 1721. Although Lamball claimed to have been appointed as Warden in 1717, there is no further evidence of his involvement with freemasonry until March 1735 when (perhaps introduced to Grand Lodge by Anderson) he appears as acting Grand Warden. It looks suspiciously as if Lamball saw an opportunity to spin a good tale to both Anderson and Grand Lodge in 1735.

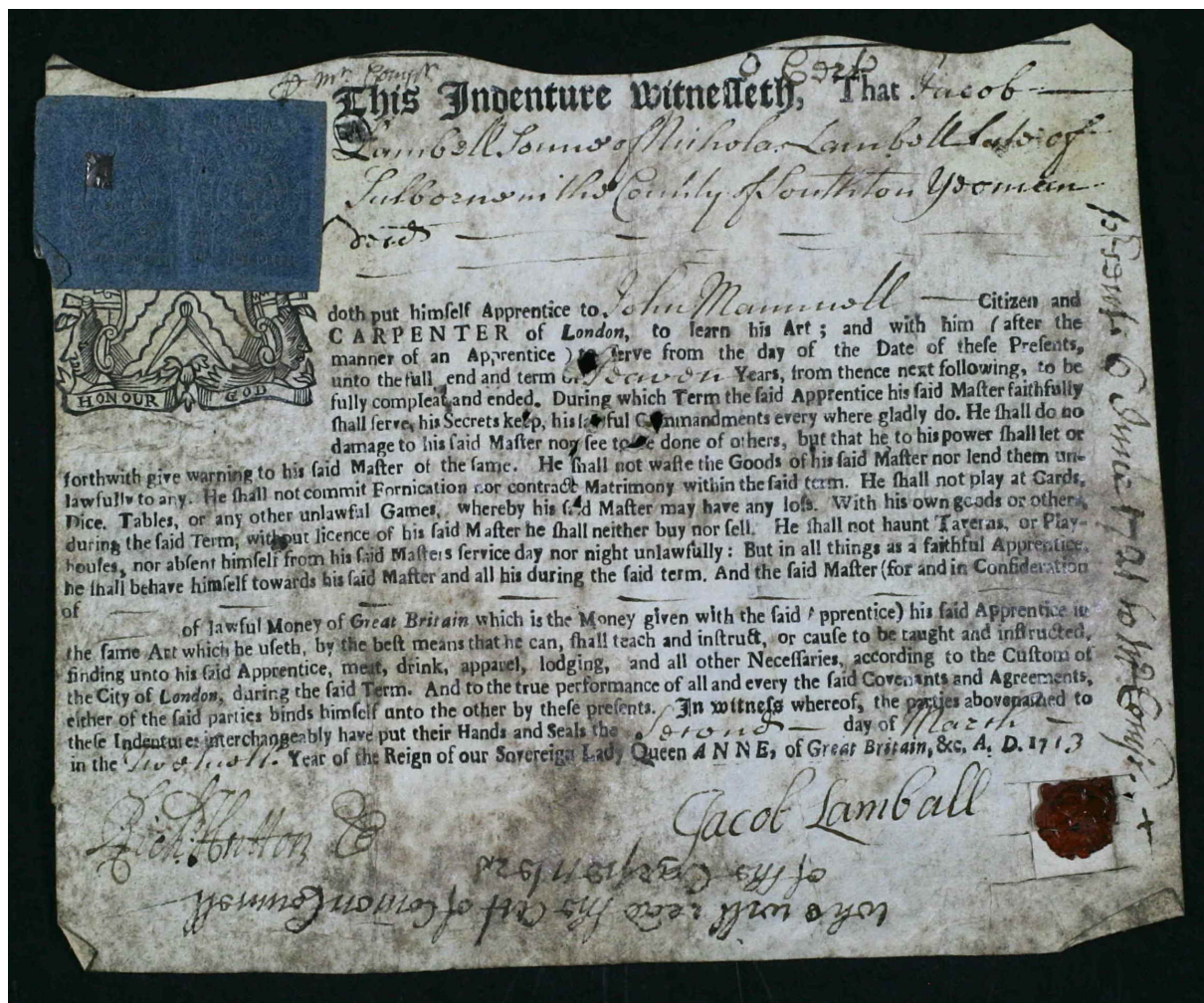


Figure Five: Apprenticeship indenture of Jacob Lamball for a term of seven years, stipulating that he 'shall not haunt Taverns, or Playhouses, nor absent himself from his said Master's service day or night unlawfully'; 2 March 1713/4.

Anthony Sayer seems to also have been spinning yarns to assist his claims for charitable relief. Sayer is named as warden of a lodge in the 1723 *Constitutions* but there is no mention that he had been Grand Master. Sayer petitioned Grand Lodge for charitable relief in 1724, but again did not mention that he had been Grand Master. By 1730, when Sayer again sought financial assistance from Grand Lodge, the rules governing charitable relief had been tightened up. In response, Sayer strengthened his petition by stating for the first time that he

had been Grand Master, and Grand Lodge only gave him money because of his claim to this rank. Nevertheless, within a few months, Sayer was accused of making masons irregularly, suggesting he had found another way of turning his claim to have been Grand Master to financial advantage.

In general, the picture given by the minute in Book E, of Grand Lodge being formally established at Stationers' Hall in 1721 with the inauguration of Montagu as Grand Master, fits the overall evidence better than Anderson's story which is full of contradictions, fabrications and inaccuracies. It explains the lack of press references to freemasonry before 1721. It accords with the situation described by the antiquary William Stukeley when he recalled being initiated as a freemason at the Salutation Tavern in January 1721: 'We had great difficulty to find members enough to perform the ceremony'.

One of the reasons Ric and others have given for their continued acceptance of Anderson's tales are apparent references to Sayer, Payne and Desaguliers as Grand Master. Some of these references are ambiguous and should not necessarily be taken at face value. The minute of St Mary's Chapel in Edinburgh in 1721 which refers to the visit of 'Doctor John Theophilus Desaguliers, fellow of the Royall Societie, and Chaplain in Ordinary to his Grace James Duke of Chandois, late Generall Master of the Mason Lodges in England' sounds very much like a Scottish lodge secretary struggling to understand what sort of body Desaguliers was representing and using terminology which harked back to the Scottish idea of a general warden. Sayer's claims are thoroughly dubious - he only developed his story that he was Grand Master when he was desperate to obtain charitable relief and had made no mention of his status before. Payne is described as Grand Master by both Anderson and Stukeley because of his role in presiding over the inauguration of Montagu, but they used these titles after the event.

In any case, Grand Lodge consisted of more than a Grand Master. The fundamental and innovative idea of Grand Lodge was that Masters and Wardens were empowered to govern the craft on behalf of all masons – an Enlightenment concept if ever there was one. This required a transfer of power from the existing lodges to a Grand Lodge, and this occurred in 1721. Moreover, as far as Anderson, Payne, Desaguliers and the others were concerned, Grand Masters did not begin with Sayer in 1717. On the instructions of Grand Lodge, Anderson included in the 1738 *Constitutions* (pp. 140-2) a list of 'Grand Masters or Patrons of the Free Masons in England'

which begins with St Augustine. Anderson does not say that Grand Lodge was founded in 1717. As far as he was concerned, there had been Grand Lodge and Grand Masters since Anglo-Saxon times. Anderson presents Sayer's appointment as Grand Master as filling a gap after Sir Christopher Wren ceased to be active. Strikingly, Anderson does not begin to number the Grand Masters until installation of the Duke of Montagu. Anderson designates Montagu as Grand Master No. 1, thereby placing the claims of Sayer, Desaguliers and Payne to be Grand Master on the same basis as St Dunstan, Thomas Cromwell and Inigo Jones (all also listed as Grand Masters). This system of numbering the Grand Masters from Montagu was retained in the *Books of Constitutions* of 1756 and 1767.

As Knoop and Jones observed, Anderson had the habit of bestowing the title of Grand Master on figures of all periods, just as sixteenth-century painters presented biblical characters in Renaissance clothing, and such references to Grand Master are poor grounds for dating the establishment of Grand Lodge. Why should we believe that Sayer was a Grand Master in 1717, but on the other hand disbelieve Anderson's statement that Charles Lennox, 1st Duke of Richmond, was appointed Grand Master at an annual assembly and feast in London in 1695? There is just as much evidence in favour of believing that Richmond was made Grand Master in 1695 as there for the story of Sayer's appointment in 1717.

Great play has been made of a letter discovered by Christopher Powell in the archives of the Royal Society which it has been suggested confirms the story of 1717. It is a letter from Charles Lennox, 2nd Duke of Richmond (son of the man said to have been Grand Master in 1695). The 2nd Duke served as Grand Master from 1724-5 and the letter is to the English antiquary and scientist Martin Folkes, who was the Duke's Deputy Grand Master. The letter is undated and probably dates from the late 1720s or early 1730s, so it is quite late evidence. It is written by an exceptionally exasperated Duke, who is very annoyed with his masonic brethren.

Royal Society MS 865/4

Goodwood Tuesday [no year]

Dear Folkes,

As you say, our brethren will never be satisfy'd. How can fellows be such fools? Yett a positive negative I need not give, but I have to [sic.] great a regard, you may say, to the Dukes of Montagu & Buccleugh, who were my predecessor, to have my print done first, butt after they have got theirs [the D: of Wharton's inserted as an interlineation]

& the three that go before them, viz: Ant: Sawyer, Geo: Payne & Dr Dessys, for I insist upon theirs being done first; then I will consent to your lending my picture, but positively, not before those six are finish'd.

The Duke was trying to put off lending his portrait for as long as possible, so not surprisingly he suggested as many names as he could imagine of other possible Grand Masters whose portraits could be engraved first – even the disgraced Duke of Wharton. The Duke simply named everyone alive who had a claim to be Grand Master in the hope that it might mean that he would never have to lend the painting. Even so, the way in which he draws a distinction between Montague, Buccleuch and himself as Grand Masters and the other three is striking. Compared to the clarity of the evidence in the minute of Lodge of Antiquity's Book E, this undated irascible note is very poor substantiation for Anderson. In any case, as we have noted, the eighteenth-century Grand Lodge had a very wide-ranging view of what a Grand Master might be, and references to Grand Masters do not help us in understanding how Grand Lodge was created.






Even if we accept Ric's contention that the creation of Grand Lodge would have taken more than a few months, there are many reasons for thinking that the process was different to that described by Anderson. The more we probe Anderson's story and locate new evidence, the more doubts and issues appear. For example, is the identification of the four 'time immemorial' lodges credible? As is well known, according to Anderson, four lodges met together at the Apple Tree Tavern in Covent Garden in 1716 to consider how to revive freemasonry which had been neglected by the aged Grand Master Sir Christopher Wren. Anderson states that these lodges were: 1. Goose and Gridiron, St Paul's Churchyard; 2. Crown Ale House in Parker's Lane, just off Drury Lane; 3. Apple Tree Tavern in Charles Street, Covent Garden; 4. Rummer and Grapes Tavern, Channel Row, Westminster.

As soon as we glance at the early engraved lists of lodges, we can see that there are problems with Anderson's identification of these lodges. Christopher Powell and Martin Cherry have pointed out that the earliest surviving engraved list of lodges, still unstudied and unreproduced, dates from the Grand Mastership of the Duke of Wharton from 1722-3 and is preserved in its original marbled paper slipcase in the library of the Royal Society.⁴ The order of the lodges in this 1722-3 list is the same as in the list published under the

⁴ Royal Society, MS 865/2.

Earl of Dalkeith as Grand Master in 1723-4.⁵ The oldest lodges in these first engraved lists are given as follows: 1. Goose and Gridiron, St Paul's Churchyard; 2. Queen's Head, Knave's Acre [in Soho]; 3. Queen's Head, Turn Stile [just off Holborn]; 4. The Cheshire Cheese, Arundel Street [between the Strand and the River]; 5. The Horn, Westminster.

1723.

	St Pauls Churchyard	<i>every other Monday from 29th of April inclusive</i>
	Knave's Acre	<i>every other Wednesday from 2nd of April inclusive</i>
	Turn stile	<i>First Wednesday in every Month</i>
	Arundel street	<i>First Thursday in every Month</i>
	Westminster	<i>Third Friday day in every Month</i>
	Ivy lane	<i>every other Thursday from 20th of June inclusive</i>
	Newgate street	<i>First Monday in every Month</i>
	Poultry	<i>Second Wednesday in every Month</i>
	Silver street	<i>every other Friday from 26th of April inclusive</i>
	in the Strand	<i>First Friday day in every Month</i>

Goose and Gridiron, St. Paul's Churchyard—Now LODGE OF ANTIQUITY, No. 2.
Queen's Head, Knave's Acre, Wardour Street—Now LODGE OF FORTITUDE AND OLD CUMBERLAND, No 12.
Queen's Head, Turnstile, Holborn—Crossed out of List in 1736.
Cheshire Cheese, Arundel Street—
Horn Tavern, Westminster—Now ROYAL SOMERSET AND INVERNESS LODGE, No. 4.
King's Head, Ivy Lane—Now LODGE OF FRIENDSHIP, No. 6.
Griffin, Newgate Street—Now LODGE OF EMULATION, No. 21.
Three Cranes, Poultry—Erased 1745.
Three Compasses, Silver Street—
Fountain Tavern, Strand—Now ROYAL ALPHA LODGE, No. 16.

Figure Six: The List of Lodges 1723-24 - taken from Calvert, 1920

The position of the St Paul's lodge at the head of the roll is clear. Gould argued that the lodge in Knave's Acre is to be identified with the Apple Tree lodge.⁶

⁵ The 1723-4 list is reproduced in A. F. Calvert, *Old Engraved Lists of Masonic Lodges* (London: Kenning, 1920). See Figure Six below.

⁶ Gould, *Four Old Lodges*, p. 7.

He also suggested that the lodge meeting at Great Turnstile was the lodge which had met at the Crown in Parker's Lane.⁷ Gould's argument in favour of these identifications is sometimes complex and should not be regarded as established beyond doubt. Gould identified the Horn lodge with the one which Anderson said met at the Rummer and Grapes in Channel Row. But if that is the case, what do we make of the appearance of the Cheshire Cheese lodge ahead of the Horn lodge in the engraved lists? The Cheshire Cheese also precedes the Horn in the 1723 membership list in the Grand Lodge minute book.⁸ Was the Cheshire Cheese lodge older than the Horn lodge, as the engraved lists and membership register suggest, and, if so, why is the Cheshire Cheese lodge not mentioned by Anderson?

Henry Sadler pointed out this problem long ago,⁹ but the discovery of the 1722-3 engraved list gives the question renewed interest. It has in the past been argued that the approbations attached to the 1723 *Constitutions* show that the Cheshire Cheese was actually Lodge No. 5,¹⁰ but the 1722-3 engraved list shows that only about half of the extant lodges are listed in the approbations and they are not necessarily a reliable guide to the seniority of lodges. The weight of evidence indicates that the Cheshire Cheese lodge in Arundel Street was founded before the Horn lodge. The Cheshire Cheese lodge fizzled out by 1724 and was erased from the 1725 list, but it was evidently one of the pioneers of freemasonry in London. It deserves more attention from masonic researchers.

The early history of the Horn lodge also deserves further investigation, since Ric has illustrated how it was one of the driving forces behind the early Grand Lodge. The story of the development of this lodge may not be as straightforward as is sometimes suggested. It is difficult to identify a Rummer and Grapes tavern in Channel Row. A book on geometry was published in 1695 by William Alingham whose house was 'over against the Rumour Tavern in Channel Row, Westminster',¹¹ but there are no later references to a Rummer and Grapes Tavern in Channel Row. It is possible that Anderson had somehow confused the Rummer with the Bacchus and Grapes in Channel Row

⁷ Gould, *Four Old Lodges*, p. 6.

⁸ *Quatuor Coronati Antigrapha* X, p. 4.

⁹ H. Sadler, *Masonic Facts and Fictions* (Wellingborough: Aquarian Press, 1985), pp. 15-16.

¹⁰ cf. L. Vibert, 'Anderson's Constitutions of 1723', *Ars Quatuor Coronatorum* 36 (1923), pp. 64-6.

¹¹ William Alingham, *Geometry Epitomiz'd...* (London: printed by J. M[oxon]. and B. B[eardwell]. and are to be sold by the author, over against the Rumour Tavern in Channel Row, Westminster, 1695). ESTC no. R170090.

which is mentioned in a newspaper advertisement in 1703,¹² but so far no evidence has been found of the existence of a Rummer and Grapes tavern in Channel Row in 1716-17. It has been fondly imagined that Desaguliers lived next door to the Rummer and Grapes in Channel Row, but this was not the case – the Westminster rate books show that Desaguliers in 1716 lived next door to the State Lottery Office.

This is not the place to pursue these potential lines of future research in greater detail, but they show how, as you poke at Anderson's narrative, contradictions and improbabilities emerge and it is through exploring these further that we will enhance our understanding of the early history of Grand Lodge. The identification of many of these early lodges depends on the pioneering work of Victorian antiquaries such as Robert Freke Gould, William James Hughan and John Lane, but unfortunately many speculations and assumptions have been built on their work without revisiting their conclusions as new evidence emerges. In his book *Four Old Lodges* published in 1879, Gould performed astonishing feats of intellectual acrobatics to try and link up Anderson's four lodges with subsequent lodges, and time is overdue for a reappraisal of the evidence. It was this work by Gould which more than anything established 1717 as a pivotal date in the history of freemasonry. Realising that much of Anderson's history was a fabulous invention, Gould was faced with the problem of deciding at what point Anderson should be treated as a reliable first hand witness. Arbitrarily, Gould decided that Anderson was a credible witness from 1717. It might have made much more sense to have chosen a date at which Anderson was at least an eye-witness of some of the events he describes, such as 1722, but Gould plumped for 1717. It is thanks to Gould, not Anderson, that 1717 became such an iconic date for English freemasonry.

However, whatever misgivings we may feel about the conclusions that Gould, Hughan, Lane and others drew about the early history of Grand Lodge, they nevertheless pioneered the critical examination of primary documents and introduced more up-to-date research methods. One point in which we are profoundly in agreement with Ric is the importance of investigating and reappraising primary sources. We should not simply repeat what Rylands or Hewitt say about a source like Book E. We need to examine the original document and draw our own conclusions. The motto of the Royal Society

¹² Mr Gerard offered prize wines at reasonable rates by wholesale and retail 'at the Sign of the Bacchus and Bunch of Grapes, in Channel Row, on the back-side of Kings-street, Westminster, near the Water-side': *Post Boy* 7-9 Oct. 1703.

always applies: 'Nullius in verba' - take nobody's word for it, and that includes us.

As we investigate primary sources, we start to reappraise well-worn historical narratives. Margaret Jacobs's influential description of the way in which freemasonry in Europe fostered a radical enlightenment of pantheists and materialists was precipitated by her discovery of a 1710 manuscript belonging to John Toland describing the activities of the Knights of the Jubilation, apparently a masonic organisation with its own Grand Master. Just as Margaret's work has had an enormous impact on our understanding of the Enlightenment, so we might also hope that our investigation of the primary sources of the early Grand Lodge in London might also help reshape our understanding of the role of Great Britain in the Enlightenment.

One aspect of this might be to challenge the conventional view expressed by Ric that early Grand Lodge freemasonry was a vehicle of Enlightenment religious toleration, that in Ric's words, 'Eighteenth-century freemasonry embraced latitudinarianism and deism, and accepted all faiths, from Anglicans and Protestant Dissenters, to non-Jurists, Catholics and Jews'. Ric inevitably cites for this the reference in the first Charge to masons being obliged to 'that Religion in which all men agree'. But what was the religion in which all men agree? In 1738, Anderson declared that this meant that masons should 'agree in the 3 great *Articles* of NOAH, enough to preserve the Cement of the Lodge'. What were these three great articles? Anderson makes this clear in his tract *Unity in Trinity*: for him, masons were obliged to accept belief in the Trinity, the necessity of divine Revelation as contained in Scripture, and acceptance of eternal life after death. In Anderson's view, freemasonry was by no means a vehicle for latitudinarians or deists.¹³

By re-examining primary sources such as Anderson's writings, we can develop more refined and nuanced views which go beyond stereotyped depictions of major currents such as the Enlightenment. In Anderson's case, his markedly Presbyterian view of the Old Charges suggests interesting cross-currents with the role of Presbyterianism in the Scottish Enlightenment and suggests new perspectives on the cultural drivers for the Enlightenment in Britain. But that is all a story for another day.

¹³ For more on this, see Susan M. Sommers and Andrew Prescott, 'James Anderson and the First Charge of Freemasonry: a Dialogue with the Sources', *Ars Quatuor Coronatorum* 131 (2018), pp. 75-87.

HARASHIM

חרשים

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PRESIDENT'S PAGES

Greetings all.

The last few weeks have not been easy times for myself personally. So you are all aware, and to put aside any rumours, this is the situation.

I am in the process of recovering from facial area nerve damage, but this has good days and bad ones.

As we have all seen, various endeavours in our ways of living required a shift and resetting of societies parameters, altering how we carry out various tasks.

There is no doubt, that we are on a perilous journey for some time to come, but in saying this we have all had time for reflection and positivity for the future must remain uppermost in us all.

For the Australian and New Zealand Masonic Research Council we now have an opportunity to consider international speakers two or three times a year using this forum and later this year we may move forward in this direction. I am sowing a small seed at present but I put it out there for others to germinate and look forward to your feedback.

Please take care and look after yourselves, stay safe and we will all catch up very soon.

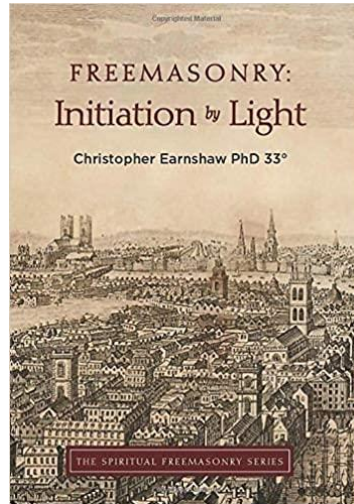
Kerry Nicholls
President

BOOK REVIEWS

FREEMASONRY: INITIATION BY LIGHT.

Christopher Earnshaw 2020.

The first of a trilogy published as *The Spiritual Freemasonry* series; seemingly available only through Amazon.com [but cannot be shipped to Australia at the moment].



Review No. 1

This is the first in a three-book series written and privately published by Christopher Earnshaw, himself an experienced 33rd degree Freemason, and a mason for over 30 years. The book derives from lectures given while he was Master of the Research Lodge of Japan from 2007 and 2010. His extensive knowledge of things East and West is exhibited in this volume. Volume 1 provides a detailed history of the eighteenth century formation of the Grand Lodge of England, concentrating on the first three Grand Masters, with a detailed social historical outline at this time, before changing tact and focussing on connections between the Far East and Masonic ritual. Indeed, the main thesis of the book is about connecting the first degree in freemasonry with Daoist 'Transmission of Light'.

Basically the book is made up of six chapters;

1. Freemasonry, the Revival and Exposés (pages 25-88)
2. The Nobility and Modern Freemasonry (pages 89-138)
3. Jesuits – The West meets China and the Dao (pages 139-198)
4. The Mandarin, the Gormogons and the Philosophers' Stone (pages 199-234)
5. Alchemy by Degrees (pages 235-258)
6. Lodge, Laboratory and Temple (pages 258-284)

Prior to getting into Chapter 1 lies a 25 page 'prologue' which begins with a proclamation titled "The Sanction" whereby a PGM of the Grand Lodge of Japan

gives his sanction for the book. I was concerned as part of the sanction has “we have perused the said Book, and finding it to correspond with the Antient practices of this Society, so recommends the same”. It must refer to Chapter 5 and 6 where a description about masonic matters occur. Good to see that the Grand Lodge of Japan (or at least a PGM) gives it the thumbs up.

In a nutshell the thesis argued in the book is that the first degrees of Freemasonry were influenced by Daoist teaching. The author himself was recently initiated into Daoist teachings in 2016 where he noticed the initiation “as virtually the same as the First Degree Ritual”. The main argument for any connection that I could see thus lie in similarities between the Masonic First degree and that of Daoist Initiation. Such similarities are later used in an attempt to validate historical connections between certain characters of the 18th century. The author argues that each degree was created based on a unique type of alchemy. Indeed, he notes that to understand the craft ‘properly’ one needs a classical education including Latin and Greek, and understanding of alchemy, familiarity with the ritual of Freemasonry and an understanding of Chinese philosophy and Dao.

