

# THE CRAFT FREEMASONRY NEWSLETTER No.31 JUNE 2009

**TO THE GLORY OF THE GREAT ARCHITECT OF HEAVEN AND EARTH**



## MASONIC HIGH COUNCIL THE MOTHER HIGH COUNCIL

*In The Lord is All Our Trust*

**To All & Sundry**

*To whose knowledge these presents shall come  
Greetings*

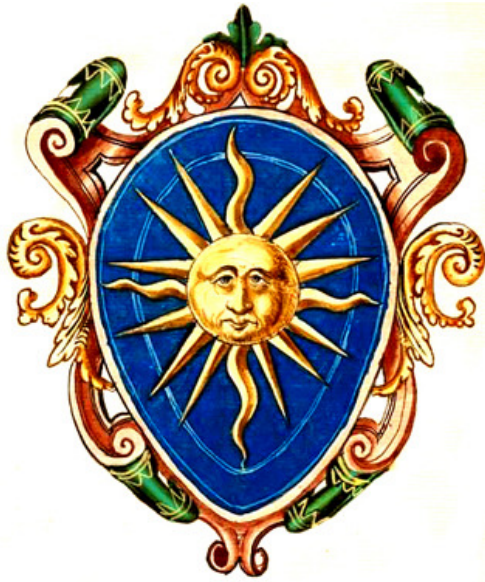
## COMMUNICATIONS

*From the Craft Where Reigned Peace and Silence*

**“The Light Shined in Darkness and the Darkness Comprehend It Not”**

*“The man, whose mind on virtue bent,  
Pursues some greatly good intent  
With undivided aim;  
Serene, beholds the angry crowd,  
Nor can their clamours, fierce and loud  
His stubborn honour tame”.*

BLACKLOCK



## *Presidential Address of the Masonic High Council*

Dear Brethren All,

### **OUR HERITAGE**

It is extremely important that we as men in the Craft do understand the true nature of the Fraternity that we so much care about and love. In today's address I will remind us of those Masons that preceded us in the Craft, which have left us our heritage and what can be achieved in our present to preserve it.

It is with much pleasure that I address you all in this latest edition of the Craft Newsletter and ask you all to spend a moment thinking about those Freemasons who have gone before us in the Craft. It is well known nowadays that Freemasons were very well travelled in bygone days and they were therefore well acquainted with their rights and statutes. A great many of them travelled and worked abroad and in doing so, collected many ideas and concepts about life, work and worshipping the Great Architect, particularly as they were often employed building Temples Churches and Cathedrals.

As a consequence of this they were confronted by a great many new ideas. Few people could read and write in those days and myths and folklore became the method of spreading history and origins. They naturally turned to their colleagues and friends working alongside them in their lodges for companionship and thus the Masons Lodge changed from being just a place to protect them from the weather to become a forum for exchanges of ideas and holding discussions and teaching meetings, a place for meeting, a place more in the nature of a Guild of the Masonic profession.

These men were in their own way magnificent men, these men who were our forefathers, the operative Masons of medieval England. Therefore I urge each and every one of you be proud of this, our unique heritage.

### **OUR PRESENT**

The Masonic High Council (MHC) was constituted by a Grand Assembly of Regular Masons on the 25<sup>th</sup> of January 2005. This Grand Assembly constituted itself into the Masonic High Council, and designated its aims and principles were to recover and re-establish the original aims of the Craft and preserving its principles, tenets and traditions as much as possible according to the purity of the Antient English Craft Freemasonry. We were inspired and guided towards this aim by the records of our modern Fraternity which started around 1745.

We wish to practice a more traditional English Craft Freemasonry as practised by the Grand Lodge of London which later became the Grand Lodge of England in 1724.

We also recognise the originality and the purity of English Craft Freemasonry and acknowledge it to be the premier source of the Craft in the British Isles.

English Craft Freemasonry in its original form is both logical and symbolically precise. We tend to view the Craft as the true Fraternity where the Brotherhood of Man and the Fatherhood of God communicate

their mysteries together and are then revealed to us by means of the working tools of the Craft Mason Builders, enabling us to experience a greater fulfilment in life.

In essence we require and demand more from the Craft in assisting our development as human beings from a personal and spiritual point of view. This enables us to become a true Master Mason and fully deserve the honour of wearing the Masonic apron entrusted to us at our initiation into the Craft.

Sincerely and Fraternally,  
Nikolaus Ehrenfried, MHC  
President



## COMMUNICATION



### **Regular Grand Lodge of Nevada**

We are delighted to inform you that on the 29<sup>th</sup> of March 2009 E.:V.: The Regular Grand Lodge of Nevada in regular elections according to their constitution and laws, elected their new Grand Officers who will take office on the 29<sup>th</sup> of June 2009.

CHARTER PERIOD 2009-2011

#### **Elected Grand Officers**

MW Enrique Reyes, Grand Master  
MW Victor Serna, Past Grand Master  
RW Jorge Andrade, Deputy Grand Master  
RW Arturo Amaya, Senior Warden  
RW Frank Valle Sr, Junior Warden  
RW Juan Serna, Grand Orator  
RW Miguel Razo, Grand Treasurer



### **Masonic High Council of Costa Rica**

Dear Brethren, we have the privilege to communicate that the MHC the Mother High Council of the World has greatly advanced in its purpose of establishing Ancient English Regular Craft Freemasonry in Costa Rica, in Central America.

We are pleased to be able to communicate to our International Federation, that in September of this year in Lima, Peru the MHC the Mother High Council General Grand Assembly is expected to issue the official signed Warrant for the Delegation of Costa Rican Brethren who are already constituted at the Regular Craft Meeting of the Masonic Conference of Bolivia during the month of February 2009.

It is certain and of course most welcome, that other nations in Central America are soon to join our International Federation as contacts and due preparations are already well under way.



### **TRINIDAD AND TOBAGO**

We are pleased to report interested parties coming forward from Trinidad and Tobago who are more than interested in joining our International Masonic Federation in due course. Communications with these worthy brothers will continue and we hope to eventually be able to accept them into our international family of Masonry. Further information shall be given as and when it happens.

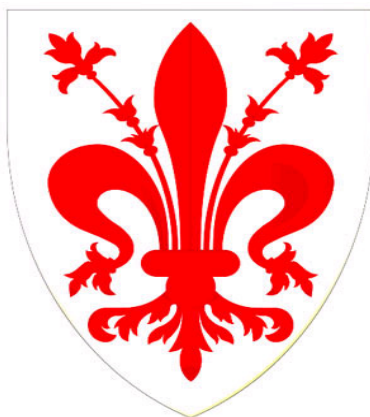
## **POLAND**

We are pleased to report interested parties coming forward from Poland who are more than interested in joining our International Masonic Federation in due course. Communications with these worthy brothers will continue and we hope to eventually be able to accept them into our international family of Masonry. Further information shall be given as and when it happens.

## **BULGARIA**

As with Poland, there has been considerable interest from Brethren in Bulgaria, many of whom are already dissatisfied with the present system calling itself Freemasonry in that country, particularly due to the distasteful public animosity between members of the present Masonic system. Here too, we shall monitor the situation and act in the best interests of our International Federation and of course the Freemasons in Bulgaria.

**A.:G.:D.:G.:A.:D.:U.:.**



## **GRANDE ORIENTE ITALIANO FEDERALE REGOLARE**

GRAND ORIENT OF ITALY FEDERAL REGULAR

Under the Auspices of the MHC Mother of the World

*GOIF - R® / MHCI - R®*

Zenith of Rome, 21<sup>st</sup> day of the 1<sup>st</sup> month of the Anno Lucis 6009

Dear Brethren,

In this our sacred day on the Feast of Equinox of Spring, I and all of the brethren of the GOIF-R send our warmest greetings to all Brethren of all Regular Grand Lodges within our federation.

Sincerely and fraternally,

MW Bro PASQUALE CEROFOLINI, GM, GOIF-R Italy

Vice President ,

MHC Mother High Council of the World

## REGULAR GRAND LODGE OF VIRGINIA

Some Lodge Seals



### Is there a Declension of Freemasonry?

by RWBro Brian Malcolm MHC

I really am starting to believe that Freemasonry is on an inexorable downward slope to oblivion. What?, I hear you say. What is he saying? Well I am talking about that which was the main reason for the huge changes in the last 5 years in World Freemasonry.

It hasn't gone unnoticed that many of the so called established GL's of the World were regularly (no pun intended) riddled with scandal and corruption. Certainly not a nice way for Freemasonry to go. How on earth did it get to this stage? What, for example caused the established Freemasons in England and Wales to lose some 25% of their members in a little over 15 years. The major reason was disillusionment. Whatever they were told Freemasonry was supposed to be, as time went by the newly joining members experienced a hard time trying to reconcile that which they had been taught with what was actually happening.

In Europe, Masonic lodges just don't seem able to promote themselves in the best light and seem almost afraid to tell the public at large what Freemasonry is all about. It is imperative that we, as members of the International Federation, never take our eye off the true Masonic ball, as so many of the self-styled "regular" Masonic bodies in Europe have.

Were it not for the insistence of the so called United GL of England, that only one Masonic body per country would be "recognised" we would have surely seen some final solutions to the great problems existing in Belgium, Germany, many of the East European countries and most particularly, France. The fundamental and essential point of Freemasonry has long since been eclipsed by the politics of vying for position and getting up the ladder, unfortunately not the one taught to us in our rituals.

So many Masonic Lodges existing in Europe have almost no public face at all. Is it therefore any wonder that they cannot attract members?

Nowadays there are so many more activities which may make claims on our freetime and Masonic lodges have to compete in a "market place" much more strongly than they do at present.

Lodges are closing down in Germany due to a lack of members. Over the recent years due to less and less admissions of suitable candidates, the leaders of the Masonic organisations in this and many other countries have been steadily proving more and more unsuitable as leaders. Weakness in leadership brings the quality of the whole system down, making it even more difficult for Masonic organisations to promote themselves in the public eye.

Without this public promotion of the Craft things will not get better and membership will drop even more and further lodges will close.

It is to the credit of our International Federation of Regular Grand Lodges and Masonic High Councils that we are mainly blessed with a very active and publicly minded membership, particularly at grass roots level where it is most important.

As our federation grows however, we must never forget that we are only as strong as our weakest link and will soon have to address the problem of ensuring there is enough within our system of Freemasonry to keep our brethren interested and entice new membership.

Without this happening we could possibly fall into the same trap that other organisations already have and begin a journey down the road of the downfall of Freemasonry. This must be avoided at all costs.

There will be initiatives coming out of the MHC for all constituent lodges worldwide, to take note of and hopefully adopt in their lodges. The MHC have given much thought to securing our future and will take it's responsibility very seriously indeed.

This summer will see the publishing of the first of many thought provoking papers about the future of Freemasonry and what we can do about it. Many of you will no doubt already have ideas and indeed initiatives which are working within your own organisations. It would be of great assistance if you would like to communicate these to the writer via email. [masoniccouncil@gmail.com](mailto:masoniccouncil@gmail.com)

RWBro Brian Malcolm  
MHC Northern Europe



## **THE WORSHIPFUL COMPANY OF MASONS AND ITS CONNECTION WITH FREEMASONRY**

By REV. P. H. DITCHFIELD

THERE are many mysteries in freemasonry, and none less puzzling than the origin of the name. We are so accustomed to its use that it does not occur to us to inquire into its meaning. Was a Freemason a freeman and mason of a gild or company? Was he a purely operative mason, or was he in some way connected with esoteric masonry, the operative being the germ of the ritual and mysteries of the craft as we know it to-day? Were the terms mason and Freemason identical? or is a Freemason one who worked freestone, in contradistinction to the mason who was employed in rough work? In the London Assize of 1212 we find the term *sculptores lapidum liberorum*, and the use of "freestone mason" in its Norman-French or Latin form is fairly constant in the thirteenth century. There are doubtless omniscient masons who can answer all these questions, and can say with the late Master of Balliol, "What I do not know is not knowledge"; but most of us can make no such claim to universal learning. As I have been asked by the kindly editor to contribute to this first volume of the "Authors' Lodge Transactions," which he has so generously inaugurated, I propose to, treat of a subject which may throw some light upon these vexed questions.

Some years ago I wrote a volume on "The City Companies of London and their Good Works," and found amongst these interesting fraternities the Masons' Company, which, though now a small minor company, possessing no hall and few records, at one time was of great importance. Its historian, Mr. Edward Conder, junr., who occupied the honourable position of Master in 1894, in his book, "The Hole Crafte and Fellowship of Masons," makes the stupendous claim that it is the principal connecting link in that chain of evidence which proves that speculative masonry is lineally descended from the old Fraternity of Masons, which flourished in the days of Gothic architecture. He maintains that the old traditions and moral teachings of the ancient fellowship which existed in Britain in the twelfth and thirteenth centuries were preserved by the Masons' Company of London until the middle of the seventeenth century, culminating in 1717 in the establishment of a Grand Lodge of England.

All this it is somewhat difficult to prove, as the existing documents of the Company are few, and the earliest book that has been preserved only dates back to 1620. The earlier records and documents have been unfortunately lost, and were probably destroyed in the Great Fire of London, which played tremendous havoc with the halls and treasures of the City Gilds of London. However, it is possible from other sources to trace the history of the Company, and to discover some connection between it and the fraternity to which we all have the honour and privilege to belong.

