

THE POCKET HISTORY OF FREEMASONRY

By

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PREFACE

In its inception this little work was to have been undertaken by the Rev. Herbert Poole in collaboration with the present junior author. On Brother Poole's premature passing on the 14th February 1951, which deprived Masonic research of one of its foremost lights, he had completed only a few rough notes towards the project. Fortunately Brother Pick was willing to step into the breach.

In condensing the whole of the history of Freemasonry in all its aspects into 283 pages, the chief difficulty has been this very task of compression and much fascinating detail has perforce had to be omitted. The Pocket History is in no sense a mere epitome of any of the larger histories. Although in its compilation all the standard authorities and records have been consulted. A principal aim has been to achieve accuracy of statement; with the many doubts and uncertainties in which the earlier part of the story is shrouded it has been impossible to avoid the use of "probably," "possibly" and "it may have been that. . ." The authors believe that their work will prove especially useful to the young Master Mason, for whom, should he be tempted to pursue his studies further, they have prepared a short list of recommended books.

They wish most gratefully to acknowledge the help they have received from Brother R. E. Parkinson of Downpatrick, N. Ireland, and Brother Ward St. Clair of New York. Brother Parkinson very kindly read through the Chapter on Irish Freemasonry and made several valuable suggestions. It is good news to learn that he is now engaged in preparing a sequel to Lepper and Crossle's History of the Grand Lodge of Ireland, the only published volume of which stopped short at 1813.

Brother St. Clair, who performed a similar service for the Chapter on the U.S.A., is a well-known American student and a Past District Deputy Grand Master of New York. He has a remarkable collection of transcripts of Rituals, many of which are no longer worked. His interest in present day Freemasonry is none the less practical.

The authors would like also to express their indebtedness to Brother J. Heron Lepper, late Librarian of the Grand Lodge of England, and his Staff, and to Brother J. R. Dashwood, Secretary of the Quatuor Coronati Lodge of Research, No. 2076. The death of Bro. Lepper while this work was in the press has robbed Freemasonry of one of its greatest students.

In sending out this brief history the authors trust that they have done justice to their subject—the story of an Order which has numbered among its members monarchs such as Francis I (of the Holy Roman Empire), Frederick the Great, the Emperor Napoleon I, Their Majesties Kings George IV and VI, William IV and Edward VII and VIII: such soldiers as the 2nd Earl of Moira, the 1st Marquess of Wellesley and the 1st Duke of Wellington, Marshal Blucher, General Garibaldi, Lord Garnet Wolseley, Lieut.-General Sir Charles Warren, Field Marshals Earl Kitchener of Khartoum, Earl Haig of Bemersyde and Earl Alexander of Tunis as well as General MacArthur: such statesmen as Benjamin Franklin, George Washington, Bolivar the Liberator, Daniel O'Connell, Theodore Roosevelt and Harry Truman: with politicians like John Wilkes: men of letters such as Alexander Pope, the 4th Earl of Chesterfield, Goethe, Boswell, Horace Walpole, Robert Burns, Sir Walter Scott and Rudyard Kipling: architects like Sir Christopher Wren: composers like Samuel Wesley, Mozart and Joseph Haydn: antiquaries such as Elias Ashmole and the Randle Holmes: such artists as William Hogarth, "Old Crome" and John Sell Cotman: such doctors as Sir Bernard Spilsbury and Sir Alexander Fleming: with a

host of other celebrities who have adorned and been adorned by the Ancient and Accepted Craft of Freemasonry.

CHAPTER I

THE ORIGIN OF FREEMASONRY

An immense amount of ingenuity has been expended on the exploration of possible origins of Freemasonry, a good deal of which is now fairly generally admitted to have been wasted.

In a system, fundamentally ethical, which makes a wide use of symbolism in its manner of imparting instruction, it would be surprising if there were not many points of contact with a variety of religions, old and new, in addition to the classical "Mysteries," and even ancient Chinese philosophy, in which, for example, the Square is known to have been employed as an illustration or emblem of morality.

Many of the doctrines or tenets inculcated in Freemasonry belong to the vast traditions of humanity of all ages and all parts of the world. Nevertheless, not only has no convincing evidence yet been brought forward to prove the lineal descent of our Craft from any ancient organization which is known to have, or even suspected of having, taught any similar system of morality, but also, from what we know of the Craft in the few centuries prior to the formation of the first Grand Lodge in 1717, it is excessively unlikely that there was any such parentage. Indeed, it can be very plausibly argued that a great deal of the symbolism which we find in the Craft today is actually a comparatively modern feature and that some was not introduced until after the beginning of the eighteenth century.

Without attempting to give an exhaustive list of ancient bodies or organizations which have at various times been claimed as the ancestors of Freemasonry, it may be said that, roughly, they fall into three groups, which will be shortly reviewed in what appears to be the order of increasing plausibility.

Druids, Culdees and Rosicrucians.

First come certain bodies such as the Druids and the Culdees, of whom we know nothing, or next to nothing, as to what rites or ceremonies they may have practised; and who thus provide admirable opportunities for guesswork as to any possible or probable ancestorship. Of both these it need only be said that they certainly existed and functioned in the British Isles, but that our knowledge of neither justifies any attempt at establishing a relationship to Freemasonry.

Again the Rosicrucians, no less mysterious, have been claimed as among our ancestors. But, whether there ever was such a body at all, and, if so, whether it possessed any peculiar ritual or secrets, are extremely doubtful; and in any case there can have scarcely have been such a fraternity until after the beginning of the seventeenth century, and by that date Freemasonry was widely distributed over Scotland, and probably over England.

The Essenes and the Ancient Mysteries.

Next must come the “esoteric” moral systems of the past, such as that of the Essenes (who flourished from an early date in brew history until well into our era), the ancient Mysteries of Egypt and Greece, and the Mithraic cult. These, undoubtedly taught morality through symbolism, used elaborate rituals and inculcated such doctrines as that of the immortality of the soul.

Here we do in some cases know rather more regarding their tenets and practices; but the differences are more pronounced than the resemblances, and the latter are in such details as might well have developed quite independently in widely separated places or ages.

The Collegia, Travelling Architects and Comacine Masters.

Thirdly, there are several known or fancied bodies of operative builders or architects, who have been suspected of having handed down and propagated moral teachings and symbolism which finally came into the possession of the medieval operative Masons, to blossom at last into the Craft as we have it today. There are three main “theories” (if such a term is permissible); and, as the technique of operative masonry has undoubtedly been handed down from generation to generation for perhaps several thousand years² we cannot ignore entirely the possibility that some esoteric teaching has come to us through the same channels. The three main theories will be dealt with separately.

The “Collegia” were part-religious, part-social and part-craft “clubs” which flourished, encouraged by the Roman authorities, at the height of the Empire. It is quite likely (but there is no evidence) that such bodies, ⁷ primarily devoted to the craft of building, accompanied or followed the Roman armies to Britain in mid-first century; and that when the Romans withdrew from this country towards the end of the fourth century, some of the personnel remained behind, so that their teaching survived and was handed down until it found utterance (j~ again among the stone-builders of the Anglo-Saxon period. It is not impossible that this may have been the case; but as there is no evidence that the Collegia possessed any esoteric teaching; as there was an almost complete break of several centuries in stone-building after the departure of the Romans; and as there is no evidence even of craft-organization among the Masons until the tenth century (and then only very slender evidence), the chances of an inheritance from the Collegia would appear highly remote.

Again, there is a remark of Dugdale, the seventeenth century antiquary and herald, recorded somewhat casually by John Aubrey, to the effect that” about Henry the Third’s time the Pope gave a Bull or diploma to a Company of Italian Architects to travell up and downe over all Europe to build Churches. From these are derived the Fraternity of Free-Masons. This, again, is not impossible; but, in spite of intensive search in Papal archives and elsewhere, no evidence is yet available in support of the statement. We can safely, therefore, dismiss it as a guess, at the same time emphasising that, though much research has been carried out in recent years on operative documents, there is still no reason for supposing that any special body of Masons was ever employed exclusively on Church - or Abbey - building in this country. On the contrary, a Mason took any job which came his way, whether Church or Castle.

Lastly, much has been said and written of recent years of a supposed body of Masons who called themselves the “Comacine Masters,” so-called, it is said, because their original headquarters were situated on an island in Lake Como. Now it is certainly true that the early development of Romanesque architecture was much influenced by Lombard builders, who

were in wide demand dyer western Europe, and whose work in some of .its characteristic features is distinctive. But it is extremely doubtful if they ever formed an organized body; while, even if they did so, there is no reason Whatever for supposing that they possessed any of the features, such as symbolic teaching or secret signs or words, which are among the peculiarities of the Freemasons. Consequently, though the rather attractive idea that we had found here our lineal ancestors gained a considerable hold thirty or forty years ago, it has long since been abandoned as a working hypothesis.

The Steinmetzen.

The theory that our fraternity derived from the Steinmetzen, or stonecutters, of Germany became very popular about a century ago, following the publication in 1848 of the writings of Fallou who however, failed to submit any evidence in support of his claim. His lead was followed uncritically by later writers, including several of much greater eminence. The Abbot Wilhelm, of Hirschau, is said to have introduced an institution of lay ‘brothers but examination of the records shows that these were not connected with the building trades. Another claim, like that of the Comacines, is that the Steinmetzen were established by papal bulls but these have never been traced. As in other countries, Lodges (Bauhiitten) were set up in connection with the building of the great cathedrals and their rules and customs tend to follow a common pattern. it must be remembered that for several reasons there was a constant interchange of staff and there would be a tendency for the best ideas evolved in one place quickly to spread to others. The earliest known text of their rules was drawn up at Regensburg in 1459 and the Torgau Statutes of 1462 record the acceptance by masters from several places of the ordinances previously drawn up. These regulations were confirmed by imperial authority in 1498 and again in 1563. Translations may be found in Gould’s History of Freemasonry but we may here mention briefly that though some of their provisions are found in the Old Charges of England the latter do not in the main follow those documents. The Apprentice, when declared free, was required to enter into an obligation among other things not unlawfully ꝑ communicate the mason’s greeting and grip and not to alter without permission the mark conferred on him. The Torgau Ordinances contain detailed instructions on the conferment and use of the mark and even on its loan to an apprentice when his master has no work for him. The nature of the “greeting” is unknown today, but was probably a formula rather than a Word such as was given in Scotland.

There was in the organisation a chain of authority not established in England, a much more compact country. The Lodge was subordinate to its provincial Lodge and the chief Lodge of Straassburg was preý dominant over all. There is no evidence of any direct connection between the Steinmetzen and Freemasonry.

The Compagnonnage.

Turning to France we find an association much ore closely akin to Freemasonry than the Steinmetzen, one curiously overlooked by many French authorities. The French gild system has a much greater antiquity than anything in Britain, in fact, of all parts of Europe the shadow of the dark ages passed over none so lightly as the South of France. There were many trade fraternities and we hear of an organisation of stonemasons as early as 1365, while a code of the masons of 1407 is preserved in the archives of Amiens. A still earlier code, of 1260, of an

organisation of masons, stonemasons, plasterers and mortarers is especially interesting as it refers to a privilege granted by Charles Martel, who also figures in the English Old Charges.

But there was another organisation in France, among the journeymen Masons & members of allied trades and, curiously, its very existence was only known by the fact that encounters between members of rival sections were generally the prelude to the outbreak of bloody fighting, hardly kept in check by the threat of the galleys. In 1841, one Agricol Perdiguier published the *Livre du Compagnonnage* the first really detailed account to appear. The *Compagnonnage* contained three great divisions, the Sons of Solomon, the Sons of Maitre Jacques and the Sons of Soubisse. Maitre Jacques, according to his legend, was one of the first masters of Solomon and a colleague of Hiram. He was the son of Jacquin, a celebrated architect and his life was attempted and, after one rescue, a further attempt was successful.

The newly-admitted journeyman was expected to make the tour de France in search of employment and wider experience and measures were taken for the reception of travelling craftsmen who were provided with work or helped on their way. The similarities between their initiation and English Masonic catechisms are suggestive but it is unfortunate that so little is known of them before Perdiguier, by which time much may have been adopted from Freemasonry which had been popular and widespread for a century. (In this country we know remarkably little about Friendly Society ritual which was so generally borrowed from the Masonic that the Foresters took an especial pride in their alleged independence).

In Britain, Operative masonry lost its ritual which passed over into the keeping of and was elaborated by the speculatives, whereas the *Compagnonnage* retained its and remained aloof from French speculative freemasonry. Although this *Compagnonnage* cannot be claimed to be in any way one of the origins of Freemasonry, yet it is more than likely that it did exercise considerable, if indirect, influence upon Speculative Freemasonry in the sixteenth century, just as other institutions in England and Scotland were similarly influenced from across the Channel in this period.

Freemasonry a British product.

Up to the present time, no even plausible theory of the "origin" of the Freemasons has been put forward. The reason for this is probably that the Craft, as we know it, originated among the Operative Masons of Britain. No doubt it incorporated from the earliest times shreds of ritual, folk-lore and even occult elements, of time-immemorial antiquity. But it is almost certainly a British product and of British origin.

CHAPTER II

MEDIEVAL OPERATIVE MASONRY

The history of Freemasonry is not so much the story of the development of a Craft Guild, culminating in such organizations as the Masons' Company of London, as the development of a body of "moral instruction" communicated by means of meetings held under the seal of secrecy. For this reason that history is not to be found written in the stone buildings which successive generations of masons have left behind them.

Nevertheless, in order to understand the possibility of such a development, the forms which it took and the terms which it employed, it is necessary to know something of the organization under which they were developed. Though, therefore, we need not consider the various styles of Architecture that prevailed successively in the medieval period, we shall have to look into the status of the different classes of Masons, the conditions under which they worked, the trade customs and legal enactments by which they were bound, and (so far as we can) the Craft system which grew up as a consequence of those conditions and customs.

Inter-communication among Masons.

Until the 14th Century we have no evidence at all of organization. Yet, from the rapidity with which each new "style" seems to have spread far and wide soon after its appearance, it is evident that there must have been at least a high degree of inter-communication among the Masons. To take a single instance—it seems likely that scarcely fewer than 5,000 churches were built in England during the twenty years immediately following the Norman Conquest (1066-86); and not only is there a remarkable similarity among them as regards size, proportions and general lay-out, but they differed appreciably from the surviving churches which are known to have been built during the half century or so before that period. In other words, it looks almost as if some central authority had prescribed (roughly) what sort of building was to be erected. Yet we know of no such central authority; and it may be that the mere mobility of the Masons, passing quickly from job to job, was sufficient to spread the "specification" (if we may so call it) of a church of that date.

The Secret Signs.

To anticipate somewhat, in order to indicate the direction in which our study of the period must tend, it will be best to say now that two features of the Craft, even in those early days, probably played a part in rendering it susceptible to the development of an "esoteric" element.

In the first place, the Mason's occupation must have kept him more or less permanently on the move, at any rate during all but the winter months. Practically all the stone buildings erected up and down the country almost up to the Elizabethan period were cathedrals, abbeys, churches or castles; and on completion of a few years work at one job he had to travel, possibly far, in search for the next. Thus a Mason must have been joining parties or lodges of hitherto

complete strangers; and the possession of some secret. or word to prove his bona fides would at least be appropriate —not so much, perhaps, to guarantee his ability (which could easily be tested practically) as to satisfy his employer that he was familiar with, and had pledged his fidelity to, the established customs and usages of the Craft.

In the second place for several (perhaps many) years at a time the body of Masons employed on a building enterprise would form a more or less isolated community, living close to their work, and having comparatively little intercourse with the inhabitants of the nearest town or village. Such conditions, too, might well have provided a suitable nursery for the development of the Craft in its infancy.

The Gilds.

Before passing on to consider the “background” of the mediaeval Mason we must consider the Gild system. Many Crafts had their trade secrets; many, perhaps most, from the tenth century onwards tended to form Gilds for the better governing of their members and for securing a high standard of technical skill. The Masons, too, had their trade secrets of a technical character, but they were in a different position from other Crafts, the members of which generally followed their trade throughout life in the same locality.

The Craft Gilds were essentially products of the larger communities, their members well-known to each other, contributing regularly to a common purse for sick benefits, burial and other purposes, and maintaining an altar at which they met on the Festival of their Patron Saint. The Mason, on the other hand, went where the work was available, sometimes under compulsion when royal castles were under construction on the Welsh Marches or elsewhere.

In Tudor and Stuart times we find the Masons formed into actual gilds in conjunction with other building trades, but their mediaeval organization was of a regional or national character. Exactly how this functioned we do not know, but there are references to a periodical assembly of Masons in the Old Charges, which will be considered later. Another trade which was not confined to the towns was that of the Minstrels and they have left definite traces of periodical regional assemblies.

Though the Mason-organization was distinct from that of the general run of the Gilds, much of the gild machinery was known to and adopted by the Craft, as will be seen by the Old Charges. It has also been suggested that our ritual may have been inspired by the annual productions of Miracle Plays, the various sections or interludes of which were taken over by various Crafts with more or less suitability.

Here we run into difficulty. Four complete cycles of Miracle Plays are still in existence and many other individual plays, but in no play with which the Masons were concerned is there any connexion with any part that has now passed into Masonic ceremonial, nor is there any play based on the building of King Solomon’s Temple. On the other hand no part of the Old Testament story was more fully dramatized than the building of the Ark and there was in very early times a ritual based on this structure. As the Craft in general adopted much from the Gilds, so there are parallels between the dramas enacted in public by the Craft Gilds and the essentially private productions of the Masons.

The Lodge.

We may now pass on to refer to some “operative” usages. Several were common in other trades or crafts, but in Freemasonry all have survived, in more than mere name, to the present day.

A Lodge was originally the Mason’s working place, as distinguished from the place where he slept and ate. The earliest known reference occurs in 1277 in the building accounts of Vale Royal Abbey, whereas mansions were erected for the workers, as no doubt the building was being carried out far from town or village. Later operative documents have many allusions to “lodges,” which in some cases (for example at York in 1399) served also as repositories for tools and implements.

The body of Masons working there may well have been referred to also as a “Lodge” quite early; but we have no clear indication of such a practice before the (Scottish) Schaw Statutes of 1599, in which three organized bodies of Masons are spoken of as the Lodges of Edinburgh, Killwinning and Stirling.

Apprentices.

The system of apprenticeship was, of course, known and used in many trades and crafts from early days. It seems to date from the first part of the 13th century, the earliest known London regulation being dated about 1230, although that was nearly a century before it began to be insisted upon and to come into general use.

Early references to Mason Apprentices are very sparse; but this may well be because our knowledge of Craft organization is largely based on building accounts, usually relating to “major” buildings such as abbeys or castles, at the erection of which apprentices would scarcely be encouraged.

The Entered Apprentice was a feature of Scottish operative Masonry at least as early as 1598, though the system is not known to have existed in England, and the term is not heard of in English Masonry before the first Book of Constitutions, which were written in 1723 by a Scotsman.

According to the Scottish practice an apprentice, after, completing his (nominally) seven years under indenture, was “entered” in the Lodge and became an Entered ‘ Apprentice. He was then allowed to do a certain amount of work on his own account, but was not yet free to undertake a building enterprise involving the employment of subordinate labour.

Fellows and Fellow Crafts.

The Entered Apprentice’s full freedom came some seen years later (but the length of time varied considerably), when he became a Fellow of Craft, which term is again unknown in England until 1723. He was then fully qualified as regards membership of his Lodge, and could also undertake contracts as an employer. Incidentally it is fully established that as early as 1598 the admission to the grades of both Entered Apprentice and Fellow Craft was of an esoteric nature.

In English documents the term “Fellow” is first found near the end of the 14th Century, when it is used in the sense of one of a body or member of a fraternity, and with no grade significance. By perhaps late in the middle of the 15th Century, it is used in Craft regulations with that implication, but the Fellow was by then of a status superior to that of the “mere” Mason, and qualified, if called on, to take charge or to employ Masons under him—a status roughly equivalent to that of the Fellow Craft of Scottish documents.

The Warden was a normal feature of the Gilds, whence the Masonic office was derived. In our Craft the Warden begins to appear about 1400. At York in 1408 the Warden and other senior Masons took the oath of obedience to the regulations as well as to the Master. In several cases, as for instance in London in 1481, the Warden was in charge of the Lodge’s cash.

The Master, or Master Mason.

This was a term applied almost until the 18th Century solely to the Mason in charge of a building operation, the earliest example in this country being John of Gloucester, who was Master Mason at the erection of Westminster Hall, 1254 – 62.

In Scottish lodges, although the presiding officer was usually known as the Deacon, Warden or Preses, we find near the end of the 17th Century the title Master Mason applied to the ruler of a Lodge; it is not quite clear, however, if this was an operative practice.

Masons and “Free” Masons.

Three other terms may perhaps be best dealt with here:-

Freemason, Layer and Cowan.

The earliest known use of the word Freemason occurs in 1376, when it implies an operative Mason of a somewhat superior class, though not very clearly defined; indeed it is by no means certain that there was actually any technical distinction between a Mason and a Freemason. During the 17th Century a number of examples of the use of the latter word suggest that it was beginning to be applied especially to the non-operative Mason.

Curiously enough the meaning of the term is not certain. By many it is taken to imply a “freedom,” in what sense is not clear, whether free from restrictive laws and regulations, free from tolls and taxes, or free as emancipated skilled artisans; unlike practically every other craft or trade, in which the “freedom” of a city or borough was required to qualify the craftsman to exercise his occupation, the Mason could be and was called on to build anywhere, regardless of town regulations, and it may be that this is what is implied in the term “Free” Mason.

On the other hand, the accepted opinion of the best authorities is that the term was originally an abbreviated form of “Freesstone Mason,” that is, one whose work would involve the cutting and shaping of the finer kinds of stone, called freestone, as found in a belt stretching from Dorset to Yorkshire and as imported from Normandy.

This would require more skill than was possessed by one who was occupied with the roughstone, or stone of inferior quality, which was more or less incapable of being properly squared.

Although we believe that the Freemason meant originally a worker in free yet the insistence on physical freedom, that is freedom from, serfdom, in the Old Charges (see next Chapter) and in the modern ritual, must be noted. The probable explanation is that the term “free” in Freemason had different implications in successive periods of Free’ masonry.

The Layer (or Setter).

This name, which figures largely in the early building accounts, was given to a separate class of workman, whose job it was to build up the prepared stones. The craft of the Layer (or Setter) was less skilled than that of the Mason (or Hewer), and there may have been a certain amount of jealousy between them. Though there is a fair amount of evidence as to the interchangeability of the two trades and the authorities in London in the middle of the 14th Century tried to prevent such specialization, yet the distinction between the two classes persisted. The Layer’s chief tool was the trowel, which even today occupies a comparatively unimportant place in the ritual.

The Cowan.

We first hear of the Cowan in the (Scottish) Schaw Statute of 1598 (see p.167), and he had no exact counterpart in England or Ireland. He was a working Mason who had not properly joined the Fraternity—who had not, in fact, been admitted into a Lodge after serving his term under indentures. No doubt there were many such capable of doing good work. But the official attitude to them is clearly indicated by the following regulation from the Schaw Statutes (wording modernized):- Item, that no master or fellow of craft receive a cowan to work in his society or company, nor send any of his servants to work with cowans, under pain of twenty pounds (Scots) so oft as any person offends in this respect.

According to a minute of the Mother Kilwinning Lodge in 1707 “No Meason shall employ no cowan which is to say without the word to work,” which (by leaving out the last two important words) has given rise to the definition of a cowan as a “Mason without the word.” Mention of him does not enter English Freemasonry until Anderson’s second Book of Constitutions, 1738.

The Assembly.

So far we have documentary evidence for all that has been said. We are on less safe ground when we come to consider the Assembly of Masons. According to the earliest two of the Old Charges (see next Chapter) such a governing body existed, meeting every third year and possessing certain legislative powers; every master was bound to attend. Its origin is there attributed (with no historical probability) to the time of King At elstan. The much later Roberts Family of Old Charges speak of annual assemblies.

It is just possible that such General Assemblies of Masons were actually held, either annually or triennially, in medieval times. But it is at least curious that beyond the two Old Charges there is no contemporary evidence to confirm their existence, since it is now believed that the Statutes of 1360 and 1425 (see next Section) which banned confederations of Masons were more likely to have been aimed at ii organizations formed to increase wages.

In the second edition (1738) of his Constitutions Dr. Anderson gives a detailed account of an attempt to break up a General Assembly at York in 1561, for which no authority has been found, although the doctor assures us that "this tradition was firmly believ'd by all the old English Masons." According to his narrative Queen Elizabeth, "hearing the Masons had certain Secrets that could not be reveal'd to her (for that she could not be Grand Master) and being jealous of all secret Assemblies, she sent an armed force to break up their annual Grand Lodge at York on St. John's Day, Dec. 27, 1561.... But Sir Thomas Sackville, Grand Master, took care to make some of the chief Men sent Fre-masons, who then joining in that Communication, made a very honourable Report to the Queen; and she never more attempted to dislodge or disturb them, but it esteem'd them as a peculiar sort of Men that cultivated Peace and Friendship, Arts and Sciences, without meddling in the Affairs of Church or State." For the tradition of a General Assembly in 1663, see page 71.

The advent of Grand Lodge in 1717 was, according to Anderson, a revival not so much of Freemasonry as of the General Assembly.

The Statutes Affecting the Masons.

The Statutes of the realm provided the only evidence, apart from the Old Charges and such records as the building accounts already mentioned, of the existence of Freemasonry in England before the initiation of Elias Ashmole in 1646 (see p.46).

In Edward III's reign that dread Asiatic plague, the Black Death, swept away more than half of the four million population of England; the demand for the labour of the survivors became so great that wages rose to heights unknown before. In consequence was enacted the restrictive Statute of Labourers of 1350, the following clause of which applies to the Masons:-

Item, that carpenters, masons and tilers and other workmen of houses shall not take for their work, but in such manner as they were wont; that is to say, a master carpenter iid., and another iid.; a master freestone mason iiiid., and other masons iid., and their servants id.

This was confirmed by a Statute of ten years later, which also declared that:—

All alliances and covines of masons and carpenters, and congregations, chapters, ordinances and oaths betwixt them. . . shall be from henceforth void and wholly annulled; so that every mason. . . shall be compelled by his master whom he serveth to do every work that to him pertaining to do, or of free stone, or of rough stone.

In 1425, the third year of King Henry VI's reign, it was enacted that:-

Whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapters assembled, the good Course and Effect of the Statutes of Labourers be openly violated and broken. . . Our said Lord the King. . . hath ordained anct established ... that such Chapters and Congregations shall not be hereafter holden ... and that all... Masons that coine to such Chapters and Congregations be punished by Imprisonment of their Bodies, and make Fine and Ransom at the King's Will.

Piquancy is added to this Statute by the once commonly held belief, endorsed by Dr. Anderson, that Henry VI himself later became a Freemason. there is nothing in the Statutes of 1360 and 1425 to connect the "convines," congregations, confederacies and "chapters" therein mentioned with the General Assembly of the first two Old Charges; it is far more likely that they arose in revolt against the low wages fixed by the Statute of 1350.

The various Statutes of Labourers Were edified, and in part repealed, by an Act of 1563 in Queen Elizabeth's reign; one clause is of especial interest, since among many tradesmen allowed to have their sons apprenticed to them is specified the "roughe mason," whereas in previous legislation the term "mason" had been used. The explanation may be that the latter expression had by this time already lost its purely operative significance.

Later laws affecting the (Speculative) Freerfiasons, such as the Unlawful Societies Act, 1799, and the Unlawful Oaths in Iôeland Act, 1823, will be refered to in their proper places.

The Four Crowned Martyrs.

This seems a fitting place for telling the story of the Christian stonemason martyrs, who suffered under Diocletian. They were to become the Patron Saints of the Building Trades, though their commemorative Day, 8th November, was less popularly observed by English Masons than among the German steinmetzen and on the Continent generally.

Actually there were jive Masons, Claudius, Castorius, Nicostratus, Simphorianus and Simplicius and (including four soldiers) nine martyrs in all, who are commemorated under the name of Quatuor Coronati.

The five Masons, who were highly skilled sculptors, refused to fashion a statue of the heathen god Aesculapius for the Emperor, who thereupon ordered that they be buried alive in leaden coffins and cast into the River Tiber. Forty-two days later the chests were recovered by Nicodemus, a fellow Christian. When the image had been made by other hands Diocletian ordered the City Militia to offer incense, and four Christian soldiers who declined to do so were scourged to death. Their bodies, which were thrown to the dogs, were rescued and buried with the other saints. The dates assigned to the two sets of martyrdoms were A.D. 298 and 300 respectively.

In 313 Pope Melchiades built for the relics a Basilica on the Caelian Hill, dedicated to the Four Crowned Ones and the Five Sculptor Martyrs. But as it was always called by the first part of the title, the memory of the Five became blended in the Four.

The Basilica was rebuilt by Pope Honorius I in A.D. 622, but three years earlier a Church of the Four Crowned Martyrs had been erected in Canterbury, probably where St. Alphege's Church now stands. Of the Old Charges, the earliest, the Regius Poem, alone mentions the Quatuor Coronati; this it does as follows:-

Pray we now to God almyght,
And to hys swete Mo er Mary bryght,
That we nowe keepe these
Artyculus here,
And these poynts wel al-y-ferre
As dede these holy Martyres fowre,
That yn thys Craft were of grete honoure;
They were as gode Masonus as on erthe schul go
Gravers and ymage-makers they were also.

In Speculative Freemasonry the name of Quatuor Coronati survives in that of the oldest and best known Lodge of Masonic Research, No. 2076, London, warranted in 1884.

CHAPTER III

THE OLD CHARGES

This is a subject about which the average brother hears more than he learns. At the first Installation Meeting he attends after his Passing certain “Old Charges and Regulations” are read over to the Master-elect and our brother has probably and quite properly made their acquaintance in the Book of Constitutions presented to him after his Initiation. This preliminary section is, however, all that survives in present-day form of a mass of Manuscripts of varying age which played a very vital part in the lives of our operative brethren. Although parallels will be found here and there, no other medieval body, whether craft, religious or otherwise, is known to have possessed such documents.

Over one hundred copies are now known and most are available in reliable reproductions, while the original documents can be seen in the British Museum, Grand Lodge or other Masonic libraries although a few remain in private hands.

The Regius and Cooke MSS.

The two oldest are in the British Museum; the Regius Ms. is believed to have been written about 1390 and the Cooke Ms. about 1425. The Grand Lodge No 1. Ms. in the possession of the Grand Lodge of England, is dated 1583 and several others are ascribed to the 17th century and others were actually written in the 18th century after the formation of Grand Lodge. Great attention has been paid to them by students during ‘the past ‘three-quarters of a century and, by examining in great detail the various copies, it has been possible to work out lines of descent for, like many manuscripts, “ differences “ occur between copy and copy. They are essentially English or of English origin and as Professor Douglas Knoop was of the opinion that there was little trace of any English Masonic organisation before about 1375 it will be realised they bring us very close to the earliest operative organisation.

Their use will be discussed later but first it is well to give a description of them. The two old copies are in book form as are a few of the more recent ones, but many are written on skins stitched end to end in the form of a roll, measuring as much as six feet by nine inches.

The text falls into three parts.

The Prayer.

First, a prayer of invocation. The following example is taken from Grand Lodge No. 1 Ms. of 1583:

“THE MIGHTE OF THE FATHER OF HEAVEN and the wysedome of the glorious
Soonne through the grace & the goodnes of the holly ghoste yt been three p’sons & one god

be wth us at or beginning, and giueg us grace so to gou'ne us here in or lyuing that wee maye come to his blisse that n'eur shall haie ending. AMEN.”

The History.

Then follows the historical portion which is too long to reproduce in full. The following is an abstract of the version given in the Beswicke-Royds Ms. which was dis-covered in 1915 and is now in the possession of the Province of Lancashire (Eastern Division).

This version was probably written in the early part of the sixteenth century and consists of four pieces of parchment about six inches wide stitched tügether to form a continuous strip six feet, ten inches in length.

The Liberal Arts and Sciences.

The historical statement opens with an account of the Seven Liberal Arts and Sciences. These are still referred to in connection with the Second Degree but in medieval times they formed the non ma urricpilum of the Universities. The place of Geometry Will be fealised by the following passage:-

“ The wch seaven liberall scienc's bee as it were all one science that is to say Geometry for thus may a man proue that all the scienc's in the world bee found by Geometry for it teacheth meat & measure ponderacon & weight of all maner of kynd & earth and there is no man that worketh by any craft but hee worketh by some measure and no man buyes or sells but by measure & weight and all is Geometry. And Craftsmen & merchants fynd no other of the VII scienc's espetially plowe-men & tillers of graine both come seeds vynes plants & sellers of all other fruits, for Gram neither Astronomy nor any of these can fynd a man one measure or meat without Geometry wherefore I thinke that science most worthy that fyndeth all others”

The Two Pillars.

The story proper begins with Lamech and his two sons by one wife and one son and one daughter by another. These children were the founders of all Crafts in the world, Jabell of Geometry, Juball of Music, Tuballcain of the Smiths craft and the sister discovered Weaving. These children knew that God would take vengeance for sin either by fire or water

“ wherefore they writt these scienc's wch were found in twoe pillars of Stone that they might bee found at after the flood. The one ftone was called marble that cannot burne with fire. The othr was called Lateras that cannot drowne wth watr. Our Intent is now to tell you truly howe & in what manner these stones were found whereon these Crafts were written The Greek Hermenes that was sonne unto Cus and Cus was sonne unto Sem who was sonne unto Noah This same Herme nes was afterwards called Hermes the father of wise men and hee found out the twoe pillars of stone wherein the scienc's were written and taught them forth And at the makinge of the Tower Babilon there was the Craft of masonry then first found & made much of and the kinge of Babion who was called Hembroth or Nembroth was a mason and loved well the Craft as it is said wth the mr of the stories”

Here we have the original legend of the Pillars, not those with which we are familiar today but two others erected by the inhabitants of the ancient world to carry over the knowledge of

mankind over an impending destruction which proved to be Noah's flood. Of all our traditions this has the longest pedigree for it was taken by the compiler of the early version from Higden's Polychronicon, a world history written by Ranulf Higden, a monk of Chester, who died about 1364. Higden copied from Josephus who in turn took it from the Greek historian, Berossus, who wrote about 300 B.C. and is believed to have copied from the Sumerian account of about 1500 B.C.

The first Charge was given by the King of Babylon to a party of sixty Masons sent to assist in the building of the city of Ninevah. We then pass to the removal of Abraham and Sarah into Egypt where the patriarchs taught the seven sciences to the Egyptians, a worthy scholar being Euclid.

... And it befell in his dayes That the lords and state of this Realme had so many sonnes that they had begotter some by their wyues and some by ladies of the realme' for that land is an hott land & plenteous generacon and they had no Competent living for their children wherefore they made much sorrowe And the kinge of that land called a great Counsell & a pliant to knowe howe they might fynd there children meanes and they could fynd no good wages Then hee caused a Cry to bee made throughout the Realme That if there were any man that could informe him that hee should come unto him and hee should bee well rewarded and hould himselfe well paid. And after this Crye was made, this worthy Clarke Euclid came and said to the kinge and all his great Lords If you will haue yor children gouerned & taught honestly as gentlemen should bee under Condison that you will grant them & mee a Comifsion that I may haue power to rule them honestly as those sciens ought to bee ruled And the kinge wth his Counsell granted them & sealed that Comifsion And then the worthy docter tooke the Lords sonnes and taught them the science of Geometry in practice to worke masonry and all manner of worthy workes that belonged to building of Castles & all maner of Courts Temples Churchs wth all other buildings & hee gaue them a charge in this manner first that they should bee true unto the kinge and unto the lord they serued and that they should loue well togethr and bee true one to anothr and that they should call one & other fellowes & not servant or knaue nor othr foule names and that they should truly serue for their paymt the lord they serued “

Building of the Temple.

The next major episode is the building of the Temple.

“... Longe after the Children of Israel came into the land of Behest wch nowe is called amongst vs is called Jerusalem kinge Dauid began the temple of Jerusalem called wth them Templu' Domini And the same kinge Dauid loued Masons well & cherished them and gaue them paymt And hee gaue them chargs as you shall here afterwards. And after the decease of Kinge David Solomon that was sonne unto Dauid pformed out the Temple his father had begun and hee sent after Masons into dyvers lands and gathered them togeather so hat hee had foure score thoufand workers of stone and they were named Masons and hee had three thoufand of them wch were ordeyned maisters & governors of that worke And there was a kinge of another Region that men called Hiram and hee loved well kinge Solomon & gaue him timber for his worke and hee had a Sonne that was named Aynon and hee was mr of Geometry and hee was chiefe mr of all his masons and mr of all his Graveinge works & of all othr masons that belonged to the Temple and this witneseth the Byble in libro Regn 111It0 capite VII. And this sonne Solomon confirmed both charges & manners wch his father had given to masons and

thus was the worthy craft of masons confirmed in the Cuntry of Jerusalem and in many othr kingdomes glorious craftsmen walkinge abrode into dyuers Cuntryes some because of learninge more craft & other some to teach their craft.”

Naymus Graecus.

The reference above to the son of King Hiram “named Anon” is interesting. This person is introduced in various guises in the different versions of the Old Charges. Another curious name follows in the next section, Naymus Graecus, the man with the Greek name, probably a reference to Pythagoras. Charles Martell who is also referred to is Charlemagne (throughout this history anachronisms must be overlooked).

“....And so it befell yt a curious mason named Naymus Graecus who had beene at the makinge of Solomons Temple came into france & there taught the Craft of masonry to the men of France, And then there was one of the royals blood of france called Charles Martell & hee loued well this Craft and hee drewe td him this Naymus Graecus & learned of him the Craft & tooke upon him the Charges & manners & afterwards b the grace of God hee was elected kinge of france & when hee was in his state hee tooke to him many masons and made mafons there that were none before and (tt them on worke & gaue them charges & manners & ‘good paymt wch hee had learned of other masons & hee confirmed them a Charter from yeare to yeare to hould an afsembly & thus came the Craft of masonry into ffrance.”

St. Albon.

There immediately follows the story of the introduction of Masmjry into Ångl m É with an account of the fixing of the rate of pay. This is regarded by many authorities as confirmative of the theory that the original traditional history was devised shortly after the Blagk Death with its economic upheaval.

“ England all this season stood void both of any Charge & Masonry vntill the tyme of St. Albon and in his tyme the kinge of England yt was a pagan and hee walled the Towne wch is nowe called St Albons and so lP in Albons tyme a worthy knight was chiefe steward to the kinge & had gount of the Realme & alfo of makinge the towne walls & hee loued masons well & cherished them & made their paymt right good standinge wages as the Realme did require for hee gaue them eury three weeks III^s VI^d their double wages whereas before that tyme through all the whole land a mason tooke but a pent’ a day till the tyme that St Albon mended it and gott them a charter of the kinge and his Counsell and gaue it the name of an Afsembly & was thereat himselfe & made masons & gaue them arges as you shall hereaftr.”

The Assembly at York.

There followed a period of inactivity until the King Athelston and here we find an account of the Assemb at York around which a Masonic legend persisted for many centuries.

“ .. and head a sonne that was named Hedwine and hee loved masons much more than his father was full of the practice of Geometry wherefore h himselfe to comune wth masons & to

learne of the Craft & afterwards for loue hee had to mason craft hee was made mason himselfe & hee gott father the kinge a Charter & a Commifsion to hould euer yeare an Afsembly where they would within the realm & to correct wthin themselues by statute Trespafses if they were done wthin the Craft. And hee held an afsembly at York & there hee made masons them charges and taught them the manners of and comanded that Rule to bee houlden euer a to him he betooke the Charter & Comifsion to keep and ordeyned. That it should bee ruled from kinge to kinge. when the Afsembly was gathered together he caufsed a Cry to bee made that all masons both yonge That had any writings or vnderstanding Charges that were made before either in this land any othr that they should shewe them forth and tt some in french some in Greeke & some in Englishe some in othr langages and the Intent thereof was found and thereof hee commanded a booke to bee made, how the Craft was first found & made, and Comanded that it should bee read & tould when any mafon should bee made & to giue them the charge and from tyme till this masonry hath beene kept in that forme and order as well as men might Gouverne the same, And furthermore at dyvers afsemblies hath beene putt to and added certaine charges more by the best aduice of maisters & fellowes”

The Obligation.

This ends the historical statement and, on this point in several versions, we find an instruction to take an obligation on the volume of the Sacred Law. In the Hadslon Ms. of 1723 this instruction is interposed in Latin:-

“Tunc unus ex Senioribus teneat Librum, ut illi vel ponat, vel ponnt manus super Librum et tunc praecipta deberunt legi.”

The Charges.

The Charges differ widely from the general character of Gild ordinances and, while some set out rules for the conduct of the work, others may be described as general rules of conduct. Internal evidence shows that the Charges in the Cooke Ms. of about 1425 were taken from an earlier original version than the shorter ones in the Regius Ms. of about 1390 and, again, the evidence points to mid 14th century.

Here are the Charges as set forth in the Beswicke-Royds Ms.: -

“here followeth the worthy & godly oath of masons (vizt)

“EUERY man that is a mason take heed right well of this charge if you fynd yo· selfe guilty of any of these that you may amend you againe espetially you that are to bee charged take good heed that you may keepe this é Charge for it is a great grill for a man to forswear him- I selfe vpon a Booke.

1 The first charge is that you shall bee true man to God and holy church, and that you use no heresie or by your understandinge or by teachinge of indiscreet men.

2 Alfo you shall bee true liegemen to the kinge without treason or fallshood and that you knowe no treason but that you amend it if you may or ells Warne the kinge or his Counfell thereof.

3 Alfo you shall be true one to another, that is to say to eury mr & fellowe of the Craft of masonry that bee mafons allowed & that you doe to them as you would they should doe to you.

4 And also that every mason keep Counsell of lodge and chamber truly & all other Counsell that ought to be kept by the way of masonry.

5 Also that no mason be thiefe in Company so far forth as you shall knowe.

6 And also that you shall be true unto the lord & mr that you serve & truly to see for his profit & advantage.

7 Also that you doe no villany in that house whereby the Craft may be slandered.

These be the Charges in Gen' all wch every mason should hold both maisters & fellowes Now followe other Charges in pticuler for masters & fellowes.

1 first that no mr take upon him any lords worke nor other worke butt that hee knowe himselfe able of Cuninge to pforme the same so that the Craft haue no disworship but that the lord may be served truly.

2 Also that no mr take any worke but that hee take it reasonably so that the lord may be truly served wth his owne goods & the mr hue honestly & truly pay his fellowes their pay as the manner of the Craft doth require.

3 Also that no mr nor fellowe supplant other of their worke (that is to say) if they haue taken a worke or stand mr of a lord's worke you shall not putt him out vnles hee be unable of Cuninge to end the worke.

4 Also that no mr or fellowe take any Prentice to be allowed his aprentice but for seaven years and that the apprentice be able of birth & limms as hee ought to be.

5 Also that no mr nor fellowe take allowance to be made mafon without the afsent of his fellowes at the least fyve or six.

6 And also that hee that is to be made masons be free borne of good kinred & no bondman & that hee haue his right lams as a man ought to haue.

7 Also that no mr putt a lords worke to taske that was used to goe to journey.

8 Also that every mason giue pay to his fellowes but as hee may deserue so that hee be not deseaued by false workmen.

9 Also that no fellowe slandr another falsly behind his backe to make him loose his good name or his worldly goods.

10 Also that no fellowe wthin the lodg or without answer another ungodly without reasonable cause.

11 Also that every mason preferr his elder & putt him to worship.

12 Also that no mason shall play at cards hazards or any other inlaw" game wherby they may be slandered.

13 Also that no mason comitt Ribaldry or leachery to make the Craft slandered & that no fellowe goe into the towne where there is a lodge of masons without a fellowe to bear him witnes that hee was in honest Company.

14 Also that every mr & fellowe come to the Afsembly if hee be wthin fifty myles & hee haue warninge & to ftend to the award of maisters and fellowes.

15 Also that every mr & fellowe if hee haue trespassed shall ftend to the award of mrs & fellowes to make them accord & if they cannot to goe to the Comon lawe.

16 Also that no mason make moulds sware or rule to any rough layers

17 Also that no mason sett layers within a lodge or without to have mould fones with mould of his owne makinge.

18 Also that every mason shall receive and cherish strange masons when they come over the Country & sett them on worke as the manner is (that is to say) if they have mould fones in place hee shall sett him a fortnight on worke at the least & giue him his hyre & if there bee no stones for him then to refresh him with some money to bringe him to the next lodge, and also every mason shall serve truly the workes and truly make an end of the worke bee it taske or Journey if hee have his pay as he ought to have.

These charges that are here rehearsed and all other that belunge to masonry you shall truly keepe to the uttermost of your knowledge

So helpe you God and by the Contents of this Book.”

The English character of the Charges is indicated by the fact that in the Scottish versions we find the craftsmen pledging obedience to the King of England, a very curious provision before the Union of the two countries.

Use of the Old Charges.

We have now described very briefly the general form of the Old Charges and the question arises, what were their uses? We gather from the historical portion that Prince Edwin, son of Athelstan, collected the writings and understandings of the Craft at his Assembly at York. It is doubtful whether this history was ever read or recited in full but the possession of a copy seems to have served very much the same purpose as a Lodge Warrant today. This is borne out by the Sloane 3848 Ms. to the effect that it was finished by Edward Sankey on the 16th day of October, 1646. This was the day on which Elias Ashmole was initiated at Warrington, the earliest recorded initiation in an English Lodge. Richard Sankey was one of the members and it is almost certain the document was prepared for use on that occasion. There is a note on the Scarborough Ms. of a meeting at Scarborough in 1705 when six gentlemen were admitted.

The last section—the Charges, General and Singular— (open up a new field. They are of different classes. How came they to be included? They reveal a mixture of what we may call the operative and the speculative side. About a score contain an Apprentice Charge, of a definitely operative character; of these, a group mainly, though not exclusively, associated with the latter part of the pre-Grand Lodge era, contain New Articles, definitely of a speculative character and some other copies refer to Masonic secrets.

It is a curious fact that these documents contain no mention of the use of the Mason's Mark, a very essential feature of operative life which comes into full prominence in Scottish records.

There was a ritual side. Two distinguished Brethren, the late Bros. E. L. Hawkins and Roderick H. Baxter, devoted much time to analysing and identifying passages which have now passed into Ritual or may have inspired it. One small group goes so far as to describe the ceremonial at the conferment of secrets. These were written in the latter part of the 16th and early part of the 17th century and link up with another type of document which is more closely associated with speculative freemasonry and will be described later.

Here are a few examples from versions of the Old Charges not already quoted here. They were selected by the late Roderick H. Baxter.

“Harleian MS., No. 2054. (written by Randle Holme (1627-1699) the Chester Herald and Antiquary, and well known to have been a Freemason).

There is seurall words and signs of a free Mason to be revailed to yu wch as you will ans : before God at the great and terrible day of Judgmt. yu keep secrett & not to revail the same to any in the heares of any pson but to the M.rs and fellows of the said Society of free Masons so help me God xt.

“Buchanan MS. (Second half seventeenth century).

These Charges that you have Received you shall well and truly keepe, not disclosing the Secrecy of our Lodge to man, woman, nor child : stick nor stone, thing moue-able nor immoueable : so God you helpe and his holy Doome. Amen.

“Harris MS., No. 1. (Second half seventeenth century).

These Charges wch wee now rehearse to you and all other the Charges, Secrets and Mysteries belonging to Free-Masonry, you shall faithfully and truly keep together with the Council of this Lodge or Chamber. You shall not for any Gift, Bribe or Reward, favour or affection, directly or Indirectly, for any Cause whatsoever divulge or disclose to either Father or Mother, Sister or Brother, Wife, Child, friend, Relation or Stranger, or any other Arson whatsoever. So help you God your Holy-doom and the Contents of this Book.

“ Harleian MS., No. 1942. (Second half seventeenth century).

I: A: B: Doe in the presence of Almighty god & my fellowes and Brethren here present, promise and declare that I will not at any time, hereafter, by any Act, or Circumstance whatsoever, Directly or Indirectly, Publish, discover, reveale or make knowne any of the secrets priviledges, or Councells of the ffraternity or fellowship of free masonry, which at this time, or any time hereafter shalbee made knowne unto mee, soe helpe me god & the holy contents of this booke.

“Dumfries-Kilwinning MS., No. 4. (First half eighteenth century).

The charges we now w Rehearse to you wt. all other f charges and secrets otherways belonging to free masons or any that enter their interest for curiocietie together wt. the counsels of this holy ludge chamber or hall you shall not for any gift bribe or Reward favour of affection directly or indirectly nor for any cause qt. soever devulge disclose ye same to ether father or mother sister or brother or children or stranger or any person qt.soever. So help you God.

“You yt. are under vouees take hee yt. you keep ye ath and promise you made in presence of allmighty God think not yt. a mental reservation or equivocation will serve for to be sure every word you speak the whole time of your Admission is ane oath.”

The W.Ts. are suggested by the Melrose No. 2 Ms. (1674) and he ought not to let you know the priviledge of ye compass, Square, levell and ye plum-rule” There is an interesting endorsement on the Grand Lodge No. 1 Ms. which, as we have already mentioned, is dated 1583. The addition was probably made about a couple of centuries later but is very suggestive of early Royal Arch Freemasonry:

In the beginning was the Word, And the Word was with God, And the Word was God.

Whose Sacred and universal Law

I shall endeavour to observe

So help me God.