By and large the book is easy to read and to follow and one that I enjoyed. The chapters outlining the beginning of the Grand Lodge and the Social History of England are very detailed leaving few stones unturned. The first three Grand Masters and later on the Noble GM’s are discussed in detail. Some historical points are contestable such as when he argues that the Freemasons thought of themselves as a counterbalance to the Royal society (page 111), but the main historical thread is accurate. There was much written that was not critical to the purpose of the book and the chapters did go off track many times with irrelevant stories such as Pocahontas, and another on the so called ‘Black Queen’ Sophia Charlotte. An external editor would have tightened up much of the text. You cannot write everything that happened in England at this time, although an attempt was made here. Yet, it should not be forgotten that many who will read this book would be ignorant of 17th and 18th century history.

Although being familiar with the history outlined in the first two chapters, I enjoyed reading them, and was totally enthralled with the other chapters, in particular the historical backgrounds to China including the Christianity in China. The outline of Dao history and similarities with Freemasonry were interesting, and pushed in this book, however, from an anthropological perspective quite a few secret societies, including those from non-state societies such as the Pacific, share much in common, although having no historical connections. These include signs of recognition,

symbols whose meaning are based in metaphors, strict initiation rites, and sacred places where only the initiated are allowed, and even then after trials and questions asked. Yes, connections are many but no-one would argue for historical connections with Freemasonry.

Chapter 3 ends with the statement: “the scene is now set for a Chinese Jesuit to come onstage who, unwittingly, may have been the catalyst that changed Operative Freemasonry forever”. The man was the Mandarin Shen FuZong, who had been taught Latin by Jesuits and who knew Dao and alchemy. Chapter 4 is written to argue that through Shen FuZhong the Dao initiation and YiJing had fallen into the hands of the first three Grand Masters around 1718. The fundamental problem is that there is not a shred of evidence to back this up. Yes, Shen FuZong came to London and Oxford in 1687 and met a number of people, including Thomas Hyde an orientalist who worked in the Bodleian Library. Yet, it has not been demonstrated that Shen passed on the Dao initiation ceremony, called the ‘Transmission of Light’, to Thomas Hyde. Even if he had, as intimated in this book, why would Hyde have passed them onto fellow antiquaries such as Ashmole or Humfrey Wanley (both Freemasons) who also worked in the Bodleian Library. Hyde apparently introduced Shen to Robert Boyle (the father of modern chemistry) in 1687. But to then argue that Shen influenced Newton who was a friend of Boyle is a long bow to draw. Furthermore, to argue for a connection then to Payne (the second Grand Master) because Newton worked with him in the Exchequer, and then with Desaguliers, who was Newton’s secretary, is another long bow to draw. Shen did meet many people, but that does not equate with passing on knowledge of Dao secrets which was integrated into Masonic ritual.

Chapters 5 and 6 explore and sets out the Dao initiation with Masonic practice and Lodge set up. It is beautifully written outlining a beautiful Dao degree. Dao ritual is an area I am ignorant of and I was educated in reading it. I thoroughly enjoyed reading about the landmarks of the Masonic Lodge and comparisons with Dao landmarks. Again I found this chapter a fruitful one.

In summary, connections with Dao ritual and Freemasonry is interesting for many reasons. For me it demonstrated the uniqueness of humans to create similar societies from culturally distinctive groups. I am not convinced about any historical connections between the two, but the journey reading this book was definitely worth it. Only someone with the skills and experiences of Christopher Earnshaw could have written this book and indeed bring light to an area I was ignorant of. Is this not what research is all about? Well done.

Glenn R. Summerhayes

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Review No. 2

The following review relates to a series of three books by Christopher Earnshaw – *Freemasonry: Spiritual Alchemy*, *Freemasonry: The Quest for Immortality*, and *Freemasonry: Initiation by Light*. The series focuses on what is both an intrinsically interesting and legitimate area of interest. Not to mention one that deserves more attention; particularly the kind of attention that comes from the perspective of serious scholarship informed by a sound knowledge of history, specifically intellectual history, and just as importantly religious history. But let me develop these remarks.

Earnshaw seeks to draw out the spiritual and esoteric ideas that weave their way through Masonic ritual and symbolism by bringing an exposition of Masonic ideas into dialogue with what is best described as intellectual history, or history of ideas – including religious ideas. The project is, however, a difficult one, particularly due to the complexity of the intellectual and religious currents that produce the cultural ground from which Masonry is born. One major addition to the regular themes of Western esotericism is the discussion of Daoism in *Initiation by Light* which ultimately creates, across the three volumes I have considered, an extremely complex mix. Just consider the Western side of this equation: while Hermeticism, Alchemy and Kabbalah were by no means (at all) marginal themes in Renaissance culture, indeed they were major strands of that culture; and while Renaissance culture, particularly through the Stuart Courts, certainly had an impact on early Freemasonry; it is difficult to reconstruct the exact flow of such ideas and map their contours and continuities through Freemasonry. David Stevenson, a well-respected academic historian has noted this very difficult and has admitted that, particularly in regard to the Scottish material, more work, more intellectual history, is required – Scotland is, however, vital to early developments in Masonry. Further complications appear when we realise that these Renaissance currents intersect with Enlightenment ones – well developed by Margaret Jacobs (who the author credits), creating a tension, which neither Earnshaw nor Jacobs adequately take up, between Renaissance tendencies underwriting Masonry's pre-Grand Lodge history and Enlightenment tendencies that write themselves over that prehistory, particularly in the second half of the 18th century: rendering Masonry something of a palimpsest.

The complexity of the project is indeed one that could lend itself to a multi-volumed treatment. Yet one of the key problems with this particular effort is the organisation

of some of the material. Here I think the author was possibly let down by his discussions with a publisher (I note though that the work appears to be self-published). Also the text has probably been let down at the editorial phase of the project. These problems first become evident in the Prologos. Here the author indicates that in discussions with a publisher he had been advised to divide the work into three volumes one relating to each of the three Degrees of Craft Masonry. Clearly a seven-hundred page text would have been a concern to many publishers and the division of the work is necessary; but were other ways of dividing or arranging the material discussed? Initiation by Light focuses substantially on the First Degree and it is where the issue of Daoism is taken up, Spiritual Alchemy focuses on the Second Degree, and as the title suggests connects the degree to the alchemical tradition and Quest for Immortality takes up the Third Degree. The problem with this arrangement is that it feels as if the historical sections are disjointed. Further, there is no real indication of what order one is to read the books, the volumes are not numbered, so the reader is left to pull strands together. I am not sure how well the division pushed on the author served their purpose.

The repetition of the Prologos across the three volumes, while explained by the author, is another stumbling block for this reviewer and I felt unconvinced by the rationale for doing so. Of course, there are some alterations and adumbrations to this prefatory material, but for the most part they are substantially repeated in each of the volumes. One could forgive a reader for thinking that they had bought the same preface three times – as, more or less, they have. A good publisher or editor would probably have advised against this. Finally, I think the footnotes of the book are poorly arranged; both endnotes and footnotes have been used. The main citations for each volume come as endnotes. This would be fine if those endnotes came at the end of each chapter, as is normally the case, strangely for a book of this type, they are, however, pushed to the end of the entire book. At the same time there is another set of numbered notes, that are essentially comments, given as footnotes – thus there are two sets of numbers running through the text. So, page 68 of the volume on Alchemy contains endnote 102 and footnote 10, although the reader does need to be aware that the citation (number 102) is separate to the footnote at the bottom of the page (number 10), which is a comment, to avoid confusion. This is not a particularly user friendly way of doing things and feels as if the book just needs proper editing and formatting – part of the pitfalls of self-publishing perhaps. There are a number of ways of correcting this problem, such as giving ‘author, year, page’ references in brackets in text, and leaving footnotes for comments and clarifications. One would have thought that a good editor and publisher would have advised against the way this has proceeded here, or, perhaps because the author included a section of the Prologos dealing with footnotes, the author could have taken the time to inform the reader there.

To more substantive issues. I have problems with using a text like Duncan's *Masonic Ritual and Monitor* as the benchmark for discussing the Craft in a work such as this. I understand the author desired an easily accessible ritual that most brethren can identify with, but I question the choice. Firstly because of its quite late date, 1866, which is some 170 years after the first ritual evidence that we have (1696). We know that the ritual underwent numerous changes, particularly in the latter part of the 18th century, some 100 years prior to Duncan's *Ritual*. Some of the more significant changes came under the influence of Preston (England) and, in the USA, Webb. The ritual continued to undergo changes after that. The author is aware of the movement from a more catechetical style to one based around lectures which happened over that period. But, while Preston's work influenced subsequent interpretation of the ritual in England, so too did it influence Webb. It is in Preston that we feel a turn away from Renaissance orientations towards an Enlightenment one; away from the intriguing and profound Kabbalistic gestures found in Pritchard. We also know that a little more than 20 years after Duncan's *Ritual* was published that Robert Freke Gould, at that time one of the most important historians of Masonry in England, if not the world, acknowledge the Premier Grand Lodge had probably not understood the rituals it adopted in the 1730s. Gould's comments came in response to Pike's commentaries on the *Craft Degrees*, where Pike had argued that many of the changes introduced in the US during the 18th and early 19th century were themselves changes that showed little understanding of, particularly, the esoteric content of the rituals. This is itself interesting, for if between 1730 and 1866, when Duncan's *Ritual* was published, there was: a) substantial alteration of the ritual, which there undoubtedly was, and b) little understanding of the esoteric content contained in it, which both Pike in the USA and Gould in Great Britain seem to agree on, then; c) choosing a text from 1866 as the standard for discussion of Masonry and its alchemical, Hermetic and other spiritual aspects seems questionable. For it would seem that it would be just those aspects that would be ripe for decay.

To the author's credit it is certainly true that to map the influence of Alchemy and Kabbalah on Masonry one has to think through the way Christian interaction with Jewish and Islamic culture – particularly in Spain – helped to feed and stimulate later Christian thought. Yet while the author touches on this material the historical argumentation is not strong. This particular theme really does need to be taken up more fully and probably considered against the influence of Hermeticism on Western esoteric thinking – which leads to another complex issue, the Eastern Empire or Byzantium. More on that topic below. The point for now though is that between: native Western ideas; influences flowing in through Al-Andalus; the contribution of the Byzantine world and, finally; the Chinese, particularly, Daoist

contribution (which is novel to Earnshaw's work) we have a historical/cultural project of a high level of complexity. One that would, and indeed should, daunt any scholar of intellectual history. Here it is worth pointing out to potential readers, particularly because academic credentials are adverted to on the cover, that the author's credentials, being in neuroscience, do not align well with the project. On the other hand, many Masons who write on Masonry are not necessarily academic specialists but do have extensive practical experience which I would be perfectly happy to acknowledge in the author. At the same time I could not help but feeling unconvinced with the argument at key places, particularly because I felt that discussions were dealt with too quickly and that things were more complex than appears and more complex than presented: which is certainly the case, in my opinion, with the discussion of the Western material.

In the historical reconstruction of the esoteric ideas behind Freemasonry I was often left wondering why certain figures were not given more substantive treatment. Paracelsus is undoubtedly important, and is certainly not left out of the story, but we do not understand the developments in what we now call Switzerland and Germany in the early 16th century without looking at what spurred them on. For example developments in German mysticism in the 14th and early 15th centuries and developments in Italy, particularly Florence, during the 15th century. In regard to the latter development the impact of Hermeticism, Neoplatonism and Kabbalah on Western thinking must be anchored in the activities of the Florentine academy in the 1450s and after; in terms of Western Europe it would not be too much of an exaggeration to describe this as the ground zero. It is worth pointing out that many Germans of the 15th and 16th Century spent time in Italy furthering their education and imbibed the Renaissance ethos there. Paracelsus himself travelled to Italy (and extensively throughout Western Europe) almost immediately after gaining his doctorate. Needless to say it is hard to understand these Italian developments without also understanding that the impact of the events of 1453 in the Eastern Empire, and merely raising the issue of the Eastern Empire leads gestures at a very complex story in regard to Neoplatonism and Hermeticia in the context of the Byzantine world and its transmission through to the West.

All in all I think that this is an ambitious project, and that ambition is entirely commendable, it is also a necessary project and one I hope others interested in the history of Masonry are stimulated to take up. There is much to be said about the esoteric history of Masonry and indeed much remains to be said. While I remain unconvinced by some aspects of the work, particularly in Initiation by Light, the general. While Earnshaw has certainly given an indication of some of the historical points of departure for doing the important work of reconstructing the historical-intellectual influences on the development of the spiritual and esoteric side of

Freemasonry the project itself needs, in this reviewer's opinion, reworking.

Phillip Quadrio

Bro Phillip Quadrio is convenor of M.E.N. [Masonic Education Network] and has a special interest in comparative religions, hermeticism, and masonic education in the broad. His PhD is in the History of Philosophy, particularly focusing on 18th Century European thought.

THE MASON'S GILD – DURHAM AND NOTES ON THE ENTERED APPRENTICE

By William Waples [1884-1969]

[Transcribed from the author's own corrected, but undated, typescript]

The ancient Company of Masons, said to have been established as early as 1411 12 Henry IV, which Charter is lost, now possesses three Charters granted by Bishops of Durham - They are

1594 The Incorporation by Bishop Matthew Hutton under the designation of Rough Masons, Wallers and Slaters.

1609 Bishop James' confirmation of the Byelaws and Ordinances, in which they were styled:- Rough Masons, Wallers, Slaters, Pavieus, Tylers and Plaisterers.

1638 Bishop Morton's Charter designating them:- The Company, Societie and Fellowship of Freemasons, Rough Masons, Wallers, Slaters, Pavers, Plaisterers and Bricklayers.

A perusal of the grouping of the several trades shows clearly that there was a development period and a widening of overseership of the several trades. Accepting the fact that the Gilds were the prototype of the present trade unions, and that they were organised for the protection of Gildsmen, one is not surprised to find throughout the 17th Century a bringing together of workmen of allied trades and occupations.

An interesting point is that the Freemasons were not included in the first two Charters, and in consequence one is inclined to the view that the Freemasons, who were considered to be the senior occupation of the building trade, were not organised in Durham City prior to 1638, or may have had a Charter, or special privileges of their own prior to the above date, all trace of which has been lost. This aspect is interesting.

Gild Incorporation

Whilst the origin and development of the Gild system is to some extent obscure, the objects of the Gilds and the part they played as corporate bodies in the Civic life of their day is clear. In general the Gilds, Fraternities, Fellowships, Companies and Trade Societies of the City of Durham were incorporated for the protection and security of the respective trades; the regulation of apprenticeship and the provision of mutual assistance in times of sickness and distress.

From the Norman Conquest to the passing of the Statute by Oliver Cromwell, by which the privileges and perquisites of the Bishops were transferred by the Parliamentary Commissioners to the City for the sum of £200, the temporal and the spiritual welfare of the Citizens was presided over by the ruling Prince Bishop. In almost every instance, whatever the mystery or trade, the outline of the various City Charters, were similar in content. Firstly the statement by the Bishop "that his predecessors have created, ordained and constituted Arts, Crafts, Mysteries and occupations for the same against oppression by foreigners and strangers, and by these presents I constitute (or continue the incorporation) the Societies, Company, and Fellowship of
."

Thence the terms of the "Ordinary" and an acknowledgment of the Laws, Orders, Regulations, etc, etc.

In *AQC*. Vol XX¹ p19 the late Bro. Harry Brown quoted at length the Bishop's Charter of 16th April 1658 granted to the Rough Masons, Wallers etc.

Bro. Brown states on page 32².

'There is a general consensus of opinion amongst Freemasons that our Constitutions, Rites and Ceremonies are founded upon and to a certain extent derived from the ancient Gilds. Nothing unfortunately has been discovered here which will tend to strengthen this supposition. In a close inspection of the books and documents of the Masons' Guild . . .³ no trace can be found of any allusion to any kind of initiation or degree, or that of the Ancient Charges were ever read to the apprentices.'

Bro. Harry Brown, who died several years ago, was a member of the Marquis of Granby Lodge No 124. Mr H Elliott, Head Warden of the Mason's Gild at Durham, told the writer of the thorough search of the Books and properties of the

¹ This is an incorrect reference. Brown's paper is in *AQC* volume XXII, pp19-34.

² This should read 'page 22'.

³ My ellipses. Waples leaves out 'as well as those of the Weavers' Guild, the Goldsmiths' Guild and the Guild of the Smiths.'

Gild, made by Bro. Brown. Prior to 1939 Mr. Elliott kindly allowed the writer to peruse the volumes and an examination of the Charters. Everything Bro. Brown stated was then confirmed.

Meeting days

The various Gilds at Durham, Newcastle upon Tyne and elsewhere usually met in the Guildhall in compliance with the terms of their Incorporation or “Ordinary”, four times each year for the purposes of binding Apprentices by Indenture; the “swearing in” of Freemen before the Mayor and one or more Aldermen; making or altering Bye-laws, and reporting infringements of trade practice. These meetings were called “Ordinary meetings” or Quarterlies. Once a year the respective Gilds met for their Head Meeting Day (Annual Assembly). At this Meeting, which was the Festival of the Patron Saint, the brethren went in procession to Church to hear a Sermon and after lunch proceeded to the business of the day. The Head Meeting day of the mason’s gild was St. Andrew’s Day 30th November. The business of the day consisted of the election of the Head Warden, the Under Warden, two Searchers and two Stewards. All matters that could not be disposed of at the Ordinary Meetings were brought before the Assembly and general information concerning the craft was discussed. A dinner provided at the expense of the Head Warden was a feature of the day – when the brethren, their wives and sweethearts were warned to the repast.

Officers

The Chief (or Head) Warden was the senior officer of the Gild and possessed of power to sue and be sued in law, and legally represented the brethren. The Under Warden was his assistant. The Searchers were brethren skilled in Masonry, whose duty it was to inspect building work in the City and report to the Warden any infringement of trade practice, the employment of Cowans, and of Masons not “free of the Mason’s Gild” in Durham City. The Stewards made themselves responsible for collecting “Quarterlies”, the payment of benefits, distributing notices of meetings and were generally at the command of the Wardens. In pre-Reformation times the Mason’s Gild, with other Gilds and Crafts of the City went in procession to the Cathedral on Corpus Christi day, after which the remainder of the day was spent in sports and pastimes.

Admittance to Gilds

The members of the Crafts and Mysteries of the City, duly recognised by the Bishop until 1657, and later by the Corporation, became Freemen of Durham, and were endowed with many liberties and privileges, and entrusted with important offices. The eldest sons of freemen were admitted as freemen at the age of twenty-one, as also were apprentices on the completion of their indentures and the payment of certain fees. Their apprenticeship was for seven years. As a rule Honorary members

of the Gild were also admitted on payment of a comparatively large fee.

In the seventeenth, eighteenth, and early part of the nineteenth centuries, the privilege of being a freeman was considered an honourable distinction, consequently a large proportion of the nobility and gentry of the county were members of one or the other of the trade Societies, some by heritage, some by servitude, and their sons became apprentices.

Here is a digest of the Charter granted to the Masons Gild at Durham
16th April 1638.

By Thomas Bishop of Durham to
The Societie and Company of Rough Masons, Wallers, Slayters,
Pavers, Playsterers and Bricklayer.
a company amongst the several Companyies, Societies and Fellowships
of many Arts, Crafts, Mysteries and occupacons
much oppressed by forraingers and straingers that come and resort
into the Citty.
and doe take upon them to exercise the said trades and occupacons
contrary to the law and ancient customs and ordinances and
and enjoyed by the freemen of the saide traids and to their great
damage
No man within the said citty and suburbs Shall from henceforth set
up, use, or occupy at his own hand, the said craft or trade

before he be admitted and allowed to be an able workman of the said
trade by the saide Wardens, Stewards and Searchers

Apprenticeship to a freeman of the said citty for no a time than
seaven years.

No second apprentice before the first has served five full years
at least

Within one month next after any of the said trade Shall
take any Apprentice, the Wardens, Stewards or Searchers shall cause
the Maister to bring the Indentures into the Borough Court at
Durham unto the Steward there for the time being Entered in the
said Court books, that it may appeare afterwards how long the
said Apprentice hath served When he shall come to be made free, the
Steward of the said Court taking onely for the entry thereof

foure pence and no more.

And it is further agreed that when any Apprentice of the said trade Shall be made free, after his service of seaven years at the least, the said Wardens, Stewards, and Searchers, or two of them shall bring such Apprentice so made free into the said Borough Court within one month, then next after, there to be sworne for the performance of such Orders that belong to the said occupation in such manner and forme as in like Companyes and Corporacons is usuall upon paine that every person

And it is further ordained and agreed unto that every freeman of the said occupation who taketh any apprentice shall take him by Indenture, according to the law and shall at the next Quarter Meeting bring in the said Indenture to be entered in the books of the Orders for the said Corporacon that etc, etc,

In regard to (1) This clause refers to the “Entering of the Apprentice in the Court Books of the City of Durham. Clause (2) means that an Apprentice is Indentured according to Statute law and failure to enter the Apprentice in the Books of the Order of the Incorporation (re – the Mason’s Gild) involves the Master in a fine of 10/- to the Bishop of Durham and 10/- to the Wardens etc.

The Charter is given at length in *AQC* Transactions Vol XX. p.19.⁴

BYE LAWS OF THE MASONS’ GUILD OF DURHAM 16TH APRIL. 1657

Certain Order Anciently made and now continued, Condescended Concluded and Agreed upon the Thirtieth Day of November in the Year of our Lord One Thousand Six hundred and Fifty seven by and with the mutual Assent and Consent of us whose names are here Subscribed ffreemen of the ffellowship and Society of Free Masons, Rough Masons Wallers Slaters Paviers Plaisterers and Bricklayers within the City of Durham and Suburbs of the same be from henceforth perpetually Observed and Daily kept of us and our Successors: Roland Lawson, Thomas Todd, Richard Armstrong, William Taylor, Christopher Scurroe, Ralph Lee, Hugh Dodds, Henry Young, Thomas Phillipson, William Simpson, Cuthbert Liddle, John Richardson, Michael Thompson, John Rowell, John Taylor, Anthony Walker, William Ridley, Nicholas Coleman, Nicholas Todd, George Rowell, Thomas Hyends, Miles Stephenson, James Fairlis, Matthew Todd, Hugh Dixon, Robert

⁴ The correct citation is *AQCXXII* [1908], pp 23-29.

Simpson, Ralph Birkhead, Gilbert Watson, William Rowell, Francis Hunter, Thomas Wade, Robert Adamson, John Thompson, Thomas Butteris, James Rowell, Robert Wall, John Palmer, John Emerson, John Dodds, John Younger, Nicholas Palmer, Thomas Smith.

The following are extracts which have bearing upon points raised in this paper: -

3^d Item it is Agreed that they shall Chuse Six Men each year of the Wisest and Skilfullest of the said ffellowship to be Wardens, Stewards, and Searchers the ffirst chosen to be Principal Warden and Chief Officer for that whole Year, and the Other to be Deputy Warden and Afsistant to the Principal Warden and to stand the next year following after in full strength and vertue to be the Principal and Chief Warden for every default to pay to the Mayor of the City of Durham Three shillings and ffourpence and other three shillings and ffourpence to the Warden for the use and benefit of the said Company.

4rd Item it is Agreed that no Brother of the said Sciences shall keep any Apprentice after no manner of Order but as an Apprentice ought to be by the Statute finding unto him Meat Drink and Bedding at his own house and other Things necessary and to be always at the Command of his Master in not doing of the same the said Master shall forfeit to the Mayor of the City of Durham twenty shillings and to the Warden for the use of the said ffellowship other twenty shillings.

5th Item it is Agreed that no Brother of the said Sciences shall take any Apprentice except he be an agreed brother amongst the said ffellowship by the space of seven years afore, upon pain to fforfeit to the Mayor of the City of Durham twenty shillings and to the Warden of the said ffellowship for the use of the said ffellowship other Twenty shillings.

6th Item it is Agreed that every Master shall when he taketh an Apprentice at the next Quarter Meeting following after bring in his Indentures to be inrolled in the Register Book of the said ffellowship paying for the entering of the said Indentures sixpence upon pain of fforfeiture for every Default ten Shillings to the Mayor of the City of Durham, and other ten shillings to the use of the said fellowship.