Stow wrote in his history of London: "The Company of Masons, being otherwise called Freemasons, of ancient standing and good reconving, by means of affable and kind meetings at divers times, and as a loving brotherhood should use to do, did frequent this mutual assembly in the time of King Henry the Fourth, in the twelfth year of his most gracious reign (1410-22)." In the same year it was incorporated by royal order, and received a grant of arms in the twelfth year of Edward IV. (1472-1473) from William Hawkeslowe, Clarenceux King of Arms, which is now preserved amongst the additional manuscripts in the British Museum.\* The shield is as follows: Sable, on a chevron engrailed between three square castles triple-towered argent, masoned of the first, a pair of compasses extended silver. Crest, on a wreath a castle. This grant of arms was made to the "Hole Crafte and Fellowship of Masons," and was confirmed by Thomas Benolt, Clarenceux, in the twelfth year of Henry VIII. (1520-1521). Later on, the engrailed chevron was changed for a plain one, and the old ornamental towers in the arms and crest became single towers. I shall have occasion later on to refer to these arms.

The Company did not begin its career in 1410, and the Records of the Corporation of London show that it was in existence in 1356, when rules for its guidance were framed. It was evidently then a Company by prescription. In 1376 it sent representatives to the Common Council of the City in the time of Edward III. Mention is made in the Letter-Book of the Corporation (II. fo. 46 b.) of both Freemasons and masons, but the representatives of the former are struck out and added to those of the latter in later times. However, in 1530 their Gild is styled the Company of Freemasons.

The original charter was renewed in 1677 by Charles II., the earlier one having probably been destroyed in the Great Fire. It contained a curious clause. The City Companies exercised great authority over the trades they regulated, and no one could follow his craft without being a freeman of his particular Gild. "Foreigners," i.e., those who were not connected with the Company, were not allowed to work in the City, or within a radius of seven miles, without the permission of the Company that presided over their trade. The Company had also power of search, and appointed certain members to examine work done and to exclude "foreigners." Hence in the renewed charter a saving clause was inserted, which provided that the privileges of the Masons' Company were not to interfere with the rebuilding of the Cathedral Church of St. Paul.

The present code of By-Laws was apparently granted in 1356, and shows that the workmen were divided into two classes, hewers and light masons or setters. The special articles are two: i, That no one



should take work in gross without tendering proper security for its completion ; 2, That all apprentices should work in the presence of their masters, till they perfectly learned their calling. In the Returns Of 1376, where the number of members returnable by the Gilds to the Common Council is set forth, the masons are said to be entitled to four representatives, and the Freemasons to two, as if they were independent societies ; but as I have already stated, in .later times the Freemasons are not mentioned, and apparently there must have been a fusion of the two Companies.

In the list of Craft-Gilds in 1421, recorded in the books of the Brewers' Company, the masons occupy the thirty-eighth place among the zit Gilds, preceding the carpenters. In 1469 they mustered twenty men-at-arms for the City Watch, a number equal to that supplied by one of the Twelve Worshipful Companies – the Salters.



The hall of the Company was situate in Masons' Alley, Basinghall Street, and the Masons' Hall Tavern still stands to mark its site. They have property in Bishopsgate Street, where there is a Masons' Court, which probably points to the site of an earlier hall. The hall was the scene of an important gathering to which I shall presently refer, showing the connection between the Company and the fraternity to which we belong.

The influence of the Company was by its constitution confined to London and its environs, but it seems to have been recognised in some way by the numerous lodges and chapters scattered over the whole country. There are about seventy manuscript copies of the constitutions of masonry in existence, dating from the fourteenth and fifteenth centuries to the present time, and on several of these the arms of the Company is emblazoned, sometimes also in association with arms of the City of London. An inventory of the possessions of the Gild, taken in 1665, contained a manuscript copy of old charges or gothic contributions, a book of the contributions of Accepted Masons, and of the Masons' Company, given in the mayoralty of John Brown, D.D., 1481 ; but this document has disappeared.

It is well known that apart from the London Company, or associated with it, there was a very old institution of a brotherhood amongst members of the craft extending both in England and abroad, for the government of its members, who were operative masons and their kindred. They had

lodges and chapters, and enjoined secrecy in all matters concerning what was done in these gatherings. Learned Freemasons have written much about the history of these lodges of operative masons, and an excellent lecture was recently given before the Authors Lodge on this subject, and I need not recapitulate what has been said or written. But what is the connection between our London Company

and these country lodges and our own brotherhood ? Were all these early associations concerned only with operative masonry, or is there any evidence that they associated themselves with speculative masonry ? The world owes a great debt to the keepers of diaries, and we owe much to the distinguished antiquary, Elias Ashmole, for that which he kept. He tells us that on October 16th, 1646, at 4.30, he " was made a Freemason at Warrington, in Lancashire, with Coll. Henry Mainwaring, of Karincham, in Cheshire." That is very important and interesting. But that is not all.

Other names are mentioned of persons present on that occasion, and Mr. W. H. Rylands, with patient research,, has discovered that not a single member of the lodge was an operative mason. They were gentlemen of good family, or yeomen ; and had nothing to do with the ordinary craft. So without doubt there existed in this Lancashire town in 1646 a lodge that concerned itself with speculative masonry, perhaps somewhat similar to that which we practise to-day. And if that was so in the small town of Warrington, it must have been true of many others.

Some years later, in 1682, Ashmole wrote in his diary under the date March 10th :- -

" About 5 p.m. I received a summons to appear at a lodge to be held the next day at Masons' Hall, London."

He duly attended, and was admitted into the fellowship of Freemasons. There were present Sir William Wilson, a builder and distinguished architect, Captain Rich, Mr. W. Borthwick, &c., and several members of the Masons' Company. Ashmole adds: " We all dined at the Halfe Moone Taverne in Cheapeside, at a noble dinner prepared at the charge of the new-accepted masons." Now we may gather from this that there were two divisions of members, one speculative and the other operative, and that the hall of the Company was their place of meeting.

In the earliest book of the Company of 1620, to which I have referred, there is a record of gratuities received from new members being accepted, while others were only admitted by patrimony, apprenticeship or redemption, according to the ordinary rules of all the City Companies. May we assume that the former were initiated into a lodge of speculative masonry held in the Company's hall ? Ashmole's account of the " noble dinner " prepared by the " new-accepted masons " seems to support this theory. Again, there was an inventory in the hall which mentions " an old list in the hall, enclosed in a faire frame with lock and key, of accepted masons."

Moreover, Bro. Robert Freke Gould, in his History of Freemasonry, referring to the earliest book of the Company (that of 1620, already mentioned), tells of an important discovery which he made. A certain Robert Padgett is recorded as " Clarke to the Worshippfull Society of the Freemasons of the City of London " in 1686. Now the names of the clerks of the Company are on record, and Padgett was never clerk of the Masons' Company, of which at that date a Mr. Stampe was clerk. Hence it is undoubtedly true that the Society of the Freemasons and the Company were distinct bodies, although they both met at Masons' Hall.

The close connection of the Company with the lodge continued until 1682, when the free and accepted, or speculative, masons for some reason deserted the hall, and most probably our oldest lodge, " The Lodge of Antiquity," was a continuance of that which had previously been held in Masons' Hall. As a proof of this we may notice that in a MS. roll, dated 1586, the arms of the Lodge of Antiquity very closely resemble those of the Masons' Company. Both have the three castles, the chevron and extended compasses, and this helps to show the close connection between the two.\*\*

We may conclude that until the end of the seventeenth century this close association continued, when for some reason the connection ended, and speculative masonry had no place in the records or transactions of the Masons' Company. But all members of our fraternity will retain a warm place in their hearts for the Company which proved herself a nursing mother of speculative masonry in the days of its infancy, and will join in the time honoured toast of the Gild – " Prosperity to the Masons' Company root and branch, and may it flourish for ever." In this short paper it is impossible to dwell upon all the inviting themes which the subject suggests, or to record the names of the distinguished brethren who laid the foundations of masonry as we know it, of " the kings that have been of this sodalitie"; and lest I wander into too wide a field, I will recall the homely injunction frequently inscribed upon the sign of the compasses:

Keep within compass.  
And then you'll be sure  
To avoid many troubles  
That others endure."

\* This grant was long lost by the Company and was found in private hands in 1871, when it was purchased by the Company and presented to the British Museum: cf. paper by Mr. H. H. BURNELL, F.S.A., Master in 1872, read before the Society of Antiquaries.

\*\* The Lodge of Antiquity met at "The Goose and Gridiron" (1717-1729), whither it must have migrated from Masons' Hall, and was the " first old Lodge," though it did not assume its present name until 1770. In 1813, at the Act of Union, the premier place was by lot assigned to No. 1 of the " Atholl " Lodges, and the Lodge of Antiquity obtained its present numerical distinction No.2.

Extracted from: The Transactions of The Author's Lodge No. 3456, E.C.Vol 1, 1915



- 1 The Master
- 2 Orator
- 3 Secretary
- 1,5,6 Brothers

(PLATE 3)  
*The Meeting of Free Masons for the Admission of Masters.  
 The Junior Warden making a Sign to the Master that he is going to introduce a Candidate who is in  
 attendance outside the Lodge.*

Published March 1. 1811. by The Author, No. 10. St. Martin's Lane.

- 7 Senior Warden
- 8 Junior Warden
- 9 Treasurer
- 10 Tyler

## THE STORY OF HIRAM ABIFF

BY WILLIAM HARVEY

### PREFACE

The story or legend of Hiram Abiff is one of great interest to members of the Craft. Following upon the publication of my "Emblems of Freemasonry" in which there are various references to the principal architect, I received a number of requests for a booklet that would clearly and succinctly set forth the facts as these could be gleaned from the voluminous literature of Freemasonry. This I did to the best of my ability, and the fact that the booklet has enjoyed a wide circulation may be regarded as evidence that I did not fail. I hope this new edition will also meet with favour from the brethren.

### THE STORY OF HIRAM ABIFF

THE outstanding figure in modern Freemasonry is undoubtedly the widow's son who is known to members of the Fraternity under the somewhat obscure name of Hiram Abiff. He dominates Craft Masonry, and that in spite of the fact that neither the Entered Apprentice nor the Fellow-Craft knows

anything at all about him. It is true that, when the Master Mason recites what is called "the first part of the traditional history." to the Fellow-Craft who is on his way to the secrets of the third degree, he pays the Fellow-Craft the compliment of saying, "As you are doubtless aware," Hiram was the principal architect at the building of King Solomon's Temple. But if the Fellow-Craft is so informed, he must have acquired the knowledge apart altogether from Freemasonry as, up to that particular moment, no glimpse of the widow's son has been obtained in all the ceremonial of the First and Second Degrees. From that point onwards, however, he is chief actor in the drama, and the legend of Hiram is the most characteristic part in the ritual of the Order.

Hiram, like many other notable men in the history of the world, was distinguished in the manner of his death as that is set forth in the legend, and the dramatic circumstances attending the tragedy are what give amplitude to his biography. Beyond the time, place, and means of his murder, Freemasonry knows little about the man, nor, apart from Freemasonry, are many particulars to be gleaned. All that is known of him is contained in the Volume of the Sacred Law, and even there there is confusion, and one statement that in the opinion of Bro. Robert Freke Gould stamps the Masonic legend as a myth.

According to the author of the Second Book of Chronicles (Chap. ii.) Solomon sent messengers to Hiram, King of Tyre, to acquaint that friendly sovereign with the fact that he contemplated erecting a Temple, and inviting him to furnish men and materials for the prosecution of the work. Solomon's first demand was for a specially gifted craftsman.

"Send me now," he says, "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah, and in Jerusalem:"

The King of Tyre received the embassy with cordiality, and returned a favourable answer to Solomon.

"I have sent a cunning man," he says, "endued with understanding. . . The son of a woman of the daughters of Dan, and his father was "a man of Tyre."

The account given in the First Book of the Kings (Chap. VII.) differs somewhat so far as the parentage of the man is concerned. There it is stated that he was "a widow's son of the tribe of Naphtali." The author or editor of Kings agrees with the Chronicler that Hiram's father was a Tyrian, adding that he was "a worker in brass." Josephus describes him as of Naphtali on his mother's side, his father being Ur of the stock of Israel. It is not easy to reconcile these differences. One Biblical student - Giesebrecht - suggests that the dislike felt by the editor of Kings to the idea of the Temple being built by a half-Phoenician caused him to insert the words "a widow of the tribe of Naphtali," the alteration of the phrase "of the daughters of Dan" into "of the tribe of Naphtali," being the more permissible, since Dan lay in the territory of Naphtali.

The clear points that emerge are that Hiram was of mixed race, the son of a brassworker, and a man so high in his profession as to have secured the patronage of his King, and to have been deemed worthy to uphold the reputation of his country. His exalted position is inferred from the description given by the author of the Chronicles who alludes to him as "Hiram Abi," and the word "Abi," meaning "my father," is usually taken in the sense of "master," a title of respect and distinction.

The name is undoubtedly Phoenician, but there is some confusion, as to its actual form. "Hiram" is the more common rendering, but the author of the Chronicles adheres to the spelling "Hiram," and other writers adopt the variant "Hirom." Mr J. F. Stenning says that it is equivalent to "Ahiram," and means "the exalted one." According to Movers, Hiram or Hiram. is the name of a diety, and means "the coiled or twisted one," but other scholars regard this derivation as very improbable.

Whatever his real parentage, and whatever the exact meaning of his name, the widow's son of Freemasonry reached Jerusalem and was thereafter intimately identified with the building of the Temple. What exact share did he have in that great work ?

The editors of "The Jewish Encyclopaedia " point out that there is an essential difference as regards the nature of his technical specialty between the account preserved in the First Book of Kings and that in the Second Book of Chronicles. According to the former, Hiram was an artificer only in brass, and the pieces which he executed for the Temple were the two pillars, Jachin and Boaz, the molten sea with its twelve

oxen, the ten layers with their bases, the shovels and basins, all of brass. But in the Second Book of the Chronicles he is depicted as a man of many parts, and the impression is conveyed that he superintended all the work of the Temple. Josephus seeks to reconcile the two accounts by saying that Hiram was expert in all sorts of work, but that his chief skill lay in working in gold, silver and brass.