The original Grand Lodge of England furnished testimony of the importance of the Old Charges when a request to the Craft to bring in old records was issued in 1719. This and its sequel will be considered later.

The first Book of Constitutions published in 1723 is claimed by its author, Dr. James Anderson, to contain a digest of the old Records. We may here mention that two copies of the Cooke Ms., the Woodford Ms. and the Supreme Council Ms. were made in 1728. The former bears the endorsement:-

“This is a very Ancient Record of Masonry wch
was copied for me by Wm. Reid Secretary to the
Grand Lodge 1728.”

It is a curious fact that, ‘despite this display of official interest, the study of the Old Charges did not seriously begin for more than a century and was then inspired by a non-Mason who drew public attention to the long-overlooked document now known as the Regius Ms. The first analysis into what we know today as “families,” which enable lines of descent of groups of these documents to be ascertained and studied, was undertaken by a German, Dr. Begemann, and was continued and developed in this country by those two giants of Masonic research, W. J. Hughan and R. F. Gould. As has already been mentioned, the majority are now available in facsimile reproduction or reliable transcript, the need for which is exemplified by the destruction of the Bolt-Colerane Ms. in an air raid on Bristol. It was tragic that the hand of death has recently removed the two great experts of this century, Professor Douglas Knoop and the Rev. H. Poole, each of whom, by a most fortunate circumstance, completed his magnum opus shortly before his death.

CHAPTER IV

PRE-GRAND LODGE FREEMASONRY

We have discussed briefly various suggested sources of Freemasonry and given some account of medieval operative masonry and the Old Charges. We now reach the important task of describing the evolution of our speculative system. In addition to several copies of the Old Charges we have certain seventeenth-century records in England but nothing of the nature of Lodge minutes, whereas in Scotland there are not only minute books, one running back as far as 1599, but also the tradition of the Mason Word.

Economic Changes.

The economic changes of the fifteenth and sixteenth centuries had far-reaching effects on the mason craft. The building of churches and the older ashlar-faced castles had declined and the classical style of architecture was being introduced. At the same time there was a drastic fall in the value of money which stimulated building while, at the same time, it diminished the reward of labour. It is not always realised today that "direction of labour" is no new thing; it was commonly resorted to in connection with the building of royal castles and residences and is still found in the seventeenth century.

Later Gilds and the Masons' Company of London.

There were in several places Gilds or Companies of Masons, often in conjunction with other building trades and the books of the London Masons' Company are extant from 1619 onwards and it is about this time that we begin to find traces of Lodges or other bodies as well as individuals not connected with the craft of Masonry. For the sake of convenience we call them speculative freemasons but, though the word is found in the Cooke Ms. of about 1425, it is not found in general use before the middle of the eighteenth century. Thus we have the picture of an entirely operative craft in 1600 which has given place to the speculative side by the middle of the eighteenth century. Bro. Knoop carried the process a little further but we are not with him on this point.

The London Masons' Company was probably not in existence before 1356, though there is a record that in 1306 the journeymen combined and threatened to beat newcomers if they accepted lower wages than was customary. In 1376 four Masons were elected to the Common Council and there was a grant of arms in 1472 while in 1481 ordinances were adopted and approved. Other incorporations including Masons were found at Canterbury, Durham, Exeter, Gateshead, &c. &c.

There was, within the London body, an inner fraternity known as the Acception, membership of which did not necessarily follow membership of the Company. Those admitted paid a fee of 20s. if of the Company, 40s. if strangers. Seven members of the Company were enrolled in the Acception in 1620-21 and Nicholas Stone, the King's Master Mason, who was Master of the Company in 1633, did not join the Accepted Masons until 1639.

Initiation of Sir Robert Moray.

Shortly afterwards occurred the earliest recorded initiation on English soil. Some members of the Lodge of Edinburgh (Mary's Chapel) No. 1, to give it its present-day title, had entered England with the Scottish Army and on 20th May, 1641, they initiated "Mr. the Right Honerabell Mr. Robert Moray, General Quartermaster to the Armie of Scotland." This was at Newcastle-on-Tyne which was evacuated by the Scottish Army the following July after which those responsible reported the fact to the Lodge and the matter was rectified and recorded in the Minutes. Sir Robert Moray also attended a meeting of the Lodge in 1647, when he signed the minutes.

Elias Ashmole.

The next event is particularly interesting. Elias Ashmole, the antiquary, left a diary in which are mentioned many matters of astrological or other occult significance and there are two references to Freemasonry: 1646. Oct. 16. 4 H 30' p.m. I was made a Freemason at Warrington in Lancashire with Coll. Henry Main-Waring of Karincham in Cheshire. The names of those who were then of the Lodge, Mr. Rich Penket, Warden, Mr. James Collier, Mr. Rich Sankey, Henry Littler, John Ellam, Rich Ellam and Hugh Brewer.

Most of these have been identified as men of good social position and there was not a single operative member. We have already mentioned that the Sloane 3848 Ms. was transcribed by Edward Sankey, possibly the son of Richard Sankey, one of the members of the Lodge.

Nearly thirty-six years later, Ashmole sat in Lodge again, . this time in London: " March, 1682. "10—About 5 P.M. I reed: a Sumons to appr at a Lodge to be held the next day, at Masons Hall London. " 11—Accordingly I went, & about Noone were admitted into the Fellowship of Free Masons, S William Wilson Knight, Capt. Rich: Borthwick, Ì', Will: Woodman, Ìô Wm Grey, Ìr Samuel! Taylour & Mr William Wise.

"I was the Senior Fellow among them (it being 35 yeares since I was admitted) There were prsent beside my selfe the Fellowes after named.

"Mw Tho: Wise Mr of the Masons Company this prsent yeare. Mr Thomas Shorthose, Mr Thomas Shadbolt, Waindsford Esgr Ìr Nich: Young Mr John Shorthose, Ìr William Hamon, Mr John Thompson, & Ir Will: Stanton.

" Wee all dynded at the halfe Moone Taverne in Cheapeside, at a Noble dinner prepared at the charge of the New-accepted Masons."

This is truly valuable. All but three of those present were members of the Masons' Company; several filled the Chair in various years and it was evidently possible for gentlemen-Masons to become members without the formality of joining the Company and taking up the Freedom of the City.

There is in a number of pamphlets, some of which are now exceedingly rare, ample confirmation of the fact that Freemasonry was familiar to more Londoners than the members of the Company or the Acception. A skit on the "Company of Accepted Masons" was published in Poor Robin's Intelligencer in 1676; an anti-Masonic leaflet of 1698, now in the Library of Grand Lodge, is addressed "To all Goodly People of the Citie of London." There are two well-

known references to "Pretty Fellows" who have their "Signs and Tokens like Freemasons" in The Tatter of 1709 and 1710.

Staffordshire.

In the Midlands, Dr. Robert Plot, Keeper of the Ashmolean Museum, Oxford, published his Natural History of Staffordshire in 1686. This contains not only an abstract and criticism of part of the Old Charges but a contemporary account of our fraternity:

"To these add the Customs relating to the County, whereof they have one, of admitting Men into the Society of Free-Masons, that in the moorelands of this County seems to be of greater request, than any where else, though I find the Custom spread more or less all over the Nation; for here I found persons of the most eminent quality, that did not disdain to be of this Fellowship. Nor indeed need they, were it of that Antiquity and so, that is pretended in a large parchment volume they have amongst them, containing the History and Rules of the craft of masonry. Which is there deduced not only from sacred writ, but profane story, particularly that it was brought into England by St Amphibal, and first communicated to S. Alban, who set down the Charges of masonry, and was made paymaster and Governor of the Kings works, and gave them charges and manners as St Amphibal had taught him. Which were after confirmed by King Athelstan, whose youngest son Edwyn loved well masonry, took upon him the charges, and learned the manners, and obtained for them of his Father, a free-Charter. Whereupon he caused them to assemble at York, and to bring all the old Books of their craft, and out of them ordained such charges and manners, as they then thought fit: which charges in the said Schrole or Parchment volume, are in part declared; and thus was the craft of masonry grounded and confirmed in England. It is also there declared that these charges and manners were after perused and approved by King Hen. 6. and his council, both as to Masters and Fellows of this right Worshipfull craft."

"Into which Society when any are admitted, they call a meeting (or Lodg as they term it in some places), which must consist at least of 5 or 6 of the Ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place: This ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signes, whereby they are known to one another all over the Nation, by which means they have maintenance whither ever they travel: for if any man appear though altogether unknown that can shew any of these signes to a Fellow of the Society, whom they otherwise call an accepted mason, he is obliged presently to come to him, from what company or place soever he be in, nay, tho' from the top of a Steeple (what hazard or inconvenience soever he run), to know his pleasure, and assist him; viz., if he want work he is bound to find him some; or if he cannot do that, to give him money, or otherwise support him till work can be had; which is one of their Articles; and it is another, that they advise the Masters they work for, according to the best of their skill, acquainting them with the goodness or badness of their materials; and if they be any way out in the contrivance of their buildings, modestly to rectify them in it; that masonry be not dishonored: and many such like that are commonly known: but some others they have (to which they are sworn after their fashion), that none know but themselves, which I have reason to suspect are much worse than these, perhaps as bad as this History of the craft it self; than which there is nothing I ever met with, more false or incoherent."

Randle Holme.

Five heraldic painters of Chester bore the name of Randle Holme. The third of the line, who was born in 1627 and died in 1699-1700, was the author of the “Academie of Armory” in which were several references to Freemasonry of the greatest importance as indicating the relationship of a non-operative to the fraternity in the seventeenth century, for instance:

“A Fraternity, or Society, or Brotherhood, or Company; are such in a corporation, that are of one and the same trade, or occupation, who being joyned together by oath and covenant, do follow such orders and rules, as are made, or to be made for the good order, rule, and support of such and every of their occupations. These several Fraternities are generally governed by one or two Masters, and two Wardens, but most Companies with us by two Aldermen, and two Stewards, the later, being to pay and receive what concerns them.”

Again, he refers to various tools without, apparently, moralising upon them (this came much later in the development of Freemasonry) and in a later passage said,

“I cannot but Honor the Fellowship of the Masons because of its Antiquity; and the more, as being a Member of that Society, called Free-Masons. In being conversant amongst them I have observed the use of these several Tools following some whereof I have seen being born in Coats of Armour”

He attached some importance to Pillars and they were depicted in an illustration of the Arms of the Masons (the familiar three castles).

Among the loose papers in the Harleian Ms. 2054 is a version of the Old Charges transcribed by Randle Holme III and immediately following this there is written on a small scrap of paper: “There is seurall words & signes of a free Mason to be revailed to y^o wch as y^o will answ: before God at the Great & terrible day of Iudgmt y^o keep Secret & not to revaille the same to any in the heares of any pson w but to the Mt’ & fellows of the said Society of free Masons so helpe me God, ãÑc, “ The significance of this cannot be doubted and the passage will be further considered later. The next leaf contains further notes by the same writer obviously relating to an existing Lodge including a list of the members and certain figures apparently relating to entrance fees and subscriptions. Much study has been devoted to this record and the majority of the persons concerned have now been identified without much shadow of doubt. They were members of various trades, including some Masons or followers of other building trades but obviously persons of culture with whom Randle Holme would feel at home.

Much of his work can still be seen in Chester and he was enrolled as a foreign burgess at the celebration of Preston Gild in 1662, his son, Randle Holme IV, being similarly enrolled in 1682.

It is convenient at this point to refer to an interesting fact often overlooked by Masonic students. Attempts have been made to enlist Freemasonry in one or the other side in various political controversies, a factor sternly discouraged from the very beginning in English Freemasonry. Of the three individuals most prominently considered in this Chapter, Sir Robert Moray was serving with the Army of Scotland, then allied to the Parliamentary side, Ashmole was a staunch Cavalier and Randle Holme III was also a Royalist.

John Aubrey.

John Aubrey (1626-97) published *The Natural History of Wiltshire* in 1686. He thus repeats the fable of the Papal Bull on which so much false history is based: Sr William Dugdale told me many years since, that about Henry the third's time, the Pope gave a Bull or diploma (Patents) to a Company of Italian Architects (Freemasons) to travell up and down over all Europe to build Churches. From those are derived the Fraternity of Free-Masons. (Adopted-Masons) They are known to any another by certayn Signes & Markes (Markes is erased) and Watch-words: it continues to this day. They have Severall Lodges in severall Counties for their reception: and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their Adoption is very formal!, and with an Oath of Secrecy.

This was taken from the original in the Bodleian and the additions in brackets indicate alternative wordings written above the original. Aubrey therefore felt the subject was of sufficient importance to polish considerably.

On the reverse of Folio 72 we have the famous reference to Sir Christopher Wren:

1691. Mdm, this day (May the 18th, being Monday) [another interpolation—after Rogation Sunday] is a great convention at St. Paul's Church of the Fraternity of the Free Masons: [again Aubrey strikes out the word Free and inserts "Accepted "] where Sr Christopher Wren is to be adopted a Brother: and Sr Henry Goodric of ye Tower & divers others—There have been kings, that have been of this Sodalitie.

Sir Christopher Wren.

The above paragraph has introduced us to this great and controversial figure. Born in 1632, he became a professor of Astronomy in 1657 and of Mathematics in 1661, being also appointed Assistant Surveyor General of the Royal Buildings. After the Fire of London he was entrusted with the great work of reconstruction and, though many of his plans were not followed, we owe to him the magnificent St. Paul's Cathedral and the many Wren churches and other buildings. The first Book of Constitutions, edited for Grand Lodge by Dr. Anderson and published in 1723, refers but briefly to him as "the ingenious Architect" and as the architect of the Sheldonian Theatre, Oxford. At that time, however, Wren was not in favour with George I and, when the second edition of the Book of Constitutions appears in 1738 Anderson felt himself at liberty to give much greater prominence to the famous architect. Unfortunately, as we shall see later, Anderson was no reliable authority and his story of Wren's Masonic offices, including that of Grand Master are simply without foundation, though it is probable that he was a member of the Craft Anderson's History, for what it is worth, may be briefly summarised:

1669. Completed the Sheldonian Theatre and the "pretty Museum."

1673. Grand Master Rivers levelled the Footstone of St. Paul's, designed by D. G. Master Wren.

1685. Upon the death of Grand Master Arlington, the Lodges met and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edward Strong, Grand Wardens.

1707. Lodges in the South neglected by Wren.

1708. St. Paul's completed.

“Some few Years after this Sir Christopher Wren neglected the Office of Grand Master; yet the Old Lodge near St. Paul’s and a few more continued their stated meetings.”

An account of the building of St. Paul’s Cathedral, by Sir Christopher’s Son, and published by his grandson, Stephen Wren, mentions that “The highest or last Stone on the Top of the Lantern, was laid by the Hands of the Surveyor’s son, Christopher Wren deputed by his Father, in the Presence of that excellent Artificer Mr Strong, his Son, and other Free and Accepted Masons, chiefly employed in the Execution of the Work.”

There were several other seventeenth-century references to Freemasonry, of greater or lesser importance, but it will be sufficient here to introduce some records from the North-East of England.

The Alnwick Lodge.

There is a tradition that this Lodge was founded by,, operative Masons brought from the South by Sir Ambrose Crowley when he established a foundry at Winlaton in 1690. The records include a copy of the Old Charges and are the only English operative minutes going back to pre-Grand Lodge days. The early members were mainly operative and the first Rules are dated 1701. They have been closely examined and debated upon and Bro. Poole was of the opinion that in the early days, although the degrees as now understood were not worked, the materials out of which the degrees were subsequently formed are to be found. It was not until 1735 that the Lodge accepted a Deputation from Grand Lodge and we have an interesting minute of 1708 describing the Masonic dress of the day:

at a true & pfect Lodge kept at Alnwick at the house of Ir Thomas Davison then one of the Ward(ens) of the same Lodge the twentieth day of this Instant Janery 1708 It was Order(ed) that for the future foe Member of the said Mar Wardens or ‘fellows should appear at (any) or the Lodge to be kept on St Johns day in Christ-m(ass) without his apron & Common Square fixt in the Belt thereof upon pain of forfeiting two shills Six pence each pson offending and that Care be taken by the Mar & Wardens for the time being that a Sermon be pvided & prea(ched) that day at the (Parish) Church at Alnw(icke) by some clergyman at their appointmt. where the Lodge shall all appear with their aprons on & Comon Square as aforesaid & that the Mar & Wardens neglecting their duty in providing a Clergyman to preach as aforesd shall forfeit the sure of tenn shillings

While the Lodge was still independent, in 1734, “it is agreed by the Master and Wardens, and the rest of the Society, that if any Brother shall appear in the Assembly without gloves and aprons at any time when summoned by Master and Wardens, shall for each offence pay one shilling on demand.”

York.

No name appeals more strongly to the Masonic imagination than York and, unfortunately, imagination has too often been too freely used. Prince Edwin’s Assembly of 926 and the raid on the assembled Craft ordered by Queen Elizabeth are among the best-known examples. (But York has a Masonic antiquity, Operative and Speculative, of its own. On the Operative side we

have the Fabric Rolls of York Minster and the original of the Levander-York Ms. of the Old Charges, said to have been written in 1560.

Another version of the Old Charges, the York Ms. copied in 1693, bears, below the signature of the copyist the names of five members of "the Lodg." Unfortunately, neither copyist nor members can be traced among the Freemen of York. There is an endorsement on the back of the Scarborough Ms. recording the admission of six persons at a private Lodge at Scarborough on 10th July, 1705. Finally, the original Minute Book of the York Lodge, later to assume Grand Lodge status, has been lost for some years, but extracts were taken in 1778 from which we know that Sir George Tempest, Bart., presided in 1705 and that in 1713 "18 gentlemen of the first families in the Neighbourhood were made Masons" at Bradford.

Central Organisation not traced.

Though there is a family resemblance between many of the bodies we have described in this Chapter there is no definite evidence of the existence during the early eighteenth century of any central authority, though the evidence of the Catechisms, which will be considered later, indicates a remarkable uniformity of procedure and there is a hint in many of the earlier versions of the Old Charges that the establishment of such a body was at least under consideration.

Early Freemasonry in Scotland.

A separate chapter will be devoted to Scotland but we must here interpolate some remarks on the line of development of Operative and Speculative Masonry which differed considerably from that which obtained in England. We have already mentioned that the Old Charges were essentially English. Scotland has, however, an abundance of old records including the Minute Books running back far beyond anything in existence South of the Tweed. She has the registration and use of the Mark, the Edinburgh Minutes of 1599 being attested by the Mark of the Warden and the Lodge of Aberdeen being in possession of a beautiful Mark Book which began in 1670. Above all, Scotland has the Mason Word, no trace of which has been found in English medieval records.

The old Scottish Lodge Minutes are those of essentially operative bodies yet non-operatives were admitted to membership from a very early date. By the late sixteenth century there was a measure of co-operation and uniformity which at least hints at the existence of some central authority. What was the function of a test Word? The skilled Mason could give practical proof of his ability; possession of the means of recognition proved him to be a member of the organisation.

We have a description written in 1691, by the Rev. Robert Kirk, Minister of Aberfoyle, "like a Rabbinical Tradition, in way of comment on Jachin and Boaz, the two Pillars erected in Solomon's Temple (1 Kings vii, 21) with an Addition of some secret Signs delivered from Hand to Hand, by which they know and become familiar with one another."

A letter of 1697 tells that the Lairds of Roslyn "are obliged to receive the masons' word which is a secret signall masons have thro'out the world to know one another by. They alledge 'tis as old as Babel, when they could not understand one another and they conversed by signs. Others would have it no older than Solomon."

Trinity College, Dublin.

A remarkable document is preserved in the Library of Trinity College, Dublin. It was customary during the 17th and 18th centuries for a satirical speech to be delivered at the Universities by a representative of the undergraduates, known as “Terrae Filius.” In 1688 the speech at Trinity College contained interesting satirical references to Freemasonry. The first passage opens, “It was lately ordained that for the honour and dignity of the University there should be introduced a Society of Freemasons consisting of gentlemen, mechanics, porters” &c. &c.” who shall bind themselves by an oath never to discover their mighty no-secret; and to relieve whatsoever strolling distressed brethren they meet with, after the manner of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for, a reduced Brother.” Then followed a ridiculous list of gifts including “From Sir Warren, for being Freemasonised the new way five shillings.”

Later we are informed that on the corpse of one Ridley (a notorious informer) was the “Freemasons’ Mark.” It must be remembered that this address was delivered to a well-informed audience the members of whom might be expected to understand the various allusions. It indicates the existence of a Society known to be secret, benevolent and of mixed membership, and hints at a recent change of procedure.

Seventeenth Century Procedure.

A suggestion was made recently and gave rise to much controversy that the bridge between Operative and Speculative Masonry would rest mainly on Scotland at the Operative end and on England at the Speculative. What can we gather from the information available?

Position of the Old Charges.

The Old Charges were still held in veneration and in example after example we find a copy in evidence at an assembly wholly or partially non-operative—Ashmole’s, Randle Holme’s, Alnwick, Scarborough, York.

The Social Board.

Ashmole tells how the brethren at London dined together at the expense of the newly-admitted Masons. Something of the nature of an initiation fee, or paying one’s footing is indicated here and in Plot we find the candidates presenting the brethren and their wives with gloves in addition to entertaining them with a collation. Randle Holme left what appears to be a subscription list.

Working Tools.

These are referred to at Chester by Randle Holme. The moralising with which we are familiar was introduced much later.

Dress.

The only account of the dress of the Lodge is found at Alnwick where in 1708 the brother was required to wear on a ceremonial occasion his apron with the common square fixed in the belt.

Relief.

There is an elaborate gibe at the duty to relieve a distressed brother in the Trinity College, Dublin Ms. Plot also waxes satirical on this point and his remark probably inspired a later parody of the E.A. Song: If on House ne'er so high, A Brother they spy, As his Trowel he dextrously lays on, He must leave off his Work, And come down with a Jerk, At the Sign of an Accepted Mason.

Ritual.

It will surprise some to learn that our ritual of today was consolidated only after the Union of 1813. Before that date we rely on a mass of documents and printed exposures from which we gather the three degrees iéf something like their present form were fully-established by 1730 but, over the years before that, even after the formation of the first Grand Lodge in 1717, controversy raged for many years and at the beginning of the present century the leading Masonic historians were ranged in rival camps according as they believed one, three or two ceremonies were known. Much has been discovered since then and present day students recognise that at least two separate ceremonies were worked and that, if one looks further, much of the esoteric teaching now divided between the three (some go further and add the Royal Arch) is to be found.

We have mentioned the Mason Word in Scotland: we have seen Randle Holme's cryptic reference to the secrecy to be observed in regard to several words and signs. Aubrey leaves a similar hint but, at the beginning of this twentieth century, pre-Grand Lodge ritual was virtually unknown.

The Haughfoot Minute.

The Haughfoot Lodge, now extinct, left its Minute Book from which some scrupulous brother tore the first pages so that the book opens tantalisingly with a minute of 22nd December 1702:

.... of entrie as the apprentice did Leaving out (The Common Judge). Then they whisper the word as before—and the Master Mason grips his hand after the ordinary way.

The same day Sr James Scott of Gala Thomas Scott his Brother, David Murray in Philliphough James Pringle in Haughfoot Robert Lowrie in Stowtonherd and John Pringle Wright gave in ther petition each for themselves earnest desiring to be admitted into the sd Society of Masons and ffellow Craft Which ther desir being maturely considered was accordingly agreed to and granted and they each of them by them selves were duely and orderly admitted apprentices and ffellow Craft. And ther was imposed on them the soumes following to be payed in to the box quh they accordingly each of them for himself promised to pay, viz.:

Sir James Scott	half a guinie or 71b 2b
Thomas Scott	Three punds
David Murray	One pound
James Pringle	One pund
Robert Lowrie	One pund
John Pringle	One pund

Thereafter the meeting resolved with one voice yt yr shall be ane yearly meeting of those concerned in this Lodge att Haughfoot in all tyme comeing upon St John's Day.

They also committed to Andrew Thompson one of yr number to provide a Register book against their next meeting.

And they comitted to John Hoppringle of yt Ilk to appoint the next meeting and give timely advertissement thereof to all concerned.

We have here a most important minute indicating in a few lines the progress from one degree to another, the acceptance of candidates and their admission fees (in Scots currency). The Lodge was also putting its affairs in order by purchasing a register and arranging an Annual Meeting—on St. John's Day.

The Catechism.

The next evidence is provided by a group of sixteen manuscripts and prints ranging in date from 1696 to 1730. Each is cast in cachetical form, hence the name given to the group. Though certain relationships are apparent they do not fall into families as do the Old Charges.

The Chetwode Crawley and the Edinburgh Register House Mss.

About 1900, several years after the publication of the first edition of Gould's great History of Freemasonry and much of Hughan's early work, some volumes were purchased from a second-hand collector and among them was discovered a masonic catechism. Thanks to the efforts of W. J. Hughan, it was secured for the Grand Lodge of Ireland and named after the great Irish Masonic student, W. J. Chetwode Crawley. The paper, watermark and writing indicate an origin about the end of the seventeenth century or the beginning of the eighteenth and the date commonly ascribed is 1700. The drawback, from the point of view of the student, was that it might have been written after the formation of the Grand Lodge of England and the great spread of interest in Freemasonry, hence it was not completely accepted in evidence before 1930 when the Edinburgh Register House Ms. was discovered in the Scottish Archives after which it is named. This is definitely dated, the endorsement being, "Some Questiones Anent the mason Word 1696" and the document is headed "Some Questiones that Masons use to put to Those who have ye Word before they will acknowledge them." Although the two documents

have obviously not been copied one from another they are as obviously closely related. Many of the questions are identical and most of the others approximately so; the Form of Giving the Mason Word is not identical but very similar and this appears in different parts of the two documents.

The following transcript of the Edinburgh Register House Ms. is taken, by permission, from the Transactions of the Manchester Association for Masonic Research.

Some Questions That Masons use to put to those who have the word before they will acknowledge them.

Q. 1 Are you a mason. Answer Yes.

Q. 2 How shall I know it? Ans. you shall know it in time and place convenient. Remark the fors[ai]d answer is only to be made when there is company present who are not masons But if there be no such company by, you should answer by signes tokens and other points of my entrie.

Q. 3 What is the first point? Ans. Tell me the first point ile tell you the second. The first is to heill and conceall!, second, under no less pain, which is then cutting of your throat. For you most make that sign when you say that.

Q. 4 Where was you entered? An. At the honourable Lodge.

Q. 5 What makes a true and perfect Lodge? An. Seven masters, five entered apprentices, A dayes journey from a burroughs town without bark of dog or crow of cock.

Q. 6 Does no less make a true and perfect lodge? An. Yes five masons and three entered apprentices &c.

Q. 7 Does no less. An. The more the merrier the fewer the better chear.

Q. 8 What is the name of your lodge An. Kilwinning.

Q. 9 How stands your lodge An. east and west as the temple of Jerusalem.

Q. 10 Where was the first lodge. An. in the porch of Solomons Temple.

Q. 11 Are there any lights in your lodge An. Yes three the north east, s w, and eastern passage. The one denotes the master mason, the other the warden. The third the setter croft.

Q. 12 Are there jewells in your lodge An. Yes three, Perpend esler a square pavement and a broad oval!

Q. 13 Where shall I find the key of your lodge. Yes [sic. lege-An.] Three foot and a half from the lodge door under a Perpend esler, and a green divot. But under the lap of my liver where all my secrets of my heart lie.

Q. 14 Which is the key of your lodge. An. a wool hung tongue.

Q. 15 Where lies the key. Ans. In the bone box.

After the masons have examined you by all or some of these Questions and that you have answered them exactly and made the signes, they will acknowledge you, but not a master mason or fellow croft but only as [sic. legean] apprentice, soe they will say I see you have been in the kitchine but I know not if you have been in the hall. Ans. I have been in the hall as weel as in the kitchine.

Quest. 1 Are you a fellow craft Ans. Yes.

Quest. 2 How many points of the fellowship are ther Ans. Fyve viz. foot to foot, knee to knee, Heart to Heart, hand to hand and ear to ear. Then make the sign of fellowship and shake hand and you will be acknowledged a true mason.

The words are in and in

The forme of giveing the mason word.

Imprimis you are to take the person to take the word upon his knees and after a great many ceremonies to frighten him you make him take up the bible and laying his right hand on it you are to conjure him to secrecie by threatning that if [he] shall break his oath the sun in the firmament will be a witness ag[ain]st him and all the company then present, which will be an occasion of his damnation and that likewise the masons will be sure to murder him. Then after he hes proniised secrecie. They give him the oath a[s] follows By god himself and you shall answer to god when you shall stand naked' before him, at the great day, you shall not reveal any pairt of what you shall hear of see at this time whether by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason, so help you god.

After he hes taken the oath he is removed out of the company with the youngest mason, where after he is sufficiently frighted with 1000 ridiculous postures and' grimaces, He is to learn from the s(ai)d mason the manner of makeing his due guard which is the signe and the postures and words of his entrie which are as follows First when he enters again into the company he must make a ridiculous bow, then the signe and say God bless the honourable company. Then putting off. his hat after a very foolish manner only to be demonstrated then (as the rest of the signes are likewise) he sages the words of his entrie which are as follows Here come I the youngest and last entered apprentice As I am, sworn by God and St Jhon by the square and compass, and common judge to attend my masters service at the honourable lodge from munday in the morning till saturday at night and to keep the keyes therof under no less pain then haveing my tongue cut out under my chin and of being buried, within the flood mark where no man shall know, then he makes the sign again withdrawing his hand under his chin alongst his throat which denotes that it be cut out in case he break his word.

Then all the mason(s) present whisper amongst themselves the word beginning at the youngest till it come to the master mason who gives the word to the entered apprentice. Now it is to be remarked that all the signes and words as yet spoken of are only what belong to the entered apprentice, But to be a master mason or fellow craft there is more to be done which after follows. First all the prentices are to be removed out of the company and none suffered to stay but masters.

Then he who is to be admitted a member of fellowship is putt again to his knees, and gets the oat[h] administrated to him of new afterwards he must go out of the company with the youngest mason to learn the postures and signes of fellowship, then comeing in again He makes the masters sign, and sages the same words of entrie as the apprentice did only leaving out the common judge then the masons whisper the word among them selves beginning at the youngest as formerly afterwards the youngest mason must advance and put himself into the posture he is to receive the word and sages to the eldest mason in whispering The worthy masters and honourable company greet you weel, greet you weel, greet you weel.

Then the master gives him the word and gripes his hand after the masons way, which is all that is to be done to make him a perfect mason.

The Dumfries No. 4 Ms.

It will have been observed that, throughout this chapter, references to the Old Charges have constantly been introduced also material of later origin provided in the Catechism and the possible bridge between Operative and Speculative Masonry involving England and Scotland.

An interesting document embodying all these matters has been in the possession of the Dumfries Kilwinning Lodge, No. 53, ever since it was first written early in the eighteenth century. The date usually ascribed is C1710.

The Dumfries No. 4 Ms. as it is known today, consists of a Masonic Catechism combined with an unusually corrupt version of the Old Charges and some notes on King Solomon's Temple. It was obviously at one time of practical use as it shows signs of considerable handling.

This Ms. opens with a version of the Old Charges concluding with the Apprentice Charge; then follows a set of questions and answers partly on the lines of the other Catechisms and partly introducing some scriptural matter. A detail met with very early in Irish Freemasonry is the dress of the Master.

“ Q. would you know your master if you saw him A. yes Q. what way would ye know him A. by his habit Q. what couller is his habit A. yellow & blew meaning the compass Wc is bras & Iron.”

Then follows “The Strangers Salutation” which is succeeded by “Questions concerning the Temple.” Some of these are found in other Catechisms in this section. The writer describes quite fully the Pillars of King Solomon's Temple but a question immediately preceding this apparently refers to the earlier ante-diluvian Pillars.

“ Q. where [was] the noble art or science found when it was lost A. it was found in two pillers of stone the one would not sink and the other would not burn “

The whole concludes with eight lines of doggerel verse:

“A caput mortuu here you see
To mind you of mortality ... “

The Graham Ms.

One of the most startling discoveries of this century occurred in Yorkshire, in 1936, after the Initiation of the Rev. H. I. Robinson, in whose family the Ms. had been for a considerable time. The date is rather vague and could be read as 1672 or 1726 and the latter is generally accepted as authentic. The examination follows closely conventional masonic lines, containing parallels to other catechisms, notably *The Whole Institution of Free-Masons Opened*, printed in 1725, also there are similarities to the Dumfries No. 4 Ms., of about 1710, which combines with a catechism a corrupt version of the Old Charges.

The candidate is tested after his entering and after his raising and the latter differs from anything else known in Freemasonry for the traditional history is devoted to an attempt to extract from the body of Noah the secrets he had carried with him from the antediluvian world. Here is the counterpart of our traditional history:-

we have it by tradition and still some reference to scripture cause shem ham and Japheth for to go to their father noahs grave for to try if they could find anything about him for to Lead them to the vertuable secret which this famous preacher had for I hop all will allow that all things needfull for the new world was in the ark with noah Now these 3 men had already agreed that if they did not find the very thing it self that the first thing that they found was to be to them as a secret they not Douting but did most firmly believe that God was able and would also prove willing through their faith prayer and obedience for to cause what they did find for to prove as vertuable to them as if they had received the secret at first from God himself at its head spring so came to the Grave finding nothing save the dead body all most consumed away taking a grip at a finger it came away so from Joynt to Joynt so to the wrist so to the Elbow so they R Reared up the dead body and supported it setting foot to foot knee to knee Breast to breast Cheek to cheek and hand to back and cried out help o 'father as if they had said o father of heaven help us now for our Earthly 'father cannot so Laid down the dead body again and not knowing what to do—so one said here is yet marrow in this bone and the second said but a dry bone and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day so went to their undertakings and afterwards works stood: yet it is to be believed and also understood that the vertue did not proceed from what they Wound or how it was called but from faith and prayer so thus it Continued the will pass for the deed

The narrative passes on to the building of King Solomon's Temple with an ingenious method of differential payments of interest to present-day Mark Master Masons.

now it is holden Worth by tradition that there was a tumult at this Errection which should hapened betwext the Laborours and masons about wages and for to call me all and to make all things easie the wise king should have had said be all of you contented for you shall be payed all alike yet give a signe to the Masons not known to the Laborours and who could make that signe at the paying place was to be payed as masons the Laborours not knowing thereof was payed as foresaid

The description of the secrets indicates some primitive symbolism including the five points of fellowship and the writer was overtaken by caution at the last.

So all Being finished then was the secrets off free Masonry ordered aright as is now and will be to the E End of the world for such as do rightly understand it—in 3 parts in reference to the blessed trinity who made all things yet in 13 brenches in references to Christ and his 12 apostles which is as follows a word for a devine Six for the clargey and 6 for the fellow craft and at the full and totall agreement therof to follow with five points off free Masons fellowship which is 'foot to 'foot knee to knee breast to breast cheek to cheek and hand to Back which rye points hath reference to the rye cheife signes which is head 'foot body hand and heart and also to the rye points off artitectur and also to the rye orders of Masonry yet takes thire strength from five primitive one devine and four temporall which is as follows first christ the chiefe and Cornnerston secondly Peter called Cephas thirdly moyses who cutte the commands fourthly Bazallieil the best of Masons fifthly hiram who was riled with wisdom and understanding

The signature of this interesting document is "Tho Graham Chanceing Master of Lodges outhur Enquam Ebo." A palaeographer suggested the third word was misread and was possibly part of the name. If this be so (and the point is not generally admitted), "Outher" might refer to the instructor of candidates sometimes found (especially in Scotland) and an ingenious anagrammatic mnemonic can be constructed out of the two last pseudo-Latin words!

Slade's Free Mason Examin'd.

It is convenient at this point to mention a work which appeared over half a century later, The Free Mason Examin'd by Alexander Slade was published in 1754 and ran to half a dozen editions in the course of the next five years. There was at the time quite a craze for alleged revelations of the secrets of Freemasonry. This differed from all other varieties in that the ceremonies are based on the building of the Tower of Babel. The three degrees are called the Minor's Part, the Major's Part and the Officers' Part, and, the Officers are the six sons of Cush, the eldest son of Ham and the Grandson of Noah.

The pamphlet has been largely discounted by students and the following reasons put forth as possible causes of its publication:

First—It was a picture of a branch of Masonic work in 1754. Although Nimrod does not appear in our ritual, he figured in some of the Old Charges &c. Slade explains that his grandfather was made a Free-Mason about 1708 when Sir Christopher Wren was Grand Master and it is just possible it represents a working of that time.

Secondly—It was published as a counterblast to the newly formed rival Grand Lodge, the Antients, of which more will be heard in Chapter VI.

Thirdly—that it was an ingenious parody designed to confuse the minds of those who were too eagerly buying the exposures then widely printed and sold.

Fourthly—It was a pure financial speculation.

Our earliest ritual.

What was the form of our earliest ritual? Some pointers have been given above and the indication is clear that before the formation of the first Grand Lodge more than one version was to be found. How the change was made from the Pillars of the Old Charges constructed to carry the knowledge of mankind over an impending destruction to the Pillars in which so much of today's interest centres is a mystery that may never be solved. But it is probable that, before the Craft finally settled on the building of King Solomon's Temple and the loss and subsequent recovery of certain knowledge, other prototypes were tried out perhaps by small groups of Masons in isolated parts of the country. The evidence in favour of the Temple rite as a general basis is overwhelming but the Graham Ms. of undeniable authenticity and the Slade pamphlet of dubious parentage at least hint of rites based on Noah's Ark and the Tower of Babel.

Moving towards organisation.

Mention has already been made of a small group of the Old Charges containing new orders. These are set out in full in the Roberts version published actually five years after the formation of the first Grand Lodge and shortly before the publication of the first official Book of Constitutions.

We do not know what truth there is in the heading of the new articles but at least they give a pointer to some attempt at metropolitan organisation:— ADDITIONAL ORDERS AND

CONSTITUTIONS MADE AND AGREED UPON AT A GENERAL ASSEMBLY HELD
AT , ON THE EIGHTH DAY OF DECEMBER, 1663.

I. THAT no Person, of what Degree soever, be accepted a Free-Mason, unless he shall have a Lodge of five Free-Masons at the least, where-of one to be a Master or Warden of that Limit or Division where such Lodge shall be kept, and another to be a Workman of the Trade of Free-Masonry.

II. That no Person hereafter shall be accepted a Free-Mason, but such as are of able Body, honest Parentage, good Reputation, and Observers of the Laws of the Land.

III. That no Person hereafter, which shall be accepted a Free-Mason, shall be admitted into any Lodge, or Assembly, until he hath brought a Certificate of the Time and Place of his Acception, from the Lodge that accepted him, unto the Master of that Limit and Division, where such Lodge was kept, which said Master shall enroll the fame on Parchment in a Roll to be kept for that Purpose, and give an Account of all such Acceptions, at every General Assembly.

IV. That every Person, who is now a Free-Mason, shall bring to the Master a Note of the Time of his Acception, to the end the same may be enrolled in such Priority of Place, as the Person deserves, and to the end the whole Company and Fellows may the better know each other.

V. That for the future the said Society, Company and Fraternity of Free-Masons, shall be regulated and governed by one Master, and as many Wardens as the said Company shall think fit to chuse at every Yearly General Assembly.

VI. That no Person shall be accepted a Free-Mason, unless he be One and Twenty Years Old, or more.

VII. That no person hereafter be accepted a Free-Mason, or know the Secrets of the said Society, until he shall have first taken the Oath of

Secrecy here following, viz.: I, A.B. DO HERE IN THE PRESENCE OF GOD ALMIGHTY, AND OF MY FELLOWS AND BRETHREN HERE PRESENT, PROMISE AND DECLARE, THAT I WILL NOT AT ANY TIME HEREAFTER BY ANY ACT OR CIRCUMSTANCE WHATSOEVER, DIRECTLY OR INDIRECTLY, PUBLISH DISCOVER, REVEAL OR MAKE KNOWN ANY OF THERE SECRETS, PRIVITIES OR COUNCILS OF THE FRATERNITY OR FELLOWSHIP OF FREE MASONS, WHICH AT THIS TIME, OR AT ANY TIME HEREAFTER SHALL BE MADE KNOWN UNTO ME. SO HELP ME GOD, AND THE TRUE AND HOLY CONTENTS OF THIS BOOK.

FINIS

Immediately after this date, London was visited by a double calamity. One-fifth of the population was killed by the Great Plague of 1665, and, a year later, two-thirds of London's houses and almost one hundred of its churches, including St. Paul's Cathedral, perished in the Great Fire.

It is fortunate that there was available a genius of the nature of Sir Christopher Wren and it will be realised that a major building problem arose. An Act of Parliament was passed encouraging all manner of building trade workers to settle in the City of London promising their freedom on the completion of seven years residence and work there. At the same time, King Charles II exercised his influence with the corporations of other towns for the rehabilitation of those who had lost their homes and businesses in the fire.

This move brought hundreds of Masons flocking into the City. We have no records of their organisation but undoubtedly Operative Masonry at least was given an enormous impetus and, following the tendency of the time, Accepted Masons were no doubt admitted into the Lodges.

By the early part of the eighteenth century, the stage was set for the first assembly of Free and Accepted Masons which we can confidently record and the establishment of the Grand Lodge of England.

CHAPTER V

THE GRAND LODGE PERIOD, 1717-50.

The Formation of Grand Lodge.

1717 is the most important date in the history of Freemasonry. For it was in the third year of the reign of King George I and two years after the defeat of the Old Pretender's hopes of recovering his kingdom, that, conceived the year before, the Grand Lodge of England had its birth. —Now it has been truly observed that “ all Freemasonry in existence today can be traced, through one channel or another, to the Grand Lodge of England.”*

Since no Minutes were then kept, Dr. James Anderson's second (1738) edition of his Book of Constitutions is practically our sole authority for the proceedings of Grand Lodge during the first six years of its existence, and his account, in which is mentioned a preliminary meeting the preceding year, runs as follows:-

A.D. 1716, the few Lodges at London thought fit to cement under a Grand Master as the Center of Union and Harmony, viz. the Lodges that met,

1. At the Goose and Gridiron Ale-house in St. Paul's Church Yard.

Dr. W. J. Chetwode Crawley.

2. At the Crown Ale-house in Parker's Lane near Drury-Lane.
3. At the Apple-Tree Tavern in Charles-street, Covent-Garden.
4. At the Rummer and Grapes Tavern in Channel-Row, 'Westéninster.

They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a GRAND LODGE pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) resolv'd to hold the Annual ASSEMBLY and Feast, and then to chuse a GRAND MASTER from among themselves, till they.—should have the Honour of a Noble Brother at their Head.

Accordingly

On St. John Baptist's Day, (24th June), A.D. 1717, the ASSEMBLY and Feast of the Free and accepted Masons was held at the foresaid Goose and Gridiron Alehouse.

Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. ANTHONY SAYER, Gentleman, Grand Master of Masons, who being forthwith invested with the Badges of Office and Power by the said Oldest Master, and install'd, was duly congratulated by the Assembly who pay'd him the Homage.

Capt. Joseph Elliot and Mr. Jacob Lamball, Carpenter -
Grand Wardens

SAYER Grand Master commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the Place that he should appoint in his Summons sent by the Tyler.

Of the above two Grand Wardens we meet the Junior again as Acting Grand Warden in 1735, but Captain Elliot fades entirely from sight.

The above Assembly represents the so-called “revival of Freemasonry,” wrongly so named since in its earliest years the Grand Lodge claimed jurisdiction over Lodges in London and Westminster alone.

The above account is supplemented by a reference to the formation of Grand Lodge in *The Complete Free-mason; or, Multa Paucis for Lovers of Secrets*, which, published as late as 1763, substantially confirms Anderson’s statement, but gives as the number of sponsoring lodges, six. The additional two, which may have been represented by “some old Brothers” as above, are not named.

The Four Old Lodges.

Original No. 1. According to the Engraved List of Lodges of 1729 this Lodge was constituted in 1691, but it probably had a far earlier origin. In 1723 it had 22 members, including Thomas Morris and Josias Villenau, who both at different times served as Grand Wardens. But in those early days its members seem not to have had the same social significance as for example those of Original No. 4. When Lodges began to cease to be known by their meeting-places it became in 1760 the West India and American Lodge and ten years later adopted the title of the Lodge of Antiquity, which it still bears. It is now No. 2 on the Grand Lodge roll, having drawn lots in 1813 with the Grand Master’s Lodge for the honour of heading the list—and having lost the hazard.

One of its most famous Masters was William Preston (See p.105) the author of *Illustrations of Masonry*, who asserted that Sir Christopher Wren had regularly attended the Lodge and had presented it with three mahogany candlesticks and the mallet with which Charles II levelled the foundation-stone of St. Paul’s. There is no confirmation of any of these statements. It was largely through Preston that for ten years, from 1777 to 1787, the Lodge was rent in twain; the majority of members seceded from Grand Lodge and actually became one on their own, the Grand Lodge of England South of the River Trent, being so constituted by the York Grand Lodge. Other distinguished members included the Duke of Sussex, son of George III and Grand Master for thirty years (1813-43), the Duke of Albany, youngest son of Queen Victoria, and Thomas Harper, D.G.M. of the Antients.

Original No. 2 had 1712 as the official date of its constitution. It had only a short life under Grand Lodge as it came to an end between 1736 and 1738.

Original No. 3 obtained in 1723 a Grand Lodge warrant which, as one of the “Time Immemorial” lodges, it scarcely required, and in consequence found itself in 1729 ousted from its proud seniority and, despite its protests, relegated by the Committee of Precedence to the eleventh place. In 1768 it became the Lodge of Fortitude and, having amalgamated with the Old Cumberland Lodge in 1818, is now the Fortitude and Old Cumberland Lodge, No. 12. It has the honour of having supplied from its members the first Grand Master.

Original No. 4 was the aristocrat of the Old Lodges. Of its 71 members in 1724 ten were noblemen, three were honourables, four baronets or knights and two general officers, while the three senior Lodges possessed not a single “Esquire.” The second and third Grand Masters were both members of this Lodge, as well as Dr. James Anderson. The Duke of Richmond was its Master in 1724 until being elected Grand Master next year.

The Lodge took *Original No. 3*’s place in 1729 and eleven years later advanced to No. 2, which number it retained until the Union of Moderns and Antients in 1813 (see p.117). In 1747 it was erased from the list for non-attendance at Quarterly Communications, but was restored in 1751 on the intercession of the second Grand Master.

The Lodge moved in 1723/4 from the Rummer and Grapes Tavern to the Horn Tavern, Palace Yard, and was called by the name of the latter tavern for many years. Unfortunately there was formed a New Lodge at the Horn, which became the more fashionable, and in 1774, “finding themselves in a declining state,” the members agreed to amalgamate with the Somerset House Lodge. It is now known as the Royal Somerset House and Inverness Lodge, and is once again No. 4.

The First Grand Master.

Little enough is known of Anthony Sayer, Gentleman. Two years after his Grand Mastership he was elected Senior Grand Warden in the reign of Dr. Desaguliers. He was a member of No. 3 of the Four Old Lodges, of which he was Warden in 1723 and remained a member until at any rate 1730.

His financial circumstances seem to have been poor and a petition from him is recorded in Grand Lodge Minutes in 1724—with what result is not known. A second petition for relief was made in 1730, when “the Question having been put it was agreed that he should have £15 on Acct. of his having been Grand Master,” and a final sum of two guineas was paid to him from the General Charity in 1741.

More pleasant is it to picture Anthony Sayer as walking last in a procession of ten Grand Masters, arranged in order of juniority, at the installation of the Duke of Norfolk in 1730. Unfortunately the same year saw him arraigned before Grand Lodge on a complaint of his having committed irregularities, their nature not being specified. “The Deputy Grand Master told Bro. Sayer that he was acquitted of the Charge against him and recommended it to him to do nothing so irregular for the future.”—the equivalent of a verdict of “Not Guilty, but don’t do it again.”

At the time of his death in January, 1742, he was Tyler of what is now the Old King’s Arms Lodge, No. 28.

The Second and Fourth Grand Master.

George Payne was on 24 June, 1718, “duly invested, install’d, congratulated and homaged “ as Grand Master of Masons, after which he “ desired any Brethren to bring to the Grand Lodge any old Writings and Records concerning Masons and Masonry in order to shew the Usages of antient Times.” Anderson further states that during that year several copies of the Gothic (i.e. MS.) Constitutions were produced and collated.

During his second term of office as (the last commoner) Grand Master (1720-1) he produced the Cooke MS. in Grand Lodge and also compiled the General Regulations which were enshrined in Anderson’s Constitutions, 1723. What was from our point of view a tragedy of this year was that in some private lodges several valuable MSS. (probably Old Charges) “were too hastily burnt by some scrupulous Brothers, that those Papers might not fall into strange Hands.”

He was Master of No. 4 Lodge in 1723, and it was out of respect to him that Grand Lodge restored that Lodge to its place in 1751. He was appointed J.G.W. in 1725 and acted as Grand Master on a special occasion in 1735, continuing as an active member of Grand Lodge until 1754, in which year he was appointed a member of the Committee set up to revise the Constitutions: the new edition was published in 1756. George Payne was of considerably more substance than the first Grand Master, and when he died in 1757 he held the post of Secretary of the Pay Office.

The Third Grand Master.

