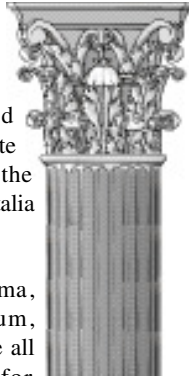




Between The Pillars

An Editorial

Let's Talk About the *Other* Freemasonry



Lodgeroom International Magazine

Published by: William McElligott, P.M.,
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Due and timely notice:

Neither the editors, publishers or writers of this magazine represent themselves as speaking FOR any Grand Lodge or official Masonic body. The material presented in this publication is intended solely for informational purposes. The opinions presented herein are solely those of the authors, editors and publishers unless otherwise noted.

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By. R. Theron Dunn

This month, Lodgeroom International Magazine examines Regularity, what it is, what it takes, and examines several groups that are considered irregular. In providing the information on these pages, the Lodgeroom International Magazine takes no position on the regularity, or irregularity, of the lodges considered. That is an issue best handled by your Grand Lodge Committee on Regularity.

By providing information on these pages, we are not supporting the claims, statements or positions reported here. The information offered is unfiltered, and is, in most cases, taken directly from papers and web sites promulgated by the various groups. This has been done deliberately, to allow you, our readers, to interpret as you will, and so as not to insult, demean, degrade, or wrong any person or group.

Regularity is a very sensitive issue, obviously so. In our January issue, we took a look at Prince Hall Masonry, which is, for the most part, considered regular by all Grand Lodges... with the exception of 12 Grand Lodges in the southern parts of the United States. Prince Hall is regular freemasonry in every sense... or is it? After publishing the January issue, we were contacted by Most Worshipful Cedric Lewis, Grand Master of the M.W. Prince Hall Grand Lodge of Mississippi, noting that we had not covered the Most Worshipful National Grand Lodge Free and Accepted Ancient York Masons Prince Hall Organization - National Compact U.S.A.

As we were researching this, we were asked if the Grand Lodges in the United States consider the Grande Oriente d'Italia or the Regular Grand Lodge of Italy to be regular and in amity. This magazine does not speak to the issue of regularity, that is up to each grand lodge to determine. Recognition of these two Grand Lodges is split. The United Grand Lodge of England, the Grand Lodge of Scotland, and the Grand Lodge of Ireland, as of this writing, consider the Grande Loggia Regolare d'Italia to be regular and the Grande Oriente d'Italia to be irregular. The REST

of the Masonic world considers the Grande Oriente d'Italia to be regular and the Grande Loggia Regolare d'Italia to be irregular.

Regularity then is an enigma, wrapped in a conundrum, surrounded by a puzzle. We all use the same standards for determining regularity, but they are applied differently, and sometimes for political purposes. In case of Italy, Grande Oriente d'Italia is the oldest Grand Lodge, but it was recognized by UGLE in 1972 only, then UGLE in 1993 withdrew recognition, extending it to the Grande Loggia Regolare d'Italia, a relatively new grand lodge.

As a result of these two issues, arising as they did so close together, that we chose to dedicate the April issue to an examination of differences in what is considered regular. This month, we look at a very controversial new lodge, the United Grand Lodge of America, and include an interview with Grand Master Aaron Peevey, the first Grand Master of the United Grand Lodge of America.

We also look at the Regular Grand Lodge of England, the Grande Oriente de France, the issue of the Regular Grand Lodge of Italy and Grande Oriente d'Italia, Le Droit Humaine and the History of Women's Masonry, and the Most Worshipful National Grand Lodge Free and Accepted Ancient York Masons Prince Hall Organization - National Compact U.S.A.

LRIM offers no editorial comment on these systems. In all cases, information on each system is offered in the words of the group in question, and it is left to the reader to make his own judgements. Included in this issue is information from the National Committee on Recognition, a grand master's committee that examines issues of regularity and offers recommendations to the Grand Masters and Grand Lodges upon request. And of course, no examination of Regularity would be complete without looking at the standards for recognition used by the Committee on Recognition and by the United Grand Lodge of England.

As always, if you have any comments, please send them to me via theron@therondunn.com. I will publish the comments starting in the May issue unless you tell me otherwise, and please, pass this magazine on to anyone you think would be interested, its offered free for the benefit of freemasonry worldwide.



and that no institution can judge this sublime act of the Creator. Every man and Free-Mason must be judged by his own individual merits as a brother and a fellow human being. Our vision of the future is the brotherhood of all humankind, and we strive to exemplify this ideal before all of humanity.

The United Grand Lodge of America was founded on December 27th, 2005 and constituted in 2006 by Masonic representatives from several states who perceived an urgent need to return to the ideological roots of the Craft.

Statement of Purpose

These are the beliefs to which we strive:

1. The Universal Brotherhood of Humankind.
2. The Spiritual Nature of Humanity.
3. The Knowledge to Further Human Understanding.
4. The Inalienable Rights of All Humankind.

Mission

Free-Masonry is a doorway through which one can pass that leads to a Speculative Science that teaches a Peculiar System of Morality through the use of allegory and symbol. This, however, is not its ultimate aim. A man who rightly understands the Art is forever changed from within through coming to a true

United Grand Lodge of America

“...man conceives a human character much more stable than his own, and sees that there is no reason why he should not himself acquire such a character. Thus he is led to seek for means which will bring him to this pitch of perfection, and calls everything which will serve as such means a true good. The chief good is that he should arrive, together with other individuals if possible, at the possession of the aforesaid character. What that character is we shall show in due time, namely, that it is the knowledge of the union existing being the mind and the whole of nature.

This, then, is the end for which I strive, to attain to such a character myself, and to endeavor that many should attain to it with me. In other words, it is part of my happiness to lend a helping hand, that many others may understand even as I do, so that their understanding and desire may entirely agree with my own. In order to bring this about, it is necessary to understand as much of nature as will enable us to attain to the aforesaid character, and also to form a social order such as is most conducive to the attainment of this character by the greatest number with the least difficulty and danger.”

—Benedict Spinoza

The United Grand Lodge of America of Accepted Free-Masons represents a return to the principles of the Grand Lodge of 1717 and the true spirit of “Modern” Speculative Free-Masonry. It is an assembly of sovereign Lodges composed of Free-Masons dedicated to the Royal Art.

We welcome honorable men and Free-Masons from around the globe, regardless of race or religion, into our Lodges for we truly believe that a man is first made a Free-Mason in his heart

Continued on Page 21 - Geometrico

Interview With Grand Master Samuel Aaron Peavy, United Grand Lodge of America

By R. Theron Dunn and G.M. Samuel Aaron Peavy

During December 2006 and January 2007, I carried out an email interview with Grand Master Samuel Aaron Peavy, the first Grand Master of the United Grand Lodge of America.

What is the proper title to address you? Most Worshipful, Very Worshipful, etc. or does the UGLA use these types of honorifics?

The UGLA chooses not to use these honorifics, you may address me as GM or Grand Master.

What is your full name, and what do you do for a living?

Samuel Aaron Peavy (I go by Aaron) and I am a Software Engineer and Entrepreneur

What is your age?

If you don't mind, where do you live?

I live in Alabaster, AL right below Birmingham.

How long have you been a mason?

2 years.

Married? Children? Grandchildren?

I am married with my first child on the way.

How does your wife feel about masonry? What is her involvement?

My wife does not really have an opinion on Masonry because she is not involved in it.

How do you feel about Masonic education?

I believe that education is the mortar that holds Masonic institutions together.

What have you personally done to pursue Masonic education?

I have implemented reading groups and required reading lists in my lodge. My lodge analytically watches shows or movies on Masonry or Masonic subjects and discusses these subjects in an open forum.

What have you personally done to promote Masonic education? On the level of the Grand Lodge, there is a committee working toward the creation of DVD and CD education series that will be available to the Lodges. These will cover symbolism, history, and the degrees.

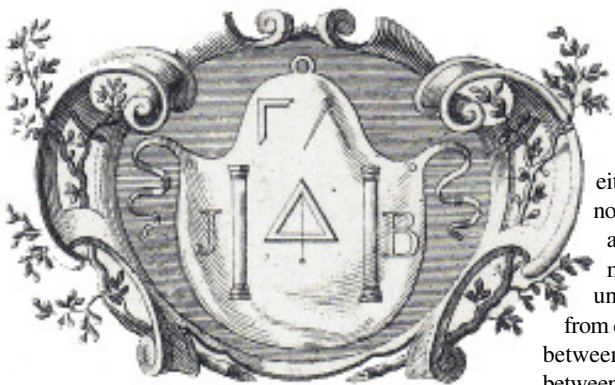
There will probably be a workbook to go with the educational DVDs, but these projects are still in the future.

Have you ever served in any grand office prior to this? Any grand committees?

No

Please tell me a bit about your Masonic career. When/where were you initiated,

The Aims and Relationships of the Craft Freemasonry



This Statement is endorsed and confirmed by the Masonic High Council of England and Wales, the Regular Grand Lodge of England.

1. The Regular Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practised under its Jurisdiction and since the premier Grand Assembly it come into being as an organized body at York in 1705, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.
2. In view of the distortion by some so called world Masonic powers, and the deviation from the core values principles and aims of Ancient Craft Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Fraternity.
3. The first condition of admission into, and membership of, the Order of Freemasons is a belief in a Supreme Being. This is essential and admits of no compromise.
4. The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every Candidate is required to take his obligation on that book or on the Volume, which is held by his particular creed to impart sanctity to an oath or promise taken upon it.
5. Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any state in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.
6. While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.
7. The Regular Grand Lodge will always consistently refused to express any opinion on questions of foreign or domestic policy

- either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.
8. The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Regular Grand Lodge of England refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.
 9. The Regular Grand Lodge of England is a Sovereign and independent Body practising Freemasonry only within the four Degrees and their complement within the limits defined by the Grand Assembly at York 1705 as pure Antient Masonry. It does not recognize or admit the existence of any superior Masonic authority, however styled.
 - A) The Regular Grand Lodge of England has sole Jurisdiction over the Craft Freemasonry including the Supreme Order of the Holy Royal Arch, and confers the degrees of: Entered Apprentice, Fellow Craft and Master Mason and employ the ceremony of the Board of Installed Masters in which the Worshipful Master of a Lodge is installed and invested, it confer the; Mark Man/Mason degree on Master Masons in a regular craft lodge of Master Masons lowered to the Fellow Craft degree.
 - B) The degrees controlled by the Grand Royal Arch Chapter are: Royal Ark Mariners, Excellent Mason and Most Excellent Master, Royal Arch, including the Ceremony of the Veils and inner workings of Royal Arch Freemasonry as practiced in the Crypt of York Minster.
 10. The Regular Grand Lodge of England will refused to participate in Conferences with so-called International Associations claiming to represent Freemasonry, which admit to membership Bodies failing to conform strictly to the principles upon which the Regular Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.
 11. There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Regular Grand Lodge of England will always consider the recognition of those Grand Lodges, which profess and practise, and can show that they have consistently professed and practised, those established and

unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the Regular Grand Lodge.

The Regular Grand Lodge of England, is convinced that by a rigid adherence to these Aims and Relationships that Freemasonry has survived the constantly changing doctrines of the outside world, and is further compelled to place on record its complete disapproval of any action which may tend to permit the slightest departure from the basic principles of Freemasonry.

It is strongly of the opinion that if any Grand Lodge does so it cannot maintain a claim to be following the Ancient Landmarks of the Order.



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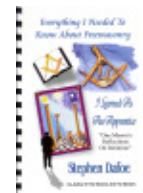
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COMMISSION ON INFORMATION *for Recognition*

Report of the Grand Master's Recognition Committee 2006

About the Commission

Andorra, Bulgaria, Macedonia, Mauritius, Morocco, Prince Hall Conference of Grand Masters, Romania, Ukraine

ANDORRA

The Grand Master of Andorra has given approval to the founding of an English speaking lodge under the jurisdiction of the Grand Lodge of Andorra. This lodge is being promoted by a Grand Lodge officer of English nationality with the intention that this lodge will have international appeal and will be able to offer work in an English speaking Masonic lodge in the Pyrenean region. The consecration is planned for the week ending June 3, 2006.

BULGARIA

The Grand Lodge AF&AM of Bulgaria has again petitioned the Commission to support their claim of being the legitimate Grand Lodge in that country, as opposed to the United Grand Lodge of Bulgaria. The controversy goes back to a contested election in November 2000, and the subsequent breakaway of several lodges to form a new Grand Lodge. It appears that both Grand Lodges use the same ritual and generally practice the same Masonry, but attempts to unify the two groups have been unsuccessful.

Conflicting information from both groups has made it difficult to accurately assess the cause for this problem, but attempts to achieve unification are ongoing, and successful results are a possibility in the foreseeable future. It has previously been determined that the United Grand Lodge of Bulgaria meets the standards for recognition, and this Grand Lodge has been so recognized by most regular Grand Lodges worldwide. Until such time these two Grand Lodges unite, or agree by mutual consent to share the jurisdiction of Bulgaria, this situation will remain unstable.

MACEDONIA

The Grand Lodge of Macedonia was consecrated on September 30, 2005 in Skopje by the United Grand Lodge of England. The Grand Lodge was formed from Skopje Lodge No. 9721, Unity Lodge No. 9749, and White Plains Lodge No. 9765, which were consecrated by the United Grand Lodge of England in 2000, 2001, and 2002 respectively. This Grand Lodge is regular in its work, and meets the standards for recognition. The Grand Master is MW Bro. Vladimir Sukarov, and the Grand Secretary is VW Bro. Nikola Polenak. The address of the Grand Lodge is, 1000

Skopje, P.O. 544, Republic of Macedonia.

MAURITIUS

The Grand Lodge of Mauritius was consecrated on March 12, 2005 by the Grande Loge Nationale Francaise, and is comprised of eight lodges previously constituted by the GLNF between 1992 and 2004, one Scottish lodge dating back to 1864, one English lodge dating back to 1877, and one French lodge dating back to 1778. The consecration date was the 37th anniversary of independence for Mauritius. The Grand Master is M.W. Bro. Lindsay Descombes. The Commission is of the opinion that this Grand Lodge meets the standards for recognition.

Continued on Page 26 - Report

The Standards of Recognition

Since the delegates of this Conference change each year, it important to restate the Standards of Recognition adopted for our guidance when this Commission was formed in 1952. These are the guidelines used to evaluate Regularity of a Grand Lodge, and thereby determine whether it is worthy of consideration for Recognition by our member Grand Lodges.

This Commission provides this data for use by our Grand Lodges, and does not attempt to influence or recommend what action should be taken. The Commission serves in an investigative and advisory capacity only.

The standards of Recognition are summarized as follows:

1. Legitimacy of Origin
2. Exclusive Territorial Jurisdiction, except by mutual consent and/or treaty.
3. Adherence to the Ancient Landmarks? Specifically, a Belief in God, the Volume of Sacred Law as an indispensable part of the Furniture of the Lodge, and the prohibition of the discussion of politics and religion.

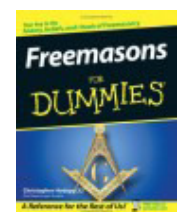
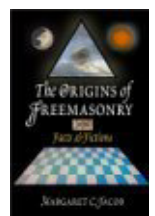
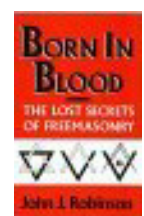
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Secretary: curtis@recognitioncommission.org

The Commission on Information for Recognition was organized in 1951 as a facility to gather, collate, and from time to time, revise information on Grand Lodges in other lands, as a service to the Grand Lodges of this Conference.

The Commission neither advises nor recommends that recognition be given to any Grand Lodges, but merely indicates whether or not it considers that a Grand Lodge in question satisfies the conditions of regularity.

Until 2003, the Commission had consisted of six members selected from a wide geographical distribution. One new member, usually a Deputy Grand Master, was selected each year and served for six years. In 2003, the Conferene of Grand Masters expanded the Commission to seven members, with each to serve a term of seven years. This will eventually assure that each of the seven Regional Masonic Conferences will be represented on the Commission.

After each Annual Meeting of the Conference of Grand Masters, the report, given to and adopted by the Conference, is printed and copies mailed to the Grand Secretaries and to the Chairmen of the Committees on Fraternal Relations of the Grand Lodges of the Conference. Copies are mailed to many interested Grand Lodges who are not members of the Conference. This report is based upon the most recent information available, and, in some cases, after a presentation by representatives of the Grand Lodges mentioned in the report.



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History of Women's Freemasonry

Freemasonry as we know it today was officially born in June of 1717, when four Lodges gathered in London to form a Grand Lodge. From England where it spread quickly, it was introduced in France after 1735. There, as in England, because a woman's legal status was that of a minor with no civil rights, women were refused membership in the Lodges. This did not sit well with women belonging to the nobility and even with some men, who noted the injustices in the arguments used to keep women away from the Craft.

France

Around 1740, the "Maçonnerie d'Adoption", or "Adopted Masonry" was created to "allow the fair sex to take part in charity and philosophy".

In 1774, the newly created "Grand Orient de France" recognized these adopted Lodges, but demanded that they be subordinate to men's Lodges and remain under their management and direction. The members were mason's Wives and their main activity was the organization of balls and charitable events. They recruited in the nobility and the Haute Bourgeoisie. For instance, the "Contrat Social" Lodge was presided over by the Princess de Lamballe.

During the French Revolution, Freemasonry became dormant, and so did the Adoptive Lodges. They were reopened under the Napoleonic Empire and the Empress Joséphine, wife of Napoléon I, was Grand Master of one of them. Although they were specifically designed for women, they were always presided by a man. The rituals were allegorical rather than symbolic. They evoked qualities such as modesty, candor, faithfulness and chastity.

Their main activities were social and philanthropic.

At the end of the 19th Century, men and women alike increasingly felt the need for an organization that went beyond balls and charitable receptions. Participation in the Lodges helped to develop a feminist consciousness and a taste for democracy. In 1892, the Lodge Les Libres-Penseurs in Le Pecq initiated Maria Deraismes, a well-known feminist writer and activist. This was against the rules of the Grand Orient which closed the Lodge. Maria Deraisme remained a close friend of Georges Martin who persuaded her to create a Lodge where both men and women could work in full equality. She gathered a small number of women and a few Freemasons, and in 1893, created the Droit Humain (DH), a Masonic organization open to both men and women, which eventually spread to all continents, including in the United States where it is known as Co-Masonry.

In 1901, an Adoptive Lodge was reactivated, but this time under the auspices of the Grande Loge de France. By the time of World War I, more and more women had joined the work force, replacing the men gone to the battlefield in offices and factories. Soon after the war, women obtained their voting rights. The emancipation of women was closely followed by the emancipation of women's Freemasonry.

Between 1911 and 1935, several adoptive Lodges were created, but they had nothing in common with those of the 18th and 19th centuries. They met regularly to discuss the same type of subjects as in the men's Lodges, although they still used Adoptive Masonry rituals. The Grand Master, a woman, worked with complete freedom, without the supervision of a Brother.

In 1935, the Grande Loge de France decided to grant complete autonomy to its adoptive Lodges. But the French Sisters did not feel ready and asked to be given some time to form a Secretariat and prepare a congress of all adoptive Lodges. Meanwhile, World War II started and all Masonic activities were suspended until 1944. On September 17, 1945, a new Masonic body was created, with the help of the Grande Loge de France.

This Grand Lodge was independent and its membership was exclusively female. It was called the Union Maçonnique Féminine de France (The Women's Masonic Union of France), which in 1952 became the Grande Loge Féminine de France or G.L.F.F. (Women's Grand Lodge of France). The rituals in use in the adoptive Lodges were abandoned in 1959 and replaced with the Ancient and Accepted Scottish Rite. The French Rite and French Traditional Rite were introduced in 1973.

Continued on Page 25 - History



United Grand Lodge of England Position Statement Regarding Women and Co-ed Freemasonry

There exist in England and Wales at least two Grand Lodges solely for women. Except that these bodies admit women, they are, so far as can be ascertained, otherwise regular in their practice. There is also one which admits both men and women to membership. They are not recognised by this Grand Lodge and intervisitation may not take place. There are, however, discussions from time to time with the women's Grand Lodges on matters of mutual concern. Brethren are therefore free to explain to non-Masons, if asked, that Freemasonry is not confined to men (even though this Grand Lodge does not itself admit women). Further information about these bodies may be obtained by writing to the Grand Secretary.



Fringe Masonry in England 1870-1885



By Br. Ellic Howe
(14 September, 1972)

PREFACE

MY FIRST ENCOUNTER with the concept of 'fringe' Masonry and the names of Kenneth Mackenzie and

Francis George Irwin was in 1961, when I was baffled by almost everything relating to the origins and early history of Dr. W. Wynn Westcott's extraordinary androgynous Magical society, the Hermetic Order of the Golden Dawn. A. E. Waite suggested in his autobiographical *Shadows of Life and Thought*, 1938, that Mackenzie might once have owned the Golden Dawn's legendary Cypher Manuscript, although this seems unlikely.

The provenance of this document is unknown and likely to remain so. It was in the possession of the Rev. A. F. A. Woodford, a founder member of Q.C. Lodge, in 1886 and he gave it to Westcott in August 1887. Thereafter we are confronted with a lunatic

story of fabricated letters, invisible Secret Chiefs and, for good measure, the introduction of a mythical German lady called Fräulein Sprengel, otherwise the Greatly Honored Soror Sapiens Dominabitur Astris, allegedly an eminent 'Rosicrucian' adept. It was she, according to Westcott, who gave him permission to operate the Golden Dawn in this country.

While all this is great fun for amateurs of the absurd, it is outside the scope of this paper¹. Since Waite tentatively suggested that the Golden Dawn trail led in the direction of Mackenzie, I followed it via his *The Brotherhood of the Rosy Cross*, 1924, and there I first came across Irwin's name. Certain statements made by Waite attracted my attention. 'For a period of about twenty-five years, dating approximately from 1860,' he wrote, 'the existence of amateur manufactories of Rites in England is made evident by the facts of their output, for which all antecedent history is wanting, except in a pseudo-traditional sense, which is that of occult invention.' The convoluted prose style is typical of Waite's writing. He

inferred, too, that Mackenzie was connected with what he called a 'manufactory, mint or studio of Degrees'. He described Irwin as 'a believer in occult arts within the measure of a thinking and reading person of his particular mental class', adding that 'for the rest [he] was satisfied apparently with the pursuits of spiritualism, to the truth of which his circle bears witness in unpublished writings'. Finally Waite mentioned that Irwin 'was a zealous and amiable Mason, with a passion for Rites and an ambition to add to their number'².

Waite antedated the 'studio of Degrees' by about ten years. My belief is that Irwin was always far more preoccupied with Freemasonry ('fringe' and otherwise) than with spiritualism.

Unable to make any headway with the Golden Dawn problem I turned to other eccentricities³. I might never have returned to Mackenzie et alii but for the fact that in the autumn of 1969 I was again back in the Golden Dawn territory and fated from which they emanate.' Bro. John Havers, P.G.W., protested that Cooke's remarks were libellous. The Grand Master, clearly embarrassed, asked Cooke to 'moderate his language and confine himself to his motion'. In due course Cooke moved:

[Continued on Page 27 - Fringe](#)

Determining Recognition

By Harry W. Bundy
Grand Secretary
Grand Lodge of Colorado

On St. John's Day, June 24, 1717, two hundred and forty one years ago, the Freemasons of London formed a grand lodge and started the system of organized Masonry which has spread over the entire world, and its law has come to be recognized by Craft Masonry as the criterion by which regularity may be determined. Freemasonry was up to that time a system of Guilds composed of workers in stone, to which honorary or "accepted" members had begun to attach a certain philosophy taught by symbolism based on the working tools of the operative Masons.

Then as now the basic hope of man was for an afterlife existence. Instinctively he turned to the suggestion offered to him in the story of the plants which may only live again by passing through the period of deep sleep we as humans call Death. The Legend of the Third degree was devised and it held forth to every Mason the fulfillment of that hope for himself which could only be gained by suffering from those calamities to which flesh is heir and conquering the evils and temptations of this life, thus deserving and winning the right to resurrection pictured in the raising to the sublime degree of a Master Mason. Every Rite of Freemasonry eventually recognized the

fundamental value of this lesson and adopted it in some form in some of its degrees. Ceremonial rites offering certain privileges to the Mason who successfully passed through the ceremony of Raising gradually became degrees themselves and as the multiplicity of these ceremonies became cumbersome new rites or assemblies of degrees were formed. In Britain, as might be expected, this became what is known today as the York Rite, always bearing true faith and allegiance to the Grand Lodge from which it sprang.

Spreading over on to the continent of Europe and into the France, the idea of another Rite embracing the "floating" degrees resulted in the Rite of Perfection which seized upon the idea of progression in knowledge and symbolism and subordinated the Craft Degrees to a progression of degrees and teachings topped by the 25th degree. What more natural than to develop the thought that the higher the number the higher the power of those possessing the "highest" degree?

Thus we have the gradual departure of the Latin Masonry from the fundamentals of the Anglo Saxon Masonry. Nordic Masons soon saw the loyalty and cohesiveness of Masonic influence and adopted a strange system which combined adherence to the Christian religion-an influence of the Templar background of the Masons of Central and Northern Europe-the submissiveness of the Trades union or Guild member, and the autocracy of the Grand Master. Thus the Scandinavian Rite was established with the King of Sweden as Solomon, the Grand Master.

The Rite of Memphis, with over a hundred degrees was organized in Italy and based its authority on the Egyptian influence of Freemasonry as practiced in Egypt and brought into Rome by the practice of the Roman Emperors of making philosophers and religionists of all types most welcome in the Eternal City and thereby building an influence which could be used as a personal loyalty when needed to further ambition. Thus Italy welcomed the smooth tongued, plausible and capable though crafty imposter Cagliostro. This man recognized the desire for more light and led those who were groping for the light down pathways which called them far from the fundamentals of Masonry as originally established.

Now let us deal with Latin America. Latin Masonry followed the adventurers into South America. And with it the inclination to yield precedence to the hand which held the scepter of authority. The thirty-third degree of Scottish Rite Masonry became the official or ruling degree by natural sequence. This lasted well over a hundred years.

In the meantime, the Rite of Perfection had come to the shores of the newly created United States of America. The Latin influence and the religious domination over the minds of men caused seven degrees to be added and the thirty-third became the ruling or governing degree of the newly created Scottish Rite.

In this English speaking, English thinking country there was an inevitable clash with the hierarchical as contrasted with the democratic system of government in Masonry. The compromises of the

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MONTANA

3-7-77

"How Freemasonry tamed a Territory"

Author's Note: Now for a real True Story of True Masonry. I first penned the following article in November 2003. It is an interesting historical account of how Freemasonry impacts the development of the United States.



INTRODUCTION

"No institution contains more valuable undeveloped history than Masonry."
- Nathaniel P. Langford (1867)

As we all know, law enforcement personnel are easily distinguished by certain symbols, such as a badge, a helmet, a uniform, or a shoulder-patch. Different jurisdictions, different symbols. But the shoulder-patch worn by the State Highway Patrol of Montana is an interesting design bearing one of the most intriguing insignias found in the law enforcement world: "3-7-77", a simple set of numbers which many people, including the Montana troopers themselves, have trouble explaining. In its simplest terms, it refers to how "Law and Order" was introduced to Montana and represents the basis for the founding of the state. For years, historians have been at a loss as to the exact meaning of the mysterious "3-7-77." Theories abound to try and rationalize this cryptic numbering convention; everything from the dimensions of a grave (3 feet wide, 7 feet deep, and 77 inches in length), to a countdown to warn an outlaw or undesirable to get out of town (3 hours, 7 minutes, and 77 seconds) or face the consequences of vigilante justice. These theories are logically flawed and, as such, lack conviction. The only thing historians and scholars can agree upon is that it stood for a vigilante movement in the 1860's which cleaned up Montana and made it safe from thieves, armed robbers, claim-jumpers, and cutthroats. Bottom-line, the numbers "3-7-77" struck fear into the hearts of the outlaws of the day and, as such, must have been developed by a force to be reckoned

with....Freemasons.



Nathaniel P. Langford

1862 represented a chaotic year for the United States. The young country was at war with itself over ideology. After just one year of conflict, both the Union and the Confederacy started to realize their differences weren't going to be settled any time soon. The outlook for prosperity was bleak. People in both the North and the South were beginning to experience economic hardships. Those not interested in the righteousness of either side of the conflict wanted a way out. The western frontier held potential for those not afraid to embark into the unknown. Gold and silver had been discovered in the Northwest, making the temptation to move west irresistible to many people, including Nathaniel Pitt Langford of Minnesota.

In the summer of 1862, Langford, was one of dozens of men who signed on to an expedition, led by Capt. James L. Fisk, to cross the northern plains by wagon train and head into Western Montana to seek their fortunes and create a new life for themselves. At this time, Langford was 30. He was a tall man and had a beard to offset his slowly receding hairline, but more importantly he had a steely gaze that could penetrate your soul if you got on his bad side. Born in 1832 in Westmoreland, New York, Langford was raised and educated in New York state. In 1854, at age 22, he started his migration west by first stopping in Minnesota where he became a merchant and was raised a Master Mason under the Grand Lodge of Minnesota, an event which proved to be a key development in his character often overlooked by historians. He was proud of his

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Masonic heritage and was proficient in his degree work. Little has been recorded of his personal life, other than he was strong willed and spoke with conviction.

Like many others, Langford moved west to seek his fortune but he also suffered from wanderlust; the American frontier fascinated him and he found the temptation to explore it irresistible. Now, at age 30, he felt compelled to do something with his life and the Fisk Expedition represented the opportunity he had been waiting for.

Montana

The name "Montana" is Spanish meaning "mountainous." Those visiting the state are struck by the beauty of the Rocky Mountains that follow the continental divide in the western part of the state. However, there are also vast plains in the state. Other than the plentiful mineral resources in the western part of the state there was little else in Montana of the 1860's but buffalo and Indians, lots of Indians. Montana was an excellent refuge from the white man's advancement to the west. Consequently, Montana became the home of many tribes including the Blackfeet & Crow, Northern Cheyenne, Flathead, Salish, Pend d'Oreille, Assiniboine and Sioux. The plains provided the perfect hunting grounds for bison representing the food, clothing and materials to sustain the tribes.

Bros. Meriwether Lewis and William Clark (St. Louis Lodge No. 111, MO) brought the first group of white explorers across Montana in 1805 and 1806 as part of their expedition to the northwest. They were closely followed by fur trappers and traders. Aside from this, Montana remained the domain of the Indian...until gold was discovered. Well before Montana was recognized as a territory of the United States, gold was found in southwestern Montana in the early 1860's. With this news, prospectors hurried to the area and makeshift villages began to pop-up. Since there was not yet a territorial government formed, law was governed by mining camps who would hire private sheriffs to administer justice, usually with mixed results.

The Fisk Expedition

Langford and the Fisk Expedition found its way through the plains of Montana with little incident. It had been a long and hard trip, but they were now approaching the end of their journey. Shortly before they reached the mountains, the expedition split into different directions with Langford's group heading towards the southwest. The group of about a dozen men stopped along a



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river bank one day at noon to take refreshment and were about to resume their journey when three or four horsemen appeared, coming out of the mountains, dressed from head-to-toe as mountain men. As such, the Fisk group eyed them suspiciously and checked their weapons in case of trouble, particularly Langford who was attending to his horse towards the back of the group. Fortunately, the riders presented no threat as all but one rode past the group without stopping to talk.

The one lone rider stopped and dismounted to talk to the men at the front of the group who were yoking the oxen. Langford was out of earshot as to what was being said but the conversation was brief and the rider mounted his horse again. As he was about to leave, he turned and asked, "Whose train is this?"
"Nobody's; we own the wagons among ourselves."

"Where are you from?"

"From Minnesota."

"How many men were there in your train?"

"About one hundred and thirty."

"Was there a man named H.A. Biff in your train?"

"No, sir! No such man."

"Did you ever hear of such a man?"

"I never did," replied one.

"I know of no one of that name," said another.⁽¹⁾

This dialog, of course, caught the attention of Langford. Before the rider could leave, Langford approached him on horseback and offered him the token and word of a Master Mason. The two shook hands fervently for both had found a Brother they could talk to and trust.

The two rode the rest of the day together describing their backgrounds and talking about Bannack, the small mining town where Langford was heading. Langford found the man to be a warm and intelligent brother Mason and enjoyed his company immensely. Likewise, Langford was the first Mason the rider had met in Montana and they talked as long-lost friends for hours, much to the bewilderment of the others.

After the two had established a warm rapport and described their Masonic upbringing, the rider began to give Langford a picture of the lay of the land. He warned Langford how the area was growing due to the gold rush, and how some miners who struck gold had a tendency to disappear or were found dead. There was little, if any, law enforcement or government in the area. Consequently, he advised Langford to keep a low profile and watch his back.

The two eventually parted on the square with the rider heading off to rejoin his comrades. Langford took heed of his Brother's advice.

As the Fisk group continued their trek, Langford marveled at the power of Freemasonry and dwelled on his chance meeting with his fraternal Brother. Summer had given way to Autumn and Langford knew their trip to Bannack was coming to an end. The group camped on the Mullan road near the summit of the Rockies. It was a picturesque spot where the mountains surrounded them and was lit at night by the moon and a curtain of stars. The glory and grandeur of the Rockies stirred Langford's soul and he wanted to celebrate their arrival. Knowing there were two other Masons in his party, he recruited Bro. George Charlton and Bro. George Gere, who, like Langford, were all members of Minnesota Lodges and the trio ascended the summit for the purpose of opening an informal Lodge of Master Masons as generations of Masons have done before them, complete with Bible, square and compass.

Being more proficient in Masonic custom than his Brothers, Langford acted as Worshipful Master. Inspired by the moment, the Masonic words and ritual came back to Langford with fluidity and precision. All agreed it was a beautiful degree and confirmed their faith in their Masonic heritage. None realized the significance of this "epochal" event as Langford would call it, representing the very first Lodge of Master Masons ever held in Montana and ultimately foretold the events to shape the territory. The date: Monday, September 23rd, 1862.

These three Brothers, by their actions, became the "3" in "3-7-77".

Mural from inside the Grand Lodge of Montana's



Library & Museum, Helena

Bannack

Bannack was located on the southeastern edge of the newly created Idaho Territory (the southwest corner of modern Montana). The name "Bannack" was derived from the local Bannack Indians and the town was situated next to the Grasshopper Creek, a tributary of the Beaver Head.

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Grasshopper Creek was ultimately the source of the gold and the reason for people migrating to the area.

Although the river had already been named by Lewis & Clark, local miners promptly renamed it "Grasshopper" due to the inordinate amount of insects that would swarm around as you walked about the area. Gold had been discovered in the Grasshopper on July 28th, 1862 and by the end of the year, hundreds of people had gravitated to the area, with a thousand by the end of 1863.

In 1862 Bannack was a typical American frontier boom-town. Buildings sprouted up seemingly over night, some were nothing more than simple cabins or shacks. Although tents were commonly used by the miners at first, wooden structures were needed to withstand the harsh Montana winters. Consequently, several establishments sprung up quickly, including hotels, stables, a barber, even a bakery; and more than one saloon. Other structures would soon follow based on private donations, including a church, a jail, a school, and eventually a Masonic Lodge.

When people heard about the gold in Bannack, they swarmed to the area to seek their fortune. Most came to mine for gold, others came to create the infrastructure needed to support the miners, e.g., hardware, hotels, saloons, food, etc., but other lawless characters inevitably appeared on the scene to rob and steal from the work of others. Most of the residents were law-abiding citizens, others were outlaws looking for quick money, parasites sucking the decency out of society.

Although one would be captivated by the beauty of the area and unbridled freedom of Montana, you were always reminded that Bannack was an outpost in the "Wild West." In the early days, fights and duels would erupt at a moments notice, primarily due to liquor, gambling, a word spoken out of turn, or

to simply prove manhood. Wrote Bro. Thomas J. Dimsdale, a writer who documented the era, "such men find themselves removed from the restraints of civilized society."

This was a very masculine dominated society and the absence of female companionship only contributed to problems. To make matters worse, there was nothing to do during the brutal Montana winters except drink; consequently, many fell victim to "cabin fever."



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Bannack was isolated from any true territorial jurisdiction, without any form of government. But man is a social animal requiring structure in the form of agreed upon rules, regulations and laws. Without them, chaos quickly follows, which Bannack fell victim to, and became a convenient target for outlaws who organized into gangs of roving desperados.

The citizenship of Bannack eventually took steps to bring a rudimentary form of law and order to the town. It was common in the old west for mining camps to elect their own sheriffs to settle disputes and try to keep a general sense of order. Bannack followed suit. Such sheriffs had a free hand to keep the peace, regardless of their methods. Suffice it to say, the tactics of the sheriffs would be unthinkable by today's standards. Again, this was the "Wild West."

Such was the environment Langford and his party rode into in the Fall of 1862. Bannack was far from the civilization known to Langford in New York or even Minnesota. Such an environment would test any Freemason who believed in justice, religion, and brotherhood - as it did with Langford, who would stand out as a pillar of Bannack society based on his strong moral convictions.

Whether you were a miner or not, everyone at least dabbled in the search for gold, including Langford. But Langford was more of a businessman by nature and quickly recognized Bannack was rapidly expanding with plenty of miners looking to spend their gold dust. Consequently, he headed up a small partnership to build a sawmill outside of Bannack in a place called Godfrey's Canyon.

Langford restricted his close confidants to those he could trust, especially Brother Masons. Among his friends was Bro. William H. Bell who was a Mason from St. Louis. In November 1862, Bell fell victim to mountain fever and, as his dying wish, requested Langford give him a Masonic funeral. When Bell passed, his body was taken to the cabin of Bro. C.J. Miller and Langford spread the word from mouth to ear for all Masons in the area to assemble at Miller's cabin for the funeral. He did not anticipate the response his call would result in, nor the chain of events that would ensue.

Word of the Masonic funeral was carefully passed from one Brother to another around Bannack. As the sun set on November 12th, the Masons began to assemble at Miller's cabin, some came alone, others in groups, but they kept coming. Langford had expected perhaps a handful of Masons to heed his call. Instead, dozens appeared to pay their

Masonic respects to their fallen Brother. So many Masons appeared that they moved the funeral to a larger cabin nearby. Langford conducted the services personally and 76 Brothers deposited the evergreen in Bell's grave. These 76 Brothers, along with the deceased Bell, became the "77" in "3-7-77".

The Masons were pleasantly surprised by their numbers. Prior to the funeral, it had not occurred to anyone that the fraternity was so well represented in the area. Consequently, they began to hold lodge meetings in the security of the mountains, away from prying eyes and easy to tye. These meetings became important to the Masons, not only to reaffirm their Masonic obligations but to establish the support network they needed to survive in dangerous times.

"7"

The "7" in "3-7-77" is the keystone of our algorithm and represents the culmination of our story. Although, it is the main component that lead to law and order in Montana, it would be for naught without the first two variables in place.



Henry Plummer

As the Masons held

Lodge in the mountains, a new force arrived in the Spring of 1863, Henry Plummer a New Englander who had come to town via California. In Plummer's youth, he was sickly and, based on his doctor's advice, left New England as a young man and traveled west to San Francisco where he tried his hand at odd jobs. Eventually he moved to Nevada City where he became a successful baker. Politics intrigued him and he was elected Marshall of Nevada City where he learned to be tough in order to survive as a lawman.

Plummer's record as a lawman was tarnished in 1857 when he gunned down John Vedder. Although Plummer claimed self-defense, the jury believed he may have been romantically linked to Vedder's estranged wife, Lucy. Consequently, he was convicted of second degree murder and sentenced to ten years in San Quentin. While in prison, Plummer's health again deteriorated; so much so, that on the recommendation of prison doctors, he was granted a pardon from the

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governor after serving only six months in prison. He returned to Nevada City to recuperate and work with his partner in his bakery. Eventually, he took up mining but was unsuccessful with the several claims he tried.

No longer a lawman, Plummer felt free to live a wild lifestyle which would include liquor, women, and fighting. He was drawn into a drunken confrontation and shot a man named William Riley dead. Not wishing to take his chances with the local legal system again, Plummer left California in October 1861, before Riley's inquest. By fleeing the state before the inquiry, Plummer had become a fugitive from justice.

Plummer crossed over the California state line into Nevada but his name was known in these parts and, fearing arrest, he kept moving northward away from Nevada and California to Washington state. Learning of the gold strike in 1862 and seeking anonymity in the wilderness, Plummer headed to Montana where he could start anew and arrived in Bannack in the Spring of 1863.

