



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

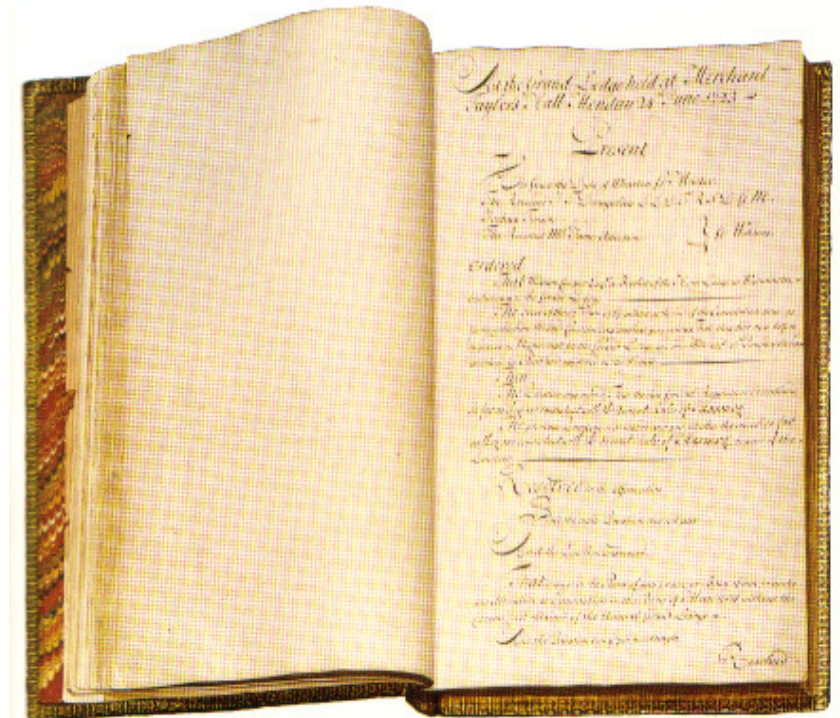
IN THE BEGINNING

Compiled and published

By

Wor. Bro. Keith Stockley

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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 their members.

Bibliography

Freemasons' Hall

The Ultimate Anthology

The Goose and Gridiron Society Web page

Masonic Mysteries

The Pocket History of

Freemasonry

Revelations of a Square

R.W. Bro. Sir James Stubbs KCVO

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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.

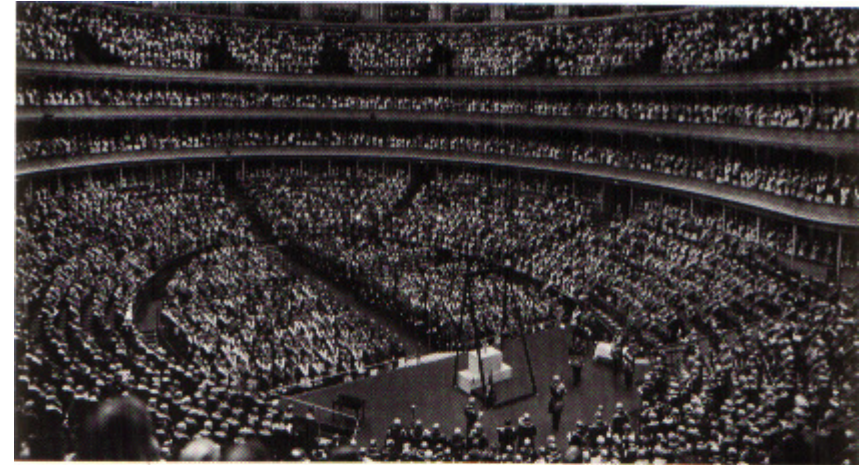
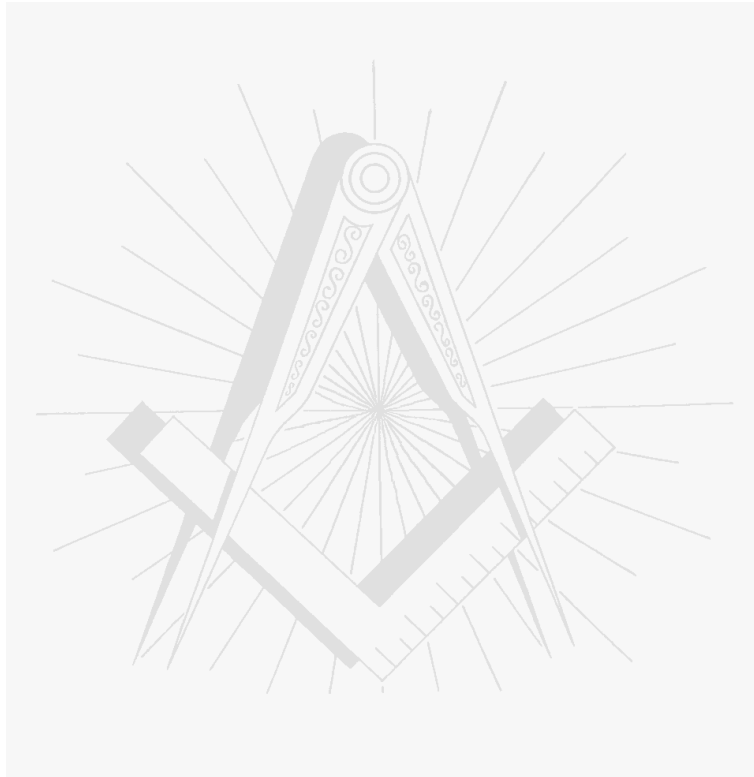
In making this attempt I have produced thumbnail sketches of the leading personalities of those times, make specific reference to a few of the Old Charges and have tried to meld all of this into a complete whole which hopefully will give the reader an easy-to-read, interesting chronicle leaving the reader 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.