And there our exact knowledge of Hiram ends. History knows nothing of him. The volume of the Sacred Law is silent as to his fate. Brother Robert Freke Gould, founding on the eleventh verse of the fourth chapter of the Second Book of the Chronicles, says he "was certainly alive at the completion of the Temple."

Out of this slender basis of fact Freemasonry has created a wonderfully vivid character. The Order maintains that he was the chief architect at the construction of the Temple and associates him with Hiram, King of Tyre, and Solomon, King of Israel, on a footing of Masonic equality. It suggests that these three were the most exalted personages in the Masonic world and that the secrets of a Master Mason had either descended to them, or been invented by them, and could not be communicated to anyone else without the consent of all three. There were Master Masons in abundance at the Temple, but apparently none of them had been admitted to a knowledge of the secrets and mysteries of the High and Sublime Degree. Consequently, when certain curious Fellow-Crafts sought to obtain the hidden knowledge they were compelled to approach one or another of the three grand masters. They selected Hiram and when he refused their request they murdered him in the manner described in Masonic ritual.

"Taken literally," says Charles William Heckethorn in "The Secret Societies of all Ages and Countries," "the story of Hiram offers nothing so extraordinary as to deserve to be commemorated after three thousand years throughout the world by solemn rites and ceremonies. The death of an architect is not so important a matter to have more honour paid to it than is shewn the memory of so many philosophers and learned men who have lost their lives in the cause of human progress . . . . The legend is purely allegorical. . . . The dramatic portion of the mysteries of antiquity is always sustained by a pity or man who perishes as the victim of an evil power, and rises again into a more glorious existence. In the ancient mysteries, we constantly meet with the record of a sad event, a crime which plunges nations into strife and grief, succeeded by joy and exultation."

Leaving for the moment the question as to the meaning of the allegory and whence it was borrowed, let us consider at what date the legend of Hiram was engrafted upon Craft Masonry.

It is generally admitted by students that the elaborate ceremonial, and multiplicity of degrees which flourish to-day under the general terms of Freemasonry, are of comparatively modern growth, and that before the era of Grand Lodges not more than one, or at most, two degrees were in existence. The Freemasonry of to-day appears to owe a good deal to the enthusiasm and imagination of two brethren who were active in the first half of the eighteenth century.

These were Dr, James Anderson, an Aberdonian, who was a Presbyterian minister in London, and Dr John Theophilus Desaguliers, a native of La Rochelle, an Episcopalian clergyman, who also laboured in the Metropolis. Dr George Aliver, another parson who, was keenly interested in the Craft, and contributed much to masonic literature, says that "the name of the individual who attached the aphanism of H.A.B. to Freemasonry has never been clearly ascertained; although it may be fairly presumed that Brothers Desaguliers and Anderson were prominent parties to it," adding that when "these two Brothers were publicly accused by their seceding contemporaries of manufacturing the degree " they "never denied " it. Brother Robert Freke Gould, noticing the statement of Oliver, says that Anderson and Desaguliers had been many years in their graves when the accusation was made, and that, consequently, their silence "is not to be wondered at." But if Gould himself does not lay the blame or credit of the Third Degree at the door of these Brethren he favours the view that Hiram became a prominent character in Masonic ritual during the years of their activity.

"When the legend of Hiram's death was first incorporated with our older traditions, it is not easy to decide," he says, "but in my judgement it must have taken place between 1723 and 1729, and," he adds, "I should be inclined to name 1725 as the most likely year for its introduction."

Gould is led to this view from two considerations: first, the remarkable paucity of references to Hiram in the Old Charges and early catechisms of Freemasonry, and, secondly, the prominence given to him in

the edition of Dr Anderson's "Constitutions," published in 1738. He thinks, wisely most people will agree, that if the murder of Hiram Abiff had been a tradition of the Craft in early days, not only would allusions to him be found in the literature of the Order, but he would have appeared in the earlier degrees, and not been thrust without any sort of warning into the third degree, much to the surprise of all who regard Craft Masonry as a gradually developing spectacle. As Palgrave says, "It is not well for the personages of the historical drama to rise on the stage through the trap-doors. They should first appear entering in between the side scenes. Their play will be better understood then. We are puzzled when a king, or count, suddenly lands upon our historical ground, like a collier winched. up through a shaft."

It is not improbable, that just about the time mentioned by Gould - the close of the first quarter of the eighteenth century - the traditionary history was enlarged, the ceremonial rearranged, and what was formerly the second degree expanded and then divided so as to form the degrees of Fellow-Craft and Master Mason. Countenance to this view by a comparison of the first and second editions of Anderson's "Constitutions." In the earliest editions, issued in 1723, the author dwells at some length upon the magnificence of King Solomon's Temple. This is repeated in the later edition, published in 1738, but a number, of details as to the manner of its erection are given which suggests that it had grown in Masonic ceremonial importance during the intervening years. For example, Anderson states that after "the Cape-stone was celebrated by the Fraternity, their joy was soon interrupted by the sudden death of their dear master, Hiram Abiff, whom they decently interred in the Lodge near the Temple, according to ancient Usage.

If it be assumed that the third degree was invented about 1725, and that the invention involved the introduction of the Hiramic legend the next point for consideration is, to what source did the founders turn for material? Beyond casual references to him, the Old Charges are silent concerning Hiram, and there is nothing to indicate that he was commemorated in any way. He is simply referred to as a "Master of Geometry, " and the chief of all the various classes of workmen engaged in the building of the Temple. He appears to have been slightly more prominent in the ceremonial of the Rosicrucians with whom Freemasons are sometimes identified. Professor Buhle, in his "Historico-Critical Enquiry into the Origin of the Rosicrucians and Freemasons, says:

"The building of Solomon's Temple had an obvious meaning as a prefiguration of Christianity. Hiram, simply the architect of this temple to the real professors of the art of building, was to the English Rosicrucians a type of Christ: and the legend of Masons, which represented this Hiram as having been murdered by his fellow-workmen, made the type still more striking."

In a footnote to his Essay, Buhle explains that "Hiram " was understood by the older Freemasons as an anagram H.I.R.A.M. derived from two Latin phrases: the one, "Homo Jesus Redemptor Animarum," and the other, "Homo :us Rex Altissimus Mundi." By "older Freemasons," Ruble probably means Rosicrucians as phrases relating to Jesus seem singularly out of place in the plan of Craft Masonry.

If the inventors of the third degree got the suggestion from the Rosicrucians to make Hiram the central figure in their new scheme, it is very obvious that they found their details as to his murder in "The Legend of the Temple," and turned that story to suit the purpose they had in view. The Legend is given. at length in Charles William Heckethorn's singularly attractive work, "The Secret Societies of all Ages and Countries," from which it may be summarised as follows:

"Hiram, the descendent of Tubal-Cain, who first constructed a furnace and worked in metals, erected a marvellous building, the Temple of Solomon, raised the golden throne of Solomon, and built many glorious edifices. But, melancholy amidst all his greatness, he lived alone, understood and loved by few, hated by many, including Solomon, who was envious of his genius and glory. When Balkis, the Queen of Sheba, came to Jerusalem, Solomon led her to behold the Temple, and the Queen was lost in admiration. The King, captivated by her beauty, offered his hand, which she accepted. On again visiting the Temple she repeatedly desired to see the architect. Solomon delayed as long as possible, but at last was forced to present Hiram Abiff to the Queen.

When she wished to see the countless host of workmen that wrought at the Temple, Solomon protested the impossibility of assembling them all at once; but, Hiram, leaping on a stone to be better seen, with his right hand described in the air the symbolical Tau, and immediately the men hastened from all parts of the work into the presence of their master. At this the Queen wondered greatly, and secretly repented

of the promise she had given the King, for she felt herself in love with the mighty architect. Solomon set himself to destroy this affection, and to prepare his rival's humiliation and ruin. For this purpose he employed three fellow-crafts, envious of Hiram, because he had refused to raise them to the degree of masters on account of their want of knowledge and their idleness. The black envy these three projected that the casting of the brazen sea, which was to raise the glory of Hiram its utmost height, should turn out a failure. The day for the casting arrived and the Queen Sheba was present.

The doors that restrained the molten metal were opened, and torrents of liquid fire poured into the cast mould wherein the brazen sea was to assume its form. But the burning mass flowed like lava over the adjacent acres. The terrified crowd fled from the advancing stream of fire, while Hiram, calm, like a god, endeavoured to arrest its advance with ponderous columns of water, but without success.

"The dishonoured artificer could not withdraw himself from the scene of his discomfort. Suddenly he heard a strange voice coming from above and crying, 'Hiram, Hiram, Hiram;' He raised his eyes and beheld a gigantic human figure. The apparition continued, 'Come, my son, be without fear, I have rendered thee incombustible, cast thyself into the flames.' Hiram threw himself into the furnace, and where others would have found death, he tasted ineffable delights nor could he, drawn by an irresistible force, leave it, and asked him that drew him into the abyss, 'Who art thou?' 'I am the father of thy fathers,' was the answer, 'I am Tubal-Cain.'

"Tubal-Cain introduced Hiram into the sanctuary of fire, and into the presence of Cain, to author of his race. When Hiram was about to be restored to earth, Tubal-Cain gave him the hammer with which he himself had wrought great things, and said to him, 'Thanks to this hammer and the help of the genii of fire, thou shalt speedily accomplish the work left unfinished through man's stupidity and malignity.' Hiram did not hesitate to test the wonderful efficacy of the precious instrument, and the dawn saw the great mass of bronze cast. The artist felt the most lively joy. The Queen exulted.

"One day after this the Queen accompanied by her maids, went beyond Jerusalem, and there encountered Hiram, alone and thoughtful. They mutually confessed their love. Solomon now hinted to the fellow-crafts that the removal of his rival, who refused to give them the master's word, would be acceptable unto himself; so when the architect came into the temple he was assailed and slain by them. They wrapped up his body, carried it to a solitary hill and buried it, planting over the grave a sprig of acacia.

"Hiram, not having made his appearance for seven days, Solomon, to satisfy the clamour of the people, was forced to have him searched for. The body was found by three masters, and they, suspecting that he had been slain by the three fellow-crafts for refusing them the master's word, determined nevertheless for greater security to change the word. The three fellow-crafts were traced, but rather than fall into the hands of their pursuers, they committed suicide, and their heads were brought to Solomon."

Based as it obviously was on this legend of the Temple, the question still remains, why was the story of the death of Hiram engrafted with so much detail upon Freemasonry? The postulant is taught that the peculiar object of the Third Degree is to teach the heart to seek for happiness in the consciousness of a life well-spent, and invited to reflect upon death and to realise that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour. All excellent moral teaching, but not illustrated in any way by the career of Hiram Abiff concerning whose life and conduct we know absolutely nothing. And it seems that we must look for an explanation in some other direction.

Many writers - chiefly non-Masons - have sought to throw light upon the subject, and with one voice they agree that the story of the death of Hiram is simply the Masonic way of serving up an ancient mystery. Mr John Fellows, who brings a mass of knowledge to a study of the subject, says that "the story of Hiram is only another version, like those of Adonis and Astarte, and of Ceres and Prosperine, of the fable of Osiris and Isis. The likeness throughout," he adds, "is so exact as not to admit of doubt. The search for the body of Hiram; the enquiries made of a wayfaring man, and the intelligence received; the sitting down of one of the party to rest and refresh himself, and the hint conveyed by the sprig over the grave; the body of Hiram remaining fourteen days in the grave prepared by the assassins before it was discovered, all have allusion to, and comport with, the allegory of Osiris and Isis. The condition even in

which the grave of Hiram is found, covered with green moss and turf, corresponds very much with that in which Isis found the coffin of Osiris."

Assuming that Mr Fellows and those who agree with him are correct what is the reason why the inventors of the Third Degree in the first quarter of the eighteenth century gave a Biblical turn to an old-world fable and introduced it into Freemasonry to teach the doctrine of the resurrection of the dead? The question is not easy to answer, and at most one can but hazard a guess.

May it not be that those who were anxious to build up the degree found their starting point in the anagram familiar to the Rosicrucians which, by a very striking coincidence, agreed with the name of the principal architect of the Temple? Thus directed to Hiram they, decided to turn that craftsman to account and found much material ready to their hands in the Legend of the Temple. But the love story of the Queen of Sheba and the jealousy of Solomon were of no dramatic value to them in developing the degree, and consequently they had to adapt the story to their particular needs. What the ultimate origin of Freemasonry was may never be discovered, but much of the elaborate ceremonial has a close affinity to early sun-worship and where, therefore, would the Authors more readily turn than to one of the solar myths. In the legend of Osiris they found something that fitted in exactly with their scheme, and just as the H.I.R.A.M. of the Rosicrucians referred to that Son of God who is the Light of the World, so their Hiram was made to represent Osiris, or the sun, the glorious luminary of the day.

The three fellow-crafts, as the ceremonial of the degree takes form, are stationed at the west, south and east entrances, and these are regions illuminated by the Sun. Twelve persons play an important part in the tragedy; the number, no doubt, alludes to the twelve signs of the Zodiac, and it has been suggested that the three assassins symbolise the three inferior signs of winter, Libra, Scorpio, and Sagittarius. The Sun descends in the west, and it is at the west door that Hiram is slain. The acacia which typifies the new vegetation that will come as "a result of the Sun's resurrection, and is found in many ancient solar allegories, and is therefore quite naturally introduced into the Masonic story. According to one statement, Hiram's body is found in a state of decay, having lain fourteen days; the body of Osiris was cut into fourteen pieces. Another statement insists that the body was found on the seventh day, and this again may allude to the resurrection of the Sun, "which actually takes place in the seventh month after his passage through the inferior signs, that passage which is called his descent into hell." Other details in the Masonic tragedy are related to the solar myth. It is through the instrumentality of Leo - the Lion - that Osiris is raised, for when he re-enters that sign, he regains his former strength. Hiram was raised by the Lion's grip, and it is by that grip that the Freemason is raised from a figurative death to a reunion with the companions of his former toil. The parallel is wonderfully complete.