Dr. John Theosophilus Desaguliers, LL.D, F.R.S. succeeded George Payne in 1719. Of French descent and attractive personality if forbidding aspect, he had been educated at Christ Church, Oxford, where he took orders in 1710. In the same year he became a lecturer on Experimental Philosophy and in one of his books on this subject, published in 1734, he showed himself (as Bernard Jones points out) a prophet, over two hundred years before the event, of the splitting of the atom! While Grand Master, it is recorded that he “reviv’d the old regular and peculiar Toasts or Healths of the Free Masons.” It was also during his rule that it was agreed that the Grand Master should have the power of appointing his Grand Wardens, who had hitherto been annually elected, and a Deputy Grand Master. The first D.G.M. was Dr. John Beal, appointed by the Duke of Montague in 1721. Dr. Desaguliers himself was Deputy Grand Master to the Duke of Wharton in 1722, and held the same office again in 1723 and 1725. Like his predecessor he was a staunch supporter of the General Charity when it came to be established in 1724.

The high-light of his Masonic career may be said to have been his famous visit to Edinburgh in 1721, which he undertook for professional reasons, but while there he sought an interview at the Lodge of Edinburgh, the Master Masons of which, “finding him duly qualified in all points of Masonry, received him as a Brother into their Societie.” This visit is believed to have had a considerable influence on the introduction of Speculative Masonry into Scotland.

It was Dr. Desaguliers who was responsible for the initiation of the first Royal Freemasons. These were the Duke of Lorraine, who was admitted into the Craft by the Doctor at the Hague, in 1731, and Frederick, Prince of Wales (whose Chaplain he was) at an “Occasional Lodge” at Kew Palace in 1737.

On his death in 1744 he was buried in the Chapel Royal in the Savoy. His son, Lieut.-Gen. Thomas Desaguliers, who served for fifty-seven years in the Royal Artillery, was a well-known Freemason, and the remarkable number of Lodges in that Corps during the second half of the 18th Century may well have been due to his influence.

A lineal descendent, Lord Shuttleworth, was J.G.W. in 1952.

Noblemen as Grand Masters.

In 1721 John, Duke of Montague was chosen as Grand Master, which office has since been invariably held by one of noble or Royal blood. In that year, Dr. William Stukely, the antiquarian, had been, according to his Diary, “made a Freemason at the Salutation Tavern,

Tavistock Street I was the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run and ran itself out of breath thro’ the folly of the members.”

What led him to become a Freemason is explained in his Autobiography:

“His curiosity led him to be initiated into the mysterys of Masonry, suspecting it to be the remains of the mysterys of the antients; when, with difficulty, a number sufficient was to be found in all London. After this it became a public fashion, not only spread over Brittain and Ireland, but all of Europe.”

Stukeley was present at the installation of the Duke of Montague.

An important discovery relating to the latter’s term of office was made in 1930, when the new Bank of England was being built. This was of a “Foundation Stone” bearing the following names:—

Mr. Thomas Dunn & Mr. John Townsend - Masons.

Anno Masonry 5722

Ld. Montacute, G. Master

Now Brothers Dunn and Townsend have been identified as having been apprenticed Masons in 1694 and as belonging in 1723 to the Lodge held at the “ Ship behind the Royal Exchange,” so that this discovery proves conclusively the continuity of descent from Operative to Speculative Masonry.

The next Grand Master (1722) was Philip, Duke of Wharton, who was most probably the original of Lovelace in Richardson’s *Clarissa* and in any case proved an unsatisfactory Freemason.* He appointed Dr. Desaguliers as his Deputy and the Rev. James Anderson as one of his Wardens.

Dr. James Anderson (1684-1739)

This important Masonic pioneer, was the second son of James Anderson, “Glassier and-Measson,” whose name is recorded as a member of the Aberdeen Lodge in 1670. Educated at Marischal College, Aberdeen, he was licensed as a minister of the Church of Scotland about

1702, but moved to London in 1709, receiving the degree of D.D. in 1731 from Aberdeen University.

There is no trace of his having been present at the formation of Grand Lodge or of ever having attended until 1721. It is not known in what Lodge he was initiated or whether it was a Scottish or English one, but we do know that he was a member of the Horn Lodge (Original No. 4, see p.76). He achieved some fame at the time by the publication of his *Royal Genealogies*, but it is his Masonic activities that have saved his name from oblivion.

***He is thus summed up in Pope's Moral Essays:-**

Wharton, the scorn and wonder of our days,
Whose ruling passion was the lust of praise.

According to his own account, at a meeting of Grand Lodge in 1721, when sixteen Lodges were represented,

“His Grace's Worship and the Lodge finding fault with all the Copies of the old Gothic Constitutions, order'd Brother James Anderson, A.M., to digest the same in a new and better method.”

but it is more likely that the suggestion came from Anderson himself, who is known to have always kept an eye on the main chance and not only sought and obtained the approval, of Grand Lodge for the preparation of the second edition of his *Constitutions* (which appeared in 1738), but also throughout retained the property in both editions, and actually secured from Grand Lodge a motion discouraging members from buying Smith's *Pocket Companion*, which “pyrated “ his work in 1735.

At any rate Anderson produced his manuscript, which, after being examined by a committee of “14 learned Brothers, who reported that they had perused Brother Anderson's *History, Charges, Regulations and Master's Song* and had approved of it with certain amendments, was ordered to be printed. This was done, with the addition of *The Antient Manner of Constituting a Lodge*. After the publication of his work in 1723 he stayed away from Grand Lodge for seven years.

Anderson's Constitutions, 1723.

This small quarto volume of 91 pages contains a remarkable frontispiece representing a classical arcade with two noble Grand Masters in the foreground, and behind them attendants, one of whom carries aprons and gloves: in the centre is a diagram of Euclid's 47th (Pythagoras's) proposition, with underneath the Greek word “Eureka,” which exclamation, however, is commonly ascribed to Archimedes rather than to Pythagoras. There is a Preface from the pen of Dr. Desaguliers, followed by the *History*, in which Anderson excels himself. Whereas the *Old Charges* had traced Masonry, or Geometry, from Lamech, Anderson must needs go back to Adam. Many English monarchs are claimed as having belonged to the Order, ‘but it is noteworthy that although “ the ingenious architect, Sir Christopher Wren,” (see p.52) is mentioned, he is not referred to in this edition as Grand Master.

More important is the introduction of several phrases derived from Scottish Operative Masonry, including “Entered Apprentice” and “Fellow-craft “ (the old Operative expressions

in England having been “Apprentice” and “Fellow,”) although Anderson leaves the word “Cowan” until his second edition in 1738.

Of “The Charges of a Free-Mason,” the most striking and one that, as we shall see, was to have far-reaching consequences, is the first, which states that “’tis now thought more expedient only to oblige them (Freemasons) to that Religion to which all men agree, leaving their particular opinions to themselves.” Now, in spite of Anderson’s explanation that in ancient times masons were charged in every country to be of the religion of that country, this article was definitely an innovation, since the Old Charges have almost without exception a positively Christian character.

The 39 General Regulations, which formed the chief feature of the work, had been compiled by George Payne during his second Grand Mastership in 1720. One of them, No. XIII has always been a headache to Masonic historians. It lays down quite simply that “Apprentices must be admitted Masters and Fellow Crafts only here [in the Grand Lodge] except by dispensation.” This at once raises the question whether Masters and Fellow Crafts are intended here as separate degrees.

How Many Degrees?

It is quite certain that in the great majority of Lodges at this time there were only two degrees, that of Initiate or (Entered) Apprentice and that of Fellow, the latter being quite eligible to become Master of his lodge or even a Grand Officer. The working of these two degrees was in no sense identical with that of our own first two degrees, but most probably covered between them most of those degrees together with part of our third. The two degrees were commonly bestowed on the candidate on the same evening.

On the other hand there is evidence that fairly early in the 18th Century a few Speculative Lodges were admitting Masons, passing them to the degree of Fellow Craft and making Master Masons in three separate steps. This was an innovation since the “Master” of the Old Charges referred to the Mason who organized the building operations or else the Contractor, and not the Master Mason in our present meaning.

Whatever may have been the reason for imposing Regulation No. XIII, its observance (if it ever was observed) must have been extremely inconvenient to London Lodges and have been resented even more by the growing number of provincial lodges under Grand Lodge jurisdiction. That it was impracticable is shown by its repeal two years later.

The wording “Masters and Fellow Crafts” in the Regulation we can only conclude to have been one of Anderson’s importations from Scotland, where the two expressions meant much the same thing. That they were intended to convey the same grade is shown by the omission of “Fellow Crafts” from the repealing resolution.

At any rate we may rest assured that by 1730 quite a number of lodges were working the third degree, complete with the Hiram legend—it is not known exactly when this made its appearance in Freemasonry—and that three degrees were officially recognized in the 1738 Constitutions, although for long afterwards some lodges persisted in confining themselves to the old two degrees. The wording “Sublime Degree” does not make its appearance until after 1750

Grand Lodge Minutes.

Hitherto for our account of the proceedings of Grand Lodge we have had to rely mainly on the History in Dr. Anderson's second (1738) Book of Constitutions. But in 1723 William Cowper, Clerk to the Parliaments, was appointed its first Secretary, and thenceforth we have contemporary and reliable Minutes to which to refer. It was not, however, until 1741 that the Secretary was to be declared automatically a member of Grand Lodge. William Cowper served as Secretary for only a year, but we meet him again as Chairman of the Committee of Charity in 1725 and as Deputy Grand Master in 1728.

His first Minutes, dated 24th June, 1723, record that on the election of the Earl of Dalkeith to succeed the Duke of Wharton, the latter appealed against the new Grand Master's appointment of Dr. Desaguliers as his Deputy, whereupon the Duke's action was held to be "unprecedented, unwarrantable, and Irregular" and His Grace seems to have left the hall in a huff.

At the meeting of Grand Lodge in February, 1724, it was agreed that a Brother must not belong to more than one lodge at one time "within the Bills of Mortality." The last is a curious phrase, often met with at this period, and is explained by Bernard Jones as having had its origin about five hundred years before, when London began to issue weekly lists of deaths. Curiously enough, the provision of 1724 has never been repealed, the reason being that, to the relief of many ardent London brethren, it was never enforced.

The Gormogons.

During 1724 there first came to public notice a rival and definitely anti-Masonic body, regarding whom the following appeared in the Daily Post of the 3rd September:-

"Whereas the truly ANTIENT NOBLE ORDER of the Gormogons, instituted by Chin-Quaw Ky-Po, the first Emperor of China. . . many thousand years before Adam and of which the great philosopher Confucius was CEcumenical Volgee, has lately been brought into England by a Mandarin and he, having admitted several Gentlemen of Honour into the Mystery of that most illustrious order, they have determined to hold a Chapter at the Castle Tavern in Fleet Street, at the particular request of several persons of Quality. This is to inform the public, that there will be no drawn Sword at the Door, nor Ladder in a dark Room, nor will any Mason be receiv'd as a Member till he has renounced his Novel Order and been properly degraded The Mandarin will shortly set out for Rome, having a particular Commission to make a Present of this Antient Order to His Holiness and it is believed the whole Sacred College of Cardinals will commence Gormogons."

The last sentence rather points to the Roman Catholics (and perhaps the Jacobites) as having been behind the movement. A later news-sheet asserted that "many eminent Freemasons have degraded themselves" and seceded to the Gormogons, while, according to the British Journal of the 12th December:-

"A Peer of the first Rank, a noted Member of the Society of Free Masons, hath suffered himself to be degraded as a member of that Society and his Leather Apron and Gloves to be burnt and thereupon enter'd himself as a Member of the Society of Gormogons, at the Castle Tavern."

This last cutting establishes the connexion with the movement of the first and last Duke of Wharton, 6th Grand Master, whose flighty and unstable character well fits in with such a derogatory gesture.

When exactly the Gormogons died out is not known, but two considerations seem to render untenable Gould's theory that "the Order is said to have become extinct in 1738." In the first place the existence of a Lancashire Gormogon in the person of John Collier, better known as Tim Bobbin (1708-86) was revealed by the chance stumbling upon a poem of his, *The Goose*, by one of the present authors. The first appearance of the poem known to the authors is in Tim Bobbin's *Collected Poems of 1757* and in any case very little of his verse is ascribed to a period before the last forty years of his life. *The Goose* has a dedication:- "As I have the honor to be a member of the ancient and venerable order of the Gormogons, I am obliged by the laws of the great Chin-Quaw-Ki-Po, emperor of China, to read, yearly, some part of the ancient records of that country"

The poem describes, in part, the spinning of a coin to settle a dispute about the payment for a goose:-

"No sooner said than done—both parties willing
The Justice twirls aloft a splendid shilling;
"While she, (ah nature, nature,) calls for tail,
And pity 'tis, poor soul, that she should fail!
But chance decrees—up turns great Chin-Quaw-Ki-Po,
Whose very name my belly sore doth gripe-oh!"

Secondly, Gould's theory is further stultified by the existence of some very rare but undoubtedly Gormogon medals which bear every evidence of having been minted as late as 1799.

The Musical Society.

A curious minute of Grand Lodge in 1725, ordering William Gulston and six other brethren to attend the next Quarterly Communication (but with no further elucidation from that source) is explained by the minutes of the *Philo Musicae et Architecturae Societas*, which had been instituted the same year by those seven brethren from the Lodge at the Queen's Head in Holles Street. It was a condition of membership that the applicant must be a Mason; failing this the Society would make him one; it went so far as to pass Fellow Crafts and even make Master Masons, despite Regulation XIII, then in force.

George Payne as Junior Grand Warden visited the Society to see for himself and there followed a letter from the Duke of Richmond, the Grand Master, calling attention to the irregular makings. The Society paid no attention, but went on with its practices without any action's being taken by Grand Lodge; indeed a week later Francis Sorrell, Senior Grand Warden, is shown to have been a guest of the Society. The Musical Society died out early in 1727.

The Grand Lodge of York.

Although the once firmly believed account of Edwin's Assembly of Masons at York (see p. 35) is purely apocryphal, there was undoubtedly an Old (Operative) Lodge at York of considerable antiquity. Its extant records start from 1712, when it was in process of becoming Speculative. In these the Master of the Lodge is usually referred to as "President" and initiates are invariably "admitted and sworne" or "sworne and admitted"—a gild term.

On the Festival of St. John, 1725, called now the "Grand Feast," the Lodge met in slightly strange circumstances, since the President of previous years had now become "the Grand Master," while a Deputy Grand Master and Grand Wardens were also elected.

The reason for this translation (in the sense of Bottom in *The Midsummer Night's Dream*) is clearly a Grand Lodge's having been set up in London eight years previously, and the explanation of the sudden burst of pride is furnished in the famous Oration next year of Francis Drake, Junior Grand Warden, wherein he asserts that:-

"Edwin, the first Christian King of the Northumbers, about the six hundredth year after Christ, and who laid the Foundation of our Cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London. But as nought of that kind ought to be amongst so amicable a fraternity, we are content they enjoy the Title of Grand Master of England; but the Totius Angliae (of All England) we claim as an undoubted right."

Incidentally, in this speech Dr. Drake addresses the "Working Masons; persons of other Trades and Occupadons; and Gentlemen," showing that the Lodge still contained Operative members, and also alludes to "E.P. (Entered 'Prentice), F.C. and M.M.," thus making it clear that three degrees were already worked in this Lodge.

The new Grand Lodge drew up 19 "Articles agreed to be kept and observ'd by the Antient Society of Free Masons in the City of York," which read more like the rules for a single Lodge than the Regulations of a Grand Lodge. Although its independence is grudgingly acknowledged in Anderson's Constitutions of 1738, York Grand Lodge did not attempt to warrant lodges or indulge in other similar Grand Lodge activities until after its revival in 1761 (see p.102).

The Duke of Norfolk.

When this nobleman was proclaimed and installed in January, 1730 nine former Grand Masters, as already recorded, "walk'd one by one according to Juniorityviz.: Lord Coleraine, Earl of Inchiquin, Lord Paisley, Duke of Richmond, Earl of Dalkeith, Duke of Montagu, Dr. Desaguliers, George Payne, Esq., and Mr. Anthony Sayer." The only one absent was the Duke of Wharton, who died the following year.

Thomas Howard, 8th Duke of Norfolk, was a Roman, Catholic. It was he who presented to Grand Lodge its Sword of State (still in use), which had belonged to King Gustavus Adolphus of Sweden and carries that great warrior's name on its blade.

The General Charity.

Up to the establishment of Grand Lodge the disbursement of relief had been the affair of individual lodges. It was not until 1724 that a centralized charity scheme was seriously mooted and a Committee of Charity (today's Board of Benevolence) appointed. Five years later the first contributions from lodges were received, each newly constituted lodge being assessed at two guineas.

In 1730, and even more in 1733, the functions of that Committee were considerably extended, and duties which today would fall to the Board of General Purposes were entrusted to it.

We have already spoken of the case of Anthony Sayer. Other early applicants for relief were Joshua Timson, who had been Grand Warden in 1722, and Edward Hall, whose petition in 1732 was personally recommended by the Duke of Richmond, he at the Lodge at the Swan in Chichester having been "made a Mason by the late Duke of Richmond Six and thirty Years agoe." Brother Hall got six guineas.

It was suggested in Grand Lodge in 1735 that the General Charity might be the cause of Masons' being made irregularly, for the purpose of participating in the benefits therefrom.

Extension of Grand Lodge Jurisdiction.

It has already been observed that the Grand Lodge that was founded by the Four Old Lodges (or possibly six) in 1717 did not claim any jurisdiction over lodges outside London and Westminster, that is a total of three square miles. The first three years were quiet ones, but after that came a spate of activity.

In 1723 we find Grand Lodge legislating for lodges "in or near London," "within the Bills of Mortality" and "within ten miles of London," and in the same year the furthest "regular constituted lodges" are recorded as having been situated in Edgeworth (Edgware?), Acton and Richmond. In the Engraved List of Lodges of 1725 are to be found 64 lodges in all and the sphere of jurisdiction extended to such places as Bath—this spa may well have had the honour of having in its Queen's Head Lodge the first at any distance from London to come under Grand Lodge—Bristol, Carmarthen, Chester, Chichester, Gosport, Norwich, Reading, Salford and Warwick. In 1727 it became necessary to appoint the first Provincial Grand Masters, and in the next two years came the constitution of the first overseas Lodges, at Fort William in Bengal, Gibraltar and Madrid. The last had been originally constituted, personally but irregularly, by the erratic Duke of Wharton in 1728. By 1732 there were 102 lodges in all on the Engraved List.

Next the vexed question of precedence began to trouble the lodges, but this was in 1729 settled for the time being, but naturally not without a certain want of harmony, by Grand Lodge's arranging the order according to the dates of their constitution as lodges, or what they themselves considered to be those dates.

Prichard's Exposure.

Masonry Dissected, by Samuel Prichard, "late Member of a constituted Lodge," first published in 1730, was so successful that it ran through three editions in eleven days and was reprinted in numerous editions in many countries for the remainder of the century; it had two effects. In the first place, unlike its contemporary fellow-expose, *The Mystery of Free-Masonry*, this 32-page catechism definitely establishes the working of three degrees, and the great stimulus given to the use of the third degree in lodges at this time may well have been the result of its enormous sales. Secondly, although the ritual it displays was not wholly accurate, yet its disclosures were enough to cause alarm and despondency in Grand Lodge, one result being a tightening up of the regulations regarding a lodge's admission of a visitor, who must thenceforth be personally vouched for by a member.

A further and more important consequence was that in the words of John Noorthouck's *Book of Constitutions of 1784* "some variations were made in the established forms" at this time, the better to detect impostors. What exactly these "variations" were is not now clear*, but it is certain that they gave a decided impetus to the dispute between Antients and Moderns, leading to the setting up of a rival Grand Lodge, as dealt with in the next Chapter.

It remains to add that an anonymous and allegedly impartial counterblast to *Masonry Dissected* was duly forthcoming under the title of *A Defence of Masonry*. Its authorship is commonly attributed to Martin Clare, who was to be Deputy Grand Master in 1741.

The Grand Stewards.

In 1728, on the proposition of Dr. Desaguliers, twelve Stewards were nominated to look after the Great Feast, and this number remained until the Union of 1813, when it was increased to 18. In 1735 it was decided that for the future all Grand Officers should be chosen out of the body of the Stewards, who the same year were granted their petition to form a Stewards' Lodge, acting as a Master Masons' Lodge.

In the following year Grand Lodge was declared to consist of the four present and all former Grand Officers, the Master and Wardens of all regular Lodges, and in the case of the Stewards' Lodge, of nine other representatives as well, the nomination of whom was left to that Lodge.

The Second Book Of Constitutions, 1738.

A good deal has already been said about the new and revised edition, which was again the work of Dr. Anderson and appeared the year before his death. One of the chief additions to his previous volume is an imposing list of pre-Grand Lodge Grand Masters, including Grand Masters Moses, Nebuchadnezzar, Alfred the Great, Cardinal Wolsey and Sir Christopher Wren. (For the last, see page 52). It is easy to laugh at such absurdities of spurious erudition, but it must be remembered that Anderson's *Constitutions* exercised an enormous influence all over the world and that his reputation as the *Historian of the Craft* survived his death by nearly a hundred years. Nowadays the Doctor's statements, except those within his own Masonic experience or fully collaborated, are usually disregarded.

Masonic Processions.

Up to 1747 it had been the custom for Brethren, dressed in full Masonic clothing, to move in procession through the streets to the Great Feast. But owing to the number of mock processions, often of an elaborate and expensive character, which had been taking place with the object of deriding the Order, the practice was discontinued for the future.

Further, a Regulation of 1754 forbade a Brother's joining any public procession clothed as a Mason, except by dispensation.

A Period of Neglect, 1747-1750.

Lord Byron, a great-uncle of the Poet, was elected Grand Master in 1747 at the age of 25—there had already been one (Lord Raymond in 1739) 22 years of age—and during his five years' reign he attended Grand Lodge but thrice, while the same Grand Officers and Stewards remained in office throughout. Everything points to this having been a period of slackness and neglectful conduct of the Society's affairs. There were increasing complaints of "irregular makings," and one London tavern is recorded as having displayed a Notice:— "Masons made here for 2/6." Horace Walpole, himself a Mason, had remarked in 1743:-

"The Freemasons are in. . . low repute now in England. . . I believe nothing but a persecution could bring them into vogue again."

If there was to be no persecution, there was to ensue a fierce dissension in their ranks, as the next Chapter will reveal.

CHAPTER VI

GRAND LODGE FREEMASONRY, 1251-1813.

The Great Dissension — Antients and Moderns.

Throughout the latter half of the 18th Century Freemasonry in England (and likewise in much of the English speaking world) was rent into two bitterly opposed camps, that of the “Antients,” who in 1751 formed a rival Grand Lodge “Under the Old Institutions,” and that of the “Moderns “ (so dubbed), who loyally adhered to the original Grand Lodge.

Until comparatively recently it was customary to describe the Antients as “seceders “ and “schismatics,” but both terms are quite unjustified seeing that not one of the first dissidents belonged to any lodge under the jurisdiction of the premier Grand Lodge, and also that their ritual and customs differed scarcely at all from those of their Irish and Scottish brethren, whose Grand Lodges, as we shall see, were later to recognize the new as the Grand Lodge of England.

Later secessions of Masons and Lodges from the Moderns to the Antients did occur, just as there are recorded instances of secession from the Antients to the Moderns.

The Causes of the Break.

These can be found partly in the slackness and weak administration of the original governing body at this time, as alluded to in the preceding chapter, and partly in certain changes in custom and ritual which had been made, some deliberately (see p.92). These changes can be stated with some certainty to have included the following:-

- (1) The de-Christianization of Freemasonry, which had started at least as early as 1723.
- (2) Neglect of the Days of St. John as special Masonic festivals.* Between 1730 and 1753 not one (“Modern”) Grand Master was installed on either on those Saints’ days. Now among 18th Century Freemasons this was regarded as a serious matter.
- (3) A transposition of the modes of recognition in the E.A. and the F.C. degrees. Probably one of the “variations in the established forms” deliberately made about 1730, as earlier recorded, it certainly destroyed any claim of Freemasonry to be “universal” and it is likely that this destruction of a land-mark incensed the Antients most of all.
- (4) Abandonment of the esoteric part, slight though it then was, in the ceremony of installing a lodge Master.

(5) Neglect of the catechisms attached to each degree, Other variations in working, as practised by Antients and strict Moderns included:-

(a) Differences in the Passwords for the F.C. and the

*The traditional birthday of St. John the Baptist is celebrated on June 24, while St. John the Evangelist's Day is December 27.

M.M. degrees; (b) Different words for one of the substituted secrets of a Master Mason, resulting in the alternative forms in use today; (c) The method of placing the Three Great Lights and the Wardens; (d) The employment of Deacons in lodges. These officers are known to have functioned in Ireland as early as 1727, but in strict Modern lodges their duties were performed by Stewards until the Articles of Union in 1813; (e) The refusal of the premier Grand Lodge officially to recognize the Royal Arch degree.

The Traditioners.

We have used the expression “ strict Moderns” because, it must not be imagined that by any means all of the lodges ‘ under the jurisdiction of the “Modern” Grand Lodge allowed themselves to be influenced by its edicts to the extent of changing their customs. For those—and additional instances are coming to light very frequently—who remained faithful at once to their own Constitution and their old ritual, Brother Heron Lepper, late Librarian of Grand Lodge, coined (in this sense) the excellent term “ Traditioners.”

For the most part the “ strict Modern” lodges are found to have been those in or near London, while the Traditioner lodges flourished further afield.

The Antients' Grand Lodge.

When exactly the Grand Committee, which preceded the Grand Lodge of the Antients, was formed, is not known; some have put it even as early as 1739. What we do discover from the first records is the meeting of a Committee of “ a General Assembly” in July, 1751, when the “ Rules and Orders to be Observ'd by the Most ANTIENT and HONble Society of FREE and ACCEPTED MASONS” were agreed by five members, including a “Grand Secretary.”

Next year we find the Grand Committee a fait accompli, and its first Minutes record the presence of representatives of nine duly numbered lodges, “ all the Antient Masons in and adjacent to London.” There was undoubtedly a large Irish element in these lodges, whose members were mainly mechanics or shop-keepers.

It was not until December, 1753, that a Grand Master was chosen in the person of Robert Turner, “ Master of No. 15 “ (whose warrant is now held by the Newcastle-on-Tyne Lodge No. 24), who then appointed a Deputy. With the election of Grand Wardens the transformation into a Grand Lodge was complete.

Laurence Dermott.

The Minutes of 1752 already quoted record the appointment as the second Grand Secretary of one who has been characterized as “the most remarkable Mason that ever existed.” This was Laurence Dermott, who was born in Ireland in 1720. Initiated there at the age of 20, he was made Master of a Dublin Lodge in 1746 and in the same year was Exalted in the Royal Arch, the allusion to this in the records of the Antients being one of the earliest known references to the degree.

Coming to England about 1748 as a journeyman painter, at which trade he often worked a twelve-hour day, he at first joined a lodge under the premier Grand Lodge but later transferred his allegiance to Nos. 9 and 10 of the Antients (now the Kent Lodge, No. 15 and the Royal Athelstan Lodge, No. 19 respectively). He afterwards became a wine merchant and prospered. Of no mean education, he had at least a smattering of Latin and Hebrew, his polemic style was a match for that of any of his “Modern” antagonists, and such was the force of his character that he was the life and soul of the Antient movement almost until his death in 1791.

Laurence Dermott fulfilled the duties of Grand Secretary with triumphant success until 1770, when he resigned after disputes with his deputy and successor, William Dickey; from the following year until 1787 he was often chosen as Deputy Grand Master. One of his first acts as Grand Secretary was to produce a model set of by-laws for private lodges, and in 1756 he compiled, like Anderson before him, a book of Constitutions. To this he gave the curious title of.—

Ahiman Rezon:

or, A Help to a Brother. (The Hebrew words can barely stretch to this interpretation). This edition, which, it is worthy of note, contains not a single word derogatory to the “Moderns,” was in fact copied very largely from Anderson and from Spratt’s Constitutions for the Use of Lodges in Ireland, 1751. Three more editions, with a greater use of original matter and increasingly strong strictures on the premier Grand Lodge, were to be published in the lifetime of the compiler and proprietor, and a further four before the Union of 1813.

Of the 224 pages of the 1764 edition no fewer than 118 were devoted to poetry and songs. In the 1778 edition there is a note to the third Charge (forbidding the initiation of women or eunuchs) which runs:— “This is still the law of Antient Masons, though disregarded by our Brethren (I mean our Sisters) the Modern Masons.” (see p.113).

That the title of the book was often misunderstood by Masons is shown by the reference to it in a Lodge Inventory (1838) as “A. H. Iman’s Reasons”!

Progress of the Antients.

The first country lodge, at Bristol, was constituted in 1753. By next year there were 36 lodges on the register, which 17 years later accounted for 74 lodges in London, 83 country lodges and 43 in overseas countries. In that same year, 1771, the “Modern” Grand Lodge had under it 157 London, 164 country and 100 overseas lodges.

In 1754 a Committee of Charity, known as the Stewards' Lodge, was set up with powers very much the same as those of the similar Committee of the Moderns, (see p.90). A curious Minute of Grand Lodge the same year runs as follows:- Bro. Cowen, Master of Lodge No. 37, proposed paying one guinea into the Grand Fund for No. 6, now vacant. This proposal was accepted and the Brethren of No. 37 are to rank as No. 6 [since 1819 the Enoch Lodge, No. 11] for ye future.

The efforts of Laurence Dermott and others to find a Noble Grand Master were successful in 1756, when the Earl of Blesington, who as Viscount Mountjoy had already ruled the Grand Lodge of Ireland in 1738 and 1739, was installed as Grand Master of the Antients in proxy, as indeed the four years of his term of office were to be continued. His absence can, however, be accounted for by the fact that the Seven Years War (1756-63) made it necessary for him to be in Ireland. It was no doubt to promote the Earl's acceptance of the Grand Mastership that Dermott had discreetly dedicated his Ahiman Rezon to him.

In 1738 a "strict union" was established with the Grand Lodge of Ireland, and Scotland followed suit in 1773, the third Duke of Atholl, then head of the Grand Lodge of the Antients, being at the same time Grand Master-elect of Scotland.

Four years later it was decided that no one should be made a Mason for less than two guineas, of which five shillings was to be paid to the Fund of Charity, and one shilling to the Grand Secretary. Curiously enough we read that later the same year "David Fisher, late Grand Warden Elect" had "attempted to form a Grand Lodge of his own and offered to Register Masons therein for 6d. each."—which is a little reminiscent of the tavern notice mentioned in last Chapter. Brother Fisher was under-standably "deem'd unworthy of any office or seat in the Grand Lodge." In 1767 Thomas Mathew, who according to Dermott had a fortune of £16,000 a year (worth more than four times that amount today), was privately installed as Grand Master. He was a Roman Catholic, but despite the Papal Bulls of 1738 and 1751 was

"so fond of the Craft that wherever he resided, whether in Great Britain, Ireland, or France, he also held a Regular Lodge among his own Domesticks."

The Atholl Masons.

When the third Duke of Atholl was installed Grand Master in 1771, he chose Laurence Dermott as his Deputy, and William Dickey was elected to succeed the latter as Grand Secretary. The two seem to have worked in complete harmony from this time.

Next year it was agreed that the Masters and Wardens of all lodges within five miles of London must attend every meeting of Grand Lodge, or in default pay a fine of five shillings and threepence "to be levy'd on the Warrant." After expressing satisfaction that the "Antient Craft is regaining its ground from the Moderns" the third Duke died in 1774. He was succeeded both as Duke and Grand Master by his nephew, who was initiated, passed, raised, installed Master of the Grand Master's Lodge and elected Grand Master of the Antients, all in four days. His installation in the last office came after a further 24 days, and the above must constitute something of a record in rapid advancement in the Craft. There was no counterpart in the premier constitution to the Grand Master's Lodge, which (under the Antients) was then No. 1, and is so listed today.

Thus breathlessly installed, the fourth Duke was to reign, with one ten-year interval, until 1813. It is little wonder that the Antients came to be known as "Atholl Masons" and their

lodges as “Atholl Lodges.” John Murray, fourth Duke of Atholl, came of a family which had been connected with Masonry since 1641; the initiation of his direct ancestor, Sir Robert Moray in that year is related on page 45.

In 1783 Robert Leslie was appointed Grand Secretary and despite a serious conflict with Dermott retained that position, with one brief interval, until the Union with the Moderns in 1813. The Grand Secretary at this time does not appear to have been overpaid. His salary was five guineas a year, increased in 1790 to fifteen, paid “quarterly or half-yearly, as he pleased to take it.” There was a glimmer of the dawning of reconciliation with the Moderns in 1797, when it was moved to appoint a committee to effect with one from the rival Grand Lodge a Union between the two controlling bodies. But the time was not yet.

Remakings.

At the height of the feud both Grand Lodges fulminated - against a member of the rival body's being admitted to one of their own lodges, even as a visitor, and it was consequently the custom for both Modern and Antient lodges to “ remake “ a brother of the other persuasion who sought admission. Sometimes this was carried to ridiculous lengths, as in the case of Milbourne West, who as an Irish and Antient Freemason had been elected Provincial Grand Master of Quebec under the Modern Grand Lodge. When, however, he applied for membership of what is now the Royal Cumberland Lodge, No. 41, of Bath, that experience was of no avail, and he had to be “remade,” but without fee.

In the sixties the situation seems to have softened somewhat, at any rate in London, and we find William Dickey, when Grand Secretary of the Antients, being made a Modern Mason without in any way diminishing his allegiance to the Antients' Grand Lodge, of which he subsequently became Deputy Grand Master from 1777-81 and from 1794 till his death in 1800.

The York Grand Lodge.

Before relating the further history of the Moderns it will be necessary to say something of two other Grand Lodges. These were the Grand Lodge of all England, situated at York, to which allusion has already been made on p.88 and the Grand Lodge of England South of the River Trent, deriving from it.

The original Grand Lodge of York was dormant from 1740-60. The occasion of its revival in 1761 by “ Six of the Surviving Members of the Fraternity “ was the warranting of a Lodge which met at the Punch Bowl, York, by the Grand Lodge of the Moderns, which had already chartered lodges at Scarborough, Halifax and Leeds and appointed a Prov. G.M. for Yorkshire.

The Lodge at the Punch Bowl did not last long and the York Grand Secretary wrote to the Moderns' Grand Lodge in 1767 that it “had been for some years discontinued, and that the most Antient Grand Lodge of All England held for time immemorial in this City is the only Lodge held therein.” He went on to say:-

That this Lodge acknowledges no Superior, that it pays Homage to none, that it exists in its own Right, that it grants Constitutions, and Certificates in the same Manner, as is done by the Grand Lodge in London, and as it has from Time immemorial had a Right and use to do. . . .

The collapse of the Lodge at the Punch Bowl did not deter the Moderns' Grand Lodge from constituting other lodges in York at this time, one of which is the famous York Lodge, No. 236.

Noorthouck's Constitutions of 1784 stated that "the antient York Masons were confined to one lodge, which is still extant, but consists of very few members, and will probably be soon altogether annihilated." This last wish or prophecy was to be fulfilled although not immediately. The Grand Lodge was never dissolved, but lingered on until about 1792, when it gradually faded out.

During its heyday the jurisdiction of the "Grand Lodge of All England" never extended beyond Yorkshire, Lancashire and Cheshire, but it is to be observed that the "York Rite" and "York Masonry" have always been regarded and notably in the United States as denoting the oldest and purest form of Freemasonry. During the sixty-seven years of its existence the Grand Lodge constituted, so far as is known, not more than fourteen lodges and one Grand Lodge, namely:— The Grand Lodge of England South of the River Trent, (1779-89).

Under this high-sounding title masquerades our old friend the Lodge of Antiquity, first of the Four Old Lodges. How did it come about that this mainstay of the original Grand Lodge should desert its allegiance and set itself up as a rival organization? The cause was the antipathy existing between the famous William Preston, then Master of the Lodge, and John Noorthouck, its Treasurer. Preston had been appointed Assistant Grand Secretary and employed by the G.S., James Heseltine, in preparing a new edition of the Book of Constitutions. When this was nearly completed, the job was taken away from him and given to Noorthouck, whereupon Preston threw up his Assistant Grand Secretaryship in disgust.

Next came a complaint from Noorthouck to Grand Lodge that on St. John the Evangelist's Day, 1777, Preston had instigated a procession in Masonic dress from St. Dunstan's Church (actually a distance of a few yards) in contravention of the Grand Lodge Regulation already mentioned (p.93). When Preston was arraigned for this offence he pleaded that by virtue of its immemorial constitution the Lodge of Antiquity had certain privileges that more modern lodges did not possess. Although he was induced to withdraw this plea and just when reconciliation seemed in sight, fresh fuel was added to the flames by the action of the Lodge in expelling Noorthouck and two of his faction.

Grand Lodge demanded their reinstatement without effect, and meanwhile the Lodge Secretary had been in touch with the York Grand Lodge and obtained its consent to constituting the majority members of the Lodge of Antiquity as the Grand Lodge of England South of the River Trent. This was followed by a severance of relations with the original Grand Lodge and the publication of a Manifesto acknowledging the authority of the Grand Lodge of York as the senior body.

The expelled minority, backed by Grand Lodge, continued to style themselves the Lodge of Antiquity, but Preston and his associates had secured the Lodge furniture which they moved by night to fresh rooms. Of the new Grand Lodge John Wilson was the first Grand Master and John Sealy the Grand Secretary, while Preston himself was appointed D.G.M. and Grand Orator. The leading seceders were formally expelled from the original Grand Lodge. There were thus two Lodges of Antiquity operating at the same time and under different Constitutions, one of them having a dual capacity, that of a private lodge and that of a Grand Lodge.

Two new lodges were constituted by it during the ten years of its existence, but little else was accomplished to bring glory either to itself or to the Yorkist 'cause which had sponsored it. In 1789 Preston and those expelled with him submitted to Grand Lodge and were restored to their privileges, while the warring members of the Lodge of Antiquity were reunited in that harmony which the Lodge has preserved ever since. The Grand Lodge of England South of the River Trent thus came painlessly to its end, but it should be noted that during its brief lifetime it formed one of four Grand Lodges in simultaneous existence in England.

William Preston, (1742-1818).

The author of *Illustrations of Masonry*, which was first published in 1772 and ran to eleven further editions in his lifetime, came in 1760 from Edinburgh to London, where he became a journeyman printer. At the age of twenty he was the second initiate of an Antients lodge of Edinburgh brethren in London, whom he persuaded to be reconstituted by the Moderns' Grand Lodge in 1772. That Lodge is today the Caledonian Lodge, No. 134.

Two years later he joined the Lodge of Antiquity and within three months was elected its Master. The story of this "time immemorial" Lodge fascinated him and he devoted much of his time to increasing its membership and winning recognition for its prestige.

Always adept in composing and delivering Masonic lectures, William Preston, "little Solomon" as his opponents dubbed him, may be regarded as the father of the modern Preceptor. When he died in 1818 he left £500 to the Fund of Benevolence and another £300 in Consols as the endowment which has allowed the celebrated Prestonian Lectures to be given to this day—annually except for breaks from 1862 to 1925 and during the second World War.

William Preston lies buried in St. Paul's Cathedral.

The Moderns' Grand Lodge after 1750.

After several ineffective Grand Masters, the 9th Baron Blayney was installed in that high office in 1764. This Irish nobleman was a soldier and may have been initiated in a military lodge; at any rate he was undoubtedly a Traditioner in his outlook on ritual and he took his duties as Grand Master very seriously. During his three years of office he constituted 74 lodges, 62 of them in England and Wales, 19 of which are still in existence, while in the same period only 24 lodges were warranted by the Grand Lodge of the Antients.

Sale of Lodge Constitutions.

There was at this time more than one case of the illegal sale of lodge constitutions, and a notable instance occurred in 1767, when the members of the George Lodge, then No. 3, which met at the Sun and Punch Bowl, High Holborn, agreed to sell their warrant and regalia for thirty guineas to "some Honourable Gentlemen Newly Made." These newly made gentlemen included Thomas Dunckerley, of whom we shall be hearing more, and Thomas French, who was next year to be appointed Grand Secretary. The new Lodge was the present famous Lodge of Friendship, No. 6* At its first meeting the Duke of Beaufort was initiated and elected to the chair; a few months later he was elected Grand Master.

Meanwhile, the Committee of Charity, to whom the irregular sale of the constitution had been reported, decided that “as a mark of high respect to his Grace the Duke of Beaufort and the other Noblemen and Honourable Gentlemen who meet under the name of the Lodge of Friendship and in consideration of their being very young Masons,” the constitution of No. 3 should remain with them, this decision not to be looked upon as a precedent.

Thomas Dunckerley (1724-95).

This outstanding Freemason was a natural son of King George II, although his royal descent was not acknowledged by George III until 1767. He joined the Navy, from which he retired about 1764 with the rank of gunner. Having been initiated in Plymouth in 1754, he formed Masonic lodges in several of the ships in which he served, and one of

*In 1856 it was found that out of 20 Grand Wardens recently elected, no fewer than 13 had come from the ranks of the Lodge of Friendship.

these, that meeting in H.M.S. Prince, became the shore lodge now known as the Royal Somerset and Inverness Lodge, No. 4.

Like Lord Blayney he was a Traditioner. In 1767 that Grand Master appointed him the first Provincial Grand Master of Hampshire, and at a time when, as his biographer, Henry Sadler, points out, that office was virtually dormant in England, as were also most of those who held it, he carried out his duties with the utmost enthusiasm and energy. Eventually he held no fewer than eight out of the thirty-four Prov. G. Masterships, and was honoured in 1786 by being appointed Past Grand Warden.

His connexion with the Royal Arch and Mark degrees will be related in its proper places.

Proposed Charter of Incorporation, 1769.

The Duke of Beaufort was anxious to obtain a Royal Charter of Incorporation for the Society, and in 1769 the project was approved by Grand Lodge after the lodges had voted in its favour by 168 to 43. But determined opposition now arose, the Caledonian Lodge even entering with the Attorney General a caveat against the move (for which they narrowly escaped erasure). The Antients' Grand Lodge were also alarmed, holding that the scheme was directed against themselves.

In any case, the Moderns' Deputy Grand Master, the Hon. Charles Dillon, when due to move the appropriate bill in the House of Commons, moved instead that its consideration should be deferred sine die. The scheme had failed, but in the picturesque wording of Heron Lepper, “in vanishing from human ken, like the fiend of folklore, it left behind a nauseous stench to remind men that something unholy had passed that way.” The Antients, of course, jeered jubilantly.

But, apart from the prestige conferred, a Royal Charter of Incorporation has distinct advantages, such as the right to sue in the courts, and it may be pertinent to inquire if in the altered circumstances of today the time has not come for the Society to seek to be so incorporated.

Freemasons' Hall, 1776.

Another venture of the Duke of Beaufort's was far more successful. In 1769 he proposed the raising of a fund for defraying the expenses of building a new hall, and four years later a Hall Committee (of which William Preston was originally a member) was set up to superintend the scheme. Hitherto Grand Lodge had held its ordinary meetings ' usually at various taverns.

The Committee bought "two large commodious dwelling houses and a large garden situated in Great Queen Street" for £3,180 and with the customary optimism of building estimates it was reckoned that the complete structure could be erected for a further £3,180. Actually the building cost no less a sum than £20,000. This naturally required paying for, and there was much groaning among the brethren of the time at the increased charges payable to Grand Lodge.

The first Freemasons' Hall took little more than a year to build and in 1776 it was ceremoniously opened and dedicated to Masonry, Virtue, Universal Charity and Benevolence.

Three new Grand Officers were appointed in connexion with the new Hall. These were Grand Chaplain (Dr. William Dodd, Dr. Johnson's friend, who, however was expelled from the Society in 1777 on being convicted of having forged a bond from his patron, the Earl of Chesterfield, for which offence he was executed), Grand Architect (Thomas Sandby) and Grand Portrait Painter (Rev. William Peters). The last two appointments were intended to be purely personal and not to be perpetual offices.

Lord Petre.

Freemasons' Hall was completed during the Grand Mastership of Lord Petre, who had succeeded the Duke of Beaufort in 1772 and ruled for five years. Robert Edward, 9th Lord Petre, was looked upon as the head of the Roman Catholic community in England. Although he was not the first Catholic to hold the English office of Grand Master (see p.90), he was the only one to do so in the original Grand Lodge after the Papal denunciations of 1738 and 1751, since we can except the Marquess of Ripon, who in 1874 resigned the supreme office in Freemasonry on adopting the Catholic religion. William Preston praised Lord Petre's Masonic enthusiasm.

John Wilkes, (1727-97).

A mystery attaches to the initiation of the famous (or notorious) "Friend of Liberty." The minutes of the Jerusalem Lodge (now No. 197) of 1769 record that John Wilkes was made a Mason "by virtue of a dispensation under the hand and seal of Charles Dillon, Deputy Grand Master, "and this is supplemented by a notice in the contemporary press that the ceremony took place in King's Bench Prison in the presence of Grand Officers, who are named in the minutes as having been Bro. Dobson, the W.M., who was also P.A.G.M., Bro. Maschall, a Prov. G.M. and Bro. French, Grand Secretary.

Although the dispensation and the presence of Grand Officers were both officially denied a few days later (also in the press), we may take it for granted that the facts recorded above are correct and that what Grand Lodge was nervous about was the revelation that Wilkes had been initiated in prison; this is confirmed by the subsequent fate of:—

Captain George Smith.

This officer was simultaneously Junior Grand Warden and Prov. G.M. for Kent. His book *The Use and Abuse of Freemasonry* the Grand Lodge declined to sponsor. In 1783 he was arraigned for "making Masons in a clandestine manner in the King's Bench Prison." His defence was that he had done so as Master of the Royal Military Lodge, an itinerant lodge, the master of which having the constitution had the right to hold a lodge and make Masons. But Grand Lodge set its face against this plea, declaring it to be inconsistent with the principles of Masonry to hold a Freemason's Lodge for making, passing or raising Masons in any place of confinement.

Captain Smith was subsequently in more serious trouble, being charged with "uttering an Instrument purporting to be a certificate of the Grand Lodge, recommending two distressed Brethren," for which he was expelled from the Society.

Royal Freemasons.

The Duke of Cumberland, younger son of King George III, was elected Grand Master in 1782, and the Earl of Effingham, whom he nominated as Acting Grand Master, was installed as his proxy. Five years later, the Prince of Wales and his brother, Prince William, (afterwards William IV) were initiated. All the other sons of George III (except the Duke of Cambridge) became members of the Craft, and we shall hear more of the Duke of Kent and the Duke of Sussex.

Fifth Book of Constitutions, 1784.

The third editor of the Book of Constitutions was John Noorthouck, the antagonist of William Preston. The new I edition, which as we have seen had been started by William Preston, was an improvement on any that had gone before, and what is more carried for the first time a full index "without which no publication beyond the size of a pamphlet can be deemed complete." With this sentiment, expressed in its preface, the present authors heartily concur.

The Masonic Charities.

This period saw the start of the great charities of the Craft. The Royal . Cumberland Free Masons' School, now the Royal Masonic Institution for Girls, the first of them, was founded in 1788, largely through the exertions of the Chevalier Bartholomew Ruspini, Grand Sword Bearer and a Founder of the Nine Muses Lodge (now No. 235); he was the Prince of Wales's dentist. Two of his grandchildren were subsequently admitted as pupils at the School. In his charitable endeavour he was ably seconded by Thomas Dunckerley and James Heseltine, the Grand Secretary.

The School was first sited at Somers Place East, near the present St. Pancras Station, and was able to accommodate 15 girls, but it had already proved inadequate by 1795, when a new building was erected in St. George's Fields at a cost of £3,000. The number of pupils was now increased to thirty, which was again doubled by 1802.

Since 1792, Grand Lodge has annually made a contribution of £150 to the Institution.

The second of the great charities, the Royal Masonic Institution for Boys was, unlike its predecessor, established by the Antients. In 1798 William Burwood, P.M. of the United Mariners' Lodge (now No. 30), with other members, set up the Institution for Clothing and Educating the Sons of Indigent Freemasons, of whom the number first to be cared for was six. In 1801 the fourth Duke of Atholl became its Patron, while towards the end of its separate existence the Antients Grand Lodge contributed a proportion of the fees it had received for the initiation of candidates. In 1810, to commemorate the fiftieth year of George III's reign, the number of pupils was increased to fifty.

The subsequent history of the first two of the great charities, as well as the founding of the third, will be briefly related in the following chapter.

The Chevalier d'Eon (1728-1810).

In the person of this French gentleman and Freemason English Freemasonry became indirectly involved in one of the major scandals of the 18th Century. It is an extraordinary story.

An expert swordsman and Dragoon officer, the Chevalier was the trusted servant of both Louis XV and Louis XVI and at the end of the Seven Years War was appointed Ambassador at the Court of St. James. When in 1764 he was superseded in this post by a personal enemy, he É' carried away the State papers relating to his mission, which included details of a scheme for invading this country.

In 1777 he accepted an offer by Louis XVI to increase his pension in return for the papers, accompanied by the amazing stipulation that he should "lay aside the uniform of a Dragoon and resume the garments of her sex." Now rumours that he was in reality Mlle. la Chevaliere had been growing ever since they were started by his enemy the French Ambassador and to such an extent that several hundreds of thousands of pounds were freely wagered on his sex. One of these "insurance policies" had been brought to the Law Courts in 1777; a French surgeon gave evidence from his surgical knowledge and another Frenchman swore from his carnal knowledge that d'Eon was a woman. Lord Mansfield, the judge, rejected the argument that he must be a man since he had been admitted a Freemason and the jury legally decreed him a woman.

The Chevalier had in fact been initiated in 1767 by the L'Immortalite de L'Ordre Lodge, one of several ("Modern") French lodges constituted in London at this time, and rose to be its Junior Warden; his writings show how keen he was on the Craft. When the rumours recounted above were at their height he took refuge with the Earl Ferrers, who had been Grand Master in 1762-3.