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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.

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

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).



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.

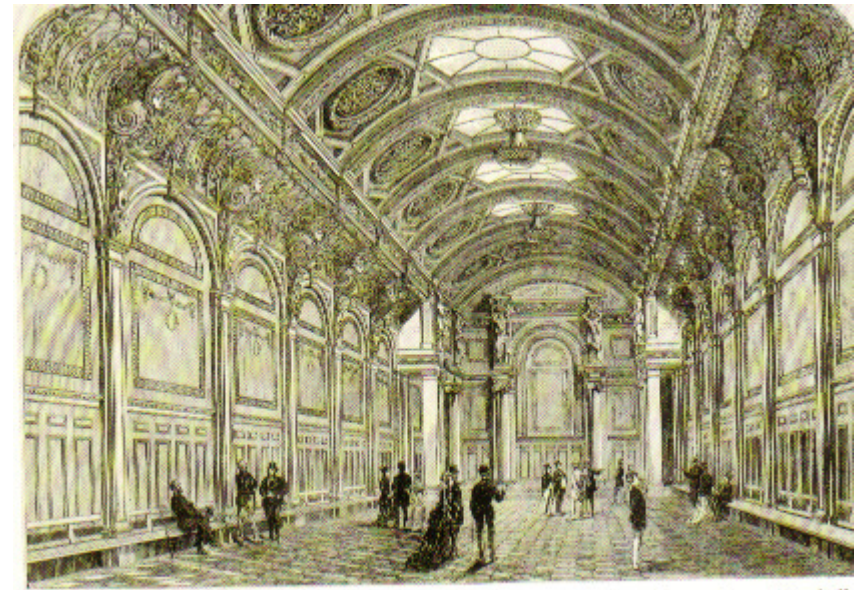


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Engraving from the Illustrated London News of 12 June 1869 showing the new banqueting hall Freemasons' Tavern, now the Grand Hall of the Connaught Rooms.

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 Rooms

CHAPTER 1

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



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 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.

A picture of the silver medal is shown on page 55. Also on page 55 is the frontispiece of the 1784 Book of Constitutions depicting on the architectural background the interior of this first hall.

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?)

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 Scots-

Item of Interest

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:

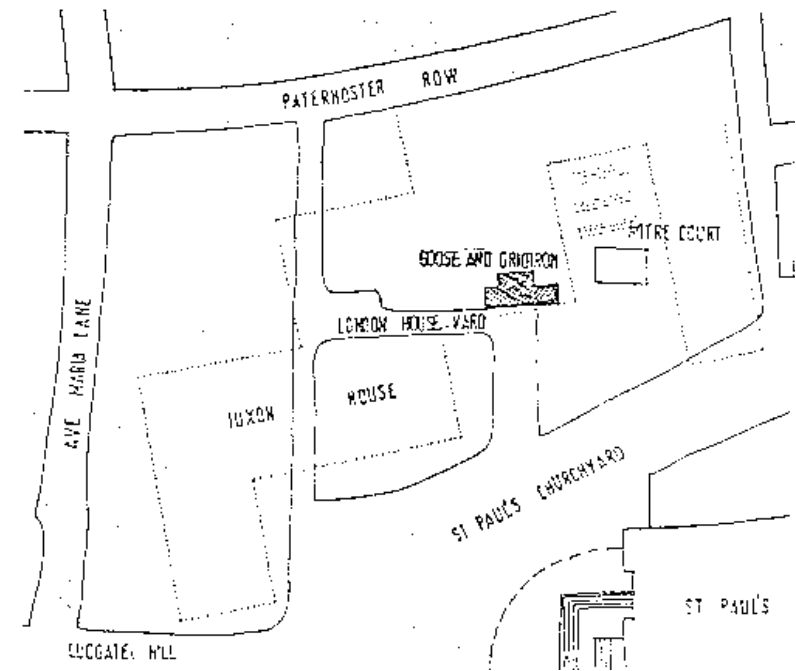
for instance: " xxvii day of Decr: 1612 Ye quhilk day befoir ye said Ludg Johne Aytoun soun to Wm. Aytoun and hes bund him self to his said father ye space of vii zeiris and ane zeir swa [illegible] and [illegible] to serve his mother [illegible] te said space gif god take his father. "

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 befoir 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 father 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.



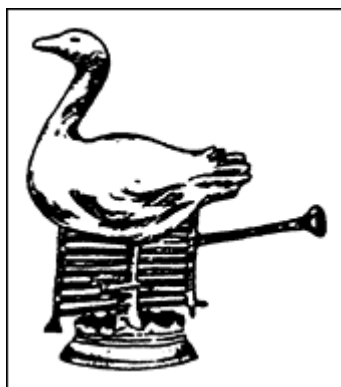
Site map of the area

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

The dotted line is the area before the Great Fire



Goose and Gridiron— sketch of the interior



Sign outside the Goose and Gridiron

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 9th January 1599, making them the oldest known records of a Masonic Lodge. The Lodge was situated just outside the small coastal town of Musselburgh East of Edinburgh in Scotland. It ceased to exist in 1856.

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).

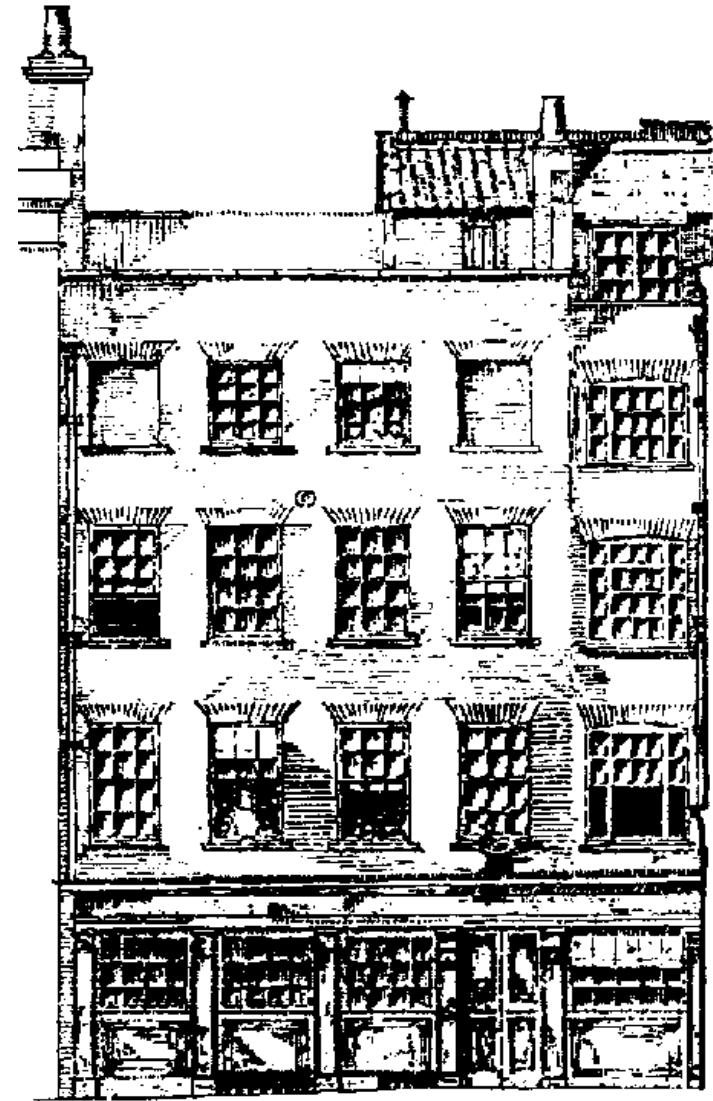
In any event upon the publication of The Book of Constitutions, in 1723, the term we are all familiar with namely Fellow Craft, appeared and it was clear that a member holding such designation was fully qualified in his lodge.