Bannack at this time was still growing and lawless. The first flashpoint in its development towards law and order came when Charlie Reeves, and his accomplices Moore and Mitchell stirred up trouble by attacking a nearby Indian camp and, in the process, killed and wounded white men, as well as many Indians. The local citizenship was aghast by this and called for justice. In March of 1863, the mining districts became part of the newly formed Idaho Territory, but it took time for the word to reach Bannack. Feeling isolated but compelled to do something about the murders, the citizens of Bannack ordered a trial, the first of its kind in a miner's camp. In the past, miner camp trials were used to settle disputes over mining claims, not for murder cases. As such, Langford got involved and insisted on a trial by jury, not by the miners in mass as was the usual custom. Consequently, a judge, jury, prosecutor, defense attorney, and sheriff were appointed to hear the case with Langford sitting on the jury.

The trial of Reeves, Moore and Mitchell was well attended by the miners and although the organizers had good intentions, it was far from perfect in terms of jurisprudence.

There was no doubt about the guilt of the accused, only their motivation. Unmoved by their arguments, Langford alone insisted on the death penalty while the rest of the jury wanted to seize their property and banish them from the area. After much deliberation, Langford settled for the seizure and banishment.

The acting sheriff felt uncomfortable in the role and quietly abdicated his position shortly



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thereafter. This left the door open for Henry Plummer who, with his New England charm, was elected sheriff of the mining district in May of 1863. Plummer was only 27 years old at the time. He was a handsome man of medium build, with a long mustache, customary for the time. He could change his disposition at a moment's notice, going from polite and engaging one minute, to crude and insensitive the next.

Plummer was intelligent and his advice was often sought on a variety of matters, including mining. His disarming charisma could sway people and helped to break up fights and settle disputes. However, the educated citizens of Bannack saw through his charm and treated him suspiciously, as was the case with Langford who felt Plummer's New England charm beguiled a darker side to his character.

Plummer courted and eventually wed Electa Bryan in June of 1863. However, the marriage was brief, lasting just three months before she left him for her native Iowa under mysterious circumstances. The trouble between Plummer and his wife seemed to be caused by his frequent absence from home; he was either at his office, on patrol in the district, or, unknown to Electa, at the Rattlesnake Ranch, headquarters for the outlaws.

Plummer wouldn't allow anyone to challenge his authority and made it a point to reaffirm to everyone he met that he alone represented "Law and Order" in the area. His reputation as sheriff quickly grew; so much so, that he was nominated a Deputy U.S. Marshall for the Idaho Territory. But his nomination was blocked by Langford who, by this time, was President of the Union League and saw through Plummer's charm. This incensed Plummer who tried to sway Langford to endorse him, to no avail. Consequently, Langford became Plummer's sworn enemy.

Plummer had heard of the Masonic meetings in the mountains and, thinking it would be a shrewd political move, tried to join them only to be rebuffed by the fraternity who refused to let him in. This concerned Plummer greatly. He knew there were many Masons in the area and was concerned about the goings-on in their secret meetings, consequently, he sent spies to check on the Masons, only to be turned away by Tylers who safeguarded the meeting.

Despite the presence of a seemingly strong sheriff with his hand-picked deputies, crime did not abate, in fact, it proliferated. Robberies increased, as did disappearances and killings. Admittedly, Bannack was growing at an alarming rate. But if Plummer was half the sheriff he claimed to be, the town should not have been experiencing the problems it was. Further, it had not gone

unnoticed that Plummer was absent from town whenever a robbery occurred. This was too remarkable a coincidence to be overlooked.

The Vigilantes

The second flashpoint came in the Fall of 1863 when two stagecoach robberies took place between Virginia City and Bannack, along with the killing of Nick Tiebolt who was robbed of two mules and murdered. Although the outlaws covered their faces, those riding on the stage suspected George Ives, a known local ruffian, as the person leading the raid.

The brutality of the crimes infuriated the citizenship, particularly the Masons who discussed the problem at length in their meetings. The Brethren did not trust Plummer and his deputies, nor did they have faith in the jurisprudence of the newly formed territory.

Suspecting Ives' involvement with the stage coach robbery, a group of Virginia City citizens (Bannack's neighbors) seized Ives and brought him to trial. Ives' trial can be described as "clumsy" at best. Nonetheless, he was found guilty and sentenced to be hanged.

Subsequent to the trial, a core group of citizens, all Masons, met in secret. Impatient for justice and incensed by recent events, they decided to take law into their hands and formed a vigilante committee. Recognizing the need for organizing a tightly bound group, seven members swore allegiance to bring law and order to the area. On December 22, 1863 a vigilante oath was administered by Wilber Sanders, nephew of the new Chief Justice of the territory, Sidney Edgerton, both Masons from Ohio. It was these seven Brothers, by their actions, that became the "7" in "3-7-77".

They formalized the oath in writing the next day:

"We the undersigned uniting ourselves in a party for the purposes of arresting thieves and murderers and recover stolen property do pledge ourselves on our sacred honor each to all others and solemnly swear that we will reveal no secrets, violate no laws of right and never desert each other or our standard of justice and seal them 23 of December 1863."

Vigilantes were not uncommon in the wild west, particularly in the wilderness and loosely governed territories. But this Montana group developed an oath and a set of obligations based on honor, secrecy and righteousness; characteristics of Freemasonry.

The ranks of the vigilantes swelled immediately

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with Langford and many other Masons joining the group, as well as other non-Masons concerned with law and order. Merchants, miners, and professional men alike joined the committee, but membership in the vigilantes was a well guarded secret since they probably feared reprisals from the outlaws.

Naming Names

On the gallows, George Ives' last words were that it was his confederate, Alex Carter, and not himself, who had actually committed the murder of Nick Tiebolt. With this information, the newly formed Vigilante Committee sprung into action and went in search of Carter. Warned the committee was looking for him, Carter made his escape. Instead, the committee found Red Yeager, an accomplice of Carter's, and took him prisoner. Under questioning, Yeager revealed the names of the outlaw gang and the roles they served. Shockingly, he named Sheriff Plummer as Chief of the Gang, along with his deputies as accomplices. This made sense to the vigilantes, as all the pieces of the puzzle began to fall into place.

On January 10th, a group of 50-75 vigilantes from Bannack split into three squads and picked up Plummer and his two deputies, Ned Ray and Buck Stinson. Plummer had heard of how Ives' was arrested and executed and was probably not surprised to see the arresting squad on his doorstep.

He didn't resist arrest, thinking he could talk his way out of the situation. He was wrong. The deputies were also easily apprehended and all three were hung on the Bannack gallows.

Following the hangings, the vigilantes in both Bannack and Virginia City wasted little time hunting down the remaining members of the outlaw gang, including Alex Carter who had escaped earlier.

By the end of February 1864, Plummer's gang had been eliminated and peace was restored to the area. The vigilante activities eventually subsided after this but was not totally abandoned until a few years later when the citizenship was convinced of the effectiveness of the legal system. Historians question whether Plummer was, in fact, the leader of the outlaws and perhaps was innocent. The fact remains, with Plummer and the rest out of the way, law and order prevailed and Montana flourished.

The Bannack gallows where Plummer and his deputies were hung; constructed by Plummer himself. Photo courtesy of the Bannack State Park.



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of Yellowstone, all of which are still available for sale from on-line book stores. He died in 1911 at the age of 79.

A lifelong Mason, Langford was very active in the Fraternity for many years. In 1867, he was appointed Grand Historian and, at the Grand Lodge of Montana's Third Annual Communications in Virginia City, he delivered an eloquent description of the accounts mentioned herein. His oratory, which was re-discovered not long ago, is available on-line at the Grand Lodge of Montana web site.

EPILOGUE

It is not known who specifically invented the expression "3-7-77", but it became the calling card of the vigilantes. In fact, the mysterious numbers actually did not appear until the 1870's as the vigilantes were disbanding. It would be found carved in trees and brandished around towns as an intriguing warning to outlaws not to disrupt the peace and harmony of Montana. For if they did, the warning implied the vigilantes would not hesitate to reassemble and take justice into their hands again.

Vigilantism in today's society is unimaginable. But given the climate of the times, e.g., alone in the wilderness with the "civilized" country at war with itself, it is understandable how the turn of events came about. Were the vigilantes wrong for taking the law into their own hands? Perhaps. But we, as members of the 21st century, are not fit to judge. Bottom-line, we must look at the end result: the robberies and killings stopped and law and order came to Montana.

There have been numerous books and articles written on the Vigilantes of Montana. Over the years, historians sifted through newspaper clippings of the time and available court and territorial records. We must remember American journalism, particularly in the west, had a flare for the dramatic at the expense of actual facts. Further, governmental records in a frontier town were practically non-existent.

Regardless of how historians today protest Plummer's innocence, they had no way of knowing in any precise detail of the events that occurred. More importantly, they didn't have any knowledge of the customs and character of the Masonic Fraternity. In this author's opinion, most of the historians simply "missed it."

Langford

Nathaniel Langford spent a total of fourteen years in Montana. In 1870, he led an expedition to explore the upper Yellowstone and became the first superintendent of Yellowstone National Park. In his later years, he authored four books on both the formation of Montana and his explorations

Montana

With law and order restored in Bannack, Montana become a U.S. territory in 1864 with Bro. Sidney Edgerton, Langford's friend and confidant, becoming the first territorial governor. Remarkably, Bannack had grown to a respectable size and, as such, became the capital of the new territory. But the gold-rush inevitably subsided and the populace moved on. By the time Montana became the 41st state in 1889, the capital was moved to Helena.

By 1938, Bannack was deserted and declared a ghost-town. Today, it is a state park where 60 buildings remain as a mute reminder of what was at one time the "Toughest Town in the West." Amongst the buildings, stands a small two story dwelling bearing the square and compass. The Masons built the building in 1874 with the bottom story donated as the town's school and the upstairs used as the Masonic Lodge.

The Lodge as it stands today in Bannack State Park. Photo courtesy of W:Bro.F. Lee Graves, PM.

Bannack Masons obtained the Lodge's original



dispensation on April 27, 1863 from the Grand



Lodge of Nebraska. But as the Grand Lodge of Montana was formed in 1864, the Brethren reapplied in 1871 and became Bannack Lodge No. 16 A.F. & A.M. As the population moved away, the Lodge was forced to consolidate with Dillon Lodge in 1921.

The Lodge in Bannack remained dormant for many years until 2000 when the Grand Lodge of Montana rechartered it as a historical lodge. Today, any Master Mason in good standing and belonging to a Lodge recognized by the Grand Lodge of Montana can apply for a Life Membership in Bannack Lodge.

The monies derived from membership in Bannack Lodge are used to maintain this historical



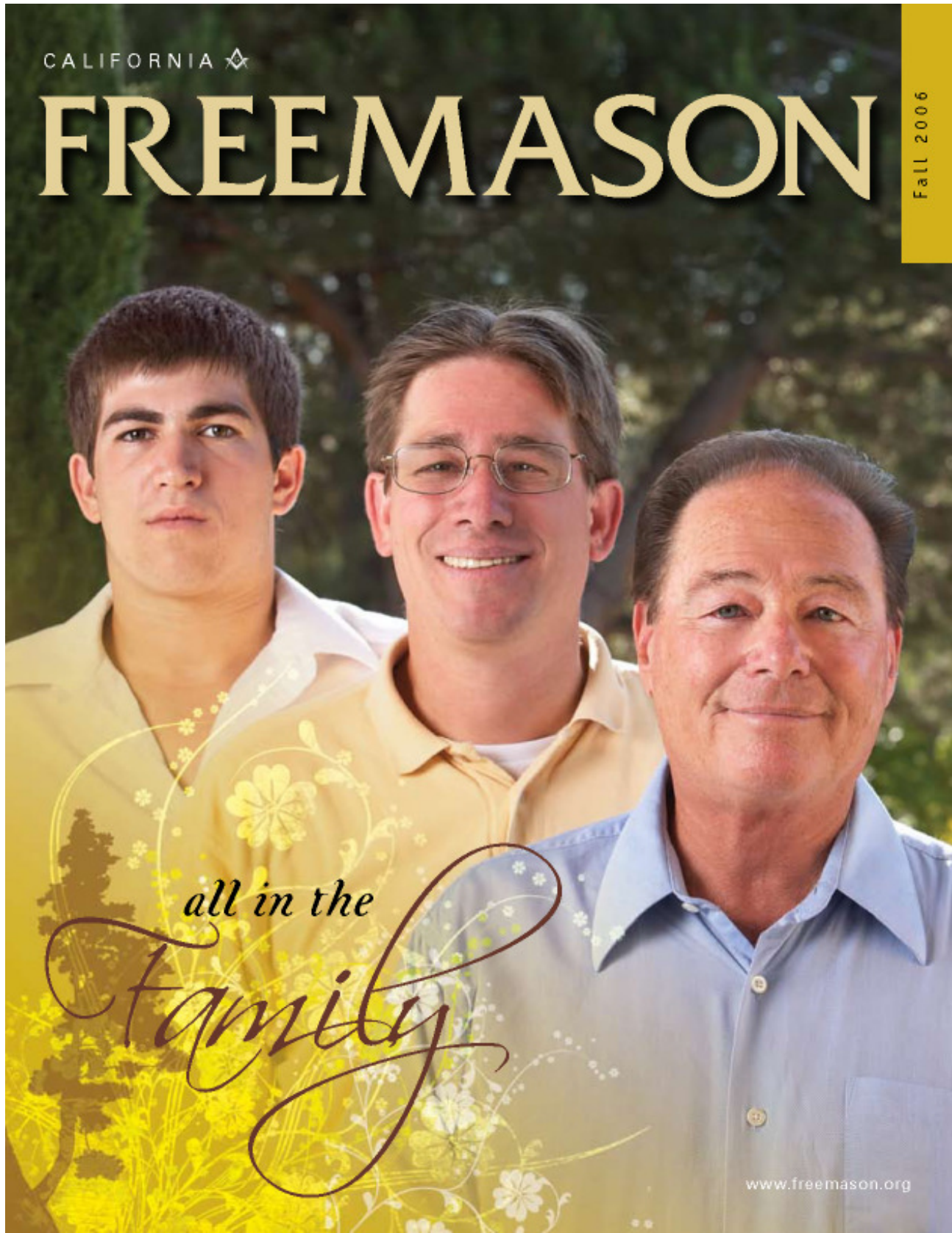
structure. To date, the monies have been used to shore up the building without disturbing the past. So much so, that a Lodge of Master Masons is now held once a year to honor and remember the Brothers who helped tame a territory and forge a state.

In 2004, the Mullan Pass Historical Lodge No. 1862 A.F. & A.M. was chartered to commemorate the first meeting organized by Langford while still a part of the Fisk Expedition.

The author wishes to express a personal note of gratitude to W:Bro.F. Lee Graves, PM, Past Grand Historian of the Grand Lodge of Montana, now residing in Stuart, Florida, for his assistance in editing this article. Also, thanks go out to R:W:J. Paul Stellrecht, PDDGM/21, for his review and advice regarding this article.

Keep the Faith.

Featured Masonic Magazine

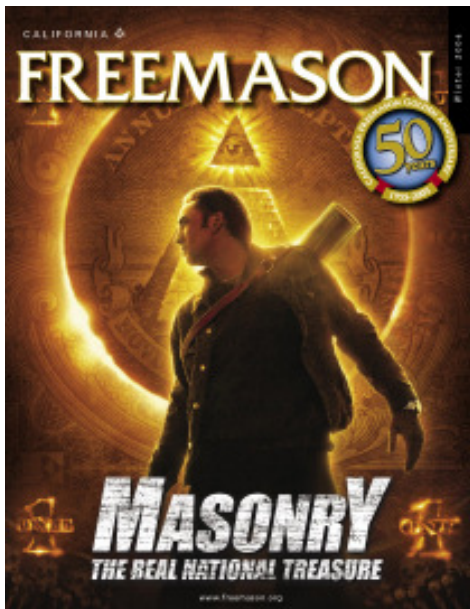


The California Freemason Magazine is a quarterly publication produced by the Grand Lodge of California, Free and Accepted Masons. Produced for the benefit of the craft, each issue focuses on one facet of freemasonry and the brothers who make up the craft. The magazine is mailed to all members of the Grand Lodge, but is also available online at:

http://www.freemason.org/freemason_online.php

Freemasonry: Its not about me changing *them*, Its about me changing *me*.

Other Masonic Publications of Interest



The California Freemason is published six times annually by the Grand Lodge of California. It may be downloaded free by going to:

www.cafreemason.com/



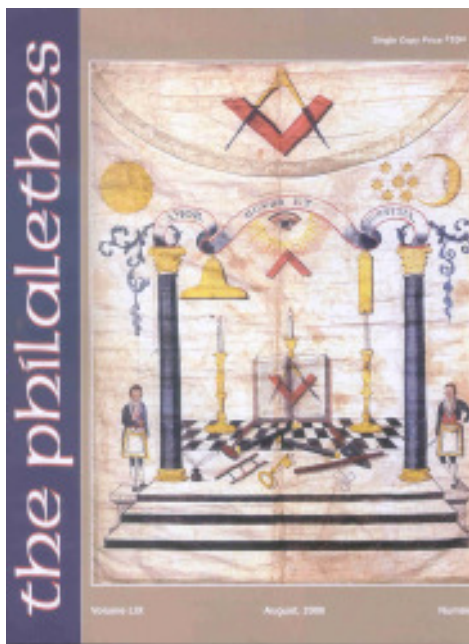
Man of the Year
Honorable William Wallace
Pastor and Honorary Grand Master of the
The Grand Lodge, U.S.A. for
The Honorable William Wallace

Phylaxis Magazine

Phylaxis magazine is published quarterly by the Phylaxis society. The First Quarter issue covers diverse issues, including the Man of the Year.

In this issue, we feature an article about two Texas Masons, one of whom marries a woman of color, and the other who struggled for purity of the blood of the white race. We have an excellent review of the recognition process in Ontario, Canada.

We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.

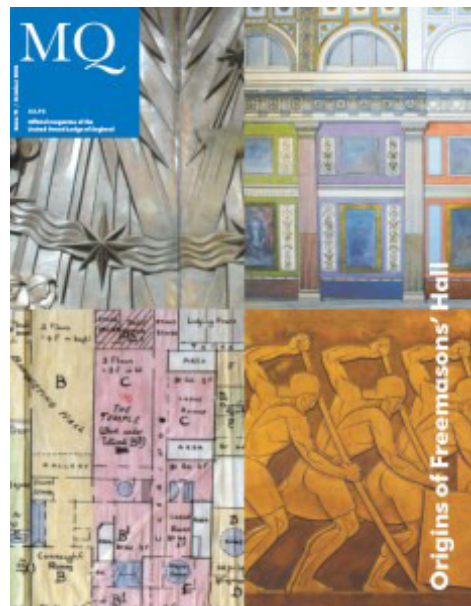


THE PHILAETHES

The International Masonic Research Society

The name of the Society is pronounced fill a [as in a-bate] lay thess with the accent on the third syllable - lay. It is derived from two Greek words, philos and alethes. It means lover of truth. The Philaethes Society was founded on October 1, 1928, by a group of Masonic Students. It was designed for Freemasons desirous of seeking and spreading Masonic light. In 1946 The Philaethes Magazine was established to publish articles by and for its members. And to this day publishes 6 times a year. The sole purpose of this Research Society is to act as a clearing house for Masonic knowledge. It exchanges ideas, researches problems confronting Freemasonry, and passes them along to the Masonic world.

Its membership consists of Members and 40 Fellows who are Master Masons in good standing in a Regular Masonic Lodge anywhere in the world. Today the Society has members within 185 Regular Grand Lodges. More information about the Society can be found at <http://freemasonry.org>



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Turning the Hiram Key

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The Real Secrets of Freemasonry? Robert Lomas (co-author of The Hiram Key) has finally tackled the big unanswered questions about The Brotherhood. What is the purpose of Freemasonry? What do Masons gain from working its Rituals? Can anybody benefit from the Spiritual Teachings of 'The Craft'. Are Masonic rituals simple moral plays designed to encourage people to behave well? Are they a secret tradition preserved from a long lost civilization? Are they meaningless formalities? ...Or do they serve some deeper purpose? In this ground-breaking work Lomas describes his personal journey through the mystical rituals of Freemasonry.

TURNING THE HIRAM KEY
MAKING DARKNESS VISIBLE
ROBERT LOMAS

The Hon. Miss St. Leger and Freemasonry

By Edward Conder

The Anglo-Norman House of St. Leger has perhaps one of the best authenticated pedigrees of any of those families whose pride it is, that they are descended from one of the companions in arms of the Conqueror.

From the British Museum Library, Philpott's MSS., and the Stemmata St. Leodegaria, I find that Sir Robert St. Leger, Knight, obtained from William I. the Manor of Ulcombe in Kent, where the family flourished for many generations.

Sir Antony St. Leger, Knight of the Garter, a lineal descendant of the above Sir Robert was appointed by Henry VIII to be one of his commissioners for letting the Irish Crown lands, and on July 7th, 1640, he was constituted Lord Deputy of Ireland.

It is from this Sir Antony St. Leger that the Right Hon. Arthur St. Leger, 1st Baron Kilmayden, and Viscount Doneraile, father of the lady, an episode in whose interesting life I am now about to discuss, was descended.

The initiation of the Hon. Miss Elizabeth St. Leger, afterwards the wife of Richard Aldworth, Esq., has long been a recognized fact in the history of Freemasonry in Ireland.

Several accounts, more or less differing in detail, and generally remarkable for their want of accuracy, have already been published.¹ The most authentic appears to be the one issued at Cork, with the authority of the family, in 1811. Although these different accounts vary considerably in the description of the manner in which Miss St. Leger witnessed the secret ceremonial carried on in the Lodge, the main fact of her being made a Mason remains undisputed.

If more proof were required than the well-known tradition, the fact of her portrait in Masonic clothing, her apron and jewels being still in existence, would satisfy the most exacting enquirer. The tradition, as we have it, is sufficiently circumstantial; if we consider the condition of speculative Masonry at the beginning of the last century, it contains nothing either improbable or impossible.

By the kindness of Lord Doneraile, Lady Castletown of Upper Ossory, Colonel Aldworth of Newmarket Court, Mr. James St. Leger, and other members of the family, I have fortunately been able to piece together all account of the incident which, although it may differ in some few particulars from those already printed, may

fairly, as I hope to make clear on the present occasion, be accepted as the most authentic account of what transpired.

It would appear that the father of Miss St. Leger, Arthur St. Leger, 1st Baron Kilmayden and Viscount Doneraile, together with his sons and a few intimate friends, were accustomed to open a Lodge and carry on the ordinary ceremonies at the family mansion, Doneraile Court, County Cork.

On one occasion, during a period when the house was undergoing certain internal alterations,



Viscount Doneraile, with others, met for Masonic purposes. The Lodge was held in a large room on the ground floor of the house, and in front of this room was a small library, divided from the back room by a partition wall.

From a plan of Doneraile Court kindly sent to me by a member of the family, it is evident that the rooms to the right, on entering the hall, are probably the ones in question, the doors of these two rooms both open into the entrance hall, and are not far apart. The alterations having required the removal of some of the panelling from the larger room, the wall was in places undergoing repair; a portion of this had been taken down, and the bricks loosely replaced, without mortar, in the position they were ultimately to occupy.

Against these loose bricks the oak panelling had been temporarily reared. On this particular afternoon Miss St. Leger had been reading at the library window, and the light of the winter afternoon having failed, fell asleep.

The sound of voices in the next room restored her to consciousness, and from her position behind the loosely placed bricks of the dividing wall, she easily realized that something unusual was taking place in the next room. The light shining through the unfilled spaces of the temporary wall also attracted her attention. Prompted by a not unnatural curiosity, Miss St. Leger appears to have removed one or more of the loose bricks, and thus was easily enabled to watch the proceedings of the Lodge.

For some time her interest in what was transpiring was sufficiently powerful to hold her spellbound; the quietness of her mind remained undisturbed for a considerable period, and it was not until she realized the solemnity of the responsibilities undertaken by the candidate, that she understood the terrible consequences of her action.

The wish to hide her secret by making good her retreat took full possession of her thoughts. For it must be fully understood that although she was perfectly aware that her father's Lodge was held at the house, she had no idea, on entering the library, that on that evening a meeting was about to be held in the adjoining room.

Her passage into the hall was easy, but it unfortunately happened that the doors of the two rooms were close together. Outside in the ball the Tyler was on guard, and from this point her retreat was cut off. Miss St. Leger, realizing that the Tyler, Lord Doneraile's butler, well knowing the condition of the temporary wall, would at once, from her frightened appearance, grasp the situation, screamed and fainted.

This old and trusted family servant, divided between his affection for his young mistress and the duties he owed to the Lodge, hesitated whether he should call for aid from the

household, or alarm the Lodge. Fearing, however, to leave the door unguarded, he decided to summon his master. This course brought Miss St. Leger's father, with her brothers, and other members of the Lodge, into the hall.

Having carried the young lady back into the library, and she being restored to consciousness, they learned what had occurred. Leaving her in charge of some of the members, they returned to the Lodge, and discussed what course, under the circumstances, they had best pursue.

The discussion was prolonged for a considerable time, after which they returned, and having acquainted Miss St. Leger with the great responsibilities she had unwittingly taken upon herself, pointed out that only one course was open to them. The fair culprit, endowed with a high sense of honor, at once consented to pass through the impressive ceremonies she had

Continued on Page 36 -St. Leger

The Moderns & The Antients

By Arthur Heiron

Bro. Heiron is the author of *Ancient Freemasonry and the Old Dundee Lodge, No. 18 [1722-1920]*, a most interesting account of lodge life two hundred years ago.

The present paper was read before the Manchester Association for Masonic Research in May, 1924.

IT is common knowledge that prior to 1813 the Craft had for many years been divided into two great sections, the Moderns and the Antients, and for the benefit of those brethren who have had no opportunity to study the matter on their own account, the following rough epitome by way of general information is given.

There is a legend that in 1716 "Four Old Lodges" in London, the author of *Multa Paucis* an anonymous work of about 1764 gives the number as six "finding themselves neglected by Sir Christopher Wren", with the assistance "of some old Brothers" met together at the Apple-Tree Tavern in Charles Street, Covent Garden, and "constituted themselves a Grand Lodge pro Tempore in Due Form"; and on "St. John Baptist's Day, A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the Goose and Gridiron Ale-house in St. Paul's Church-Yard."

In this humble fashion, without show or pretense, in a room at a Tavern about 22 feet long by 16 feet wide, the first Grand Lodge in London was, according to the account given by Dr. Anderson in his "New Book of Constitutions" [1738] thus formally "Constituted." Whilst it is now recognized that Dr. Anderson's "Story of the Craft", based on mythical tales and legendary traditions,



is quite untrustworthy, yet his version of the actual origin of the Grand Assembly or Grand Lodge at London may or may not deserve some credence,

for, after all it is the only one available for our consideration as there are no records prior to 1723, so what ever may or may not have happened in 1717 is left only to imagination.

Anderson was a Doctor of Divinity, a Presbyterian minister, a "dissenting teacher," a man of good standing and character. In 1738 he assures us that having-in 1721—been ordered [by Grand Lodge] to digest the old Gothic Constitutions in a new and better method, . . . "Montagu, Grand Master, at the desire of the Lodge, appointed fourteen learned Brothers to examine Brother Anderson's Manuscript and to make report," . . . which "said Committee of 14" . . . reported [in 1722] that they had perused same "and after

some Amendments had approv'd of it: Upon which the Lodge desir'd the Grand Master to order it to be printed." The above refers to his First Book of Constitutions of 1723. -The following extracts from the actual minutes of Grand Lodge relate to his 1738 edition.

1735, Feb. 24. Dr. Anderson reported to Grand Lodge "that he had spent some Thoughts upon some Alterations and Additions" to his First Edition of 1723 -then "all sold off" - and G. L. "appointed a Committee to revise and compare the same &c."

1738, Jan. 25. "Bro. Anderson informed the [Grand] Lodge that he had sometime since Prepared a New Edition of the Book of Constitutions with several Additions and Amendments which having been perused & (after some alterations made therein) Approved off by several Grand Officers was now ready for the Press and he therefore desired the Grand Master's Commands & the approbation of this Lodge for printing the same, which request was granted him."

His work having been thus checked and revised by his colleagues and contemporaries and approved by Grand Lodge, each student must now therefore form his own conclusions as to the credibility or otherwise that should be given to Dr. Anderson's statements relating to the above mentioned meetings of "the four old Lodges" in 1716 and 1717.

The members of this Grand Lodge of 1717 before long—for reasons hereinafter mentioned—became known as the 'Moderns,' whilst their subsequent rivals—who described themselves

The Premier Grand Assembly of English Freemasons 1705

The General Assembly at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest Bathurst then Grand Master, several Craft Lodges met, and many worthy brethren were initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Lord Mayor of York, a number of meetings of the Fraternity was held at different times in that city, and the grand feast during his Grand Mastership is said to have been very brilliant.

Sir William Robinson Bathurst succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth Bathurst who governed the Society with great credit. At the expiration of his Grand Mastership, Sir George Tempest was elected a second time Grand Master; and from the time of his election in 1714 to 1725, the Grand Assembly continued regularly to assemble at York under the direction of Charles Fairfax Esq. Sir Walter Hawkesworth Bathurst, Edward Bell esq. Charles Bathurst Esq. Edward Thomson Esq. M. P. John Johnson M. D. and John Marsden esq. all of whom, in rotation, during the

above period, regularly filled the office of Grand Master in the North of England.

From this account, which is authenticated by the books of the Old Grand Lodge at York, it appears, that the revival of masonry in the South of England did not interfere with the proceedings of the Fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the kingdom under their separate jurisdiction.

The only distinction, which the Premier Grand Lodge in the North appears to have retained after the revival of masonry in the South, is in the title, which they claim, viz. The Grand Lodge of all England; while the new organization in the South passes only under the denomination of The Grand Lodge of England.

The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less

Continued on Page 47 - Premiere

Continued on Page 38 - Moderns

Regular Grand Lodge of England



A group of Regular Master Masons, disillusioned, disappointed and concerned by the state of the Administration and Management of the Masonic Order in general and the Craft in particular, assembled at Freemasons Arms, Convent Garden in London in order to put forward their legitimate concerns and to discuss and debate those issues being ignored by the Craft Administration. This Assembly of Masons at London, with the

assistance of various highly respected and knowledgeable Brethren, Constituted and Consecrated a Masonic High Council for England, Wales and the Channel Islands in Due Form on the 25th of January, 2005.

The Masonic High Council is a de jure and de facto Sovereign Masonic Body with jurisdiction over the Craft in England and Wales and has issued a warrant for the Creation of its first Lodge, named Grand Lodge No.1, at the orient of London. Three other regularly established Lodges have requested to join the Masonic High Council. Once this process is completed it is the aim of the MHC to establish a Regular Grand Lodge of Free and Accepted Masons of England in Accordance with the Old Constitutions.

The MHC/RGLE is a truly independent and self-governing body with authority over Craft Freemasonry in the symbolic degrees of Entered Apprentice, Fellow Craft and Master Mason.

The MHC/RGLE is a male only organization. The MHC/RGLE requires of all its members a belief in a Supreme Being or Creator.

The Volume of the Sacred Law is present and open at all its Lodge meetings and all Oaths

and Obligations are made upon it.

The Masonic light and symbols are present at all Lodge meetings.

The discussion of religion and politics within MHC/RGLE Lodges is prohibited.

The MHC/RGLE observes the Ancient Landmarks and Old Constitutions and insists on them being observed within all its Lodges.

Concern for the Craft

Thoughtful Brethren have long endured serious dissatisfaction with the administration and state of the Craft in England. It was in direct response to these concerns that on the 25th of January this year a number of Master Masons came together to constitute a Masonic High Council, to prepare a firm Foundation for a Regular Grand Lodge of England true to the Ancient Constitutions and fundamental spiritual values of the Craft.

At the core of these concerns is the heartfelt lament that Masonry in England has effectively degenerated into a social and dining club, meeting upon the excuse of a initiating yet another candidate into a society whose only apparent purpose is to carry out initiations, whilst seeking to justify its existence through the business of

[Continued on Page 48 - RGLE](#)

Regular Grand Lodge Of England Responds to UGLE on Regularity

Reactions to Regularity: statements emanating from the "United Grand Lodge of England"

"Anthony C. Wilson, President of the Board of General Purposes made the following remarks at the Quarterly Communication of the UGLE on 9 March 2005

It has come to the Board's attention that there is an irregular body styling itself the "Regular Grand Lodge of England" which is governed by something called "the Masonic High Council for England and Wales". It claims a number of members and at least one Lodge. Whilst this body appears to draw its members from Brethren of other Constitutions rather than our own, I must remind members of the Craft that any Freemason under this Grand Lodge who does in any way become associated with it, as with any other irregular self-styled Masonic body, must resign from the Craft or render himself liable to Masonic disciplinary proceedings.

This was followed by a letter to the Grand Secretaries of Grand Lodges in amity with UGLE: United Grand Lodge of England

Our ref: COMMS/RAHM/JMI-I/sdh/Gsecs1 10th May 2005

Dear Brother Grand Secretary;

The Regular Grand Lodge of England

You may be aware that an irregular body styling itself the "Regular Grand Lodge of England" has been gaining publicity through its own website, the website of other irregular bodies and a certain amount of ill-informed gossip in Masonic "chatrooms" on the internet.

It is being claimed that the formation of the "Regular Grand Lodge of England" is a result of a major schism within the United Grand Lodge of England that has led to a significant number of Lodges and individual members withdrawing from the United Grand Lodge of England. Those claims are malicious lies, with no foundation in reality. Of the known members of this new, irregular body, only two appear to have had any connection with regular Freemasonry in England. Rather than Lodges having defected to it, there appears to be only one active Lodge, self-constituted this year. Their website links page shows links to other irregular, self-constituted Grand Lodges

in India and Europe, including the Grand Lodge of France, whose Grand Chancellor, Michael Singer, has been appointed representative of the "Regular Grand Lodge of England" for France. I would be grateful if you could warn any of your members who might be visiting England that this new body is irregular, and, that to ensure they do not inadvertently have contact with an irregular body their Masonic contacts in England should be made only through my office.

Yours faithfully and fraternally

RA H Morrow
"Grand Secretary"
www.ugle.org.uk

Distribution: Grand Secretaries of recognized Grand Lodges"

Open Letter to Grand Secretaries of Grand Lodges still in amity with the "United Grand Lodge of England"

We were disappointed but not overly surprised to note the scurrilous tone and blatant misrepresentations contained in the above recent missive addressed to you from the General Secretary of the "United Grand Lodge of England". For our part, we do not believe that the cause of Freemasonry in England in particular or of the Craft in general is served by such fraternal intemperance.

The position of the Masonic High Council with regard to the 'United Grand Lodge of England'

[Continued on Page 48 - Response](#)

Grande Oriente De France

Grand Master's Address To The 2002 California Masonic Symposium

By Alain Bauer,

Grand Master of the Grand Orient of France
Sacramento, California, July 27th, 2002

It is a great honor to be your guest at this 2002 California Masonic Symposium. I want, first of all, to thank the Most Worshipful C. Ray Whitaker, Grand Master of Masons in California, for his very fraternal invitation.

In prior communications the leadership of the Grand Lodge of California asked me to speak about "The Great Divide: The Grand Orient of France and Dogmatic Freemasonry." Let me say here to you that this was a very great... surprise! After all, we do not think that such freemasonry exists. James Anderson was very clear about this at the beginning. We respect and welcome in the Lodges of the Grand Orient of France those who believe or do not believe. Neither Atheist, nor extremist, there is nothing in the Grand Orient that gives us as Masons the right to determine a definitive approach to advancement, or a specific stream, that leads to our individual accomplishments and personal growth through the Craft.

First, I want to acknowledge that critical parts of my speech have been prepared in collaboration with my very close friend and brother, Grand Commander of the Ancient Accepted Scottish Rite of France, Alain de Keghel.

The time now has come to engage fraternally in a deep and sustained analysis of the Masonic landscape, as it is, not as we imagine it to be. All Brethren of good will are now looking toward a more open-minded, more tolerant, and more Masonic approach to our Brotherhood.

To that end, increasing numbers of Masons from around the world are making the necessary efforts to build a bridge of Light which does not end at national borders or within the limits of individual Masonic bodies. It is time to open eyes, minds, and hearts, to the inherited legacies of our diverse and rich traditions.

It is indeed a great privilege to have the opportunity to open more widely the doors of understanding. So let us attempt in our time together to overcome the friction of difference that far too often marks the realities of the profane world, and tarnishes our Masonic world.

The Masonic Order has endured through the vicissitudes of time, culture, civilizations and society. However, it has survived through the centuries not by following passively the movements of society, but rather it often has been at the forefront of important change within society. In those moments of leadership it has been at its strongest.

As one important illustration, simply being here in the United States of America, brings to mind the major role American Masons, and some of their French Brethren, played in establishing modern democratic society.

We can all give our deepest thanks to George Washington, Benjamin Franklin (Who I can tell

you with great pride was the Worshipful Master of a Grand Orient of France Lodge in Paris.), to the Marquis de Lafayette, and to many others who worked so strenuously for freedom that time will not permit us to list all of their names today.

In point of fact, there have been important and fruitful moments of deep contact between French and American Masons going back even before the time of the American Revolution. Nevertheless, we know from history and personal experience, that there are different traditions in America and France. Because French Masons realize fairly well how difficult it is for some of our Brethren on this side of the Atlantic to understand how it came to pass in France that there is such a great variety of Masonic bodies and Masonic streams, or traditions, it would be of value to discuss France to some degree.

With your permission, let us consider together some historical facts but also some issues that may be regarded as premature in the emerging transatlantic dialogue, or even hazardous. In order to do this to full mutual benefit, it is obvious that we first need to know each other much better than we do.

To be direct and to the point, I will first offer a few words concerning the Grand Orient of France:

It has not relinquished the dedication to The Great

Architect of the Universe and it has never initiated women. It is the oldest traditional Masonic body in France. This fact was just confirmed a few weeks ago by the United Grand Lodge of England to the Minnesota Grand Lodge here in America. And as I briefly mentioned earlier, the fact that there was a very strong commitment by the Grand Orient of France to the establishment of Freemasonry in the early years of the United States of America is well documented.

The Grand Orient of France is a federation of Lodges using different workings where every single Lodge has the freedom to choose a Ritual belonging either to the French Rite (a legacy of the old English Rite), the Ancient Accepted Scottish Rite, the Rectified Scottish Rite, as well as the Royal Arch, Mark Masonry, Memphis-Misraim, and the Emulation Working. Our lodges, which are free to choose their working are also free to work to the G.A.O.T.U.

The Grand Orient with more than 44,000 Brethren is the largest French Masonic organization in a country which counts a total of roughly 130,000 members working in a Lodge. This is a number which may sound ridiculous by comparison with some 2 million Freemasons in America, but you must consider the size of the French nation which totals sixty-million people (compared to 288 million Americans).

Of course this number is approaching less than a half of the amount of Freemasons in the United

Continued on Page 49 - GOdF

History of the Relationship of the Grand Lodge of the District of Columbia with Masonic Grand Bodies in France

By Paul M. Bessel
January 23, 2000

Introduction

There are 3 major Masonic Grand bodies in France. Our Grand Lodge has recognized each of them,



and for a while we recognized two at the same time. We now only recognize one, but another of these grand bodies would also like to be recognized by our Grand Lodge and says it meets all the standards for recognition as a regular Masonic Grand Lodge.

The 3 major Masonic grand bodies in France, and some basic information about each, are: GOdF — Grand Orient of France — According to *Coil's Masonic Encyclopedia*, this is the largest and oldest Masonic grand body in France. In 1870 the Grand Lodge of the District of

Columbia Grand Lodge broke relations with the GOdF because they recognized a Scottish Rite Supreme Council in Louisiana that the Grand Lodge of Louisiana did not want recognized. Later, in 1877, the GOdF adopted a resolution making it an option for a lodge to use the Bible on altars and to require candidates to express a belief in God. Our Grand Lodge has not recognized the GOdF and is not likely to do so unless the GOdF changes some of its basic policies.

GLF — Grand Lodge of France — According to *Coil's Masonic Encyclopedia*, this is the second largest and second oldest Masonic grand body in France. In 1917 the D.C. Grand Lodge recognized the GLF, which uses the Bible in lodges, requires candidates to express a belief in God, admits only men, and in its practices is as regular as other Grand Lodges that we

Continued on Page 51 - Relationship

Most Worshipful National Grand Lodge Free and Accepted Ancient York Masons Prince Hall Organization - National Compact U.S.A.