The amazing sequel is that, although hitherto he had stoutly protested his manhood, without, however, agreeing to put it to the proof, after accepting King Louis's offer — he proclaimed himself a female and for the remaining thirty-three years of his life so attired himself; he never re-entered a lodge. The actual truth about his sex did not come to light until his death, when he was divested of his ã (female) clothes for burial.

The judgment of the High Court was the origin of Laurence Dermott's jibe in Ahiman Rezon (1778), already quoted, concerning "our brethren (I mean sisters) the modern-masons.. .. And

upon a late trial at Westminster, it appeared that they had admitted a woman named Madame D'E—.”

The Earl of Moira.

It was a fortunate day when, in 1790, the Earl of Moira was appointed Acting Grand Master of the Moderns by the G.M., the Duke of Cumberland, and he was continued in that office by the next G.M., the Prince of Wales, afterwards King George IV. This outstanding military commander and fine Freemason was styled “Acting Grand Master of India” in 1813, when he went to that sub-continent as Governor-General.

As a member of the Committee set up to effect a reconciliation with the Antients, his efforts towards that desirable end were tremendous. Equally useful was his help in securing the immunity of Freemasons from the provisions of the Unlawful Societies Act of 1799, which is dealt with in the succeeding section.

His only not wholly successful action was the founding, in 1799, of the Masonic Benefit Society, which flourished for a while but perished about 1830.

The Unlawful Societies Act, 1799.

At the height of the Wars of the French Revolution, Parliament passed an Act for the suppression of seditious societies. It enacted that all societies, the members of which are required to take an oath not authorized by law shall be deemed unlawful combinations. Owing to the efforts of the Duke of Atholl and the Earl of Moira a clause was inserted exempting all lodges of Freemasons from its operation.

It was, however, assumed at first that the Act precluded the constituting of new lodges, thus doubling the perils of erasure.

Steps towards Reconciliation.

After nearly half a century of severance a new generation of Freemasons of both societies had arisen, many of whom were heartily sick of the internecine warfare between the two bodies.

The first move came from the Antients Grand Lodge, as already recorded on page 101. Five years later, the next attempt to heal the breach, which was made by the Moderns, was also unsuccessful and matters were not improved by their expulsion in 1803 of Brother Thomas Harper, who, curiously enough, held important positions in both bodies, sitting as a Past Grand Steward on the Committee of Charity of the elder, while at the same time serving as Deputy G.M. of the Antients.

In 1809 the Moderns' Grand Lodge, which had meanwhile entered into fraternal alliances with the Grand Lodges of Scotland (of which the Earl of Moira was Grand Master) and of Ireland, took an important step, resolving that it is not necessary any longer to continue in force those Measures which were resorted to in or about 1739 (see pp. 92 and 95) respecting irregular Masons and do therefore enjoin the several Lodges to revert to the Antient Land

Marks of the Society, and next year Thomas Harper was reinstated. It is generally believed that this Brother, while professing to be keen on the Union, was in reality opposed to it, since he believed that his trade as a jeweller, supplying Masonic regalia, would be affected.

In 1810, however, the Atholl Grand Lodge resolved that a Masonic Union on principles equal and honourable to both Grand Lodges, and preserving the Land Marks of the Ancient Craft, would be. . . . expedient and advantageous to both.

Meetings followed between the Earl of Moira and the Duke of Atholl and between special Committees of the rival Grand Lodges.

The Lodge of Promulgation.

The Moderns' negotiating Committee had been formed in 1809 as the Lodge of Promulgation, which lasted until 1811. Its original object was to report on the differences of ritual, as practised by Antients and Moderns. Ceremonies were rehearsed in front of the Duke of Sussex, W.M. of the Lodge of Antiquity (who was to succeed the Prince of Wales as G.M. in 1813 and was easily the most cultured of the sons of King George III), and the Masters of eight other London lodges.

In the result the working adopted was mainly that of the Antients, and notably in the use of Deacons, which had hitherto been confined to Antient lodges and in the Installation ceremony for Masters of Lodges; it is considered that the expression "Board of Installed Masters" dates from this time.

Among other recommendations of the Lodge to the Earl of Moira was one for appointing a "Professor of the Art and Mystery of Speculative Freemasonry," to settle all doubtful points. Such an officer never materialized.

The Articles of Union.

In 1813 the Duke of Atholl, who had ruled the Antient Masons since 1774, was succeeded by the Duke of Kent, the father of Queen Victoria. This Prince, who was far from being generally popular, certainly showed his best side in his Masonic contacts. Royal brothers were thus in command of the two branches of the English Craft, and the Duke of Kent had also, as a mark of reconciliation, been appointed his Deputy by the Duke of ussex, the new Grand Master of the Moderns.

In the same year twenty-one Articles of Union between the two Grand Lodges were signed and sealed by both Grand Masters and other important officers, including Thomas Harper.

The second Article lays down that "pure Ancient Masonry consists of three degrees and no more, viz. those of the Entered Apprentice, the Fellowcraft and the Master Mason, including the Supreme Oder of the Royal Arch." The fifth Article set up a Lodge of Reconciliation, consisting of representatives of both fraternities, to visit lodges for the purpose of obligating and instructing members.

The Articles of Union were very soon ratified by both Grand Lodges and thus was born the present United Grand Lodge of England, with the Duke of Sussex (proposed by the Duke of Kent) as its first Grand Master. Thus also was happily ended the feud of sixty years. Probably

the feud itself, but certainly the terms of settlement, have been of inestimable benefit to the present Craft.

CHAPTER VII

UNITED GRAND LODGE

FREEMASONRY 1813 to 1952

However wonderful the Union must have seemed to English Freemasons, it was not unattended by difficulties; one of these was that it was not equally welcomed in other parts of the World, and notably in America; another was the question of the:—

New Numbering of Lodges.

This was solved by the respective No. 1 Lodges of the two Constitutions drawing lots for the first place; the (Antients') Grand Master's Lodge won, so that the Lodge of Antiquity, as already recorded on page 75, has from thenceforth become No. 2. The remaining lodges on the two lists were given alternate numbers, the Antients taking the odd numbers and the Moderns the even, so far as the old Ancient lodge numbers lasted.*

At this time there were altogether 647 lodges, not counting the (Moderns') Grand Stewards' Lodge, which kept its place at the head of the roll without a number.

There were further closings-up of lodges in 1832 and in 1863; the order and numbers stabilized in the latter year are likely to remain permanent and final, whether or not further lodges drop out.

The Lodge of Reconciliation (1813-6).

This Lodge, appointed by the Articles of Union, comprised among its eighteen members some of the ablest ritualists of the day, and the present Craft working is vastly indebted to the labours of these brethren. The Rev. Dr. S. Hemming, a Modern Mason, was the Worshipful Master.

In 1814 there was a certain amount of dissension about the obligations of the three degrees. This was fomented by Bro. J. H. Goldsworthy, a P.M. of the Lodge of Fidelity, No. 3 (who at its start was a member of the Lodge of Reconciliation and was later to become a member of the

*It is a happy coincidence that the latest constituted Antients' lodge surviving at the present day is the appositely named Union Lodge of British Guiana, No. 247, while the latest similar Moderns lodge is the equally apt Lodge of Unanimity of Peðrith, Nñ. 339. Both were founded in 1813.

Board of General Purposes and a noted Preceptor) and by members of the Phoenix Lodge, No. 289 and other Antient lodges.

But the trouble, which at one time threatened to develop into a schism, was patched up with the result that in Grand Lodge in 1816:-

The Ceremonies and Practices, recommended by the Lodge of Reconciliation, were exhibited and explained; and alterations on two points in the Third Degree [one of which was that the Master's Light was never to be extinguished while the Lodge was open] having been resolved upon, the several Ceremonies ... were approved and confirmed.

And so, its labours being ended, the Lodge was thanked for its "unremitting Zeal and Exertion" and ceased to be.

Another important result of the Act of Union was the setting up of the Board of General Purposes, which soon became a most important instrument of Grand Lodge.

The International Compact, 1814.

With the establishment of the United Grand Lodge of England it became necessary for the sister Grand Lodges of Ireland and Scotland to be assured that the working sanctioned by the new authority was in conformity with their own. Accordingly at the end of 1814 there took place at Freemasons' Hall a historic meeting between the Duke of Sussex, the Duke of Leinster, G.M. of Ireland and Lord Kinnaird, the Scottish G.M., together with other brethren from the three Grand Lodges, and at this theV, eight resolutions that form the International Compact were unanimously agreed to.

By these the definition of pure Ancient Masonry was declared in the same wording as in the second Article of Union (see p.116) and provision was made for a "constant fraternal intercourse, correspondence and communion"

to be maintained for ever between the three Grand Lodges, each agreeing not to issue Warrants for lodges within the officers of the jurisdiction.

Although the last of the Resolutions ordered the circularization of the Compact to all lodges under the rule of the three Grand Lodges, the only known official record of it in full is contained in the Minutes of the Irish Grand Lodge.

The Book of Constitutions, 1815.

New Constitutions were clearly necessary, and these were published in 1815, the editor being Bro. W. Williams. For the first time the fabulous history of Freemasonry was omitted.

The Ancient Charges were scarcely altered, with the exception of the First, "Concerning God and Religion" (see p.83), which is now made to run:-

Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality.

By the Regulations of 1815 Provincial Grand Masters for the first time ranked after the Grand Treasurer and before the Grand Wardens, while past rank was not to be given to the holder of any Grand Office below that of Deacon. The least sum payable by an applicant for initiation was fixed at three guineas, which was raised in 1883 to five guineas in the case of

lodges at home. The same Master was precluded from remaining in the chair for more than two years, and at least a month must elapse between different degrees for any one Freemason. Official sanction, moreover, was for the first time given to the ceremony of Consecrating a Lodge.

The General Regulations were revised in 1818, the chief amendments being to restore to Grand Lodge the election of the Grand Treasurer and to add all Past Masters to the Masters and Wardens as admissible to Grand Lodge.

Lodges of Instruction and Preceptors.

With the Union's newly agreed ritual, Lodges of Instruction began to flourish, fifteen existing in 1814. The most famous were the Stability Lodge (No. 217) of Instruction, founded in 1817, and the Emulation Lodge of Improvement, which was founded six years later. While the systems taught by the two Lodges now differ widely in detail, there is evidence that at one time they more nearly coincided. It must be remembered that the working of the Lodge of Reconciliation was not committed to writing and may have been variously recollected by those present: in 1836 the Freemasons' Quarterly Review (see p.123) rebuked Emulation for lapses from the standard of accuracy demanded by Peter Gilkes, while in 1856 Bro. Muggerridge, leader of Stability, said that the differences between the two Lodges were of form only and not of substance. The printed aides-memoire, on which we lean too much today came only gradually into general use.

In an age rich in Preceptors the following outstanding ones, all of whom were elected to the Board of General Purposes, must be briefly mentioned—Peter Gilkes, whose name was one to conjure with in the Emulation Lodge of Improvement; Lawrence Thompson, who by the Grand Master's command delivered for many years the Prestonian Lecture (see p.105) in the Lodge of Antiquity, No. 2; Peter Thomson, who became a Life Governor of all the Craft Charities; Philip Broadfoot, a founder of the Stability Lodge of Instruction; and John Goldsworthy, already referred to in connexion with the Lodge of Reconciliation.

Although all had colourful personalities and lived to a great age, they were not entirely free from jealousy, as witness Peter Gilkes's attempt in 1819 to induce Grand Lodge to suppress some unauthorized lectures by Philip Broadfoot. This came to nothing, but is noteworthy as an early instance of the rivalry between Stability and Emulation workings.

Erasure of Lodge 31, 1821.

The erasure of this Liverpool Lodge arose out of the presentation of a Memorial to Grand Lodge through the Provincial Grand Lodge of Lancashire. When later the latter asked for its withdrawal the Duke of Sussex merely pigeonholed the document without informing either Grand Lodge or the Board of General Purposes of its receipt. Lodge No. 31 were far from satisfied, accused the Board of General Purposes of having detained the Memorial and protested rather contumaciously.

Other Lancashire lodges joined in, and after Grand Lodge's efforts at patient explanation and appeasement had proved of no avail, it became necessary to suspend 68 Masons, belonging to

11 lodges. Subsequently 42 duly submitted and were restored. The 26 recalcitrants were expelled, and Lodge No. 31 was erased.

Thus was stamped out what might have led to a dangerous mutiny, but the affair left behind much bitter feeling.

The Grand Lodge of Wigan, 1823.

Four more erased and disgruntled Lancashire lodges formed a new Grand Lodge in 1823; it constituted six lodges, of which only one, the Lodge Sincerity of Wigan (since 1913 chartered as No. 3677, E.C.) survives today. With occasional periods of dormancy the new Grand Lodge struggled on till about 1866.

It has been the privilege of one of the present authors to dine with one of the last surviving members of the “Grand Lodge of Free and Accepted Masons of England according to the Old Institutions” of Wigan.

A Grand Lodge Library Started, 1837.

This invaluable adjunct was added to Grand Lodge when on the suggestion of the Grand Registrar, Bro. John Henderson, £100 was voted for the purpose. In 1847 Bro. J. R. Scarborough proposed an annual grant of £20 to the Library and Museum, emphasizing:-

the desirability of possessing the means of cultivating intellectuality more than gastronomy; that the other bottle did not do half so much good as the other volume, that it was laughable to tell a poor but inquiring brother to make a daily advance in Masonic knowledge—and the arts and sciences his particular study, if we withheld from him the means of doing so, and did not even give him a hint where Masonic knowledge could be gathered.

Although this was equally impressively seconded by Dr. Crucefix, of whom we shall be hearing more in next section, nothing much was done until 1880, when Grand Lodge voted an annual grant of £25 and added a Library Committee to the Board of General Purposes.

A Grand Lodge Librarian and Curator was appointed in 1887,* and assistants in 1920; these offices have been occupied by Masons of high scholastic attainment, who have proved their worth in the field of Masonic research and in their unfailing helpfulness to inquiring students. Grand Lodge Library now comprises more than 20,000 volumes.

The Benevolent Institution Founded, 1838.

We have already dealt with the start of the two earlier Charities (see p.111). The third, although his was not the inception of the idea, will always be associated with the name of Dr. Robert Crucefix, who despite determined opposition from the highest quarters, nevertheless stoutly

- The Brother appointed was Henry Sadler, the famous Masonic author, who was at the time also Grand Tyler.

persevered in his laudable project for the erection of an Asylum for Worthy and Decayed Freemasons, as the Charity was at first called. He even started the Freemasons' Quarterly Review, which he edited for several years, to provide propaganda for the cause.

At the first meeting of subscribers, held in June, 1835, Bro. Crucefix, who presided, was able to announce that the Earl of Durham, D.G.M. and the Grand Treasurer had agreed to act as Trustees. A few weeks later, however, the Earl withdrew, stating that he had been under the impression that the consent of the Duke of Sussex had been obtained.

When that Prince was tackled, it was found that he had numerous objections to the scheme, at first on the grounds that a third Charity could only harm the existing ones, and that the proposed Asylum would "tend to hold out an inducement for an improper class of individuals to enter the Fraternity," and later because he preferred a system of annuities to the erection of a building. Meanwhile, however, Bro. Crucefix, who was Junior Grand Deacon, had in 1837 obtained from Grand Lodge an unanimous resolution recommending the contemplated Asylum to the favourable consideration of the Craft.

Then in 1840, owing to the G.M's continued opposition, came a clash between Grand Lodge and Dr. Crucefix, caused by the latter's having printed certain proceedings of Grand Lodge in his Review—he had already been suspended in connexion with remarks made at an Asylum Committee meeting. It was now proposed to expel him from the Society, but this fate was averted by his making a very humble apology.

In 1842 Grand Lodge launched the Duke of Sussex's rival scheme in the shape of the "Royal Masonic Benevolent Annuity Fund," and in 1849 the scheme was extended to cover a Widows' Fund.

In spite of the theft by an absconding Trustee of its funds, amounting to £620, the Asylum Committee did not lose sight of its object, and a site having been found near Croydon, the foundation stone of a building to house 50 annuitants was laid in May, 1849.

Next year came the eagerly awaited amalgamation of the Asylum and the Annuity Fund, the two Charities being united under the style of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows. Unfortunately Bro. Crucefix did not live to see this final fruition for which he had striven so valorously.

From that date to the present day the record of the combined Institution has been one of uninterrupted progress. In 1876 the annuities were increased to £40 for each brother and £32 for each widow. * A block of 104 modern flats for the aged will shortly be erected at Hove. There are now about 2,000 annuitants, living all over the globe. The cost is over £180,000 per annum.

The Prince of Wales, who became President of the Charity in 1874, retired to become its Grand Patron in 1901 on his accession to the throne as King Edward VII.

Progress of the other Chanties.

At the Union both the Royal Masonic Institution for Girls and that for Boys became available equally to the children of both Atholl Masons and Moderns. In 1814 it was resolved by Grand Lodge that the charge of registering new-made Masons initiated in London should be one guinea, of which five shillings would be applied towards the maintenance of the Schools,

and in the case of initiations in Distant, Foreign and Military Lodges the charge should be half-a-guinea, of which two and sixpence would be similarly applied.

- The full rates are today £156 for a married Brother and £104 for a widower, bachelor, widow, spinster, daughter or spinster sister of a deceased Freemason.

The largest single donation during a Brother's lifetime was the munificent sum of £10,000 contributed by the late K.W. Bro. C. Ó. Keyser, P.G.W., Prov. G.M. for Hertfordshire, in 1927.

In 1851 a new Girls' School (see p.111) was built facing Wandsworth Common and was dedicated by the Earl of Zetland, G.M. at a Grand Lodge meeting specially held at the School.

In 1918 a Junior School, which accommodates 120 little girls of between 7 and 10, was opened at Weybridge, where it still is, while in 1934 the Senior School was moved to Rickmansworth, the fine new buildings (of which the foundation stone had been laid by the Duke of Connaught, G.M., in 1930) being opened by H.M. Queen Mary. No fewer than 400 girls can be accommodated in its nine buildings, situated in a fine parkland of more than 200 acres.

The Boys' School, 1813 to 1952.

This Charity, which, as already stated on page 111, had been started by the Antients, was amalgamated in 1817 with a similar one which had been originated by Bro. F. Columbine Daniel and other members of the (Moderns') Royal Naval Lodge, No. 59. The Institution became "Royal" on King William IV's agreeing to act as its Patron in 1832. In 1838 Grand Lodge's annual contribution was fixed at its present amount of £150.

Twelve years later a building was bought at Wood Green, Tottenham, where the erection of a larger school was begun in 1861, the premises being opened four years after by Lord Ripon, then Deputy G.M. They were extended in 1873 and again in 1883 through the generosity of the Craft.

In 1898 there took place the Centenary celebration, over which the Prince of Wales presided. The record sum of £141,000 then collected made the present School buildings at Bushey Park possible. These were completed in 1902, and in 1929 a Junior School was added.

The Institution, which was Incorporated by Royal Charter in 1926, provides at present educational benefits for over a thousand youths, 400 in the Senior School and 300 Juniors, while a further 300 are being assisted outside the Institution. The last named are mainly receiving higher education, since by a recent enactment the Board of Management may "vote or set aside annually such a sum of money as the Board may think fit to provide for the Further Education, Training and Maintenance of deserving boys after they have finished their School career."

Finally, plans have recently been prepared for the upgrading of the School and for the provision of considerable additions to the buildings to allow for technical training.

The 154th Anniversary Festival on 11th June, 1952, brought a grand total of £667,592, of which the Western Division of the Province of Lancashire alone contributed the record sum of £562,282, or four-fifths.

The Duke of Sussex, G.M., 1813-43.

We must now return from the present time to the second decade of the 19th Century. Something has already been said of the Duke's share in the achievement of a United Grand Lodge of England. In 1838, to commemorate his twenty-five years' Grand Mastership, the Craft presented him with a testimonial valued at one thousand guineas, and when he died in 1843 he had ruled over English Freemasons for the then record period* of thirty years. The Earl of Zetland succeeded him as G.M. until 1870.

Although the Duke of Sussex exercised his powers in a somewhat arbitrary and dictatorial manner, as seen in his dealings with Lodge 31 and Dr. Crucefix, there was no other Modern (with the exception of the Earl of Moira) who could have retained the loyal fidelity of such (Atholl) D.G.M.s as Agar and Harper for the rest of their lives and enjoyed the complete trust of the whole English Craft.

Of his brother, King William IV, it is related that once when a deputation of influential Freemasons waited on him, expecting a ceremonious audience, they were somewhat

*The actual record was the 38 year reign of the Duke of Connaught (1901-39)—(See p.liO). This was exceeded in Ireland by the Duke of Leinster, who was G.M. for 61 yearó. (See x.155).

astonished when "Gentlemen," exclaimed the bluff Sailor King, "if my love for you equalled my ignorance of everything concerning you, it would be boundless."

An Impostor, 1847.

It is not often that Grand Lodge allows itself to be hoodwinked, but it so happened in 1847, when a visiting American, who styled himself Major-General George Cooke, LL.D. and gave out that he was Chancellor of the University of Ripley, joined the Prince of Wales's Lodge, No. 259. A generous supporter of the Masonic Charities, he became Vice-President of the Girls' School and a Life Governor of the Boys' School and of the Benevolent Institution.

Before he left England the Grand Master conferred on him the rank of P.G.W. and appointed him his representative at the Grand Lodge of New York. A fund was even raised for the purpose of putting his bust in Freemasons' Hall. It was not until Cooke was safely back in the States that it came to light that so far from being a Major-General or a Doctor of Laws he was in reality a mere medical quack, who advertised his wares.

He was accordingly stripped of his Grand Rank, expelled from Grand Lodge and reimbursed the sums he had subscribed to the Charities.

The Case of Bro. John Havers.

John Havers, a pupil of Peter Thomson, whom he called the greatest Mason he had ever known, was in 1855 "the most disliked brother in the Craft," but lived to be entertained by his old opponents and to have his bust placed in Freemasons' Hall.

In that year the Craft was at the dictation of Bro. W. H. White, who had served as Grand Secretary for fifty years, and of three other influential Grand Officers, and was seething with unrest, largely because Grand rank was the perquisite of three or four London lodges. The Earl

Zetland then sought and took the advice of John Havers, who described himself at the time as “an incendiary red republican,” and in a short period everything was quiet and normal.

John Havers became J.G.W. in 1862 and was for his years on the Board of General Purposes and on the Committee of Management of the Masonic Benevolent Annuity Fund (see p.123)

A New Freemasons Hall, 1866.

The building of the second Hall was started in 1864. An improvement on the old Hall but of course no like as commodious or impressive as the present Masonic Peace Memorial (see p. 131), it took just under two years complete. For the first time Freemasons’ Tavern (now the Connaught Rooms) was separated from the Hall.

After a disastrous fire in 1883, by which the Grand Temple was almost completely destroyed, as well as most of the oil portraits of previous Grand Masters, the building was reconstructed and the Temple enlarged.

Some Masonic Miscreants.

Although they have been fortunately few and far between, there have been occasional black sheep and backsliders in the Craft. The case of Brother William Dodd, the forger who rose to be Grand Chaplain, has already been mentioned on page 108.

Then there have been two brethren who were notorious poisoners. One of these was Dr. Edward William Pritch P.M. of a Glasgow lodge, who was hanged in 1865 for administering antimony to his wife and mother-in-law and he may also have been guilty of murdering a maid servant.

The other was Frederick Henry Seddon, a miserly murderer of our own time, who in 1911 poisoned a woman lodger with arsenic, obtained, it was said, from fly-papers.

Having defrauded her of all her savings during her lifetime, he caused his victim to be buried in a pauper’s grave, charging the undertaker 7/6 commission for recommending him.

It is related that during his trial at the Old Bailey, when under relentless pressure in cross-examination, he made signs of distress to Mr. Justice Bucknill, whom Seddon knew to be a prominent Mason. But the Judge promptly rebuked him, saying that if the prisoner did not desist he would order a retrial before another Judge.

When asked if he had anything to say before sentence, “ I declare,” said Seddon, “ before the Great Architect of the Universe, I am not guilty, my Lord.” The Judge was deeply moved as the black cap was placed on his head. When he was able to speak, he said :-

“You and I know that we both belong to the same Brotherhood and it is all the more painful for me to have to say what I am saying. But our Brotherhood does not encourage crime; on the contrary, it condemns it. I pray you again to make your peace with the Great Architect of the Universe.”

The prisoner was then sentenced to death.

Grand Masters.

When the Earl of Zetland gave up his Grand Mastership in 1870, he was presented with a testimonial in the form of £2,730, which he transferred to the Zetland Fund for the relief of distinguished brethren who might become distressed. He was succeeded by the Marquess of Ripon (then Earl de Grey and Ripon) who as already stated on p.109, resigned four years later on becoming a Roman Catholic.

His successor was the Prince of Wales, whose Installation Ceremony at the Albert Hall was attended by the largest assembly of Freemasons that had ever met. Two years later his brother, the Duke of Connaught, became Senior Grand Warden, and in 1886 he was made Provincial Grand Master for Sussex—the first time such an office had been held by a Prince of the Blood Royal.

When the Prince of Wales ascended the Throne in 1901 as King Edward VII, he resigned his Grand Mastership and became Protector of the Craft. He was intensely devoted to Freemasonry and wore a special Masonic ring, to be seen in his portrait by Fildes in Freemasons' Hall. His Majesty was still wearing it when he died in 1910.

He was succeeded as Grand Master by the Duke of Connaught, whose 38 years' reign was marked by the greatest success and prosperity of the Craft. These, in some difficult years, were largely due to the active interest taken by the Pro Grand Master, Lord Amphill, the Deputy G.M., Sir Frederick Halsey and the President of the Board of General Purposes, Sir Alfred Robbins, who was also the first Chairman of the Peace Memorial Committee.

Bicentenary of Grand Lodge, 1917.

This was duly celebrated in the middle of the First World War. Nearly 8,000 Freemasons then met at the Royal Albert Hall under the presidency of the Duke of Connaught, G.M. Even more Brethren attended the Masonic Peace Celebrations in the same building two years later, no fewer than 500 coming from overseas Jurisdictions and Districts and from Ireland and Scotland.

The Royal Masonic Hospital.

This extremely efficient and useful institution was first suggested in 1911, and the proposal was approved by Grand Lodge in 1913. During the First World War three Nursing Homes were maintained at different times for wounded soldiers (not necessarily Freemasons); these were situated in the Fulham Road and the Bishop of London's Palace at Fulham, London, and at Caversham, near Reading. After the War the old Chelsea Women's Hospital in Fulham Road was opened as a Freemasons' Nursing Home, the first patient, the wife of a Berkshire Mason, being admitted in June, 1920.

Its immense popularity and the fact that it could only accommodate 50 beds produced huge waiting lists, and it became clear that a much larger building was needed. Accordingly, as soon as funds permitted, a five acre site was acquired at Ravenscourt Park, and here was built at a cost of £335,000 the present four-storied structure which so admirably fulfils the purposes for which it was founded.

This beautiful building, equipped with every modern device, was opened in 1933 by King George V, who was accompanied by Queen Mary and gave permission for it to be called from

thenceforth the Royal Masonic Hospital. It has room for 180 patients and is normally practically self-supporting, but in 1951, when the number of patients (both in- and out-) had risen from 3,890 in 1938 to 9,740 and for the first time the Hospital was faced with a deficit, to the tune of £20,000, it became necessary to make a special—and highly successful—appeal to lodges.

Between 1940 and 1948 no fewer than 8,600 military patients were treated (again without distinction and without charge). The Hospital was not affected by the National Health Service Act, 1946, and retains its independent status.

In 1933 was also opened:-

The Masonic Peace Memorial, 1933.

This was the name given to the new Freemasons' Hall and Masonic Headquarters in Great Queen Street, which has many Masonic traditions, although some brethren wanted to see it situated in the Adelphi, which has none. The foundation ceremony was held in 1927 at the Royal Albert Hall, whence the Duke of Connaught laid the foundation stone by electrical contact.

The architects were Bros. H. V. Ashley and Winton Newman. Over the main entrance at the corner of Long Acre is a 150 foot tower (slightly higher than Nelson's Column). The Grand Temple on the first floor is 120 feet in length, 90 feet in breadth and 62 feet high, and in addition there are 17 temples for private lodges. There is a fine Library cum Museum, roughly four times as big as that in the former Hall.

The building was at first estimated to cost one million pounds, but this figure has been considerably exceeded; the sum needed was raised by an ingenious scheme whereby every lodge contributing an amount averaging ten guineas £ per member was declared a Hall Stone Lodge, while upon every Mason making that subscription was conferred a Hall Stone Jewel.

The Dedication Ceremony was impressive and was attended by distinguished representatives of every jurisdiction with which the United Grand Lodge is in communion, and there were present Masons from all over the world, literally from China to Peru.

Grand Masters, 1939-52.

When for health reasons the Duke of Connaught resigned in 1939 after a record period of 38 years, the Duke of Kent was installed in his stead by King George VIA who like his brother the Duke of Windsor (previous King Edward VIII) held the rank of Past Grand Master. Three years later the Duke of Kent died tragically on Active Service, and thus came to an end a memorable stretch of 68 years during which three Royal Grand Masters had ruled the Craft.

His successor, the Earl of Harewood, did not reign much longer, since he died in 1947. Again, the Duke of Devonshire, who was elected in his place and was installed early in 1948, died after only holding the office for three years.

The present Grand Master, the Earl of Scarbrough, was installed in November, 1951, in a notable ceremony, which was packed by Freemasons. It is a striking fact that Lord

Shuttleworth, who took his place as Junior Grand Warden, is a direct descendant of the third Grand Master, Dr. Desaguliers (see p.79), thus forging a Grand Lodge link 233 years long.

H.M. King George VI.

The death of this Royal Freemason on 6th February, 1952, was a severe blow to the Craft. His Majesty created the precedent of an English Sovereign's actively participating in Masonic ceremonies, and this before crowded assemblies. When on his accession he accepted (as mentioned above) the rank of P.G.M. he was ceremonially installed at the Albert Hall before an audience of Masons from all parts of the World.

Similarly he conducted in person the installation of three Grand Masters—the Duke of Kent at Olympia in July, 1939; the Earl of Harewood at Freemasons' Hall in June, 1943; and the Duke of Devonshire at the Royal Albert Hall in March, 1948. Only his last illness prevented him from installing the Earl of Scarbrough in November, 1951.

King George entered Freemasonry by way of the Navy Lodge, No. 2, in December, when he was Duke of York; in 1922 he was appointed Senior Grand Warden; two years later he was installed as Provincial G.M. for Middlesex, which office he retained until coming to the Throne in 1938.

He himself always regarded Freemasonry as one of the strongest influences on his life.

"Freemasonry in the Dock," 1951-2.

An attack on Freemasonry had been launched in the Pastoral Session of the Methodist Conference of 1927 by the Rev. C. Penney Hunt. It was not very successful, and the excellent and efficient Epworth Lodges, where many Methodist divines and laymen meet "on the level," continue to exercise a beneficial influence in several large centres of population.

It would be a fairly safe conjecture to assume that the great majority of English Freemasons belong to the Church of England, whether as merely "C. of E." (as the Army recruit who does not claim to belong to any "Fancy Religion" is conveniently labelled) or as ardent adherents. The Primate himself, moreover, is a Past Grand Chaplain while there are numerous devout priests who act as Chaplains of Grand Lodges and lodges. It came, therefore, as something of a shock and bolt from the blue when an attack was launched on the Order by a group of Anglican parsons.

The trouble started with an article in *Theology* (issued under the auspices of the Society for Promoting Christian Knowledge) in January, 1951; it was entitled "Should a Christian be a Freemason?" and was from the pen of the Rev. Walton Hannah, who answered his own question in the negative, pointing to the secret oaths and drastic penalties implicit in Freemasonry, accusing it of being Gnostic, declaring that the Order had been banned by the Roman Catholics and denounced by the Methodists and demanding that the Church should at least hold an inquiry.

There was a sequel in June, when the Church Assembly in annual session debated a motion tabled by the Rev. R. Creed Meredith, that a Commission be appointed to report on Mr. Hannah's article.

After stating that Freemasonry had been placed in the dock, Mr. Meredith defined the Order as “a brotherhood of princes, prelates and peers, and a great body of ordinary men It is a brotherhood which seeks after truth, encourages members to uphold one another in the highest moral principles and in strict honesty of purpose and integrity in all matters of business.” The attack had given pain and distress to hundreds of loyal Churchmen up and down the country.

The Rev. K. Healey said that if Freemasonry could attain a measure of reform from within, its efforts would be received with joy and sympathy. The Rev. C. E. Douglas stated that in the last 250 years Freemasonry had been one of the greatest factors in the building of modern civilization. “You cannot understand Freemasonry except in a lodge. Its real secret is fellowship.”

The Archbishop of York then rose; after stating that he was not a Freemason and had never been one, he said: “Freemasonry in this country has always avoided the anticlericalism which makes it offensive on the continent. It has never made any attack on Christianity and the Church.” Dr. Garbett then asked whom would the proposed Commission reassure? “I am reassured [turning to the Archbishop of Canterbury, who was presiding] by your Grace’s being a member of the Order and by the fact that a distinguished layman, Lord Scarbrough, is Grand Master of the Order “

The Assembly then rejected the motion with only one dissident, a result which the mover explained he welcomed and had hoped for.

Like Mr. Hunt before him, Mr. Hannah saw fit to expand his attack into book form, which was given some publicity, unfortunately, by the more sensation-loving press of the day. As in the case of all their predecessors—a too long and wearisome line stretching back to the days before the first Grand Lodge—the attack was quite unsuccessful.

The State of the English Craft, 1952.

Despite the foregoing attack Freemasonry has continued to progress and flourish. At the Quarterly Communications of Grand Lodge on the 5th June, 1952, it was reported that the total number of lodges under the English Constitution was then 6,748* of which 1,537 were in London, 4,156 in the provinces and 785 overseas. The Earl of Scarbrough, G.M., who presided and was supported by the Earl of Derby, his Deputy, and the ° Assistant Grand Master, Brigadier General W. H. V. Darell, reported on his recent visit to South Africa, which he said was the first that had ever been made by the Grand J Master of England in that capacity.

The Duke of Edinburgh.

The latest entry into the Craft by a member of the Royal Family took place in the Navy Lodge No. 2612, in which H.R.H. the Duke of Edinburgh was Initiated on the 5th December 1952.

This was the Lodge in which His Majesty King George VI., then Duke of York, was Initiated in 1919, and H.R.H. the Duke of Kent in 1928.

CHAPTER VIII

FREEMASONRY IN IRELAND

The Origins of Irish Masonry.

One of the traditional heroes of Celtic mythology was the Gobhan Saor, the “free smith,” of whom many legends are told. It is perhaps significant, as Lepper and Crossle point out, ** that “Saor” in the Irish tongue denotes both “ free “ and “a mason.” That the ancient Irish possessed able masons is proved by their famous round towers, some of which still stand

*Or more than ten times the number after the Act of Union in 1813 (See p.117).

**History of the Grand Lodge of Free and Accepted Masons of Ireland, Vol. 1. (Alas! the second volume has never been published. But see p.7). For much of the information in this Chapter the Authors are indebted to that erudite work.

after existing for well over a thousand years; some students have attributed the building of these towers to the Comacines (see p.12), but the theory is not very widely held today.

While there is a complete absence of any Irish counterpart of the English Old Charges, as described in Chapter III, we know that the gild system flourished at any rate from the 15th Century in the Sister Kingdom.

A Charter was granted to the Dublin Masons, in company with the Carpenters, Millers and Heliars (or Tylers) in 1508, and it is interesting to note that people who were not craftsmen or operative masons were accepted in the Gild. Although the Masons were few in number compared with the other craftsmen in the Gild, William Dougan, a Mason, was its Master in 1558-60.

Like the gild system, in all probability Freemasonry was imported from England.

Pre-Grand Lodge Freemasonry.

From 1602 to any rate 1818 there was a Freemason’s Stone, a well-known landmark in Dublin.

In Limerick a still more ancient relic exists and now forms one of the treasures of the Union Lodge, No. 13 (I.C.). This is the nearly 450 year old Baal’s Bridge Square, which was discovered in excavating the foundations of the bridge of that name over the River Shannon.

The wording on it runs:-

Upon the Level, By the Square

I will strive to live, With love and care.

This shows that Freemasonry was firmly established in Ireland in the early part of the 16th Century, and while we cannot be certain that it was then partly Speculative, yet it had already an ethical symbolism for its working tools.

The diary of the first Earl of Cork, who came to Ireland in 1588, shows that he had stones specially prepared in Bristol and thence shipped to Ireland, revealing an early connexion between the operative masons of the two countries. In later Speculative Freemasonry, as we know, the relationship between the Bristol working and that of the Irish Freemasons was so close that in 1793 (when no fraternal communication existed between the two Grand Lodges). a Cork brother who visited a Moderns' (or rather Traditioners') Lodge in Bristol could scarcely detect any difference in the ritual from that of his own lodge. It may easily have originated in the association of the operative masons over two hundred years before.

The first reference to a Speculative Masonic lodge occurs ' in 1688 and is in the form of a jeu d'esprit on the part of ' John Jones, a Bachelor of Arts at Trinity College, Dublin, which for several preceding years had been overrun by operative masons who were putting up new buildings. John Jones, a friend of Dean Swift, that year delivered the "Commencements harrangue," which contains the following passage (translated from the Latin) relating to an imaginary new college.

It was lately ordered that for the honour and dignity of the University there should be introduced a society of Freemasons, consisting of gentlemen, mechanics, porters (etc. etc.), who shall bind themselves by an oath never to reveal their no-secret, and to relieve whatsoever strolling distressed brethren they meet with, after the example of the fraternity of freemasons in and about Trinity College, by whom a collection was lately made for, and the purse of charity well stuffed for, a reduced brother.

The Lady Freemason.

The initiation of the Hon. Elizabeth St. Leger (afterwards the Hon. Mrs. Aldworth) in about 1710, which is now generally accepted as authentic, makes an interesting story.

According to the most reliable account* this lady, who was the daughter of the 1st Viscount Doneraile, had fallen asleep one afternoon in her father's library. When she awoke, she sensed that something important was going forward in the large adjoining room. Although she knew that her father was wont to hold lodge meetings in the house, she was unaware that one was to take place that evening. Some repairs were being made in the house and bricks between the two rooms had been loosely replaced, making it easy for Elizabeth to remove one or two and thus get a clear view of the initiation that was being performed next door.

At first her curiosity held her spellbound; it was not until the solemn responsibilities undertaken by the candidate were reached that she realized the seriousness of her action. Now she longed only to flee and rushed out into the hall, where she found her escape cut off by the Tyler, who happened to be the family butler. She thereupon screamed and fainted; the butler-tyler's loyalties were divided between his young mistress and his Lodge; the latter prevailed and he entered to bring out Elizabeth's father and brothers, who, when she was restored to consciousness, learnt what had happened.

They then retired into the Lodge-room and anxiously considered what had best be done. The only course seemed to them to initiate in turn the fair eavesdropper, and with her consent this was done.

Elizabeth became a patroness of the Craft and a subscriber to Dr. Dassigny's famous Impartial Enquiry (see p.148). After her death in 1773 the memory of "our sister Aldworth" was toasted by the Freemasons of Ireland. Her Masonic apron exists to this day. The General, who in 1776 instituted the St. Leger Stakes, run at Doncaster, was her cousin.

There have been one or two other instances, more or less

- By Brother Edward Conder, A.Q.C., 1895, p.16.

well authenticated, of women admitted into Freemasonry—one in England (d. 1802), one in the United States (b. 1815) and one in Hungary (b. 1833, init. 1875). As a result of the last case numerous expulsions and suspensions were ordered by the Grand Orient of Hungary, who promptly declared the admission of the Countess in question to be void.

"A Letter from the Grand Mistress," 1724.

The first Masonic pamphlet, entitled *A Letter from the Grand Mistress of the Female Freemasons* was published in Dublin in 1724. This skit, of which only one original copy is known to exist, but which has been extensively reprinted, was believed by that great authority, Dr. Chetwoode Crawley, to have been from the pen of Dean Swift himself, but this authorship was frowned upon by Brother Heron Lepper, who regarded the pamphlet as altogether lacking the weight of the Master's style and as more resembling a catchpenny parody.

Be that as it may, since a second edition was called for in 1731, this publication provides evidence of the interest in and popularity of the Craft in Ireland in the seventeen-twenties. These are evinced also by the wide sales in Dublin and Cork of Anderson's Constitutions of 1723.

Beginnings of Grand Lodge, 1725.

The exact year of the formation of the Irish Grand Lodge—the second oldest in the World—unfortunately cannot be determined, since none of its official records exists prior to 1760. Some scholars put it at 1723 or 1724, but the generally recognised date is 1725 and that year was accepted for the Bicentenary Celebrations of 1925.

It is to a newspaper account—the first to mention an Irish Grand Lodge—that the ascribed year is due. On Saturday, 26th June, 1725, The Dublin Weekly Journal contained an informed and lively account of a meeting of the Grand Lodge at the KingInns, Dublin, on St. John's Day, two days before, when "they proceeded to the election of a *new* Grand Master," * who was Richard, 1st Earl of Rosse.

Six lodges of "Gentlemen Freemasons" (all, probably of Dublin) were represented, of which the present Nos. 2 & 6 still exist today; in addition to those representatives, consisting of all the Masters and Wardens, there were numerous "Private Brothers" in attendance, who were not present at the Grand Lodge ceremonies and did not vote at the election of the G.M. and the G. Wardens. Two things are noteworthy; first that the Grand Officers, except the D.G.M., the

Hon. Humphrey Butler, were directly elected and not nominated by the G.M. as in England; and secondly that this meeting affords the first recorded occasion of a public Masonic procession by coach, the second being on the installation of the Duke of Norfolk as G.M. of England in 1730.

The Earl of Rosse, G.M., 1725 and 1730.

This nobleman, who was noted for his wit and wild habits, was 29 when he was first elected Grand Master. He is said to have inherited nearly a million pounds from his grandmother, the great Duchess of Tyrconnel. His Dublin town-home was on the site of the present Freemasons' Hall. He died in 1741.

He was undoubtedly G.M. again in 1730 and it is quite likely that he held his Grand Office throughout. On the other hand, the Grand Mastership may have been occupied during one or more of those years by Lord Southwell, who was referred to in the London press of 1732 as "late Grand Master of Ireland" and next year was installed as proxy for the Earl of Strathmore, Grand Master of England. At any rate the years from 1725 to 1729 were dark and desolate ones for Ireland, other than Munster,

*The italics are ours; the words "new Grand Master" seem to indicate that Grand Lodge had already been in existence for at least a year.

and very little is heard of Freemasonry during that period.

Thomas Griffith, G. Secretary, 1725-32.

This first Irish Grand Secretary had a colourful personality. He was apt to mock his own small stature in his play-bills, as thus:—

"The part of Alexander the Great is to be played by little Griffith." We first hear of him Masonically in the Dublin Weekly Journal already quoted, where it was reported that after the banquet following the installation of the Earl of Rosse the members of Grand Lodge and other Brethren: "all went to the Play, with their Aprons, &c . . . Mr. Griffith the Player, who is a Brother, sung the Free Mason's Apprentices Song, the Grand Master and the whole Brotherhood joyning in the Chorus."

The words of this very familiar song may well have been written by Brother Griffith, who was a poet as well as actor: the music, although attributed by Anderson to "Dr. Birkhead, Deceased," is almost certainly Irish.

Lord Southwell (G.M., 1743 and probably also during this period) gave him the official appointment of Tide Waiter (or Customs Officer) and as such it was his duty to keep an eye on the comings and goings of the "Wild Geese" and other Jacobite sympathisers, of whom Lord Rosse was rumoured to be one.

It was the custom of the Irish Grand Lodge (like the English) at this time to patronize the theatre officially (particularly in the cause of charity), but one occasion on which they did so landed poor Brother Griffith in trouble, for in 1734 he chose Wycherley's *The Country Wife* for his benefit performance. According to the Dublin Evening Post the Grand Lodge

considered this a “great and public Affront in chusing so vile and obscene a play for their Entertainment.”

He was later forgiven his trespass. Masonic historians find it less easy to forgive him his failure to record or preserve the Minutes of Grand Lodge.

Minutes are, however, fortunately available for:—

The Grand Lodge of Munster, 1726-33.

These are mixed with records of the transactions of Lodge No. 1 of Cork, a “time immemorial” Lodge. There is every indication that the Grand Lodge was already in existence at the time of the first entry in 1726, which records the election of the Hon. James O’Bryen, a brother of the 4th Earl of Inchiquin, G.M. of England in 1727, as G.M. and of Springett Penn, a grandson of the famous Quaker, William Penn, as his Deputy.

Grand Master O’Bryen continued in office until 1730, in which year, too, Springett Penn died at the early age of 29. The latter is perhaps best remembered for having added the following verse to the celebrated “Entered Apprentices’ Song”:-

“We’re true and sincere,
And just to the Fair,
Who will trust us on ev’ry occasion;
No mortal can more
The ladies adore
Than a Free and Accepted Mason.”

Although applications for warrants from Brethren in Waterford and Clonmel are recorded, there is no mention of any lodge’s having actually been constituted by the Grand Lodge of Munster. Since, however, General Regulations were formulated by it in 1728, there must have been local lodges acknowledging its jurisdiction.

With the installation as Grand Master of Munster in 1731 of that great Mason, Lord Kingston, who was already Grand Master of Ireland—he had already been G.M. of England in 1729—the Grand Lodge of Munster really became extinct, although efforts to preserve its independence persevered until 1733.

Irish Warrants.

In 1727 the present Lodge No. 2 of Dublin and other ancient Irish Lodges came under the jurisdiction of Grand Lodge, although their warrants were not issued until five years later.

In 1730 John Pennell, who was to succeed Griffith as G. Secretary two years later, published his Constitutions - “for the use of the Lodges” of Ireland. This volume is partly, but not exclusively, based on Anderson.

The oldest Grand Lodge warrant in the world, that now held by Lodge No. 1, Cork, was issued in 1731 to a Lodge r at Mitchelstown, Co. Cork, most probably for the household of Lord Kinston. This vellum document ante-dated by 23 years the first Warrant known to have

been issued by the G.L. of England. In fact the practice of issuing Lodge warrants, now adopted by every Grand Lodge in the world, certainly started with the Grand Lodge of Ireland.

Thomas Griffith in 1731 inserted a notice in the Dublin press ordering that all lodges in Ireland without a warrant under the hand and seal of Lord Kingston or of Lord Nettervill, the Deputy G.M., must immediately “take out true and perfect Warrants and pay the Fees for the same, or they will not be deem’d true Lodges.” A similar notice was issued by John Baldwin, the Secretary in 1750, this time stating that all lodges which failed to apply would be “proceeded against as Rebel Masons.”

Ulster in particular had numerous lodges of “non-regular” or “hedge Masons” which had never taken out a warrant, while Belfast itself had no regular lodge until 1748. Most of the Munster lodges came in from the beginning of the amalgamation, but the premier Lodge of Ireland, the present No. 1 of Cork, remained (with immunity) without a warrant until 1761. When it did apply for one, however, it set an example that was generally copied, so that Ireland can now show no example of a “time immemorial” lodge working without a warrant, whereas there are three in England, the three surviving Old Lodges.

The difficulty was for Grand Lodge to induce its nominally submissive lodges to acknowledge its authority, especially those at a distance from Dublin; in the early days, even when they had obtained warrants, many lodges would calmly continue working for years without again getting into contact with Grand Lodge. In 1750 and again in 1759 Edward Spratt and John Calder, the respective Grand Secretaries in those years, found it necessary to remind lodges through the press that it would be as well to discharge their dues and make returns of their members.

Apart from “Private Lodges” such as that at Mitchelstown (supra) and Military Lodges of the British Army, to which the Grand Lodge of Ireland issued the first ambulatory warrants, all lodge meetings were held in taverns, as in England. There was one other exception—from 1754 to 1801 there was a warranted lodge of debtor Masons confined in the Dublin Marshalsea.

Differences from English Working.

By 1760 at latest the Irish ritual had assumed the form still in use today.

For as long a period as till 1875 Irish Lodges always installed their Masters on two occasions each year, the two days of St. John. Since that year there has been only one installation a year, but on a fixed time and not as arranged by each lodge.

The beautiful Chair degree has always been practised in Ireland, whereas it was largely dropped by most Modern lodges in England and was only fully re-adopted in 1813.

Again, in Ireland all the lodge officers are elected by the Master Masons, while in England all but the Treasurer are appointed by the W.M. Moreover, the office of Deacon has existed in Ireland since 1726 at the latest.

Finally traces of Christianity have persisted in Irish Freemasonry, and Christian forms of prayer are printed in the Book of Constitutions for use when no brother is present to whom they could be offensive; the Lord’s Prayer is often used as part of the ordinary Craft ritual.

The Earl of Middlesex, Carolus Sackville Magister.

Eldest son of the Duke of Dorset, who had been appointed Viceroy in 1730, this nobleman founded a Lodge in Florence in 1733, when he was 22 years of age, from which it may be deduced that he was an Irish Freemason, since he was too young then to have been initiated in England.* A finely designed medal was struck to commemorate his mastership, and by his express desire it gave as his only title Carolus Sackville Magister Florentinus.

Irish Charity Founded, 1738.

In 1739 under the rule of Viscount Mountjoy, who as Earl of Blesington was to be first noble Grand Master of the Antients in England (see p.99), were drawn up the Regulations of the Committee of Charity, which had come into being the year before; individual lodges had always been generous in affording relief. Lodge Certificates must have been in existence at this time, since the Regulations imply the production of such a document** by any applicant for relief.

