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## AIMS

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# GENESIS

*Where did Freemasonry come from?  
How did it develop?*

# GENESIS

Compiled and published

By

Keith Stockley

133

Spencer	1726	E T Carson, Cincinnati, USA
Woodford	1728	Quatuor Coronati Library No. 2076
Supreme Council	1728	Supreme Council 33°, London, UK
Gateshead	Early 18th century	Lodge of Industry No. 48
Rawlinson	Early 18th century	Bodleian Library - Oxford, UK
Probity Thistle Lodge MS	Early 18th century 1756	Probity Lodge #61 Lodge No. 62 - Dumfries
Melrose No. 3	1762	Melrose Lodge #1
Crane No. 1	1781	Cestrian Lodge No. 425
Crane No. 2 (Fragment)	1781	Cestrian Lodge No. 425
Wren	Late 18th century (Missing since Woodford's death)	Unknown
Harris No.2	Late 18th century (Bound up with a copy of the Freemasons' Calendar for 1781)	British Museum
Tunnah	1828	Quatuor Coronati Library No. 2076

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*This list first appeared in "Co-Mason"  
Vol. 16 in January 1924*

Antiquity	1686	Lodge of Antiquity No. 2
Colonel Clarke Embleton	1686 Late 17th century	UGLE West Yorkshire Masonic Library.
????Waistell	1693	West Yorkshire Masonic Library.
York MS No. 4 Hope	1693 Late 17th century	York Lodge #236 Lodge of Hope No. 302
York MS No. 5	Late 17th century	York Lodge #302
York MS No. 6	Late 17th century	York Lodge #302
Colne No.1	Late 17th century	Colne Lodge #116
Clapham	Late 17th century	West Yorkshire Masonic Library
Dumfries Kilwinning No.1	Late 17th century	Dumfries Kilwinning Lodge No. 55
Hugham	Late 17th century	West Yorkshire Masonic Library
Dauntesy	Late 17th century	R Dauntesy - Manchester UK
Dumfries Kilwinning No.2	Late 17th century	D.K. Lodge No. 55
Dumfries Kilwinning No.3	Late 17th century	D.K. Lodge No. 55
Harris No. 1	Late 127th century	Bedford Lodge #157
Alnwick	1701	Alderman Robertson - Alnwick
Dumfries Kilwinning No.4	Early 18th century	D.K. Lodge No. 55
York MS No. 2	1704	York Lodge No. 302
Scarborough	1705	Grand Lodge of Canada
Colne No. 2	Early 18th century	Royal Lancashire Lodge No. 116
Papworth	Early 18th century	Wyatt Papworth - London UK
Cama	Early 18th century	Quatuor Coronati Library No. 2076
Phillips No. 3	Early 18th century	J E A Fenwick - Cheltenham, UK
Haddon	1723	J S Haddon, - Wellington

## ACKNOWLEDGEMENTS

This is an attempt to provide in one volume many of the theories of origin of the Craft .

Whilst it is not practicable to include whole books of research because of length and because of the enormous number of such publications, a wealth of such research as well as factual historical notes and some very interesting writings have been included.

Wherever possible, the authors of various papers and publications used herein have been acknowledged, however, if anyone has been overlooked, this is simply an accidental oversight.

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June 2009

*Whilst hundreds,, perhaps thousands, of books have been written on the origin and history of Freemasonry and most of them very well researched, the words contained in this publication , have been carefully selected to provide not only entertaining reading, but also to cover facts not fantasy.*

*Admittedly some of the fantasy is included so that it can be revealed to be just that, fantasy and not fact.*

*Rt. Wor. Bro. Harry Carr was well known for basing his theories on actual written and provable facts so I have included an abridged version of his "Six Hundred Years Of Craft Ritual" which was an integral part of his "Harry Carr's World of Freemasonry" published in 1983.*

*The actual written Minutes that represent the oldest lodge records in the world, dating back to 1598, are also included.*

*These Minutes whilst being written evidence of Lodge activity over 400 years ago, are of course not the oldest Masonic documents in existence. Reference to these other documents is also made herein.*

*By putting this publication together I hope to provide all Freemasons with a concise, but comprehensive overview of Freemasonry's beginnings and its development over the centuries and written in a readable and interesting manner.*

*Keith Stockley  
June 2009*

## EARLY MASONIC DOCUMENTS (THE OLD CHARGES)

<u>Manuscript Title/Name</u>	<u>Date</u>	<u>Where held</u>
Halliwell or Regius	1390	British Museum
Cooke	Early 15th Century	British Museum
Grand Lodge MS, No. 1	1593	UGLE
Lansdowne No. 98	Early 17th century	British Museum
York No. 1	Early 17th century	York Lodge #236
Phillips No.1	Early 17th century	The Rev. J E Fenwick
Phillips No. 2	Early 17th century	The Rev. J E Fenwick
Wood	1610	Worcester Masonic Library.
Sloane MS 3848	1646	British Museum
Sloane MS 3323	1659	British Museum
Harleian NS 2054	Late 17th century	British Museum
Grand Lodge MS No. 2	Late 17th century	UGLE
(Also known as Randle Holmes MS)		
Harleian MS 1842	Late 17th century	British Museum
Lechmore	Late 17th century	Worcester Masonic Library
Buchanan	Late 17th century	UGLE
Kilwinning	Late 17th century	Mother Kilwinning #0
Ancient Stirling	Late 17th century	Ancient Stirling # 30
Aitcheson Haven	1666	Grand Lodge of Scotland
Aberdeen	1670	Aberdeen Lodge #1
Melrose No. 2	1670	Melrose Lodge #1
Stanley	1677	West Yorkshire Masonic Library.
Carson	1677	E T Carson, Cincinnati, U.S.A.
William Watson	1687	West Yorkshire Masonic Library
Thomas W Tew	Late 17th century	West Yorkshire Masonic Library
Inigo Jones	Late 17th century	Worcester Masonic Library.

63.	Felt Makers
64.	Framework Knitters
65.	Needle Makers
66.	Gardeners
67.	Tinplate Workers
68.	Wheelwrights
69.	Distillers
70.	Pattern Makers
71.	Glass Sellers
72.	Coach Makers and Coach Harness Makers.
73.	Gun Makers
74.	Gold and Silver Wire Drawers.
75.	Playing Card Makers
76.	Fan Makers
77.	Carmen
78.	Master Marine5rs
79.	Solicitors
80.	Farmers
81.	Air pilots and Navigators
82.	Tobacco Pipe Makers & tobacco Blenders
83.	Furniture makers
84.	Scientific Instrument Makers.
85.	Chartered Surveyors
86.	Chartered accountants
87.	Chartered Secretaries & Administrators.
88.	Builders Merchants
89.	Launderers
90.	Marketers
91.	Actuaries
92.	Insurers

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## WHERE DID FREEMASONRY COME FROM?

This section is largely an article written for the S A Masonic News ( South Africa) and appeared in the August 1997 issue of that magazine.

It's author is a highly knowledgeable member of the Craft and at the time his article was written his rank was PDSGW ( Transvaal).

The article includes, as its story flows, a really useful and accurate synopsis of world history as the author follows his theme.

This is a very well thought out paper, easily readable and entertainingly written.

## LIST OF ENGLISH GUILDS 92 IN ORDER OF PRECEDENCE

- |     |                      |     |                                  |
|-----|----------------------|-----|----------------------------------|
| 1.  | Mercers              | 32. | Inn Olders                       |
| 2.  | Grocers              | 33. | Founders                         |
| 3.  | Drapers              | 34. | Poulters                         |
| 4.  | Fishmongers          | 35. | Cooks                            |
| 5.  | Goldsmiths           | 36. | Coopers                          |
| 6.  | Merchant Tailors     | 37. | Tylers & Bricklayers             |
| 7.  | Skinners             | 38. | Bowyers                          |
| 8.  | Haberdashers         | 39. | Fletchers                        |
| 9.  | Salters              | 40. | Blacksmiths                      |
| 10. | Ironmongers          | 41. | Joiners                          |
| 11. | Vintners             | 42. | Weavers                          |
| 12. | Cloth Workers        | 43. | Woolmen                          |
| 13. | Dyers                | 44. | Scriveners                       |
| 14. | Brewers              | 45. | Fruiterers                       |
| 15. | Leather Sellers      | 46. | Plasterers                       |
| 16. | Pewterers            | 47. | Stationers and Newspaper Makers. |
| 17. | Barbers              | 48. | Broderers                        |
| 18. | Cutlers              | 49. | Upholders                        |
| 19. | Bakers               | 50. | Musicians                        |
| 20. | Wax Chandlers        | 51. | Turners                          |
| 21. | Tallow Chandlers     | 52. | Basketmakers                     |
| 22. | Armourers & Braziers | 53. | Glaziers                         |
| 23. | Girdlers             | 54. | Horners                          |
| 24. | Butchers             | 55. | Farraiers                        |
| 25. | Saddlers             | 56. | Paviors                          |
| 26. | Carpenters           | 57. | Loriners                         |
| 27. | Cord Wainers         | 58. | Apothecaries                     |
| 28. | Painter-stainers     | 59. | Shipwrights                      |
| 29. | Curriers             | 60. | Spectacle Makers                 |
| 30. | MASONS               | 61. | Clock Makers                     |
| 31. | Plumbers             | 62. | Glovers                          |

the Minutes recorded in this Minute Book, can be found on the internet.

Merely type in the search window the words " The 400th Anniversary of the Oldest Masonic Records in the World" and you will find the entire and complete story of the oldest Masonic records in the world.

## WHERE DID FREEMASONRY COME FROM?

**By**

**Wor. Bro. P C H Wakely-Clements**

### **The Beginning**

Starting literally "at the beginning", the date for the creation of the world, according to Zoroaster, was the year 9657 BC. After that hypothesis we arrive at more recent dates. 8307 BC from Mayan sources and 7116 BC from Mahabharata.

Then there were the calendars of the Byzantines, the Scandinavians and the Hebrews. Most of these dates have been known for centuries but nobody dared make use of them publicly or publish them because the Irish Archbishop Ussher of Armagh, who propounded a biblical chronology in the 17th century, had "established" that the world was created in the year 4004 BC at 9 o'clock in the morning of 26 October and for centuries it was considered imprudent to doubt such ecclesiastical wisdom!

#### **N.B. Compiler's Note.**

*In his book, " Gods of the New Millennium", which was published in 1996, Alan F Alford gives ample evidence indicating the existence of a very ancient and unrecorded culture using advanced technology and he refers to, amongst other startling facts, the Piri Re's maps that simply had to have been drawn over 8 000 years ago*

We have to accept that there is no real evidence linking Freemasonry with King Solomon, his temple or with Greek and Egyptian mysteries. King Solomon's temple was built around the year 975 BC and utterly destroyed in 586 BC by Nebuzaradan, the army general of Nebuchadnezzar, King of Babylon and scripture tells us that most of the Hebrews were taken into captivity.

Solomon's temple design served as a model for Zerubbabel's begun in 520 BC and for Herod's temple begun in 20 BC and which was unfinished at the time of Christ.

Josephus, the Hebrew historian, wrote little about Solomon's temple and the main authorities are the first and second Book of Kings and Chronicles.

The first significant event in building Solomon's temple was the arrangement between Hiram King of Tyre and Solomon. The temple was of Phoenician design with a 30 X 90 m interior and the Holy of Holies occupied one third of the whole.

Our legendary history is derived from manuscripts and Old Charges written from the 13th century AD onwards. A most extraordinary traditional history is recorded in what is known as the Old Charges. Over 100 of these are known to exist. Two manuscripts are in the British Museum and dated about 1390 and 1425, and one manuscript in the museum of the United Grand Lodge of England is dated 1583.

Education in the 14th century was mainly through the church so it was probable that most of the Old Charges were penned by priestly hands. One MSS written in early 1500 opens with a prayer and then follows with a traditional history starting with seven liberal arts and sciences, particularly geometry, as all important. It then goes on to tell how geometry began from the erection of the pillars by

stances containing Minutes widely separated in date. For example, following the Minute of 2 January 1600, on the same page, appear Minutes of the 27 December 1669 and 27 December 1670.

The clerk, or writer at the time, finding a blank half page, economically utilized the space by writing these Minutes in the blank half page.

The very first Minute is especially interesting as it contains the names of three signatories to the first of the St. Clair Charters and who signed as representatives of the Lodge of Aitchison's Haven. They were George Aitoun, John Fender and Thomas Petricuif.

### **Some interesting aspects arising from the Minutes**

The fee payable by an 'intrans' was 20 shillings and in addition he had to supply gloves to every Master present. In the case of a Freeman's son, the fee was modified to ten shillings.

The Minutes indicate that apprentices on being admitted, chose two brethren as tutors or instructors - 'tendars' or 'intenders' as they were called.

Another item of note is that the Minutes also included a copy of the Schaw Statutes. William Schaw was appointed by King James VI in 1584, as 'Maister of Wark'

If any brother is interested in the exact wording of



were authorized to form a harbour within the lands then belonging to them, for the purpose of shipping coal from the extensive coalfields of the Barony of Prestongrange.

The harbour first named Millhaven and it is referred to under this name in the earliest Minutes. The name was afterwards changed to that of Aitchison's Haven.

The foundation of the lodge, however, is not actually mentioned in the Minute Book.

The Minute Book consists of 75 hand written pages and bound in sheepskin. It measures 15" X 5 3/4" .

Although a few words have become illegible due to age, its archaic appearance confirms that there is no doubt what it purports to be, that of the Minute Book of Lodge Aitchison's Haven.

The Book is designated " *The Buik of the Actis and Ordinans of the Nobile Maisteris and fellows of Craft of the Ludg of Aitchison's heavine*" and contains a "catalogue of the names of the fellows of Craft that ar presently in the Zeir of God 1598".

The five earliest Minutes ante-date the famous Minute of " **Ultimo Julig 1599**" of the Lodge of Edinburgh ( Mary's Chapel) No. 1.

The chronological sequence of the Minutes leaves a lot to be desired, the same page in many in-

the antediluvians to carry knowledge of mankind over the flood.

Another early version of so-called history was written by a monk of Chester who copied it from Josephus who lived in the 1st century AD, who in turn had taken the story from a Greek historian of 300 BC who is believed to have copied the Sumerian account of about 1500 BC. It then goes on with a fabricated history of how various historical characters handed down the science until it was eventually established in England.

Chronologically, the story is impossible because in it, Abraham ( 2100 BC) is supposed to have brought the seven sciences to Egypt and taught them to Euclid who lived about 300 BC. The Bible tells us that Abraham lived to a very old age, but 1800 years would appear to be an exaggeration!

Geometry has always been regarded as chief of the seven liberal arts and sciences when viewed from a Masonic perspective. It connotes measurement of portions of the Earth's surface and with it its allied sciences of trigonometry, architecture and astronomy it was the only exact science known to the ancients who made all their calculations from it, arithmetic and algebra being at that time unknown.

Eventually in ancient Egypt, primitive geometry obtained for them some sort of order out of chaos; they exalted mathematics to the level of Divinity, seeing in it a revelation of the Creative Mind. The triangle and square were engraved on their monuments and hung in their temples and the figures 3,5 and 7 have always been looked upon as sacred numbers.

In the East, by 5000 BC astronomy was an organized science and man was interested in the universe. By 3000BC

stonemasonry was in operation; navigation was possible and the Pyramids were erected.

Around 3000 years ago a straight line was drawn by stretching a thong between two sticks; and circles by stretching the thing from a stick in the centre.

By using three sticks measuring 3 units, 4 units and 5 units, or a piece of rope 12 units long, right angles could be established for square building.

### **Secret Societies Emerge**

Secret societies were formed in the cause of learning, to protect the information and some consisted of learners, mathematicians and full members. Among the first secret societies formed were those for the study of geometry. Pythagoras was born in the middle of the Greek art-and-culture period and as a member of one of the societies he used the expression "The Grand Geometrician" - he discovered Euclid 1:47 - the earliest Masonic symbol on record; but long before Pythagoras, the Egyptians squared by it - they found N and S by the stars or sun and found E and W by squaring - they used it in practice without any theoretical knowledge. It was Pythagoras who proved the square by his famous theorem ( by using the 3,4,5 method even today's bricklayers prove corners square and grounds men mark out football pitches and tennis courts, and some of them have probably never heard of Pythagoras or realise they are using his theorem)

The government of the day condemned and dispersed the secret society of which Pythagoras was a member and, like folk today, when something is restricted by edict, people ask "why?". Hence his ideas were not lost and his

## **THE OLDEST MASONIC RECORDS IN THE WORLD**

The Grand Lodge of Scotland is custodian to the oldest lodge records in the world, being those of Lodge Aitchison's Haven. The first entry in the Minute books of the lodge is dated 9 January 1598.

Prior to 1602 the Scottish New Year began on the 25th March so the date for any anniversary will have to be 9 January 1599.

Lodge Aitchison's Haven no longer exists, and consequently the oldest Lodge records in the world that belong to a lodge that still exists are The Minutes dated 31 July 1599 and belong to The Lodge of Edinburgh (Mary's Chapel) No. 1.

From 1852 when the lodge at Aitchison's Haven went dormant, the Minute Book was in the possession of the descendants of one of the last members of the lodge. It was put up for auction in July 1980 and purchased by the Grand Lodge of Scotland.

The lodge, which lay to the east of Musselburgh between Levenhall and the little harbour of Morrison's Haven in the County of Midlothian, owed its existence to a charter of King James V dated 1526 and in all probability the lodge would date from that time. By this charter the monks of Newbattle



theorem spread.

He travelled widely and brought back something of Eastern mysticism and all they could teach him about numbers. He settled in Crotona and founded a school whose teaching was number philosophy and went to great lengths to make his theory of the universe fit this dictum.

The cult lasted two centuries and left its mark on the next 20. he died in exile in 543 BC and paved the way for such men as Plato, Ptolemy and Euclid.

### Science and Learning

About 600 BC there took place one of the greatest surges of civilization in the recorded history of mankind. The Hebrews had Haggai, Jeremiah, Ezekiel and others who exhorted the Jews to remain faithful to Yahweh or Jehovah and to rebuild the temple; the Chinese had Confucius and Lao-Tse, the founder of Taoism; the Hindus had Gautama and Mahavira, founders of Buddhism and Jainism; and in Greece there were Miletus, Anaximander and Pythagoras, Which last three men initiated the trend of scientific thought which persisted for the next 2000 years - through the theory of natural philosophy which was an attempt to give a scientific explanation of the universe as against mythology which had existed then and for some centuries beforehand.

Euclid laid the foundations for scientific study at Alexandria - he collected and collated previous bits and pieces on the subject and wrote "The Elements of Geometry" in 300 BC which held the field for 2000 years and is still the basis of text books on the subject today.

During this period the Middle East was largely under Greek influence particularly during the era of Alexander

the Great, but the Greeks were superseded by the Romans who dominated the area for several centuries.

Both the Greeks and the Romans were prolific builders and the remains of their magnificent structures of all kinds are to be seen at many places - Rome, Athens, Jerash, Jerusalem, Damascus, Antioch and the classical colonnades and marble columns of Ciestiphon, the ancient capital of Persia, so that we know that the ancient masons were highly skilled and possessed a sound knowledge of geometry.