By Cedric Lewis
Grand Master
M.W. Prince Hall Grand Lodge of Mississippi
R.W. National Grand Lodge Historian

A great sense of pride is exhibited among Prince Hall masons in America, yet rarely is there dialogue about the authenticity of and kinship between the National Grand Lodge, commonly referred to as 'PHO' (Prince Hall Origin, National Compact) and the Prince Hall Grand Lodges, commonly referred to as 'PHA' (Prince Hall Affiliated). They have an undeniable kinship, but often do not speak of one another publicly. Some PHA Grand Lodges have been deemed as regular in the United States, but the National Grand Lodge is still considered as irregular and/or clandestine by most. How is it that two independently operating Masonic bodies that share the same Masonic bloodline, the same history and in many instances the same jurisdictional lines not, officially recognize each other, and more so, one

be considered as regular by some Mainstream Grand Lodges while the other is not? For the first time a parallel display of true historical accounts is here presented by an adherent of the National Grand Lodge to mainstream freemasonry.

There are a number of resources available to those interested in the formation of African Lodge #459. This is a brief synopsis of the events. Our most noted Brother Prince Hall and 14 other men of color were made master masons in a military lodge #441 under Grand Lodge of Ireland in Boston in 1775. Shortly thereafter, the master of the military lodge set sail again, and left Prince Hall and the 14 other colored gentlemen permission to meet, bury their dead. Bro. Hall wrote the Grand Lodge of

England to request a charter (warrant) which was granted and received in Boston in 1784.

Masonry was spread under the auspices of African Lodge #459 of Massachusetts to Rhode Island, New York and Pennsylvania. African Lodge #459 formed its self into a Grand Lodge, which, contrary to commonly accepted Masonic doctrine, was the norm for the era, particularly in North America. A couple of the Mainstream Grand Lodges were formed in less than regular fashion and are considered to this very day to be regular Grand Lodges (GL of VA, GL of GA). In fact, the very lodge George Washington was made a mason in also warranted other lodges.

Bro. John Hilton and many other Masters of African Lodge #459 attempted to communicate with the Grand Lodge of England (renamed the United Grand Lodges of England in 1813) to no avail. Bro. Hilton drafted the declaration of independence from the UGLE in 1827.

A very interesting facet of events took place in Pennsylvania which causes bickering and disdain

Continued on Page 55 - National

Grande Oriente d'Italia

By Bro. Franco Valgattarri

Part I

The Grande Oriente d'Italia (GOI) is the older grand lodge, in existence before the fascists and WWII, but the United Grand Lodge of England (UGLE) recognized it only in 1972. Then, in 1993 UGLE withdrew recognition of the Grande Oriente d'Italia and extended the recognition to the Grande Loggia Regolare Italia (RGLE).

At the end of WWII, most of the grand lodges in the United States extended recognition to the GOI and at this time is in amity with all regular Grand Lodges worldwide, except the UGLE, the Grand Lodge of Scotland, Ireland, Malta and the Scandinavian lodges.

Bro. Franco Valgattarri

reasons that the basis of this can probably be found in politics. Here is his article outlining his reasons for this belief.

"Erasmus Notizie"² recently published a photo depicting two Grand Officers of Grande Oriente d'Italia (GOI) happily smiling at the 4th Annual International Conference on Freemasonry on

November 2nd and 3rd, 2002. This conference is organized by the

Canonbury Masonic Research Centre in London,

and gave these brothers the opportunity to get in touch with English Freemasons.

I do hope that this Institute, which seemingly specializes in Masonic research, has nothing to do with the UGLE, which is quite hostile to us. I would not want to see any Italian

Freemasons incur Masonic disciplinary

proceedings for having contacts with it.

Continued on Page 56 - d'Italia



UGLE

Statement on External Relations

Introduction

The following information is intended to expand a topic mentioned in the leaflet 'What is Freemasonry'. It explains the United Grand Lodge of England's relations with other Masonic bodies.

Freemasonry is practised under many independent Grand Lodges with principles or standards similar to those set by the United Grand Lodge of England throughout its history.

Standards

To be recognized as regular by the United Grand Lodge of England, a Grand Lodge must meet the following standards:

1. It must have been lawfully established by a regular Grand Lodge or by three or more private Lodges, each warranted by a regular

Continued on Page 65 - External



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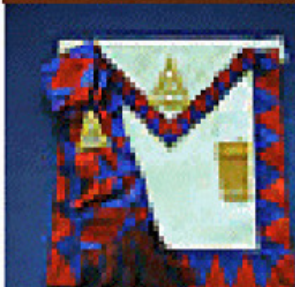
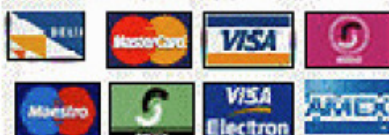
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Geometrico

Continued from Page 3

understanding of Charity (loving kindness). It is at this moment that he perceives the Divine in all things and how we are all the children of one great Father.

The mission of Modern Free-Masonry is the Brotherhood of All Mankind under the All-Seeing Eye of Deity through Universal Tolerance and the enlightenment of humanity. Free-Masonry for the sake of itself is devoid of meaning and purpose. Many Masonic organizations have lost sight of the divinely inspired goal of the Craft, and have attempted to turn Free-Masonry into nothing more than a social club and philanthropy.

The effect of this is apparent throughout the Craft today, as the eternal Light grows ever dimmer within it. For most organizations, whether Masonic or other, their main priority is self-perpetuation. They establish rules and guidelines that they believe will ensure their survival. Therefore, it would seem that our first priority should be to ensure the survival of the United Grand Lodge of America or Free-Masonry itself. This, however, is inconsistent with Masonic philosophy. We view service to the Deity as our number one priority followed closely by service to humankind.

The survival of Free-Masonry is the result of the performance of our duties and obligations to both God and man. While politicians and military leaders draw lines on the globe to separate and divide men, we build bridges to unite them in Peace, Love, and Harmony.

Our Lodges

The Lodges are the foundation upon which the brotherhood of Free-Masonry is built. They are an assemblage of Free-Masons in one place at any given point in time. Their purpose is to initiate new brothers into the Craft, to instruct the brethren about Free-Masonry, to provide an open forum for discussion and the transmission of knowledge and ideas, and to pursue the mission of the Royal Art: the Brotherhood of all Mankind under the All-Seeing Eye of Deity.

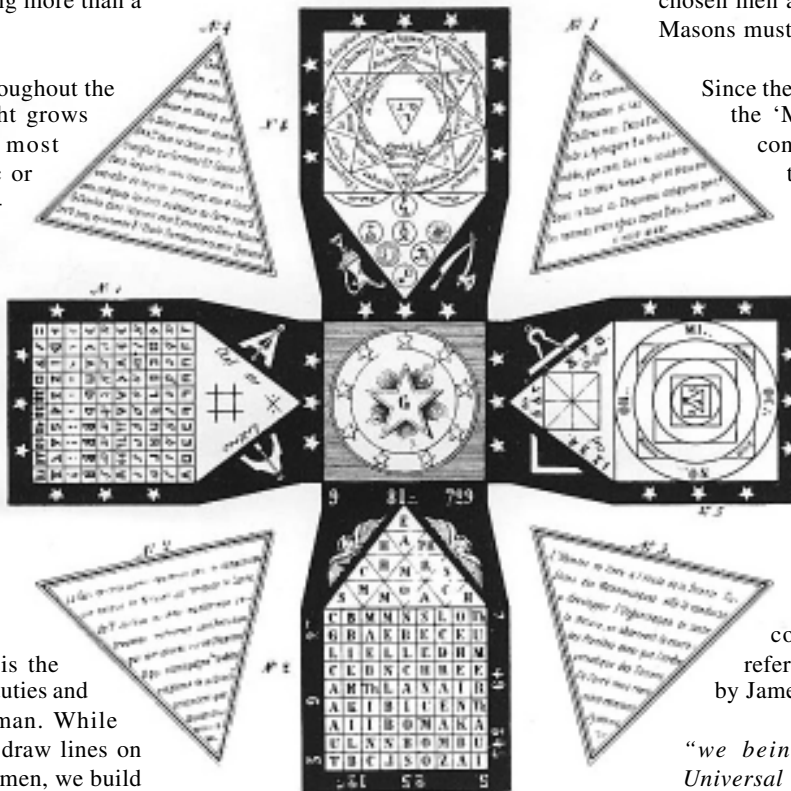
The United Grand Lodge of America offers each lodge and its members the freedom to grow as individuals and express their own creativity within our great fraternity. Each lodge is a unique expression of the ideas and imagination of its members. In this manner, our lodges have the flexibility to evolve in a way that best meets the needs of its members. Some Lodges are

more social in nature while others are more focused on academic pursuits.

The UGLA believes in the individual brother and his ability to govern himself accordingly, and the lodge's ability to be self-governing. It is through empowering the individual that men will grow and become stronger and wiser.

As 'Modern' Free-Masons we hold a firm belief in the inalienable rights of the individual granted to him by Nature and Nature's God. Our Grand Lodge and our lodges are an expression of our most sincere convictions.

Recognition



THE CUBIC STONE

During the Masonic schism (1751-1813) between the Grand Lodges of the 'Moderns' and the 'Antients', the concept of Masonic recognition was introduced into Free-Masonry. Each Grand Lodge claimed that only those Lodges and Masons recognized by them were truly Masonic. Thus, Lodges and Masons under the jurisdiction of the Grand Lodge of the 'Antients' were considered clandestine by the Grand Lodge of the 'Moderns,' with the same being true for the Grand Lodge of the 'Antients.' The concept of "recognition" served the political aims of the Grand Lodges while dividing individual Free-Masons into separate camps.

The most unfortunate result of the schism between these two Grand Lodges was that the concept of recognition was carried forward by future generations of Free-Masons and used by

Grand Lodges to divide men who would otherwise have no natural animosity towards one another.

The concept of "recognition" is, in itself, un-Masonic and against the primary aim of Free-Masonry: the Brotherhood of all mankind under the All-Seeing Eye of Deity. The concept of recognition is made possible only when men agree to place their loyalty to an organization above what they owe to both God and their fellow human beings. Thus, Free-Masons engaged in such a practice have abandoned the concept of the brotherhood of man and replaced it with the brotherhood of the chosen. The Grand Lodges will decide who the perfect and chosen men are and out of blind loyalty Free-Masons must agree or be punished.

Since the time of the great schism between the 'Moderns' and the 'Antients' the concept of recognition has been used to discriminate against men. The English have used it to denounce the French and the Anglo-Americans have used it to denigrate their African-American counterparts. All of this was done in the name of Free-Masonry, a fraternity founded upon the principles of tolerance and brotherly love.

The founders of the United Grand Lodge of America have wisely prohibited it from engaging in the process known as "Recognition" through constitutional law. In this, they reference the Charges of a Free-Mason by James Anderson (1723):

"we being only, as Masons, of the Universal Religion above mention'd, we are also of all Nations, Tongues, Kindreds, and Languages ... if you discover him to be a true and genuine Brother, you are to respect him accordingly"

Further, they have firmly established God and the brotherhood of man as the basis for all Masonic law. The Grand Lodge cannot enact any rule or regulation that would divide men and/or Free-Masons because it goes against the primary aim of Free-Masonry (the brotherhood of man), and because it violates the universally accepted idea that God created all men equal.

Statement to Masonic Organizations

We believe all Masons to be true Brothers, if they have been initiated in the proper manner, adhere to the Ancient Landmarks and acknowledge all as such. However, we do not ask or expect any other Masonic organization for our legitimacy. We will not engage in any

Continued on Next Page

debates on “regularity” or “legitimacy” with any Masonic organizations and expect the same in return; petty arguments do nothing for the promotion of the craft.

Our business is to set about furthering Masonic education, nurturing Masonic knowledge and attending to our lodges’ needs. Our hope for the future is a unified understanding and tolerance among Masons that will enable us to all work toward the same principles.

What benefits does the United Grand Lodge of America offer to me and/or my lodge?

The United Grand Lodge of America:

- *Seeks to create a national assembly of lodges to extend the traditions of ‘Modern’ Free-Masonry.*
- *Supports and serves its constituent member lodges through the creation of a common organizational structure that recognizes the rights of each constituent lodge to govern its own internal affairs and guarantees the membership rights of each individual Mason.*
- *Restores the core promise of ‘Modern’ Freemasonry to be a convivial society founded on an ancient tradition that brings together men of quality into a harmony of enlightened Fellowship.*
- *Encourages the formation of new lodges dedicated to bringing Freemasonry into the 21st century in a manner that will appeal to the next generation of today’s young men.*
- *Delivers a comprehensive education program founded on science and enlightenment philosophy.*
- *Facilitates the expansion of Modern Freemasonry.*
- *Aligns American Freemasonry with international Freemasonry.*
- *Provides a national identity for Freemasonry in America.*

Why should I believe that the United Grand Lodge of America can deliver these benefits?

The United Grand Lodge of America:

- Publishes a written Constitution and Declaration of Rights of Constituent Lodges and Masons that clearly enumerates and limits the powers and privileges of the Grand Lodge and Grand Master, while broadly defining and protecting the rights of each lodge and member.
- Invites each constituent lodge to choose its own ritual and style of working.
- Is open to all persons regardless of race, faith, creed, or nationality.

Can you explain the vision of the future proposed by the United Grand Lodge of America?

In short:

- To continue the noble and honorable

pursuit of the brotherhood of man under the All-Seeing Eye of Deity.

- To leave the power to make changes at the local level to meet the needs of the Lodge’s members.
- Abandon the practice called ‘recognition’ and unite Free-Masons in a way where they can work together productively in an environment free from fear.
- Keep the majority of the finances at the local Lodge level rather than accumulating large funds at the Grand Lodge level. Free-Masonry does not need, nor can it afford, a top heavy organization. A true Grand Lodge is not a building or a separate entity, but rather a meeting of all its constituent Lodges.

Is the United Grand Lodge of America structured like other Grand Lodges?

No. Specifically, the organizational structure

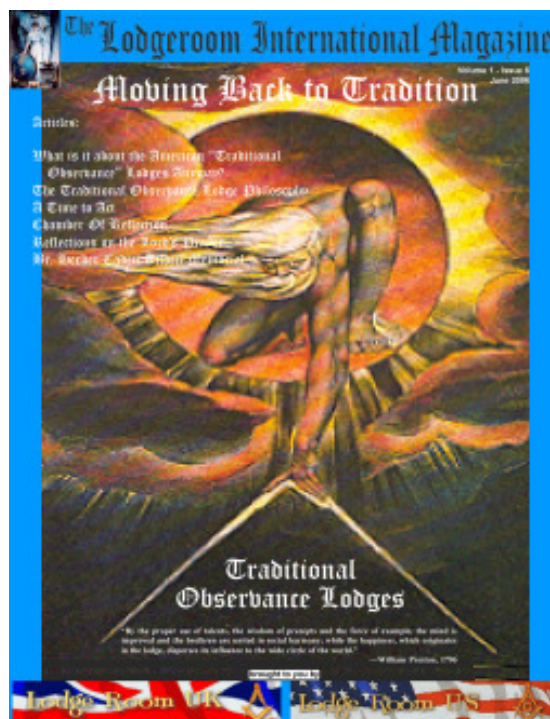
of the United Grand Lodge of America is dramatically different than the structure found in the ‘Antient’ grand lodges. Sovereign and independent individual lodges constitute the United Grand Lodge of America rather than being subordinate to it.

The government of the United Grand Lodge of America is democratic, and the privileges of its grand officers are strictly enumerated and limited, while the rights and powers of individual Free-Masons and Lodges are broad and expansive. We believe that Free-Masonry is larger than any Grand Officer or Grand Lodge, and therefore we have adopted strict rules to prevent any one person from gaining an undue influence.

For more information, please visit:

<http://www.uglofa.org/>

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Interview

Continued from Page 3

passed and raised?

I was initiated, passed, and raised at Corinthian Lodge in Alabaster, AL; it is part of the GL of AL. I was also a dual member at Shades Valley Lodge.

What blue offices have you served, and when?

I have been the Senior Warden and am currently the Secretary of the Temple of Regulus lodge.

What Masonic orders have you pursued? York, Scottish, etc.?

I pursued SR before I demitted.

How did you come to leave Mainstream masonry?

I left for multiple reasons:

- 1) *I was persecuted for my religious beliefs,*
- 2) *I witnessed the character assassination of a brother by the GL and my lodge officers,*
- 3) *The realization that the GL of AL had, in writing, a racially discriminative resolution, and;*
- 4) *Lack of interest in further education of the GL of AL and its lodges.*

What made you decide to join the United Grand Lodge of America?

I knew who they were and what a few of them had gone through before I decided to join them, but it was their sincerity in wanting to pursue Masonic education that made up my mind.

How did you come to be chosen as the first Grand Master of the United Grand Lodge of America?

I have an extensive business knowledge and a reputation of being a level-headed rational thinker. I will be judged, in the end, for my lack of previous GL experience and my age, but there is a lot more that goes into forming a Grand Lodge than previous GL experience.

There were other people that could have served the position with more Masonic experience, but I believe that I was chosen for my experiences and because I left the "mainstream" system without any negative emotions toward it.

How did you come to choose the name United Grand Lodge of America?

The name was already being passed around

when I became a part of it.

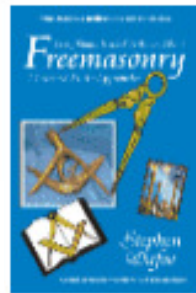
Did it occur to the forming member of the UGLA how insulting to the 51 Mainstream Grand Lodges the chosen named United Grand Lodge of AMERICA might be?

The UGLA is an inclusive system; we do not

*Everything I Needed To Know About
Freemasonry
I Learned As An Apprentice*

*Stephen
Dafoe*

\$15⁰⁰



There are many lessons of vast importance contained in the Entered Apprentice Degree of Freemasonry. These lessons are so important to the author of this book that he has been so bold as to title the book, *Everything I needed to know about Freemasonry; I learned as an apprentice.*

Worshipful Brother Stephen Dafoe is not a Freemason who takes his craft lightly. He is often fond of saying, *"We do not need more men in Masonry, but more Masonry in men."*

Every page of this book reflects that expression. The book is one man's reflection on the lessons learned in that first degree and is a thorough examination of the philosophy taught with each step, pace and gesture. In so doing, Dafoe has not created a dry account of the first degree, but rather a book that will inspire all Freemasons to get back to the basics.

This book is a must-have for all Master Masons, as well as all Entered Apprentices. It is a reminder that the foundation is the footing upon which we build our masonic edifice.

To Order this book or any item in this magazine, go to:

<http://mason-defender.net/recommend.htm>

seek to "own" Masonry nor do we believe in an absolutely sovereign GL system, there are many flavors of Masonry for different types of people.

As Grand Master of the UGLA, what are your goals and intentions? How will you achieve them?

My primary goal at this moment is setting up the business of the GL, which is an uphill battle that not many Masons have ever or will ever experience. Most GLs, because of their age, are purely in business maintenance.

What is the position of the UGLA regarding regularity?

The UGLA does not believe in regularity, we believe that as long as you can try a man to be a Mason and he has proper identification then he should be admitted to the lodge. Regularity is an invention that came later in the 1700s after the initial schisms. On the other hand, we believe in establishing Amity relationships with other GLs because this allows us to work together toward creating brotherhood and unity.

What is the position of the UGLA regarding the regularity of women masons? Prince Hall Masons? Mainstream Grand Lodges?

Since we do not believe in regularity, I will try to answer this to the best of my ability. Regarding female Masons, the position that the UGLA has taken is to recognize their right to exist, but the UGLA has chosen to remain a male fraternity. On the other hand, we have chosen to resurrect the Right of Adoption, which is the exclusively women-only ancestor of the Order of the Eastern Star. Regarding any other GL, we are inclusive and do not seek to keep anyone from visiting our lodges, but only if he can be tried to be a Mason and shows proper identification. Whether or not the other GLs will allow us to visit their lodges is an issue that they can decide.

Where do you see the UGLA in 5 years, 10 years, 15 years?

I see the UGLA eventually spreading to every major city in the US, as well as a few international locations, making the system of Free-Masonry that we represent available to men across the country.

What is your current membership?

Although I would love to answer this question, I believe it is in our best interest not to comment. How do you plan on growing your membership? I believe that by continuing to express Free-Masonry as it was known to the Masons of the 17th and 18th centuries, we will experience a continuing stream of new members as we have seen this past year.

How many lodges do you currently have?

Continued on Next Page

Again, as above, this information is in our best interests at this time to remain a secret. To some it would seem like too many and to others it would seem like too little. I believe that if we are to ultimately be judged by fellow Masons, let it be based on our merits not our numbers. How do you plan on growing your membership? Please see the second part of (my answer regarding membership) above.

Are you taking any steps toward getting the UGLA recognized by any of the other grand lodges? If so, can you talk about that?

We do not use recognition since we feel it only seeks to divide brothers. On the other hand, we have plans for reaching out to the Grand Lodges with which we may have Amity, but we have no plans for reaching out to any Grand Lodge that discriminates based on race, religion, etc. Additionally, we are in the process of speaking with numerous international Grand Lodges.

What steps, if any, is the UGLA making or planning to reach out to men of color and men of other faiths?

We have reached out to various Grand Lodges that represent men of color.

What type of Masonic education does the UGLA offer, and what are you planning on doing to expand that?

We have a required reading list for each of the degrees in addition to a ritual lesson. The candidate must be able to explain in detail the symbolism and meaning of the ritual before advancing to the next degree. We are in the process of creating a series of DVDs and accompanying workbooks on Masonic subjects for education and discussion groups, which will provide a college atmosphere for the exchange of ideas and the advancement of Masonic learning.

One of the things that I have seen posted is that the UGLA invites men from other lodges to visit their UGLA lodges. This often flies in the face of the obligation these men have taken to obey the constitution, rules and edicts of their own grand lodges. How do you feel about this?

We have never directly invited men from other Grand Lodges to visit our lodges. Furthermore, what we try to convey is the understanding that all Masons should be able to visit any other Masonic lodge without fear of their Grand Lodge. The terms "irregular" and "clandestine" have become a tool to divide Masons, and we feel that they are outdated in their usage. There are certain organizations that are clearly 'fake'

Masons, and we understand the desire to separate them from the 'real' Masons, but when these terms are used to separate brothers that are made Masons under the same jurisdiction, it is clearly wrong. In my case, I was raised in the Grand Lodge of Alabama, and I left on good terms by my own free will, but now the Grand Lodge of Alabama sees me as "clandestine" or "irregular". We understand that there is a need for secrecy and we hold that secrecy very dear, in fact, we are in the process of doing away with the old paper membership cards in lieu of a much more secure plastic swipe-card that will be in use to authenticate identification.

Does the UGLA have "Amity" with the AASR, York Rite, Shrine, Amaranth, Grotto, Star?

Our Grand Lodge feels that outside influence has become detrimental to the fraternity, therefore, we voted at our last communication that no outside governing bodies shall have any hand in lodges. Furthermore, if one of our lodges decides that they like York Rite rituals, they may practice them independently beyond the first three degrees as educational work, which allows our lodges to be flexible and discover Masonry in a way that feels comfortable to them.

Does UGLA have any plans for DeMolay, Rainbow, Jobs or any other youth activities?

Not at this time.

What ritual(s) does the UGLA use?

UGLA lodges have the freedom to decide their work, but the work must use the ancient landmarks, tokens, pass, and words. The UGLA provides emulation (ca. 1800) work to new lodges wishing to use a more traditional form of work.

How much autonomy do the masters of your lodges have? Some locations, the grand lodges try to micromanage the lodges with reports and rules and I just want to get an idea how the lodges operate.

All lodges within the UGLA are sovereign and independent, but must meet certain requirements to be warranted or chartered. The UGLA represents an assembly of these independent lodges.

Are politics discussed in your lodges, or are you traditional in that manner, that religion and politics are not allowed?

This is up to the individual lodges, but my thoughts on this are that true brothers can discuss them as academic issues without any

consequences. Of course, I ask the question, where would this country be without political discussion in the lodges of our revolutionary brothers?

What does UGLA do in the community, that is, for the community?

This is for the individual lodges to decide.

Some of the members of UGLA have resigned from their blue lodges because of racial or religious reasons. You have formed another Grand Lodge as a result of this. What, if anything, are you doing to address those issues in your Grand Lodge, and in the existing grand lodges?

Those of us who left our 'Antient' Grand Lodges did so after trying and failing to bring about change from within. Our Grand Lodge does not discriminate based on race or religion, so I am not sure as to what we need to do within our system. As pertaining to the other Grand Lodges, we left them to form this Grand Lodge, so it is our belief that they either will change or fade away.

What do you see as the function of the UGLA?

1. Do you see your function as replacing the existing Grand Lodge system?

We feel that Masonry can exist in many different forms, so we do not intend to replace any of them. On the other hand, unless some of them change their discriminatory ways they may find themselves extinct by their own means.

2. Do you see your function as the outside kibitzer, pushing the other GLs in a different direction?

Although, this is not our function, if they did take a page out of our book and change their ways, I think the fraternity would benefit. We are by no means trying to force anybody's directions.

3. Do you see the UGLA as achieving equality with the other Grand Lodges? If not, why not? If so, can you talk a little about what that would look like?

Equality can only come through mutual understanding of the inherent differences between our systems, and an acceptance that all Masons are still Masons, regardless of race, religion, or the system in which they joined (as long as that system follows the ancient landmarks).

4. There are many grand lodges in America, outside the "mainstream" (and by

Continued on Next Page

mainstream, I include PHA Grand Lodges). For instance the Grand Lodge of St. James, the American Masonic Federation, Le Droit Humane and so forth. How is UGLA different from them?

They all provide specific needs to the Masons within their systems, we believe that we provide a similar need.

5. UGLA seems to represent a modern iteration of the schism between the Moderns and the Antients in the mid 1700's. I see references on your site to this historical split, and know that Jeff has held forth on this issue on many occasions. Is that how you see the UGLA?

I do not want to represent the UGLA as contrarian to the ideas and opinions of the 'Antient' Grand Lodges, but I do believe that our aims are more true to the 'Modern' perspective.

13. Now that I have mentioned Jeff, I have a few questions about him and his place in the UGLA if you can/will answer them. I ask because he has been one of the more outspoken proponents of the UGLA, and no discussion of your organization would be complete without addressing him and his place in the organization.

A. What is Jeff's position with the UGLA today?

Jeff Peace resigned his membership from our organization earlier this year.

B. Does Jeff speak for the UGLA?

Absolutely not and he never has. Only the elected officers speak for the UGLA.

B. Does the UGLA have a plan to "bring down" the "other" Grand Lodges? I know that sounds dramatic, but it is a question I have been asked, especially after the Governor of Alabama was "exposed" as a mason and a member of a "racist organization" and the rally's at the Scottish Rite.

The UGLA does not take direct part in any of the mudslinging that may occur during a political election year. Two radio talk show hosts, who subsequently lost their jobs over the issue, exposed the Governor of Alabama. Although, I abhor racism in all its forms, the UGLA will not take direct action against any other Masonic organization. What the UGLA's lodges or any of its members may decide to do is within the range of their free will and not for the UGLA to dictate.

History

Continued from Page 6

Since then, the G.L.F.F. has been instrumental in the creation of other national Grand Lodges. Women's Freemasonry has spread to Belgium, Italy, Switzerland, Luxemburg, Denmark, Turkey, Germany, Canada, England, Africa and the Americas.

Belgium

1911 saw the creation of the first Belgian Lodge of the Droit Humain, in Brussels. The first women's Lodge, Irini, was created in April 1974 under the auspices of the G.L.F.F. The Grande Loge féminine de Belgique-Women's Grand Lodge of Belgium (W.G.L.B.) was founded in 1981 and celebrated its twentieth Anniversary in 2001. By that time, 35 Lodges with more than 1500 members had received their Charter from the W.G.L.B. Four of these Lodges are located in the United States : Universalis, created in 1992 in New York, Aletheia, in Los Angeles, Emounah in Washington, D.C. and Silence, also in New York.

England

There probably were a few androgynous operative and speculative lodges in the English Isles in the 17th Century and the beginning of the 18th Century. Indeed, the first known female speculative Mason was Elizabeth St-Leger, later Mrs. Aldworth, of Cork Ireland, who is said to have been initiated by her father in 1712, after she was caught spying on the Lodge's proceedings. She even received a Masonic funeral at the time of her death.

However, with the creation of the Grand Lodge of London and the publication of Anderson's Constitutions in 1723, women were barred from what became known as regular Free-Masonry. Mention is made of a Mrs. Bell, in 1790 in London, and a Mrs. Harvard, in Hereford, in 1770, but these are isolated cases and do not prove the presence of women in Masonic lodges. Usually, the story goes that these ladies were caught spying on a Lodge meeting and since they had learned the secrets of the Craft, the only way to prevent them from divulging them was to initiate them right then and there and make them take the oath of silence of a Free-Mason.

In 1902, Annie Besant, who had been initiated in

a Droit Humain Lodge in Paris created the Human Duty Lodge in London. This was the beginning of co-masonry in England. In 1908, a dissident group created the Honorable Fraternity of Antient Masonry, whose membership was exclusively female and who adopted the Emulation Rite. In 1958, it changed its name to the Order of Women's Free-Masons. In 1913, a second Women's Grand Lodge was founded under the name The Honorable Fraternity of Antient Free-Masons. 1925 saw the creation of the Order of Ancient, Free and Accepted Masons for Men and Women.

Today, the two female English Masonic bodies count as many as 60 000 members. In March 1999, the Grand Lodge of England finally acknowledged their existence, recognizing that "Freemasonry is not confined to men" and stating that except for the fact that the Lodges consist of women, they are otherwise "regular".

United States

The most widely circulated story of a woman Mason in the U.S. is that of Catherine Babington, who lived in Kentucky in the 1800's. Near her house was a two-story building used by Masons as a Lodge room. Catherine is said to have concealed herself in the hollow pulpit at every

meeting of the Lodge for more than a year, seeing all the degrees and learning all the work. She was finally discovered and on being closely questioned, she showed a remarkably proficient knowledge of the ritual. She was kept in custody for more than a month, while the Lodge decided what to do with her. She was eventually obligated but not admitted into the order. If the story is true, it is again an isolated case and is not indicative of the acceptance of women in Masonic Lodges.

It seems, however, that a Women's Lodge did exist briefly in Boston in the 1790's. Its Worshipful Master, Hannah Mather Crocker (1763-1829) has penned a series of letters on Free-Masonry which were published in Boston in 1815. She claims she had knowledge of the craft because "... in the younger part of life, [she] did investigate some of the principles of Free-Masonry" to assuage the fears of her friends whose husbands were Masons. And she goes on: "I had the honor, some years ago, to preside as Mistress of a similar institution,



Continued on Next Page

consisting of females only; we held a regular lodge, founded on the original principles of true ancient freemasonry, so far as was consistent for the female character." Another document mentions "A short address by the Mistress of St-Ann's Lodge".

It is believed that the first American Lodge of Adoption was formed in Philadelphia in 1778 by French officers in the Continental Army. In the 19th Century, Albert Pike, Supreme Commander of Scottish Rite Freemasonry, created a Rite of Adoption based on the French ritual. One of the first women to be initiated in his Lodge of Adoption was the sculptor Vinnie Ream Hoxie, who created the statue of Abraham Lincoln displayed in the Rotunda of the U.S. Capitol.

Adoptive Masonry in the United States owes more to Rob Morris of Kentucky, however. In 1850, he published an Adoption ritual under the name "The Rosary of the Eastern Star", which would lead to the creation of the Order of the Eastern Star (OES), a para-masonic body open to Free-Masons and their female relatives. The Eastern Star was based partly on the French Adoptive Rite and partly on several 19th century Orders in America which, in turn, were likely based on the French Order. Some of these early groups were Mason's Daughter, Mason's Wife, Heroine of Jericho, True Kindred, and others. Rob Morris first conceived and arranged the Star Degrees in 1850, simplifying the ritual in 1860. From 1865-1868, Robert Macoy recast the ritual and organized the Chapter system. The Macoy ritual is the foundation of the OES as we know it today. The OES claims a membership of more than one million members worldwide.

The first co-masonic Lodge was founded in the United States in 1903. In 1907, the American Federation of the Human Rights was incorporated in Washington D.C. It has several Lodges in the U.S. There are other co-masonic bodies, among them George-Washington Union and the Grand Lodge Symbolic of Memphis-Misraim. We should also mention the existence, now or in the past, of Women's Lodges or Grand Lodges working exclusively in Spanish, French or German.

The four Lodges created by the Women's Grand Lodge of Belgium since 1992 hope to one day form the Women's Grand Lodge of the United States.

Latin America

The first Chilean Lodge, Araucaria, was created in 1970 to "give Chilean women a space in which to develop intellectually and spiritually in a non-dogmatic framework free of religious prejudice." 1983 saw the creation of the Women's Grand Lodge of Chile which also seeded Lodges in Bolivia and Argentina thanks to its traveling Lodge, Cruz del Sur. Today, there are Women's Lodges or Grand Lodges in Brazil, Argentina, Chile, Bolivia, Venezuela and Mexico.

Report

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MOROCCO

There continues to be two Grand Lodges in Morocco: the Grande Loge Du Rouaume du Maroc (GLRM), headed by Bouchaib El Kouhi; and the Grande Loge Reguliere du Rouaume du Maroc (GLRRM), headed by Saad Lahrichi. There is an attempt by the founding Grand Master, Emile H. Ouaknine to unify the two bodies, but until that is accomplished, the Grande Loge Reguliere du Royaume du Maroc (GLRRM) is still considered to be the recognized Grand Lodge in that country.

PRINCE HALL CONFERENCE OF GRAND MASTERS

A letter has been received from the Prince Hall Conference of Grand Masters requesting:

That all Prince Hall Grand Lodges be declared regular by the Conference of Grand Masters of North America, and That the policy of Exclusive Territorial Jurisdiction be clearly defined so that universal Masonry can prevail while keeping the Brotherhood Man through the Fatherhood of God; a viable cause for Freemasonry as a whole.

It has become generally accepted that Prince Hall Freemasonry is regular in form and practice. The Prince Hall Grand Lodges derive their origin from African Lodge No. 459, which received a charter from the United Grand Lodge of England in 1784. There are approximately 40 member Grand Lodges of the Conference of Grand Masters of North America that have established a fraternal relationship with one or more Prince Hall Grand Lodges. Therefore, the question of regularity does not seem to be an issue any longer.

A current list and addresses of the member Grand Lodges of the Prince Hall Conference of Grand Masters is being requested, and will be posted on the Commission website as soon as it is received.

The issue of Exclusive Territorial Jurisdiction is one of the standards for recognition that has been strictly observed by this Conference. It is held that only one legitimate Grand Lodge will be recognized in a particular state or country, unless by treaty or mutual consent two Grand Lodges agree to share the same jurisdiction. This is the mechanism by which our Grand Lodges have established a fraternal relationship with Prince Hall Grand Lodges. The terms of such an agreement are usually negotiated and ratified by the two Grand Lodges in question and no change in that process is recommended.

We continue to be of the opinion that establishment of fraternal relationships with Prince Hall Grand Lodges remains the prerogative of each individual Grand Lodge.

ROMANIA

The National Grand Lodge of Romania reported that the Grand Orient of France has invaded their jurisdiction and formed the Grand Orient of Romania, which is composed of six lodges previously formed by the Grand Orient of France. These are not recognized Masonic bodies. It should be noted that the National Grand Lodge of Romania is the only independent and sovereign Grand Lodge of regular Freemasonry in Romania. They have some 5,500 members and work in strict observance of the ancient Landmarks and Old Charges of the Craft in 170 active lodges. The Grand Master is Eugen-Ovidiu Chirovici.

UKRAINE

The Grand Lodge of Ukraine was consecrated on September 24, 2005 by the Grande Loge Nationale Francaise and the Grand Lodge of Austria. This Grand Lodge was constituted from four Lodges previously constituted by the GLNF, and one Lodge constituted from the Grand Lodge of Austria. The first lodge constituted by the GLNF was named after a lodge of the same name created two centuries ago, and whose officers are working with the regalia worn by Simon Pethura, President of the Republic of Ukraine and Grand Master of the Ukraine until 1922. The Grand Master of the new Grand Lodge is M.W. Bro. Oleg Kusan. The Commission is of the opinion that the Grand Lodge of Ukraine meets the standards for recognition.

OTHER INFORMATION

There is information that Serbia and Montenegro will be established as two separate governments in the near future. If that occurs, the Grand Lodge of Yugoslavia may be divided into two separate Grand Lodges, namely the Grand Lodge of Serbia and the Grand Lodge of Montenegro. Information will be posted on the Commission website as it develops. www.RECOGNITIONCOMMISSION.ORG

Grand Lodges that do not meet the standards for recognition are being formed and promoted at an alarming rate. There are several of which you should be aware. The Regular Grand Lodge of England is creating lodges in many European and South American countries. There have been reports that plans are to create lodges in America as well.

There is a movement called the United Grand Lodge of America of Accepted Free Masons that is also trying gain a foothold on this country. Another group calling itself the Grand Lodge of All England is attempting to create lodges in England. The Grand Orient of France has also created several lodges in this country. With the renewed interest in Masonry brought on by recent books and movies, it appears numerous clandestine groups are trying to capitalize on this situation.

In order to facilitate the requests of foreign

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delegations to meet with the Commission at our annual meeting, it will necessary to have all such requests submitted to the Commission by January 1st of each year. This will give us time to make arrangements with those interested parties. Time will be scheduled on Sunday, prior to the Monday meeting of the Commission to accommodate those requests.

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The Commission on Information for
Recognition The Conference of Grand Masters
of Masons of North America
Secretary: curtis@recognitioncommission.org

Fringe

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That whilst this Grand Lodge recognizes the private right of every Brother to belong to any extraneous Masonic organization he may choose, it firmly forbids, now and at any future time, all Brethren while engaged as salaried officials under this Grand Lodge to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious orders of Rome and Constantine -, the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organization whatever, (even that of the Orders of Knights Templar, which is alone recognized by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge.

The Grand Mark Lodge of England could hardly be described as schismatic because in 1856 Grand Lodge and Grand Chapter had jointly decided that the Mark Mason's degree was a graceful addition to that of Fellow Craft. Furthermore, Grand Lodge had not objected to the recent establishment of what Cooke loosely referred to as 'the spurious orders of Rome and Constantine'.¹⁷

Cooke's motion was referred to the Board of General Purposes, whose report to Grand Lodge, dated 22 November 1871, was discussed at the Quarterly Communication on 6 December. The Board had thought it desirable to circulate once again the previous Grand Secretary's letter of 4 October 1859, also the facsimile of the Memphis certificate, which warned the Craft not to have any intercourse with irregular lodges. The Board had established that Little had assisted on one occasion for twenty minutes or less 'at a Meeting held on the premises of the Craft for purposes connected with a Society not recognized by Grand Lodge', also that, on several occasions payments had been made to and received by the Clerk in question at the Grand Secretary's office for purposes not connected with the Craft'. By and large he was whitewashed.

My brief summary of the discussions in Grand Lodge in 1871-2 omits much relating to contemporary individual attitudes to the degrees outside the Craft and Royal Arch. However, the minutes highlight the fact that, pace Bro. Cooke,

during the last few years 'a great innovation had crept in', namely the introduction of so-called additional degrees. It can be inferred, too, that Little was very active in this territory.¹⁸

R. W. LITTLE AND KENNETH MACKENZIE

In 1866, the year after he 'revived' the Knights of the Red Cross of Rome and Constantine, Little founded the Rosicrucian Society of England, now the Societas Rosicruciana in Anglia, more familiarly known as the Soc. Ros. or by its initials S.R.I.A. Unlike the 'Red Cross Order', as it was often called, it did not represent an 'additional degree'. Then, as now, it was a Masonic study group. However, it had nine grades and worked its own brief rituals. At this point I must emphasize that all my references to the Rosicrucian Society or S.R.I.A. relate to its distant past. I know little about its affairs and membership after 1914. Here I am mainly concerned with Mackenzie's alleged participation in its origins.

Important in the context of this study is that during its early years it provided a meeting place for Master Masons who were interested in one or other variety of 'Rejected Knowledge'. In the 1870s a fair number of its members can be identified as spiritualists. A decade later Dr. W. Wynn Westcott, Dr. W. R. Woodman¹⁹ and S. L. MacGregor Mathers - in 1887 they became the Hermetic Order of the Golden Dawn's founding Chiefs - led the Society in the direction of the western Hermetic tradition, e.g. the study of the Cabbala and alchemical symbolism. In 1900 Westcott described its members as 'students of the curious and mystical lore, remaining still for investigation, as to the work and philosophy of the old Rosicrucians, Alchymists, and Mystics of past ages'.²⁰

When Madame Blavatsky settled permanently in London in 1887 a good many members joined the Theosophical Society and at least thirty were in the Golden Dawn at various times between 1887 and the early 1920s.²¹ In effect, a small number of Freemasons whose interests veered in the direction of spiritualism and occultism, tended to find their way to the S.R.I.A. I cannot sufficiently emphasize that it was a small-scale affair and catered for minority interests. The average Freemason, and particularly the vast majority that did not bother to read the Masonic press, would not even have been aware that it existed.

