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חרשים

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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.

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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.***

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PRESIDENT'S PAGES

Greetings to all our readers and correspondents.

At the time of my Page for *Harashim* 93, many of us saw the Delta variant of the Covid-19 fading and it looked like we had started to “see the light at the end of the tunnel”, unfortunately that light was not sunlight but the light on the front of the Omicron train travelling towards us! Again, for so many of us, travel was either restricted or stopped. Even though our 2022 Conference planned for New Zealand in November is still nine months away, the current New Zealand Covid-19 travel requirements appear to require some self-isolation in addition to the now usual vaccination certificates. The self-isolation requirement may well diminish by November.

Never-the-less, the ANZMRC Conference will proceed and will be held in the Masonic Centre, Dunedin, from Wednesday 23rd November to Saturday 26th November. I look forward to strong numbers of attendees, even if some of us may need to attend via the Zoom platform.

The ANZMRC conference is an excellent opportunity to continue and expand our own Masonic education. Much is talked about Masonic education but I leave it for future discussions to define what it is and what are the benefits? A recent article by Bro Ray Hollins (50 years a Freemason) shed some more light on these questions, in his November 2018 article he stated:

“The making of a freemason does not consist entirely of his progress through the various Degrees of the Order. Receiving these various degrees is in itself only the ‘Passport to Knowledge’. This can be described as the key to a continuing course of Masonic education. Whilst it may be accepted that it is an innermost desire, followed by obligations that makes one a member of the Craft, yet in a truer form and better sense, a man is never a Freemason until he truthfully and loyally lives up to his obligations. He cannot do that until he understands them, and eventually, following a Masonic programme of education, he learns to know their scope and real meaning.”

Later, he goes on to state:

“... what is a Masonic educational programme, how do we introduce it ... which has one prime aim, to help Masons understand, enjoy and be confident in their masonry and by this to retain them in the Craft.

...One fundamental issue is that it is not essential to any concept of Masonic education that it's possessor be a good ritualist. Masonic education has it's own reward, and many find those rewards great.”

The article concludes with: *“Education is the broadening of the mind, the stimulation to a deeper understanding of the foundations of the temple Masonry strives to build in all men's hearts.”*

May we each enjoy, and encourage others to enjoy, the participation in, and support of, a life enhancing Masonic education programme.

My final thoughts now are, sadly as of Thursday, drawn to the risks and dangers our European brethren face in these challenging times, may brotherly love prevail over aggression.

I wish each of you to better opportunities for travel, especially to New Zealand for the 2022 ANZMRC Conference!

Fraternally, Ian

THE 'AMPLE POWERS' OF A GRAND MASTER

MWBRO. ROB K CASSON, GRAND MASTER, GL OF SA& NT 2003-2006.

Inaugural President, SANT Freemasons Historical Society. (In recess)

In the South Australia and Northern Territory jurisdiction we have a unique situation where we have a 'conference' each year currently held prior to our October communication.

Many topics are dealt with and a greater contribution emanates from the brethren without the formality of a communication.

I was invited by then Grand Master Jensen to deliver a paper on the 'ample powers' of a Grand Master to our annual conference in October 2019.

Grand Master Jensen was aware of my caution when talking about this component of our constitution. The following is the address I delivered.

The very title of my address, the ample powers of a Grand Master, has been around for a considerable time. In my time in administration in freemasonry, and my research, I have neither heard of nor discovered any evidence of it actually being used, e.g. 'Using my ample powers I hereby direct etc, etc ...' I have only one piece of written evidence where a Grand Master has referred to using his ample powers.
(Neil Jensen)

Our Constitution makes interesting reading:

“item 7. Powers of Grand Lodge

Subject to the ample power and authority of the Grand Master which shall continue undiminished as heretofore, Grand Lodge alone is empowered to exercise supreme authority over the association, and to make alter and repeal rules, regulations, by laws or constitutions for the government of the association and the conduct of constituent lodges and individual freemasons, and in particular, and without limiting the effect thereof

That could be interpreted by some as a contradiction in itself.

By the way, Grand Lodge is not a building, or anything else, it is this body of freemasons meeting here today at this conference and communication.

It is important to have an understanding of Anderson's *Constitutions*.

Adapted in 1723 by the newly formed Grand Lodge of England, Anderson's *Constitutions* have been the model for every regular Grand Lodge formed from that time. It is universally acknowledged that it is the document that binds us together as an international fraternity. It is not to be taken lightly.

On being created by consensus of the brethren, gaining recognition is part of the process of a newly formed Grand Lodge to become 'legal' in its existence.

Anderson makes no reference to 'ample power'.

The following is an extract from Anderson's *Constitution* (page 61)

All matters are to be determined in the Grand-Lodge by a majority of votes. Each member having one vote, and the Grand Master having two votes, unless the said lodge leave any particular determination of the Grand Master, for the sake of expedition.

I quote from the constitutions of some 'regular' Grand Lodges. (recognised internationally)

The Grand Lodge of Texas, Ancient Free and Accepted Masons and descending from the Ancient Grand Lodge of England which was founded in 1751:

Section 2. - powers of the Grand Master. The Grand Master has power to grant dispensations for new lodges and for conferring all degrees, and for other purposes, according to the laws and customs of the Grand Lodge; to install and constitute new lodges; to preside in any lodge; to suspend lodges, and depose officers of subordinate lodges, on information of un-masonic conduct; and generally to superintend and direct the labours of the craft: but the exercise of all these powers is subject to the laws of the Grand Lodge.

Grand Lodge of Tennessee Free and Accepted Masons:

Chapter 4 the Grand Master

Except as his prerogatives may be controlled only by the Landmarks, the Grand Master is bound by the constitution and must enforce the laws and execute and obey the legislative acts of the Grand Lodge.

Among his duties and prerogatives:

To grant dispensations for such necessary purposes as may not be in violation of the Constitution and Rules.; but his dispensation authorizing some act done or business transacted after the close of his term of office is not valid unless ratified and affirmed by the Grand Lodge.

To rule on questions of masonic law during the recess of the Grand Lodge, and his decisions are law until corrected, if necessary, by the Grand Lodge;

Except as his prerogatives may be controlled only by the landmarks, the Grand Master is bound by the constitution and must enforce the laws and execute and obey the legislative acts of the Grand Lodge.

United Grand Lodge of England:

The grand lodge possesses the supreme superintending authority, and alone has the inherent power of enacting laws and regulations for the government of the craft, and of altering, repealing, and abrogating them, always taking care that the antient landmarks of the order be preserved.

Further comment

In June 1723, freemasonry faced a threat to these tenets from one of its own – the Duke of Wharton, the second noble Grand Master. During his term of office the Duke had embraced the Jacobites – the supporters of the exiled pretender, James Stuart. In response, and by request, the Grand Lodge of England resolved 'that it is not in the power of any man, or body of men, to make innovations in the body of masonry without the consent first obtained of the annual grand lodge'.

Constitution of the Grand Lodge of Ireland (second in seniority in the world to the Grand Lodge of England)

The Grand Master shall, with the concurrence of Grand Lodge, have the power of conferring honorary past grand rank on such grand officers of other jurisdictions in masonic union with the Grand Lodge of Ireland as he shall consider worthy of this distinction.

The Grand Master with the concurrence of Grand Lodge shall also have the power of conferring honorary past grand rank upon such Past Masters of the Irish constitution, also of conferring the honorary rank of Past Master under the Irish constitution, on any brother who has already passed the chair of Master in a lodge under the constitution of either England or Scotland or of any sovereign Grand Lodge with which Grand Lodge is in amity.

There is no mention of 'ample powers' in the constitutions I have quoted from.

WBro Kent Henderson is an internationally recognised masonic author and has published several books on freemasonry, he is a full member of Quatuor Coronati Lodge No. 2076, the premier lodge in the world dedicated to masonic research. His *The Masonic Grand Masters of Australia* is the publication from which the following extracts are taken.

He uses the United Grand Lodge of Victoria *Constitutions* as his reference:

- a Grand Master has almost unlimited power. The history of freemasonry is replete with instances of this, and much of the legislation passed by Grand Lodges through the years has been for the purpose of reducing or restricting this power. Most Grand Lodge constitutions now take considerable pains to set forth the duties and prerogatives of the Grand Master, including the extent of his powers, and the limitations thereon.

A further comment from Bro Henderson:

Grand Lodges over the years have legislated to reduce or restrict the powers of their Grand Masters, particularly in America. Many Grand Lodge constitutions contain clauses similar to those of the United Grand Lodge of Victoria. Its clause 5 states:

'The Grand Lodge possesses the supreme superintending authority, and alone has the inherent power of enacting laws, rules and regulations for the government of the craft, and of altering, repealing and abrogating them, always taking care that the ancient landmarks of the order be preserved.'

The constitutional power of a Grand Master

The Victorian masonic Constitutions grant its Grand Master nearly twenty specific powers of dispensation. Among these he may grant a dispensation to allow a lodge to alter its day of meeting (clause 120), or its place of meeting (clause 134). He can allow a man with some maim or physical defect (such as blindness) to become a mason (clause 150), allow the initiation of a candidate in a lodge of emergency (clause 151), shorten the usual time intervals between degrees (clause 161), and permit more than the prescribed number of candidates to receive a degree on one occasion (clause 157).

In total, the powers ceded to a Grand Master can be viewed as wide. Nonetheless, in

practice, those powers are used infrequently. Moreover, it can be stated that it is not the constitutional powers of a Grand Master that are regularly exercised, but rather the influence of the office and the person occupying it. The authority and influence of a Grand Master therefore, in both masonic and non masonic terms, stems not so much from the powers he possesses, but from the respect, admiration and affection in which he is held.

Mackey's *Jurisprudence* is the internationally recognised authority on masonic law, Mackey states the following on the topic:

I know that a few Grand Lodges, or rather their Committees of Correspondence, have censured views like these, and declare them to be investing a Grand Master with what they call " the one man power". It may be so; and in like manner the undisputed power of the Worshipful Master over his lodge may receive a similar designation.

I understand there are assertions being made by some that the granting of ample power for a Grand Master is worldwide, I believe that is incorrect, show me the evidence.

My paper makes no reference to changing our leadership structure, we will always need strong effective leadership.

This paper has been about the issue of 'ample power'.

I hold the view that that part of our constitution in South Australia and Northern Territory "subject to the ample power etc etc" has led to a culture where members are reluctant to question decisions of a Grand Master, to the point where decisions are sometimes made without challenge.

I have a clear recollection when attending a Mark Communication, one very experienced Mark Mason offered an alternative view to that being considered, the Grand Registrar of the day leapt to his feet and accused the brother of 'disloyalty to the Grand Master'.

In South Australia and the Northern Territory jurisdiction we are currently reviewing our Constitution and Regulations.

I am a member of that task force (this task force was assembled under the direction of the Grand Master at the time. The current Grand Master strongly supports our endeavours).

The task force is not a decision making body, but will be making recommendations to the membership for their decision making.

One of the recommendations to be made to the membership will concern "the ample powers of a Grand Master".

The ultimate authority in freemasonry according to Anderson's *Constitutions* (and others) is vested in "the Grand Lodge" – the membership.

Without success, when I was Grand Master I did my best to convince the membership that "Grand Lodge" was a group of freemasons who gather regularly to "govern the craft".

It is not a building, or Grand Lodge officers when they visit.

THE GRAND MASTER'S POSITION AND POWERS: A 1922 VIEW.

The following is extracted from Chapter II of the first [1922] edition of Bro. WR Day's *Masonic Jurisprudence in New South Wales*. It has been included by the Editor as a related item of interest, and forms no part of the above article.

Probably the most difficult task of a Masonic jurist is to define the position and powers of the Grand Master, but certainly no work on Masonic Jurisprudence would be complete without some reference to the question. The B. of C. is almost silent on the matter, so that we get very little help from the written law. Nor do we fare much better if we look to tradition, for, once we get away from the realm of hard fact, we find imagination running riot and fiction triumphant. The office of Grand Master is supposed by some to have existed from "time immemorial," and they produce the merest shreds of evidence to support their claims. All sorts of notable people, at all ages of the world, have been claimed as Grand Masters, the question of the Grand Lodges over which they were called to preside being conveniently ignored. The case of Sir Christopher Wren may be taken as an example. According to some writers he was a Grand Master, while others insist that there is not the slightest evidence that he was a Freemason at all. For the purposes of this work the question does not seem very material how long the office has existed, for, at the present time, it is hard to imagine the Craft, either without a Constitution or a Grand Master. It is therefore proposed to treat both as arising at the formation of the Grand Lodge of England in 1717; what happened before that concerns us but little.

The position of the Grand Master in the Craft would seem to bear a close analogy to that of the Sovereign in the British Constitution. At his installation he has to solemnly promise to conform to and maintain the Constitutions, laws, rules and regulations of the Grand Lodge, and the usages and customs of Free and Accepted Masons, and at all times enforce a strict obedience thereto. This has its parallel in the British Coronation Oath, which each sovereign has to take at his accession, binding him to observe the established law, its intention being to restrain the king in his administrative, but not in his legislative, capacity. Hence, in the Anderson Constitutions of 1723, we find but little direction as to the duties or powers of the Grand Master, but we do find this:-

"19. If the Grand Master abuse his power ... he shall be treated in a way and manner to be agreed upon in a new regulation"

which now appears as No. 17 of the English B. of C., though we have no such Clause in New South Wales.

Abuse of the kingly power was no strange thing to the framers of that Clause. Seventy-five years before, Parliament had tried and sentenced Charles I to death, while many of the Brethren who adopted the Clause could remember the expulsion of James II and the summoning of William of Orange to the throne.

It matters not in the argument that no such "new regulation" has had to be framed, owing to the fidelity with which the successive holders of the office have fulfilled their duty. The doctrine that the Grand Master has absolute power, and can do as he likes, would seem to lack support, but it is curious to note that it has received much support in the United States where, however, they seem to have a sort of unwritten law in favour of only one year's tenure of the office. Our own

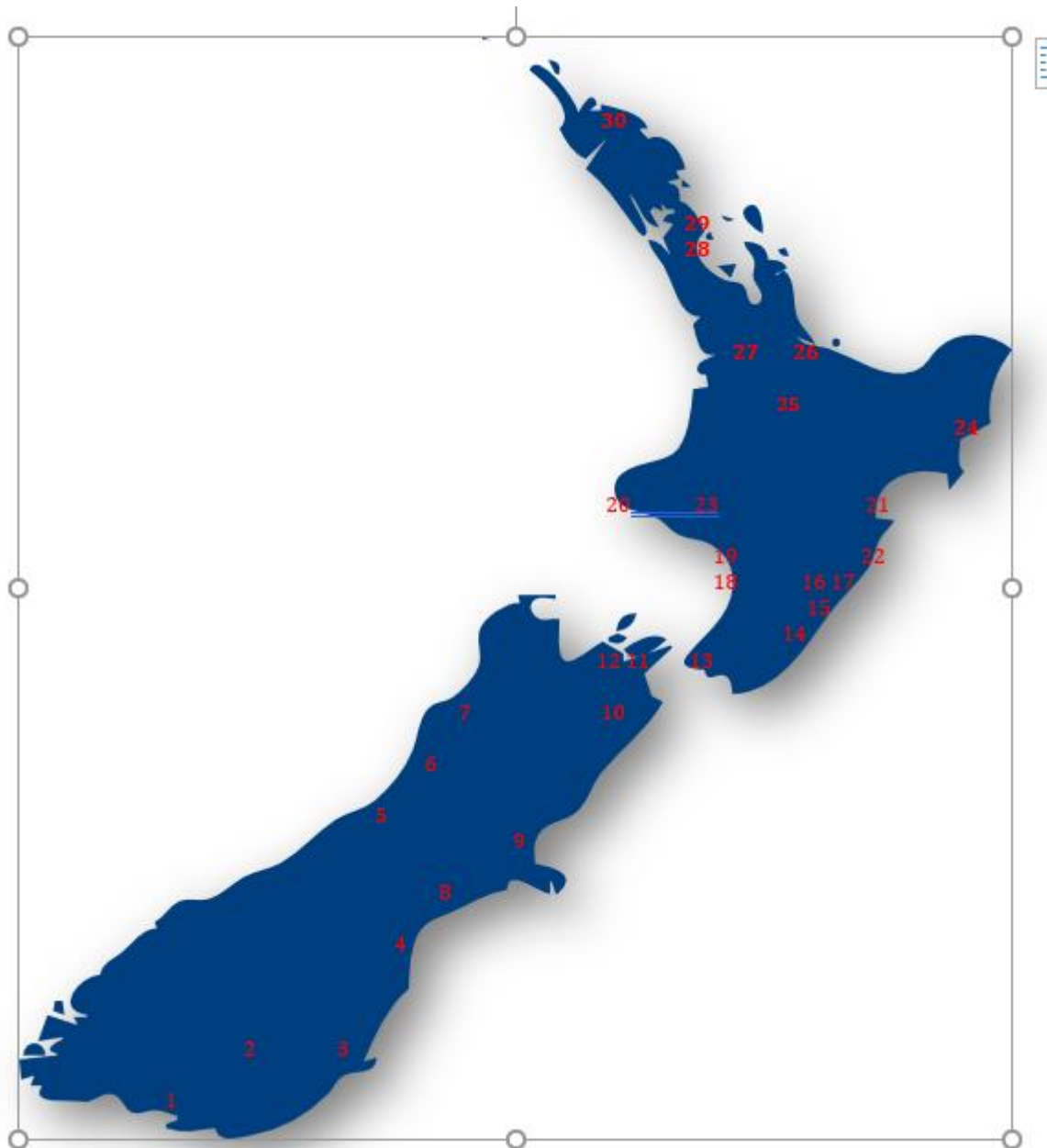
Constitutions, so far as they go, are against absolute power, for the right to issue dispensations is only given in the case of certain Clauses, and is, presumably, not allowed in the case of others.

An appropriate ruling:

“Where the Constitutions clearly make certain procedure contingent upon the Grand Master’s approval or where they are absolutely silent on the subject, he must exercise his discretion in granting or refusing a dispensation. But ... when the Constitution states or implies that certain procedure is unlawful, the Grand Master is bound by its provisions, and ought not to exceed them.”
(Remington 6/03.)

‘MASONIC’ HOTELS IN NEW ZEALAND

BY BRO GRANT WATSON



- | | |
|---|------------|
| 1 | Orepuki |
| 2 | Lawrence |
| 3 | Dunedin |
| 4 | St Andrews |
| 5 | Hokitika |

- | | |
|----|--------------|
| 6 | Greymouth |
| 7 | Kumara |
| 8 | Southbridge |
| 9 | Christchurch |
| 10 | Blenheim |

11	Havelock
12	Nelson
13	Wellington
14	Palmerston North
15	Woodville
16	Ashurst
17	Dannevirke
18	Whanganui
19	Patea
20	New Plymouth

21	Waitara
22	Hastings
23	Napier
24	Gisborne
25	Opotiki
26	Tauranga
27	Cambridge
28	Auckland
29	Devonport
30	Rewene

I was raised in Timaru, and I would not like to hazard a guess as to how many times I have driven through the little township of St Andrews a few kilometres south of Timaru. This is especially so, as a good part of my married life has been in Otago and Southland and naturally this has increased the number of times I drove along the main street of St Andrews past the Art Deco Masonic Hotel on the way to or from Timaru. I can even say I have called into the Masonic Hotel's bar a number of times. However, the fact that the hotel in this very small township was called the 'Masonic Hotel' never really registered in any meaningful way until recently.

In 2018 I had occasion to consider some Masonic aspects of early New Zealand history and the role Freemasonry played in the permanent settlement of our country. Included in this was the branding of hotels and taverns with names that reflected respectability and prestige. We have the 'Grand' hotels, and the 'Commercial', and those named after Royalty, such as the 'Victoria' hotel, or the 'King Edward', or indeed just 'The Royal Hotel'. One name that seemed to fall into this category was the 'Masonic Hotel'. On investigation many had very tenuous connections with Freemasonry if any. A few did have Lodges meeting in them for short periods, but most did not. Some of the towns with a Masonic Hotel have never had a Masonic Lodge in the near vicinity. It was the aura of respectability that the name Masonic implied.

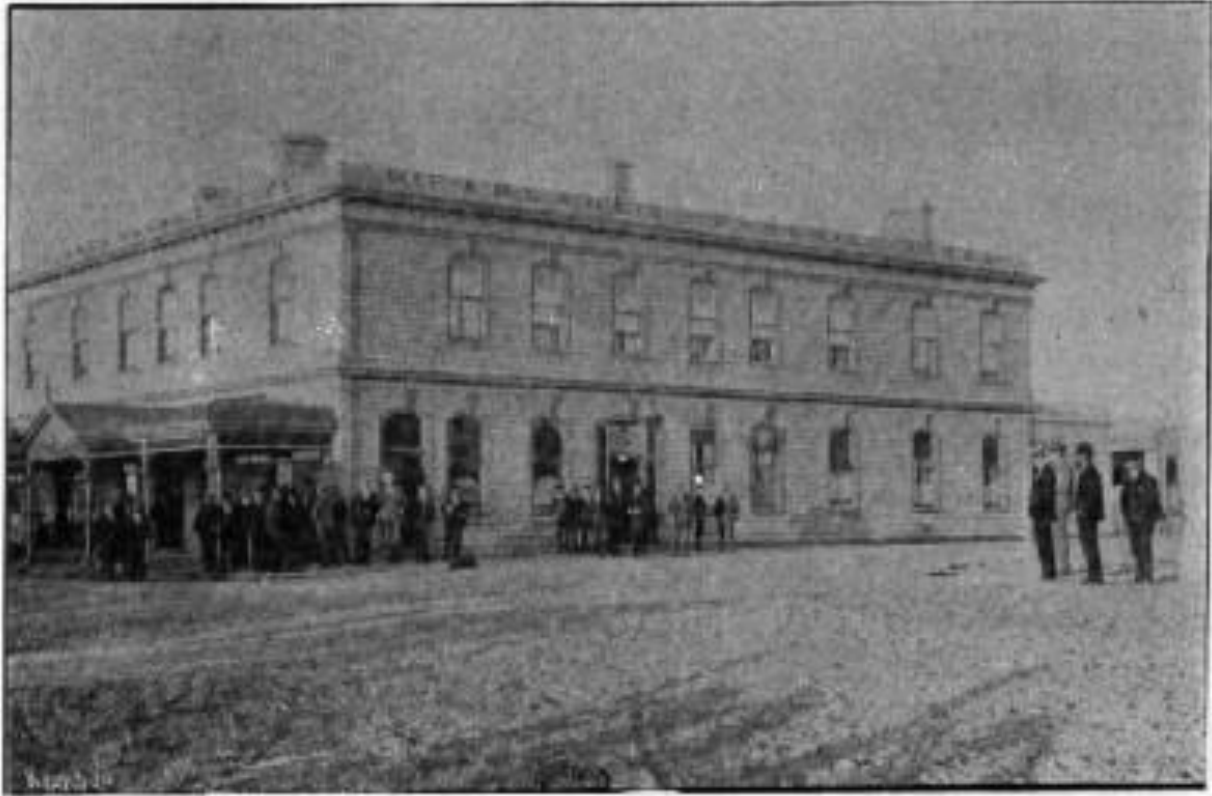
With a bit more research I discovered that there were at least 30 hotels called 'Masonic' in New Zealand at various periods. Most being built in the 19th century. A little more research showed that this concept of naming hotels with Masonic names wasn't just a New Zealand phenomenon, and we were only following a trend from overseas. This had started in Britain and spread to a number of other countries, particularly to those which had been British colonies.

However, it was the New Zealand hotels which interested me.

We are going to take a journey through the length of New Zealand, from the deep south, right up to the very top of the North Island, finding out where those hotels with the name 'Masonic' were. I have tried to find appropriate photographs, although with many of the older hotels there is often no pictorial evidence.

In researching this topic I have discovered how much these hotels were involved within their towns and were an integral part of their districts. Where appropriate I have tried to give a few examples of this involvement.

Let us start in the deep south, about 75 kilometres south-west from Invercargill at a small rural settlement called **Orepuki**. Once a thriving gold mining settlement of 3000 people, today Orepuki is something of a ghost town. The Masonic Hotel was quite a substantial building, but closed in January 1917 due to lack of patronage.



MASONIC HOTEL, OREPUKI.

Orepuki



Lawrence 1908

Moving north to Otago. The first large goldfield in New Zealand was discovered in the Tuapeka region of Otago in 1861. Between July and December 1861 Otago's population rose from something under 13,000 to over 30,000. Gold miners from across the world rushed to

the area and the first goldrush town which was formed at Gabriel's Gully in the Tuapeka, was eventually called Lawrence. The population of the area went from less than 50 to over 12,000 in two years. There were two 'Masonic' hotels in the district; one in Lawrence and another five kilometres away in nearby Wetherstones.

George Clark was the first Master of Lodge St George, 1128, E.C., in Lawrence, and he was a first the proprietor of the **Masonic Hotel, Wetherstones**. As business concentrated in Lawrence, he built the **Masonic Hotel** in the new town, The hotel went out of business in the early 1920s and the building is no longer standing, however as the photo above shows it was quite a substantial building with stables attached.
Lawrence today has a population of around 435.

Hotels are always at the centre of a community's activities, including sometimes life, death and marriage.

CLARK.—At the Masonic Hotel, Ross Place,
Lawrence, on the 9th February. the wife of
Mr. George Clark, of a daughter.

DEATH.

CLARK.—At his residence, the Masonic Hotel,
Lawrence, on the 8th instant, Mr. George
Clark.

TUAPEKA TIMES, 20 FEBRUARY 1869

BELL,—BALLIE.—At the Masonic Hotel, Lawrence, on December 10th, by the Rev. W. H. Beck, Joseph Bell to Bertha Ballie, relict of the late James Ballie, Picton.

TUAPEKA TIMES, 12 DECEMBER 1874

Moving on, we travel to Dunedin – Edinburgh of the South. Freemasonry has a distinguished history in the city so it isn't a surprise there was a Masonic hotel. The hotel was situated in Princes St. however there is no evidence that any Lodges used this hotel. The building has long ceased to be a hotel and is now shops with flats above.

	Dunedin.
T O LET, commodious PREMISES, 267 Princes street; inspection invited.— Apply Masonic Hotel, Princes street.	
T O LET. Comfortable Furnishd	

OTAGO DAILY TIMES, 1 FEBRUARY 1928

We now travel further north 180 kilometres along state Highway 1 to the very small township of St Andrews, South Canterbury to **The Masonic Hotel, St Andrews**.

This is a handsome Classic Art Deco design. Certainly the most prominent building in the township. The first building on the site called the Masonic Hotel was constructed in 1876. With the railway station across the road the main clientele were single men and women who were travelling for work, and this is the main reason why the majority of the rooms in the hotel are single room accommodation.

On 19 August 1936 the ownership was signed over to new owners. That night a blaze gutted the hotel in suspicious circumstances but no one was ever charged over the incident. The owner at the time Italian Peter Daleissi quickly rebuilt the hotel in the popular art deco style we see today. After this monumental effort he sold the hotel in 1939.

No major work was undertaken until 1965 by Archie McKenzie, who then owned the hotel, and he oversaw some extensions and renovations throughout the hotel, renovating it further in 1975. The building then declined until in 2008 new owners revitalized the hotel bring it back to its original glory, and enhancing the Art Deco aspects. The exterior is a striking example of the style, and the art deco features have been carried on inside and have been retained by the various owners. Typical art deco leadlight glass panels have been retained along with the woodwork, making the hotel a great example of its type of design. Unfortunately, due to the Covid pandemic, the hotel is closed at present and for sale. It is to hope that a buyer can be found for this great building. It is definitely worth stopping to look at if you are passing.



Like all hotels and particularly rural hotels, the community was closely involved with the hotel, as indicated in these newspaper articles:

MASONIC HOTEL

(Opposite RAILWAY STATION),
ST. ANDREWS.

C H A S. W E D E R E L L

(Eight Years Proprietor of the Fairlie Creek Hotel), having leased the above Hotel from Mr BROWN, is prepared to welcome his old friends and the public, and as the House is very Commodious and Convenient, patrons may rely on being Comfortable.

WINES, SPIRITS and BEER of Best Brands.

HORSES and BUGGIES on HIRE.

GOOD STABLING, with Groom in Attendance.

9-17 4210

TIMARU HERALD, 1 OCTOBER 1910

The St. Andrews Defence Rifle Club held a competition on Thursday afternoon at 200 and 600 yards, for a prize given by Messrs Kavanagh and Watson, of the Masonic Hotel. There were 10 competitors, the remaining members of the Club having the privilege of shooting on Saturday for the same trophy. Considering the fine weather conditions the shooting was below the average. The principal scores registered were:—J. Rae (hcp. 1) 62, J. Middleton (hcp. 4) 62, R. N. Hawkes (scr.) 60.

At this point we make quite a jump across the South Island to the town of Hokitika on the West Coast.

The Masonic Hotel in **Hokitika**, 40 Kilometres south of Greymouth, was still in business in 1920.

Unfortunately there is not a lot more information about this hotel. As at one point it was said there were 102 hotels in Hokitika I suppose the lack of information about the Masonic Hotel isn't surprising.

WANTED—A good Girl; good wages.—Apply Masonic Hotel, Hokitika.

GREYMOUTH EVENING STAR, 29 OCTOBER 1919

The **Greymouth** Masonic Hotel was destroyed at least twice by fire. First in 1869 and later in 1879 after which there is no record so I assume it was not rebuilt. The hotel was located on Mawhera Quay runs alongside the Grey River and this was the main dock for the port, and there are commercial premises along its length. Unfortunately there is no photo of the hotel but there are several newspaper articles and advertisements.

On Saturday, 21st March, at her residence
Masonic Hotel, Mawhera Quay, Mrs F.
Clarke, of a son.

GREY RIVER ARGUS, MARCH 1868

GREYMOUTH.

The Masonic Hotel was destroyed by
fire last night.

BAY OF PLENTY TIMES, 26 APRIL 1879

Westport is 100 kilometres north of Greymouth and the Masonic Hotel operated from the late 1860's until 1908 when it was destroyed by fire.

The annual ball of the Westport Fire
Brigade took place at the Masonic Hotel,
on Monday night. Though not so well
attended as on former occasions, those who
were present seemed fully to enter into the
enjoyment of the mazy dance. The ball

THE WESTPORT TIMES, 15 FEBRUARY 1872.

We are informed that a crowded meeting
was held at the Masonic Hotel, Westport, on
Friday evening last, to consider the subject
of establishing a municipality. The proposi-
tion was warmly supported by several of the
inhabitants, but as warmly opposed by
others, on account of the peculiar situation
and circumstances of the township. An

GREY RIVER ARGUS, 27 MAY 1871

Significant that a meeting to establish a municipality in Westport was held at the Masonic Hotel, which suggests it was seen as a suitable venue for such an important meeting.

At the top of the West Coast in the small settlement of **Kumara** there likewise was a Masonic Hotel.

This area was the site of a large goldrush in the 1876. Kumara was the home town of Richard John Seddon, who was elected Mayor of the town in 1877, and served as Prime Minister of

New Zealand from 1893 until his death in 1906. Seddon was a Freemason and a Grand Master of the Grand Lodge of NZ.

I can find only limited information about this hotel, probably because it is reputed that at one time there were fifty hotels in the wider town and this may not have been a very substantial building. However its demise would seem to have been quite a dramatic event as this newspaper report would indicate.

KUMARA, April 3, midnight.

A large fire has taken place here this evening. The following seven business places are burned to the ground ;—

Harrison's Hibernian Hotel.

Adamson's bakery.

Nicholson's office.

Spiers's bookseller's shop.

The Masonic Hotel.

Wood's baker's shop.

Brown's fruit shop.

The fire originated in Mrs Brown's fruit-shop, about 10 p.m.

WEST COAST TIMES, 4 APRIL 1883

Continuing our journey, we cross back over the southern alps to Canterbury and a small rural community south of Christchurch called Southbridge. The Masonic Hotel, Southbridge was like that in Kumara, was destroyed by fire.

[UNITED PRESS ASSOCIATION.]

Christchurch, Feb^r 21.

The Masonic Hotel, Southbrook, was destroyed by fire this morning. W Quinn, owner and licensee, managed to save only his clothing and some bedding. The insurance on the building is £700, and on the stock and fittings £300 in the Standard Office.

THE COLONIST, 22 FEBRUARY 1910

The hotel was subsequently rebuilt but was renamed the Southbridge Hotel.

We now travel north 40 kilometres to the South Island's largest city, Christchurch.

M A S O N I C H O T E L

Corner Gloucester and Colombo streets.
THIS NEW and SPLENDID HOTEL is centrally situated, has all the latest improvements in Hotel Accommodation, and offers most comfortable and convenient quarters.

Wines and Spirits of the Best Quality.

W. JAMES Proprietor
(Late of Somerset Hotel).

THE PRESS, 13 FEBRUARY 1899

The Masonic Hotel stood for many years but unfortunately now the whole site is a vacant lot due to the recent earthquakes.

We now move to the upper South Island to the wine growing region of Marlborough and the main town of Blenheim. The Masonic Hotel in **Blenheim** was on the corner of Wynen Street and Market Place. The first building was destroyed by fire in January 1908. A new hotel was built on the site and is still there, however it is now called 'The Podium', and is possibly about to be demolished.



BLLENHEIM, Yesterday.

One of the largest fires, right in the heart of Blenheim, broke out early this morning somewhere in Mr Jas. Benning's block of wooden buildings, between the Bank of New Zealand and the Masonic Hotel.

WAIRARAPA DAILY TIMES, 24 JANUARY 1908

Now on towards Nelson and on the way we pass through the small fishing village of **Havelock** which is situated at the extreme head of the Pelorus Sound. Initially founded because of gold and timber, today it is known for servicing oyster farms in the Marlborough Sounds.

HAVELOCK, December 30.

Hutchison's Masonic Hotel, and Mr James Smith's store and outbuildings, were burnt down last night. Messrs Brownlees and Co's building, Messrs Mills Bros., stores, Pear's Hotel, and Mr Venore's premises had a narrow escape. The

WEST COAST TIMES, 31 DECEMBER 1881

HAVELOCK RACING CLUB.

— — —
A MEETING of the Committee will be held at the Masonic Hotel at 8 p.m. on **SATURDAY** (Nomination Night).

A. H. SCOTT,
Secretary.

PELORUS GUARDIAN AND MINERS' ADVOCATE, 12 OCTOBER 1909

The hotel was rebuilt and continued trading into the 1930s.

Now we come to **Nelson** at the top of the South Island. Built of wood in 1850, it was destroyed by fire on 7 November 1867. It was replaced by a two storied brick building. The Masonic Hotel was demolished 16 April 1955.



Nelson Masonic Hotel 1902

Mr. T. C. Madge, late of Wellington and Collingwood, has taken over the well-known Masonic Hotel, Nelson, from Mr. H. Baigent. The Masonic Hotel has the reputation of being one of the leading establishments of its kind in the South Island. Mr. Baigent, the new proprietor, has an extensive knowledge of the business of a first-class hotel, and in addition a very wide business connection.

THE DOMINION, 2 JUNE 1910

EYE, EAR, THROAT AND NOSE SPECIALIST.

DR SCHWARZBACH, M.D. (from Berlin and Vienna Medical Schools), may be consulted at the MASONIC HOTEL, NELSON, from MARCH 12th for about two weeks. Free to poor patients.

GREYMOUTH EVENING STAR, 9 MARCH 1907

From Nelson we cross Cook Strait to New Zealand's capital **Wellington**. The Masonic hotel, built in 1893, was located in Cuba St.

Country visitors will find the Masonic Hotel, Cuba street, a very central, convenient, and cheap place of residence. Mr Frederick Dobson, the proprietor, has recently had the hotel completely renovated and furnished, and fitted with every modern convenience. A feature of the hotel is its daily luncheon. The tariff is 7s per day or 35s per week.

NEW ZEALAND TIMES, 14 JULY 1909



Cuba St, Wellington with the Masonic Hotel on the right.

A further 140 kilometres up the North Island is the city of **Palmerston North**.

The Masonic Hotel was built in 1893, on the site of the former Palmerston Hotel. The building has been extensively renovated but remains an hotel, with bar and accommodation.

PALMERSTON NORTH.

(Little to the left of Railway Station)

MR A. H. PARISH, late of the Club Hotel, Marton, has taken over the well-known above Hotel, and the travelling public will find first-class accommodation.

Wines and Spirits of the very best.
Speight's Beer on Tap.

Give the House a call.

A. H. PARISH,

Proprietor.

MANAWATU TIMES, 16 OCTOBER 1915



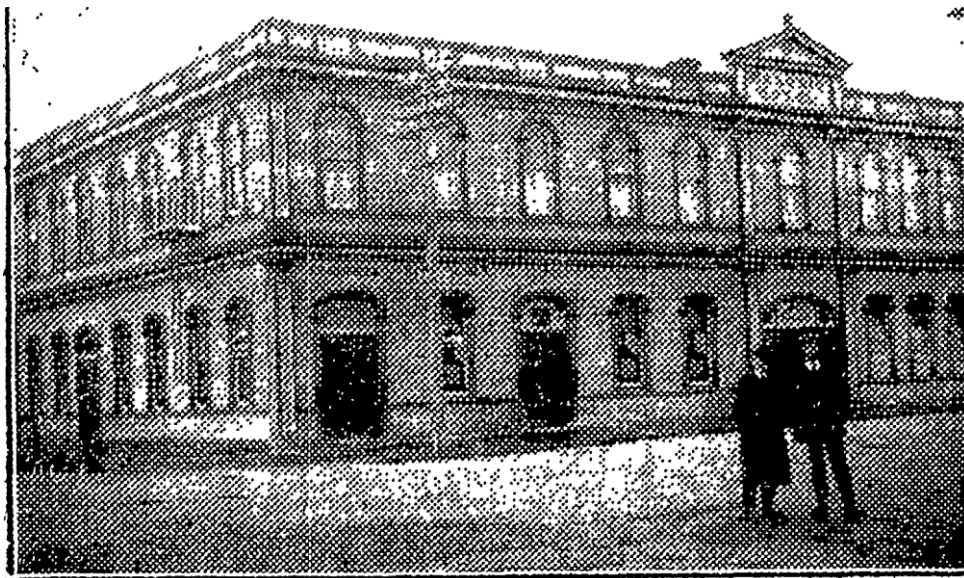
Through the Manawatu Gorge east of Palmerston North is the Tararua District in the Wairarapa.

Here in three relatively small townships there were three Masonic Hotels. Woodville, Ashurst and Dannevirke.

The **Woodville Masonic Hotel** still operates but now as a bar, with motel and backpackers' rooms.