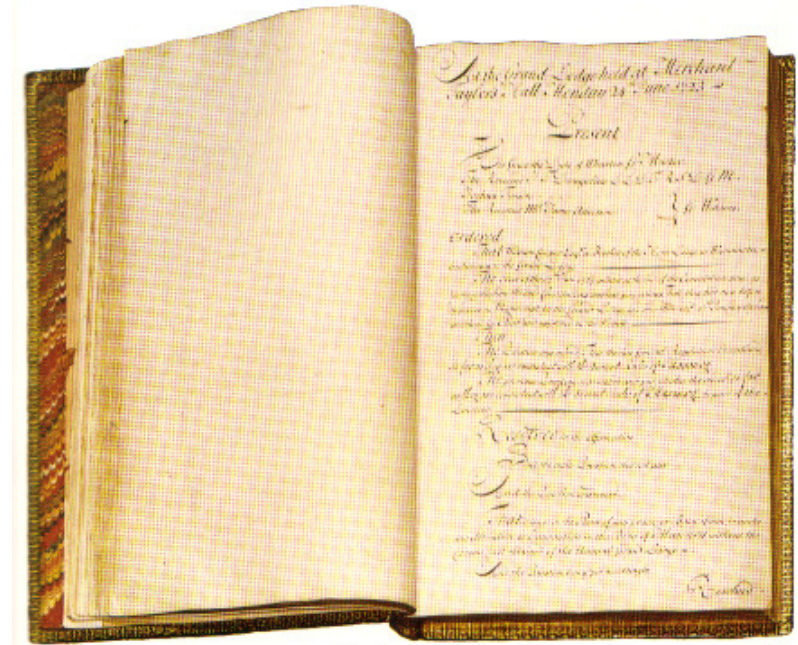
The power of Rome declined and finally the empire disintegrated in 641 AD when Alexandria fell. At about the same period, western Europe entered the Dark Ages; mathematics stagnated and geometry has almost disappeared.

Monastic schools of the Middle Ages retained faint memory of a legendary figure called Euclid who had invented geometry and had had personal connections with Egypt and Abraham!

Generally speaking, geometry was dead and all that remained were some rule of thumb methods and some practical rules of measurement.

After the fall of Alexandria there followed the Arabian or Moorish advance over the Middle East and into parts of Europe. They were magnificent architects and masons and, of course, many of their beautiful buildings can still be seen in Spain and elsewhere.

Science flourished under the Moorish Empire - they made advances in mathematics, algebra, trigonometry and medicine and they gave us our present system of numerals in place of the clumsy Roman figures.



***The first recorded Minutes of the Grand Lodge of England, 24 June 1723.***  
***The earlier pages of this Minute Book contain Lists of lodges and (for the most part) the Names of the members.***





The European stagnation period lasted until the Normans arrived in England in 1066. The Normans were great church builders, usually of small and unpretentious constructions, but examples of their skill and workmanship still exist and, of course, they penetrated as far south as Italy.

Towards the end of the 12th century the great monastic foundations began to take shape with a new and more ambitious style of architecture, supervised by expert labour, mainly imported and who had access to some of the knowledge that may have been brought into Europe by the Moors; such men were few and far between and the parish priest would *not* have been numbered among them, hence the jumble of myth, legend and history in the Ancient Charges penned by the churchmen who were "outside the trade".

### Organised Masonry

For most of the period preceding the formation of organized masonry, plans and elevations in the modern sense were not available and much was left to the 'Master' mason who prepared such working drawings according to his own fancy and traditions of building craftsmanship.

'Tracing boards' and 'tracery houses' for such purposes were often provided during the 14th century.

Not until the 17th century did it become possible to prepare correct plans and elevations and the profession of architecture developed. In Bernard Jones' "Freemason's Guide and Compendium" we are told that in 1360, 13 sheriffs were ordered by the Crown to send 568 masons to Windsor Castle; and in 1361 a further 360

masons more, this being after the Black Death period, rampant at that time,. A year or two later, Thomas de Musgrave, Sheriff of York, was ordered to send still more masons to Windsor Castle.

In 1481 masons' ordinances were issued covering elections, assemblies, powers of search for false work, restrictions against outsiders, payment of wages etc. all necessary for the management of a craft guild. Lodges followed the normal functions of a craft guild for the next 200 years - apprentices were entered in the records, time - served men were presented to the wardens for testing and passed as craftsmen sufficiently skilled to set up as masters.

New Freemen took an oath of loyalty to the trade, the town and the Crown. It was purely a trade organisation and as late as the 1620's there is no evidence of secrets, degrees or a lodge, in connection with the London Masons' Company.

There were but few craft guild ordinances in the provinces until the 16th century, but some records exist in Norwich and Lincoln, presumably in connection with their cathedrals. There was continuous employment, also in such places as Canterbury and York, (more cathedral work) and no doubt masons had to travel considerable distances between the jobs, several years apart.

It is not possible to say whether groups formed a lodge as we understand the term, but rather that they had a building where tools were stored; or where they laboured and refreshed and were lodged - as was referred to as far back as the 13th century. As an aside, the Masons' Arms, a public house at Lower Odcombe, Yeoville in Somerset, England, is one such building. In 1750 it housed stonemasons who were working on church buildings nearby



ABOVE: The ceremonial laying of the foundation stone of the present Freemasons' Hall by the Grand Master, the Duke of Connaught, in the presence of some 8,000 brethren in the Royal Albert Hall, 14 June 1927, the actual stone being simultaneously lowered into position on site.

19 July 1933. Leading is the Prince of Wales (later Edward VIII and subsequently Duke of Windsor), Provincial Grand Master for Surrey; beyond him, facing the other way, is the Duke of York (later George VI), Provincial Grand Master for Middlesex, and following them is the Duke of Kent, Senior Grand Warden (later Provincial Grand Master for Wiltshire and subsequently Grand Master, 1939-42).

BELOW: Three Royal Brothers arriving for the Dedication of the Masonic Peace Memorial on



This third and last 'house of Freemasonry' of the Premier Grand Lodge of the world began with a message from the Grand Master at a special meeting to celebrate peace on 27 July 1919, in which he asked for consideration to be given to the creation of a perpetual memorial by erecting in 'This Metropolis of the Empire' a central home for Freemasonry.

This was next followed with the laying of the foundation stone by remote control from the Albert Hall and culminated at the dedication of the building on 19 July 1933.

Brethren subscribing to the fund set up to raise the necessary money to make this dream a reality were issued 'The Masonic Million Memorial Commemorative Jewel' a picture of which appears below.



(Lufton Parish Church in particular) and the tracing board still exists as a rectangular hollow in the stone floor in front of the now bar and the date under the S & C over the fireplace is 1750. The thatched roof had the copper emblem of a cock mounted on top of it and it was called the Thatchers' Mark.

Those masons of medieval England who were employed in the building of castles, abbeys, churches and monasteries away from large towns did not come under municipal control and appear not to have been recognized by the authorities, but in 1356, twelve skilled masters went before the Mayor and Aldermen of London and drew up a simple code of trade regulations and became one of the 47 trades (in 1376) playing a part in the public affairs in the City of London. They eventually obtained a 99 year lease of the Priory and Convent of the Holy Trinity in Aldgate, which was converted into a hall.

In 1472, 'the Hole Craft and fellowship of Masons' as it was called, secured a grant of Arms. These Arms were three castles and they were supposed to be a Masonic representation of the Holy Trinity and appear on the Coat of Arms and Seal of the United Grand Lodge of England to this day.

### Free and Speculative Masons

In the early 1600's, members of lodges were entirely operative and it was some years later that there was evidence of the admission of non-operative or free and speculative Masons.

The next important change was the evidence of lodges having had no connection with the trade i.e. non-operative lodges and of gentlemen being admitted as Free Masons.



Around 1670, they seem to have acquired a much more convivial approach to their assemblies, operative and speculative,. Lodges which were losing their original operative function, mainly through lack of work and which had no specific aim or new operatives to admit, then started admitting speculatives who in turn may have been responsible for developing the lodges into social clubs.

Thus began a period of decline until its revival by purely speculative interests, which brought about the stage where questions about degrees and rituals arose. The earliest evidence of Masonic ritual was drawn from Masonic catechisms and 'exposure' material, but this was rather sketchy. Moralising might well have been a reason especially after political and religious interference and there is evidence that these intellectual gentlemen Masons were responsible for elaborate moralising towards the latter part of the 18th century. There are 17 known catechisms which depicted the rites of at least two degrees, EA and FC or Master ( Master meant qualified FC at that time).

The convivial phrase 'in lodge' did not disappear rapidly and eating, smoking and drinking were quite customary inside lodges throughout the 18th century; indeed, the Grand Lodge actually prohibited smoking in 1755, but many lodges continued so doing well after this date.

Much of the early craft history is based on scraps of evidence which show little connection with each other. The Black Death of the 14th century, the Great Plague and Fire of London in 1666, no doubt all played their part in destroying records which could have made some of the story clearer. Hence, for these reasons, it is possible that a great deal of our present - day Masonic antiquity and practices emanate and are recorded from Scotland.



*Engraving from the Illustrated London News of 12 June 1869 showing the new banqueting hall, Freemasons' Tavern, now the Grand Hall of the Connaught Room*

Additional expansion of the building had been contemplated for some time prior to the outbreak of WWI but after the war had concluded it was decided to demolish the building and start afresh.

The new building, and the last one, is the largest Peace Memorial in the world and it is still on the original site in Great Queen Street, London.

It is not my intention to describe this building save to say that it is a magnificent monument to the Order. Many pictures of its interior and its contents appear in the book "Freemasons' Hall", which I have already referred to and acknowledged herein. This book is readily available for anyone interested in seeing the truly magnificent interior and artefacts contained therein. I am sure that every Masonic library will have a copy.



Alterations and extensions were carried out to the first hall in the first half of the 19th century until eventually these ad hoc and intermittent additions became so inconvenient that it was decided to undertake a comprehensive re-building program.

The foundation stone of the new building—the second Freemasons' Hall, - was laid on the 27 April 1864 and construction extended for a further five years.

Eventually, on 14 April 1869, the inauguration of the new building took place. One of the objectives was to separate lodge from tavern and this second building accomplished this by giving the Masonic hall a classical look, faced with stone whilst the adjoining tavern was built in brickwork



*The second Freemasons Hall - 1869.  
The tinted portion still exists today as the  
Connaught Room*

The Old Charges paid due respect to religion and played an important part in the development of Masonic ceremony and ritual. Just as the Old Charges were read aloud in the operative lodges, they were also read in the speculative lodges, as many of the members even at that time were illiterate.

The early speculatives cherished the Old Constitutions, regarding them as a link between the old operatives and themselves. We cannot claim to be a continuation of medieval masonry, because the ground rules are entirely different.

When on 24 June 1717 a group of four lodges met at the Goose and Gridiron Alehouse in London to form the first Grand Lodge, it was a primitive organisation composed mainly of men of humble origin who left for posterity no records whatever of their proceedings.

In the 1720's, seeds had taken root, but the great international movement and elaborate ceremonial of today was a long way off. There is no evidence that our forebears had any intention of developing a system of morality; their main object seems to have been to meet and enjoy human companionship, free from the bickerings of politics and religion which characterized that era.

### Harmonious Structure

It is amazing the way speculative Masons have drawn upon material from operative Masons, the Bible and various ancient sources and despite its anachronisms, to have developed such a harmonious structure. One important difference between operative lodges and craft guilds or companies was the use by lodges of a secret mode of recognition. This was communicated to members at a brief ceremony of admission under an oath of secrecy. In

Scotland this became known as the 'Mason Word' and was first mentioned in print in 1638.

Until the end of the 18th century, Freemasonry was predominantly Christian and was frequently referred to as St. John's Masonry with references linking the craft with the fourth Gospel.

**N.B. Compiler's Note.**

*In the first formally printed book of Masonic rules, regulations and ritual, viz Anderson's 'Book of Constitutions', the point within a circle symbol is a circle with a straight line drawn on each side and the v.s.l. resting across the top. In Anderson's Book of Constitutions the two parallel lines are named as representing the two St. Johns which no longer applies in some countries, the two parallel lines being identified as King Solomon and Moses.*

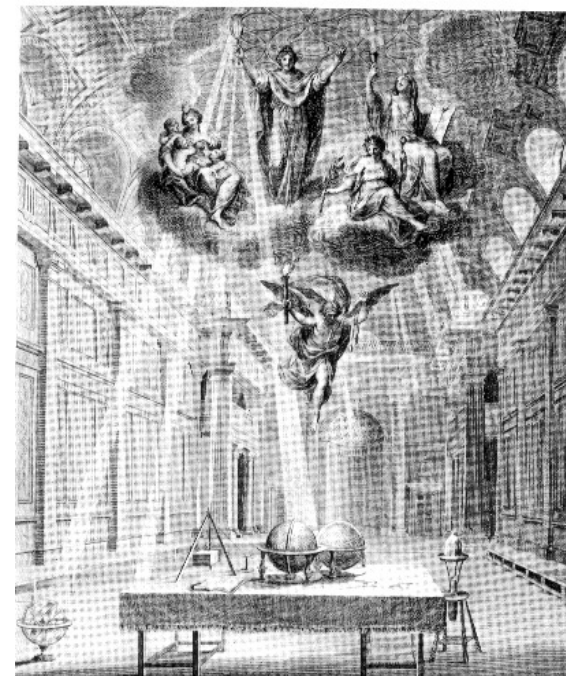
There are many references from about 1730, to the v.s.l. being open at the Gospel of St John and speculative lodges being held on St. John the Evangelist days.

Why this patron saint? The only reason appears to be the opening passage of his gospel - 'In the beginning was the Word; and the Word was with God; and the Word was God.'

The Mason Word itself was originally a password associated with stonemasons; originally, there was no password used by English Masons, but it was of importance to working masons in Scotland. English masons worked in free-stone (or limestone) whereby they were able to carve the beautiful lacework still to be seen on cathedrals and other famous buildings today. These men acquired superlative



Above—a picture of the silver medal that was sold in aid of the building fund.



Frontispiece of the 1784  
Book of Constitutions depicting on the architectural  
Background the interior of the first hall

After being established in 1717 the Grand Lodge met in various inns, taverns and the halls of various city livery companies.

The annual Assembly and Feast was invariably held in the hall of one of London's livery companies. The hall used more than any other being that of the Merchant Taylors (Tailors). In fact it is at a meeting in this particular hall when the Grand Lodge first began recording its Minutes which open on 23 June 1723.

Although discussions and talk on a home of their own were held over many years by Freemasons, it was only on 28 October 1768 when a decision was taken to raise funds for the construction of a hall and it was a result of this decision that a system for the registration of members was started and the introduction of Grand Lodge dues.

Ultimately the first hall was built. It is interesting to note that this was accomplished principally as a result of the interest, personal participation and financial support of the Grand Master 9th Lord Petrie who was one of the only three Roman Catholic brethren who have held this supreme office.

Premises were bought for 3000 guineas at 61 Great Queen Street. Premises consisted of a 'Front House' on the street with another house whilst the 'back house' was to its rear with a small courtyard between the two. Behind the houses was a garden which was the site for the first hall.

The upper rooms in the existing houses were used as venues for committees and offices and the front house was rented to Bro. Luke Reilly to become the Freemasons' Tavern and Coffee House.

A silver medal was struck, the sale of which went to the building fund. Every subscriber of the sum of £25 received one of these medals.

The foundation stone was laid on 1 May 1755 and the dedication of the hall took place on 23 May 1776.

skill and had no need for a protective password, as they were in no danger of losing their jobs to semi-skilled workers (as in Scotland) whose lack of skill was detected as soon as they applied chisel to stone.

In Scotland it was different. There was no freestone available, only intractable stone which could not be so decoratively fashioned, hence ancient Scottish buildings are less ornate in appearance with simple treatment of the stone being apparent and consequently there were no 'native' Freemasons, the name being unknown, therefore, there grew up generations of men who, without a normal apprenticeship, became known as 'cowans', but whose skill was nearly as good as those who had followed the time-honoured procedure.

Those who did not belong to a lodge which regulated the craft were challenged if they sought employment and were rejected once their irregularity was established. One means of testing was the Mason Word, though not the only means. Such was the Word's importance that as late as 1715 (centuries after the heyday of the English 'Freestone mason') the Lodge of (Operative) Journeymen of Glasgow successfully applied to the Courts for their right to use it in their trade.

Records dated from 1701 showed that the 'Company and Fellowship of Free Masons' met as a lodge, made operative regulations, admitted masons and made them 'free'. Apprentices were given their Charge at entry and it is known that they possessed a copy of the MS Charges or Constitutions which were presumably read to them.

Another operative lodge at Swalwell, Durham functioned in the same way and it could be that they performed similar functions to those Scottish lodges 100 years before them. The Swalwell Minutes do not begin until 1725.

The London Mason's Lodge in 1620 records using the accepted word for the first time, while still acting as an operative lodge and benefiting from a side which had no connection with trade affairs.

There is evidence too that in 1646, gentlemen were being made 'free masons'.

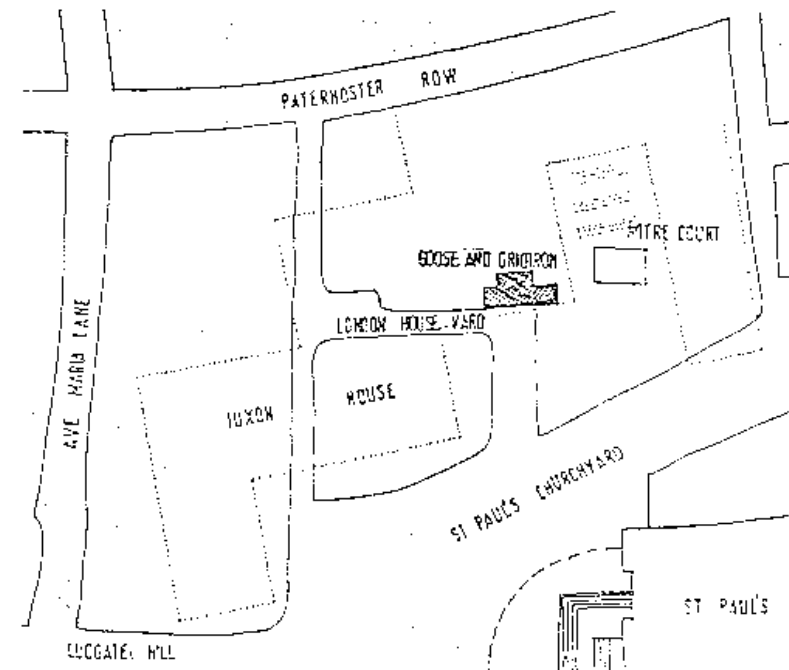
#### N.B. Compiler's Note

*It seems that this is a reference to the entry found in the diary of the celebrated antiquarian Elias Ashmole. This entry dated 16 October 1646 reads*

***"I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham in Cheshire. The names of those that were then of the lodge; Mr Rich Penket Warden, Mr James Collier, Mr Rich. Sankey, Henry Littler, John Ellam, Rich. Ellam & Hugh Brewer'.***

*Research into the identity of the other men named in the diary suggest that they were NOT operative Masons and as they clearly appear to have been Members of the lodge concerned, it would seem that as speculative (or non operative) masons they had joined the craft prior to Ashmole and therefore they were admitted prior to 1646.*

The admission of non-operatives, i.e. Free and accepted or speculative entrants, is an important stage in Masonic history—the earliest records are found in Scotland and there, operative lodges began to admit members not connected with the trade from about 1634 and they were drawn from the local gentry and distinguished visitors; and the operative lodges in Scotland, continued to function up to the 1700's.



**Site map of the area**

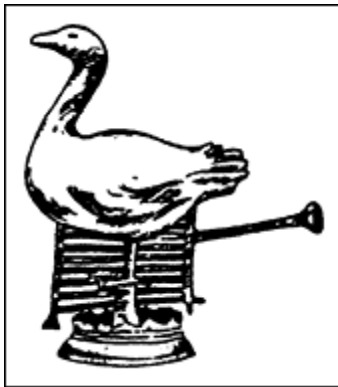
***Bold lines show the area of the Goose and Gridiron Ale House after it was rebuilt.***

***The dotted line is the area before the Great Fire***





*Goose & Gridiron - sketch of the interior*



*Sign that hung outside the Goose & Gridiron*

## Significance of the VSL

The importance of the VSL to Masonry generally, and the ritual particularly, needs no emphasizing. We accept as fundamental our belief in God and the moral precepts contained in this remarkable collection of ancient books.