An early catechism of the Craft says that Masonry is "a system of morality, veiled in allegory, and illustrated by symbols." To-day it is something more. The first degree accords with the definition; but the second degree is largely concerned with the erection of a Temple to the Lord, and, the Third Degree points the Craftsman to the Grand Lodge above to which he may hope to ascend after he has passed through the valley of the shadow of death. All this is religion - not morals; and it is as part of our common faith in immortality that Hiram's death is used as an illustration in the high and sublime degree. Just as, in early pagan belief, the Sun was supposed to lose his strength in the dark days of winter, and rise again to glory in the height of summer tide; and just as, in the ceremonial of the Rosicrucians, the Son of Man, who was slain had a glorious resurrection to eternal life, so, throughout all the world, wherever Craft Masonry is practised, the postulant typifies our Master Hiram, not alone to show that death is preferable to dishonour, but to impress upon the Fraternity that the just and virtuous man may hope to be received as a worthy brother into the Grand Lodge above, where the world's Great Architect rules and reigns forever.

## **The Duty of the Master In the Government of a Masonic Lodge**

A LECTURE

Delivered at the Lodge of Instruction

Held Under the Warrant of The Victoria Lodge, No. IV., Dublin

On Monday, the 5th of January, 1857.



By the Right Worshipful The Deputy Grand Master of Ireland

John Fitzhenry Townsend, LL.D.

To

William Allen, Esq.

Secretary of the Victoria Lodge, No. IV.

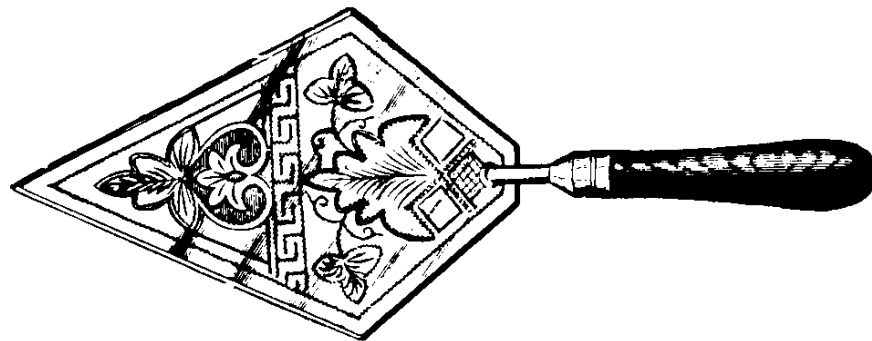
My Dear Brother Allen,

In compliance with the request of our Brethren, I send you the manuscript of my Address to them. Were I to consult only my own wishes - I may say my own vanity - I would rather suppress it, for it was not intended for publicity beyond the limits in which my delegated authority is exercised. I had hoped, indeed, that it might be useful within the circle of our metropolitan Lodges; my Brethren think it may be so throughout a wider extent, and it is not for me to question their judgement. I think their kindness, often experienced and ever gratefully remembered by me, has induced them to overrate this production; but I am confident that neither they nor I need feel ashamed of the sentiments it expresses. It is to be hoped that whoever thinks it worth attention will remember, that I am neither the champion nor the apologist of our Society; and that my opinion of its merits is the less liable to the imputation of partiality that I do not attempt to conceal or palliate the defects it is our common object to correct.

Most sincerely yours,

J.F. TOWNSEND

16th January, 1857



## **The Duty of the Master**

In the Government of a Masonic Lodge

BRETHREN - As this is the period of the year when the newly-elected officers of our several Lodges enter upon their official duties, this present meeting of your Lodge of Instruction appears to me to present a fitting occasion to offer to my less experienced brethren some observations on the nature of the duties of a Master in the government of his Lodge; and as the consideration of his duties will necessarily involve that of his rights, which are, correlatively, the duties of the Craft, I think the subject will be found interesting to us all.

I do not intend to comment upon the charges which are contained in the book of Constitutions, and which are read to every Master at his installation: they are plain and precise, and require no elucidation: I mean rather to direct attention to those parts of the Master's duty with which the Constitutions presume that he is acquainted.

I have been induced to make this attempt at reviving the long-disused practice of giving Masonic Lectures, because I consider that a lecture is the easiest way by which those who desire information, but have not leisure for research, can obtain the benefit of the researches of others. An ordinary Lodge meeting would not be a fitting place for the experiment; Masonic disquisitions would be inexpressible tedious to those who find the chief charms of Masonry in its sociality; but as we are all met here for the express purpose of receiving and imparting information, I am induced to address you; though I do so rather with the hope of offering an example to others more competent, than with that of saying anything

peculiarly novel, entertaining, or instructive. Your fraternal kindness will, I am sure, make due allowance for the imperfection of attempts made in the short intervals of professional duties, which afford little time for the study necessary to collect materials for an address, or for the more difficult task of condensing and arranging them when collected.

It has often occurred to me that the nature of the engagements, both expressed and implied, which are entered into by the Master of a Lodge, is, in general, but indifferently understood or appreciated. It is reasonable to presume that any man of ordinary understanding who has gone through the subordinate offices will, by the time he reaches the chair, be able to perform his part in the ceremonies of the Lodge with accuracy and propriety. If not, he must be a cipher - "if he can do nothing, but say nothing, he shall be nothing here." But we have a right to expect more than the getting by rote a few phrases. The Master should possess, and should be able to impart, some knowledge of the meaning and origin of our ceremonies, which, unless explained, may seem frivolous or tedious formalities.

They are, it is true, calculated to awaken rational curiosity, and are fraught with meaning: Masonry still bearing the impress of its Asiatic origin, teaches its moral precepts by symbolical actions, But explanation is needed to convey that meaning, and "The Master" is not only supposed to be a master of men, but a master of work. The vulgar and illiterate may stand amazed at what they cannot comprehend - but Masonry is not confined to the vulgar and illiterate; men of high intellectual acquirements are daily joining our Society, anxious not merely to share in its benefits, but to be instructed in the boasted philosophy which is "veiled in its allegories, and illustrated by its symbols." Why, then, should we tolerate that ignorance which is the result of mere apathy?

Surely it is worth while to know somewhat of a subject which engages the attention of so many estimable and intelligent persons. And the means of that knowledge are in our reach. Masonry has now broken through the restraint, which the timid jealousy of our predecessors had imposed upon it. We have shared in the irresistible progress of the age, and we now have Masonic treatises, magazines and journals, all devoted to the explanation of Masonic history, antiquities, and principles. We attract more attention than heretofore, as appears not only by the multiplicity of our authorized publications, but by the host of spurious and despicable rituals and pretended exposures, which feed the credulity of the vulgar. Here, in this city, our friends of the Victoria Lodge have entitled themselves to our lasting gratitude by reviving this Lodge of Instruction, where all who please may become practically conversant with Masonic rites and ceremonies.

And, perhaps, we may look forward, at no distant period, to a regular system of lectures on different subjects connected with Masonry, by which the influences of literature, science, and taste, may be brought to aid in the diffusion of rational and intellectual improvement amongst us, and that in the easiest and pleasantest manner possible. Such, at least, is my hope. My ambition is to point out thus to others the way in which I do not pretend to follow.

To become Master of is Lodge is the legitimate object of every young brother who takes any interest in our Society. The very questionable policy of our present regulations seems to be, to open to each, in succession, the way to the Mastership - almost, if not altogether, as a matter of course. Now, my younger brethren may rest assured, that although, in deference to an usage which it is, perhaps, too late to abolish, we may place a careless or ignorant Mason in the chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened and expert. He will be like the figure-head of a ship - placed foremost and gaudily decorated, but, after all, it is a mere effigy, not contributing in the least to the management of the vessel. In small as in great things, knowledge is power - intellectual superiority is real re-eminence.

An ignorant Master may, however, find some charitable friend to prompt him - some expert craftsman to explain for him what he could not explain for himself. All that is but little creditable to the Master's ability, and cannot, one would think, be gratifying to his good opinion of himself, yet it is not necessarily injurious to the Order. But what shall we say of those who regard the office of Master of a Lodge as no more and no less than the presidency of a convivial club, which is to have no other effect upon our conduct in life, than as it may enable us to pass a pleasant evening occasionally in sociable company? This is not so uncommon a case. The prevalence of this notion of Masonry (especially among the higher classes of society) has paralyzed its powers of doing good, consigned the Institution to ridicule and

contempt in the eyes of many whose good opinion we would justly prize - and made it, at best, the faint and empty image of what it ought to be, and might be, if well understood and thoroughly practiced. We are often taunted with making too much of Masonry, but the truth is, we greatly underrate both its objects and capabilities, and are, therefore, too ready to admit men amongst us whom we can hardly expect to bestow a single thought upon Masonry. The avowed enemies of Masonry have striven hard - but in vain - to injure it. Our worst foes have been those of our own household, who have tarnished the brightness of Masonic purity, and lowered the standard of Masonic excellence. Let us hope, however, that juster notions are beginning to prevail; as they do, the office of Master will cease to be a mere name, and will resume its ancient utility and importance.

The Master's rights do not take effect until his installation. Once installed, his authority becomes absolute in his own Lodge, although due checks are provided by the constitution of the Order against the arbitrary exercise of it. It is presumed that his brethren have elected one in whom they may confide, and that his conduct will be neither capricious nor tyrannical; therefore, by the immemorial Masonic law, obedience is his right, and he must be obeyed accordingly. By electing him his brethren have given him, so far as they are concerned, an indenfeasible right to preside in the Lodge during his term of office; therefore, they cannot remove, suspend, or censure him, nor vote him from the chair, nor prevent him from taking it.

They cannot compel him to open, close, or adjourn the Lodge. He does all this at his own pleasure, as our ancient forms at opening and closing sufficiently prove; and here let me remark how practically useful are those ancient forms which we frequently hear hurried over as too familiar. Every Master should insist on their being strictly observed and accurately repeated in his Lodge, without abridgement or alteration. They remind each officer of his duty, and all of the due subordination which so peculiarly distinguishes the Society.

There are certain matters which the Master must decide on his own responsibility, and on which he should not put any question to the Lodge - namely, all points of order, ceremonial, Masonic law, and discipline, in which I include the arrangement of Lodge business. These he must determine according to his own conscientious notions of what is right, no matter how urgently he may be pressed to the contrary: if he does not, he is unworthy of his place. And his decision on such questions should be at once cheerfully submitted to. There must be no altercation, protesting, disputing, or remonstrating, between the Master and the Craftsmen.

Even the ordinary marks of approbation or disapprobation, are unmasonic and irregular. As in a court of justice the opinion of the judge, though not always assented to as correct, is, invariably, treated with deference, and presumed to be right until it has been set right by superior authority, so it should be with the decisions of a Master in his Lodge. And it is for the common benefit of us all to uphold this authority unimpaired; because the temporary inconvenience which may result from an error of the Master's judgment, or even from an occasional abuse of his powers, is of far less moment than the preservation of the harmony and order, which it is one of our chief ends to attain - which our lectures illustrate when they point to the glories of the firmament; to the amazing structure of sun and planet, system and cluster, sweeping along in deep and solemn silence, without speech or language; where neither obstacle, nor cessation, nor failure of design occurs in all the astounding plan.

But the Master is always amenable to the Grand Lodge, and any well-grounded complaint against him may be preferred there. Then, indeed, it becomes his duty to submit, with ready and cordial acquiescence, to the ultimate decision of the supreme Masonic power.

Some inexperienced brethren may think that no difficulty can ever arise in the decision of any Masonic questions, because they have never seen any such difficulty in our Society. It is true that mutual forbearance is so much inculcated, and good feeling so widely prevails amongst us, that in the hands of a judicious ruler, all goes on with easy and undeviating regularity. But I can assure them, that in a well-regulated Lodge there is a very ample scope for the exercise of intellect; and that the Master will soon find that he requires even more than a knowledge of Masonic laws and usages, to acquit himself creditably of his responsibility.

He should know his own limits, so as not to encroach upon the rights of his brethren, of which, I candidly warn every young Master, he will find us not a little jealous. If he falls short of his own bounds,

or oversteps them, he will find clear heads and keen tongues to remind him - respectfully, but unmistakably - of the fact.

The Lodge will soon feel what sort of hand holds the helm; and, as they are bound to acquiesce in his opinion, as their Master, he must show equal deference to theirs, when the question is one to be settled by their votes. He may speak, and he may vote in the deliberations of the Lodge, but he must not let his conduct become liable to the imputation of partiality; for he is still entrusted with the duty of taking the result of a division, or of a ballot, and though a division or ballot often takes place on questions of no great moment, yet, we know it sometimes happens that the credit and character of individuals are vitally affected by the determination of a Lodge. Also the peace and harmony, as well as the dignity of his Lodge, are, to a great extent, in his keeping. Words may be spoken in the heat of debate which may provoke angry recrimination, even in the very temple of Concord and Peace, and create jealousy and temporary disunion even between close and sincere friends.