In 1777 a Lottery Scheme was started from which the promoters hoped to net a profit of £1,767. They were, however, over-optimistic, since tickets were sold but it was found difficult to collect the sums due, hence the receipts

- In 1741 Ireland copied England in using the earliest age on admission at 23, reverting with her to 21 in 1813.

** The earliest Certificate in the world still in existence today occurs in the 1754 Minutes of the St. John Lodge, Lurgan, 7o. 134.

amounted to less than the advertised prize money. The latter had to be paid pro rata, causing much heart burning among the winners.

Despite this set-back Grand Lodge and the lodges were able to give succour to all their own Brethren needing relief and what is more to help distressed Brethren from Turkey, Algeria and Morocco, as well as prisoners of war in France.

The Charity funds were often replenished by means of theatrical performances, and the great Sarah Siddons herself subscribed five guineas to the Masonic Female Orphan School in 1802. The idea of this school was started in 1792 by some Brethren who had been inspired by the English project of the Chevalier Ruspini (see p.111). They came mainly from the Royal Arch Lodge 15/190, Dublin. To start with, the children were not housed or fed by the sponsoring Society, which merely paid for their education in a modest way.

In 1799 the scheme was adopted by Grand Lodge, a Committee of which took over the management of the school from Lodge No. 190 in 1800. At this time many of the children educated there were brought up as Catholics.

A Disputed Election, 1740.

A curious incident happened in this year. Grand Secretary Spratt in his Constitutions of 1751 (the historical side of which has, however, been found to be sometimes astonishingly inaccurate) states that, on the resignation of Viscount Mountjoy, of three nominees Viscount Doneraile, a nephew of the Lady Freemason, was unanimously elected G.M., and this is

confirmed in Faulkner's Dublin Journal of the 1st July, 1740, but a rival advertisement in the same issue announces the installation of the Earl of Anglesey, and each notice mentions a different Grand Secretary. Whatever the trouble, the matter was adjusted the following year, when Lord Tullamore, the third nominee, was installed in the presence of Lord Mountjoy.

This incident may have deterred noble candidates from coming forward for the Grand Mastership; in 1745 Lord Allen died suddenly during his term of office as a result of being wounded by some drunken dragoons in the streets of Dublin and it became necessary for the veteran Lord Kingston to step into the breach for the ensuing two years.

The "Impartial Enquiry," 1744.

In that year was published A Serious and Impartial Enquiry into the Cause of the Present Decay of Free-Masonry in the Kingdom of Ireland, by Dr. Fifield Dassigny. This book, which was bound up with the first edition of Spratt's Book of Constitutions, contains the earliest but one known reference to the Royal Arch in a passage which starts as follows: "I am informed in that city [York] is held an assembly of Master Masons under the title of Royal Arch Masons." Again, complaining of the poor quality of some of the Brethren of his time, the author made a suggestion which 24 years later Grand Lodge put into practice when it set up County Committees of Inspection. These were the forerunners of the Provincial Grand Lodges.

The Grand Master's Lodge Formed, 1749.

This highly privileged Lodge, which continues at the head of the list without a number, was founded by Lord Kingsborough, then Grand Master, and a number of Grand Officers and distinguished Brethren "to consult the Good of the Craft and, as far as in their Power lies, promote the welfare of the Fraternity in general." It was at once directed by Grand Lodge that the new Lodge should be known as the Grand Master's and that any member who visited Grand Lodge should "take place of every other Lodge on the Registry ... of this Kingdom." Up to 1837 every Master Mason raised in the G.M.L. had a vote in the Grand Lodge and up to 1856 the Lodge had the right of recommending the names of new Grand Officers, their advice being almost always taken.

Grand Secretary and his Deputy.

The Grand Secretary was disqualified throughout the 18th Century from voting for Grand Officers, although from 1767 onwards his duties and emoluments (which tended to increase considerably) were both taken over by the Deputy Grand Secretary.

John Calder succeeded Edward Spratt as G.S. in 1757, but ten years later we find him suddenly becoming unpopular with the G.M. Lodge and reverting to Deputy—a post which had not been filled since 1743. Brother Calder was succeeded in 1768 by Thomas Corker, who held the office for the next thirty years. It was abolished in 1923.

Provincial Grand Masters.

The first of these was appointed as Provincial Deputy Grand Master for Munster in 1754. He was authorized to “receive all Chanty Contributions and regulate all Matters and Affairs relative to the Craft, in as full and ample Manner as the Necessity of the Business requires,” and a few weeks later we find Brother John Reilly, the appointee, busy at work constituting a Lodge at Mallow, No. 253, which number was oddly enough also issued to the “True Blue” Lodge of Carrickfergus, Co. Antrim, constituted on the same day at the other end of Ireland.

A Deputy Provincial G.M. for Ulster (possibly not the first) was similarly appointed in 1768 and one for Connaught in 1776. Provincial (Deputy) Grand Masters have always been appointed solely by the G.M.

In 1790 the Prov. G.M. of Munster was rebuked for improperly suspending the Warrant of Lodge No. 212 without consulting G.L., and next year he was removed from office for insulting the W.M. of No. 44.

In the thirties of next Century the organization of Provincial Grand Lodges was, as we shall see, taken in hand, a code of Regulations having been adopted in 1829.

The Wesleys and the Wellesleys.

These two distinguished families are really of one and the same Anglo-Irish stock.

It was for some time believed that the Rev. John Wesley, the famous founder of Methodism, was a Mason, the supposition being based on an entry in the Lodge-book of the Union Lodge of Downpatrick, which records the entering and raising of an initiate of that name on the 3rd October, 1788. But this must have been another John Wesley, for although (by a coincidence) the religious pioneer’s Journals show him to have visited Downpatrick in the course of his multitudinous travels in June of that year, yet they also prove that during the whole of the first week in October he was journeying in Norfolk.

On the other hand, his ne’pew, Samuel Wesley, the celebrated hymn writer, was undoubtedly admitted by the Lodge of Antiquity, then No. 1 (B.C.) and he rose to the high rank of Grand Organist in the Moderns’ Grand Lodge. In 1813 he composed and conducted a Grand Anthem for Freemasons in honour of the Union. A few years after he composed a Grand Mass for Pope Pius VI, while he also wrote the music of a complete set of Matins and Evensong which are still favourites in the Church of England. It does not fall to everyone to receive the commendations of the Grand Lodge of Freemasons, the Roman Church and the Church of England.

The Duke of Wellington was also certainly a Freemason, having been initiated in 1790 in the family Lodge, No. 494 of Trim, as “A. Wesley” and continuing as a subscribing member until 1795, when he left Trim for his Indian campaign. The Duke admitted this in 1838 when Dublin Lodge No. 2, which had acquired the Trim Warrant, sought his permission to call itself by his name. Curiously enough, however, in 1851, at the end of his life, when pestered by an importunate correspondent, the Duke denied any “recollection of having been admitted a Freemason.”

His almost equally famous elder brother, the 1st Marquess of Wellesley, was elected Grand Master of Ireland in 1782, as had been their father, Garret Wesley, Lord Mornington, before him.

Lord Donougmore, G.M., 1789-1813.

The new era begun by the installation of this brilliant and beloved young nobleman was one of exceptional difficulties for the Irish Grand Lodge and of intense and successful efforts on the part of the G.M. to cope with them. It also marked the peak of Irish Freemasonry's influence, there being scarcely a village that had not its meeting of Masons. Lord Donougmore, who was the first G.M. of Ireland to hold office for more than a year or two, made it a practice to travel extensively throughout the Provinces, popularizing the Order and reconciling its differences.

The first of his problems was connected with the French Revolution, which caused political feeling to run high in Ireland. In particular the Society of United Irishmen, whose influence was strongest in the North, had been barred from meeting as an open political organization: they took refuge in their Masonic lodges, some of which were unwise enough to publish resolutions of a political character, whereupon Grand Lodge sent out in 1793 a circular letter, which lays down the true law so clearly that one paragraph merits quotation here:—

FREE MASONS have sufficient opportunities of expressing their Religious and Political Opinions in other Societies and in other Capacities, and should not, under any pretence whatsoever, suffer such Topics to invade the sacred retirement of a LODGE, which is peculiarly appropriated to improve Moral Duties—correct Human Frailties,—and inculcate Social Happiness.

Another great problem that confronted Lord Donoughmore towards the end of his reign and taxed all his gifts of reconciliation was the Seton Breakaway, the story of which will shortly be told.

Throughout his career this worthy Grand Master proved a doughty champion of the cause of Catholic Emancipation. The outbreak of the Revolutionary War of 1793 roused his martial ardour into raising a Regiment called the Masonic, or Royal Irish, Volunteers.

The First Masonic Journal.

In 1792 was started the first Masonic journal in the British Isles, the monthly Sentimental and Masonic Magazine of Dublin. It ran for three years, after which its place was taken by the Freemason's Journal: or Pasley's Universal Intelligence, which appeared twice a week.

The Seton Breakaway.

The story of this discreditable episode, which culminated in a violent struggle between two rival parties in Grand Lodge and eventually in the (temporary) formation of a separate Grand Lodge in Ulster, can be told quite simply.

In 1801 Darcy Irvine, the Grand Secretary, had appointed as his Deputy his friend, Alexander Seton an able and energetic but dishonest Barrister. This Seton was the villain of the

piece. As soon as he was appointed, he went to the house of his predecessor and carried off a “hackney coach full” of books, MSS. and other articles belonging to Grand Lodge some of which have never since been recovered.

Disappointed at not receiving the additional emoluments of Deputy Grand Treasurer, which his predecessor for thirty years, Thomas Corker, had enjoyed for many of them, he recouped himself by pocketing some of the lodge dues paid to him, and by re-issuing lapsed warrant numbers for a consideration, to the dismay of old lodges which found their seniority thus menaced.

Scurrilous anonymous pamphlets, aimed against the Grand Treasurer, John Boardman, and his newly appointed Deputy, now began to fly about in an effort to secure the support of the lodges and particularly those of Ulster (which had certain legitimate grievances) for the Seton party.

In 1806 Alexander Seton, who had horsewhipped the G.T. outside the Grand Lodge Room, was dismissed from his office by a new Grand Secretary, and battle was joined. For the next twenty months a state of chaos prevailed with two masonic bodies in Dublin each claiming to be the Grand Lodge. In 1807 the true Grand Lodge, which had been ousted by the opposition faction from their premises in Tailors’ Hall, expelled Seton from Masonry and they were encouraged by receiving the support of the Antients’ Grand Lodge in England.

At length, in 1808, the G.M., Lord Donoughmore intervened, calling a meeting of both sides, and a reconciliation followed. On Seton’s undertaking to hand over the books, to recover which a Chancery action had been started, his expulsion was on the motion of the G.M. himself unanimously revoked. But he refused to return the more recent books (which would have exposed his own misfeasances) and the revocation was cancelled.

The Grand East of Ulster, 1808-14.

Meanwhile opposition in Ulster was far from dead, and the representatives of 311 lodges (62 from Belfast district and 72 from Armagh) met at Dungannon, where they set up a Grand Lodge under the above title, with Col. W. Irvine as its first G.M. and Seton as Deputy G.S. It was to last for six years. Four at least of the Belfast lodges, however, throughout the trouble remained faithful to the Dublin Grand Lodge; it further received the support of the Grand Lodge of Scotland (which might perhaps have been thought likely to back its Ulster Brethren) and the Moderns’ Grand Lodge of England, which for fifty years had been cut off from fraternal intercourse with Ireland. Both assurances came from the pen of Lord Moira (see pp. 113 and 182).

The Grand East proceeded to elect officers without asking their consent, as for instance, as their second G.M. the Earl of Belmore, who was already serving as J.G.W. of the G.L. of Ireland, and as S.G.W. Lord Blayney, (grandson of the “Traditioner” G.M. of England, 1764—see p.105), who resigned when he found it was not a Provincial Grand Lodge under the G.L. of Ireland, but was nevertheless reelected.

By 1810 the tide had already begun to turn against the upstart Grand Lodge and 37 Belfast lodges reverted to their rightful allegiance, while the Armagh Committee passed an anti-Seton resolution.

In 1811 the Grand East moved to Belfast. Twenty-two lodges in County Tyrone—Seton's own county—had passed over to the Grand Lodge, which now felt strong enough to assert its authority, issuing a threat to "suspend or cancell all Lodges and expell all Masons persisting in rebellious defiance." The following year Seton's own adherents seem to have become suspicious of his ways, for all Grand East subscriptions were ordered to be paid to the Grand Treasurer.

By 1813 the revolt had been thoroughly trounced. The protracted lawsuit came to an end with a judgment against Seton, and lodges and Masons were tumbling over each other to make their submission to Grand Lodge. The last meeting of the Grand East took place in 1814; Seton himself survived in obscurity until 1844.

Ahiman Rezon, 1804.

Editions of Laurence Dermott's quaintly named work (see p.98) had been published in Dublin since 1760. In 1804 Bro. Downes, printer to G.L., published under this title the first official Irish Book of Constitutions, embodying laws that had been added since 1768 and a valuable list of lodges. The third edition, published in 1817, formed the basis of all subsequent Books of Constitutions. The title was retained until the edition of 1858.

Daniel O'Connell.

This famous Irish Statesman was not only Master of Lodge No. 189, Dublin, in which he had been initiated in 1799, and affiliated to the well-known No. 13, Limerick, but also acted as Counsel for Grand Lodge in the litigation over Seton already mentioned.

At this time Pope Clement's *Bull In Eminenti* (1738) was ignored in Ireland, in which at the beginning of the 19th Century the Roman Catholic Freemasons far outnumbered the Protestant. The tightening up of the ban, however, by the priests resulted in a great decline in the number of lodges and accounted for the resignation of Daniel O'Connell.

In 1837, when taunted by political opponents with still being a member of the Order, he stated in *The Pilot* that many years before he had unequivocally renounced Freemasonry, urging as his objections to it the tendency to counteract the exertions of the temperance societies and "the wanton and multiplied taking of oaths."

The Duke of Leinster, G.M., 1813-74.

In 1813 (the year of the Union of the two English Grand Lodges and two years before the Battle of Waterloo) the oft-expressed wish of the Earl of Donoughmore to retire was at last allowed to take effect, the young Duke of Leinster whom he had proposed as his successor being duly elected in his stead.

Although he did not often attend meetings of G.L. during the sixty years of his reign, the Duke was no mere figurehead, and he was ably served by John Fowler first as D.G.M. from 1818 to 1824 and then as D.G.S. from 1827 till his death in 1856.

The Duke's term of office was mainly a period of organization and progressive legislation, and although during this time the Craft suffered a considerable decline in numbers owing to the

withdrawal of the Roman Catholics, the temporary banning of Masonic meetings in 1823 (see below) and the economic state of the country—as witness the enormous volume of immigration to the United States between 1840 and 1860—yet he left Irish Freemasonry in a sounder and healthier condition than it had ever experienced previously.

Grand Lodge of Instruction.

John Fowler in 1814 presided over a meeting held in his Dublin house to standardize the Irish ritual, and six years later Grand Lodge sanctioned the formation of a Lodge of Instruction, which was the direct ancestor of the present Grand Lodge of Instruction, warranted in 1860.

The International Compact, 1814.

At the end of 1814 the Duke of Leinster, accompanied (at the special request of Grand Lodge) by the Earl of Donoughmore, met the Grand Masters of Scotland and the United Grand Lodge of England at the Freemasons' Hall in London, in order to ascertain “that the three Grand Lodges were perfectly in unison in all the great and essential points of the Mystery and Craft.” The outcome was the signing of the International Compact.

Trouble in Munster, 1814-28.

A Brother Miles Edwards, who called himself “Deputy Provincial Grand Secretary “ and seems to have been a sort of Munster Seton, told a number of lodges that they were “exonerated from all demands of the National Grand Lodge” and himself collected dues and arrears from Cork Lodges on behalf of the “Grand Lodge of Munster.”

The revolt was even less successful than had been that in Ulster six years before. Grand Lodge promptly gave credit to the lodges for any payments and called on Edwards to furnish an account of them. The movement thus collapsed ignominiously.

In 1819, however, the Provincial G.L. of Munster protested to the Grand Lodge against the erasure of certain old Lodges, such as No. 28 of Cork and No. 31, Kinsale, and refused to recognise a lapsed Warrant, No. 125, which had been re-issued to a new Lodge at Ballincolig. Grand Lodge was patient, and in 1823 several of the rebellious lodges submitted, including No. 3 of Cork, but it was not until 1828 that No. 1, Cork, which had been placed on the list of erased warrants two years before, made its peace and was re-instated.

A New Form of Warrant, 1817.

The original form of Irish Warrant, which had remained unchanged since 1732, had conferred upon lodges an absolute grant without providing for any power of revocation. The 1817 version, on the other hand, is a grant “quamdiu se bene gesserint”—during good behaviour.

Freemasonry Stops Working, 1823.

Ireland at this time was full of secret societies, religious and political; we need only mention the Orangemen and the Ribbonmen. It was against these, rather than the Freemasons, that the Unlawful Oaths in Ireland Act, 1823, was directed, but no express exemption was made, as had been arranged in the case of the Unlawful Societies Act of 1799 (see p.113), and after carefully considering the matter Grand Lodge called on all lodges throughout the country to cease meeting. This was loyally carried out, but the Duke of Leinster and Grand Lodge were not willing to lie down under the interdict, and a widely signed Petition was presented to the United Kingdom House of Commons.

This pointed out that “the Freemasons have from time immemorial existed as a charitable, benevolent and peaceable institution, disclaiming all religious or political differences,” which they were not even allowed to discuss in lodge; that the King and all the male members of his family had been enrolled among their members; and that they had been exempted from the provisions of the Unlawful Societies Act. They therefore prayed for similar exemption. Ten months later the Duke of Leinster was able to announce that the Government had declared that in framing the Act they had not contemplated Freemasonry.

This was satisfactory, but unfortunately many country lodges, having obeyed Grand Lodge’s ban, never met again, to the great loss of the Craft. Further, from this time dates the increased hostility of the Roman Church, which before had looked on Freemasonry as the lesser of two evils, as compared with the other secret societies.

Provincial Grand Lodges.

We have already seen that a Provincial Grand Lodge was working in Munster in 1819. In 1829 Grand Lodge decided to extend this system throughout their jurisdiction, the Provincial Grand Lodges thus formed taking the place of the County Committees of Inspection, which had existed with similar functions since 1790.

The first Prov. G.L. to be constituted as a result of this decision was that of Cary and Dunluce (N. Antrim), formed in 1834 with the R.W. Rev. Walter Mant as Prov. G.M. Similarly a Belfast Prov. G.L. was set up two years later with the Marquis of Donegal as Prov. G.M., and others followed shortly afterwards.

There was a final arrangement of the Masonic provinces, covering all Ireland and continuing to the present day, in 1868.

Irish Freemasonry Overseas.

Ireland had the honour of sponsoring the Mother Lodge of Australia. This was in 1820, when a warrant was granted to some citizens of Sydney who had been initiated by an Irish Military Lodge, No. 218, held in the 48th Foot (Northamptonshire Regt.). A warrant had already been applied for by the South Wales Corps over twenty years before, but had not then been granted. The first Lodge in New Zealand was also founded by the Grand Lodge of Ireland and is still on the Irish Register.

About the same time (1800) a Provincial Grand Lodge was established in Barbado’s, which flourished for many years but ultimately transferred its allegiance to the English Constitution.

The “Higher Degrees.”

The Royal Arch was established in Ireland not later than 1743, since in a newspaper of that year we read of “the Royal Arch carried by two excellent Masons” as part of a St. John’s Day Procession at Youghal - this forming the earliest printed reference to the Degree. Other popular degrees were Knight Templarism, which probably originated in Ireland and is first heard of there in 1765, and the Prince Mason degree, introduced in 1782.

In 1779 some Irish Freemasons turned to Mother Kilwinning. Lodge of Scotland (see p.177), whose Grand Master, the Earl of Eglison, issued a Warrant to “the Kilwinning High Templar Lodge,” Dublin, and on the strength of this arose Grand Encampment of Ireland, which warranted over fifty encampments—despite the fact that Mother Kilwinning itself later declared that it never worked any other than the first three degrees.

All of the above “higher degrees “ were commonly worked in Craft lodges without special authority, and Grand Lodge’s attempts to control them were resented, indeed they formed one of the causes of the Ulster revolt (see above).

In 1829, however, on the initiative of John Fowler, a Grand Chapter was set up to govern the Royal Arch, while in 1836 were established a Supreme Grand Encampment to control the degrees of Knights Templars, Knights of Malta and Knights of the Sword or Red Cross Masons, and a Council of Rites to rule over the other Additional Degrees.

Military Lodges.

As related in the Chapter on Freemasonry in the Forces, the G.L. of Ireland was the first to issue ambulatory warrants to regiments of the British Army, and “in all the great campaigns which extended throughout the British Empire in the 18th Century somewhere among the baggage of the army there was sure to be a Lodge chest containing an Irish warrant.” (Lepper and Crossle, op cit.) In 1768 Army Lodges were exempted from payment of annual dues, but in 1813 they came forward voluntarily with an offer to pay 10s. 10d. each while serving in the British Isles, and this offer was accepted.

Later, in 1825, they were subjected to the same dues as other lodges.

After the Battle of Waterloo the Military Lodges began to die out, although there are five still working under the Irish Constitution,* and in 1932 the Grand Lodge actually met on English Soil under Lord Donoughmore in person

- These are the 1st King’s Dragoon Guards, No. 571 (1923): the 417th Royal Dragoon Guards, No. 295 (1758): the 5th Royal Inbiskilling Dragoon Guards, No. 570 (1788): the 8th King’s Royal Irish Hussars, No. 646 (1932) and the Worcestershire Regiment, No. 322 (1769). At the present time an attempt is being made to revive the dormant lodge in the Duke of Cornwall’s Light Infantry, No. 227. (see p.195).

for the constitution of Leswarree Lodge, No. 646, in the 8th King’s Royal Irish Hussars. This took place at Farnborough.

In 1938 the Lodge Glittering Star, No. 322 (Worcestershire Regiment) held a meeting in the Tower of London, the only Lodge ever to do so.

The Irish Charities.

We have already mentioned on p.147 the foundation of the Female Orphan School, which was provided with a home in Charlemont Street, Dublin, by John Boardman, the Grand Treasurer (1791-1813) whom Seton saw fit to horsewhip. After various moves the present school was built in 1880 at Balls-bridge, where it now accommodates 100 pupils.

The Girls' School had been in existence for nearly a quarter of a century before similar provision was made for the sons of deceased Masons. After subscriptions had been received for this purpose, a start was made in 1869 by placing four orphans in a suitable school. Three years later the number had increased to fifteen. In 1878 the •βiivernirs bought Adelaide Hall, which was used for the first separate Masonic boys' school until 1915, when a far better site was found at Richview, where the present school stands. £10,000 was quickly subscribed for converting and adding to the building.

Both Girls' and Boys' Schools are now very efficiently serving the Country's educational requirements.

Freemasons' Hall Built, 1865.

The Dublin Masonic Hall Company of Ireland (Ltd.) which was formed by Grand Lodge with a capital of £8,000, bought 17 & 18, Molesworth Street., the Duke of Leinster contributing £200 towards the purchase of a third house.

On this site was erected the present Freemasons' Hall, 73 feet high, the lower part of the front elevation being of the Doric Order, the centre of the Ionic and the upper of the Corinthian.

Grand Lodge took over the Hall from the Company in 1869 and thirty years later became sole owners, having paid off all debentures. As already mentioned on page 141, the Hall stands on the site of the town house of the first recorded Grand Master.

The Dukes of Abercorn, G.Ms., 1874-1913.

After his 61 years' reign, a record for any Grand Master—the Duke of Leinster was succeeded by the Duke of Abercorn, who continued in office until 1885, when his son ruled in his stead. During this time Irish Freemasonry made good progress and the number of lodges increased steadily.

In 1877 Grand Lodge broke with the Grand Orient of France (being the first Grand Lodge to do so) on the French Freemasons' discarding the Volume of the Sacred Law.

The Victoria Jubilee Masonic Annuity Fund Founded, 1887.

The third Charity was begun by a young doctor, Bro. Joseph Graham Burne, who on the death of an old patient in a Dublin Poor Law Hospital had found a M.M. certificate under his piles. The old man had made no attempt to trade on his membership. Bro. Burne vowed then

that, so far as he could help it no Brother should ever be buried in a pauper's grave. He was assisted by members of Lodge No. 250, and at present there are 260 old brethren and widows in receipt of modest annuities,, In 1901 Bro. J. G. Burne installed his son as Master of Lodge No. 2, his own father, Bro. John Burne being present.

The Golden Jubilee of the Fund was marked in 1937 by a service in St. Patrick's Cathedral.

There are a number of Provincial charities doing excellent work in addition to the "Three Jewels." Thus Cork has had a Girls' School for nearly fifty years. It has been estimated that contributions to the Masonic charities of Ireland average over £2 per member per annum.

The Earl of Donoughmore, G.M., 1913-48.

The sixth Earl of Donoughmore, descended from a brother of the Grand Master from 1789 to 1813, succeeded the 2nd Duke of Abercorn as Grand Master, on the latter's death.

In 1919 the Grand Lodge met for the first time outside Dublin; since this Belfast meeting the October communication has been held each year in some external centre.

Up to 1922 the Grand Secretary was practically an honorary Officer, the actual work being mainly carried out by his Deputy. On the retirement of Lord Dunalley in that year his Deputy, Bro. Henry Charles Shellard was promoted to be Grand Secretary, since when no Deputy G.S. has been appointed. Brother Shellard, who has served the Grand Lodge since 1898 as Clerk, D.G.S. and G.S. retired from "active service" in 1951, but continues to read the Minutes as Grand Secretary Emeritus.

In 1924 the Prince of Wales (now the Duke of Windsor) was appointed Past J.G.W.

Deputations attended from the Grand Lodges of England, Scotland, the United States, Canada and Australia to mark the celebration of the Bicentenary of the Grand Lodge of Ireland (see p.140) in 1925.

Two years later Honorary Past Grand Rank, which had previously been confined to a few outstanding Brethren of the Irish Constitution overseas, was extended to members at home.

In 1933 it was decreed that all Grand Officers should wear the gold chain of office, which had hitherto been confined to the Grand Master and his Deputy.

Irish Lodges in New Zealand presented three Officers' Chairs to Grand Lodge in 1944.

In 1948 Lord Donoughmore died and was succeeded as Grand Master by Most Wor. Bro. Raymond F. Brooke.

WHAT WAS A FREEMASON?

And so we must leave Irish Freemasonry, which has the second oldest Grand Lodge in the world and the only one to have ever held a regular meeting in another country: which has the honour of having introduced the Charge to the newly initiated Candidate as well as Certificates of membership, Lodge Warrants, Military Lodges and Masonic journalism and which has the earliest known references to the Royal Arch and much else of which it can justly be extremely proud.

CHAPTER IX

SCOTLAND

The study of Freemasonry in Scotland involves a return to medieval times as the development via the Mason Word followed lines very different from those of England. Then, though material is very plentiful, it is less easily digested, the Histories of the Grand Lodge of Scotland by the two Lauries being out of date and not altogether reliable. There is among many magnificent Lodge histories monumental tercentenary edition of Murray Lyon's *History of the Lodge of Edinburgh* (Mary's Chapel No. 1) and it may be briefly stated here that Scotland is rich in records of the operative and the pre-Grand Lodge speculative Craft.

Down to the close of the 13th century, the development of the two countries followed much the same lines but the Anglo-Scottish Wars and the Franco-Scottish alliance resulted in a divergence of the lines of development.

What was a Freemason?

We have encountered diversity of interpretation of the word Freemason in England. In Scotland it first appears in its modern significance in 1725 when the Lodge of Edinburgh is described as "the Society of Free Masons." The words "frie mesones" used in the same Lodge a century earlier clearly relate to the Freedom of a Burgh—the right to practise the Craft. In 1483 we have in Aberdeen "Masonreys of the leige," this word here meaning the body of workmen who used the room or lodge.

Much has been claimed on behalf of the Gild organisation in England, but we have shown how tenuous was the thread of continuity. North of the Border, the disruption of War meant poverty and the Mason Gilds were forced to amalgamate with the organisations of other Crafts.

Organisation.

The general medieval organisation ran on similar lines to the English, though direct labour tended to give place to the contract system. The term "*Master Mason*" is constantly met with, sometimes describing the chief technical official, sometimes a grade of employee, a master tradesman working on a job with his own servants.

The duties are nowhere clearly defined and examples of the second form are found at Holyroodhouse in 1735-6 where two Master Masons are engaged on the same job, one at 18s. a week and one at 16s. (Scots). Then, it is not easy to sub-divide the Scottish building craft, indeed no less an authority than Douglas Knoop divides them into three groups, and admits some overlapping. These were Quarriers, who hewed and roughly prepared the stone, Cowans,

or builders of drystone walls, a craft not yet extinct in the North of England or, alternatively and more commonly, Masons without the Word and, lastly, Masons, there being no distinction in Scotland between hewers and layers.

The Edinburgh Seal of Cause, 1475.

We have seen that in England there was little or no sign of organisation among the Masons before the latter part of the 14th century, also that the Gilds tended to develop on oligarchic lines. In Scotland the excluded humbler brethren did not supinely accept their lost status, but built up their own organisation which grew in power as the Merchant-Gilds declined, despite attempts to “ suppress” leagues and bands of craftsmen. A Statute of 1424 placed each craft under a Deacon (for the sake of simplicity we are omitting many deliefffully Medieval Scots ways of spelling and expression). Two years later the Deacon’s powers were restricted to a testing of the craftsman’s proficiency while the fixing of wages was vested in the Council of the local burgh.

Within half a century the Masons and Wrights of Edinburgh were strong enough to obtain from -the Burgh a Charter of Incorporation of the Freemen-Masons and Wrights of Edinburgh. Trade Regulations were drawn up.

No Old Charges.

It is remarkable that Scotland produced no traditional history such as England had from about 1490 in the Old Charges. The few copies associated with Scotland are obviously copied from English sources, indeed one or two naively require the Craftsman to be true to the King of England. The above-mentioned Edinburgh Incorporation eventually became known as the Incorporation of Mary’s Chapel. Other trades joined and the movement spread to other parts of Scotland.

Apprenticeship.

It may be well here to consider the Apprenticeship system. Records are found in the 15th century and some youths were apprenticed to Monasteries. The period varied - 5, 6, 7, 9 years. In Edinburgh, the Seal of Cause provided for a term of seven years, after which the apprentice was to be examined by four searchers and, if round proficient, admitted to membership of the Craft.

The Schaw Statutes.

Two documents of especial importance have survived. ey were drawn up in 1598 and 1599 by William Schaw who had been appointed Master of Work and General Warden of the Masons by James VI in 1583. He was a trusted official and enjoyed the confidence of the King and Queen. His first code, of 1598, was circularised to all Lodges and a copy, in Schaw’s own hand is to be seen in the earliest Minute Book of the Lodge of Edinburgh (Mary’s CHapel) No. 1. Another copy is preserved in the important minutes of the defunct Lodge of Aitchison’s Haven, while the originals of both Statutes are preserved in the Library of the Grand Lodge of Scotland.

These documents are far too long to transcribe here and it may merely be said they provided an elaborate code of organisation and procedure and the 1599 copy provides a more intimate, what we would today call a Provincial organisation, especial powers being given to Kilwinning as the second Lodge in Scotland.

Mother Kilwinning.

We have just introduced a name hallowed in Scotland as is York in England, in fact Mother Kilwinning has her followers in every part of Scotland in the multitude of Lodges that have adopted the word as part of their name.

The Abbey of Kilwinning was founded in 1140 and dedicated to St. Winning. It is situated three miles north of Irving, near the Irish Sea, and was probably of unusual magnificence. Traditions which will hardly bear investigation have attached themselves to the building and its builders, but it is confidently claimed that a Lodge existed as early as the 15th century.

The second Schaw Statute of 1599 very definitely ascribes to the Lodge of Kilwinning the second place on the roll and oversight was given to four districts. She has claimed a seniority over which she was prepared to go into the wilderness from 1744 to 1807 and now appears at the head of the Scottish Roll of Lodges, with the number 0 and precedence "Before 1598."

The Lodge of Edinburgh (Mary's Chapel) No. 1.

Although this appears on the Roll as No. 1, below Kilwinning, there can be no doubt it holds real pride of place, its oldest surviving (though probably not earliest) minute following the copy of the Schaw Statutes of 1428. It is dated "Ultimo July 1599" and deals with a complaint against one George Patoiln who had offended by employing "ane cowane" in his work but, as he made submission, no penalty was imposed though a general warning was issued. The minute is attested with the Mark o Thomas Weir, the Warden.

We shall have more to say about this Lodge later.

The St. Clair Charters.

Two other documents of great interest and value are the St. Clair Charters of 1601 and 1628. In the first, the claim is made on behalf of the Lairds of Roslin that they had been for ages patrons and protectors of the Mason Craft in Scotland, that this patronage had been allowed to fall into abeyance and that, with the express permission of William Schaw, William St. Clair of Roslin was to purchase of the King, "liberty, freedom and jurisdiction over all Masons in Burgh and Sheriffdoms. This was agreed to by the representatives of the Lodges of Edinburgh, St. Andrews, Haddington, Aitchison's Haven and Dunfermline—that is, five widely scattered Lodges united in the common interest.

The second Charter of 1628 confirms and elaborates the former and is signed by representatives of the Lodges at Edinburgh, Dundee, Glasgow, Stirling, Ayr and St. Andrews, seven in all and partly overlapping the previous list. The attempt to secure the recognition of the Crown was unsuccessful for in 1629 Charles I appointed Sir Anthony Alexander as Master of Work and Warden General and summarily brushed aside the prompt objection of Sir William Sinclair.

The Incorporations.

Incorporations existed among various crafts in various burghs and were generally established by “seal of cause” which confirmed and approved on behalf of the municipality, rules drawn up by the craftsmen. By the end of the 17th century at least six had been granted.

The Masons and Wrights of Edinburgh, 1475.

The Coopers, Wrights and Masons of Aberdeen, 1527, ratified in 1541, when the Carvers, Slaters and Painters were added.

Glasgow, 1551.

Canongate. Date unknown but a list of Deacons and admissions from 1585. This included the Wrights, Coopers and Masons from 1630.

Lanark. A new seal of cause granted in 1674 to replace an earlier one destroyed in process of disinfection after the death of the holder from plague in 1645. Ayr. The Squaremen Incorporation (Masons and Wrights) in 1556.

The Mason Word.

We now come to the great feature of Scottish Freemasonry. England had in its Old Charges the traditional history but Scotland had the Mason Word. Douglas Knoop said in a paper before the Quatuor Coronati Lodge that the bridge between Operative and Speculative Masonry rested mainly on Scotland at the Operative end and on England at the Speculative end. Like many of his statements this was hotly attacked by his fellow students, but it is more than probable he was right.

We have briefly reviewed the operative development and some evidence of combination among the Lodges. They certainly had the Word, which was something more than a mere expression. The Rev. Robert Kirk, Minister of Aberfoyle, said in 1691, the Mason Word “is like a Rabbinical Tradition, in the way of comment on Jachin and Boaz, the two Pillars erected in Solomon’s Temple. (1 Kings 7.21) with one Addition of some secret Signe delyvered from Hand to Hand, by which they know and become I familiar one with another.”

The discovery of the Catechisms described elsewhere has confirmed that at the conclusion of the ceremony of admission the word was circulated amongst the brethren and that there were two distinct degrees, the Entered Apprentice and the Fellow or Master.

The earliest known printed reference is the celebrated passage in Henry Adamson’s *The Muses Threnody*: -

For we be brethren of the Rosie Cross;

We have the Mason Word and second sight,

Things for to come we can foretell aright.

What was an Entered Apprentice? It is believed that in Scotland there were, in the 17th century, two classes of students, “Apprentices,” bound to the Master and not requiring any special mode of recognition, and “entered apprentices” who were in the midway between the

indentured apprentice and the Master, journeymen as we would call them. They would normally serve under a Master but might change employment or even sometimes do a little work on their own account. Then the Schaw Statutes required the presence of six masters and two apprentices at the reception of a master or fellow craft, so the entered apprentice had a share in government.

The term is not found in pre-Andersonian Masonry other than in Scotland.

Custom of Admission.

In primitive times, candidates for admission to the adult body of the tribe were often subject to ordeals ranging from the sublime to the ridiculous. As the Edinburgh Register House Ms. of 1696 indicates, racial memories were not dormant and the decorum now associated with Freemasonry was conspicuous by its absence. It also indicates the existence of two separate degrees or ceremonies, one conferred on entered apprentices, the other on fellow-crafts or Masters. Knoop goes so far as to suggest that there may have been two sets of secrets as early as 1598, though he admits that in the Schaw Statute of that year there was no requirement that the mark of the entered apprentice was to be booked (presumably he had none although in Aberdeen in 1670 the names and marks of the entered apprentices were recorded in the Mark Book).

At least a few of the old Scottish Lodges were in possession of copies of the Old Charges, though regard must be paid to the caution given earlier in this chapter. The Lodge of Aberdeen in 1670 admitted its apprentices with considerable ceremony not only imparting the Mason Word, but reading over the Lodge version of the Old Charges and the Laws and Statutes of the Lodge.

The Edinburgh Register House Ms. indicates that the person to be admitted to the fellowship was introduced to a version of the Five points of fellowship differing only in detail from our own. These points are more fully dealt with in the Graham Ms. of 1726 which, though discovered in Yorkshire in 1936, very probably related to Scotland or the Border country. It introduces also a counterpart of the Hiram legend, the central figure being Noah, not Hiram.

Appearance of the Speculative element.

Very early in Scottish Masonic history, the non-operative makes his appearance. On 8th June, 1600, the Lodge of Edinburgh met at Holyrood House and the minutes are attested by all present including James Boswell, Laird of Auchinlech, a prominent landowner. Incidentally he was an ancestor of another famous Brother, James Boswell the biographer of Dr. Johnson. The same Lodge, in 1634, admitted as Fellows of the Craft, Lord Alexander, Antony Alexander and Sir Alexander Strachan. The admission of Sir Robert Moray has already been mentioned. The presbytery of Kelso ruled in 1652 “there is neither sinne nor scandale in that” (the Mason) “word, because in the purest tymes of this Kirke, maisons haveing that word have been ministers; “

The position of these non-operatives improved slowly and at variable speed. It is possible they were looked upon in some places for patronage and support, rather like the Honorary Vice-President of a village cricket club today; expected to be “forthcoming” when necessary but to take no part in the government of the Lodge. In Aberdeen & Kilwinning there was no

bar, but in Edinburgh it was not until 1727 that a non-operative was chosen as Warden and not until 1753 that the operative element lost its hold. This state of affairs is not found in England where the operative Lodge is almost unknown.

The Hiving Process.

Towards the end of the 17th century there began an expansion among the Lodges similar to that which *followed* the establishment of the Grand Lodge of England. In earlier times, Lodges had been few and widely separated but economic conditions had their repercussions—the demand for the Masons’ services increased and the tight little oligarchies began to meet rivals. The Lodge of Edinburgh had for upwards of a couple of centuries exercised control in and around Edinburgh, but suddenly in 1677 found a new lodge in the Canongate. The “interlopers” evaded the wrath of Edinburgh by producing a document from Kilwinning acknowledging the new Lodge to be a branch of itself - of course Canongate Kilwinning was in effect an independent Lodge from the beginning but what could Edinburgh do about it? In any event the Burgh of the Canongate was then a quite separate entity.

Eleven years later Canongate and Leith/Leith and Canongate set up on its own authority without the pretence of authority from Kilwinning—and without assent from the Crown or Warden-General. Edinburgh countered this move by banning the new movement but their “sanctions” were quite unsuccessful though the position was not accepted until 1736.

Then, in 1709, schism struck within the city itself. Opposition to the restrictive practices of the employers culminated in the formation of the Lodge of Journeymen Masons who, after a period of difficulties, secured for themselves a Decretal Arbitral in 1715, which empowered them to communicate the Mason Word.

A third method, successful in more isolated places, was the mere assemblage of a number of Masons into a Lodge without pretence of authority, ‘though there was a tendency to adopt the “blessed ward” Kilwinning as part of the title. The Lodge of Holyrood house came into being in this manner in 1734, two years before the formation of the Grand Lodge of Scotland.

The fourth method anticipated the Grand Lodge system. The new Lodge applied to and accepted a Warrant from some established body; for example, in 1729, Kilwinning granted one to the Lodge of Torpichen, at Bathgate.

Visit of Dr. Desaguliers.

By this time the Grand Lodge of England was in being A, and, as we have seen, was making good use of the Scottish, material imported by Dr. Anderson. During 1721, Dr. Desaguliers happened to be in Edinburgh on business when he visited the Lodge of Edinburgh where he was “received as as brother.” Within a few days, the Lodge admitted as Entered Apprentices and Fellowcrafts the Lord Provost, several members of the Council and other distinguished Scotsmen, as well as a couple of ordinary Operative Apprentices.

The Third Degree.

That mystery of mysteries, the origin of the Third Degree, again appears here. We know it was in full operation in England before 1730 and was almost certainly introduced into Scotland

from England yet, by some extraordinary chance, the earliest known record of its operation is found in what is now Dumbarton Kilwinning Lodge No. 18 (S.C.), whose opening Minute of the 29th January, 1726, refers to Masters, fellows of the craft and Entered prentices. At the following Meeting on the 25th March a Fellow Craft was “unanimously admitted and received a Master of the Fraternity and renewed his oath and gave his entry money in the terms of the Constitution.*” The Grand Lodge Projected.

By this time it must have been well known in Scotland that the establishment of a Grand Lodge in England had proved successful and had been followed by similar action in Ireland. In 1735 there were Lodges in Edinburgh:

- a. Lodge of Edinburgh (Mary’s Chapel)—pre 1598.
- b. Canongate Kilwinning, 1677.
- c. Canongate and Leith/Leith and Canongate, 1688.
- d. Journeymen Masons, 1709.
- e. Kilwinning Scots Arms, 1729.
- f. Holyrood House (St. Luke’s), 1734.

Canongate Kilwinning took the initiative and three others joined, namely Mary’s Chapel, Kilwinning Scots Arms and a newly-formed addition, Leith Kilwinning.

At this point the St. Clairs of Roslin re-enter the story

- See H. Car, *The Cîêjiiéét Theory*, A.Q.C., 1953.

for, probably in order to suggest a link with the ancient brethren, Canongate Kilwinning initiated William St. Clair. He was initiated in the ordinary way and paid his fee.

There were further cautious preliminary movements after which a proposal was circulated that a Grand Master should be appointed. Canongate Kilwinning agreed and added that a proper Secretary was also essential. Descending to more mundane matters they were scandalised at the behaviour of one Bro. Wescomb who warms “more (unworthy than a Cowan.”

The Four Lodges Meet.

As in England, so in Scotland, four old Lodges were associated in the formation of Grand Lodge. Canongate Kilwinning, Mary’s Chapel, Kilwinning Scots Arms and Leith Kilwinning were all represented by their Masters and Wardens on 15th October, 1736, the delegates taking their places without precedence but in the order of entry into the room. A series of resolutions formed the first regulations and these were transmitted to the Masters of all the known regular Lodges in Scotland.

Progress at first was slow, the Lodges hesitated before joining the movement and among the candidates with an eye on the Throne were William St. Clair of Roslin, the Earl of Home and Lord Crawford. The Grand Election was held on 30th November, 1736, when thirty three Lodges were represented, their Masters and Wardens producing their authorities and, after disposing of a difficulty caused by the presence of two sets of representatives of the Lodge of Falkirk, the wily St. Clair produced a written resignation of the powers which in fact he and his family did not possess over Speculative Freemasonry. This handsome though meaningless gesture captured the assembly and William St. Clair was elected first Grand Master of Scotland

though it is believed a substantial number of brethren had intended to vote for the Earl of Home.

Establishment of Precedency.

This was a most difficult matter in Scotland where many Lodges, some of long standing, were in existence at the time of the formation of Grand Lodge. England, so far as its Roll was concerned, had but the Four Old Lodges to consider. Murray Lyon tells us the thirty three Lodges attending the Grand Election were placed on the roll in the order in which they, entered the hall. This was but a temporary arrangement and on St. Andrew's Day, 1737, the Grand Lodge decided to enroll its Lodges according to seniority of foundation, those producing no documents to be placed at the end of the Roll.

Resuming the story of the first Meeting, there was a prompt objection to the presence of Canongate and Leith/Leith and Canongate as a schismatic body, but this was smoothed over.

The first quarterly meeting of the new Grand Lodge was held on 12th January, 1737, when the minutes of the Four Associated Lodges and of the Grand Election were approved. Kilwinning promptly lodged complaints especially about the Meeting place being always Edinburgh, very properly pointing out that it was as easy for the Master and Wardens of the Capital to go elsewhere as for those of the country to go to Town. It was also submitted that the registration fee of half a crown bore hardly on the operative brethren who were hard put to it to meet their Lodge dues. This was overruled and Grand Lodge decreed that those who failed to pay the entry fee should not benefit from the charity fund.

Earl of Cromarty.

William St. Clair was succeeded by the Earl of Cromarty on 30th November 1737, Grand Lodge having patriotically adopted St. Andrew's Day as that of the Grand Election. It was also decided that the Grand Secretary and Grand Clerk should not be elected annually but should hold office "during good behaviour." Grand Lodge lost little time in emerging into public view, for the foundation stone of the new Royal Infirmary of Edinburgh was laid with Masonic honours on 2nd August, 1738.

Until 1756 the Grand Master was elected annually but was probably something of a figure head for it is observed the Deputy Grand Master and the Substitute Grand Master held continuous office during most of this time. Thus regularity was maintained while the tenure of the principal Office by a succession of persons of distinction must have conducted to the public regard for Freemasonry.

Relations established with England.

It was agreed in 1740, under the Earl of Strathmore, that a correspondence should be opened with the Grand Lodge of England.

The Kilwinning Secession.

We have already seen that Kilwinning was not too happy about the new state of affairs. When the precedence of the Lodges was decided by Grand Lodge, the Lodge of Edinburgh minute of “Ultimo Julii, 1599” was older by forty-three years than anything that could be produced by Killwinning. For some years the situation was accepted outwardly but evidently with mental reservations and in 1743 having failed in an attempt to secure promotion to the head of the list, Kilwinning quietly resumed its independence which it maintained for the next seventy years, granting Charters on its own authority not only in Scotland but in North America and other places overseas.

The Jacobite Rebellions.

War impinged more forcibly on Scottish than on English Freemasonry. It has already been recorded that the earliest recorded initiation in England was carried out by members of the Lodge of Edinburgh who were at Newcastle with the Scottish Army. The English Grand Lodge was set up two years after the collapse of the “Fifteen,” the Scottish nine years before the “Fory-five.” The only effect of the latter in England was a short sharp panic as the Jacobites advanced to Derby and as swiftly withdrew. Far different was the story in Scotland where the country underwent march and countermarch and almost the whole of the military operations.

Here, we had brethren serving on both sides though, once again, the Lodges generally steered clear of politics. Murray Lyon tells that in the Lodge of Dunblane, many of the brethren were non-operatives and some of these were Jacobites; some taking part in each of the Rebellions. Canongate Kilwinning is said to have been markedly Jacobite but, though it ceased to meet for a year, it is not true that it was “closed.” Some of the members of Holyroodhouse were “out” and one or two were transported and others pardoned, Robert Seton (one of the latter class) occupying the Chair of the Lodge in 1747-8.

There was more trouble in Inverness, where some of the members of St. John’s Kilwinning were said to have taken up arms on behalf of the Government in the “independent companies.” When Charles Edward occupied the town in 1746 these withdrew into Ross and Sutherland. St. Andrew’s Kilwinning, of the same town, complained that the Duke of Cumberland’s troops broke into the Lodge chest and carried off everything but the Charter. This may be discounted by the fact that in 1750 an investigation was held into the conduct of the Treasurer at the time of the alleged losses.

However, in time, peace prevailed and the Scottish Lodges settled down to a couple of centuries uninterrupted working before one (at Gretna Green) was dispersed in tragic and untimely fashion by a German bomb in 1941.

Anti-Masonry appears.

We have already referred briefly to curiosity about the Mason Word. In England the earliest known of a long series of attacks appeared in 1678. The Associate Synod of Stirling considered in 1745 the propriety of the Mason Oath and allowed the various kirk sessions to act as they thought proper. This met with some modified success but in 1755 the kirk sessions were ordered to be more searching in their inquiries and a further stiffening took place in 1757 when the interrogation of Masons was ordered, those refusing information to be excommunicated. A confession of participation in Freemasonry involved public penance and a sessional rebuke.

The Grand Lodge of Scotland took no cognizance of this attack, the effect of which was hardly noticeable.

Grand Lodge continues.

For some years, little of note occurred; each Grand Master Mason nominated his successor who was duly elected until 1752 when Lord Boyd took no action and a committee selected as his successor Mr. George Drummond, remarkable as being the first person recorded as raised in Mary's Chapel Lodge. It is curious that at the same time it was necessary to find replacements for the Depute and Substitute Grand Masters and the Grand Clerk, each of whom had held his office since Grand Lodge's establishment. Is it possible that we have here a repercussion of the Jacobite troubles? The new Grand Master had, by raising and leading volunteers, done much towards the defeat of the 1745 Rebellion, yet the retiring Deputy Grand Master, John Young, had also a very active military career.