Woodville Hotel - recently



and in 1913

The Masonic Hotel in **Ashurst** is now called the Ashurst Inn and has been so renovated as to bear little resemblance to the original building.

While the Masonic hotel in **Dannevirke** is now called the Valhallaz Tavern, although on the parapet on Barraud St, the name can still be seen in relief.

We now go back to the west coast of the North Island and arrive at **Whanganui**. Which is situated at the mouth of the river of the same name. The Masonic Hotel was built in 1867 and over the years had a rather chequered existence including being closed down several times. It opened on 1 July 1867 on the corner Plymouth St and River Bank Rd with a mortgage of £200. The hotel comprised of four bedrooms (lined and wallpapered), stables and outhouses. In 1969

the Masonic closed and was demolished to make way for the new Riverside Hotel which has now also closed.



Whanganui Masonic Hotel - Date unknown

Patea in South Taranaki, is 60 kilometres further up the west coast. The Masonic Hotel was built in 1871 at the western side of the Patea River where the barge operated and so was a popular meeting place. This was improved when the Bridge over the river was completed. The hotel was an integral part of the community over many years. The original hotel was



apparently in a rather dilapidated condition at the turn of the century and in 1906 a new more substantial building was built on the adjoining site. The Masonic Hotel no longer operates and is now a café.

Friends are informed that the funeral of the above will leave the Masonic Hotel on FRIDAY at 3 p.m.

PATEA MAIL, 24 FEBRUARY 1886

Another 100 kilometres north is the main centre of Taranaki, **New Plymouth**. The area was settled in 1841 and due to disputes between settlers and local Māori, New Plymouth became a fortified garrison town in 1860–1861 as more than 3500 Imperial soldiers, as well as local volunteers and militia.

The Masonic hotel was in Devon St, and has ceased trading many years ago.

New Advertisements.

To Carpenters.

TENDERS are invited for the immediate erection of STAIRS in the rear of the Masonic Hotel.

Tenders to be sent in on or before **TUESDAY** next.

Particulars and Specifications may be seen by applying to Mr. W. GEORGE, on the premises.

August 18, 1864.

TARANAKI HERALD, 20 AUGUST 1864

I am not sure when the hotel was built but W Bro. LC Major in his paper concerning Masonic Lodges which met in hotels records:

"The occupancy of this hotel by Mount Egmont Lodge, No.670 E.C. is fairly well recorded. In September 1854 arrangements were made with Mr. William George, the proprietor: "In consideration of the yearly rental of £30, of the exclusive privilege of supplying the Lodge with refreshments, and of the Lodge being held on his premises ...

So it would seem the hotel was probably built in the late 1840's.

Waitara is about 15 minutes from New Plymouth and still has a fine Masonic Hotel. Waitara was the site of the outbreak of the Taranaki Wars in 1860 following the attempted purchase of land for English settlers from its Māori owners. The Masonic is the only original hotel in

Waitara. Built in 1881. The building was extensively modernised in the 1950s. In 2011 the hotel was further renovated and is now advertised as a Boutique hotel.



Nominations close on Saturday night next for the Hurdles, Flying, Waihi Cup, Pony and Maori Handicaps, at the Masonic Hotel, Waitara. Particulars will be seen in the programme.

TARANAKI HERALD, 12 MARCH 1890

We are now going to jump right across the North Island to the Hawkes Bay and **Hastings** had a Masonic Hotel. There is not a lot of information available about this particular hotel. However, 20 kilometres along the coast is possibly the most famous Masonic Hotel in New Zealand at Napier.

The first Masonic Hotel in **Napier** was opened on the present site by Joseph Gill on 14 September 1861. In 1875 the hotel was extended to cover the complete section. On 23 May 1896 Masonic Hotel was destroyed by fire. The fire bell was not rung until 15 minutes after the fire started, a little after 10pm, even though the fire station was within 100 feet of the front of the hotel. Tenders were called for within a month of the fire and the Masonic was rebuilt in 1897 by Mr C Fleming McDonald in what was to become the grandest hotel in Napier



Front of the Masonic Hotel Napier facing the Esplanade





The building was originally three storeys with a single storey building alongside housing the stables and in 1906 a two storey extension was added. The extension had a promenade roof with an area of 18,000 square feet. It was one of the largest and most elaborate, up to date hotels in New Zealand at that time.

In the 1931 Hawke's Bay Earthquake the Masonic Hotel was destroyed, mainly by the fire that followed rather than by the earthquake itself. After the earthquake a temporary corrugated iron building was erected to serve the patrons while the new hotel was built.

The 1932 Masonic hotel was designed by Wellington architect W J Prowse. It is a simple symmetrical structure, enlivened only by its elaborate upper storey wooden pergola facing the sea and it's conspicuous 'Masonic' in Deco capitals of red lead light in the canopy at the entrance of the hotel. The foyers still retain their art deco features although other parts of the interior have been 'modernised'. The exterior structure remains basically unchanged from when it was first built in 1932.



The aftermath of the 1931 Napier Earthquake

Today the hotel is one of the tourist highlights in Napier which has a number of Art Deco buildings as a result of the rebuild after the earthquake, and with the Masonic hotel being on the Marine Parade in the centre of town, it holds a prominent place in the centre of the town.

Further up the east coast of the North Island is the town of **Gisborne**; The Masonic was an early hotel in the area and has been rebuilt several times. The site of the first Masonic Hotel fetched the highest price of £51 when the first Gisborne sections were auctioned in 1870. As



Gisborne's most prestigious hotel it provided the "Royal Suite" for the 1954 Royal tour by Queen Elizabeth.

The four-storey hotel closed in the late 1980s, and it now comprises a mix of retail and numerous residential tenancies, including a large flagship apartment on the first floor, and ground floor rental space.

We now make a long jump up to the Bay of Plenty and the small rural town of **Opotiki**, which has a very fine Masonic hotel.



Initially constructed in the late 1860s or early 1870s. The first hotel was one of the earliest substantial timber structures in the colonial town, which had been laid out as a military and commercial settlement in 1866 it was erected on a prominent corner allotment, positioned midway between the wharves where sea-going traffic embarked, and a military redoubt surrounding the Anglican church. During Te Kooti's rebellion in the late 1860s, the first hotel is said to have accommodated officers' wives and was temporarily fortified.

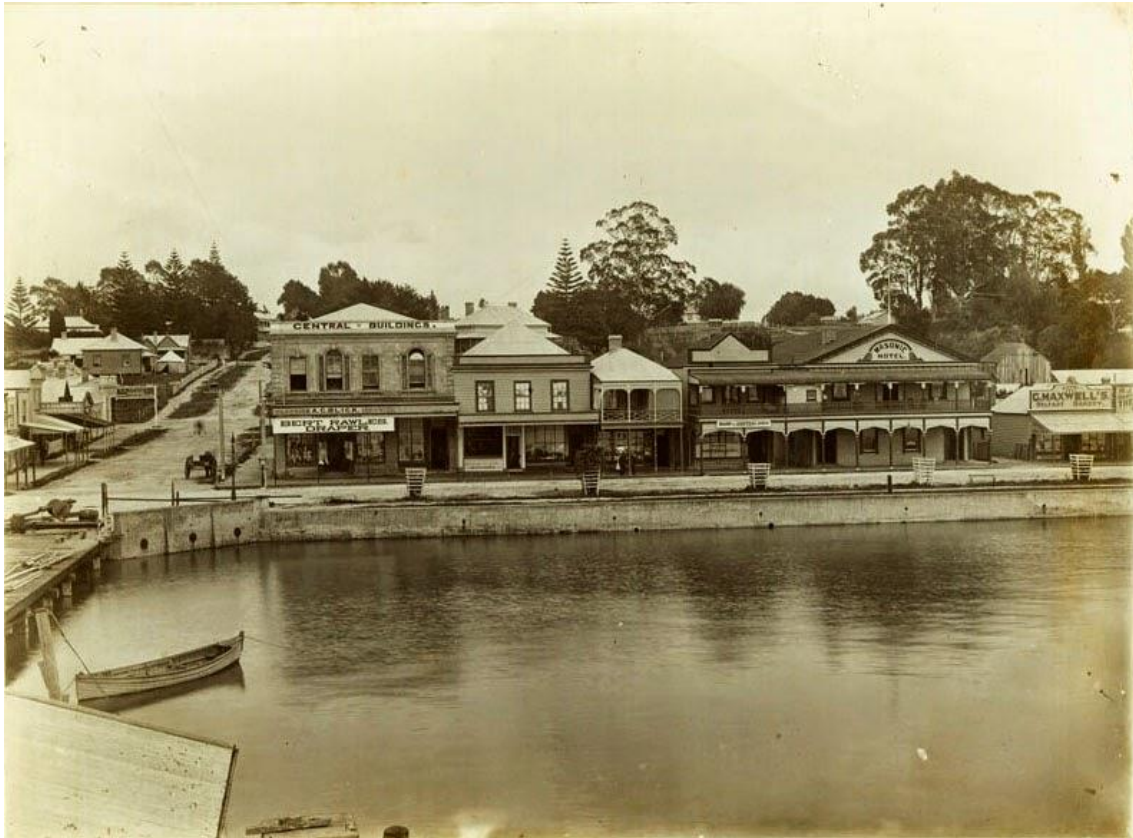
A new brick and concrete building was erected in 1916 replacing much of the earlier structure. Parts of the timber hotel were initially retained including a dining room, a kitchen and several bedrooms. These were consumed by a large fire in July 1918, after which a brick extension along Church Street was erected.

An identical eclectic Edwardian Baroque style was used for both the 1916 rebuilding and its subsequent extension. A further bar extension incorporating a casino and TAB was also added in the 1990s on the site of earlier staff quarters. The building continues to be used for accommodation, as well as the bar and restaurant trades.

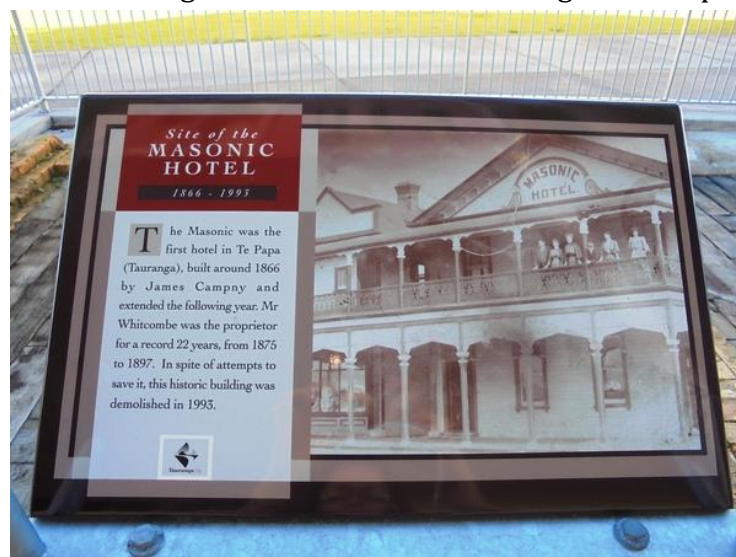
At the northern end of the Bay of Plenty is the city of **Tauranga**.

'The Masonic' was the first hotel in Te Papa (Tauranga), built around 1866 by James Campny and extended the following year. In spite of attempts to save it, this historic building was demolished in 1993.

The first public meeting regarding forming a Masonic lodge in Tauranga was held in the Hotel in 1876, and subsequently Lodge Tauranga 462 IC was formed. The consecration meeting on 17 May 1876 took place in a local hall but the brethren then adjourned to the Masonic hotel for refreshment, where according to the local paper "An excellent repast was provided ...". It seems that the Lodge continued to meet elsewhere over the years.



The hotel is the building with the veranda on the right of this photograph.



The plaque at the site.

The site is now an archaeological park called the "Masonic Park" after the hotel, but the park is there because of old foundations of a very early bakery were uncovered there.

One of the more handsome Masonic hotels is the Masonic Hotel in **Cambridge**, 24 kilometres southeast of Hamilton, on the banks of the Waikato River. Cambridge was established when the 3rd Regiment of the Waikato Militia were settled there in 1864 following the 'Invasion of the Waikato' in the Māori Wars.

Today it is world renowned for breeding thoroughbred racehorses.

The first Masonic hotel on the site was built in the 1860's and was one of the first hotels in the district. It was a two storey wooden structure with stables attached. This hotel was destroyed by fire in 1911

FOR some time past workmen have been engaged effecting extensive improvements to Mr Rose's Masonic Hotel, Cambridge, and after two months labour and the expenditure of over £1000 the hotel has now become one of the finest and largest in the Waikato district. The

WAIKATO TIMES, 18 JULY 1882

MASONIC HOTEL BURNT DOWN.

Cambridge has enjoyed immunity from fires of any magnitude for a number of years, but the dread destroying agent claimed a building yesterday morning. The result was the complete destruction of the Masonic Hotel—the oldest licensed hostelry in Cambridge—together with all the commercial and domestic contents of the house.

WAIKATO INDEPENDENT, 14 NOVEMBER 1911

The plans of the proposed new building to replace the Masonic Hotel, Cambridge, destroyed by fire last November, show a handsome house having a frontage of 97 feet. The design leaves very little to be desired,

WAIKATO INDEPENDENT, 24 FEBRUARY 1912



The new hotel was built 1912, with a classical facade. It has a beautiful Kauri staircase, stained glass windows and many other features that give the building its character and charm.

Auckland.

The Grand Hotel, at 9 Princes Street, Auckland built 1889, was the leading hotel of Auckland in the late 1800s, and it was built on the site of the wooden **Masonic Hotel**.

As Bro. LC Major says; *"The Masonic in Auckland was not only built for a Lodge, but by the Lodge"*.

The Lodge Ara, No.348 IC purchased the land in Princes Street in 1845 and two years later had the hotel built which it leased to a tenant, but they incorporated into the building a special room for the Lodge to meet in. This first meeting was on 8 January 1849. The two storied wooden building remained the home of Lodge Ara until the Masonic Hall was built next door in 1881. A number of other Lodges also used the Lodge room. They included, Lodge St. Andrew, No.418 SC from 1877 (See advertisement below), United Service. No.421 IC (No.10 NZC.) from 1864, Waitemata, No.689 EC from 1858, Ara Royal Arch Chapter, No.348 IC from 1861 and Union Mark Lodge, No.154 from 1872.

Meeting of Lodge Ara, No. 348 I.C., at noon, at the Lodge Room, Masonic Hotel, Princes-street.

Meeting of Lodge Waitemata, No. 689 E.C., at noon, at the Lodge Room, Masonic Hotel.

Meeting of United Service Lodge, No. 421 I.C., at noon, at the Lodge Room, Masonic Hotel; also, in the evening, at

NEW ZEALAND HERALD, 27 DECEMBER 1866



PRINCES STREET

1. Royal Hotel.

2. Masonic Hotel 3. Site of Freemasons' Hall.

Across the harbour from the centre of Auckland is the harbourside suburb of **Devonport**, the main base for the New Zealand Royal Navy since 1891. The Masonic Tavern in Devonport was built on the corner of Church St and King Edward Parade in Devonport in 1866 as accommodation for the seaside resort. With great views across the harbour this Tavern was for many a favourite with the locals and in the 20th century had a slight cult following, in part for a reputation for good and lively music. However, the building was sold in 2012 and has now been completely rebuilt as apartments with very little if anything left of the old building. This happened despite the Devonport Heritage Trust taking the developers and the Auckland City Council to court. Unfortunately another historic building has gone.



The Masonic Hotel, Devonport 1879 ...



and recently.



Date unknown but possibly 1930's ...



and recently

Finally we move north to the Hokianga Harbour and the small settlement of **Rawene**. The hotel was built in 1870 and was apparently called the Masonic as it was expected that a lodge would be formed in the district and that this Lodge would meet at the hotel. Unfortunately like some best laid plans the Lodge wasn't formed for another 50 years and didn't use the hotel.

Today it caters as much for the holiday trade as it does for the locals, and incorporates a café as well as a bar and accommodation.

So our journey visiting hotels called Masonic has ended. We have been from near the bottom of the South Island right up to close to the top of New Zealand, visiting 30 Masonic Hotels.

There were quite possibly other hotels which bore the name Masonic, particularly in the mid 1800s.

As an example, I found one mention of a Masonic hotel in Kaitangata in South Otago, but can find no other reference. This may have been a misprint as the River Hotel in Kaitangata was owned by a member of the local Lodge, St Thomas Kilwinning, and the Installation Dinners were held in the River Hotel for a number of years.

I hope the details in this paper gives a good picture of the Masonic hotels of New Zealand.

These hotels have all been named the 'Masonic Hotel'. But there was also a hotel in Wellington called the Freemasons Arms on Lambton Quay in the 1800's, and for a short time there was a Freemason's Arms in Nelson, built in 1842. Interestingly this hotel soon became a meeting place for the Oddfellows Lodge and was renamed the Oddfellows Arms in 1847, until they built their own lodge rooms and it was then renamed the Marine Hotel in 1858. In Dunedin there was a Freemasons Hotel in MacLaggan St., with references from 1864, but no further mention after 1869.

I have concentrated on the New Zealand Masonic Hotels, however there were also hotels with Masonic references in Australia and South Africa in particular. Western Australia and

Queensland have a number of hotels named the “Freemasons Hotel”. Springbok in South Africa has a “Masonic Hotel”. There is a smattering of Freemasons Arms in various countries. However hotels and taverns with a wider range of masonic names are most prevalent in the British Isles and Ireland.

The Freemasons Arms in Covent Garden is said to be the ‘Spiritual home’ of the Football Association.

Across the whole of the British Isles there are many hotels, inns, pubs and taverns with Freemasons Arms or variations.

FREEMASONS ARMS COVENT GARDEN



IRELAND



FREEMASONS HOTEL - TOODYAT, WESTERN AUSTRALIA

Conclusion:

The question has to be asked why so many hotels with the name 'Masonic', especially when most did not have a Masonic Lodge meeting on their premises. Indeed many of these towns did not have a local Lodge when they were built. Lawrence in Otago was a Goldrush town, and in the immediate vicinity in the late 1860's it was estimate there were nearly 50 hotels or taverns. So, thinking of an appropriate name would have posed some difficulties. If you wanted some respectability around your establishment then you needed a relatively distinguished name. Names like "Victoria", "Empire", "Royal", "Crown", were common. Connections with the home countries produced "The Shamrock" or the "Duke of Wellington". To associate your hotel with a respected organisation, which had connotations of uprightness, was trustworthy, principled, honourable, ethical, steadfast, portrayed attributes which people in the 19th century had concerning Freemasonry. Allied this with the knowledge that many influential people and indeed the aristocracy were closely associated with the Craft. So it can be seen why in the search for an appropriate name for a hotel 'Masonic' was used.

The publican didn't necessarily have to be a member of the Craft. Certainly, many weren't. However, if you look at early membership records of Lodges in New Zealand, most had a smattering of publicans or hoteliers. As an example, Lodge St George, No. 1128, EC, in Lawrence, Otago, had 12 publicans as members between 1865 and 1899, and two brewers. Two owners of the Masonic Hotel, Lawrence, were Masons. Which shows some brethren made use of their connection to name their Lodge. As shown above Australia, seems to have erred towards the word "Freemason" rather than 'Masonic', but the concept is still the same.

With many establishments in Britain having Freemason, or some variation it shouldn't be a surprise that when immigrants arrived in the colonies that they used a play on a name they were familiar with.

The boom nature of many towns meant that Hotels and Taverns sprung up quickly and then in many cases the town retrenched when the good times ceased. This was not helped by the depressions of 1870s and 1890s when the number of hotels or taverns in general declined.

The other factor related to the closing of a number of hotels was the growth of the temperance movement from the mid-1870s and which reached its peak in the 1920s. Because of the nature of colonial New Zealand many of the buildings were rather poorly built and maintained. Most of the first hotels were wooden, although many were later replaced with more solid buildings. Fires were a constant threat, particularly when the commercial precincts of a town were tightly packed with many wooden buildings. Among these casualties were some Masonic hotels. Kumara being one example. In the 20th century, the place of hotels in New Zealand also changed, and in the latter part of the century hotel chains became more prominent and the number of hotels has slowly reduced leaving the small number of Masonic hotels listed above still operating today.

Therefore, let us value those which remain. Especially gems like the 'Masonic Hotels' in places like Napier, Cambridge and St Andrews.

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A HANDBOOK OF FREEMASONRY

Compiled by Bro. W Borlase Stevens, PM

[Published in Brisbane in 1868]

Part VI of several.

APPENDIX I.

Description of the Clothing, Jewels, &c., of the Grand Lodge of England, &c.

The following clothing and insignia shall be worn by the Craft, and no Brother shall, on any pretence, be admitted into the Grand Lodge, or any Subordinate Lodge, without his proper clothing.

No honorary or other Jewel or emblem shall be worn in the Grand Lodge or any Subordinate Lodge which shall not appertain to, or be consistent with, those degrees which are recognised and acknowledged by, and are under the control of the Grand Lodge, as part of pure and ancient Masonry.

JEWELS.

The Grand Master.

The Compasses extended to 45° with the segment of a circle at the points and a gold plate included, on which is to be represented an eye irradiated within a triangle also

irradiated.

	The Pro. Grand Master.	The same.
Past Grand Masters		A similar Jewel without the gold plate.
and Past Pro. Grand Masters.		
Deputy Grand Master.		The Compasses and Square united, with a five-pointed Star in the centre.
Past Deputy Grand Masters.		The Compasses and Square only.
	Senior Grand Warden. -	The Level.
	Junior Grand Warden. -	The Plumb.
	Grand Chaplains. -	A Book within a Triangle.
	Grand Treasurer. -	A chased Key.

	Grand Registrar.-	A Scroll with Seal appended.
President of the Board	Arms, Crest and Supporters of Grand Lodge.	
of General Purposes.		

	Grand Secretary -	Cross Pens with a Tie.
	Grand Deacons. -	Dove and Olive branch.
Grand Superintendent of Works. -		A Semicircular protractor.
Grand Director of Ceremonies. -		Cross Rods.
Assistant	Ditto.	Ditto.
Grand Sword Bearer. -		Cross swords.
Grand Organist. -		A Lyre.

Grand Pursuivant	Arms of the Grand Lodge with Rod and Sword crossed.
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The Jewels of the Grand Chaplain, Registrar, President of the board of general purposes, Secretary, Deacons, Superintendent of Works, Director of Ceremonies, and Assistant Director of Ceremonies, Sword Bearer, Organist, and Pursuivant, are to be within a wreath composed of a sprig of acacia, and an ear of corn.

The Grand Stewards for the year wear silver gilt Jewels pendent to collars of crimson ribbon four inches broad, and bear white wands. The Jewel of a Grand Steward is- A Cornucopia between the legs of a pair of Compasses extended, upon an irradiated gold plate, within a circle, on which is engraven- "United Grand Lodge of Antient Free and Accepted Masons of England."

Past Grand Stewards, so long as they continue to subscribe to some Lodge, wear Jewels pendent to collars of crimson ribbon, four inches broad, with silver cord on each edge. The Jewel of a Past Grand Steward is oval in form, and the same device as the Jewel of a Grand Steward, but on crimson enamel instead of the irradiated plate.

Past Grand Steward.	The same device on crimson enamel, instead of the irradiated gold plate, but of smaller size, to be worn on the breast.
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Provincial Grand Master.	The Compasses and Square with a five-pointed Star in the centre.
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Deputy Provincial Grand Master.- The Square.

All other Officers of Provincial Grand Lodges	Jewels of the same description as those worn by the Officers of the Grand Lodge
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Provincial Grand Stewards	Jewel similar to those worn by the Stewards of the Grand Lodge.
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The Jewels of the Provincial Grand Master and other Provincial Grand Officers and Provincial Grand Stewards, are to be placed within a circle, on which the name of the province is to be engraved.

All Past Grand Officers and Past Provincial Grand Officers may wear the Jewel of their respective Offices on a blue enamelled oval medal.

All the above Jewels to be gold or gilt.

Masters of Lodges. - The Square.

Past Masters.	The Square and the diagram of the 47th Prop. 1 st Bk. of Euclid engraved on a silver plate pendent within it.
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Senior Warden. - The Level.

Junior Warden. - The Plumb.

Treasurer. - The Key.

Secretary. - The Cross Pens.

Deacons. - The Dove.

Inner Guard. - Cross Swords.

Tyler. - The Sword.

The above Jewels to be in silver, except those of the Officers of the Lodge of Antiquity, No. 2, and of the British Lodge No. 8, which are golden or gilt. The collars to be light blue ribbon, four inches broad; if silver chain be used, it must be placed over the light blue ribbon.

In the Grand Lodge, and at great ceremonies and festivals, where the Grand Officers appear in their official capacities, the actual Grand Officers wear chains of gold, or metal gilt, instead of collars; but upon all other occasions collars of garter-blue ribbon, four inches broad, embroidered or plain.

Past Grand Officers of the Grand Lodge of England, in the Grand Lodge, or at any great ceremonies or festival, to wear embroidered collars, and in private Lodges, collars either embroidered or plain.

Provincial Grand Masters wear chains of gold or metal gilt, or collars of garter-blue ribbon, four inches broad.

Deputy Provincial Grand Masters and other subordinate Provincial Grand Officers, present and past, wear collars of garter-blue ribbon, four inches broad, with narrow edging of gold lace or cord, but not bullion or fringe, nor plain, except in the Grand Lodge, in which they must wear their collars and jewels of the Lodges and Offices respectively, in right of which they attend as members of the Grand Lodge. Provincial Grand Stewards, during their period of office only, wear collars of crimson ribbon two and a half inches broad.

APRONS.

Entered Apprentice. - A plain white lamb-skin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom, and without ornament, white strings.

Fellow Craft. - A plain white lamb-skin, similar to that of the Entered Apprentice, with the addition only of two sky blue rosettes at the bottom.

Master Mason. - The same, with sky blue lining and edging, one and a half inch deep, and an additional rosette on the fall or flap, and silver tassels. No other colour or ornament shall be allowed except to Officers and Past Officers of Lodges, who may have the emblems of their offices in silver or white in the centre of the apron: and except as to the members of the Prince of Wales' Lodge No. 25 who are allowed to wear a narrow internal border of garter blue on their aprons.

Grand Stewards, Present and Past. - Aprons of the same dimensions lined with crimson, edging of the same colour three and a half inches, and silver tassels. Provincial Grand Stewards, while in office the same except that the edging is only two inches wide. The collars of the Grand Steward's Lodge to be crimson ribbon four inches broad.

Grand Officers of the Grand Lodge, Present and Past. - Aprons of the same dimensions, lined with garter blue edging three and a half inches, ornamented with gold, and blue strings, and they may have the emblems of their offices, in gold or blue, in the centre.

Provincial Grand Officers, Present and Past. - Aprons of the same dimensions lined with garter blue, and ornamented with gold, and with blue strings; they must have the emblems of their offices in gold or blue in the centre within a double circle, in which must be inserted, the name of the province, The garter blue edging to the aprons must not exceed two inches in width.

The apron of the Deputy Grand Master to have the emblem of his office in gold embroidery in the centre, and the pomegranate and lotus alternately embroidered in gold on the edging.

The apron of the Grand Master is ornamented with the blazing sun embroidered in gold in the centre, on the edging the pomegranate and lotus with the seven

eared wheat at each corner, and also on the fall, all in gold embroidery; the fringe of gold bullion.

The apron of the Pro. Grand Master. - the same.

The Masters and Past Masters of Lodges to wear, in the place of the three rosettes on the Master Masons apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two and a half inches each, and of the perpendicular lines one each; these emblems to be of ribbon half an inch broad, and of the same colour as the lining and edging of the apron. If Grand Officers, similar emblems of garter blue or gold.

APPENDIX II.

Description of The Clothing Jewels, &c. of the Grand Lodge of Scotland. &c.

The Jewels of the G1 and Lodge (Gold) are as follows:-

THE GRAND MASTER.

A Brilliant Star, having in the centre a Field Azure, charged with a St. Andrew on the Cross.-pendant therefrom the Compasses extended, with the square, and Segment of a circle of 90°.- the points of the Compasses resting on the Segment. In the centre, between the Square and Compasses the Sun in full glory.

PAST GRAND MASTER

A similar Jewel of less dimensions, but without the Sun between the Square and Compasses.

DEPUTE GRAND MASTER.

The Compasses and Square united pendant from a small brilliant Star.

SUBSTITUTE GRAND MASTER.

The Square pendant from a Star.

Senior Grand Warden. - The Level Ditto.

Junior Grand Warden. - The Plumb Ditto.

Grand Treasurer.-A Chased Key.

Grand Secretary. - Key and Pen crossed with a Tie.

Grand Clerk. - Cross Pens with a Tie.

The Square and Compasses Level and Plumb-rule are the Masonic Jewels proper, the others are honorary Jewels.

Grand Chaplain. - Irradiated Eye in a Triangle.

Senior Grand Deacon. - The Mallet within a Wreath.

Junior Grand Deacon. - The Trowel Ditto.

Grand Architect. - Corinthian Column, based on a Segment of 90°

Grand Jeweller. - A Goldsmith's hammer within a wreath

Grand Bible Bearer. - The Bible, encircled with branches of Acacia and Palm.

Grand Director of Ceremonies. - Cross Rods with Tie

Grand Bard. - A Grecian Lyre.

Grand Sword Bearer. - Cross Swords with Tie.

Grand Director of Music. - Cross Trumpets with Garland

Grand Marshalls. - Cross Baton and Sword.

Grand Tyler. - The Sword.

President of the Board of Grand Stewards. - Cornucopia and Cup, within a Wreath.

Provincial Grand Master. - The Compasses and Square with a five pointed Star in Centre.

Provincial Depute Grand Master. - The Compasses and Square.

The other Officers of Provincial Grand Lodges are entitled to wear Jewels of the same description as those worn by the corresponding Office-bearers of the Grand Lodge.

The Grand Master's Collar from which his Jewel is suspended, is of gold, of the depth of one inch and 2-10ths, and consists of sixteen thistles, between each of which are the letters "G.L." in double cypher, interlaced. The Thistles enamelled in their proper colour.

The Collars from which the Jewels of the other Grand Officers and Provincial Grand Officers are suspended, are of thistle green ribbon.

The Office-bearers of the Grand Lodge wear over the right shoulder, and under the left arm, Cordons or Sashes of thistle green ribbon not exceeding four inches broad.

The apron of the Grand Master is trimmed with two-inch gold lace (acorn pattern) and is embroidered in gold, on the fall, which is semicircular and of green satin, - the Compasses and Square, the Sun in Splendour, the Moon and Seven Stars, &c., within a wreath of thistles.

The aprons of the other Grand Officers are all trimmed with green, and have green falls, on which are embroidered in gold the emblems of their respective offices encircled by garlands of thistles, acacia, palm, &c.,

The Badge of *Honorary Members of the Grand Lodge of Scotland* is worn as a medal on the breast, but neither the Apron nor Cordon of the Grand Lodge is conferred on them - their decoration being the distinctive badge provided for them.

Representative Members to Sister Grand Lodges, wear clothing (viz. Apron, Collar, and Ribbon, with Badge,) similar to the clothing of Grand Officers.

The two large Vases- the one for oil, and the other for wine-are of silver, having the Arms of the Grand Lodge beautifully chased thereon, the top surmounted by a St Andrew on the Cross.

The Jewels of Subordinate Lodges are generally of silver, and are as under:-
Master. - The Compasses and Square, Segment of Circle and Sun.

Past :Master, - The Compasses, Square, and Segment.

Depute Master. - The Compasses, and Square.

Substitute Master. - The Square.

Senior Warden. - The Level.

Junior Warden. - The Plumb.

Treasurer. - The Key.
Secretary. - The Cross Pens.
Chaplain. - Irradiated Eye in a Triangle.
Deacon. - The Mallet and Trowel.
Architect - Corinthian Column on Segment of 90°.
Jeweller. - Goldsmith's Hammer.
Bible Bearer. - The Bible.
Inner Guard. - Cross Swords.
Tyler. - The Sword.

The Grand Lodge, with a view to uniformity, recommend for adoption the following patterns for aprons.

Apprentice.-A plain white lamb-skin, (with semi-circular fall or flap,) sixteen inches wide, and fourteen inches deep ; square at bottom, and without ornament, white strings.

Fellow Craft.-Same as above. - Edged with the colour of the Lodge, with the addition of two rosettes of the colour worn by the Lodge at the bottom.

Master Mason. - Dimensions as above, edged with the colour of the Lodge, and an additional rosette on the fall or flap.

Masters and Past Masters of Subordinate Lodges. - In place of each of the rosettes on the Master Mason's apron a horizontal line, two and a half inches long, with a perpendicular line from the centre, one inch high, thereby forming two right angles, in imitation of a rude level. These emblems to be of ribbon, half an inch broad, of the colour of the Lodge of which the wearer is the Master or Past Master.

The Office bearers of Subordinate Lodges may wear Sashes of the colour adopted by the Lodge, not exceeding, four inches broad, and in front may have embroidered, or otherwise distinctly marked thereon, the name or number of the Lodge.

APPENDIX III EXTRACTS.

The following replies to Correspondents which have from time to time been extracted from the *Freemason's Quarterly Review* are here inserted, in hopes they may be found both useful and instructive.

BANNER. A Private Lodge cannot assume the Purple banner. Vol. 1. p. 116.

BLACK-BALL. Although a Candidate for Freemasonry may be black-balled in one Lodge. The Constitutions do not prevent his election as a Candidate in another provided the articles are strictly enforced. Should the rejected of one Lodge afterwards present himself at such Lodge as a Mason, not being under suspension he can claim admission to the Service. "A Mason's Lodge is a Mason's

Church." Supposing that sound and consistent reasons barred his admission to Lodge A, those reasons might not weigh sufficiently with Lodge B, the determination *not* to associate intimately may be prudent in the one case, and yet not consistent in the other.

If however the reasons for the black-ball were most stringent, and the party was unfit to be introduced into the Order; in such case, Lodge A, (if they suspected his intention) should have apprised Lodge B, of the facts, and thus spared them the mortification of enrolling an improper person. As it is Lodge A, cannot refuse admission to the rejected one, unless they are prepared to support their case at the Board; but common sense if not *decency* should prompt the party not to disturb the harmony of a Lodge, if it has expressed its opinion upon sound and consistent principles. Vol. 6 p. 551.

BOARD OF INSTALLED MASTER. None are admitted into the *secret* installation of the W.M. of a Craft Lodge except those who have been installed as such themselves. All but Masters and Past Masters must retire. Vol. 9, p. 470.

A Board of Installed Masters cannot be formed unless at least three regularly installed Masters or Past Masters are present. Vol. 8, p. 507.

None can be present at a Board of Installed Masters, but such as are really so, and the *Candidate*. No Arch Mason (merely as such) can claim admittance. Vol. 6, p. 116.

CHAIR. No Brother unless by dispensation can occupy the chair for three years consecutively. Vol. 8, p. 128.

A Master cannot resign his chair unless to a Master or Past Master. Vol. 9, p. 470.

CHARGE. The Charge may be read whenever the Master may direct and by whom he may appoint. It is usually delivered by a Past Master as the most proper party. Vol. 6, p. 388.

CLOTHING. It is altogether unconstitutional to wear even Arch clothing; or such as the Templars and Rose Croix in a Craft Lodge. Vol. 6, p. 266.

A Companion is not entitled to wear any Royal Arch Clothing in a Craft Lodge. Vol. 8, p. 371.

The Stewards of Private Lodges are not entitled to the red collar and badge. Vol. 9, p. 116.

DEGREES. It is not correct to commence business in the Second degree, as by

such process the E A's are excluded from the practical transactions. LODGE. Three can *hold* a Lodge. Five work and seven make a perfect Lodge, for what? To make Masons.

TYLER. A Tyler's place is outside the Lodge, when inside the Lodge how can he perform a double duty. Vol. 7, p. 547.

EMBLEMS OF OFFICE. There is no law against wearing the emblem of your Office on the badge, but we do not recommend it. Vol. 1, p. 463

EMPOWERING. A Master cannot empower any Brother (unless a Master or a Past Master) to initiate, pass, or raise. Vol. 9, p. 470.

EXTRACTS FROM MASONIC WORKS. As time and circumstances permit, it is correct for the Master to read in open Lodge, or to direct some Brother to do so, extracts from Preston, Oliver, and other Masonic Authors, always however with a view of promoting harmony, and affording instruction. Vol. 6, p. 388.

INITIATION. May more than one candidate be initiated at the same time? There is no actual law against such practice, but it is better that Candidates should be introduced separately; at a certain period of the ceremony another may enter, and so on to the fifth, and the ceremony may then be concluded before all. Vol. 6, p. 265.

As the Master has no power to direct a Warden (the Warden not being a Master or Past Master) to initiate, he cannot complain of the manner in which such Warden may have illegally acted. Indeed the Master would be amenable to Masonic Law. Vol. 9, p 470.

Unless by dispensation, not more than five Brethren can be initiated at one meeting, and each should be separately introduced until after the _____ when the ceremony may be completed in the presence of all the candidates. Vol. 1, p. 344.

LEWIS. A Lewis cannot be initiated until 21 unless by dispensation. He can only claim precedence to be made before others, even of a Prince. - The Prince not being a Lewis. Vol. 6, p. 388.

LODGES OPENING. Is it proper to open a Lodge in the Second and Third degrees without going through the ceremony of the First? Certainly not. Is it lawful to resume a Lodge from the Third degree to the First when it has not been opened in the First degree? Certainly not. Vol. 6, p. 265.

LODGES OF EMERGENCY. The expenses of a Lodge of Emergency should be

defrayed by the Lodge, unless the By-laws otherwise provide for the case. Vol 6, p. 388.

MARK MASONRY. The Grand Lodge of England does not recognise Mark Masonry. Vol. 6, p. 266.

MASTER OF CEREMONIES. This term is incorrect, it should be "Director of Ceremonies." Vol. 9, p. 470.

MASTER OF A LODGE. No Brother is eligible for the office of Master, unless he shall have *served* (mark *served*) the office of Warden for twelve months. Vol. 6, p. 550.

MEETINGS OF INSTRUCTION. Is it in conformity with the constitutions for any Master or Past Master to hold meetings of instruction at his house by invitation without first obtaining the sanction of a Lodge?

No Lodge of Instruction can be held without proper sanction, and in all respects in conformity with the regulations that such sanction declares; but friends meeting as qualified Masons for the purposes of mutual instruction, is rather praiseworthy than otherwise, and surely every Brother is at liberty to invite, or accept invitation for so laudable a purpose. Vol. 6, p. 266.

MOURNING. The constitutions do not prevent a Master from directing the Lodge to put on mourning for a P.M. Vol. 9, p. 243.