Freemasonry, Engraving, 1738

The Master should be ever ready to heal dissension, and prevent the spread of disunion; and (which is no less important) he must be ever on the watch to check debate before it becomes strife, and to preserve, even in argument, the tone of deliberation; which he can always do, provided he never for a moment loses sight of his own position, or forgets the calmness of temper essential to command. It may be tried, occasionally; for there will be sometimes silly, and meddling, and impracticable people in a Lodge as in every other society: men like to display themselves, even in a narrow sphere, and to take a lead, even in the wrong direction; still, even petulance and folly in a member of the Lodge will not justify arbitrary conduct or insolence in the Master, whose real power consists only in the support of his brethren - support which he may be sure of obtaining while his motives are honourable, and his demeanour dignified and proper.

Firmness and decision are perfectly compatible with good temper and courtesy. Most of us have seen an instance of this in the conduct of our Grand Master, whose amiable temper and conciliating manners place the most diffident at their ease, while his integrity of purpose commands the respect of us all; consequently, he is no less beloved than honoured amongst us, and Irish Masons hail with honest pride and complacency the name of the duke of Leinster.

One of the ancient privileges of the Masters of the Lodges, which in modern times has nearly been transferred from them to the Secretaries, is the right to summon "meetings of emergency." I think we have fallen too much into the habit of holding these special meetings for trifling occasions, or merely to suit the convenience of an individual.

Those who regularly attend them are usually the best and most conscientious of the Order: the "dining Masons" are seldom found at a Lodge of Emergency. It is unfair to call men from their occupations and pursuits without good reason; and the goodness of the reason must be left to the Master's decision; certainly the Secretary has no right to convoke the Lodge on emergency at his own pleasure. But as the Master, as well as all the members, is bound by the By-laws, which always provide for the regular meetings, the Secretary need not obtain his permission to issue summonses for them. And I think that if the Master were to die, or be expelled, the Wardens might convoke the Lodge, since there would then be no Master, and they, as well as he, are intrusted with the government of it.

This three-fold system of government, which probably is coeval with the Order itself, is one of the proofs relied on by some learned men as establishing its great antiquity. I suppose it is known to all here that among the ancient nations of the world there were certain "Mysteries," that is, rites and doctrines connected with their religious worship, which, being kept secret from the mass of the community, and communicated only to a chosen few, were regarded with great veneration. Any profanation or disclosure of them was visited with universal abhorrence and with the severest punishment. Dr. Oliver, the great expositor of Masonic antiquities, informs us of the singular fact that, in the mysteries of Persia, India, and Greece, as likewise in those of the Celtic tribes of Britain, there were three principal officers, one of whom was of supreme authority, and personated the rising sun. The rites were generally of a funereal character, in which the violent death and subsequent restoration to life of some celebrated personage were represented; but the ceremonies were as various as the deities in whose honor they were celebrated.

The mysteries were probably intended, originally, to teach the great doctrine of the unity of God, [Bishop Warburton's "Divine Legation," &c., book ii. Chap.4; Dr Oliver's "Star in the East," &c.] and the commemorate some traditions handed down from the patriarchal times [Leland's "Advantage and Necessity of the Christian Revelation," vol. I. Part i. Ch. 9; Rees's Cyclop., art. "Mystery"] - traditions frequently connected with the deluge and the original peopling of the earth; [See Dr. Oliver's curious work on "Initiation"] but whatever was their original intention, they became overlaid with gross and sensual idolatry, and rather fostered than overthrew the vulgar paganism they were, it is thought, intended to expose.

The early Christian writers speak of the mysteries in terms of great abhorrence. These impurities were at length banished from the Roman world by the glorious light of the Gospel of Christ. They gradually fell into disrepute, and were prostituted for money to the lowest rabble. They were prohibited, with all the other rites of pagan superstition, by an edict - his last - of the Emperor Theodosius, A.D. 390, [Gibbon's "Decline and Fall," chap. Xxviii.; Lawrie's "History of Masonry," 23.] which was enforced by his successors with great severity, and inflicted, says Gibbon, a deadly wound on all the superstitions of the pagans, although it was some time before they were totally suppressed.

The traces of resemblance between the mysteries and modern Freemasonry could not fail to attract the attention of Masons. Dr. Oliver, and those who adopt his views, contend that a secret system of Masonry - that is, of the knowledge and worship of the true God, united to the practice of strict and pure morality - was known in the earliest ages of the world, and was the original institution from which all the mysteries were derived, [Oliver's "Signs and Symbols," lect. i] diversified only by local and political circumstances. But a less eminent Masonic researcher, Albert G. Mackay, of Charleston, U.S., whose "Lexicon of Freemasonry" he admits that the instruction conveyed in the mysteries was an impure emanation from patriarchal theology, thinks that the connexion between them and Freemasonry, as we now understand the term, commenced at the building of the Temple.

The Dionysiac artificers, an association connected with the Dionysian mysteries, which prevailed in Greece, Asia Minor, and Syria, had devoted themselves to the architectural pursuits, and were established as a community of temple-builders about one thousand years before the Christian era. They had their peculiar signs and tokens - used Masonic implements in their ceremonies, and were bound to relieve each others wants. [Lawrie's Hist., p.29, where many authorities are quoted] Mackay thinks that

Hiram the builder, who was sent by the king of Tyre to Solomon to aid in the works of the temple, was initiated by them, and that Hiram imparted the secrets and privileges of the society to the Jews, who, after the completion of the Temple, perpetuated the associations formed by him through the sects of the Kassideans and Essenes.

Without pretending to decide this question, I cannot help thinking, with reference to Dr. Oliver's theory, that all the terms and legends of Masonry point plainly to a Jewish origin, and have reference to the favourite object of that people - the construction or the restoration of the Temple. With the most unfeigned respect for any opinion of Mr. Mackay, it seems difficult to suppose that a system so pure as Masonry should come of a stock so vile as the abominable and polluted Syrian mysteries. Moreover, the language of modern Masonry is manifestly derived (as are its oldest constitutions) from some association of actual, operative builders, which, so far as I can discover, the Essenes do not clearly appear to have been, though Scaliger contends, as Lawrie tell us, that they sprung from the Kassideans, a pious fraternity, who devoted themselves particularly to repairing the Temple. The Essenes were a sect which for many centuries existed in Judea. The account given us of them by Josephus and Philo of Alexandria - both Jewish writers - presents many features resembling those of our own Society. They did not admit women to their community. They did not concern themselves with religious disputes or political factions.

They consisted of two classes, one of which devoted themselves to a life of contemplation, the other to some handicraft, but they were all, theoretically, on a level, and had their goods in common. They were distinguished by a peculiar white garment given them on their adoption into the society, to which none were admitted but after taking two probationary steps, and being solemnly sworn not to reveal the secrets of the sect.

Taylor, the editor of Calmet's Dictionary of the Bible, gives many reasons for thinking that John the Baptist belonged to the Essenian sect; and it is supposed that the early Christians borrowed from them many of their opinions and customs. It is by no means improbable that the doctrinal part of Masonry was derived from them in the early ages of Christianity; but still I think it a matter of mere conjecture, although Masonic writers of great eminence treat it as indubitable. Practically, the enquiry may not be worth pursuing; but it is certainly highly interesting to trace thus, in our modern forms and legends, relics of ancient associations of similar nature to our own, as the geologist finds in the rock the embedded fragments, tokens there preserved of prior formations and existences, long since and for ever passed away.

Thus, after the lapse of ages, some remains of primeval rites are found in our ceremonies: still, as of old, the Master sits enthroned in the East, typifying the Light of Truth irradiating the darkness of ignorance and superstition: -- still his commands are formally re-echoed by his Wardens, and still his duties and privileges are proclaimed at each meeting of our assemblies, in the hearing of all his brethren.

As it is not only the Maser's privilege, but also his duty to rule the Lodge, none are permitted to enter it as visitors but by his permission, since he is responsible for the conduct of the assembly. At the very last communication of the United Grand Lodge of England, this subject was discussed, and the resolution unanimously passed, was - "That it is the opinion of this Grand Lodge, that it is in the power of the W.M. and Wardens of any private Lodge, to refuse admission to any visitor of known bad character." [Freemason's Magazine, January, 1857.] But, irrespectively of character, whoever claims to be present at a Masonic meeting must, if a Mason, be perfectly well aware that he is bound to satisfy the Master and brethren as to his qualifications.

The investigation into them cannot be too strict, and it should never be entrusted by to a sagacious as well as competent examiner. The Master has a right to demand all the evidences of a visitor's right to admission - the production of his certificate - the proof of his being what he asserts himself to be, and any other test that he can devise. I can speak confidently on this head, as the decision of our own Grand Lodge has recently settled the question, that the admission of a visitor is not a matter of right. It is, of course, disagreeable to reject any one professing to be a brother; but it is better that many true Masons should go away disappointed from our doors, than that one unauthorized person should gain admittance there.

It is hardly necessary, I hope, to remind any one, however inexperienced, that the Master is as much Master during the entertainments of the Lodge as at any other time; and is bound accordingly to check any irregularity, and to prevent any abuse. For this reason, I think, it is advisable that our entertainments should take place "in Lodge," as it is called; for the Master can thus exercise a salutary restraint over the meeting; and the closing of the Lodge (which should always take place at an early hour) is a signal for the members to retire. One of the charges, to the observance of which each Master solemnly pledges himself at his installation, is to guard against all manner of intemperance and excess. Now, of all the charges brought against Masonry by its opponents, none is more frequently made than that of its leading to intemperance.

That charge has been too often made justly, I do not pretend to deny: I am not here to flatter, but to teach; I do not attempt to excuse what it would be my grave duty to reprove and reform. Yet, in justice to my brethren, I must say that I have no reason to think our Lodges in this city are degraded by that vice. I certainly have not seen, during my experience as Deputy Grand Master, any instance of such misconduct. Yet I know that some cases have occurred where individuals have brought discredit on the Masonic order, by indulging, at our social meetings, propensities which they certainly never acquired from our precepts, nor from the example of those we most look up to and respect.

The world will not, however, draw these nice exculpatory distinctions: it will judge of us, not by the conduct of the many, who retire from the Lodge festival, as from a private party, early, and after temperate and harmless enjoyment, but by the conduct of that of the few, who, in defiance of our principles and in spite of our example, will remain at table after the Lodge has closed, and the meeting lost its Masonic character. This is an evil, and one which we cannot always prevent. We cannot turn men's hearts - we may advise, and we may act upon our own principles - but advice is not like medicine, which will produce an effect whether taken voluntarily or forced down a man's throat. We may point to the Sacred Law, that Great Light which should be the guide of the Mason's path in life, and remind our brethren of its precepts; but, surely, we cannot expect that Masonry will effect what Christianity has not been able yet to accomplish.

People say - why do you suffer such person to disgrace your Society? - why do you not rather expel them? Simply because we cannot set up an inquisition to punish men because they want common sense or common prudence, or because we cannot get them to adopt our views of propriety. If Masons will insist on introducing amongst us persons who see no good in our Society but its occasions for eating and drinking, and if they go on thus to make our Lodges, instead of schools of temperance and prudence, mere congregations of sots, and if they thus pervert Masonry to an evil and mischievous end - of course every man of sense will laugh in their faces at their cant of fraternity, benevolence, and morality, and will answer their vindications with the unassailable facts of neglected families, ruined business, shattered health, and impaired reputation.

If we could convict any Lodge of being such a hotbed of vice and dissipation, our first duty would be to withdraw its warrant and renounce all intercourse with its members; and all who are conversant with the business of the Grand Lodge must likewise know, that any well-founded complaint of individual misconduct is invariably punished with the only penalties in our power to inflict - suspension from the benefits of the Society, or even total expulsion from it. But though the world often unjustly imputes to Masonry the faults of individual Masons, for that very reason let each Master - each Mason be vigilant. Let each sweep before his own door - the street will soon be clean. Excess, in even allowable things, is transgression. "Moderation," says the excellent Bishop Hall, "is the silken thread running through the pearl-chain of all virtues."

We have seen that the brethren must, in all lawful things, obey their Master. He, on his part, should have no object but the advantage, welfare, and comfort of his brethren. We may teach him our forms, explain to him their meaning, stimulate his ambition to discharge his duties creditably, but, after all, we must leave him to look within his own heart for instruction, and to be guided by his own good sense and good feeling in his general conduct. But although particular rules will not avail to supply the want of good sense and discretion, yet there are two general maxims of which the Master should never lose sight - first, to be serious - secondly, to be strict in observing what are called the landmarks of the Craft.

I am happy to be able to bear testimony that in this metropolis our ceremonies are uniformly conducted with propriety, and that the example spread throughout the land by our P.G. Masters and P.G. Lodges

has put an end to the levity and rudeness too often tolerated in some country places. Every man who entrusts himself into our hands does so confiding in our honour and our professions, and this alone should render him sacred from all disrespect and insult. And, moreover, we should never forget with what solemnity our Lodges are opened: even in the name at which the adoring Hosts of Heaven bow down in reverential awe. There is no real distinction between open profanity and the mockery of first making a solemn appeal and prayer to our Creator, and then degenerating into levity, of (what is more usual, though scarcely less reprehensible) indifference and inattention. This we must reform altogether.

Next, we must be careful to preserve uniformity, and to hand down unaltered to our successors what we have ourselves received. Masonry is universal - it knows no limit of country, or language, or time; therefore, its essential points must be strictly observed; if not, it will lose its universality, and, to the same extent, its utility. Ceremonies must indeed change from time to time, and from country to country, but the essentials of the Order, its universal language and reciprocal obligations, must be carefully preserved from all addition or diminution: we must adhere to the form in which we have learned them: we have no right to change even their antiquated phraseology to please the fastidiousness of modern taste. It was well said, "you may polish an old coin, to make it more legible; but if you go on polishing it will soon be a coin no longer." And the Master should take care that every newly-admitted or newly-raised brother shall be fully instructed in all the essentials of the degree he has received - that he shall know to whom and to what he is bound. He has come to seek the light of knowledge, and it is his right to receive it, full and pure, from him whose duty it is to impart it - the Master in the chair.