### N.B. Compiler's Note

*A belief in a Supreme Being is a fundamental as well as unchangeable landmark of Freemasonry. Whilst in the past there has been an emphasis on the Christian faith, Freemasonry in practice is not a religion and does not insist on any member accepting a particular faith provided a member has a belief in a Supreme Being, by whatever name the member calls him, and that the member believes in and adheres to a book of universal truths and laws such as the VSL.*

The Old Testament is really a misnomer, as no single definitive one is in existence. The work contains a vast amount of historical matter, customs and laws concerning the Hebrews and from which Masonic ritual has been freely drawn.

Apart from the difficulty of precise translation from an ancient language to a modern one, we cannot be certain of understanding and/or interpreting ancient intent in today's archaic documents which are all copies of originals which, in turn, perished before the Christian era began.

The Old testament has never reached finality and is constantly being revised and amended, as modern archaeological discoveries and rethinking bring new light to it.

No aspect of Masonic ritual is more intriguing, both in symbolism and Craft history, than the pillars Boaz and

Jachin and which have been written about extensively. Nowhere are they depicted as supports for KS Temple! The Book of Kings has the earliest account, written during the Exile 400 years after the temple was built and the building in ruins.

The Book of Chronicles gives a parallel account, but was written 200 years later still. Both give the impression that the pillars were free-standing before the temple was built.

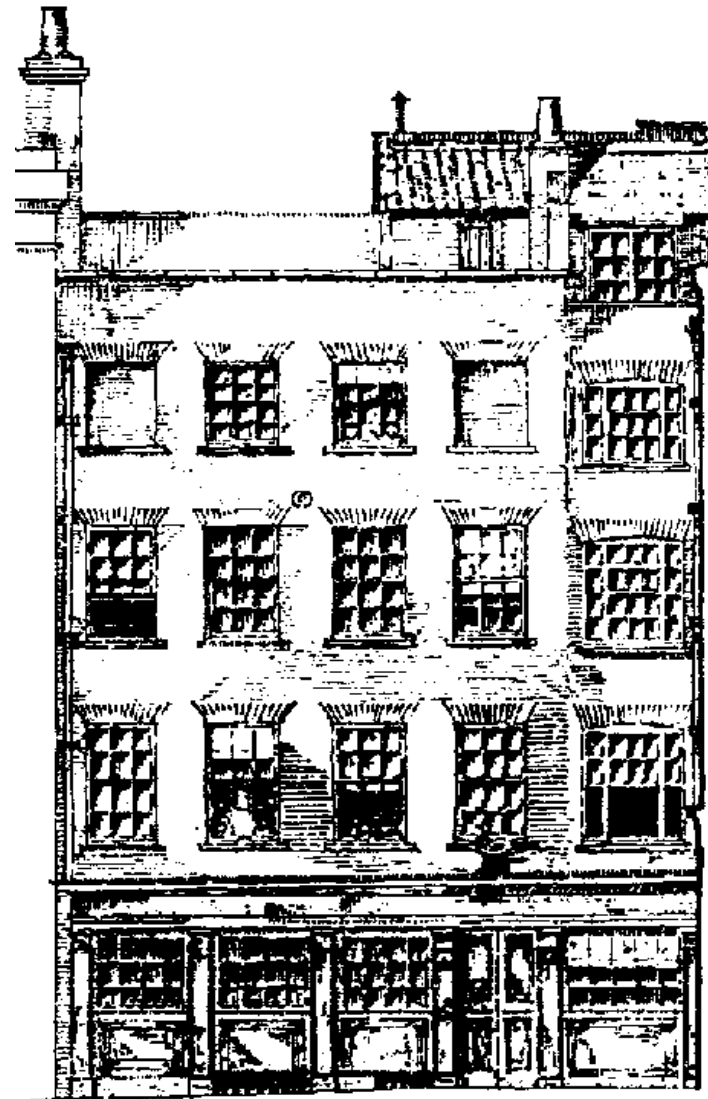
KS Temple was of Phoenician design (960 BC) and two remains of similar temples have been found in Palestine. One is 13th century BC at Hazor and the other 8th century BC at Hattina in Syria. Both are of Phoenician design and follow the same principle, consisting of Porch, Holy Place and Holy of Holies. The ground plans follow closely the pattern of Solomon's temple as described in the VSL and one being built before and the other after KS Temple it can be assumed that they had a family resemblance.

Both these temples had twin pillars within the porch which supports the Greek version of the Septuagint, which with reference to the B & J of KS Temple tells of a beam across both pillars.

#### **N.B. Compiler's Note**

*Some researchers have suggested that in fact B & J were situated on top of the beam which formed the base of the roof. This thinking is founded on discoveries of similar temples in Palestine.*

It must be realized that KS Temple was a royal chapel or sanctuary, not a place of national worship and no such purpose was considered by David or Solomon; the object



*The Goose & Gridiron Ale House  
shortly before demolition in 1894*



*The Goose & Gridiron Ale House - Later days*

was, however, to establish a religious focal point for the mainly nomadic tribes of Israel.

### **Masonic Morality**

Having traced our Masonic progress through the ages, we finally arrive at the middle of the 18th century, when the industrial revolution occurred and practical geometry was again in use over a wide field, including engineering and education.

The building of canals with their intricate system of locks, aqueducts and bridges, extensive road building and the development of electric power systems were in full swing. It was a time of great fortune for the few, but also a time of degradation for masses of people - low wages, sweated labour, young children employed at labour for 12 hours a day; extreme poverty and many people entirely dependent on charity for existence.

At the same time there were those who saw the evils of the period and who spoke and strove for the upliftment of standards and the general betterment of mankind, particularly for the impoverished lower classes.

One such person was William Blake - mystic, philosopher, poet and artist, born in 1757 and who wrote the words of that inspiring hymn which spoke of 'Jerusalem among those dark satanic hills' and ends—

*'Nor shall my sword sleep in my hand,  
'Till we have built Jerusalem  
In England's green and pleasant land'*

It is not known if Blake was a Freemason, but from his words and actions he may very well have been. No doubt many of his friends and contemporaries of the period were

but it certainly was those intellectual masons of the period who found moralizing a real reason for pursuing an interest in the Craft.

They were certainly responsible for the elaborate moralizing at the latter part of the century and for our Masonic spiritual heritage.

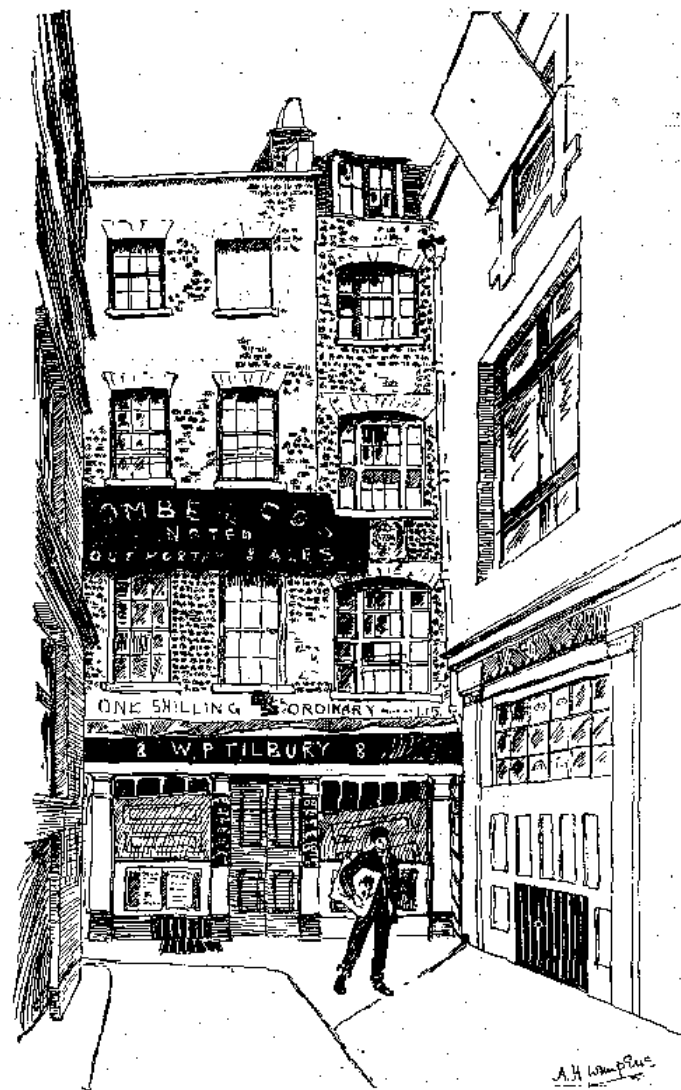
After the formation of the United Grand Lodge in 1813 our present form of ritual and traditional history was gradually organized, through the work of the Lodge of Reconciliation (1813 - 1816) whose job it was to do just that. It was then disbanded and its duties were undertaken by the now Board of General Purposes.

It can, therefore, be believed that if mankind is to survive this materialistic age and the possible destruction of civilization - and our own two World Wars and the other national confrontations that have followed since, have shown how easily this could be accomplished - then we must closely follow these geometrical principles and tenets.

Daily prayer, labour and refreshment, thought for one's fellowman, the force of conscience, education, morality, equality, uprightness, bounded ambitions and following that straight and undeviating line of conduct laid down for our pursuit in the VSL; i.e. following Masonic principles, should not be our aim and object, but for all thinking men to follow.

If you have listened to any American President taking his Oath of Office, you would be forgiven if you thought he was taking a Lodge Master's Oath! The truth is that the American Constitution was written by American Senators, the majority of whom were Freemasons and the Constitution was therefore written along Masonic principles!

If a Masonic oath of office has been good enough for each



*The Goose & Gridiron Ale House - Early Days*



*"The Grand Lodge of England, the premier Grand Lodge of the world, was brought into being on 24th June (St John The Baptist's Day) 1717, at an Assembly and Feast held at the Goose and Gridiron Alehouse in St Paul's Church Yard in the City of London. The Goose and Gridiron is no longer in existence, having been demolished in 1894, but it stood in London House Yard an alley off the north-west corner of St Paul's Church Yard, in the area that is now Paternoster Square and to its south side, where the office building Juxon House now stands."*

The above is the opening paragraph from the book "Freemasons' Hall—The home and heritage of the Craft." by R.W. bro. Sir James Stubbs KCVO PSGW and W.Bro. T O Haunch MA Dep.G Supt. Works

From "Taverns of Fleet Street" we read:

*"Concerning the Goose and Gridiron only a few scanty facts have survived. Prior to the Great Fire it was known as the Mitre, but on its being rebuilt it was called the Lyre. When it came into repute through the concerts of a favourite musical society being given within its walls, the house was decorated with a sign of Apollo's Lyre, surmounted by a swan. This provided too good an opportunity for the wits of the town to miss, and they promptly renamed the house as the Goose and Gridiron, which recalls the facetious landlord who, on gaining possession of premises once used as a music house, chose for his sign a goose stroking the bars of a gridiron and inscribed beneath "The Swan and Harp". It is an interesting note that in the history of the St. Paul's Churchyard house that early in the eighteenth century, on the revival of Freemasonry in England, the Grand Lodge was established here."*

I believe therefore that it can safely be concluded **that the Goose and Gridiron Alehouse was indeed the first house of Freemasonry.**

The following four sketches are from the archives of the Goose and Gridiron Society founded in the 18th century to preserve the history and heritage of this famous tavern,

American President to follow since the time of Lincoln, then the world would be at peace if it adhered to Masonic principles, today or tomorrow!

**So mote it be!**





## ADDENDUM NO. 2

### The House Of Freemasonry

For Brethren who may be interested the short narrative that follows is an abridged study of the various places where the Premier Grand Lodge of England has met since its formation in 1717.

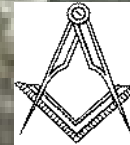
This immediately opened the doors to men of differing beliefs and, in particular, men of the Jewish faith joined in large numbers.

This was also the time of the expansion of the British Empire and the military forces sent all over the world, formed military lodges which influenced the development of Freemasonry in foreign lands, especially in India and Africa. The expansion of Freemasonry through the influence of the military lodges lasted from 1740 to about 1815.

An attack on the King in 1795 resulted in the Treasonable Practices Act which placed severe restrictions on meetings and gatherings of people associated with each other and it required major Royal influence to minimise the effect on Freemasonry.

In 1877 the Grand Orient of France ( French Grand Lodge) abolished the use of the v.s.l. and deleted from its Rituals all references to the GAOTU and this resulted in a new growth of the Order and which action gave birth to many of the non-regular Orders and rites.

Believe it or not, I have come to the end of my random thoughts. I am as enthusiastic as the next brother for the origin of our beloved Craft to be discovered in a romantic and adventurous source, even mystical, but despite the many exciting and interesting elements that have become prominent over the centuries and which probably have a connection or which have influenced the development of the Craft, I have reluctantly concluded that our great Order grew and developed as a result of the random influences of history , external to the Order itself.



# SIX CENTURIES OF CRAFT RITUAL

**BASED ON THE RESEARCH OF HARRY CARR OSM AND  
ADAPTED LARGELY FROM HIS " SIX HUNDRED YEARS  
OF CRAFT RITUAL" WHICH IS AN INTEGRAL PART OF  
HIS "HARRY CARR'S WORLD OF FREEMASONRY"  
PUBLISHED IN 1983.**

## INTRODUCTION

*This publication is an abridged version, an adaptation if you like, of a presentation by Harry Carr, one of the Craft's greatest sons, whilst he was in the USA.*

*Whilst I have refrained from including those comments that make a presentation sparkle, and I have rephrased some of the words used by Wor. Bro. Harry Carr, I have undertaken this publication because the fruits of his research herein contained are factual as well as interesting.*

*The contents hereof are not based on fanciful writings or imaginative conclusions, but are based on absolute facts and historical evidence that still exists today.*

*This is fact and not fiction.*

*Puzzled about our ritual? Where did it find its origin? Was this really practiced in medieval times?*

*Here are the historical facts, entertaining and provable, as provided by one of Masonry's most distinguished and reliable researchers.*

*Keith Stockley  
Cowan,  
Australia*

and Elias Ashmole, confirm that speculative Freemasonry was known and probably wide spread. This suggestion is further confirmed in the Leyland Locke Ms of 1696 which indicates the acceptance of mom-operative masons as being a practice that had been in existence for many years prior to the Ms.

The next major influence affecting everyone was the Jacobite Revolution in 1715. The government of the day feared a Jacobite under every bush and around every corner and this made it even more expedient to conceal one's activities, especially as the connection between Freemasonry and the Jacobite cause was a strong possibility. The Grand Master of the Grand Lodge of England was at that time the Duke of Wharton who had very strong Jacobite sympathies.

At the same time in the 1700's, the Irish famine (1740-1741) was fuelled by malignant disease. Whole villages in Ireland were laid waste and it was calculated that the country had 50 000 strolling beggars. There was a massive emigration to London which had the reputation of being a land of milk and honey. It is probable that these Irish immigrants stuck together in the foreign land that they had moved to and the masons amongst them no doubt formed groups or lodges thus introducing the start of Irish lodges in England.

This was also the age of the 'club' society and there was an unprecedented growth in coffee house and tavern get togethers which rapidly developed into organised clubs, with like people getting together with like people.

This atmosphere was conducive to the development of independent lodges.

There was clearly uncontrolled expansion of lodges and this trend might perhaps have been the motivation for four London lodges forming a central controlling body (Grand Lodge) as an expression of the need for some kind of order and sanity?

Dr Anderson removed from traditional usages the need for a Christian ritual by introducing a universal God, the GAOTU, in his Book of Constitutions for the Craft published in 1723.

dissolution of monasteries and naturally the cessation of large scale ecclesiastical projects. This was simultaneously accompanied by the cessation of large castle construction projects and a major switch from the traditional materials to the use of brick in the building of houses and palaces.

Whether or not these changes were the cause, it is a fact that there was now a change from self-employed masons working for themselves to a format whereby a Master Mason would obtain the work and employ a number of masons to carry out the work.

In 1517 the Reformation began and a great revival in learning.

This would certainly have stimulated the demand for knowledge with an increase in religious debate and intolerance. All the more need to be secretive about one's connections whilst simultaneously stimulating the desire to learn something new.

This was the time of considerable interest in, enquiry into and development of the religious, mystical and occult influences. Cabbalistic, Rosicrucian, Alchemical and Hermetic influences from the Gnostic and neo-platonic periods were abundant and it is very unlikely that the burgeoning speculative spirit would have been insulated against it.

In 1660 the Royal Society was established after many years of discussions and this was probably a direct result of the social circumstances that prevailed during this period. It is interesting to note that the founders of the Royal Society were almost all Freemasons. And those who were not certainly had some connection with the Craft.

Then came the Great Fire of London. Started in the baker's shop/house in Pudding Lane, it lasted several days after which London had been destroyed. 87 churches and 13 200 houses were destroyed. This unexpected influence, combined with the Black Death which was still taking its toll, created a huge demand for building expertise and attracted large numbers of masons who I am sure would have speedily formed lodges for self-interest and protection.

Early examples of the speculative initiations of Robert Moray

## Who was Harry Carr?

Harry Carr ( 1900 - 1983) was a distinguished and knowledgeable Freemason who was a founder as well as Worshipful Master of many Lodges in England. He was also the Editor of, as well as a prolific contributor to, the Transactions of the Quatuor Coronati Lodge of Research which was the first Research lodge to be established in the world, over 120 years ago.

His list of Masonic awards is enormous and includes the following: The prestigious Grand Master's Order of Service to Masonry (OSM - England) The James R Case Medal of Excellence, the Joseph Warren Medal for Distinguished Service, the Benjamin Hurst Jnr. Medal for Meritorious Service and was an Honorary S.G.W. of the Grand Lodge of Israel.

Harry Carr was well known internationally in the world of Freemasonry having toured and lectured in most countries including Australia.

A prolific writer, his publications were all involved with the history of the Order based on documented evidence, rather than fanciful pipe dreams and he was the author of the following :-

The Mason and the Burgh 1954), Lodge Mother Kilwinning No. 0 (1961), The Minutes of the Lodge of Edinburgh (Mary's Chapel) No. 1 (1962), The Collected Prestonian Lectures (1967) , The early French exposures (1971, The Freemasons at Work (1976), 3 Distinct Knocks (1981), Jachin and Boaz (1981) and Harry Carr's World of Freemasonry (1983) and between 1952 and 1981, he presented no less than 39 papers to the Ars Quatuor Coronati.

His renown spread throughout the entire Masonic world.



**Harry Carr**

I consequently suggest, therefore, that it is highly likely, albeit in a small way, that the Templars were the first speculative masons, or non-operative members.

At this time I am reasonably sure that the Masonic groups were still very loosely defined and it was the outside influences brought into their clubs which resulted in a form of organisation at which point a skeleton of an infrastructure began to appear.

In 1356 a group of operative masons submitted a code of practice to the civic authorities for registration. These were masons employed in the same city and who wished to establish working standards for fair trading. Other masons moved from site to site, either voluntarily or by impressment and these nomads could not join a city guild. In order to get work special circumstances had to exist in cities where a guild existed and in addition it was necessary for the experienced craftsmen to be able to identify themselves as such on each site where they went to for work.

In 1360, the largest construction project ever undertaken in England began, namely Windsor Castle. It was estimated that just about every able mason in England was working on the project. Masons were impressed from all over England but the overseers, the Chief of Masons, by whatever title he went, all came from the West country—William of Wykeham, John of Spoonlee, Tobert of Gloucester and William of Wynford.