The earliest instance of the re-election of a person as G.M. came in 1756 when Sholto, Lord Aberdour, was again chosen. During this nobleman's first year, it was unanimously resolved that the Grand Master for the time being be affiliated and recorded as a member of every Daughter Lodge in Scotland. There was also some extension of the system of appointing Provincial Grand Masters. Colonel former Depute Grand Master was appointed Provincial Grand Master for America and the West Indies.

It now became customary for the Grand Master Mason to serve a second year, but at the end of the first he nominated his successor, who was known as Grand Master Elect. This system prevailed until 1827.

Innovations Resisted.

Grand Lodge forbade in 1759 the use by Lodges of "Painted Floor Cloths": in 1760 they attempted to restrict the practice of giving vails or presents to servants, and in 1762 declined to issue a warrant to some brethren in London who were desirous of setting up a Scottish Lodge there. * More progressively, the Grand Chaplain was made a member of Grand Lodge in 1758, in 1765 it was ordered that proper clothing and jewels should be procured for the Grand Officers and in 1770 Grand Lodge, by advertisement, threatened to call in the Charters of Lodges which failed to render their dues to the Grand Secretary.

In 1778 Lodges were forbidden to offer bounties to military recruits (Freemasonry, though abstaining from politics, was always interested in the welfare of the Services and Lodges in Scotland and England occasionally joined the recruiting parades).

The Lodges are numbered.

It has already been mentioned that attempts were made at a very early date to decide the precedence of Lodges. About 1760 they were distinguished by numbers and were re-numbered in 1809, 1816, 1822 and 1826.

*They nevertheless formed an Antients Lodge, which is today the Caledonian Lodge No. 134 (E.C.). Scotland did warrant Lodges in Carlisle (1786) and Douglas, I.O.M, (1843), which are represented today by Nos. 310 and 1004 (both E.C.).

Robert Burns.

No account of Scottish Freemasonry would be complete without some reference to Scotland's poet. Robert Burns was initiated in St. David's Lodge, Tarbolton in 1781, though a year later he and others seceded and formed the Lodge of Tarbolton Kilwinning, St. James, which possesses a fine collection of his relics. He served as Depute Master and took an active part in the social side, many poems about the Lodge or its brethren being found among his works. Perhaps the best is, "Adieu! a heart-warm fond adieu!" written when, having failed as a farmer, he was about to emigrate. This course was avoided at the last minute and he visited Edinburgh proving a favourite at Canongate Kilwinning though it must be recorded with regret that the famous picture of his Inauguration as Poet-Laureate of the Lodge was painted many years after his time and the genuineness of the incident has been disputed. The first reference to his having held the office only occurs in 1815! He died in 1796, leaving the Craft the poorer for the loss of this wayward but loveable genius.

The Additional Degrees.

Grand Lodge disapproved of the participation of the brethren in additional degrees and in 1799 formally prohibited its Lodges from holding "any other Meetings than those of the "Three Great Orders of Masonry" It was necessary to repeat this a year later as some Lodges were so closely identified with the Royal Arch and Knight Templar.

The Prince Regent.

In 1805, H.R.H. the Prince of Wales was elected "Grand Master and Patron," an empty title for, as he was not a Scottish Freemason he was ineligible for the former office. At his accession in 1820 the title was changed to "Patron of the Most Ancient Order of St. John's Masonry for Scotland."

The Earl of Moira now became Acting Grand Master Elect and, during his active association, delivered a number of those eloquent orations for which he was famous. He may also be thanked for bringing about the cordial and fraternal relationship which has subsisted ever since between England and Scotland. Further, during his second year as Grand Master, there occurred the reconciliation between Grand Lodge and the Lodge of Kilwinning.

The Lodge of Edinburgh Secedes.

Upon this reconciliation of Kilwinning with Grand Lodge it was given a new position at the head of the list without a number. This was certainly unfair to the Lodge of Edinburgh (Mary's Chapel) No. 1, which had its minutes complete from 1599. Edinburgh was willing to stand aside if Kilwinning could only produce the proof. This resulted in the temporary secession of several Lodges who set up an organisation styling itself "The Associated Lodges seceding from the present Grand Lodge of Scotland" and the Masters of the seceding Lodges occupied the Chair of the provisional body in rotation at its annual Festivals. Another trouble on some matter which "ran" concurrently with this was a rebellion by a Dr. John Mitchell, Master of Lodge Caledonian, who moved in Grand Lodge in 1807 that an address be presented to the

King thanking him for supporting the established religion of the country. This was lost by a majority of one vote. The following year, Dr. Mitchell was found guilty by Grand Lodge of having proposed at a meeting of Caledonian Lodge that it should secede from Grand Lodge. He was suspended but, three days later, his Lodge re-installed him in the Chair and the Lodge seceded. After consultation with the Grand Lodges of England and Ireland, the Grand Lodge of Scotland expelled Dr. Mitchell in 1808 and suspended several members of Mary's Chapel and their associates. The Lodge promptly backed Dr. Mitchell and the greater part of its office bearers and those of the Lodge of St. Andrew, which had taken similar action, were suspended.

There ensued a long and bitter struggle but, happily in 1813 peace was achieved, the Grand Lodge having to give way on most matters with the exception of the expulsion of Dr. Mitchell.

Formation of Grand Chapter.

The position of Royal Arch Masonry in Scotland in the early 19th century was chaotic. At the time of the formation of the Supreme Grand Royal Arch Chapter of Scotland in 1816 there were at least five sources, in addition to the working of the degree under Craft Warrants which had by now been discontinued:

1. Chapters working under warrants from the Grand Chapter of England.

There were eight of these and the minute book and other records of one of them, the Royal Gallovidian Chapter, were recently rediscovered by one of the present authors and are now in the Library of the Grand Lodge of England.

2. Chapters which had worked without warrants since the 18th century.
3. Chapters working under the authority of Knights Templar warrants.
4. Chapters working under various forms of authority from Ireland.
5. Chapters of recent formation working without warrant from any source.

Grand Lodge was antipathetic, insisting even after the formation of Grand Chapter that no recognition be accorded to anything beyond the Three Degrees, whereas England, at the Union of 1813, had formally recognised the Royal Arch. On 4th August, 1817, it was decreed that Lodges admitting persons to their processions or meetings wearing "regalia, insignia, badges or crosses" other than those belonging to St. John's Masonry would be proceeded against. On 3rd November an overwhelming majority voted that no person holding an official position in any body sanctioning higher degrees should be entitled to sit, act or vote in Grand Lodge.

A very dignified protest by Grand Chapter signed by two Past Grand Masters, the Earls of Moray and Aboyne, was not even considered but, though the Royal Arch has never formally been acknowledged, the prohibitions quickly became a dead letter.

In 1845 Grand Chapter formally announced that its Chapters were entitled to confer the Mark, Past, Excellent and Royal Arch, the Royal Ark Mariners and the Babylonish Pass. Of these, the counterparts in England are only to be obtained in the Cryptic Degrees (Excellent Master) or the Allied Degrees (Babylonish Pass—under another name) while Royal Ark Mariner Lodges are "moored" to Mark Lodges.

The Laws Revised.

Despite, or perhaps because of, the antiquity of Freemasonry in Scotland, Grand Lodge managed to get along without a Book of Constitutions for nearly a century. A Committee was set up in 1829 to revise the Laws and their code was published in 1836 since when there have been several revisions.

The Centenary of Grand Lodge.

On St. Andrew's Day, 1836, the Centenary of Grand V Lodge was celebrated, the äärand Master being James Andrew, Lord Ramsay, afterwards 10th Earl and 1st) Marquess of Dalhousie. Gold medals struck in commemoration were presented to the Grand Lodges of England and Ireland.

Benefit Societies.

Before the day of organised Masonic benevolence, there existed in many Lodges an element now associated more nearly with the Friendly Society movement. This was not peculiar to Scotland, being found in many parts of the North of England, indeed the Benefit side of the Travelling Mark Lodge of Ashton-under-Lyne was still in operation until very nearly the end of the 19th century. In 1844 the Grand Lodge of Scotland ordered an inquiry into the effect, beneficial or otherwise, of Benefit Societies on the prosperity of Freemasonry. It transpired that in some Lodges it was explained to candidates that their fees would be so much for the Craft and so much (more) for the Benefit Society and it was found that the person who did not take up membership of the Society was debarred from Office in the Lodge. It was admitted that the Societies were often conducted with great care and were beneficial to the parties concerned.

On 6th May, 1844, it was resolved, "That all Lodges who may hereafter form Benefit Societies are hereby prohibited from depriving any of the members of their Lodges of the right of voting at the election of Office-bearers, or being chosen Office-bearers; and those Lodges who already have Benefit Societies connected therewith, are instructed to make such alterations upon their bye-laws and practice as will admit every duly constituted Member of the Lodge, not lying under any Masonic disability, to vote, or to be eligible for office, at the elections of Office-bearers. The Grand Lodge also recommends all Lodges having Benefit Societies to be very careful in keeping the funds of the Lodge perfectly distinct and separate from those of the Society." Two years later the Fund of Masonic Benevolence was established.

Interval between Degrees.

It was ordained in 1814 that an interval of two weeks should elapse between each of the Craft Degrees. This met the convenience of Lodges meeting bi-monthly but was designed to stop the practice of hurrying Candidates through all three in one night, but a proviso permitting the ban to be overridden by the Master or Wardens "in any particular case of emergency" made it something of a dead letter. In any event the Scottish Constitutions still permit the conferring of degrees on several candidates at once. In 1846 it was declared, " The Grand Lodge

further considers every Master Mason qualified to be elected to and fill the Chair as R. W. Masters without receiving any additional secrets whatever.”

It was not until 1870 that the Grand Lodge, under the Earl of Rosslyn, recognised and adopted the Installed Masters Degree.

Grand Temple and Library.

The foundations of what is now a fine Masonic Library were laid in 1849 when the widow of Dr. Charles Morrison presented to Grand Lodge his fine collection of Masonic books and manuscripts. This was catalogued by the great Historian, Murray Lyon and, with considerable additions, is now in the energetic hands of Geo. S. Draffen.

In 1857, a Committee was appointed to consider the propriety and practicability of providing a Masonic Hall. A year later the Foundation Stone was laid by the 6th Duke of Atholl, Grand Master Mason, and on 24th February, 1859, the Hall, at 98 George Street, Edinburgh, was consecrated and inaugurated. The Foundation Stone of the present Hall, which is on the same site, was laid by the Marquess of Tullibardine, Grand Master Mason, on 20th April, 1911 and Grand Lodge met therein for the first time on 7th November, 1912, when the Temple was Consecrated.

Scottish Masonic Charity.

Scotland's efforts for Masonic Charity have ever taken a practical form. We read of the taking of a collection of £10 in Grand Lodge in 1737 and, the same year, Grand Lodge agreed to pay the wages of a number of Operative Masons engaged on the building of the Edinburgh Infirmary. Provision was also made for the apprenticing to their fathers' trade of a number of orphans of Operative Masons; during the apprenticeship of eight years Grand Lodge provided clothing and other necessaries. Widows and distressed brethren were not forgotten and donations quickly came in from distant Lodges, some of them overseas.

In 1759, ten guineas was voted towards the relief of French Prisoners of War in Edinburgh Castle, priority being given to Brother Masons.

The Grand Lodge Charity Fund covered all benevolent work for more than a century until, in 1846, the Fund of Scottish Masonic Benevolence was established, to which Office-bearers of Grand Lodge were required to contribute and, from 1849, a quarterly contribution has been required from all brethren. An Annuity Fund was established in 1888, for which a collection is taken at the Installation Meeting of every Lodge and, in 1917, the Orphan Annuity Fund was established.

A recent development has been the acquisition of a house called “Ault Wharrie “ in Dunblane, Perthshire, which, after adaptation, was opened in 1951 by H.R.H. the Princess Royal for use as an old people's home.

Bi-Centenary of Grand Lodge.

The Bi-Centenary of Grand Lodge was celebrated with great *éclat* on 30th November, 1936, when Sir Iain Colquhoun of Luss, Bart., was succeeded as Grand Master Mason of Scotland by H.R.H. the Duke of York, who was already Provincial Grand Master for Middlesex under the

English Constitution. His Royal Highness made his entry into Scottish Freemasonry by affiliation with the Lodge at Glamis, of which his father-in-law, the Earl of Strathmore, was a Past Master. On his accession to the Throne as King George VI he resigned his office and was succeeded by Brigadier-General Sir Norman A. Orr-Ewing, Bart.

The first Year-Book.

In 1952 Grand Lodge issued its first official Year Book, a masterly compilation of which good use has been made in the compilation of this chapter. There were, at the time of issue 935 Lodges on the active list, the highest number being 1,468. Of these Lodges, 599 were in Scotland and 336 overseas. Many of the “blanks” are accounted for by Lodges which, after being warranted by Scotland, have become affiliated with more recently-formed Grand Lodges, Queensland alone accounting for some two hundred of these in 1925.

CHAPTER X

FREEMASONRY IN THE FORCES

“Masonry hath always been injured by War, Bloodshed, and Confusion,” says the Second Charge in Anderson’s Constitutions of 1723, but we propose to shew how our Craft derived great, though indirect, benefits from the wars of the 18th century and how Freemasonry, in its turn, proved beneficial to many members of many armed forces.

Pre-Grand Lodge days.

Among the characters associated by legend or in history with the building craft we may mention briefly St. Alban and the Quatuor Coronati, all military martyrs under Rome. The first initiation in England of which we have any record was that of Sir Robert Moray, Quartermaster-General to the Army of Scotland, which took place at Newcastle in 1641, the brethren concerned being members of the famous Edinburgh Lodge already described. In 1646 we have the initiation of Elias Ashmole at Warrington and, among those present, was his father-in-law, Colonel Mainwaring. Thus, of the three names just quoted we find a covenanter, a royalist and a parliamentarian. The earliest-known initiation of a naval officer is that of Admiral Robert Fairfax, admitted at York in 1713.

Early Grand Lodge Days.

War was endemic during the 18th century but total I war, as we know it only too well today, was yet unknown, so travel through enemy territory was by no means impossible and a certain amount of trade persisted. On the expansion of Freemasonry, the Craft came to the notice of many who followed the drum. The first noble Grand Master, the Duke of Montagu, was Master-General of the Ordnance. His successor, the Duke of Wharton, the black sheep of the Craft, founded the first Lodge in Spain to appear on the Register of Grand Lodge and, very shortly afterwards, was found engaged in the siege of Gibraltar—on the enemy side!

The first purely Military Lodge of which we know was established in Gibraltar in 1728 but this was a stationary body and not of the ambulatory type which later travelled from place to place with the Regiment to which it was attached. The first of these warrants was issued by the Grand Lodge of Ireland to the Lodge in the First Foot (Royal Scots) in 1732. By 1734 four further Lodges were warranted, in the 33rd Foot (now the Duke of Wellington’s West Riding Regiment), 27th (Royal Inniskilling Fusiliers), 21st (Royal Scots Fusiliers) and 28th (the “Glorious Gloucesters.”) In 1747 the Grand Lodge of Scotland issued a Warrant to a Lodge in the Duke of Norfolk’s 12th Foot (now the Suffolk Regiment), and it was claimed in the Petition that this Lodge had been established about the same time as the formation of the Regiment in 1685.

England lagged behind in the issue of Military Warrants and by the time the first was issued Ireland had warranted 29 and Scotland 5 Military Lodges, a fact that had important bearing on the spread of influence of the Antients, as the working of Scotland and Ireland was more nearly akin to their working than to that of the Moderns.

The Minden Lodge.

One cannot better trace the vicissitudes of a Military Lodge than by following the story of one of the older Lodges through the first century of its existence. The Minden Lodge, No. 63 on the Register of the Grand Lodge of Ireland, was warranted in the 20th Regiment of Foot (Lancashire Fusiliers) in 1748, its first Master being Colonel George, Lord Saville; the name Minden was later adopted after the victory of that name. At the time of its formation the Regiment was employed in the pacification of the Highlands after the 1745 Rebellion; in 1756 it was ordered to Germany, where an Army Order of 1759 directed it out of action owing to its severe losses—an order countermanded two days later at the Regiment's own request. From 1762 to 1775 it served at home, this being followed by General Burgoyne's disastrous campaign in America, the surrender at Saratoga and imprisonment from 1777 to 1783. Although the early records of the Lodge were lost the Warrant was preserved by some providential, though unknown, means.

Six years' service in England was followed by four in the then dreaded West Indies, from which a skeleton force of survivors landed at Plymouth in April, 1796. Recruitment soon brought the Regiment up to a strength of two Battalions and there followed a period of intense activity—Holland, Ireland, an attempt to invade Brittany and, in 1801, to Egypt whence after a successful engagement, the Regiment sailed to Malta. Here is found the earliest recorded meeting of the Lodge, Charles Whitton, whose rank is unknown, being installed, and by 1804 a membership of 40 had been attained.

Naples, 1805; Sicily, 1806; Gibraltar, 1807, with plenty of action, were followed by a brief trip home in 1808, followed by the Peninsular campaign and home after Corunna in 1812. It was then found that the Grand Lodge regarded the Lodge as defunct, no returns having been rendered for the past forty years, a fact at which we need hardly wonder, but the Grand Lodge permitted the Lodge to resume work under the old Warrant without payment of fees. Duty then recalled the Regiment to the Peninsula and 1819 found it mounting guard over Napoleon at St. Helena, where Lodge work was quite impossible owing to lack of facilities.

The Lodge resumed its labours in India in 1821 after an interval of six years though death, disease and discharge had reduced the membership to four but, with the assistance of brethren of other Lodges, the Minden Lodge was revived. Membership soon increased, charitable duties were resumed and the brethren participated in many Masonic functions, but after twenty years' service in India the Regiment and the Lodge returned to England, the latter shattered once again by "the exigencies of the Service"—once again it built up its forces and this time established a Masonic Library! The Minden Lodge no longer figures on the Register of the Grand Lodge of Ireland. Its story has been told simply to indicate the peculiar difficulties of carrying on an ambulatory Military Lodge as well as the influence such a body might be expected to exercise as it passed from station to station.

The Last English Warrants.

The last English Military warrants were surrendered as recently as 1947 and 1949. In the former year the Warrant of Social Friendship Lodge, 497, attached to the old 89th Royal Irish Fusiliers was surrendered, the Lodge receiving a renewed Warrant authorising it to meet as a stationary Lodge. In 1949, similar action was taken by the Lodge of Unity, Peace and Concord, 316, belonging to the Royal Scots.

The Board of General Purposes commented on these events, "This brings to a close an important chapter in English Freemasonry, for there can be no doubt that the spread of the Craft overseas was largely due to the enthusiasm and pertinacity of the members of the Military Lodges, who carried with them the seeds of Freemasonry to many distant garrison towns and cantonments, where stationary Lodges were established and still flourish.

"The Board would not wish this change of status of these famous old Lodges to pass unnoticed by the Craft."

Freemasonry among Prisoners of War.

Military Lodges are to be found or traced under many jurisdictions but, after our British Lodges, no country seems to have had as many as France. Seventy-six are known to have been founded down to 1787 but, after that, expansion was slower and stopped with the Revolution. Though the Lodges established under the Monarchy generally went out of existence, there were sixty-nine French Military Lodges in 1812, which at that time used to open and close with the cry, "Vive l'Empereur!" There was a semi-collapse after the fall of Napoleon and by 1821 the last French Military Lodge had gone out of existence.

In the days before total war, Freemasonry provided a great solace for fellow-members of the Craft who found themselves occupying the same prisoner-of-war establishments. In particular the French formed many Masonic associations, especially in this country. These Lodges, for they met as such, were first formed during the Seven Years' War of 1756-1763 and many more came into being during the Napoleonic Wars. There were many instances of donations by British Lodges to alleviate the privations of these French brethren, while in Montrose a number of prisoners were removed from the local jail to the house of one of the brethren. Prisoners on parole were received as visitors at Lodges in many places.

Where these facilities were not available the French brethren often established Lodges of their own; probably the majority were unauthorised but in four cases, at Ashby-de-la-Zouch, Chesterfield, Leek and Northampton, permission to hold Lodges was sanctioned by the Earl of Moira, Acting G.M. of England, though, of course, the working of the Grand Orient was followed.

The prisoners generally restricted their activity to the admission of their own countrymen, yet hospitality was exchanged with local Lodges. Many degrees were worked, including Scots Master, Knight of the East and Rose Croix, and Lodges have been traced in five of the eight prisons and even six of the fifty-one hulks. Certificates were issued and most of our Masonic museums contain pathetic relics in the form of jewels of tinsel and coloured material carefully cut into tiny emblems and mounted between watch glasses.

There were also many British prisoners in France, but the only Lodge known to have met was No. 183 of the Antients, established in the 9th Foot (Royal Norfolk Regt.) in 1813. A

detachment of this Regiment was wrecked on the French coast and during its captivity the Lodge met regularly. A charge was actually brought against the French Freemasons of Verdun that they connived at the escape of British prisoners of war. Similar Lodges are known to have been founded in other European countries.

Internees in Holland.

The Lodge Gastvrijheid (Hospitality) No. 113 was warranted by the Grand Orient of the Netherlands in 1915. This permitted British naval and military personnel interned at Groningen to continue their Masonic duties and, by special permission, the English ritual was used, the only restriction being that no person was to be initiated in the Lodge other than British subjects interned there. The Lodge l'Union Provinciale of Groningen allowed the use of their Temple and, after the 1914-18 War, the Lodge was reconstituted in London as No. 3797 under the English Constitution and still meets at Freemasons' Hall, London.

It is interesting to note that during the 1914-18 War the Ailwyn Lodge, 3535, provided any of its members entering H.M. Forces with a card of introduction for use outside the United Kingdom. This was printed in English, French, Italian, German and Arabic.

Changi Jail.

One would hardly expect to find Freemasonry flourishing in a prisoner-of-war camp under the Axis yet this very thing happened after the fall of Singapore when Padre Benjamin and Dr. B. W. L. Clarke, of the Australian Forces, assisted by many British and Australian prisoners-of-war, organised a remarkable series of meetings. No Warrant was available so activity was confined to ritual rehearsals and lectures, an elaborate system of tiling enabling the "Lodge" to be converted in a matter of seconds into a prayer meeting or social function. Equipment was manufactured out of bits of spare wood and metal and five copies of the Minutes were kept in the hope that at least one would escape the Japanese. Actually, all were preserved and one set, with some of the W.T's. etc. may be seen in Freemasons' Hall, London, today. Daughter associations were formed in other camps but activity ceased after July, 1944, on the receipt of information about the Axis views on Freemasonry, until on 4th September, 1945, a Thanksgiving Service was held. Membership of the Changi organisation was so large that attendance at meetings was "rationed" to 200.

Small meetings were also held in another of the Japanese camps but conditions permitted nothing more than the rehearsal of the verbal parts of the ritual by small groups of men apparently engaged in general conversation.

Some Masonic encounters It is proposed in the remaining space available to give some brief accounts of a number of incidents in which Freemasonry mitigated the horrors of battle on land or sea.

America.

The earliest-known Military Lodge in America was formed in 1738 under authority from Boston. After the French War (1755) the existing influence of the Moderns was greatly modified by the arrival of many Military Lodges, the majority holding Warrants from Ireland, Scotland or the Antients. We shall refer elsewhere to the part played by American Freemasons

in such episodes as the Boston Tea-party. The majority of the leaders of the Revolution were Freemasons and with the outbreak of the Revolutionary War Military Lodges were active on both sides. There is a story that George Washington was obligated in the Lodge in the 46th Foot (the 2nd Battalion Duke of Cornwall's Light Infantry) and an article in the Freemasons Quarterly Review for 1834 goes so far as to claim he was initiated in that Lodge, a statement unlikely to be true. During the War the Masonic Chest of the Lodge in the 46th Regiment was captured by the Americans and Washington directed its return under a flag of truce, with an escort of honour under the command of a distinguished officer. Some years later, in 1805, the Chest of the same Lodge, was captured by the French in Dominica and was returned three years later by the French Government.

During the War of 1812, one Lt. Col. Tytler was thrown to the ground and was on the point of being bayoneted. He managed to give a Masonic appeal whereon the American stayed his hand and gave the Colonel not only life but liberty.

General John Corson Smith, who was an honorary member of the Lodge of Unity, Peace and Concord, 316, attached to the 2nd Batt., the Royal Scots, told many stories of the American Civil War. At one time he was in charge of a camp of Confederate prisoners and observed the adjutant of an Alabama Regiment wearing a Masonic emblem. Verifying his Masonic Status, the General accepted his parole within the lines until it was possible to arrange an exchange.

During the Atlanta campaign, an Illinois general saw a small white apron nailed to a cabin door. The woman of the house told him it was her husband's, that he was away with the Forces but that if she would let the Federals know she was the wife of a Mason she would be protected.

Europe.

The story that the life of a French captain was spared when he gave a Masonic sign as a Russian lancer was about to pierce him was deemed incredible by the Editor of the *Freemasons' Quarterly Review*. The incident has, however been independently vouched for, the original narrator Sir Robert Wilson, having actively intervened at the time.

An English officer, whose men were wiped out during the attack on the Redan, was on the point of being killed when he, happening to catch the hand of a Russian officer gave him a Masonic grip. The Russian immediately struck up the bayonets of his men, led the Englishman to the rear and treated him with all kindness.

More than one story is told of incidents in the heated battle of Waterloo, members of both sides being spared by others who recognised them as Masons. The benefits of Freemasonry worked both ways in the case of one French officer. On entering the town of Genappe, his men were engaged in taking prisoners when they were infuriated by losses inflicted by fire from a house. They stormed the house and were about to put to death nine wounded men who were lying there when one of these made the appropriate sign. The French officer immediately interposed and spared the life of the enemy. The following day he was, in his turn, wounded and captured by the Prussians, one of whom recognised him as a Mason, attended to his wants and restored the money of which he had been plundered.

At Sea.

We have no stories of the adventures of the few Naval Lodges but many brethren derived benefit from their connexion with Freemasonry in the course of their hazards by sea.

In 1795 a ship from Maine, U.S.A., was captured by Tripolitan pirates and the captain and crew imprisoned in that port. While engaged on slave labour the captain was recognised as a Freemason by a Tripolitan officer who had been initiated in France. He took steps to ensure his comfort and eventual liberation. Despite furious personal attacks, the American in later years refused to bow down before the anti-Masonic storm that followed the Morgan affair.

A story was related at Stability Lodge of Instruction in 1845 that, fifteen years previously, a merchant vessel bound for Cuba was captured by pirates who looted the ship, tied up captain and crew and prepared to burn the vessel. In his extremity the captain made the S. of an E.A. to which a pirate responded with that of a F.C. The latter interceded with his captain, who spared the lives of the crew and, when he again encountered the ship the following day, left her unmolested. We are not surprised to hear that the mate lost no time in seeking admission to the Craft on his return to England. Commenting on this incident the Freemasons' Quarterly Review said, "we have a remarkable instance of a man who, though he disregarded every law both human and divine, had yet remained faithful to his Masonic obligation." In 1844 the crew of an English brig were attacked on the West Coast of Africa by some natives urged on by Spanish slavers. The Englishmen were on the point of being exterminated when the captain noticed a Masonic emblem in the neckerchief of one of the Spaniards. He gave a Masonic appeal on which the Spaniard hurriedly proved him (in the heat of battle!) and brought over his men, dispersing the natives.

The Brethren of Poole, Dorset, have preserved records of their part in the Napoleonic wars. They raised funds for British prisoners in France and at least once entertained a French brother, a P.O.W. One of their captains was captured by a French privateer, whose captain discovered the Englishman's Masonic certificate among his papers. It was then too late to release him but he made arrangements for his favourable treatment in France and eventually he was accommodated in the house of a Brother at Verdun. During his captivity which lasted from 1803 to 1814, Napoleon personally ordered the provision of a Christmas dinner for the English Freemasons.

The Amity Biscuit.

The story of the Amity biscuit has often been told. Captain Jacques le Bon, a noted French privateer, captured the brig "Oak" in 1813. Discovering the Captain was a Freemason he not only released him but sent with him a little dog, the property of a Freemason recently captured, with a biscuit suspended from its neck, signifying he would not keep a Brother's dog in bondage nor see it want food, much less a Brother himself. The biscuit, mounted and framed, is still preserved and prized by the Lodge of Amity at Poole.

The same Lodge welcomed in 1917 an Australian brother rescued from the torpedoed hospital ship "Lanfrane." Many survivors of this disaster were taken into the port.

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The stories just very briefly related may be regarded as samples only of hundreds of similar incidents on battlefields all over the world.

Finally, we tell of an unusual military investiture. At a meeting of the Lodge of Amity on 8th October, 1917, Bro. W. J. Telfer, of Boston, U.S.A., who was serving with the British Army, was presented with the Military Medal by the Provincial Grand Secretary of Dorset.

So far, therefore, from Masonry having “always been injured by War and bloodshed,” we have seen that its principles, learnt in peace, prevailed in conflict, that in the heat of battle Freemasons have been willing to spare their enemies whom they found to be in the Craft, and that prisoners of war in their dire captivity have found their greatest solace in their memories of Masonry and the rehearsal of its ritual.

CHAPTER XI

OVERSEAS FREEMASONRY—

OTHER THAN IN THE U.S.A.

The object of this Chapter is to indicate very briefly, the progress of Freemasonry in many countries near and far. It must be realised that the subject of every shore section would require one or more volumes if justice were to be done and that what is here presented gives no more than an indication of the lines on which the Craft has developed. It may also serve as a warning for in many places the brethren have wandered to such an extent from the strict line ever observed by the Grand Lodge of England that masonic intercourse has had to be suspended and in more than one country religious and political controversies have arisen.

We will deal first with the European countries, starting with our nearest neighbour,

FRANCE

The legend that Freemasonry was introduced into France by the Jacobites dies hard. It is certain that it was established in the early days of our own Grand Lodge and that France proved a prolific breeding-ground for the additional degrees grafted then on to the parent stem. The Grand Lodge of France flourished until, under the Duc 'd'Orleans (Citizen Egalité) it was, to all external appearances, swept away during the Revolution. This terror quickly passed and 1795 saw the revival, under a new Grand Orient, sanctioned in 1798 by the Paris Police, which quickly absorbed the surviving elements of its predecessors.

There were renewed attacks on the Craft during the troubles of 1848 and, to counteract these, the Grand Orient elected as its Grand Master in 1852, Prince Lucien Murat, an active ruler until his resignation in 1861. The Office of Grand Master was abolished in 1871, being replaced by that of President de l'Ordre. Relations with the Grand Lodge of England were not harmonious and, in 1877, the Grand Orient having removed from its Constitutions the affirmation of the existence of T.G.A.O.T.U., England withdrew recognition and similar action was taken by many other Grand Lodges.

Various stories, many of them discreditable, have been heard of the subsequent history of the Grand Orient. In 1914 the *Grand Loge Nationale* was established in Paris and this was and is recognised by England. It has thrived in a modest way and its members are frequent visitors to English Lodges, especially in London and the South-East Coast. During the Second World War it came perilously near to extinction but was successfully revived on the Liberation of France.

GERMANY

After one or two abortive attempts a German Lodge was established at Hamburg in 1737 and, a year later, the future Frederick the Great was initiated therein and opened a King's

Lodge at his Castle of Rheinsberg. There was a temporary interruption following the King's departure to war after which a new Lodge was established in Berlin in 1740 and out of this was formed the Grand National Mother Lodge of the Three Globes.

Lodges were quickly erected in many towns, one of which became the Grand Lodge Royal York. Additional degrees also spread quickly and conflicting loyalties led to much confusion, the Strict Observance passing through its rocket-like course.

The Grand National Lodge of German Freemasons in Berlin was established by von Zinnendorf who, with much difficulty, broke with the Strict Observance and succeeded in uniting most of the German Lodges (Frankfort excepted) into a new Grand Lodge which was recognised by England. In all, eight Grand Lodges were formed in Germany, in addition to four independent Lodges which, though acknowledged as regular, owed no allegiance to anybody. During the 1914-18 War and for some years thereafter, Masonic intercourse between England and Germany ceased. It was happily restored but, on the coming into power of the Nazi regime, Freemasonry was ruthlessly suppressed, its Temples pillaged and members murdered or sent to concentration camps. Since the termination of hostilities a single German Grand Lodge has been allowed to form in the Western Zones but, at the moment of writing, is not recognised by England.

SCANDINAVIA

Count Axel Eric Werde Sparre was initiated in Paris in 1731 and, on his return to Stockholm, founded a Lodge which is believed not to have survived a decree of 1738, forbidding Freemasonry on pain of death. This edict was soon withdrawn and Lodges were patronised by royalty, a Grand Lodge being formed in 1759. The Swedish Rite embraced some of the extravagances of the time but, unlike the line followed in most countries, these were consolidated in a Rite of ten degrees in which some authorities recognise the influence of Swedenborg's writings. Despite the great differences in ritual, the Grand Lodges of Sweden and England have been in fraternal communication since 1799. Charles XIII established an Order of Knighthood in 1811, the members of which were selected from Freemasons only. The separation of the thrones of Sweden and Norway involved the establishment of a separate Grand Lodge in the latter country.

In Denmark, a Lodge was established in Copenhagen in 1743, by Baron von Munnich, a member of the Three Globes of Berlin, probably without authority. Other Lodges were soon formed, some under England, but from 1765 the Strict Observance swept its meteoric path across the country. A purely Danish Lodge was established in 1778 and in 1792 Freemasonry was officially recognised on the understanding that every Lodge should recognise Prince Karl as Grand Master.

The Lodges in Norway and Denmark were pillaged and driven out of existence during the Nazi occupation but have been re-established, re-building generally being necessary from the floor up. Sweden, which remained neutral throughout, was comparatively unaffected.

ICELAND

Though at the extremity of Europe, it is convenient to mention here that, following its independence from Denmark, a Grand Lodge of Iceland has recently been established and was recognised by the Grand Lodge of England in 1952.

HOLLAND AND BELGIUM

A Lodge met at the Hague in 1734 with Count Vincent la Chappelle as Master. Press reports of the time refer always to him as "Grand Master." In 1735 assemblies of the Craft were forbidden by the Government but this speedily proved a dead letter and the Grand Lodge of the Netherlands was established in 1756. The fanciful embellishments met with elsewhere took little root in Holland though the Strict Observance, which had many individual Dutch members, attempted to win over the country. The High Degrees did not obtain a firm hold before 1807.

On the German occupation of Holland many prominent Freemasons were arrested. The Grand Master, H. van Tongeren, died in Buchenwald and his Deputy, Dr. L. J. J. Caron, suffered similar captivity, though he survived to become Grand Master in 1945.

The independence of Belgium in 1830 was followed seven years later by the withdrawal of any claim on Holland's part of supremacy over the Belgian Lodges.

While fraternal relations between England and the Netherlands are warm, unfortunately the Grand Orient of Belgium has fallen out of this harmony.

AUSTRIA, HUNGARY AND CZECHOSLOVAKIA

It is impossible to separate the early Masonic history of these countries, partition being a sequel to the 1914-18 War.

The Duke of Lorraine was initiated in a Special Lodge at the Hague by Dr. Desaguliers in 1731, and was Raised in England the same year. He married Maria Theresa in 1736 and, on her succession to the throne of Austria in 1738, he was appointed Co-Regent. The position of the Craft was at that time unsatisfactory, there being many Freemasons but no Lodges, and persecution was sporadic after the publication of the Papal Bull in 1738. Maria Theresa is said to have been personally opposed to Freemasonry but her hand was withheld from active persecution through the influence of her husband.

The first Vienna Lodge, "The Three Firing Glasses" was founded in 1742 but was closed without warning by the military in 1743, eighteen noble members being arrested though they were freed after a few days.

It is believed that the first Lodge in Bohemia was formed in Prague in 1749 and attracted hostility from the clergy. There is a legend that the Empress and one of her ladies, disguised as men, visited this Lodge, a story probably without foundation. Following the death of Francis, his son Joseph II became Emperor and, though not a Freemason, allowed the Lodges to prosper and expand, but Francis II, who succeeded to the Throne in 1792, tried to persuade the German Princes to suppress the Craft, which virtually died out about 1801. Mozart composed many pieces of Masonic interest but nothing of stronger note than The Magic Flute, first performed in 1791, the Masonic symbolism introduced covering also the strong forces then contending for the promotion or at least toleration of Freemasonry on the one hand and persecution or suppression on the other.

An attempt to revive the Craft was made in Hungary in 1861 but the Lodge was quickly closed by the police. A Grand Lodge of Hungary was established in 1870. Though, in Austria, the brethren were permitted to meet in social clubs, Lodges could not be held. Following the

break-up of the Empire, a Grand Lodge of Vienna was formed in but perished with many of its members on the Nazi inn sion.

The Grand Lodge “Lessing of the Three Rings” in Czecho-Slovakia was formed in 1920 and worked on the same enlightened lines as its Austrian counterpart. Here again, Nazi intolerance terminated the Craft and though some little activity was carried on by exiles in London and New York throughout 1939-45 we understand it has not been possible successfully to revive the Craft and its teachings under present conditions.

SWITZERLAND

A number of English gentlemen formed a Lodge at Geneva in 1736. In 1737 George Hamilton was appointed Provincial Grand Master, but persecution curtailed expansion for many years until, in 1769, nine Lodges established the Independent Grand Lodge of Geneva. The Strict Observance made its inevitable attempt to dominate the country and, at a Congress at Basel in 1777, two authorities were set up, one governing German Switzerland and the other entitled the Scottish Helvetian Roman Directory with headquarters at Lausanne. Further disruption followed the French Revolution but in 1844 the Grand Lodge Alpena of Switzerland was established and progress since that date has been maintained.

ITALY

Before the Federation of several States in 1860, Italy was a geographical expression rather than an entity so its Masonic history is unusually chequered. About 1750 a Lodge was established in Naples and in 1764 a National Grand Lodge was erected but in 1775 the Craft was forbidden by Ferdinand IV and the subsequent alternation of interdict and toleration resulted in the dying out of the Craft in the Two Sicilies.

An English Lodge was established in Rome by Jacobite exiles in 1735 but was suppressed under threat of heavy penalties three years later, though there is evidence of clandestine Masonic activities in the Papal States. Fortunes alternately rose and fell in the various States, especially with the transfers of political authority until, in 1867, Garibaldi called a meeting of all the Lodges in Italy and succeeded in forming various supreme bodies, though there continued to exist in Italy many quasi-Masonic but unrecognised bodies. In 1872, at the funeral of Mazzini, Masonic banners were carried in the streets of Rome for the first time but, with the rise of Mussolini in 1920 the Craft was suppressed with the utmost cruelty, a decree of the Grand Fascist Council of 1923 offering the choice of membership of Craft or Party. Masonic Temples were looted and wrecked and Freemasons found themselves dismissed from Office, and tried and condemned indiscriminately.

PORTUGAL

Some English brethren formed a Lodge at Lisbon in 1735 or 6 which was much used by the English fleet but Papal opposition from the start rendered the position difficult and in 1743 King John V issued an edict of death, thus ushering in an era of persecution and torture at the hands of the Inquisition. The best-known case is that of John Coustos, initiated in England some time before he settled in Lisbon. He, with two others, was arrested in 1743 and subjected

to the most rigorous tortures by the Inquisition, notwithstanding which he refused to give up the Craft. He was eventually condemned to the galleys but was claimed by the British Embassy as a British subject.

Further intensive persecutions followed in 1792, yet a Grand Lodge of Portugal was established and appointed Don Hypolite Joseph da Costa its representative at the Grand Lodge of England. He also suffered persecution but survived to take an active part in the Union of the English Grand Lodges in 1813, holding the appointment of Prov. Grand Master for Rutland (a county then without a Lodge). During these persecutions Lodges were often held on board English ships in the harbour.

Though Freemasonry persisted despite this terrible opposition the fruit was blighted and, as in the case of so many other Latin countries, there is at present no fraternal communication between Portugal and England.

SPAIN

Here again, we have a tale of constant persecution though in one corner, Gibraltar, the British Lodges have flourished for centuries. The first Lodge in Spain was founded by the Duke of Wharton and, being subsequently recognised by the Grand Lodge of England, became the first Lodge warranted in foreign lands by the Mother Grand Lodge. It was erased in 1768. On the discovery of a Lodge by the Inquisition in 1740, eight of its members were sent to the galleys but meetings persisted, despite treachery and cruelty, and, in 1809, a Grand Orient was established at Madrid in the very dungeons of its bitter enemies.

Persecution ceased in 1853, following the loss of much clerical power through the civil wars, but the history of the Craft in Spain is involved and, once again, recognition by England is impossible. It is probable that, under the present regime, it is once again an underground, anticlerical and political movement.

THE BALKANS

GREECE

It was not until 1809-10 that the first Lodges were founded in Greece, and then by the Grand Orient of France. The English Lodge, Pythagoras, was warranted at Corfu in 1836 and Italy appeared on the scene shortly afterwards. These Lodges were eventually combined into a Grand Lodge of Greece in 1872, the Grand Master being Prince Dimitrius Rodocanaki, who was later associated with John Yarker in the A. & P. Rite. On the outbreak of the Second World War there were about fifty Greek Lodges, but the Craft was brutally suppressed, records being destroyed and the brethren imprisoned during the enemy occupation. Reconstruction is taking place from the bottom up—no Temples, equipment or records survived and, even after liberation, considerable amount of American aid was “diverted” without reaching the intended beneficiaries.

TURKEY

Turkey has had several Lodges, some warranted by recognised Grand Lodges, others clandestine. A general warning was issued by the Grand Lodge of England in 1859, of the presence of irregular Lodges in Smyrna, said to have arisen out of the action of the possessor of an Irish Warrant. Yeats-Brown tells how, when his aeroplane crashed in Palestine during the 1914-18 War, his life was saved by a Turkish officer, to whom he gave a Masonic grip. Turkey abounded in secret societies of all kinds before the advent of Kemal Ataturk.

RUMANIA

The Grand Orient of France warranted a Lodge in Bucharest in 1859 and, within a few years, this small country harboured every Masonic and quasi-Masonic degree imaginable. A Grand Lodge was established in 1921 but is not active today.

JUGO-SLAVIA

According to a report of the trial of the Sarajevo assassins, after the incident which resulted in the out-break of 1914-18 War, Franco-Serbian Freemasonry inspired the assassination of the Archduke Frederic. The evidence was of the flimsiest and the matter is mentioned merely to indicate the nature of the anti-Masonic campaign in some countries. The National Grand Lodge of Jugoslavia was established in 1919, after the break-up of the Austro-Hungarian Empire but its life, alas, was short.

AFRICA

Freemasonry has flourished in many parts of Africa, especially under European jurisdictions, those of England, Scotland, Ireland and the Netherlands existing side-by-side in fraternal brotherhood in South Africa.

The Dutch were the first on the scene, establishing Lodges at Capetown in 1772 and 1802, followed by English Lodges in 1811 and 1812. Lode No. 334 is the oldest surviving Lodge in the English District or South Africa, Western Division. Sir John Truter held at the same time the Offices of Provincial Grand Master for the English Province and Deputy Grand Master of the Netherlands. As civilisation spread, the Craft went with it and districts were established in Rhodesia in 1929 and the Orange Free State in 1932. It is not generally known in England that inter-visitation is restricted to Master Masons owing to the fact that the Netherlands Lodges impart their Masonic Instruction in a sequence different from ours.

The first Provincial Grand Master for Gambia, West Coast, was Richard Hull, appointed in 1735. There are now English Lodges under the District Grand Lodges of the Gold Coast and Nigeria, as well as a small number under a Grand Inspector in Sierra Leone, also a few Scottish and Irish Lodges. There is no colour-bar in West Africa and black, white and mixed Lodges prosper.

A District Grand Lodge for East Africa was established in 1926. In St. Helena the Antients formed a short-lived Lodge in 1764 and it will be remembered that the Minden Lodge, 63 (Ireland) found it impossible to function on the Island while the Regiment was guarding Napoleon.

EGYPT

Though there is a tradition that the Rite of Memphis was introduced into Egypt by the French in 1798, the first known Lodges were established in Alexandria in 1802 and 1806 by the French. English Lodges were formed from 1862 onwards and the District Grand Lodge of Egypt and the Sudan was established in 1899, the first District Grand Master being Earl Kitchener of Khartoum. There is a National Grand Lodge of Egypt, its membership being cosmopolitan and the Lodges working in various languages.

INDIA, PAKISTAN AND CEYLON

Brother George Pomfret was authorised by Grand Lodge to open a Lodge in Bengal in 1729 and, two years later, Captain Ralph Fairwinter was appointed Provincial Grand Master for India. Some Lodges were founded but development was hindered by the War in the Carnatic and an uphill struggle began in 1798. After 1866 the "Provinces" were re-named "Districts." The Grand Lodge of Scotland appointed Dr. James Burnes, of the Indian Medical Service, as Provincial Grand Master for Western India in 1836 and his Provincial Grand Lodge came into being in 1838. Freemasonry appealed to the natives, many of whom joined and all appeared to regard the Institution with respect, though we may add a caution against a too-ready credence of stories of the working of various Masonic degrees in the temples of various religions.

The only independent Grand Lodge is that of All-Scottish Freemasonry in India and Pakistan.

India (by which term we refer to the Sub-Continent now known as India and Pakistan) has probably presented greater administrative difficulties than any other country owing to the transitory conditions of residence. It was long ere the Craft took regular hold on the rank and file of the native population though some of the Princes and Rulers entered the ranks in the 18th century, e.g. Mundatul-Umara, son of the Nabob of Arcot, in 1776. Many Native Princes have later received Grand Rank. There was, however, a popular belief until at least 1860 that Orientals were ineligible for initiation and a By-Law of the District of Bengal requiring the permission of the District Grand Master was only rescinded in 1871. The Parsees were the first Indian people really to take the Craft to their hearts and, in 1866, one of the Cama family became Grand Treasurer of the English Grand Lodge, another becoming Past Asst. Grand Registrar in 1927.

In Ceylon Regimental Lodges appeared from 1761 and, after several more or less abortive attempts, St. John Lodge of Colombo, now 454, was established in Kandy in 1838. The District of Ceylon was established in 1907 and there are also a few Scottish and Irish Lodges.

CHINA

Amity Lodge, 407, was established in Canton by the Grand Lodge of England in 12 and a Swedish Lodge was established there in 1788. These did not survive very long and we next hear of the Royal Sussex Lodge, No. 735, at Canton in 1844. A Provincial Grand Master for China was appointed in 1847 and a District Grand Master for Northern China in 1877. A District Grand Lodge was also established by the Grand Lodge of ss ustts, with Lodges at Shan hai, Peking and in Manchuria.

In Hong Kong, etland Lodge, 768, was established in 1846 and Freemasonry still flourishes on the Island, the Paul Chater Lodge of Installed Masters, 5391, taking an active part in Masonic education. During the Second ‘ World War, Freemasonry in Asia, other than India, virtually came to a halt and it is understood conditions in China are not advantageous, though Hong Kong affords a home to the surviving elements of what was at one time an active force in Eastern Asia.

AUSTRALIA

NEW SOUTH WALES

Fifty years ago the “new chum” in New South Wales used to be told by the old colonists (as they still were at that time) that no new settlement was complete without its Lodge. This manifestation of brotherhood is not peculiar to Australia as we shall see when we study the spread of the Craft in North America.

Although Captain Cook proclaimed New South Wales a British Possession in 1770, it was not until 1778 that the first convict convoy arrived at Sidney Cove and, in 1803, the earliest recorded Masonic meeting was held by “several officers of His Majesty’s Ships, together with some respectable inhabitants of Sydney.” This was against the orders of the Governor, Captain King, and some of the members were arrested, though subsequently released. The instigator, Bro. Brown Hayes, was ordered to Van Dieman’s Land, though probably his expulsion was never enforced. This was no promising beginning but it must be remembered the Governor’s task was no easy one and it is possible he was not aware of the exemption given to Freemasonry under the Unlawful Societies Act, 1799.

Once again, the spread of Freemasonry owed much to the activity of Military Lodges, especially Social and Military Virtues, 227 (I.C.) attached to the 46th Regiment (Duke of Cornwall’s Light Infantry). There was also some American influence and, by 1847, we find an abortive attempt to found a Grand Lodge of Australia. The next attempt, in 1865, was of the nature of a succession from the Grand Lodge of Scotland by a number of brethren, headed by one James Blair. This also proved a slip as did similar, attempts in Victoria and New Zealand in 1876.

In 1877, however, thirteen Lodges, mostly of âY origin, succeeded in establishing the Grand Lodge of New South Wales, which was generally unrecognised for the first, thirteen years of its life. Victoria, with a few Scottish and Irish Lodges, also declared independence in 1883, but the first Australian Grand Lodge to gain immediate and general recognition was that of South Australia, founded in 1890, followed by Tasmania.

Contrary to general experience elsewhere, the Irish influence was less apparent in New South Wales than that of the English and Scottish, an English Provincial Grand Lodge being set up in 1839. The United Grand Lodge of New South Wales was established in 1888, the first Grand Master being Lord Carrington, the Governor, who had been designated, though never installed District Grand Master by England. There is one important difference between N.S.W. practice and the English. Under the former system, all offices are elective, whether in Grand Lodge or Private Lodge. Uniformity of ritual is also imposed.

There was for a long time one trouble-centre, the Cambrian Lodge, 636. Membership was almost equally divided between those who desired to remain under England and those who preferred the new Grand Lodge and it was only after a fifteen-year struggle that harmony was restored and the Lodge recognised by New South Wales.

TASMANIA

Ireland was first in the field, in 1823, but some English Lodges were established before the Grand Lodge was organised and recognised in 1890, the last English ruler, the Rev. R. D. Pomfret-Harris, being the first Grand Master.