As to the Rosicrucian Society's foundation, the traditional story, as told by Dr. Westcott, is that Little found some old papers containing 'ritual information' at Freemasons' Hall and enlisted Mackenzie's help.²² Westcott searched for these papers at Great Queen Street in 1900 but was unable to find them. It is possible that the documents were in German. If this was the case then Mackenzie, who had a first-class knowledge of that language, would have been able to translate them.²³ Mackenzie's help appears to have been important in another respect because, again quoting Westcott:

'Little availed himself of certain knowledge and authority which belonged to Brother Kenneth R. H. Mackenzie who had, during a stay in earlier life, been in communication with German Adepts who claimed a descent from previous generations of Rosicrucians. German Adepts had admitted him to some grades of their system, and had permitted him to attempt the foundation of a group of Rosicrucian students in England, who under the Rosicrucian name of the information that might form a partly esoteric society.'²⁴ Westcott is also the source of the information that Mackenzie received his Rosicrucian initiation in Austria, 'while living with Count Apponyi as an English tutor'.²⁵

Westcott's, and by inference Little's, acceptance of Mackenzie's alleged authority should be noted. It does not appear necessary to take Mackenzie's supposed Rosicrucian affiliations very seriously. Firstly, no contemporary Austrian or German 'Rosicrucian' group of which he might have been a member can be identified. Secondly, it can be established that, although he was abroad during his late teens, he was in London from early in 1851 onwards, namely at least ten months before his eighteenth birthday. It is unlikely that a mere youth would be admitted to any initiatory society, hence his own later claim to be a 'Rosicrucian adept' probably owed more to invention than truth. Waite observed, seemingly not without reason: 'On Rosicrucian subjects at least the record of Kenneth Mackenzie is one of recurring mendacity.'²⁶ Westcott did not join the Rosicrucian Society until 1880, two years after Little's death, and there is no evidence that he ever met him. He wrote, perhaps with intentional caution: 'The share of Mackenzie in the origin of the Society depends at the present time on his letters to Dr. Woodman²⁷. and Dr. Westcott, and on his personal conversations during the years 1876-86 with Dr. Westcott.'²⁸ While Mackenzie may have helped Little to launch the Rosicrucian Society in 1866, he was ineligible for membership because, according to Westcott, 'he was not an English Freemason'. It is doubtful whether he had ever previously been initiated under any other Obedience. When he eventually joined Oak Lodge No. 190, in London four years later his career in Regular Freemasonry was to be surprisingly brief. His preoccupation with 'fringe'-Masonic aberrations had already begun. Mackenzie's letters to F.G Irwin contain interesting information about the Rosicrucian Society's affairs during the 1870s. I have used very little of this material, preferring to leave it to the attention of the S.R.I.A..

CAPTAIN FRANCIS GEORGE IRWIN

The man whom A.E. Waite loftily described as 'a zealous and an amiable Mason with a passion for Rites and an ambition to add to their number' possibly deserves a less patronizing appraisal. He was born on 19 June 1828. Benjamin Cox mentioned the date in a letter written in September 1885 when he discussed his own and Irwin's

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horoscopes. Apart from the brief biographical note in AQC 1, 1886-8, the only source of information for his early life is Robert Freke Gould's obituary notice in AQC 6, 1893.²⁹

According to Gould he enlisted in the Royal Sappers and Miners on 8 November 1842 when he was fourteen years old. The Sappers and Miners were then N.C.O.s. for other ranks with Royal Engineer officers. Members of the Corps were employed in various capacities at the Great Exhibition in 1851 and the Lance-Corporal Francis Irwin who received a bronze medal, a certificate signed by the Prince Consort and a present of a box of drawing instruments was probably our Irwin.³⁰ We next encounter him at Gibraltar in 1857. On 3 June 1857 he was initiated in the Gibraltar Lodge (also known as the Rock Lodge), No. 325, Irish Constitution. Gould, then a young subaltern in the 31st Regiment of Foot and a Master Mason of two years standing, met Sergeant Irwin, now R.E., early in 1858 when he and another sergeant requested him to ask the D.P.G.M. for permission for them to revive the defunct Inhabitants Lodge, now No. 153. The lodge was resuscitated in February 1858 with Gould as W.M. and Irwin as S.W. Gould's regiment soon left for South Africa and Irwin succeeded him as W.M.. Gould mentioned that it was at Gibraltar that Irwin first met Lieutenant Charles Warren, R.E., who was initiated there in the Lodge of Friendship No. 278 on 30 December 1859. Gould recalled, too, that Warren had a great respect for Irwin, both as a Freemason and a soldier. Many years later Q.C. Lodge provided yet another link between these three men.³¹

Irwin appears to have remained in Gibraltar until 1862 and from there may have gone to Malta. He can next be traced at Devonport (Plymouth), where he joined the St. Aubyn Lodge No. 954 on 11 April 1865. It is likely that it was he who introduced the Knight of Constantinople degree to English Freemasonry in that year.³²

In 1866 Irwin moved to Bristol. He had served in the ranks for almost twenty-four years and on 7 May 1866 was appointed Adjutant of the 1st Gloucestershire Engineer Volunteer Corps with the rank of Captain. He was to remain at Bristol until his death in 1893.

When we encounter him in the first of Benjamin Cox's letters to him in September 1868 he had been a member of the Craft for eleven years and had just been installed as the first W.M. of St. Kew Lodge No. 1222 at Weston-super-Mare, then a quiet seaside resort about fifteen miles from Bristol. In 1869 he was appointed P.J.G.W. in the Province of Somersetshire and in the same year was made an honorary member of the Loge Etoiles Réunis at Liege, Belgium. According to Gould '...there was scarcely a degree in existence, if within his range, that he did not become a member of. Indeed, he became late in life a diligent student of the French and German languages, in order that he might peruse the Masonic literature of each in the vernacular'. A number of MS. translations of French rituals, either in his own small and distinctive handwriting or transcribed for him by the indefatigable Benjamin Cox, bear

witness to his knowledge of French.

The obituary published in the Bristol Times and Mirror upon his death on 26 July 1893 referred to his great interest in Freemasonry and suggested that 'he hardly occupied the position his education and abilities qualified him for'.

K. R. H. MACKENZIE - EARLY LIFE AND CAREER TO 1872

If Mackenzie is remembered at all in Masonic circles today it is as the compiler of The Royal Masonic Cyclopaedia which was published in parts by John Hogg in 1875-7. A.E. Waite's disparaging remarks about him in his New Encyclopaedia of Freemasonry, 1921, and The Brotherhood of the Rosy Cross, 1924, had intrigued me long before I saw his letters to Irwin. When I read these documents, which revealed and yet at the same time hid so much, I sensed that it would be impossible to understand Mackenzie's role in 'fringe' Masonry without knowing more about his early life. A brief passage in a letter to Irwin (16 March 1879) showed that something had gone wrong. 'At one time I was well off and kept my carriage and had the world at my feet so to speak' he wrote. My premise was that the disappearance of the carriage and the world no longer being at his feet might have a connection, however tenuous, with his 'fringe'-Masonic interests during the 1870s and after. My search for Mackenzie's trail now began.

Kenneth Robert Henderson Mackenzie was the son of Dr. Rowland Hill Mackenzie and his wife Gertrude. She was the sister of John Morant Hervey, Grand Secretary of the United Grand Lodge of England from August 1868 until ill-health compelled him to retire in 1879. He was born on 31 October 1833.³³ According to the 1851 Census the birth took place at Deptford in south-east London, but no baptismal record can be found there. The Census entry also shows that his mother was about twenty years old in 1833.

By 1834 the family was at Vienna where Dr. Mackenzie, who specialized in midwifery, had a hospital appointment.³⁴ He probably returned to London in 1840, although the annual membership lists of the Royal College of Surgeons locate him at Vienna until as late as 31 August 1842.³⁵ He was a general practitioner, first at 61 Berners Street (1841-3) and subsequently at 68 Mortimer Street, Cavendish Square. Hence he had a West End practice. He held an appointment as Surgeon to the Scottish Hospital and Corporation (1845-52?), and by 1845 had been twice President of the German Literary Society of London.

Kenneth Mackenzie was seven years old when his parents settled in London in 1840. Furthermore, he must have been bilingual in English and German. A passage from the Preface to his Tyll Eulenspiegel translation, published by Trubner & Co. in 1859 as The Marvellous Adventures and Rare Conceits of Master Tyll Owlglass, indicates that he read German at a very early age. 'I well remember how, as a very little boy, I made the friendship of the [book's] lithe though clumsy hero', he wrote. In the Preface to

the second edition, dated Christmas Eve 1859, he mentioned that 'it was almost the first book I ever possessed, and I remember to this day the circumstances under which it was given to me.' My belief is that he was largely educated abroad and that the unusually wide range of cultural interests which he displayed before he was twenty cannot have been merely the result of a period spent in Count Apponyi's employment as a tutor. (See above.) The 1851 Census and the surprisingly erudite series of seventeen contributions to Notes and Queries in the same year indicate that he was now (aet. 17-18) back in London and the possessor of a polymathic storehouse of learning which could hardly have been acquired at any contemporary British public or grammar school.³⁶

His 'A Word to the Literary Men of England' in Notes and Queries, 1 March 1851, proposed the foundation of a learned society whose task would be to rescue old manuscripts in Greek, Latin, Anglo-Saxon, Norwegian, Zend (an ancient language allied to Sanscrit), and a dozen other middle-eastern and oriental tongues. Some months later he reported that 'I have so far accomplished my purpose, as lately, while residing on the continent, and also since my return, to establish in Russia, Siberia and Tartary, Persia and Eastern Europe, stations for the search after MSS. worth attention.'

The issue of Notes and Queries for 6 September 1851 shows that at one time he was far from Austria and had visited the then remote Prussian province of Pomerania, where he discussed the reputed site of Julin with Count Keyserling, a member of a renowned Baltic landowning family.³⁷ His 'Notes on Julin' contains a lengthy translation from the German which could only have been achieved by someone with a first-class knowledge of the language.

In the Preface to the second edition of his Tyll Eulenspiegel translation he mentioned that even as a child he had literary ambitions. His first important work was his translation of K. R. Lepsius, Briefe aus Aegypten, Aethiopen, etc., 1842-5, 1852, which Richard Bentley published in London in 1852 within a few months of the appearance of the original German edition.³⁸ Discoveries in Egypt, Ethiopia and the Peninsula of Sinai was a remarkable performance for a nineteen year-old boy. Mackenzie's own additional notes display an impressive knowledge of Latin, Greek and Hebrew, also a familiarity with the current scholarly literature relating to Egyptian antiquities. He was elected a Fellow of the Society of Antiquaries of London in January 1854, nine months before his twenty-first birthday. Membership of this distinguished learned society cannot have been normally granted to minors and it may have been given in recognition of his edition of Lepsius's book.³⁹ Mackenzie now began the career in letters which had been his ambition as a child. In 1852 he supplied the articles on Peking, America and Scandinavia for his friend the Rev. Theodore Alois

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Buckley's Great Cities of the Ancient World, which was published by George Routledge. In 1853 he helped the elderly and eccentric Walter Savage Landor to prepare a new edition of his Imaginary Conversations.⁴⁰ In the same year Routledge published his Burmah and the Burmese, yet another surprisingly mature and self-confident product. For Routledge in 1854-5 he edited translations from the German (by other hands) of Friedrich Wagner's Schamyl and Circassia and J. W. Wolf's Fairy Tales, Collected in the Odenwaid. Both these books reflect his erudition. His scholarly inclinations are particularly evident in his Tyll Eulenspiegel translation (1859), with its admirable bibliographical appendix.

In a letter to Irwin (9 May 1878) he mentioned that he had written 'side by side with B. Disraeli for years and learned to love his cordial frankness of heart'. The only identifiable period when he could have had a literary association with Benjamin Disraeli was when the latter was proprietor of the weekly periodical The Press. This would have been during the early 1850s.⁴¹ Mackenzie was already interested in the 'Rejected Knowledge' area by 1858, when he published (at his own expense) four issues of The Biological Review: A Monthly Repertory of the Science of Life (October 1858-January 1859). This periodical, which soon failed for lack of support, was particularly concerned with mesmerism's medical applications, homoeopathy, a novelty called 'electro-dentistry', and what Mackenzie described as 'the finer Physics generally'. He was greatly interested in medical matters and like so many occultists, then as now, dabbled with fringe medicine and mesmerism.⁴² In December 1861 (aet. 28) he was in Paris and visited Eliphas Lévi (i.e. the Abbé Alphonse-Louis Constant, 1810-75), the author of Dogme et rituel de la haute magie, 1856, and already renowned as an authority on Magic. When Mackenzie returned to London he immediately dictated an account of his two meetings with the Magus to Frederick Hockley, then his close friend and mentor in occultism.⁴³ According to Lévi's unpublished correspondence, quoted by his biographer Paul Chacornac, he found Mackenzie very intelligent but excessively involved with Magic and spiritualism.⁴⁴

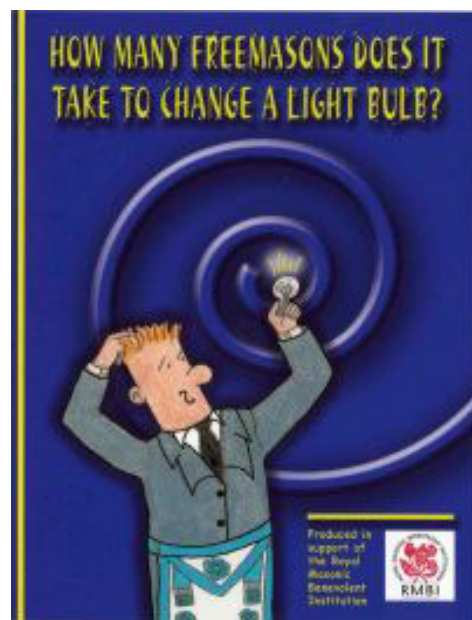
Until recently I supposed that Mackenzie's trip to Paris in 1861 was undertaken solely for the purpose of sitting at Eliphas Lévi's feet, but there may have been another reason. His father had moved to Paris in 1857-8 and apparently never returned to London.⁴⁵ So far I have discovered nothing edited, translated or written by Mackenzie between 1859 and 1870, when James Hogg, & Son published his translation of J.G.L. Hesekiel's The Life Of Bismarck. To all intents and purposes he seems to have gone underground. However, we do not entirely lose track of him, although biographical information which has no connection with Freemasonry, 'fringe' or regular, must be relegated to a footnote.⁴⁶ When Mackenzie's account of his two meetings

with Eliphas Lévi in December 1861 was published with minor alterations in the April 1873 issue of The Rosicrucian, he mentioned that 'these hasty notes of my conversations might never have been recorded at all had it not been for the patience with which an equally profound occult student in this country, Bro. F. Hockley, P.G.S., recorded them at my dictation, a very few days after the interviews had taken place.'

Frederick Hockley (1808-85), an accountant by profession, was well known in circles which cultivated 'Rejected Knowledge'. He was about twenty-five years older than Mackenzie, who probably first met him when he was editing the Biological Review in 1858-9. Apart from his scrying experiments with crystals and so-called 'Magic Mirrors', which were used to induce trance states, he was a diligent copyist of old magical manuscripts.⁴⁷ He became a Freemason rather late in life in 1864 (aet. 56), but his career in the Craft was not without distinction.⁴⁸ He was also Mackenzie's guru in occult matters. The time came, however, when his pupil became tiresome. His letter to Irwin of 23 March 1873 explains why Mackenzie's career had gone to seed, hence why he no longer had his carriage and the world at his feet. Hockley wrote:

I have the utmost reluctance even to refer to Mr. Kenneth Mackenzie. I made his acquaintance about 15 or 16 years since. I found him then a very young man who having been educated in Germany possessed a thorough knowledge of German and French and his translations having been highly praised by the press, exceedingly desirous of investigating the Occult Sciences, and when sober one of the most companionable persons I ever met. Unfortunately his intemperate habits compelled me three different times to break off our friendship after 6 or 7 years endurance and since then he has once so grossly insulted me in a letter than I cannot possibly hold any communication with him. I regret this the more on a/c of his mother who is a most estimable lady and his uncle our esteemed Grand Secretary Bro. Hervey who has long favored me with his acquaintance ... I saw in the last issue of The Freemason his marriage announced. I sincerely hope it will be the turning flood.⁴⁹ Of course Mr. M.'s information is only derived from his intimate knowledge of French and German, and when you have mastered that difficulty, a vastly enlarged field of occult science will furnish you with Original matter, as well as others ... I do not know Mr. M.'s address but a letter thro' Bro. Kenning would doubtless reach him.

Mackenzie at long last became a Freemason in 1870 when he was in his thirty-eighth year. One might have expected that his uncle John Hervey would have proposed him in one of his own lodges, but this was not the case. The minute book of Oak Lodge No. 190 reveals that on 19 January 1870 he was proposed by the W.M., Bro. H. W. Hemsworth and seconded by Bro. John Hogg



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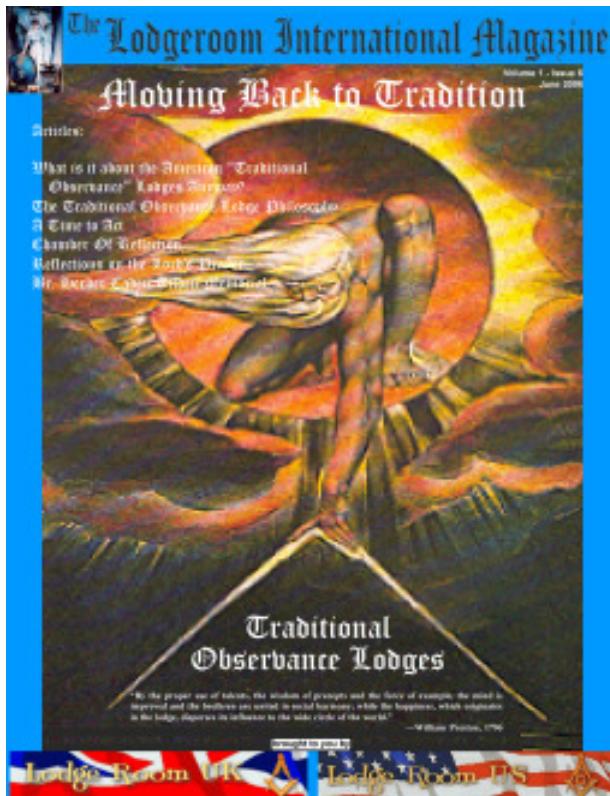
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('acting Sec'.) for initiation at the next regular meeting at Freemasons' Hall on 16 February.⁵⁰ He was not present on 16 February but was balloted for and Initiated at an Emergency Meeting on 9 March. (According to the minute book he was an author and resided at Tavistock Place. This was also John Harvey's address at the time.) He was Passed on 20 April and Raised on 18 May. He attended the lodge's next meeting on 16 November and that was the last that the Oak Lodge brethren saw of him. On 18 January 1871 the W.M. read a letter from Mackenzie in which he stated that he wished to resign. The minutes record that his resignation would be accepted 'after payment of his fees in full'. Thereafter his interest in Craft Freemasonry appears to have been nil. His letters to Irwin contain only one reference to a visit to a Craft lodge. Now a Master Mason he did not even apply for membership of the Rosicrucian Society, which he had supposedly helped to establish. It was no doubt R. W. Little who persuaded him to accept honorary membership and he was admitted to the Society's first or Zelator grade on 17 October 1872. (John Hervey was made an honorary

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member in October 1870.)

When Mackenzie deigned to appear in Rosicrucian circles he had recently married Alexandrina Aydon, aged twenty-three and fifteen years his junior. She was the daughter of Enoch Harrison Aydon, a civil engineer and member of the Craft, of 2 Axmouth Villas, Cambridge Road, Chiswick. The ceremony was performed at the Brentford register office on 17 June 1872. He and his wife installed themselves at Oxford House, Chiswick Mall, whether in rented rooms or as sole occupiers is uncertain. Furthermore, as we will learn in due course, his drinking habits were now strictly temperate.

BENJAMIN COX AND THE FRATRES LUCIS

Benjamin Cox, F.G Irwin's fidus Achates, was born on 28 May 1828. When St. Kew Lodge No. 1222 was consecrated at the Assembly Rooms at Weston-super-Mare on 7 July 1868 - Irwin was its first W.M. - he was forty years of age and Chief Accountant of the local Board of Health at an annual

salary of £180. He was later promoted to Town Accountant (Borough Treasurer).⁵¹

Cox quickly ascended the Masonic ladder. At an Emergency Meeting of St. Kew Lodge held on 16 July 1868 he was balloted for, initiated and forthwith invested with the Secretary's collar and jewel. Ignorant of the finer points of Masonic etiquette he soon turned to Irwin for advice. On 16 September he wrote:

A member [i.e. Cox himself] having paid all dues and passed to F.C. can he propose a candidate for Freemasonry or do [sic] that privilege belong exclusively to M.M.'s [?]. I have purchased of Bro. Breamer ... a M.M.'s apron. I suppose as a F.C. I can wear such apron in a Lodge if I cover the rosette[s] on the flap until I am raised. I must apologize for so many questions wishing to act truly Masonic in all things.

Masonic activities were soon in full swing at Weston-super-Mare. On 27 October 1868 Cox suggested to Irwin that 'if we intend to work Craft, Mark and 2 Chivalric Orders it will occupy the whole of the first Wednesday of every month ... only one sum being paid for the whole day it will be cheaper for us while we retain the present rooms to work any of the Orders on that day.' The inference is that Cox was already a Mark Mason and had joined two Chivalric Orders. One of them must have been the recently established Rose and Lily Conclave No. 10 of the Red Cross of Rome and Constantine.

In April 1869 Irwin received permission to form a Bristol College of the Rosicrucian Society. Membership was to be restricted to twelve including himself as Chief Adept. Cox, now indispensable for such duties, was its Secretary. There was a snag in the person of Bro. Major General Gore Boland Munbee, Indian Army (retired), who brought a breath of Poona, where he had been a member of Lodge Orion in the West, No. 415, to placid Weston-super-Mare. The General succeeded Irwin as W.M. of St. Kew Lodge in 1870 and Cox found him difficult. W. Bro. Munbee was a member of the Bristol College and about to become its Celebrant, an office corresponding to the W.M. of a Craft lodge. Cox wrote to Irwin on 19 December 1870:

I will do everything in my power to help work the College (Rosic.) with any member you like to appoint Celebrant except Bro. Munbee. I have fully made up my mind never to accept another office under him (Masonically). I should have resigned some which I at present hold, had not members pressed me not to do so... I do not fall out with the General because I can control my temper, yet sometimes the remarks he makes is [sic] as bitter as wormwood.

If the General was a tartar, there were compensations. Cox was appointed a Provincial Grand Steward on 16 September 1869 and was soon to lay the foundations of his unusually large collection of additional degrees. However, his letter of 31 December 1870 reveals little

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enthusiasm for the latest novelty. 'I see that Bro. Little has at last got hold of authority to work the Rite of Misraim', he observed. 'What next? Good heavens 99° to work and then be entitled to write [sign?] Sir Knt. "Bellowsblower". This will beat Bro. Parfitt's "Rosi Crucis" by a long way.'⁵² By 27 February 1871 Cox was less contemptuous. Furthermore, he had a few pressing favors to ask. He wrote, somewhat breathlessly:

Now I want you Bro. Irwin while in London to get permission to give me the Order of Misraim [i.e. by communication]. Bro. [Dr. W. R.] Woodman has offered to give it to me any time when I am in London which I expect I will be there on a fortnight's official duty very shortly, but I would much rather that you gave it to me because every Order which I have taken has been given by you (except sovereign R. Cross) if possible please get permission to give me the 66° I will pay for the dispensation for same if one is required. I suppose it would not be possible for you to get Bro. Little to give me, through you a minor official Grand Council collar at this meeting. I do not care so much for the honor but I want to let Bro. [Major-General] Munbee see that I have friends [underlined three times] elsewhere, and I am quite certain that you can get me a Gd Ark Mariners collar from Bro. Edwards ... I should very much like to receive the Order of the Kt. of Holy Sepulchre [an appendant of the Red Cross of Rome and Constantine], however I am quite certain my interests will not be lost sight of by you.

The letter ends with an allusion to Cox's belief in astrology. Within the past week he had given 'true judgments' in every case out of the five submitted to him. '4 of the parties I never saw or did not know of their existence until informed so...' He had recently acquired a crystal and on 6 February 1871 wrote: 'I expect full instructions for working the Crystal (which I have by me) this day from Mr. Cross.'⁵³ You seem undecided as to believing in occult science. I have not a shadow of doubt in the matter.'

During the summer and autumn of 1873 Cox's letters to Irwin contain allusions to the Ritual of the Knight of the Hermetic Cross. Irwin was translating it, probably from the French, and Cox offered to make a fair copy. He asked on 28 August if it had any connection with John Yarker's Antient and Primitive Rite of Masonry and on 1 October if it was part of Yarker's Rite of Memphis.⁵⁴ Irwin did not satisfy his curiosity. By 23 February 1874 Irwin must have already vaguely hinted at the existence of a very secret affair called the Order of the Brothers of and implied that Cox might be allowed to join it. Thus when Cox wrote to Irwin on that day he proclaimed that:

... the one desire of my heart is to become a member of some Order wherein I may learn the mysteries of nature and truth so that I may not only benefit myself but that of [sc. also] my fellow men. I have, as you know, ever considered the knowledge of occult

science the one sure and safe means whereby we can obtain truth and wisdom.

I will be glad by your proposing me a member of the 'Order of the Brothers of and will gladly pay the yearly sum you have named, also pledge myself to my promise or O.B. under your guidance.

Cox appears to have supposed that the Order of the Brothers of was Masonic because he added: 'I have sent you on a separate paper a few of the degrees which I have taken in masonry and which you can vouch for as correct.'⁵⁵ Above the list of degrees someone wrote 'Useless'. The



handwriting does not appear to be Irwin's. On 9 March 1874 Cox wrote to Irwin to express his pleasure that he had been accepted as a candidate for the Order of . By 28 March he was aware that Order was known as the Frates Lucis. Furthermore he knew that Irwin had recently been in Paris and had allegedly met members of the Order there. He wrote: 'I am very glad to hear that you met with such a warm reception from members of the Order in Paris.'⁵⁶ The weeks passed by and the impatient Bro. Cox still knew little or nothing about the Order except its name. Indeed, at one moment he feared that his candidature had been rejected. He wrote to Irwin on 13 July:

By mid day train I sent you MS. of Knt. of Hermetic Cross, &c.... I want to ask 3 questions: viz. 1. Is the Knt of Hermetic Cross and the Fratres Lucis Order one and the same? 2. Is there any member of the Fratres Lucis now living in Bath? Is it true that Bro. Bird [a member of St. Kew Lodge who dabbled with astrology] and myself have been rejected by the Fratres as unsuitable for the Order?

Irwin replied on 14 July:

TO ASPIRANTS ONLY - Strictly Confidential

1. Is the Knt of Hermetic Cross and the Fratres Lucis Order one and the same? NO!!! It may have had some connection with it as had the Rites of Cagliostro, Swedenborg, etc.

2. Is there any member of the Fratres Lucis now living in Bath? There is no member of the English Temple now living in Bath... if a member of any Foreign Temple came to England I would be advised, for there were only twenty-seven members five years ago so not much difficulty in learning the whereabouts of each Bro. as we are bound to keep our immediate Chiefs posted up in all our movements.

3. Is it true that Bro. Bird and myself have been rejected by the Fratres as not being considered fitting candidates for the Order of ? It is not true!!! Something about the Order has been communicated to Mr. Robert Cross [the astrologer who supplied Cox's crystal - see above]. My attention was called to it and an explanation is required.

Cox's letter of 27 July 1874 was apologetic: '...you shall never have cause again (for I will never speak of it again to any one except yourself) to correct my indiscretion,' he wrote. Irwin continued to keep him waiting. On 17 November Cox wrote: 'I am glad there is a prospect of my receiving the first grade of the as I am anxious to know more of its true principles and real value.' A sentence in an undated letter from Irwin to Cox reads: 'The shall be given you but twill be a Great favor [both words underlined three times]. I must at any cost keep my word.' The 'great favor' was granted in January 1875.

In Grand Lodge Library there is a manuscript copy in Irwin's handwriting of the 'Ritual of Fratr[is] Lucis or Brethren of the Cross of Light'. It is prefaced by a traditional 'history' which begins:

In Florence there now exists, and has existed for a great number of years a body of men who possess some of the most extraordinary secrets, that ever man has known. Cagliostro learned from them some of the most wonderful secrets in Magic and Chymistry, they converse with those who have crossed the river.

The members of this society are bound by a solemn oath to meet once a year, whether they are living or have passed the boundary. They are ruled by an officer, styled Supreme and Sublime Magus ... The brethren take Hebrew names. There are branches of the order in Rome, Paris and Vienna. Vaughan (Dr), Fludd, Count St. Germain, Count Cagliostro, Mesmer, Swedenborg and Martinez de Pasquales were members of the order as also Schussler.

They have made animal magnetism their chief study and have carried it nearly to perfection. It was through being a member of this society that Mesmer practised his healing power and founded his Mesmeric Lodge on the principles of the Order.

Swedenborg derived his Rite from the same

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'The fee for Initiation is made high for the purpose of deterring persons from being initiated out of mere curiosity. Half the fee to be devoted to charitable purposes, and the other half to the formation of a library. Meetings take place four times a year. The obligatory meeting is in the month of June. At this the Brethren are pledged to be present in body or in spirit.

'The aspirant is kept one year on probation ... during the term of probation the aspirants are obliged to appear at all meetings enveloped in a black mantle.

'The society is pledged to study the following subjects. Natural Magic - Mesmerism - The Science of Death and of Life - Immortality - The Cabala - Alchemy - Necromancy - Astrology - and Magic in all its branches.

'Annual dinner - cost 4s. The fare to consist of Bread, Butter, Cheese, Confectionery, fruits and wine. The surplus money to be added to the charitable fund.

This document, however nonsensical, is important because it throws so much light on Irwin's character. Hidden within the disciplined professional soldier - furthermore one who had served for years in the Royal Engineers, a Corps whose functions are nothing if not practical - we encounter a personality in which reality and fantasy must always have been in some kind of conflict.

Irwin's Fratres Lucis must have been a very modest affair, meaning that a handful of occultists, probably all Freemasons who were well known to Irwin, became members. It is inconceivable, too, that it was an international fraternity. It is difficult to believe that there were 'twenty-seven members five years ago', as Irwin claimed in his letter to Cox of 14 July 1874. This would have been four years before 'Cagliostro', who was the product of Irwin's subconscious mind, gave him the idea for the Order. In fact, apart from Irwin I have only been able to identify three other members, although there may have been a few more.

We know about Cox's intense desire to be admitted to the select circle. On 9 January 1875 he announced his intention of coming to Bristol, bringing with him an 'old Latin Bible for Ob[ligation]'. Irwin was in no hurry to confer membership upon Mackenzie, perhaps because he feared that he would get drunk at the annual dinner at which, as we know, the 'Festive Board' was nothing if not frugal. On 20 September 1875 Mackenzie wrote reassuringly: 'I never drink spirits or wine if I can avoid them - only fourpenny ale,' and some months later on 4 February 1876: 'As to Fratres Lucis I shall indeed be obliged for the article and should also be glad to be a member of the Brotherhood. I think you may trust me as to temperance as I drink nothing but tea, coffee and very small ale and not much of that - rarely wine - and never spirits - nor have I done the latter since my marriage more than four years

ago.' When Frederick Hockley died in November 1885, Cox observed: '... there is now one member less of the Order of .' He seems to have implied that few were now left. Almost exactly two years later Westcott was busy launching the Order of the Golden Dawn, which had a far greater vitality - one might say élan - than the Fratres Lucis ever achieved.⁵⁷

KENNETH MACKENZIE AND THE ROSICRUCIAN SOCIETY

The Rosicrucian Society's members experienced a more than usually entertaining evening on 24 April 1873 when Mackenzie, who had recently become an honorary member, read a paper describing his visit to Eliphas Lévi in December 1861. To commemorate the event the Society thereupon elected Lévi as an Honorary Foreign Member. Mackenzie's text was forthwith published in *The Rosicrucian*. This version is the same as the MS. one (see above) with one important exception. In the latter Mackenzie recalled that Lévi 'mentioned Sir Edward Bulwer-Lytton as a gentleman of versatile talents, but of little real knowledge in relation to the Cabala'. This was now amended to read: '... he rendered a tribute to the versatile knowledge of Lord, then Sir Bulwer-Lytton, and returned to his favorite topic, the Cabbala upon which he dwelt with emphasis.'

Lord Lytton's connection with the Rosicrucian Society was an involuntary one. On 14 July 1870 R.W. Little proposed 'that the Rt. Hon. Lord Lytton be elected an Hon. Member of this Society and be requested to accept the office of Grand Patron of the Order'.

A candidate for election to the Society had to be a Master Mason. There is no evidence that Lytton was then or ever had been a member of the Craft. Either Little had not bothered to enquire or supposed that, whether or not Lytton was a Freemason, he had received a genuine Rosicrucian initiation and was therefore eligible for honorary membership. In his pamphlet *Data of the History of the Rosicrucians*, 1916, Westcott wrote: '*In 1850 the very old Rosicrucian Lodge at Frankfort-on-the-Main fell into abeyance; in this Lodge the first Lord Lytton was received into the Adeptship and became imbued with the ideas he displayed in his novel "Zanoni" and other works*' (p. 8). Nothing whatever is known about this Lodge.

However, Lytton's name did not appear as Grand Patron in *The Rosicrucian* until July 1872. Nobody informed him of the honor that had been bestowed upon him. Indeed, he does not appear to have known about it until the end of 1872 when, on 16 December, he wrote a letter of complaint to John Yarker. It is impossible to suggest why his Lordship should have written to Yarker, who was merely a leading member of the Society's Manchester College, which was founded early in 1871. Yarker, whose letters are notable for their acerbity, despatched an uncharacteristically

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source, and from it Count Cagliostro derived the knowledge that enabled him to found the Egyptian Order; those three Rites represent three of the four grades into which this society is divided. When I read this delightful nonsense I recalled two little duodecimo notebooks containing a record of Irwin's spiritualist or scrying seances during the years 1872-3. His most interesting communicator was none other than Cagliostro, in his day a notable exponent of 'fringe' Masonry. On Sunday 19 (month omitted) 1873 Cagliostro told him that 'the Crystal you have will be of little use. It is charged with an antagonistic principle.' Cagliostro came again on 29 October 1873: 'I am afraid that at present I cannot give (u) anything to be continuous.' Thereafter, between 31 October and 9 November Cagliostro communicated on four separate occasions and, according to Irwin's 'spiritual Journal', dictated almost word for word the substance of the 'historical introduction' to the Fratres Lucis ritual which I have quoted above.

The manuscript which Irwin chose to call a ritual merely consists of the notes for his scheme for a secret society of occultists. Under the heading 'Ceremony' we only learn that the 'Aspirant is conducted to a kind of labyrinth', and in due course 'invested with the Cross of gold and enjoined to fit himself for that state of mind of which it is the emblem'. It is uncertain whether Irwin, in his imagination, intended to restrict membership of the brotherhood to Master Masons or their discarnate spirits - one must not forget that according to Cagliostro's utterings membership continued after death! The information below has been slightly condensed from his notes, and is not presented in its original sequence.

'Only 81 members are permitted to belong to the first grade connected with the Empire of Great Britain ... In the first degree the number of officers is nine.

'There is now an annual fee of one guinea required. The Induction fee for England is not yet settled.

apologetic reply on 16 December.⁵⁸ Lytton conveniently died on 18 January 1873 and the Society lost its involuntary Grand Patron.

Mackenzie now became a regular contributor to The Rosicrucian. Hitherto its editorial contents had been almost unbelievably dull, and with the exception of his Eliphas Lévi piece Mackenzie's articles were no better. One would never suppose that they could have been written by the 'bright young man' that Mackenzie represented during the early 1850s.⁵⁹ He was appointed the Society's Assistant Secretary General on 8 January 1874. His correspondence with Irwin began ten months later and in the very first of his letters (12 October 1874) he wrote- 'I certainly have the lightest duties that ever fell to the lot of an Assistant Secretary as Dr. W[oodman] does all the work and I only write papers of more or less general interest.'

In the spring of 1875 the Society's affairs were in a state of mild confusion. R.W. Little was threatening to resign and Dr. Woodman was living at Exeter and too far away to be able to intervene effectively. As for Little (according to Mackenzie on 9 April 1875): '*... he has so many irons in the fire it is impossible for him to keep them all right. If he would take things more coolly and not waste so much of his time in the Refreshment Room at Freemasons' Hall it would be better.*'⁶⁰

Mackenzie's letter of 9 April 1875 indicates that he was now aware that Frederick Hockley, his erstwhile friend and mentor, had been proposed as a joining member of the Society's Metropolitan College. Hockley, who lived in London, had been a member of Irwin's Bristol College since January 1872. Quite recently Mackenzie had asked Irwin to approach Hockley on his behalf; thus on 23 October 1874 he wrote: 'Can you be a peacemaker between us? I am willing to do or say anything to that purpose.' Hockley offered no olive branch. Embarrassed at the prospect of being publicly snubbed by Hockley at the Metropolitan College's meetings, and irritated by Little's vagaries, his letter of resignation from the Society was read at its Quarterly Convocation on 30 April 1875.

Six years later in a letter to Westcott (24 March 1881) Mackenzie emphasized that his former fellow-members could scarcely be considered as genuine Rosicrucians while he, of course, could claim that distinction. This document illustrates Mackenzie's occasionally paranoid temperament.

... I have always held aloof from the English Society of late years. I possess the real degrees but I may not by my tenure give them to any one in the world without a long and severe probation to which few would consent to submit.⁶¹ It has taken me a quarter of a century to obtain them and the whole of the degrees are different to anything known to the Rosi. Society of England - those few who have these degrees dare not communicate them.' Read H[argrave] Jennings again⁶² and [Bulwer-Lytton's] Zanoni.⁶³ Even Lytton who knew so much was only a Neophyte and could not reply when I tested him. How then

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Determining

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Constitutional Convention, where each of the newly formed states yielded some personal privilege for the universal harmony of the entire country, had taught the Americans the necessity of having a common cause and objective and the newly formed successor to the Rite of Perfection, the Ancient and Accepted Scottish Rite accepted the historic right of the Craft Masonry to rule and govern and gracefully recognized the Priority of right held by the Grand Lodges. The newly formed Grand Lodges themselves declared their sovereignty over the lodges operating in each state of this new country and added to that a principle known as the American Doctrine of Exclusive Jurisdiction which in effect said that the first group to form a grand lodge in any territory not previously governed by a Grand Lodge should be the only regular Masonic authority in that jurisdiction and all others not yielding allegiance would be declared clandestine. This brought a howl of protest from our Latin American Brothers at first, but soon seeing the advantage of such a system in maintaining regularity the Latins started changing their system of government in Masonry to acknowledge the Grand Lodge system of government by the Master Mason Degree, instead of the Thirty-third.

In October, 1921, a convention of the International Masonic Service Associations was held in Geneva, Switzerland, at which a system of determining regularity was adopted. Naturally the English system governed and seven tests were set by which regularity could be measured. This has become the measure of regularity the world over.

These are:

1. That it was regularly established by three or more recognized Lodges or legalized by one or more recognized Grand Lodges;
2. That it is independent and self-governing and exercises supreme and exclusive jurisdiction;
3. That it limits membership to men, believing in a S.A.O.T.U., and obligated on the book of sacred law recognized by the initiate;
4. That it requires the display of the three great lights in every Lodge at work;
5. That it bars controversial, political, and religious questions from its Lodges;
6. That it is founded upon and adheres to the ancient landmarks, customs, and usages of the Craft;
7. That it does not maintain fraternal intercourse with bodies which violate these principles.

Let it be noted that:

- A: Religion and politics are forbidden as a matter of discussion in a regular lodge.
- B: The participation of women is forbidden.
- C: Racial lines are supposedly eradicated.

This last step has been often referred to by Mason and profane alike as the tie that has held the British

Empire together. The doctrine of exclusive jurisdiction has been adopted by all North American Grand Lodges and has resulted in the lodges formed among negro Americans, they (being branded irregular and clandestine) have been deprived of the privilege of regular membership by the use of the ballot in individual lodges.