It is more than likely that these 'Masters' or ' Clerks of Work' established out of necessity a code of practice and by definition this code would have had West country influences. On completion of the project, the masons who dispersed would have carried with them some of these usages such as being ' sworn on the book to adhere to the code' ( Refer the Old Charges and in particular the Rules of the Chapter at York Minster in 1370). This will explain the many usages which appear to have West country influences.

In 1388 King Richard II issued a writ in response to the House of Commons' suggestion that the crown should confiscate church properties in order to finance the continuing wars and as a consequence history reveals that in the 1400's there was a

Research undertaken by myself and many others, suggests I honestly believe, that the organisation we know today as Freemasonry, finds its origin in the 1200's in a very loose and basically informal way.

There are many bits of evidence to suggest that Scotland played an instrumental role and when we bear in mind the hostilities between England and Scotland, and the uncertainties of those times, it is logical to assume that a few skilled workmen who, because of their common skill and a desire for protection, became friends. This casual association then developed into a form of a club, meeting on a regular basis, drinking at the local inn together etc. and this can easily be extended to the idea that this group of friends from the same trade, talking about their work, picking up tips or advice from each other and perhaps even getting jobs or work through their colleagues. When one of the group died or became ill, the other members of the group might easily have decided to 'club in' together to help him and his family.

This 'togetherness' (brotherhood) would have been enhanced by the advent of the 'Black Death' in the 1300's. By 1335 one third of Europe's population was dead creating a serious shortage of skilled artisans which probably led to the industrial revolution. Two very good reasons for skilled workmen to stick together.

In 1314, the Order of the Knights Templar is attacked by King Phillip Le Bel of France and there is no doubt that many of these Knights fled to Scotland and some to England. There have been enough books written on this subject and evidence piled upon evidence to indicate a probable Masonic connection with the Knights.

Much of the way we do things are indeed too reminiscent of the actions and proceedings of the Knights to ignore them. It is equally likely that this influence, although of several centuries duration, died a natural death in due course, but the Order would have retained in its 'landmarks' some of the Templar usages.

## SIX CENTURIES OF CRAFT RITUAL

It is surprising the number of Freemasons throughout the world who have an idea that our Masonic ritual emanated in heaven from where it went directly into the hands of King Solomon. Naturally it was in English, engraved on two tablets of stone and was practiced by King Solomon in the exact same format as we do today in our own lodges.

This is to say the least a fairy tale.

### **The beginnings of a Mason Trade Organisation**

This did not start in Egypt, nor Palestine, nor Greece, nor Rome, nor France.

It all started in London, England in the year 1356 and it all began from a dispute on a demarcation issue.

In the year 1356 there was a huge row going on between the mason hewers ( the men who cut the stone) and the mason layers or setters ( the men who actually built the walls). The exact details of the dispute are not known, but as a result of the row, 12 skilled master masons, including some very famous men, came before the Mayor and aldermen at Guildhall, London and, with official permission, drew up a simple code of trade regulations.

This document still survives today. Its opening words state that these men had come together because their trade had never been regulated in a way similar to other trades.

So here we have the guarantee that this was the very first

attempt at some sort of trade organisation for the masons and the first rule they drew up gives us a clue as to the demarcation dispute that started it all.

They ruled that “ *Every man of the trade may work at any work touching the trade if he be perfectly skilled and knowing in the same.*” This was the wisdom of Solomon! If you knew the job, you could do the job and nobody could stop you!

The organisation that was set up at that time became, within 20 years, the **London Masons Company**, the first trade guild of the masons and one of the direct ancestors of our own Freemasonry today. This was the real beginning.

Now the London Masons Company was not a lodge; it was a trade guild.

The guilds were **town** organisations, greatly favoured by the towns because they helped in the management of municipal affairs. In London, for example, from 1376 onwards, each of the trades elected two representatives who became members of the Common Council, all together forming the city government. BUT the mason trade did not lend itself to town organisation at all as most of their main work was outside the towns - the castles, abbeys, monasteries etc. The really big jobs involving the masons were always far from the towns.

I believe that it was in these places, where there was no other kind of trade organisation, that the masons engaged on these jobs for years on end, formed themselves into lodges, in imitation of the guilds, so that they had some form of self - government on the job while they were far away from all other forms of trade control

The central theme was the **building** of a better society and so they borrowed forms and symbols from the operative builders' craft and their central allegory from the v.s.l.

## CONCLUSION

Most thinking Masons either accept one or more of these explanations of origin and I must admit that some of the theories are attractive and hard to resist, but without trying to be destructive, I herewith submit a few thoughts of my own. Being a simple MM who has embarked on a course of research, I sincerely hope that my ideas do not merely add to the confusion.

It is my thought that Freemasonry was established, like most other organisations, to fill a specific need and as it adapted itself to the changing circumstances throughout the ages, it changed shape and nature to accommodate those changes. This ability to change is perhaps why it grew and developed into the powerful and influential organisation that it was. Perhaps our apparent modern inability to adapt to change ( or our unwillingness so to do) is the reason for the stagnation and diminution of the Craft today?

If you will bear with me, I want to take a moment or two to examine, very briefly, some of these changes in society and the social circumstances that the Order found itself subjected to which, I feel, contributed significantly to the moulding of the Order into the finished product we inherited from our Masonic ancestors.

Here are a few 'Keithisms'.

I believe that Harry Carr was right when he came to the conclusion “*The transition from operative to speculative masonry was not a nationwide deliberately planned option, but the result of economic and industrial changes in which the Craft suffered a purely passive role.*”

No romantic theories or adventurous mysteries.!



Bands of travelling stonemasons acting under Papal authority, or Knights Templars escaping persecution in France to seek refuge in Scotland and even the Rosicrucian Brotherhood have all been expounded as theories of origin.

Efforts to prove origin to the Essenes, Druids and similar ancient societies by means of comparison have also been propounded because many of these societies did indeed have rituals, ceremonies and rules, secret signs and passwords, similar to Freemasonry. Stonehenge for example, is a series of circles with a huge upright stone exactly in the centre ( Point within a circle), whilst the Essenes ( as well as other societies, had three degrees of membership and rules of entry similar to those of the Masons.

Although there is a great deal to be learnt from these historical essays into the world's ancient past, it appears that in many cases the researchers started with a conclusion and then looked for evidence to prove its accuracy.

### **The Indirect Link Theory**

The propagators of this theory suggest that there is an indirect link between the operative stonemasons and the speculative Freemasons, arguing that Freemasonry was brought into being by a group of men in the late 1500's or early 1600's which was a period of religious intolerance and political turmoil. Men were unable to meet together without differences of political or religious opinion which led to arguments. families were split by opposing views leading ultimately to the English Civil war 1642-1646.

Those in support of the indirect link theory believe that the originators of Freemasonry as we know it today were men who had the desire to promote tolerance and to build a better world in which men of differing opinions could peacefully exist and work together for the betterment of mankind. In the custom of the times, they used allegory and symbolism to pass on their ideas.

### **The Lodges and the Old Charges**

The first actual information about lodges comes to us from a collection of documents which we know as the "Old Charges" or the "Manuscript Constitutions" of masonry.

The collection begins with the **Regius Manuscript** c 1390; the next is the **Cooke Manuscript** dated c 1410 and we have 130 versions of these documents running right through to the eighteenth century.

The oldest version, The Regius Manuscript, is in rhyming verse and differs in several respects from the other texts, but in their general shape and contents, they are all very much alike.

They begin with an Opening Prayer ( Christian and Trinitarian), then they give a history of the Craft, starting in Bible times and in Bible lands and then tracing the rise of the Craft and its spread across Europe until it reached France and was then brought across the channel and finally established in England.

This is unbelievably bad history! Any professor of history would drop dead if he were challenged to prove it; but the masons believed it. This was their guarantee of respectability as an ancient craft.

After the history comes the regulations, the actual Charges, for masters, fellows and apprentices, including several rules of a purely moral character. Occasionally the name of one of the characters changes, or the wording of a regulation will be altered slightly, but they all follow the same general pattern.

Apart from these three main sections ( prayer, history and the Charges) in most of them can be found a few words which indicate the beginnings of Masonic ceremony. We cannot find all the information in one single document, but when we study them all as a collection, it is possible to reconstruct the outline of the admission ceremony of those days, the earliest ceremony of admission into the Craft.

### **The Earliest Admission Ceremony**

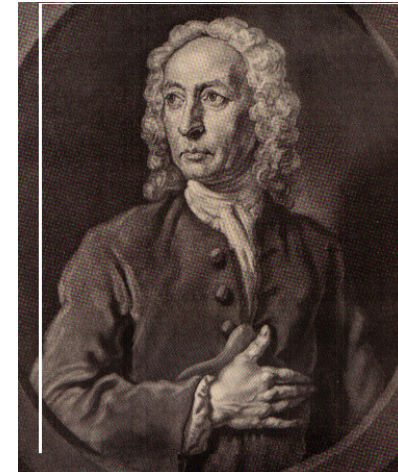
The opening ceremony, such as it was, began with an opening prayer followed by a 'reading' of the history. As the vast majority of people, including the masons, could not read or write it is thought that particular sections of the history were selected and these were memorized and subsequently recited from memory. To read the whole text, even if they could read, would have taken much too long.

So the first part of the ceremony was a prayer and the second part of the ceremony was the 'Reading'.

Then we find an instruction which appears in practically every document, and usually in Latin, which reads "*Then one of the elders holds out a book ( sometimes 'the book'; sometimes the 'Bible' and sometimes "the Holy Bible") and he or they that are to be admitted shall place their hand thereon and the following Charges shall be read.*".

In that position the regulations were read out to the candidate and he took the oath, a simple oath of fidelity to the king, to the master and to the Craft, that he would obey the regulations and never bring the Craft to shame. This was taken directly from the guild oath, which was probably the only form of oath that they knew; no frills, no penalties, a simple oath of fidelity to the king, the employer ( the master) and to the trade.

The inaugural Festive Board was held at the Goose and Grid-iron Ale-house and was presided over by the first Grand Master, Antony (or Anthony) Sayer.



Early impression of Anthony Sayer

Strange though it seems, the majority of the early Grand Masters were all from Scotland rather than England and in 1723, the author of the first Book of Constitutions, Dr James Anderson DD was also a Scotsman.

Clearly the Scots contributed significantly to the growth and development of English Freemasonry, perhaps in more ways than one.

### **Literary Theories**

Many historians, well meaning perhaps, misguided definitely, have tried to prove that Freemasonry descended from, or is a modern version of, the mysteries of classical Greece and Rome; derived from the religions of Egypt's pyramid builders; or even tries for an origin in the ancient traditions of the Sumerians.

There are around 100 manuscripts extant and these are collectively known as The Old Charges.

In 1583, William Schaw was appointed by King James VI (Later James I of England) as Master of the Work and Warden General, whom in 1598 issued the first of the Schaw Statutes setting out the duties of members to their lodge. It imposed penalties on unsatisfactory work and prohibited work with unqualified masons. In 1599 he brought out his second Statutes which, for the first time, made a veiled reference to the existence of esoteric knowledge within the craft of stonemasonry.

It also confirms that the Mother Lodge of Scotland, Lodge Kilwinning No. 0, existed at that time.

Schaw's regulations required all lodges to keep records; to meet at specific times and required them to teach their members the art of memory.

The earliest record of a Masonic initiation anywhere in the world is that of John Boswell, Laird of Auchinleck, according to the Minutes of the Lodge of Edinburgh of a meeting held on 8 June 1600. It is also known that this was an 'operative' lodge and therefore this initiation is also the first recorded 'speculative' initiation.

Why should such 'distinguished' gentlemen and great thinkers such as the men who established the Royal Society, be interested in Freemasonry? Perhaps those who opposed intellectual and political oppression went 'underground' (in a similar way to the Knights Templar), retaining anonymity and safety by hiding behind the operative organisation of early Masonic lodge structure?

### Post 1700

Little has been found on Masonic activities in the 70 years following Ashmole's initiation in 1646. It is a fact, of course, that London club life became very popular and then, in 1717, four lodges in London met and formed the Grand Lodge of England on St. John the Baptist's Day on the 24 June 1717.

From this point onwards, the oath becomes the heart and marrow, the crucial centre of every Masonic ceremony. The Regius Manuscript, which is the first of the versions to survive, emphasizes this and it is worth quoting. After the reading of the Charges in this manuscript are the words "*And all the points hereinbefore To all of them, he must be sworn, And all shall swear the same oath of the Masons, be they willing, be they loth*".

Whether they liked it or not, there was only one key that would open the door of the Craft and that was the mason's oath.

The importance attached to the oath by the Regius manuscript is repeated over and over again, perhaps not in the same words, but with the same emphasis. The oath or obligation is the key to the admission ceremony.

Thus we have the date 1356 as the beginning of the mason trade organisation and around 1390 (the date of the Regius Manuscript) the earliest evidence of a ceremony of admission, so in fact we actually have over 600 years of provable history and every step of our development thereafter can be proven at every stage.

The art of building began many thousands of years ago but for the antecedents of our own Freemasonry we can only go back to that line of history that can be proved and that is 1356, when it really began in Britain.

### The Degrees

In these early times clearly there was only one degree. Although the documents do not say that there was only one degree, they simply indicate only one ceremony and never more than one.

However, I believe it cannot have been for the apprentice, or entered apprentice, it must have been for the fellow of the craft, the man who was fully trained. The Old Charges do not say this, but there is ample outside evidence from which to draw this conclusion. There were many lawsuits and legal decisions that show that in the 1400's an apprentice was the chattel of his master. An apprentice was a piece of equipment that belonged to the master. He could be bought and sold in much the same way as the master would buy or sell a horse or a cow and under such conditions it is impossible that an apprentice had any status in the lodge. That came much later. So, brethren, if we can think ourselves back into the time when there was only one degree, it must have been for the fully - trained mason, the fellow of the craft.

Almost 150 years were to pass before the authorities and parliament began to realise that maybe an apprentice was actually a human being as well. In the early 1500's we find in England a whole collection of labour statutes, labour laws which began to recognize the status of apprentices and around that time we begin to find evidence of more than one degree.

From 1598 onwards, there are Minutes of two Scottish Lodges that were practising two degrees. Before that date there is no evidence on the degrees except perhaps in one English document, **The Harleian Ms No. 2054** dated c 1650, but believed to be a copy of a text from the late 1500's that has since been lost.

The first hint of two degrees found in this document The Harleian Ms. This Ms is a perfectly normal version of the Old Charges, however, bound with it is a note in the same handwriting, containing a new version of the masons' oath, of particular importance because it shows a major change from all earlier forms of the oath.

Ostensibly the Order was established to protect pilgrims on their journey to Jerusalem, but initially there were only 8 of them so they could do very little protecting! For the first 9 years of their existence they were engaged in the activity of excavating under the ruins of KST, the Order having been given the original cellars for its Head Quarters. It is suggested that they discovered something of immense spiritual and/or material value for they rapidly became rich and powerful.

Evidence of these excavations was found by Lieutenant Charles Warren ( Later Sir Charles Warren a prominent Freemason and police officer in charge of the Jack the Ripper case) of the Royal Engineers in 1867.

On the 13 October 1307, King Phillippe le Bel of France stole the Knights' land and possessions by organising the elimination of the Order with the help of the Pope aided by the Inquisition.

Masonic folklore stems from the Knights Templar escape into parts of Europe, especially Scotland.

Given a background of organised secrecy it is possible that the stonemasons' guilds became a convenient refuge for the Knights.

So much for speculation .

## PROVEN HISTORY

### Pre 1700

The first written document with any Masonic relevance is the Regius Manuscript. Written in 1390, this is the oldest Masonic document on record. The author was probably a priest. Herein, for the first time in known Masonic history appears the words "*So Mote It Be*".

The Cooke Manuscript was written by a non-operative Mason in 1450 and includes usages commonly practised today, over 550 years later. These references were included by Anderson in his Book of Constitutions of 1723 and refer, amongst other things, to the seven liberal arts & sciences and the building of KST.

It is known that medieval 'operative' guilds existed in Scotland in 1057 and in England perhaps in 1220 (The Masons Livery Company was known to exist at that time.)

Travel and communication in those days was not only difficult but also restricted so it isn't too hard to imagine that the guilds developed their own methods of recognition whilst working in different parts of the country, away from their own homes and neighbourhoods. These artisans went to where the work was and as there was a demand by royalty and the clergy for castles and churches, the need for skilled craftsmen was strong and these had to be recruited from all over the land and in some cases even from foreign lands.

With so many strangers being recruited it was essential to be able to distinguish between a skilled Master and an apprentice and as only the foremost Master craftsmen were able to read, no written references or other documentation were available, so other evidence of the level of skill was necessary, hence the development of signs of recognition.

### The Box Clubs

Recently it has been suggested that speculative Freemasonry started from a charitable base, namely the Box Clubs. Many trades, faced from time to time with a scarcity of work, and generally hard times, established Box Clubs into which the members paid part of their earnings for the assistance of members who were in need of financial help in hard times. There is no evidence indicating that non-trade members were permitted to join these Box Clubs and therefore to some extent the clubs did have Masonic characteristics.

### The Knights Templar

This was a powerful military Order of monks set up its first Grand Master Hughes de Payen in 1118. There are many interesting books about this Order.

They amassed great wealth and influence.

This note says " *There are seu'all words & signes of a free Mason to be revailed to yu w'.h y will answ: before God at the Great & terrible day of judgm' y keep secret & not revaille the same in the heares of any pson but to the M" & fellows of the said Society of free Masons so helpe me God xc.*"

The words "several words and signs" are plural indicating more than one degree and thus we have here, in a document that should be dated 1550, the first hint of the expansion of the ceremonies into more than one degree. A few years later we have the actual Minutes that prove two degrees in practice.

More importantly, Brethren, the ceremonies described above, indicate that they are starting to take on the modern shape we are acquainted with even though at this point we are still in the dark as to what the words, signs and secrets actually were. We have to wait a long time before we find the contents, the actual details, of those ceremonies, but at the end of the 1600's we do in fact find them!

### A Description of the Two Degrees

I shall now refer to the documents which actually describe the two ceremonies referred to previously, as they first appeared on paper.

The earliest evidence is a document dated 1696, beautifully handwritten, known as the **Edinburgh Register House Manuscript**, because it was found in the Public Record Office of Edinburgh.

The first part of the text deals with the actual ceremonies. It is headed "THE FORME OF GIVING THE MASON WORD" which is one way of describing the manner of initiating a mason.

It begins with the ceremony which made an apprentice into an “entered - apprentice” ( usually about three years after the beginning of his indentures), followed by the ceremony for the admission of the “master mason or fellow craft”, the title of the second degree.

The details are fascinating, but for the moment I can only describe them briefly and wherever possible, I will use the original words so that the reader can get the feel of things.

We are told that the candidate “ was put to his knees” and “after a great many ceremonies to frighten him” ( rough stuff, horse - play if you like designed it seems to scare the wits out of him), he was made to take up the book and in that position he took the oath. What now follows is the earliest version of the masons’ oath as described .

*‘By God himself and you shall answer to God when you shall stand nakd before Him, at the great day, you shall not reveal and pairt of what you shall hear or see at this time whither 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.’*

Thus Brethren we have here the earliest version of the words ‘indite, carve, mark, engrave or otherwise them delineate’. The very first version is the one given above, *‘not write nor put it in wryte, nor draw it with a point of a sword or any other instrument upon the snow or sand’* Notice Brethren, there was no penalty in the obligation, just a plain obligation of secrecy.

After he had finished the obligation the youngster was

today, developed as an adjunct from the medieval stonemasons and their successors leading (A) to the operating guilds of stonemasons and (B) speculative intellectual Freemasonry using stonemasons’ tools, clothing and customs as symbols and allegorical aids.