I also strongly recommend to each Master to give or have given, an explanation of the Masonic rites. I have seen some leave our assemblies with feelings not merely of disappointment, but of some degree of indignation, as if we had been merely jesting at their expense, at their first coming amongst us. Such feelings would naturally lead a man of sense and spirit to despise the ceremony and the Institution which sanctioned it; but I never saw anything of the sort when the ceremony was explained as it ought to be, beginning with the first lesson which teaches the aspirant to leave without the Masonic temple the tokens of worldly wealth and distinction, and the soil and stain of earthly feelings, and to seek, humbly as a brother of the earth, subject to like wants and weaknesses with ourselves, admission to a society in which personal merit alone confers a claim to distinction.

At each step of the Masonic rite some grave moral truth is to be impressed - some interesting historical association elucidated: the explanation will at once enlighten those who hear and him who gives it. But, it may be said few have capacity for lecturing on these matters. It is not so; a man who understands his subject will never want words to explain it; no set form is requisite nor even recommendable for that purpose.

But it is not by learned researches - by groping in the darkness of the past - that we can best serve the Order, and do good in our own generation. It matters little to us whether the rites of Masonry can be traced to patriarchal times; to the exploded mysteries of heathenism; to the Jewish temple-builders; or, as some suppose, merely to the artificers whose labours covered Europe during the middle ages with such wonderful monuments of skill and perseverance. It is with the morality of the Order, not with its history - it is with the utility of the Order, not with its literary curiosities, what we have essentially to do. It professes to be founded on the two simple and sublime precepts, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself." Masonry may be older or newer - we know not, and shall probably never know to a certainty when it originated, or how: but these were the laws prescribed by the All-wise and All-merciful for the rational creatures of His hand, before the foundations of the world were laid.

These were announced as the THE TWO GREAT COMMANDMENTS by the divine lips of Him who spoke as never man spoke. Throughout all the globe we inhabit - throughout the vast immensity of creation, obedience to these commands, universal as the presence of Him who has ordained them, constitutes the moral happiness of rational beings. Mankind, evil and consequently miserable as they are, have not so utterly lost the traces of the image in which they were made, as to be altogether insensible to the glory and beauty of piety and benevolence, though they daily offend against both. Living Faith and Active Benevolence are the real foundations of our Institution. Keep that fact in the view of your brethren, all you who preside over them; your words and style may be rude and unpolished, but if your heart be in them they will awaken admiration and sympathy. The most elegant homily against those vices for which the preacher is distinguished falls dead upon the ear: the most graceful eulogy of virtue is but disgusting



in the lips of a man whose conduct gives the lie direct to his words. But he who teaches good by example will ever be listened to with respect.

It is generally thought, by those who do not object to Masonry as a positive evil, that it is at best a harmless charitable association; but, in truth, the real spirit of Masonry is not confined to the relief of a brother's physical wants, or the preservation of a brother's life in peril - of which we have all heard many interesting instances. Such occasions seldom occur; but every day affords opportunity to promote our brother's temporal good by lawful and honourable means; to help him, by enabling him to help himself; to extend our sympathy to his troubles, and our charity to his failings and imperfections; to make peace between friends; to warn one of his danger, another of his errors - to be patient, tolerant, and forgiving towards all. And it is because Masonry brings into exercise qualities, of which all acknowledge the excellence, that it has its vitality, universality, and importance - I say, importance, nor is it my assertion only, or that of its friends, that it is important.

In a recent number of a Dublin journal, supposed to have much influence with those whose opinions it assumes to represent, an article appeared in which the writer, avowing his uncompromising hostility to our Order, asks as follows:-- "Who has sanctioned this combination, that it should be thus permitted to overspread the world, and act as it listed, at all seasons and in all places? It may exist in the government, or the seat of justice, in the jury-box, in the legislature, in the army, in the navy, and even among our dependants; it may plot or cabal against us or for us; we are powerless in its meshes; they may, in spite of us, plot together against us. How insignificant is the power of the confessional when compared to this!"

It is pleasant to think that, so far as regards the diffusion of our Society, this anxious alarmist is perfectly right. The meshes, as he calls them, of Masonry do, in truth, envelop the world. From St. Petersburg to Tasmania, from Hong Kong to Dublin, from Peru and La Plata to California and Canada, they include men of all estates and conditions; and whether you go to ask a favour from a prince, or to get a horse shod by the blacksmith, you may find a "Brother of the Mystic Tie" in him you seek. So mote it ever be! Yet, I do not see, and I do not believe, that any one is a whit the worse for Masonic plots and cabals - plans for infernal machines have never, that I know of, been submitted to the Board of General Purposes, nor does any one suspect any of "The Three Grand Masters" of having issued his mandate to some scientific brother to compound a cunningly-devised prescription of strychnine for the indignant journalist I have quoted. Indeed, I believe that most of us have the honour not to know that we had so formidable an enemy. But this vast fraternity, powerful as it is, is so only for good. It is powerless for evil. Direct it to a good end - then every true Mason will lend his aid; the arms of the Society will stretch over the globe to assist you, and the "meshes" of the network will

"Feel in each thread, and live along the line."

But try to turn it to evil - the strong chain of brotherhood snaps short - it ceases to enfold the evil-doer, while it re-unites more firmly than ever round the rest. Other associations have died away in thousands, in all ages, because their ends were evil, and their purposes narrow; but Masonry, though cursed and denounced, ridiculed, reviled and persecuted, and, alas! Too often perverted, abused, degraded, and prostituted, is still founded on Truth and the Immutable Laws of the Sovereign Architect of the Universe; and, therefore, it is still the bond of a great and powerful Association, spread over the whole habitable world, honoured and protected by princes and statesmen; and, what is of far greater importance to us, cultivated and cherished by a multitude of wise and pious, conscientious and honourable men - the approbation of a single one of whom outweighs the discredit of a whole prisonful of drunkards, swindlers, and imposters.

I hope that even from this slight and imperfect sketch, some, at least, of my brethren who are to rule the Lodges of this great city, during my coming year, may form some higher notions than they previously had of their own duties, and of the character of the Order we come here to study. If I thought Masonry to be a mere pretence for displaying childish vanity, by dressing ourselves in ribbons and tinsel and trinkets, assuredly I would not be here to recommend it to your attention.

I enjoy and appreciate the social meetings, which have made me acquainted with many whose friendship I highly prize, but if I thought Masonry a mere club, I would leave the eulogy of the Institution to those respectable persons whose business it is to provide entertainments. If it were a mischievous conspiracy, I humbly hope that those who know me will do me the honour to believe that

for prudence, if not for conscience' sake, I would not meddle with it. I take part in Masonry because I have experimentally found it can do good, and because I think that if it fails to do so, the fault is in ourselves, not in it. I ask you to aid me to turn its capabilities for good to account, and to check its tendencies to evil, because both you and I are alike accountable to our Creator for the use we make of this, as of every other opportunity afforded us to serve our fellow-men. If I have too long trespassed on your attention, I trust the importance of my design will sufficiently plead my apology.



## FREEMASONRY AND SOCIAL ENGLAND IN THE EIGHTEENTH CENTURY

by  
Wor. Bro. GILBERT W. DAYNES

The subject I have selected for my Paper this evening is one concerning which little or no attention has apparently been paid by students. Many books have been written in which the social conditions existing in England in the 18th century have been passed under review, and we have also Histories of Freemasonry in England during the same period, but in neither case has any serious attempt been made to connect the widespread growth and universality of the latter with any of the improved conditions of the former. It is, I fear, quite impossible in the time at my disposal to analyse with any considerable detail the various facts concerning Freemasonry, which may have affected the social life of England as a whole; but I will endeavour to set before you, in as brief a manner as possible, the principles and tenets inculcated in Freemasonry from the early part of the 18th century, and indicate broadly the lines upon which further investigation might be undertaken, with the view of ascertaining, if possible, the effect of these teachings of Freemasonry upon the social conditions then existing.

From the 13th century, and probably even earlier, Masons, when congregated together, appear to have met in Lodges - then the workroom attached to the building in progress. At the beginning of the 18th century only a few such groups remained, such as those at Alnwick and Swalwell - then meeting in taverns - whose records survive to show that they existed for the operative purpose of regulating the Masons' trade. There were also, in London and elsewhere in England, isolated and independent Lodges of Freemasons, composed mainly if not entirely of non-operative Masons, in which speculative or symbolical Masonry was practised. We know that Sir Robert Moray, a Founder and first President of the Royal Society, was made a Freemason at Newcastle in 1641, and also that Elias Ashmole, the celebrated Antiquary, was made a Freemason at Warrington in 1646. Then again there is evidence that Charles, first Duke of Richmond, was a Freemason in 1695, and other names might be mentioned did time permit. Until 1717 these isolated speculative Lodges were apparently independent of any central control; but we know that in each of them certain ceremonial observances were carried out in connection with the making of a Freemason, one account telling us that the ceremony was "very formal."

In 1717 four Lodges meeting in London agreed to form themselves into a Grand Lodge, and on the 24th June they elected their first Grand Master, with two Grand Wardens. In 1721, John, second Duke of Montagu, became Grand Master, and ever since that date this Grand Lodge has been ruled by nobility or royalty. For the first six years of the life of this Grand Lodge its activities were confined to London and the Bills of Mortality. In 1723 Lodges were constituted at Edgware, Acton and Richmond, and in the following year the extension to the Provinces was in active operation, Lodges springing up at Bath and Bristol in the West and Norwich in the East.

In 1725 there were about 70 Lodges under the central organisation, with some 1,400 Brethren. By 1731 the Lodges had grown to 83, and included Lodges at Gibraltar, Lisbon and Calcutta. The number of Brethren had by then risen to approximately 2,400. Subsequently new Lodges were founded in steady succession and by the end of 1740 there were 187 Lodges under the Grand Lodge of England. In 1751 the Grand Lodge according to the Old Constitutions was formed in London by six Lodges, none of which appear ever to have been under the jurisdiction of the older Grand Lodge. The Brethren of these six Lodges were mostly Irish and no doubt many of them learnt their Masonry in Ireland, where a Grand Lodge had been established for that island, certainly from 1725 and perhaps even earlier. This rival Grand Lodge - known familiarly as the Grand Lodge of the Antients - progressed rapidly. Its Brethren were drawn from men of a lower social status than were those in the Lodges under the premier Grand Lodge, thus widening still further the avenues through which the teachings of Freemasonry passed into the world at large.

By 1775 the aggregate number of Lodges under both the Grand Lodges was 578 and at the close of the century this number had grown to 768. But throughout the period English Freemasonry did not confine itself to the British Isles. It was carried into every nook and cranny of the inhabited world, particularly where English speaking people dwelt. 271 of the 768 Lodges in 1800 were in places outside England and Wales. In addition the Grand Lodges of Ireland and Scotland have constituted many Lodges under their respective jurisdictions, not only at home but also in various other parts of the world.

Having glanced at the rapid growth of Freemasonry during the 18th century, I now come to the main portion of my subject, which comprehends a consideration of whether the Members of all these Lodges of Freemasons, either collectively or individually, had any influence upon the social conditions of that period.

Trevelyan, in his recent History of England, states:

"It was the special function of the 18th century to diffuse common sense and reasonableness of life and thought, to civilise manners and to Harmonise conduct."

It is not, however, an easy matter to recognise any one of the many factors which conduced towards this end, for there were many influences at work, independent of each other, all tending towards the same object. Was one of these factors Freemasonry, which, from records commencing from 1722, is

known to have inculcated the principles of Brotherly Love, Relief and Truth towards each other, besides toleration, temperance and other social and moral virtues.

From about 1725 the ceremony of making a Freemason had developed into a series of three degrees, which were conferred upon Masons in the Lodges - Entered Apprentice, Fellowcraft, and Master Mason. Each of these three degrees had its own special teachings. The Degree of Entered Apprentice sought to reach the moral and social duties of Man to God, his Neighbour and Himself; the second Degree of Fellowcraft - often given at the same time as the first taught the desirability of searching into the hidden mysteries of nature and science; while the third, or Master Mason's Degree carried on the teaching requisite for a good moral character by inculcating fidelity and trustworthiness with true fellowship in this life, and finally emphasising the life after death, or the immortality of the soul.

From so-called exposures, which began to make their appearance in print from 1723 onwards throughout the century, and also from other contemporary sources, it is quite certain that the three Degrees gradually developed into three ceremonies of a very solemn character, well in keeping with the principles and tenets sought to be inculcated in those ceremonies. In the 6th of the Charges in the Constitutions of 1723 it is stated:

"You are not to behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn."

In some early By-Laws of the Maids Head Lodge, Norwich, recommended to them by Dr. J. T. Desaguliers, there was one as follows:

"That no ridiculous trick be play'd with any person when he is admitted."

In 1728, William Oakley, Master of the Lodge at the Carpenter's Arms, Silver Street, Golden Square, London, addressed his Brethren. In the course of that speech he exhorted them that, "their character and behaviour ought to be such as shall not be liable to bring any Reflection on the Craft."

He concluded this exhortation by wishing that the Brethren might

"love, cherish, relieve, and promote the Interest of each other."

In the Freemason's Pocket Companion, published by William Smith in 1735, a short charge to new admitted Brethren is given. This emphasises many of the tenets of Freemasonry. It is too long to quote in full, but I will give you one or two extracts:

"There are three general Heads of Duty which Masons ought always to inculcate, viz.: to God, our Neighbours, and our-selves. To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the Summum-Bonum which we came into the world to enjoy ; and according to that view to regulate all our pursuits.

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

"To ourselves in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due bounds, and free from all Pollution. In the State a Mason is to behave as a peaceable and dutiful Subject conforming cheerfully to the Government under which he lives."