7th Item it is Agreed that every Apprentice who hath served his seven years of Apprenticeship truly shall pay for lii s .Agreement the sum of Two shillings and sixpence to the Mayor of the City of Durham and ffive shillings to the Warden for the use of the said Trade and shall make a free Dinner to the

Officers thereof and be sworn within one quarter of a Year after that he hath served his Apprenticeship upon pain to forfeit to the Mayor of the City of Durham Ten Shillings and other Ten shillings for the use of the said fellowship.

8th Item it is Agreed that every Warden of the said Company for the time being within his Year betwixt the feast of Saint Michael the Archangel and the feast of Saint Andrew shall make and provide and Order a Competent Dinner to the said Brethren and their Wives paying reasonable for the same One shilling and Tenpence upon pain of forfeiture to the Mayor of the City of Durham five shillings and five shillings to the Warden for the use of the said fellowship.

11th Item it is Agreed that no Brother of the said fellowship shall Disclose or reveal the Council or Secret of his fellow Brethren nor anything that is Spoken at any of their Assemblies or Meetings upon pain to forfeit for every default to the Mayor of the City of Durham Two Shillings and other Two Shillings to the Warden of the said fellowship for the use of the said Company.

12th Item it is Agreed that no Brother of the said Company shall Sue any of his fellow brethren for any matter or thing Concerning the said Company or Corporation without the Licence or Consent of the Warden of the Said Company for the time being first had and obtained upon pain of forfeiture to the Mayor of the City of Durham Three shillings and fourpence and other Three Shillings and fourpence to the said fellowship.

13th Item it is Agreed that if any Brother of the same Trades or any of their Wives or Widows shall happen to be married or to Decease and be buried within the said City of Durham or Suburbs thereof then all and every the residue of the said Brethren being then present in the said City or Suburbs and having no reasonable Excuse of his or their absence to be allowed by the Warden and residue of the said Brethren shall upon reasonable warning given to them or left at their Dwelling house by any officer of the said Company or any of their Deputies be personally present at the Marriage or Burial of every of the said brethren their Wives or Widows so being married or buried upon pain of every of them making default shall forfeit to the Mayor of the City of Durham two shillings and sixpence for every default and other Two shillings and sixpence to the Warden for the use of the said fellowship.

16th Item it is Agreed that the said Clerk and Chosen Warden shall for all Orders Consents Agreements or Offences whatsoever that is Granted by the

Grant of the late Lord Bishop of Durham that then was shall lawful sue arrest plead or take in hand or recover whatsoever it be or what offence it appertaineth in the said Grant or Consent first to be in hearing amongst the fellowship and then to Sue with the most voices upon pain of forfeiture of Ten shillings to the Mayor of the City of Durham and ten shillings to the said fellowship.

17th Item it is agreed that every Brother of the said Sciences at the Ensealing of the Aforesaid Articles shall pay fourpence at the Ensealing upon pain of forfeiture two shillings to the Mayor of the City of Durham and other two shillings for the use and Commodity of the said Company and fellowship.

18th It is agreed by the Major Part of the Company that from henceforth every new agreed brother shall either make a free breakfast or pay Seven shillings to the Box and not to have any Wine at the breakfast of the Company charge

19th It is agreed by the Major Part of the Company that from henceforth every brother who shall be absent at every quarter meeting shall pay Sixpence fine and for every Head Meeting or Saint Andrew Day absence shall pay two shillings (that is to say) Sixpence to the Mayor of the City of Durham and Two shillings to the said Major Part as is abovesaid.

20th At our Head meeting then held in the Toll booth memorandum that it was agreed by the Major Part of the Company that Seven shillings shall from henceforth be allowed to the Warden for his time being for their Counting Dinner.

Comments on the Orders and Laws

The reference to the payments of monies and fines to the Mayor of the City of Durham dates from the time when Oliver Cromwell's Commissioners took over the rights and privileges held by the Bishop of Durham and his predecessors. It is noticeable from the Byelaws how closely related the Masons Gild was to the City government. This aspect was common to Gild life because the Gilds were brought into being by the local authority, which itself was moulded and directed upon a national pattern. In the case of Durham County, which was Palatinate, the Prince Bishops acted *Inter Regia*⁵ with the full force of the law, a condition which made them powerful.

It is obvious that the examples of Byelaws shown, refer to trade activities, and social and other matters amongst the members and their families, but the most important

⁵ My italics – NWM.

to Speculative masons are the Laws, 4, 5, & 6 respectively. No 4 deals with the responsibility of housing and feeding apprentices. No 5 stresses that a Mason taking an Apprentice must be a “an agreed brother” of the Gild and that the boy be “agreed” by the Gild.

The procedure was that the employer placed the name of a proposed apprentice before the Gild. If no exception was taken in the meantime, the Master was informed at the next Quarterly meeting that the boy was approved. The Master then proceeded to have the boy Indentured, who immediately took up residence with his Master, began to learn his trade and commence his “Servitude”. Law No 6 is of importance to those who held the view that an “Entered Apprentice” stage followed the period of seven years Apprenticeship. This Law made in 1657 states that a Brother having taken an Apprentice shall present him at the following Quarterly meeting in order that his Indentures may be Inrolled in the Register Book of the said Fraternity. In the some Companies the term ‘Entered’ is used. In the records of the Lodge at Swalwell, two Apprentices are termed “Enterprentices”. Law No 7 affords additional light upon the customs of apprenticeship and should dispose of the controversial problem, whether or not an Apprentice is “Free” of his Gild as soon as his term of Servitude is completed. The law states that having served seven years as an Apprentice, truly, (mark the word “truly”) shall pay for his “Agreement” the sum of 2/6 to the Mayor of Durham and 5/- to the Warden of the Company for the use of the Gild. An important event followed the end of each “truly” served apprenticeship for it was the custom for each apprentice to provide a Breakfast for the officers of the Company. Finally the apprentice was to be “sworn” before the mayor and one or more Aldermen within three months of the completion of the Apprenticeship. This “Swearing in” ceremony was upon Oath to the mayor of the City on payment of 5/- to the mayor as aforementioned. Thus three things happened:-

- 1 The Original Indentures were presented to the Apprentice, who
- 2 was then “Free of his Gild” i.e.:- free of his servitude and entitled to work as a journeyman at his trade
- 3 Was obliged to be sworn as a Freeman of the City before the Mayor etc, within three months of the completion of his Apprenticeship.

The same procedure was followed in all Crafts and Mysteries. The word “Agreement” in Durham referred to the Indenture of the Apprentice, the instrument by which the Apprentice was bound to his Master.

There are many items of interest in the Books of the Masons Gild at Durham which consist of the Warden’s Account Books the Orders or Bye-laws, signed by the

Brethren and the Register which contains the names of brethren in order of admission and the Register of Apprentices, but space does not permit of recording them here.

Alleged Arms

One item of general Masonic interest in connection with the Durham Gild is the use of the Company's Coat of Arms by the Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviours, Plaisterers and Bricklayer revived during the 1870s and again just prior to the First World War, and said to have been founded in 1272. Several points arise out of the use of these Arms.

- 1 The Charter of 1638, and the earlier ones at Durham, does not include a Coat of Arms.
- 2 There is no record in the Books of the Durham Gild of a grant of Arms.
- 3 The Coat of Arms attributed to the Durham Masons Gild originated in 1785 when the City Corporation desired to place on record a list of Companies, Societies, and Fraternities; which had formerly been an integral part of the City government. The work was entrusted to local Artists, who designed the several Coats of Arms of the various Companies based upon copies of what are now considered to be the London prototypes. These Arms are displayed on the Walls of the Gildhall and are mostly uniform. Because they are apparently copies of the London Companies Coats of Arms, it is not to be inferred that the Durham Gilds belonged to central organisations, on the contrary they were of local origin and had no connection with any similar company or companies outside the jurisdiction of the City
- 4 The arms used by the present London Society of Freemasons etc, differ considerably from those shown at Durham, yet the London Company claim a connection with the old Durham Gild. – The escutcheon is different, the Mantling has nothing in common – The entablature shown in the Durham Coat is not shown in the Worshipful Societies reproduction also the motto is different – The only resemblance is that the Arms of five companies are shown on both the Durham and the modern examples.

Here is a reproduction of the London Company's Arms. These read:-
Masons, Marblers, Paviours, Plaisterers – Bricklayers.



The Arms of the Marblers are to be seen on the Gatehead Charter, granted by John, Bishop of Durham 1671.

The Arms of the Durham Masons Gild designed in 1785 is as under.

It is doubtful whether the Rough Masons and Wallers claimed a Blazon.

- 5 The use of the Arms by the Worshipful Society of Freemasons, differing as they do from the Durham Coat of Arms, may suggest that a nationally organised Society existed in which case the answer is that the combined allied building trades incorporated in 1638 and before at Durham, Newcastle upon Tyne and elsewhere – Frequently the combination of trades under an Incorporation had little or nothing in common but were unions of fraternities combined to obtain local franchise and privileges. Examples of such Incorporations were:-

Durham

The Company of Barber Chirurgeous and Ropeers
The Company of Goldsmiths, Plumbers, Pewterers, Potters, Painters and Glaziers.

Newcastle upon Tyne:-

The Company of Felt Makers, Curriers and Armourers.

Gateshead 1671:-

17 occupations and mysteries under one Incorporation.

Attention was first drawn to the claim of the Coats of Arms of the Durham Masons Guild by Robert Bennett Grant, Master mason VII degree and published during 1909 in a quasi masonic publication. As the article received considerable publicity at the time and may be confusing, it is quoted here at length:-

THE ARMS OF THE WORSHIPFUL SOCIETY OF FREE MASONS
ROUGH MASONS, WALLERS, SLATERS, PAVOIRS, PLAISTERERS, AND
BRICKLAYERS.

By Robert Bennett Grant, Master Mason, VII degree.

The exact date when the Free Masons' Arms was first used is not known, but we have evidence and proof that as long ago as the year 1272 Walter Harvey, Lord Mayor of London, granted a charter to the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers, to hold meetings and carry on their trade in accordance with the ancient usages and established customs of the fraternity. This charter has emblazoned on it the arms, which is thus at least 637 years old.

This ancient charter is described as:-

“A book wrote on parchment and bound and stitched in parchment containing an account of the Antiquity, Rise, Progress and science of

the Trade or Craft of Free Masonry.”

The tower upon the top of the “Arms” represents the ancient watchtower of the Operative freemasons, from which a lookout was kept night and day in order to give notice of the approach of an enemy or a band of non-masons. The curtain looped at the back is of black cloth.

The base is of marble six feet long inside, and the lid of the same can be lifted off. It represent the tomb which King Solomon ordered for the Third Master Mason who lost his life on the 2nd October, one month before the completion of the temple, 1004 BC, or 2914 years ago. He was a most expert Master, for we are told [1 Kings vii, 14] that “he came to king Solomon and wrought all his work”.

When the two statues of Masons are removed and the board on the front is lifted down, the inscription to the memory of the Third Master Mason H. A. the Prince of Free Masons, can be read, but this is only allowed to be done in the seventh and the sixth degrees and at the annual commemoration on 2nd October.

The Master Mason on the left of the picture is a “Square” Mason; his dress is made of white silk, having blue silk “facings” and gold buttons, he has in one hand a plan of square and oblong stones, and in the other the Masters’ 3,4,5, square in gold. This angle is highly prized by Master masons and forms the fourth part of their celebrated talisman, which is never explained to any person holding less than seventh degree rank. He performs all such work as is square, level, or upright, and his object is to perform “fare work and square”, and such as King Solomon had ordered ages before for the construction of his Temple.

The statue on the right represents the “Arch Master Mason” or “Arch-i-tectus” He has the white silk dress, but it is face with red, and he has a pair of compasses in his hand because his work is round or arched, and by his regulations he may not touch straight or square work.

The central banner, top is that of king Solomon and he has the First Master’s small maul with which to call order. The King of Tyre has three towers, left and refers to three towers he built in his country, and they denote strength. The banner on the right, bottom, is that of the Third Master mason, H., and is in black because he been slain. The lower part of the arms refers to the working tools used in the trade. That which on the left looks like a tassel, d, is

a Mason's plumb line, and there should be one on the right side also. The motto "In the Lord is all our Trust" has belonged to Free Masons from the formation of lodges by King Nimrod.

It is very a interesting fact that this day the Arms of the Worshipful Company of Paviours is that of H... A... 111.

It will be observed from the arms that in the year 1272, Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers were all working under one banner, but a reference to Whittaker's Almanac will show that in London the trades have at some later period been divided, and we find the Masons' Company, the Paviers' Company and the Plaisterers' Company as perfectly separate and independent bodies but in all other parts of England these trades remain and have the ancient arms of 1272 as their "Sign". Long may they continue to do so! Assuming that the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Pavours, Plaisterers and Bricklayers was founded in 1272 by William Harvey, Lord Mayor of London and must admit that the Society is of ancient lineage and must be amongst the most ancient of the Companies.

Unfortunately the description of the Durham plate of Arms, and it is believed to be original and the only one in existence, would appear to make the W Societies Arms wide of the mark, for example the detailed description of the Banners, as Mr. Grant terms them, are not Banners, they are Blazons of various Companies Arms.

- 1 The top centre on is described as King Solomon's Banner and the First Master's small maul. In actual fact this is the Arms of the Marblers.
- 2 The top left Banner is described as belonging to the King of Tyre, this is the Masons Coat of Arms proper.
- 3 The Banner on the right top is given as that of the Third Master Mason H. and is black because he was slain. This is the London company of Pavours Coats of Arms.
- 4 The two lower Banners are said to represent the working tools of the trade – This is misleading for they respectively represent [left] the Arms of the Plaisterers and those on the right side, the Arms of the Bricklayers. The statement that the motto "In the Lord is all our Trust" has belonged to Free Masons since the time of King Nimrod is just buckum – see Conder's "The Hole Craft and Fellowship of Masons". These comments on the Worshipful Society of Freemasons are only on the grounds of accuracy as it is the writers opinion that there may be reasons for certain claims made by that company but whilst agreeing with some of these claims, one must bear

in mind that the present Worshipful Society of Freemasons is the product of two revivals by men who were in their day prominent Speculative Masons owing Allegiance to the United Grand Lodge of England viz – Bros Clement Streeton, John Yarker, Dr T M Carr and others. Bro. Edward Conder in his valuable volume affords much insight into early Speculative Masonry and his comments may offer clues which bear out some of the claims of the revived Operativecum Speculative Society reformed in 1913.

Bro. Conder states in “The Hole Craft and Fellowship of Masons”:- p1

“I will not venture to assert that the Masons Company of London was the only channel by which the Old Constitutions of the middle ages reached the speculative Masons of 1700. Yet so far as London is concerned it forms the only demonstrable source and as far as we know, it is only in connection with this company that any mention is made of Speculative Masonry as existing in London in the 17th Century or in fact of any society of citizens meeting together for the purpose of fostering symbolical Masonry.”

Bro. Conder is no doubt correct in stating that London was not the earliest and sole source of Speculative masonry. So far as the Durham Company of Masons was concerned there is not a tittle of evidence to show that it existed in Durham at so early a date – It is known however that Speculative Masonry had taken root locally before the Grand lodge of 1717 was founded for there are records which offer the proof – one will suffice:-

George Grey Esq was made a Mason at Bedale 21st February 1710. Grey was a Counsellor at law and resided at Sunderland.

In Conder’s volume much is mentioned concerning “accepted” members. Of the Craft of Masonry at Durham all brethren were “Admitted” to the Fellowship, the Majority by Servitude and a few by patrimony or redemption – The London company also never “Accepted members they were also “Admitted”. Masons who were “Accepted” were those who were initiated into the Lodge of Speculatives which met in the Masons hall. There is no doubt that there was some connection between the two bodies and some tolerance but there was no actual relationship for one was a trade Gild and the other a symbolical society – Conder stresses with emphasis that as early as 1620, and inferentially very much earlier, there were certain members of the Masons Company and others who met from time to time to form a lodge for the purposes of Speculative Masonry. If the members of the Masons Company were the originators of this Speculative lodge it is evident from the records that every effort was made to keep the two systems separate and distinct.

It is doubtful whether the symbolical language of Masonry as practised by Speculative Masons was heard in the meetings of the Masons gild at Durham. That there was at an early date a religious atmosphere in the Gild is not denied for the adoption of St Andrew as the Patron Saint of the Gild; the Invocation used at the opening of the meeting; and the part the Gild played to the Mystery Play on Corpus Christi day are pointers to that end, but it must be remembered that a similar religious procedure was common to all Gild life until the Seventeenth Century when practically all Trade associations became secular in outlook and practice.

Freestone Masons

Bro Conder states on p. 55:- “This peculiarity of the craft was no doubt part of the tenets of the higher class of masons, that is to say the freestone masons; those who possessed the requisite knowledge draw plans and “set out” work. But to the ordinary or rough masons, as the setters, layers, and others were termed, the Signs, Symbols, and elementary geometrical knowledge would be unknown and consequently no part of their craft.”

At Durham the early title of the Company remains i.e.: - The Company of Masons, despite the title of the 1638 Charter, and this persisted down the years. In London the Company was at first termed the Fellowship of Masons and during most of the 16th and 17th Centuries, the “Company of Freemasons”. This is interesting as the earliest use of word Freemason is believed to be in 1396. The word “Freestone-Mason” (Macon de Franche Pierre) was of earlier use.

Conditions of membership

There are some who maintain that a Free-mason was an operative Mason, free of his Gild or Company and not necessarily a freestone Mason. At any rate the term did not mean a member of Speculative masonry. One important point to Students is the status of the members of the 1638 Company of Masons at Durham is the fact that the Company consisted of

Freemasons.

Slaters.

Rough Masons.

Paviours.

Wallerers.

Marblers.

Bricklayers.

and that each member of these separate and recognised occupations was entitled, after having served an apprenticeship of seven years, to become respectively

- 1 Free of his trade.
- 2 A Freeman of the City of Durham.



It should be understood very definitely that membership of the Company (and the accruing privileges) did not entitle an artisan to become a jack of all trades. A boy's indenture covered one trade and one trade only served under a competent Master of that particular occupation thus – an apprentice Bricklayer served under a Bricklayer and eventually became free of his Gild to work as a Bricklayer – Such an artisan, though a member of the Mason's Company at Durham, could not undertake Masons' work, nor Paviours, Slaters, or any other occupation outside the terms of his Indenture – This point is stressed because there is a tendency to gloss the issue and to make the matter clear it is helpful to consider a dispute of 1356.

A good deal prior to the Durham Company's 1638 Charter the differences between Masons were acute, which may explain why the Freemasons are not mentioned before 1638. In London 30 Edward III 1356 (in French) a dispute between the Freestone Masons and the Rough Masons was heard in Gild-Hall before the Mayor

“Whereas Simon Frannces Mayer of the City of London has been given to understand that divers dissensions and disputes have been moved in the said city, between the Masons who are hewers and the masons who are setters or layers because that their trade has not been regulated in due manner by the government of folk of their trade, in such form as other trades are: - &c, &c,

&c.”

The Mayor then called for twelve men of the trade of masonry, six representing

The Mason Hewers

The Mason Layers and Setters.

They were sworn and each recited his grievance. They were then bound by Bye Laws, the tenor of which among other things was that

“Every man of the trade of Masonry may work at any work touching the trade, if he be perfectly Skilful and Knowing in the same.”

If a man followed a trade and was not skilful a heavy fine followed. The point here is that a man had to prove that he was skilful and could finish a task otherwise he would face a heavy fine and possible imprisonment. Unless he had received the necessary knowledge to become “Skilled in his Art”, he could not do a job satisfactorily and was a “Cowan” for no Freemason was prepared to reveal the secrets of his trade (under penalties) to an artisan who had not been indentured – The Rough masons and Wallers had their own secrets of trade practice but they were not on a par with the Freemason, the Sculptor and Marbler, - a class of workmen were ever striving for the right to do any Mason work they fancied.

An interesting point regarding the status of certain Classes of Masons is shown in Rule 15 of the “Clerke” M.S. 1686 which reads: -

“And also that no Master or Fellow make no Mould nor Square nor Rule to no Layer nor Sett no Layer within the Lodge to hew mould Stones.”

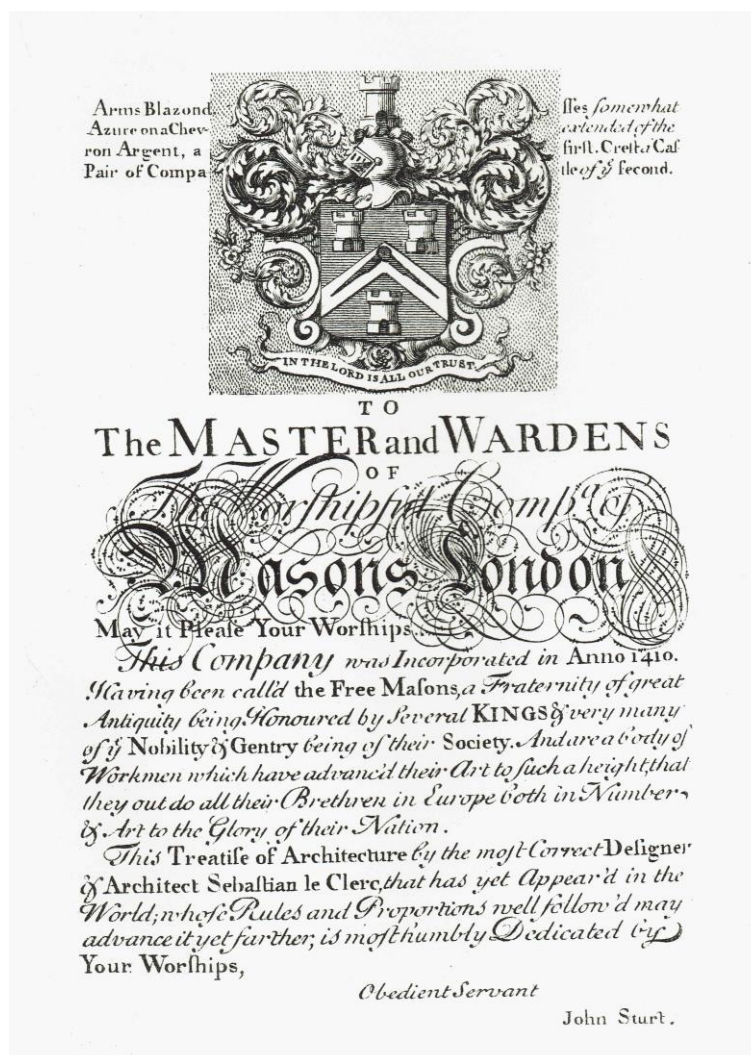
That the Masons and Freemasons were at time, both in London and Durham. Separate organisations is shown by the List of Companies. In 1375 when the Masons were represented on the London City Council by four members and the Freemasons by two members. The Freemasons were struck out of the list a year later and the Masons raised to one of the principal Companies of the City and it looks very much as if the two branches of the Mason trade had amalgamated in that year. In 1537 the London Company changed its title to the Company of Freemasons – Conder p. 104 – note:- states

“It may be that at this time the secret symbolising and legends of the Ancient Freemasons which had been dispersed with the fall of the Monasteries became Centred in the City Corporation of Masters; and it is curious to notice that the term “Freemasons” was dropped about the time that speculative masonry began again to be practised by non-operatives.”

The fact that Conder on p. 287 states that the Company of Freemasons in 1357 may have been “The Marblers” must receive consideration. Probably in the earlier days

of the Craft. (Bro Conder on p. 1 states) that the Worshipful Company of Masons of London enjoys, besides the interest attached to it on account of its antiquity and continuity, the peculiar distinction above all other Gilds of being one of the principal connecting links in that chain evidence which proves that the modern social cult, known as the Society of Free and Accepted Masons, is lineally descended from the Old Fraternity of Masons which flourished in the early days of Monastic Architecture.

In tracing the origin of the London Company Bro Conder refers to the Grant of Arms in 1472 to the Fellowship of Masons (Durham is stated to have had a Fellowship of Masons in 1415). In 1530 the London company changed its title to the Company of Freemasons – This was about the time that many of the Masons fraternities were connected with the religious houses, fell with them into a state of collapse by the action of the Reformers. From this date the London Company continued to use the title of Freemasons down to 1653 when the prefix “Free” was dropped – Note the different procedure at Durham.