Scottish Lodge Kilwinning has records indicating the admission of non-operatives by at least 1672 and with the known initiation of Robert Moray into an English Lodge in 1641 and Elias Ashmole in 1646, we know that non-operatives were being accepted in England by, and probably before these dates.

### **Ancient Scientific Theory**

Christopher Knight and Robert Lomas in their book “*Uriel’s Machine*” suggest that Freemasonry evolved from the megalithic tribes which, having discovered science and astronomy, built many outstanding astronomical observatories including Newgrange on the river Boyne, Bry Celli Dhu and Stonehenge between 7100BC and 2500 BC.

The Book of Enoch, discovered amongst the Dead Sea Scrolls at Qumran explains the scientific principles by which these earliest observatories worked (Called by Knight and Lomas as Uriel’s Machines). It is argued that this knowledge was shared with the east prior to a predicted comet impact and subsequent world flood around 3150 BC.

Survivors of that disaster , maintained Enochian and Noahacite customs and traditions and when Enochian and Zadokite priests were expelled from the temple in 70 A.D.by the Romans, they first hid their secret scrolls and treasures under KST, as recorded in the ‘copper scroll’ of Qumran to be discovered centuries later by their descendants the Knights Templar.

### **Ancient Stone Masons**

Whilst Freemasonry draws its allegories and history from the construction of KST in 945 BC, to claim direct Masonic links to this time seems absurd. At least we are stretching things a bit.

## ADDENDUM No. 1

### The origin of freemasonry-the greatest mystery of all

(Taken from "Masonic Mysteries" by K R Stockley)

It will take a far braver and knowledgeable Mason than myself to say with confidence that he knows the origin of Freemasonry.

However, this is indeed the greatest mystery of all time.

Here we have an organisation that has attracted, over the centuries, many millions of members; whose power and influence has perhaps been greater than any other association known to man; whose members have been involved in almost every fight for freedom and liberty in the history of mankind; which has numbered amongst its members some of the greatest and most significant leaders of the world and though it continues to exercise enormous influence and importance, no-one knows when it started! No-one knows who started it! No-one knows where it started! Truly amazing!

It is far from my intention to stretch this out with boring scenarios, but I simply have to record, very briefly and in shortened form, the principal theories of origin followed by some original thoughts of my own which I hope will be of interest and which have emerged over many years of researching various aspects of the Craft.

Firstly let me repeat what is common knowledge, for the record.

There is almost no empirical evidence of any history of the Craft before the 18th century and what there is, is few and far between. There is no commonly accepted ancient history.

Conventionally, most historians agree that the Order as we know it today

taken out of the lodge by the last previous candidate, the last person who had been initiated before him. Outside the door of the lodge he was taught the sign, postures and words of entry (we do not know what they are until he comes back).

He came back, took off his hat and made a 'ridiculous bow' and then he gave the words of entry, which included a greeting to the Master and the brethren. It finished up with the words 'Under no less pain than cutting of my throat' and there is a sort of a footnote which says 'for you must make that sign when you say that'. This is the earliest appearance in any document of an entered apprentice's sign.

Now Brethren, forget all about your beautifully furnished lodges; I am speaking of operative masonry, when the lodge was either a little room at the back of a pub, or above a pub, or else a shed attached to a big building job; and if there were a dozen masons there, that would have been a good attendance. So, after the boy had given the sign, he was brought up to the Master for the 'entrusting'. Here is the Master; here, nearby, is the candidate; here is the 'instructor', and he, the instructor, whispers the word into the ear of his neighbour, who whispers the word to the next man and so on, all round the lodge, until it comes to the Master, and the Master gives the word to the candidate. In this case, there is a kind of a biblical footnote which shows, beyond all doubt, that the word was not one word but two., Boaz and Jachin, two pillar names for the entered apprentice. This is very important later, when we begin to study the evolution of three degrees.

In the two degree system there were two pillars for the entered apprentice. This was really the whole of the floor work, but it was followed by a set of simple questions and answers, headed "SOME QUESTIONES

THAT MASONS USE TO PUT TO THOSE WHO HAVE  
YE WORD BEFORE THEY WILL ACKNOWLEDGE  
THEM'. It included a few questions for testing a stranger  
outside the lodge and this text gives us the first and old-  
est version of the Masonic catechism. Here are some of  
the 15 questions.

*"Are you a mason?"*

*How shall I know it?"*

*Where were you entered?"*

*What makes a true and perfect lodge?"*

*Where was the first lodge?"*

*Are there any lights in your lodge?"*

*Are there any jewels in your lodge?"*

Here we have the first faint beginnings of Masonic symbolism. It is amazing how little there was at the beginning. There, Brethren, 15 questions and answers, which must have been answered for the candidate, as he had not had the time to learn the answers. And that was the whole of the entered apprentice ceremony.

Please, Brethren, remember, we are speaking about operative masonry in the days when masons earned their living with hammer and chisel. Under those conditions the second degree was taken about seven years after the date of initiation when the candidate came back to be made 'master or fellow craft'. Inside the lodge, those two grades were equal, both fully trained masons. Outside the lodge one was an employer and the other an employee.

## TODAY

By today I refer to the year 2005.

This publication has omitted several important aspects of the Craft which will be included in a later Volume, namely Freemasonry and its growth in Scotland, Ireland and other countries.

In addition one of the very powerful forces in previous days was the development of the Craft through the armed forces which is deserving of special accounts.

There are many celebrities and members of royal blood whose contribution to Freemasonry was significant and in addition historical events occurred that affected the Craft one way or the other.

Assuming I get round to publishing another Volume, all of these momentous aspects of Freemasonry will be covered.

Meanwhile, it is my hope that this little publication has in fact assisted my brethren to a better understanding of the Craft's history and its early development without cluttering the mind with theories, wild or otherwise, and premises supposedly based on research.

However, it did occur to me that it might be of interest to include as an addendum, an article I wrote in another of my literary attempts which I entitled "Masonic Mysteries" in which I have tried to summarise the origin of Freemasonry with reference to the facts of history, great events of history and some of the theoretical premises that have been suggested over the years.



### **The Grand Lodge of England South of the River Trent (1779-1789)**

Strangely enough, under this long title hides one of the four original lodges that formed the Grand lodge of England, namely Lodge No. 1. (The Lodge of Antiquity) and the basic reason why it had a change of allegiance was dis-harmony between the lodge's Master, the famous William Preston, and John Noorthouck the lodge's Treasurer caused initially by decisions of Grand Lodge regarding a new edition of the Book of Constitutions which put both these brothers at logger heads.

Noorthouck was subsequently expelled from the lodge. Grand lodge demanded he be re-instated. Meanwhile the Secretary of the Lodge had been in contact with The York Grand Lodge and obtained its consent to constitute itself as the Grand Lodge of England South of the River Trent, which was followed naturally by a severance of relations with the Grand Lodge of England.

A second Lodge of Antiquity was established by the expelled dissenters, one of which operated not only as a lodge but also as a Grand Lodge.

The new Grand Lodge did not exactly cover itself in glory or achievements and in 1789 William Preston and his cohorts capitulated and were welcomed back into the bosom of the first Grand Lodge.

We aren't finished yet—now for **The Grand Lodge of Wigan.**

Four erased and disgruntled lodges in Lancashire formed a new Grand Lodge in 1823, It chartered six lodges of which only one now survives.

It's full title was "Grand Lodge of Free and Accepted Masons of England according to the Old Constitutions" of Wigan. It managed to survive until about 1866.

If he was the son of a Freeman Burgess of the city, he could take his Freedom and set up as a Master immediately. Otherwise, he had to pay for the privilege and until then the fellow crafty remained an employee. BUT, inside the lodge, they both had the same degree!!! So, after his indentures of apprenticeship, and serving another year or two for 'meat and fee' ( i.e. board plus a wage) he came along then for the second degree. He was ' put to his knees and took the oath anew'. It was the same oath that he had taken as an apprentice. Omitting only three words. Then he was taken out of the lodge by the youngest master, and there he was taught the signs, posture and words of entry ( we still do not know what they were). He came back and he gave what is called the 'master sign' but it is not described, so I cannot tell you about it.

And now the youngest master, the chap who had taken him outside, whispered the word to his neighbour, each in turn passing it all round the lodge, until it came to the Master and the Master, on the five points of fellowship, - second degree, Brethren, - gave the word to the candidate. The five points in those days - foot to foot, knee to knee, heart to heart, hand to hand, ear to ear ( that is how it was at first appearance). No Hiram legend and no frills; only the FPOF and a word, but in this document the word is not mentioned. It appears very soon afterwards and I will deal with that later.

There were only two test questions for a fellowcraft degree. That was all! Two degrees, beautifully described, not only in this document but in two other sister texts,. The Chetwode Crawley Ms, dated about 1700 and the Kevan Ms, dated about 1714. Three marvelous documents, all from the south of Scotland, all telling exactly the same story— wonderful as scientists in masonry, dare not trust them because they were written in violation of an oath. To put it at its simplest, the more they

tell us they are to be trusted, unless by some fluke or by some miracle, we can prove, as we must do, that these documents were actually used in a lodge; otherwise they are worthless. In this case, by a very happy fluke, we have got the proof and it makes it a lovely story. That is what you are going to get now.

### Usage of the Three manuscripts

Remember Brethren, these three documents are from 1696 to 1714. Right in the middle of this period, in the year 1702, a little group of Scottish gentlemen decided that they wanted to have a lodge in their own backyard so to speak. These were gentlemen who lived in the south of Scotland around Galashiels, some 30 miles S.E. of Edinburgh. They were all notable landowners in that area - Sir John Pringle of Hoppringle, Sir James Pringle ( his brother) Sir James Scott of Gala (Galashiels) , their brother-in-law, plus another five neighbours came together and decided to form their own lodge, in the village of Haughfoot near Galashiels. They chose a man who had a marvellous handwriting to be their scribe, and asked him to buy a minute book which he did. A lovely leather-bound book ( octavo size) and he paid 'fourteen shillings' Scots for it.

Being a Scotsman, he took careful note of the amount and entered it in his minute book, to be repaid out of the first money due to the society. Then, in readiness for the first meeting of the lodge, he started off at what would have been page one with some notes. We do not know the details, but he went on and copied out the whole of one of these Scottish rituals, complete from beginning to end.. When he had finished, he had filled ten pages, and his last 29 words of ritual were the first five lines at the top of page eleven. Now this was a Scotsman, and he had paid fourteen shillings for that book and the idea of leaving three-quarters of a page empty offended against his native thrift and so, to save wasting , underneath the

(1813) twenty one Articles of Union between the two Grand Lodges were signed by both Grand Masters and thus was born the "United" Grand Lodge of England with the Duke of Sussex as its Grand Master.

But wait! There were yet another two Grand Lodges formed during these times.

### The York Grand Lodge

This was entitled the "Grand Lodge of All England" and was established at the city of York. The original Grand Lodge of York was dormant from 1740 to 1760 but in 1761 "Six of the Surviving Members of the Fraternity" revived it after the moderns had chartered a lodge that met at the Punch Bowl in York. This lodge at the Punch Bowl did not last long and the York Grand Secretary advised the moderns 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..."*

This "Grand Lodge" was never dissolved, but after lingering on for some years it disappeared from sight in 1792.

During the 67 years of its existence it chartered 14 known lodges and one Grand Lodge, namely the Grand Lodge of England South of the River Trent .

It should be noted however, that the "York Right" has been considered one of the oldest and purest forms of Freemasonry and is largely practised in the USA.

There were various differences in Passwords, infrastructure of the lodges and of course the persistent refusal of the original Grand Lodge to recognise the Royal Arch Degree.

These differences were like vast chasms between the two bodies and the enmity continued for some 60 years.

The antients also had a Book of Constitutions, developed and produced by its Grand Secretary Laurence Dermott. This was called

“ Ahiman Rezon”- Hebrew words meaning, more or less, “A Help to a Brother”. This was published in 1756.

This was copied largely from Anderson’s Constitutions and from the *Constitutions for the Use of Lodges in Ireland* produced in 1751 by its author named Spratt.

Both Grand Lodges chartered new lodges, but one of the practical problems that arose from the feud was that members of one Grand Lodge were not recognised by lodges in the other. So if a brother from a lodge chartered to the moderns wanted to visit a lodge chartered by the antients he could only do so if he was “re-made” in the other lodge.

The Duke of Atholl was elected Grand Master of the antients in 1771 and he was to hold this position until his death three years later and his nephew who also succeeded to the title of Duke of Atholl, succeeded him as Grand Master. The antients as a result became commonly known as Atholl Masons.

During this time, attempts were made by both sides to establish a reconciliation, but all these failed.

Success however was achieved after a long and difficult period of meetings, negotiations and discussions but really only due to a change at the top so to speak. The Duke of Atholl, who had ruled the antients since 1774, was replaced as Grand Master of the antients by the Duke of Kent whose brother the Duke of Sussex was the Grand Master of the moderns and thus it came about that the Grand Masters of both Grand Lodges were royal brothers by blood and in the same year

twenty-nine words, he put in a heading ‘*The Same Day*’ and went straight on with the Minutes of the first meeting of the Lodge. (*N.B. Harry Carr actually published a paper on “The Lodge of Haughfoot, the first wholly non-operative Lodge in Scotland—34 years older than the Grand Lodge of Scotland.”*)

The Minutes were beautifully kept for sixty-one years and eventually in 1763, the Lodge was swallowed up by some larger lodge. The Minute Book went to the great Lodge of Selkirk, to London from where I wrote the history of the Lodge.

We do not know what happened, but sometime during those 61 years, somebody ( perhaps one of the later secretaries of the lodge), must have opened that Minute Book and caught sight of the opening pages and he must have had a fit! Ritual in a Minute Book! Out! And the first ten pages have disappeared; they are completely lost. That butcher would have taken page eleven as well but even he did not have the heart to destroy the Minutes of the very first meeting of this wonderful lodge.

So it was the Minutes of the first meeting that saved those 29 golden words at the top of page eleven. And the 29 words are virtually identical with the corresponding portions of the Edinburgh Register House Ms and its two sister texts. Those precious words are a guarantee that the other documents are to be trusted and this gives us a marvelous starting point for the study of the ritual. Not only do we have the documents which describe the ceremonies, we also have a kind of yardstick by which we can judge the quality of each new document as it arrives.

We have been speaking of Scottish documents. Heaven bless the Scots! They took care of every scrap of paper and if it were not for them we would have practically no history, for our earliest and finest material is nearly all Scottish, but when the English documents begin to

appear, they seemed to fit. They not only harmonise, they often fill in the gaps in the Scottish texts. From here on, I will name the country of origin of those documents that are not English.

### The Manuscript Evidence of Medieval Ritual

Within a few years, a number of valuable ritual documents are found. The first of these is the **Sloane Ms** dated c1700, and English text, which is today located in the British Library. It gives various 'gripes' (grips) which had not appeared in any document before. It gives a new form of the Mason's Oath which contains the words "*without Equivocation or mentall Resarvation*". This appears for the very first time in the Sloane Ms. And from now on, every ritual detail I give you will be a first-timer, and I will give you the name and date of the document by which it can be proved although I may not be able to say precisely when a particular practice actually began.

Now, back to the Sloane ms which does not attempt to describe a whole ceremony. It has a fantastic collection of 'gripes' (grips) and other strange modes of recognition. It has a catechism of some twenty-two Questions and Answers, many of them similar to those in the Scottish texts, and there is a note that seems to confirm two pillars for the EAF.

#### N.B. Compiler's Note

*A catechism of Questions and Answers is common in most countries and is undertaken by two experienced brethren as the last part of a ritual ceremony in all three degrees'. This is a procedure not used in NSW)*

## THE GRAND LODGES

How many Grand Lodges were there? Most of us are aware of the first Grand Lodge formed at the Goose and Gridiron Ale-house.

For the purposes of this publication we will ignore the fact that a new Grand Lodge was formed in England this year (February 2005) in opposition to the UGLE, going under the name of the Regular Grand Lodge of England. (RGLE). (Consideration will be given later to the Grand Lodge of All England founded at York.)

The reasons stated by the Masons behind this move are basically identical to those of the founders of the 2nd Grand Lodge of England which became known as the Grand Lodge of Antient Freemasons.

Thus there were two bitterly opposing camps within the Order, being the "antients" and the other dubbed the "moderns". The Moderns were the first Grand Lodge and the antients the second.

The schism occurred because the supporters of the antients maintained, quite correctly of course, that the Grand Lodge formed in 1717 was no longer practising Freemasonry in its ancient form having introduced changes that were not in keeping with the old traditions. Some of the reasons for the split are as follows:

1. The "de-Christianisation" of the Order.
2. An apparent neglect of the special "Days of St John", a matter considered a very serious breach of tradition in the 18th century.
3. In an effort to preserve secrecy, after an apparent breach, the moderns swapped the modes of recognition between the EAF and FC and this was considered a Major change to one of Masonry's untouchable land marks

In addition there is reference to a specific Masonic symbol of the point within a circle where the two parallel lines become two different personages and again furthering the de-Christianisation of the Order.

This of course made it possible for men from various religious persuasions to become eligible for membership.

Readers are urged to read the poem "The Mother Lodge" by Masonic Brother Rudyard Kipling which will give the reader a keener insight into this aspect.

### The Degrees

It is accepted today that at the time of the formation of the Grand Lodge of England, only two degrees were worked in lodges. These were the Entered Apprentice and the Fellow.

The Fellow had the right to become Master of his lodge and even a Grand Lodge Officer. It was a common practice for a candidate to receive both degrees on the same night.

There is clear evidence that some lodges were working three degrees by 1730, the third or Master Mason's Degree being part of the original second degree ceremony and with an additional part brought in, that of the Hiramic tradition.

In the second edition of the Book of Constitutions Dr Anderson introduced the Hiramic legend of the third degree in 1738. The words "Sublime Degree" do not appear until after 1750.

Some lodges continued to work only two degrees even after the 1738 edition of the Book of Constitutions.

The Book of Constitutions used by the Grand Lodge of NSW and ACT is based on the original drawn up by Dr Anderson and in many cases contains the identical words.

One paragraph speaks of a salutation for the Master, a curious "hug" posture with 'the Master's grip by their right hands and the top of their left hand fingers thrust close on ye small of each others Backbone...." Here the word is given as 'Maha—Byn', half in one ear and half on the other, to be used as a test word.

This is the first time this word makes an appearance in any document and if you were testing somebody you would say "Maha" and the other would have to say "Byn" and if he did not say "Byn" you would have no business with him.

Now there is another Scottish document, **the Dumfries No. 4 Ms.** Dated c1710. It contains a mass of new material, but I can only mention a few of the items.. One of its questions asks "*How were you brought in?*" "*Shamefully, w' a rope about my neck*" This is the earliest 'cable-tow' and a later answer says the rope 'is to hang me if I should betray my trust'. Dumfries also mentions that the candidate receives the 'Royal Secret' kneeling 'upon my left knee'.

Among many interesting Questions and Answers and it lists some of the unusual penalties of those days. 'My heart taken out alive, my head cut off, my body buried within ye sea-mark'. "Within ye sea-mark' is the earliest version of the 'cable's length from the shore'.

Meanwhile, this was the situation when the first Grand Lodge was founded in 1717. We only had two degrees in England, one for the entered apprentice and the second for the 'master' or 'fellow craft'.

Dr Anderson, who compiled the first English Book of Constitutions in 1723, actually described the English second degree as 'Masters and Fellow-Craft'. The Scottish term had already invaded England.

## The Third Degree

It would have been easy, of course, to stretch out a hand in a good library and pull out a large Minute Book and say, "Well, there is the earliest third degree that ever happened," but it does not work out that way. The Minute Books come much later.

The earliest hints of the third degree appear in documents that have been written out as aide de memoires for the men who owned them, but exposures printed for profit, or spite, must also be used and from these we get some useful hints of the third degree long before it actually appears in practice.