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.)

It is known that in Scotland, at least until the close of the 17th century when the officer presiding at a lodge meeting became known as the Master Mason, that such officers were known by the title of Deacon, Warden or Preces.



The Goose and Gridiron shortly before demolition in 1894



The Goose and Gridiron—Later days

CHAPTER 2

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 iiiid. And other masons iiii. And Their servants id. “

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 Chapiters assembled, the good Course and Effect of the Statutes of Labourers be openly violated and broken....Our said Lord the King..... Hath ordained and established ...that such Chapiters and Congregations shall not be hereafter holden...and that all....Masons that come to such Chapiters 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 Goose and Gridiron—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 popular 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,

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.

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 Hermenes that was sonne unto Cus and Cus was sonne unto Sem who was sonne unto Noah. This same Hermenes 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

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 had a serious effect on all societies and 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 from 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.

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 pliant 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 Condition 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.”

“

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 afsembly 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.

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 non-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?

When 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.

history reveals that in the 1400's there was a 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 and

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 parent-hood, 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 comannded a booke to bee made, how the Craft was first found and made, and Comannded that it should be read and tould when any mason should bee made and to give 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.

CHAPTER 3

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.

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

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.

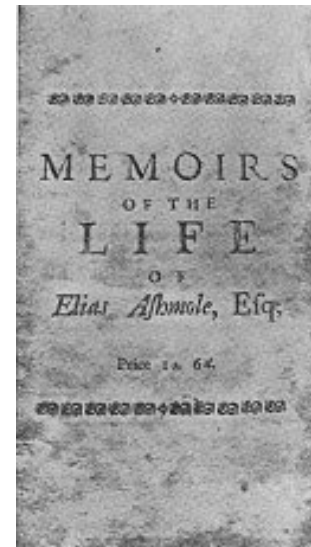
There are many bits of evidence to suggest that Scotland played an instrumental role and when we bear in mind the hostilities between England and Scotland, and the uncertainties of those times, it is logical to assume that a few skilled workmen who, because of their common skill and a desire for protection, 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.

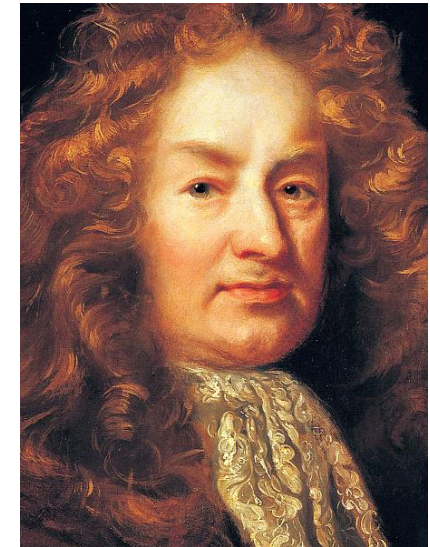
In 1314, the Order of the Knights Templar is attacked by King Phillip Le Bel of France and there is no doubt that many of these Knights fled to Scotland and some to England. There have been enough books written on this subject and evidence piled upon evidence to indicate a probable Masonic connection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

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



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.

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

“ March 1682.

10–About 5 P.M. I rec^d : a Summons to app^r 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^r William Wilson Knight, Capt. Rich: Borthwick, M^r Will: Woodman, M^r W^m Grey, M^r Samuell Taylour & M^r William Wise.

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

M^r Tho: Wise M^r of the Masons Company this p^rsent yeare. M^r Thomas Shadbolt, Wainsford Esq^r M^r Nich: Young M^r John Shorthose, M^r William Hamon, M^r John Thompson, & M^r 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.

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

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.!

of Egypt's pyramid builders; or even tries for an origin in the ancient traditions of the Sumerian civilisation.

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.

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.

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.”