Speculative Masons

Ed. Conder on p. 208 makes an important statement in which he points out: -

“The important fact that the Masons Company dropped the prefix of free from their title in 1655, shows clearly that about that date a number of Speculative Masons formed themselves into a London Society and were known as the *Society* of Freemasons, in contradistinction to the *Company* of Masons.”

There is a slight possibility, and only slight, that the Worshipful Society of Operative Freemasons &c &c revived by Clement Stretton and again revived by John Yarker & Co in 1913 may have a connection with the old Company of Masons i.e. the “Acception”.

The Society of Free and Accepted Masons.

Conder says on p. 1

“The history of this Company (i.e. The Masons Company of London) will I think prove conclusively that the traditions and moral teachings of the old Fellowship, which undoubtedly existed in the 12th and 13th Centuries, were preserved by the Masons Company of London after the downfall of the Church in 1530 until the middle of the 17th Century at which period non-operative Masons and others carried on the Old Society with considerable energy, their participation culminating in 1717, in the establishment of a Grand Lodge and the subsequent rapid formation of Lodges in all parts of the country”

– Conder elsewhere in his “Hole Craft of Masonry” mentions other Speculative lodges in England during the middle of the 17th Century and there is no doubt that he was correct in his assumption.

In Aubrey’s M.S. History 1686 folio 72. The deletion of “Free” for “Accepted” Masons also lends colour to Conder’s views, and his own view that the entry of an “Accepted” Mason in 1620 would appear to be near the revival of Speculative Masonry. Another statement by Conder p. 14 “The one thing certain is that up to about 1700, the Company and the Society were hand in hand, but after that date the connection appears to have ended.” This is all probability true for the records of the London Company from 1700 appear to suggest a break-a-way which no doubt resulted in the formation of Grand Lodge a few years later. It may be assumed, though Conder does not mention the fact, that the Speculative lodges outside London were influenced by the London Society. When Conder states that the Society of Masons arrived in England in the early part of the 13th Century he may have had in mind the Mason fraternities employed by the religious bodies, who had their rules framed by their Masters and Wardens, guided by the Monks.

A significant statement by Conder is that on p. 194 of “The Hole Craft &c” wherein he refers to 1676.

“In 1676 another inventory of the goods of the Company was taken and speculative masons will note with interest the items relating to the “Accepted” members of the Company as it will be evident to them that, at this period, the Company had a certain amount of connection with “The Society of Freemasons”, as it undoubtedly had in the earlier days, when the free-stone masons considered themselves a distinct class, and much superior to the ordinary “rough” masons or “uninitiated” members of the Society.”

It looks as if the point Conder desired to make was a distinction between the Constitutions. The items which follow each other in the 1676 inventory are

Item:- one book of the Constitutions of the Accepted Masons

Item:- one book of the Ancient Constitutions and Orders.

Students of the “Ancient Charges” will find here much for serious consideration.

The term Accepted Mason may have had its origin in the fact that on initiation or joining Speculative Masonry a man became an accepted Mason: after being admitted to the Company of Masons he became an Accepted free Mason or a free and Accepted Mason.

‘Tis this and tis that,
They cannot tell what
Why so many great men of the Nation,
Should aprons put on
To make themselves one
With a free and Accepted Mason.

(Old song *circa* 1723)

As the question of the “Acception” of the London Company of Masons has been dealt with so thoroughly by Bro Conder – and as it has only a light bearing with the matter under discussion little more will be said of it here. It is however important to note one observation by Conder wherein he states p. 155 “The next item in the expenditure is one of very great interest, as being an important notice of the esoteric character of the Company and the one that has been previously noticed in the Introduction, proving “living” Speculative masonry in London earlier by fifty years than Ashmole’s statement in 1683,

“Paid in going abroad and att A Meeting att the Hall about the Masons that were to be Accepted. vja vjd

Conder emphasises that this is the earliest post Reformation notices of Speculative Masonry yet discovered in England.

A very important entry in the books of the Company is that where “Mr Andrew Mervin, the present Warden,” paid xx for “Coming on the Accepcon”, significant to be sure, for Mervin was a Mason and Warden of the Company over and above which he pays xx for “Coming on the Accepcon.”

The Mason's Apprentice: some notes in general

About 1450 the question of apprenticeships seems to have attracted attention, as we find an ordinance 3 Henry VI stating

“that the Ancient manner, form, and custom, of putting and taking Apprentices, used and continued in the City of London, be from henceforth kept and observed”

About 1550 the term of seven years apprenticeship was definitely fixed for the whole kingdom according to the custom of London. We have already dealt at length with the subject of apprentices at Durham, on page 4,5,+ 6. A similar procedure was followed at Edinburgh, Newcastle upon Tyne, Swalwell, Alnwick and elsewhere.

Conder in writing of the old customs of the London Company of Masons p. 139 – “The Hole Craft”, etc, states

“From this M.S. “account Book” it is possible to form some idea of the constitution of the Company . . . The regular system of joining the Gild was by servitude; that is a youth was bound apprentice for seven years to a freeman of the Company. After signing his indenture, he was presented to the Company by his Master, who paid a fee of 2/6 and he was then entered in the books of the Court; in other words he became an entered apprentice. After seven years he was entitled to take up the freedom of the Company, when the following fees were payable:-

A gratuity of	20/-
A fine of	¾.
Clerk's fee	6d”

In Edinburgh one finds according to the Schaw Statutes of 1598, the following

“Rule 11 No master to receive an Apprentice without informing the Warden of his “lodge” that his name and date of reception be duly booked.

Rule 12 No apprentice to be entered but by the same order.”

From Alnwick – the records of the Masons Company reads:-

- 5th Item Thatt use mason shall take any Apprentice (but he must) enter him and give him his Charge within one whole year after. Nott doing so, the master shall pay for every such offence. 3/4.
- 6th Item That every master for entering his Apprentice shall pay 6d.”

Bro R F Gould, Hist of Freemasonry Vol.II p. 246 –

“We have seen that a Mason who took an apprentice was required to enter him and give him his charge within a year.”

Conder states that this charge was part of the Company's records. The originals of this Charge are rare and valuable, the one usually quoted is that of the Lodge at Swalwell which reads:-

“Foreasmuch as you are contracted and Bound to one of our Brethren We are here assembled together with on Accord to declare unto you the Laudable Dutys appertaining unto these are apprentices to those who are of the Lodge of Masonry, which if you take good heed unto and keep, will find the same worthy of your regard for a Worthy science: ffor at the building of the Tower of Babylon and Citys of the east, King nimrod the Son of Cush, the Son of Ham, the Son of Noah etc, gave Charges and Orders to Masons as also did Abraham in Egypt. King David and his King Solomon at the building of the Temple of Jerusalem and many more Kings and Princes of Worthy memory from Time and Time, and did not only promote the fflame of the 7 Liberal Sciences but formed Lodges and give and granted their Commission and Charters to those of or belonging to the Sciences of Masonry, to keep and hold their Assembly’s, for correcting of ffaults, or making Masons within their Dominions when and where they pleased.”

The Swalwell Company of Masons ultimately passed through a transitory period of Operative – cum – Speculative, finally emerging in 1779 as a fully Speculative lodge and known today as the Lodge of Industry No 48, Gateshead.

The following Statute relating to Apprentices is of special interest:-

Statute 5. Eliz c. IV
Apprenticeship.

- Clause 26 Every householder being twenty-four years of age, living in a city or town corporate, and exercising an Art, mystery or manual occupation, may have the son of any freeman not occupying husbandry, nor being a labourer and living in that city or town corporate, as an apprentice after the custom of London, for seven years at least so as the term do not expire before the apprentice shall be of the age of twenty -

four years.”

This apparently laid it down that an apprentice could not be Indentured before he was 17 years of age – This was not always so.

Clause 30 The son of any person, though his father has no lands may be put apprentice to a Smith, Wheelwright, Plowright, millwright, Carpenter, “rough mason”, sawyer, Plaisterer, lime burner, tiler, Buckmaster, Bricklayer, Healyer, Linen Weaver, Turner, Cooper, Miller, Earthen Potter, Fuller, Thatcher or Shingler.”

Apprenticeship to merchants etc, could be obtained only if the boy’s father possessed land to the yearly value of 40/-.

It will be noticed that the trade of Freemason is not included in this Statute – this is important because a premium was usually necessary for a boy apprenticed to a Freemason as well as a land value qualification.

The Durham Guild Charters and By Laws emphasise what I have stated re “Entering” in the Company’s books and also in the Books of the City Corporation. The same is stressed in the Schaw Statutes, rule II. Clause 26 Statute 5 Eliz c. IV., offers a variation which states that an Apprenticeship must not expire until the Apprentice shall be 24 years of age.

This is interesting because it infers that Apprenticeship could not begin before a boy was 15 [nine years] or 17 [seven years] of age. Probably there is somewhere a law relating to the legal status of a Burghess laying it down in Law that a man could not enjoy franchise until he was 24 years old. I intend to pursue this line of research.

It may be this clause obtained in Scotland – and consequently the interpretation occurs as the “Entered Apprentice”. But the legal aspect remains an apprentice only served 7 or 9 years servitude.

What is required now are a few 17th Century Indentures which would determine the age of a boy just beginning his apprenticeship.

You will notice that I have used the age 14 years – This was apparently a rule in force in the early 18th Century.

CONCLUSION

From the foregoing is a fair picture of the activities of the Masons Gild at Durham without the host of details which recur throughout the records. It is certain that at Durham there was not any suggestion of esoteric practice and that the Gild functioned at all times as an integral part of the city government and in the conduct of and overseership of the trade of Masonry.

The Masons Company at Newcastle upon Tyne was of similar antiquity and functioned the same as did the Durham Gild, hence there is no need to make comparisons. The London Company of Masons carried on similarly until the end of the 17th Century, but something happened in 1620 which caused the Company to have a double interest

- (1) Its continuance as a trade gild.
- (2) The development of esoteric practice either by its members acting independently but with favour, or a semi-official outlook on the development of Speculative Masonry as a means to prevent the complete decay of the Company

At the same time Conder's notes help to fill in items of interest looking in the Durham Gild records. The quotations from his volume, concerning Apprenticeships supplement similar arrangements which were in vogue in Durham City and indeed in Durham County. It also shows conclusively that Speculative Masonry had permeated the London Operative Company and that there is every likelihood that Speculative Masonry in the modern sense dates from circa 1620 when the London Company took non-masons on the "Acception". A perusal of the approximate dates of the Ancient Charges also leads one to the conclusion that sometime about 1620 there began a copying of the two earliest Charges i.e. the "Regius" and the "Cooke". This subject is however much too lengthy to dwell upon in this "paper" and is incidentally dealt with in M.S. by the author under the title of "New Light on the Ancient Charges".

That the "Acception" was a reality is undoubted, and it may be that a section of the "Acception" prior to 1700 continued spasmodically: - the Speculative Company which has come down the generations, though twice revived as the Worshipful Society of Operative Freemasons, Rough Masons, Wallers, Plaisterers, Bricklayers etc, etc, whilst the other part of it, with an all operative Lodge, founded the Grand Lodge of England in 1717.

To gather data in order to make the chain of evidence complete, should be our task. Much undiscovered material may be lurking in the archives of Museums and in private hands. Occasionally odd items of interest come to light, but unfortunately are not always available to Students. It is hoped that this humble effort will stimulate

others to contribute, however small, towards that objective, which is the aim of every Masonic Student viz:- To offer conclusive and indisputable proof of the relation of Operative and Speculative Masonry and to afford a clear outline of its development.

[The following is taken from the Proceedings of the UGLE Quarterly Communication held in March this year. Two weeks later the UK lockdown commenced. Regarding the presentation, it has been commented 'At least they're talking about the problem and looking at solutions in what seems to be a positive way.']

UNITED GRAND LODGE
OF
Antient, Free and Accepted Masons of England
Quarterly Communication
Holden at Freemasons' Hall, Great Queen Street, London
on Wednesday, the 11th day of March 2020

MEMBERSHIP – ANECDOTES, RUMOURS, AND FACTS

MW PRO GRAND MASTER: Brethren, I am concerned by the title 'Anecdotes, Rumours, and Facts' it could lead anywhere couldn't it? Brethren we are now to receive a talk on that and I call on RW Bro Michael Ward, PSGW.

RW Bro M.L. WARD, PSGW: MW Pro Grand Master and Brethren.

I had just returned from a family skiing holiday last month, when I was pleasantly surprised to receive a phone call from the President of the Board of General Purposes.

Having confirmed that I had no injuries, he smoothly moved on to ask if I would be willing to give a talk at this Quarterly Communication on the work of the Membership Working Party.

I had two questions. One, did I have a choice? and two, could it be deferred? You will, by now, have guessed that you now know the answers to both those questions!

The Deputy Grand Secretary was, as always, a source of sound advice and wisdom. He patiently explained to me that my proposed title for the talk: "Membership ... hyphen ... Anecdotes, Rumours and Facts" was syntactically incorrect, (*Laughter*) the only problem was I didn't know what syntactically meant (*Laughter*), but he further continued "Membership ... dash ... Anecdotes, Rumours and Facts" would be acceptable!

The Membership Working Party is the natural successor of two previous Working Parties; The Membership Focus Group, and The Improvement Delivery Group, and I thought it would be a useful starting point for this talk would be briefly to

describe their achievements since that provides the backdrop for the Membership Working Party.

The Membership Focus Group was set up in 2014 under the Chairmanship of RW Bro Ray Reed, PProvGM, Buckinghamshire, the then Deputy President of the Board of General Purposes, at the request of the Pro Grand Master. It was, and I quote:

“To advise the Board of General Purposes and, when relevant the Committee of General Purposes, on how best Freemasonry can focus on Members, Lodges, Provinces, Rulers and staff to work in a collaborative and focussed manner in stemming the ‘bleed’ in membership and meeting the long term needs of both the Craft and the Royal Arch”.

It was serious stuff.

It comprised nine Provincial Grand Masters, together with the President of the Committee of General Purposes; W Bro Shawn Christie, and me.

That there had been a steady decline in our membership over many years was not in doubt. Although Lodge Annual Returns had been sent to the Grand Lodge through the last century, they were never consolidated to provide any top-level membership statistics. We can debate whether this should have been done but the fact remains that it was not, and any further discussion is, at best, a distraction.

What was known was that the number of Grand Lodge Certificates issued in any one year peaked at just over twenty-three thousand in 1949, the numbers flatlined at seventeen to eighteen thousand over the years until 1980 but by 2012 had reduced to around eight thousand per year.

It is likely that single memberships in the Craft peaked at over three hundred and fifty thousand in the early 1980s and were around two hundred thousand at the end of 2012.

It was against this background that the Membership Focus Group was established. The timing was excellent. ADELPHI2, the Provincial and UGLE membership system had just gone live in all Provinces and was starting to provide some reliable membership data.

Five main streams of activity emerged:

One – To develop a five-year Strategy for the Future of Freemasonry;

Two – To create a Members’ Pathway to address how to attract, retain and retrieve members;

Three – To work with Masonic Centre Management to help make Centres ‘fit for purpose’;

Four – The development of a two-day induction workshop for new Provincial Grand Masters and Grand Superintendents as part of a programme for Leadership & Education; and

Five – The provision of webinars.

In parallel with this work there were a number of surveys were carried out in order to help understand what attracts people to Freemasonry and why they leave.

In 2016 the Improvement Delivery Group was established under the chairmanship of the Assistant Grand Master in order to implement the recommendations arising from the Membership Focus Group.

Work on the development of the Members' Pathway was completed by early 2018 and each Province was then responsible for introducing it to their Lodges supported by a team from the Improvement Delivery Group.

Leadership & Education smoothly transformed into Learning & Development leading to the creation of Solomon. 'Nuggets' are now an established part of our vocabulary, and whilst this is not in my script my wife and children still want to know what is a 'Nugget'.

An outstanding and much needed Masonic Centre Guide was completed containing the accumulated wisdom from a wide range of experts on all aspects of managing Centres including legal, financial and operational matters.

And we continued with the Briefing Workshops for new Provincial Grand Masters and Grand Superintendents led by the Deputy Grand Master, supported by the Deputy Grand Secretary and me, and involving all of the Rulers and the Grand Secretary. Thirty-eight Provincial Grand Masters and Grand Superintendents and two District Grand Masters have now participated. It is rumoured that the Pro Grand Master has been heard to admit that, to his surprise, he enjoys these Workshops.

As a result of a lot of hard work by a lot of people on the Working Parties, in Provinces and especially in Lodges, the net loss of members has reduced from 3% a year in 2014 to around 1½% in 2018. This is a great start, but it is only a start and it is something that we can and must build on.

This brings us to the summer of 2019 when the Implementation Delivery Group 'went into hibernation' and the Membership Working Party was born with the aim of recommending further ways in which to increase the overall membership of the Craft and to support the implementation of the agreed recommendations. We are also allowed 'to think the unthinkable'.

The Membership Working Party reports to the Membership Committee of the Board of General Purposes which in turn reports to the Board and to the Rulers but our 'customers' are our members, our Lodges and the Provincial Rulers.

The Working Party is structured along similar lines to its predecessors in that it comprises nine Provincial Grand Masters representing the nine Regional Communications Groups into which the forty-seven Provinces are grouped together with the Grand Secretary, Directors of Communications & Marketing and Membership Services, and me.

However, there is one very significant change that will be critical to our success. The role of the Regional Communications Groups has been strengthened.

They now provide an essential and formal two-way communication channel between the Working Party and Provincial Rulers so that all Provincial Rulers have the opportunity to contribute ideas and reactions to the topics being discussed. The aim is to ensure that all recommendations are relevant, practical and reflect local needs and priorities.

I should also add that 'management speak' is no longer tolerated at our meetings since it only serves to irritate RW Bro Steven Varley, ProvGM, Derbyshire, and no one really wants to do that!

I would now like to take a few minutes to describe in a little more detail:

One – What we are seeking to achieve;

Two – How we are planning to do this, and

Three – To share some of the early successes.

In our Terms of Reference, we also have a specific responsibility for the 'evolution' of the Members' Pathway and since there seem to be a number of rumours in circulation about this, I might as well deal with those now: Pathway is not being scrapped or side-lined. It is an essential part of our membership strategy but there may need to be some 'course adjustments' based on the practical experience and feedback from Lodges, and secondly the Royal Arch is still, and will continue to be, a key step in Pathway. It is not being removed As with any journey, we need to know our destination and, in our case, what will success look like? The answer is deceptively simple. We need to achieve positive growth in our membership numbers in the medium-term.

This must not be seen as chasing numbers for the sake of numbers. The objective is to attract more members into more Lodges who will become actively involved for the long-term. We have to guard against the 'revolving doors' where, in the recent past, we may have been so keen to bring candidates in, that we failed to recognise and meet their expectations and they have drifted away within a year or two.

If we all follow the guidelines suggested in the early steps of Pathway and properly interview candidates and get to know them and their wives or partners before they join and understand their expectations, then we will be well on the way to attracting and retaining new members and adding considerably to the enjoyment of all of our meetings.

There are so many great ideas being trialled in a lot of Provinces to address the various membership challenges but to-date there has been no routine or systematic way to share those, both the successes and the lessons learned.

The Membership Working Party can and will fill this void as part of a three-pronged approach to help:

One - Attract the right candidates through the normal 'family and friends' channels and external candidates – also known as walk-in or unsponsored candidates – where there are increasing numbers of those, and they typically

approach us through the use of new, and occasionally not so new, technologies.

Two – To reduce unnecessary losses, and

Three – To ensure that our members remain actively involved in their Lodges and Provinces, as well as providing easy ways to share ideas and learn from each.

Using the Grand Secretary's words, we are taking an 'evidence-based' approach to our work. This means that we are seeking to understand why people want to join, why Brethren really leave or just drift away, and what needs to be done to retain their interest and active involvement, replacing anecdotes and opinions with facts.

Neil Tomkinson from UGLE ICT and W Bro Richard Gardiner have done an incredible job in extracting membership information from ADelphi so that the trends across Provinces can be compared and contrasted. For example, we now know that: the number of Initiates per year in each Province expressed as the percentage of the members of a Province that we can compare and contrast range from around 2% to over 5%; controllable losses – and by that, I mean losses as a result of resignations, cessations and exclusions – vary across Provinces from just over 2% to over 7% per year; the percentage of Lodges in a Province with less than 20 members varies from 10% in some Provinces to more than 30% in others. Whilst this may make for uncomfortable reading, the members of these Lodges can represent up to nearly 30% of the Membership of a Province. They cannot be ignored and we need as many ideas as possible to help support these Lodges – assuming, of course, that they do want help and don't wish to remain as dining clubs. My final statistic which is a fact – one in five of the Initiates in 2016 has now resigned. Some Provinces have lost less than 15% whereas others have lost something around 30%, one in three.

If all Provinces were to increase the number of Initiates and reduce the controllable losses to match the best, we would already have positive growth in our membership. The key is to learn from each other. It is early days for the Membership Working Party, but we already have had some tangible successes.

At the June Quarterly Communication, three changes to the Book of Constitutions which have been suggested by the Membership Working Party will, I believe, be put forward as a Notice of Motion. These will deal with Collars and Jewels for Membership Officers; Enabling Unattached Masons to make additional visits when looking to join a particular Lodge; and the Initiation of those who have reached the age of majority provided that they are no longer at School.

More details will be available when the Notice of Motion is given.

Through the comparisons of Provincial data, we discovered that Bristol's high level of Initiates was a result of their Membership Officer visiting local sports clubs and making presentations on Freemasonry. This was followed up by invitations to those who were curious enough to know more, to visit the Masonic Centre in Bristol with their wives and partners for a talk, a tour and buffet. It led to a significant increase in

the number of new Initiates. Derbyshire, not to be outdone, has been giving lunchtime presentations to some of the major local companies.

This information and the presentations have been shared with all Provinces.

We are also seeking to understand why some Provinces that have low levels of losses, and what it is that they are doing differently.

In Metropolitan Grand Lodge we have started a detailed contact programme with all those who resigned in 2019. We are seeking to understand if there are any common themes, for example whether they were under pressure to join through family and friends or were walk-in candidates who had been ignored; were their expectations met and if not why not; what were their real reasons for resigning as opposed to what they wrote on their resignation letter; what lessons can be learned; and most importantly what could we, or should we, be doing differently to ensure that we stem these losses. I understand that Nottinghamshire are already drawing some early conclusions from their analysis

There are eight specific project areas that the Membership Working Party are now progressing:

- One – Learning & Development which is continuing to provide more ‘Nuggets’ of information;

- Two – Members’ Pathway where the priority is to understand what has been successful and why, what lessons can be drawn from this, and what further help is wanted or needed. If there are to be any course adjustments, then we will all know why;

- Three – We are planning to have a fresh look at Mentoring. It is very effective in some Provinces and some Lodges, but not all.

- Four – The Universities Scheme, will now come under the responsibility of the Membership Working Party;

- Five – We are developing or looking to develop a Member Migration system, so that when our members re-locate through work or retirement or are just moving house, we routinely assist them to find new Masonic homes – and by that I mean Lodges not Care Homes;

- Six – Developing a menu of options to assist Lodges with fewer than twenty members;

- Seven – Investigating how best to tap into the knowledge and enthusiasm of the New and Young Masons’ Clubs; and finally

- Eight – Developing a repository for all the great ideas that are available, so that they are easily accessible and actionable by all Provinces.

Will everything that we are trying to do work? Probably not, but we will need to experiment, since there are no magic wands or proven innovative solutions. When things go wrong – and they will – we just need to take a pace back and ask what have we learned and what could we now do differently.

I will leave you with two additional thoughts:

According to George Bernard Shaw “Progress is impossible without change, and those who cannot change their minds cannot change anything” or from that well-known source Anon “There are only two options: make progress or make excuses”.
MW Pro Grand Master and Brethren, thank you for your attention, we are not going to make excuses and with your help, we will make progress.

(Applause)

MW PRO GRAND MASTER: Brethren, those of you who are members of Metropolitan Grand Lodge will know Bro Ward well. He is of course one of the Deputy Metropolitan Grand Masters, despite living in Cheshire. He works incredibly hard and you will have heard from that report that not only does he work very hard in London, the whole of Freemasonry benefits from all that he does.

It was a fascinating talk and I am sure that we learnt a lot from it, but we do owe Bro Ward an enormous debt of gratitude in lots of aspects of Freemasonry and thank you Michael, very, very much.