The use of the ballot is a landmark and must be used to protect the peace and harmony of the fraternity socially, intellectually, religiously, politically, and influentially. It may well be said that the ballot should not be used to determine physical qualifications such as color. But what of the Doctrine of the Perfect Youth: which bars the non-male. The mentally impaired, the crippled, and the under aged?

This landmark is almost universally acknowledged and used to benefit the Craft. We find many modifications. In our Mother Grand Lodge we find the Lewes system, which allows a youth of 18 to become a Member in the Lodge of his father, attaining, to full membership at manhood.

This system is copied in many of the Latin Grand Lodges. American Lodges have forbidden the practice and have substituted encouragement, if not actual sponsorship of the Order of DeMolay, for boys budding into manhood. The "Equal Rights" program of the American states made it natural that the question of sex be modified in Masonry, and the O.E.S. was devised for women and the Order of the Rainbow and the Order of Jobs Daughters for girls.

These female and juvenile orders, being builded on fundamental principles known as Masonic, seem to have satisfied the desires of the members of these groups and to have preserved the adult male character of Masonry. Where with ostrich-like stupidity this necessity for modification of a centuries-old way of thinking has been ignored, we find clandestinism flourishing, co-Masonry embracing both men and women, and snobbery destroying the harmony which is the strength and support of regular Masonry. We are reminded of the couplet facetiously quoted when new rules for automobiles entering the traffic were made necessary and a realignment of the rights of autoist and pedestrian alike were necessary:

*He was right, dead right, as he sped along,
But he's just as dead as if he'd been wrong.*

Masonry should modify its rules to meet the challenge of education, of equal political standing for both sexes and all races, religious and political faiths. This should be done while there is a choice of speed, of method and of goals, rather than hysterical cataclysmic upsetting of the pitcher of cooling water which will refresh and strengthen us all if judiciously used on a basis of share and share alike, according to our needs.

We should have a common religious faith, too, often glibly referred to as a belief in the Grand Architect of the Universe. We should not have the absolutism of the Scandinavian or Eclectic

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Masonic Humor Darwin Awards



Challenges of Hardhat Diving

Hi Sue,

Just another note from your bottom-dwelling brother.

Last week I had a bad day at the office. I know you've been feeling down lately at work, so I thought I would share my dilemma with you to make you realize it's not so bad after all. Before I can tell you what happened to me! I first must bore you with a few technicalities of my job.

As you know, my office lies at the bottom of the sea. I wear a suit to the office. It's a wetsuit. This time of year the water is quite cool. So what we do to keep warm is this: We have a diesel powered industrial water heater. This \$20,000 piece of equipment sucks the water out of the sea. It heats it to a delightful temperature. It then pumps it down to the diver through a garden hose, which is taped to the air hose.

Now this sounds like a darn good plan, and I've used it several times with no complaints. What I do, when I get to the bottom and start working, is take the hose and stuff it down the back of my wetsuit. This floods my whole suit with warm water. It's like working in a Jacuzzi.

Everything was going well until all of a sudden, my butt started to itch. So, of course, I scratched it. This only made things worse.

Within a few seconds my butt started to burn. I pulled the hose out from my back, but the damage was done. In agony, I realized what had happened. The hot water machine had sucked up a jellyfish and pumped it into my suit.

Now, since I don't have any hair on my back, the jellyfish couldn't stick to it. However, the crack of my butt was not as fortunate.

When I scratched what I thought was an itch, I was actually grinding the jellyfish into the crack of my butt. I informed the dive supervisor of my dilemma over the communicator. His instructions were unclear due to the fact that he, along with five other divers, were all laughing hysterically. Needless to say I aborted the dive. I was instructed to make three agonizing in-water decompression stops totaling thirty-five minutes before I could reach the surface to begin my chamber dry decompression.

When I arrived at the surface, I was wearing nothing but my brass helmet. As I climbed out of the water, the medic, with tears of laughter running down his face, handed me a tube of cream and told me to rub it on my butt as soon as I got in the chamber. The cream put the fire out, but I couldn't poop for two days because my butt was swollen shut.

So, next time you're having a bad day at work, think about how much worse it would be if you had a jellyfish shoved up your butt. Now repeat to yourself, "I love my job, I love my job".

THE Darwin Awards are probably the least coveted trophies in the world. But you don't hear recipients complaining . . . because it is most likely they are DEAD. Darwins are handed out to folk who accidentally kill or seriously injure themselves in unbelievably stupid ways.

The deaths are documented by fans of cult site darwinawards.com which commemorates "those who improve our gene pool by removing themselves from it."

Of course, most of these are Urban Legends. None the less, they are funny, so lets look at some of the weird deaths...

Bright spark; Fatal explosion

EMPLOYEES at a Texas warehouse noticed a smell of gas. The building was evacuated and two engineers went in to trace the leak. But because it was too dark, one reached into his pocket for a cigarette lighter to shed some light. The warehouse exploded, sending debris three miles away. Nothing was found of the men but the lighter, which was untouched by the explosion.

Pepper Plummets

A MEXICAN jail guard proved that peeping never pays when he died while trying to get an eyeful of an inmate's conjugal visit.

Raul Zarate Diaz was watching the lag and his wife from the roof of the prison when he tripped over an air vent. He crashed through a skylight and fell 23 feet to land beside the bed where the couple were enjoying their intimate moment.

Pint of milk ... and petrol

A YOUNG Canadian, searching for a way of getting drunk cheaply, mixed some petrol with his milk. The concoction made him terribly ill and he was sick in the fireplace at his home. The resulting explosion and fire burned down his house, killing both him and his sister.

Freeway Dangler

TWO Seattle drunks were on a bridge 40ft above a motorway at 2.45am when they decided it would be a great place for a trial of strength. Whoever could dangle from the bridge the longest would win.

Sadly, the winner was too tired from his victory to climb back up, despite help from his friend. The unidentified champion fell smack into traffic below and died.

Bad Bungee

FASTFOOD worker Eric Barcia died when he attempted to bungee jump off a 70ft railway bridge. Cops in Fairfax County, Virginia, were

called when Barcia hit the pavement below.

Police spokesman Warren Carmichael said: "The length of the elastic cord that he had assembled was greater than the distance between the bridge and the ground."

Belt up

Student Derek Kieper, 21, died in a car crash when not wearing a seat belt – just weeks after he had written a damning article in his local paper about new seatbelt laws being introduced in Nebraska. His article said: "If I want to be the jerk that flirts with death and rides around with my seat belt off, I should be able to." Two belted passengers in the car escaped with minor injuries.

Snakebite Ball

Let's play catch ... the snake. A man in Alabama died after being bitten several times by a rattlesnake.

It seems that he and a friend were playing a game of catch. But instead of a ball they used the deadly serpent. The friend recovered after emergency hospital treatment.

Macho Man

Polish farmer Krystof Azninski, 30, had been drinking with friends when it was suggested they strip naked and play some "men's games." At first they just hit each other over the head with frozen turnips, then one man grabbed a chainsaw and cut off the end of his foot.

Not to be outdone, Azninski got the saw and shouting: "Watch this then," swung at his neck and chopped off his own head.

What a pa-lava

Bright spark Philip Quinn's new lava lamp failed to light up – so he placed it on his kitchen stove to warm. The lamp, which was supposed to get no warmer than a 40-watt bulb, exploded – spraying him with glass.

One shard pierced his heart and blood-soaked Philip, 24, staggered into his bedroom but died minutes later in Kent, Washington.

Worst robbery

A HAPLESS crook targeted a gun shop full of customers, ignoring the marked patrol car parked outside. On seeing the cop at the counter, the would-be robber announced: "This is a hold up" and then fired a few wild shots.

The officer in Seattle, Washington – and several other staff and customers who also drew their guns – returned fire, killing the man.

Aircraft moony

Air crash ... fatal moonies. Three Brazilians were flying in a light aircraft at low altitude when another plane approached. It seems they decided

Masonic Humor

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to “moon” at the people in the other plane but lost control of their own and crashed. They were found dead with their pants round their ankles.

Shot Rang In Ears

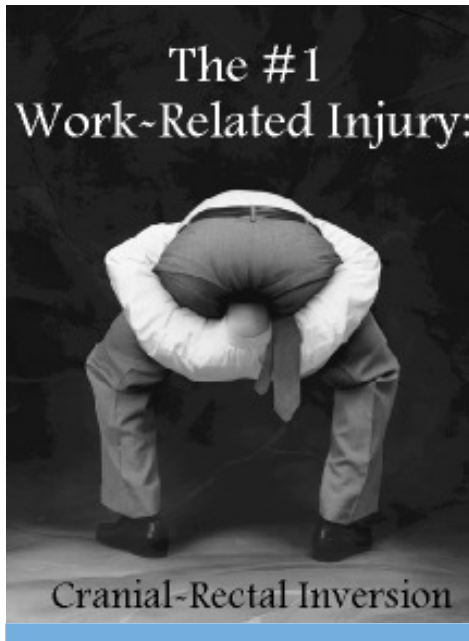
SOME people really do need to be protected from themselves. Take Ken Charles Barger, 47, who accidentally shot himself to death one morning in Newton, North Carolina. He woke to the sound of a ringing telephone beside his bed and reached out for it. But instead of the handset he grabbed his Smith & Wesson .38 Special. It discharged when he held it up to his ear.



Maxine:

As You Slide Down the Banister of Life:

1. Jim Baker and Jimmy Swaggert have written an impressive new book. It’s called “Ministers Do More Than Lay People.”
2. Transvestite: A guy who likes to eat, drink and be Mary.
3. The difference between the Pope and your boss...the Pope only expects you to kiss his ring.
4. My mind works like lightning. One brilliant flash and it is gone.
5. The only time the world beats a path to your door is if you’re in the bathroom.
6. I hate sex in the movies. Tried it once. The seat folded up, the drink spilled and that ice, well, it really chilled the mood.
7. It used to be only death and taxes were inevitable. Now, of course, there’s shipping and handling, too.
8. A husband is someone who, after taking the trash out, gives the impression that he just cleaned the whole house.
9. My next house will have no kitchen - just vending machines and a large trash can.
10. A blonde said, “I was worried that my mechanic might try to rip me off. I was relieved when he told me all I needed was turn signal fluid.”
11. I’m so depressed. My doctor refused to write me a prescription for Viagra. He said it would be like putting a new flagpole on a condemned building.
12. My neighbor was bitten by a stray rabid dog. I went to see how he was and found him writing frantically on a piece of paper. I told him rabies could be treated, and he didn’t have to worry about a Will. He said, “Will? What Will? I’m making a list of the people I want to bite.”
13. As you slide down the banister of life, may the splinters never point the wrong way...Maxine’s Wish For You...O.K., for all of us!



Military Funnies

- “Aim towards the enemy.” - Instruction printed on US Rocket Launcher
- “When the pin is pulled, Mr. Grenade is not our friend.” - U.S. Marine Corps
- “If the enemy is in range, so are you.” - Infantry Journal
- “It is generally inadvisable to eject directly over the area you just bombed.” - U.S. Air Force Manual
- “Try to look unimportant; they may be low on ammo.” - Infantry Journal
- “You, you, and you...Panic. The rest of you, come with me.” - U.S. Marine Corp Gunnery Sgt.
- “Tracers work both way.” - U.S. Army Ordnance
- “Five second fuses only last three seconds.” - Infantry Journal
- “Don’t ever be the first, don’t ever be the last, and don’t ever volunteer to do anything.” - U.S. Navy Swabbie
- “Bravery is being the only one who knows you’re afraid.” - Col. David Hackworth
- “If your attack is going too well, you’re walking into an ambush.” - Infantry Journal
- “No combat-ready unit has ever passed inspection.” - Joe Gay
- “Any ship can be a minesweeper...once.” - Anonymous

- “Never tell the Platoon Sergeant you have nothing to do.” - Unknown Marine Recruit
- “Don’t draw fire; it irritates the people around you.” - Your Buddies
- “If you see a bomb technician running, follow him” - USAF Ammo Troop
- “You’ve never been lost until you’ve been lost at Mach 3.” - Paul F. Crickmore (test pilot)
- “A pilot who doesn’t have any fear probably isn’t flying his plane to its maximum.” - Jon McBride, astronaut
- “The bombs are guaranteed to always hit the ground.” - USAF Ammo Troop

“When one engine fails on a twin-engine airplane you always have enough power left to get you to the scene of the crash.”

“There is no reason to fly through a thunderstorm in peacetime.” - Sign over squadron ops desk at Davis-Monthan AFB, AZ, 1970

“Flying the airplane is more important than radioing your plight to a person on the ground incapable of understanding or doing anything about it.”

“What is the similarity between air traffic controllers and pilots? If a pilot screws up - the pilot dies; if ATC screws up - the pilot dies.”



Huh???

- I planted some bird seed. A bird came up. Now I don’t know what to feed it.
- I had amnesia once — or twice.
- I went to San Francisco. I found someone’s heart. Now what?
- Protons have mass? I didn’t even know they were Catholic.
- All I ask is a chance to prove that money can’t make me happy.
- If the world was a logical place, men would be the ones who ride horses sidesaddle.
- What is a “free” gift? Aren’t all gifts free?
- They told me I was gullible... I believed them.
- Teach a child to be polite and courteous in the home and, when he grows up, he’ll never be able to merge his car onto the freeway.



system confining its members to Christianity, the intolerance of the Roman system with the primary purpose of preserving a ruling hierarchy, the fanaticism of the Moslem, promising physical rewards for earthly morality, or the liberality of the agnostic who (heavenly in his desire to please all) allows the atheistic nonbeliever to crawl under the tent of Masonry as is so woefully exemplified by the Grand Orient of France and its adherents. We should make Deity truly the point within the circle around the perimeter of which is room for every sect or opinion which acknowledges the Fatherhood, of God and the Brotherhood of Man.

To get down to the everyday fundamental with which we come in contact, should we use the hoodwink in initiations? One great jurisdiction has practically discarded it, using it only as we use the door of the preparation room between the profane and the accepted petitioner, discarding the hoodwink as we open the door when we answer the raps of the candidate. It is highly successful. Should we dispense with the physical portrayal of the Legend and rely on the mental application of the allegory? Many jurisdictions have done so under the pressure of caution, and the necessity for bringing "Degree Teams" back from the amusement category of teaching to the solemn purpose of teaching by allegory.

Should we demand the abolishing of jurisdictional lines which require a petitioner to associate himself with a group in which he has little of common interest, socially, financially, politically, religiously, or intellectually, a process which almost guarantees his early withdrawal to the class of the non-attending Brother, if not his complete renouncing of the membership itself? May we cite the case of the Grand Jurisdiction of Pennsylvania where except for the Grand Jurisdiction itself there are no "lines" of demarcation and a profane may choose the lodge with which he associates himself, subject to the possession of fundamental character qualifications. The United Grand Lodge of England recognizes the desirability of this choice by the encouragement of "Class" Lodges. Many Latin jurisdictions practice this in permitting District Grand Lodges to operate in the language of the country of origin of foreign born members. Should we? Would this not let the "color question" solve itself? Would it not prevent forcible integration under conditions distasteful to white and black alike where each is a sincere, thinking Mason? We find a tacit acceptance of the principle of "Birds of a feather flocking together" in the encouragement of Research Lodges for the students of Masonry, in associations of Grand Jurisdictions with like problems. Witness our RMMC. We might do well to approve lodges formed on the basis of creed, color, occupation, and environmental conditions. Should we demand proficiency in ritual? Which is more desirable, Masonry of the head, or Masonry of the heart? How many Brothers of the Craft absent themselves for fear of ridicule by those who meticulously demand that every pass-word have a certain inflection, that every

punctuation point be exactly placed and that every piece of paraphernalia be regarded as sacrosanct? Should there not be a liberalism between Jurisdictions, between Lodges, and even between individual Brothers which will recognize fundamental Masonic qualifications rather than superficial and artificial acquirements? We err in intolerance within our own ranks.

Finally, should we not recognize the fact that circumstances alter cases and that a Jurisdiction threatened in its very existence by a numerically, superior ruling force must operate and concede privileges to preserve its very existence. Masonry must "go underground" in Communist controlled countries.

Who would deny them the right to discuss politics or religion within the sanctity of their lodge? Where can they keep the Holy Fire if not on the Masonic Altar? What about domination of religious groups such as we find in Spain where Masonic membership is accompanied with a decree of death pronounced by the Roman Church. Closer than that, in Colombia, South America, where assassination of "heretics" is condoned and encouraged by the domineering Church? Can we forbid these Masons the sanctity of their Lodges to discuss means of self preservation? Can we criticise justly our own jurisdiction which does not open the flood gates which will drown them out with the very water which if controlled will be of great benefit to they development of democratic thought and action?

One could go on for time immeasurable with arguments for and against uniformity and universality of governing laws. The final law must be the answer to the question "Are we trying to fulfill God's will through Masonry? Are we really promoting the Brotherhood of Man?"

Proceedings of the Seventh
Rocky Mountain Masonic Conference
Rocky Mountain Consistory No. 2
Denver, Colorado
July 11th 1958



St. Leger

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already in part witnessed.

All traditions, as well as the accounts kindly supplied to me by various members of the family, are unanimous in stating that the circumstances, as above recorded, took place at a time when Miss St. Leger was a young girl, and unmarried. As will be seen, from the accompanying pedigree [omitted], compiled from information supplied to me by her descendants, Miss St. Leger was born in 1693, her father having married in 1690. It is of course difficult to decide the exact age referred to by "a young girl." When considering the pedigree it will be seen that the maximum age is clearly fixed at 1717-18 (if not much earlier) when Miss St. Leger would be twenty-four years of age.

At 17 she might fairly be called "a young girl"

and this would be in 1710. This fact is beyond dispute, and at once destroys any argument that may be advanced concerning her initiation in any Lodge after its constitution by the Grand Lodge of Ireland.

If we consider the question of the date of Miss St. Leger's marriage with Richard Aldworth Esq., of which there appears unfortunately no official record, it in no way supports the theory with regard to such Lodges. Her daughter, Mary Aldworth, was born in 1719, and her eldest son, Boyle Aldworth Esq., had issue by his first wife, a son Richard, born in 1741, thus showing that in 1741 the Hon. Mrs. Aldworth née St. Leger, was aged 48, and a grandmother. From this also it appears that Miss Elizabeth St. Leger must have been married before 1719, the date of the birth of her daughter, more probably a few years earlier, when we take into consideration the date of the birth of her grandson. These circumstances amply support the tradition that Miss St. Leger was a young girl at the time she was made a Mason. She was seventeen in 1710; and we may safely place the date of her initiation after 1710 and before the year 1718.

Tradition also reports, it will be remembered, that the Lodge was held at Doneraile Court, by its owner, Viscount Doneraile. From the pedigree it will be seen that he was married in 1690 (Miss St. Leger born in 1693) and he died on 7th July, 1727. It therefore follows that the Lodge must have been held before the year 1727.

Of the Lodges constituted by the Grand Lodge of Ireland, those bearing the numbers 44, 95, and 150, have frequently been seriously considered as being identical with the Lodge that initiated our fair sister. That such attempts at fixing her initiation after the formation of the Grand Lodge of Ireland in 1729-30 are vain and worthy of little attention, may be gathered from the following notes on the above three Lodges, kindly supplied me by our learned Brother Dr. Chetwode Crawley, whose forthcoming reproductions of the early constitutions of the Grand Lodge of Ireland² will show that the first Lodges on the Irish Registry were at work for years before they obtained Warrants. With regard to the first named, No. 44. Of this Lodge we know absolutely nothing, saving that the warrant must have been dated between 20th December, 1735, and 20th April, 1736, at a time when Miss St. Leger would neither be "a young girl," being then forty-seven years of age, nor would she have still retained her maiden name, seeing that her daughter Mary Aldworth was in that year twenty years old, and Miss St. Leger's (Mrs. Aldworth) father had been dead eight years. Bro. Chetwode Crawley further informs me that "there is no ground for locating this Lodge at Doneraile any more than at Donegal."

Of Lodge 95 we know that it was founded 1st December, 1738, in Cashell, in which year Mrs. Aldworth was 50 years of age. This Lodge continued till 1750 in full work at Cashel, which is in County Tipperary, full fifty miles as the crow flies, from Doneraile.

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Coming now to Lodge 150, which by the way I may term "The Favorite," and the one nearly all previous accounts rely upon as the foundation for their erroneous superstructures, I will only refer to a letter received by me the other day from Bro. Chetwode Crawley, in which he says:—"Lodge 150 is absurd as a mother Lodge for the lady. The Lodge was founded 25th February, 1745-6 in Dublin, where it was carried on continuously till at any rate 1759." At the date of constituting this Lodge, namely in 1746, our worthy Sister was in the proud position of being a grandmother, a period in life far removed from that of "a young girl."

The father of Miss St. Leger was created Baron Kilmayden and Viscount Doneraile by Queen Anne, 23rd June, 1703. On the occasion of receiving these honors his Lordship was at the court of St. James's, London.

From these circumstances only one solution of the difficulty as to the Lodge being held at Doneraile Court earlier than that constituted in 1735 seems possible.

We know, from the records of the Grand Lodge of Munster, that a meeting was held at the house of Mr. Herbert Phaire in Cork on St. John's day, the 27th December, A.D. 1726. It must not be forgotten that Doneraile Court is situated within thirty miles of that city, and it may be assumed that the Grand Lodge of Munster did not come into existence without there having been at least a Lodge, or Lodges, existing in that district before 1726. The early history of Freemasonry in London, as well as in Ireland, before the era of Grand Lodges, is to a certain extent obscure.

The Grand Lodge of England, founded in 1716-17, was the result of Lodges already existing; therefore speculative masonry was a living institution when Miss St. Leger was a girl of seventeen or eighteen.

Her father, Viscount Doneraile, as already stated, visited London to take up his patent in 1703, which we may conclude was neither the first nor the last visit to the Metropolis. At this date, only thirteen years before the Grand Lodge of England was founded, some at least of the old Lodges which joined in that Masonic event, must have existed, and it would be quite possible for his Lordship to have been made a mason in London during one of his visits.

If this be admitted, it would be quite possible for him, on his return to Ireland, to open a private Lodge in his own house, with the assistance of his friends. This Lodge would probably exist up to the time of his death in 1727, a date, as above mentioned, when a meeting of the Grand Lodge of Munster was held at Cork. Whether this private Lodge had an unbroken existence after the death of its founder, it is impossible now to say. The second Viscount, Miss St. Leger's eldest brother, was married in 1717, and succeeded to the family honors on the death of his father. He died in March, 1734, and was in turn succeeded by his son Arthur, the third Viscount, who died without issue in 1750.

The Hon. Mrs. Aldworth died in 1773, aet. 80, and was buried in the Davies vault in the old St. Finbarr Cathedral, Cork. A mural tablet to her

memory was placed in the parish church of Doneraile.

The remains of the Hon. Mrs. Aldworth, appear to have been seen in after years by the late Dr. Richard Caulfield, shortly before the erection of the present Cathedral of S. Finbarr. Writing on the subject he says, (the body of the venerable lady was enclosed in a leaden shell and in a wonderful state of preservation.) "She was attired in a dark silk dress, white satin shoes, stockings of a similar color. Her person was comely; her face of a dusky or ash color; her features quite perfect and calm. She wore long silk gloves, which extended above the embroidered wristbands..... she wore a white head-dress, with a frill round her neck, the pleats of which were not even ruffled." The stone slab which covered the vault, having become undecipherable by age, was moved when the present Cathedral was built, and finally placed in the floor of the small chamber situated in the great tower.

The apron worn by our worthy sister is now in the possession of her descendant, Colonel R. W. Aldworth, of Newmarket Court, who has been kind enough to send me what may almost call a facsimile, which I now have the pleasure of exhibiting.

It will be noticed that the shape is peculiar and it is further very remarkable for its size, measuring with the flap folded, 21in. deep, width at top 21in., and width at the bottom 24 1/2 in. According to Bro. Crowe; the largest apron he has ever seen, measured with the flap folded 26 1/2in. deep, width at the top 22 1/2in., and at the bottom 24 1/2 in.

Bro. Rylands writes me the following observations on the matter:—

I must congratulate you on being able to exhibit to the Lodge this representation of Mrs. Aldworth's apron, and I am sure the best thanks of the members are due to Col. Aldworth, for having so kindly prepared such a capital facsimile of this interesting relic of his Masonic ancestor. The difference between the apron now exhibited and that I represented in the engraved portrait of 1811 is worthy of note. The one in the engraving is of small size, shield shaped, and the outer edges of both the apron and flap seem to be ornamented with fringe, probably of blue or white silk. As I have already pointed out, it is not unlike the St. Helena apron, in the possession of Col. Mead.³

The original, from which the engraving of 1811 was copied, having been evidently prepared as a portrait of Mrs. Aldworth in her Masonic clothing, it may fairly be concluded that the apron represented shows the form of the one worn by her at that period. The Pamphlet of 1811 states that the portrait was 'taken at an advanced period.' It appears to me to represent a woman of from forty to fifty years of age. Born in 1693, Mrs. Aldworth would be fifty in 1743. The form of the apron, however, appears to me to be of later date.



"The apron in the possession of Colonel Aldworth is of larger size, and would reach almost to the knees of a lady of ordinary height. It is the deep apron, following the shape of the trimmed skin of leather, not uncommonly worn of various materials in England before the Union. It must not be forgotten, however, that these were Irish aprons, of which very few old examples have been published. Through the kindness of friends I have had several very interesting examples lent to me which I hope to publish before long.

It could hardly be expected that one apron would, with Mrs. Aldworth's regular attention to her Masonic duties, remain in perfect order for twenty or more years. No doubt from time to time a renewal became necessary, and the apron in the possession of Col. Aldworth is probably the one worn by Mrs. Aldworth up to the time of her death, which took place in 1773. This would satisfactorily account for the difference in form. Under any circumstances this reproduction of the apron in the possession of Col. Aldworth, supplies a well-authenticated example of an apron used under the Irish Constitution before the year 1773."

Of the two jewels worn by Mrs. Aldworth, one is preserved by Lady Doneraile, the other is in the possession of Lodge No. 1, Cork. Her portrait is in the collection of Lady Castletown, of Upper Ossory. An engraved copy was published by subscription in 1811. From the pamphlet accompanying this engraving, we gather that Mrs. Aldworth was a most exemplary member of the Craft.

Holding, as she did, the distinction of being the only Lady Mason, "she had such a veneration for Masonry that she would never suffer it to be spoken lightly of in her hearing; nor would she touch on the subject, but with the greatest caution, in company with even her most intimate friends, whom she did not know to be Masons, and when she did, it was under evident embarrassment, and

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a trembling apprehension lest she might, in a moment of inadvertence, commit a breach of Masonic duty.”

It is further stated that she presided as Master of her Lodge, which she headed frequently in Masonic order of procession, driving, we are told, in an open carriage.

The latter part of this statement may be correct, but as to her ever having filled the chair of her Lodge, or even that she was ever in Lodge after her initiation and passing, I believe there is no evidence forthcoming.

Indeed, the early accounts of her Masonic career only state that she was admitted to the F.C. degree, but at the date of her initiation all the principal points of the Craft were probably included in this the second, or as we now term it the third degree. I will not, however, enter here upon a disquisition on this interesting crux, but rather leave our heroine in full possession of all traditional Masonic honors although fearing that many bear the stamp of imagination pure and simple.

What we do know is that as a Mason she was always remarkable for her true charity, which she dispensed with an open hand, thus proving herself to be a worthy representative of the knightly St. Legers, and adding fresh lustre to the traditions of the family motto—

Haut et Bon.

The W.M. in the Chair, expressed the pleasure which had been afforded him in listening to the very interesting paper of Bro. Conder, and had no doubt the brethren present would express the same for themselves later on by heartily carrying the vote of thanks which he should move. Meanwhile he called for comments on the part of brethren present.

Bro. Speth thought that “comments” was undoubtedly the right word to use, as he conceived anything in the nature of a discussion to be practically impossible. Much as they all loved a discussion, with that little spice of dissent which gave it piquancy, he saw no opening for anything of the kind on this occasion. But he thought it possible to emphasize what had perhaps escaped the notice of the brethren in the mere bearing of the paper, although it would come out clearly enough in perusing it quietly at home.

This was not so much the correction of the date hitherto accepted as that of Miss St. Leger’s initiation, an important point enough in itself, as the fact that this correction brought her initiation back to a period when Masonry as we now understood it certainly did not exist in Ireland, and possibly not even in England. It carried us back to a period before the foundation of Grand Lodge, and showed us that the lady was initiated under the old regime; she and those assembled with her on that occasion were speculative members joining the Craft at a time when it was still mainly

operative. The Lodge at Doneraile Court must in future rank with the one at Warrington in which Ashmole first saw the light, with the one at Chester of which Randle Holme was a member, and with others whose traces would yet turn up. The Scottish Lodges and that in the Masons’ Company of London were not quite on the same footing, because their connection with Operative Masonry was still close and direct. The paper they had just listened to was a very important and welcome one, and seeing what Bro. Conder had already done for them in the short time he had devoted his attention to Masonic Archaeology, he (Bro. Speth) ventured to hope and even to prophesy, that much might be expected of him in the future. He would now read to them three communications he had received on this matter from Bros. Hughan, Rylands and Dr. Chetwode Crawley, merely expressing his regret that through illness in the one case, and unavoidable circumstances in the others, these brethren could not be present to deliver their remarks viva voce.



Moderns

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as the ‘Antients’ did not constitute their Grand Lodge before 1753 (although they first assembled as a Grand Committee in 1751); thus in point of time the ‘Moderns’ were as a body, thirty-four years older than the ‘Antients,’ it is therefore quite clear that both these titles are colloquially speaking—misnomers. It is not very easy to explain in detail the exact reasons for the founding of this opposition Grand Lodge but some of the contributory causes appear to be as follows:

‘OPERATIVE MASONS’

Prior to the formation of Grand Lodge in 1717, most of the Lodges were of humble rank, having as members many men of the working classes - including of course real ‘Operative’ Masons, although there were also some ‘Speculatives’ in their midst—for in those early days a Lodge almost invariably met at a Tavern or Inn, and was very much like a benefit society, members who were ill or in distress coming ‘On the Box’ for small payments in cash—pecuniary ‘Relief’ to brethren in need being then a constant feature.

It was also quite usual for members not only to attend at the funeral of a deceased brother, but also to pay for the cost of interment when need required. This presence of the ‘Operatives’ in Lodges is made manifest from the fact that Grand Lodge in 1722 selected as their Grand Wardens, two working men, viz.: - ‘Mr. Joshua Timson,’ a Blacksmith, and ‘Mr. William Hawkins,’ a ‘Mason,’ whilst the following mechanics were also appointed Grand Wardens, viz.: - ‘Jacob Lamball,’ a ‘Carpenter’ in 1717; ‘John Cordwell,’ a ‘City Carpenter’ and ‘Thomas Morrice,’ a ‘Stone Cutter’ in 1718; and ‘Thomas Hobby,’ also

a ‘Stone Cutter’ in 1720.

The first Grand Master who was installed in 1717 - one Anthony Sayer - was also apparently a man of limited means, for later in life he became Tyler to at least four lodges, and on two occasions applied to Grand Lodge for relief, in 1730 when 15 pounds were voted to him also 2.2.0 in 1741 from the ‘General Charity,’ whilst he also received assistance from various private Lodges. Bro. J. Walter Hobbs, L.R., in an exhaustive and valued paper read in 1924 before the Quatuor Coronati Lodge (entitled “Mr. Anthony Sayer”) attempts to prove that Sayer was not only a “Gentleman” but also a person of some social standing—who might later on have lost his fortune in the “South Sea Bubble”; he however frankly admits that the evidence is not conclusive.

“NOBLEMEN AND GENTLEMEN” [1723]

Before long however a higher status was ruling amongst the so-called ‘Moderns,’ for Dr. Anderson in his Constitutions of the Freemasons [1723] tells us that “several Noblemen and Gentlemen of the best Rank with Clergymen and learned Scholars of most Professions and Denominations . . . frankly joined and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand Master, the most noble Prince, John, Duke of Montagu.”

In 1738 Anderson expatiates further by stating “Now Masonry flourished in Harmony, Reputation, and Numbers, many Noblemen and Gentlemen of the first Rank desir’d to be admitted to the Fraternity, besides other Learned Men, Merchants, Clergymen and Tradesmen who found a Lodge to be a safe and pleasant Relaxation from Intense Study or the Hurry of Business, without Politicks or Party.”

“UNATTACHED LODGES”

Human nature in 1724 was very like what we find it today and it is not only possible but quite probable that many of the “Operatives” and humbler members of a Lodge felt rather jealous of these richer men and their influence and desire for new methods of working. So glowing out of harmony with this changed condition of affairs they gradually left their Mother Lodges to form others more congenial to themselves. Some would also join Unattached or Independent Lodges which went by the name of St. John’s Masons - St. John being the Patron Saint of the Craft - for we find that many visitors to the old Lodges often signed the attendance book or were entered by the Secretary as St. John’s Men - they paying generally an extra visiting fee.

“IRISH MASONS”

Now from (a) these groups of poor Masons—discontented with the advent into the Craft of these so called “Noblemen and Gentlemen,” also (b) from those brethren who objected to any

Continued on Next Page - Moderns

alteration being made in their ancient Ritual, but more especially (c) from a band of Irish Freemasons who had settled in London -mostly in poor circumstances—came into being a new organization that in 1751 first worked by means of a Grand Committee, and in 1753 blossomed out into a new Grand Lodge whose members soon described themselves as Antient Masons holding out that they alone deserved that title because they practiced Masonry according to the 'Old Constitutions.' The late Bro. Henry Sadler, Librarian to Grand Lodge in his *Masonic Facts and Fictions* [1887] confirms the statement that the early members of the Lodges of the 'Antients' consisted mostly of Irish Masons, who were chiefly of the working class type.

It is therefore obvious that speaking generally—the personnel of the Modern Lodges, was on a higher grade than that of the Antients. Quite apart, however, from the different social status of these brethren there were other important reasons which helped to cause a division of the Craft into two bodies.

ANDERSON'S FIRST CHARGE [1723]

The Old Charges make it clear that prior to 1717 the Craft had definitely accepted the Christian Faith as its first and abiding Land Mark; the constant and repeated 'Invocations to the Trinity' prove this to a certainty.—Perhaps in order to make 'Masonry Universal,' thereby allowing Jews to enter the Order—Anderson's 'First Charge' in his Constitutions of 1723 stated that a Mason, was "now" only required to be of that religion "in which all men agree, leaving their particular opinions to themselves; that is to be good Men and true, etc." [This subject has been most ably elucidated and explained by Bro. J. E. Shum Tuckett in a paper read before this Society in 1922.] This serious alteration in our creed [as Bro. Vibert tells us in his excellent *Story of the Craft*] virtually de Christianized the tenets of Freemasonry, thereby making the Craft eligible to a professor of any faith—provided always that the candidate recognized the existence of a Supreme Being. It is clear that this startling innovation became a serious stumbling block to many of the old fashioned Operatives who had been accustomed to hear read in open Lodge the 'Old Charges,' constantly reminding them that the first and chief duty of a Mason was to be a True Man to God and the Holy Church. These men had also lived in the days when a regular and punctual attendance at their parish church was not only a duty, but an absentee—without valid excuse—became liable to fines or other penalties. In 1552 it was enacted by 5 & 6 Edward 6, c. 1., that if anyone without lawful or reasonable excuse

absented himself from public worship (i.e., at the Parish Church) he became liable "on pain of punishment by the censures of the Church." This Act -though now obsolete -is still on the Statute Book, but was repealed - about 1846 - as regards 'Dissenters.'

PRICHARD'S 'MASONRY DISSECTED' [1730]

It is also obvious that the authority of the Grand Lodge of 1717 was not recognized universally. Certain old Lodges retained a position of independence and refused to accept what they considered was a new Constitution - keeping to



certain ancient customs peculiar to themselves - and certain societies also arose professing to be Masons, but often merely using the name of the Craft as a cloak for political or even less worthy purposes. Enemies were also at work, various exposures of the Ritual being printed, purporting to tell the outside world the real secrets of the Craft—the most important being *Masonry Dissected*, written by one Samuel Prichard, described as "late member of a Constituted Lodge," which first appeared in 1730.

At length in the same year [viz., 1730], in order to meet these various difficulties and with a laudable desire to prevent 'cowans' and 'impostors' being 'Made Masons,' the Grand Lodge of 1717 allowed - or perhaps even advised - the Lodges under its jurisdiction to make certain variations in the Ritual. The following extracts from the Grand Lodge minutes of 1730 and 1739 refer to this matter: -

1730, Aug. 28. Dr. Desaguliers "recommended several things to the consideration of the Grand Lodge" . . . "for preventing any false Brethren being admitted into regular Lodges and such as call themselves Honorary Masons." "The D.G.M. Nathaniel Blakerby proposed several Rules to the

Grand Lodge to be observed in their respective Lodges for their Security against all open and Secret Enemies to the Craft."

1730, Dec. 15. In order "to prevent the Lodges being imposed upon by false Brethren or Impostors," a member had to vouch for a visiting Brother "and the Member's name had to be entered against the Visitor's name in the Lodge Book."

1739, June 30. "The Complaint referred to by the last Committee of Charity concerning the irregular making of Masons was taken into Consideration."

1739, Dec. 12. "Ordered that the Laws be strictly put in Execution against all such Brethren as shall for the future countenance, connive or assist at any such irregular Makings."

It is generally believed that the principal changes effected by the Moderns were that they: -

- 1 Transposed the Words in the first and second Degrees.
- 2 Gave up the use of Deacons, or at any rate did not appoint them.
- 3 Omitted the Ceremony of Installation; (and later on)
- 4 Did not officially perform or even recognize the rite of Holy Royal Arch—said to be the completion or perfection of the third Degree.
- 5 Possibly also changed the steps, and generally curtailed the Ceremonies, relying chiefly on teaching the tenets of the Craft by means of Masonic Lectures, at least in certain old Modern Lodges the latter were always the chief and most essential feature of the work.

Unfortunately hostility soon arose between the Moderns and the Antients and increased as time went on, and for about seventy years they opposed each other bitterly. The dissenting and dissatisfied Lodges - which according to Sadler gradually became known as Irish. Lodges - insisted on retaining the established Ritual in all its details and soon began openly to state that those who had thus varied the ancient forms and ceremonies were scarcely worthy to be regarded as Masons. And so they dubbed them Modern Masons and claimed for themselves the title of Antient Masons, meaning thereby that they - and they alone - practiced Masonry according to the proper rites.

MODERNS AND ANTIENTS RE-MADE

To such an extent did this spirit prevail that if a Modern desired to visit an Antient Lodge, he had first to be Re-Made so as to become an Antient; similarly the Moderns were quite as strict on their part and would not allow an Antient to visit their Lodge unless he were first Re-Made so as to become a Modern.

Now, although the motive of the Moderns in thus varying the Ritual was perfectly honest and

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sincere-their desire merely being to prevent irregular Masons being made - yet in time they saw the error of their ways and practically admitted that their rivals - the Antients - had acted more wisely in retaining the Ritual in its fuller and original form.

REVERSION TO THE ANCIENT LAND MARKS [1809]

This is made clear from the fact that in 1809 the Grand Lodge of the Moderns officially passed the following resolution, viz.: -

“That the Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue in force those Measures which were resorted to in or about the year 1739 respecting Irregular Masons, and therefore enjoin the Several Lodges to Revert to the Ancient Land Marks of the Society.” (1)

This clear and important admission on the part of the Moderns that they had omitted to practice certain of the ‘Land Marks’ was the first serious step taken towards reconciliation. The next naturally was to try and discover what the true ‘Land Marks’ were and for this purpose a Lodge was formed for the express purpose of “Ascertaining and Promulgating the Ancient Land Marks of the Society,” which became known as “The Lodge of Promulgation” [1809-11]. The result of their labors proving quite satisfactory, the Lodge of Reconciliation was then formed in 1813 which definitely agreed in 1816 upon a Ritual satisfactory to both sides.

THE “UNITED GRAND LODGE” [1813]

All difficulties being now removed, after much discussion and certain mutual concessions—of which it is only fair to state that the most important were made by the Moderns—a “Glorious Union” of these two sections of the Craft was effected, and on the 27th December, 1813, both Moderns and Antients ceased to exist and there arose instead The United Grand Lodge of Antient Freemasons of England, the Duke of Sussex being elected and enthroned as the first Grand Master. (2) After this somewhat rambling—and admitted quite incomplete-version of the origin of the Modern and Antients, let us turn our attention to the real purpose of this paper, viz.:—to discuss and inquire into the reasons why the Antients so persistently and continuously—from 1764 to say 1809 - vilified and ridiculed the ceremonies and ritual of the Craft a practised by their opponents.