OFFICES. The constitutions do not prevent a Member of a Lodge from holding the offices of Treasurer and Warden or Deacon, and for this obvious reason. That many Lodges are not sufficiently numerous for the appointment of every office. - The union of Secretary and Treasurer in one Brother is by no means uncommon. Vol. 7, p. 547.

PAST MASTER A Past Master who shall discontinue a subscribing member for twelve mouths may, on re-joining his Lodge take rank as P.M. but only as junior. His seniority of membership in the Lodge can only date from the period of his re-joining. In joining any other Lodge, he must be bound by its laws; but in no case can the forfeited privilege be recovered but by order of the Grand Lodge. The passing through the chair a second time is not a recovery of the former, but the obtaining of a new privilege. Vol. 6, p. 114.

The re-election of a Master does not alter the case of the immediate Past Master, both retain their positions Vol. 6, p. 551.

A Brother cannot be installed as a Past Master unless he has acted as Master. He

may be requested to sit occasionally as one, but thereby attains no rank. Vol. 6, p. 551.

WARDENS. Although the Constitutions do not declare that the Master of one Lodge may not hold a seat as Warden in another, yet if by so doing he keeps a Brother from office it is “contra bonos mores.” The Spirit of the Law is that all Lodges shall be efficiently represented, not that one Brother should represent several Lodges. Vol. 6, p. 114.

A Warden (unless a P.M.) cannot initiate, pass, or raise; and can only become a R. A. M. by exaltation in a regular Chapter. Vol. 8, p. 128.

A Master may, in the absence of his Wardens, request other Brethren, being Master Masons, to act as Wardens, *pro. tem.* but such Brethren should vacate their seats on the entrance of the regular Wardens Vol. 9, p. 470

To be continued.

HARASHIM

חרשים

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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 email, or on a drive sent to 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 welcomed, 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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Northern California Research Lodge	USA
Tresco & Chisel United Lodge 289 VC	Victoria, Australia

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PRESIDENT'S PAGE

Greetings to all our readers and correspondents. At the time of my Page for *Harashim* 94 I wrote about Masonic education and the educational advantages of attending our Bi-Annual Congresses, indeed the 2022 ANZMRC Conference will proceed and will be held in the Masonic Centre, Dunedin, from Wednesday 23 November to Saturday 26 November. I look forward to strong numbers of attendees.

Sadly in the last three months we have lost three of the stalwarts of the ANZMRC and it is now my honour to present short summaries of each these luminaries.

Vale: Peter Bindon, Colin Heywood, Keith Henry Knox. The following poem may ever remind us of their successful contributions to their families, lodges and the ANZMRC; it is:

Success

To laugh often and much;
To win the respect of intelligent people and the affection of children;
To earn the appreciation of honest critics and endure the betrayal of false friends;
To appreciate beauty;
To find the best in others;
To leave the world a bit better,
whether by a healthy child, a garden patch or a redeemed social condition;
To know even one life has breathed easier because you have lived;
This is to have succeeded.

Ralph Waldo Emerson



Bro Peter Bindon KL

Member of the Linford Lodge of Research and Yass Lodge of Concord.

Peter presented a Paper at the Goulburn research seminar, 2006 titled “The Ancient Mystical Order Rosae Crucis, AMORC: Its origins, organisation and some notes on ceremonies”.

As the 2016 Kellerman Lecturer for NSW & ACT, Peter presented the paper “Two Enduring Treasures: Why they are not Ornaments” at the 2016 Conference – Launceston, Tasmania. This paper looked at why Masonic Lodges were founded on the goldfields of Victoria and New South Wales, and not friendly societies.



Advice received from Yass Lodge of Concord No. 27, Grand Lodge of NSW and the ACT: It is with great sorrow that we inform you of the passing of RWBro Peter Bindon PAGM to the Grand Lodge above on 1 April 2022. Yass Lodge will not be the same without Peter. Peter had put a lifetime of work into Freemasonry, many appendant Orders and into Yass Lodge in particular. Peter had also taken the time to write a comprehensive book about Yass Lodge. It

was also a day of joy when the Peter was recognised as Past Assistant Grand Master, during a Grand Lodge Communication being streaming live at Yass Lodge.

PETER BINDON - ANTHROPOLOGIST AND ARCHAEOLOGIST

Peter Bindon was the head of Archaeology and Anthropology at the WA Museum in Perth for more than 20 years. In his museum role he travelled extensively throughout the outback, studying Aboriginal culture and bush foods. Bindon has a garden in Yass and an extensive bush garden on his family's property in Nowra.

He is credited with the following publications:

Useful bush plants/ Peter Bindon

Perth: Western Australian Museum, 1996

Hunters and gatherers/ by Peter Bindon and Trevor Walley

Perth, W.A.: Government of Western Australia, Dept. of Environment and Conservation, c2009

Backyard bush tucker: how to grow a waterwise bush tucker garden/ Peter Bindon; plant line drawings Patricia Dundas

Yass, NSW: Anthony J MacQuillan, 2014

Body and soul: an Aboriginal view/ Anthony Rex Peile; edited by Peter Bindon

Victoria Park, W.A.: Hesperian Press, 1997

A Nyoongar wordlist: from the south-west of Western Australia / compiled and edited by Peter Bindon and Ross Chadwick

Welshpool, W.A.: Western Australian Museum, 2011

Sesquicentenary of the Yass Lodge of Concord no. 27, United Grand Lodge of NSW & ACT: 150 years of fraternalism in Yass/by Anthony J. MacQuillan with Peter Bindon [Yass, N.S.W.]: A. J. MacQuillan, 2010

Life & times of Alfred James Shearsby/ P R Bindon & A J Macquillan

Yass, NSW : Peter Robert Bindon & Anthony John MacQuillan, [2016] ,

Aboriginal Perth and Bibbulmun biographies and legends/Daisy Bates ; edited by P.J. Bridge ; with an introduction by Peter Bindon, by Bates, Daisy, 1859-1951

Carlisle, W.A.: Hesperian Press, 1992

Fr. Charles Lovat, first parish priest of Yass NSW: 'shepherd of shepherds' a saintly life/ Peggy Jones 1923-2013; expanded & edited 2018 Peter R. Bindon

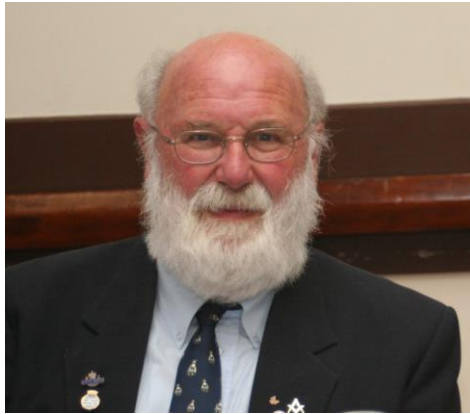
Yass, NSW : Peter R Bindon and Anthony J MacQuillan, 2018

Lovat Chapel: First St Augustine's church, Yass; a brief history with a description of the historic stained-glass windows/design: Peter Bindon, Maureen Collins, Anthony MacQuillan. Yass, NSW: St Augustine's Parish, 2018

The early days of Yass: 36 weekly articles published in the Yass Evening Tribune 1920/21: written for the Yass centenary 1921/ by Mary Yeo JP,

Yass, NSW: P R Bindon & A J MacQuillan, 2017

Sharing the dreaming/ Aboriginal Tourism Education and Training Unit, Department of Conservation and Land Management, Western Australia, Bentley [W.A.]: The Unit, [1998?]



Bro Colin Bruce Heywood KL

Bro Colin Passed to the Grand Lodge Above on 13 May, 2022.

Bro Colin has been an active member of the ANZMRC since 1998 when the organisation expanded to include New Zealand.

A delegate since 1998

Assistant Secretary from 2004 to 2008

Secretary of the ANZMRC from 2008 to 2014

ANZMRC President from 2014 to 2016

Assistant Treasurer (NZ) 2016-2021

Bro Colin also organised several of the biennial touring lecturers, including Michel Jaccard and John Belton.

Bro Colin worked tirelessly to make the ANZMRC a truly international organisation and today we reap the benefits of those efforts.

Elected secretary (NZ) of the ANZMRC at the 9th ANZMRC Biennial General Meeting held at the Queanbeyan Masonic Centre, New South Wales on Sunday, 5 October 2008.

Also, at that meeting he was elected as Fellow of ANZMRC.

As a KL Lecturer he presented the paper “The Australian Connection in the Development of Freemasonry in New Zealand” at the 2008 Conference – Queanbeyan, New South Wales



ANZMRC Executive Committee, 2010–2012

Ed Robinson (NZ, convenor of 2012 conference), David Ganon (WA, Asst Secretary), **Colin Heyward** (NZ, Secretary), Graham Stead (Qld, Treasurer), Ian Green (Tas, vice-president), Charles Miller (NZ, vice-president), Andy Walker (NSW&ACT), Peter Verrall (WA, President)

One man and his beard – reprise

Following up on the results of 'one man and his beard' in the March 2020 issue of New Zealand Freemason magazine.

Colin Heyward managed to raise \$7259 through donations to this important organisation by having his beard of 47 years shaved right off.

The funds will be spent to provide equipment for the Napier and Hastings units of Dementia Hawke's Bay to assist in their daytime care of clients that give their families some respite time

With the Covid-19 shutdown the two units have been closed but now that we

are in Level 1, contact will be made with their managers to determine what equipment we purchase for them.

We have, before the shutdown, had an octagonal table built for the Napier unit to have clients sitting at for board games and puzzle activities. We are looking at chairs, BBQs and garden implements to complete the project.

Colin tells us the beard is re-growing ready for the coming festive season!





Bro Keith Henry Knox KL
20/09/1941 – 26/01/2022

Member of Research Lodge of Wellington N^o 194.

As a KL Lecturer Keith presented the paper “Certificates, Patents, Warrants and Charters of the Grand Lodge of New Zealand” at the 2010 Conference – Mandurah, Western Australia



The Kellerman Lecturers 2010

Bob Grimshaw (WA), Bob James (NSW&ACT), **Keith Knox (NZ)**, Kevin Allen (NZ), Harvey Lovewell (Qld), Ian Green (Tas) and John Boardman (Vic), with outgoing President Peter Verrall.

In his 80 years Keith was at times a builder, missionary, lay preacher, bus driver, police officer; army manual writer, volunteer, librarian, and a mason but above all was a dedicated family man and devoted Christian.

Keith joined Lodge Parirua in 1986 and was Master in 1992 and again in 1994. He was appointed Field Officer for the Board of Benevolence in 1994 and was elected as a Grand Steward in 1996. He joined the Research Lodge as an associate in 1987 becoming a full member in 1992 when he immediately took office as Junior Steward before becoming Secretary in 1993 for 4 years followed

by being Junior then Senior Warden and then Master in 1999. He served as secretary again for 2008-17 then also for 2018-21. Adding to this service in 2004 he became Grand Lecturer serving until 2006. He was made an Honorary Member of the Research Lodge of Wellington in 2020 in partial recognition of his extensive service to the Lodge.

In 2006 when Lodge Parirua closed; Keith joined Lodge Mana with several others; and was immediately serving first as a Trustee of the Lodge, then served that Lodge as Master in 2015, and later on the Windana Hall Company.

When the Grand Lodge national Office moved from Ghuznee St to Willis Street, Keith took over responsibility for the Grand Lodge Library, and spent many Fridays in the office, dealing with library matters, and answering genealogy queries, often with assistance from Gill.

He was Grand Chaplain from 2010 to 2016, and around that time he and VW Bro Ed Robinson, PM & subsequently District Grand Master ran education sessions for new Freemasons – six evening sessions covering a wide range of masonic issues

Keith travelled to several Masonic Research conferences in Australia –he and Gill travelled after the conference in Perth, where they enjoyed fields of flowers north of Perth.

His interest in studies was extended through his masonic interests and he presented 14 formal papers or comments at the Research Lodge of Wellington N°194.

Keith died at Wellington Hospital on 26 January 2022, after a short illness, aged 80 years.

Please pause for a moment to remember Brothers Peter, Colin and Keith and as stated in a 1675 letter by Isaac Newton to fellow scientist Robert Hooke,: *“If I have seen further it is by standing on the shoulders of Giants”* so it is for us and the legacy of humanity and wisdom left by them.

I now wish each of you, good health, great Masonic fellowship and better opportunities for travel, especially to New Zealand for the 2022 ANZMRC Conference!

Fraternally, Ian

Peter Verrall: An Appreciation

By Bro Kerry Nicholls

When I was asked to write this tribute to such a great Freemason, mentor and fellow Brother and true friend I was humbled to be asked.

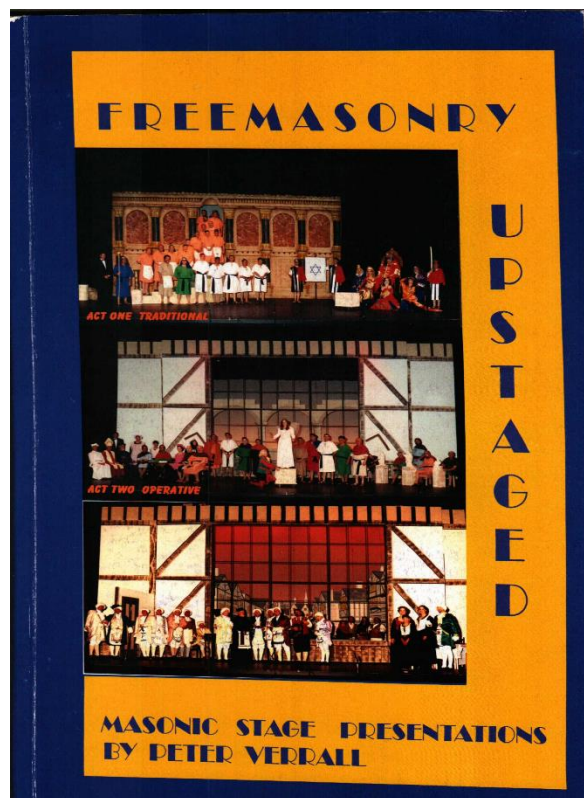
After many thoughts as to how to proceed I decided not to upstage this Pillar of Strength to numerous Freemasons throughout the World but let him speak for himself.

In light of this I used verbatim extracts from his publication: 'Freemasonry Upstaged – Masonic Stage Presentations by Peter Verrall'.

Thank you dear Brother for the many legacies you have left all of us.

You have truly 'lived respected and died regretted'.

Kerry Nicholls.



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RWBro. Peter Verrall P.J.G.W., F.A.N.Z.M.R.C., KL.

25 July 1927 – 5 May 2022



Peter Verrall was born in Croydon, England in 1927 and, after two years, went with his parents, Harry and Gladys Verrall, to Gibraltar for three years and four years in Bombay, India before going to Boarding School in England from 1936 to 1944. He trained as an architect at the Architectural Association in London, becoming an Associate of the Royal Institute of British Architects in 1948. After working in London for several years, he

emigrated to New Zealand in 1952 as an architect with the New Zealand Railways where he was responsible for upgrading the Royal Train for the visit of Queen Elizabeth and Prince Philip in 1953. In 1954 he moved to Rotorua, where he became the managing partner in an architectural practice with offices in both Auckland and Rotorua. In 1963, he took over the office in Rotorua with a partner. His office designed many types of building but in 1968 he became involved in the specialist design of dairy factory buildings for a number of dairy companies culminating as Architect and Project Manager for a \$30 million cheese factory in 1984. In 1975 he became a Fellow of the New Zealand Institute of Architects and practiced till his retirement in 1987.

Peter was initiated into Lodge Matakana in Rotorua in 1964, becoming the WM in 1978. He was instrumental in forming the Waikato Lodge of Research, being the Foundation Master in 1980 and 1981, and then Secretary till his departure for Perth in 1990 when he received a Secretary's Jewel. The Lodge's prestigious annual presentation, 'The Verrall Lecture', was inaugurated in 1988 and he delivered it in 1996.

In 1990, he joined Shenton Park Bedford Lodge in Inglewood and The Western Australian Lodge of Research where he was Worshipful Master from 1993 to 1994 and held the offices of Secretary and Lecture Master for several years.

He has lectured extensively on behalf of the Research Lodges, delivering 57 lectures and other presentations whilst in New Zealand and 262 in Western Australia since coming to Perth 23 years ago. His service was recognised when he was made an Honorary Member of the Research Lodge and the rank of Past Junior Grand Warden was conferred on him in 2008. He delivered the Robin Hewitt Memorial Lecture at the Lodge of Research in 2007 2011 and 2013.

He has written, produced and acted in a number of costumed Masonic stage presentations which include 'The First Degree as Worked in 1760', 'The York Rite Third Degree Ceremony', 'The Four Faces of Freemasonry: A Masonic Pageant' at the Burswood International Showroom in October 1996 and 'Freemasonry; The Never Ending Story' in the Hackett Dining Room in February 2000. Since then he has produced a number of smaller presentations including 'The 1760 Table Lodge' in Perth and in country areas as well as 'Masonic Squares' and 'Ringing in the Past' at different Lodges. Details, including scripts and photos, of these presentations are included in the publication 'Freemasonry Upstaged'. He has been active in the Australian and New Zealand Masonic Research Council as Vice President and as President for four years in 2009 and was a Kellerman

Lecturer in 1996, 2004 and 2006. In 2009, he was the ANZMRC Joint Travelling Lecturer and delivered twelve presentations to eleven Research Lodges and the Research Chapter in New Zealand. He presided at the 10th ANZMRC Biennial Conference held in Mandurah, Western Australia in 2010 and was elected a Fellow of the organization. In 2010, he was invited to lecture at Lodge Mt Faber No.1825(SC) in Singapore.



RWBro. Peter Verrall is one of the most distinguished and respected Freemasons in Australia and New Zealand; one of the brightest stars in the Masonic firmament. He has, for over fifty years, written and delivered innumerable Masonic lectures as well as having composed, produced and directed many Masonic plays in Craft Masonry.

His Masonic career, in New Zealand and Western Australia, is well documented in the following pages but it must be recorded here - because he is too modest to do so himself - that his contribution to Freemasonry in general, and The Western Australian Lodge of Research in particular, is legendary, and the many lectures and plays he has created will remain as a lasting legacy of his genius.

RWBro. David Ganon O.A.M., P.D.G.M., KL.

I took the parts of the Worshipful wearing the traditional top hat when at the table and as a Lodge Treasurer in the 1700's, as MWBro King Solomon, Grand Master, sporting a somewhat large black beard, as an Interviewer questioning 15 famous Freemasons from the year 957BC to 3000AD and as R.W Bro Robin Hewitt, Foundation Master of the Lodge of Research Participation in Peter's productions was a privilege enjoyed by all, and to witness his commitment as the author, director, musical arranger, choreographer (yes, for King Solomon's dancing girls!) producer, script writer and not forgetting scenery and costumes.

He gave his undivided attention to detail, including his historical accuracy, all of which led to outstanding performances on every occasion.

Peter, on behalf of the many actors plus the 'crews' who worked tirelessly behind the scenes and, no doubt the myriad of satisfied customers in the several audiences, I extend to you our heartfelt congratulations and grateful thanks for your outstanding contribution of Masonic knowledge and entertainment May your fertile mind give rise to further such presentations "Encore!" "Encore!"

RWBro. Malcolm Hyde P.D.G.M., R.Med.

A 2009 TOUR MEMORY.



In looking for something that would be a little different to the normal procedure at lectures, I decided to pack Hiram Abif's costume and to present him, by surprise, at the refectory proceedings based on our presentation 'Ring in the Past'. The procedure was that I would retire quietly just after the dinner to don the costume over my dinner suit.

In Christchurch, my first venue, I had arranged with the Secretary to call me on my mobile at the correct time after my entry. The arrangements worked well and the brethren present enthusiastically received it.

I then proceeded on my tour and of course things do not always turn out as one would expect.

The major problems were getting the mobile communication working but that seemed to be all part of the fun.

Ritual, Secrecy and Civil Society

Published by Westphalia Press, Washington DC, USA

A review by Bro John Belton

This journal started in 2013 and is still running and producing two issues each year. It offers an international range of articles which range widely across the field of freemasonry. What perhaps marks it out as being different is that it is available free of charge via <https://www.rscsjournal.org/> The sponsoring body is Paul Rich's Policy Studies Organisation which is based in Washington DC. Here it is worth noting that Paul Rich is also the sponsor of the World Conference of Freemasonry held every two years in Paris. The last conference was held in June 2022 and the programme can be viewed at <https://ipsonet.org/conferences/world-conference-on-fraternalism/wcf2022program/>

For interest the contents page of the current issue is reproduced below. The content covers a broad field of subjects which is not available in any one of the other more normal 'territorial' journals, and this alone would recommend it to any curious mason. However, this one has the added benefit of being free to download and store on the readers own computer for later reference.

As the costs of printing on paper, and then storage of the books, combined with seemingly ever-increasing postage costs (especially if internationally circulated) the concept of online distribution is gaining some traction. So go and click the link and get a copy of the current issue – at nil cost can you really refuse?

John Belton

2017 ANZMRC Travelling Lecturer

[John Belton presented a paper '*William Smith (b.1698 – d.1741) and his Pocket Companions of 1735*' at the June 2022 WCF conference in Paris.]



Ritual, Secrecy, and Civil Society

Vol. 8, No. 1. Spring 2021

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A HANDBOOK OF FREEMASONRY

Compiled by Bro. W Borlase Stevens, PM
[Published in Brisbane in 1868]
Part VII and final.

APPENDIX IV.

Articles of Union between the Two Grand Lodges of England.

IN THE NAME OF GOD - AMEN.

The Most Worshipful His Royal Highness Prince Edward Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the Most Noble Order of the Garter, and of the Most Illustrious Order of Saint Patrick, Field Marshal of His Majesty's Forces, Governor of Gibraltar, Colonel of the First or Royal Scots Regiment of Foot, and Grand Master of Free and accepted Masons of England, according to the Old *Institutions*; the Right Worshipful Thomas Harper, Deputy Grand Master ; the Right Worshipful James Perry, Past Deputy Grand Master; and the Right Worshipful James Agar, Past Deputy

Grand Master of the same Fraternity; for themselves and on behalf of the Grand Lodge of Freemasons of England, according to the Old Institutions; being thereto duly constituted and empowered-on the one part;

The Most Worshipful His Royal Highness Prince Augustus Frederick Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons, under the *Constitution of England*; the Right Worshipful Waller Rodwell Wright, Provincial Grand Master of Masons in the Ionian Isles; the Right Worshipful Arthur Tegart, Past Grand Warden, and the Right Worshipful James Deans, Past Grand Warden of the same Fraternity; for themselves and on behalf of the Grand Lodge of the Society of Freemasons under the Constitution of England; being thereto duly constituted and empowered on the other part;

Have agreed as follows:-

I. There shall be, from and after the day of the festival of Saint John the Evangelist next ensuing, a full, perfect, and perpetual Union of and between the two Fraternities of Free and Accepted Masons of England adove [*sic*] described; so that in all time here, after they shall form and constitute but one Brotherhood; and that the said community shall be represented in one Grand Lodge, to be solemnly formed - constituted, and held on the said day of the festival of Saint John the Evangelist next ensuing, and from thenceforward for ever.

II. It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz.:- those of the Entered Apprentice, the Fellow-Craft, anil the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, instructing and clothing Brothers; so that but one pure, unsullied system, according to the genuine landmarks, laws, and traditions of the Craft shall be maintained, upheld, and practised throughout the Masonic world, from the day and date of the said Union until time shall be no more.

IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed that the obligations and forms that have, from time immemorial, been established, used, and practised in the Craft, shall be recognised, accepted, and taken by the Members of both Fraternities as the pure and genuine obligations and forms by which the Incorporated Grand Lodge of England, and its dependent Lodges, in every part of the world, shall be

bound; and for the purpose of receiving and communicating due light, and settling this uniformity of regulation and instruction (*and particularly in matters which can neither be expressed nor described in writing*), it is further agreed that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorise, delegate, and appoint any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens, and Brothers, then and there present, shall solemnly engage to abide by the true forms and obligations (*particularly in matters which can neither be described nor written*), in the presence of the said Members of the Grand Lodges of Scotland and Ireland; that it may be declared, recognised, and known that they are all bound by the same solemn pledge and work under the same law.

V. For the purpose of establishing and securing this perfect uniformity in all the warranted Lodges, and also to prepare for this Grand Assembly, and to place all the Members of both Fraternities on the level of equality on the day of Re-union, it is agreed, that, as soon as these presents shall have received the sanction of the respective Grand Lodges, the two Grand Masters shall appoint, each, nine worthy and expert Master Masons, or Past-Masters, of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London; when, each party having opened (in a separate apartment) a just and perfect Lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled "The LODGE of RECONCILIATION;" or to visit the several Lodges holding under both the Grand Lodges for the purpose of *obligating*, instructing, and perfecting, the Master, Past-Masters, Wardens, and Members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to entrol the names of all the Members thus re-made in the register of both the Grand Lodges, without fee or reward; it being ordered that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify, by writing under their hands, that he is free on the books of his particular Lodge. Thus, on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past-Masters, and Wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared

to make their solemn engagement, that they will thereafter abide by that which shall be recognized and declared to be the true and universally accepted obligation of the Master Mason.

VI. As soon as the Grand Masters, Grand Officers, and Members, of the two present Grand Lodges, shall, on the day of their Re-union, have made the solemn declaration, in the presence of the deputation of grand or enlightened Masons from Scotland and Ireland, to abide and act by the universally recognized obligation of Master Mason, the Members shall forthwith proceed to the election of a Grand Master for the year ensuing; and, to prevent delay, the Brother so elected shall forthwith be obligated, *pro tempore*, that the Grand Lodge may be formed. The said Grand Master shall then nominate and appoint his Deputy Grand Master, together with a Senior and Junior Grand Warden, Grand Secretary, or Secretaries, Grand Treasurer, Grand Chaplain, Grand Sword-Bearer, Grand Pursuivant, and Grand Tyler, who shall all be duly obligated and placed; and the Grand Incorporated Lodge shall then be opened, in ample form, under the style and title of “The UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND.”

The Grand Officers who held the several offices before (unless such of them as may be re-appointed) shall take their places, as Past Grand Officers, in the respective degrees which they held before; and in case either or both of the present Grand Secretaries, Pursuivants, and Tylers, should not be re-appointed to their former situations, then annuities shall be paid to them during their respective lives out of the Grand Fund.

VII. “The UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND,” shall be composed, except on the days of festival, in the following manner, as a just and perfect representative of the whole Masonic Fraternity of England; that is to say, of

The Grand MASTER.

Past Grand Masters.

Deputy Grand Master.

Past Deputy Grand Masters.

Grand Wardens.

Provincial Grand Masters.

Past Grand Wardens.

Past Provincial Grand Masters.

Grand Chaplain.

Grand Treasurer.

Joint Grand Secretary, or Grand Secretary, if there be only one.

Grand Sword-Bearer.

Twelve Grand Stewards, to be delegated by the Stewards' Lodge, from among the Members existing at the Union; it being understood and agreed, that, from and after the Union, an annual appointment shall be made of the Stewards if necessary.

The actual Masters and Wardens of all Warranted Lodges.

Past Masters of Lodges, who have regularly served and passed the chair before the day of Union, and who have continued without secession, regularly contributing Members of a Warranted by Lodge. It being understood, that of all Masters who, from and after the day of the said Union, shall regularly pass the chair of their respective Lodges, but one at a time, to be delegated by his Lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of all the regular Past-Masters of any regular Lodge, who had attained that distinction at the time of the Union, the representation of such Lodge shall be by its actual Master, Wardens, and one Past-Master only.

And all Grand Officers in the said respective, Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge, as Past Grand Officers, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries, and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments; and, where such appointments shall have been contemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come; with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge, after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years.

VIII. The Representatives of the several Lodges shall sit under their respective banners according to seniority. The two first Lodges under each Grand Lodge to draw a lot in the first place for priority; and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other Lodges shall fall in alternately; that is, the Lodge which is No. 2 of the Fraternity whoso lot it shall be to draw No. 1, shall rank as No. 3 in the United Grand Lodge, and the other No. 2 shall rank as No. 4, and so on alternately, through all the numbers respectively. And this shall for ever after be the order and rank of the Lodges in the Grand Lodge, and in Grand Processions, for which a plan and drawing shall be prepared previous to the Union. On the renewal of any of the Lodges now dormant, they shall take rank after all the Lodges existing at the Union, notwithstanding the numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding, after solemn prayer, shall be to read and proclaim the Act of Union, as previously executed and sealed with the great seals of the two Grand Lodges; after which the same shall be solemnly accepted by the Members present. A day shall then be appointed for the installation of the Grand Master, and other Grand Officers, with due solemnity; upon which occasion, the Grand Master shall, in open Lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and to be the bond of union among the Masons of the Grand Lodge of England, and the Lodges dependent thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates, and other documents to be issued thereafter.

X. The Regalia of the Grand Officers shall be, in addition to the white gloves, and apron, and the respective jewels or emblems of distinction, garter blue and gold; and these shall alone belong to the Grand Officers present and past.

XI. Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June September, and December; on each of which occasions the Masters and Wardens of all the warranted Lodges shall deliver into the hands of the Grand Secretary and Grand Treasurer, a faithful list of all the contributing Members; and the warranted Lodges in and adjacent to Loudon shall pay towards the grand fund one shilling per quarter for each Member, over and above the sum of half-a-guinea for each new made Member, for the registry of his name; together with the sum of one shilling to the Grand Secretary, as his fee for the same; and that this contribution of one shilling for each Member shall be made quarterly, and each quarter, in all time to come.

X. At the Grand Lodge to be held annually on the first Wednesday in September, the Grand Lodge shall elect a Grand Master for the year ensuing (who shall nominate and appoint his own Deputy Grand Master, Grand Wardens, and Secretary) and they shall also nominate three fit and proper persons for each of the offices; of Treasurer, Chaplain, and Sword-Bearer; out of which the Grand Master shall, on the first Wednesday in the month of December, choose and appoint one for each of the said offices; and on the festival of St John the Evangelist, then next ensuing, or on such other day as the said Grand Master shall appoint, there shall be held a Grand Lodge for the solemn installation of all the said Grand Officers, according to ancient custom.

XI. After the day of the Re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working, and instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each Lodge in all the degrees, according to the form taken and recognized, by the Grand Master, Past Grand Masters, Grand Officers, and Representatives of Lodges on the day of Re-union; and for this purpose the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges, within the Bills of Mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition: and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress may be happily restored to the English Craft.

XII. When the Master and Wardens of a warranted Lodge shall report to the Grand Master, to his satisfaction, that the Members of such Lodge have taken the proper enjoined obligation, and have conformed to the uniform working, clothing, &c., then the Most Worshipful Grand Master shall direct the new Great Seal to be affixed to their warrant, and the Lodge shall be adjudged to be regular, and entitled to all the privileges of the Craft; a certain term shall be allowed (to be fixed by the Grand Lodge) for establishing this uniformity: and all constitutional proceedings of any regular Lodge, which shall take place between the date of the Union and the term so appointed, shall be deemed valid, on condition that such Lodge shall conform to the regulations of the Union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity, of the Provincial Grand Lodges, Military Lodges, and Lodges holding of the two present Grand Lodges in distant parts; and it shall be in the power of the Grand Lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of Masons, and to declare the Warrants to be forfeited, if the measures proposed shall be resisted or neglected.

XV. The property of the said two Fraternities, whether freehold, leasehold, funded, real, or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one grand fund by which the blessed object of masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter to add other names to the said trusts; or, in case of the death of any Trustee, to nominate and appoint others for perpetuating the security of the same; and in no event, and for no purpose, shall the said united property be diverted from its original purpose. It being understood and declared, that at

any time after the Union it shall be in the power of the Grand Lodge to incorporate the whole of the said property and funds in one and the same set of Trustees, who shall give bond to hold the same in the name and on the behalf of the United Fraternity. And it is further agreed, that the Freemason's Hall be the place in which the United Lodge shall be held, with such additions made thereto as the increased numbers of the Fraternity, thus to be united may require.

XVI. The fund, appropriate to the objects of Masonic benevolence, shall not be infringed on for any purpose, but shall be kept strictly and solely devoted to charity; and pains shall be taken to increase the same.

XVII. A revision shall be made of the rules and regulations now established and in force in the two Fraternities; and a Code of Laws for the holding of the Grand Lodge, and of private Lodges, and, generally for the whole conduct of the Craft shall be forthwith prepared, and a new book of Constitutions be composed and printed, under the superintendence of the Grand Officers, and with the sanction of the Grand Lodge.

Done at the Palace of Kensington, this 25th day of November, in the Year of our Lord 1813, and of Masonry 5813.

EDWARD, G.M.

THOMAS HARPER, D.G.M.

JAMES PARRY, P.D.G.M.

JAMES AGAR, P.D.G.M.

In Grand Lodge, this first day of December, A.D. 1813

Ratified and Continued, and the Seal of the Grand Lodge affixed.

EDWARD, G.M.

Great Seal.

ROBERT LESLIE, G.S.

AUGUSTUS FREDERICK, G.M.

WALLER RODWELL WRIGHT, P.G.M. Ionian Isles.

ARTHUR TEGART, P.G.W.

JAMES DEAN, P.G.W.

In Grand Lodge, this first day of December, A.D. 1813.

Ratified, and Confirmed, and the Seal of the Grand Lodge affixed.

AUGUSTUS FREDERICK, G.M.

Great Seal.

WILLIAM H. WHITE, G.S.

A meeting of the Grand Lodges, in pursuance of Article V., was held on the 1st of December, 1813, at the Crown and Anchor Tavern in the Strand. The articles of Union were laid before these Lodges, and received with masonic acclamation; the Articles were unanimously confirmed. "THE LODGE OF RECONCILIATION" was then constituted; the Royal Grand Masters, respectively, having nominated the following Brethren to form the same:

Old Institutions.

R. F. Mestayer, of the Lodge	No. 1.
Thomas Harper, Jun.	1.
J. H: Goldsworthy	2,
W. Fox	4.
J. Ronalds	16.
William Oliver	77.
Michael Corcoran	194.
R. Bayley	240.
James M'Cann	244.

And Brother Edward Harper, Secretary thereof.

Constitution of England.

Rev. Samuel Hemming, D.D. of the Lodge No. 384, RWM	
William Meyrick, P.M. 1	S. W.
William Shadbolt, G. Stewards' Lodge	J. W.
Stephen Jones, P.M.	1.
Laurence Thomson	54.
Joseph Jones	66.
Jacob Henry Sarratt	118.
Thomas Bell	180.
J. Joyce	453.

And Brother William Henry White, Secretary thereof.

Their Royal Highnesses the Grand Masters then signed the Articles of Union, and each affixed the Great Seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary of each of the two Grand Lodges respectively.

FINIS

Rogers & Harley, Printers, Elizabeth Street, Brisbane

IN SEARCH OF FRATERNAL SOCIETIES

by Dr. Bob James KL



This ornate certificate was produced for members of the Tasmanian Primitive Lodge (No 3) of the Independent Order of Odd Fellows, established in Hobart Town, 3 September 1846. Its founding Rules were published in 1847 by John Moore and were signed off by the Noble Grand George Orford.

I've been researching what I call 'fraternal societies' for nearly four decades, which means that I've read a lot of books, visited lots of museums and seen a lot of 'stuff' associated with lodges – regalia, coffins, charters, masks, Charge Boards, banners, etc, etc. A fair bit of 'stuff' has stuck to my fingers – because

its owner or custodian no longer wanted the responsibility or because I had to rescue it from oblivion. A lot was friendless, one step from being chucked in the bin, some had been left behind in a cupboard when a lodge closed its doors. One member's certificate I was handed after it had been taken from under the member's washing machine where it had been serving as a drip tray. I've rescued one lodge's total holdings from second-hand shop owners (I call them Steptoe and Son) who had only just saved them from a skip into which the members were throwing them, often breaking them up first because they were too big to fit. I have large marble headstones and hand-painted memorials on tin of lists of members who served and died in the First World War. They are not all Masonic but don't turn away. This is important.

I've spoken many times about what some call my obsession – to international conferences, small family history groups and museum professionals. Over thirty years, the account I've provided has changed many times as my understanding has increased. Initially, I had no idea what I was looking at, and over the time, I've been forced to reconsider even the most basic terms, such as how to most appropriately label these societies.



In order to interest others in this story I've tried different approaches. I've emphasised the secretive side, I've emphasised the apparent weirdness of the signs of fraternalism, I've emphasised that today's National Health Funds were once Orders of Odd Fellows, or of Foresters. None of these assertions has been wrong but they've created misleading impressions – that, for example, 'fraternal' means health funds, or that 'fraternal' means secret societies, or that 'fraternal' means 'the Freemasons' and not much else. It has taken me a long

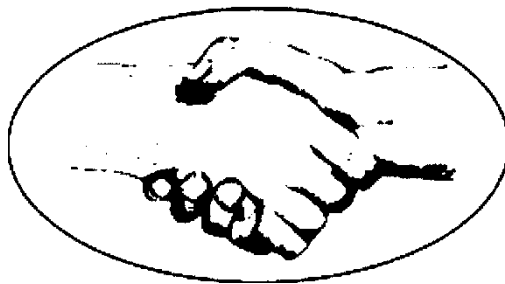
time to realise the range and variety of 'fraternal societies', their significance in the whole of 'our' history, and that no matter how weird or old-fashioned something might seem now to you, to other people that 'thing' whatever it was, was created and used by people for whom it represented a basic belief. It was a cultural identifier and part of their living history. It's a lot like a crime scene for me - the crime being not treasuring one's own history. In this case it's a Major Crime and I've been piecing together the clues left behind, interrogating the various witness statements and grilling the suspects.

In trying to attract attention I've been knocked-back numerous times. A curator at the National Museum of Australia once said to me: "*We already have a Masonic apron. Why do we need another one?*" Then there was this from numerous people: "*What do you mean? The Freemasons were important right back at the earliest days of Botany Bay! If that was true it would already be in the books I read in university – Manning Clark, and Blainey, and the rest.*" Certain Freemasons weren't happy when I told them about the other secret societies that came out in the First Fleet and that competed with Freemasonry for political influence. "*Get out of it!!! Freemasons don't have anything to do with politics ...and we are not a secret society.*" Unfortunately, truth doesn't always match up with what our leaders tell us. Australian authors have often touched upon what was right in front of their eyes but made nothing out of it. The evidence that I was seeing was telling a story that was very different to what members were being told. Australia's best-known authors should have known better. Donald Horne wrote in 1964: '*The spirit of fraternalism permeates the nation*' but he wrote nothing of its history or importance. He also wrote that 'the Freemasons' were the strongest force in his birthplace, Muswellbrook, but he didn't write anything about that either. Freemasons were, and are, highly involved in politics, from their beginning. And to understand the true story you have to take more than Masonry into account. You have to know the whole story.