We start with one of the best, a lovely little text, a single sheet of paper known as the **Trinity College, Dublin Ms** dated 1711, found among the papers of a famous Irish doctor and scientist, Sir Thomas Molyneux.

This document is headed with a kind of Triple Tau, and underneath it the words "Under no less a penalty". This is followed by a set of 11 Questions and Answers and straight away we know something is wrong! We already have three perfect sets of 15 questions, so 11 questions must be either bad memory or bad copying - something is wrong! The Questions are perfectly normal, only not enough of them. Then after the 11 Questions we would expect the writer to give a description of the whole or part of the ceremony but instead of that, he gives a kind of catalogue of the Freemason's words and signs.

He gives this sign ( EAF Demonstrated) for the EAF with the word Boaz. He gives ' knuckles and sinues' as the sign for the 'fellow - craftsman' with the word ' Jachquin'



Frontispiece of The Book of Constitutions

In the main body of the book are introduced a number of phrases from the Scottish Operative Masonry although the word "cowan" common amongst Scottish Freemasons was omitted in the first Edition of the Book of Constitutions and only appears in the second edition in 1738.

BUT the most significant introduction by Bro. Anderson was a deliberate de-Christianising of the Craft ( Bear in mind that he himself was a man of the cloth). Without exception all the Old Charges have a Christian connotation or foundation but Anderson's "Charges of a Free-mason" states as No. 1, " *'tis now thought more expedient only to oblige them to that Religion to which all men agree leaving their particular opinions to themselves.*"

*"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"*

After the publication in 1723 of his Book of Constitutions it seems that he stayed away from Grand Lodge for 7 years.

As a strange side note it is perhaps interesting to note that when he died, on the 28 May 1739, only 12 or 13 Freemasons attended his funeral.

The Daily Post newspaper of 2 June 1739 carried this report:

*"Last night was interr'd the corpse of Dr Anderson, a Dissenting Teacher, in a very remarkable deep grave.*

*His pall was supported by five Dissenting Teachers and the Rev. Dr Desaguliers. It was followed by about a dozen of Freemasons, who encircled the grave; and after Dr Earl had harangued on the uncertainty of life, etc. without one word of the deceased, the Brethren, in a most solemn dismal posture, lifted up their hands, sigh'd and struck their aprons three times in honour of the deceased."*

**N.B. 'Dissenting Teachers' were those who disagreed with a belief in the teachings of the church of England. They were quite often members of the English Protestant Church.**

Bizarre? Certainly strange at the very least.

### **His Constitutions**

This is without doubt the most important and significant 91 pages of Masonic publication ever printed as the Constitutions of most Grand Lodges throughout the world are based on it.

On its front cover is depicted two noble Grand Masters standing before a diagram of Euclid's 47th Proposition. This 47th Proposition has a prominent position in every lodge, although many members will not be aware of that fact.

The 'Master's sign is the back bone' and for him ( The MM) the writer gives the world's worst description of the Five points of Fellowship. ( This suggests that neither the author of the paper nor the writer of the Sloane Ms had ever heard of the Points of Fellowship or knew how to describe them). The exact words used are '*Squeeze the Master by ye back bone, put your knee between his and say Matchpin*'

That brethren is our second version of the word of the third degree. We started with 'Mahabyn' and now 'Matchpin'. Now I must make it clear that nobody knows what the correct word was. It was probably Hebrew originally, but all the early versions are debased. We might work backwards, translating from the English, but we cannot be certain that our English words are correct.

So here in the Trinity College, Dublin MSS we have, for the first time, a document which has separate secrets for three separate degrees; the enterapprentice, the fellow-craftsman and the master. It is not proof of three degrees in practice, but it does show that somebody was playing with the idea in 1711.

The next piece of evidence on this theme comes from the first printed exposure, printed and published for entertainment or for spite, in a London newspaper, The Flying Post. The text is known as a 'Mason's Examination'. By this time, 1723, the catechism was much longer and the text contained several pieces of rhyme, all interesting, but only one of particular importance and here it is. '*An enter'd Mason I have been, Boaz and Jachin, I have seen; A Fellow I was sworn most rare, And Know the Astler, Diamond and Square; I know the Master's Part full well, As honest Maughbin will you tell.*'



Notice, Brethren that there are still two pillars for the EAF and once again somebody is dividing the Masonic secrets into three parts for three different categories of Masons.. The idea of three degrees is in the air. We are still looking for Minutes but they have not come yet.

Next we have another priceless document dated 1726, the **Graham Ms**, a fascinating text which begins with a catechism of some thirty Questions and Answers, followed by a collection of legends, mainly about Biblical characters, each story with a kind of Masonic twist in its tail. One legend tells how three sons went to their father's grave to ' *try if they could find anything about him for to lead them to the vertuable secret which this famieous preacher had....*'

*They opened the grave, finding nothing save the dead body all most consumed away. Takeing a greip at a finger it came away so from joint to joint so to the wrest so to the Elbow so they Reared up the dead body and supported it setting ffoot to ffoot knee to knee. Breast to Breast. Cheeck to Cheeck and hand to back and cryed out help o father....so one said there is yet marrow in this bone and the second said but a dry bob e and the third said it stinketh so they agreed for to give it a name as is known to free masonry to this day...."*

This is the earliest story of a raising in a Masonic context apparently a fragment of the Hiram legend, but the old gentleman in the grave was Father Noah not Hiram Abiff.

Another legend concerns :”Bazallieil” the wonderful craftsman who built the mobile temple and the Ark of the Covenant for the Israelites during their wandering in the wilderness. The story goes that near to death, Bazallieil asked for a tombstone to be erected over his grave with an inscription ‘ according to his diserveing’ and that was done as follows:-

### The Third Grand Master—John Theophilus Desaguliers

Dr Desaguliers, LL.D, F.R.S. became Grand Master in 1719 was a man of the cloth, as was Dr James Anderson.

There are many accounts of Dr Desaguliers’ and his Masonic career so there is no need for me to repeat all of it here.

It was he who was responsible for the first Royal Freemasons who were the Duke of Lorraine, admitted into the Craft by Dr Desaguliers in the Hague in 1731 , and The Prince of Wales (Frederick) he admitted at an “occasional lodge” at Kew Palace in 1737.

He played a significant role in the growth and development of Freemasonry and brethren are recommended to read about him .

### Dr James Anderson

His father was a Mason whose membership is recorded in the Aberdeen Lodge in 1670 and he is shown as a Glassier and Measson. He was in fact a Minister in the Church of Scotland around 1702 . James Anderson received the degree of D.D. in 1731 from the University of Aberdeen.

He is yet another mystery man of Freemasonry. There are no written records of his having attended Grand Lodge until 1721. There is no record of his initiation either in Scotland or England, although it is known that he was a member of the lodge that met at The Horn Tavern.

He was the author of a publication *Royal Genealogies*, but it is as the compiler of the Freemasons' Book of Constitutions that he is most well known.

According to his own account at a meeting of Grand Lodge in 1721, sixteen lodges were represented and the Minutes of this meeting state:

*He came, no one knows whence, to occupy the Master's chair in the chief Masonic Assembly in the world and, after a meteoric career in Grand Lodge, he vanished as suddenly as he appeared, into hitherto impenetrable obscurity".*

Early copies of "The Freemasons Calendar" contain his name as Grand Master 1717 but make no mention of the fact that he acted as Grand Warden in 1719 and thereafter he seems to have disappeared.

He clearly fell upon hard times as he petitioned Grand Lodge in 1724 for charity and again in 1730 and yet again in 1741.

The Tyler of the Old King's Lodge, Bro. Johnson, died in 1733 and it appears that Antony Sayer succeeded him to the position of Tyler which was a paid position in the lodge.

The last mention of him in the lodge's Minutes fixes his death between December 1741 and January 1742.

A fuller account on Antony Sayer can be found in "Masonic Mysteries", a copy of which is in the District Library.

### **The Second Grand Master George Payne**

Bro George Payne was invested as the Grand Master on 24 June 1718. It was in fact this brother who initiated a plan for all old manuscripts to be brought to Grand Lodge.

He was also the **4th Grand Master** and it is during this time that he presented to Grand Lodge the *Cooke Ms.* and he also compiled the General regulations that became an integral part of Anderson's Constitutions in 1723.

It is a great pity that Bro. Payne's call for old writings and manuscripts to be handed over to Grand Lodge was greeted by some older brethren as suspicious and to prevent some very old manuscripts falling into the wrong hands, they burnt them.

*'Here lys the flowr of masonry superiour of many other companion to a king and to two princes a brother Here Lys the heart all secrets could conceall Here lys the tongue that never did reveal .'* The last two lines could not be more apt if they had been specially written for Hiram Abiff; they are virtually a summary of the Hiram legend.

In the catechism, one answer speaks of those that ..... 'have obtained a triple Voice by being entered, passed and raised and Conformed by 3 severall Lodges...'

'Entered, passed and raised' is clear enough. 'Three several lodges' means three separate degrees, three separate ceremonies.. There is no doubt at all that this is a reference to three degrees being practiced. BUT we still want Minutes and we have not got them. And I am very sorry to tell you that the earliest Minutes we have recording a third degree, fascinating and interesting as they are, refer to a ceremony that never happened in a lodge at all; it took place in the confines of a London Musical Society. It is a lovely story, and here it is.

In December 1724 there was a nice little lodge meeting at the Queen's Head tavern on Hollis Street, in the Strand, about 300 yards from our present Freemasons' Hall.

Nice people; the best of London's musical, architectural and cultural society were members of this lodge. On the particular night in question, His Grace the Duke of Richmond, was Master of the Lodge.

I should add that His Grace, the Duke of Richmond, was also the Grand Master at that time. It is true that he was the descendant of a royal and 'illegitimate', but nowadays even royal illegitimates are counted as nice people.

A couple of months later, seven of the members of this lodge and one brother they had borrowed from another lodge decided that they wanted to found a musical and architectural society.

They gave themselves a Latin title a mile long - Philo Musicae et Architecturae Societas Apollini - which I translate as 'The Apollonian Society for Lovers of Music and Architecture' and they drew up a rule book which is beautiful beyond words. Every word of it written by hand. It looks as though the most magnificent printer had printed and decorated it.

Now these people were very keen on their Masonry and for their musical society they drew up an unusual code of rules. For example, one rule was that every one of the founders was to have his own coat-o-arms emblazoned in full colour in the opening pages of the Minute book. How many lodges do you know, where every founder has his own coat-of-arms? This gives you an idea of the kind of boys they were.

They loved their Masonry and they made another rule, that anybody could come along to their architectural lectures or to their musical evenings (the finest conductors were members of the society) - anybody could come, but if he was not a Mason, he had to be made a Mason before they would let him in; and because they were so keen about the Masonic status of their members, they kept Masonic biographical notes of each member who joined.

It is from these notes that we are able to see what actually happened. I could talk about them all night, but for our present purposes, we need only follow the career of one of their members, Charles Cotton.

#### **Lodge No. 4**

Of this lodge 71 members in 1724, ten were noblemen, three were honourables, four baronets or knights and two were general officers. This was in opposition to the other three lodges who had not even one such titled member.

Dr James Anderson was a member of this lodge as were the second and third Grand Masters.

In 1729 the lodge took the place of Lodge No. 3 in seniority and then No. 2 in 1740. This number it kept until the union of the Grand Lodge of the Moderns and the Grand Lodge of the Antients in 1813.

In 1723/24 the lodge moved from the Rummer and Grapes Tavern to the Horn Tavern, Palace Yard by which name it was known for many years.

A second lodge, however, was formed and met at The Horn Tavern which grew in popularity and eventually in 1774, the Horn Lodge decided to merge with the Somerset House Lodge. It is now known as the Royal Somerset House and Inverness Lodge No. 4.

### **THE EARLY GRAND MASTERS**

#### **The First Grand Master Antony Sayer.**

Not much is known about the first Grand Master in all Freemasonry. I quote what I consider to be an interesting statement about the man by Bro. Albert F Calvert PM entitled "Antony Sayer" and forms part of Bro. Calvert's "History of Old King's Arms Lodge No. 28.

*"One of the most shadowy and mysterious characters of early Masonic history is Bro. Antony Sayer (Or Sawyer as he is sometimes styled)....It is safe to say that less is known about Antony Sayer than about any Mason who has ever held the distinguished position (Grand Master), yet many Masonic writers during the past 150 years (This communication was written over 100 years ago by the way) have vainly endeavoured to penetrate the mystery that surrounds him.*

The Four Lodges that met on that historic occasion are described as best our history can tell us as follows.

### Lodge No. 1

The Engraved *List of Lodges of 1729* tells us that this lodge was formed in 1691 ( N.B. Pick and Knight suggest that this lodge probably had a much earlier origin—Page 75 the Pocket History of Freemasonry). It had 22 members in 1723 including Thomas Morris and Josias Villenau both of whom served at some time as Grand Wardens.

In 1760, when lodges had started to be given names instead of being referred to by the name of their meeting place, this lodge became the West India and American Lodge, but ten years later adopted the name of *The Lodge of Antiquity* by which name it is still known.

In 1813 two lodges drew lots to determine which would be given the Number 1, The Lodge of Antiquity and the Grand Master's Lodge. The former having lost the draw became Lodge No. 2.

Distinguished members of this lodge included William Preston after whom the Prestonian Lectures are named, The Duke of Sussex, the son of George III and Grand Master for 30 years, The Duke of Albany, youngest of Queen Victoria's sons.

### Lodge No. 2

This lodge put down its date of origin as 1712 . Not much is known of it or its history except that it closed sometime between 1736 and 1738.

### Lodge No. 3

For reasons not pertinent to this narration, this lodge in 1729 was given the No. 11 despite being one of the four original lodges. In 1768 it became the Lodge of Fortitude and after amalgamation with the Old Cumberland Lodge in 1818 it is now the Fortitude and Old Cumberland Lodge No. 12. The first Grand Master, Antony Sayer was a member of this lodge.

In the records of the Musical Society we read that on 22 December 1724, 'Charles Cotton esq' was made a Mason by the said Grand Master ( i.e. the Duke of Richmond) on the Lodge at the Queen's Head. It could not be more regular than that. Then on 18 February 1725....' *before we Founded this Society a lodge was held...in order to Pass Charles Cotton Esq..*' and because it was on the day that the Society was founded, we cannot be sure whether Charles Cotton was passed FC in the Lodge or in a Musical Society. Three months later, on 12 May 1725, '*Brother Charles Cotton Esq. Broth. Papillion Ball were regularly passed Masters.*'

Now we have the date of Cotton's initiation, passing and his raising; there is no doubt that he received three degrees, BUT regularly passed Masters' - No! it could not have been more irregular! This was a Musical Society - not a lodge!.

They had some distinguished visitors. First the Senior Grand Warden and then the Junior Grand Warden, and then in 1727 they got a nasty letter from the Grand Secretary and the society disappeared.

Nothing now remains except their Minute book in the British Library. I wish we could produce a more respectable first timer for the third degree, but that was the earliest.

**Lodge Dumbarton**, now No. 18 on the register of the Grand Lodge of Scotland, was founded in 1726. At the foundation meeting there was the Master, with seven Master Masons, six Fellow Crafts and three entered apprentices; some of them were operative masons, some non-operative. Two months later, in March 1726, we have this Minute '*Gabriel Porterfield who appeared in the January meeting as a fellow Craft was unanimously admitted and received a Master of The Fraternity and*

*renewed his oath and gave on his entry money.'*

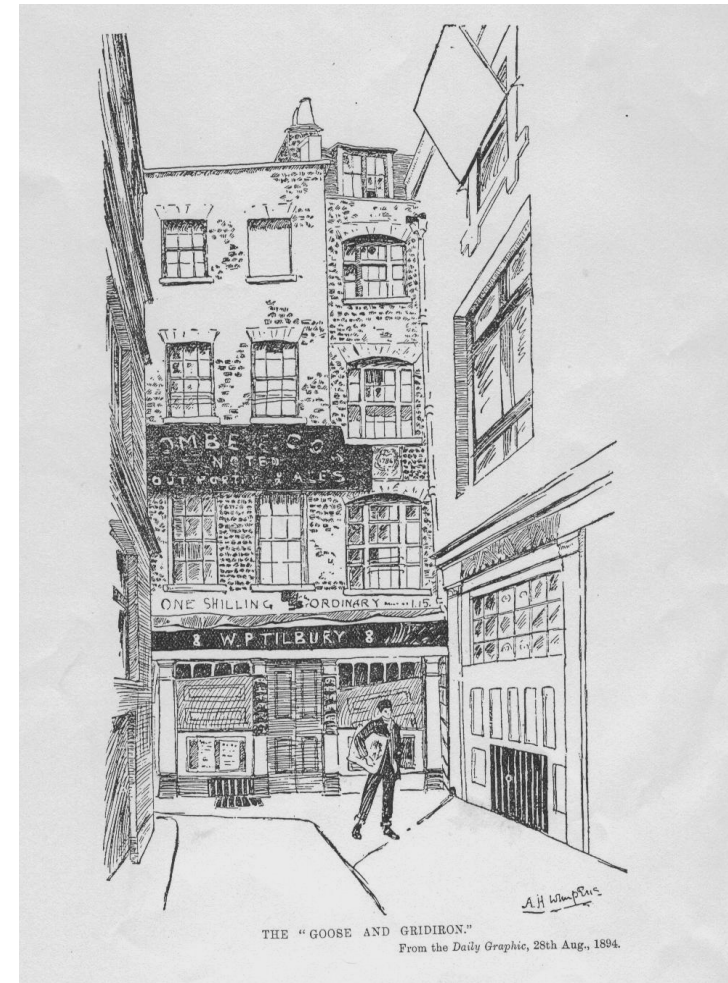
Now notice Brethren here was a Scotsman who started in January as a Fellow Craft, a founding Fellow Craft of a new lodge. Then he came along in March and he renewed his oath, which means he took another ceremony; and he gave his entry money, which means he paid for it. Brethren you can bet your life that if a Scotsman paid for it, he definitely got it!. There is no doubt about that. So here we have the earliest 100 percent gilt-edged record of a third degree.

Two years later, in December 1728, another new Lodge, Greenock Kilwinning, at its very first meeting, prescribed separate fees for entering, passing and raising..

From then on we have ample evidence of the three degrees in practice and then in 1730 we have the earliest printed exposure which claimed to describe all three degrees, *Masonry Dissected*, published by Samuel Pritchard on October 1730. It was the most valuable ritual work that had appeared until that time, all in the form of question and answer, and it had an enormous influence in the stabilization of our English ritual.

Its 'Enter'd Prentice's Degree' - by this time 92 questions - gave two pillar words to the EA, and the first of them was 'lettered'. Pritchard managed to squeeze a lot of floor-work into his EA questions and answers. Here is one question for the candidate: *'How did he make you a mason?'* Listen to his answer:

*'With my bare bended Knee and Body within the Square, the Compass extended to my naked Left Breast, my naked Right Hand on the Holy Bible; there I took the Obligation of a Mason.'*



**The Goose and Gridiron Ale House**  
(Taken from the *Daily Graphic* 28 August 1894)

*They and some old brothers met at the said Apple-Tree and having put into the Chair the oldest Master Mason ( Today he would be the Wor. 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 ( called 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's Day, A.D. 1717, the ASSEMBLY and Feast of the Free and accepted Masons was held at the aforesaid Goose and Gridiron Ale-house.*

*Before Dinner, the oldest Mason 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  
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"*

Initially this Grand Lodge only claimed jurisdiction over the lodges situated in London and Westminster. An interesting factor I believe is represented by the publication known as "*The Complete Free-mason; or, Multa Paucis for Lovers of Secrets*" that was published in 1763, which basically confirms Anderson's

Account of what happened on the night of 24 June 1717, although it states that the number of lodges sponsoring the new organisation was six in number and not four. It does not name the other two.