THE MODERNS

Laurence Dermott’s Satire 1764

In the 2nd Edition (published in 1764) of Ahiman Rezon - which was the official text book of the Antient for half a century,- Bro. Laurence

Dermott, the Grand Secretary of that section of the Craft, indulged in some rather severe criticisms when discussing certain items of the Ritual as practiced by the Moderns, and by way of an awful example (to prove some of his stories) actually singled out and especially referred to—though not by name—my own Mother Lodge, the Dundee Lodge, No. 9, at Wapping, London, E., now known as the Old Dundee Lodge, No. 18. It perhaps, therefore is not very unreasonable that the present writer - who has for over thirty years been a member of that Lodge, and is now its second oldest Past Master - should endeavour in a very humble way to investigate such allegations and put in some sort of defence to **D e r m o t t ’ s c h a r g e s ,** although a s



these were made 160 years ago, he fully realizes that the case is quite statute barred and the matter now but ancient history. This article is, however, written in the hope that other members of the Craft may derive some useful information on these interesting subjects that were evidently often discussed in the Society of the Antients. We shall commence by first making a few enquiries as to the author of these stories.

LAURENCE DERMOTT [1720—1791]

Dermott was an Irishman, born in 1720; he was made a Mason in Ireland in 1740 and working his way through the various offices was installed as W. M. of Lodge No. 26, in Dublin on 24th June, 1746. Leaving Ireland he came to London about 1747 and for some time was a comparatively poor man, for he told his own Grand Lodge on the 13th July, 1753, that “he was

obliged to work 12 hours in the day for the Master Painter who employed him,” and that therefore he would have no leisure time for the future in which to deliver the Summonses which up to that date had been his practice. His occupation of a Journeyman Painter betokens a very moderate income, but later on we learn that he improved in social status and carried on the business of a Wine Merchant at King Street, Tower Hill, London, E. He was a man of fairly good education, and his firm and distinctive signature reveals to some extent the bold and determined character which he undoubtedly possessed. He informs us that originally he joined a Modern Lodge in London [in 1748 -unfortunately up to now its identity is unknown, -but he soon threw in his lot (heart and soul) with the Antients and became their chief protagonist and sponsor for over thirty years. In 1752 he was appointed Grand Secretary of that body and retained that exalted position until his resignation in 1770,—in the next year [1771] he was elevated to the rank of Deputy Grand Master, acting in that capacity until 1787 when increasing ill health caused his retirement; a few years later, viz., in June, 1791, he passed to the Grand Lodge above, having devoted forty-seven years of a very active life to the services of the Craft for which he always had a great affection and regard. His life in London was almost entirely spent in the Eastern portion of the great metropolis, for he reside for some years in King Street, Tower Hill, E., and his will dated 5th June, 1770, commences thus “In the name of God, Amen. I, Laurence Dermott of the Parish of Saint Botolph, Aldgate in the County of Middlesex, Wine Merchant, etc., etc.”; he later on removed to Mile End with his wife where he remained until his death in 1791. (3)

HIS ACQUAINTANCE WITH WAPPING

Dermott’s residence in the East End of London would make him very familiar with the locality of Wapping—then the busy and active Port of London—where the Dundee Lodge had met from 1739.

This Lodge—one of the oldest Modern Lodges in the world, having been Constituted 1722-23—was allotted in 1753, the Number 9 on the Register of the Grand Lodge of England, which number it held right up to the Union in 1813, when in compliance with the compromise then arrived at with the Antients it had to surrender its old number and from 1814 became No. 18 which distinction it still holds in 1924.

NOTES

- (1) The Committee of Charity fulfilled in those days the duties of the present Board of General Purposes of the United Grand Lodge of England.

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- (2) This present article is written from the point of view of the Moderns, but it is only right to at once make the fullest admission as to the great debt the Moderns owe to the Antients for preserving intact—against great opposition—much of the old (and perhaps original) working of the Masonic degree which otherwise might have been entirely lost.
- (3) This information has been chiefly derived from an excellent pamphlet entitled Notes on Laurence Dermott, GS., and His Work, written in 1884 by the late Bro. W. M. Bywater, who with Bro. Henry Sadler are the chief exponents of Bro. Dermott's Masonic career.

THE members of Dundee Lodge, No. 18, or No. 9, as it stood on the Register of the "Moderns," purchased in 1763 the freehold of a Warehouse in Red Lyon Street, Wapping, and letting out the ground floor and basement—at first for a school and later on as a general store—utilized two rooms on the first floor for the purpose of Lodge meetings, the smaller one being used as a Making Room and the larger one being used as the formal Lodge Room, which rooms when not required for Masonic work were often let for the purpose of public dances—to such an extent was this the practice that they became known locally as the Wapping Assembly Rooms. The Lodge Room was spacious and well adapted for a ball, being 44 feet long by 25 feet wide and 15 feet high. The author of Multa Paucis describes the building as Dundee Masons' Hall, Wapping, thus the Dundee Lodge, No. 9, must have had quite a vogue in those days and been well known in that neighborhood. The Lodge Room was always well furnished, for in 1754 the paraphernalia was insured from loss by fire in the Union Fire Office for 200 pounds -which was increased to 300 pounds in 1777—whilst the Freehold building in Red Lyon Street was insured for 800 pounds in 1763 in "Hand-in-Hand" Fire Office, and in

1810 the building and contents belonging to the 'Dundee' Lodge, No. 9 at Wapping were insured for no less than 2,000 pounds in the Sun Fire Office. By way of contrast the late Henry Sadler informs us that the only paraphernalia possessed by the Grand Lodge of the Moderns in 1766 was a sword, possibly a Bible, a jewel or two and two books of records; but that it had neither regular furniture, jewels nor habitation; thus it was scarcely worth while insuring these from fire! In 1763 two oil-lamps were purchased to illuminate the entrance to the Lodge Room and on dark winter nights—especially when a public ball was in progress—the building must have been very conspicuous, and it is obvious from his own statements that Bro. Laurence Dermott was well acquainted not only with the exterior of the building in which the Dundee Lodge met from 1763, but also was well informed as to certain private features of the Ritual gained either from personal experience or else from stories received from visitors to the Lodge.

"HEARTY COCKS" AND "GOOD FELLOWS"

These were the jovial expressions by which Dermott described his opponents the Moderns when writing about their Masonic doings in 1764. In his capacity of Grand Secretary of the 'Antients,' he apparently felt that he was quite entitled to try and enhance the prestige and fortunes of that society by deriding and attempting to depreciate his rivals. It would almost appear, however, that he felt some little compunction in the matter and was rather uneasy as to whether his statements were too severe and might be considered unfraternal and not evincing a truly brotherly spirit—at any rate he adopted a very apologetic tone when he first opened fire upon those who were (after all) only conducting their Masonic life under the express authority and sanction of the Mother Grand Lodge of the world. The following is how he commences what he considered was his exposure:

"AHIMAN REZON [1764]"

In the 2nd Edition of this book on p. xxiv, Dermott in his "Address to the Reader" states:

"Gentlemen and Brethren: -

"Several eminent Craftsmen residing in Scotland, Ireland, America, and other parts both abroad and at home, have greatly importuned me to give them some account of what is called modern masonry in London," and then says

"I cannot be displeased with such importunities because I had the like curiosity myself about 16 or 17 years ago [the 1800 Edition says "in 1748"] when I was first introduced into that Society."

[Note.- Dermott here tells us that—though Made a Mason in Ireland—he himself joined a Modern Lodge on his arrival in London, consequently he

was well able to discuss the differences in their Ritual as compared with that of the Antients.] To show, however, that he had no real ill feeling in the matter, he then proceeded to say: -

"However before I proceed any farther concerning the difference between antient and modern, I think it my duty to declare solemnly before God and man that I have not the least antipathy against the gentlemen members of the modern society, but on the contrary, love and respect them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow, I hope that this declaration will acquit me of any desire of giving offence, especially if the following queries and answers be rightly considered."

After which followed certain "Questions" and "Answers" seeking to prove that Masonry as practised by the Antients was more correct and genuine than that favored by the 'Moderns.'

GENTLEMEN OF AMERICA [1764]

It is very interesting to note that Dermott states that he gives his information "to satisfy the importunities of my good Brethren (particularly the Right Worshipful and very worthy Gentlemen of America) who for their charitable disposition, prudent choice of members and good conduct in general deserve the unanimous thanks of the Masonic world." The Grand Secretary of the 'Antients' appears therefore to have had some excellent friends amongst the brethren who were then practising Freemasonry in the Lodges working in the American colonies. Please note that in any quotations in this article taken from 'Ahiman Rezon' the italics have been inserted by the present writer.

Dermott then proceeds to explain to his readers a matter that only those who were in the habit of attending the Dundee Lodge could possibly be familiar with, for he actually refers to a very prominent feature of their ceremonies. On page xxxii of the same Ahiman Rezon, Dermott states: "I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both antient and instructive, but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the Moderns with no other design but to extract large sums of money, which ought to be applied to more noble and charitable uses."

He then proceeds to tell his audience that the item that offended his Masonic taste—and which he consequently "abhors and detests"—is none other than the symbol of the "Master's authority to Rule his Lodge", for he says, referring to the "Sword



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of State”:

“There is now in my neighborhood” [that means, near Tower Hill, London, E.,- where he carried on the business of a Wine Merchant -, but in his 3rd Edition of 1778 he is more explicit for he there says “There is now in Wapping,” [meaning thereby “There is now in the Dundee Lodge, No. 9, at Wapping”] “a large piece of iron scroll work, ornamented with foliage, &c. painted and gilt (the whole at an incredible expense) and placed before the Master’s chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of Masonry; all implements of war and bloodshed being confined to the lodge door, from the day that the flaming sword was placed in the East of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his Lodge.”

The following extracts furnish ample proof that this “Gigantic Sword” that so offended the Masonic principles of Laurence Dermott in 1778 [and also as far back as 1764] belonged to the Dundee Lodge, No. 9.

EXTRACTS FROM TREASURER’S CASH BOOK

1761, June 26. “By Cash pd. Bro. Gretton - for Repairing Ye Sword, etc.” - 10. 19. 0 Aug. 13. “Paid Bro. Stevens his Bill-for Ye Iron for Ye Sword” - 15. 15. 0 do “Paid Bro. Noy’s Bill Painting do” 3. 10. 0 30. 4. 0

Now, Bro. Henry Gretton, a jeweller was our R. W. M. in 1760 (he was referred to in the Minutes of G. L. of 28th Jan., 1767, see later on), whilst Bro. Thomas Noy, a painter, was Master in 1765. The suggestion of Bro. Laurence Dermott is that these two “cunning avaricious tradesmen” had compelled their Mother Lodge to purchase this sword and iron stand and have it gaily painted merely to extract monies from their brethren that should have been devoted to charity; but as we had 59 members and the total income of the Lodge in 1761 was 114 pounds the brethren were well able to bear the expense - although it must be admitted that 30 pounds was a large sum in those days. However, in order to rebut Dermott’s suggestion that this money was wasted and could have been better applied in charity, it may be here stated that the annals of the Dundee Lodge give ample proof that “Relief” was constantly voted at “Lodge Nights” in sums varying from 1 1s. Od. to 5 5s. Od. in many cases to applicants who were not even members of the Lodge. The brethren also granted donations towards the funerals of their poorer members, whilst certain brethren—who became incarcerated in prison for debt-were also relieved; a few items by way of illustration are here mentioned.

EXTRACTS FROM THE RECORDS OF LODGE, NO. 9

1759, Dec. 27. “Paid into the hands of Sir Joseph Hankey & Co. [Bankers] for the Widows and Orphans of those slain at Minden and Quebec,”



“Paid towards Clothing the French Prisoners,” “Pd. Advertising the 2 last Donations,”

[The above incident refers - inter alia - to the capture of Quebec from the French by Major-Genera James Wolfe on the 13th Sept., 1759, when - in the moment of victory - he fell mortally wounded on the heights of Abraham. The surrender of Montreal soon followed and with it all the Province of Canada. There must have been some special need here for assistance for Dr. Samuel Johnson in 1760—to help the cause - wrote an “Introduction to the Proceedings of the Committee for Clothing the French Prisoners.”] 1762. “Pd. Br. Harrison for his Trouble to get Br. Bride into Greenwich Hospital”; 2. 2. 0 1762, Mar. 11. “Recd. Cash of Bro. Halley Borwick, his Donation for the Benefit of Poor Brothers of this Lodge,” 2. 2. 0 1766, Feb. 10. “Pd. as a gift to Jos. Hankey & Co. for the sufferers at the Great Fire in Barbadoes,” 30

[A subscription list was opened in the Lodge, 30 members subscribing this 30 pounds; we do not read of similar generous gifts on the part of the Antients !]

1767. “Br. Croke having been previously helped, was Relieved with 1. 1. 0 on his promise of never troubling this Lodge again.”

Do. Mch. 26. “2. 2. 0 to be sent to the Quarterly Comm. the Master to have the Use of the Jewels.” 1774, Nov. 24. “Bro. Peter Batson now a Prisoner in the Marshalsea relieved with 2 guineas.” 1783, Feb. 27. “Br. Sandwell being now a Prisoner in the King’s Bench was relieved from this Lodge with 2. 2. 0.” 1807, Feb. 12. “A Petition was read from Br. Cathro, confined in H.M. Goal of Newgate for Debt from Misfortunes in trade to be Relieved with 2 guineas.”

A MASONIC SYMBOL

But the real answer to Bro. Dermott’s accusation, however, is that our Sword of State thus exhibited in open Lodge - fixed by its hilt in a massive wrought Iron Stand which was suitably painted and decorated with foliage in gilt - was merely used by our Brethren as a symbol of the absolute

authority of the R.W.M. to Rule over his Lodge. This Sword - still extant - is a handsome weapon, double-handed with blade 38in. long, the hilt 10in., while the guard is 9 1/2 in. wide. The identity is absolute - No. 9 was then the premier, practically the only Modern Lodge at Wapping—an on one side of the blade, near the hilt, are the words “Dundee Arms Lodge, Wapping, No. 9.” [Note.- In 1761 when this sword was bought and renovated, the Lodge met at the Dundee Arms Tavern.] The symbols marked on the blade are chiefly of a martial character, consisting of swords and flags: - in several places the initials “GR.” appear on the flags, and as the sword was damascened in 1761 these clearly refer to King George III. [It was thanks chiefly to assistance kindly rendered by Bro. W. J. Songhurst, P.G.D. (the erudite Secretary of the ‘Quatuor Coronati’ Lodge) that the writer was enabled in 1918 to identify this interesting relic of our Masonic past; Bro. Songhurst was also the first student to draw my attention to some of the weird statements in Ahiman Rezon which thereby led to the preparation of this paper.] This sword - which was used as a tyler’s sword from 1835 to 1918 - is now kept for better preservation in a mahogany box, presented on 4th Nov., 1919, jointly by the writer of these notes and by another P.M. of the Lodge. This rare Masonic curio is therefore a direct connecting link with the inner life of an old Modern Lodge, thus severely criticized by Bro. Laurence Dermott in 1764 and 1778.

OTHER SWORDS OF STATE

Various other old Lodges also owned swords and stands which were used in a similar manner. An old Yorkshire Lodge [Const. 1793] still possesses and makes use of a ‘Flaming Sword’ - fixed in a wooden stand placed on the right side of the W.M.’s Pedestal,-which remains with its naked blade uplifted during the whole time the Lodge is at Masonic labor. Bro. Welsford, P.A.G.St.B. informs me that in 1923, two ‘Flaming Swords’

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[also with naked blades fixed upright side-by-side on a stand] were placed near to the Master's chair during the working of the ceremonies in two old Lodges in the North of England; clearly relics from the days of old.- It is really difficult to understand the merit of Dermott's objection to the use of a sword in Lodge in 1761. It was the continuance of a well known custom, for we are told that at the Grand Lodge Feast held at Merchant Taylor's Hall on 24th June, 1724:- "In the Procession round the Table, there preceded the Grand Master The Sword carried by the Master of the Lodge, to which the Sword belonged."

In 1731, the Grand Master [the Duke of Norfolk] presented Grand Lodge "with the old Trusty Sword of Gustavus Adolphus, King of Sweden, which was ordered to be the Grand Master's Sword of State for the Future"; and this sword is still borne by the Grand Sword-bearer before the Grand Master, or his representative at all meetings of Grand Lodge, and during the entire proceedings it is laid - in its scabbard - on the altar before the Grand Master.

The Lord Mayor when attending the city churches in his official capacity, used also to be attended by his Sword-bearer, carrying the civic Sword of State, which was fixed by the side of his pew (in special sword rests) during divine service. This old custom is still observed provided the sword-rests are extant; the blade, however, is now safely ensconced in its scabbard.

Bro. Dermott's criticism on this point seems therefore to be idle and captious for it can be safely asserted that the brethren of the Dundee Lodge committed no breach of Masonic law or custom when they thus symbolically used their 'Sword of State' in 1764.

"DRAWING THE LODGE ON THE FLOOR" [1764]

Immediately following his reference to our 'Sword of State' Dermott proceeds to cast ridicule on another old custom [viz., that of 'Drawing the Lodge on the Floor, in chalk and charcoal'] which had been practiced by the Moderns certainly since 1726 - doubtless earlier still - and was a regular feature of the Ritual in the Dundee Lodge from 1748 to 1812. In 1764 - when Dermott wrote his remarks - the tyler, on the Lodge nights when a candidate was made a Mason (previous to the ceremony) invariably drew the Lodge on the floor in chalk and charcoal, receiving for such work a special fee of 2s. 2d. for each making, so Dermott's statement that the tyler sometimes received "ten or twelve shillings" for thus "Drawing the Lodge" when four or more

candidates were made at a time is substantially correct. To the writer, however, the sarcastic way in which this portion of the ceremony was referred to by Dermott seems rather like "playing to the gallery," his object clearly being to bring the Moderns and their Ritual into ridicule; his remark as to the "two sign posts" thus 'Drawn upon the floor' of course alludes to the emblems of the two Masonic columns, marked and described as "J" and "B" in accordance with instructions received from the Grand Lodge of the Moderns.



"JAMAICA RUM AND "BARBADOES RUM

The following are Dermott's own words in his Ahiman Rezon [2nd Edition, 1764] p. xxxii:-

"Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk &c and writing Jamaica (rum) upon one, and Barbadoes (rum) upon the other, and all this (I suppose) for no other use than to distinguish where these Liquors are to be placed in the Lodge."

Such an ironical statement - especially proceeding from a wine merchant - seems not only in bad taste but rather overdrawn, and it makes one wonder as to whether at this period the Antients in their Assemblies - when they made a Mason - used themselves to draw the Lodge in chalk and charcoal or did they instead instruct their

candidates as to the symbols of the Craft by means of the actual working tools of the Craft or by emblems depicted on a floor cloth, or did they leave them still in ignorance on such vital and important matters ?

A few extracts from the Cash Books of No. 9
1749. "Pd Tyler and Drawer" 2. 0
1764. "Pd Cash to the Tyler" 2. 2
1795, Apl. 9. "Pd Tyler's Fees for 4 Makings" ...10. 0
1799, Aug. 8. "Pd. Br. Mills, '[Tyler] for Form ing 6 Lodges" 15. 0

A LITTLE LEWIS AND CAPSTAN

Dermott in the same Ahiman Rezon [p. xxxii] again seems to try and invent an excuse to poke fun at his opponents, for he dilates as follows:

"And it is pleasant enough to see sixty or seventy able men about a little Lewis and Capstan etc, erected upon a mahogany platform (purchased at an extravagant price) all employed in raising a little square piece of marble, which the weakest man in the company could take between his finger and thumb and throw it over the house."

Here Dermott is ridiculing the practice the Moderns had of exhibiting the Perpend or Perfect Ashlar on a tripod placed on the S.W.'s pedestal. It is interesting to note that the following extracts taken from the records of Lodge, No. 9, show that in 1746 our Brethren possessed one of these items that so aroused the satire of the Grand Secretary of the Antients.

This appears from a list of paraphernalia;

1746.

- 1 Triangle with Blocks,
- Lewis,
- Crabb, etc,
- 2 Stones, and;
- 1 Marble Block."

The 'Old Dundee' Lodge, No. 18, still possesses and uses regularly at its Lodge Meetings a very old and similar tripod (made of brass) erected on a mahogany platform, perhaps the original that was purchased in 1746. It may even possibly be the actual article that so offended Dermott in 1764 ! Bro. Songhurst in 'A.Q.C.,' Vol. xxxv, p. 82, also calls attention to the fact that Dermott ridicules the 'Moderns' for using such apparatus. 1754, Apl. 11. Resolved that "A New Perpend Ashler Inlaid with Devices of Masonry valued at

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2. 12. 6 be purchased.”

It is perfectly clear that the Lodge “at Wapping” referred to in 1764 by Laurence Dermott was the ‘Dundee’ Lodge, No. 9, for it met there from 1739 to 1820 (a period of 80 years) and was practically the only Lodge in that neighborhood at that date.

“APRONS ‘ [CIRCA 1717?]”

Dermott in the same book, p. xxxi, has now a far more serious charge to make against the Moderns for he there says (speaking of the period soon after the Grand Lodge of 1717 was Constituted): “It was proposed” [i.e., by the Moderns] “that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of masonry then remaining amongst them and for that reason they would keep and wear them.” [Dermott here suggests that the motive of the Moderns was that they objected to appearing as Mechanics or as Operative Masons; he adds, however, the following statement] “It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down in order to avoid appearing mechanical. This proposal took place and answered the design, for that which was formerly the lower part was now fastened round the Abdomen, and the bib and strings hung downwards, dangling in such a manner as might convince the spectators, that there was not a working Mason amongst them. Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance; for in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings.” The third edition of Ahiman Rezon [1778] contains the following foot note:

“After many years observations on those ingenious methods of walking up to a brother &c, I conclude, that the first was invented by a Man grievously afflicted with the Sciatica. The second by a Sailor, much accustomed to the rolling of a Ship. And the third by a man, who for recreation or through excess of strong liquors, was wont to dance the drunken Peasant.”

Are we to take Dermott seriously? If so, it may well have been that a few Lodges - or perhaps only a few members of such Lodges-consisting of men of exalted rank or dignified professors in art and literature, might have - at first - declined to wear a garment that (even although only intended as a symbol) might affect their pride, in that they should even be asked temporarily to wear an apron -often soiled by stains of ‘porter’ or ‘punch’ - in such a way that in daily life would only be used by an Operative Mason; they may have fairly argued that being merely Speculatives they ought to be absolved from what to them may have appeared an indignity. However, we have

no certain knowledge on this point but such a custom certainly was not prevalent and it is clear that the Dundee Lodge, - consisting of many tradesmen engaged in nearly every description of business life - was not one of the offenders, if so, we should expect that Dermott would again have singled it out by way of example as he certainly did concerning two or three of his other objections. The records of the Dundee Lodge contain many items proving that aprons were constantly bought for the use of its members and also that the Lodge itself - when required - was often “New Cloathed” with fresh aprons at the cost of the Lodge funds. This is evidence that our ancient brethren wore their aprons seriously and in accordance with the custom of the old Operatives; a few illustrations are here given.

Extracts from the Minutes of No. 9

1750, Sept. 13. Bro. Lane proposed “That the Box in which we formerly put our Aprons in should be given to the Maid Servant of this House [i.e. The Dundee Arms Tavern, Wapping], 2nd by Bro. Banson, 3rd, 4th and 5th.” 1752, Dec. 14. Bro. Lane’s proposal for “New Cloathing the Lodge carried in the Affirmative.”

Dec. 28. “That Ye Past Masters’ and Ye Secretary’s Aprons be lined.”

1755, Apl. 10. “That a convenient Nest of Boxes be provided to hold the Aprons in an Alphabetical Order and that the Master and Wardens procure the same.”

1764, Nov. 22. Resolved “That this Lodge be new Cloathed with Aprons”; “That the Past Master of this Lodge have Aprons bound with the same Ribbon as they wore their Meddals.” Extracts from the Cash Books

1755. “Paid for 2 Doz . Aprons” [1s. 4d. each] ... 1. 12. 0

1764. “Pd. for Gold Fringe for the Steward’s Apron” 2. 6

AND now the most important criticism that Dermott ever made against the Moderns has been left to the last, and it is indeed a serious accusation that deserves and requires careful thought and consideration.

It is from the same medium of communication. In Ahiman Rezon, 2nd Edition, page xxx, he tells the Antients and his readers generally, that soon after 1717 the leading authorities of the Grand Lodge of the Moderns—which would include such eminent Masons as George Payne, G.M. in 1718 and 1720; Dr. Desaguliers and Dr. Anderson-came to rather a startling conclusion as to the best method to be adopted when a Candidate was made a Mason in a Modern Lodge; the following are Dermott’s own words: “Hence it was ordered [i. e., by the Moderns]. that every person (during the time of his initiation) should wear boots, spurs a sword, and spectacles.” Dermott further adds “we are told that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoken in the Lodge.”

Dermott adds a foot-note in his 3rd Edition of 1778, to this effect:—“This may seem a very ludicrous description of making Freemasons. But Mr. Thomas Broughton, master of the lodge No. 11, London, declared that he was present in a modern Lodge not one mile from the Borough of Southwark, when two or three persons dress’d in liveries with shoulder tags, booted and spurr’d, &c., &c., were initiated into modern masonry; and upon enquiring who they were, he was told they were servants to Lord Carysfoot, then Grand Master of modern Masons.”

The question immediately arises, was Dermott talking of an actual fact within his own knowledge, or was he merely in veiled language and skilled metaphor trying to inform the Antients that when a Candidate was Made a Mason according to the Ritual of the Moderns he was not properly prepared? None knew better than the Grand Secretary of the Antients that he must only speak of esoteric matters in vague and mysterious words, not understandable by the outside world—for had he not titled his own book Ahiman Rezon, or a Help to a Brother, and as Shewing the Excellency of Secrecy, etc., etc. Perhaps in this instance Dermott may have been partly narrating the truth—so far as regards Spectacles,—for from an incident that is recorded in the minutes of the Dundee Lodge it seems reasonable to believe that up to 1766 our Brethren when they Made a Mason allowed the Candidate to see much more than is lawful in these days. The story is as follows: It was at that period an established custom for the Grand Master of the Moderns occasionally to make visits of inspection to Lodges under his jurisdiction and in 1766 the Dundee Lodge was thus honored with a State Visit.

The following extracts from the Minutes of No. 9 speak for themselves, and show our ancient method of Making a Mason: 1766, Feb. 13. “Lodge Night. Bro. Clarke [R.W.M.] signified that Lord Blayney and the Officers of Grand Lodge intended paying us a visit very soon, on which account he proposed that No Visitors should be admitted on that Night, Carried Nem. Con. Likewise Bro. Elliott proposed that every Member have Notice in his Letter, the Night that the Grand Officers come down, 2nd and carried Nem. Con.

Apl. 24. “Lodge Night. Br. Williams informed the Lodge that he had received a letter from Bro. Ripley, Secretary to the Grand Lodge intimating that for certain reasons the Grand Master thought proper to postpone his Intended Visit till after the Grand Feast.”

May 22. “Lodge Night. On this Night the following Visited the Lodge and their names we duly entered in the Minute Book, viz: “Lord Blayney, R. W. Grand Master; Col. John Salter, Deputy Grand Master; Thomas Dyne, S. Warden in the room of Br. Edwards; Rowland Berkeley G. Tr.; Samuel Spencer, Gd. Sec.; Francis

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Johnston, G.S.B., and a Steward.”

There were 67 Members present, also 13 Brethren “Useing the Sea”: a total of 80 Members of the Dundee Lodge. [No visitors were allowed this night.] The work done on this memorable occasion was as follows:

1766, May 22. “This Night agreeable to a proposal of last Lodge Night, Mr. Henry Bird was Balloted for, Accepted and Made a Mason for which Honor he paid 2. 2s. Likewise Mr. Holman, proposed by Captain George Dear to be Made a Mason, he Useing the Sea, was Balloted for, Accepted and Made a Mason, for which Honor he paid 2. 2s.”

REFRESHMENTS FOR THE GRAND OFFICERS

Hospitality was shown to the visitors in those days as in these; food, wine, punch and Music [French Horns] were evidently provided.

1766, June 12. Paid “By Cash to Musick”. . 3. 3. 0

July 3. “Pd. Bro. Cordell his Bill”. . 9. 6. 0

do. 10. “Pd. Mr. Bothell, the Cook”. . 7. 0. 6 [for pastries, &c.]

July 10. “The Bye-Laws were omitted, as was Read the Night the Grand Officers was present.” Now, in 1766 the 1st and 2nd Degrees were given on the same evening—this practice was continued up to 1809—but it is quite clear from what follows that the method of ‘Preparing the Candidate,’ was not in accordance with the usual custom; Lord Blayney therefore felt it incumbent upon him to write on the subject.

REQUEST OF LORD BLAYNEY TO ‘DUNDEE’ LODGE, NO. 9

1766, Aug. 28. Verbatim extracts from the minutes: “Likewise the Grand Master ordered Bro. Edwards, the Grand Senior Warden, to desire That upon Making a Mason, he may be [sic] agreeable to the Method practiced in most other Lodges.”

The Brethren discussed this matter in open Lodge and the following was their reply:

1766, Sept. 11. “The Minute of the last Lodge relative to [sic]

[Sic] the Persons when they were Made Masons was put up this Night and carried by a Majority at it should continue according to our Antient Custom.”

This was an important meeting and there were present 25 Members, 4 visitors, and one Member “Useing the Sea.” The sheet containing entries for the Lodge Night of 23rd October, 1766, and also of a Bye Lodge of 27th October, 1766, has been cut or torn out of the Minute Book, apparently by the Secretary; doubtless it referred to the dispute over the ceremonial work, which had been called in question by Lord Blayney, the Grand Master; at any rate, it is the only sheet that has been cut out or deliberately removed from the numerous records.



1766, Nov. 27. Resolved “That we should have a Feast as usual on St. John’s Day, and that the Grand Officers be Invited. Tickets for Members, 5s., Visitors, 7s. 6d.” Dec. 27. Feast Day. Present 47 Members; 4 “Useing the Sea,” and 4 Visitors, including Bro. Alleyne [a Grand Officer]. “R.W.M. [Nath. Allen] proposed that there be a Committee appointed consisting of the Master, Wardens, Past Masters, Treasurer, Secretary and Stewards to consider of an Answer to the Dep. Grand Master’s Letter and other business relating to this Lodge.”

Serious matters needed discussion or they would not have appointed all the officers to serve on this Committee. Evidently the Secretary had written a reply to Grand Lodge that our Brethren declined either to abandon their Antient Custom or to change their Ritual even although expressly requested to do so by the Grand Master. It is clear that on receipt of this the Lodge had been requested to send representatives to the Committee of Charity [the predecessors of the Board of General Purposes] to discuss the matter and deputed two Past Masters to attend and uphold our contention. As a result they apparently lost their temper and insulted the Committee who then resolved on stern measures and threatened to erase the Lodge.

CONFLICT WITH GRAND LODGE [1767]

Our Brethren saw the gravity of the position, and on Dec. 27, 1766, authorized this special committee to deal with the matter and they quickly decided not only that the Lodge should express regret but also to comply with the reasonable requirement of Grand Lodge; and the controversy ended amicably as shown by the following verbatim extract from the minutes of Grand Lodge, dated 28th January, 1767:

“A Memorial from the Dundee Lodge was Read, Praying that for the Reasons therein alleged, their Constitution might not be forfeited pursuant to a Resolution of the last Committee of Charity, but

that they might be permitted to retain the same and promising all due obedience for the Future. The Question being put, whether they should keep their Constitution or not? It was carried Unanimously in their Favor. Ordered That a Letter be wrote to the Master of the Dundee Lodge, directing him to acquaint Brs. Gretton and Maddox (who attended on behalf of the said Lodge at the last Committee of Charity) that it is expected they attend at the next C.C. and make a proper submission for their Misbehaviour at the last, otherwise that they will be expell’d the above named Lodge; and not be permitted to visit any other Regular Lodge.”

The writer’s thanks are further due to Bro. W. J. Songhurst, P.G.D., for kindly supplying the above extract from the original minutes of Grand Lodge. At this meeting of Grand Lodge on 28th January, 1767, Col. John Salter, D.G.M., was in the chair supported by seven other Grand Officers and doubtless the Master and Wardens of the Dundee Lodge were in attendance to support and explain their Petition. Bro. Wonnacott, the Grand Lodge Librarian, also furnished the writer with the following verbatim extract from the Minutes of the Committee of Charity, thus completing the story and showing that the terms laid down by Grand Lodge were duly fulfilled.

1767, Ap. 8. “This Night Bros. Gretton [and] Maddox attended and made proper Submission and were restored to favor.”

As regards the two Brethren who were thus rebuked by Grand Lodge, Bro. Henry Gretton was W.M. in 1760 [he was a jeweler and repaired our Sword of state in 1761], while Bro. William Maddax [or Maddock] was W.M. in 1764; presumably they had defied the Committee, as a result they had to apologize and the Lodge had “to promise all due obedience for the Future.”

What then was the special item in the Ceremony of Initiation, that so offended Lord Blayney, who stated that it was not “agreeable to the Method practiced in most other Lodges”; the Grand Master here admits that the Modern Lodge did not all agree on this point, showing there was no uniformity of working; but whatever the distinctive feature was, the Brethren of the Dundee Lodge had evidently practised it for so many years that they described it as our Antient Custom, and rather than abandon it ran the serious risk of a collision with Grand Lodge.

The writer now ventures to make the following suggestion: In those far off days it was often the custom to Initiate the Candidate robed in a White Gown, for the records of several old Lodges refer to their Gowns and Drawers. In 1837 the Old Dundee Lodge had 3 Candidates for Initiation and the Lodge ordered the Tyler to furnish Three Flannel Dressing Gowns which were purchased at a cost of 3 6s. Od. These gowns were made of white serge or flannel (and had a deep hood at the back), fastened at the neck with tapes—no buttons—and had wide sleeves.

They rather resembled the white gown of a Carthusian monk and were preserved as Masonic

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curios by the Lodge for many years and were often handled by the present writer, but in 1904, having become old and decayed they were—by order—destroyed by the Tyler. Is it not therefore possible that the deep hood of the White Gown used to be drawn over the head of the Candidate during the ceremony of Initiation? If so, this perhaps would fully explain the interesting and important controversy that the Dundee Lodge had with the Grand Master, Lord Blayney in 1766.

Extracts from the Records of Lodge, No. 9

1837, Feb. 7. "Paid Tyler for 3 Flannel Gowns" ...3. 6. 0

Dermott in 1764 closed his "Address to the Reader" by stating:

*"There are many other unconstitutional [and perhaps unprecedented] proceedings which (to avoid giving more offense) I pass over in silence [and shall content myself with shewing the apparent state of ancient and modern masonry in England at the time of this present writing, i.e., July 1778], and hope, that I shall live to see a general conformity and universal unity between the worthy masons of all denominations. This is the most earnest wishes and ardent prayers of Gentlemen and Brethren,
Your most sincere friend, obedient servant and faithful brother,
Laurence Dermott, Secretary."*

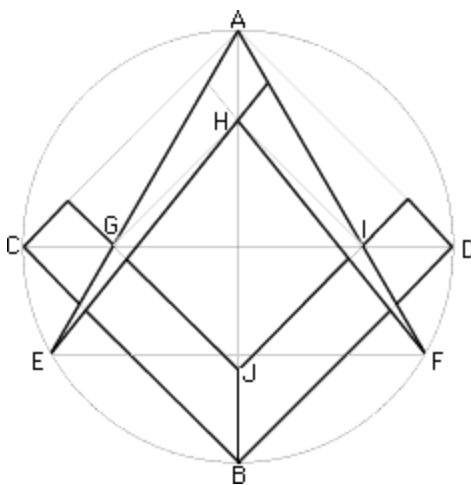
The words italicized by the present writer were added by Dermott in his 1778 Edition. Dermott died in 1791; twenty-two years later his wishes were fulfilled for in 1813, the happy and complete union of these two great sections of the Craft took place.

SUMMARY

One must not judge Dermott's satire from the standpoint of 1924 - when all ill-feelings between the Moderns and Antients have long been forgotten—but his book—Ahiman Rezon had a large audience (in America as well as in England) for nearly 50 years and his—shall we say exaggerated—statements must have tended to inflame the feelings and warp the judgment of the Antients, causing many of them to consider the Masonic life and Ritual of the Moderns as being quite irregular and unworthy of the Craft. It is evident that Dermott never regretted his unkind references to the inner life of the Dundee Lodge for his stories as to (1) our Sword of state and (2) payment to our Tyler of excessive fees for Drawing the Lodge on the floor were repeated in the various Editions of Ahiman Rezon of 1778, 1787, and also after his death (in 1791), Bro. Thomas Harper, D.G.M. of the 'Antients' repeated these offensive remarks in the further Editions of 1800, 1801, 1807 and 1813.

It is therefore quite clear that the high officials of the G. Lodge of the Antients were equally culpable, as they evidently fully approved of Dermott's accusations and by their tacit

acquiescence ratified and confirmed them; one therefore feels justified in stating that the 3rd Duke of Atholl, who was G.M. of the Antients from 1771 to 1774,—and who was also G.M. of Scotland in 1773 - approved and endorsed Dermott's calculated and continued hostile criticism of the Moderns and their Ritual; the same comment applies to the 4th Duke of Atholl [G.M. of the Antients 1775-81], and also to the Earl of Antrim, their G.M. from 1783 to 1791 (especially the latter, who had occupied the important post of G.M. of Ireland in 1773 and 1779). Bro. J. Heron Lepper in his "Fraternal Communications," an excellent paper read at Manchester in 192 informs us that in 1776



"Antrim, G.M." . . . "attended a Modern Lodge in London and subscribed the sum of twenty guineas towards the building fund of the hall in Great Queen Street, being quite unaware at the time that there was any difference between Antient and Modern Masonry"; and yet he was supposed as G.M. to know his Ahiman Rezon by heart!

The Grand Lodge Library possesses an excellent example of the Ahiman Rezon [1807 Edition] handsomely bound in crimson morocco, and Bro. Wonnacott, the Grand Lodge Librarian informs me that this copy was for some years used by the Grand Lodge of the Antients, right up to the very last meeting of that Society, and is also the identical copy that was used when the Duke of Essex was re-obligated in 1813. These facts are stated on the first page in a note in the handwriting of Dr. Thos. Crucefix which also says that the book was presented to Bro. Crucefix in 1833 by Bro. Edwards Harper, a former Grand Secretary of the Antients.

NO REPLY BY THE MODERNS

And yet in spite of these severe and repeated tacks on their Ritual, the Modern Grand Lodge - as far as we know - never deigned to make a reply, whilst the Dundee Lodge (who must have been aware of these hostile criticisms, specially directed against their Masonic working) treated the matter with contemptuous silence. Instead of wasting time by a word warfare, our Brethren busied themselves in working up one of the most prosperous Lodges on the side of the Moderns,

for a list printed in 1810 (the zenith of their prosperity) shows that in that year the Dundee Lodge - which was a great maritime Lodge - possessed 109 ordinary members and no less than 261: "Sea-members" whilst its property was insured for 2000 pounds.

The writer does not venture to assert that all Dermott's statements are inaccurate; on the contrary his stories about (a) the user of the 'Sword of State' (b) the special payments made to the Tyler and (c) the use of the "little Lewis and Capstan" are quite correct. No, no, it is rather the venomous and exaggerated way in which these matters are made to appear that naturally - in 1924 - arouses the anger (real or assumed) of a very humble representative of the successors of the Dundee Lodge.

People "who live in Glass Houses" should not throw stones; the following episode proves that Dermott's own section of the Craft had also imperfections for some of the so-called Antients were perfectly willing to Make a Mason for the very trifling and unworthy consideration of a leg of mutton for supper, whereas the lowest fee charged by the Dundee Lodge for Initiation into the 1st and 2nd Degrees was 2. 2. 0, and 5s. 0d. extra if - and when - the Candidate took the 3d of a Master Mason.

LEG OF MUTTON MASONS [1752]

Bro. Bywater tells us on p. 11 of his Notes on Lau. Dermott and his work that the following extract-taken from the proceedings of the Grand Committee the Antients—appears in Dermott's own handwriting, dated 4th March, 1752: "Complaints made against Thomas Phealon and John Mackey, better known by the name of 'leg of mutton Masons.' In course of examination it appeared that Phealon and Mackey had initiated many persons for the consideration of a leg of Mutton for dinner or supper to the disgrace of the Ancient Craft. That Mackey was an Empiric in Physic and both impostors in Masonry."