For nearly 40 years I have had almost a house full of 'stuff' to look after – repair, catalogue, write about and learn from. I've known for a long time that there had to be someone after me and now that I've made 80 and had my mandatory heart attack it's become a major priority. In 2015 I began talking to Newcastle University (NSW) and after many twists and turns we have reached the stage where the Bob James Centre for Fraternal Studies has a dedicated space, with hanging racks and on-line catalogues, a web-site with digitised images and has made audio tapes for the archives of fraternal 'personalities'. The Centre has opened its first exhibition and has begun networking with similar centres overseas. Perhaps there are such places I don't yet know about?

in Australia? It is appropriate for this collection be held in Newcastle, not because I was born here, but because, firstly, this city over two centuries has contributed a great deal to the fraternal story and, secondly, because this University is showing an inclination to promote the study of artefacts well beyond paper records. All need consideration and protection.

My philosophy has always been that this 'stuff' was too important to be allowed to fritter away and I was damned if I was going to let it be dispersed when I died or worse, let it go back into the skip. It's not a complete collection because I'm not an organised collector, searching for the missing piece that will make me millions of dollars. I'm an accidental collector, who treasured fraternal memorabilia when almost no-one else seemed to care. It is becoming more valuable as the auction houses sense a change in the wind but it's been valuable to me from the beginning because it was a puzzle – why was there so much evidence of fraternal societies when the history books don't mention them at all? What was the story the evidence held hidden within itself?



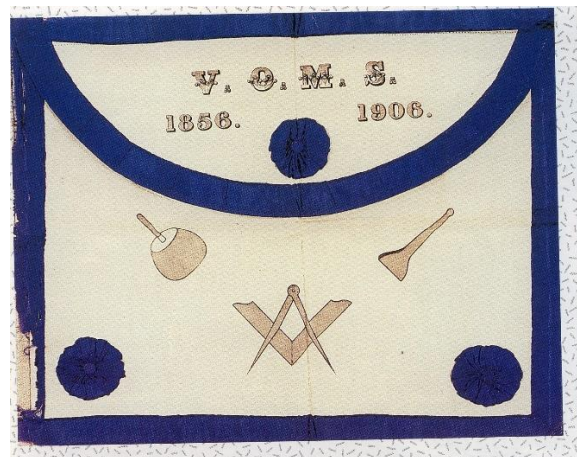
I first got into this work when I noticed what I thought at the time were 'Masonic' symbols in Trade Union banners – the Eye of Providence, beehives, angels and divine light. I had just started a PhD degree about the history of May Day in Australia so I was very interested in what seemed an impossibility. The evidence was quite clear and couldn't be doubted but when I asked trade unionists why these symbols were where they were, I was threatened with physical injury "*You don't talk about Masonry here – they're our worst enemies!!!*" OK, but when I asked some local Masons I had the same reaction. And more than that - neither group had the faintest idea that the combination of trade union and masonic symbols existed, let alone how the mixture had come about.

I finished my doctorate in 1994 but remained fascinated by the story behind the apparent paradox I'd discovered. It didn't seem sensible to study trade unions or the Masons by themselves because they were obviously parts of a single story. But what was that story? It wasn't in the histories of 'Freemasonry' or of the labour movement. The histories written to describe the heroes and the advances made by both lots of initiated brothers treated each

organisation as though it existed in isolation – ‘Freemasonry’ was supposedly quite separate and unique and the working class had only itself and the ‘dreaded’ bosses to contemplate. Nothing else was needed to understand or so I was told. Yet, evidence to the contrary kept accumulating - Rituals for ‘Brotherhoods of Railway Engineers’ or ‘the United Society of Steel Workers’, along with secret oaths of loyalty and references to Grand Masters who were not ‘Freemasons’. There were lodges of coalminers, chapels of printers and of course, there were the operative stonemasons who were so prominent in Masonic creation stories, and there were their ceremonial aprons:



This is an English version



This is an Australian version

The more I read and the more I looked into the history the more it seemed that a new history of these organisations in Australia was needed, one that took account of the evidence. But the clues I kept finding were telling me that the problem was even bigger than I had so far realised. There were other societies which had to be brought into the story – lots of them. I was looking at a new history of European Australia – all of it since 1788!

Freemasons know little of even their own Order's history. I mean the Order's real history not its mythology which claims Adam and Solomon as brothers and insists 'Masonry' can do no wrong. They don't know that in the 1790's Freemasonry was publicly accused of sedition because its lodges administered secret oaths. Or that Britain's Prime Minister Disraeli in the 1850's and 1860's considered 'secret societies' to be among the greatest threats to European democracy. Even as English Freemasonry enjoyed governmental and vice-regal patronage in the late-19th century, itself an extraordinary development, the brotherhood was being widely vilified as a satanic invention. [SEE my '*The Rise and Fall of English Freemasonry – Geo-Politics, Espionage & the Heroics of Empire*' on website <www.fraternalsecrets.org>] Professional historians might be expected to be better informed but in this country the lack of understanding is profound. Academics and professional historians appear

totally ignorant of Masonic history and thus their various readerships cannot be expected to know any better. The thinking spaces of the latter are open to whatever the merchants of myth and legend, or inadequate research, wish to push at them. The best known writers do not appear to have even registered the existence of many other secret fraternities – in Australia, the Fraternity of Mutual Imps, Daughters of Temperance, the Loyal Orange Institute, the Hibernians and the Holy Catholic Guild, the Ancient Order of Foresters, the Odd Fellows, Knights of Labor, the (Jewish) Righteous Path and the United Society of Boilermakers of NSW, to name only a few.

We all know that media companies shape their content to favour one section of the population. And we all know books about wars and such are written and put into schools and colleges by the authors who can be relied on not to question the patriotic images, despite what the evidence says. Some countries are worse than others, of course, but even here in sunny innocent Oz – the land of supposedly free speech and robust, plain-talking – there are sacred cows, myths and beliefs which are rarely confronted because to do so is considered to be dangerous – to one's job, one's career and one's health. Put those things together and you have 'fake news', which has to include what passes for 'our' history. The essays on my website are about conspiracies that actually happened – when the Australian Labor Party (ALP) was being formed, as English Freemasonry prospered, and as white Australia's version of fraternalism ('mateship') lived and died. That these histories have been lost (ignored/denied/buried) has turned out to be another conspiracy. The most recent essay here is on 'Conspiracy Theories' involving Jesuits, Jews and Freemasonry.

To change people's minds about something, especially the minds of people who believe they already know everything they need to know, you need publicity and you can only get that if you have some exciting news or an exciting place that attracts attention. Fraternalism through its representative organisations have played substantial and defining roles in the evolving Australian white society from 1788 and continue to do so to the present day. Has it ever been suggested to you in school, college or university, for example, that to understand British arrival at Botany Bay in 1788 it was necessary to understand Freemasonry and the Loyal Orange Institute? I suspect not. Fraternal societies have been significant players in Australian politics and economics, in religious affairs, and in sporting and entertainment arenas. There is a considerable need for more research. Rigorous interpretation of available the evidence will prompt more questions. But treat these for starters: Don Bradman was among other things a Freemason and a Protestant who sought to keep

Catholics in a secondary position within Australian cricket and if possible, out of the Test team. Similarly, the Australian Rugby League team sent to the UK in 1948 excluded a Catholic despite wide-spread wisdom he was the best player in the country. After Les Darcy died in the US, his body was returned to Australia where it was taken charge of by a party from the Australasian Holy Catholic Guild. The news footage of the time shows them in regalia. 'Jimmy' Comerford, miners advocate, well-known locally, nationally and internationally as honest and plain speaking, was on the one hand a Communist Party member during the height of the Depression, the Chifley Miners' Strike of 1949 and the Cold War, on the other he was a proud member of the MUIOOF, the Manchester Unity Order of Odd Fellows. His name badge is in the collection. You will be taught none of these facts in school or university. You won't be taught either that Ned Kelly went to Glenrowan with a sash of 'the Hibernians' under his armour. Or that a 'friendly', the Australian Natives Association was the main vehicle for the push to federate Australian States in the 1880s and 1890s. Or that Francis Greenway, first professional architect in Sydney was whipped by the Master of a Military lodge because he, Greenway hadn't finished a ceremonial apron on time. Because non-indigenous history of Australia is basically of the 19th and 20th century the evidence of 'our' fraternalism can tell of the whole country's development through those years. It can even help to explain why indigenous residents, the people who got here a bit earlier, were treated so badly.

In 2010 I began '***They Call Each Other Brother***' with an account of convict, Jane New, her apparently respectable lover in 1829 and the significance their story had played in the origins of English Freemasonry in Sydney. I wrote:

In Sydney, in 1829, John Stephen, Worshipful Master of the Masonic 'Lodge of Australia' welcomed seven of the colony's business and professional men to join with him in celebrating the brotherhood and to induct more candidates into its mysteries. In that same year, the same John Stephen, bigamous paramour of convicted shop-lifter Jane New, lied, forged court documents and engaged petty criminals to smuggle her out of the colony to enable her to escape a death sentence.

In 2006, an Australian researcher, Carol Baxter, concluded that Stephen had been an inveterate liar and opportunist well before he met the woman who became his 'irresistible temptation.' Baxter showed also that the Stephen family were deeply involved in undermining Governor Darling, in total contravention of the pledge demanded of all Freemasons that they support legal authority. In 2008, North American scholar Jessica Harland-Jacobs introduced her book Builders of Empire, with the letter John Stephen wrote to England's Grand Lodge in 1827 requesting a Charter to establish what was to be the first English Masonic lodge in the colony. Harland-Jacobs used this letter to exemplify Freemasonry's place at the heart of British imperial achievement and the brotherhood's impulse to be ultra-respectable and free from political controversy.'

A mix of public respectability and human corruptibility is not uncommon, and neither is the central place of social networks. Influential Freemasons have expressed privately their belief that the imperial-Masonic connection was vital, continuous and common. In the early 20th century, Lord Amphill, ex-Viceroy of India, Governor of Madras and Deputy Grand Master for Madras declared that he had found *'Freemasonry to be the only effective means of promoting social intercourse among the various creeds, colours and classes of India.'* In other words, Freemasonry was a major political tool of the British government in 'winning hearts and minds.'

In the beginning I couldn't understand why this material was neglected, why it had been left to rot and why there seemed to be no interest in the exciting stories it was slowly revealing to me. Eventually I realised that even the neglect and the ignorance fitted into a single huge jigsaw puzzle that told one story. The fraternal societies, from the biggest to the smallest, had been in competition with one another – for members, for publicity and for social and political influence. The histories they were telling themselves about themselves were not based on facts but were based on their need to pretend they were unique and that they had no connection with any of the others. To get at the truth demanded that they be treated together which meant that I also had to expose the in-house stories as false. I also had to expose the negative stories that each fraternity had told about the others and the negative parts of their history that each had left out. Over many decades the fraternal societies have been deeply involved in important political events, like England's wars with France and Spain, like the Irish Rebellion of 1798 and the Holocaust. Governments needed the societies on side and those that were in opposition had to be controlled or eliminated. Secrecy was important to 'the brothers and sisters' whether loyalist or more independent. If you were a loyalist when war broke out, you probably joined the army, or the navy. In George III's time, the Acting Grand Master of England's 'Moderns' Grand Lodge, Lord Moira had his own 'Masonic Regiment' even though his oath as a Freemason demanded he remained politically neutral.

I use the term 'fraternal' as it more accurately captures the essentials common to 'the Masons' and the 'secret societies' and makes sense of them in a way that previous treatments have rarely done. Fraternalism, in the sense in which I use it, has shaped each and every Australian. On the other hand, '**mateship**' which seems to mean the same thing, is bandied about as a mantra of 'Australianness', as if everyone knows exactly what is meant when it is no more than a superficial distortion of the historic reality. Associating the belligerent street masculinity of the so-called Cronulla Riots of 2005 with the Eureka Stockade of 1854 is

valid only at the expense of truths which are both more interesting and less exclusive. Secrecy, of course, implies an unwillingness to be seen. In the 19th century the change by fraternal societies, including 'the Freemasons', from an oral culture of passwords, secret handshakes and oaths against disclosure, to one of vivid colours and a great desire to be seen and recorded, is a curious but pivotal element of this story. It just so happens that the transformation from dangerous, shadowy conspirators into celebrated, flag waving advocates of 'modernity' and community progress not only parallels but it encapsulates almost the whole life-story of non-indigenous, Australian society.

'Mateship' or 'mutual aid' by another name, is not about wrapping yourself in an Australian flag, or arguing about Australia Day. It's about establishing binding contracts with like-minded people so that you are bound to help them when they need help, and they are bound to help you when you need it. But as you already know - there's a lot more than that to the reality of fraternalism.

I need to explain: By 'fraternal' I mean societies which either currently use, or have used in the past coded regalia, secret passwords, signs and ritual, and which have had a philosophy of mutual aid. This doesn't mean that all secret societies have believed in mutual aid or that all fraternal societies have been secret societies. It doesn't mean that all fraternal societies were on the same side in conflicts, such as the Labour Party Split, or the arguments over Medicare, or the disputes over State-Aid to Schools.

The first three of four sub-groups are: 'Friendly Society', 'Speculative Freemasonry', and 'Trade-oriented Society'. A fourth, equally important though rarely noted sub-group brings together societies which are 'fraternal' by definition but which are neither Friendly Societies, trade-oriented nor Masonic. For example: the Loyal Orange Institute, the Scouts and Girl Guides, and the Ku Klux Klan. It's important to understand that all of these organisations started from the same place and thus have similar ways of operating. Because of their shared history and because of the nature of the inter-connections between and amongst them, the four 'strands' constitute a single phenomenon and need to be understood that way, even if hostilities between them still exist. My grouping them in this way doesn't mean that I think they are all the same. They are very diverse, in fact, and very distinct. Some you may have heard of, some you won't. The essential practices of fraternalism, which this audience may recognise, will help. They all have or have had in the past:

- * a gathering point, often designated a 'lodge', usually indoors and usually secured against the un-initiated;
- * a ceremony investing initiates with membership;
- * an oath of acceptance and fealty sworn by the incoming member;

- * a structure of internal advancement, each level marked by further ceremony, or by a coded token, and each marked by
- * increased levels of discipline and of responsibility related to the internal workings of the organisation and to the organisation's wider 'message' which
- * necessarily binds each member to the whole, as both contributor and recipient,
- * that whole represented - physically, financially, symbolically and socially - in positive terms for the individual, the group and/or the group's community. The idea of a lodge or an Order as 'a family' is often cited.

Neither retail nor wholesale 'co-ops' fit the 'fraternal' definition. Because it has been people of lower socio-economic position who most needed the financial benefits offered by both co-ops and 'fraternals', a preponderance of working people in their memberships has prompted assertions that they are similar in role and function.



The hierarchy of fraternal positions within a 'lodge', from the newly-initiated member to the 'Grand Master' personify the structure we, elsewhere, label 'democracy' and in which context applaud a candidate who, on merit, makes it from the bottom rung to the top, the so-called 'log cabin to White House' phenomenon. It is precisely this capacity for advancement that the fraternal essentials were put in place to achieve. In earlier times, a person's gradually deepening moral understanding and his or her acceptance of more and more responsibility at each 'rung of the ladder' measured their level of 'enlightenment'.

The various signs, lessons and status markers such as regalia had, in theory, to be earned by patient and diligent study of the fraternal message, and when achieved were indicators to the member and to his or her peers of progress.

The bulk of recorded fraternal members has been male leading to equally erroneous assumptions that only working-class men can be 'mates' and that only men can be members of a fraternal society. My definition of 'fraternalism' does not and is not intended to exclude females. 'Fraternalism' is a term pinpointing an approach rather than the gender of the members. This is borne out by the presence of many female 'fraternities', of female-exclusive 'lodges' and of many female fraternal members.



This mixed 'lodge' was of the Independent Order of Good Templars.



This was a Rebekah 'lodge' of the Independent Order of Odd Fellows.

The story of fraternalism, nevertheless, highlights a number of gender-based psycho-social struggles, such as the right to vote and the right to marry outside

one's allegiance. It's important to understand that fraternal societies were not invented by someone as an ideal. They came about because of the stresses and strains of human existence. Because of people's need to survive in times of war and famine, fire and pestilence, two of the essential ideas of fraternalism - self-help and mutuality – embody a contradiction. They are a response to the need for security among people who must co-operate and live together but can never fully trust one another. So, 'our' fraternalism is historic before it is idealistic. It came about in a particular way. The Christian Bible provided the basic text, allegories and symbols, and European history, from the Middle Ages on, shaped the details, which have included a confused but aggressive masculinism. Male-dominance, however hoped-for and however strongly insisted on by certain historical figures, has never been completely achieved or maintained precisely because fraternalism's intentions and principles emphasise growth, intuition and universality. Thus, for example, there has been a continuous debate since the 18th century on the appropriateness of women being Freemasons, and there are various exceptions to the Rule or 'Landmark' of English Freemasonry that they can't be.

Fraternalism has contained other tensions which derive from its history,

- * from the replacement of the mediaeval with the 'modern',
- * from the replacement of Catholicism with Protestantism as the dominant religion in the British Isles,
- * and from the fragmenting of the original integrated, mediaeval package into separate 'strands' which were then in competition one with another - for members, for social resources, for power, status and scholarly acknowledgement.

It is from this fragmentation that we now have the separate categories, 'Freemasonry', 'friendly society' and 'trade union.' This is not a situation unique to us. Differences are visible when you compare, say, the Australian, the British and the 'American' experiences. And then there are all the non-English, non-Biblical fraternal societies' which have the same features as 'ours'.

Fraternal gatherings, and their assembly points, are not always called a 'lodge', the basic fraternal unit being variously 'lodge', 'tent', 'court', 'branch', 'division', 'sanctuary', etc depending on the 'Order' or society. I use 'lodge' throughout, unless referring to a specific 'Order'. The word 'lodge', the place and the group, has represented two worlds simultaneously:

- * a Bible-based spiritual world and
- * the flesh-and-blood world of human threat and response.

'Lodge' executive positions have straddled the spiritual and the physical worlds. All initiates have been told they can 'progress' from the lowliest to the highest of lodge levels if they show the right attitudes and application. In recent times the

‘modern’ path of advancement from less to more power and wealth has dominated the more traditional path, i.e. of enlightenment, from darkness into light. Material advancement has always been available but where traditionally the secular and the spiritual were more or less in balance, in the 19th and 20th centuries the secular came to dominate as part of the industrial/managerial revolution. The first attempts to distinguish ‘friendly society’ from ‘trade union’ occur at the beginning of that era, just as ‘Freemasonry’ was emerging from its own revolutionary period. So the idea of ‘Modernism’ grew from and consolidated the earlier social ‘building blocks’ while people were still struggling to resolve the inherent contradiction. Accounts of contemporary events and labels given in hindsight, such as ‘the age of enlightenment’ and ‘the growth of western civilisation’, are partisan and therefore not strictly true. Certain key events, such as the French Revolution and the War of American Independence, have also been used to assert a clear break between pre-modern, even primitive lodge rites of association and ‘modern’ methods of organisation and behaviour.

It has been argued, too, that the effect of the transportation of seven Dorsetshire labourers to the colonies in 1834, the so-called ‘Tolpuddle Martyrs’, was so great that secret rites and regalia were abandoned by worker ‘combinations’ lest the authorities transport anyone even found in possession of ceremonial items. The evidence supports only that some changes were made shortly after the trial by some societies in England, but that many new societies took up many of the fraternal essentials, while others simply carried on. Before the end of 1834, as one example, English boilermakers had founded their ‘new’ national federation, and included initiation ceremonies, loyalty oaths, passwords and secret signs in their Rules. After 1834, even affiliated societies like the various Orders of Odd Fellows, while insisting they were totally loyal to constituted authority, maintained the idea that initiated members were privy to special knowledge. The 1847 Amended Rules of IOOFMU show Rule 54:

‘If any member make known the secrets of the Order, he shall be expelled, or suffer such other punishment as a committee of his lodge or district may think proper.’

Such statements are inexplicable without a long-term view of fraternalism and its socio-religious sources. Equally real, but equally inexplicable to an uninformed observer, was the 1886 opening ceremony of Wingham’s Oddfellow’s Hall [NSW] featuring the ‘secret customs’ of scattering of corn, water and earth on the lodge room floor. When I was ‘made’, i.e. initiated, an Odd Fellow [a member of Grand United Order of Odd Fellows, GUOOF] in 1998 I was conducted into the lodge room by the Inside and Outside Guardians, one on each side, hooking my little fingers with one of theirs - a very old, ‘secret’ custom, still alive at the end of the 20th century, despite a scarcity of candidates, and despite a century and

more of attempts to kill all non-material aspects of fraternalism, with discouragement and ridicule.



The UK's Robert Leeson has described this longer perspective in the vital matter of tramping, a fraternal circumstance which feeds directly into NSW's colonial experience. Leeson concluded that the 'travelling brother' forced, from mediaeval times, to tramp from 'lodge' to 'lodge' for work or for aid, laid down the networks which, in the 19th and 20th centuries became the national trade federations:

'The stranger from the club in another town had become the brother of the nationwide union. And the traveller or tramp had now become a part of the rules of the organisation he had helped to bring into being.'

The nomadic worker, so important to the settling of Australia's inland and to our industrial history, is just one of the under-acknowledged elements of fraternalism's heritage.

The UK's 1834 'New Poor Law' rendered any British 'traveller' a target for suspicion and forced all battlers to fend more for themselves. While attacks on worker 'combinations', whether labelled 'trade union' or not, continued for decades in the northern hemisphere, and found voice in southern reaches, the 19th century saw the greatest wave of fraternal societies the world has ever seen surge into all habitable corners. Britain was not the only source of the fraternal essentials, and with Europeans spreading around the world in greater numbers and at a faster and faster rate, the records of numerous societies, some trade-oriented, some not, show a continued use of fraternal regalia, officials and meeting procedures well into the 20th century.

MORE HISTORY – (YOU MAY WANT TO STOP NOW – THE PICTURES ARE WORTH A LOOK)

Complaints about fraternal 'evils' went beyond secrecy and wage-demands to encompass conviviality and anti-patriotic nationalisms, and even the gloves, banners and emblems used in parades were, for some believers, tokens of devil-worship. For Freemasons, rich or poor, and for artisans in trade-based or non-trade-based benefit societies alike, the 19th century choice was between independence, which could bring government harassment, and a projected 'respectability'. Choosing to register and thus become subject to the formalities of the managerial system meant bowing to government demands about the kinds of activities which could be pursued, the levels and kinds of benefits, how funds could be invested, how records were to be kept, etc, etc. As the regulatory system developed, any society not registered and not conforming to demands, would eventually be told they no longer existed in any legal or statutory sense. Choosing independence was thus not a real option for most, despite the often-projected image ('myth') of the self-reliant 'British', or 'Australian', working man. Most societies eventually perceived advantages in the new approach, over time moving to centralise administrations in their Grand Lodges, or in the case of 'trade unions' the peak body of the ACTU, and State Trades Hall Councils. Between the peak body and the local 'lodge' a system of district representation evolved, often with its own rites and regalia, lectures, passwords and the like.

The FRATERNAL ERA began with the mediaeval societies known as 'guilds', 'fraternities' and 'confraternities', among other names. Comparable organisations probably existed much earlier but the evidence is not clear. In their feudal forms they were central to trade, industrial and religious affairs and thus to political relations at all levels. Initially they were the means by which insiders guarded knowledge which was the basis of their craft skills and the means by which they secured employment and assistance when not employed. Built into the whole gamut of fraternal processes, what I call 'protective' secrecy made signs, symbols, passwords, grips and coded regalia practical necessities. In times of intense conflict, secret practices were a barrier to penetration by authorities and marked a line of demarcation between autonomy and self-rule, on the one hand, and neutralisation or dependence on those authorities for legitimation on the other. As industrialisation increased the State's urge to know and thus control, that marker became hotly contested. In the 18th and 19th centuries secrecy was, for some people, proof sufficient that fraternal societies were evil, corrupt, seditious and mere manipulators of the weak and gullible. 'Modern', democratic society did not require, indeed abhorred secrecy. An 'exposer' of Odd Fellowship in Boston wrote in 1846:

I should rejoice if my friends who are in the institution, if all its members, would abandon it forever. I should rejoice to see them discard its folly, eschew its secrecy, turn their backs on its bonds and its grips, and stand out 'unchained' in open day, and on a level with their fellow-citizens, looking to God, to justice, and to law, for protection.

Claims by a society's membership to be unique, e.g. on the basis of a divine origin, an eternal existence or involvement in a particular event or series of events, are not evidence for those claims. They may indicate a faith, an ideology or a desire for a short-term political gain. A society's title may indicate a founder's intent that the society 'look like', or 'not look like' some other organisation. It may therefore be a guide to communal dynamics at the time of founding. The title of, for example, the '*Ancient and Independent Order of Melchizedec Speculative Mechanics Grand Lodge*', a 20th century UK society, was as much a marketing strategy as a guide to affiliations or origins. Recorded variations in treatment by authorities may be more useful. Claims by a third party to know 'the truth' about a society can be as ill-informed or as self-serving as claims to be 'the truth' by a society's advocates. Numerous historians appear to have accepted claims by society members at face value, sometimes because they are themselves members, e.g. of 'the Freemasons.' Scholars writing on religious matters have often been swayed by their own belief systems into favouring one 'official' account over another, and at times writing the unfavoured out of the record altogether.

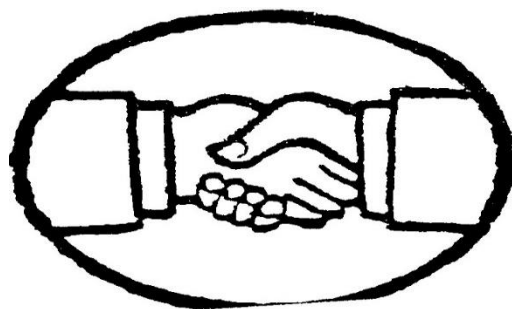
The evidence doesn't support, either, the commonly held notion that a fraternal family tree can be drawn up in which one society or sub-group is assigned a primary place or status. It is not the case that all other fraternal societies copied their rites from 'Freemasonry' or that, in some other way, the 'masonic model' was adopted by more recent societies. Descriptors such as 'masonic', 'pseudo-masonic' or 'proto-masonic' are almost never useful. Similar labels such as 'proto-trade union' or 'modern trade union' are confusing rather than helpful.

The complementary nature of 'industrial' and 'friendly society' functions is clear. The benefit covering strike pay waxed and waned over time as a result of conflicting opinions affecting health and welfare insurance payments. In practice, branches of Affiliated Orders of Friendly Societies and elements of Speculative Freemasonry have been closely intertwined with 'labour' organisations. Similarly, societies such as the Loyal Orange Institution and the Sons and Daughters of Temperance have been active politically, often militantly. Their members were often the same people, as concerned with spiritual significances and health facilities as they were with wage-levels or political representation. Involvement flowed directly from the fact that originally, numerous lodges, named for a trade or not, existed because of a work site and the recruitment policies of their employers.

Logically and in practice, wages and benefits are linked as parts of a single process. Maintaining the health of members and families through sickness and other benefits is exactly what wages do and are intended to do. Sickness, accidents, death, unemployment, loss of tools, the very contingencies which benefit funds guard against, are the events most likely to weaken a worker's capacity and/or resolve to 'maintain wages.' The reverse is also true – keeping someone in work and at a reasonable level of wages is precisely the method whereby the funds for sickness and other benefits have been built up. This arrangement also stems from feudal times when belief systems about health, wealth and welfare were tied up with religious beliefs and the ceremonies to ensure against poverty and crop failure.

In so-called 'modern times', arbitrary distinctions between fraternal societies have paralleled separation of fraternalism's elements from one another. Today life insurance, political contests, public celebrations and symbols are often considered to have nothing to do with each other. So, although fraternal forms of 'mutual aid/self-help' which did manifest in Australia spread to every nook and cranny you will find lots of books about individual Masonic lodges, and a lot about labour conflicts that don't refer to fraternalism at all. Evidence of the painting-over of symbols on the walls of Trades Halls where a variety of 'lodges' once met, for example, in 1929 Lithgow is indicative:

'The question of who was to blame for the obliteration of the emblems on either side of the stage in the Trades Hall, which has been productive of much criticism by the various unions for some time, was finalised at the half-yearly general meeting of shareholders of the Lithgow Trades and Public Hall Co-operative Society Ltd, held in the Union Offices on Friday night...Ald. HJ Blackburn ... said the emblems had been held almost sacred by the unionists of the valley, for they were symbolic of their movement.'



The symbols were probably those most commonly found on the banners and official documents of the fraternals, i.e., beehives, lambs (of God), handshakes, an Eye (of Providence), bibles and shepherd crooks. The UK's Friendly Society of Operative Stonemasons, established in 1832, was simultaneously a 'friendly', a 'trade union', and, on the basis that it was 'working' a seven degree

structure of advancement within its lodges to the end of the 19th century at least, it was also a speculative fraternal society. That it was not alone in being multi-faceted is shown by the under-researched but available Australian material. In 1858 the Operative Stonemasons Society meeting at the Odd Fellows Hall in Sydney's Haymarket, and about to initiate the first NSW Eight Hour Day procession, authorised a circular which argued that all 'Masons', i.e., society members, should join 'the Union':

'It has been thought that the distance of our present and only lodge-house from your abode has been the cause of keeping you from us; and in order to obviate this difficulty, it is proposed to open a Branch lodge in your immediate neighbourhood.'

In 1885 the Newcastle, NSW, branch of the Operative Stonemasons Society was still 'making', i.e. initiating, new members. Of similar significance is the usually neglected footnote recording that when branches of the Progressive Society of Carpenters and Joiners were being established in regional NSW, a list of intending members and their 'initiation fees' were collected and forwarded to Sydney. Tylers, or 'door guardians' operated at meetings of the Sydney Coal Lumpers, which was not established until 1882, of the United General Laborers' Association of Newcastle and of the United Laborers Protective Society of NSW in 1892. This last body listed in its assets for 1892: banner boxes, books, regalia and other lodge property to the value of £110 out of a total of £146/12/-. The following needs to be read, then, not as indicating something 'extra' but as an essential and natural element of being a 'trade union':

'The quarterly meeting of the Trolly and Draymens Union was held last night at the Trades Hall, Dixon Street (Sydney) ... It was resolved to establish an accident benefit fund in connection with the society, the rate of benefit distribution to be 10s per week during the first two months and 5s per week for the succeeding month.'

Strike pay was then and is now just another benefit fund, another contingency against loss of the bread winner's capacity for employment, ultimately the reason for all fraternal benefit funds.

A number of the associations which achieved dominance in fraternal insurance and welfare, the so-called Affiliated Orders or Affiliated Friendly Societies, either 'began' or gained huge impetus in the period just before or immediately after the 1834 Trial. The transportation sentence did mean certain rites were replaced with others but those Affiliated Orders which appear most likely to be entirely new organisations, such as the Buffaloes and the Rechabites, had no hesitation after 1834 in adopting 'secret society' artefacts and structures. The only general account of 'friendlies' in Australia is not a history as such at all. It's a political argument published in 1984 as a counter to the rampant Thatcher/Reaganism of the time. The book, *Mutual Aid*, provided me with my first answers, what I

like to say was one end of the piece of string I've been following since. The co-authors Green and Cromwell wrote:

This book tells the story of Australia's friendly societies. It tells how ordinary Australians... banded together to provide by their own exertions and from their own slender resources, some of the medical and other essential services they lacked'.

They concluded:

Clearly we think it is not good that the history of mutual aid has been ignored. We think that its mistaken absence from any general sense of Australia's past leads too easily to thinking that there are only two political alternatives: centralised socialism or profit-seeking capitalism'

Their central focus on health services and health insurance was linked to a much broader context:

'This neglected part of the Australian story ought to engage not only those who wish to see the record put straight, but also those searching for an Australian identity. The spirit of self-reliance described in these pages has consistently been a prominent part of the Australian make-up.'

These authors did not explore the historical evolution of mutuality. Nor did they ask why 'friendly societies' apparently were confined or chose to confine themselves to health services.

So:

- * all fraternal societies are variations on the same themes of survival, of secret knowledge and of self-enhancement;

- * no society remained frozen, unable or unwilling to adapt to circumstances and

- * neither theory nor 'head office' missive could guarantee that 'lodge' practice would follow the designated path. Local personalities and local circumstances were often of crucial importance.

Each of the strands has contributed substantially to its own decline which, in all cases, has been most marked in the second half of the 20th century. Members were not always on the same side when votes were taken nor always working for the same goal and there have certainly been Orders, e.g., the 'Manchester Unity Odd Fellows' (IOOFMU), whose leadership expressed opposition to 'trades unions'. Other evidence supports the notion that it was managerial/bureaucratic methods which have eroded the glue holding the essentials of fraternalism together, but that this has been a long, slow process, and is still in train. The managerial approach, of course, gave 'head office' a proxy State power to insist on conformity of practices within an association. Where Lodge Rules were once prepared locally, now they were written at a 'Head Office' in the capital city or even further afield, e.g. in Britain or the United States (of America).

In general, a concentration since 1834 on actuarial tables has loosened contact with precisely those features which Government feared the most and which were the reasons for the benefit structures in the first place. The 'modern' approach has meant that 'lodge' practices have been thought of as only to do with finances, and with increased use of expensive technology, even collection of contributions and payment of benefits has been taken out of the hands of local officials. This has meant self-respect has drained out of the lodge structure along with knowledge of fraternal history, and the reasons for having once done things differently have become vague memories. Yet while the workings of 'safe' fraternal associations have reflected a diminishing Biblical influence, the speed and strength of that diminution has been repeatedly over-stated by observers.

It seemed to me that 'things' could be read. It just happens to be the case that much of the fraternal evidence is visual evidence which is perhaps a strange thing to say about allegedly 'secret societies.' But the fact they wished to be seen as well as remain secret is a big part of the key to understanding them. My earliest efforts to understand what was in front of me included trying to 'read' the large marching banners celebrated but not interrogated in labour history.

They have often been used to decorate labour histories but have almost never been examined for their secrets. What secrets do I mean? For a start the form of parades and their functions have not changed since feudal times even though details have changed with circumstances.

At the beginning of the 19th century, all except 'the Freemasons' were illegal and even with them it was touch and go whether they were to be banned. By the end of the 19th century fraternals were literally everywhere and showing themselves off. For some years after 1788 the only parades you would have seen in an Australian colony were military, the odd church service or a demonstration protesting a government decision. By 1900 Australian towns, cities and small villages all had spectacular parades, with brass bands, floats, banners and various kinds of dress-ups, like these Order of Druids members – funerals, annual sports days, labour days and shows of patriotism and protest.



In the 20th century those bright, noisy parades disappeared again – not just from the streets but from public consciousness. In 1900 they were very popular and they were absolutely everywhere. Today, along with their history, they are forgotten. Why? Huge amounts of publicity and newspaper coverage marked every one of those fraternal event because they were the expressions of the public mood and public enthusiasms. The Freemasons paraded very publicly, and in their regalia, as did the *Federated Engine Drivers and Firemen's Association*,





and the *Amalgamated Miners Association*.

In 1901 when Australia became a Federation, there is no doubt that the Ancient Order of Druids, the Odd Fellows, trade-oriented societies, the Freemasons and the Foresters, among lots of others, were still secret societies.

The handbooks showing passwords, cyphers and hand signs are still available.



Quite a few of the fraternals were by then legally registered as 'Friendly Societies' – that is, they were benefit societies. At their regular meetings, let's call them 'lodge' meetings, members paid their contributions into the fraternal 'pot' and collectively decided who was 'good on the books' and who wasn't. The ritual, the passwords and signs were all designed to keep the society's funds in the hands of bona fide members and to prevent spies gathering information. Black and white balls were used in the first secret ballots to exclude suspicious characters, or one's enemies. All these decisions happened

behind closed doors which made governments very uneasy. But authorities of various kinds had been uneasy about fraternal societies for hundreds of years, since their beginnings in mediaeval times. The idea of mutual aid, 'mateship' is not unique to Australia and not confined to 'the friendlies' but in the 1890s around 90% of all manual workers were in mutual aid societies. This figure included what you probably call 'trade unions', the first of which emphasised that they were also 'benefit societies': e.g., the Australian Clerks Provident Society, and the United Watermens' Birmingham Benefit Society. Health and welfare! They met behind closed doors and used secret signs and initiated new members. In the HRD, the first 'trade-oriented fraternal society' was the 1857 'Mutual Benefit Society of the AA Company's Colliery Establishment'. Almost its first decision was to arrange a fund to pay for a miner, Tom Lewis, to go to Parliament as its elected representative. There he was to lobby for an improvement in mine working conditions, specifically regarding the foul air made by shifts of men working for long hours underground. Health and welfare!! The origins of the registered 'friendlies' and trade-oriented societies are in the guilds of mediaeval times. They were combination trade-unions/benefit societies/drinking or convivial societies/secret societies and religious societies. As trade-oriented societies they protected wage rates and working conditions. As benefit societies they insured members against the future, and as convivial societies they regularly paraded and celebrated their camaraderie in taverns. As religious societies with their own patron saints they acted out bible stories in Mystery Plays and paid for church services. In the 19th and 20th centuries fraternal members continued these activities but in separate societies for each one or in societies which had some of the aspects but not all.



Look at the photo of an eight-hour day procession in Newcastle. It shows a 'Masonic' symbol on the regalia of a trade union participant (Central standing figure of group of five on the right).



These are not 'Freemasons' they are stonemasons. This trade was organised nationally and affiliated with Trades Hall Councils. Minutes from one of their lodges in Queensland shows the square and compass symbol, initiations, and a tyler in the 1890s when the members were legally negotiating pay rises. They were not the only trade which met in lodges and had passwords, initiations, or distinguishing regalia or operated benefit funds as part of what was a global phenomenon. A tyler, as you well know, was the lodge officer who guarded the lodge door often with a sword. Members still made regular payments out of their wages into a common purse. And the same struggles for legitimacy, even for survival continued. As in the past, 'our' fraternals felt compelled to choose sides. The most intense divisions occurred over religion, race, class and gender, that is to say, over decision making power. This, of course, is the stuff of politics. It is why elections are hard fought and politicians are slippery fish. In the 19th century the 'friendlies' did not choose health and welfare as their sole

field of interest, 'trade unions' did not choose to make wages and working conditions their specialty. The categories came about as governments passed legislation saying what could be done by organised societies and what couldn't. It was governments which defined the categories and insisted society members choose which category they wished to be in.