The next question was ' *Can you repeat that obligation which contained three sets of penalties. (Throat cut, heart torn out, body severed and ashes burned and scattered)*. This is how they appeared in 1730.

Pritchard's 'Fellow Craft's degree' was very short, only 33 questions and answers. It gave J alone to the FC ( not lettered) but now the second degree had a lot of new material relating to the pillars, the middle chamber, the winding stairs and a long recitation on the letter G, which began with the meaning 'Geometry' and ended denoting 'The Grand Architect and Contriver of the Universe'.

Pritchard's 'Master's Degree or Master's Part' was made up of 30 questions with some very long answers, containing the earliest version of the Hiram legend, literally the whole story as it ran in those days. It included the murder by the three ruffians, the searchers, 'Fifteen loving Brothers' who agreed among themselves ' that if they did not find the Word in him or about him, the first Word should be the Master's Word. Later, the discovery, 'The Slip', the raising on the FPOF, and another new version of the MM Word which is said to mean 'The Builder is smitten.'

There is no reason to believe that Pritchard invented the Hiram legend. As we read his story in conjunction with those collected by Thomas Graham in 1726, there can be little doubt that Pritchard's version arose out of several streams of legend, probably an early result of speculative influence in this days.

But the third degree was not a new invention. It arose from a division of the original first degree into two parts, so that the original second degree with its FPOF and a word moved up into third place, both the second and

third acquiring additional materials during the period of change. That was sometime between 1717 and 1725, but whether it started in England, Scotland or Ireland is a mystery, we simply do not know.

Back now to Samuel Pritchard and his *Masonry Dissected*. The Book created a sensation; it sold three editions and one pirated edition in eleven days.

It swept all other exposures off the market. For the next 30 years Pritchard was being reprinted over and over again and nothing else could stand a chance; there was nothing fit to touch it. We lose something by this because we have no records of any ritual developments in England during the next 30 years. Only one new item appeared in all that time, the 'Charge to the Initiate', a miniature of our modern version, in beautiful eighteenth century English. It was published in 1735, but we do not know who wrote it. For fresh information on the growth of the ritual we have to go across the channel into France.

### Further Evidence From France

The English planted Freemasonry in France in 1725 and it became an elegant pastime for the nobility and gentry. The Duke of so-and-so would hold a lodge at his house, where he was Master for ever and ever, and at any time he invited a few friends round, they would open a lodge, and he would make a few more Masons. That was how it began, and it took about 10 or 12 years before Masonry began to seep down, through to the lower levels. By that time, lodges were beginning to meet in restaurants and taverns, but around 1736 things were becoming difficult in France and it was feared that the lodges were being used for plots and conspiracies against government.

## 1717-1750

1717 was the third year of the reign of King George I and it was the year the Grand Lodge of England was formally established (although it was conceived the previous year).

This was the first official Grand Lodge in the world and is today commonly referred to as the Premier Grand Lodge.

(Assiduous students of the Craft will be aware that today in the year 2005 yet another Grand Lodge has been formed in England by Masons who are unhappy with the UGLE and this development is certainly worth following. I have already referred to this development).

Regrettably, this first Grand Lodge kept no Minutes of its meetings or discussions so the principal authority on which we must rely for what went on there, is Dr James Anderson's second *Book of Constitutions* which was published in 1738.

His account of the proceedings in 1716 leading up to the formal formation of a Grand Lodge reads 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.*
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 & Grapes Tavern in Channel-Row, Westminster*

From what has been said herein, it is also clear that operative Freemasonry was established in Scotland from time-immemorial and references herein also confirm that speculative Freemasonry was also a feature of Masonic life in Scotland.

Pick and Knight refer to a letter dated 1697 which 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.*”

In the library of Trinity College in Dublin, Ireland is a satirical speech made in 1688, the first passage of which reads:

*“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 etc.”*

Thus it is clear and I believe indisputably confirmed, despite sparse written records, that speculative Freemasonry as most of us know it today started sometime in the 1600’s and by the time the Grand Lodge of England was established in 1717, this form of Freemasonry was indeed flourishing in England, Scotland and Ireland.

I realise that none of the afore going sheds much light on the origin of Freemasonry or the origin of speculative Freemasonry but then that is not the objective of this publication.

All I am hoping to achieve with this publication is to extend the general knowledge and understanding of the reader as to the way in which Freemasonry was formed and developed.

How it started, where it started, who started it, are all questions that need considerable study for this is the true mystery that surrounds the Craft.

At Paris, in particular, precautions were taken. An edict was issued by René Herault - Lieutenant-General of Police, that tavern keepers and restaurant keepers were not to give accommodation to Masonic lodges at all, under penalty of being closed down for six months and a fine of 3 000 livres. There is evidence in fact of two well-known restaurants being closed down for this reason in 1736-1737. This, however, was ineffective as Masonry began using private houses. It went underground so to speak.

Eventually, Herault decided that he could do much more damage to the Craft if he could make it a laughing-stock. If he could make it look ridiculous, he was sure he could put them out of business for all time and he decided to try this. He contacted one of his girl friends, a certain Madame Carton. Now, Brethren, I know what I am going to tell you sounds like our English News of the World, but I am giving you recorded history and quite important history at that.

So he got in touch with Madame Carton, who is always described as a dancer at the Paris opera. The plain fact is that she followed a much older profession. The best description that gives an idea of her status and her qualities, is that she slept in the best beds in Europe. She had a very special clientele. Now she was no youngster; she was fifty-five years old at that time and she had a daughter who was also in the same interesting line of business. And I have to be very careful what I say, because it was believed that one of our own Grand Masters was entangled with either one or both of them. All this was in the newspapers of those days. Anyway, Herault got in touch with Madame Carton and asked her to obtain a copy of the Masonic ritual from one of her clients. He intended to publish it and by making the Masons look ridiculous he was going to put them out of business.



Well! She did, and he did. In other words she got a copy of the ritual and passed it on to him, It was first published in France in 1737 under the title 'Reception d'un Freymagon'. Within a month it was translated in three London newspapers, but it failed to diminish French zeal for Freemasonry and had no effect at all in England.

### The Text of the Publication Summarised briefly

The Candidate was deprived of metals, right knee bare, left shoe worn as a 'slipper' and locked in a room alone in total darkness. His eyes were bandaged and his sponsor knocked three times on the Lodge door.

After several questions, he was introduced and admitted in the care of a warden ( Surveillant). Still blindfolded, he was led three times round the floor-drawing in the centre of the lodge and there were 'resin flares'. It was customary in the French lodges in those days to have a pan of live coals just inside the door of the lodge and at the moment the candidate was brought in, they would sprinkle powdered resin on the live coal to make an enormous flare, which would frighten the wits out of the candidate even if he was blindfolded. ( In many cases he was not blindfolded until he came to the obligation). Then amid a circle of swords we get the posture for the obligation with three lots of penalties and details of aprons and gloves.

This is followed by the signs, tokens and words relating to two pillars.

The ceremony contained several features unknown in English practice and some parts of the story appear to be told in the wrong sequence so that as we read it, we suddenly realise that the gentleman who was dictating it had his mind on much more worldly matters.

### The Natural History of Staffordshire

In 1686, **Dr Robert Plot**, Keeper of the Ashmolean Museum in Oxford, published his *Natural History of Staffordshire*. In this publication appears a fairly lengthy article on Freemasonry thus again re-affirming that the Craft was not only alive and well but growing in the late 1600's. (For the assiduous student the full text of the article appears in several Masonic books, but easily available is Pick and knight's 'Pocket History of Freemasonry'.

Randle Holme, the third of five heraldic painters bearing this name, was born in 1627 and died in 1699 and in his "Academie of Armoury" makes several references to Freemasonry in the 17th century and provides yet another confirmation that speculative freemasonry was indeed very active at that time.

Another English Antiquary, **John Aubrey**, (1626-1697) published *The Natural History of Wiltshire* in 1686 in which he records the myth of the Papal Bull supposedly issued by the Pope in the time of King Henry III to a company of Italian Architects permitting them to travel all over Europe building churches from which the *Fraternity of Free-Masons* derived its existence. (Adopted-Masons).

Much has been said about the Masonic allegiance of **Sir Christopher Wren** and claims for his being the Grand Master and other high offices, are without foundation, There is no substantiating evidence for these claims.

In fact there is no concrete written records proving his membership of the Craft, however, there is circumstantial written proof that is quite convincing as to his membership.

As the principle architect involved with the re-building of London after the Great Fire his activities cover mostly 1669 to 1708.

Again, membership by such a prominent personage re-affirms the growth of speculative Freemasonry from the mid 1600's.

This final entry of Masonic value in the diary reads as follows:

***"March 1682.***

***10—About 5 P.M. I rec<sup>d</sup> : a Summons to app<sup>r</sup> 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<sup>r</sup> William Wilson Knight, Capt. Rich: Borthwick, M Will: Woodman, M W<sup>m</sup> Grey, M Samuel Taylor & M William Wise.***

***I was the Senior Fellow among them (it being 35 yeares since I was admitted) There were p<sup>r</sup> sent beside my selfe the Fellowes after named.***

***M Tho: Wise M of the Masons Company this p<sup>r</sup>sent yeare. M Thomas Shadbolt, Wainsford Esq<sup>r</sup> M Nich: Young M John Shorthose, M William Hamon, M John Thompson, & M Will: Stanton.***

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

The significance of this entry is simply that all but three of those named as being present at the meeting were members of the Masons Company of London.

It is recorded that in the Masons Company there was another group known as the "acception". Which met in secret and attendance at their meetings was strictly controlled, being limited to those who were members of the "acception". It has been suggested that the "acception" was a group of speculative Masons, members of the Masons Company that had nothing to do with the operative craft.

So Brethren, this was the earliest exposure from France, not very good, but it was the first of a really wonderful stream of documents.

### **Further French Publications**

Next is '*Le Secret des Francs-Masons*' ( The Secret of the Freemasons) in 1742, published by the Abbe Perau, the prior of the Sorbonne, The University of Paris.

A beautiful first degree, all in narrative form, and every word in favour of the Craft. His words for the EA and FC were in reverse order ( which became common practice in Europe), but he said practically nothing about the second degree.

He described the Masonic drinking and toasting at great length, with a marvelous description of 'Masonic Fire'. He mentioned that the Master's Degree was a 'great ceremonial lamentation over the death of Hiram' but he knew nothing about the third degree and said that the Master got only a new sign and that was all.

The next work is '*Le Catechisme des Francs-Masons*' (The Freemasons' Catechism) published in 1744 by Louis Travenol, a famous French journalist. He dedicates his book to 'The Fair sex' which he adores, saying that he is deliberately publishing the exposure for their benefit because the Masons have excluded them and his tone is mildly anti-Masonic.

He continues with a note 'To the Reader' criticizing several items in Perau's work, but agreeing that '*Le Secret*' is generally correct.

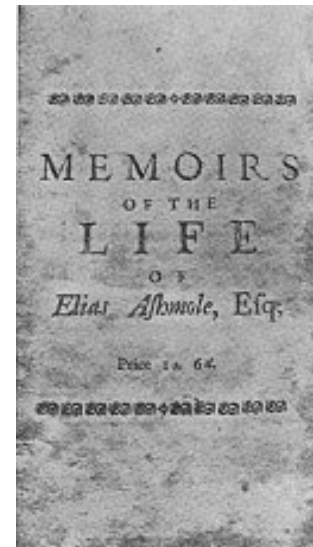
For that reason ( bearing in mind that Perau was hopelessly ignorant of the third degree) he confines his exposure to the MM degree, but this is followed by a catechism which is a composite for all three degrees, undivided, though it is easy to see which questions belong to the Master Mason.

Le Catechisme also contains two excellent engravings of the Tracing Boards, or Floor-drawings, one called .Plan of the Lodge for the Apprentice-Fellow' combined and the other for the 'Master's Lodge'.

Travenol begins his third degree with ' The History of Adoniram, Architect of the Temple of Solomon '. The French texts usually say Adoniram instead of Hiram and the story is a splendid version of the Hiram legend. In the best French versions, the Master's word ( Jehova) was not lost; the nine Masters who were sent by Solomon to search for him, decided not to adopt a substitute word out of fear that the three assassins had compelled Adoniram to divulge it.

This is followed by a separate chapter which describes the layout of a master's lodge, including the Floor-drawing, and the earliest ceremony of opening a Master's Lodge. This contains a curious 'Master's Sign' that begins with a hand at the side of the forehead and ends with the thumb in the pit of the stomach.

Now follows a magnificent description of the floor work of the third degree, the whole ceremony, so beautifully described and in such fine detail that ant Preceptor could reconstruct it from beginning to end - and every word of this whole chapter is new material that had never appeared before.



Cover of the Diary



Elias Ashmole

The actual diary entry reads as follows"

*1646. Oct. 16. 4H30' p.m. I was made a Freemason at Warrington in Lancashire with Coll. Henry Mainwaring, 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.."*

The significance of these names lies in the fact that most of them have now been identified as men of good social standing and none of them were operative Masons.. As a matter of interest one of the Old Charges, The Sloane 3848 Ms was transcribed by an Edward Sankey, probably related to the Richard Sankey of Ashmole's diary..

The only other record in Ashmole's diary of a Masonic nature comes over 35 years later, a fact which is in itself remarkable but unfortunately not a part of the current initiative.

## BEFORE 1717

In the first two chapters I have endeavoured to create an idea of what was happening and what happened to operative masonry in medieval times, and now press on to a later period, but prior to the formation of the first Grand Lodge in 1717, perhaps that unique and crucial period when “speculative” freemasonry began to emerge.

There came the time when there was a significant reduction in demand for castles and cathedrals and such like edifices and with this reduction in building came a reduction in the demand for the services of the operative mason.

Mention has already been made of the initiation into English Freemasonry of Sir Robert Moray on the 20 May 1641. At the time he was General Quartermaster to the army of Scotland, when he was in Newcastle-on-Tyne, and to the initiation five years later of the antiquary Elias Ashmole who was “made a mason” according to his diary, in Warrington on 16 October 1646.

These records confirm without any doubt whatsoever that speculative freemasonry existed in the first half of the 1600’s. Little else has been found about the Craft in the years before these initiations or thereafter until the unique event of 1717.

Masonry was clearly active and if important men such as Sir Robert Moray and Elias Ashmole were willing, and possibly eager, to join the Craft, then it can be safely assumed, I suggest, that so were many other “gentlemen” of the day.

The contents of Ashmole’s diary entry for that day in 1646 reveal the names of the other Masons involved and in turn these names give us very significant information.

Of course there are many items that differ from the practices we know but now you can see why I am excited about these French documents. They give marvellous details, at a time when we have no corresponding material in England.

I must say a few words about ‘Le Catechisme’s picture of the third degree Tracing Board which contains as its central theme a coffin design, surrounded by tear drops, the tears which our ancient brethren shed over the death of our Master Adoniram.

On the coffin is a sprig of acacia and the word ‘JEHOVA’ - ‘ ancient mot du Maitre’ (The former word of a Master) but in the French degree it was not lost. It was the ineffable Name, never to be uttered, and here, for the first time, the word Jehova is on the coffin. The diagram, in dots, shows how three zig-zag steps over the coffin are to be made by the candidate in advancing from west to east, and many other interesting details too numerous to mention.

The catechism, which is the last item in the book, is based ( Like all the early French catechisms) directly on Pritchard’s *Masonry Dissected*, but it contains a number of symbolic expansions and explanations, the result of speculative influence.

And so we come to the last of the French exposures that I will deal with today ‘*L’Ordre des Francs-Magons Trahi*’ (The Order of Freemasons Betrayed), published in 1745 by an anonymous writer, a thief! There was no law of copyright in those days and this man knew a good thing when he saw it. He took the best material he could find, collected it in one book, and added a few notes of his own. So, he stole Perau’s book, 102 pages, the lot, and printed it as his own first degree.

He said very little about the second degree. He stole Travenol's lovely third degree and added a few notes including a few lines saying that before the Candidate's admission, the most junior MM in the lodge lies down on the coffin, his face covered with a blood-stained cloth, so that the candidate will see him raised by the Master before he advances for his own part in the ceremony.

Of his own material there is not very much. No Chapters on the Masonic Cipher, on the Signs, Grips and Words and on Masonic customs. He also included two improved designs of the Floor drawings and two charming engravings illustrating the first and third degrees in progress. His catechism followed Travenol's version very closely but he did add four questions and answers that are of high importance in our study of the ritual.

Q. When a Mason finds himself in danger what must he say and do to call the brethren to his aid?

A. He must put his joined hands to his forehead, the fingers interlaced and say ' Help ye children (sons) of the Widow'.

The 'interlaced fingers' is a well known sign in Europe and the 'sons of the widow' appear in most versions of the Hiramic legend.

Three more new questions ran as follows:

Q. What is the Password of an Apprentice?

A.. Tubalcain

Q. That of a Fellow?

A. Shibboleth

The rituals and ceremonies as practised by them differed from those of the Grand Lodge of England and they claimed these traditions as well as their ancestry went back to the reign of King Athelston around whom a Masonic legend has persisted for centuries. This legend is first recorded in the Regious Ms..

Basically it relates to the time of King Athelston ( sometimes spelt Athelstan) and his son Edwin (Hedwin in the Old Charges).

N.B. History records that Athelstan was one of the most powerful Saxon Kings and although there are some question marks as to his parenthood, was accepted as the eldest son of Edward the Elder. Athelstan, never married!

Anyway the narrative goes on to say that in the year 930 AD Athelstan convened an assembly at York at which the Masons were given a Charter by the king and both the king and his son Edwin loved Masons ( the son more than the father it seems!)....."and thereof hee comannned a booke to bee made, how the Craft was first found and made, and Comannned that it should be read and tould when any mafon should bee made and 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."

I hope that the foregoing has achieved the objective of summarising in very brief and understandable form, the medieval world of the masons and the circumstances surrounding the operative craft of those times.

After this follows a description of the building of **The Temple** begun by King David but finished by King Solomon.

(Although not a part of this publication the reader may like to know that it is in this part of the manuscript that a reference is made to the son of King Hiram of Tyre who is named "Aynon" and who medieval lodges considered was the name of the architect of KST.)

Another interesting part of this manuscript reads as follows:

*"..... And so it befell yt a curious mason named **Naymus Graecus** ( a Greek name) who had been at the makinge of Solomons Temple came into France and there taught the Craft of masonry to the men of France. And there was one of the royall blood of france called Charles Martell and hee loued well this Craft and hee drewe to him this Maynus Graecus and learned of him the Craft and tooke upon him the Charges and manners and afterwards by the grace of God hee was elected kinge of france and when hee was in his state he tooke to him ,many masons and made mafons there that were none before and sett them on worke and gaue them charges and manners and good paymt wch hee had learned of other masons and hee confirmed them a Charter from yeare to yeare to hould an assembly and thus came the Craft of masonry into ffrance."*

There follows the introduction of Masonry into England and the fixing of their wages. Many Masons may be aware of The York Rite. In the USA this form of the Masonic ritual is widespread and it is based on the traditions set by Masons in the city of York in England, who actually formed The Grand Lodge of York in opposition to the Grand Lodge of England because the Masons in York at the time of the formation of the Grand Lodge of England by four London Lodges, believed that their antiquity was indeed dated from time immemorial.

The York Masons called their organisation "The Grand Lodge of **All England**" and, as a matter of interest it is from this organisation that the recently formed **Regular Grand Lodge of England** ( established in opposition to the UGLE) draws its authority.