Then, further on, we are told:-

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

Then, again, there is the following exhortation to the Initiate :-

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

In the Dedication to the Grand Master, Lord Carysfort, prefixed to Scott's Freemasons' Pocket Companion, published in 1754, there is the following:

"We daily increase both in good and useful Members, and in that generous Fund of Voluntary Charity, that raises the admiration of the World, at the Mutual Love and Harmony, which cements the Brotherhood; and is always ready to give Relief to those who are worthy and in Distress."

It may further be noted that the Lodges used Prayers in connection with the opening of the Lodge and the performance of the Ceremonies. Some of these have been preserved and show the solemn nature of

the blessings sought. As an example I quote from two used about 1730. The first appeared in the Irish Constitutions of 1730, and states:

"Most Holy and Glorious Lord God thou Great Architect of Heaven and Earth . . . . .in thy lame we assemble and meet together humbly beseeching thee to bless us in all our undertakings, to give us thy Holy Spirit, to enlighten our Minds with Wisdom and Understanding; that we may know, and serve thee aright, that all our Doings may tend to thy Glory, and the Salvation of our Souls."

The second Prayer is from one of three very similar prayers found among the Rawlinson MSS. at the Bodleian Library, Oxford. In it occurs the following :

"Grant O God that he (the Initiate) and all of us may live as men considering the Great end for which we were created, and do thou give us wisdom to contrive and guide us in all our doings, strength to support us in all difficulties and beauty to adorn those Heavenly Mansions where thine Honour dwells. Grant O Lord that we may agree together in Brotherly Love and Charity towards one another, and in all our dealings do justice to all men, Love Mercy and walk humbly with thee our God so that at last we may be made Members of an Heavenly Jerusalem."

Each one of the many thousands of Brethren who became Freemasons listened to these Prayers and to the ceremonies, not only when made Freemasons but continually afterwards when attending their Lodges. As a consequence they must have become very familiar with the precepts and tenets these prayers and ceremonies laid stress upon; and it is not unreasonable to suppose that in very many cases Brethren's characters thereby became uplifted. Is it not also probable that these Brethren, who strived to become good Freemasons, were far more receptive and ready for such social reforms as were initiated during the century than those who had not received such instruction? May it not also have been that some of the leading Freemasons, as a consequence of the teachings of the Craft, even helped to initiate part of these social reforms. The first fundamental in Freemasonry was, and still is, a Belief in God. In the first of the Charges in the Constitutions of 1723, it is clearly laid down:-

"1. Concerning God and Religion. A Mason is oblig'd, by his Tenure, to obey the Moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves ; that is, to be good men and true, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished, whereby Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual distance."

The aim of Freemasonry was universality without restriction to any Dogma or Creed. This is further stressed in the Sixth of the Charges, in a paragraph dealing with Politics and Religion, wherein it is stated:-

"Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion or Nations, or State Policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all Nations, Tongues, Kindreds, and Languages, and we are resolved against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will." There is no doubt that throughout the 18th century Dissenters, Jews, and Brethren of other Denominations mingled harmoniously with the Protestants of the Established Church in Lodges. Even the Roman Catholics, notwithstanding the Papal Bulls of 1738 and 1751, foregathered in Lodges as Freemasons until these Bulls were formally promulgated in England towards the close of the century. All this is striking and noteworthy. From 1723 there are Brethren in Lodges with Jewish Names, and, in 1732, from the Press we learn that, on Sunday, 21st September, at the Rose Tavern, Cheapside, London, a Mr. Edward Rose was admitted a Brother,

"in the presence of several Brethren of Distinction as well Jews as Christians . . . . .by Mr. Danl. Delvalle an eminent Jew Snuff Merchant, the Master."

Lecky, in his monumental History of England in the 18th century, referring to the Jews, tells us that,

"the hatred, indeed, of that unhappy race in England was particularly tenacious and intense." We know that, even in 1753, Pelham's attempt to legalise the naturalisation of the Jews failed. Such toleration as there was in the early part of the century seems political rather than individual, and when it occurred was only a necessary compromise with error for political reasons. It was not until a later period that it became a matter of principle for practice by the country as a whole. May not this toleration, in questions of religion, practised by Freemasons as a matter of principle from 1723 or even earlier, gradually have had its effect on the mind of the country as a whole?

Next let us consider charitableness. This was a virtue especially inculcated by the tenets of the Craft, Brotherly Love and Relief being two of their three grand principles. At the conclusion of the Charges in the Constitutions of 1723 we find :

"Finally, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating Brotherly Love, the Foundation and Cape-Stone, the Cement and Glory of this ancient Fraternity, avoiding all wrangling and Quarreling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices." This true charitableness, and also the principles of relief to the distressed, were deeply instilled into all Freemasons, and must surely have had its effect upon the outside world. Again I quote from Lecky, who, in commenting upon the period, states :

"There had always been much unobtrusive charity in England and causes in a great degree independent of Religion and constitution to stimulate it. There are fashions of feeling as well as fashions of thought, and with the softening manners of the closing years of the century, benevolence and philanthropy had undoubtedly acquired a higher place in the category of virtues." I suggest that Freemasonry certainly contributed to form this fashion of feeling and to bring about the improved state of affairs.

It should always be remembered that Masonic Charity was not confined to objects within the Craft, but that many objects outside Freemasonry were sympathetically considered. As an example I would quote the colonisation of Georgia in America. This scheme was started by General James Oglethorpe, himself a Mason and the first Master of the Lodge at Savannah, constituted shortly after the first settlers had arrived in the Colony. In 1733 a general Subscription throughout the Craft was made to help this scheme. It was urged by the Rulers of the Craft in the Meetings of the Grand Lodge in London, and we hear of sums being raised for the Scheme in Lodges as far North as Newcastle. Throughout the century press notices record the generosity of Freemasons, and Minute Books of old Lodges are full of records of charity given to deserving persons and causes of every description. The example thus set by the Brethren all over England must, I maintain, have had its effect upon the general outlook of Englishmen in the Gospel of Giving.

In its organised capacity it must have also set an example ; for in the first half of the century the organisation of private benevolence was as lacking as was social legislation. The value of Education in the liberal Arts and Sciences was recognised in Freemasonry from the first. Francis Drake, Junior Grand Warden of the Grand Lodge of All England, in a speech at York on the 27th December, 1726, pointed out :-

"A Gentleman without some knowledge of the Arts and Sciences is like a fine Shell of a House without suitable Finishing, or Furniture."

William Oakley, in his speech in 1728, from which I have already quoted, exhorted the Brethren that they should be,

"industrious to improve in, or at least to love and encourage some part of the seven Liberal Sciences."

From the Minute Book of the Lodge of Friendship we learn that, from 1738, there was a custom in the Lodge for members and visitors to give lectures or readings on scientific subjects. This was also the case with the Old King's Arms Lodge, No. 28, and it seems probable that the practice was not unusual among the higher class Lodges of that period. Lecky tells us that :-

"The 18th century was pre-eminently the century of the diffusion of knowledge. The great discovery of the lightning conductor by Franklin as well as his admirable history of electricity gave an immense popularity to this Branch of Science."

It is of course well known that Benjamin Franklin was a keen Freemason, and that another well-known Lecturer upon Electricity and other scientific subjects - Dr. J.T. Desaguliers - was also a Freemason, having been Grand Master in 1719. Desaguliers became Curator of the Royal Society, and was awarded the Copley Medal in 1739. The continual delivery of scientific Lectures in Lodges, and the repeated exhortations to Brethren to acquire a knowledge of the Arts and Sciences, must have had some collective effect. I think we may therefore claim that this diffusion of knowledge within the Craft was a factor in learning, when the education of even the better classes was of the scantiest description.

With regard to the general habits of the English Citizen the Old Charges and Regulations of the Freemasons, as well as the By-Laws and Records of Private Lodges, may usefully be consulted. From Anderson's Constitutions of 1723 I quote the following

"You are not to use unbecoming Language upon any Pretence whatsoever but to pay due Reverence to your Master, Wardens, and Fellows."

Then again later,

"You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any Brother to eat or drink beyond his Inclination."

And yet again,

"You are to act as becomes a moral and wise Man you must also consult your health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working."

From the before-mentioned speech of Edward Oakley I propose to quote once more in order to show that those in power were desirous of giving full effect to the ancient Charges of the Freemasons. In the course of his address to the Brethren of his Lodge, Bro. Oakley said:-

"I must now, in the strictest manner, charge you to be careful, and diligently to enquire into the Character of such Persons who shall intercede to be admitted to this Honourable Fraternity; I therefore, according to my Duty, forwarn you to admit, or even to recommend to be initiated Masons, such as are Wine-Bibbers or Drunkards, witty Punsters on sacred Religion or Politicks, Tale-Bearers, Babblers, or Lyars. litigious, quarrelsome, irreligious, or prophane Persons, lew'd Songsters, Persons illiterate and of mean Capacities ; and especially beware of such who desire admittance: with a selfish View of Gain to themselves ; all which Principles and Practices tend to the Destruction of Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitution of Free and Accepted Masons."

This is surely in advance of the times remembered by Dr. Samuel Johnson, "when all decent people of Lichfield got drunk every night and were not the worse thought of." I think that all the early Lodge By-Laws that I have read deal with this subject, and impose fines upon any Brethren who enter the Lodge "disguised in liquor," or as one Lodge phrased it, "distempered with drink." Persistent disregard of these By-Laws meant permanent exclusion from the Lodge; and there are Lodge Minutes to confirm that the various penalties were duly inflicted. Thus in the Lodge of Felicity, No. 58, there was a By-Law of 1742, which reads :

"That if any Member of this Lodge shall in Lodge hours be judged by the Majority of the Company to be Disguised in Liquor he, or they, so offending shall pay two Shillings each for the use of the Lodge." The Lodge, at that time, was composed of Tradesmen and servants of the Nobility who resided in the neighbourhood of Jermyn Street.

Then again there is a considerable body of evidence in support of the endeavours made by Freemasonry to purge its Members from swearing and other profaneness, lewdness and other unchivalrous conduct towards womenfolk, although these latter were, of course, ineligible as Members of the Society. In a Speech made by Isaac Head, at Helston, Cornwall, on the 21st April, 1752, he said:-

"Let us also be resolutely fixed in the great duty of sobriety and not suffer Liquor to get the Ascendancy of our Reason. An whilst we are careful to avoid the Shameful sin of Drunkenness let us at the same time remember that we are in Duty bound to abstain from another Vice, which is too common in this present Age; I mean the detestable Practice of Swearing by, and invoking the Solemn Name of the Great and Glorious God on the most trifling occasions . . . . This Vice is a Scandal to Society and Degrades the Man below the Level of the Brute Tribe."

In the By-Laws of the Lodge of Antiquity, No.2, printed in 1760, there is the following rule:-

"If any Brother Curses, Swears or says anything Irreligious, Obscene or Ludicrous, Holds private Committees, Disputes about Religion or Politics, offers to lay Wagers, or is disguised in Liquor during the Lodge hours such offending Brother shall be immediately fined by a private Ballot for each Offence . . . . each fine not to be under one shilling nor to exceed Five Shillings."

Many other Lodge By-Laws could be quoted, and from the body of evidence thus available it seems quite clear that Freemasonry was making an earnest endeavour to improve the manners of the Brethren (and we hope with success) at a time when from the literature of the period, and other contemporary evidence, we learn of the prevalence of coarseness and violence of manners, the oaths which were continually upon the lips of all classes of men, and the persecution with which young ladies of beauty and distinction were often pursued in public places.

Another subject for consideration is that of the Benefit and Friendly Society. These were well-known prior to the 18th century, and were probably a survival of the Mediaeval Guild system. Although Freemasonry is now no longer even associated with such Societies yet at times during the 18th century many of the Lodges undoubtedly partook of the nature of Benefit Societies; and at the close of the century the premier Grand Lodge founded a Masonic Benefit Society as distinct from any of its charitable foundations. But if Freemasonry cannot be connected with the birth of this system of thrift there are many Societies of that nature which seem to have taken their inspiration from Freemasonry. Such Societies as those of the Oddfellows, Foresters, Druids and Buffaloes, with their varied regalia of aprons and collars, and their ceremonies of initiation, may all I think be traced to the influence exercised by Freemasonry upon the 18th century citizen.

Yet a further interesting avenue for social study is that of the Army. Commencing from 1732, when the Irish Grand Lodge warranted a Lodge in the 1st Regiment of Foot, and continuing until the Union of the two English Grand Lodges in 1813, the approximate number of Regimental Lodges which have existed under the English, Scottish and Irish Grand Lodges, are as follows: English 141 (Antients 116, Moderns 25), Scottish 21, and Irish 190, thus showing a grand total of 352 Lodges. Of these some were erased, many became dormant and some became civil Lodges. In 1813 only 219 of these Military Lodges remained, England having 65, Scotland 19 and Ireland 135. To trace the effect these Lodges, and the principles and tenets inculcated therein, had upon the rank and file of the Army of the 18th century, who undoubtedly joined the Craft in considerable numbers, would be an extremely interesting line of research. The result might supply part, at least, of the answer to the question propounded by Lecky in his History, in which he states:

"It is indeed a curious thing to notice how large a part of the reputation of England in the world rests upon the achievements of a force which was formed mainly out of the very dregs of her population and to some considerable extent even out of her criminal classes."

It was, I believe, Carlyle who stated,

"Universal History, the history of what man has accomplished in this world, is at bottom the history of the Great Men who have worked there."

It may, therefore, be fitting to give you the names of a few Brethren who achieved eminence during the 18th century, especially as we are told by G. M. Trevelyan, in his History of England:-

"The Greatness of England during the epoch that followed the Revolution is to be judged by her individual men, by the unofficial achievements of her free and vigorous population. The glory of the 18th century in Britain lay in the genius and energy of individuals acting freely in a free community."