(Loud Applause)

HARASHIM

חרשים

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Affiliate and Associate members are encouraged to contribute material for the newsletter, including:

- " Their lecture programs for the year;
- " Any requests from their members for information on a research topic;
- " Research papers of more than local interest that merit wider publication.

The newsletter also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

If the source of an item is not identified, it is by the editor. Opinions expressed are those of the author of the article and should not be attributed to the Council.

Material submitted for publication must be in a digitized form by e-mail, or memory stick addressed to the editor, Neil Wynes Morse, PO Box 6080, Mawson ACT 2607 Australia. Or email to morsemasonic@gmail.com

Clear illustrations, diagrams and photographic prints suitable for scanning are welcome, and most computer graphic formats are acceptable. Photos of contributors (preferably *not* in regalia) would be useful. ***Contributors who require posted material to be returned should include a stamped, self-addressed envelope.***

General correspondence

All other correspondence, including about purchase of files and books, should be directed to: The Secretary, ANZMRC, Brendan Kyne, 7 Devon Ave, Coburg Vic 3058 or <lordbiff@hotmail.com>

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Irish Masters Lodge 907 IC	Jamaica
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Southern California Research Lodge	USA
Lodge Southern Cross 91, UGL NSW&ACT	NSW, Australia
District Grand Master of Lebanon (SC)	Lebanon
South Wales Provincial Research Library	Wales
Lodge Hope of Kurrachee 337 (SC)	Scotland
Grand Lodge of Scotland (Museum & Library)	Scotland
Lodge of the Golden Fleece 300 (UGLV)	Victoria, Australia

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SECRETARY'S REPORT

ANZMRC brothers, hope you are all well and what a year it has been; is it possible to get some sort of refund from the Government as this year has been a faulty model?

Firstly, our esteemed President and brother, Kerry Nicholls has stepped down as President of the ANZMRC due to personal health issues. Kerry and Cheryl had planned to travel New Zealand for the next few years in a stylish motorhome but, instead they have moved into a retirement village so Kerry can work on restoring his health. Bro Kerry has been a passionate and tireless worker for the ANZMRC over many, many years and we all thank him for the contributions he has made for the betterment of the organisation. We wish Cheryl and Kerry well for the future and look forward to when we might see Kerry's smiling face again.

A hearty welcome to the new Associate members of the ANZMRC, who have joined us over the last 12 months.

Lodge Southern Cross no 91 (UGLNSW&ACT)

District Grand Master of Lebanon (SC)

South Wales Provincial Research Library

Lodge Hope of Kurrachee no 337 (SC)

Grand Lodge of Scotland (Museum & Library)

Lodge of the Golden Fleece no 300 (UGLV)

A reminder of the on-line Biennial General Business Meeting of the ANZMRC for Sunday 13 December 2020 at 14:00 AEDT/16:00 NZ.

The decision to have an on-line Biennial General Meeting was to keep the organisation within its constitutional requirements, and so we can also approve the personnel changes needed to steer the ANZMRC over the next 2 years. Due to the short notice, and the Covid19 restrictions in place in some jurisdictions, it means affiliate entities may not be able to meet to confirm voting delegates. So, your voting delegates for the 2018 Melbourne Conference will remain stated unless you advise otherwise. Thank you to those Affiliates that have responded with revised voting delegates.

Lecture Tours – the Committee, in conjunction with our 2021 Speakers, Bros John Molnar and Jack Dowds, have a recommendation for the General Meeting regarding the format of the 2021 Tour. This will be circulated in early December. Will the 2021 Tour format form the basis for future on-going Lecture Tours?

Sunday 13th December 2020 via Zoom

Time - 14:00 AEDT/ 16:00 NZ

Zoom link details:

<https://us02web.zoom.us/j/81173007967?pwd=aGczWE1lZGJ6aXJySjh3dHFIU1NlZz09>

Passcode – 838446

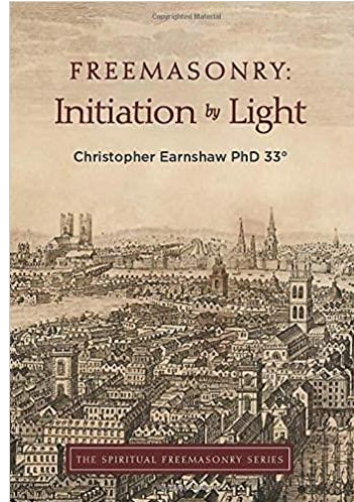
Meeting ID - 811 7300 7967

A RESPONSE TO REVIEWS

FREEMASONRY: INITIATION BY LIGHT.

Christopher Earnshaw 2020.

The first of a trilogy published as *The Spiritual Freemasonry* series; seemingly available only through Amazon.com [but cannot be shipped to Australia at the moment].



Following the publication of two reviews of this volume in the last issue of *Harashim*, Bro Earnshaw was offered the opportunity to respond to them. Here are his responses:

Dear Bro. Prof. Summerhayes,

Thank you for reviewing my book *Freemasonry: Initiation by Light*. I welcome feedback, even if it is negative, which in this case it was not.

I would like to take this opportunity to clarify a couple of points, which I may have not sufficiently explained. First, the objective of my book is to encourage other Masons to take up the research bug, and I even suggest a couple of worthy quests. Second, I want to show that the ritual is not as shallow as people believe, as even Albert Pike has noted.

The sanction at the beginning is based on that issued by Grand Master Lord Robert Petre for William Preston's *Illustrations of Masonry* in 1775. Our GM asked me for a suitable text, and I chose this. In this constitution (Japan), we are not allowed to write anything without the GM's approval.

Your point about Pocahontas is valid, as the story has no Masonic merit, except that Bishop John King later lauded King James I as England's King Solomon, and that is how I believe the Stuarts saw themselves. On a more commercial note, 80% of book sales are in USA, and so introducing a chronologically correct character who is so much a part of American lore, does help the US reader connect to the book. "Black"

Queen Sophia Charlotte is interesting on a couple of points, firstly as the mother of the first royal Grand Master of the Grand Lodge of England, before the Union of 1813, and secondly, very few Britons know anything about her, mainly because of the anti-slave trade movement at the time, and racial issues since. The first royal GM, the prince Regent, was a Sinophile and I look at his influence on fashionable society, and Freemasonry, in my next, and final book, *Freemasonry: Royal Arch*. Lastly, your main point: how and why Thomas Hyde passed on any information that may have influenced the first three Grand Masters, Anthony Sayer, George Payne and John Desaguliers. We know from correspondence between Shen and Hyde, that Shen taught Hyde about the YiJing, and presumably he explained its importance to Daoism. Secondly, in his letters, Shen also explained “incantations ... framed in Daoist terms.” Given the fact that immortality was a current subject in England at the time, and also that Shen witnessed the persecution of Huguenots in Paris while he was there, it is not a leap of imagination that they would have talked about the subject. After Hyde died, many of his papers were left unpublished. I contacted his “workplace,” the Bodleian Library, but they do not have any of his papers. I believe that a publisher is holding on to them, even now, as only a few were ever collated and published. So many people were antiquarians, including Payne, so it is natural that they would share information about their finds. This is how Wanley, or another, brought Hyde’s notes on a Chinese “Transmission of Light” to the attention of the Premier Grand Lodge. Lastly, before this gets too long, things Chinese were very popular at the time, so-called “orientalism” including Chinoiserie, and if the king was interested in these things, so were the courtiers. Grand houses across England incorporated Chinese features in their houses and gardens.

I pick up the various threads of ideas and attempt to tie them up in my final book. Many thanks for your review!

S&F regards,

Chris Earnshaw PM

Dear Bro. Dr. Quadrio,

Thank you for reviewing my books. I’d like to take the opportunity to answer some of your concerns.

I want my books to be easy to read, as “narrative non-fiction,” so I made the topics short – about a page or so. I printed *Freemasonry: Spiritual Alchemy* first for commercial reasons; at the time USA had started a trade war with China, so I thought it better to not release the book with a Chinese theme first to avoid being

pilloried. I think that now three books are out, Masons will naturally start with the one titled “initiation.” In Japan, the Japanese version as a single book will be released next year, and it will be easier for the reader to follow the logic flow. As I’m not sure which book a reader will first pick up, I decided to repeat the Prologos in each book, except for the last, and final book, *Freemasonry: Royal Arch*. I didn’t want the books to be an academic study, so using MLA or APA referencing actually adds pages to the books which, as an independent author, adds to my costs.

About Duncan’s *Ritual*; it is very close to the modern ritual, for that reason I recommended it. It seems that every constitution has differing rituals, so this way everyone is reading from the same page. Preston’s *Ritual*, though interesting, is difficult to read, due to the long ‘s’ and old grammatical style. Where necessary, I have inserted the original text in my books.

I don’t think neuroscience is a qualification to write about the Craft, but then Queen Elizabeth II was probably over-qualified to drive a truck during WWII 😊 ! Many Masons today are unfamiliar with the early history of Freemasonry, they can’t name the first three Grand Masters or have never heard of the Gormogons. So, my objective is to stimulate them to do some research, and this way they will get more out of their membership.

I did not expand on the influence of Hermeticism or Paracelsus though, while it is interesting, it diverts the reader from the simple idea of hermetic ideas flowing into England following the Reconquista. I did add a section on Occult Studies and Hermeticism in *Freemasonry: Spiritual Alchemy*, maybe it could have been a deeper dive.

Finally, I look at the influence of “orientalism” on Georgian society in my next book, and especially the Prince Regent, the first royal Grand Master. Also, the fact that the de Bérage thirteen-degree ritual of 1730, which according to Arturo de Hoyos, is the source of several degrees that later became the Scottish Rite, includes three degrees that use Chinese words helps lend some credence to my hypothesis, I hope.

The bottom line is that these books are not the final word, I hope other Masons will pick up on some of the ideas and research them further.

Thank you for your detailed assessment of my books.

S&F regards,

Chris Earnshaw PM

2/78.5.

6 Duplicate

A HANDBOOK OF
FREEMASONRY,
EXPLANATORY OF
THE THREE DEGREES OF
CRAFT MASONRY,
AND
The Degree of Mark Master.

Containing an Explanation of the Character, Organisation,
Definition, &c., of Freemasonry, together with the
Charges, Prayers, &c. : also an Illustration
of the Tracing Boards, with an Appendix.

COMPILED BY
BRO. W. BORLASE STEVENS, P.M.,

Prince of Wales Lodge, No. 908, P. Dis. Gd. Secty.,
And P. Dis. Gd. Registrar of Queensland, E.C.

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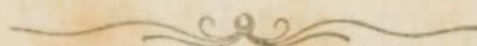
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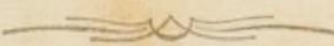
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PREFACE.



I HAVE been induced to place this little work before my Masonic Brethren of Queensland, solely from a love of, and a desire to benefit, the Order.

I have compiled it without any pretensions or selfish motives, and trust it will receive, what I am well aware it stands much in need of—the indulgence of the Fraternity.

The sole object of the work has been to place in the hands of such of my Brethren, who are precluded, by the nature of their daily avocations, from reading extensive works on the subject, information which I trust, on perusal, will be found useful and acceptable.

I trust it will be found that I have carefully avoided publishing matter which the rules of our Order forbid.

Notwithstanding the care and attention that has been paid in examining the proof sheets, I regret to observe that several inaccuracies still exist, rendering a table of errata necessary,—this includes all with the exception of a few trifling transpositions and inaccuracies in the orthography, which, as the words are quite intelligible, I have not thought necessary to include.

W. BORLASE STEVENS, P.M.
Pt. Dis. Gd. Secretary, Pt. Dis. Gd. Registrar
of Queensland. E.C,

South Brisbane,
1st December, 1868.

What follow is a transcription of the work.

CHAPTER I.

Freemasonry; its Character, Organisation, &c.

FROM its very first existence the Society of Freemasons has attracted the observation of the world, it has been very suggestive to, and been thought worthy of the attention of many of our best and most able men, and has secured to itself the sympathy of well cultivated minds of all ranks and conditions.

Without protection either from Church or State, scarcely tolerated in many countries, sometimes even cruelly persecuted and oppressed, it has, notwithstanding, in the course of a few centuries, from an inconsiderable number of true and sincere followers, increased to an association extending over the whole of the civilized world; including within its fraternity several thousand men, of the most varied shades of opinion, and of religion, who, in this community, exempt from the restless agitation of active life, have united to exercise a salutary influence over one another, by elevating mind and soul to purer, clearer, and more sublime views of mankind in general, and their own individual existence. Although much has been done to bring it into disrepute, and to cast unworthy suspicions upon its efficacy and its tendency, yet it not only still exists, but has in the course of years, enlarged its sphere, and developed its resources, and has, in no small degree, contributed to raise the tone of social life, and assisted in the moral improvement and general culture of the people. Being based upon eternal truth and the unchangeable requirements of our nature, it has, notwithstanding its manifold errors, faithfully fulfilled its pacific and exalted mission, inclining its members to love and charity, to moral courage and fortitude, to truth and the conscientious discharge of known duties; it has comforted the afflicted, brought back the erring to the paths of virtue, dried the tears of widows and orphans, and is the parent of many an institution for benevolent purposes. The great and mighty ones of the earth have joined themselves to the fraternity, simple-minded citizens, have, under its influence, been made to feel their own innate dignity; friendship has seen many a smiling blossom flourish on its stem, and good and virtuous men, separated by the conventionalities of social routine, have here found themselves united for noble aims and purposes, who might otherwise have never been brought together.

Freemasonry, which by its followers, is most justly described as an art - as “the Royal Art,”¹ is to the Masonic brethren, what Religion is to the Church, what the substance is to the form. The former is everlasting and unchangeable, the latter is dependent upon the variations to which time, place, and persons are exposed. As Freemasonry is not a dogma, but an art, working only upon man’s intellectual

¹ Freemasonry is described as the Royal Art, not only because it was originally practised by kings and princes, who were the first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind.

faculties, it cannot be taught fully in words; - by active participation in Freemasonry itself, by social intercourse with its members, must it be learned and tested. Seydel (a German writer) says that "Freemasonry is that disposition of the mind, in which the good or spiritual instinct prevails over its antagonistic principle, - i.e. over egotism, and this mastery obtained by our higher instincts, in however slight a degree, is the only qualification insisted on, in order to be received into the Masonic Fraternity." The purest and most perfect exemplification of religious impulse, of goodness, of piety, of holiness, cannot be concentrated in a single individual, but only in a Society of individuals, organised on this firm basis, that all its members agree on this one point, viz: that they do not seek their own selfish interests, but the general and spiritual good of the whole, according as it is assigned to each individual to see, apprehend. and demonstrate, that he endeavours to mortify through life all selfish impulses, everything tending to disunion, both in himself and around him, that the universal and intellectual advantage of all may prevail, and become the fountain whence each derives happiness.

From this Fraternity, then, they are not excluded, whose creed is different, but only those whose nature and desires are opposed to this.

This union of all unions, this association of men, bound together in their struggles to attain all that is noble, who desire only what is true and beautiful, who love and practice virtue for its own sake, - this is Masonry. It is the most comprehensive of all human confederacies, the outward circle, enclosing and concentrating all smaller ones within its precincts, and therefore the purest and most sublime form of human association, there being really no other moral and religious union, which, like this, is based on the purity and genuineness of the divine instinct within us, which is the groundwork in the character of all good men. Therefore is Freemasonry the most perfect representation of that inward wrestling for the re-union of the scattered sparks of divine light, for the reconciliation between God and his creatures; between man and his fellow-man; and therein also lies its historical and intellectual title to be called into existence. Here do we find the contradictions between Mankind and the history of the human race reconciled; the virtuous out of the multitude are here gathered as in a Temple; the band of faithful believers as well as the isolated individual. However, these contradictions are by no means permitted to remain quietly in close proximity, but each member forms one of an alliance united for mutual instruction and interchange of thought, for the polishing down of all that is harsh and inharmonious, that in loving fellowship they may approach more nearly to their ideal, until at length all incongruities are reconciled and made to accord in sweet harmony.

Life, progress, and activity, are better suited to us mortals, than the assertion, "the work is complete, there is no more that we can do." Our Fraternity has not yet reached perfection, but is still developing and extending. The ideal excellence after which it aspires is that condition in which God's will is the will of all mankind.

Moral perfection, as it is the aim of the human race, is also its aim. The Mason, for his part, must, with hand that is never weary, and an ever-watchful eye, in close communion with his Brethren, strive to attain this design. Above all, he must begin with himself, if he wishes to carry out the moral and intellectual advancement of the human species; he must endeavour to arrive at self knowledge, and incessantly aspire to perfect himself, that the gladdening, blessed, and inspiring principle of love within him, may be gradually disencumbered of the fetters of selfishness, sensuosity, and supineness, which bind it, then will his aim be to diffuse truth, beauty, and goodness, around him in his daily life, and to further the welfare of mankind in obedience to God's law, and with no selfish end in view.

The position which Freemasonry assumes towards the State is a perfectly friendly one, as one of its fundamental laws prohibits all political discussions, educating its members to become good citizens, enjoining them to promote the general welfare, and fostering in them conformity to law, and the love of good order. Whatever difference of opinion we may express upon other points (as freedom of conscience is, by us, accorded to everyone) yet herein are we all of one mind, viz - that we patronise the arts and sciences, and demand the practice of the social virtues, faithfully and conscientiously avoiding giving offence to any government whatsoever, under which we may assemble peaceably in due form. Therefore it is the interest of every State to favour Freemasonry, for, wherever Freemasonry has appeared, it always has been a sign of a healthy, vigorous government, as it is even now the token of a weak and timid one, where it is not sanctioned. This opinion has been confirmed at different periods by competent authorities.

Freemasonry takes a similar position to the Church, as it does to the State. All doctrinal tenets, it makes it a rule to leave untouched, keeping aloof from all religious entanglements, which the numerous sects have fabricated, esteeming and honouring every form of faith, insisting, above all things, that its members should display Toleration and Charity in their daily life. Genuine Masonry has to deal with man as man, and by making its followers good men, it necessarily trains them to be good members of the religious communities to which they belong. The hostile attitude assumed by the Roman Catholic and other Churches, towards Freemasonry (wherever it has not been abandoned) is not, nor ever will be, a proof of the mischievous tendency of this Institution, but only of unfounded misrepresentations and inventions; and above all, ignorance of its real nature and influence.

Neither is there any foundation for the often-repeated reproach, that Freemasonry favours religious indifference; it relies chiefly on connecting mankind with that common link, which is the groundwork of all religions; for the only thing it takes into consideration, is the inward moral worth of its followers, leaving to each one his own individual opinion.

Thus Freemasonry is neutral ground for all political opinions and creeds, and within its Fraternity all political and religious controversies, which so greatly embitter life,

and set mankind at variance, are happily avoided. The duties of a Freemason, far from being opposed to his duty to God, to himself, and others, do but invest these obligations with a more sacred character. Members who are guilty of repeated violence of the laws of the Fraternity, or of conduct unsuitable to the dignity of the Institution, must, in case the admonitions and corrections of their Brethren prove ineffectual, be turned out of the Lodge, and consequently out of the Fraternity. Freemasonry lives and instructs in Emblems and Symbols in which the leading idea is, that the Freemasons are in reality a company of real Masons, their object being the erection of a spiritual Temple. Every Freemason, and every Lodge, must strive to attain Light, Truth, and Virtue.

CHAPTER II.

Freemasonry - Its various definitions,

The design of Freemasonry is thus concisely and truly defined in Arnold's dictionary. "Masonry," says that lexicographer, "is a moral order, instituted with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly-love, and charity."

The definitions of Freemasonry² have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which, its members may advance their spiritual interest, and mount by the theological ladder, from the Lodge on earth, to the Lodge in Heaven. It is a mistake, however, to suppose that Freemasonry³ is a *system* of religion. It is no such thing. It is but the hand-maiden to religion, although it largely and effectually illustrates one great branch of it, which is *practice*. It teaches our duty to God, our neighbour, and ourselves; and is by no means silent on that other great branch of our religion, without which practice would be useless - I mean "Faith". Freemasonry not only illustrates this divine quality, as forming one principal step of the sublime ladder, but points to the glorious object of that faith, in almost every Landmark of all its numerous and complicated degrees. Our unfortunate Brother, Dr. Dodd. describes Freemasonry as "a singularly amiable Institution, which annihilates all parties, conciliates all private opinion, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind; brethren bound, firmly bound, together by that indissoluble tie - the love of their God and the love of their kind." Hutchinson says, "The foundation of

² There are three well known definitions of Masonry, viz:

A peculiar system of morality veiled in allegory and illustrated by symbols. 2. The study of science and the practice of virtue. 3. A science which teaches all human and divine knowledge, and the moral duties which are incumbent upon us as Masons and members of civil society.

³ To use the words of an eloquent writer, Freemasonry is an Institution, not as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, for the encouragement of bacchanalian festivity, and support of mere good fellowship : but an Institution founded on eternal reason and truth, whose deep basis is the civilisation of mankind; and whose everlasting glory is to have the immovable support of those two mighty pillars - science and morality.

Masonry is religion, because our ancient brethren having experienced, that from religion all civil ties and obligation were compacted, and thence proceeded all the bonds which could unite mankind in social intercourse; they laid the corner stone of the edifice on the bosom of religion.” Calcott is less diffuse in his definition. He says, “Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness; upon the best and truest principles of moral and social virtue.” Laurie describes it as “an institution whose object is not only to inform the mind of its members, by instructing them in the sciences and useful arts, but to better their dispositions by enforcing the precepts of religion and morality.” Jones considers it to be “a system (whether morally or religiously considered) more excellent than any, because partaking of the excellencies of all others; more practicable; more productive of effects on its professors, because free from the austerity, yet comprising the best precepts of religion; it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal,” Dr. Boerne, of Frankfort, thus defines Freemasonry:- “Masonry is the holy spring where faded Beauty re-found her homage, darkened Wisdom her light, and weakened Power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinise. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers her soul-less body; she arraigns heart against heart, spirit against spirit, strength against strength and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbour.”

Blanchard Power, an American Brother, in his Prize Essay on Freemasonry, thus describes the benefits which it confers on society. “So sublime and heavenly is the royal art, that it solves all difficulties. It kindles a flame of love in the breasts of those who are at the greatest distance from each other, in consequence of their political and religious tenets. It moderates and subdues the spirit of the fulminating priest: his heart is melted with tender affection towards a Brother Mason: he presents him the friendly hand, and cordially receives him into his bosom, and addresses him by the endearing appellation of a Brother. Masonry lays men under the most solemn obligation to support the government by which they are protected, and never to encourage disloyalty or rebellion. A Mason will risk his life for his Brother in the hour of danger, though he may be his enemy in the midst of battle.”

By the principle of association and a mutual interchange of sentiments, it inculcates Brotherly love amongst all mankind; it tends to soften the harshness of an exclusive or sectarian feeling towards those who differ from us in our views of religion and politics, although it allows no discussions in either the one or the other; it suppresses the attachment to class, which is the bane of all other institutions: and by the purity of its sentiments, it harmonises the mind, ameliorates the disposition, and produces that genuine feeling of benevolence and christian charity which “suffereth long and is kind; which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all thing, believeth all things, endureth all things.”

CHAPTER III.

Freemasonry - Considered under two denominations.

Freemasonry in its general and universal application as comprehending the two divisions of human and moral science, - operative and speculative, is wisely planned and adapted for the welfare of man: for as man is a compound of body and soul, so Masonry, as a compound of human and moral science, is admirably calculated for the promotion of man's highest interests in his present, as well as future state, and to make him what his Creator intended him to be useful, wise, happy, and not only to be happy in himself, but, as far as humanity will admit, to make all around him equally happy.

By Operative Masonry, we allude to a proper application of the useful rules of Architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion and a just correspondence in all its parts; by the latter we learn to rule and direct our passions, act upon the square, keep the tongue of good report, maintain secrecy, practise charity, and every other virtue that can adorn the man.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelter from the inclemencies of seasons; and while it displays the effect of human wisdom, as well in the choice, as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the

utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture (symbols the most expressive!) are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the Institution are transmitted, unimpaired, under circumstances precarious, and even adverse, through a succession of ages.

CHAPTER IV.

General Remarks.

Masonry is an art useful and extensive. In every art there is a mystery which requires a progress of study and application before we can arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application of the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true value of the Institution.