If Dermott had only let the world a little more into the secrets of some of the inner workings of the early Lodges of the Antients, it might have very much discounted his own satirical observations as to the methods and Masonic life of the Moderns. It is pretty obvious that jealousy prompted Dermott in many of his criticisms against the Moderns; speaking generally about 1763 the Lodges of the Antients were not financially strong and the prosperous condition of the Dundee Lodge evidently raised his spleen. To illustrate this, Lodge No. 9 had 59 members in 1761 and 88 in 1764. The ordinary Lodge income in 1761 was 114 pounds and there was a balance in hand on 1st January, 1762, of 37 pounds. In 1764 the ordinary Lodge Income was 360 pounds [of which 103 pounds was for making fees received from new members] and the balance in the Treasurer's hands on 1st January, 1765, was 96 pounds. The receipts from the "Master's Lodge" held weekly (as a favor or indulgence)

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during the six winter months [October to April] in 1764 amounted to over 27 pounds, in weekly sums varying from 18s. 6d. to 2. 1. 0; at which Lodge meetings there is good reason to believe that the ceremony of Holy Royal Arch was performed. In addition the members of the Dundee Lodge raised in 1763 about 800 pounds by voluntary subscriptions to pay for their new Freehold premises at 'Red Lyon Street,' Wapping, with the necessary improvements and furniture. This unusual condition of prosperity of an old Modern Lodge "in my neighborhood" [to use his own words] may account for some of his vitriolic attacks on their working ! However, in spite of his severe criticisms Dermott was a jovial, good fellow and it can be safely asserted that he had many excellent friends amongst the Moderns who perhaps did not take him seriously and felt that they could afford to pass over his attacks with good humored contempt—whilst the Regular Lodges improved in strength and importance.

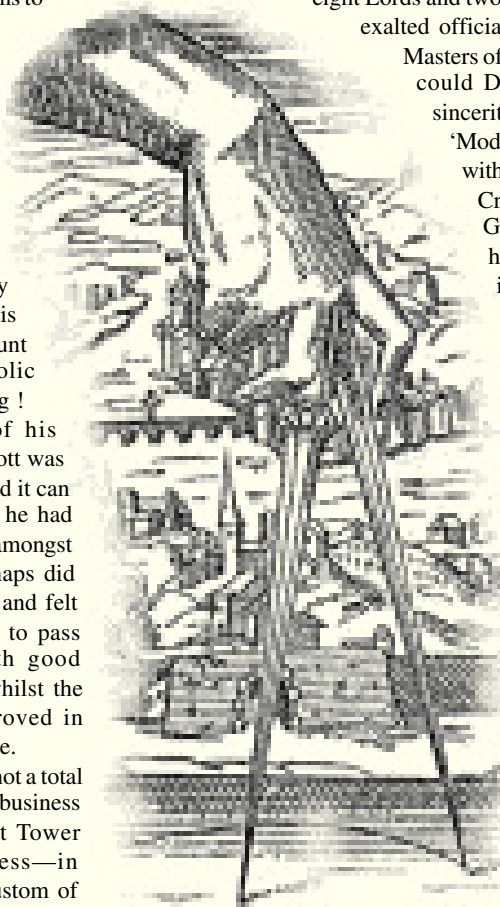
Dermott was evidently not a total abstainer, he carried on business as a wine merchant at Tower Hill, E., and doubtless—in accordance with the custom of those days supplied certain Lodges of the Antients with rum (required for punch) and also 'Red Port,' then a favorite beverage. That Dermott could appreciate a glass of good wine seems apparent from the fact that he was a martyr to gout, for he himself asserted in 1770 that Br. Dickey, the Deputy Grand Secretary, resigned his post "when he (Dermott) was so ill in the gout, that he was obliged to be carried out of his bed (when incapable to wear shoes, stockings, or even britches) to do his duty at Grand Steward's Lodge." This story, however, he did not include in his Ahiman Rezon!

DERMOTT'S MUSICAL TALENT

Dermott was musically inclined, and very fond of singing at the meetings of his Grand Lodge but that he was not always popular among the Antients is proved by the fact that in 1752 four of their members accused him of having "actually sung and lectured the Brethren out of their senses," but in 1753 the W.M. in the chair at an Emergency held at the 'King & Queen,' Cable street, Rosemary Lane, thanked him for his last new song and "hoped that the applause of his Brethren would induce Br. Dermott, G.S., to compose another against the next st. John's Day."

GRAND MASTERS OF SCOTLAND

The following point seems to deserve some consideration, viz., that from 1721 to 1753 the Moderns had as their Grand Masters members of high degree, including four Dukes, nine Earls, eight Lords and two Viscounts; four of these exalted officials had also been Grand Masters of Scotland, how therefore could Dermott say—with any sincerity—that the Ritual of the 'Moderns' was not in harmony with the best traditions of the Craft; surely some of these Grand Masters would have personally objected if there had been just cause for complaint.



Whatever may be the final verdict of Masonic students on the value to be placed on Dermott's statements, it is quite clear that the Craft is much indebted to him for thus letting in a flood of light upon the Masonic customs and ceremonies as practised by the Moderns—or some of them—prior to the Union in 1813. In conclusion it is only fair to say that—in spite of his aggressive hostility to the Moderns and their

Ritual, persisted in right up to his death in 1791 - Dermott was a very sincere Mason and gave nearly 50 years of a busy life to advance the interests of the Antients, that section of the Craft to which he devoted all his energies and undoubted talents. On page 16 of his 1st Edition of Ahiman Rezon [1756] Dermott to his infinite credit (considering the rough age in which he lived) expresses this lofty sentiment, viz., that a Mason should "not only perform his Duty to his great Creator, but also to his Neighbor and himself: For to walk humbly in the sight of God, to do Justice and love mercy are the certain Characteristics of a Real, Free and Accepted Ancient Mason." The writer therefore desires to end these remarks with the kindest thoughts to this worthy and great Mason—the chief protagonist and champion of the Antients—and in accordance with the time-honored maxim:

"De mortuis nil nisi bonum"

to close this rather discursive - but he trusts not entirely irrelevant -essay.

Premiere

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respectable, members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge at York was never challenged; on the contrary, every mason in the kingdom held it in the highest veneration, and considered himself bound by the charges, which originally sprung from that assembly. To be ranked as descendants of the original York masons, was the glory and boast of the brethren in almost every country where masonry was established; and, from the prevalence and universality of the idea, that in the city of York masonry was first established by charter, the masons of England have received tribute from the first states in Europe.

It is much to be regretted, that any separate interests should have destroyed the social intercourse of masons; but it is no less remarkable than true, that the brethren in the North and those in the South are now in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the new "Grand Lodge in London" as arrived, neither the lodges of Scotland nor Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of some modern innovations among the lodges in the South.

As to the coolness, which has subsisted between the Premier Grand Lodge at York and the new organization at London, another reason is assigned. A few brethren at York having, on some trivial occasion, seceded from their ancient lodge, they applied to London for a warrant of constitution; and without any inquiry into the merits of the case, their application was honored. Instead of being recommended to the Mother Lodge to be restored to favor, these brethren were encouraged in their revolt; and permitted, under the banner of a "Grand Lodge at London", to open a new lodge in the city of York itself. This illegal extension of power justly offended the Mother Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

RW Bro. Drake a learned Antiquarian and Historian of York, in a speech delivered at a meeting held in 1726, calls Brotherly Love, Relieve and Truth, the three great characteristics of the Association. And declares that the first Grand Lodge ever held in England was first held at York. "This is sufficient to make us dispute the superiority with the (new) Lodges at London: but as nought of that kind ought to be amongst so amicable a fraternity, we are content that they (London) enjoy the title of Grand Master of England; but the Totius Angliae (All England) we claim as our undoubted right."

YORK CONSTITUTIONS

The York Constitutions are the Constitutions



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adopted by the General Assembly of Freemasons that was held at York. The original Charter at York was kept in the archives of the Old Lodge at York City and destroyed in the War of the Roses. Copies were made from memory and preserved in the British Museum with many other old Masonic Manuscripts. The General Assembly at York, did frame a body of laws or Constitutions. In the year 926 A.D., there was held a General Assembly of Masons at York, England, called by King Athelstan's son Prince Edwin, wherein the great traditions of symbolic and operative masonry were constituted, revived, or organized, and a new code of laws for the governing of the Craft instituted.

"Soone after the Decease of St. Albones, there came Diverse Warrs into England out of diverse Nations, so that the good rule of Masons was dishired (disturbed) and put down vntill the tyme of King Adilston. In his tyme there was a worthy King in England, that brought this Land into good rest, and he builded many grat workes and buildings, therefore he loved well Masons, for he had a Sonne called Edwin, the which loved Masons much more then his ffather did, and he was soe practiced in geometry, that he delighted much to come and talke with Masons and to learne of them the Craft. And after, for the loue he had to Masons and to the Craft, he was made Mason at Windsor, and he gott of the King, his ffather, a Charter and Comission once every yeare to have Assembly within the realms where they would within England, and to correct within themselves ffaults & trespasses that weere done as touching the Craft, and he held them an Assembly at Yorke and there he made Masons and gave them Charges, and taught them the Manners and Comands the same to be kept ever afterwards. And tooke them the charter and Comission to keep their Assembly, and Ordained that it should be renewed from King to King, and when the Assembly were gathered together he made a Cry, that all old Masons or young, that had any Writeings or Vnderstanding of the charges and manners that weere made before their Lands, wheresoever they were made Masons, that they should shew them forth, there were found some in ffrench, some in greek, some in Hebrew, and some in English, and some in other languages, and when they read and over seen well the intent of them was vnderstood to be all one. And then he caused a Booke be made thereof how this worthy Craft of Masonrie was first founded, and he himselfe comanded, and also then caused, that it should be read in any tyme when it should happen any Mason or Masons to be made to give him or them their Charges, and from that time vntill this day Manners of Masons have been kepte in this manner and omen, as well as Men might governe it, and ffurthermore at diverse Assemblies have been put and Ordained diverse Charges by the best advice of Masters and ffellows."

THE LANSDOWNE MANUSCRIPT 1560

It is asserted in Masonic histories that, up to 1561, York was paramount in Masonic Government, and

the existing remnants of the old Guild system teaches that the Trent was the division line.

The Old York Grand Lodge was in existence evidently during the seventeenth century and much earlier. The annual Assembly was held in the City of York by the Freemasons for centuries, and is so acknowledged virtually by all the manuscripts from the fourteenth century. A list of Master Masons of the York Minster, during its erection, is preserved, of the fourteenth century; legend and actual history agree in the fact that York was the home of the Mason-Craft until modern times—the Charter of Prince Edwin being one of the Earliest Traditions. The Regular Grand Lodge of England is the representative of the Ancient York Grand Lodge the Mother Grand Lodge of Freemasonry.



RGLE

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institutional charity. And where the hierarchy classically maintains discipline through the assiduous manufacture of 'honors' whilst ignorantly sacrificing ancient form and spiritual value in obeisance to transient political correctness. Harsh words indeed, and doubtless the majority of English Masons will persist in their disinclination to give any thought to there being anything more to the Order than this. But whatever it is, and however socially valuable in some respects it may be, it isn't Freemasonry.

If the words of our initiation ceremonies are actually heeded, rather than airily dismissed as so much quaint mumbo-jumbo, we learn that we are speculative Masons. And as speculative Masons we are meant to moralize, philosophize and speculate upon the symbols of the Craft, as traditionally practised in Lodges of old, before the initiation sausage-machine had been cranked up. If Freemasonry means anything it means the making of the whole man, from rough ashlar to polished stone. It implies a psychological and spiritual journey through an esoteric interpretation of our rich symbology. For too long have English Freemasons wishing to pursue such studies in a working setting been effectively disenfranchised. Thus the Masonic High Council, after heartfelt debate and consideration, regretfully concluded that our duty to the Craft in general and to our Brethren and to ourselves in particular far outweighed attachment to the United Grand Lodge of England which we, and very many others, believe has long neglected the core, esoteric values of Freemasonry and now represents little more than a grandiose façade of what was and what might have been. The almost overwhelming response received from numerous Brethren, both in England and overseas, has more than confirmed us in this belief.

The Masonic High Council for England, Wales the Channel Islands and Districts Overseas.

"THE ACT OF REGULARITY"

To amend what has happen amiss, and to hold a

yearly communication and General Assembly of Masons at London, England.

- 1 – The Reinstatement of the full wording on the delivery of the Masonic Penalties.
- 2 – The freedom and right of a Lodge to Practice its Masonic ritual of choice, such as York, Ancient and Accepted, Ancient and Primitive, Adoniram, Swedish, Rectified Scottish Rite, Schroeder Rite, etc...
- 3 – The right of every Master Mason to use and chose an apron design as long it is decorated with symbols that relate to the Craft.
- 4 – No interference of the Craft in the so-called higher degrees and vice versa.
- 5 – An equilibrium between Masonic work, instruction and science and charitable and social duties.
- 6 – The option of reading the Masonic ritual in Lodge.
- 7 – Greater autonomy for the Symbolic Lodges.
- 8 – Better and more transparency in Grand Lodge decisions and affairs.
- 9 – Devolution of the Masonic Library, Museum and archives to the Craft legal owners.
- 10 – To permit all aspects of the esoteric Masonic tradition, such as symbols, words, uses and customs.
- 11 – Freedom of association outside of the Craft.
- 12 – To promote the spirit of Brotherhood among Freemasons.
- 13 – The reinstatement of the Mark Mason Ceremony as a complement of the Fellow Craft Degree.

Lastly, this our Regulations shall be Recorded in our Registry, to show posterity how much we desire to revive the Ancient Craft upon true Masonical principles.



Response

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has already been clearly set out elsewhere on this website. Essentially it is that UGLE, save for a few honorable exceptions within its hierarchy and membership, no longer represents the moral and spiritual values of regular Freemasonry, a situation which we note with the greatest regret.

Indeed, we believe that it is this situation that has contributed to Freemasonry in England being derided by detractors with epithets such as 'the mafia of the mediocre'. Whilst we are mafiosi only in the tormented imagination of deranged conspiracy-theorists, and the odd British Member of Parliament, we are imperfect mortals and, as such, susceptible to slipping into moral and spiritual mediocrity. And this is precisely why we are working to establish the Regular Grand Lodge of England: that worthy men may once again be given the opportunity to make their symbolic journey through Freemasonry to the ultimate goal of self-knowledge as moral and spiritual beings.



GOdF

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Kingdom. However, like the USA (of course, we do not ignore the dark times of the Morgan affair in your country), Great Britain is the only country in Europe where Freemasons were never persecuted and where our Masonic Order had a chance to develop without the negative interference of the churches, and politics. This situation, by the way, is changing in the U.K. with a Catholic Prime Minister strongly challenging the role of Freemasonry in British society.

This history explains why continental Europe does not total today much more than some 250,000 Freemasons. Out of this number, nearly half are French. To be more complete in this presentation, it should be added that France has benefited from an additional important feminine Masonic and mixed-gender Masonry development since the early 20th Century.

It can be noted with interest that the first recorded Masonic Lodge was created in France in 1688. The first Masonic Order in 1728 was named "Grande Loge" before changing its name into the "Grand Orient de France" in 1771-1773. That same year a new "Grande Loge de France" was created by dissident members, who then in 1799 joined yet once again the "Grand Orient de France." Finally, a new "Grande Loge de France," our friend and sister obedience, was created in 1894. The Grande Loge de France still exists today with more than 20,000 members and is an outgrowth of the same Masonic roots.

In overall percentages, French Lodges can be broken down into the following numbers: 69% male, 20% belong to mixed-gender masonry and 11% are for women only. One may consider also that 75% of French Masons are men, but that over the last 30 years, the relative percentage of women has more than doubled rising from 10% to nearly 25%.

As many of you will know, a great turmoil began in 1877 as the Delegates of the Lodges of the Grand Orient of France while attending the annual General Assembly, and after fierce debate, made a decision and voted to lift the mandatory obligation to refer to T.G.A.O.T.U. in Lodge rituals. It is interesting to note that the motion to introduce this dramatic change was introduced by a Protestant Minister and Brother, Frederic Desmons. One must today realize that this happened in the context of French post-revolutionary society which had fought successfully for a separation of the State from the Catholic Church. I can bear witness today to the liberty given earlier by the French Lodges for those non Roman Catholics that were persecuted in subsequent years and decades after the Revocation of the Edict of Nantes in 1685. Lodges of the Grand Orient were the places of refuge of free thought and liberty against the great darkness of this period.

In earlier times under the Kingdom there was no desire to accept any level of ecumenism by established religion. There simply was no

tolerance of different beliefs in established religion. After the French Revolution of 1789, the Catholic Church as an institution which tried desperately to regain the temporal power it had lost. It was in this context that the signature of the Concordat of 1801 had as its first consequence for French Freemasons their effective excommunication. This occurred as a result of the Encyclical "In Eminenti Apostolatus Speculae." The immediate effect of this was to produce a radicalization of the relationships between the conservative Catholic Church and the Grand Orient. Remember that the Grand Orient was at this time deist in its majority but still supportive of the gains of the Revolution: Freedom of speech, freedom of conscience, freedom of religion, were, and still are, our motto. We also wanted to become free from English Masonic colonization. Does this not ring a bell? The Masons in 1877 believed their decision expressed in a democratic vote was a way to return to the original and very liberal spirit of the Constitution of James Anderson. That was the heart of the matter. That is what was in their thinking. The focus was on Anderson's Constitution as it had been written in 1723, before the changes made in 1738. In fact, Masons before 1717 were officially "Catholics," they became "Christians" and then "Noachites." The Grand Orient of France merely climbed an additional step, asking them to refer to the "Universal Moral Law," as specified by the 1723 Constitutions.

This would mean, as well, a focus on Anderson's Constitution well before the extensive changes undertaken in 1813, and before the 1929 modifications with the so-called "eight fundamental obligations." These are the later obligations necessary in order to attain recognition from the United Grand Lodge of England.

It is not the purpose here to place too much emphasis on this most sensitive and controversial issue, which all too easily pollute Masonic relations and discussion. Unfortunately, there is not much substantive reasoning at all on the topic today. For example, there is very little examination of the historical facts as a necessary background to the discussion.

The matter has sadly poisoned the relations between different Masonic streams. It has produced a Masonic reaction which many Masons around the world still do not understand: a kind of Masonic equivalent to the Pope has emerged with established rules of excommunication and a kind of "new grand Inquisitor."

In France, most Brethren simply did not care about this break in the Masonic family. They regarded this evolution in the breakdown of relations with regret and sadness, nevertheless, they lived their lives as Free Masons and they went their own way. This is how it was in the past, and it is still so today.

However, in the course of affairs, one Masonic body did decide in 1913 to work the "regular" way. This was the origin of the Grand Loge Nationale Française (GLNF), which today claims more than 20,000 members.

You must realize that despite differences this

Grand Lodge often shares the same Temples with other Masons outside of Paris. This occurs even though Brethren belonging to other streams do not work together with the GLNF in closed tiled Lodges. Nevertheless, substantive relations do exist. In very recent times, the respective Grand Masters of GLNF and GODF have worked to establish a new kind of relationship and signed agreements on the recognized quality of the initiation process, on disciplinary issues and on diplomatic relations.

We meet regularly, we accept transfers from one Body to another, we respect our mutual differences. This offers some hope for a brighter Masonic future, at least in France.

One has to realize that Freemasonry developed in a different way in France as well as in several other continental European, Latin American and African countries. It is something we have to deal with. It is an issue we would be wise to address and not ignore. There is no need to lock ourselves into unnecessary compartments and singular ways of thinking. We need to be concerned about the weakness that results from unnecessary divisions. We would be much wiser to prefer a universal perspective.

After all, our way of thinking is in part a legacy of the great philosophers and writers of the time of the Enlightenment: Voltaire, Rousseau, Montesquieu, Diderot, and so many others.

Part of the task at the moment is to now pass on the rich heritage of our humanist and Enlightenment values to future generations. In the cause of freedom, and more, this tradition was fought and died for in France and America in the Eighteenth-Century. This must not be lost.

The essential point is that our Masonic message is still of considerable value. The great, generous and original ideal of Freemasonry to "unite people who otherwise would have remained at perpetual distance" is also a modern and vital message to our contemporary society endangered by egoism, ethnocentrism and crude materialism. At this time, everyone is speaking of globalization. But where are we as Freemasons in the contemporary world? Are we not at risk in our current situation? Is it not possible that the world will pass us by in the new millennium if we do not actively engage with humanity once again and give the message that is expected from us?

Of course, in your great country, in the U.S.A., you have been fortunate in having a series of prestigious heads of state as members of our Brotherhood. But even here does this not belong to the past?

Do we not have to stop and ask ourselves why the winding down is developing in this fashion? What can we do to return to a greater effectiveness, relevance, and visibility in our respective societies? Social meetings and charities are good, but they cannot be our main and only goal. In a modern society where every person is solicited for something, we have to become more attractive to those people having something to contribute to society. We all agree

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that Lodges do not have to interfere in politics. But does it mean that we, as Brethren, as individuals, need to stay silent as mere spectators in the profane world?

Always working in reference to our ethical values as Masons, we should be more sensitive to the important issues confronting modern society: education, discrimination, the preservation of individual rights in a computerized society, rules of ethics in biotechnology, the proper and careful management of genetic modified organisms and of modern medicine, problems of environment, as well as of aging people, youth violence, challenges like drugs, tobacco and alcohol abuses. Young people will expect this from each one of us before they join our Lodges. They will not join if we neglect the vital issues of our respective nations, or of the world as a whole.

If Freemasons do not engage the world in front of them, they will, without doubt, lose the best and brightest of our youth. Fraternal relations as you and I have practiced them are not enough. The youth of our respective societies have many opportunities for socializing elsewhere more in keeping with the social and cultural interests of modern times and their own expectations. Nevertheless, how can there be Freemasonry without the most talented of our youth petitioning to join with us in service?

Furthermore, is it really necessary, because of revisiting the very fluid idea of Landmarks in this century, to destroy relations between each other, between the different Masonic traditions?

Are we to act like churches, which knowingly defend dogmas, who represent both temporal and spiritual powers, and thus could be imagined to be less tolerant as a result? On this matter, we are not performing very well at all as Masons. The churches, in fact, are much more successful in the practice of basic human tolerance as they work to improve their inter-confessional relations. Let us take the example of the Roman Catholic Church, which today extends the metaphorical hands of the Pope all around the world even to non-Christian churches and communities. Each day the Roman Catholic Church reaches out to other denominations, including Islam, Buddhism and Hinduism. How does it come to pass that Freemasons remain at the turn of this century unable to conduct, or even begin, some kind of similar Masonic dialogue on a large scale? This would by no means necessarily require of any Mason that they change anything about their Masonry. It simply means they could speak respectfully to each other about Masonry, about the joys of being alive, and about the serious issues of modern times.

It could mean they sit and discuss how best to get rid of self-imposed rules of recognition, exclusive jurisdiction, regularity, and so forth, none of which are in the slightest bit relevant anymore.

It is precisely these Rules and Regulations, which make a universal dialogue among all Freemasons virtually impossible. Is it not a kind of a paradox that today the Roman Catholic Church has almost

lifted the excommunication of Freemasons that I spoke about earlier but that Freemasons of different disciplines in fact excommunicate each other? Is it a sane and normal situation where Masonic representatives may, in most cases, meet easier with a clergyman than with a fellow Mason belonging to a so-called "irregular" Grand Lodge? In the United States, Grand Lodges did not, in fact, break relations with the Grand Orient de France in 1877, which is the popular but historically unfounded myth. Most of them did continue relations for a long time after 1877. During the 1st World War, for example, we received in our lodges numerous American Masons. And we did the same after our Liberation by the Allies, mostly by courageous American soldiers, in



U . S .
Grand Lodges that Recognized or Approved Intervisitations with the Grande Loge of France and/or the Grand Orient de France during the 1900's were :

I quote an American Mason and scholar Paul Bessel on the general topic. He has written, quote: "It will probably surprise most American masons to find out that during the 1900s the Grande Loge of France was recognized, or mutual visitations by members were approved, by twenty-three -- almost half -- of all United States grand lodges. Since the Grand Orient of France is said to be totally outside the pale of freemasonry and "flagrantly irregular" since the 1870's, it is even more surprising to find that twelve -- more than a quarter -- of United States grand lodges recognized or approved mutual visitations by members with the Grand Orient of France during the twentieth century.

Both the Grande Loge of France and the Grand Orient of France were fully recognized by eight grand lodges starting at the time of World War I. This could have been the result of the War and the desire to support strong allies in the war, as that is mentioned in a July 20, 1917, letter from four Grande Loge of France officials to United States grand lodges. In that letter it states the purpose of writing was "to extend to your Grand Lodge an invitation to enter into official relations

with us and to cement those relations by an exchange of representatives." However, many American grand lodges considered and rejected recognition, and many that granted recognition did so only after detailed study and careful consideration. It is clear that grand lodges in the United States made thoughtful and serious decisions on this subject.

Appropriately, in the early twentieth-century, Louisiana led American grand lodges in recognizing the Grande Loge of France and re-recognizing the Grand Orient of France. Louisiana had caused the other American grand lodges to break their ties with the Grand Orient of France fifty years earlier.

In brief, Grand lodges in the United States began to withdraw their recognitions of the Grand Orient after 1868, when the Grand Orient recognized a Masonic group called the "Supreme Council of the Accepted and Ancient Scottish Rite of the State of Louisiana," which was not recognized by

the Grand Lodge of Louisiana. The Louisiana Grand Master called this act a "strange perversion" by the Grand Orient.

The Grand Lodge of Louisiana considered this an invasion of its territory, withdrew its recognition of the Grand Orient, and called on other grand lodges in America to do the same. It is very significant, when we remember the historical period in which this action took place (And, I have to add, considering the very special relations between France and Louisiana).

The Grand Orient decree and report, as printed in the Louisiana Proceedings, states that one of the reasons the Grand Orient recognized this "Supreme Council of Louisiana" is because that group allowed the initiation of men "without regard to nationality, race, or color."

The Grand Orient report mentioned the significance of "civil and political equality ... between the white and colored races," opposition to slavery, and the necessity of its abolition. The split of French Masonry with that of America actually came in 1869 when the Grand Orient passed a resolution that "neither color, race, nor religion should disqualify a man for initiation." Since Louisiana had caused other United States grand lodges to sever their relations with the Grand Orient of France in 1868, it was especially significant that the Grand Lodge of Louisiana enthusiastically recognized the GLDF and re-recognized the GODF on February 5, 1918.

The adoption of the resolutions restoring fraternal relations with the Grand Orient of France and recognizing the Grand Lodge of France was followed by an outburst of applause, the national colors of the United States and France being displayed, one on each side of the station of the Grand Master, and national airs of each of the countries pealed forth from the Cathedral organ. End quote

Nevertheless, it must be clear here today that the Grand Orient of France is not seeking recognition by the rules of the United Grand Lodge of

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England. We had good relations with the United States Grand Lodges before 1877 and after 1877. We can all remember with interest the breaking between Grand Orient of France and English Masonic Bodies in 1776, just 10 years after a 1766 agreement among Masons. You see, as a matter of historical fact, one of the reasons for the real "Great Divide" between Masonry in France and England was our support of the American Revolution and the financing of it by French Freemasons, like Brother La Fayette. This is an important part of the real history of Freemasonry. It is an important part of what actually happened.

We respect your independence because we were a part of it and because you were, twice in our history, the forceful weapon and working tool of our own freedom. Allies forever, do we really care about the English Masonic bureaucracy? It may be time for a Masonic Tea Party.

Being supportive of constructive change, I notice in this regard that some significant changes are beginning to occur. Even in London, pragmatism and common sense seems to be slowly gaining ground. We see a greater reaching out than in the past to Masons from different traditions. Step by

and very respectful of living traditions. If you are for sure the mainstream, let us hope that we are the gulf stream.

Your American Constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press." Let us all hear the stunning, eloquent, and clear voice from the founding fathers. Since then you have gone on to construct the most powerful Nation in the world, and you have always relied on these earlier foundational values in doing so. These are the same values we share in my own country, in France.

There are a little more than 3.2 million Freemasons in the world, at this time. The world we all share is dangerous, complex, and often savage. It needs the values and principles that we share together as Masons to protect and develop real democracy and genuine freedom.

Let us quote an anonymous writer at this time: "Listen to the words of the ritual. The true secret of Freemasonry is that its ideas are revolutionary, radical, and dangerous to those who would deny human dignity and promote injustice. As an institution we are non-political, and rightly so. But

[A few notes are in order about this address.](#)

Alain Bauer is the Grand Master of the Grand Orient of France. The Grand Orient of France is a Masonic group in France that is not recognized by any of the U.S. mainstream Grand Lodges, any of the Prince Hall Grand Lodges nor any of the other major Grand Lodges of the world.

The main objection to the Grand Orient is that they do NOT require a belief in a "Supreme Being" and they do not require that a "Volume of Sacred Law" is to be on the Alter. They do allow individual lodges to have those requirements, but that is left up to the local lodge. Their reasoning and explanation of this of course is covered in Brother Bauer's talk.

The California Masonic Symposium is an annual meeting sponsored by the Grand Lodge of California for the purpose of Masonic Research. The 2003 meeting will be at UCLA this summer and the are planning on having speakers on a wide range of Masonic subjects, including Prince Hall recognition and feminine Masonry. The subject is discussed extensively on the Philalethes Research Society e-mail discussion list.



	Action	Date
Alabama	Recognized GLDF and GODF	Dec. 4, 1918.
Arkansas	Recognized GLDF and GODF	Nov. 19, 1919
California	Recognized GLDF	Oct. 9, 1918
Colorado	Intervisitations GLDF & GODF	May 1, 1918
Dist. Col.	Recognized GLDF	Dec. 19, 1917
Florida	Intervisitations with GLDF	Jan. 15, 1918
Georgia	Intervisitations with GLDF	May 1, 1918
Indiana	Intervisitations with GLDF	May 29, 1918
Iowa	Recognized GLDF and GODF	June 12, 1918
Kentucky	Intervisitations GLDF & GODF	Oct. 17, 1917
Louisiana	Recognized GLDF and GODF	Feb. 5, 1918
Minnesota	Recognized GLDF	Jan. 21-22, 1919
Nevada	Recognized GLDF and GODF	June 12, 1918 & 1919
New Jersey	Recognized GLDF and GODF	Apr. 17, 1918
New York	Intervisitations GLDF & GODF	Sep. 10, 1917
N. Dakota	Recognized GLDF and GODF	June 17, 1919
Oregon	Recognized GLDF	June 14, 1918
Rhode Isl.	Recognized GLDF and GODF	May 20, 1918
S. Dakota	Recognized GLDF	June 11, 1918
Texas	Recognized GLDF	Dec. 4, 1917
Utah	Recognized GLDF	Jan. 22, 1919
Wisconsin	Recognized GLDF	June 9, 1958
Wyoming	Intervisitations GLDF & GODF	Sep. 11, 1918

step, we shall make progress. We are patient. Let's hope that society may be as patient as us. Clearly, Freemasonry is not yet Mister Rodger's neighborhood.

Of course, none of us today has a miraculous "ready-made" solution to suggest. We can only work to find a solution step by step. That is how we can all be pragmatic and helpful. The first step is simply to take into consideration the simple truth that there are different Masonic streams. This is the way we might want to work, freely,

as individuals, we can take action to apply the ideas of Freemasonry in everyday life, Listen to the words of the ritual and go forth and resolve practice them everyday. Only then can we each improve ourselves in Freemasonry, and in so doing improve the world". Welcome to the Grand Orient, Joel Springer, Philalethes Society President.

As Freemasons of different lineages, why could we not act together? It is time indeed. Don't you think it is time, again, as it was in 1776, for independence?

Relationship

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recognize. Several other U.S. Grand Lodges also recognized the GLF. However, in 1966 we withdrew our recognition of the GLF because the Commission on Information for Recognition recommended that action and all other U.S. Grand Lodges did so, based on a report that the GLF and the GODF had established some coordination on such things as sharing information about applicants. The GLF would like our Grand Lodge and others to reestablish recognition with it.

GLNF — National Grand Lodge of France — According to *Coil's Masonic Encyclopedia*, this is the third largest and third oldest Masonic grand body in France. In 1953 our Grand Lodge recognized the GLNF, which had been established in 1913 and which follows regular Masonic practices. From 1953 through 1966, for 13 years, the D.C. Grand Lodge recognized both the GLF and the GLNF as being regular, and specifically said that our policies permit our Grand Lodge to recognize both at the same time, if we wish to do so.

Question: Should the Grand Lodge of the District of Columbia consider again recognizing the GLF, which we recognized for 49 years from 1917 through 1966, while we continue to recognize the GLNF, finding both to be Masonically regular, and indicating that we are willing to recognize more than one Grand Lodge in France as we do in other countries?

(Facts in the following chart are from *Coil's Masonic Encyclopedia* and other sources cited in the Bibliography of this article.)

[1870: Break in Fraternal Relations with the](#)

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GOdF - Grand Orient of France

In the early days of Freemasonry, and apparently in the early days of the Grand Lodge of the District of Columbia, too, the concept of officially voting to “recognize” a foreign Grand Lodge was not as formal as it is now. The same was true for “de-recognizing” any foreign Grand Lodge.

It is also useful to note that in France the course of Freemasonry has sometimes been confusing. For the purposes of this topic, it is useful to note that there have always been more than one grand Masonic body (called a Grand Lodge, Grand Orient, Supreme Council, or something else) in France. Until the 1900s, the major French Masonic grand body was the Grand Orient of France (GOdF), and the GOdF continues to be the largest French Masonic grand body to this day. The others that are now significant are the Grand Lodge of France (GLF) and the National Grand Lodge of France (GLNF).

In 1870, the Grand Lodge of the District of Columbia’s Committee on Jurisprudence presented a report to our Grand Lodge that dealt with a jurisdictional dispute in the State of Louisiana. It reported that 12 years earlier a “spurious and clandestine” Supreme Council of the Ancient and Accepted Scottish Rite was established in New Orleans and started to confer the 3 Craft degrees within Louisiana. No Masonic grand jurisdiction recognized this group until 1868, when the Grand Master of the Grand Orient of France (GOdF) issued a decree in which he recognized it on “socialistic and political grounds.” However, when the U.S. Scottish Rite Supreme Councils for the Northern Masonic and Southern Jurisdictions, requested the Grand Master of the GOdF to reconsider his action, he replied that he would. Therefore, the Grand Lodge of D.C. resolved that until the GOdF annulled its recognition of the “spurious Grand Council of the State of Louisiana,” all Masonic intercourse between the GOdF and this Grand Lodge is dissolved.⁽¹⁾

It is very significant, when we remember the time period of this action - shortly after the Civil War - that the GOdF decree and report, as printed in the *Louisiana Proceedings*, states that one of the reasons the GOdF recognized this “Supreme Council of ... Louisiana” is because that group allowed the initiation of men “without regard to nationality, race, or color.” The GOdF report mentioned “civil and political equality ... between the white and colored races,” opposition to slavery, and the necessity of its abolition.⁽²⁾ Thus, “The split of French Masonry with that of America actually came in 1869 when the Grand Orient [GOdF] passed a resolution that neither color, race, nor religion should disqualify a man for initiation.”⁽³⁾

It is important to note that the severance of relations between the GOdF and American Grand Lodges, including ours, had nothing to do with any change in the policy of the GOdF concerning the place of the Bible in lodges, or whether candidates for Freemasonry would be

Grand Orient of France (GOF)	Grand Lodge of France (GLF)	National Grand Lodge of France (GLNF)
Traces its roots to the 1700s	Traces its roots to the 1700s but it was officially formed in the 1890s or early 1900s	Formed in 1913
27,000 members (1996)	22,000 members (1996)	13,000 members (1996)
Recognized by the D.C. Grand Lodge until 1870	Recognized by the D.C. Grand Lodge from 1917 through 1966 (49 years)	Recognized by the D.C. Grand Lodge from 1953 through the present (47 years)
Recognized by most if not all U.S. Grand Lodges until the late 1860s or early 1870s	Recognized by about 23 U.S. Grand Lodges at times from World War I until the 1960s	Now recognized by all U.S. Grand Lodges, starting, apparently, in the 1950s
Allows each lodge to decide whether to use a VSL in lodge	Requires each lodge to use a VSL in lodge, and starts each meeting with a Bible reading	Requires each lodge to use a VSL in lodge
Allows each lodge to decide whether to require candidates to express a belief in God	Requires all candidates to express a belief in God	Requires all candidates to express a belief in God
Accepts only men as members but allows women Masons to visit	Accepts only men as members and visitors	Accepts only men as members and visitors

asked if they had a belief in God. Those actions took place in 1877, long after recognition had been withdrawn. The cause of the cutting of ties with the GOdF by our Grand Lodge in 1870 was a jurisdictional dispute in Louisiana. In addition, our Grand Lodge Proceedings indicate that the severance of ties with the GOdF was tentative, and it is also important to note that our severance of fraternal relations with the GOdF in 1870 had nothing whatever to do with the Grand Lodge of France (GLF), or the National Grand Lodge of France (GLNF) which did not yet exist at that time.⁽⁴⁾

1914: First Comments by District of Columbia Grand Lodge on the GLNF

In 1914, the D.C. Grand Lodge Committee on Correspondence reported that a group of French Masons had recently seceded from the GOdF, formed the “Grand Lodge National, Independent and Regular for France and the French colonies” (GLNF), and been recognized by the United Grand Lodge of England. It told our Grand Lodge that it was regular but our Correspondence Committee said it wanted time to verify this. Also, our Committee pointed out that the 1870 rupture of relations with the GOdF could automatically be ended if the GOdF informed us that it had ended its support of the spurious Louisiana body (which might not even have been in existence by 1914). Thus, the GOdF could automatically reclaim recognition, and if our Grand Lodge recognized the new “GLNF,” we would then be in the position of recognizing 2 Grand Lodges in France. This would create a problem:

“It has become a fixed principle in American Masonry to recognize but one Grand Lodge in any one place, and though this principle may be of modern origin it is faithfully adhered to in this Republic.

“It might, therefore, be a matter of embarrassment to this Grand Lodge to formally recognize this seceding body of Masons and then be confronted by the information that the Grand Orient had acceded to the conditions imposed in our 1870 resolutions and claimed the resumption of fraternal relations.

“Your committee therefore recommends that action on this petition for recognition be postponed.”

No mention was made of the Grand Lodge of France (GLF), which was in existence in 1914 (and had been since at least 1894) when the GLNF made this request for recognition, because it appears that the GLF had not made any request for our recognition.⁽⁵⁾

1917: District of Columbia Recognition of the GLF - Grand Lodge of France

In April 1917 the United States entered World War I on the side of the Allies, primarily Great Britain and France. There was a tremendous surge of patriotism and brotherly affection between Americans and the British and French. Among other signs of this feeling was a resolution adopted on December 13, 1917, by the Grand Masters of 22 American jurisdictions including the District of Columbia, that included

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the following language:

“It has long been a source of deep regret in the minds of American Freemasons that, in their opinion, substantial reasons existed which prevented their fraternal affiliation with the Masons of France, and that regret is now largely increased by the fact that their country and our country are inseparably yoked together in a mighty struggle for the establishment of the principles that they and we stand for.”⁽⁶⁾

Less than a week after this resolution was adopted by 22 Grand Masters, the Grand Lodge of the District of Columbia held its annual Grand Communication. The Committee on Correspondence reported that our Grand Lodge had received a letter from the Grand Master of the Grand Lodge of France (GLF), in which he requested formal recognition and exchange of representatives with the Grand Lodge of the District of Columbia. The Committee found that the request was in due form, that it had been formed as described by the GLF, and that it did not share the policies of the Grand Orient of France (GOdF) concerning the place of God in lodge practices and was not connected with the GOdF. The Committee “cordially” recommended formal recognition and an exchange of representatives with the GLF, and this recommendation was adopted by our Grand Lodge.

No mention was made of the GLNF, which our Grand Lodge knew about, having considered its request for recognition just 3 years earlier, and having rejected it in part because of the possibility of the GOdF again becoming recognized by our Grand Lodge and thus putting us in the position of recognizing 2 Grand Lodges in France.⁽²⁾ The possibility of recognizing 2 Grand Lodges in France was apparently of no concern in 1917.

Including our Grand Lodge’s recognition of the GLF, 23 U.S. Grand Lodges recognized and/or permitted visitation with the GLF during the World War I period.⁽⁸⁾

From 1917 to 1966, about 50 years, the Grand Lodge of the District of Columbia and the Grand Lodge of France (GLF) were in an official and formal state of recognition, just as we recognize other Grand Lodges, and we named representatives to each other’s Grand Lodge.