Q. And that of a Master?

A. Giblum

This was the first appearance of Passwords in print, but the author added an explanatory note:

*'These three passwords are scarcely used except in France and at Frankfurt on Main. They are in the nature of Watchwords, introduced as a surer safeguard when dealing with brethren whom they do not know'.*

Passwords had never been heard of before this date, 1745. and they appear for the first time, in France. You will have noticed, Brethren, that some of them appear to be in the wrong order and because of the 30 year gap, we do not know whether they were being used in England at that time or if they were a French invention

On this question we have a curious piece of indirect evidence

In the year 1730, the Grand Lodge of England was greatly troubled by the exposures that were being published, especially Pritchard's *Masonry Dissected*, which was officially condemned. In Grand Lodge. Later, as a precautionary measure, certain words in the first two degrees were interchanged, a move which gave grounds in due course for the rise of a rival Grand Lodge.

'Le Secret' (1742), 'Le Catechisme' (1744) and the 'Trahi' (1745), all give these words in the new order and in 1745, when the Passwords made their first appearance in France, they also appear in reverse order. Knowing how regularly France had adopted ( and improved) on English ritual practices, there seems to be a strong probability that Passwords were already in use in England, but there is not a single English document to support this theory.

## Polishing the Ritual

So Brethren, by 1745 most of the principle elements in the Craft degrees were already in existence and when the new stream of English rituals began to appear in the 1760's, the best of that material had been embodied in our English practice, but it was still very crude and a great deal of polishing needed to be done.

This polishing began in 1769 by three writers - Wellins Calcutt 1769, William Hutchinson 1749 and William Preston 1772. Preston, however, towered over the other two. He was a great expounder of Freemasonry and its symbolism, a born teacher, constantly writing and improving on his work. Around 1800 the ritual and the Lectures ( which were the original catechisms now expanded and explained in beautiful detail) were all at their shining best, and then with typical English carelessness we spoiled it.

You know, Brethren, that from 1751 to 1813, we had two rival Grand Lodges in England ( The original known as the 'moderns' founded in 1717 and the rival Grand Lodge, known as the 'antients' founded in 1751) and they hated each other with truly Masonic zeal. There differences were mainly in minor matters of ritual and in their views on Installation and The Royal Arch. The bitterness continued until 1809 when the first steps were taken towards a reconciliation and a much desired union of the two.

In 1809, the original Grand Lodge ordered the necessary revisions and the Lodge of Promulgation was formed to vet the ritual and to bring it to a form that would be satisfactory to both sides.

The first charge related was given by the King of Babylon to about sixty Masons sent to assist in the construction of the city of Ninevah.

The story then moves on to the forced move by Abraham and Sarah into Egypt where they taught the seven sciences to the Egyptians ( One of their scholars was Euclid who's 47th proposition has a significant role in the symbolism of Freemasonry of today.)

The actual wording merits attention:

*" ..... And it befell in his dayes That the lords and state of this Realme had so ,many sonnes that they had begotten some by the wyues and some by ladies of the realme for that land is an hott land and plenteous generacon and they had no Competent living for their children wherefor they made much sorrowe. And the kinge of that land called a great Counsell and a pliamt to know howe they might fynd there children meanes and they could fynd no good wayes. Then hee caused a Crye to bee made throught the Realme That if there were any man that could informe him that he should come vnto 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 your children governed and taught honestly as gentlemen should bee vnder Condison that you will grant them and mee a Comfision that I may haue power to rule them honestly as those sciencs ought to bee ruled.*

*And the kinge with his Counsell granted them and sealed that Comfision. And then the worthy doctor 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 and all manner of Courts Temples Churches with all other buildings and hee gave 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 together and bee true one to anothr and that they should call one and other fellowes and not servant or knaue."*

Usually thereafter is a dissertation on the liberal arts and sciences and the importance of geometry, the story of the two pillars which in most cases, especially The Regius Ms, goes back to Lamech and his two sons by one wife and a son and a daughter by another wife. These children were the founders of all Crafts in the world. Jabell of geometry, Juball of Music, Tubalcain the smith's art and the sister discovered weaving.

*(Note the names—familiar to most of us )*

The story in the Ms goes on to relate how these children knew that God intended taking vengeance for sin, either by fire or by water and they consequently recorded their knowledge and put these writings into two pillars of stone, the one called marble could not be destroyed by fire and the other called lateras that could not "drown with water".

The story continues :-

*"Our intent is now to tell you truly howe and in what manner these stones were found whereon these crafts were written. The Greek Hermes that was sonne unto Cus and Cus was sonne unto Sem who was sonne unto Noah. This same Hermes was afterwards called Hermes the father of wise men and he found out the two pillars of stone wherein the sciences were written and taught them forth. And at the makinge of the Tower of Babilon there was the Craft of masonry then first found and made much of and the kinge of Babilon who was called Hembroth or Nembroth was a mason and loved well the Craft as it is said with the mr of the stories."*

So here is the legend not of the two pillars with which the average Freemason is familiar, but two others erected by the inhabitants of the ancient world to preserve the knowledge of mankind from impending destruction.

The compiler of this Ms took this tradition of the two pillars from **The Polychronicon**, a world history written by a monk from Chester by the name of Ranulf Higden who died around 1364. Higden drew a lot from the writings of Josephus who in turn 'borrowed' from the Greek historian Berosus

They did an excellent job and many changes were made in ritual and procedural matters; but a great deal of material was discarded and it might be fair to say that they threw away the baby with the bath water. The beehive, the hour glass, the scythe, the pot of incense etc. which were in our Tracing Boards in the early nineteenth century have disappeared.

### The USA Influence

I must add here for the Brethren in the USA ( remember dear reader that this lecture was being presented in America to American Masons) that I have been talking about your ritual as well as ours in England.

After the War of Independence, the States rapidly began to set up their own Grand lodges, but your ritual, mainly of English origin, whether Antients or Moderns, was still basically English. Your big changes began in and around 1796 when Thomas Smith Webb, of Albany, NY, teamed up with an English Mason, John Hanmer, who was well versed in Preston's Lecture system.

In 1797 Webb published his Freemason's Monitor or illustrations of Masonry, largely based on Preston's Illustrations.

Thus Webb's Monitor, adapted from the English ritual when that ritual was, as I have said, at its shining best, became so popular that the American Grand Lodges mainly in the Eastern States at that time, did everything they could to preserve it in its original form; eventually by the appointment of Grand lecturers whose duty it was ( and is) to ensure that the officially adopted forms remained unchanged.



I cannot go into details now, but from the Rituals and Monitors I have studied and the Ceremonies and demonstrations I have seen, there is no doubt that your ritual is much fuller than ours, giving the candidate much more explanation, interpretation and symbolism than we normally give in England.

In effect because of the changes we made in our work between 1809 and 1813, it is fair to say that in many respects your ritual is older than ours and better than ours.

It is neither the intention nor the purpose of this publication to discuss in detail the majority of the Old Charges. Any reader who would like to access such information should consult his Grand Lodge librarian.

Those Old Charges which feature herein have been selected to illustrate the understanding of the Craft by medieval Freemasons and to portray the only written history of the Craft.

Much of this “history” is clearly apocryphal or the result of an over-active imagination or is perhaps a true record of what was generally considered to be the genuine ancestry of the Craft as understood by the authors at the time whether or not some of it appears highly unlikely in our modern times.

What these early manuscripts do provide in some respects is the fact that Freemasonry is indeed from time immemorial and that some of the traditions in common usage amongst lodges today did indeed originate amongst craftsmen many centuries ago. There is in fact very little trace of English Masonic organisation before 1375 so the oldest of these Old Charges, **The Regius Ms** (Occasionally referred to as the Halliwell Ms after its discoverer) of 1390 draws us very close to the earliest operative organisation.

The next earliest document available to us is **The Cooke Ms** written about 1425 and then **The Grand Lodge No. 1 Ms** ( held by the UGLE) dated 1583.

According to the magazine “Co-Mason” Vol 16, in its issue of January 1924, there are 63 documents that form the body of documents known as The Old Charges and except for the Wren Ms which has disappeared, all can be accounted for.

The basic organisation of most of these documents is the same, as follows:

First comes a prayer.

Then follows a history of the Craft as it was understood by each author.

This legislation was reaffirmed by another statute that was promulgated 10 years later which read as follows:

*“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 it, or of  
free stone, or of rough stone. “*

Further, in 1425, in the third year of the reign of King Henry VI the following statute came out:

*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 vio-  
lated  
and broken....Our said Lord the King..... Hath ordained and  
established ...that such Chapters and Congregations shall not  
be hereafter holden...and that all....Masons that come to such  
Chapters and Congregations be punished by Imprisonment of  
their Bodies, and make Fine and Ransom at the King's Will”*

The “trade unionist” implications in the above statute are not part of this discussion and the statutes are quoted to confirm the existence of a form of organised operative masonry 7 centuries ago.

It is not intended to discuss later legislation such as the Unlawful Societies Act of 1799 and the Unlawful Oaths in Ireland Act of 1823 as such legislation has no bearing on the core purpose of this publication.

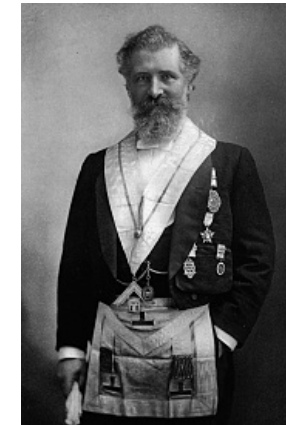
## THE OLD CHARGES

Most Freemasons have heard of the Old Charges. There is in fact a reasonably large body of old material that falls under this general heading and for those of you who are in possession of a little book I wrote entitled “The Ultimate Anthology” you will find on page 188 a list of these early Masonic documents.

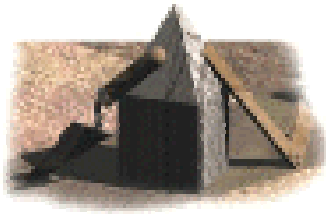
## *The Founders of the Quatuor Coronati Lodge No. 2076*

The founders of the premier Lodge of Research in the world were as follows:

Sir Charles Warren  
W Harry Rylands  
Robert Freke Gould  
Rev. Adolphus F A Woodford  
Sir Walter Besant  
John P Rylands  
Major Sisson C Pratt  
William James Hughan  
George W Speth



George W Speth  
Founder and first secretary of the Lodge



## THE WRITTEN WORD

Historical documents provide us with some idea of what actually went on in the times before the original introduction of a formal organisational infrastructure in 1717.

Firstly there were **legislative statutes** that affected the Masons. These statutes actually serve to confirm the existence of Freemasonry in England, before the definitive evidence reflecting the existence of lodges in terms of the “accepting into an English Masonic Lodge” of Sir Robert Moray in 1641 and the celebrated diary of Elias Ashmole wherein an entry describes his “being made a Mason” in a Lodge at Warrington, Lancashire, on 16 October 1646. (Readers will note that Sir Robert Moray was therefore the first non-operative gentleman to become a ‘speculative’ Mason in England, and NOT Elias Ashmole who is widely thought to have been the first).

The **Black Death** claimed almost half of England’s population putting considerable pressure on the remaining labour force. We are all aware of the economic law that states that increased demand brings increased prices. Well such was the case in the first half of the 1300’s. Wages climbed significantly due to the demand on the diminished labour force until it was necessary to introduce legislation that limited wages.

**The Statute of Labourers** was introduced in 1350 and the section dealing with Masons reads as follows:

*“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 iiid. And another iis; A master freestone mason iiid. And other masons iiii. and their servants id. “*

### **Fellow and Fellow Craft**

In medieval times an apprentice was expected to serve seven years in his craft before he received promotion to the final level of seniority which was that of a Fellow of his Craft.

A scrutiny of available documents reflects that in England the term Fellow was unknown until near the end of the 14th Century when it was in fact used to denote an individual's membership of an organisation with no relevance to his status therein.

It appears that in the middle of the 15th Century a degree of seniority was implied by this term. ( Pick and Knight - The Pocket History of Freemasonry).

In any event upon the publication of The Book of Constitutions, in 1723, the term we are all familiar with namely Fellow Craft, appeared and it was clear that a member holding such designation was fully qualified in his lodge.

### **The Master or Master Mason**

This term was in use until the 18th century only to describe the Mason who was the overall supervisor of a construction project. The earliest known example in England being that of John of Gloucester who was the Master Mason at the building of Westminster hall (1254-1262).



**The shaping and development of the Craft  
by reference to the people, places and  
personalities of early times and  
Freemasonry's earliest writings.**

## Compiler's Preface

It is amazing and astonishing that many hundreds of thousands of Freemasons throughout the world whilst being members of the Craft for many years, even as many as 60 years, know very little about the Order other than the rituals and ceremonies in which they have participated or witnessed over the years.

It is almost as if they are not interested in the factual history of Freemasonry nor in the myths and legends that abound.

The many mysteries surrounding the Craft remain simply that, mysteries.

What an Aladdin's cave has passed them by. There is a treasure house of exciting, intriguing, esoteric, fascinating and truly interesting knowledge waiting to be explored.

What this publication attempts to do is to create an understanding of what really happened before, during and immediately after the formal organisation of Freemasonry in 1717.

In making this attempt I have produced thumbnail sketches of the leading personalities of those times, make specific reference to a few of the Old Charges and have tried to meld all of this into a complete whole which hopefully will give the reader an easy-to-read, interesting chronicle leaving the reader with a clearer understanding of the purpose and meaning of today's Order and how it can be enhanced and become more meaningful to the average Mason.

Much of the contents of this publication come from eye-witness reports to events of 300 years ago.

Keith Stockley  
Cowan  
Australia  
January 2007

**An extract from the oldest extant Masonic Minutes  
In the world—those of Lodge Aitchisons Haven in  
Scotland—Circa 9 January 1599 wherein mention is  
clearly made of Apprentices being admitted into the  
lodge.**

*From the Minutes we find that apprentices on being admitted chose two brethren as tutors or instructors - "tenders" or "intenders" as we find them repeatedly called. In the earlier pages there are many instances of the terms of service of apprentices being recorded, with the names of their masters and their cautioners:*

*For instance: "xxvii day of Decr: 1612 Ye quhilk day befor ye said Ludg Johne Aytoun soun to Wm. Aytoun and hes bund him self to his said father ye space of vii zeiris and ane zeir swa [illegible] and [illegible] to serve his mother [illegible] te said space gif god take his fater. "*

*Again under 3rd Jan. 1614, "befor ye said Ludge Ninian Munguinerie son to Ninian Mungumerie hes bund himself to [illegible] ye space of nyne zeiris and shall serve his father and mother undoring ye said space."*

*And under the same date as the last, "The quhilk day befor ye said Ludg Johne Petticruif soun to Hendrie Petticruif and hes bund himself to his said father ye space of aucht zeiris and shall his mother during his prentischip gif his fater sall inlek."*

*From these entries we learn that the term of the apprenticeship varies, and also the fact that in the event of the decease of the master to whom he was bound his widow, or in the cases above quoted the apprentice's mother, was to have right to his services until the termination of the indenture. From this it is clearly evident that the Lodge at this time whatever it may have become later, was of a strictly operative character. We do not say that its members were drawn exclusively from the operative class, though undoubtedly it was the case with the large majority, but we have instances of others. For example in 1672 "Alexr: Seaton brother germane to the Right Honorabill Earll of Winton entered prenteis & fellow of Craft."*

*And again in 1693 "Master Robert Cubie student and [illegible] to be a preacher of the Gospell hath made entered prentise & fellow of Craft and hath payd his booking silver." The fee in this case, it is interesting to note, was paid. Robert Cubie was not admitted gratis as became the custom later, at least in Scotland, when a clergyman was admitted a member of the order.*

The first written record of a group of masons being referred to as a 'lodge' occurs in the Schaw Statutes of 1599 in Scotland in which three groups of masons are spoken of as the Lodges of Edinburgh, Kilwinning and Stirling.

### Apprentices

The system of apprenticeship was of course known and used in many trades from the earliest of days, the first known regulation occurring in London around 1230.

In Masonry the term Entered Apprentice was not known in English Masonry although it seems to have been a feature of Scottish operative masonry, at least from 1598 until the first Book of Constitutions was published in 1723 its author being, strangely enough, a Scotsman.

## ITEMS OF INTEREST

### ENTRY FROM THE GUINNESS BOOK OF RECORDS

( Refer The Ultimate Anthology—KR Stockley)

Category::	Society and Global
Events:	Oldest Masonic Lodges
Who:	Aitchison's Haven
When:	N/A
Where:	United Kingdom
What:	January 9, 1599

*The Lodge of Aitchison's Haven is unique; it's Minutes commence on 9 th January 1599, making them the oldest known records of a Masonic Lodge.*

*The Lodge was situated just outside the small coastal town of*

## IN THE BEGINNING

Many books have been written and many considered opinions have been extended on the origins and possible origins of Freemasonry.. Many of these theories are generally admitted to be the figments of over active imaginations.

At the same time, however, I believe it was true to say that in days long ago when mysticism, esoteric influences and legends of the mystical schools abounded, any organisation that used any of these traditions from the past, would fall into the general category of secret and mysterious and would be conducive to the creation of concepts of origin which, though perhaps preposterous today, were perfectly acceptable in medieval times.

This little book, however, is neither an attempt to produce yet another theory of provenance nor is it a re-iteration of the many theories that have gone before.

So dear reader, do not fear of being further bored by a repeat of what has gone before. Hopefully, the contents hereof will ease your oft-considered curiosity and produce a clearer understanding of what the Craft of today is all about.

It is most likely that Freemasonry, as you and I know it, originated in Britain (England and Scotland) from within the group of artisans we know as operative Masons. It is also likely that certain time-immemorial elements, whether of common lore or from occult sources, were incorporated into the framework of their infrastructure.

Freemasonry may have developed through the guild system and the ultimate foundation of the Masons' Company of London, but as a Community organisation it was concerned with 'moral instruction' and this instruction was given at its meetings which were held in secret.

Communication today is as easy as dialling a number, but in the 14th Century this was not the case. To send a message from one part of England to another would take a day or more, the messenger being on horse back. To communicate any message to a group of people living in different parts of a town was a lengthy process and, if the message was sent by word of mouth, its accuracy when it was ultimately delivered was another question entirely.

In the "Pocket History of Freemasonry" the authors state that at least 5000 churches were built in England during the twenty years immediately following the Norman Conquest (1066-1086). They are all similar in character and construction, almost as if some common architect designed each one. They are significantly different to the churches that were constructed after that period.

Pick and Knight speculate that it was perhaps the mobility of the Masons of those years, passing quickly from job to job, that carried the specifications for church construction. In opposition to this suggestion is the fact that a church was not completed in a day or two, but probably over many years which defeats to a large extent the argument of expeditious movement or mobility.

However, the point behind the fact that communication was a difficult undertaking with little, if anything, in writing (bearing in mind the general illiteracy of the times) a means had to be found by which the genuine worker in stone could communicate the fact that he was indeed an expert workman to another mason.

This problem was emphasised when the need arose to travel to strange cities and areas where no-one knew each other, in order to find work on a construction site such as a castle or cathedral.

Thus developed the system of "secret signs" and "passwords". There may have been nothing sinister motivating the development of this system and it is my suggestion that the workers in stone were not the only craftsmen to adopt such a means of identification, however, this system together with the secrecy that surrounded the imparting of knowledge and instruction, combined to confirm that Freemasonry was indeed a secret society.

All trades or crafts had their trade secrets and most of them, if not all, established organisations to protect these secrets and to contribute to a common purse for the benefit of members who fell ill and could not work. Most of these "guilds" also had a common fund for maintaining an altar to their Patron Saint.

Even though the Masons' guilds differed significantly from other trade organisations because of their propensity to be on the move from site to site, much of the guild infrastructure appears to have been adopted by them.

"The Lodge" of the operative masons was the place where he worked as opposed to where his home actually was.

The earliest known reference to this occurs in the accounts of Vale Royal Abbey of 1277 where mention is made of *logias* and *mansiones* that were erected for the workmen (perhaps because the construction site was far from any form of civilisation and the workers had to be accommodated on the site?)