From this remark, it is not to be inferred, that those who labour under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employments, are to be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science: these are only intended for persons who may have leisure and opportunity to indulge the pursuit.

Some may be more able than others, some more eminent, some more useful; but all in their different spheres, may prove advantageous to the community; and our necessities as well as our consciences bind us to love one another. To persons, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent, the offices of the lodge ought principally to be restricted. The industrious tradesman proves himself a valuable member of society, and worthy of every honour that we can confer; but the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, so as to discharge the official duties of the Lodge with propriety. And it must also be admitted that those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying the advantages of a well cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally

qualified to govern. He who wishes to teach, must submit to learn; and no one can be qualified to support the higher offices of the Lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment. Masonry is wisely instituted for different ranks and degrees of men; and every brother, according to his station and ability, may be employed in the Lodge, and class with his equal. Actuated by the best principles, no disquietude is found among the professors of the Art. Each class is happy in its particular association; and when all the classes meet in general convention, one plan regulates the whole; neither arrogance nor presumption appears on the one hand, nor diffidence, nor inability on the other; but every brother vies to excel in promoting that endearing happiness which constitutes the essence of civil society.

CHAPTER V.

Friendly Admonitions.

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the Art, and steadily adhere to the principles which it inculcates. Let not the difficulties that we have to encounter check our progress, or clamp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it the easier it will become. Union and harmony constitute the essence of Freemasonry; while we enlist under that banner, the Society must flourish, and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our professions as Masons, let us cultivate the moral virtues, and improve in all that is good and amiable: let the genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity: let us preserve an elevation of understanding, a politeness of manner, and an evenness of temper; let our recreations be innocent, and pursued with moderation; and never let irregular indulgences lead to the subversion of our system, by impairing our faculties, or exposing our character to derision. In conformity to our precepts, as patterns worthy of imitation, let the respectability of our character be supported by the regularity of our conduct and the uniformity of our deportment; then as citizens of the world, and friends to every clime, we shall be living examples of virtue and benevolence, equally zealous to merit, as to obtain universal approbation.

CHAPTER VI.

A Lodge.

A Lodge of Masons consists of a certain number of brethren who are assembled together to expatiate on the mysteries of the Craft; having the Holy Bible open on the pedestal, to teach them the sacred principles of religion and justice; on which rest those two expressive emblems, the Square and Compasses, to remind them of the duties they owe to society and to themselves: the Book of Constitution, where they may study the general statutes of Masonry; the By- Laws to point out their duty as Members of an individual Lodge; and the Warrant, by virtue of which, having been issued by the Grand Lodge, and enrolled in the archives of the province where it is situated, the brethren meet to transact the business of Masonry.

The more correct idea of a Lodge, however, may be conveyed by the definition of an assembly of true and faithful Brothers, who have congregated and united themselves together in the bond of friendship and brotherly love, for the several purposes of improving their moral character, employing themselves in the advancement of scientific knowledge, and promoting the development of benevolence for the relief of widows, orphans, and worthy decayed members of a common order; being bound and knit together in an indissoluble chain of sincere affection, and acting under the auspices of a General Grand Lodge, which is invested with authority as a representative assembly, to exhort, rebuke, and punish refractory members, and others, whose conduct is alien to the general design of Masonry.

Men having but one purpose, have found themselves in one Lodge, longing to reach the highest and best this earth has to offer. All that has been acquired in their mental struggles with much toil and labour, may here in the Lodge be very appropriately deposited and presented for the profit and delight of each other, to the mutual advantage both of themselves and their brethren, either by making them aware of their own progress, or by placing before them the stirring example of others, so that the words may be well applied to the Lodge⁴.

“To present a life passed according to the dictates of reason and godliness, is regarded by each member as a study, an art, and therefore engages each one to strive to perfect himself in some one particular. A noble emulation prevails in the Fraternity, and the desire to offer something which may in some degree be worthy such an assembly, incites each one faithfully and assiduously to appropriate to himself whatever seems to be marked out for him.” The more ready the members are to communicate their thoughts to each other, the more perfect will be their fellowship. No one member has his knowledge from himself alone, he is at the same time a participator in the knowledge of others.”

Thus the Lodge is an active Institution, not merely for the bringing together of

⁴ Schleiermacher.

faithful friends in a Society modelled according to the perfection of good Fellowship, but likewise for the purpose of educating its members for the world, - for mankind. In this sense Lodges may be called veritable workshops, in which the members work, in order that the type of human nature, in its original purity, of which in the manifold changes and mutilations humanity is subject to, much has been lost, may be restored and revived, first in the narrow circle of the Fraternity, and further perfected when actively working in concert, to be still more widely disseminated, and made attainable to all mankind.

All business, initiations, and promotions take place in the Lodge. Every regularly initiated Freemason, has free admittance into any Lodge in the world, and meets therein a brotherly welcome⁵.

The Triad, "Just – Perfect - Regular" is mentioned as being characteristic of a Lodge of Masons. A Lodge is pronounced "*Just*" because it is based on the Holy Bible, which is always, in open Lodge, unfolded and placed on the pedestal in the East, displaying some particular passage connected with the degree in operation. This sacred volume is received implicitly by every good and worthy brother; as a rule of faith and an unerring guide for the regulation of his conduct. It teaches him to believe in the beneficent dispensations of a holy and omnipresent God, and being openly displayed, constitutes as clear an indication of the Divine Presence in the Lodge, as the Shekinah in the Tabernacle of Moses, which was indeed its striking and legitimate type. From this consideration it is the duty of every Brother, while standing on the consecrated floor, to keep a guard on his lips and a bridle on his tongue; that no offence against religion or morality may be committed while thus placed under the observance of the All-seeing Eye; to do justly, to love mercy, and to walk humbly with his God.

To constitute a *Perfect Lodge*, and make it competent to initiate a candidate into Masonry, it is requisite, besides the conditions already noticed, that seven Brethren, at least, should *be present*, (I am speaking of the First Degree, because five will suffice for the second, and three for the third), at the head of which stands a Triad of chief rulers; although it is not necessary that they should all have passed the third degree, for it will answer every necessary purpose if the governing officers be Master Masons, because the perfect number may be completed by the addition of two Fellow Crafts, and the same number of Entered Apprentices.

A Lodge is pronounced *Regular* when meeting under the sanction of a warrant recognised by the authorities of the state or nation where it is held; in the absence of which, the meetings would be illegal, the members liable to pains and penalties, and all the proceedings a sham and a delusion. Even initiations would be worthless, and all Brethren concerned therein, would commit a grave offence against the laws of

⁵ It was the declaration of the late Grand Master when the subject was brought under his consideration that a Mason's Lodge is a Mason's church: and that no qualified Brother could be legally refused admittance under any circumstances. This then is a landmark which ought to be revered.

Masonry, and incur the penalty of suspension from their Masonic functions at the will and pleasure of the Grand Master. Indeed this authority is so indispensable that nothing can be substituted for it. Should a W.M. be imprudent enough to open his Lodge in the absence of the warrant, he would render himself amenable to very serious consequences. And under such a flagrant disobedience of the first principles of jurisprudence, the Board of General Purposes would not be backward in inflicting the severest penalty. The breach of Masonic Law would be absolute, and the evidence at hand. No question of right could be advanced - no doubt could be pleaded in extenuation of the fault. The irregularity would be prominent, the triad incomplete, the transactions illegal, and all the parties, so to say, would be out of court. So necessary is it that a Lodge should be regular, as well as just and perfect. The W. Master has a position to maintain, and so have his Wardens. It is a position of honour, though not unattended with its share of responsibility. Being the reward of merit, it ought to be guarded with the greatest vigilance, and administered with the greatest care. Its judicious exercise may be productive of infinite good to the Brethren and the Lodge, while its wilful abuse is dangerous, and will, in many cases, be attended with disgrace and punishment.

When organised, a Lodge consists of the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, Inner Guard, and Tyler, or Outer Guard, and as many members as a majority of the Brethren may determine. Stewards are also frequently appointed, but they are Officers of convenience not of necessity.

The Holy Bible is said, in the lectures of Masonry, to be dedicated to God, because it is one of his most inestimable gifts to man. It is therefore placed on the pedestal of a Lodge as a rule of faith, because the Most High has been pleased, to reveal more of His divine will, in that Holy book, than He has by any other means, either by the light of nature, the aid of science, or reason, with all its powers. We have no *especial* directions about the place at which it ought to be unfolded by the Past Master, at the consummation of the ceremony of opening a Lodge. Any chapter of any book will be correct, provided it has a direct application to some circumstance connected with the degree under consideration. In the First Degree, Ruth iv; Gen. xxi, xxii, xx, .iii, or 2nd of Samuel xxiv, will be appropriate. The second degree would demand 1st Kings vi or vii; 2nd Chron. iii, or Judges xii; and the Third Degree Eccles xii. And it may be added that proper Masonic lessons for any particular service in the Church, may be selected from Psalms :xv, civ, cxxii, or cxxxiii; 1st Kings v; 2nd Chron. ii, vii, or viii; Ruth iv, 1-8; Eccles. xii; Mat. xx, 1-16; John xi, 1-44; 1st Cor. xiii; 2 Thess. iii, 6-18; and many other places in that storehouse of Truth.

When the work of Masonry in the Lodge is being carried on, the S. W's column is raised, and the J. W's lowered; and when the Lodge is called from labour to

refreshment, that of the J.W. is raised, and the other lowered⁶.

In the formation of a new Lodge, the first step will be to apply to the Grand Master for a warrant empowering certain brethren to assemble as Masons at a place therein specified. This application must be made by petition in the following form: -

“To the Most Worshipful Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England.

“We, the undersigned, being regular registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the Art; and, for the conveniency of our respective dwellings and other good reasons, we are desirous of forming a new Lodge, to be named In consequence of this desire, we pray for a warrant of Constitution, empowering us to meet as a regular Lodge at on the of every month and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order, and the laws of the Grand Lodge; and we have nominated and do recommend Brother A B to be the first Master, Brother C D to be the first Senior Warden, and Brother E F to be the first Junior Warden of the said Lodge.

The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the Laws and Regulations of the Grand Lodge.’

The petition must be signed by seven regular Masons, at the least, whose names have been registered in the Grand Lodge books, and the customary fees paid; in proof of which each of the petitioners is required to verify his signature, by subjoining the name of the Lodge to which he formerly belonged, that the facts may be affirmed by a reference to the register. By a recent decision of the Grand Lodge every Brother signing the petition must insert against his name, his profession, or calling, and his place of residence.

The petition must be recommended by the Officers of a regular Lodge, and be transmitted to the Grand Secretary, unless there be a Provincial or District Grand Master in the district or province in which the Lodge is proposed to be holden, in which case it is to be sent to him, or to his deputy, who is to forward it, with his recommendation or opinion thereon, to the Grand Master. If the prayer of the petition be granted, the Provincial or District Grand Master may issue a dispensation, authorising the Brethren to meet as a Lodge, until a warrant of constitution shall be received from the Grand Master.

CHAPTER VII.

⁶ In all public processions of the Craft it was formerly usual for the Wardens, as a mark of distinction, to carry their columns; but in consequence of an irregularity on the part of one of the Lodges attending a grand procession at Bath in 1819, the Grand Master gave directions that in all future processions, whether of the Grand Lodge or of a Provincial Grand Lodge, the Wardens of the subordinate Lodges cannot be permitted to carry their columns.

On the Form and Disposition of a Mason's Lodge.

The form of a Lodge is an oblong square, situated due East and West; supported by three pillars, and standing on Holy ground. Its dimensions are unlimited, and its covering no less than the spangled canopy of heaven. To this object the Mason's mind is continually directed: and in those blessed regions he hopes at last to arrive by the aid of the theological ladder, which Jacob, in his vision, beheld reaching from earth to heaven; the three principal rounds of which admonish us to have "faith" in God, "hope" in immortality, and "charity" to all mankind.

From these general principles it appears that a Mason's Lodge is a microcosm or miniature world, over which the glory in the centre sheds its refulgent rays, like the sun in the firmament, to enlighten the Brethren in the paths of virtue and science. In the Lodge, the practice of social and moral virtue is as essential towards the Brethren, and invested with the same degree of approbation or censure, as the performance of our public duties as Christians and citizens of the world at large. Hence arises the propriety of that sublime recommendation in the charge which is delivered to an Entered Apprentice at his initiation; to practise "The important duties he owes to God, to his neighbour, and to himself. To God, by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid on all lawful undertakings, and by looking up to Him, in every emergency, for comfort and support. To his neighbour, by acting with him on the Square; by rendering him every kind office, which justice or mercy may require, by relieving his necessities, and soothing his afflictions, and by doing to him as in similar cases he would wish to be done to. And to himself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy, thereby enabling him to exert those talents, wherewith God has blessed him, as well to His glory, as to the welfare of his fellow-creatures."

A Mason sitting in his Lodge, surrounded by the characteristic symbols which are distributed on all sides, feels that he is a member of the universal Lodge of nature; created by the Author and Source of *Light*, and redeemed by Divine love or *Charity*. He seriously reflects on the incumbent duties that bind him to practise the permanent virtue and morality which these emblems embody and recommend; in the hope, that when he is finally summoned to give up his accounts, he may be transferred from his Lodge on earth, to the Grand Temple above, there to enjoy for ever the bright system of Freemasonry in its perfect and glorified state of ineffable Light, unbounded Charity, and undisturbed Peace.

CHAPTER VIII.

The Characteristic Principles which prevail in the form and disposition of our Lodges considered in detail.

1. Lodges are formed in upper chambers, and carefully guarded by tyled doors and drawn swords. The highest of hills, and the lowest of valleys, are situations the least exposed to unauthorised intrusion. Thus Masons are said to meet in these situations to commemorate a remarkable custom of the ancient Jews in the building of their temples, schools, and synagogues; and as, by the Jewish Law, whenever ten of them assembled together for that purpose, they proceeded to work, - so it was with our ancient Brethren, who formed themselves into a Lodge whenever ten Operative Masons were assembled, consisting of the Master, two Wardens, and seven Fellow-crafts.

Such places were always accounted holy; and the Spirit of God was thought to repose on the highest hills. Thus the Deity appeared to Abraham on Mount Moriah; to Moses on Mount Sinai. His Cemetery was in a valley; and Jehovah was constantly present on the former mountain, after the building of the Temple. The final Grand Lodge which shall be holden on earth, will be convened in the valley of Jehoshaphat, or Judgement; when the captivities of Judah and Jerusalem shall be restored, and all nations gathered together into one fold, under one shepherd.

This belief appears to have been confirmed by the Almighty himself; for he said to the prophet Ezekiel, "Upon the top of the mountain the whole limit thereof round about shall be most holy."⁷ For the same reason the nations by which the Jews were surrounded, sacrificed on the summit of high hills. Generally, before the erection of temples, the *celestial* deities were worshipped on mounds, and the *terrestrial* ones in valleys. At a later period, we find Christian Churches placed on eminences wherever it was practicable.

In such situations, therefore, our ancient Brethren opened their Lodges; and tradition says that, on this principle, the oldest Lodge in England was held in a crypt beneath the foundations of York Cathedral. Such precautions, in those early times, were esteemed necessary for the preservation of that secrecy by which our Institution has ever been distinguished, and which constitutes its essence and pride. This is, indeed, the characteristic by which its benefits are preserved and transmitted to posterity. Deprived of its secrecy, Freemasonry would long since have been lost to mankind. Like the glorious Gospel, it is a mystery which hath been hidden from the foundation of the world. Our Saviour expressly assigns this reason for the mysterious allegories or parables in which his instruction was so frequently imbedded, - "that the people who heard him might not understand the valuable truths which he privately expounded to his disciples." Thus we follow the example of the Great Architect of the Universe, who concealeth from mankind the secret mysteries of His providence. And as our lectures very sublimely teach. "The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth."

⁷ Ezekiel xliii. 12.

The benefits of Masonry can only be enjoyed by their union with secrecy. Lay its peculiar mysteries open to the world, and the charm would cease to operate. They resemble the sybil's leaves, - exhibiting to the uninitiated merely the appearance of a series of naked and disjointed facts; while, to the well instructed Brother, they constitute a wise and connected system, which conveys essential assistance towards the consummation of human happiness. If publicly disseminated, they would become familiar as the growth of a plant; and like that incomprehensible phenomenon, would be neglected, and perhaps despised. At the Reformation of our Church; nothing could exceed the curiosity of mankind to read and investigate the golden stores contained in the Holy Bible, which had been as a sealed book for many centuries. Yet though it contains secrets of far greater importance than those of Freemasonry - curiosity, being gratified, the passion subsided; and it is regarded by the mass of mankind with as much indifference as though it contained nothing affecting their temporal or eternal welfare. So Masonry, were its privileges thrown open to the world, would probably be neglected, because the stimulus would be wanting from which it derives its popularity and interest. But its secrets are open to the inspection of the worthy, and the good, in every class of mankind. The page is displayed before them; and if they refuse to read, it is too much to hear them complain of ignorance, or to speak evil of a science which they want the inclination or the capacity to understand.

2. The form and extent of the Lodge considered.

The form of a Mason's Lodge possesses nothing in common with the caverns of initiation into the Spurious Freemasonry, although its professors, like ourselves, used many astronomical symbols, and considered the cave as an emblem of the universe. *It was circular*, or domed, in reference to the solar worship, and all its enrichments partook of the same character, and were conducted by corresponding machinery. Our Lodges, on the contrary, are angular; ample in their dimensions, and extensive in their reference. We may indeed say in the expressive language of Zophar, the friend of Job, "*It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea.*" And what can more strongly express, or more strikingly demonstrate, an idea of universality? What can produce upon the Mason's mind a more forcible impression, that his benevolence should know no bounds, save that of prudence? Josephus asserts "that the proportions of the measures of the tabernacle proved it to be an imitation of the system of the world,"⁸ In like manner a Craft Mason's Lodge with its three chief degrees - with its science and its morals - the system and policy of its government - its constitutions and its sacred symbols arranged in due form and order, is a perfect world in itself; excluding everything which might interfere with the general harmony and brotherly love that form its

⁸ Jos. Ant. Jud. 1 c. 7.

great and peculiar characteristics.

That the extent of the Lodge may be more clearly typified in the mind of a well-instructed Brother, a symbol of the All-seeing eye of God, is placed in some conspicuous situation; that the idea of his universal presence, and Divine inspection, may never, for a moment, be absent from his recollection. And while the great luminaries of Heaven, those living proofs of God's eternal power and goodness, overshadow the holy place where He is seated, he is impressed with reverence and devotion to the Being whom the Heaven of Heavens cannot contain.

By this disposition of the Lodge, we are admonished that our thoughts and affections, in one glorious strain of uninterrupted praise, ought always to flow spontaneously from the heart; under the assured conviction that wherever we may be - in the temple or in the closet - in the field or in the vineyard - still we are before the altar of our God - still the protecting arm is over us. "He shall defend us under His wings, and we shall be safe under His feathers: His faithfulness and truth shall be our shield and buckler."

3. The ground of a Mason's Lodge is holy "We now approach a subject of grave and serious consideration. If there be found in the world a single spot of earth which the Deity appears to have marked with greater care, and to have consecrated with more than ordinary solemnity, - should we discover a single holy place where He himself delighted to dwell - that spot of earth is an emblem of the floor of a Mason's Lodge. There we may reasonably expect to find the Light of Truth - there we may hope to be exempt from the intrusion of those worldly passions which agitate our nature amidst the cares, and troubles and jealousies of this transitory life. Should this floor happen to be covered with a Mosaic pavement, surrounded by its beautiful tessellated border, we find no difficulty in appreciating its moral reference. We know that though we are not free from the calamities of life, yet there is a method by which adversity may be lightened, and pain deprived of its sting. When our steps tread amidst the chequered scenes of good and evil with which this uncertain world abounds - if our cup teem with affliction and sorrow, we are taught, by our emblematical floorcloth, not to grieve as if we stood alone in misery, for it is the lot of our species; not to sink into despondency, because sorrow is allotted to us as a corrective and purifier; that presumption may be subdued, and the intrusions of doubt or infidelity suppressed in the bud. Affliction constitutes an essential part of the system of Providence; and it is by the operation of occasional losses and disappointments, - so teaches the Masonic pavement, - that the greatest measure of general happiness is secured and distributed by a wise and beneficent Creator, "who does not afflict willingly, nor grieve the children of men."

If we look abroad, we shall find that Divine mercy, in the distribution of good, is the prevailing sentiment. Some indeed are oppressed by sickness, but more enjoy their health; a few perhaps are mourning, but numbers happily rejoice; - a sight of pain is occasionally presented to our eyes, but generally we see nothing but ease and

comfort. Thus the chequered scenes of life are usually bright and cheerful; though at times obscured by an accidental shadow. Clouds and darkness are the portion of vice only, while virtue is enlightened with the sunshine of peace.

We further learn from the beautiful groundwork of our Lodge, the precariousness and uncertainty of our tenure in this life; whence arises the duty of “rejoicing with those who do rejoice; and weeping with those who weep;” or in other words, congratulating the happy, and compassionating the distressed. The latter, however, is more in unison with the benevolent lessons of Freemasonry. It is inculcated on the principle before us. How diversified soever men may be with respect to rank, or talent, or wealth, in this transitory life, the time will soon arrive when all these accidental distinctions will cease, and be effectually levelled by death. And though splendid monuments and pompous epitaphs may be the heralds of riches and power, yet it is virtue alone which ennobles the mind, and will procure lasting distinction when the grave gives up its dead. From this consideration we are taught in the old Lectures, “to conduct ourselves in our commerce with the world, according to the dictates of right reason; to cultivate ‘harmony’, to maintain ‘charity,’ and live in unity and ‘brotherly love.’”

4. A few reasons to show the propriety and wisdom of placing our Lodges due East and West.

This was a disposition which universally accompanied the practice of religion in all nations, and has been thought to have originated from the rising and setting of the sun, and the origin and propagation of Divine and human learning. But there are other seasons for this custom which appear to be equally worthy of our consideration. The garden of Eden was placed in the East, and our first parents expelled towards the West. The Ark of Enoch was placed due East and West; as also were the tabernacle and temple of the Jews. If we view with the eye of philosophy and religion the beautiful works of the creation; and all things therein contained - the heavens declaring the glory of God, and the firmament showing his handiwork - it becomes an incumbent duty upon his creatures to bow with reverence and humility before the great Creator, who has never, from the earliest period of time, left Himself without a living witness amongst men. In the first ages of the world, Abel offered a more acceptable sacrifice than his brother Cain - Noah was a just and upright man - Jacob wrestled with an angel, and obtained a blessing for himself and his posterity. But we do not find any records of a temple peculiarly set apart for Divine worship till after the deliverance of the Children of Israel from their Egyptian bondage, which it pleased the Lord to accomplish with a high hand and a stretched out arm, under the conduct of His faithful servant Moses. As this chosen people were destined to inherit the promised land, and to become a great and mighty nation, God gave them a series of laws and revelations for their moral and religious guidance; and as a repository for these invaluable documents, as well as a place for the solemnisation of Divine worship, Moses was commanded to erect a tent or tabernacle in the wilderness,

which he placed due East and West, in commemoration of that great and mighty wind which first blew East and then West, by which their happy deliverance was effected, and Pharaoh and his host destroyed in his attempt to follow them through the passages of the Red Sea. As this tabernacle was intended as a temporary substitute for a more permanent building constructed on the same model, and placed in the same situation with respect to the cardinal points of the compass, when his people should have obtained peaceable possession of the land of Canaan, it may be justly inferred that the practice was sanctioned by the Divinity⁹.

Heathen temples were, in like manner, placed due East and West; and the statues being deposited at the West end, the people during their devotions stood with their faces towards that quarter. Judah the most distinguished of the tribes, had the Eastern part of the camp assigned to it, as the station of honor. The gospel was first published in the East, and afterwards spread over the western parts of the globe. Christian churches and Masonic Lodges are built due East and West, and the Eastern part in each is considered the most sacred. Interments of the dead are still conducted on a similar principle.