WESTERN AUSTRALIA

This part of Australia remained undeveloped for many years, and the first English Lodge, St. John's, No. 712, was warranted at Perth in 1842. The gold rush stimulated expansion and when the Grand Lodge was established in 1899, twenty-six of the thirty-three English Lodges that constituted this body had been formed within the previous decade. The Plantagenet Lodge, 1454, still remains on the English Register.

SOUTH AUSTRALIA

The Colony was proclaimed in 1836 but a Lodge had been warranted two years earlier, the South Australian Lodge of Friendship (now No. 1 on the S. A. Register) being consecrated in London the very day the warrant was signed by the Duke of Sussex, in order that the Founders could carry the charter with them and work in their new country. English, Scottish and Irish Lodges followed and the first Irish Lodge, the Duke of Leinster Lodge, 363, remains on the Irish Register to this day. The Grand Lodge of South Australia was inaugurated in 1884, just fifty years after the Consecration of the first Lodge.

VICTORIA

It was not until 1835 that the Colony was founded and in 1839 the first Masonic meeting was held at Melbourne, twenty-one brethren being present. The Lodge of Australia Felix, 697, was warranted by England and opened in 1840, a Royal Arch Chapter following in 1844. These two work closely together to this day. The gold rush of the 1850's brought expansion and an interesting story is told of a meeting called by a card nailed to a gum tree in Bendigo in 1854. Several brethren of various nationalities responded to this call and, after a search, a Bible was found in one of the cabins and on this the Brethren sealed their Obligations. Abortive attempts were made to establish a Grand Lodge but stability was maintained by the co-operation of England, Scotland and Ireland, each of whom appointed Sir William Clarke as District Grand Master, though one Scottish and two Irish Lodges united in forming the Grand Lodge of Victoria in 1883. This was recognised by some of the American Grand Lodges, but not by others, nor was it countenanced by England. In 1888, following a visit by the Earl of Carnarvon, a Committee of English, Irish and Scottish Freemasons was formed and in 1889 the United Grand Lodge of Victoria came into being, Sir William Clarke being installed Grand Master by Lord Carrington, Grand Master of New South Wales. The Victorian Constitutions

differ from those of the other Australian Grand Lodges in that all officers are appointed, not elected, in Grand Lodge and Private Lodges.

QUEENSLAND

The first settlement was established in 1824 and, in 1854 the population of Brisbane, the capital, was only 800. At this time the earliest Lodge, the North Australian, was founded by England. Its first Master, J. W. Jackson, had been the first initiate in the Cambrian Lodge, of which we have already heard under the heading, New South Wales, and he is accordingly recognised as the founder of Freemasonry in Queensland. The formation of the Grand Lodge, in 1905, led to some discord and it was only recognised by England as recently as 1920. Two of the Queensland Lodges still remain on the English Register.

NEW ZEALAND

The first Europeans settled in North Island in 1792 and for many years the process of colonisation was but slow. The Irish opened a Lodge at Auckland in 1842; this is now Ara Lodge, 1, on the Register of the Grand Lodge of New Zealand. In 1843, two members of the crew of a French Corvette opened a Lodge at Arakoa and initiated four persons and the then unrecognised Grand Orient of France opened a Lodge in the country in 1889. These were but flashes in the pan. District Grand Lodges were established by England at Canterbury, Otago & Southland, Westland, Auckland and Wellington.

The establishment of the Grand Lodge in 1890 was not carried through without internal trouble and in a few cases seceding members of Lodges carried off the warrants so that the Lodges were unable to meet, an action which resulted in an alteration of the English Book of Constitutions to meet any similar difficulty in the future. Fortunately this trouble was but transient; the majority of the English Lodges joined the new Grand Lodge but forty-one still hold English Warrants, though they live in the closest harmony with the Lodges under the N.Z. Constitution. Eleven still meet under Scottish warrants.

Mention should be made of the educational work carried out in the Dominion, both in Craft and Royal Arch. Official Lecturers are appointed by Grand Lodge while the work of the Masters and Past Masters Lodge, 130, is known and respected by students all over the world. An official ritual has been adopted and must be worked by all Lodges consecrated since 1912. There are in all six Research Lodges and an annual grant of £200 is divided among them. A Craft publication is indirectly subsidised and supported.

CANADA

There is a tradition that a French Lodge met in Quebec in 1720 but this story is doubtful and without proof. The Grand Lodge of Massachusetts warranted a Lodge at Annapolis in 1749, while a Lodge was formed at Halifax in 1750. Once again, we are indebted to many Military Lodges for the spread of Freemasonry in the country and an attempt was made in 1759-60 by nine of these to form a Grand Lodge, but, on the termination of the French War, the regiments returned to England and it was left to the civilian Lodges of Quebec to apply for a Provincial

Warrant, which was issued in 1762 but never reached Canada, the first Provincial Grand Warrant being received in 1767.

After the upheaval of the War of Independence many, who preferred to remain in the Empire, made their way from the United States to Canada where, after great privations, they established themselves and the many Masons among them began to form Lodges. Among the Provincial Grand Masters was the Duke of Kent (1792). There was a further disturbance in 1812-15 owing to the Anglo-American War and it is gratifying to realise that, within a few months of peace, inter-visitation between Canadian and American Lodges was taking place.

Within a few years an irritating difficulty arose on the frontier. The omce organisation of the United Grand Lodge of England was not good and the Grand Secretary, William Henry White was an aged man, who was not only dilatory in correspondence but who delayed the issue of Certificates for, in some instances, many years. This hampered the Canadian brethren who desired to visit American Lodges.

In the ordinary course of evolution Canada would have worked out her Masonic independence but this delay speeded the breach and the Independent Grand Lodge was formed in 1858, Sir Alan Napier MacNabb, Prime Minister from 1854-56 and the last Provincial Grand Master, being the first Grand Master. A Grand Lodge of Ontario was established in 1856 and the two, when united, were recognised by England in 1859. There are now independent Grand Lodges within Canada, all in fraternal communication with the United Grand Lodge of England.

NEWFOUNDLAND

A lodge was formed at St. John's under the authority of the Provincial Grand Lodge of Massachusetts in 1746 and another in 1766. Neither was ever registered in England, but English Lodges were established from 1784 onwards and the inevitable Military Lodges were found there. The District Grand Lodge was established in 1870 and, by 1885, a Temple had been built, only to be destroyed by the disastrous fire of 1892. The Grand Lodge of England contributed towards the relief of the many brethren who had suffered by the fire.

OTHER BRITISH DISTRICTS

District Grand Lodges also exist in Barbados, British Guiana, South America (Northern and Southern Divisions) while Groups of Lodges under Grand Inspectors are to be found at Bermuda, Leeward Islands, and Trinidad and Fiji.

A West Indian Lodge in London—the Caribbean, No. 4826—was founded in 1926.

CHAPTER XII

FREEMASONRY IN THE U.S.A.

The discussion of Freemasonry in the United States within a short chapter combines all the difficulty of getting a quart into a pint pot with the representation of the treasures of Aladdin's Cave within the resources of a provincial pantomime. Far more Freemasons are to be found in the United States than in any other country in the world, rich are their buildings and colourful their ritual. Historically, Freemasonry there dates back very nearly to the earliest days of organised Grand Lodges and the early influence of the Antients and many military Lodges has never been effaced.

Many events now to be described have no parallel on this side of the Atlantic yet, behind all differences of organisation, ritual and even outlook, lie the fundamental principles of Freemasonry preserved alike in the two great countries.

Grand Lodges.

To begin with, all our English Lodges are registered under and controlled by the United Grand Lodge of England, one Grand Lodge ruling many thousands of private Lodges, through a host of Provincial and District Grand Lodges. There is no Grand Lodge of the U.S.A. but forty-nine sovereign and independent Grand Lodges, one for each State and one for the tiny District of Columbia, where stands Washington, the Capital. Each of these Grand Lodges exchanges representatives with the United Grand Lodge of England and their names are to be found recorded publicly in the Masonic Year Book.

Difficulties arise and are settled or sometimes left amicably unsettled in a fraternal manner; for example, at the moment, the post-War German Grand Lodge is acknowledged by some but not by others.

Early Freemasonry in the United States.

Early records are scanty and imperfect and, as with us, legend has been busy and many unverifiable stories are told but Melvin Johnson, Past Grand Master of Massachusetts, has examined very thoroughly the records available and æ has expressed the considered opinion that Freemasonry) was introduced into the colonies of North America very early in the eighteenth century and that immigrants often worked without the sanction of Warrants.

Lord Alexander, Viscount Canada, became a member of the Lodge of Edinburgh in 1634, shortly after which he formed a colony on the St. Lawrence river but we have no record of any Masonic activity on his part and the story occasionally heard that in 1658 the Three Degrees of Masonry were introduced into Newport, Rhode Island, is generally discredited.

There is, however, one piece of evidence, the Tho. Carmick Ms. of the Old Charges copied in 1727. In 1756 this was in the possession of Bro. P. Frazer, a prominent Pennsylvania Freemason.

It is said that the earliest known Anglo-American Freemason was Jonathan Belcher born in Boston and at Harvard, who was “made “ in an English Lodge about 1704. Returning to Boston the following year he became a prosperous merchant and obtained from George II in 1730 the Governorship of Massachusetts and New Hampshire. The authority for his date of admission is a speech he made in 1741 when he claimed to have been a Freemason for thirty-seven years. There is, of course, no confirmatory record in this country.

Daniel Coxe.

The spread of influence of the first Grand Lodge soon extended beyond England and on the 5th of June, 1730, Daniel Coxe, Esq., was granted a Deputation appointing him Provincial Grand Master of “The Provinces of New York, New Jersey and Pennsylvania in America.” He was empowered for two years after the ensuing St. John the Evangelist’s Day to nominate and appoint his Deputy Grand Master and Grand Wardens and to constitute with strict care regular Lodges within his Province, the members of which were, after the expiry of his commission to elect every other year a Provincial Grand Master for themselves.

Absolute freedom, financial and otherwise, was accorded to Brother Coxe, but he was required to see that the Book of Constitutions was strictly adhered to and that the names of the Lodges and their members were sent to the Grand Master, together with such other matters as he thought should be communicated. He was also asked to recommend the establishment of a General Charity for the benefit of Poor Brethren and so early began the significant record of Masonic Benevolence in the United States, the story of which will never be complete.

In 1731 he attended a Quarterly Communication of the Grand Lodge of England, where he was recorded as being “Provincial Grand Master of North America” but, unfortunately, nothing is known of his Masonic activities in his own Province.

BENJAMIN FRANKLIN.

Though Daniel Coxe apparently contributed little to Freemasonry in America, about the time of his appointment we have traces of Masonic activity in various places. Benjamin Franklin, later to become one of the leading spirits in America’s freedom, was born at Boston in 1706 and, after spending some few years in London, went to Philadelphia where he set up as a printer; founding the Pennsylvania Gazette in 1722. In 1728 he formed a Leather Apron Club possibly in a sort of rivalry to a St. John’s Lodge of Freemasons stated to have been started there the previous year. On December 8th, 1730, his paper gave us what is now the earliest known printed notice of the Craft in America, “as there are several Lodges of Free Masons erected in this Province; and People have lately been, much amus’d with Conjectures concerning them; we think the following Account of Free-Masonry from London will not be unacceptable to our Readers.” There then followed a reprint of an alleged Exposure. Despite this statement, there is no evidence of any Lodge in Philadelphia other than St. John’s, the earliest records of which are contained in a ledger account giving the names of members of the Lodge from 1731 to 1738. As it is entitled “Libre ‘B ‘” it is assumed that an earlier book existed.

Franklin himself became a Freemason, probably in February, 1731, and, whatever his previous attitude, any hostility was now reversed as he gives “Some Information concerning the Society called Free Masons” in May, 1731. His progress was rapid—within a year and a

half he succeeded to the Mastership of his Lodge and produced the oldest draft of American Masonic Lodge By Laws still in existence. In 1732 he was Junior Grand Warden of the Grand Lodge of Pennsylvania, a body which must have been self-created, as it derived no authority from the Grand Lodge of England and in 1734 he reprinted the 1723 edition of Anderson's Constitutions. He must have had some slight doubt as to his constitutionary position as he wrote officially to the Provincial Grand Lodge at Boston and privately to Henry Price, the Grand Master thereof, for confirmation of the privileges enjoyed by the Brethren of Pennsylvania of holding annually their Grand Lodge, choosing their Grand Master, etc. "the said Grand Master of Pennsylvania only yielding his Chair when the Grand Master of all America shall be in place." Neither these letters nor Franklin's later obituary notice of Coxe in the Pennsylvania Gazette recognise Coxe as being even a member of the Society.

Henry Price.

Henry Price was born in 1697, went to England about 1723 and appeared in Boston about 1732 though, about this time, he must have been present in London as he received a deputation appointing him Provincial Grand Master for New England. At any rate, 1733 found him in Boston with the rank of Major conferred by Governor Belcher and he died in 1780. There is some confusion in the English archives as his name does not appear in the lists of Provincial Grand Masters in the Constitutions of 1738-1767 though the engraved list for 1770 mentioned him as Provincial Grand Master for North America, an appointment then held by John Rowe, whose name is never mentioned in the English Calendars, but Price's name was continued annually until 1804, long after his death.

Tradition states that a Provincial Grand Lodge and a private Lodge were established at Boston by Henry Price in 1733. In 1751, Charles Pelham was appointed Grand Secretary and "constructed" a record from 1733. By 1734 it was rumoured that Price's powers had been extended (over all America and we have already seen that Benjamin Franklin partly subscribed to this idea. Price's Boston Lodge appeared on the roll of the Grand Lodge of England in 1734 where No. 126 is shown as meeting at Boston in New England.

On February 5th, 1736, a petition was addressed to Henry Price by six Brethren "of the holy and exquisite Lodge of St. John " of Portsmouth, New Hampshire, asking for power to hold a Lodge though they declared they had their " Constitutions both in print and manuscript as good and as ancient as any that England can afford." "Constitutions in manuscript" seems to indicate the possession of a copy of the Old Charges which may indicate that the Lodge had been in existence some time previously while "Constitutions in print" no doubt refers to a copy of Anderson's Constitutions or Franklin's reprint.

On 1st September, 1736, Robert Tomlinson was appointed Provincial Grand Master for New England. The reason for this succession is not explained and in 1738 Tomlinson went to England, first visiting Antigua, where he found some old Boston Masons and went to work making the Governor and other gentlemen of distinction Masons, thus founding Freemasonry in the West Indies.

Tomlinson died in 1740 and, during the next three years, Henry Price appears to have presided and acted as Provincial Grand Master.

Thomas Oxnard.

Thomas Oxnard was a merchant of some importance and was appointed Provincial Grand Master for North America on 23rd September, 1743. In 1749 he issued a Provincial Commission to Benjamin Franklin and in 1750 the second Lodge in Boston was founded. We thus have the position that both at Boston and Philadelphia, Freemasons were meeting, sometimes as a Grand and at other times as a private Lodge. This state of affairs was also found in England long after this period where it was no uncommon thing for the Provincial Grand Master to select his Officers from a single Lodge which, to all extents and purposes, carried out the functions of Provincial Grand Lodge.

A separate set of minutes was kept of the Masters' Lodge, Georgia.

another factor commonly found in England at this period, The Grand Lodge of England now took a new step which and it is obvious that, as in Scotland, many were content greatly contributed to the spread of Freemasonry in America with the first two degrees until late in the eighteenth century. by starting a subscription in 1733 for "sending to the new Thomas Oxnard his wife, who was Master of the Lodge in Colony of Georgia in America "distressed Brethren" where 1736 and again in 1737 was not raised to the degree of they may be comfortably be provided for." A Lodge was formed at Savannah in 1739 and appears in the English! "Oxnard went to England in 1751 and the same year a Engraved List of 1736, this being the second American Humble Remonstrance signed by all the Lodges of Boston and the Grand Lodge of which we have official record. Quickly the Craft was addressed to the Grand Master of England in which spread into South Carolina and New Hampshire but it was requested that he be granted a "full and plenary though the official records do not confirm all claims it was commission as Grand Master over all the Lodges in North America announced in England in 1738 that, two years before, a America." He died in 1754 and Henry Price, on the Deputation had been issued to John Hammerton as Pro-quest of the Deputy Grand Master, resumed his office Provincial Grand Master for South Carolina. Bro. Hammer- as Grand Master the same day. Hammerton had been made a Mason at the Horn Lodge in Westminster and was one of the first to offer his services as a Jeremy Gridley. Steward at the Annual Feast.

On October 11th, 1754 a Committee was elected to He attended Grand Lodge in 1738 when there were obtain the appointment of Jeremy Gridley, Counsellor at present such early stalwarts as Desaguliers, Payne and Law. Henry Price wrote the following year in support Anderson, and in 1739 was accompanied there by Robert of the petition, describing his own services as Provincial Tomlinson, Prov. Grand Master of New England.

Grand Master and how, on the death of Tomlinson and Oxnard, the Chair had reverted to him again. He pointed Freemasonry Spreads.

out with pardonable pride that over forty Lodges had Unsatisfactory and incomplete as are these records it is sprung from his first Lodge in Boston. "Gridley was duly obvious that Freemasonry was spreading along the Atlantic appointed in 1755, his Deputation being qualified as its Coast and during the next few decades, before the Era of authority ran in "all Such Provinces and Places in North America. Independence, they multiplied.

America and the Territories thereof, of which no Provincial By the end of the War of Independence, the Moderns' Grand Master is at present appointed." He was installed Grand Lodge was represented in every one of the original as Provincial Grand Master by Henry Price

on October 1st, States of the Union while the Antients, especially represented 1755 with great pomp and ceremony. At the time of his by the military Lodges, flourished. The annals of the War carried out the functions of Provincial Grand Lodge.

Henry Price appears to have held, the position of of the Lodges at Boston, the first in 1738 and the second 1750. The 'first Lodge conferred two degrees only 1794 when the third appears.

A separate set of minutes was kept of the Masters' L another factor commonly found in England at this peri and it is obvious that, as in Scotland, many were con with the first two degrees until late in the eighteenth century Thomas Oxnard himself, who was Master of the Lodge 1736 and again in 1737 was. not raised to the degree of Master Mason until 1739.

Oxnard Went to England in 1751 and the same year k Humble Remonstrance signed by all the Lodges of Bostoo was addressed to the Grand Master of England in which it was requested that he be granted a " full and plenary commission as Grand Master over all the Lodges in North America." He died in 1754 and Henry Price, on the request of the Deputy Grand Master, resumed his office as Grand Master the same day.

Jeremy Gridley.

On October 11 th, 1754 a Committee was elected to, obtain the appointment of Jeremy Gridley, Counsellor at Law. Henry Price wrote the following year in support of the petition, describing his own services as Provincial' Grand Master and how, on the death of Tomlinson and Oxnard, the Chair had reverted to him again. He pointed out with pardonable pride that over forty Lodges had sprung from his first Lodge in Boston. -Gridley was duly appointed in 1755, his Deputation being qualified as its authority ran in " all Such Provinces and Places in North America and the Territories thereof, of which no Provincial Grand Master is at present appointed." He was installed as Provincial Grand Master by Henry Price on October 1st, 1755 with great pomp and ceremony. At, the time of his death in 1767 he was Attorney-General, a member of the General Court and a Justice of the Province and, once again, Henry Price resumed his old function as Provincial Grand Master.

Georgia.

The Grand Lodge of England now took a new step which greatly contributed to the spread of Freemasonry in America by starting a subscription in 1733 for "sending to the new Colony of Georgia in America" distressed Brethren "where they may be comfortably be provided for." A Lodge was formed at Savannah in 1735 and appears in the English Engraved List of 1736, This being the second American Lodge of which we have official record. Quickly the Craft spread. into South Carolina and New Hampshire but though the official records do not confirm all claims it was announced in England in 1738 that, two years before, a Deputation had been issued to John Hammerton as Provincial Grand Master for South Carolina. Bro. Hammerton had been made a Mason at the Horn Lodge in Westminster and was one of the first to offer his services as a Steward at the Annual Feast.

He attended Grand Lodge in 1738 when there were present such early stalwarts as Desaguliers, Payne and Anderson, and in 1739 was accompanied there by Robert Tomlinson, Prov. Grand Master of New England.

Freemasonry Spreads.

Unsatisfactory and incomplete as are these records it is obvious that Freemasonry was spreading along the Atlantic Coast and during the next few decades, before the Era of independence, they multiplied.

By the end of the War of Independence, the Moderns' Grand Lodge was represented in every one of the original states of the Union while the Antients, especially represented by the military Lodges, flourished. The annals of the War show repeatedly instances of brotherhood surmounting the rivalries of War and, when the time came for the various American Lodges to separate from the Mother Grand Lodge and to set up their own Grand Lodges, the transfer was accomplished without friction or hard feeling.

It is well for the twentieth century reader to pause and consider the conditions under which Freemasonry spread in North America. Communications in England were relatively poor, but the country was compact and news travelled from end to end in a matter of days. There the West and much of the rest of the country was not opened up. Communications were difficult and hazardous and the Indian was a factor to be reckoned with and the tie of brotherhood in the small and scattered pockets of population was knit firm under stresses and strains of many kinds. Then came the War of Independence and, as in other Wars in North America and elsewhere, the fraternal bond inspired every Mason to do his duty, whatever his side, and occasionally the fortune of war permitted one or the other to extend Masonic courtesy almost in the heat of battle.

The Boston Tea Party.

On 16th December, 1773, three cargoes of tea were thrown overboard from three 'East Indiamen by a party of men disguised as Indians. The Lodge of St. Andrew closed early that night "on account of the few members in attendance" and the page of the Minute Book is embellished with the letter T written large several times.

The Constitution of the United States of America owes far more to Freemasonry than is realised outside that country. The close ties of brotherhood already referred to inspired the leading men of spirit to band together in this very "extra-Masonic" activity and many of the signatories of the Declaration of Independence were Freemasons. It naturally followed the outbreak of war that many of these would desire a Masonic Independence and the Provincial Grand Lodges assumed the character of independent Grand Lodges. Moreover, we have already seen the idea of a Provincial Grand Master for North America; the idea of a Grand Master for the whole country was very seriously considered by some. On 7th February, 1780, a Convention of Delegates from the Military Lodges was held at Morristown, N.J., when the Grand Masters in the various States were recommended to agree to the election of a Grand Master. Pennsylvania was in favour, Massachusetts doubted, and the project was dropped.

George Washington.

Who was the ideal choice for the position but George Washington whose name is today honoured as much in the country of his forebears, (then his bitterest enemy) as in the States; whose portrait hangs in a place of honour in Freemasons' Hall, London, and who is commemorated by the magnificent Washington Memorial opened in 1951? Born at Bridges Creek, Westmoreland County, Virginia, in 1732, he was initiated in 1752 in the Lodge at Fredericksburg, Virginia, where the record of his Initiation may still be seen, passed and raised in the following year. It is uncertain whether he took the Royal Arch in the same Lodge. His general career can be followed elsewhere. Suffice it to say here that in 1777 the Convention of Virginia Lodges suggested Washington for the Grand Mastership of the Grand Lodge of Virginia but he declined the office. In 1788 he was named as the Charter Master of Lodge No. 39 at Alexandria which transferred its allegiance from Pennsylvania to Virginia and in 1805 the Lodge honoured its first Master by changing its name to Washington Alexandria.

He repeatedly expressed his attachment to, and esteem for the Order and Americans are proud of the fact that their great patriot was a Brother and a keen one at that.

The Revolution.

Washington was, of course, only one of many leaders associated with the Craft. On the very day he received his commission as Commander in Chief, the Battle of Bunkers' Hill was fought. Lord Rawdon fought well on the one side, Major-General Joseph Warren (who was killed) on the other. The British occupation of New York brought about the introduction of Antient Masonry into that State. Pennsylvania was occupied in 1777, the American Army standing at Valley Forge, 26 miles from Philadelphia. In the course of General Grey's expedition into Massachusetts in 1778, the Masonic crest of the Lodge in the 46th (D.C.L.I.) Regt. was captured. General Washington directed that it be returned accompanied by a guard of honour.

It is impossible in the space here available to deal with this great subject with anything like justice but a few names may be briefly referred to: Richard Caswell, Governor and afterwards Grand Master of North Carolina; Mordecai Gist, who may be said to have fought with sword in one hand and trowel in the other, afterwards Grand Master of South Carolina; James Jackson, later Governor and Grand Master of Georgia; Morgan Lewis, who also fought in the War of 1812, Governor of New York in 1804 and Grand Master from 1830-1844; Israel and Rufus Putnam; John Sullivan, G.M. of New Hampshire and many others.

Joseph Brant.

Joseph Brant was a Mohawk Chief initiated in London in 1776. He commanded some Indian allies of the British by whom Captain Mckisty of the U.S. Army was captured. The prisoner was about to be burnt at the stake when Brant, recognising a Masonic appeal, intervened and saved his life and later handed him over to some English Freemasons who returned him uninjured to the American Lines.

JOSEPH BRANT

Brant is stated also to have translated the Gospel of St. Mark into the Mohawk language in 1787.

Paul Revere.

Another name to conjure with in American History is Paul Revere, born in Boston in 1735, initiated in St. Andrew's Lodge in 1760, of which he became Master in 1770. He was a leader of the Boston Tea Party. His ride from Charlestown to Lexington in 1775 is world-famous and he became Grand Master of Massachusetts.

Paul Jones.

John Paul was born in Kirkcudbright in Scotland in 1747 and later added the name of Jones. Raised in the Lodge of St. Bernard, Kirkcudbright, in 1770, he removed shortly afterwards to America where he quickly rose to prominence as a naval officer. He subsequently served in the French and Russian navies and is best known in this country for his fight off Scarborough against H.M.S. Serapis.

It is now becoming impossible to tell the further story of American Freemasonry as a complete picture so it is proposed to deal with the Morgan affair which convulsed the entire country, and conclude the story of Craft Freemasonry with a short account of the emergence or erection of each of the Grand Lodges.

The Morgan Affair.

The strongest attack on Freemasonry launched on the American continent developed out of the death of one William Morgan, born in 1774. It is not known whether he was ever regularly initiated but he succeeded in visiting a number of Lodges though admission was refused in his own town, Batavia. He thereupon conspired with one Miller, a newspaperman, to publish an attack on Free-masonry in the form of an exposure in 1826. Some more or less ineffective attempts were made to silence him after which he was removed (accounts differ as to whether voluntarily or involuntarily) to Fort Niagara. Here his known story ends but a rumour of his murder resulted in the rise of an Anti-Masonic movement, newspapers were founded and anti-Masonic candidates ran for office while three of the alleged assassins received sentences of imprisonment.

So strong were the attacks that throughout the States countless Lodges closed down. Lodge rooms were attacked and their contents destroyed, families were divided and public disavowals of guilt by the fraternity were discounted. The attack ran for over ten years, after which its pace slackened and by 1860 the Craft was again making progress, but, to this day, the allegations of the Morgan affair are still used as a stick by the enemies of Freemasonry.

ALABAMA

Madison Lodge No. 21 was established under dispensation from the Grand Lodge of Kentucky in 1811 and several other Lodges were constituted before a Convention of nine Lodges met at Cahaba in 1821 for the purpose of constituting a Grand Lodge. Following the Morgan affair, this faded out of existence and was declared extinct in 1836 but a new Grand Lodge was formed immediately, the first Grand Master being John C. Hicks. The Grand Chapter of Alabama was established in 1823 and reorganized in 1837.

ALASKA

The Grand Master of the territory of Washington granted a dispensation to form a Lodge at Sitka, Alaska. This was revoked in 1877 and a new Lodge was not formed until 1879, this Charter being cancelled in 1886. It was not until 1900 that Freemasonry became fully established in Alaska but, since then, it has met with every success in 'Craft and other Degrees.

ARIZONA

The Aztlan Lodge, Prescott, Arizona, was chartered by the Grand Lodge of California in 1866, other Lodges following, and in 1882 Grand Officers were elected and installed. The first Royal Arch Chapter was chartered at Phoenix in 1880 and the Grand Chapter established in 1889.

ARKANSAS

It is said that Freemasonry started in Arkansas in November, 1819 when a Dispensation was granted by the Grand Lodge of Kentucky. The Charter of this Lodge was returned in 1820 after which there appears to have been no activity until December, 1835. The Grand Lodge of Arkansas was formed in November, 1838 by four Lodges. A certain vagueness in the above lines arises out of the fact that all the records of the Grand Lodge were destroyed by fire in 1864 and again in 1876. Grand Chapter was formed in 1857 and many branches of Freemasonry still flourish in the State.

CALIFORNIA

Many Masonic brethren joined in the Gold Rush of 1848 and, within a couple of years, Lodges chartered by several other Grand Lodges united in forming the Grand Lodge of California in the city of Sacramento on 18th April, 1850. The same year, the first Royal Arch Chapter was organised and a Grand Chapter was set up at Sacramento in 1854.

COLORADO

This State was originally part of Kansas. Following the discovery of gold in Jefferson territory, a dispensation was issued by the Grand Master of Kansas in 1859. The first Lodge, Auraria, was formed in 1859, and in 1861 the Grand Lodge of Colorado was organised, followed by the Grand Chapter in 1875.

CONNECTICUT

The St. John's Grand Lodge of Massachusetts granted a charter to Hiram Lodge, New Haven, in 1750 and other Lodges were later warranted by the same authority. Conventions held in 1783 failed to organise a Grand Lodge but a third Convention in 1789, at which representatives of twelve Lodges attended, made some progress and that year the Grand Lodge of Connecticut was duly opened. This was another State adversely affected by the anti-Masonic movement. Freemasonry flourished up to about 1800 but, in 1832, only the Grand Master and Grand Treasurer were present at Grand Lodge. In the middle 1840's early vigour had been restored. The well-known Masonic author of his day, Jeremy L. Cross, formed the first Council of Royal and Select Masters in 1818.

DELAWARE

There is some doubt as to the early history of Free masonry in Delaware. The Grand Lodge of Scotland is stated to have issued a Warrant in 1764 for General Marshbank's Regiment and, in 1765, Lodge No. 5 at Cantwell's Bridge was warranted by the Grand Lodge of Pennsylvania. The members of this took part in the formation of the Grand Lodge of Pennsylvania in 1786 and in 1806 the Grand Lodge of Delaware was founded. The Royal Arch dates from 1806 and a Grand Chapter was established 1817 which ceased to meet in 1856 but was reformed in 1868.

DISTRICT OF COLUMBIA

Geographically, this small but very important District lies partly in Maryland and partly in Virginia. Shortly before its appointment by Act of Congress as capital of the United States, Patomac Lodge No. 9 was set up by the Grand Lodge of Maryland in 1789. A later Lodge of the same name was the first to endure and the Grand Lodge was founded on 19th February, 1811. The dedication of the magnificent memorial to George Washington was honoured by the presence of the M.W. Brother Harry S. Truman, P.G.M., Missouri, President of the United States, in 1950.

FLORIDA

Florida was formerly a Spanish possession and did not become part of the United States before 1821, The East Florida Lodge was established by the Grand Lodge of Scotland in 1768 on the petition of James Grant, Governor of the Province of East Florida, who was also appointed Provincial Grand Master over the Lodges of the Southern District of North America. The Provincial Grand Lodge ceased operation in 1786 on account of the Spanish succession. One of its lodges removed to Charlestown where it worked under the South Carolina jurisdiction until 1890 when it became dormant. The Grand Lodge of Florida was organised in 1830; the Grand Chapter in 1847. Another name familiar to all American Freemasons and the majority elsewhere was Albert G. Mackey who organised a Council of Royal and Select Masters at Lake City about 1852.

GEORGIA

Major J. E. Oglethorp, the Colony's founder, formed at Savannah in 1734 a Lodge known later as Solomon's Lodge, No. 1. The Grand Lodge of England granted warrants for three Lodges in Georgia in 1735, 1774 and 1775. Solomon's Lodge possesses an apron said to have been worn in 1758 which bears the emblem of the Royal Arch Degree. George Whitefield records in his diary that he read prayers and preached before the Freemasons with whom he afterwards dined in 1738. The Grand Lodge of Georgia was formed in 1786, but its records were unfortunately destroyed by fire in 1820 after which a new Constitution was adopted but there was some disharmony which was not healed until 1839, since which time the Craft has flourished. The Grand Chapter was established in 1821.

IDAHO

In 1863 a Dispensation was granted by the Grand Lodge of Oregon to Lewiston Lodge, No. 10, and a Charter was issued in 1864. Grand Lodge was organised in 1867 and Grand Chapter in 1908.

ILLINOIS

Illinois was still in Indiana Territory when the first Lodge was founded. The Grand Lodge was opened on 1st December, 1823 when eight Lodges were represented but in consequence of the anti-Masonic agitation this ceased operations in 1827 and all the Lodges in the State went out of existence. Grand Lodge was reconstituted in 1840 though for some time several of the Illinois Lodges remained under the constitution of Missouri. There are now upwards of 1,000 Lodges with a membership of a quarter of a million. Grand Chapter was established in 1850.

INDIANA

Freemasonry was no novelty in Indiana when the first Lodge was opened at Vines in 180 as it had been worked by Army Lodges in 1795. Grand Lodge was established in 1818 but since 1820 has had permanent quarters at Indianapolis. The first Chapter was warranted in 1820 and the Grand Chapter of Indiana constituted in 1845.

IOWA

Congress passed a bill for the organisation of the Territory of Iowa in 1837 and, two years later, the Brethren in the new State formed their first Lodge. The Grand Lodge was formed in 1844 when Bro. Oliver Cock was elected M.W. Grand Master and T.S. Parvin, Grand Secretary.

Cock was a very young man and was only thirty-five years old and a Mason for less than four years when he was elected Grand Master. In his first address he proposed to save part of the funds for the establishment of what is now the famous Grand Lodge Library of Iowa. Theodore Sutton Parvin, his colleague as Grand Secretary, was another of America's most famous Freemasons and to him must be ascribed the lion's share of the credit for the establishment of the magnificent Masonic Library at Cedar Rapids.

KANSAS

The Grand Lodge of Missouri granted a Dispensation under which in 1854 a Craft Lodge was opened in Wyandotte Territory. In 1856 three Lodges formed the Grand Lodge of Kansas and Grand Chapter was set up in 1866.

KENTUCKY

Until 1792, when Kentucky became a separate State, its Lodges came under the jurisdiction of Virginia. Lexington Lodge was chartered in 1788 and four other Lodges in the successive years. Representatives of the five Lodges met at Lexington in 1800 and established the Grand Lodge of Kentucky. The first Chapters were established at Lexington, Frankfort and Shelbyville in 1816 and formed a Grand Chapter in 1817.

LOUISIANA

The first Lodge to be established in Louisiana was the Parfait Union Lodge, No. 29. At this time, the country was peopled mainly by the French and Negro slaves and, following a Negro insurrection in 1791, Freemasons who had fled to New Orleans organised in 1793 the Parfait Union Lodge No. 29. The Louisiana Purchase and return of many of the refugees to San Domingo left Freemasonry in the State more in the hands of the Americans than had hitherto been the case and, in 1812, Grand Lodge was formed, Grand Chapter following in 1813.

MAINE

The Provincial Grand Master for Massachusetts authorised Alexander Ross to form a Lodge, afterwards known as Portland Lodge, at Falmouth, Maine, sometime prior to November, 1768. In 1769 a new Charter was granted and in 1772 the Lodge, doubting which was the correct ritual to work, decided to use the Antient and Modern rituals on alternate evenings. By 1819 when Maine was admitted into the Union, there were 31 Lodge's in existence of which 21 agreed to form an independent Grand Lodge and the following year the Grand Lodge of Maine was formed with William King, the Governor of the State, as the first Grand Master. Later, there was a considerable reduction owing to the anti-Masonic agitation but, by 1870, 154 Lodges were at work in the State. Royal Arch Masonry in Maine dates back to 1805 and the Grand Royal Arch Chapter was incorporated in 1822.

MARYLAND

The absence of records renders difficult the construction of a true picture of early Freemasonry in Maryland but it is known that a Lodge was chartered by the Provincial Grand Master of Massachusetts in 1750. The Grand Lodge was set up in 1783. J. Hugo Tatsch, one of the most eminent of American Masonic historians, considered that Maryland received its Freemasonry from the Provincial Grand Lodge of Massachusetts, the Grand Lodge of England (Antients) and the Provincial Grand Lodge of Pennsylvania. There may also have been Scottish influence but traditions of German Freemasonry are not now accepted. The first Royal Arch

Chapter of which we have any knowledge was Washington Chapter founded in 1787 and the Grand Chapter was formed in 1814.

MASSACHUSETTS

It was claimed in 1827 that the first regular Lodge of Freemasons in America was held in King's Chapel, Boston, by dispensation from the Grand Lodge of England about 1720. All we can say is that St. John's Grand Lodge of Massachusetts was formed in 1733 under the authority of the Grand Lodge of England, Henry Price being appointed Provincial Grand Master, but the petition for the Grand Lodge mentions that some of the petitioners were "made here." In 1769, the Grand Lodge of Scotland authorised the formation of the St. Andrew's Grand Lodge but it was not until 1792 that a single Grand Lodge was formed. This has a peculiarity of issuing no numbers to its Lodges. The Royal Arch Lodge of Boston was formed in 1769, about four of the founders being members of Army Lodges. It became known as St. Andrew's Chapter in 1792 and the Grand Royal Arch Chapter of the Northern States of America was formed in 1797, the Massachusetts Deputy Grand Royal Arch Chapter being formed the same year.

MINNESOTA

St. Paul Lodge No. 223 met under dispensation from 1849 and was constituted in 1853 under a warrant of the Grand Lodge of Ohio. Other Lodges had been formed previous to the latter date and, on 23rd February, 1853, the Grand Lodge of Minnesota was duly constituted. A Chapter was formed at St. Paul in July, 1753, a petition for the necessary approval being carried four hundred miles to the nearest Chapter at Dibuke, Ohio, for approval. Other Chapters followed and in 1856, under the authority of A. G. Mackey, General Grand High Priest, a Meeting was held to arrange for the organisation of a Grand Chapter of Minnesota.

MISSISSIPPI

The Grand Lodge of Kentucky chartered Harmony Lodge No. 7 at Natchez in 1801. It surrendered its Charter in 1814 but was again chartered in 1816 and the Grand Lodge was formed in 1815. The Natchez Royal Arch Chapter was formed in 1816 and the Grand Chapter in 1846.

MISSOURI

Louisiana Lodge No. 109 was warranted by the Grand Lodge of Pennsylvania in 1807, many of the founders having been initiate in a French Lodge in Pennsylvania and settled in Missouri. Several Lodges were formed under various authorities and the Grand Lodge was formed on 21st April, 18th the Grand Master being Thomas F. Riddick. The first Royal Arch Charter was issued on 3rd April, 1819 by the General Grand High Priest and, in 1826, Missouri Chapter No. 1 began to work. In 1846, Grand Chapter was organised and after some little delay owing to an alleged irregularity, the . General Grand Chapter recognised its existence.

MONTANA

In November, 1862, William H. Bell, who passed away at Bannock of a fever, requested on his deathbed a Masonic funeral, when no fewer than 76 Brethren were present. This is the first record of Freemasonry in Montana. The presence of so many Masons énay have inspired some form of Masonic activity for, the following April, a dispensation for a Lodge at Bannock was granted by the Grand Lodge of Nebraska but, owing to the removal of the majority of the petitioners, no meeting was held. The Grand Lodge of Nebraska issued a second Dispensation to Idaho Lodge in 1863 and, although a charter was granted, this Lodge ceased to work in 1864. Montana was third time lucky. Dispensations were granted to two Lodges in 1864 by the Grand Lodge of Kansas and two more in 1865 while, in 1866, the Grand Lodge of Montana came into being, there being upwards of 140 Lodges today. Dispensation for the first Chapter was issued in 1866 and a charter was granted in 1868, the Grand Chapter being organised in 1891.

NEBRASKA

Following the division of the region between the Missouri River and the Rocky Mountains into the territories of Kansas and Nebraska, a dispensation was issued by the Grand Master of Illinois for a Lodge at Bellevue which removed to Omaha in 1888. Other Lodges were formed in 1857. A Grand Lodge was organised at Omaha, the Lodges being renumbered. Omaha Chapter No. 1 was granted a Dispensation by the General Grand King in 1859 and a charter issued six years later, the Grand Chapter being regularly organised in 1867.

NEVADA

Carson Lodge at Carson City was granted a charter in 1862 by the Grand Lodge of California and, by 1864, the same body had warranted seven other Lodges in the same territory. Five of these eight Lodges are still in existence. The Grand Lodge was formed in 1865 but, unfortunately lost its library and all its records by fire in 1875. During the rebuilding, Grand Lodge met on top of Mount Davidson at a height of 7,827 feet, when 92 members and 286 visitors were present. The first Chapter met under a dispensation issued in 1863 and charter dated 1865.

NEW HAMPSHIRE

We have already heard much of Henry Price of Boston. In 1735 he warranted a Lodge at Portsmouth, the first settlement of Europeans in the State of New Hampshire and it is possible that there had already been Meetings among the settlers. Grand Lodge was not fully established until 1789 when General John Sullivan was elected first Grand Master. St. Andrew's Chapter, Hanover, was warranted in 1807 and the Grand Chapter organised in 1819.

NEW JERSEY

Although Daniel Coxe, the first Provincial Grand Master for America, lived in the State of New Jersey, it is not known that he took any active part in Freemasonry in that State. In 1761 a warrant was issued by George Harrison, Provincial Grand Master of the Province of New York to St. John's Lodge, Newark. The Lodge is still in existence and its Minutes are intact. William

Ball was appointed Provincial Grand Master for Pennsylvania by the Antients' Grand Lodge of England and warranted three Lodges in New Jersey between 1767 and 1781. In 1779, George Washington attended a Masonic Festival at Morristown and there was considerable activity among Military Lodges. The Grand Lodge of New Jersey was organised in 1786 but the Constitution was not adopted until the following year. A warrant was granted to Washington Chapter, Newark, in 1813 but Grand Chapter was not established until 13th February, 1857.

NEW YORK

Although the first Provincial Grand Master, Daniel Coxe, appears to have neglected his duties, the fact that a song for Freemasons and a parody for the ladies was published in the New York Gazette in 1738 indicates that Freemasonry was then well known. In 1739, the same paper published an advertisement that a Lodge was being held at the Montgomerie Arms Tavern on the first and, third Wednesday of every month. Captain Richard Riggs, who succeeded Coxe as Provincial Grand Master, probably organised his Provincial Grand Lodge soon after his arrival in May, 1738.

The Antients constituted a Provincial Grand Lodge of New York in 1781 with the Rev. William Walter as Provincial Grand Master and Grand Lodge was established by 1787 when it issued an edict that "no Lodge can exist in this State but under the jurisdiction of the Grand Lodge."

This was the New York G.L., equivalent to the union of the Antients and Moderns later to take place in England in 1813.

The Royal Arch was probably worked under Lodge Charters at first. Unfortunately, the early history of the Washington Chapter is uncertain as its records were destroyed by fire. The Deputy Grand Chapter for the State of New York, subordinate to the Grand Chapter of the United States was constituted. De Witt Clinton was elected Deputy Grand High Priest. He also served as the Grand Master of the Grand Encampment of New York, Grand Master of Knights Templar of the United States and was Grand Master of the Grand Lodge of New York for fourteen years. He was also a Senator of the United States, Mayor of New York and Governor of New York. Despite the Anti-Masonic agitation he had not hesitated to defend the Craft.

NORTH CAROLINA

It has been stated that a Lodge was formed at Wilmington, North Carolina about 1735 but all attempts to trace this have failed and the earliest Lodge, St. John's, was warranted by the Grand Lodge of England in March, 1774. The Grand Lodge of North Carolina was organised in 1771 but its early records appear to have been destroyed during the War of the Revolution. The Grand Lodge was reorganised in 1787 and St. John's College was established in 1856 but, on its evacuation, during the Civil War, it was converted into a fine Orphanage. A charter was issued to Wilmington in 1815 and in 1847 it was reported that a Grand Chapter of North Carolina had existed but had ceased work twenty years before. It was re-organised about this time.

NORTH DAKOTA

The Grand Lodge split off from the Grand Lodge of Dakota in 1889, 27 Lodges from the North being represented. Similar action was taken by Grand Chapter the following year.

OHIO

About the close of the War of the Revolution, a number of members of the American Union Lodge working under a charter granted by the St. John's Grand Lodge of Massachusetts settled at Erie a same years later, this charter was destroyed by fire but the authority was renewed by the Grand Lodge of Massachusetts with a proviso that a Grand Lodge should be formed only in the territory in which it was located. There were five Lodges in existence in 1809 when Grand Lodge was formed, Samuel Huntingdon then Governor of Ohio being elected Grand Master.

A Chapter was opened at Marietta in 1792 under the same authority and Grand Chapter was formed in 1816.

OKLAHOMA

The Indian and Oklahoma Territories were originally separate from each other. Flint Lodge in Indian Territory received a charter from the Grand Lodge of Arkansas in 1853. In 1874 three Lodges met in convention and the Grand Lodge of Indian Territory was constituted. Oklahoma Lodge joined soon after but two other existing Lodges steered clear until 1878 and the Grand Lodge of Indian Territory and Grand Lodge of Oklahoma Territory were only united at a convention held at Guthrie in 1909, the only formal fusion of two Grand Lodges in American Masonic history. The Grand Lodge now ruled over upwards of 400 Lodges.

OREGON

Multnomah Lodge was warranted by the Grand Lodge of Oregon in 1842. Two other Lodges were formed under the Grand Lodge of California and in 1851 the Grand Lodge was formed. Multnomah Chapter, Salem, was granted a dispensation in 1856 and the Grand Chapter organised in 1860.

PENNSYLVANIA

We have already referred to Pennsylvania when considering Benjamin Franklin and his Pennsylvania Gazette. It is believed that Freemasonry existed in Pennsylvania prior to 1711 and it has often been claimed that the Grand Lodge of Pennsylvania was a sister, not a daughter, to the Grand Lodge of England. It separated from the Grand Lodge of England on 28th December, 1778 when delegates from thirteen Lodges formed the Grand Lodge of Pennsylvania. The Royal Arch was worked there from 1763 and until 1795 all Chapters were under the authority of Lodges. Grand Chapter was opened on 24th February, 1798, attached to the Grand Lodge of Pennsylvania but this was closed in 1824 and an independent Grand Chapter organised.

RHODE ISLAND

It has been claimed that a Lodge was established in 1658 at Newport but this rests on tradition only. In 1749 a warrant was granted to St. John's Lodge at Newport by St. John's Provincial Grand Lodge at Boston, Massachusetts and in 1751 a Lodge was warranted at Providence. Grand Lodge was organised in 1791 and still retains in its full form the old name of the "Providence Plantations." Provincial Royal Arch Chapter was established in 1793 and the Grand Chapter of Rhode Island organised in 1798.

SOUTH CAROLINA

About 1735 some Freemasons going to South Carolina met Brothers in Charleston and forthwith started work, the earliest authenticated account appearing in the South Carolina Gazette of 29th October, 1736. This was Solomon's Lodge warranted by the Grand Lodge of England in 1735.

John Hammerton was appointed Provincial Grand Master for South Carolina and resigned his office the following year on his return to England. His Masonic career was noteworthy for in 1730 he served as a Steward at the Festival of the Grand Lodge of Ål gland, held a number of appointments in America and attended communications of Grand Lodge in 1738 and 1739 when again in England.

Antient Freemasonry appeared in South Carolina about 1783 and in 1787 organised the "Grand Lodge of Antient York Masons." The two Grand Lodges were united in 1817 under the name, "Grand Lodge of Antient Freemasons." The first Chapter was warranted by the Grand Chapter of New York in 1803 and Grand Chapter was formed in 1812.

TENNESSEE

Lodges were meeting in 1796 under the Grand Lodge of North Carolina and Kentucky. Following a Convention of 2nd December, 1811 the Grand Lodge of Tennessee was duly established in 1813. Cumberland Chapter was formed in 1818 and the Grand Chapter of Tennessee recognised as a constituent of General Grand Chapter in 1826.

TEXAS

The first Meeting was held in a grove at Brazoria in March, 1835 when five Master Masons decided to open a Lodge which was warranted by the Grand Lodge of Louisiana as Holland No. 26. War with Mexico and Roman Catholic opposition interrupted the work of the Lodge and in 1836, when Brazoria was captured, the records and all its belongings were destroyed and the members scattered. The charter had however been issued and been brought to Texas in 1837. The Lodge reopened at Houston and Grand Lodge was formed in 1837-38.

The first Royal Arch Chapter was not established until 2nd June, 1840 when Texas was no longer part of Mexico and the Grand Chapter was formed in 1841. It was however not recognised by the General Grand Chapter before 1850 and in 1861 it again separated from that body.

UTAH

The first Lodge organised in Utah was among soldiers sent there by President Buchanan in 1859 but, after a short life, this ceased working on account of the recall of the Army to Washington City. The Grand Master of Nevada issued a dispensation in 1866 for the organisation of Mount Moriah Lodge at Salt Lake City but vetoed the admission to the Craft of any Mormons and, for the while, the dispensation of the Lodge was surrendered. The Grand Lodge of Montana also refused this but the Grand Lodge of Kansas issued a dispensation in 1867, charter in 1868 and a Grand Lodge was organised in 1872 but expelled one brother from the Craft who had become a Mormon. Utah Chapter was founded in 1872 and the Grand Chapter in 1911.