Today, National Health Schemes do what 'friendlies' were doing by 1900. Cromwell and Green's book was an argument against the Welfare State and for local control of health and welfare. They believed that State welfare schemes had failed and that 'the friendlies' needed to be rediscovered and rejuvenated. They didn't realise that 19th century fraternalists were on a roll in an entirely new way. Wallsend Hospital [nr Newcastle, NSW], built in 1893 is known as the Miners Hospital and people have been told this was a project of the miners acting alone. More accurately it was a result of miners and their communities, through a range of fraternalists, raising the funds to build a series of 'hospitals' and related services. In the 19th century fraternal 'lodges' had names like 'Morning Star' and 'Light in the South.' Labour's 'light on the hill' was just one among many similar claims. Much of the political rhetoric around Australia at the end of the 19th century was about freshness, youth and a new blossoming when Europe was old, dark, tired. Fraternalists were at the centre of this optimism. Unsurprisingly one 'friendly', the Australian Natives Association, or ANA, was the voice for Federation. Certain fraternalists opposed denigration of European civilisation. In particular, Catholicism was ruled from Rome and British military greatness was worth protecting. There was to be 'No Surrender' to breakaway movements, like Irish Home Rule. In effect, the fraternalists were secret societies that had become missionaries. It is struggle with authority which explains fraternal secrecy. Initially, fraternal societies had to be secretive in order to survive. It only became a problem when governments targeted them **because** they were secretive. Their 19th century missionary zeal explains their colourful, coded regalia, their banners and their emphasis on parades and public display.

Put simply, all the fraternalists wanted to create a better world – the Scouts, the Freemasons, the Rechabites, the churches, the industrial militants, the Odd Fellows – all had a message which they wanted to display to the world. They all urged group identification and collective welfare but the way they expressed that message varied because they didn't all see 'the problem' that had to be solved in the same way. Their suggested paths to a better society – 'the New Jerusalem' – varied greatly. This meant they weren't all on the same side and they often clashed, publicly. The pressures on each of them was great and like families they often split into factions or separated altogether into parallel

organisations. The January meeting of this group clapped and cheered our convenor's display of the aspirations espoused by the Co-operative Movement. You will recall that their leadership had a message. But few of the members were there for that reason, and co-ops were not fraternal. They stemmed from the same reform movements as fraternal and they paraded with fraternal but they, as institutions, concentrated on the individual welfare of lower prices and decided not to use secrecy, initiations or references to the Bible. Members had these things by also being Unionists, Free Gardeners, Odd Fellows and Freemasons. Fraternal saw strength in the group and they sought through their practices to forge an individual's identification with a collective. They sought to diminish the dangers of individualism in favour of community at the very time when individual endeavour was coming into its own. The established order was never entirely happy with them, some were absolutely opposed and fought back – with legislation and 'deadly force'. In the 19th century, against the fraternal's increased public presence and their huge numbers, marketing became a major weapon. Individualist consumption, conformity, respectability were the new fashions.

'Modern' history has been taught as progressive – scientific, democratic and enlightened. More accurately, any gains made in human rights and representation have been made out of constant power struggles – between those in power and those who wanted change. In the name of the common people governments have replaced monarchs and national parliaments have become the place where citizens finally have had their say. It is not accidental that secrecy, control of information and control of decision-making power have become central to global politics in the 21st century. In the furious passage of history the fraternal were, at the very least, important change agents. As they did in other colonies they created communities all over Australia and contributed to the growth of political parties. But as party politicians sought votes by subsidising amenities they found the diversity of local voices difficult to manage. Fraternal society members made important decisions in private and they swore allegiance to principles which had the potential to undermine central authority. Lodges had money which the authorities could not control and they had networks which authorities could not easily monitor. Some fraternal members came to believe that 'the State' was the way that improved living conditions could be secured and were prepared to give up their local autonomy for legality. While that fight was in the balance the then-governments demanded they register and have their rules audited. Secrecy was not acceptable in any form and governments insisted that they would determine who was legal and who was not, which society could continue and

which could not. Competition between 'the fraternal' intensified into the 20th century and they wrote their publicity and their official histories as though they were the only fraternal society of importance. In effect they helped to bury their collective history in order to boost their single society's fame. This is clear in labour history as it is in Masonic and 'friendly' history. If and when a society fell out of existence, it fell out of consciousness because its only supporters were themselves.

The evidence shows that 'the friendlies' advertised for, interviewed and employed our first doctors and nurses – the once famous 'lodge doctors'. Because of their interest in their members' health, and that of their families, the 'friendlies' raised money for our first hospitals, churches, schools, and sporting teams. The 'T & G' [Temperance and General Insurance], which still has a named building in Newcastle, was started by 'the Rechabites', a friendly society. Chemist shops first made the medicines for their lodge members. The Combined Friendly Societies then started a chain of 'Combined Pharmacies' and then in order to reduce the cost of drugs they set up the Commonwealth Serum Laboratory. They were unable to withstand the campaigns of the AMA and State Health and Welfare legislation eventually left them nowhere to go but into financial services where their battles with regulation continue.

I've yet to find an actual stonemason sash, or one of their ceremonial aprons. The collection does have many pieces of fraternal regalia. Ceremonial aprons are often beautiful as well as crucial pieces of evidence.



This is part of the IOOF (USA) regalia

The most interesting lodge furniture and ceremonial items are often the oldest, and so are rarely in showroom condition. They are often very rare. A lodge cannot operate without a Charter or Dispensation. The detail on these highly ornate documents is enormously valuable to family historians, in particular, as

are individual membership certificates, Honour Boards, and Merit awards. These are areas of huge un-tapped research potential. The collection does have other trade aprons and one of the oldest surviving banners in Australia, created for an English 'Friendly Society' but used out here. Silk banners were not usually signed by the artist, this one is, making it even more important.

Twentieth century banners were mostly done on canvas and some were signed as this one was for the *Manchester Unity Independent Order of Odd Fellows*:



To summarise, I'm asking you now to get your heads around some seemingly incredible propositions. They seem incredible because of what you have been taught and are still being taught. Most of what you believe you know about what I'm calling fraternals is false or, at the very least, is very flawed. The second proposition is that the telling of those falsehoods, those flawed narratives, has been deliberate. My third apparently incredible proposition is that you need to bring the Freemasons, the trade unions, and all the friendly societies that have existed since 1788, together and think of them as one phenomenon. And then add the societies in my fourth sub-group to get the whole. I link all these societies under one heading because I believe that none can be understood without reference to the others. And because the separation

of the groups from one another has been a strategy, a deliberate strategy arising from the fact that the societies were in competition with one another – for members, for resources and for political influence. All of the societies in this massive conglomeration shared a history, a history which is described by the definition. They cannot be sensibly separated and have only been separated because of the nature of that shared history. The evidence shows that the beginning of the piece of string is in the Garden of Eden, as with the trade emblem of the Amalgamated Engineers,





or this emblem of the *Ancient Society of Free Gardeners*, a Friendly Society.

The Biblical connection helps to explain many symbols in trade union banners. The Orange Order (or Institute) is a very clear example of a Bible-oriented fraternal society and its significance which have been airbrushed out of history. The Loyal Orange Order is determinedly secret, yet they insist on parading. They are one movement, yet they are riven with divisions of truly biblical proportions. Officially the movement dates from Ireland in 1798 with a confrontation between Catholic and Protestant 'gangs.' Some say a century earlier. One result of the 1798 skirmish was the transportation of some of the survivors to Botany Bay. One such transportee was Joseph Holt who was involved with plots involving convicts, Freemasons, John Macarthur and Napoleonic plans to invade the colony. Perhaps the first licenced tavern at Parramatta, 'the Freemasons Arms', was the location of seditious meetings. You won't have been taught about any of this. Officially, the Australian Orange movement dates from the 1840s. It spread throughout the continent, along with the other 'fraternals.' My incomplete records show well over 400 Orange lodges in NSW, of which around 150 were purely female with their own regalia. From the first, they were very politically active. In some circles today Sir Henry Parkes is remembered only as a revered 'Father of Federation'. He was throughout his career rabidly anti-Catholic and secretly sponsored and was backed organisationally by the Loyal Orange Institute of NSW. Much of his electoral success depended on the unspoken agreement he had with this one organisation. He was, in other words, akin to those US politicians secretly dependent upon, and beholden to, the NRA. Just a few weeks ago I travelled out to Cudal [west of Bathurst, NSW] in search of a cache of material which

had turned up in an old shed on a sheep farm. The excursion proved very useful, for example, in turning up Loyal Orange regalia produced for both male and female members in Orange, Wellington, Gulgong and Sunny Corner, Bodangora, and Stott's Paddock, described as being 'near Home Rule'. These lodges were using until comparatively recently facsimiles of David's slingshot and Joshua's trumpets to maintain their sense of identity.



Their regalia matched that already in the collection from Kurri. Even in these smallest of Australian hamlets there was to be 'NO SURRENDER' to the enemies of Old Testament Protestantism or Britain and its monarchy. Immediately after WWI a breakaway 'Loyal Orange Institute of Australia' was established by a labour agitator called Skelton who also established his own political party for which he held the State seat of Newcastle in parliament for a

number of years in the 1920s. Walter Skelton was a Newcastle-based, Protestant prohibitionist. He was very strongly 'Orange' but as a railway worker he had labour sympathies and he was politically ambitious. He sought ALP pre-selection in 1921. At the time, after the 1917 Conscription battles and the Railway strike, neither the ALP nor 'the Nationals' were very popular among the general working population. Unhappy Protestant 'labour' voters suspected Catholic and/or Irish influence over the ALP but didn't want to vote 'National'. Skelton saw an opportunity and when he failed to get ALP pre-selection he established his own party, the Protestant Independent Labour Party. He was successful in the 1923 State election, defeating the National's candidate who happened to be the Grand Chaplain of the Orange Order. Most of Skelton's campaign supporters were Orangemen and a number were trade union officials opposed not only to Catholic influence but also to the ALP's support of gambling, drink and Sunday sport. His public meetings were stormy and he moved with an escort of burly miners 'ready for action.' His unpublished memoirs relate that at least one meeting was abandoned under a hail of stones. Shortly after Skelton's win, and in the face of the Nationals being elected federally, the NSW ALP State Executive banned both the Protestant Federation and the LOI.

My collection has the original and only Charters of Skelton's breakaway organisation and its only Honour Board.

TO CONCLUDE

State insistence that societies conform to rules set by regulators continues today. 'Trade-oriented societies' have fought to retain their independence but the pressure on them to conform if they wished to be regarded as legal has not stopped. 'The Freemasons' may appear to have escaped State pressures but they have not. Each of the societies reacted in its own way to developments and has its own story and in the 20th century they have enthusiastically participated in what for a time were called 'the Culture Wars' and in the 21st are called 'Fake News wars'.

Fraternalism came to Australia on board the First Fleet and by way of both secret and public ceremonial, spread an early form of 'mateship' over the whole of the continent. The basic human material with which all fraternals worked has clearly been inadequate to the task set by abstract principles, but the fraternals as a whole prospered, some much more than others.

However, even the earliest brotherhoods - the Freemasons, United Irishmen and others – were already infected with a debilitating 'virus'. State surveillance and managerialism, significant factors when the transportation system was

initially devised, also continued to build in influence over the next two centuries and have eventually brought Freemasonry and all the fraternities which followed to their knees. The brotherhoods' best defensive weapon, their own history, has never been allowed to fulfil its curative potential.

Australian 'mateship', as a result, while vigorous and broad spreading, has never been deeply rooted and has rarely developed strong local references. Three minor exceptions, bush camps, the ANZACs and the Surf Life Savers, have proven of insufficient strength to counter centralising and hierarchical forces. Perhaps because fraternalism came to Australia later than it did to the USA 'our' less well-established version broke earlier under pressure from 19th century managerial dynamics into its separate, specialised functions, becoming more robust with regard to the trade-oriented form and less reliant on biblical references overall. Direct comparisons still to be carried out will no doubt elucidate this further. Fraternalism has left an organisational heritage alongside lodge memorabilia such as regalia. Trade-specific societies have been organised on the same lines as other fraternals. They maintained fraternal indicators after apparent separation from religious observance, the swearing of oaths, and/or degree ceremonies. When federation or consolidation was appropriate between 'lodges' it was done in the same way whether by Freemasons, 'Friendly Societies' or the other 'fraternals'. And when membership numbers declined in the 20th century, it was for similar reasons, and resulted in similar responses. For some fraternal members, the Reformation/Counter Reformation dynamic remains in play, today. Others have preferred a blander form of Christianity and concentrated on non-sectarian aspects of 'lodge', e.g., sporting and social activities, or on rituals which emphasised a broad fraternalism rather than the identity of a specific 'Order.'

Certain societies, generally in the forefront of financial rectitude and corporate governance issues, have, on occasion, let secular emotions such as patriotism, overwhelm claims to strict fiduciary objectivity. As one example, where Rules previously had stated an opposite policy, at the outbreak of the First World War some Orders paid the contributions of members serving overseas, thus crippling their 'bottom line' for years thereafter. However, returning service personnel had insurance already in place and brought uninitiated friends into an Order when picking up their membership connection. Thus, fraternal numbers, of some of the larger or federated Orders, the 'Affiliated Friendly Societies' (AFS) in particular, shot up after each of the World Wars. Of course, being able to get a drink 'in lodge', helped.

The myths and rumours about all fraternal societies have, inevitably, been inaccurate. The fact that authors such as Donald Horne have appeared to be celebrating fraternalism while continuing neglect of the reality has been a major problem for research. The general lack of curiosity about the fraternal artefacts, a caricaturing of secret societies as though they have all been the same, and the long-term scholarly neglect of 'brotherhoods', are parts of a single problem, a problem which flows from the history itself. In any event, the tragedy is not theirs alone. Because of the central place of this idea in the building of Australian society and psyche, neglect of fraternalism has meant neglect by Australians of themselves. The clichéd celebration of a small gallery of heritage icons allows Australians to declare pride in their past in a way that avoids unsettling information. This has suited the various brotherhoods since projecting themselves as unique has been a major strategy during two centuries of competition with one another - for members, for resources, for status and for political pre-eminence. Their self-serving, in-house 'histories' have eventually, in the last part of the 20th century, played a major part in the profound difficulties each is suffering. Only very recently, most obviously among European Freemasons, has a welcome broadening of approach and a willingness to confront issues appeared.

HARASHIM

חרשים

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Affiliate and Associate members are encouraged to contribute material for *Harashim*, 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.

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PRESIDENT'S PAGES

Greetings to all our readers and correspondents.

At the time of my Page for *Harashim* 94 I wrote about Masonic education and the educational advantages of attending our Bi-Annual Congresses, indeed the 2022 ANZMRC Conference will proceed and will be held in the Masonic Centre, Dunedin, from Wednesday 23 November to Saturday 26 November. I look forward to strong numbers of attendees.

It is with sadness and a degree of trepidation that I note that the ANZMRC now only has nine Affiliated Research Lodges, and I am aware that one of the two Tasmanian Research Lodges has indicated in their November Notice Paper that its future is once again in doubt.

Yet, much can be done! At a recent Lodge meeting we studied the Paper titled "Five Masonic Thoughts", collated from an old "Masonic Culture" handbook issued by the Right Worshipful Grand Lodge of Pennsylvania. The five thoughts were as follows:

1 *OUR BASIC FUNCTION, The basic function of a Masonic Lodge is to make Master Masons. This does not mean the formality of raising candidates.*

2 *BEING WELL AND DULY PREPARED, His wardrobe should contain the robe of justice, with which to protect those who, for any reason, have been deprived of their just rights; the mantle of charity, with which to comfort those made destitute, many times by no cause of their own; the tunic of toleration, with which to hide the weakness of the wayward, and help them to the road of recovery; the cloak of mercy, with which to cover the wounded and suffering in mind or body with unstinted sympathy and kindness;*

3 *"FREEMASONRY IS MANY THINGS, Freemasonry is a Story of Life; with all its joys, its heartaches, its failures and its final triumph over all earthly things;*

4 *SEEK AND YE SHALL FIND. The making of a Freemason consists in a continued course of education, and of character forming; and*

5 *NEEDED: A KNOWLEDGE OF FREEMASONRY. At no time in Masonic history has there been a greater need for understanding of what Freemasonry is and what it stands for than there is today. Under this heading it goes on to state that Freemasonry's greatness is not due to its secret teachings, its mysteries or fanfare of its deeds, but rather to the profound lessons taught to its members and to the comfort, inspiration and enlightenment brought to all who will but study.*

And so there is the kernel of great relevance to both the ANZMRC and its Affiliated Research Lodges and indeed, all Freemasons, of 'Freemasonry's ... profound lessons taught to its members and to the comfort, inspiration and enlightenment brought to all who will but study'. Let us therefore encourage the research and study of Freemasonry, but in order to encourage our brethren to do this, we can and should offer suggestions for this **research and study by all members** of our beautiful Craft.

What subjects can be readily studied, be read, let me name a few (plenty of papers written on these subjects, many can be found in each Jurisdiction's library):

- Study the origins of our Ritual;
- Study the history of the Craft;
- Study the language in the Ritual;
- Study the oscillating/alternating support for and opposition to Freemasonry.

What items of local research can be undertaken:

- The history of your own Lodge (it's mostly in the minutes, but personal narratives are great);

- What Rituals have been used your Lodge (English, Scottish, Irish, Continental; initially and through to the present)?
- Evolution of Masonic music, local and/or across jurisdictions;
- What buildings in your town and city have been the venue for Lodge meetings?
- Are there buildings in your town and city that were specifically designed for Masonic purposes, who was the architect, who was the builder, how was the work financed?
- The collation of individual short histories of present and past members of your Lodge, in a standardised format (say date of Initiation and why did the member join, what is the impression gained of their Initiation; advancement of the member or otherwise and why);
- This could then be expanded to across a jurisdiction and could indeed become a social history for future research!
- Establish/maintain a local Masonic discussion group (via Zoom or in person; coupled with a meal; perhaps ladies present for some discussions?) Alternatively, perhaps a Lodge might consider the study of Freemasonry as part of an appendant Lodge of Instruction, so that the study of freemasonry is directly coupled with the learning of the Ritual.

I now invite, or issue the challenge to all our readers and correspondents, continue your good work and help our Brethren to study Freemasonry, as noted in the first of the five Masonic thoughts *that the basic function of a Masonic Lodge is to make Master Masons. This does not mean the formality of raising candidates. It extends far beyond that period in the life of a Mason. The task of making Master Masons must be directed toward all of us, those who are Master Masons and those who are in the process of becoming Master Masons. The fruits of our efforts to teach and to learn about Freemasonry, the interest that we show the candidates as we welcome them into the new world of Freemasonry, will be evident in the years to come. If we sow well, we are bound to reap well.*

I now wish each of you, good health, great Masonic fellowship and continued Masonic education, especially in New Zealand at the 2022 ANZMRC Conference!

Fraternally, Ian

THE RELIGIOUS THOUGHT OF JAMES ANDERSON, MINISTER OF THE GOSPEL¹

PROFESSOR DOCTOR SUSAN MITCHELL SOMMERS

In 1720 an audible snicker rippled across London, as a controversial Presbyterian clergyman was mocked in two scurrilous pamphlets: *Priapeia Presbyteriana: The Presbyterian Peezle*, rapidly followed by *Anti-Priapeia Presbyteriana: Or an Answer to the Priapeia Presbyteriana*.² In each, James Anderson (1679-1739), minister to the Scots Presbyterian Church in St. James is named and in one, he is chastised as if in mid-sermon while in his pulpit:

Quit, quit, for Shame thy canting Stuff,
...
Quit thy feign'd Extasies and Raptures,
And thy Burlesquing of Scriptures
Quit thy Tub-Rapsodies and Nonsense,
And thy protesting, on thy Conscience;
...
Quit thy down Looks, and squee'd out Tears
And thy long, long Blasphemous Prayers.
Quit thy pretensions unto Grace,
Thy Hems, and Ha's, and set form-face,
Thy Snivelling Nose and Lubber-Lips,
And thy Communion-sitting hips³

Even if one does not follow the period slang in its entirety, the message is plain: Anderson is a spiritual fraud, guilty of the worst sort melodramatic posturing. Further, the pamphlet titles are evidence that he was accused of some sexual, or at least, genital offense. But was he really an egregious cant with a bad case of syphilis, as the pamphlets claim? This is an attack on a man, who perhaps more than anyone else at that time, was a visible representative of the Scottish Kirk in London. The pamphlets mock Anderson, whom one calls the Kirk's "Missionary at London," for rampant sexual improprieties, but their focus is also on his alien nationality and foreign church. He is a *Scottish Presbyterian* — a *Nonconformist*—camped out in the shadow of the Church of St. James, Westminster — a person to be feared and distrusted. He is out to

¹ This article was presented as "The Religious Thought of James Anderson," at the *World Conference on Fraternalism, Freemasonry and History, Bibliothèque Nationale de France & Grand Orient de France*, June 9-11, 2022, Paris. The contents will be included in a monograph project, *The Rev. James Anderson (1679-1739): Minister of the Gospel*.

² Anon., *Priapeia Presbyteriana: The Presbyterian Peezle: Being a Short and True Account of Mr. An---n's Knight-Errantry*, (London: 1720); Anon., *Anti-Priapeia: Or an Answer to the Priapeia Presbyteriana*, (London: n.d.) 2 pence.

³ *Priapeia Presbyteriana*, 15-16.

seduce a neighbour's wife and his *Book of Constitutions* is coming to your masonic lodge in the very near future.

The *Priapeia* pamphlets belong to what was by then already an old and not terribly clever literary trope, and one which incidentally figures in Anderson's personal experience.⁴ In 1697, while still a student in Aberdeen, he was summoned to testify against William Abercrombie, minister at Lauder, who had asserted in Anderson's presence "that the way to be a Presbyterian minister was to speak nonsense with confidence."⁵ Now the tables were turned, and it was Anderson who was accused of spouting nonsense. What exactly was he saying, in his sermons and publications, to attract such venom? More to *our* point, what were James Anderson's religious beliefs, and how are they reflected in his published works, including the masonic *Book of Constitutions*?

I will examine this question through the lens of Anderson's three most significant books of the 1730s: *Royal Genealogies* (1732), *Unity in Trinity and Trinity in Unity* (1733), and the second edition of the *Masonic Book of Constitutions* (1738). All are the result of work begun in previous decades, and are firmly grounded in Anderson's education, various intellectual engagements and Calvinist theology. I argue that he was in many ways a typical, or at least consistent, Scottish Presbyterian clergyman of his time, and at the same time a significant though unsung figure in the early Scottish Enlightenment.

Anderson was educated in Aberdeen between 16940 and 1702, attending Aberdeen Grammar (Latin) School and Marischal College. At Marischal as in all the ancient Scottish universities, the curriculum was updated by educational reforms introduced to Scotland by of a dense web of personal and institutional connections to the largely Continental Republic of Letters, as detailed by Esther Mijer in her useful study of the ties that bound Scottish scholars to the Netherlands between 1650 and 1750.⁶ At every juncture in his education and career as minister, Anderson was examined for theological orthodoxy, and swore fidelity to the established Kirk of Scotland and the Westminster Confession of Faith.⁷ This foundational Calvinist document, written in 1646 in England and reaffirmed in Scotland in 1690, was the Kirk's standard for faith and practice, subordinate only to the Bible, which was of course considered

⁴ See for example, Jacob Curate [Gilbert Rule], *The Scotch Presbyterian Eloquence Displayed*, (London: Randal Taylor, 1692). A full discussion is in G.D. Henderson, *Religious Life in Seventeenth-Century Scotland*, (Cambridge: Cambridge University Press, 2011, first ed. 1937), 130.

⁵ This is widely reported, but this version is in A. L. Miller, "The Connection of Dr. James Anderson, of the 'Constitutions,' with Aberdeen and Aberdeen University," *AQC*, 36 (1923), 97.

⁶ Esther Mijers, "News from the Republic of Letters," *Scottish Students, Charles Mackie and the United Provinces, 1650-1750*, (Leiden: Brill, 2012).

⁷ And, while he was separated from his congregation in 1734, it was not on theological grounds.

infallible. Anderson's assimilation of its tenets profoundly informed all his published works.

The first of the three books we will consider is *Royal Genealogies: or, The genealogical tables of emperors, kings and princes, from Adam to these times: in two parts*.⁸ It is a massive work (854 pages), and undoubtedly took longer than the seven years Anderson admits to — likely an allusion to his Old Testament namesake, Jacob.⁹ *Royal Genealogies* embodies Anderson's claim to be a trailblazer of the Scottish Enlightenment, often located after the 1760s, but which Anderson demonstrates begins to appear much earlier in the century. Anderson's work is characteristic of much of the writing of the Scottish Enlightenment that comes afterward. It is a comprehensive history of his topic, resorting to conjecture where evidence is lacking, and reliant on the work of sixteenth and seventeenth century chronologers to synchronize the ages and dynasties of man together into a coherent whole.¹⁰ Chronology focused on reconciling Biblical and secular sources to establish a true timeline of human history — but it was fraught with religious implications, as non-Christian narratives began to establish events demonstrably prior to Biblical creation. Anderson owned several works by Joseph Scaliger, whose 1583 *Opus Novum de Emendatione Temporum* did just that — and caused reverberations that lasted through the eighteenth century. Anderson's connection in print to Scaliger and other scholars is reflected both in the Preface of *Royal Genealogies*, in which he thanks the aristocratic owners of several important London libraries, and the contents of the posthumous catalogue of his own working library.¹¹

Anderson's genealogy project began as a translation of an work by German chorographer and genealogist Johann Hübner (1688-1731).¹² Given Anderson's obsessive approach to scholarship, the work soon turned into something larger and more original than its inspiration.¹³ Anderson's style was

⁸ J. Anderson, *Royal Genealogies: or, The genealogical tables of emperors, kings and princes, from Adam to these times: in two parts*, (London: James Bettenham, 1732).

⁹ J. Anderson, *Royal Genealogies*, Preface.

¹⁰ Kelsey Jackson Williams, *The First Scottish Enlightenment: Rebels, Priests, and History*, (Oxford: Oxford University Press, 2020), 68-98.

¹¹ J. Anderson, *Royal Genealogy*, Preface; Joseph Scaliger, *Opus de emendatione temporum*, (Geneva: Rovere, 1629); BL SC 303, *A Catalogue of Curious and Useful Books in Divinity, History, Physick, Surgery & C. in Greek, Latin, Italian, Spanish, French and English. Being the Libraries of the Late Dr Anderson, and of an Eminent Surgeon... Monday the 27th of this instant, 1739, and continue daily until all are sold*, by Thomas Payne.

¹² Johann Hübner, *Johann Hübners ... genealogische Tabellen nebst denen darzu gehörigen genealogischen Fragen, Zur Erläuterung der politischen Historie*. (Leipzig: Johann Friedrich Gleditsch, 1719). The Gleditsch publishing house specialized in encyclopedias and related works.

¹³ The obsessive reworking and embellishment of projects is a recurring theme in Anderson's work, and led, on the one hand, to the abandonment of *Interviews in the Realms of Death* project, and on the other, to the doubling of the length of the *Book of Constitutions* from the 1723 edition to that of 1738. Anon., (J. Anderson), *Interviews in the realms of death*, (London: printed for J. Hooke, R. Ford and J. Graves, 1723). This work was reissued after Anderson's death, in 1739, with a new title page, by John Cecil and Francis Noble.

in his words, “copious and plain,” assimilating all the sources he could acquire or gain access to.¹⁴ He makes it clear in the Preface and elsewhere that he sees this project as an ongoing concern — a body of scholarship he can use in the future to compose family histories for any British aristocrats willing to pay handsomely.¹⁵ Anderson focuses on Chronology and her twin, Genealogy — because the ages of man are measured in the reigns and dynasties of kings. Combined, the two disciplines form the structure of History, and Anderson argues that his finished work is an “*Abridgement of Universal History*,” and may be used as an “Index or Dictionary to all History.” He offers the work as a concordance for students and scholars, and a corrective to other works “whose Authors have been either ignorant or negligent of *Chronology* and *Genealogy*, without which any History is deficient, imperfect and perplexing.”¹⁶ Anderson hoped this publication would validate his stature as an intellectual, and that it would sell well. It needed to sell, because he owned the copyright and was responsible for all the costs associated with publishing it. Anderson reassures those who peruse the Preface that he,

. . . has avoided all Terms and Expressions that may give Offense to any Nation or Family, to any Party or Person; having nothing to do with the *National* Controversies of *Historians*, nor with the *Ecclesiastical* and *Religious* Debates of *Theologians*, nor with the Politics of *Statesmen*.

Instead, Anderson promises to allow “every Nation enjoy its own Fable,” within the safe confines of the widely-approved chronology devised by Bishop James Ussher (1581-1656), which begins sensibly with the Creation, at approximately 6 pm on 22 October 4004 BCE.¹⁷ Even though Anderson lined up an impressive list of booksellers, sales were disappointing.¹⁸ In the end, Anderson was acknowledged by an eulogist as, “a Gentleman who, by more than *twenty years study*, gave the world a book of inconceivable labour, and universal use ...”¹⁹ Nonetheless, the expense of researching and paying for publication also sent him to the Fleet prison for three years, which was sad recompense.²⁰

¹⁴ J. Anderson, *Royal Genealogies*, Preface.

¹⁵ J. Anderson, *Royal Genealogies*, Preface. Only one aristocrat took him up on it, John Perceval, who had recently been created the 1st Earl Egmont. Anderson died before it was complete, and the work was passed on to another author to finish. It was finally published in 1742 as *A genealogical history of the house of Yvery*, (London: H. Woodfall, 1742). Reviews were not favorable.

¹⁶ J. Anderson, *Royal Genealogies*, Preface.

¹⁷ J. Anderson, *Royal Genealogies*, Preface; E. Mijer, *Republic of Letters*, 171.

¹⁸ E. Symon and J. Clarke; R. Ford; A. Bettesworth and C. Hitch, J. Osborn and T. Longman; R. Gosling; A. Millar, and N. Prevost; T. Green; J. Jackson ; and J. Stagg,

¹⁹ *The Scots Magazine*, (4 June 1739).

²⁰ TNA, PRIS 1/5 f. 212 (old pagination 353).

The year after *Royal Genealogies* was published, Anderson produced his main religious work, *Unity in Trinity and Trinity in Unity*, a copy of which he presented to Marischal College library in gratitude for an honorary doctorate in divinity he was awarded in 1731. For those unfamiliar with the Westminster Confession, a brief description of some of its primary points is a help for what follows. In common with many Protestant confessions, the Westminster version lists as essential belief in the Trinity, *sola scriptura* and *sola fide*.²¹ And, as was also common, the Westminster Confession states that the Pope is the anti-Christ, that the Catholic mass is idolatry, and prohibits marriage to Catholics. More controversially, the Confession requires belief in predestination, both to salvation and damnation. In either case, life after death is eternal. Finally, even believers destined for salvation, or “election,” are totally depraved by reason of Original Sin. They achieve salvation through God’s grace and Christ’s sacrifice — the sinner himself has nothing to do with the outcome. If that sounds a bit harsh, many of Anderson’s contemporaries, even in Dissenting circles, heartily agreed.

In 1719 Anderson was involved in the Salters’ Hall Debates, which were symptomatic of ever-widening disagreements between English Nonconformists on basic tenets of Christian orthodoxy.²² The primary focus of the debates was whether belief in the Trinity was justified by Scripture, and if so, whether it then permissible to require Nonconformist ministers to “subscribe” to it? Tempers ran high. A probably apocryphal account divided the ministers into those who were against persecution (their own), who went up to the gallery, and those who favoured the proposed requirement, who stayed below, each shouting at the other. Anderson stayed below, but when the voting went to a second round, he was on the losing side.²³ He pursued that point for rest of his life, defending it in *Unity in Trinity*, and enshrining it in the changes to the first masonic charge in the 1738 edition of the *Book of Constitutions*.

Anderson took his time mulling over the problem of non-Trinitarians, and then in 1733 published *Unity in Trinity and Trinity in Unity*.²⁴ This work is tedious and thorough and serves to dispel the notion that Anderson was

²¹ The Bible is the only infallible source of authority for Christian life and practice, and that believers attain forgiveness for their transgressions through their faith (justification by faith), and not good works.

²² David Wykes, “Subscribers and non-subscribers at the Salters’ Hall debate,” (act. 1719). *Oxford Dictionary of National Biography*. Retrieved 6 May. 2022, from <https://www.oxforddnb.com/view/10.1093/ref:odnb/9780198614128.001.0001/odnb-9780198614128-e-95681>

²³ *A true relation of some proceedings at Salters-Hall by those ministers who sign’d the first article of the Church of England* (London: J. Clark, 1719)

²⁴ James Anderson, *Unity in Trinity and Trinity in Unity: A Dissertation Shewing Against Idolaters, modern Jews, and Anti-Trinitarians, How the Unity of God is evinc’d, with an Account of Polytheism, Antient and Modern*. . ., (London: Richard Ford, 1733).

sympathetic to anything other than strictly orthodox Trinitarianism. The structure of the work is modelled on the way Biblical proofs are included in the Westminster Confession, but he does not limit himself to Scripture to support his argument.²⁵ This is a demonstration of his theological and historical scholarship, with flourishes toward erudition. Anderson cites all manner of sources, Greek, Roman, Biblical, Talmudic, the Apocrypha, early Church fathers ... he even praises Muslims for respectful treatment of Jesus in their teachings.²⁶ Anderson denounces all the wicked “Christian” polytheists; from Catholics and Arians to Socinians, Unitarians, misers, voluptuaries, ambitious men, and those who fear Satan so much that they raise him up to rival God. He then goes on to deflate the confidence of mathematicians, natural philosophers, and all who believe that reason is a sufficient guide to religious truth.²⁷ It is not. Anderson affirms the principle of election twice in this treatise but declines to argue that only Reformed Christians will be saved, asserting, “Secret things belong to God.”²⁸ In this work, Anderson was not an innovative theologian, but he did not need to be. Everything necessary had already been revealed and proved — he was just there to reiterate that orthodoxy was unassailable.

Anderson addresses another preoccupation of the Scottish Enlightenment in this work, the problem of origins. While this fascination could be imposed on any historical topic—his brother Adam wrote a comprehensive history of British commerce and empire, from the very beginning (1,000 pages) — James fixes on the origin of true religion.²⁹ In the process, he explores and defines a term many will recognize from his masonic writings: “the religion in which all men agree.” Unsurprisingly, Anderson demonstrates that this is the religion of the patriarchs and that distorted traces of it can be found in the world’s religions even now. In his estimation, only orthodox Christians have returned to the core beliefs of the true religion which remain unchanged from the days of Noah — who in Anderson’s hands bears an uncanny theological similarity to contemporary Scottish Presbyterians. Anderson arranges these beliefs in three interrelated groups, foreshadowing the

²⁵ Westminster Assembly (1643-1652). *The Confession of Faith, and the Larger and Shorter Catechism, First Agreed upon by the Westminster Assembly of Divines at Westminster. and Now Approved by the General Assembly of the Kirk of Scotland, to be a Part of Uniformity in Religion between the Kirks of Christ in the Three Kingdoms* (Edinburgh: Evan Tyler, 1660). <https://www.proquest.com/books/confession-faith-larger-shorter-catechism-first/docview/2264178227/se-2?accountid=14952>.

²⁶ J. Anderson, *Unity in Trinity*, 94.

²⁷ J. Anderson, *Unity in Trinity*, 13, 92-5.

²⁸ J. Anderson, *Unity in Trinity*, 94.

²⁹ Adam Anderson, *An historical and chronological deduction of the origin of commerce, from the earliest accounts to the present time. . . . With an appendix, containing the modern politico-commercial geography of the several countries of Europe. In two volumes*, (London: Printed for A. Millar, J. and R. Tonson, J. Rivington, R. Baldwin, W. Johnston, L. Hawes, W. Clarke and R. Collins, T. Longman, J. Dodsley, and R. Horsfield, 1764).

“Three Great Articles of Noah” of the 1738 *Constitutions*. The most important is belief in the Trinity, but since the Trinity cannot be discerned by reason, the second is the necessity of Revelation contained in Scripture as the infallible rule of life and faith. Finally, Immortality of the soul, though whether this is eternal bliss or torment depends on election. Anderson argues that this is what the patriarchs believed, with the exception of Scripture, since they had revelation directly from God which he terms “traditional Revelation.”³⁰

Anderson is not a particularly original thinker in his search for the original religion of mankind. He shares a fascination with the origins of true religion with many other Early Modern scholars, and they are amply represented in the catalogue of his library.³¹ This obsession with origins is what led to the Early Modern focus on the ancient art of chronology, as we have already noted. Anderson’s education and the contents of his library argue that he had the historical, genealogical, philological, mathematical, and even astronomical skills and reference works to verify a given reconciliation between Biblical and secular or gentile dating — which is what chronology was all about, but he spared himself the heavy lifting required to propose an original system of reconciliation, as had Isaac Newton, albeit posthumously.³²

The place Anderson was compelled to innovate was the *Book of Constitutions*, because he was the originator of that genre of printed masonic handbooks. While that freed his hands somewhat, he was also bound to produce what the new Grand Lodge requested, which Desaguliers reports in the Dedication to the 1723 edition was to compile,

... and digest[ing] this Book from the old *Records*, and how accurately he has compar’d and made every thing agreeable to *History* and *Chronology*, so as to render these New Constitutions a just and exact account of *Masonry* from the Beginning of the World to your *Grace’s* Mastership, still preserving all that was truly ancient and authentick in the old ones.³³

Nothing about Anderson’s relationship with freemasonry or composition of the *Book of Constitutions* was straightforward, and here is neither the time nor place to try to straighten the story out — suffice it to say that when Anderson was forced to innovate, the results were mixed. Weaving together an “authentic” history of freemasonry from Adam to the present would have been beyond anyone’s abilities, especially given what Anderson had to work with:

³⁰ J. Anderson, *Unity in Trinity*, 2.

³¹ BL SC 303, *A Catalogue of Curious and Useful Books in Divinity, History, Physick, Surgery & C. in Greek, Latin, Italian, Spanish, French and English. Being the Libraries of the Late Dr Anderson, and of an Eminent Surgeon ... Monday the 27th of this instant, 1739, and continue daily until all are sold, by Thomas Payne.*

³² See Jed Z. Buchwald & Mordechai Feingold, *Newton and the Origin of Civilization*, (Princeton: Princeton University Press, 2013).

³³ J.T. Desaguliers in J. Anderson, *Constitutions*, 1723, Dedication.