5. Remarks on the Pillars which support the Lodge.

Our Lodges are supported by three pillars, called "Wisdom," "Strength," and "Beauty," - which have been adopted as the basis of the system, because without wisdom to contrive, strength to support, and beauty to adorn, no piece of architecture can be considered perfect. Wisdom contrived the temple at Jerusalem: Strength supported the design with materials and men: and Beauty adorned it with a profusion of curious workmanship in timber, jewellery, and the precious metals. In a Masonic Lodge these pillars are represented by three principal Officers, whose duty in governing the Brethren is expressed in the symbols which are suspended at their breasts. But when the Lodge is harmoniously constructed these duties are not onerous; and if exercised in the spirit of genuine Masonry, they constitute the links which connect the members in an unbroken chain of brotherly love.

And here with great propriety may be offered a few suggestions to these Officers on the efficacious discharge of their several duties, that pleasure and profit may mutually result. First, let them set a good example of regularity and decorum in their own conduct, both in the Lodge and in the world. "Order is Heaven's first law." It constitutes the beauty and stability of the Masonic system. Let them open the Lodge punctually at the prescribed hour - work the lectures diligently, and scientifically, during the time of labor; and if the Junior Warden's call be heard, let not Refreshment be extended beyond the moderate bounds which decency prescribes. When the sun sets, let the Senior Warden be ready to perform his duty at the command of the Worshipful Master, and see that none go away dissatisfied or unimproved in virtue and science.

⁹ Ezck. xxi v. 2.

The W.M. should always bear in his memory that to him the Brethren look for instruction - on him depend the welfare and success - the credit and popularity of the community. His situation, as the chief pillar of the Lodge is most important, and if he fail in the satisfactory discharge of its duties, he inflicts a fatal blow, not only on the Lodge, which will be the first victim of an ill-placed confidence, but on the order of Freemasonry itself which will suffer in public estimation, should its principal officer prove incompetent to the high office he has undertaken; - should he fail through inattention, neglect, or incapacity, to improve the Brethren in wisdom and knowledge; or to vindicate and defend the purity of the order against the attacks and surmises of those who ridicule or condemn it, simply because they do not understand its object, and are incapable of comprehending its beauty and utility. Freemasonry is a system of peace, order and harmony. The elements of dispute and division are not found in any of its institutes. The Brethren meet on the Level and part on the Square. The utmost extent of fraternal affection which can subsist between man and man, is supposed to be displayed amongst the brethren of a Masonic Lodge. It is enjoyed equally in the ancient Charges, the Constitutions, and the Lectures; and the world at large, amidst all their cavils and objections on other points, are inclined to give us credit for our brotherly love.

A portion of responsibility, although in an inferior degree, is incurred by the representatives of Strength and Beauty. If they conscientiously perform their allotted tasks, the Master will not only be assisted and encouraged, but, in a manner compelled to execute his office, at least creditably, if not beneficially. He will escape censure if he do not merit praise. Prompted by the equal measures of the one, and the *integrity* of the other, he may be induced to govern his Lodge on the principles of *morality* and *justice*; even should higher incentives be absent from his bosom - even though a love of the science should have waxed cold, and he should have coveted this high office merely to enjoy its honors and its powers.

6. The cloudy canopy illustrated.

In all communications which the Creator has been graciously pleased to make with the creature, he has been enveloped in a cloud. Hence our Lodge, is figuratively said to be covered with the clouds of heaven, because a cloud is the acknowledged emblem of that glorious Being, whose All-seeing Eye inspects our actions, and whose aid we implore in all our undertakings. In the early history of the Jewish nation we find God appearing in a Cloud, became as He Himself declared by His prophet Moses, the people saw no manner of similitude on the day that the Lord spake unto them in Horeb out of the midst of the fire¹⁰; for he would not show himself to them under any specific figure, lest they should make an idol of the same form, and worship it. But the appearance of the Lord in a cloud had been adopted from the earlier times, - in the garden of Eden, - at the sacrifice of Abraham, - at the

¹⁰ Deut. iv 15.

Burning Bush, - at the deliverance of the children of Israel from their Egyptian bondage, it was most remarkable: for at that period the cloud directed them through the Red Sea, and attended them during their journeyings in the wilderness, and was intended as a visible manifestation of the Divine presence, and a token that Jehovah was at hand to render them assistance in all cases of difficulty and danger.

The cloudy canopy, then, is a symbol of Heaven. There our thoughts and affections centre, while we are engaged in the moral and scientific investigations which constitute the business of the Lodge. The central Star illuminates this picture of the firmament, and opens to the contemplative eye the regions of everlasting space, accessible by a Ladder placed on the Holy Volume, containing staves or rounds innumerable to fill up the intervals of those Three Great Steps by which the Mason hopes to ascend to the blessed regions of eternal day. And when he is enabled to achieve the third and last step, which constitutes the summit of the ladder, he figuratively enters into “a house not made with hands eternal in the heavens;” veiled from mortal eye by the starry firmament, symbolised on the Tracing Board by Seven Stars surrounding the silver queen of night.

A right application of the several clauses contained in this Chapter, cannot fail to convince the unprejudiced inquirer, not only of the harmonious proportions of a Masons Lodge, but also of the order and beauty arising from the general principles of the institution. Here we see, Wisdom standing in the East, to observe the rising of the sun, that he may commence the labour of instructing and improving the Brethren in morals and science; - Strength in the opposite quarter, to support, by virtue of his influence, the lessons which Wisdom imparts; and when the setting sun proclaims the approach of night, to close the Lodge by command, after seeing that every Brother has his due; -and Beauty in the South, to mark the sun at his meridian, that the workmen may enjoy a just proportion of rest from their labours. To perfect the arrangement, the efficiency of these three pillars is augmented by subordinate officers ready to disseminate their commands amongst the Brethren, and to see that they are punctually obeyed; while an attentive band stand round in respective silence, clothed in the badge of innocence, to the honour and antiquity of which the aristocratic orders of the Golden Fleece and Roman Eagle afford no parallel.

The Theological and Cardinal Virtues as well as the Ornaments, Furniture, and Jewels of the Lodge are here arranged in a Triad form. They are -

Our duty to	{	God	{	Compre-	{	Faith
				hends		Hope
						Charity
	{	Our	{	Compre-	{	Brotherly-
		Neigh-		hends		love includ-
		bour				ing Justice
						Relief Truth
	{	Ourself	{	Compre-	{	Temperance
				hends		Fortitude
						Prudence

The Ornaments are {

Mosaic Pavement.
Blazing Star.
Tesselated Border.

The Furniture {

Bible.
Square.
Compasses.

The Jewels. {

{	Movable	{	Square.
			Level.
			Plumb.
{	Immov-	{	Tracing Board.
			Rough Ashlar.
			Perfect Ashlar.

These subjects will be fully exemplified in the description of the E.A.P. Tracing Board.

To Be Continued...

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THE ORGAN OF THE INTERNATIONAL SOCIETY OF MASONIC RESEARCH

*THE SYMBOLIC RELATION
BETWEEN THE CRAFT AND
THE HIGH GRADES.*

(A Tentative Study in the Lesser and the Greater Mysteries.)

One of the most interesting of the problems which confront the deeper student of Masonry is that of the relation, spiritual and philosophic, between the Degrees of the Blue Lodge, which are the very foundation and bulwark of the Masonic Brotherhood, and those other so-called “Higher Degrees” — working under Jurisdictions other than that of the various Grand Lodges, yet demanding from their Candidates the attainment of the rank of Master Mason previous to their admission — initiation into which is sought by the highest and ablest Leaders of the Craft in the different Orients throughout the world. To the deeper student of our Mysteries, who seeks ever for the spiritual meaning of the rituals and symbolism of the Order, certain of these, also, have their importance in the inner life, and continue at a higher stage than is possible in the Blue Lodge the sacramental initiation into the secrets of man’s deeper consciousness, the awakening of the hidden powers of the soul. It is obvious, however, that although we may feel able to discuss a little of the symbolism of the Blue Degrees, much of which has already been published to the world in Masonic and other Encyclopaedias, and in the works of various authors, we must be considerably more reserved in speaking of these higher Mysteries of the Royal Art, and dare but dimly to hint at the philosophic view of these matters held by those who have climbed the Masonic ladder to its upper rungs, veiled as they are in the blinding glory of light that shines from the seven-pointed Star, betokening the dazzling splendour of the awakened God within.

But before we commence our study, we must first consider what we mean by the term “Higher Degrees”, and sift our material a little so as to allow the general plan running through the tangled skein of Masonic Initiation to be clearly seen. It has been said by Masonic scholars that over a thousand Degrees exist or have existed¹¹, each of which possesses its own secrets and ritual, its own set of symbols and teaching, its own especial purpose, whether spiritual and sacred, philosophic or speculative, mythological, magical, or merely commemorative. The great majority of these Degrees are almost entirely forgotten to-day, exist only as it were on paper, power to confer them lying within the bosom of certain Sovereign Bodies, which have collected and grouped them together, either in a Rite or in a disconnected series, allowing most of them to become dormant, and perpetuating those few which seemed to be of interest to Brethren of a later generation. The greater part of these Degrees originated in the XVIIIth Century, a time of enormous creative activity in the Masonic Brotherhood, while some few belong to the XIXth, or even, it is claimed by some authorities, to the XXth Centuries. In the Rites of Memphis and Mizraim, for instance, of 96° and 90° respectively, we find Degrees associated with every conceivable subject — Egyptian Ceremonial, Chaldaean Astrosophy, Kabalistic and Magical speculations, Hermetic and Rosicrucian Lore, Comparative Mythology and Religion, Chivalric and Templar, Christian and Jewish symbolism, arranged so

¹¹ J.M. Ragon enumerates some 1400.

strangely and confusedly as to show that the Degrees have been drawn from a variety of sources, and have been forcibly amalgamated and manufactured into the Rites above named. Certain of these Degrees are of great interest and of considerable value; others of less interest, and no value at all — at least, so it appears to the writer — and it seems unquestionable that, as far as their “matter” is concerned, and without reference to their inner significance, they are, as far as the great majority of the degrees are concerned, the result of comprehensive selection and incorporation on the part of their founders, who doubtless wished to include a number of grades which had not made their appearance when the Ancient and Accepted Scottish Rite of 33°, or rather, the Council of the Emperors of East and West, from which at least twenty-five of its Degrees derive, was promulgated. This Rite, the best known and most respected of High Grade Systems, and also without doubt the greatest in spiritual splendour, appears to have sprung suddenly into existence as the Rite of Heredom or of Perfection in the Council of Emperors in Paris in 1758, and consisted at first of 25°, to which the remaining eight were subsequently added, it would appear, before 1797. The fact that it is one of the earliest Rites, and that it appeared, complete, so suddenly, without known antecedents, lends colour to the belief held by some students that it was largely the work of experienced Brethren, learned in the deeper Mysteries of Masonry, who of set design modelled it upon certain of the great sacramental Rites of Initiation of the past, while casting it into a form which would be acceptable to the spirit of the age.

Besides these great collections of Degrees, there exist countless other systems, Masonic or semi-Masonic, to be found both in Anglo-Saxon and Continental Masonry, of which the noblest are the Mark and the Arch Degrees, the Cryptic Degrees, the Knight Templars, and the Royal Order of Scotland. A whole host of bodies may be traced by the curious student, associations for mystical speculation, or social relationships, which demand the Masonic qualification from their Candidates, the best-known examples, perhaps, of this type being the “Societas Rosicruciana in Anglia” in England, the “Ordre Martiniste” of France, and for the more social aspect the “Order of the Mystic Shrine” of America.

Of this vast mass of Masonic material, a veritable mine in which the most precious jewels of mystic learning are concealed amid much dross, various classifications can be adopted, in order to bring the whole into a form capable of being dealt with and examined by the student. The most obvious classification is that of the Sovereign Bodies which have assumed charge over the different degrees, but very little investigation will show us that there is considerable overlapping, that different Obediences control Degrees exactly similar, or very similar, in symbolism, ritual and secrets. The classification most often adopted is that of Historical Development, in which the Degrees are placed irrespective of their modifications or arrangements in different Rites, in the chronological order of the subjects with which they profess to deal. In such a survey of the Masonic field we should take first the

Jewish Degrees, both Solomonic and pre-Solomonic, together with the less known, and probably in most cases less authentically ancient, Egyptian, Chaldaean, Greek and Indian Degrees, dealing with the ancient Mysteries of the Pagan world, their initiatory rites and ceremonies, and the legend of the Building of the Holy Temple; we should then proceed to study those especially associated with the New Covenant, and the Rise of Christianity; passing from thence into Mediaeval times, wherein we should apply ourselves to the Templar and Crusading Degrees on the one hand, and those connected with Alchemy and the Rosicrucian Philosophy on the other. We may thus survey in symbol, if not in authentic and historic fact, the progress and tradition of the Rites of Initiation from the earliest times through the Pagan Mysteries, Jewish and Christian schools, into the Mystery-Orders and building-crafts of the Middle Ages, whence the Royal Art is alleged to have reached us in the present day.

Such a classification, were it historically accurate, and did it contain genuine material carefully handed down unchanged from the past, might be of considerable interest to the literary student, and would doubt throw much light upon the religious customs of ancient times. But the traditional histories of the different Degrees, their symbols and rituals, are chronologically most inaccurate, and in many cases bear little reference to the facts as known by modern exact research. Furthermore, the “matter” of our Rituals and legends, though not, we hold, in the case of the greatest Degrees their “form,” has been collected and arranged during the XVIIIth Century only, and cannot therefore be regarded ‘per se’ with any historical respect, and the chronological order of the degrees in the different rites is nothing short of ludicrous, if a historical development is intended. It may be remarked here that some improvement has been made in this respect in the Belgian Supreme Council of the Ancient and Accepted Rite by the Sovereign Grand Commander, Count Goblet d’Alviella, one of the best known Continental writers on Masonic subjects, and a deep student of the Sacred Science, and the Higher Degrees of the Rite have been brought into line with modern discoveries in the realms of Comparative Religion and Philosophy. But it is clear that in the form transmitted to us from the XVIIIth Century, authentic history and chronological accuracy are not part of our Masonic heritage; and that we must look elsewhere for an explanation of our Mysteries.

Now there is growing up among Masonic students another view of the purpose of Masonry, one already set forth most clearly in the pages of the “Blazing Star,” and supported by many eminent Brethren, that which we may term the Sacramental view of the Royal Art. As various writers have already indicated in these columns, Masonry is held by such students to be a system of symbolic instruction into the deeper mysteries of man’s consciousness, of that far greater and more glorious portion of his being which lies below the waking threshold, and has its roots in the Divine Light of T.G.A.O.T.U., and also, by a process of analogy, into the secrets of the wider universe which may be contacted by the awakened spiritual

consciousness; to be intended to vivify and exteriorize that subconsciousness, stage by stage and layer by layer, through the sacramental grace outpoured so richly through the ceremonial of its various Degrees, until the Initiate at length attains Deification, and knows himself as one with God, and with all living things; and furthermore, to provide in its Lodges and Chapters, duly and lawfully assembled, radiant channels in which the Love and Wisdom and Strength of God, in various degrees and types of spiritual influence, may be shed upon the darkened world which lies without, and such spiritual awakening as may be possible for them be consummated in all who live in the neighbourhood of the sacred Temple.

To those who hold this view of Masonry, the symbolism of the Order has the profoundest spiritual significance, and can be interpreted, as has already been shown of the Craft Degrees in former articles, in a variety of ways, possessing layer after layer of meaning which can be applied to man and the Universe at many different levels. The very incoherency of the history is intended to indicate, as Origen taught of the V.S.L., the presence of an underlying “spiritual” meaning which must be sought for and assimilated, if the symbolism is to be understood. “And this we must also know, that the principal aim being to announce the “spiritual” connection in those things that are done, and that ought to be done, where the Word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where in the narrative of the development of supersensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwove in the history the account of some event that did not take place, sometimes what could not have happened; sometimes what could, but did not.¹²” That has even been the method of teaching in the Mysteries, and, as the inheritor of the Mystery tradition, we find it pre-eminently in Masonry.

We do not therefore attach primary importance to historical accuracy in the legends of those degrees which are generally held to commemorate actual events, but rather allegorize them, and strive to pierce below their surface meaning, and discover the truth that they are designed to conceal. Our criterion in selecting or rejecting from among the mass of Degrees which have reached us to-day will be their spiritual rather than their historical validity, their ability to convey the great truths of the Wisdom, rather than their fidelity to actual “fact.” We recognize that upon one “form” many variants can be built, having the same spiritual significance, although the “matter” may be quite different. For example, we might hold that the “form” of both the Gospel story of the Crucifixion and that of the Third Degree was identical, although the “matter,” the outer symbolism, is by no means the same; and the like is true of other great Mystery-Dramas of the past. Thus we should recognise “variants” of the same Degree, such for instance as the Royal Arch of Jerusalem and

¹² De Princ., Bk. IV., I.

the Royal Arch of Enoch, the inner symbolical purpose or “form” of which is identical in both cases, namely the finding of the Lost Word in the Sacred Vault, though the “matter” of the two legends differs considerably. We recognise also that however lofty may have been the original inspiration which gave birth to a degree, ignorant editors have in many cases entirely distorted its symbolism to suit their personal predilections and prejudices; and that thus misconceptions as to the true purpose of the Degree have arisen among Brethren of a later generation, to whom the original sources are no longer available.

Another criterion, but one which will probably not be recognised as of equal validity by the ordinary student who has not awakened in himself what Bro. Wilmshurst terms “those hitherto dormant higher faculties of the soul which endue their possessor with “light” in the form of enhanced consciousness and perceptive faculty,¹³” is the practical experience of the sacramental grace outpoured in the invisible worlds by the ceremonial of the different Degrees, and the study of their effect upon the inner consciousness of man by direct perception through the awakened faculties of the soul — latent in all men, but exteriorised and trained by the deeper student of our Mysteries. Such study belongs, however, rather to the sanctuary than to the outer world, and need not be referred to further at present, even though it offers to those capable of employing it an important means of judging the relative value of the different Degrees.

To the student of this sacramental and symbolical aspect of Masonry, the Degrees of the High Grades fall into four distinct classifications, each of which has a profound philosophical and spiritual significance. There are first the Degrees associated with “Building,” the Ineffable Degrees of the Ancient and Accepted Rite which continue and amplify the Legend of the Holy Temple, the Cryptic Degrees which should prepare for the Holy Royal Arch, and the Mark Degrees, with other Degrees of the Adoniramite Group, certain of which are still conferred in the Rite of Mizraim. This motive is, of course, that prevailing in the Blue Degrees. The second great Group are the Degrees of the “Quest,” the initial hint of which is given in the Second Degree, or even in the First Degree under the general term “light,” far more fully unfolded in the Third Degree, continued in the Holy Royal Arch, and splendidly consummated in the beautiful Degree of Sovereign Prince Rose-Croix, the 18° of the A.A.S.R. It is also found, the writer understands, in the Royal Order of Scotland, and, within his own knowledge, in certain of the superior Degrees of the Antient and Primitive Rite. The third group are those which we may term “Chivalric” or “Military,” grades of the Sword and the Dagger, of which the best known examples are the Elect and Templar Grades, and the Degrees of Kadosh in the A.A.S.R. Into a fourth group we may place those Degrees which may aptly be termed monitorial, commentaries on the 2°, intended to aid students in their

¹³ Meaning and Purpose of Masonry, p. 11.

research into the hidden mysteries of Nature and Science; into this will fall the large number of Hermetic, Rosicrucian and Philosophic Degrees, the best known and the most beautiful of which is surely the Degree of Prince Adept, Knight of the Sun, the 28° of the A.A.S.R. and the 51° of the Rite of Mizraim, which is still occasionally worked, and is of the highest philosophic interest.

Space will not permit, nor would the writer's limited knowledge of these matters avail, for us to trace the intent of all these grades, and the effect upon the evolution of their Initiates; we can but take a broad view over a vast and intricate field, and draw certain conclusions therefrom which may help to shed light upon the Masonic scheme of Initiation, and make it a little clearer to those who are bewildered by the variety of grades open to the Master Mason. But first we must briefly touch upon the arrangement of the Ancient Mysteries of pre-Christian and early Christian days, from whence the "form" of Freemasonry is undoubtedly derived, whatever may be the origin of the "matter" in which it is clothed to-day.

The Ancient Mysteries aimed, as has already been shown in previous articles, at no less a goal than Deification, at the arousing of the Divine Spark, hidden deep in the subconscious being of every man, to Sovereign Consciousness of its divine origin, to actual union with the Source of its being. This stupendous task was undertaken by the candidate for knowledge by his passing through a series of degrees, termed the Lesser and the Greater Mysteries, in which he had to live a consecrated life of austere self-discipline, combined with arduous self-sacrifice and labour for the service of others, and the practice of contemplation, aided by the celebration of the Mystic Rites, the secrecy of which was carefully guarded from the profane. Only when actually fitted for progress by accomplishing in himself the development laid down in each Degree, was the Candidate permitted to advance to a higher stage, so that initiation into a superior grade was gained only by real merit and ability, and not by a mere formal and empty test, as applied in our Lodges to-day.

That real power and knowledge were conferred in the Mysteries is clear from a study of ancient writers. Those interested in this branch of learning may be referred to the works of Plato, Philo Judaeus, Porphyry and Plotinus, St. Clement of Alexandria and Origen, Proclus and Dionysius the pseudo-Areopagite, whose statements upon the Mysteries carry deep conviction, and bear the stamp of genuine experience. It is not without reason that in the Mysteries which obtain among the Greeks, lustrations hold the first place, as also the laver among the Barbarian. After that there are the Lesser Mysteries, which have some foundation of instruction and of preliminary preparation for what is to come after; and the Great Mysteries, in which nothing remains to be learned of the universe, but only to contemplate and comprehend Nature and things.¹⁴ And Origen says likewise: "eat first invite all men to be healed, and exhort those who are sinners to come to the consideration of

¹⁴ Clem. Alex. Strom., Bk. V, XI.

the doctrines which teach men not to sin. and those who are devoid of understanding to those which beget' wisdom, and those who are children to rise in their thought to manhood . . . A when those who have been turned towards virtue have made progress, and have shown that they have been purified by the Word, and have led as far as they can a better life, then and not before do we invite them to participation in our Mysteries. 'For we speak wisdom among them that are perfect'¹⁵. This last quotation has a decidedly Masonic flavour about it; for it will be remembered that "Perfection" is a technical term for a high stage of Masonic Initiation, only open to one who has already passed through the moral preparation of the Craft Degrees, and who is "invited" to pass to fuller knowledge and a deeper wisdom by those who have gained it in a yet more exclusive Sanctuary than that offered by the Blue Lodge.

In fact we may well compare the Degrees of the Blue Lodge to the Lesser Mysteries in the ancient world; for the purpose of these Degrees is to give the preliminary training of character, without which the awakening of the soul and the exteriorization of its hidden faculties and powers would be useless as well as dangerous. It is because it corresponds in function to the Lesser Mysteries that the Blue Lodge is rightly held to be the foundation stone of all true Masonry, and through it alone access may be gained to the Higher Degrees of the Order; for it is the only point of contact between the Mysteries of Masonry and the outer world of men. The Candidate for Masonry, seeking, though he may not be aware of it in waking consciousness — so insignificant a part of his real Self, — to unfold the powers of the latent Godhead within him, enters the Lodge as a rough ashlar, hewn from the quarries of the world; and in the First Degree is instructed to rule his passions, to control and cultivate the emotional nature, to understand and practice the moral law. To accomplish this work he is given three W.T., the T.F.I.G., and C.G. and the C., eminently suited to the rough work of "knocking off all superfluous knobs and excrescences," and bearing at the same time deeper meanings connected with the hidden powers of the consciousness, here to be first awakened and trained for the use of the Self behind. At the same time teaching concerning the intermediate world — that immediately beyond the Portal of Death — is given to him, and he learns to know a little of the Divine Plan through an understanding of the symbolism of the First Degree. The great emblem of this Degree is the Cross, symbol of renunciation and self-sacrifice; for only by the conquest of the passions can regeneration be begun.

The lessons inculcated in this Degree should be really learnt and worked into the character, before progress to a higher Degree is sought; for the whole essence of the Masonic training is that it should be carried out into life. Unless this is done, it is idle to seek for more responsibility and higher teaching; just as it would be idle for a student to seek to enter a higher class at school, until he had learnt the lessons which

¹⁵ Orig. Con. Cels., III., LIX.

would make its teaching comprehensible. The unreality of Masonry to-day is in great measure due to the fact that the most rapid progress possible is made from degree to degree without the corresponding development of character which is essential to make the symbolism of the Degree comprehensible, and to open the soul to the sacramental power outpoured through its ritual. If we wish to revive the splendours of our Order, we must begin first to shape our own characters to the grand Masonic pattern.