VERMONT

St. Andrew's Grand Lodge of Massachusetts chartered a Lodge in 1781 to meet at Springfield, Vermont but, as its Meetings were held at Charlestown, New Hampshire, a plan was devolved to divide into two Lodges and a second Charter was granted in 1788. The first Lodge then moved to Springfield and in 1795 was permitted to meet at Windsor. Other Lodges rapidly followed and the Grand Lodge was founded in 1794. Vermont passed through a particularly difficult time during the anti-Masonic disturbances and, although the Grand Lodge met annually, it was not until 1846 that conditions became normal. A Mark Master Masons Lodge was Founded at Bennington in 1799 and in 1805 Jerusalem Chapter came into being at Vergennes followed by the Grand Royal Arch Chapter in 1806. This, however, went out of action from 1832 to 1847 owing to the Morgan trouble.

VIRGINIA

Lodges were meeting at Norfolk in 1733 and York Town in 1755 and the Grand Lodge of Virginia was set up in 1778, Meetings being held at Williamsburg until 1784 when the Grand Lodge came to Richmond. That year, General LaFayette presented George Washington with an apron worked by Madam LaFayette. The Royal Arch was probably worked at first under Lodge charters and the holy Royal Arch of the Antient and Accepted Rite was taught in the State until 1820, the Grand Chapter being established on 1st May, 1808.

WASHINGTON

Washington was separated from Oregon in 1853, at which time there were four Lodges in the new Territory', all under the Grand Lodge of Oregon. The Grand Lodge of Washington was set up in 1858 and the Grand Chapter in 1884.

WEST VIRGINIA

West Virginia separated from Virginia in 1863. Unfortunately, the early records appear to have been lost during the Civil War. Several attempts were made to establish a Grand Lodge but, owing to wartime difficulties, it was not possible for this to be carried out until 1865. About the same time, several of the nine Charters of West Virginia formed themselves into a Grand Chapter.

WISCONSIN

A Meeting was held in 1823 to organise a Lodge at Green Bay, then in Michigan. The Lodge was founded in 1824, others following at Mineral Point etc. and in 1843 a Convention was held at Madison for the purpose of organising a Grand Lodge. Milwaukee Chapter was formed in 1844 and the Grand Chapter established in 1850.

WYOMING

On July 4th, 1862, several trains of immigrants had a Meeting in Wyoming and about twenty Brethren held an informal Meeting on the top of Independence Rock, Nitrona County. Four Lodges formed the Grand Lodge of Wyoming in 1874 and the Grand Chapter was set up in 1909.

The Royal Arch.

Although there are earlier indirect references, the earliest minute in the world is found at Fredericksburg, Virginia:-

Decembr. 22d. 5753 Which Night the Lodge being Assembled
was present -

Right Worshipfull Simon Frazier G M, D° John Neilson S Wardn, D°
Robert Armistead Jun Wardn; all of the Royall Arch Lodge

Transactions of the night

Daniel Campbell, Robert Halkerston, Alexr Wodrow - All Raised to the Degree of Royall Arch Mason

Royal Arch Lodge being Shutt - Entered apprentices Lodge Open - present

Right Worshipfull Dan' Campbell G M D° John Neilson S.W., D° Robert Halkerston J.W.,

Alexr Wodrow Secretary Robert Armistead, Treasr pro Temp; Robert Spotswood, Simon Frazier - Visiting Bror. John Benger was admitted as a Member of this Lodge

It is interesting to find the Master, Junior Warden and Secretary of the Craft Lodge candidates for what we now call "Exaltation."

We have seen that in the Craft each State has its own autonomous Grand Lodge. When we come to the Capitular Degrees there is a greater though not quite complete central organisation as the majority of the U.S. Chapters and some of those of Canada are members of the General Grand Chapter of North America. The first meeting out of which this imposing body grew was held at Boston, Mass, on the 24th October, 1797. It adjourned and at Hartford the Grand Chapter of the United States was organised in 1798. In 1806 the name *The General Grand Chapter of*

Royal Arch Masons for the United States of America was adopted and this was simplified in 1946 to The General Grand Chapter of Royal Arch Masons when the three Canadian Provinces were admitted to fellowship. According to Ray V. Denslow, Past General Grand High Priest, its Constitution is particularly democratic and it holds a triennial convocation.

The ceremonial, like that of the Craft, is more elaborate than that to which we are accustomed though there are differences in various parts of the country and a few details have been discarded to make their reappearance among the Allied Degrees. The Principals are High Priest, King and Prophet.

The American Rite.

There are alternative methods of making such advancement as is possible through the taking of degrees and one popular method is to follow the steps in what is called for convenience the American Masonic Rite. The candidate is required to petition for acceptance by the various governing bodies at various points thus, in the Craft, he takes the usual three degrees, progressing therefrom to the Capitular Degrees, Mark Master, Past Master, Most Excellent Master, Royal Arch Mason, Royal Master and Select Master and again to the Templar Degrees. Others, branching in a different direction after Raising, work their way through as many as possible of the 33 degrees of the Ancient and Accepted Rite though choice is by no means limited to these two main sequences.

The Shrine.

The Ancient Arabic Order, Nobles of the Mystic Shrine is claimed to have been brought from the East at various times during the eighteenth century and was probably polished about 1870 by Dr. Walter M. Flemming,³³. It is essentially American and its work for charity is widely known, generally taking the form of "Shriners' Hospitals for Crippled Children."

Masonic Education.

Even so short a chapter as this would be incomplete without reference to the energetic work carried out by the Grand Lodges, other bodies and individuals in the field of Masonic education. In the Grand Lodges, some of the Masonic libraries are of world-wide fame, especially that of the Grand Lodge of Iowa founded by T. S. Parvin and carried on by such students as R. I. Clegg and G. C. Hunt. Many Grand Lodges issue bulletins which are by no means confined to the States served by their publishers and one of the most charming Masonic magazines now in circulation is "The Royal Arch Mason" founded by Ray V. Denslow and published by the General Grand Chapter. The Ancient and Accepted Rite publishes "The New Age" and, among Research bodies, none does finer work than the Lodge of Research of New York.

World War 2.

The flag of American Freemasonry was carried to all parts of the world by the Masonic Service Association's undertaking a massive Masonic welfare task without competing with the official organisations. Although not organised as part of this activity, one should mention the

thousands of “contacts” made throughout the world by American Freemasons who found themselves in a position to visit recognised Lodges in other countries. In at least one instance, several of these Brethren repaid hospitality by setting up a Degree Team and demonstrating in various centres in England what one would expect to see in an American Craft Lodge while they have taken home and spread far and wide accounts of the quite different atmosphere of the Lodges they have visited.

CHAPTER XIII

THE HOLY ROYAL ARCH

How did we get the Royal Arch? For that matter, how did we get any of our Masonic degrees? These simple questions are quite incapable of satisfactory answer and it is necessary to delve into that shadowy background from which the three Degrees of Craft Freemasonry evolved in the years before and after the foundation of the first Grand Lodge. The Royal Arch is first mentioned as such in 1 and was thoroughly established within the next few years.

Development of Ritual.

Many students believe the Royal Arch was born in France as one of a large number of degrees fabricated after Freemasonry had spread from this country to the Continent and that it was re-exported to England. Undoubtedly there was a mighty refurbishing of Freemasonry in the years following the establishment of the first Grand Lodge of England in 1717 and this process was not complete for many years, embellishments of all kinds springing up among those dissatisfied with the simple, unvarnished teachings of the more primitive Craft.

Craft ritual was pretty well stabilised in the three degrees by 1730 since which time the Hiram Legend had been fully established, yet there are scattered indications that there were other stories of the loss and recovery of vital secrets. We have seen that in the Old Charges of the Operative Masons, the Craft paid great attention to two pillars—not those in the P. or E. of K.S.T. but two pillars designed between them to carry the knowledge of mankind over an impending destruction—fire or flood—which proved to be Noah's flood. Speculative Freemasonry may have known three distinct third degree legends—the building of the Arc and the Flood; the death of Noah; and the building of the Tower of Babel.

The Union of 1813.

The last great consolidation of Freemasonry occurred in 1813 at the Union of the two rival Grand Lodges in England, when Article 2 of the Articles of the Union read:

It is declared and pronounced that pure Antient Masonry consists of three Degrees and no more, viz. those of the Entered Apprentice, the Felloéw Craft, and 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.

The last sentence, which is something of a dead letter, is not now reprinted in the Book of Constitutions.

Arising out of this definition, Bro. Knoop reconciled the apparently contradictory statements:

- (1) that the three degrees of entered apprentice, fellowcraft, and master mason are all part of Pure Antient Masonry, and
- (2) that Grand Lodge and its subordinate Lodges have practised pure Antient Masonry from the foundation of Grand Lodge in 1717 by ignoring the present day system of degrees and thinking instead of the esoteric knowledge and legends out of which they were made up.

The F.P.O.F. and other details are found in early manuscript catechisms before the third degree legend is discovered. They may have been added to the ritual during the 17th century when a considerable amount was introduced into Freemasonry from supernatural cults. The Hiramic story, as well as the Noah one, has a distinctly necromantic flavour and each of these versions suggests that something “was lost to the Craft and other secrets substituted. What were these secrets?”

The Graham Ms.

The Graham Ms. of 1726, which bases its legend on the loss of knowledge on the (natural) death of Noah, indicates that faith supplied the want of knowledge. Quite early in the 18th century there are indications that there was something further—possibly a secret knowledge imparted only to Masters. In 1725 a skit on Freemasonry, of which quite a number were published, refers to a mysterious hocus-pocus word which belonged to the anathema pronounced against Ananias and Sapphira and a catechism of the same year includes a word known to R.A. Masons and a flood of gibberish, along with a reference to the first Chapter of St. John.

This reference links up with deputations to constitute Lodges at Exeter, Bath and Bury, in 1732, each containing the motto in Greek, “In the beginning was the Word” and the same (in English) has been added by a later, unknown hand, to the Grand Lodge No. 1 Ms. of the Old **Charges.**

The idea of a Being so dread that His name was not to be mentioned was widespread in the 16th and 17th century literature, though no specific reference to this Word can be found in Freemasonry before 1725, but it is quite possible the idea is much older.

The Rule of Three.

Another detail now particularly associated with the Royal Arch is the Rule of Three and this is now making its appearance. An advertisement of 1726, almost certainly a skit, refers to “the necessity there is for a Master to understand well the Rule of Three” and the Graham Ms., of 1726, explains how Bezaleel agreed to instruct the two sons of King Alboyn in the theoretical and practical part of Masonry on condition they never disclosed it without another to themselves to make “a trible voice.” After his death the secrets were lost because there was no third person to make this trible voice. An early rhyme reads:

“If a Master Mason you would be
Observe you well the Rule of Three
And what you want in Masonry
Thy Mark and Maughbin make thee free.”

Two Continental Publications.

There are to be found in the catechisms of the 1720's slight indications of the esoteric knowledge now communicated to Installed Masters. Some confirmation of this may be sought in two documents, unfortunately neither very satisfactory. A French work of 1740 entitled the *Rite Ancien de Bouillon* professes to be a third degree ritual in which is mixed up esoteric knowledge now associated with the Royal Arch and in another early continental publication, *L'Ordre des Francs Macons Trahi*, of 1745, a tracing board suggests a combination of the two. It must, however, be remembered that in those early days the tracing board was only beginning to develop and it is quite often found that emblems of more than one degree appeared in the same design without any suggestion the degrees were fused. We have no evidence that legend now associated with the third degree was ever associated with that of the Royal Arch and we do not know when the latter legend was joined to the teaching.

In fact, early references to Royal Arch Masonry are very vague and it is difficult to say when a completely separate degree was established with its present-day ritual and ceremonial. We may digress for a moment to remark that in other countries, the Royal Arch itself became much more elaborate than in this country and some details split off and were themselves expanded into degrees. The process may be studied by those who have taken the Allied and Cryptic Degrees.

Dassigny's Serious and Impartial Inquiry.

Returning to our story, one of the earliest references to the existence of Royal Arch Freemasonry is found in Fifield Dassigny's *Serious and Impartial Inquiry*, published in Dublin in 1744. Only two copies of this book are now known to exist. It contains a reference to an impostor who brought to Dublin a system which he asserted he had brought with him from the City of York, but he was exposed by a brother who had some small space before attained that excellent section of Masonry in London.

Now the English Royal Arch Masons appear always to have followed the Zerubbabel legend and there is a hint of this in Dermott's Ahiman Rezon of 1756 in the toast:

To the memory of P.H., Z.L. and J.A.

This has been interpreted as Principal Haggai, Zerubbabel and Joshua or Joshua Armiger.

Ireland.

It is not known to all English Masons that in Ireland the Royal Arch is based, not on the rebuilding of the Temple by Zerubbabel, but its repair by Joshua, Hilkiah and Shaphan, and this is the only constitution to follow a story that has the merit of being based on Holy Writ. It has been suggested that this and other early references indicate a divergence between two early rival R.A. legends, the repair and the rebuilding, just as there may have been two or three early third degree legends, but we shall probably never know the truth.

It is almost certain that about the middle of the 18th century the Irish Royal Arch followed the same lines as the English, for the Antients Grand Lodge, under whose authority it was worked

for many years, recognised Zerubbabel and the Irish influence on their workings is well known but by the end of the century Ireland was working the Josiah legend.

R.A. and the Installation Ceremony.

For many years there was a close connection between the Royal Arch and the Installation ceremony and down to the 1840's it was customary for a brother who had not reached the Chair of his Lodge to be placed formally in that high office and nominally to rule the Lodge if only for a moment or two. Minutes of the passing of the Chair by several brethren, generally, though not invariably, on the regular Installation night, are found in many old English Lodges down to the middle of last century. There does not appear to have been any conferment of secrets but today it is impossible for any brother who has not become an Installed Master in the Craft to reach even the Third Chair in the Royal Arch.

There is a suggestion that the early Royal Arch may have been associated with what were described as "Masters' Lodges," which met on Sundays, whereas ordinary Lodges did not. Chapters very frequently met on this day.

Whatever may have been the truth, the unfolding of the Royal Arch now ran true to Masonic form. From obscurity and hint to a widespread working was a matter of a few years only though our present day working probably does not date back beyond about 1825.

It is believed that the oldest Royal Arch Chapter is the Stirling, acknowledged to have met since 1743. Though its earliest minutes are missing, its By-Laws of 1745 included: No. 8 "Exalting Excellent and Super-Excellent, 5/ -."

The Fredericksburg Minute.

The oldest Royal Arch Minute in existence is to be found in the United States, a fact of which that great country is rightly proud. On 22nd December, 1753, three brethren were "raised to the Degree of Royal Arch Mason" in Fredericksburg, Virginia. At home, an early reference is to be discovered in Bristol in 1758 when we find "Bros. Gordon and John Thompson Raised to the Degree of Royal Arch Masons." The Antients Grand Lodge appears to have worked the R.A. from its inception in 1751 and it is actually referred to in the minutes of early 1752. Lodges holding warrants from the Antients frequently worked Craft, Mark, Royal Arch and Knight Templar under the authority of one Warrant.

Under the Grand Lodge of All England at York the Royal Arch was conferred from the revival of the Grand Lodge in 1761 to its collapse in the early 1790's.

Attitude of Grand Lodges.

Whatever the attitude of its rivals, the original Grand Lodge of England would for some time have nothing to do with Royal Arch Freemasonry. In 1758 we have the famous letter from the Grand Secretary, "Our Society is neither Arch, Royal Arch, or Ancient" and even in 1792 it was resolved that "the Grand Lodge of England has nothing to do with the proceedings of the Society of Royal Arch Masons." However, the R.A. was not neglected by individual brethren and on 22nd July, 1766* the Charter of Compact of the Grand and Royal Chapter of the Royal Arch of Jerusalem was drawn up under the authority of Lord Blayney, G.M. of the Moderns.

Hughan agrees in his *Origin of the English Rite* that even if the Antients had not taken the strong line they did in promulgating the degree it would nevertheless have spread, but we must admit we have the Antients to thank for its almost universal adoption before it received a very belated blessing from the premier Grand Lodge.

The Union in the Royal Arch.

We have thus seen the rise and spread of the Royal Arch during the second half of the 18th century. By the end of the century the Grand Lodge of All England at York had faded away and steps were being taken to unite the two remaining rival Grand Lodges, success being reached by the Union of 1813. The two surviving Grand Chapters remained on a separate footing for another four years, being only united on 18th August, 1817 and a Chapter of Promulgation completed its rather sketchy labours in 1835. Grand Lodge was lukewarm in these early years and, following the union of the two Grand Chapters: Resolved, Unanimously, That the Grand Lodge will, at all times, be disposed to acknowledge the proceedings of the Grand Chapter, and, so long as their arrangements do not interfere with the Regulations of the Grand Lodge, and are in conformity with the Act of Union, they will be ready to recognise, facilitate, and uphold the same.

There is no reference to the Royal Arch in the early post-Union Books of Constitutions of Grand Craft Lodge.

- A curious falsification of this date has recently been discovered by J. R. Dashwood, Secretary of the Quatuor Coronati Lodge and is discussed in A.Q.C. LXII and LXIV.

THE HOLY ROYAL ARCH

Ritual.

Turning to ritual, we have already indicated that there are gaps in our knowledge. There is in the Grand Lodge Library a Ms. copy of the Ritual of Exaltation “Approved by the Duke of Sussex, Grand Master, Z “ dated 2nd November, 1834. Some of the printed rituals popular today claim to be copies of this and in any event the R.A. has this advantage over the Craft, that there is something to which reference can be made whereas nobody can say just what ritual was adopted by the United Grand Lodge on the work of the Lodge of Reconciliation. There are also copies of old rituals and lectures dating back into the 18th century, probably 1780-90, in the form of Questions and Answers on similar lines to those in the Craft.

One detail “appeared” quite suddenly in the ritual about 1825. Before that date one finds no trace of “the mysterious triple tau” but the emblem of the Royal Arch is the monogram T. over H. This was described by Thomas Dunckerley as the Templum Hierosolyma, the Temple of Jerusalem. After the Union, when regalia tended to become standardised, the T. became joined with the H. and some enterprising manufacturer, eliminating the serifs, found he had the equivalent of three taus or levels and an entirely fanciful explanation was grafted on to the ritual. This may be compared with some of the explanations of the Craft apron occasionally heard today.

CHAPTER XIV

THE MARK AND ROYAL ARK MARINERS

The use of Marks as means of identification is not peculiar to Masonry and has literally existed from time immemorial.

Masons' Marks are found on buildings in almost every country and an interesting reference to the feared infringement of the rights of the nobility is to be found in Andrew Favine's *The Theater of Honour and Knighthood* published in London in 1623:

The Honour of bearing Shieldes, that is to say Armes, belongeth to none but Noblemen by extraction, or by calling and creation. And yet it is not an hundred yeares, since such as were not of noble condition, were punished with great fines and amercements, if they but attempted to beare any. It was permitted to them, to haue only Markes, or notes, of those Trades and Professions which they used: As a Tailor to haue his Sheares, a Cutler a knife, a Shearman his Cloth-sheares, a Mason his Trowell, and the Compasse and Squire, and so of other Merchants (for their more honour) might beare the first Letters of their names and surnames, enterlaced with a Crosse. . . .

Functions of the Mark.

Masons' Marks are found in buildings of all ages and all countries, sometimes painted, but more often cut or scratched. Probably they were first imposed on the workmen by their superiors and, as time went on, the former took a pride in their work and were proud to carve their Marks upon the finished stone; incidentally, it is often forgotten today that the bare stonework to which we are accustomed was not the intention of the original builder and the Mark, having served its purpose, disappeared beneath a coating of lime and plaster.

It has been suggested more than once that there was some esoteric significance attaching to the use of Masons' Marks but this has comparatively little following today—the function was utilitarian and the late Dr. G. G. Coulton and the late Bro. H. Poole independently traced the migration of individual Masons from job to job in Norfolk and the North-West of England.

The Torgau Statutes.

We hear of the ceremonial adoption of the Mark in Germany. "The first definite and explicit evidence comes from the Torgau Statutes of 1462. The journeyman took his mark at a solemn admission-feast, partly at the master's cost and partly at his own. In the lodge he was forbidden to engrave it on his work until the stone had been inspected and passed by the master or lodge warden." (Art and the Reformation, p.157).

Scotland.

Coming nearer home we find it provided in the Schaw Statutes of 1598 that, on the admission of a fellow of craft, his name and mark were to be registered and the oldest Minute of the Lodge of Edinburgh (Mary's Chapel) of Ultimi Julii, 1599, is signed by the Warden and attested by his Mark. The Lodge of Aberdeen possesses a beautiful record of the names of its members and their Marks from 1670 onwards and it will be remembered that in these early days these were predominantly but by no means exclusively Lodges of Operative Masons. In the Kilwinning Lodge two apprentices "paid their binding money and got their marks" on 20th December, 1678. Many such examples can be quoted from Scottish sources. These provisions are not to be found in the Old Charges, which were of English origin.

Some early documents.

When we turn from Operative Masonry to Speculative Freemasonry we are on less sure ground. It was not until comparatively recent times that the Mark Degree was standardised and there exist fragments of a good many obsolete degrees which include the name Mark without being recognisable by the present day Mark Mason, but also sometimes contain teaching now associated with the Mark.

Passages in certain early Masonic documents appear to have some significance, e.g.:

A Mason's Examination, of 1723:

If a Master Mason you would be Observe you well the Rule of Three;

And what you want in Masonry

Thy Mark and Maughbin makes thee free.

From *The Flying Post* of April, 1723:-

Where does the Master place his Mark upon the work?

Upon the S.E. Corner.

The Graham Manuscript, of 1726, which was only discovered in 1936, contains a short passage on the payment of workmen which is of interest to Mark Masons, especially in Ireland.

.... now it is holden fforth by tradition that there was a tumult at this Errection (the Temple) which should hapened betwext the Laborours and masons about wages and ffor to call me all and to make all things easie the wise king should have had said be all of you contented ffor you shall be payed all alike yet give a signe to the Masons not known to the Laborours, and who could make that signe at the paying place was to be payed as masons the Laborours not knowing thereof was payed as fforesaid.

In A Mason's Confession, of about 1727, we have this passage on the choosing of the Mark:

The day that a Prentice comes under the oath, he gets his choice of a mark to be put upon his tools, by which to discern them. So I did chuse this _____ which cost one merk Scots. Hereby one is taught to say to such as ask the question, Where got you this mark? A.—I laid down one, and took up another.

There is a hint of a rejection rite in the preface to Long Livers of 1722:

Ye are living Stones, built up a spiritual House, who believe and rely on the chief Lapis Angularis, which the refractory and disobedient Builders disallowed, you are called from Darkness to Light, you are a chosen Generation, a royal Priesthood.

In the satirical poem, *The Free-Masons*, of 1722/3 we have:

They then resolv'd no more to come, But to return to their own Home;
Tho' first they Signs and Marks did frame,
To signify from whence they came;

Chapter of Friendship, Portsmouth.

The examples just quoted date from that shadowy period when Freemasonry was emerging from its uncharted past to the Institution to which we are so proud to belong today. It was not until comparatively recent times that the Mark Degree was standardised. The earliest record of Mark Masonry in a Speculative body is dated 1st September, 1769 and occurs in the opening Minutes of the Chapter of Friendship, now 257, of Portsmouth. It is written in cipher and is thus translated:

At a Royal Arch Chapter held at the George Tavern, Portsmouth, on First Sepr. Seventeen hundred and sixty-nine Present Thomas Dunckerley, Esq., William Cook, "Z," Samuel Palmer, "H," Thomas Scanville, "J," Henry Dean, Philip Joyes and Thomas Webb —The " Pro. G.M." Thomas Dunckerley, bro't the Warrant of the Chapter and having lately rec'd the "Mark" he made the bre'n "Mark Masons" and "Mark Masters." And each chuse their " Mark" ...

He also told us of the mann'r of writing w'ch we may give to others so they be F.C. for "Mark Masons" and MASTER M for "Mark Masters"

The importance of this short passage cannot be exaggerated. Dunckerley, who claimed elsewhere to have been exalted into the Royal Arch in 1754, here refers to the Mark Degree as a going concern. It was introduced into a Royal Arch Chapter and the Masonic Cipher, now obsolete but for many years associated with Mark Masonry, was used. Incidentally this cipher was by no means exclusively Masonic and may be found today in any elementary work on ciphers. The two degrees were conferred, as they are today, the Mark Man being then reserved for the F.C. and the Mark Master for the Master Mason.

In Scotland, as in England, the earliest record of the Mark in connection with Speculative Freemasonry is in the Royal Arch. The Journeyman Lodge of Dumfries (now the Thistle Lodge, No. 62) records, on 8th October, 1770, the "elevation" of a Brother to the Degree of Royal Arch Mason, and, in the course of a form of certificate, mentions his qualifications as Entered Apprentice, Fellow-craft, Master and Mark Master Mason, Master of the Chair, Sublime Degree, of Excellent, Super-Excellent and Royal Arch Mason. This is not the record of an innovation.

Other examples are to be found in the Marquis of Granby Lodge, Durham, in 1773, St. Thomas's Lodge, London, in 1777, and the Minute books of the Lodge of Friendship, 277, Oldham, contain records of the making of Mark Masons from 1795 to 1838. The earliest-known Irish record is a certificate of 27th August, 1775, granted by the "Knight Templars" of Kinsale, County Cork.

The Post-Union Position.

The effect of the Union of 1813 on the additional degrees, many of which had been worked under Craft Warrants, was disastrous. Some continued for a few years to be performed until they wilted under the cold eye of that peculiar autocrat, the Duke of Sussex. It was many years before Grand Lodges, Councils &c. were constituted and the shattered remains of many rites reconstructed. In Scotland and Ireland the position differed from England, the Mark being required as a qualification for the Royal Arch, which was recognised officially by neither Grand Lodge.

In England, the position of the Mark in the mid-19th century was chaotic. The degree was being conferred under the banner of Craft Lodges as well as by such bodies as the Travelling Mark Lodge of Cheshire. This curious body, which partook of many of the functions of a friendly society, met on a Sunday afternoon, the brethren travelling from their headquarters at Dukinfield, Cheshire, to some place within a few miles. Here one of the local Craft Lodges opened up to the Third Degree; the Mark brethren entered and took over the Chairs before opening in the Mark Degree, advancing such brethren as then presented themselves. As there were at one time or another some twenty-four Craft Lodges on the “circuit” visits to a particular place were few and far between.

The ritual was different from that to which we are accustomed and included an exercise in the lifting and carrying of a stone of a peculiar shape and instruction in the Mark alphabet and the paper missive neither of which was peculiar to Mark Masonry, the latter being referred to in *The Freemasons . . . an Hudibrastic Poem, of 1722/3.*

A Mason, when he needs must drink Sends letter without Pen and Ink Unto some Brother, whos at hand And does the message understand;

The Paper's the Shape that's square,

Thrice-folded with the nicest care.

Bon Accord Mark Lodge.

Some Lodges claimed that under the terms of the Union Mark Masonry was not excluded but by the middle of the century Mark Masonry had become nobody's child and it was then that six brethren of the Bon Accord Chapter of Aberdeen who were resident in London, applied to their Chapter for a “commission” to make Mark Masons. The Chapter granted a Warrant which was disavowed by Supreme Grand Royal Arch Chapter of Scotland and eventually Bon Accord was suspended with all its members in 1855.

Formation of Grand Mark Lodge.

The above incident precipitated consideration of the position by the United Grand Lodge of England. A joint committee consisting of seven members each from Grand Lodge and Grand Chapter was set up and reported on 5th March, 1856 that the Mark Masons' Degree did not form part of Royal Arch Masonry, was not essential to Craft Masonry, but it might be considered as forming a graceful addition to the Fellow Crafts Degree. It was thereon unanimously resolved:-

That the Degree of Mark Mason or Mark Master is not at variance with the ancient landmarks of the Order, and that the Degree be an addition to and form part of Craft

Masonry; and consequently may be conferred by all regular Warranted Lodges, under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the Grand Lodge.

Opposition forces quickly rallied and at the next Quarterly Communication of Grand Lodge the non-confirmation of the minute was moved by Bro. John Henderson, a former President of the Board of General Purposes, and carried by a majority. It is a curious fact that the majority of speakers on this occasion were themselves Mark Master Masons according to the Freemason's Monthly Magazine of September 1st, 1856, being members of rival Mark Lodges. That journal recognised the difficulty under which English Brethren laboured when they desired admission into Royal Arch Chapters elsewhere. A severe blow to Mark Masonry, the rebuff was met by the establishment of Grand Mark Lodge in 1856. Bro. Lord Leigh, the first Grand Master, called a general Meeting of Mark Masons in London, expressing the hope that the brethren would abstain from discussing the validity of their various authorities and keep in view solely the course to be pursued for the future wellbeing of the Craft. The fact that this interesting portion of Freemasonry had been omitted since 1813 was deplored and it was pointed out that there were brethren living with sixty years experience of Mark Masonry.

The formation of Grand Mark Lodge by no means ended the difficulty—its parent, the Bon Accord Mark Lodge was far from legitimate—“ Born in sin and shapen in iniquity” it was described and the Supreme Grand Royal Arch Chapter of Scotland issued at least fifteen Mark warrants between 1856 and 1858, covering many parts of England and one in Canada and even constituted a Mark Province of Lancashire. Happily, a concordat was entered into by the two Grand Lodges and since 1878 the Grand Lodge of Mark Master Masons of England and Wales and the Dominions and Dependencies of the British Crown has been sole ruler of the Mark Degree in the “ territory “ embraced by English Masonry.

The present position.

By the end of the century the Mark degree had ceased to be worked in England except under the Warrant of Grand Mark Lodge, the Travelling Mark Lodge of Cheshire, which had assumed Grand Lodge status, coming into the fold as recently as February, 1900. An official form of ritual is now worked by the majority of Lodges though a few of the older ones retain traditional features which one hopes they will never discard.

THE ROYAL ARK MARINERS

It is possible this Degree has a more intimate association with early Craft Masonry than is generally realised, the Woodworkers being much more closely allied with the Stoneworkers than is the case today. There are also many traces in eighteenth century Craft Freemasonry of references to matters now associated with Royal Ark Masonry, the majority of which did not appear after the Union of 1813.

Noah's Ark appears as a Masonic emblem from about the middle of the eighteenth century and there is a picture of one on the Stirling Brass of 1743 while some beautiful Royal Ark jewels painted on ivory and set in brilliants are to be seen in Grand Lodge Museum, Great Queen Street.

It is stated that the Grand Lodge was “reconstituted “ in London in 1772 but little is known of this and for some years after that time Ark Masonry was mostly worked by Lodges paying

no allegiance to the so-called Grand Lodge. The Degree was worked at Portsmouth under the auspices of Thomas Dunckerley about 1780. It was also worked in Cornwall about 1780 and in 1790 in Bath where it is said to have been in existence for some time.

Ebenezer Sibly, who called himself Noah Sibly, was initiated in Portsmouth in 1784 and introduced the Degree into Ipswich about 1790. Dunckerley's name crops up again in 1794 as Grand Commander of the Society of Antient Masons of the Diluvian Order, or Royal Ark and Mark Mariners. The headquarters of this body were at the Surrey Tavern in the Strand and Sibly was Deputy Grand Noah. The two both died before 1800 and the first Lord Rancliffe became Grand Commander in 1796.

The Grand Masters of the two rival Grand Craft Lodges were both members of the Grand Lodge of Royal Ark Mariners but, after the Union of 1813, the Duke of Sussex looked with anything but a friendly eye on all Masonic work beyond the three Craft Degrees and Royal Arch and the Order, like many others, almost faded out of existence.

The Revival of 1870.

On 13th May, 1870, John F. Dorrington, an aged man, who had been Grand Commander of the Order in 1816, appointed Morton A. Edwards as his Deputy, nominating him as his successor and handing over the 1793 Warrant. Several Ark Mariners joined or were elevated and by the following year, although there were only 28 Lodges on the Roll, some of which were still in course of formation, it is obvious a great effort was being made to organise the Order.

Grand Mark Lodge disputed this action claiming the right to confer the degree by the immemorial usages of the Time Immemorial Lodges on its Roll but in 1871 the Mark Grand Master agreed officially to protect the Ark Mariner Degree and set up what is now called the Grand Master's Royal Ark Council, since when the Degree has prospered and spread throughout the world.

A Lodge of Royal Ark Mariners is said to be "moored" to a Mark Lodge from which it takes its number. In Scotland, the Degree is attached to the Supreme Grand Royal Arch Chapter and it is also worked in America where, rather surprisingly, it has spread less widely than in other countries.

CHAPTER XV

THE ADDITIONAL DEGREES

We have told the story of the Royal Arch and Mark Masonry in greater detail than can be devoted to the other extra-Craft degrees—the Royal Arch as it is regarded in England as the completion of the Third Degree and the Mark as a pre-requisite for the Royal Arch in almost every country except England.

What are these additional degrees? A glance at any of the larger Masonic encyclopedias will reveal a wealth of high-sounding names and it will also be found there are surprising discrepancies between the stories of some as told by various authorities. One may pause to enquire how they came into existence. Did a number of brethren sit down one evening and say “ Let us be Emperors of the Sun and Moon” or something equally fantastic? It seems incredible. Probably in the simplest form some Craft or Royal Arch detail was dropped from general working and elaborated first in one district and later more widely into a separate episode. So far as England is concerned one may mention the Passing of the Veils, once a preliminary for the Royal Arch but now worked in Bristol Chapters only. It turns up as a separate entity among the Cryptic Degrees. Again, certain discarded details of the Royal Arch as formerly worked in the United States are to be found in the Red Cross of Babylon, among the Allied Degrees.

We have shown that in the years following the formation of the first Grand Lodge of England the English Rite became stabilised in three degrees, followed in the 1740's by the addition or separation of the Royal Arch. The Antients pursued matters further but at the Union of 1813 English Craft Freemasonry was stabilised in the manner we have shown.

Continental Developments.

But when Freemasonry spread beyond our Island it fell into hands not content with the plain, unvarnished story taught in its original home; the links with the homely operative past were not appreciated by the more modish followers of what was proving a fashionable cult, so a host of brilliant ceremonies was quickly developed, many of which proved ephemeral while others have lasted to the present day and are accepted and respected throughout the world—higher degrees, side degrees, additional degrees —call them what you will.

Writing in 1757, Dr. Thomas Manningham, Deputy Grand Master of England, 1752-6, adduced statements by three men, George Payne, his own father, and an old brother of ninety, that the innovations of which so much was being heard were unknown ten or twenty years previously. (It is only fair to mention that there have been doubts on the authenticity of this letter or, alternatively, on the accuracy of the statements contained therein).

So-Called Scottish Rites.

Among the earliest continental Freemasons were several adherents of the Stuarts who had a curious tendency to father every innovation on Scotland or Ireland, especially the former country. A great impetus was given to all this expansion by an oration delivered in 1737 by the Chevalier Ramsay, a Jacobite exile, who had been initiated in England about 1728 and who had been associated with many prominent Freemasons both in the Royal Society and in the Gentlemen's Club, Spalding. His part in Freemasonry ceased in 1738 after the imposition of the first Papal ban.

With the probable exception of the Royal Order of Scotland none of these early degrees took its rise in or was connected with Scotland. The so-called Scots degrees appeared in France during the 1740's and it is almost impossible to work out any scheme or sequence, such is their diversity. A Secret Vault is common, also a legend of descent from the Templars; one factor they all have, the autocratic direction of a head rather than an elective body.

The Scots Philosophic Rite.

A number of hermetic schools were established at Avignon about 1740, becoming organised as a pseudo-Masonic rite. It was dissolved by order of the Inquisition but appeared in Paris in 1766 changing its name later to Social Contract and the Mother Lodge ceased to work on the outbreak of the Revolution, the Chapter continuing a chequered existence until about 1826.

The Antient and Primitive Rite.

This pretentious body existed in England within living memory. Its earliest form was found in France in 1758 and subsequent elaboration carried it to over ninety degrees. One Jacques Etienne Marconis revised and consolidated the degrees early in the 19th century and introduced it into the United States in 1856. In 1859 English Lodges were directed to hold no communication with the Reformed Masonic Order of Memphis or Rite of the Grand Lodge of Philadelphes but it was claimed on behalf of the A. & P. Rite that that body had no connexion with the Memphic rite. As a matter of fact, the spurious nature of the A. & P. Rite was established in 1871 and John Parker, its head, was expelled from the Ancient and Accepted Rite, and the A. & P. degenerated into a fee-snatching, certificate-bestowing organisation.

The Strict Observance.

This is another body which has been attributed to Jacobite influence. Beginning in a small way it flared into prominence after any Jacobite influence had waned, when it swept Europe for several years. An adventurer, one von Hund, was appointed Provincial Grand Master for Germany and, with the assistance of one or two colleagues, revised the rituals and organisation. In the E.A. degree an oath of unquestioning obedience to (unknown) superiors was exacted; the Master of a Lodge, who must have attained the 5^o of Knight, was not elected by his members but appointed by Grand Chapter. These Knights were originally chosen from among the nobility but presently persons of lower station were appointed. There was some confusion and difficulty caused by one Johnson, a charlatan, who disputed von Hund's authority to the point of splitting the order. In 1767, another member, von Starck, engrafted on the order a new branch of so-called Knight Templary and von Hund's influence began to wane. He died in 1776 and the Strict Observance did not long survive him.

The Rite of Memphis.

The history of this body is similar to and is bound up with that of the A. & P. Rite and, though there was no official connexion, many of the same names are found in the stories of both bodies. Space forbids any further following of the fortunes of the extinct bodies.

SOME ADDITIONAL DEGREES WORKED TODAY

The Royal Order of Scotland.

This consists of two degrees, “Heredom of Kilwinning “ and “Rosy Cross,” tradition associating the former with David I and the latter with Robert the Bruce, claims that are, needless to say, fabulous. It is said to have been among the degrees established in France by Ramsay and certainly a Royal Order of Heredom of Kilwinniiig existed there a few years after the establishment of Craft Freemasonry there in 1725. (This is, itself, a legendary date and refers to the supposed introduction of Freemasonry into France by the Earl of Derwentwater; the first English Lodge in France under Grand Lodge was warranted in 1732).

There were six Chapters in existence in England in 1752 the first four of which claimed to have existed from Time Immemorial and the others from 1743 and 1744. The seventh (1750) was empowered to act as a Grand Lodge at the Hague and the eighth (1752) was probably established in Virginia. The Chapter at the Hague probably never met in Holland but established itself in Edinburgh in 1754 and, though its life was active, no minutes appear to have been kept before 1766. It passed through a lean period in the early 19th century, being in abeyance from 1819 to 1839, when two members, Rigg Brown and John Osborne Brown, set to work to preserve the Order from destruction and, from the admission of new blood by these two, the Order has never faltered. There are now sixteen Provincial Grand Lodges.

The Ancient and Accepted Rite.

This is known almost everywhere outside Britain as The Ancient and Accepted Scottish Rite. In England it is often loosely referred to by the shortened name of the degree common to all its members, the Rose Croix. In 1754, the Chevalier de Bonneville established a Chapter of twenty-five High Degrees at Clermont. They were introduced into Germany and adopted by the Grand Lodge of the Three Globes in 1758 and, about the same time, introduced into France when, in consequence of internal dissension, a new organisation was formed, the Council of the East and the West which practised what it called the Rite of Perfection.

In 1761, one Stephen Morin was empowered to carry the Rite to America. Copies of his patent are often reprinted but the fate of the original is unknown. He established the Rite, appointing officers and establishing bodies in the West Indies. The statement that Morin and several of his associates were Jews is disputed today but it is an interesting fact that admission to the A. & A. Rite in the United States is not confined to professing Christians as it is in this country.

Down to 1825, the twenty-five degrees of the Rite of Perfection sufficed but, with the organisation of the Supreme Council that year it was decided to bring the number up to thirty-

three, so eight additional High Degrees were imported from Europe. It is from this Supreme Council that all the existing Supreme Councils directly or indirectly derive their authority. Some wonder has been expressed at the claim that the first great patron was Frederick the Great but it will be understood that America was unable to claim Solomon or any of the classical prototypes, and England was an impossible source so early after the Revolution.

Supreme Councils were eventually established in many countries and considerable diplomacy was called for in establishing relationships with other ruling authorities. In England, for example, the three Craft Degrees, which also are the three first degrees of the A. & A. Rite, are left to Grand Lodge. There are countries into which the Rite was never able to penetrate.

The first English Supreme Council was established in 1819 but although the Duke of Sussex became a member and accepted the 33° he was not one to encourage the additional degrees and, like others, the A. & A. Rite faded away, to be re-born two years after the death of the Duke. The moving spirits were two rival doctors, Crucefix and Leeson, the former a particularly active Freemason though outspoken to the point of tactlessness. Leeson took the first steps, applying to the Grand Orient of France but, in the meantime, Crucefix obtained a warrant from the Supreme Council at New York (later Boston). Eventually Crucefix and his associates were excluded for association with the Grand Orient of France and it was not until after his death in 1850 that it was possible for the two parties to become reconciled. Dr. Oliver, the famous Masonic author and friend of Crucefix, took his place but had to give way to Dr. Leeson.

The Rose Croix is known to have been conferred at Bath in 1793 and in 1866 the Rose Croix members of the Antiquity Encampment, Bath, accepted a new warrant. This Chapter was suspended in 1870 and returned to the fold in 1883.

John Parker, whose name has already been mentioned in connexion with other Rites, was expelled from the A. & A. Rite in 1870 and there were subsequent complaints, probably only too well-founded, that he was conferring the degrees clandestinely in the neighbourhood of Manchester. He is even believed to have admitted the notorious Aleister Crowley, "the Great Beast," to the 33° in 1910, three years before Parker's death.

Apart from a few troubles of this kind, progress has been maintained. There is one important difference between working in England and America. Here the 4° to the 17° are conferred in name only, the 18° being the first worked; there is then a jump to the 30° which is restricted in practice to M.W.S. or P.M.W.S. of Chapters. The 31°, 32° and 33° are only conferred after the unanimous vote of the Supreme Council, distinctions sparingly awarded. The Intermediate Degrees are occasionally worked for demonstration purposes only. On the other hand it is possible, in America, to work through degree by degree to the 32°.

THE CHIVALRIC DEGREES

The Knights Templar.

It is necessary to mention briefly three fanciful theories about the origin of the Masonic Knights Templar. The first, that the medieval Order of the Temple, which was suppressed with such ferocity in the early 14th century, was treated much less harshly in Britain than on the Continent and that the esoteric doctrines of the Templars were carried down to and beyond the Reformation after which they were merged with those of the Freemasons. The second, that,

according to a "Charter" still in existence and to be seen at Mark Masons' Hall, London, the Order never became extinct but the Grand Mastership was carried on from one to another as recorded there; the third, equally fanciful, that Prince Charles Edward, the Young Pretender, was elected Grand Master in Scotland in 1745. Alas! the Charter is not accepted by serious students as genuine and there is no evidence in support of either of the other stories.

The Stirling Brass, of 1743, to which reference has already been made, bears the name of "The Knights of Malta" and "Night Templar" but there is no record of the degree being worked in the Lodge before 1784. The earliest reference to Masonic Knights Templar is found in a Dublin advertisement of 1774 and by 1780 the Temple and Malta degrees were being worked throughout Ireland.

Thomas Dunckerley authorised the Royal Arch Chapter of Friendship, Portsmouth, to "Make Knights Templars if we wanted and it was resolved to" in 1778. A year later the degree was being worked under the Grand Lodge of All England at York and there was a "Supreme Grand Royal Encampment at Bristol" in 1780.

The Preceptory of St. George worked the degree in London from 1792 and "regularised" its position by accepting a Warrant from Dunckerley as Supreme Grand Master of the Order. The present "Convent General of the United Religious and Military Orders of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta" was set up on the fusion of the English and Irish bodies in 1873, while the Great Priory of Scotland dates only from 1904, though a line of descent from the Early Grand Encampment of Ireland can be traced. The Order flourishes and, by careful selection of its candidates, maintains its high standard. An interesting difference between the practice on the two sides of the Atlantic is found in clothing, the costume used in the Old World being more or less based on the costume of the medieval Templars, that of the New on a smart military uniform with cocked hat.

The Knights of Malta.

This order, which was worked during the 18th century, had lapsed into obscurity until revived on the fusion of the English and Irish Orders in 1873 since which time there has been a gradual revival, and the Knight of Malta is extensively worked today.

The Knight Templar Priest.

This was worked during the 18th century, especially in Ireland and after a long period of neglect has been successfully revived; members travel far to attend the ceremonies.

Red Cross of Rome and Constantine.

This is another degree of which little of the early history is known. It was probably worked about 1780 and in the Roll of 1788 the names of several distinguished Freemasons appear; Lord Rancliffe, at that time Grand Master of the Knights Templar, was head in 1796. The first High Council was established early in the 19th century but activity was restricted until the setting up in 1865 of the present Grand Council under the driving force of R. W. Little, a prominent worker in many degrees of the mid-century. It is worked in many places today, and membership is open to Master Masons.

THE ALLIED DEGREES

It is unfortunate that so little is known of the origin and development of this interesting series of degrees. Membership is restricted to Mark Master Masons and it is necessary also to be a Royal Arch Mason to qualify for admission to the degree of Grand High Priest. It is claimed on behalf of the degree of St. Lawrence the Martyr that it was worked in Lancashire and Yorkshire two hundred years ago, a claim that has not been altered since the early part of the present century. It is probable that the degrees now worked under this heading were imported in their present form from America. They are the Knight of St. Lawrence the Martyr and the Knight of Constantinople, which give the impression of operative influence; the Grand Tyler of King Solomon, which might with equal propriety find its place among the Cryptic Degrees; the Red Cross of Babylon, derived from ceremonial once forming part of the Royal Arch in the United States and the Grand High Priest, which conforms closely to a ceremony available only to High Priests and High Priests-elect in the United States.

THE CRYPTIC DEGREES

The Grand Council of Most Excellent, Royal, Select, and Super-excellent Masters was constituted in London in 1873 by the representatives of four Councils themselves holding Charters from America, whence the four degrees now worked derive. They are sought after in this country especially by brethren desiring to take part in the ceremony of the Veils, which has unfortunately been dropped from the English Royal Arch except in Bristol Chapters.

THE SECRET MONITOR

This is a degree which has advanced considerably in popularity during the present century. It has long been popular in the United States and was at one time conferred without much formality. In England it formed one of the Allied Degrees for some years before separating and elaborating into a system of degrees of its own.

SOCIETAS ROSICRUCIANA IN ANGLIA

The S.R.I.A., sometimes abbreviated affectionately to Soc. Ros. was formed in 1866 by Kenneth R. H. Mackenzie and other zealous brethren who claimed to have discovered some ancient rituals in the archives of Grand Lodge. The English Society consists of fourteen Colleges, distributed throughout England, with one each in Australia and New Zealand and is in fraternal communication with similar Societies in Scotland and the United States. Membership is restricted to Master Masons and as papers are read and discussions arranged at the meetings of the Colleges it enjoys a considerable popularity among the more studious of the brethren.

The degrees described above do not exhaust the list of those available to the ambitious Freemason today while the surface has scarcely been scratched of the list of bodies which have functioned in the past in one country or another. One may mention some particularly useful work which is being undertaken by the American College of Rites, which has, over a number of years, transcribed and published the rituals of many degrees no longer worked and thus preserved some knowledge of their nature for future generations of students. No attempt has been made in this chapter to conceal the vagueness of information on the early history of many of the additional degrees and the studious Freemason who finds himself in a position to specialise on one or a group may prove a benefactor to the Craft at large. At the same time the brother who seeks to extend his knowledge beyond the degrees of Craft and Royal Arch has a field of interest that will never fade; on the other hand it must be remembered that the essentials of Freemasonry lie within the three degrees of E.A., F.C. and M.M. including the R.A.

A SHORT LIST OF BOOKS RECOMMENDED

(Books now in print or easily obtainable are indicated by an asterisk. The others can be consulted at any good Masonic Library).

*Gould's History of Freemasonry. First Edition (1882-87) or, better, the recently-published Third Edition (1951) edited by The Rev. H. Poole.

*Freemason's Guide and Compendium, by Bernard E. Jones. *A Concise Cyclopaedia of Freemasonry, by E. L. Hawkins. The Origin of the English Rite, by W. J. Hughan.

Masonic Facts and Fictions, by Henry Sadler.

English Gilds, by Toulmin Smith.

Records of the Hole Craft and Fellowship of Masons, by E. Conder, (Junior).

*The Mediaeval Mason, by Douglas Knoop and G. P. Jones.

*The Scottish Mason and the Mason Word, by Douglas Knoop and G. P. Jones.

*The Genesis of Freemasonry, by Douglas Knoop and G. P. Jones.

History of the Lodge of Edinburgh (Mary's Chapel) No. 1., by D. Murray Lyon (Tercentenary Edition).

The History of the Grand Lodge of Ireland, by J. Heron Lepper and P. Crossle (Vol. 1—to 1813—all published).

*The Old Charges, by the Rev. H. Poole.

The Old Charges of the British Freemasons, by W. J. Hughan (Second Edition-1895).

*The Royal Arch, by J. Stokes.

*The Mark Degree, by B. Springett.

*An Introduction to Mark Masonry, by John A. Grantham.

The Transactions of many Lodges and Associations for Masonic Research especially those of:

Quatuor Coronati Lodge, 2076.

Manchester Association for Masonic Research.

The above list is by no means exhaustive. The most up-to-date introduction to the Masonic literature of today is to be found in More Masonry into Men (Manchester Association for Masonic Research, c/o. Masonic Temple, Bridge Street, Manchester 3. 7/6d.)