“General Records,” traditions, and the Old Charges he could get his hands on, especially the Cooke Manuscript.³⁴ He brought to the task his knowledge of history and chronology, and fashioning a document that twinned the evolution of architecture with the lineage of Grand Masters of freemasonry, he hoped for the best. What Anderson produced in 1723 was conjectural history at its most conjectural — early in the account scarcely a sentence is not qualified by supposition.³⁵ In the 1738 edition of the *Book of Constitutions*, the historical section increases from around 10,000 words to 200,000. Anderson accomplished that by a wholesale importation of genealogical material from *Royal Genealogies*, a much fuller use of documentary evidence, and a greater attention to style and structure. He also embellished freely and apparently at whim, sometimes following a discernible agenda of his own, and sometimes for reasons that we cannot make out from this distance. Ironically, then, it is the historical section of the 1738 *Constitutions* that stands as Anderson’s most famous and influential historical writing. It is also the fullest example his credentials as a participant in the early Scottish Enlightenment, as he brings together that movement’s characteristic obsessions with stadial history, that is, in clear (often named) stages or eras, chronology, origins, philology, antiquarianism and a willingness to substitute conjecture for verifiable fact when evidence is lacking.³⁶ And through the *Constitutions*, Anderson transmitted those same methods and obsessions to millions of freemasons the world over, encoding the DNA of the Scottish Enlightenment into English freemasonry and its offspring for the rest of masonic time.

I digress. Anderson’s handling of religion in the *Constitutions* is equally interesting, but probably did not have the impact he intended. I believe that the majority of interpretations of Anderson’s version of the first masonic charge, “Concerning God and Religion,” are entirely opposite to what he meant. Anderson was briefer and more circumspect when he composed the 1723 *Constitutions* — he was working under deadline and, if his claim is to be believed, under supervision. The first charge obliges the brethren to be moral, and neither an atheist nor anti-Trinitarian. At that time, and in a religious context, “libertine” means a religious freethinker, not an orthodox believer.³⁷ Remember Anderson’s obsession with the Trinity and orthopraxis. He goes on

³⁴ J. Anderson, *Constitutions*, 1723, 82.

³⁵ J. Anderson, *Constitutions*, 1723, 1-48.

³⁶ See detailed studies of these characteristics and their place in the Scottish Enlightenment and the transition from the Scientific Revolution to Enlightenment: Thomas Ahnert, *The Moral Culture of the Scottish Enlightenment 1690-1805*, (New Haven: Yale, 2014); Jed Z. Buchwald & Moredechai Feingold, *Newton and the Origin of Civilization*, (New Haven: Yale, 2013).

³⁷ “libertine, n. and adj.”. OED Online. March 2022. Oxford University Press.

<https://www.oed.com/view/Entry/107892?redirectedFrom=libertine> (accessed May 10, 2022).

in this charge to assert that within that compass, denomination and persuasion are immaterial. You could be Anglican, Huguenot, Presbyterian, Independent, Dutch Reformed ... your choice.³⁸

By 1738, seeing all too well that the libertines were gaining the upper hand, Anderson was more explicit. In the first charge he repeats the earlier injunctions against atheists and libertines, but now he introduces the “3 Great Articles of Noah,” which has consternated readers ever since. What the devil did he mean? Theological literature and more recent analyses of Anderson’s text are replete with the *Seven Laws of Noah*, but Anderson is very clear, repeating virtually the same phraseology in the historical section on Zoroaster, saying, “we leave every Brother to Liberty of Conscience; but strictly charge him carefully to maintain the *Cement of the Lodge*, and the 3 Articles of Noah.”³⁹ What are the three articles? Anderson has already told us, in *Unity in Trinity*, that the cement of Protestant Christian belief, as well as that of the patriarchs, is the original religion: Belief in the Trinity, Revelation as contained in Holy Scripture, and an Immortal Soul. Do not look to Anderson for the religious latitudinarianism or tolerance so often identified with the *Book of Constitutions* and early Grand Lodge freemasonry.

WILLIAM SMITH (B.1698 – D.1741)
AND HIS *POCKET COMPANIONS* OF 1735
JOHN BELTON

If a mason wanted to know more about his Craft, then after 1723 he could spend half a guinea (at today’s costs that is £60, €65 and US\$ 80) on a copy of Anderson’s *Constitutions* **OR** he could buy a *Free-masons Pocket Companion* for 2/6 – a quarter of the price. But let’s look at the explicit purpose of the *Pocket Companions* starting with William Smith’s own words:

³⁸ J. Anderson, *Constitutions*, 1723, 50.

³⁹ J. Anderson, *Constitutions*, 1738, 23.



T H E P R E F A C E.

AT the Desire of a great many of the Brethren I have compriz'd the History, (which for the most part is extracted from our excellent Constitution Book) Charges, Regulations, Songs, Account of Lodges, and several other Articles in MASONRY, not to be found in any one of our Books yet published, in a small Volume easily portable, which will render what was before difficult to come at, and troublesome to carry about, of more extensive Use. For it has been often remark'd that great Numbers, especially of the younger Masons, (who have been desirous of knowing every thing relating to the Craft) have been a long time frustrated in their Pursuits for want of something of this Kind, which they might have recourse to at any time. I need not say more in relation to the Book itself, but must here beg leave to exhort the Brotherhood, that avoiding all Innovations they adhere strictly to the antient Practices of the ORDER when all the social Virtues shone conspicuously amongst us, and the World admir'd us rather for our Veracity, Brotherly Love, and Relief of one another, than for those invaluable Secrets which we have ever kept, or those Fabricks which we have erected for the
Convenience

That was a sentiment not heard before in English masonry, because it acknowledged for the first time the need of newer and younger masons for knowledge and in an easily digestible form. One could never consider

Anderson's *Constitutions* a comfortable easy read and what marked out William Smith was his ability to write without pomposity and also with an oratorical voice (designed to be spoken).

So who was this William Smith? In the *Presbyterians of Ulster 1680-1730*⁴⁰ one can find "an Ulster Bookseller in Dublin, William Smith". In *Nations and Nationalism, France, Britain and Ireland*⁴¹ (195) p.152 "John Smith, has a contact in Amsterdam, his cousin William Smith", and also as Wm Smith Bookseller at the Hercules, Dame's St, Dublin.

Then in *Ireland & French Enlightenment 1700-1800*⁴² by G Gragett & G Sheridan (1999) on p.175 that:

John Smith was in partnership with his cousin, William Bruce, from 1725 to 1738. They carried on a thriving trade in French and Dutch books, John's uncle William Smith, travelling to Holland to buy stock for the bookshop of Smith and Bruce on the Blind Quay, Dublin. This link was maintained until William returned to Dublin in 1727.

All this information while containing similar information is additional to, but sufficiently similar to lend veracity to it. It indicated that William was a book dealer, that he crossed the North Sea regularly and was Dublin based. Quite how one gets from the Netherlands to Dublin in the 1730s with a cargo of rare and expensive books. Presumably it comprised a convenient short crossing to England, followed by transporting the books cross country in a cart to the western coast, and then another boat crossing the Irish Sea to Dublin. A travelling man!

Thus his use of Umfreville and Rider as printers feels eminently possible. None of the dates conflict with any of the masonic facts. And it also tells us that he was well educated so that when we see his name as author it is not surprising. nor out of place. Plus writing one of the lectures in *Book M* (published a year later in 1736) would seem something that was also entirely within his capabilities. And this William Smith had become a member of Swalwell Lodge (recorded in the minute book of the lodge) and published *Book M*, which was similar in several respects to the *Pocket Companions*.

But first of all, let's look at the various publications that were printed under the name of William Smith (or just W.S.).

⁴⁰ Robert When, *Presbyterians of Ulster 1680-1733* (2013).

⁴¹ Michel O'Dea, Kevin Whelan, *Nations & Nationalisms: France, Britain, Ireland and the Eighteenth Century Context* Vol.86 No. 341 Spring 1997.

⁴² G Gragett & G Sheridan, *Ireland & French Enlightenment 1700-1800* (1999).

So let's start with something one could easily overlook, which is a *Collection of Masonic Songs* published in 1734, or to be precise after 5 November 1734 – because they record the date of consecration of a new lodge meeting at the *Duke of Marlborough's Head* in Whitechapel London in the list of Lodges at the back of the book.

The next publication appeared in 1735 ... but it was early in 1735, we know that because if we look at the Proceedings of the Grand Lodge of England for 24 February 1735 we can see that Bro Anderson was present to condemn Smith and to stake his claim to do a new and revised version of his *Constitutions*.

GLE Proceedings - 24 February 1735

He further represented that one William Smith said to be a | Mason, had without his privity or Consent pyrated a considerable part | of the Constitutions of Masonry aforesaid to the prejudice of the said | B^r Anderson it being his Sole Property. |

It was Resolved Nemine con That a Committee be appointed con: | sisting of the present, and former Grand Officers, and such other Masters | Masons as they should think proper to call on to revise and compare the | same, that when finished they might lay the same before the Grand | Lodge ensuing for their approbation |

[Anderson] further represented that one William Smith said to be a Mason, had without his privity or Consent pyrated a considerable part ...

And then on 31 March 1735, the very next meeting, we can read that Anderson was commissioned to do the next edition

Then a Motion was made that D^r James Anderson should be desired to print the Names (in his New Book of Constitutions) of all the Grand Masters that could be collected from the beginning of time, together with a List of the Names of all Deputy Grand Masters, Grand Wardens, and the Brethren that have served the Craft in Quality of Stewards, which was thought necessary. Because it is Resolved; that for the future all Grand Officers (except the Grand Master) shall be selected out of that Body.⁴³

Why there was a book of songs first and then only a couple of months later a full *Pocket Companion* I have no idea, but clearly there seemed some urgency. But with that proposal approved in Grand Lodge any chance that William

⁴³ QCA vol.10, p251

Smith had hoped for to publish the next *Book of Constitutions* had vanished. I have no evidence that Smith had such a plan, but one must ask the question.

But it is interesting to look at what Smith was offering in his *Pocket Companion*. First there was a traditional history based approximately on the chronology of event laid out by Anderson but delivered in a readable style rather than Anderson's excessively footnoted and hard to read style. What is worth noting that Anderson in 1723 devotes two pages to the glories of grand Scottish buildings while Smith does not mention Scotland and instead devotes two pages to the excellence of Irish buildings – an indication of his Irish heritage.

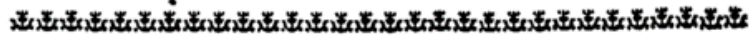
This is followed by Anderson's *Charges of a Freemason* (unchanged of course) and then followed by the *Regulations* (which are by necessity) identical word for word with the text that was approved in 1721 in Grand Lodge and then appeared in Anderson 1723.

But was far as brothers NOT reading the words of the past allow me to give you another example; and this one comes from the 1723 *Constitutions* and the "Manner of Constituting a New Lodge". There are ways in which things are done Masonically today, and here is one that I can prove to you that was practiced in 1723 (some 299 years ago).

In 1736 there was another William Smith production; *Book M: Or Masonry Triumphant*. Suddenly the moral and ethical values of Freemasonry appear in an extended readable and spoken form. One might possibly think of this as the contribution from the North East of England to freemasonry! And from that part of England that worked the Harodim degrees. That is the opinion of Professor Jan Snoek and increasingly I think he is correct. The Oratorical tradition in masonry came from the north-east of England and the masonic Harodim tradition.



Prologues and Epilogues.



An EPILOGUE.

Spoken by Mrs. Thurmond, a Mason's Wife.

And for the first time we see Prologues and Epilogues. Today the words seem odd; but if we just see 'Mrs Thurmond' as an influencer in today's social media then that is probably close to the reality. And the words are to build confidence among wives and others in masonry as something that made 'good men better'.

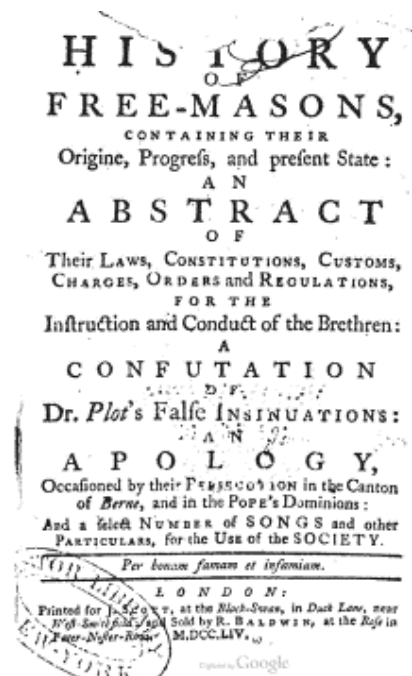
That beauteous Ladies by their Sparks ador'd
Never could wheedle out the *Masons* Word,
And oft their Favours have bestow'd in vain,
Nor cou'd one *Secret* for another gain.
I thought, unable to explain the Matter,
Each *Mason*, sure must be a Woman-Hater.
With sudden Fear, and dismal Horror strook,
I heard my Spouse was to subscribe the Book.
By all our Loves I begg'd he wou'd forbear,
Upon my Knees I wept and tore my Hair;

When he came back I found a Change 'tis true,
But such a Change as did his Youth renew,
With Rosie Cheeks, and smiling Grace he came
And sparkling Eyes, that spoke a Bridegroom's
Flame.

It is of course very much in the style of the 18th century and would not be acceptable today. But, if the writer had got it right, the words spoke to the needs of brothers and potential brothers as to what their wives might expect. If one searches the newspapers one find numerous masonic visits to theatres by Grand Masters and their entourages, especially in Ireland. The printing of prologues and epilogues in *Pocket Companions* continued for some decades, so they must have been well accepted in those days.

The *Pocket Companion* must have been popular because there was another London Edition later in the year, plus a Dublin edition. 1736 produced a more substantial publication of *Book M* in Newcastle upon Tyne This was to celebrate the arrival of an existing lodge in Gateshead into the fold of the Grand Lodge in London. The Provincial Grand Master of Durham was also the Master of Swalwell Lodge. *Book M* is significant because this lodge also worked the Harodim degree(s) in addition to the Craft degrees. Whatever they worked in 1736 was surely something they shared with the Order of the Harodim of Kilwinning in London a few years later.

Book M was the last of William Smiths authored books, for he died in 1741, and you might think that was the end of the idea of *Pocket Companions* – but that was not so.



Pocket Companions by Jonathan Scott and John Entick (1754-1791)

The 1738 edition of the *Constitutions*, not generally liked, had also run short of stock and at the 27 June 1754 Quarterly Communication a proposal by Jonathan Scott was read:

The Memorial of Bro: Jonathan Scott referred from the last Q. C. was read purporting that few or none of the Book of Constitutions printed in the Year 1738, remained unsold & that the copy thereof having fallen into the hands of a Bookseller who for his private Advantage threatened to reprint it altho intirely ignorant of the necessary Alterations & Additions required in a New Edition And therefore that all imperfect Editions of that Book might be discouraged) Proposing that the same might be henceforward printed by the Subscriptions of such Lodges & Brethren as it suited & the profits thereof applied to the Use of the General Charity And that a Committee might be appointed to review the said Book & make the necessary

Alterations & Additions Bro : Scott offering to assist gratis in such Manner as the Committee should esteem him capable And the said Memorial being spoke to by several Brethren

Resolved that the said Book of Constitutions be revised & the necessary Alterations & Additions made consistent with the Laws & Rules of Masonry & that a Committee be appointed for that purpose.

This new edition of the *Pocket Companion* clearly set out to try and please both Grand Lodge and the ordinary brother. To please Grand Lodge by including an 'Account of the Rise and Establishment of the general fund of Charity' (p132-144) General Regulation (p.161-186) and a List of all the Stewards from 1726-1753 (p186-191).

But in a volume of over 300 pages there is also space to print matters of general interest to a wider range of brethren [by comparison the Smith 1735 edition was a mere 96 pages!]

Persecution in the Canton of Berne and in Germany, Italy, France, Flanders and Holland – from a 1748 publication in Frankfurt;
An address given in Grand Lodge on 11 December 1735 (This was actually delivered by Bro Martin Clare, Junior Grand Warden, and on that day Deputy Grand Master *pro tempore*;
A Sermon preached in Boston in 1748;
A Charge to a Constituted Lodge delivered in Helston, Cornwall in 1752;
And then a repeat of “A *Short Charge to be given to new Admitted Brethren*”

– and we can assume that this had popular appeal and has remained ever since.

But perhaps most interesting is the appearance in 'History' of an exchange of letters between Solomon and Hiram, and usefully all the text appears between apostrophes. But who is being quoted? But the source is in fact easily found and it comes from *The Antiquities of the Jews* by Flavius Josephus.



Flavius Josephus

He was commissioned by Emperor Domitian to write an explanation of why the troublesome Jews were not quietly conforming to Roman rule and it was completed circa 93-94 AD. The advantage of using Josephus is simple. A writer could easily be accused of using the 'wrong version' of the Bible. The *Antiquity of the Jews* is simply a history book. It is worth remembering that a significant part of the 'higher degrees' was not sourced from the Bible but from old (and reprinted) books of history.

William Smith Pocket Companions in Ireland (1735-c.1780)

The Smith series in Ireland ran to several editions and was accompanied by reprints of *Ahiman Rezon* which were only later replaced by *Books of Constitutions* published by the Grand Lodge of Ireland

Jonathan Scott Pocket Companions in Scotland (1754-1792)

The Smith edition was only reprinted twice, but was followed by the Scott series and there were around ten editions.

They were important documents because the Grand Lodge of Scotland did not print its own *Constitutions* until 1839 – and all that the brothers in Scotland had until then were the Scottish editions of the *Pocket Companions*.

Finally I would like to tell you about the (my) discovery inside the 1735 *Pocket Companion* of William Smith.

It is finding the earliest piece of ritual prose in English Masonic Ritual yet discovered. *Masonry Dissected* was pure catechism. What William Smith added to that catechism was the innovation of a '**Charge to Newly Admitted Brethren**'.



A SHORT
C H A R G E

To be given to new admitted

B R E T H R E N.

YOU are now admitted by the unanimous Consent of our Lodge, a *Fellow* of our most Antient and Honourable SOCIETY; *Antient*, as having subsisted from times immemorial, and *Honourable*, as tending in every Particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of *Asia* and *Africa* as of *Europe*, have been Encouragers of the *Royal Art*; and many of them have presided as *Grand-Masters* over the *Masons* in their respective Territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their *Brethren* in MASONRY, and to act as they did.

The World's great *Architect* is our *Supreme Master*, and the unerring Rule he has given us, is that by which we Work.

Religious Disputes are never suffered in the Lodge; for 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 the most distant from one another.

There are three general Heads of Duty which MASONs ought always to inculcate, *viz.* to *God*, our *Neighbours*, and *ourselves*.

To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the *Summum Bonum* which we came into the World to enjoy; and according to that View to regulate all our Pursuits.

To our Neighbours, in acting upon the Square, or doing as we would be done by.

To ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Pollution.

In the State, a MASON is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives.

He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it.

He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his *Brethren*, are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge, he is to behave with all due Decorum, lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master and presiding Officers, and to apply himself closely to the

the Business of MASONRY, that he may sooner become a Proficient therein, both for his own Credit and for that of the Lodge.

He is not to neglect his own necessary Avocations for the sake of MASONRY, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

If he recommends a Friend to be made a MASON, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful MASONS, than to see any of their *Brethren* profane or break through the sacred Rules of their Order, and such as can do it they with had never been admitted.



And which uses words and phrases which still resound in English lodges to this day. When I first read it (aloud in my mind) it was the same piece of oratorical prose that I remembered clearly from my initiation some forty years ago. The words felt the same, but there had been changes over the centuries. I showed it to few other brothers and got the same response that I had.

This is highly significant marker of a change in masonic ritual. What *Masonry Dissected* offered was ONLY a catechism of the storyline, but here just a mere FIVE years later we have an address to be 'orated' to a brother, it was a charge in 1735 and it is still a charge in 2022; and its purpose to instil masonic values to a candidate immediately after his being initiated. But you would never guess **when** this practice started unless you read through William Smith's 1735 *Pocket Companion*; and strangely **nobody before me has realised this and reported on it!** And I have to say that I too had 'read' this *Pocket Companion* several times, and totally failed to appreciate these three pages.

It was William Smith in 1735 who introduced the tradition of there being a 'Charge orated to New Admitted Brethren'. The modern version retains oratorical voice, the same ethos and values and a significant proportion of the same words. A TRUE MASONIC INNOVATION – proven by being in print; and the first appearance of ritual that was not a catechism or an oath!

A 'NEW' OLD CHARGE

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The study of, or perhaps a reconsideration of, the 'Old Charges'[OCs] has resurged recently. The most recent comprehensive list was Wallace McLeod's list of 1989⁴⁴, although the most recent descriptive listing is that in Poole's 1951 version of Gould's *History*⁴⁵.

Recently I have been in receipt of two transcripts of OCs which are generally listed as *NYP* – Not Yet Published. In the case of the first MS this listing is incorrect. It should more accurately be listed as *NWP* – Not Widely Published.

THE PORTLAND MS

Poole describes this OC as:

T.5. Portland MS. Early-18th Century. Provincial Grand Lodge of Nottinghamshire.

A vellum roll, measuring 4½ feet by 12¼ inches. It is in fairly good condition, though somewhat fragile; but for the last eighteen lines or so a few words in each line are missing owing to the fraying of the edges, perhaps due to mice. The handwriting is plain and without ornament of flourishes; it may be that of a professional writer, and seems to belong to quite early in the eighteenth century.

The text most closely follows that of the *Bolt-Coleraine*.

The document came to light in 1912, and was then in the possession of the Duke of Portland, Provincial Grand Master of Nottinghamshire, the father of the present duke, by whom the roll was presented in 1944 to the Provincial Grand Lodge.

Nothing is known of its previous history: at the time of its discovery the suggestion was made that it may have been a part of the Harley Collection (now in the British Museum), Margaret Harley, daughter of Robert, first Earl of Oxford, the collector, having married the second Duke of Portland; but this seems to have been a mere guess.

The text has never been reproduced.

At the time of writing Poole was accurate about the publication status, however, that changed in subsequent years.

This document was transcribed in 1956 and published in the *Transactions* for 1952-54 of the Nottinghamshire Installed Masters' Lodge 3595. Through the

⁴⁴ *AQC* 99

⁴⁵ *Gould's History of Freemasonry: embracing an investigation of the records of the organizations of the fraternity in England, Scotland, Ireland, British Colonies and Dominions, and the United States of America/revised, edited and brought up to date by Rev. Herbert Poole, B.A., F.S.A, Past Assistant Grand Chaplain, Past Master and Secretary of Quatuor Coronati Lodge, No. 2076, London: The Caxton Publishing Company Limited, 1951.*

good offices of Bro. Robert Hunt, Librarian of the PGL of Nottinghamshire, I have been provided with a copy of that paper and a suite of images of the original document, and through the Master of the Notts IM Lodge, permission to publish the transcription. My thanks to them both for their assistance.

This source was published in Nottingham with the title thus:

‘The Portland Old Charge: a transcription, now first printed, of the original document, formerly at Welbeck, presented in 1944 to the Notts. Provincial Grand Lodge by His Grace the Duke of Portland, K.G. Provincial Grand Master 1898-1932 / [edited by T.C. Thorpe and Sydney Race].’

McLeod in AQC 96 [p104] dates the *Portland MS* as ‘written Notts, 1700/25’. In his [later] Prestonian Lecture for 1986 he lists it as ‘1700/1750’.

THE PORTLAND OLD CHARGE. A TRANSCRIPTION.

O LORD GOD Father of Heaven with the wisdom of the glorious Son through the grace and goodness of the holy Ghost we are three Persons in one Godhead Be with us at our beginning And give us grace soe to governe us here in our lives living that wee may come to the heavenly Blisse which shall never have ending.

AMEN.

GOOD BRETHREN AND FFELLOWES our purpose is to tell you in what sort & manner this worthy Crafte of Masonrie was first founded and afterwards maintained and upholden by many Kings, Princes and many other worshipfull men, and alsoe to them that be here wee shall declare the charge that belongeth to every true Mason to keep. For it is the Science that is worthy to be kept for a worthy crafte and virtuous *science*. For it is one of the Seaven Liberall Sciences, AND these be the names of them. The First is Grammer that teacheth a man to Speake truly and to Write truly. The second Rhethoricke & that teacheth a man to speake faire and in subtil termes. The Third is Dialectica that teacheth a man to discern and know truth from falshood. The Fourth is Arithmatick and it teacheth a Man to Reckon and count all numbers. The Fifth is Geometrye and it teacheth a man to mete & measure the Earth and all other thinges of which is Masonrie. The Sixth is Musicke that teacheth the crafte of Song and Voice of tongues Organ Harpe and Trumpe. The Seaventh is Astronomie and teacheth a man to Knowe the course of the Son Moone and Starrs. These be the Seaven Liberall Sciences which be all Founde by one Science which is

Geometrye. Thus may you prove that all the Sciences of the World were Grounded on this Science of Geometrye for it teacheth mete and measure ponderaon and waight of all manner of kinde of the Earth for there is noe man that worketh by any Crafte but he worketh by some mete and Measure. Nor any man that Buyeth or Selleth but he may use mete measure or weight and belongeth to Geometrye AND the Marchants and craft of Geometrye doe find all other of the Six Sciences especially the Plowman and Tiller of the ground for all manner of Corne and graine vines plants and Setters of other fruites; for Grammer nor Musicke neither Astronomie nor any of the other Six Sciences can finde mete measure or weight without Geometrie wherefore that Science may well be called the most worthiest of all Sciencies which findeth meet and measure to all the rest. IF YOU aske how this Science began I shall you tell before the flood of Noah there was a man that was called Lamech as it is in the 4 Chapter of Genesis in the Bible and this Lamech had two wives the name of the one was called Adah and the name of the other wife Zillah, by his first wife Adah he had two Sonns the name of one was called Jaball and the other Juball, and by the other wife Zillah he had a Son called Tuball and a Daughter called Naamah. These four Children found the beginning of all the Crafts in the World And the Eldest Son Jaball found the craft of Geometrye and he departed flocks of Sheepe & Lands in the fields and first wrought a house of Stone and Timber as is noted in the Chapter aforesaid and his Brother Juball found the crafte of Musicke Songe of tongue Harpe Organ and Trumpett And the third Brother Tuball founde the Smith Crafte to worke in Gold, Silver, Brass, Coper. Iron and Steale. And the Daughter Naamah founde the Crafte of Weaveing And these Children knew that God would take vengeance for Sinns either by fire or water wherefore they did write the Sciences they had in Two Pillers of Stone that they might be founde after God had taken vengeance for Sine. The one Stone was Marble and would not burne with fire and the other was called Laterus and it would not drowne in Water. There resteth more to tell you how the Stones were founde that the Sciences were written in after the destruction of the World by Noah Flood. The great Hermerius that was Tusses his Son, the which was the Sonne of Sem the Son of Noah the same Hermerynes was afterwards called Hermes the father of the Wise men he found one of the Two Pillers of Stone and found the Sciences written therein and he taught them to other men. AND at the makeing of the Tower of Babilon there Masonry was made much of. The King of Babilon that height Nemroth and Nemroth was a Mason himselfe and loved well the craft as is said with Masters of Histories: and when the City of Ninevie and other Citys of the East Asia should be made this Nimroth King of Babilon sent thither threescore Masons at the desire of the King of Ninevie his Cousin. And when they went

forth he gave them a charge on this Manner that they should be true each of them to other and that they should love truely together, Soe that he might have Worship for his Sending of them to his Cousin the King of Nineve and further he gave them two Charges as toutering their Science and they were the first Charge that ever any Mason had of his work or Craft. MOREOVER when Abraham and Sarah his wife went into Egypt he taught the Seaven Sciences unto the Egyptiens and he had a worthy Schollar whose name was Euclid which learn'd very well and became Master of all the Seaven Sciences and in his Dayes it befell that Lords and great men of those Quarters and Dominions had soe many sons some by their wives and some by other women for these Countrys be very hot of nature & generation and they had not competent Lands and Goods to maintaine their Children which made much care. And the King of that Land considering their povertie called the Council together and caused a Parliam'nt to be holden. The greatest of their interest was to knowe how they should maintaine their Children and they Could not finde any way unlesse it were by cunning and good Science whereupon he let a proclamaon be made through his Realme if there were any that could teach and informe them in any good cuning Arte or Science he should come unto them and be very well Contented for their paines and Travell after this proclamaon made came this worthy Clarke Euclid and said unto the King and the Nobles, if you will betake your Children unto my government I shall teach them the Seaven Sciences whereby they may Live honestly and like gentlemen upon this condion that you will grant me a Comission to have Rule and power over them According as the Science ought to be Ruled and upon this Covenant I shall take care and charge of them. The King and his counsell granted the same and sealed the Comission and then this worthy Doctor took to him those Land Sons and taught them the Science of Geometrie in practice for to worke all manner of worthy workes that should belong to Building of Temples, Churches, Castles, Towers, Houses and all Manner of Buildings and he gave them a Charge. The first was that they should be true to the King and the Lords they served and that they should Love well together and be true each one to other and to call each other his fellow or Else his Brother and not Servant nor knave nor any other foule name And that they should ordaine the wisest of them to be the Master of their Lord and Master work And that neither Lord nor Man of great Linage or Riches as for favor should make and Ordaine such a one to bear Rule and be governour of their Worke that hath small knowledge and understanding in the Science whereby the owner of the work should be evill Served and you asshamed of your workemanship. And alsoe to call the Governor of the worke Master whilst they wrought with him and many other Charges that were to long to tell and to all the Charges he made them to swear the great Oath that

which men used in that time & he ordained for them Reasonable Wages that they might live with honesty And also that they should come and assemble themselves together once every Year That they might take advise and Councell amongst themselves how they might worke best to Serve their Lord and Master for his profitt and their owne credit and honesty and to Correct amongst themselves him or them that had erred and trespassed And thus was the Craft or Science of Geometrie grounded there And that worthy Master gave it the name of Geometrie and now it is called Masonry. Sith the time that the Children of Israell were come into the Lande of behest that is now called amongst the Lande of Canaan the Countrie of JERUSALEM King David began the Temple which is now called Templum Dominum and is now named with us the Temple of JERUSALEM, and the same King David Loved Masons well and Cherished them and gave good payment unto them and gave them the Charges in manner as he had in Egypt by Euclid and other Charges more as you shall heare afterwarde following and after the dease of King David Solomon Son unto the said King finished the said Temple which his father had begun and he sent after Masons of divers Townes and Countries & gathered them together Soe that he had four and Twenty Thousand Masons and a Thousand of them were ordaind Masters and governors of their worke and there was another King of another Land which was called Hiram and he Loved King David well and he gave him Timber for his Worke and he had a Son nam'd Aymon and he was Master of Geometrie and the Chiefest Master of all his Masons and governour of all his graven and Carved worke and of all manner of other Masonrie that belonged to the Temple and all this Wittneseth the fourth Chapter of the Book of Kings in the Bible and this same King Solomon Confirmed both Charges and manners that his father had given to Masons and soe was this worthy craft or Science of Masonrie confirmed in the Country of Jerusalem and in many other Countrys & Kingdomes Curious Craftsmen walking abt full wide into divers Countryes and Kingdomes some because of learning more knowledge & skill in the Crafte & some to teach others And soe it befell there was a Curious Mason whose name was Mamon Grecus that had been at the Building & makeing of Solomons Temple. And he came into France and there he taught the crafte of Masonrie to men in France And there was a man in France named CAROLUS MARCHILL came to this Mamon Grecus afores'd and Learned of him the crafte of Masonrie and because he loved Masonrie well he tooke upon him the charges and by the Grace of God he was Elected King of France and where he was in his Estate he tooke many Masons and helped to make men Masons that were none before, and set them on worke and gave to them good wages and confirmed to them a Charter to hold their assembly from year to year where they would & cherished

them much And thus came the crafte of Masonrie into France. England stod at that time void from any charge of Masonrie untill the time of St. Albons and in his time the King of England being a Pagan walcd the towne abt that is now called St. Albans And St. Albans was a Worthy Knight and cheife Steward and had the governance of the Realme and alsoe of makeing of the Towne Walls and he loved Masons well & cherished them right much and he made their pay Right good Standeing as the Realme did then for he gave them 2s and 6d a weeke and three pence for their Nonesynches and before that time through't all this land a Mason tooke but a penny a day and his Meate untill St. Albans mended it and gave to them a Charter which hee obtained of the King and his Counsell for to hold a Genell Counsell and hee gave it the name of an assembly and he being a Mason himselfe there as he was he helped to make masons and gave to them the charge as you shall hear afterwards RIGHT SOONE after the decease of St. Albons there came men of Divers Nations to war agt the Realme of Englande soe that the Rule of good Masonrie was destroyed untill the time of King Athelston in his dayes there was a worthy King in Englande & brought this Lande to rest and peace and builded many great buildings of Abbeyes & Castles and divers other great buildings and he loved Masons well and he had a son called Edwin and he loved Masons much more than his Father did and hee was a great practizer in Geometrie and came him selfe to commune & talke much with Masons and to learn of them the crafte and afterwarde for love he had to Masons and to the crafte he was made a Mason himselfe and he obtained of his father the King a Charter and a Comission to hold every year once an assemble where they would with in the Realme of Englande that they might correct faults errors & trespasses if that any there were comitted & done concerning the crafte of Masonrie and he with other masons held an Assemble at YORKE and there he made Masons & gave them a charge & comanded that Rule to be holden & kept ever after and he gave them the Charter & Comission to keep and made an Ordinance that it should be renewed from King to King And when the assemblie were gathered together he caused a cry to be made after this manner THAT all old Masons & young that had any writeings or understanding of the charges & manners that were made before in this Lande or in any other that they should shew them forth and there were some founde in Greeke some in Latin & some in French & some in English & some in other Languages and the meaneing of them were all one. And he caused a Booke to be made thereof And how the crafte was founde and he comanded that it should be read or tould whensoever that any Mason should be made for to give him his charge and from that day untill this time Masonrie hath been kept and that from time to time as well as men might governe it, and furthermore at

divers assemblyes there hath been put and ordained certaine charges by the best advised Masons and Fellowes

The manner of takeing an Oath at the makeing of Free Masons:

Tunc unus ex senioribus teneat librum ut illi vell ille ponant vel
ponant Manus supra librum tunc precepta debeant Legi.

Every man that is a Mason take heed right wisely to these charges if you finde your Selves guiltie of any of these that you may amend of yor errors agt God and principally they that be charged for it is a great perill to forswear themselves upon a Booke.

1. The Charges is that you shall be true to God and his holy church that you use noe heresie nor errors in your understanding to distract mens teaching.
2. And alsoe that you be true men to the King without Treason or Falshood & that you shall know noe Treason or falshood but you shall amend it or else give notice & knowledge to the King & his counsell or officers thereof.
3. And alsoe that you shall be true each one to other (that is to say) to every Master and fellow of the Crafte of Masonrie, that be Masons allowed, and doe you to them as you would they should doe to you.
4. And that every Mason keep Counsell truely of long & of the crafte & all other Counsell that ought to be kept by way of Masonrie.
5. And alsoe that noe Mason shall be a Theefe or accesary to a Theefe as farr forth as you shall knowe.
6. And alsoe you shall be true men to the Lord & Master you serve and truely see to his profitt and advantage.
7. And alsoe you shall call Mason your fellowes or Brethren and noe other foule name: nor take your fellowes Wife violently nor desire his Daughter ungodly nor his Servant in Villanie.
8. And alsoe that you truly pay for your Table, and for your meat and Drinke where you goe to Table.
9. And alsoe you shall doe noe villanie in the House wherein you Table whereby you may be ashamed.

These be the charges in Generall that every Mason should hold & keep both Masters and Fellowes.

These be the Charges Singular for every Mason and fellow as followeth.

1. First that noe Mason take upon him noe Lords worke nor other mens worke unlesse he know himselfe able & skillfull to pe'forme it soe as the crafte

have noe slander nor workemanship but yt ye Ld and owner of ye worke may be well & truly Served.

2. And alsoe that noe Master or Fellow take noe worke but that he take it reasonably soe that the Lord may be truly served with his owne Goods & the Master may live honestly and pay Fellowes truly as Manners aske of the Crafte.

3. And alsoe that noe Master nor fellow shall supplante any other man of his worke (that is to say) if he have taken of a Lord or Master that you put him not out unlesse he be unable in knowledge to Finish that worke.

4. And alsoe that noe Master nor fellow take any Apprentice to be allowed to be his Apprentice any longer than Seaven Years and the Apprentice to be able of Birth and Limbs as he ought to be.

5. And that noe Master nor Fellow shall take any allowance to be allow'd to make any free Mason without ye consent of *five* or six of his fellows & yt they be free borne & of good kindred & not a bondman & have his right Limbes as a man ought to have.

6. And alsoe that noe Masters nor fellowes put any Lords worke to taske that is wont to goe Journey.

7. And alsoe yt noe Master shall pay to his Fellowes but as he may deserve soe as they may not be deceived by false workmen.

8. And alsoe yt noe fellow slander another behinde his backe whereby he may lose his good name & his worldly Goods.

9. And alsoe that noe fellow within the Lodge or without the Lodge missweare one another ungodly without any just cause.

10. And alsoe that every one reverence his fellow Elder and put him to worshipp.

11. And alsoe that noe Mason play at hazard or dice or any other game whereby he should be slandered.

12. And alsoe noe Mason shall be a common Rabald in Lechery to make the crafte slandered.

13. And alsoe that noe fellow shall goe into the Towne in the neight there as is a Lodge of Fellowes with *out* some Fellowes that may bear him witnesse that he was in an honest place.

14. And alsoe that every Master and Fellow shall come to the assembly if it be within seaven Miles abt him if he have warneing or else to stand to the awarde of Master and Fellowes.

15. And that every Master and Fellow if he have trespassed shall stand at the award of Masters and Fellowes to make the Accord if he may, and if he may not accord then to goe to the Common Law.

16. And That alsoe noe Mason make mould or square nor noe Rule to any lyer within the Lodge nor without the Lodge how to mould Stones without noe mould of his owne makeing.

17. *And* also that every Mason shall Receive and cherish every strange mason when they come to their *country and* set them to worke as the manner is (that is to say) if he have mould stones in place *set for* him a fortnight at lest on worke and give him his pay And if he have noe stones for *him he shall* refresh him with money to the *next* Lodge.

18. *And also* you shall every mason serve truly the Lord for his pay and truly finish his worke bee *it task or* journey if you may have your pay as you ought to have.

19. *These* charges that wee have Received and all other that doth belong to Masonrye you shall *truely keep soe* God you helpe and his holy doome And by this Booke to you power.

Finis.

A number of Appendices following the original. The following is the text of Appendix III.