No less than eleven of the Royal House became Freemasons during the 18th century, including nearly all the sons of George III. From 1721, when John, Duke of Montagu, became Grand Master, representatives from most of the titled families have joined the Brotherhood. Dukes of Norfolk, Richmond, Marlborough, Grafton, St. Albans, Buccleugh, Atholl and Manchester have been Freemasons. Again, Ambassadors such as the Earls of Chesterfield, Albemarle and Essex, and Lord Waldegrave, were of the Craft. So, too, were Courtiers such as Lord John Hervey, Lord Baltimore and the Earl of Carnarvon. Lord Petre, a leading Roman Catholic, was Grand Master, and after his death, in 1801, it was found that he had spent 5,000 pounds annually in charity. Of distinguished Soldiers and Sailors who were Freemasons, I might mention the third Earl of Hyndford, Sir Adolphus Oughton, Lord Blayney, Sir Robert Rich, Viscount Cobham, Sir Eyre Coote and Sir Charles Napier as to the former, and Earl Ferrers, Sir Peter Parker, Lord Rodney and, it is believed, Lord Nelson as to the latter.

Amongst English Statesmen known to have been Freemasons were the Duke of Newcastle, Henry Pelham and Henry Fox, first Lord Holland, whilst in America Benjamin Franklin and George Washington may be mentioned. Many Clergy have joined the Society, including Dr. William Howley, who became Archbishop of Canterbury. Of the Doctors, we know to be Freemasons there are Sir Richard Manningham, who founded a lying-in Infirmary, in 1739, and his son Thomas, also Edward Jenner, who discovered vaccination. In passing, I may mention that nearly 50 of the Fellows of the Royal Society, whose names appear upon the 1723 List of Fellows, were Freemasons. Amongst other celebrated Freemasons may be mentioned Dr. John Arbuthnot, Theobald, the Shakespearian Critic, James Thomson, Author of the Seasons, James Quinn the Actor, Beau Nash of Bath and Edward Gibbon the Historian. Poets such as Robert Burns and Sir Walter Scott were Freemasons, as also were Artists such as Joseph Highmore, Sir James Thornhill, William Hogarth and Sir William Beechey, R.A. the influence of Freemasonry upon Hogarth would form a most interesting study.

The Brethren I have named, as well as a host of other famous men too numerous to mention, were members of Lodges wherein Brethren drawn from all stations of life foregathered. Histories inform us that Humanitarianism was an 18th century product, and that the rigid class barriers caused by class

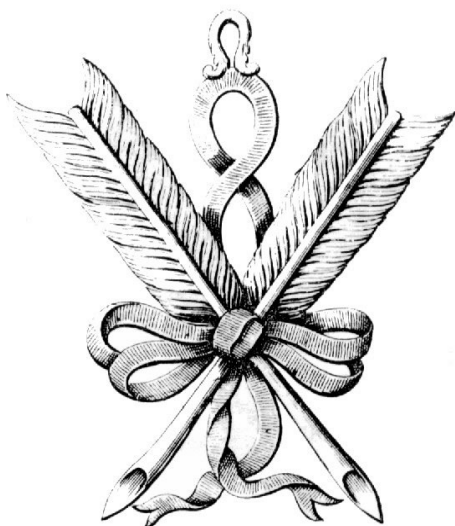


hatred broke down as the century advanced. May not the interchange of thought by Brethren in various social grades aided by the principles of Freemasonry have played their part in this movement, for as Mrs. George tells us in London Life in the 18th century,

"The rigidity of class distinction was breaking down as the idea of humanity began to gain upon the conception of a community made up of classes and sections."

It is just because we find that the change in the attitude towards social conditions was the outcome of this new spirit of humanity, and because that spirit of humanity was so clearly inculcated in the Lodges of Freemasons, where Brotherly Love was one of the Grand Principles of the Order, that I venture to couple the two together.

And now I must take leave of these interesting speculations, however inadequate my treatment of them may have been. But, in thus saying farewell, let me express the hope that one day Students will consider this period of English History from the particular standpoint I have indicated.



### **Important News**

Dear Brethren,

Our Grand Secretaries staff is working hard to ensure that this newsletter is prepared and sent out to all of you on a regular basis. We urge you all to send in all items, which you may, feel are of interest to the thousands of brethren who receive this newsletter. Although we cannot always guarantee publication we can certainly promise not to if you do not send it! We will not publish your name if you do not wish us to, please enclose your details to prove authenticity

We look forward to receiving input.

**From the Office of the Grand Secretary, Regular Grand Lodge of England**

All enquiries, submissions and articles should be sent to the attention of the:

**Secretary General  
Masonic High Council**

**e-mail: [masoniccouncil@gmail.com](mailto:masoniccouncil@gmail.com)**

"We are unable to return material submitted by individual brethren. Any submissions which are not signed will not be considered for publication."



## AGENDA

### Viernes 19 de junio del 2008

15:00 – 16:00 hrs.	Registro de participantes
16:00 – 17:30 hrs.	1ª Gran Asamblea del Alto Consejo Masónico Regular de México
17:30 – 19:00 hrs.	1ª Gran Comunicación del Supremo Gran Capitulo del Santo Arco Real de México
19:00 – 20:00 hrs.	Cena
20:00 – 22:00 hrs.	Ceremonia de Exaltación al Grado del Santo Arco Real

### Sábado 20 de junio del 2008

08:00 – 09:00 hrs.	Registro de participantes
09:00 – 12:00 hrs.	3ª Gran Comunicación Anual de la Gran Logia Regular York de México
12:00 – 12:15 hrs.	Receso
12:15 – 14:00 hrs.	Conclave del Gran Consejo Imperial de la Cruz Roja de Constantino
14:00 – 16:00 hrs.	Comida
16:00 – 20:00 hrs.	Sesión del Rito Antiguo y Primitivo (Revalidación de Grados)
20:00 – 23:00 hrs.	Banquete de Clausura

### Domingo 21 de junio del 2008

09:00 – 12:00 hrs.	Investiduras de Caballeros del Temple
12:00 – 14:00 hrs.	Sesión del Rito Antiguo y Primitivo (en caso de que el día anterior no se hubiera terminado.)

TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



*Masonic High Council of the United States of America*

**MHCUSA ANNUAL GENERAL GRAND ASSEMBLY**

**AGENDA**

12 TO THE 15 of August 2009

New Jersey

**Wednesday, 12<sup>th</sup> August 2009**

- 09:00 to 10:30 USA Masonic High Council Meeting.
- 09:00 to 12:30 Supreme High Council, Adoptive Rite, Meeting.
- 10:30 to 12:00 Delegations Words.
- 12:00 to 13:00 Consecration USA Supreme Grand Chapter of the Holy Royal Arch.
- 13:00 to 14:30 Lunch.
- 14:30 to 17:00 Supreme Grand Chapter of the Holy Royal Arch, Meeting.
- 14:30 to 17:00 Supreme High Council, Adoptive Rite, Lecture.
- 17:00 to 17:45 Joint Welcome Assembly.
- 17:45 - Visits to Historical Places, Hospitality, Dinner.

## Thursday, 13<sup>th</sup> August 2009

09:00 to 12:00 Sovereign Civil and Military Order of Knights Templar, Meeting.  
09:00 to 12:00 Supreme Court of Amaranth, Adoptive Rite, Meeting.  
12:00 to 13:30 Lunch.  
13:45 to 17:00 Ancient and Primitive Rite, Meeting Senate of Philosophers.  
13:45 to 17:00 Supreme Court of Amaranth, Adoptive Rite, Lecture.  
17:00 - Visits to Historical Places, Hospitality, Dinner.

## Friday, 14<sup>th</sup> August 2009

09:00 to 12:00 Ancient Order, Meeting.  
09:00 to 12:00 Supreme Heroines of Jericho, Meeting.  
12:00 to 13:30 Lunch.  
13:45 to 17:00 Ancient and Primitive Rite, Meeting, Conservator General.  
13:45 to 16:45 Supreme Heroines of Jericho, Lecture.  
17:00 - Visits to Historical Places, Hospitality, Dinner.

## Saturday, 15<sup>th</sup> August 2009

09:00 to 11:00 Supreme Council of North America.  
09:00 to 12:00 Supreme Daughter of Sphinx, Meeting.  
10:30 to 12:00 Delegations Words.  
12:00 to 13:00 Consecration of the Supreme Lodge of Perfection  
13:00 to 14:30 Lunch.  
14:30 to 16:00 Supreme Lodge of Perfection, Meeting.  
14:30 to 16:00 Supreme Daughters of Sphinx, Lecture.  
19:30 - Generals Convention Banquet Dinner.

NOTE: Transportation: Provided by hosting state.

Sincerely and Fraternaly,  
MW Kelly I Woods, MHCUSA  
Secretary General



TO THE GLORY OF THE GRAND ARCHITECT OF HEAVEN AND EARTH



**The Masonic High Council of the United States of America  
Ancient and Honorable Fraternity of Free and Accepted Masons**

In good standing with the Masonic High Council, the Mother High Council of the World

**SENIOR GRAND OFFICERS**

Joseph Burris, President

Weston Jarvis, Vice President

Lesley Harmanson, Vice President

Kelly Woods, Secretary General

Sean Wilmore, Treasurer General

**PROCLAMATION**

To the Officers and Past Officers of the Masonic High Council of the United States of America, Grand Masters, Past Grand Masters, Grand Junior Wardens, Grand Senior Wardens, Worshipful Masters, and all members of the Grand Lodges and Masonic High Councils of our obedience working under a charter from the Masonic High Council of the United States of America.

Most Eminent Patron and Most Worthy Matron of the High Council of the Adoptive Rite with all of the members of the Order of Eastern Star, Adoptive Rite that are legally formed and Chartered by a Regular Grand Lodge that is in good standing with the Masonic High Council of the United States of America:

*Greetings and salutations in the name of the Masonic High Council of the USA*

WHEREAS, The statutes of the Masonic High Council of the United States of America, provides for the holding of stated sessions and other gatherings as the need may require and further notifications be made by the secretary of these meetings to each officer and the various Grand Lodges respectively.

**BE IT THEREFORE KNOWN**, pursuant to the Laws of the Masonic High Council of the United States of America, Ancient and Honorable Fraternity of Free and Accepted Masons, and by the power vested as the Elected Senior Grand Officer, President MHCUSA. I, Joseph Burris do summon all Grand Lodge Officers, Past and Present, all Worshipful Masters, all Past Masters, Senior Wardens, Junior Wardens, and all Members of the Grand Lodges in good standing with the Masonic High Council of the United States of America are to assemble at our Annual Session on August 12, 2009.

This will be held at the Mount Laurel Marriott Hotel, located at 915 Route 73 Mount Laurel, New Jersey 08054. All Officers Past and Present, Worshipful Masters, Senior and Junior Wardens, and all Members of all Grand Lodges that are in good standing are to be present and in full Masonic attire.

**BE IT THEREFORE KNOWN**, that every Most Eminent Grand Patron, Most Worthy Grand Matron along with every member of each Regular Grand Chapter of the Order of Eastern Star, Adoptive Rite is to assemble at your Annual Session on 12<sup>th</sup> through 15 August 2009. This will be held at the Marriott Hotel, located at 915 Route 73 Mount Laurel, New Jersey 08054.

**BE IT THEREFORE KNOWN**, that the First Principal Officer of the Supreme Grand Chapter of the Holy Royal Arch along with every First Principal Officer and member of each Regular Grand Chapter of the Royal Arch is to assemble at your Annual Session on 12<sup>th</sup> day of August 2009. This will be held at the Marriott Hotel, located at 915 Route 73 Mount Laurel, New Jersey 08054.


**BE IT THEREFORE KNOWN**, that no Master Mason will have the right to visit or take part in this Annual Session unless he is a financial member and in good standing of some legally constituted Grand Lodge that is in good standing with the Masonic High Council of the USA and/or the World.

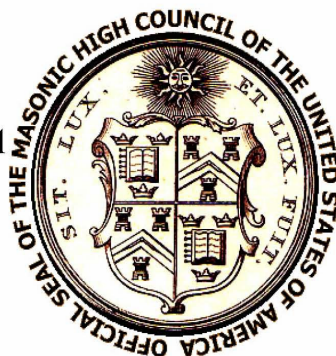
**BE IT THEREFORE KNOWN**, that all Grand Lodges annual assessment are to be paid to Brother Kelly Woods, Secretary General MHCUSA, 11206 Silver Rush Drive Houston, Texas 77095 no later than the 15<sup>th</sup> of March 2009.

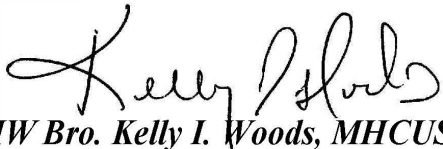
**BE IT THEREFORE KNOWN**, that all Grand Masters are to have a written reports of their vision for his Grand Lodges activity and works for this upcoming year that will be maintained with the minutes of this assembly.

**BE IT THEREFORE KNOWN**, At the Marriott Hotel, located at 915 Route 73 Mount Laurel, New Jersey 08054. The room's rates are \$139.00 a night; for reservations call (877) 231-7703, rooms are reserved under the Masonic High Council USA and must be reserved by July 10, 2009.

Done under my hand and the Great Seal of the Masonic High Council of the United States of America, to affix hereto, this 19th day of October 2008 A.D., 6008 A.L.

  
MW Bro. Joseph Burris II, MHCUSA  
*Senior Grand Officer*



  
MW Bro. Kelly I. Woods, MHCUSA  
*Secretary General*