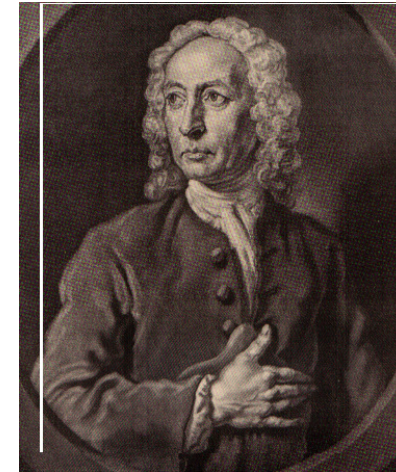
Thus it is clear and I believe indisputably confirmed, despite sparse written records, that speculative Freemasonry as most of us know it today started sometime in the 1600's and by the time the Grand Lodge of England was established in 1717, this form of Freemasonry was indeed flourishing in England,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

Met and formed the Premier Grand Lodge of England on St John the Baptist's Day on the 24 June 1717. The inaugural Festive Board was held at the Goose and Gridiron 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

arts and sciences and the building of KST.

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 or 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

CHAPTER 4

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 Unionand 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*

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.

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

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.

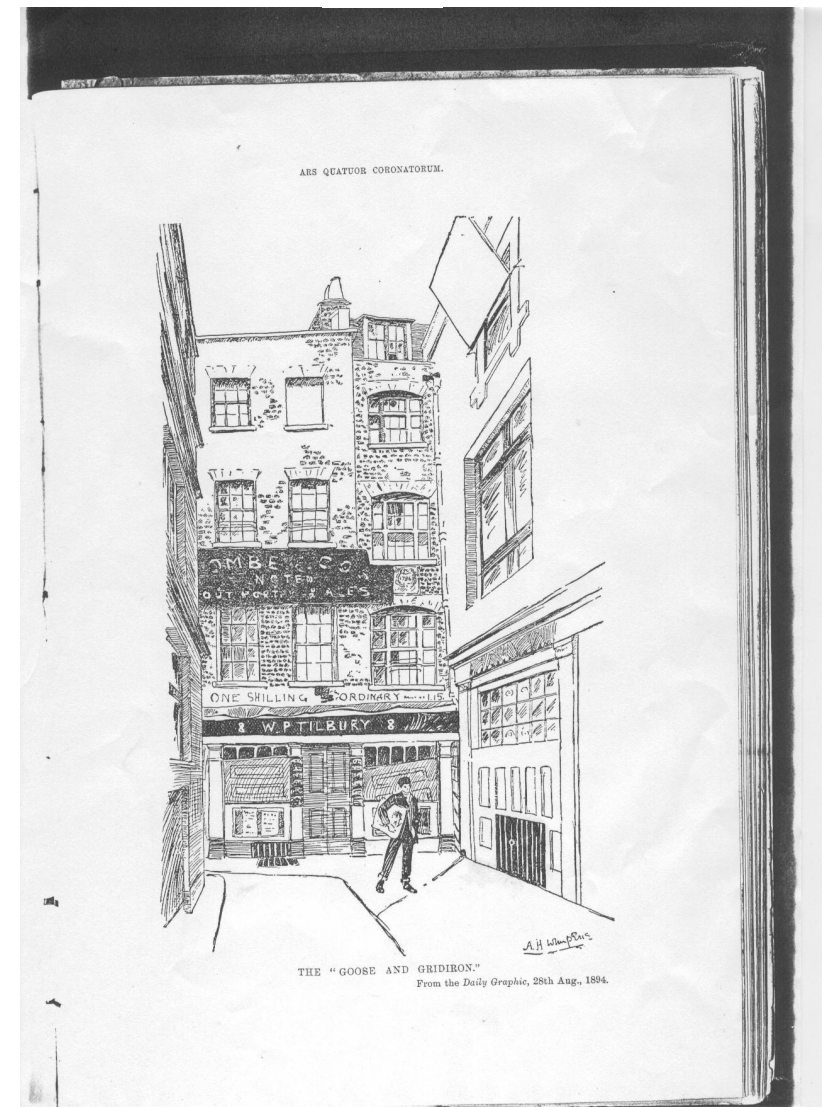
The Box Clubs

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.



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

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,

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

was a member of this Lodge.

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 members.

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.

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.

CHAPTER 6 TODAY

By today I refer to the year 2006.

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.

Keith Stockley

September 2006

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.

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 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:

"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 Free-masons, 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.

Master of the moderns and thus it came about that the Grand Masters of both the Grand Lodges were royal brothers by blood and in the same year (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.

And FC and this was considered a major change to one of Masonry's untouchable landmarks.

4. 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



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."

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 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 in 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.

CHAPTER 5

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.)

Strangely enough, 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 Free-masons.

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