NOTES ON THE PORTLAND OLD CHARGE

The Portland Old Charge was given to us in October 1944 by His Grace the Duke of Portland in memory of his father, the 5th Duke, who was Provincial Grand Master for the Province of Nottinghamshire from 1898 to his resignation in 1932. It is without doubt the most valuable of the contents of our Library and Museum, and it is only fitting that it should bear the name Portland which is greatly honoured in this county by masons and non-masons alike.

The existence at Welbeck Abbey of the Charge was not known to R. F. Gould when he published the first edition of his great history of the Craft in 1883, nor was it calendared by the Historical MSS. Commission, 1891-1901, or mentioned in their report on the Library and treasures of Welbeck. Its existence had however become known to writers on the Charges by 1916, and in that year it was lent by the Duke of Portland to an exhibition of Masonic MSS. arranged by the Provincial Grand Lodge of Worcestershire and held in Birmingham.

Mr. R. W. Goulding, librarian to the Duke, 1901-1929, thought that the Charge might have come to Welbeck early in the 18th century, but his successor, Mr. J. R. D. Needham, librarian 1930-1941, believed that this was hardly probable. The World War was still raging in 1944, and it was Mr. Needham, then serving in the Mediterranean, who indicated where the Roll would be found in the Library. Our thanks were due to him and also to Mr. D. Warner Turner, the Duke's agent, who had taken much interest in the presentation of the Roll to the Province.

In the absence of any record of the acquisition of the Charge, the most likely surmise is that it came from an Owner of one of the Quarries at Mansfield Woodhouse or neighbourhood when the industry there began to die down in the third quarter of the last century.

The Portland Charge is 4 feet 5½ inches long, and has the unusual width of 12 inches. It is on vellum, and generally, is in good condition and very legibly written. About six inches from the bottom, in the left hand side, a few words have disappeared and in the centre, some four inches from the bottom, is a narrow hole about an inch and a half long. Fortunately there is little difficulty in supplying the missing words.

Probably the first third of the Charge was written by one scrivener and the rest by another hand.

Writers on the Old Charges have divided them into 'families' or groups according to certain resemblances found in the texts. The Portland Charge is by this arrangement placed with six others in a family named after the 'Tew' MS. which is in the Provincial Grand Lodge library of the West Riding of Yorkshire. Of the Charges in this group the Portland most nearly resembles the Buchanan, which Gould printed in the first edition of his History. A collation shows that the differences between the two are not many but Par.XI as it appears in Gould's book is not found in the Portland Charge. In Gould it reads: "And that they should deserve their pay of the Lord or Master they should serve".

The two agree in peculiarities or slips in spellings which show that the scrivener had the Buchanan Charge before him when he wrote the Portland. As he was nearing the end of his work, however, the scrivener turned to another Old Charge in the group, the Bolt-Coleraine probably, and wrote (Charges Singular No. 11) "play at hazard or dice", instead of "play at cards or dice", as in the copy before him. He took from the same Charge the last of the Charges Singular No. 19. The Buchanan reads:

These charges that you have received you shall well and truly keepe, not disclosing the secresy of our Lodge to man, woman nor child, Sticke nor stone, thing moveable nor immoveable, soe God you helpe and his holy Doome.

Amen.

Some years before the Charge was presented to us it was sent to London for examination by Grand Lodge Librarian, Dr. W. Hammond. He assigned it to the first quarter of the 18th century, about 1720, but it may well be a little older (the Buchanan Charge is given the date 1670).

Soon after the Charge was presented to us, a transcript was prepared by the late Bro. F. H. Bacon, which formed the basis for the present copy, in the preparation of which valuable help has been given by Bros. D. McCunn, J. Adamson and T. O. Haunch.

In reproducing the Charge an endeavour has been made to follow exactly the original, but for the sake of clearness the capital letter F is substituted for the ligature ff. The text has many peculiarities, and a word spelt one way may be spelt another a few lines later. The scribe who copied the Charge was, it must be admitted, no grammarian.

Hermerius, Hiram, Aymon, Mammon Grecus, Carolus Marchill - there are many differing spellings of these names in the Charges. Carolus Marchill appears in some Charges as

Charles Martel who is accepted as a figure (A.D. 715-743) in early French history, and many legends are associated with his name.

Nonesynches. This word, in many variations of spelling, appears in nearly all the Charges. There is no certainty as to its meaning. One suggestion is that it is the equivalent of 'lunches at noon'!

The Latin prefixed to the obligation is defective. This version is commonly found: Tunc unus ex senioribus tenet librum et ille vel illi apponant manus supra librum et tunc precepta debent legi. The Latin is replaced by English in a few cases: Then one of the elders let him hold the book, that either he or they may put their hands upon the book, and they ought to read the precepts.

"Holy doome" appears in varying form in the Charges. Our historian Gould thinks that it derives from 'halidom', and says that 'By my halidom' was a solemn oath among country people. It is found in Shakespeare's 'Two Gentlemen of Verona' (Act 4 S.2).

Where there are holes in the Charge, words and numbers which are missing are supplied in italics.

T. C. THORPE.
SYDNEY RACE.

HARASHIM

חרשים

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PRESIDENT'S PAGES

I thank Bro. Kerry Nicholls for proposing me as the President of ANZMRC and a Fellow and also those who voted for me. Both are great honours; I will do my best to reflect your confidence in me. We have a committee of many wise and experienced brethren, not just Kerry and Bro. Brendan Kyne and Bro. Neil Morse, who are continuing as the Secretary and Editor, respectively, and many others too numerous to name.

It was a wise decision taken in 1996 to include NZ in the Council. It meant additional interesting lectures and more members. My first ANZMRC conference was in Tauranga in 2004, where I presented my KL. It was there that my father and I appreciated NZ hospitality when we stayed in the home of a NZ brother, the father of a member of my lodge in Canberra at that time. I met Bro. Ken Peace who told me about the Lodge of Living Stones in Leeds, a lodge formed by Bro. Walter Leslie Wilmshurst based on his ideas and ideals. I became an Associate Member and have visited that lodge twice.

At these conferences we meet Freemasons whom we would not otherwise have met. I give two examples. The late Bro. Charlie Miller who, after the Queanbeyan conference of 2008, I was able to give a short tour of parts of Canberra. It was with sadness that I learnt of his death on 12 December this year. Also, the late Bro. Keith Knox, who helped me in my research into English ciphered ritual by sending me a copy of William Finch's 1802 *Masonic Treatise*. Keith was the Honorary Librarian of the Library of the Grand Lodge of NZ, a position he held for many years. When my wife Marguerite and I took a boat cruise around NZ in 2013, and had disembarked at Wellington, we were shown around NZ's capital city and its surrounds by Keith and his wife Gill. When they visited Canberra, I was able to show them Australia's capital city. Keith died on 26 January this year. Sadly, no longer will I be able to catch up with Charlie and Keith at our biennial conferences, something to which I used to look forward.

For the most recent conference, in Dunedin, I congratulate Bro. Glenn Summerhayes and his team. There were 13 members registered from NZ and 10 from Australia as well as five or six who attended the occasional talk. Only the three mainland eastern states of Australia were represented. We were honoured by the attendance of the Grand Master of the Grand Lodge of NZ, MW Bro. Jim Watt. Those who attended enjoyed an interesting and varied programme of both Kellerman and Special Lectures.

It was my first job as President to present the Kellerman Certificates and Jewels to those new KLs who attended the Saturday evening dinner. Our new NZ KLs are Bro. Grant Watson, Bro. Martin McGregor, Bro. Gary Muir, Bro. Jack Dowds (who presented a series of lectures via Zoom last year). The Australian KLs are Bro. Wayne McPhee (my predecessor as Master of the Discovery Lodge of Research, Sydney), Bro. Ben Wharton (Wayne's son-in-law) and Andrew Shepherd. All gave great presentations and fully deserve to be KLs.

I stayed in Room 208 in the Law Courts Hotel and later found out that this and Room 207 were occupied by Queen Elizabeth and Prince Philip on their visit to Dunedin in 1954. They slept in Room 207 and Room 208 was the room that enabled them to stand on the balcony to greet their adoring subjects. The Law Courts Hotel is 1.3 km walk from the Dunedin Masonic Centre, where the conference was held. I was fortunate that Bro. Harvey Lovewell and Bro. Terry Fitzgerald were also staying at that hotel and were able to give me a ride in their car to and from the Masonic Centre and the dinner venues for which I thank them. It was good to catch up with them.

What are my aims as your new President? My predecessor, Bro. Ian Green, in the online Biennial General Business Meeting held on 13 December 2020, saw a loss of enthusiasm as causing a decrease in both the membership of the ANZMRC and in the number joining us. He encouraged promotion and sharing of the knowledge of the meanings behind our ritual and the promulgation of the understanding of the lessons of Freemasonry. He sees lectures as assisting in this. I go further. We should encourage brethren to develop interests in any aspect of Freemasonry that appeals to them. At the Dunedin conference we had talks on individual Freemasons, the Swedish Rite, Māori astronomy, the role of Freemasons in the 1798 Irish rebellion, the belief in a Supreme Being and other interesting topics. We need to encourage masonic research of all kinds to engender interest in masonic research.

There will be no travelling lecturer in 2023 but there will be a publication of a book based on the work of Bro. Ron Cook. He was the compiler of what he named *A History of the Craft in Australia*. Bro. Neil Morse and Bro. Andrew Shepherd will produce a draft of this book by the middle of next year, enhanced with reference and pictures. I look forward to this.

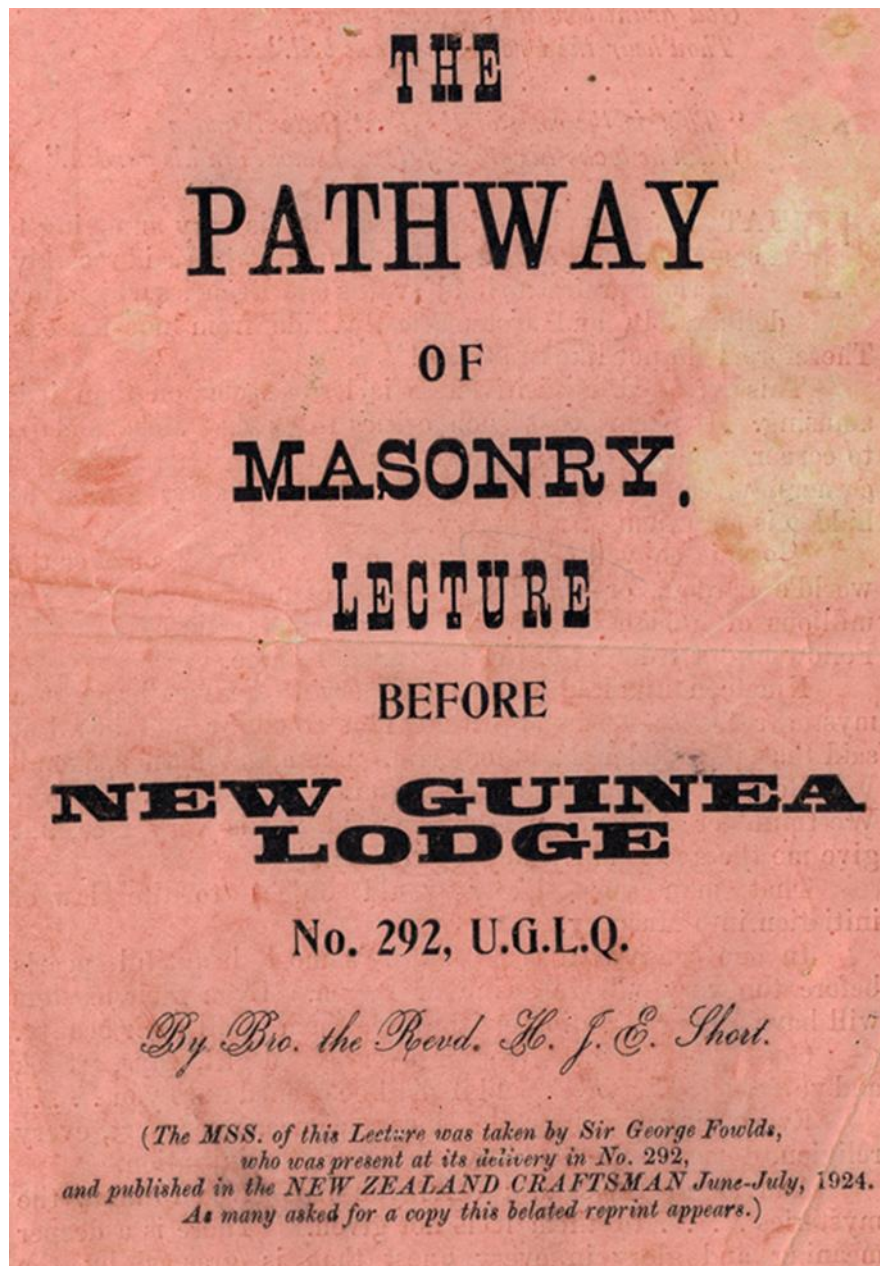
I encourage members of the ANZMRC to visit lodges and expound the value of research. As an Accredited Masonic Speaker, I can assure you that I have not been swamped with invitations to present lectures. We need to be proactive. I am hoping to sell our organisation as one in which many will find great interest.

I have already been asked to write an article for the next edition of *Freemason*, the magazine of the UGL of NSW and the ACT and I encourage members to submit articles to the magazines of their own jurisdictions or, if they wish, ask me to write one for them. I intend to approach private lodges to allow me to present brief summaries of what we do. We need to push ourselves forward and become better known. As a Vice President, I did very little except attend Zoom meetings. I suggest Vice Presidents, as well as many other members of the ANZMRC, also do some promoting. I will visit any jurisdiction. If you want a visit, ask me and we can work out a plan and a date. I hope that by the next conference, to be held in Sydney in 2024 and to be convened by Bro. Kim Nielsen, there will be an increase in membership.

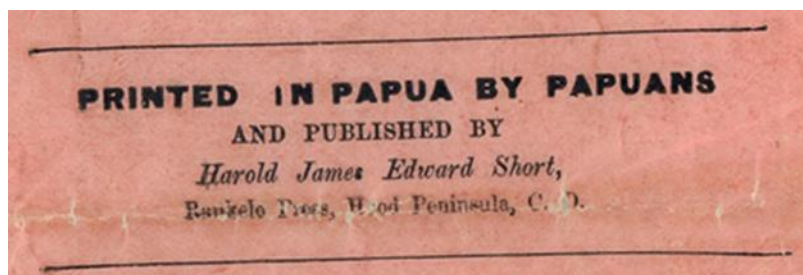
Marguerite and I wish you all the best for the festive season and the new year. Take a break and then be ready to sing the praises of research.

Kind fraternal regards,
David B. Slater

THE PATHWAY OF MASONRY.



(An Address delivered in Lodge New Guinea, No. 292, U.G.L. of Q., Port Moresby, on 8th March 1924, by Bro. Rev. Harold Short.)



*“God be thy Guide from camp to camp;
God be Thy shade from well to well;
God grant beneath the desert stars
thou hear the Prophet’s camel bell”*

*“This is the song of the East Gate Warden
When he locks his great gate and smokes in his garden.”¹*

That Masonry locks her great gate is very annoying to some people. An intelligent man in Papua said recently: “Masons profess to hold Truths and Beauties which they deliberately and systematically hide from non-Masons. Therefore I do not like Masonry!”

This irritated inquisitiveness is less uncommon than it is amusing. It seems that such critics think that Masons claim to corner some Truths and Beauties as the commercial genius corners wheat or sugar. That Truth and Beauty cannot be hidden is an axiom of Masonry.

There is no veil over our part of the heavens, or over the world’s garden, or the highest arts of man’s device. Yet millions of human beings will not become initiated into the Fellowship of Adorers of the Universal Temple.

Nineteen hundred years ago a cry to Heaven brought a mystic response. The multitude that stood by and heard it said that it thundered. others said, “An angel hath spoken.”

Recently a prominent Australian was being shown over Westminster Abbey. “Yes,” he said; “it is very nice; but give me the good old Sydney Town Hall.” That man most likely would object to the law of initiation into Masonry.

In one sense God casts nature’s most beautiful pearls before the very village swine of Papua. Even their masters will have a long initiation ere they see them in all their beauty.

God Himself, the Giver of every good gift, says: “Seek and ye shall find. Knock and it shall be opened unto you. . . .”

Everything worth while, every science, every art, every religion, demands the seeking, the knock, the initiation.

¹ *Gates of Damascus* by James Elroy Flecker.

And again He said: "Unto you it is given to know the mysteries . . . to them it is not given." There is a deeper meaning and glory in every quest than is grasped by the average seeker.

Truth is open, but the vision of many is dim, even distorted. There ever have been two classes in every spiritual school. The Exoteric gives the law to the larger; the Esoteric demands an initiation of deep experience. The audience of every musical and dramatic festival is thus divided. A shilling ticket will admit anyone to the theatre, but the charge to the performance proper can be paid only in spiritual coin.

Masonry ever is sending her beauties beyond her gates, but they are hidden in their glory as the desert lion oftentimes is hidden in dazzling sunshine. Our portals are secreted because, unlike theatre managements, we can afford only to admit those who will appreciate our drama and our harmony, and whose desires are greater yet.

It is only the lure of the hidden that keeps mankind going on. Things fully revealed soon exhaust their propulsive power in thoughtful people. Masonry is an order of humble seekers. Though we solve the riddle of the Universe in the Word Who was made Flesh we are false to His Spirit, and to Masonry, if we cripple our belief into bigoted theology. But we would be falser still to Masonry did we glide to a careless agnosticism. We must keep the spirit of reverent seeking into the Truth which our unfinished minds will never fully comprehend.

The Grand Orient of France did not assert that life was a reasonless result of blind forces, or deny that there was a purpose to seek when, in 1877, it erased all references to God in its ritual.

That was a time of struggle between the Roman Church and the Government of France. Those Masons, feeling that the interpretation of the word "God" abroad in the land was unworthy, decided not to be identified with it.

They sought the Great Architect, even if it were but as in that passage of Rabindranath Tagore: "We are children in the dark. We stretch our hands through the coverlet of the night . . . and feel for Thee, Mother."

But Masons are grandly more than children in the dark. Masonry is an Order of Lights. They reveal holy fingerprints on the Temple roofed with stars, floored with wonders, and filled with harmonies. As we slowly interpret the plan, we are inspired by the realisation that we are thinking some of the thoughts of the Divine Architect.

Masonry ever has held two doctrines not of human authorship. That of God; and that of our spiritual immortality. We ever have bowed before the Eternal Architect. We ever have said of a departed brother: "He has gone West." To our Lodges of Mourning we affirm that he "has passed over to the Eternal East." The sun does not set over Masonic graves. It spreads over them a new day.

We are free. Only in eternity can there be freedom. If we, as boys, were to have foreseen no life after boyhood we would have felt dungeoned in dim, contracting consciousness. If we had but three score years and ten of experience we would be slaves of human conventions. If there were but one temple we would be prisoned in it. Because we know that we may enter the portals of other of the Father's many mansions, life to us is liberty. We Masons stand reverently in this Temple. We seek to know its foundations, and we are sure that though we were to stand on its crowning turret we would see other temples, but vaster.

The Masonic Pathway is hidden in the golden mists of the future. But we can trace it backward to an unformed track that runs into the shadows beyond human tradition. It is lit by spiritual gleams from the earliest constructed habitations of men.

The undeveloped humans made shelters from the elements, and, very early, those buildings expressed ideas of proportionate shape. The oldest structure so far discovered is square. An unearthed temple from the unnumbered years has a cleft in its roof so arranged that the first beams of the rising sun would illumine its altar. Now the sun misses that place, perhaps because the earth has shifted its angle. But that crumbling altar seems lit by the first human consciousness that more was needed in buildings than physical protection. That realisation is the foundation of Masonry.

Even the first houses made for the dead expressed men's thoughts. I attended the excavation of some of a circle of prehistoric cairns in the Deccan, India. Each oblong stone case had an opening at the same corner, obviously meant for the ingress and egress of the spirit. Dr. Hunt, the archeologist there, showed me illustrations of similar sarcophagii and openings that had been discovered in Siberia, France, Ireland, and other equally different places. Unity of religious thought among the isolated tribes of early men is further illustrated by the universality of such emblems as the swastika, the triangle, the cross, the uplifted pillar. Man unconsciously expressed his first prayers in works of his

hands. In literature, buildings are among the first symbols of lives. They are used frequently in Holy Writ:—

‘Every house is builded by some man; but the builder of all things is God . . . Whose house we are.’

“Ye also as living stones are built up into a spiritual house.”

The indestructible intuition of immortality is illustrated in like figure:—

“For we know that when our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens.”

The Bible opens in a garden and closes in a perfect city, foursquare.

As a natural sequence to buildings being symbolic of a temple not made with hands, the tools of buildings early became emblematic of moral actions. There is the famous dictum of Mencius, a philosopher of ancient China:

“A Master Mason, in teaching apprentices, makes use of the compass and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compass and the square.”

Here is a contribution from the Book of Proverbs:

“When He set the compass upon the face of the deep, when He marked out the foundations of the earth, then was I by Him as a master workman.”

Although the pathway of our Order is not built as far as the old Egyptian Temples of Mysteries, it is fascinating to see that a track from those temples leads on to it. There must have been much beauty in those old societies. We have many observances like unto theirs. They had tokens, grips, and passwords for two degrees, the higher of which could be entered only by men of strong mental and physical accomplishment. They conserved the culture of the time. They taught of God as He was seen through the laws of Nature; and believed that the development of the race depended on appreciation of the Moral law above the laws of the State. The ritual included part of the Dramas of Osirian Theology, and evidently the neophyte was raised, like Osiris, by a strong grip from death into life. They affirmed that life is not confined by death. Their teaching was open to all enlightened enough to comprehend it. Their dramas and symbols alone were secret.

Now we meet wanderers toward the historic path of Masonry. The Phoenicians had a religion garnered from the Mystery Temples of Egypt. Phoenician workmen built the palaces and the great temple of the Jews. There is sound evidence that they were a society with portals only opened to those who could give the signs and passwords.

The Druses, a tribe in Lebanon, claim to be direct descendants of the builders of Solomon’s Temple. Their religion is expressed through a Lodge much like our own. Although they are agriculturists, the tools of building are the emblems of their teaching.

All roads lead to Rome. The mystery plays had gone there, and, in the time of her greatness, unions of every trade flourished. That many met in secret is shown by the Government edicts against them. These bans, however, exempted Orders of ancient and religious standing. Foremost among those were the Colleges of Architects. They were allowed their own constitution. They had three Orders, most likely of apprentices, masters, and fellows. Tombs of that period still stand marked with the square, the plumb line, the compasses, and the level.

The lava of Vesuvius was dug, 45 years ago, from a temple in Pompeii. Two columns in front; interlaced triangles on the walls; a mosaic board showing a skull, a plumb line, a six-spoked wheel with a butterfly on the rim, a spear with garments of scarlet and purple attached, a gnarled club, and a leather knapsack, prove this to have been a lodge room in the year 79 A.D.

The Creed of the Divine Carpenter appealed to the tradesmen of Rome, and amongst the Christians tortured to death by Diocletian were four Master Masons. These four martyrs became the patron saints of Masonic Lodges in Germany, France, and England. The oldest writing of the Craft is a poem in their honour. On the walls of a Church at Rotterdam they are painted with compasses and trowel in hand. Beside them is a crowned Oriental, holding compasses. He can be none other than Solomon.

The Collegia of Architects were smashed and scattered by the Fall of Rome. Many of the order fled to the island of Comacina. They reappeared in Rome during the reign of Constantine. The Emperor must have recognised them as among his most valuable subjects, for they were freed from taxes and servitude: free to travel where they would, and fix their own prices.

Not one of these privileges was shared by the Guilds, which so often are erroneously identified with Masonry. The only association that Guild workers had with Masons was employment by them for rough labour.

The Comacine Architects were masters in all pertaining to building and decoration. The Cathedrals of Europe are the crystallised dreams of their souls. This Order followed Missions of the Church to remote places, even to Britain.

Changing forms of architecture appearing simultaneously all over Europe revealed how widespread and strong was their Order. The great structures of that time came from no individuals. In the thirteenth century a few names stand out, but apart from them the Society hid the artists.

It is established that long before the seventh century the Comacine Order had practically the officers, secret signs, and regalia that we, as their speculative successors, recognise to-day.

Such documents as “The Old Charges and Constitution,” the “Regius” and the “Cooke” MSS., and “Questions and Answers Concerning the Mystery of Freemasonry,” written by King Henry the Sixth, which were discovered from the sixteenth century onward, give a little light on old Craft Masonry. They have the shadows of a fair past upon them. These papers have been thoroughly investigated by many scholars. Their findings make interesting reading, but one sentence to me stands first: “Masons never were legally incorporated like other trades, their bonds of union being stronger than any charter. They ever were free. They loved their work. Only in love is there perfect freedom. At their highest they seem to have prefigured the time —

“When only the Master shall praise us, and only the Master shall blame,
When no one shall work for money, and no one shall work for fame;
But each for the joy of working, and each in his separate star
Shall draw the thing as he sees it, for the God of things as they are.”

Of greatest interest to us is the merging of the path of Operative Masonry into that of Speculative Masonry. Not that Operative Masonry is extinct. There still are a few exclusive Lodges.

Operative Masonry as it was in the beginning of the sixteenth century is shown to us by Fort Newton. His description is derived from the Harleian MSS. and other undisputed documents.

The aspirant for Operative Masonry had to prove himself a free man, of legitimate birth, physically sound, and of recognised honour. He had to take an oath to serve under rigid rules for seven years, studying not only the art of building, but also the seven sciences. The oath included the observance of piety, absolute chastity, and, of course, secrecy as to Masonic rites. At the end of his long apprenticeship he presented a work of his hands to an annual assembly. If it were declared worthy he went through a second initiation, and was made a M.M. He selected a mark by which his work could be known, and then ranked as a F.C., free to earn his living where he would. His new oath included a promise to stand by a brother Mason in distress.

I am not competent to discuss the problem as to when and why our Degrees were changed in order, or increased. Changes in procedure were necessary in the development of Speculative from Operative Masonry.

However, in the early Operative Lodges, any F.C. might be elected to be Master of a particular Work. This elevation was recognised by a further oath emphasising his responsibility to the welfare of those working with him.

In the event of journeying to another task, he would command the party. He and the fellows wore distinctive costumes. One man of every ten was made a Warden of the nine. On arrival at the scene of labour little dwelling huts were erected, and in the centre a Lodge roofed with tiles. Ordinary labourers, including men skilled as tilers of roofs, not attached to the Order, would be with the Masons.

Each morning began with devotions. Then the Master would give the orders of the day to the affiliated Masons. This would be done in the Lodge building, a tiler being deputed to stand without and keep off all intruders. At night there was a formal call to rest and refreshment.

Enthusiasts creating together for years a thing of beauty, such as a cathedral, using tools that were symbols, every one of brotherly life, would be likely to achieve the high friendships for which our Order stands.

In those days, when the writing of “references” was not done so easily as now, our secret signs were indispensable to a qualified Mason seeking work in a strange place. Sign codes were common enough from even before the days when Ben Haded saved his life by a gesture! In many ways they were more satisfactory than letters of introduction. Many people have wished for a return of the time when a man would have to carry such a letter on a heavy slab of stone!

Our builders of the past must have mixed a fragrance with their mortar, and filled their art with spiritual significance, for from the beginning of the sixteenth century leading men of all the professions asked to become Speculative members of their Lodges. The most cultured people of the time, members of exclusive clubs and learned societies, prayed to be associated with artisans.

Fort Newton disproves with weighty authority the queer theory that Speculative Masonry is something stuck with Rosicrucian cement to a broken column of Operative Masonry. Undoubtedly it was perfectly joined together with the latter orders of Operatives, and so rests on the deep foundations of man’s worship expressed in buildings.

Here is some written proof. In the Cooke MSS. of the 14th century, or earlier, there is evidence that scholars and mystics who had never put one stone on

another were accepted into the Order of Masons. Some may have been ecclesiastics who wished to join in the planning of their Churches.

In the extant minutes of the Lodge of Aberdeen, in 1670, there are recorded the names of forty-nine brethren; thirty-nine of these were accepted Masons, in no way connected with the trade of building.

The MSS. of “The Natural History of Wiltshire” preserved in an Oxford library, has this note by the author: “This day, May 19th, 1681, is a great convention in St. Paul’s Church of the Fraternity of Accepted Masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of ye Tower, and divers others.”

All men are Speculative Somethings! There are a few Operative Statesmen in the world, but the commonest discussion wherever men foregather is convincing evidence that Speculative Statesmen outnumber them. They, mainly, are destructive. . . . Speculative Masonry is altogether constructive in citizenship.

Masonry has lived through countless centuries in many lands. It has been jarred by dissensions within, and attacks from without; by misrepresentation of friends and foes. It has increased under ridicule, even such as that expressed through the “Truly Ancient Noble Order of Gormogons” founded by Emperor Quin-Quaw-Ky-Po in China a few score thousand years before Adam. Masonry has strengthened under persecutions of men of faith, and survived times of faithlessness. In Britain’s worst period of social degradation the G.L. of England was formed. Masonry has been virile, and weak, but this shines clearly: It continued after its material occupation died. The old Guilds dissolved or became Trade Unions. This surely is reaffirmation that Masonry always must have been more an order of spiritual fellowship than an industrial combine. No other order on earth has dared to claim such traditions as has Freemasonry. We glory in those traditions, because they are shot through and through with unbendable waves of Truth.

We meet as the first Masonic Lodge in a land spread with earth’s most primitive lodges. We are unique in present-day Masonry.

Brothers here know something of the rites of initiation into the Men’s Houses of Papua. Those rites differ among the various tribes, but there is a similarity, not only among them, but between them and the Men’s Houses of the earliest society of our race. There is and was in them all the enduring of ordeals, the taking of vows, the revealing of secret law, and signs. Here, as with the Men’s Houses of most ancient of days, there is some crude representation of death and

resurrection, be it but that of the spring season of Nature. This is a fascinating subject in which some competent brother must instruct us. It affirms our belief that the Masonic path joins to an unbuilt way leading into the dark before the dawn of history.

The greatest glory of our Order is not found in any of the Seven Sciences of the past, or the seventy times seven sciences of to-day, which the wiser of our brethren lay before the altar of the Lodge. We humbly gaze at all the wonders of God's building, looking reverently into each new chamber discovered and open by men. . . .

But the glory of Masonry is in the rule that the working tools of every new art should become symbols of homely service one to another. Masonry lives for the truth that we can never become too great for the commonplace virtues of Faith, Hope, and Charity.

Man may learn to harness every force of nature; he may fly the circle of the world; but he ever will realise his fullest joy in ministering, and being ministered unto, in commonplace gifts of love. Sometimes

“We strain and fret
Striving to carve new destinies, and blaze
A trail through unaccustomed lands; we let
The feverish years possess us, and forget
In our tense seeking for untrodden ways
The common heritage; nor care to raise altars to
Dear familiar things — and yet
When shadows lengthen, and the busy hum
Of life falls faintly on half hearing ears,
With vision dimmed and feeble steps we come
Back to the homely joys of bygone years.
Love, and a hearthstone, and a dear, worn face —
And through our tears we bless the commonplace.”

So Mote It Be.

Editor's Note: This lecture was originally published in the *New Zealand Craftsman* in July [pages 26-28] and August [pages 51-52] 1923 [not June and July 1924]. The original, previously unrecorded, print used was provided by Bro Lindsay Gilchrist, whose father, VWBro AC Gilchrist, was WM of New Guinea Lodge 292 UGLQ for 1952-53 and Foundation Master of Port Moresby Lodge 445 UGLQ for 1955-56. Bro Ed Robinson of Wellington kindly provided transcript copies of the relevant issues of the *New Zealand Craftsman*. My thanks to both for their assistance.

THE FIRST PUBLICATION OF AN OLD CHARGE: THE *WOODCOCK* MS

The *Woodcock* MS is one of several of the Old Charges held in the Worcestershire Museum of Freemasonry. In 2019 Bro John Tapson, a volunteer at the Museum, located and supplied me with a transcription of the manuscript. More recently Bro Bob James, the Curator, approved my publication of this transcription and the accompanying images. Please be aware that I have not checked the transcription against the original.

This OC is listed as 'NYP'; Not Yet Published. This is its first appearance in print².

The following details are taken directly from the catalogue notes [<https://catalogue.wmlmt.org.uk/share/Files/2006/2006-49.pdf>]. It would appear that the source of these notes was the piece mentioned at the end: a longer 'Note' by Bro F J Underwood on page 308 of *AQC* LVI [1943].

"THE WOODCOCK MANUSCRIPT"

Presented by W.Bro. G.P. Woodcock thro' PAGE LODGE, to the Worcestershire Provincial Library and Museum, 15.02.46.

The Manuscript is in book form and measures 6½" by 4", it is written the long way of of the page.

Pagination:- I, blank; 2-28. The Charges; 29. A Song; 30-36

To page 31 is pinned a paragraph omitted from page 9 (and refers to Euclid's commission). This was originally pinned to page 9.

Watermarks: Britannia helmeted, holding a trident, motto "Pro Patria".

A lion and a low palisading. (A Dutch mark put on paper specially made for the English market during the reigns of William, Anne and the early Georges.

The watermark together with the engraving on the cover are adaptations of the Dutch water-mark which shewed the Maid of Holland surrounded by her fortified frontiers maintaining liberty by force of arms.)

Cover: stiff grey blue paper having on the inside half a steel engraving, shewing a woman seated wearing a hat and holding a rod in her right hand, around her a frame, elaborately ornamented with leaves and flowers.

Outside the frame, at the top, is the half of a Crown and a large letter R; at the bottom of the frame, on a name plate the letters NE. within the frame and near the head of the seated figure the letter A. The engraving has been cut nearly through the centre, and the right hand portion is part printed. There is a portion of the palisading shewn very alike to that in the paper water-marking.

Probable dating:- 1702---1714.

General: - Two indecipherable signatures in ink on the outside of the cover.

On page 1 a die impression of a swan and the initials D.P.K.

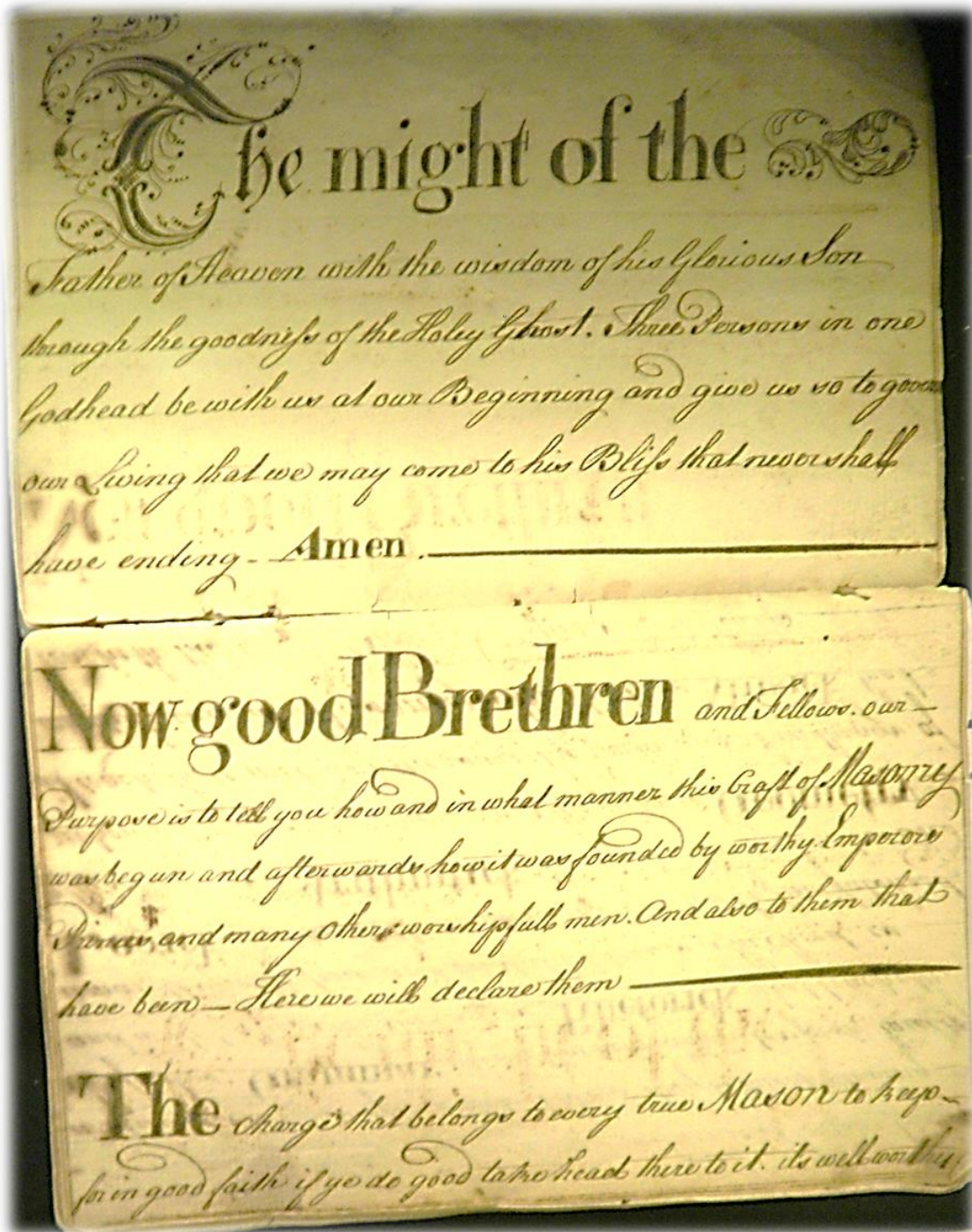
² So much for CWL's statement of 1926!]

The handwriting is in exceptionally clear script and written almost to the edge of the book, and though there is a double red line ruled round each folio a bare 1/32 in. from the edge the writing frequently encroaches on it.

Classification:- Thorp Branch of the Sloane Family, probably a close relative to the Strachan MS.

Acquired by W.Bro. G.P. Woodcock, PAGDC., from his brother-in-Law, a merchant captain, to whom it was given in China.

See: A.Q.C., Vol. LVI, 1943, for fuller description by Wor. Bro. A.J. Underwood.





Woodcock M.S.S.

THE MIGHT OF THE
Father of Heaven with the wisdom of his Glorious Son
through the goodness of the Holy Ghost. Three Persons in one
Godhead be with us at our Beginning and give us so to govern
our Living that we may come to his Bliss that never shall
have ending- AMEN.