In the Second Degree, this preparatory work is carried to a higher level, and the Craftsman is taught to cultivate the mind. to develop his intellectual, artistic and psychic faculties, to extend his researches into the "hidden mysteries of Nature and Science". The W.T. given to him are appropriate to this mental work, and display a subtle understanding of the psychology of the mind, and the needs of its training. Teaching is given, through the exquisite symbolism of the Degree, upon the Middle Chamber, the Heaven-world, where all must go to receive their wages for the good deeds done on earth. to return later for another day's work. The emblem of this Degree is the Anchor or Balance, symbol of hope and equilibrium; for the mind must be controlled and turned upward if any understanding of the spiritual nature is to be gained.

The Third Degree leads man from the self to the Self, from the little world of the temporary personality, which represents us in the outer world, to the glorified abode of the immortal Soul within us, the Sanctum Sanctorum, which can only be reached by stepping over an o . . g . . , by passing the "Cloud of Unknowing," by looking across the "bridge of unconsciousness," till the first glimpse of man's true life is gained. Here in the world of the Real the soul dwells from age to age, taking personality after personality and gradually unfolding from unconsciousness to Sovereign Consciousness of its Unity with all that lives. This is the "resurrection of the dead," the "reunion with the companions of former toil"; and it is at this stage only that the Quest for the lost secrets is begun — for until the vision of the Real is reached man is content with the s . . s . . of the lower worlds, the shadows of earth, and cares not for anything higher or holier than the transitory and the impermanent. The W.T. of this Degree are creative in their nature, are concerned with the actual building of the Holy Temple, for man as now touched the Source of his being, the Creative Intelligence which is the origin of all genius in the outer world, and whose very essence is joyous, creative activity and beauty. And the emblem of the Degree is the Cup, which is the same as the Krater of Greek Philosophy and the San Greal in Mediaeval tradition, that Holy Chalice into which the Wine of Life is outpoured from on high, symbolising that the lower nature is now but a vehicle for the glory of the higher life within.

Such in brief are the Lesser Mysteries, and such the function of the Blue Lodge. It is designed to awaken and train the personality, to lead it to the stage where it recognises that it is but an instrument for the Self within, to be used only for the

carrying out of the Divine plan laid down on the Tracing Boards. By its ethical teaching, it prepares the character; by its symbolic instruction, it inculcates the basic principles of the Great Work, and the means of its accomplishment; by its sacramental grace, it enables that Work to be carried out with far more ease and swiftness than could be done outside the close tyed Lodge, by pouring into the heart and mind of the Candidate forces calculated to promote the very growth indicated in the symbolism. The Blue Lodge is indeed the foundation of the Masonic system, and the true place of most of us lies yet in its lower degrees; so that the contention that it is the most important part of Masonry possesses a great deal of truth.

But for the Candidate who has accomplished the stupendous regeneration implied in the workings of the Blue Lodge, Masonry offers a yet higher path; and in its Greater Mysteries aids in the awakening of the powers of the Soul itself, as in the Lesser Mysteries it aided the awakening of the personality. This work would be useless and indeed incomprehensible without the preliminary training given in the Lesser Mysteries, and therefore it is always necessary for the Candidate to be a Master Mason before he can attain to the Higher Degrees.

Now the Soul in man which it is the aim of the Higher Degrees to train, is shown by all the great religions and philosophies of the world, Masonry included, to be triple in its nature, to show forth the three great aspects of Wisdom, Strength and Beauty, or Will, Wisdom and Creative Activity, in faint reflection of the Triplicity of the Great Architect, the Grand Geometrician and the Most High Himself — for man is made in the image and likeness of GOD. The meaning and application of our previous classification of the High Grades will now become apparent, for they concern directly the three aspects of that Triple Self which is within each one of us. The Degrees associated with “Building” are those intended to symbolise and quicken the creative faculty in man, that faculty which is the especial attribute of Him Whom in Christianity we should term GOD, the Holy Ghost, and which is mirrored in the human Trinity as the Creative Intelligence, already just perceived in the Blue Lodge, and known more definitely in the Board of Installed Masters. The Degrees of the “Quest” belong to the Second Aspect of the God within, that which is a reflection of GOD the Son, the Divine Christ, Who shows Himself to us as the Intuitional Wisdom which is the Heart of Love itself, and Who may only be found by seeking Him deep within the vaults of the heart, that “place where a precious thing is concealed.” The third group of degrees, those we have termed “Chivalric” and “Military,” apply directly to the spiritual Will, the reflection of GOD the Father, whose fitting symbols are the Sword and the Dagger, emblems of courage and strength expressed in action.

This classification will perhaps be clearer with the aid of a series of diagrams, in which the general relationship of the different types of Degrees may be distinguished; but it must be remembered that such diagrams are only tentative, and can but indicate dimly, and not accurately the connections between the grades; for

there is always far more behind at which we cannot even hint. In diagram 1 we use the ancient Masonic symbols of the triangle and square, emblems which compose the Masonic Apron and the 47th Proposition of Euclid which is the Jewel of the P.M., as symbols of the Higher Triad and the Lower Quaternary in man, the Soul and his personality. The Soul consists, as we have said, of the three aspects of Will, Wisdom and Creative Activity, while the personality is built up of the thoughts and feelings, the instinctive subconscious life and the physical body, which is all that the waking consciousness perceives in the outer world. As we have already noted, between the Triangle and the Square there exists at our present stage of evolution a break in consciousness, by which we mean that for us the activities of the Soul are for the most part subconscious, and normally only show themselves in waking consciousness in the inspiration of great artists, statesmen and reformers, in whom the threshold of waking knowledge is shifted to include flashes of the glorious wisdom and beauty of the true Man. This break in consciousness is the o . . g . . of the Third Degree, the “Cloud of Unknowing” of the old English Mystics, the Bridge, the passing of which is commemorated in the Fifteenth Degree, Knight of the East, or of the Sword, of the Ancient and Accepted Scottish Rite, and in the Red Cross of Babylon, symbolising the union of the Higher and the Lower Selves which is the necessary prelude to the Greater Mysteries.

In diagrams 2 and 3 we indicate the Higher Triad and the Lower Quaternary in the Universe, and its reflection in the little universe of the Lodge, showing the ancient (but by no means foolish) conception of matter as composed of four states or “planes,” “earth,” or physical, “water” or emotional, “fire” or mental, “air” or spiritual. In the Universe the Higher Triad has descended into the Lower Quaternary as symbolised in the M.. M.. Apron and in the arrangement of the Officers of the Lodge — but this is not the case in the ordinary man of to-day. In him the Higher Triad still broods above the Quaternary, and it is the aim of the Mysteries of Masonry so to prepare the personality that the awakened Higher Triad may descend into it, and thus unconsciousness and “death” may be changed into Sovereign Consciousness and Immortality, and the Union with GOD be fully attained.

In diagram 4 we have tabulated a rough outline of the Masonic Scheme of Initiation. We have first the Blue Degrees and the Lesser Mysteries, and endeavour to show the aspects of consciousness with which they are intended to deal - this we have already explained somewhat fully above. One point may be of interest — namely, the reason why the Worshipful Master represents Wisdom and not Strength in the Craft Lodge. The ruling quality, the power of governing, is generally associated with the spiritual Will, and the writer has often been asked why the Wisdom Aspect should rule the Lodge, and not that connected with Strength. To this various answers can be adduced; but one in particular will be clear from a study of our diagram, in which it will be seen that the Installed Master is the first grade to

enter the Intuitional World, the Divine Wisdom, and he thus becomes a humble representative of that Wisdom to his Lodge. The Wardens represent in truth the other two Hypostases, Strength and Beauty, but at a lower level still, being reflections rather than actual representations of the spiritual Trinity in man.

Beyond the Lesser Mysteries there lie two transitional grades, the Mark Degree and the Holy Royal Arch, with the other explanatory and symbolical Degrees which are grouped around them. These unite within themselves characteristics both of the Lesser and of the Greater Mysteries, and may well be taken in preparation for the latter, although this is by no means necessary. The Mark is concerned with the showing forth of the individual and private “character” of the soul, that especial talent which is its own personal possession, and marks it out from all other souls in the universe. This “character” can only be manifested through the personality when there is some degree of correspondence between the Higher and the Lower Mind, which should, in the developed man, be perfect reflections, the lower of the Higher, but which at our present stage of evolution are separated by the selfishness and ambition of the lower intellect. Hence the Mark Degree is intended to lower the pride of the candidate and to make closer the connection between the Soul and his vehicles, and thus to set the mystic K . . . S . . . of the hidden God in the Arch of his Temple, and to assist him to place his “mark” upon all that he accomplishes through his personality in the outer world. It is very truly a continuation of the Second Degree, since it is intellectual in character; and yet it is only open to an M.M. because that degree first unveils the existence of the Hidden God, the Inner Ruler immortal, to the Candidate, who must die before he can live. The symbolism of the rejected work is especially beautiful in this connection, and indicates that the qualities of true Genius are not always visible at first sight, even to the builders themselves, teaching us to use higher faculties than those of the intellect in criticising the work of our Brethren.

Just as the Mark Degree is a continuation of the Fellow Craft Degree, so is the Holy Royal Arch a fuller unveiling of the Sublime Degree of Master Mason; but although the “Lost Word” is found, its application to life is not fully worked out, and belongs in truth to the Greater Mysteries. The Royal Arch is one of the most strikingly beautiful Degrees in Freemasonry, and is especially interesting as a transition from the Building Symbolism of the Craft Degrees to the Quest Symbolism of the Rose-Croix; for it will be remembered that the search for a certain “precious thing” takes place among the ruins of the old Temple. This is especially significant in view of what comes after. The emblems of the Supreme Degree, the T.. within a c., have a profound philosophical interest, taken in conjunction with our diagram, which may be apparent to some students. The symbolism of the R.A. apron marks a stage beyond that of a M.M. for the t.. formed by the rosettes has now been caught up into the Triad, and through it the Mystic Triple-Tau is shining, revealing the awakened presence of the indwelling Light of the Word — truly a

marvellous and most comprehensive symbol — while the Sash indicates that the Companion can now draw upon certain distinct powers for the helping of his brethren.

We have now reached the threshold of the Greater Mysteries of our Order, which should rather be the subjects of experience than of description. We do not propose to give a list of Degrees, or to attempt to fit each Degree into its place in the scheme. Let it suffice if we very briefly touch upon the principal Degrees worked in the Ancient and Accepted Scottish Rite to-day, the 18°, 30° and 33°, adding to them the beautiful 28°, which is still worked in some countries, and which certainly has a part to play in the awakening of the God within. The whole system is exceedingly complex, and many other degrees have also their power and knowledge to contribute; but for the sake of brevity and clearness, we will omit them in this present sketch, designed as it is to lay down a principle rather than to examine the methods of enlightenment in detail.

The 18°, Sovereign Prince of the Rose-Croix of Heredom, is one of the holiest and most wonderful of all the ceremonial Initiations offered by our Order. In this Degree, of which very little can be said, the Candidate seeks and finds the True Word, the Name of the God Who reigns within him, and is received into the Holy Brotherhood of those who have found the Light, a veritable Priesthood of Love and Sacrifice. Into his heart is cast a seed of the Intuitional Wisdom which is perfect Love, the Divine Christ is born within him, and he is taught to pour out his life in joyous self-sacrifice and loving service, even as the Pelican tears open its own breast to feed its young ones. Thus only may he rise on the wings of the Eagle to the fulness of spiritual victory, to the Crown of everlasting Light, prepared for him in yet higher Degrees. The symbolism of the Rose-Croix is simple and yet exquisitely beautiful, and its meaning sublime beyond understanding; for it leads the Initiate to the very Heart of Love and Wisdom, till he finds the “Light that lighteth every man that cometh into the world¹⁶”, reigning in splendour within his own heart.

This exquisite awakening of the spiritual Wisdom in the Higher Triad. is, or should be, reflected in the Lower Quaternary as an ever-radiating Love; for at the heart of the Cross which symbolises the sacrifice of the lower nature demanded at the very foot of the Masonic Ladder in the First Degree, the Rose has been brought to blossom, and the whole life must be permeated with the fragrance of an immortal Love. Both the Cross and the Rose have in the Candidate become mighty powers for the helping of the world. and by the purity of his sacrifice and the splendour of his love he should indeed be a flame for the enlightenment of those among whom he dwells.

Just as the 18° Sovereign Prince Rose-Croix is designed to awaken the Intuitional Wisdom, so the 28° Prince Adept, Knight of the Sun, is intended to

¹⁶ St John I., 9.

awaken and train the Higher Mind, the Creative Intelligence which represents another aspect of the Trinity within. A very different atmosphere is found in this Degree; for a lofty philosophy is to be cultivated in addition to the sublime love already enjoined. The ritual symbolises very beautifully the gradual stripping from the mind of all the impediments that weigh it down, that trammel its action and prevent the fullest illumination; and at each stripping a corresponding power is awakened, which can only be brought into play when the defect is entirely eliminated. The aim of this Degree is to produce a clear, unsullied Intelligence, to make the Prince Adept a very Sun of knowledge and intellectual power, able to use his cognitive faculties to their fullest extent, and, like the Sun, to illumine by his philosophic vision the dark places of life. Its especial emblem is the All-Seeing Eye within a triangle, a fitting symbol of knowledge; and it corresponds closely with the Second Degree of the Lesser Mysteries, as does the 18° with the 1°.

Beyond this beautiful Degree lies that of Grand Elect Knight Kadosh, the 30° of the A.A.S.R., whose symbolism and aims are entirely different from either of the two preceding grades. We are now in the presence of one of the great Chivalric Degrees, and the ideals set before the Candidate are rather those of the knight and the soldier, than of the philosopher or the priest. The Degree is intended to awaken the spiritual Will, the Power aspect of the Higher Consciousness, and that ideal is well expressed in the Jewel of the Degree, which is the Black Double-headed Eagle, crowned and holding a sword, thus indicating a further stage of spiritual progress than that symbolised in the Jewel of the Rose-Croix. The aim of the Knight K.H. is to fight, though with no earthly weapons or temporal aims, against intolerance, ignorance and prejudice, to live a consecrated life of holiness, and to devote all his powers to the helping of humanity. He has ascended the Mystic Ladder; and learns that there is no return, but that he must continue his path towards the Light, armed with the mighty power and strength conferred by the Degree. In addition to its military symbolism, the Degree enshrines a beautiful philosophy, and consummates very effectively the teaching of previous grades; it is reflected in the Lower Quaternary as efficiency and power to command.

Only one great sacramental Degree remains beyond, the intermediate Degrees being preparatory to it, the Supreme Degree of Masonry, that of Sovereign Grand Inspector General, 33° and last Degree of the Ancient and Accepted Scottish Rite, whose symbol is the Crown of Light and Royalty, and whose sacramental power is indeed stupendous in the inner worlds. For the 33° Mason is expected to have finished his pilgrimage, to have become one with the STAR of blinding glory which blazes in dazzling light at the head of the Masonic Ladder, and is the symbol of the Sovereignty of the SELF, which is in truth the end of the Quest. It is in very truth the "ne plus ultra" of the Royal Art; and fortunate indeed are the Brethren who are crowned in this Supreme Degree. No longer is there need to seek the Way, the Initiate has become that Way himself; he is the Hidden God in all his life and light

and glory, Sovereign over himself and Victor in the great struggle with the lower nature. The splendour of the Hidden Light should shine through him unsullied for the enlightenment of the world; and he should be an ever-radiating centre of strength and peace wherever he goes.

Just as the ideal of the Prince Rose Croix is to become the Perfect Priest, that of the Prince Adept the Perfect Philosopher, and that of the Knight Kadosh the Perfect Knight, so it is the aim of the Sovereign Grand Inspector General to become the Perfect King, crowned with the royalty of Divine Perfection, reflecting the light, the power and the glory of the KING of Kings, as an example to the Brotherhood over which he reigns. The sublime powers of the spiritual Will, drawn from the very apex of the Higher Triad, are reflected into the Lower Quaternary as governing power and ability to rule; for the rule and direction of the affairs of his Rite is the chief duty of the Brother of the 33°, and of the Supreme Council, of which he may form a part.

Such is the fulness of Masonic Initiation — a mighty ideal, truly, and one that is very seldom realised in these selfish, modern days. For it must be remembered that although Masonry is a sacramental system of Initiation, and gives wonderful aids upon the upward path, it in no sense offers a “mechanical salvation,” any more than did the Mysteries of old, despite the uncomprehending assertions of certain modern scholars. Masonry offers its Initiates various means of grace, precisely as other great religious systems, and it is open to its Initiates to use their power or to neglect it; to pour out their lives in the service of others, or to think only of their own ambition and personal advancement. If the power and knowledge conferred are freely used for the helping of mankind they will increase as year succeeds year, till the Initiate becomes a veritable sun of glory and spiritual radiance for the uplifting of all with whom he comes into contact. On the other hand, selfishness and indifference, pride and ambition, will cut him off from the greater part of the power of the Degrees, which will then become dormant and unvivified, and be of little use, either to himself or to others. In the old days a man could only enter the Greater Mysteries when he was spiritually prepared to receive them, and if, in these latter centuries, one enters before his time, he will be as those who “seeing, see not, and hearing they hear not, neither do they understand.”¹⁷ The essential qualities for the accomplishment of the Great Work are character and service, and unless these he cultivated, the Initiate will remain blind to all the higher glories of our wonderful Order.

Behind these Greater Mysteries, which seem to us so splendid, there lie yet further stages, the Degrees of the TRUE MYSTERIES, not known in the outer world, greater than the Greater Mysteries, as they in turn are great than the Lesser. At the existence and nature of these we have hinted in previous essays; let it suffice

¹⁷ St Matthew, 13, 13.

to say that no outer rank or position in the world, no possession of any Degree in the Order, gives the right of entrance. Only the actual practice of the necessary spiritual qualifications, laid down so beautifully in the symbols of our beloved Craft, will lead man on to those greater and holier Stages, of which the Masonic Degrees are but the shadows. Our Masonic Brotherhood is indeed a wonderful Portal leading to the TRUE MYSTERIES. and if the life laid down is truly lived and full advantage is taken of the mighty powers conferred, the Neophyte may swiftly reach the Feet of our Most Illustrious Grand Hierophant, and pass into the Presence of the KING.

H.A.C.W.

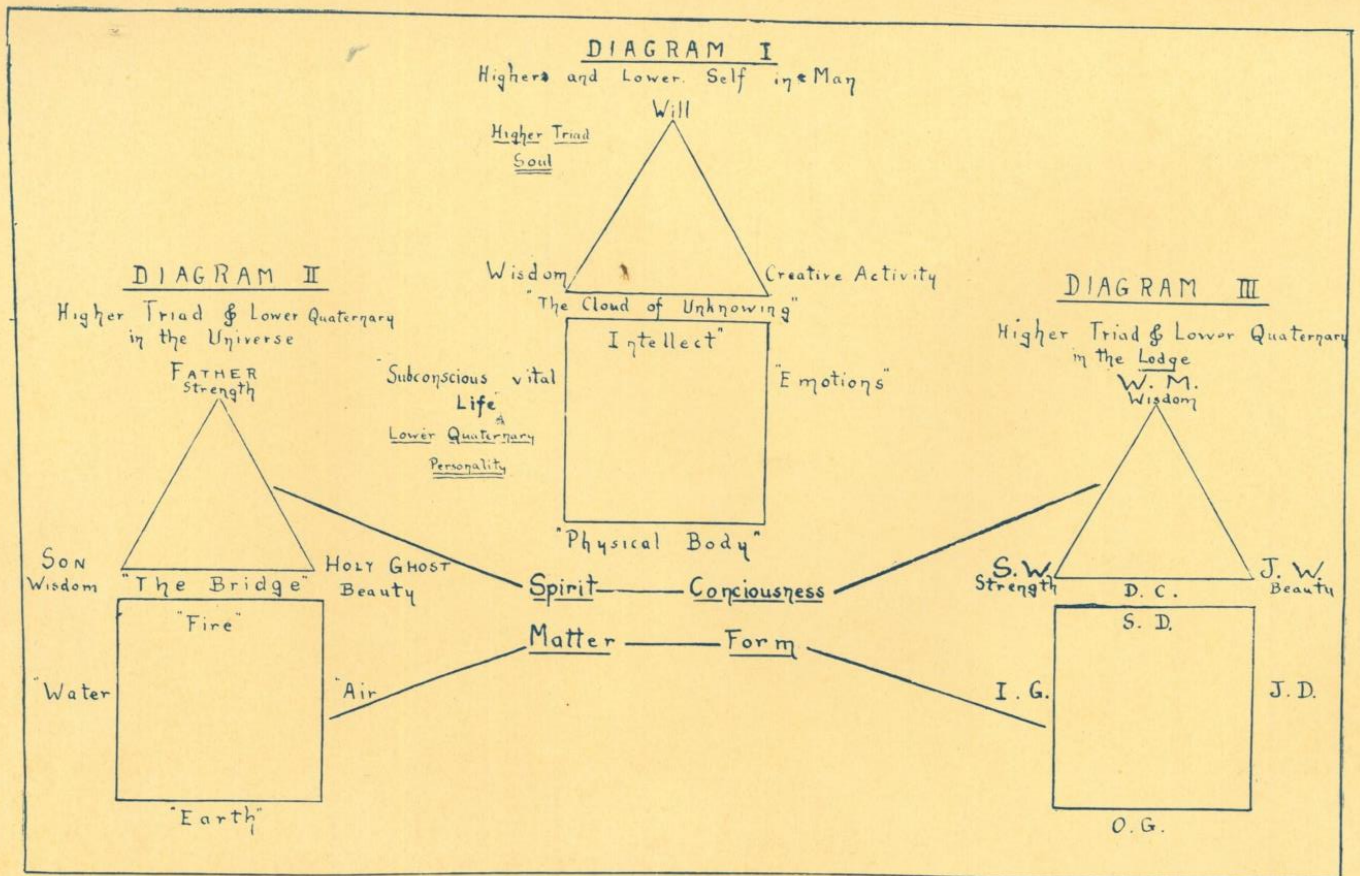


DIAGRAM IV

Scheme of Masonic Initiation

PRINCIPLES & ASPECTS	BLUE LODGE		TRANSITIONAL		HIGHER		DEGREES		CORRESPONDENCES
	THE LESSER MYSTERIES	EMBLEM	DEGREES	EMBLEM	THE GREATER	DEGREES	EMBLEM	MYSTERIES	
1	SPIRITUAL WILL reflecting of the Father Chivalric Symbolism				Sovereign Grand Inspector General 33°	The Crown 33° (Gao) Ground Eagle of Victory, holding Sword (Bac)	Perfect King Perfect Knight		
2	INTUITIONAL WISDOM reflection of the Son				Grand Elect Knight K.H. 30°	Pelican & Eagle Rose & Cross	Perfect Priest		Higher Intellect or Soul
3	QUEST Symbolism CREATIVE INTELLIGENCE reflection of the Holy Ghost Building Symbolism & Philosophy	Initiated Master — 47th Prop. — Euclid The Holy of Holies Master Mason — Sh...P...B... —		"Lost Word" T...C... Sacred Vault	Prince Adept Knight of the Sun 28°	The All-Seeing Eye of Knowledge enclosed in a Triangle	Perfect Philosopher		"The Greater Mysteries"
4	THE BRIDGE	The o...q...	Mark Degree	M...C... Keystone	Knight of the East or of the Sun 15°	The Bridge			The Cloud of Unknowing
5	INTELLECT reflecting the Creative Intelligence	The Middle Chamber Anchor or Balance Squ...L...P... —			Philosophy of 28° reflected as Knowledge in the Intellect	The Balance of 2° Completion of Higher Manifestation			
6	EMOTIONS reflecting the Intuitional Wisdom	Fellow Craft The Outer Court "Gao" Entered Apprentice T.F.I.G. — G.B. — C... —			Intuitional Wisdom of 18° reflected as Love in the Emotions of the Cross of 1°	Rose blossoms at the Heart			Lower Quaternity or Personality
7	PHYSICAL BODY reflecting the Spiritual Will				30° reflected as Power to Command 33° as Power to Govern	Power of the Sword Power of the Crown			"The Lesser Mysteries"