Pg. 2. NOW GOOD BRETHREN and Fellows our

Purpose is to tell you how and in what manner this Craft of Masonry
was begun and afterwards how it was founded by worthy Emperors
Princes and many other worshipful men. And also to them that
have been --- here we will declare them-----

THE charge that belongs to every true Mason to keep
for in good faith if ye do good take heed there to it. its well worthy
Pg. 3.

to be kept for a Worthy craft and curious Science. For their be seven
Liberal Sciences of the which it is one. They be these following
The first is GRAMMAR which teacheth man to speak truly
and write true. The second is RHETORICK that teacheth
man to speak fine, and in subtil terms. The Third is
LOGICK that teacheth man to discern truth from falshood
The Fourth is ARITHMETICK that teacheth to number and
reckon all manner of numbers, The fifth is GEOMETRY
it teacheth to met and measure the Earth and other things of
which Science is Masonry. The Sixth is Musick that
teacheth the craft of Song. Organs and Harp -----
The seventh is ASTRONOMY that teacheth to know the course of the sun
and Moon and other Ornaments of the Heavens, The seven Liberal Science
the which be all one Science, That is to say, Geometry. Thus may a
Man prove that all Sciences of the World be found out by Geometry
For it teacheth you to know the met and Measure of Ponderation and
weights of all kinds of the Earth and there is no man that Worketh
by any Craft but he worketh by some Measure. Nor no Man thus
buys and sells but by measure or weight. and all this is by Geometry
And Crafts men and Merchants find no other of the seven Sciences
and especially Ploughmen and tillers of the Ground and all manner
of Grain. Both Corn and Wines, seeds, Plants, and sets of other fruits
For Grammar, nor Astronomy. nor any of all these can find to a
Pg. 4

a Man met and Measure with but Geometry. Wherefore I think
that a worthy science that findeth out all others, And how that
worthy Science first began I shall tell you-----
BEFORE NOAH'S FLOOD there was a man call'd LAMECH
as its written in the 4th CHAP: of GEN: and this Lamech, had
two Wives. the name of the one was ADAM. and the other ZILLAH
By the first wife Adah. He begat two sons the one was call'd
JABAL and the other JUBAL And by the other he had a son and
a Daughter. and these four children found the beginninge
of all crafts in the World. This Jabal, was the elder son, and
he found the first Craft of Geometry. He parted Flocks of Sheep
and Lambs in the Field. And first wrought House of Wood
and stone as is noted in the Chap: abovesaid, And his Brother

THE MIGHT OF THE Father of Heaven with the wisdom of his Glorious Son
through the goodness of the Holy Ghost. Three Persons in one Godhead be
with us at our Beginning and give us so as to govern our Living that we
may come to his Bliss that never shall have ending - AMEN.

Now Good Brethren and Fellows our Purpose is to tell you how and in what

manner this Craft of Masonry was begun and afterwards how it was founded by worthy Emperors Princes and many other Worshipfull men. And also to them that _____ have been _____. Here we will declare them _____

The charges that belongs to every true Mason to keep for in good faith if ye do good take heed there to it. Its well worthy to be kept for a Worthy craft and curious Science. For their be seven Liberal Sciences of which it is one They be these following

The first is GRAMMAR which teacheth a man to speak truly and write truly. The second is RHETORICK that teacheth a man to speak fine, and in subtil terms. The Third is LOGIC that teacheth a man to discern truth from falshood. The Fourth is ARITHMETICK that teacheth to number and reckon all manner of numbers. The fifth is GEOMETRY it teacheth to met and measure the Earth and other things of which Science is Masonry. The Sixth is Musick that teacheth the craft of Song, Organs and Harp _____

The seventh is ASTRONOMY that teacheth to know the course of the sun and Moon and other Ornaments of the Heavens. The seven Liberal Science the which be all one Science, That is to say, Geometry. Thus may a man prove that all Sciences of the World be found'd out by Geometry for it teacheth you to know the met and Measure of Ponderation and weights of all kinds of the Earth and there is no man that Worketh by an craft but that he worketh by some Measure. Nor no Man thus buys and sells but by measure or weight. and all this is by Geometry And Crafts men and Merchants find no other of the seven Sciences And especially Ploughmen and tillers of the Ground and all manner of Grain. Both Corn and Wines, seeds, Plants, and sets of other fruits. For Grammar, nor Astronomy, nor any of all these can find to a man met and measure with but Geometry. Wherefore I think that a worthy science that findeth out all others, And how that worthy Science first began I shall tell you _____

BEFORE NOAH'S FLOOD there was a man call'd LAMECH as its written in the 4th CHAP: of GEN: and this Lamech, had two Wives. The name of the one was ADAH. And the other ZILLAH By the first wife Adah. He begat two sons the one was calld JABAL and the other JUBAL And by the other he had a son and a Daughter. And these four children found the beginnings of all crafts in the World. This Jabal, was the elder son, and he found the first Craft of Geometry. He parted Flocks of Sheep and Lambs in the Field. And first wrought House of Wood and stone as is noted in the Chap: abovesaid, and his Brother Jubal found Musick, of song, Organs and Harp, And _____ the third Brother found out Smith's craft to work in Gold, Silver, Brass, Iron, and Steel. And the Sister NAAMAH found out the Art of Weaving, These Children did know God woud take vengeance for Sin either by fire or

Water, Wherefoe they writ the Science which they found out in two Pollars of Stone that they might be found out after the Flood, The one Stone as call'd Marble that cant burn with fire, The other was call'd Laturne, that cant drown in the water. Our intent is to tell you truly and in what manner these stones were found that the crafts men writ in Greek _____

[HERMERIUS. that was Son to CHUS and Chus son to Sem which was son to NOAH. This same Hermerius was afterwards called Hermes the Father of Wisdom and found out the two pillars of Stone the Science writ thereon.

And taught therefore and at the making of the Tower of BABYLON there was the craft Masonry First found. and made much of, And the King of Babylon that was call'd HEMBROTH was a Mason, and loved the craft as its reported by the Masters of the Stories, And when the City Ninevah and other City's of the East ASIA shoud be made Hembroth, King of Babylon sent thither sixty Masons, at the desire of the King of Ninevah his cousin had when they went forth. He gave them a charge on this manner that they should serve the Lord for his Payment so that he might have worship for sending them to Him, Another charge he gave them and this was the first time that a Mason had any charge of his craft. MOREOVER when Abraham and sarah his wife went into Egypt, there he taught the Seven Liberal Sciences to the Egyptians and He had a worthy Scholar call'd EUCLID and learned right well and was Master of all the seven Liberal Sciences to the Egyptians, And in His Days it so fell out that the Lords and Estates of that Realm had so many sons that they begot of their wives and some by other ladies of that Realm for that Land was a whole Land, And a replenisht generation, and they had not Living competent for their Children

Wherefore they made great sorrow, and the King of that Land Assembl'd a great Councel at a PARLIAMENT to know how he might find out to maintain their Children and they could find no good way And he caus'd a crye to be made through the Realm if there was a man who coud inform him that he shoud come unto him and he shou'd be well rewarded for his travel, And shoud himself well please, Now after this Crye was made came this worthy Clerk EUCLID: and said to the King and all his great Lords if you will I will take your children to teach, and govern honestly as Gentlemen shoud be taught under condition that you will grant me a Commission and the worthy Doctor took to him the Lords Sons and taught them the Science of Geometry in practice to work in Stone. And all Manner of worthy works that belongs not building of Castles and all manner of Courts Temples, Churches, with all other Buildings, and He gave them the manner First that they shoud be true to King and Lord they served. And that they shoud Love well together

And be true one to another and that they shou'd call one another Fellow and not serv't or Knave nor any other foul name And that they shoud truly

sereve for they payment to their Lord which they serve And that they shoud ordain the wisest of them to be Masters of the Lords work. Not for love, great Livings or Riches to set any other that hath little cunning to be Master of the Lords work Whereby the Lord shoud be illservd and they sahamed[sic]. And that they shoud call the Governor of the work while they wrought with him Master of the work. And many other charges which were two [sic] long to tell. And to all the charges He made them swear the great Oath. Then men used and ordaind to men reasonable payments that they might Live by it honestly and also that they might come and assemble themselves together that they might keep counsell in their crafts. How they might work their best to please their Lord for his profitt and the worship of him: And thus was the craft of Geometry founded then, and they shoud correct themselves if they had trespassed. And that worthy Master gave it the name GEOMETRY and it is called MASONRY in this Land since Long after the Children of Israel were come into the land of the East It is calld the Countrey of JERUSALEM.

KING DAVID, began the Temple of Jerusalem which is with them calld TEMPLUM DOMINI and this same King David loved Masons well and cherished them, and gave them good payment and He gave them the charge and manners as he had them out of EGYPT given by Euclid other charges that ye shall afterwards, And after the death of King David SOLOMON that was son to King David performed out the Temple which His Father had begun and after Masons of divers Lands were gathered together so that he had four score thousand workmen of Stone and they were named Masons, and He had three thousand of them that were ordained Masters and governors of the work. And there was a King of another REGION whom Men call'd HIRAM and he loved well King Solomon and gave him timber for his work. And He had a son that was named AMON and a Master of GEOMETRY and he was chief Master of all his Masons And Master all his graven and carved work and of all other manner of Masonry that belong'd to the TEMPLE And all this is in the BIBLE This same Solomon confirmd both charge and manners that his Father had given to masons. And thus was that worthy craft Masonry confirmd in the country of JERUSALEM and many other Kingdoms Glorious Craftsmen walking about into divers Kingdoms. Some because of Learning more craft and some to teach their craft And so it befell that there was a curious Mason nam'd NANTUS GRAECUS that had been at the making of Solomons Temple and came into France He taught the Craft of Masonry to the men of FRANCE. so there was one of the ROYAL LINE of FRANCE. CHARLES MARTILL and he was a man which loved well the craft and drew to him this Nantus Graecus abovesaid and learned of him the craft – and took upon him the charges. And afterwards by the Grace of GOD was elected King of France. And when he

was in his stall He took to him many Masons. There that were none set them att work, and gave them both charges and Manners and good pay which he had learned of other Masons and confirmd a chart from year to year to hold their annual Assembly and cherish'd e'm much Thus came it into France ENGLAND all this while stood void of any charge of Masonry till the time of St ALBIN and in his time the King of England that was a PAGAN and he wall'd a Town that was calld ST ALBINS and so St Albin was a worthy Knt chief steward to the King and had the Goverment of the Realm and also of making the Town wall and he loved Masons wall [sic] and cherished them and made their pay right good standing as the Realm required, For he gave them every week four shillings & sixpence Before that time through all the land a Mason had but a penny a Day and meat, till the time that St Albin amended it and gave them a Chart of the King and Council and gave it to the Assembly. And thereat he was himself and made Masons. and gave them charge as ye shall hear afterwards. Right soon after the death of St Albin there came a great war into ENGLAND through divers nations. So that the good Rule of Masonry was destroyed, until the time of KING ATHELSTONE that was a worthy King of England and he brought the Land into good rest and Peace and builded many good Works of ABBEYS Castles and many other Buildings and He loved Mason well and he had a son named EDWING and he loved Masons much more This his Father dyed for he was full of Practice of Geometry Therefore He drew to him common Masons and to the craft he was a mason himself and he got of his Father a Chart and a Commission to hold every year and Assembly wherever he woud within the realm and correct within themselves trespasses that were done within the craft, and held and Assembly at YORK and there he made Masons and give them charges and taught them the manner of Masonry and commanded that this Rule should be holded hereafter and then he took the Chart and Commission to keep and made Ordinancies, and it shoud be observed from King to King, When this Assembly shoud be gathered together that all Masons both old and young that had any knowledge or understanding of the charges that were made within this Land or any other Land, That they shoud show them forth – And there were some found in French, some in Greek, some in English, and some in other languages, and the intent was found and commanded that it shoud be read and told when any MASON shoud be made, and to give his charge from that Day untill this time, Masons have been kept in order as well Men govern it.

AND FURTHERMORE as diver assemblies have added certain charges more and more by the best advice of Masters and FELLOWS there shall beeone of the Ancientest of them hold a Book that he or they may lay his or their Hand or Hands upon the Book and these precepts fowlling ought to be read

to every Man that is a Mason, and take good head and mark well his charge if you find yourselves guilty of any of these you may amend you a gain and especially ye that are to be charged, for it's a great Peril for a Man to swear and that on a book.

THE FIRST CHARGE is that you shall be a true Man to God and to the Holy Church and that you use no heresie nor error to your understanding, or by the teaching of indiscreet Men, also you shall be true men to the King without Treason of falsehood and that ye shall know no Treason, but you mind it – If you may or else warrant it the King or the Council thereof.

Also that you shall be true Men one to another That is to say be every Master or fellow of the Craft of Masonry That be Masons allowed, And ye do to them as ye would they should do unto you. Also that every Mason keep true counsel of Lodge and Chamber and all other counsels that ought to be kept by way of Masonry. Also that no Man be Thief in company or otherwise as far forth as he may know: Also ye shall be true to the Lord and Master you serve and truly to see his Profit and advantage, Also that you shall call Masons your fellows and Brethren, and by no other foul name Also ye shall not take your Fellows wife to villany, nor desire ungodly his Daughter or his Servt to his or your villany

Also you shall pay truly for your Table and your meat and Drink where you shall go to board And that you do no villany in that House whereby the CRAFT shou'd be slandered

These be the Charges in General which every Mason should hold both Masters and Fellows

REHEARSE I WILL other charges singular for Masters and fellows, That no Master shall take upon him say Lords work or other work, but that He know himself cunning to perform the same, so shall ye work, or craft have no dishonour But that the lord may be well and truly served. Also that Masters take no work, but at a reasonable rate and that He take it so reasonably that the Lord may be well and truly served with his own goods, and the Master to live Honestly, and pay his fellows truly the pay as the manner of the craft doth require, Also that no Master or fellow supplant others of their work [Viz.] if he have work or stand Master of the Lords work ye shall put him out, If he be able of cunning to end the work. Also that no Master or fellow take to apprentice to be allow'd his Apprentice, but for seven years: And that an apprentice be able of his Birth and line as he ought to be, Also that no Master or fellow take allowance to be made Master without the assent or consent of his fellows and at the least five or six, And He that is to be made or shall be made Mason over all, [viz.] if He be free Born and of good kindred no Bond man and that He have his right Limbs as a man ought to have, Also that no Master put any Lords work to task that want to go a journey: Also that every Mason, shall give no pay to his fellow

or fellows but as he or they may deserve so shall he not be deceived by false Workmen

Also that no fellow shall slander. one another falsely behind his back to make him losse his good Name or his Worldly Goods

Also that the fellows within the LODGE or without shall not do or misanswer one another. Neither ungodly nor unreverently without Just cause, Also that no Mason play at Hazard, or any other unlawful game whereby they may be slandered. Also that no Mason be a RIBBALD in Litchery, to make the craft . . to be slanderd, and that no fellow go in the night time where there is a LODGE of fellows without a fellow be with Him. to bear him Witness that he was in a needful place and honest also: Also that every Mason and fellow come to the Assembly if it be within fifty miles about Him – if he have any knowledge or reasonable understanding or warning thereof. Also He that hath trespassed against the craft. there he shall abide and stand the word of the Master and fellows and to make him accord if they may not accord Then to go the common law also: Also that no Mason make MOLD or SQUARE or Rule for any rough layer. Also that no Mason set any Roughlayer within the Lodge or without, to hew Mold Stones with any Mold of his own Making. Also that every mason shall receive and Cherish strange Fellows when they come the Countrey over and set them to work as the manner is [Viz.] if they Mold Stones in any Place He shall be sett at least a fortnight at Work and give Him his hire. If there be Stones; And if there be no Stones for Him in that Place to work on, You shall refresh Him with Moneys, to bring him to the next LODGE and also you and every Mason shall serve truly and the Workers truly and end the working, be it task or journey if you may have your Pay as you ought to have: These Charges that we have reckoned and all other belonging to MASONRY you shall keep

So help you God ---- and ----
Holy Doome, and by this
Book to your
Power

The paragraph omitted from Page 9, and now written on a loose slip and pinned to page 30.

That I may have Power to rule them honestly as the science ought to be ruled. So the King with the Council granted him anon and Seald him the Commission

A SONG

To our Lodge we invite
Lords Gentlemen and Knights
None of any low Degree are admitted
We think it no Disgrace
To go to such a place
Where Kings and Volunteers may be lifted

And there you may be made
Free of the best Trade
Of any one in the whole Nation
If your guineas you will spend
We'll count you as a Friend
And hereafter be called a free Mason

Our Antiquity of Old
As in history have been told
Ever since the building of Babel
We admit none to be
But Gentlemen mad free
We except of no treat of the Rable

Then let us merry be
Since there is none but we
And every man content with his Station
Let no man be repent
For the Money that his spent
Since now he is made a free Mason

When first we were made free
We did Joyfully agree
To such a severe Constitution
Our secrets we disclose
To none but such as those
Who are of an Intire Resolution

We dare not for our lives
Disclose to our wives
Or any of our highest Relations
Our Secretts must be known
To none but us alone
is of a safe free MASON

FREEMASONRY AND THE JEWS

BY BRO. DAVID M GANON

THE ROBIN HEWITT MEMORIAL LECTURE FOR 2022

Organized Freemasonry is traditionally held to have begun on 24 June 1717 when four independent groups of Freemasons, within the cities of London and Westminster, came together and declared themselves a Grand Lodge. We do know of the existence of Masonic Lodges before that time and we have records of individuals who became Freemasons long before then, but “organised” Freemasonry did not exist until the formation of the first Grand Lodge.

Within a few years, other Lodges, elsewhere in the world, were formed under the auspices of the Grand Lodge of England – and it became accepted as the “premier” Grand Lodge and the mother of all future lodges.

It presented a background of upper-class respectability, attracting the attention of major politicians, captains of industry and even the nobility. The second Duke of Montagu, the Earl of Dalkeith, the Duke of Richmond, The Duke of Sussex, the Duke of Athol, the Duke of Kent and in 1787, no less that the Prince of Wales, to mention just a few, all served as Grand Masters.

It is, therefore, not surprising that wealthy and influential personages, among them some Jews, took notice and, as a result, individual Lodges started to be formed all over England, and similar Grand Lodges were established in Scotland and Ireland. It attracted a great deal of interest from non-Masons and several “exposés”³, claiming to reveal the so-called “secrets” of Freemasonry, started to appear in printed form.

As an integral part of the work of Grand Lodge was the granting of charitable relief, persons who had not actually become masons could, by virtue of the knowledge gained from those “exposés” pretend to be entitled to such relief. To stem the tide of these “interlopers”, The Grand Lodge of England ordered some changes to be made in the ritual and thus imposters who were not aware of the changes could be detected and duly excluded.

When, in 1787, his Royal Highness, George Prince of Wales became Grand Master of Freemasons, the Order took off dramatically. It was socially desirable among the middle classes, and the would-be middle classes, to

³ See “The Early French Exposures” by Harry Carr: Quatuor Coronati, London 1991.

become Freemasons. Not surprisingly, the numbers of lodges proliferated at an unprecedented rate and membership soared.

There were very few Jews in England at the time when Freemasonry appeared. When the first Grand Lodge was established in 1717 there were in England perhaps a thousand Jews, mostly in London and mostly Sephardim, viz.: Jews of Spanish ancestry.

Why? – because in 1290, the entire Jewish population of England (about 3,000 people) was expelled from the country on the orders of King Edward I.⁴

Jewish people had, by invitation of William the Conqueror, been in England since the Norman Conquest. From the late eleventh century onwards, the Jewish community quickly became an essential part of the English economy: Jews were permitted to loan money at interest, something Christians were forbidden from doing.⁵

Jewish settlements in important towns such as London, Norwich and Lincoln prospered. England's Jews were skilled individuals, who worked as doctors, goldsmiths, and poets. But lending money was their primary source of income, and Jewish people were fundamental to the working of the English economy. Jewish lenders provided loans for many of the most important figures at the royal court – money was needed for the purchase of castles, payment of dues to the king, and so on, and it was the Jews who were available and willing to oblige.

How, then, can we explain the decision to expel the Jews, and the 1290 Edict of Expulsion?

Answering this question requires us to consider both long-term changes in Christian attitudes towards Jews and immediate political circumstances.

From the beginning, Jewish people were under the protection of the crown. This meant they had a special relationship to the law - they were

⁴ The Edict of Expulsion was a royal decree issued by King Edward I of England on 18 July 1290 expelling all Jews from the Kingdom of England. Edward advised the sheriffs of all counties he wanted all Jews expelled by no later than All Saints' Day (1 November) that year. The expulsion edict remained in force for the rest of the Middle Ages. The edict was not an isolated incident, but the culmination of over 200 years of increasing antisemitism in England. The edict was eventually overturned more than 350 years later, during the Protectorate when Oliver Cromwell permitted Jews to return to settle in England in 1657.^[1]

⁵ In Medieval Europe, money lending with interest was forbidden to the largest demographic of people – the Christians. Meanwhile, this gave the Jewish population a great niche to make money from as this law simply did not apply to them, as long as they were lending (with interest) the money to gentiles. However, lending money with interest within the Jewish community was forbidden. Dr Alastair McIntosh from the Centre for Human Ecology: "In Jewish tradition charging interest was forbidden within the community, but it was permitted to outsiders."

‘servants’ of the king. They were administered by a special court and did not have the same legal status as ordinary English people. On one hand, this provided a measure of protection for Jewish communities, but only so long as kings were willing to make good on this protection. The reign of Henry II, between 1152 and 1189 (approximately 40 years) is generally regarded as a time when Jewish privileges were protected.

But from the middle of the twelfth century, there was growing antisemitism in England and across Europe. In part, this was fuelled by something called the ‘blood libel’⁶: fabricated allegations that Jews abducted and murdered Christian children for magical rituals. The official stance of the Church inexorably shifted from tolerance of Jews, to increasing hostility, which naturally, influenced the views of the general populace.



Clifford's Tower, the place where the Jews of York were massacred in 1190

⁶ “Blood libel” or ritual murder libel, is an antisemitic canard which falsely accuses Jews of murdering Christian boys in order to use their blood in the performance of religious rituals. Historically, echoing very old myths of secret cultic practices in many prehistoric societies, the claim as it is levelled against Jews, was rarely attested to in antiquity. It was however, frequently attached to early communities of Christians in the Roman Empire, re-emerging as a European Christian accusation against Jews in the medieval period. This libel—alongside those of well poisoning and host desecration—became a major theme of the persecution of Jews in England and Europe, from that period to the present day.

Anti-Jewish feeling was also linked to the crusades, which began in 1096. Christians, including famous crusading kings like Richard I, trying to reclaim the holy land, increasingly saw Jews as 'Christ-killers', against whom subjugation and violence could legitimately be used.

Upon the death of Henry II and when the crown's power was weakest, there were outbreaks of anti-Jewish violence in 1189 and 1190.

Mob violence led to attacks on the Jewish community in London, and the massacre of the entire Jewish community of 150 souls of York, in 1190.⁷

To some extent, however, this violence had settled down by about 1220, and communities recovered - but attitudes continued to harden. This was also influenced by financial pressures. Kings, especially Henry III, tried to extract large sums of money from the Jewish community as taxes and "forced gifts".

In order to pay these sums, Jewish lenders often "sold on" the debts owed to them by Christians, and the new owners of the debt pressured the debtors to pay up. As English knights became increasingly indebted, Jewish lenders got the blame. In Parliament, from the 1260s onwards, local representatives demanded measures be taken to curb Jewish lending. It is more than likely that these changes contributed to several thousand Jews deciding to leave England.

By 1275, Edward I decreed that Jews could no longer loan money as a living and would have to revert to being merchants, labourers, or farmers. This statute also confirmed long-standing rules for Jews, for example, requiring Jews to wear badges in the shape of stone tablets, to identify them. By 1290, King Edward was under pressure - having run up large debts from waging war abroad, he needed to negotiate a financial settlement.

But Parliament's permission was needed before a tax could be raised.

⁷ A significant loss of life occurred at York on the night of March 16 (Shabbat HaGadol, the Shabbat before Passover) and 17 March 1190. As crusaders prepared to leave on the Third Crusade, religious fervour resulted in severe anti-Jewish violence. Josce of York, the leader of the Jews in York, asked the warden of York Castle to receive them with their wives and children, and they were accepted into Clifford's Tower. However, the tower was besieged by the mob of crusaders, demanding that the Jews convert to Christianity and be baptized. Trapped in the castle, the Jews were advised by their religious leader, Rabbi Yomtov of Joigny, to kill themselves rather than convert. Consequently, Josce began by slaying his wife Anna and his two children, and then was killed by Rabbi Yomtov. The father of each family killed his wife and children, before Yomtov and Josce set fire to the wooden keep, succumbing to the flames themselves. The handful of Jews who did not kill themselves died in the fire or were murdered by rioters. Around 150 Jews are thought to have been killed in the incident.

So, the one thing Edward was willing to barter - - - was the remaining Jewish population. In return for an Edict of Expulsion,⁸ Parliament granted Edward a tax of £116,000, which equates today, to almost 2.000.000 British pounds or 3.5 million Australian dollars – the largest single tax imposed during the Middle Ages.

And so it was that in 1190, the entire Jewish population of England, about 3000 people, were expelled. They spread out all over the then known world, most settling in Spain and Portugal, some in the Levant and in the Low Countries, some went to North Africa, and some migrated as far as East as Turkey, Persia, and Iraq, where they mainly prospered under benevolent administrations.

It was Oliver Cromwell who, after coming to power as Lord Protector in 1653, orchestrated the Jews' return to England. He was influenced in this by Rabbi Manasseh ben Israel of Amsterdam, the Jewish “Ambassador to the Gentiles”. On 31 October 1655, Cromwell submitted a seven-point petition to the Council of State calling for Jews to return to Britain. He met with resistance at the Whitehall Conference in December that year but resolved to authorise an unofficial readmission.

At that time, the Spanish and Portuguese Jewish community had been expelled from Spain. Many exiled Jews headed to Amsterdam, helping to turn it into one of the world's busiest and most profitable ports. Cromwell saw that the return of the Jews would bring great financial benefits to England. So, in 1656 Cromwell made a verbal promise, backed by the Council of State, to allow Jews to return to Britain and practise their faith freely.

As a result, Jews from Holland, Spain, and Portugal came to Britain. They became more and more integrated into British society and prospered.

By the end of the eighteenth century, there may have been about 25,000 Jews - resident mostly in London but also many in the provinces, and by then they were mostly Ashkenazim (Jews of central European ancestry). Jews were to be found at several levels of society, and certainly Jews were found at all levels of economic activity: from pedlars to diamond merchants, the latter playing an important role in the organization of Government finance.

⁸ The Edict of Expulsion was a royal decree issued by King Edward I of England on 18 July 1290 expelling all Jews from the Kingdom of England. Edward advised the sheriffs of all counties he wanted all Jews expelled by no later than All Saints' Day (1 November) that year. The expulsion edict remained in force for the rest of the Middle Ages. The edict was not an isolated incident, but the culmination of over 200 years of increasing antisemitism in England. The edict was eventually overturned more than 350 years later, during the Protectorate when in 1657, Oliver Cromwell permitted Jews to return to settle in England.

When we look at the criminal records of the Old Bailey, we find many Jews mentioned. But looking also at the correspondence of Horace Walpole, the youngest son of Prime Minister, Robert Walpole, we also find many Jews amongst whom he mixed. They all lived in a society that was not only Christian but very much dominated by the Church of England. So that if we find that Jews were excluded from public life, so also were Roman Catholics and many branches of English Protestantism. And while discrimination against Roman Catholics and Protestants was ended in the 1820s, it took until 1858, another 38 years, before Jewish political emancipation in Britain was even partially secured.

There was undoubtedly a strong anti-alien element but not necessarily always anti-Semitic. In the 1690s, when there were probably about 600 Jews in London, the City of London decided to restrict the number of brokers allowed to be members of the Royal Exchange. It allowed licenses to 100 Freemen of the City, but in addition 12 to foreigners in general, and a further 12 to Jews. It was a very generous allocation which a hundred years later had become restrictive, but in terms of the original decision, it was considered generous.

In 1753 there was the furore over the so-called "Jew Bill"⁹ which aroused a period of considerable anti-Jewish feeling. A century later, with the beginnings of the Great Migration, the numbers of Jews resident in Great Britain had increased. By 1870 there were probably 70,000 Jews resident and by 1914 some 280,000 – a more than 300% increase.

Now, concerning early Jewish British Masons, the name of one Laurence Dermott¹⁰ stands out. He was an Irishman who came to London sometime in the 1740s, a shadowy character who at various times lived on the fringes of the

⁹ During the Jacobite rising of 1745, the Jews had shown particular loyalty to the government. Their chief financier, Sampson Gideon, had strengthened the stock market, and several of the younger members had volunteered in the corps raised to defend London. Possibly as a reward, Henry Pelham in 1753 brought in the **Jew Bill of 1753**, which allowed Jews to become naturalised by application to Parliament. It passed the Lords without much opposition, but on being brought down to the House of Commons, the Tories made protest against what they deemed an "abandonment of Christianity." The Whigs, however, persisted in carrying out at least one part of their general policy of religious toleration, and the bill was passed and received royal assent. The public reacted with an enormous outburst of antisemitism, and the Bill was repealed in the next sitting of Parliament, in 1754

¹⁰ Laurence Dermot (1720 – June 1791) was born in Ireland and became a Freemason in 1741. He held various offices before being installed as Worshipful Master of Lodge No. 26 in Dublin on 24 June 1746. He moved to London in 1748, possibly working as a journeyman painter, and possibly with a view to expanding his father's business. He would later work as a wine merchant, like his father. He was married to Elizabeth Dermott but his will does not list any children. He lived in Aldgate, Mile End and Stepney. He served as Grand Secretary of the Ancient Grand Lodge of England from 1752 to 1771. He wrote and published the *Book of Constitutions of this Grand Lodge* for the Ancient Grand Lodge of England, which he titled the Ahiman Rezon.

London Jewish community. His wife Elizabeth was involved in the administration of the Sephardi London hospital. Dermott seems to have known Hebrew, for there is a well-known entry in the minutes of one London Lodge: "An Arabian Mason having petitioned for relief, the Grand Secretary [i.e., Dermott] conversed with him in the Hebrew Language after which he was voted one guinea" One must assume that Dermott was a Jew or, at the very least, a proselyte.

It was Dermott who in 1756 produced a Book of Constitutions titled "Ahiman Rezon", with the sub-title 'Or a Help to a Brother'. There has been much speculation upon the meaning of these two words and, while it is not within many people's ability to come to a satisfactory conclusion, it is interesting to note that it includes a section of prayers used "At the opening of the Lodge for the making of a new Brother, used by Jewish Freemasons" and a sub-heading comment on "the Prayers used in Jewish and Christian Lodges."

So, what evidence do we have regarding Jewish Freemasons? What names are available to us and how? There are broadly speaking three major sources of information. The Grand Lodge of England records, Individual Lodges, and the press.

If we begin with the Grand Lodge of England records, those of 1723 show the names of several Jews, such as Benjamin Deluze and Simon Ansell, and in 1725 Israel Segalas and Nicholas Abrahams; by 1732 Solomon Mountford, Solomon Mendez, Abraham Ximenes, and Abraham Cortissos.

Grand Lodge each year appointed several Grand Stewards who had the very responsible and very public task of organizing the annual Grand Festival; among the lists of stewards can be found such names as Solomon Mendez (1732), Dr Meyer Schomberg (1734), Benjamin da Costa (1736), and Isaac Barrett, Joseph Harris, Samuel Lowman, and Moses Mendez (all in 1738).

From the records of individual Lodges, we find that when Lebeck's Head Lodge was constituted in 1759, thirteen of its founders had Jewish names. The Lodge of the Nine Muses which was founded in 1777 included amongst its earliest members Francis Franco, Raphael Franco, Dr Isaac Sequira, and Abraham Teixeira.

There are other Lodges of distinction and prestige which contained Jews. The Prince of Wales' Lodge – admission to which was in practice restricted to associates of the Prince himself – has several Jews in its records and equally we find that in the Grand Master's Lodge No. 1 that a Jew was its Master in 1800.

The records of the Lodge of Israel, founded in 1793, show that its founders and members came largely from Ashkenazi tradesmen in the East End of London. In 1802 Nathan Meyer Rothschild was initiated in Emulation Lodge, while his brother-in-law, Moses Montefiore, was initiated into Moira Lodge in 1812. There were then four other Jewish members – Benjamin Cohen, Isaac Cohen, Moses Asher Goldsmid, and Myer Solomon Solomon – all Ashkenazi Jews. The records of these Lodges usually give details of the occupations of their new members and there is a very wide variety of them - Dealer, Chapman, distiller, doctor, feather dresser, draper, merchant, musician, and jeweller, are all to be found.

If we turn to the Press, one of the earliest Press reports of the initiation of a Jew comes in the *Daily Post* of 22 September 1732 which reports that Edward Rose, a tavern-keeper, had been initiated “in the presence of Jews and non-Jews, the Master officiating being Daniel Delvalle, an eminent Jewish snuff merchant”. This is sometimes referred to as the first initiation of a Jew, which is clearly not the case, but merely the first newspaper account.

As to the question of whether there was any antagonism amongst Freemasons to the appearance of Jews amongst their ranks, there is certainly one clear instance of this.

In the Lodge of Friendship (a clear misnomer), there is a minute dated 2 November 1752; “Br Oliver Newman proposed a Jew to be made a Mason; the question being put for and against it was by order of the Master to be decided by a holding up of hands which was carried in the negative and concluded for the future - no Jew should be recommended or admitted into the Lodge”.

Nevertheless, despite that ruling, later that same month a Jew was apparently initiated in that very Lodge, and three years later he was elected Master of that Lodge. Two other Lodges at the end of the century passed similar resolutions but they all seem to have been ignored, as testified by the number of Jews on their lists of members.

As far as the United Grand Lodge of England is concerned it has always been incredibly careful to avoid religious discrimination itself, and indeed discourages such sentiments in others. There have been several occasions when the Grand Lodge of England took up a strong attitude and this became particularly significant in connection with links to German Lodges. Lodges in Germany were originally established under the aegis of the Grand Lodge of England but when German Grand Lodges were set up as sovereign bodies, they could go their own way.

Many did exclude Jews.

While German Lodges could not be stopped from refusing to admit Jews as Freemasons there was a difference when it came to allowing Jews to visit German Lodges. In 1845 three eminent London Jewish Freemasons were refused admission to a Lodge in Germany, specifically because they were Jews. They thereupon complained to Grand Lodge in England. Their complaint was taken very seriously by Grand Lodges, not only in London but also in the United States, France, Sweden, and Holland. The official German delegate representing the German Grand Lodge in London was excluded from meetings in England and the London equivalent in Berlin was instructed by London not to attend any meetings there.

The Germans gave ground on that occasion, but thirty years later, in 1875, another more pernicious variety of German freemasonry repeated the offence. England again objected but, on this occasion, the German Lodges ignored all complaints. One result of that was the founding and consecrating of several entirely Jewish Lodges in Germany, usually under the jurisdiction of a non-German Grand Lodge.

However, Jewish masons in England are not to be found only in so called “Jewish” lodges; they are spread across the whole spectrum of the Masonic world and the Jewish component, in English as in Australian freemasonry, is rather higher than the percentage of Jews in the population would suggest. A substantial proportion of Jewish masons have progressed through the elective offices of their lodges and a number have reached Grand Lodge rank.

Significantly, leading Rabbis have held high masonic office, including Sir Israel Brodie, Chief Rabbi of Britain and the Commonwealth from 1948 to 1965. Rabbis Francis Lyon Cohen and Jacob Danglow were also active Freemasons, as was Rabbi David Isaac Freedman of Perth, Chaim Gutnick of Melbourne and Raymond Apple of Sydney have held eminent rank and many people have vivid memories of their involvement in Masonic events.

Chaim Gutnick, for example, performed the role of Grand Chaplain at a lodge anniversary in Melbourne. Rabbi Dr. Shalom Coleman was appointed Grand Chaplain in 1975, under Grand Master Howard Solomon, a prominent West Australian lawyer and the first Jewish Grand Master for Western Australia.

At the time of writing, Rabbi Samuel Tov Lev is a Grand Chaplain of the United Grand Lodge of NSW/ACT. Other names from amongst the recent generation of Australian Jewish ministers that must be mentioned are

Michael Alony, Edward Belfer, Rudolph Brasch, Erich Cahn, Yehuda Leon Cohen, Harry Gluck, Isidor Gluck, Lazarus Morris Goldman, Phillip Heilbrunn, Mattis Honig, Joseph Kleerekoper, Jeremy Lawrence, Steven Link, Ronald Lubofsky, Michael Mandel, Solomon Mestel, Isack Morris, Herman Sanger, Lionel Singer, Benjamin Skolnick, Aryeh Solomon and our own Adi Cohen.

Edward Belfer, Cantor at the Great Synagogue in Sydney wrote:

The moral and ethical lessons of Freemasonry are acceptable to and can be, and are, applied by all... I enjoy the ritual and the deep allegory it contains.

Rabbi Dr. Shalom Coleman wrote:

In some instances I have found Freemasonry to help understand events in Scripture more clearly. In its rituals there is an element of genius as Freemasonry has translated the builder's tools into a discipline and code of human conduct with all its origins, albeit via the touch of classical Greece, emanating from Torah.

Benjamin Skolnick wrote:

The authors of the ritual certainly had a sound knowledge of Tanach, and perhaps a lesser knowledge of Talmud. For example, the first degree (the first stage in the Masonic system) emphasizes the giving of tzedakah (charity), which is a mitzvah of paramount importance. Many other ethical values are extolled in the ritual – piety, virtue, free will, honesty in all one's undertakings, etc. All these desirable values are part and parcel of Judaism.

These statements all indicate that Freemasonry and Judaism are compatible. That the Craft has a widespread appeal to Jews, and that they have not felt masonry was incompatible with their Jewish loyalties and commitments.

In Australia, most recently, we have had MW Bros Hillel Benedykt of Victoria and Greg Levenston of NSW, both prominent members of their Jewish communities, taking their place at the head of their respective masonic jurisdictions and in Western Australia at the time of writing, the newest Jewish Grand Master, Daniel Lewis Canon.

To Jews everywhere, the right to be Freemasons has been a touchstone of religious liberty and social tolerance - an agent of emancipation and social integration. Hence in the free atmosphere of English-speaking countries, the Craft has had a great attraction for Jews who were, and still are, increasingly represented in lodge memberships and making a worthwhile contribution to its continued influence in the propagation of universal peace, love and harmony.

And long may it continue – So mote it be.

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