1952 and 1953: D.C. Simultaneous Recognition of the GLNF and the GLF

In 1952, the Correspondence Committee of our Grand Lodge again considered France. It said the GLNF had requested recognition, having already been recognized by England, Scotland, Ireland, Canada, Australia, and 20 U.S. States. The Committee pointed out that the GLF was constituted in 1904 (although the GLF dates its beginning to 1894 or earlier) and recognized by our Grand Lodge in 1917. As of 1952, it was recognized by 6 U.S. Grand Lodges. However,

instead of saying that the GLNF’s request for recognition could not be considered because we could only recognize one Grand Lodge in France, this time the Correspondence Committee recommended that “any change of recognition in France should be made only after proper consideration and disposition of the exiting recognition.”⁽⁹⁾

Then, in 1953, our Grand Lodge took some interesting actions. A Special Committee to revise the Standards of Recognition reported its recommendations for changes in the requirements that would henceforth be used by the District of Columbia Grand Lodge when deciding whether or not to recognize a foreign Grand Lodge. Among the changes was an amendment to a provision that had previously (since 1930) stated that to be recognized, a Grand Lodge would have to have:

“... sole, undisputed and exclusive authority over the symbolic lodges within its jurisdiction”⁽¹⁰⁾

In the new recognitions standards, which are still in effect today, to be recognized a foreign Grand Lodge had to have:

“... sovereign jurisdiction over the Lodges under its control; ... with sole, undisputed and exclusive authority over the Craft or Symbolic Degrees ...; ... and that it does not extend its authority into, or establish lodges in, a territory occupied by a lawful Grand Lodge, without the expressed consent of said Grand Lodge”⁽¹¹⁾

While this might be interpreted as retaining the “Doctrine of Exclusive Territorial Jurisdiction,” the American Masonic doctrine that since the late 1700s was felt by many to mean that each U.S. Grand Lodge could only recognize one Grand Lodge in any U.S. State or foreign country, it could also be interpreted differently.⁽¹²⁾ However, immediately after the adoption of the change in recognition standards, the Committee on Correspondence submitted a report on the GLF and the GLNF. It repeated that the Grand Lodge of D.C. had been in recognition with the GLF for 36 years, but quoted from letters, including one from the Grand Master of the GLF, that said some lodges in the GLF had not returned the Bible to their altars but that the GLF in 1953 reminded all lodges to do this. No change was suggested in D.C.’s recognition of the GLF. The Committee then recommended that our Grand Lodge also recognize the GLNF, and said:

“... The approval of this recognition, while continuing the former recognition of another Grand Lodge in the same territory is not in conflict with the ‘Basic Principles for Grand Lodge Recognition’ which was just adopted. Your committee base their recommendation on the belief that the Declaration of Basic Principles adopted by

and presented in behalf of the [GLNF] meets our requirements.... The Grand Lodges of Alabama, California and Rhode Island recognize both the [GLF] and the [GLNF].”

Our Proceedings say this “report was then considered and the recommendations approved, which resulted in the continued recognition of the [GLF] and the recognition of the [GLNF] and the exchange of representatives.”⁽¹³⁾

Thus, our Grand Lodge had clearly and knowingly recognized 2 Masonic grand bodies in France, which were known not to recognize each other or to support having any other Grand Lodge recognize the other. It can be said that our Grand Lodge has not adhered to the Doctrine of Exclusive Territorial Jurisdiction since 1953, specifically in the case of France.⁽¹⁴⁾

1965-1966: Withdrawal of Recognition of the GLF - Grand Lodge of France

The Commission on Information for Recognition was established by the Conference of Grand Masters of Masons in 1952, to coordinate the effort to find out about foreign Grand Lodges so U.S. Grand Lodges could make their decisions, individually, about which ones to recognize. The Commission is now the most influential and knowledgeable body in the U.S. about recognition issues.

In 1958, the Commission wrote in one of its reports:

“There can be no question as to the regularity of both of these Grand Lodges in France [GLNF and GLF], apart from the regrettable circumstance of the relations of the Grand Lodge with the Grand Orient of France.”⁽¹⁵⁾

In February 1965 the Commission reported that it received a letter from the Grand Master of the GLF, in which he said the GLF and the GOdF had agreed to a compact that their Grand Secretaries would communicate with each other about such things as their memberships and candidates. Although the GLF did not say so, and denies it, the Commission commented about this compact:

“This is an acknowledgment of the validity and regularity of the Grand Orient as a Masonic body, and such an acknowledgment is not acceptable to regular Grand Lodges....

“By its compact with the Grand Orient of France, a body outside the pale of regular masonry, The Grand Lodge of France has forfeited all claim to be considered a regular Grand Lodge, and therefore all right to recognition.”⁽¹⁶⁾

However, there are other Grand Lodges that then and now have ties with unrecognized Grand

Continued on Next Page - Relationship

Lodges, and the Commission did not make it clear why this particular agreement between the GLF and the GOdF was in such a different category as to require such an extreme reaction. In August 1965, *The New Age Magazine* (now called *The Scottish Rite Journal*), the official publication of the Supreme Council of the Scottish Rite, Southern Jurisdiction of the U.S., published a Grand Commander's Message in which he described the GOdF as "a hopelessly irregular, clandestine, illegitimate Grand Lodge." He then accused the GLF of making an alliance with the "spurious Grand Orient," and thus making the GLF "and all its members irregular and clandestine." In fact, the Grand Commander said he suspended fraternal relations with the Supreme Council for France on January 14, 1965.⁽¹⁷⁾

Following these leads, the Correspondence Committee of the D.C. Grand Lodge in December 1965 presented a report about France. It said that although the GLF required the presence of the VSL in its lodges, it "was either unwilling or unable to enforce this requirement in every instance during the past decade," although our committee did not say how it knew, or thought, that this was a fact. Our committee then reported on the compact between the GLF and the GOdF, as described by the Commission on Information for Recognition and the Scottish Rite's Grand Commander, and said it was bringing this to the attention of our Grand Lodge because, "after 48 years of fraternal recognition with the Grand Lodge of France," its "failure to strictly observe the presence of the Volume of the Sacred Law on the Masonic altar at all times when a lodge is open, and because a closer intimacy with the Grand Orient of France, are cause of grave concern among regular Grand Lodges." [sic] Our Correspondence Committee concluded by saying it was watching developments.⁽¹⁸⁾

The following year, in May 1966, the Correspondence Committee of our Grand Lodge dropped the other shoe. It recommended withdrawal of fraternal recognition of the GLF. The committee repeated portions of the Commission on Information for Recognition's report from the previous year, and quotes from the Scottish Rite Grand Commander's article on the previous year, and spoke very favorably about the GLNF and its efforts to replace the Supreme Council for the Scottish Rite in France. Our Grand Lodge was also told that the only Grand Lodge in the U.S. that then recognized the GLF besides our own was the Grand Lodge of Louisiana, and recommended that our Grand Lodge rescind the recognition of the GLF, while making no change in our recognition of the GLNF. Our Proceedings indicate that this recommendation was adopted.⁽¹⁹⁾

Conclusion

Since 1966, it appears there has been no change. The GLNF is recognized by our Grand Lodge and all others in the U.S., and the GLF is not

recognized by ours or any other U.S. Grand Lodge. However, some representatives of the GLF who have spoken with U.S. Masons have said that their Grand Lodge is and always has been regular (Bible on lodge altars, candidates required to state belief in God, only men in lodges, etc.) and that the comments made by others about the GLF in 1965-1966 and later were and are inaccurate. They claim they are as regular in their practices as the other Grand Lodges that we recognize, and they should be recognized, too. Some GLNF representatives tell us that the GLF does not allow the Bible or God in its lodges, admits women, and is irregular. This is a factual matter, that probably could be resolved by a detailed investigation.

Some might claim that even if the GLF is regular, it cannot be recognized at the same time we recognize the GLNF because the Doctrine of Exclusive Territorial Jurisdiction only allows us to recognize one Masonic grand lodge in France. However, our Grand Lodge recognized the GLF 36 years before we recognized the GLNF, and in 1953 we recognized the GLNF while still recognizing the GLF. If we were not permitted to recognize two Grand Lodges in France, then we had no right to recognize the GLNF in 1953 and should have continued to only recognize the GLF. Since 1953 there have not been any changes in our standards for recognition, so if in 1953 we could recognize both the GLF and add recognition of the GLNF, at the present or any future time we could continue to recognize the GLNF and also recognize the GLF.

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Notes

1. *District of Columbia Grand Lodge Proceedings 1870*, pages 6-7.
2. *Louisiana Proceedings 1869*, pp. 76, 78.
3. Ray V. Denslow, *Freemasonry in the Eastern Hemisphere*, p. 170.
4. *District of Columbia Grand Lodge Proceedings 1917*, page 335.
5. *District of Columbia Grand Lodge Proceedings 1914*, pages 95-96.
6. *District of Columbia Grand Lodge Proceedings 1917*, pages 82-83.
7. *District of Columbia Grand Lodge Proceedings 1917*, pages 100-102.
8. Bessel, Paul M. "U.S. Recognition of French Grand Lodges in the 1900s," in *Heredom: The Transactions of the Scottish Rite Research Society*, volume 5, 1996, pages 221-244.
9. *District of Columbia Grand Lodge Proceedings 1952*, pages 52-53.
10. *District of Columbia Grand Lodge Proceedings 1930*, page 19.
11. *District of Columbia Grand Lodge Proceedings 1953*, page 48.
12. For details about the Doctrine of Exclusive Territorial Jurisdiction, see Stewart W. Miner, "The American Doctrine: A Concept Under Siege," 1992 *Transactions of the Virginia Research Lodge No. 1777*, pp. 11-25.
13. *District of Columbia Grand Lodge Proceedings 1953*, pages 49-50.
14. Our Grand Lodge also recognizes more than one Grand Lodge, each claiming jurisdiction over common territory, in Mexico, Brazil, and Colombia.
15. Roy, Thomas S., ed. *Information for Recognition: Reports on Grand Lodges in Other Lands*, page 105.
16. *Conference of Grand Masters of Masons in North America 1965*, pages 40-41.
17. *The New Age Magazine*, August 1965, pages 3, 54-55.
18. *District of Columbia Grand Lodge Proceedings 1965*, pages 41-42.
19. *District of Columbia Grand Lodge Proceedings 1966*, pages 15-17. 

National

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even to present day. Bro. Hilton in his wisdom sought to settle the differences between the 2 Grand Lodges in PA, and to solidify the workings of masons who were birthed by African Grand Lodge. In solemn convention on June 24, 1847, the Most Worshipful National Grand Lodge of Free & Accepted Ancient York Rite Masons, National Compact on the Continent of North America and thereunto belonging was formed. African Grand Lodge of Massachusetts was in fact re-warranted as the Prince Hall Grand Lodge of Massachusetts under the National Grand Lodge.

It is important to note, that a Grand Lodge is not vested in a Grand Lodge warrant; Grand Lodges are vested in the Constitution. However, in the 1800's Grand Lodges having warrants was the norm rather than the exception.

From the formation of the National Grand Lodge (1847) through the era of reconstruction (1868), masonry spread quickly among people of color above the Mason-Dixon Line, even into Ontario thanks to a number of Masonic giants of the era, one by the name of Bro. Thomas Stringer, all UNDER the auspices of the National Grand Lodge.

There are many Grand Lodges that, to date, claim their origin being from that of the National Compact. See the following websites:

MWPHGL of California

<http://www.mwphglch.org/CA-HISThtml>

MWPHGL of Colorado

No longer available

MWPHGL of Illinois

<http://mwphglil.com/GrandHistory.htm>

MWPHGL of Kansas

No longer available

MWPHGL of Michigan

<http://www.miphgl.org/history/history.html>

MWPHGL of Missouri

<http://www.phaglmo.org/history.htm>

MWPHGL of North Carolina

No longer available

MWPHGL of Ontario

<http://freemasonry.org/phglont/history.htm>

MWPHGL of Pennsylvania

No longer available

MWPHGL of Texas

<http://www.mwphglotx.org/index2.htm>

MWPHGL of Virginia

<http://www.mwphgl-va.org/id2.html>

Between the years 1847 and 1878 the National Compact birthed just about every Grand Lodge in existence. The above aforementioned PHA Grand Lodges are just a few that admit their origin being from the National Compact. The reasons that Grand Lodges pulled out of the National Compact are too numerous to mention in this article. Most today will say that the inception of the NGL was against Masonic doctrine, and they quote Mackey's

Jurisprudence as a source. Mackey's work is disregarded entirely by a number of Grand Lodges. As it relates to the NGL, Mackey's work was not published until 1855, some eight years after the formation of the NGL so the NGL did not have to adhere to Mackey's 'opinion'.

It can also be noted that a convention of masons that comes together to establish a Masonic body can adopt and adhere to whatever form of government they so desire as long as there is a vote carried by a majority, and that ancient usages or customs pertaining to Masonic law are not violated. To that end, no law was broken.

In 1888 Capt W.D. Matthews was the National Grand Master, and was blatantly fed up with the



Felton N. Ferguson
National Grand Master

unwillingness of the State Right Grand Lodges to compromise. His autocratic style of leadership was employed in the Masonic Order, as well as his illustrious military career. He issued a declaration sent to all 'State Rights' (PHA) Grand Lodges to either return back to the NGL or they would be expelled, and Compact GL's set up in each of the respective jurisdictions; none of the State Right GL's complied. From this point forward, the NGL reorganized GL's in many jurisdictions, and these are the present GL's still adhering to the NGL, with the exception of the African Harmony Grand Lodge of Delaware and the King Solomon Grand Lodge of Kansas. These Grand Lodges have always, with an unbroken lineage, belonged to the National Grand Lodge. African Harmony Grand Lodge was organized by the National Grand Lodge in 1855. King Solomon Grand Lodge of Kansas was organized in 1867. The NGL had every right to act in this manner in conformity with the NGL Constitution which is virtually unchanged in 159 years of existence.

To make matters worst, not all of the subordinate lodges agreed with the actions of their Grand Lodge in severing ties with the Compact. In some

states, subordinate lodges still pledged their allegiance to the National Grand Lodge, which made it very easy for the National Grand Lodge to reorganize Grand Lodges. This was certainly the case in Georgia, South Carolina, Ohio, Kansas and Texas. One must understand the dynamics of this very important notion. If enough of the lodges decided not to leave with the rest of the Grand Lodge, then the Grand Lodge (under the Compact) still existed.

It is very important to note that one of the primary prerogatives of the National Grand Lodge was to set up Grand Lodges in territories where no Compact Grand Lodge existed. Furthermore, unlike the many, many myths that have been written by so-called Masonic scholars, the NGL **never** ceased to exist, and has held regular Triennial Sessions since its inception. The minutes of the Grand Lodge of Pennsylvania, now known as the MWPHGL of PA, reflect the following on pages 35-36 of the semi-annual communication:

SEMI-ANNUAL COMMUNICATION

Phila., June 25th, A.D. 1877-A.L. 5877.

M.W. Bro. George W. Woolford, Grand Master, presiding.

The minutes of the December Communication were read and approved.

The. R.W. Aaron P. Faucett, Deputy Grand Master, then made the following report:

To the M.W.G Master, S. and J.G. Wardens, and members of this Grand Lodge,

This comes greeting:

Having received official notice from the M.W.G. Master that it was his desire that I should be present at the opening of the National Grand Lodge, owing to his inability to attend; I first came to Philadelphia to receive his instructions. After receiving them, I, in the company with Bro. Charles Colly, proceeded to Pittsburg where the sessions of the National were held. Owing to Bro. Levere, the Grand Secretary, missing the connecting train, he was unable to reach Pittsburg until late in the afternoon. Therefore, we held no more than an informal meeting on the first day or evening, at which work was prepared for the next day. Wednesday, the M.W.N. Grand Lodge was opening, with six state Grand Lodges present, and three represented by proxy. After the appointment of the necessary committees, the States were called on for their reports and petitions, which were referred to appropriate committees. The two most important petitions were from New York, asking for the dissolution of the National, and the request from Pennsylvania, which you are conversant with. A compromise report failing in the committee, they reported both petitions for the consideration of the

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Grand body. New York desiring the precedence, it was accorded to them. After considerable discussion, a vote was taken on the prayer, and resolution in six, all of New York, in favor of dissolution, to forty-eight against. Pennsylvania was then taken up, and her request was granted, excepting that instead of calling a convention in Chicago at the same time as the other convention, the National decided to call one on the second Wednesday in May 1878. The call is now out, and I believe in possession of nearly all the colored Grand Lodges in the United States. The other business done was of the usual routine, which you can see when the minutes are printed. My business made it necessary that I leave for home on Thursday night. The GM can tell you what was done after he reached there.

Respectfully,

A.P. FAUCETT, R.W.D. GM.

This extraction from the official minutes of this Grand Lodge denounces the writing of Grimshaw and Williamson of PHA, whose works have been considered the 'authority' that the NGL died in Wilmington, DE at the NGL triennial session in 1877. It is noted by their OWN body that, not only was the NGL Tri Session held in Pittsburg, PA, (not Wilmington, DE), but there was a resounding desire by 8 other jurisdictions there represented to continue to wave the flag of the Most Worshipful National Grand Lodge. The PHA Grand Lodge of Ohio proceedings for that year also references that the National Grand Lodge session was in Pittsburg, PA and not Wilmington, DE.

The term States Rights and Nationals spawned as a result of the Grand Lodges that left the auspices of the National Compact between the years 1869-1888. From the years 1888 through 1944 the two dominant Black Grand Lodges in any jurisdiction were either State Rights (a Grand Lodge that was birthed, and belonged to the Compact that decided to leave), or a National (a Grand Lodge who yielded to the National Compact). The NGL has used the term P.H.O. at least as early as 1897. The only State Rights GL that had styled its self as Prince Hall was that of the P.H.GL. of NY, which was done in 1917. It wasn't until after 1944 at the State Rights Conference of Grand Masters that the rest of the State Rights Grand Lodges started changing their names to MWPHGL and/or affixing PHA to their corporate titles. To date, all State Rights GL's of Prince Hall decent are styled MWPHGL (PHA), except in the States of Florida and Mississippi. In Florida, the John G. Jones faction (now known as the Black Scottish-Rite faction) was already called PHGL; in Mississippi the Compact GL was already known as the PHGL and had been since its reorganization in 1897. It should also be noted that the 'O' and 'A' have very little relevance. Both bodies can unquestionably trace their origins back to African Lodge #459.

It would not be a true history of the NGL if we


do not note some of the untruths that have been written about the NGL, as well as the misguided rhetoric. Many non-NGL writers, especially William H. Grimshaw in his book *Official History of Freemasonry Among Colored People in North America* have stated that the NGL was shut down at the 1878 Delaware Convention. They will find that other writings about the NGL have been completely unsubstantiated. The first official document written by a NGL member was produced in 1920 and titled *A Brief Narrative History of The Most Worshipful National Grand Lodge of Free And Accepted Ancient York Masons, National Compact* by William Benderson of the Compact Grand Lodge of Virginia. While this pamphlet does have flaws, it is noted because it was the first attempt to produce a true historical picture of the NGL. The second attempt was made by Past National Grand Master, Matthew Brock sixty years later and titled *History of the National Grand Lodge*. Brother Brock's book provides a good basis for understanding the NGL and provides a platform for further research and inquiry.

More recently, the winds of truth have blown about the NGL from non-NGL researchers. David Gray's *Inside Prince Hall*, Tony Pope's research paper published in the ANZMRC *Prince Hall Revisited* and more recently Bro. Alton Roundtree's *Out of the Shadow's, the Emergence of Prince Hall Freemasonry in America* all give considerable time to the National Grand Lodge in dispelling the fabrications of William Grimshaw which were also used by the late Brothers' Harry Williamson and Dr. Charles Wesley. The esteemed historian, the late Brother Joseph Walkes, also reported to the Prince Hall Conference of Grand Masters in 2001 that the National Grand Lodge was never shut down and that 'You can not call your Grandmother clandestine without calling yourself irregular.' In the past 5 years official communication has been made between the NGL and the Prince Hall Conference of Grand Masters. We each co-exist in the same communities but for various reasons, have chosen different paths in pursuing and practicing the honorable and ancient tenants of freemasonry. If we are to ever find some resolve, we must first find mutual respect for each other, as we did during the formation of the NGL. The internet has opened the floodgates to the understanding of the NGL between other jurisdictions. Misinformation has been put to rest by masons that hail to the NGL, as well as by some masons that do not. If nothing else, we all appear to have a better understanding of our respective affiliations.

The current Most Worshipful National Grand Master is the Honorable Felton N. Ferguson who resides in Wilmington, Delaware. He is the Past Grand Master of African Harmony Grand Lodge of Delaware which, again, has been in continued existence and allegiance to the NGL since 1855. NGM Ferguson has an extremely capable National Grand Lodge

cabinet, as well as a strong presence on the world wide web at

www.mwnationalgrandlodge.org.

Very few take the time to delve further into the literature that they read or what they have been taught by their leaders. As a result, several members are left at the mercy of the information passed on to them, be it through unsubstantiated literature, or verbally. Across jurisdictional lines we have to rely on authentic, available records and as information surfaces, history books are being updated or rewritten. I close by saying that all masons under the auspices of the Most Worshipful National Grand Lodge of Free & Accepted Ancient York Rite Masons, National Compact in the United States on the continent of North America are proud **Prince Hall Masons**. We have a rich history and heritage and we are proudly sharing it with the world. 

d'Italia

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Since many Italian Brethren are fawning over UGLE, I must remind them of our recent history, to remind and demonstrate to them, how contacts between the UGLA and the GOI have always been ill-omened. In fact, our reciprocal relationships have always been as sporadic as they are harried. First of all, let me state that Italian Freemasonry was not born with the official assistance of our UGLE brethren. Despite claims and rumors to the contrary, there is no historical foundation that Brothers Olivares and Gimignani had a warrant from the UGLE to establish a lodge in Naples.³ It IS true that a few Stuart supporters, as individuals, co-operated to establish lodges in Naples and Florence but they did not act as representatives or with the approval of the UGLE. These brothers acted for their personal benefit, for the restoration of the Stuarts' to the throne and for the benefit of the Roman Catholic church.

So when the Inquisition began its oppression of our Italian brethren, these brothers fled. They did not try to help their oppressed brethren notwithstanding many of them had contacts and friends within Italian high-society. Lodges were established during the period 1734-1737 in Milan, Turin, Venetia, Genoa and in the Region of Naples. They were composed of Swiss, French, Austrian and Hungarian Brethren, and of course, Italians, but there were no Englishmen at all. In any case, that far season was the sole example of a modest English presence over 270 years. In the second half of XVIII century Italian Freemasonry took a totally different shape. It abandoned the English pattern in favor of other influences, mainly the French, German, Austrian and later, American influences.

Under Napoleon, the French pattern prevailed

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still is today its typical feature along with an admixture of American.

Soon after the proclamation of the Reign of Italy in 1861, the GOI sought recognition at an international level. In pursuit of this recognition, Grand Master Filippo Cordova in 1862 proposed reciprocal recognition of the UGLE. Such a request remained, however, unanswered, at least in plain terms. To the contrary, UGLE explicitly denied exchanging Grand Representatives for over 110 years.

This denial of exchange was grounded in the UGLE opinion on the circumstances that the GOI was openly engaged in favor of the laity and struggling against the Vatican. The UGLE was also concerned that the GOI members were involved in politics at highest levels, being members either of Parliament or of Government. These however, were only an excuse.

The real reason consisted in the GOI's refusal to perform our Masonic works "English style". Unlike the Spaniards and the Portuguese who accepted these features and introduced them in their rituals. Anglo-Saxon traditions such as the Holy Royal Arch or the praying Chaplain. From then on, UGLE held a grudge.

In any case, a relationship was set up by brethren and Lodges. Unofficial, and very low level, that is, until 1908, when some brothers set up a schismatic Obedience.

Fruitful contacts had been established between the GOI privileged and Grand Lodges in the United States. These relationships flowered and gained a high-rank reputation, at least equal, or even superior to that it could have received from the UGLE.

In 1923, the Fascists rose to power and began to oppress the GOI. In 1926 lodges were closed and many brothers put in prison, injured, and a few were even killed. In the face of this oppression, many brothers emigrated to other European countries, where they could still live in accordance with their Masonic ideals.

By 1929, Domizio Torrigiani, Grand Master of the Grande Oriente d'Italia was in jail, as was Giuseppe Meoni, the Deputy Grand Master. On May 30, 1929, Ettore Ferrari, Past Grand Master and Sovereign Grand Commander of AASR, entrusted his Lieutenant Giuseppe Leti with the task of organizing the AASR. It is also supposed that he asked him to organize the craft as well,, thus conferring all power to him.

By this time, most of the Italian Brethren had fled to Paris, followed by many fascist spies. It was therefore safer and more expedient to move to England and established the Grande Oriente d'Italia In Exile. Historian Aldo Alessandro Mola writes:

"The GOI In Exile was established on January 12, 1930, in London. The provisional address was Sheriff Road 2, West Hampstead, London N. W. 6. The reason for the Italian Freemasons' choice is not entirely clear due to the lack of documentation. Especially given the antipathy with which the UGLE had treated the Grande Oriente d'Italia, but may have been due to a wish to create closer contacts with the "Mother Lodge

of the World".

Reciprocal relationship were never very good, even when Ettore Ferrari was Grand Master. However the official location being in London, the GOI in exile was actually active in Paris not only for practical reasons, but also not to bore UGLE which disliked another Constitution be present on its territory, even temporarily".⁴

These are the facts, substantially. Mola reported them in a very prudent manner, making great efforts not to offend any brothers. It is my intention, unlike Mola, to examine the details for what they are, and to demonstrate that the UGLE acted so abjectly in that circumstance, that no Italian Brother should ever forget it.

Most of the famous Italian Brethren lived in Paris. Among them, I will recall Eugenio Chiesa, who died by hardship soon after his arrival; Giovanni Amendola, who died there too, having survived being lynched by fascists in Montecatini; Francesco Fausto Nitti, who escaped adventurously from Lipari; Cipriano Facchinetti, Alceste De Ambris, Luigi Campolongo, Mario Pistocchi, Alessandro Tedeschi, Alberto Giannini, Arturo Labriola, Francesco Galasso, Giuseppe Leti, Paolo Bruni, Randolpho Pacciardi and many others.

It can easily be understood why, after January 1930, there was no GOI activity in England. London's siege, and no telephones, left the London address little more than just an address. The London address was even listed as "temporary" on the headed-paper (Siège provisoire à Londres). Bro. Ludovico Chiostergeri forwarded all correspondence to Paris by safe couriers. Nevertheless, some of the Brethren felt safe remaining in England.

UGLE was not aware of the Italian Masonic presence. Their guests, however, notified their hosts of the fictitious domicile, presuming upon the UGLE Grand Master's, Masonic brotherly love for relief and support. In their communications, they highlighted they did not wish either to bore the UGLE or infringe upon any of its prerogatives.

A reply to their request for relief and assistance from the UGLE was answered soon after, and not by a letter.

"The Board has received a communication addressed to the M. W. The Grand Master from the Deputy Grand Master and Grand Secretary of the Grand Orient of Italy stating that, owing to Italian Freemasons being compelled to reconstitute themselves outside their own country, they have settled temporarily in London. It is stated that there is no intention to disregard the tradition of nationality by which Freemasonry is governed, or the territorial rights which in the present instance belong to the United Grand Lodge of England. It is asserted that there is no desire to disturb English Freemasonry nor to make use of the sovereignty of the Grand Orient on the territory of the United Kingdom. The Board has viewed with surprise the receipt of this letter, and the following communication has been sent in reply:

"I have to inform you that your communication

of the 15th March, 1931, addressed to the M. W. The Grand Master of the United Grand Lodge of England has been considered; and I am desired to say that the statement submitted therein that the Grand Orient of Italy has settled temporarily in London has caused considerable surprise. I am instructed to protest against the action of the Grand Orient, which is contrary to all regular Masonic usage and practice as understood by the United Grand Lodge of England.

I am further desired to inform you that it will be necessary to give Masonic publicity to what is regarded as a violation of Masonic Jurisdiction." It is considered desirable that this question should at once be made known to the whole of the English Craft, so that its members may be fully aware of the standpoint adopted by Grand Lodge in regard to the matter"

"The Freemason", N° 3247, Vol. LXX, 30th May 1931

This unmasonic, vile and authoritative answer not only hit Italian Freemasons hard, but also outraged the whole Masonic world. Two years later, on May 12, 1933, Bro. Louis Gazeau, then Grand Commander of the American Federation of Human Rights, wrote in response:

"I read about GOI's story in England in some American magazines, in Annales Maçoniques and also in the Bulletin of the International Masonic Association. Nobody seemingly helped it. I cannot understand why Italian Brethren cannot set their organization abroad if they are prevented to do so at home."

However, a question is still unanswered, that is, why UGLE disclosed their reaction. A private letter would have sorted the same result. The reason lies on politics.

In Italy, Fascism's position was steady and powerful. On the international scene. Mussolini was respected, if not feared. Dino Grandi, the Italian Foreign Office minister, and a demitted Freemason of Piazza del Gesù, had close contacts with Henderson, his English colleague.

Mr Ramsay MacDonald, England's Prime Minister (1929-1935), showed a fondness toward the Italian government and supported this fondness by actions such as the agreement on the merchant navy entered into by Italy and England on March 1, 1930. Thanks to United Kingdom, Italy's position was made equal to that of France. In those days, before the Tribunale Speciale⁵, a trial was pending in Rome against the Italian committee of Giustizia e Libertà in which Fascism raised its voice against its enemies all over Europe, Freemasonry included. The members this group were, among the others, Ernesto Rossi and Riccardo Bauer.

The public prosecutor shouted against the antifascists and the European countries that supported them by money and also by other means. That trial was... "a meaningful episode of the struggle between the true patriots and the traitors, member of an international sect acting against Italy: Freemasonry"⁶

This statement appears to be the reason for

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UGLE's public answer to Italian Freemasons request for aid and support. It was not addressed to the Fraternity but, rather, to Mussolini! This from our brothers in the United Grand Lodge of England. A body which claims to be apolitical!. By their response to the GOI, they notified Mussolini that those Italian *beggars*, the good and honorable men he had kicked out of Italy, were about to be treated in a similar manner in England.

Their message to him? Calm down, dear Mr. Mussolini: We in the United Kingdom shall neither foster nor favor your enemies. Please remember this when it is time to return the favor. Meanwhile, if Duce wishes to excite the French *cagoulands* with their daggers, he is at liberty to do so, just not in London, please. No blood on our streets, Paris's lanes are far better than the London's ones for this purpose. Good luck, Mr. Mussolini!

Part II

Soon after the end of WWII, the United States Grand Lodges sent a delegation from the Masonic Service Bureau, headed by Most Worshipful Most Worshipful Brother Ray V. Denslow Grand Master, Grand Lodge of Missouri (1931~1932), to determine which Obedience the Grand Lodges would recognize. They determined that Grande Oriente d'Italia was regular and legitimate.

The Temple's reconstruction went on, the Italian brethren being helped solely by USA Grand Lodges and by USA main Ritual Orders, namely Ancient and Accepted Scottish Rite and York Rite. As of the end of WWII, Italian Freemasonry's feature is its vitality: proselytism has never stopped. Even if the membership was less than that of the preceding year, it was due to some secessions, not to its allure towards new entries, which was always undisputed. In Italy, there is a Masonic potential which is unknown in other European countries and the GOI treasures it. For the time being, the sole exception are the East-European countries, where Freemasonry is beginning to live again, but these cannot be compared.

To the contrary, proselytism is strongly declining in those countries which saw Freemasonry flourishing in the past. In particular, this is happening in England, which lost half of its members in the course of the last fifty years. Numbers are jealously hidden, but no one can be unaware that the trend is down, and that man can reasonably expect to see the end of Freemasonry in Europe by 2015.⁷

In 1970 the Board was aware of this phenomenon, so it decided to experiment with a hope of taking advantage of the declining British prestige. Is Italy doing well? Would Italian Freemasons appreciate recognition by UGLE? The answer being affirmative, UGLE thought to stick the Union Jack into the Italian soil.

Lino Salvini, then GOI's GM, was delighted to enter into negotiations with UGLE. Being aware that his personal limits would never let him pass into history on his cultural merits, he hoped to become the most illustrious Grand Master who achieved mutual recognition with "the Mother

Lodge of the World". In pursuit of this end, he made the already bad situation worse.

He was so anxious to close the agreement that he had no idea of his contractual power. The protocol was signed on September 13, 1972. The cost for the Italian Brethren consisted of a Ferrari GT, gifted to a high-ranking member of UGLE for his assistance; a commercial agreement with an English supplier of Masonic regalia, on exclusive basis; and the promise that the GOI would allow the English Royal Arch within the Craft.

At that time, Royal Arch had already been allowed in Italy for more than ten years. Some Italian Brethren had brought it in regularly from USA, as a ritual Order, thus independent and sovereign with exclusive jurisdiction over Italy.

The arrogant Salvini ended his time as Grand Master by, in the end, displeasing both those Italian brethren who were member of York Rite and his English counterparts, having promised to set Royal Arch in accordance with the English pattern, that is, as a portion of the third degree, within the Craft. Salvini instead introduced that novelty as an out-and-out Rite, headed by himself.

Being scared by the firm rejection of his plan by the York Rite's Italian members, soon after followed by the Americans, he refrained from going ahead as he had agreed, thus arousing UGLE's ire.

It would take us off topic to enumerate the actions which York Rite undertook against that intruding novelty. It should be sufficient to remember that Salvini was obliged to acknowledge York Rite's rights by means of an agreement signed in Washington on February 22, 1977, which is still in full force and effect.

Bro. Ennio Battelli, Salvini's successor, disregarded UGLE's requests. Bro. Armando Corona, Battelli's successor followed the position of Bro. Ennio Battelli. Both rejected the honor of being the First Grand Principal of the Royal Arch, an anglophile Order.

UGLE was really perplexed. Time elapsed and the Ferrari broke down. The Italian suppliers of Masonic regalia were again ahead and the organizations that UGLE introduced were quickly fading. Templarism rose in Italy in the mid 1980s but was not able to last. As a result, there is still no real English influence in Italy, just the unavoidable, grotesque appearance of some clownish gown-wearing men at annual Grand Lodge's meeting.

On march 11, 1990, Giuliano Di Bernardo was elected Grand Master of the GOI. Of him, Massimo Della Campa said that:

"...his beard and his shaggy hair, as well as his hieratic poses are unable to conceal a substantial absence of thoughts and programs".

Relatively young and very incautious, he lost popularity among those Brethren who had previously supported him fairly early on, and, being isolated, he had to face one of the worst storms which recur in cycles on the Italian Freemasonry: the judicial inquiry by Mr. Cordova,

a public prosecutor.

However, before this event, he devised to approach UGLE in an alleged winning manner. Instead to pay the first homage to UGLE, like all his predecessors, he went to London after having visited other European Grand Lodges, where he tried to credit himself at the best. First the press's favor, then the visit to Albion. So he did and so he fell in.

Maybe English Brethren, who were tired to be teased by the Italians, thought this GM was not reliable, too, or they were aware of his weak points; in any case, they set upon him quite harshly.

Without compliments they told him that their patience finished and, if GOI wished to be still in amity, it had to set up the Holy Royal Arch of Jerusalem. Immediately and over the whole country. Di Bernardo, however, played his cards quite well. After the ritual promises, he succeeded in convincing UGLE that his popularity was at the utmost, far greater than that of any other GM. The recent poll was doubtless in his favor and UGLE took the bait: eventually English Brethren found their man.

Back in Italy, he acted so to favor those Brethren who were member of the "Little Arch" – pejorative of "(English) Royal Arch" – appointing some of them as Grand Officers. Notwithstanding his efforts, however, the "Little Arch" did not grow up. Afterwards Cordova's inquiry drew in any worries and Di Bernardo, who could not refrain from giving judges the members' list, cut a very bad figure in front of his Brethren.

Being not fool, he realized that his adventure as Grand Master was about to end. He then sought after relief from his English friends, who thought to use him to implement their plan: to favor a secessionist group, which they would subsequently recognize. This plan succeeded in Belgium, Portugal, Greece and India: why not also in Italy? Di Bernardo assured that at least 80% of the Masonic population would have followed him.

The devil never grants long leases, says a proverb. The plotters were not more than five hundred. A huge flop which discredited UGLE above all, which thus appeared as the true and interested mentor who inspired that abjection.

Once again, the North American Grand Lodges' conference acted friendly towards GOI, as well as the York Rite: no USA GL withdrew its recognition, to everlasting shame of UGLE which could neither tame nor destroy GOI.

Since, however, Freemasons have a bad memory, maybe because they are fundamentally good men, I quote the communication which the GOI's Board released on December 7, 1993. I do hope the author be always reminded of his own words.

"With reference to the oncoming UGLE's meeting, fixed for December 9, 1993, the Grand Orator, also for and behalf of GOI's Board, takes for granted that on this occasion will be implemented the plot which UGLE, together with Giuliano Di Bernardo, set up to establish its own Italian protectorate.⁸

This aim is witnessed by analogous actions which

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have been undertaken in Belgium, Greece, India and Portugal. In these countries there was a secession from regular Freemasonry and the secessionists were soon after recognized by UGLE, which disregarded the historic Obediences by futile pretexts.

Same play script for Italy: UGLE withdrew recognition not for an alleged untrustworthiness or corruption, but for UGLE considers GOI's proposal to set an European Freemasonry as a dangerous plan which would put end to UGLE's hegemony.

The recognition to be given to Di Bernardo's group shall therefore be considered as a colonial mandate, rather than an act of true amity between national and independent Grand Lodges.

We must strongly disapprove such a cloning-test both at profane and Masonic levels, to avoid UGLE go on believing to be the unpunished depository of the Masonic orthodoxy. For its part, GOI shall go on exercising its moral authority, in accordance with the principles of universal and regular Freemasonry and in full respect of its bicentenary tradition which engendered men and ideas that were protagonist in the course of History.

The Board of GOI

Gustavo Raffi [at present,

GOI's Grand Master, ED.]

Ravenna, December 7, 1993"

1. This article was written in 2002. Bro. Valgattarri was then Past Grand High Priest Grand Chapter (RAM) York Rite, Italy. He was also Past Gran Commander, Grand Commandery of Knights Templar 1995-98. He wrote "Il Rito di York in Italia", I vol.1962-1983, Artémis, pagg. 228
2. GOI's fortnightly newsletter
3. C. Francovich, Storia della Massoneria in Italia, 1974, pagg. 41-42
4. A. A. Mola, Il Grande Oriente d'Italia in esilio (1930-1938), Roma, 1983, pag. 18
5. A special court to judge antifascists
6. Salvatorelli & Mira, Storia d'Italia nel periodo fascista, Einaudi 1959, pag. 623
7. The English situation is actually appalling, as Lord Northampton admitted. In 2005 UGLE Pro-GM wrote: "I begin with the premise that with nearly three hundred years of experience under our belt we must be doing something right, so why should freemasonry in, say, twenty five years be any different from the model we have today. Well we may be by far the biggest Grand Lodge in the world with a membership of 272,000 individuals spread over the four quarters of the globe, but something is wrong with Anglo Saxon freemasonry. Having said that, I know an enormous amount of effort has been invested in our future both in London, our Provinces and Districts, and many brethren are working hard to recruit, retrieve and retain our members with various schemes designed for that purpose. But the overall picture is not a satisfactory one as the following figures will show.

Although statistics were not available before and during the 80's, it is clear we have lost at least 40% of our membership in as little as thirty years. Our recent losses are often blamed on the fact that we consecrated 1000 lodges in the five years following the second World War to accommodate men returning from active service and wanting to join a fraternity. But that is not the whole story as most of those brethren have long since passed to the Grand Lodge above and we have continued to shrink at the rate of between 2-3% every year. While the decline has lessened in the past two years we are by no means out of the wood and with an aging membership we face an uncertain future. It is interesting to note that while our membership numbers have shrunk so dramatically, the number of our lodges has actually increased. The result is that we now have a very large number of lodges that are struggling to survive with very few members. The situation is made even worse when you factor in low attendance figures. It is not easy to see how we can correct this situation except by encouraging lodges to consider closing or amalgamating when their numbers drop below a viable level..." <http://mastersjewel.com/masons/symbols/Cornerstone.html>

8. It is the so called Gran Loggia Regolare d'Italia (GLRI). In 2002 Di Bernardo abandoned its creature to set up a new organization.

References

- 1 This article was written in 2002. Bro. Valgattarri was then Past Grand High Priest Grand Chapter (RAM) York Rite, Italy. He was also Past Gran Commander, Grand Commandery of Knights Templar 1995-98. He wrote "Il Rito di York in Italia", I vol.1962-1983, Artémis, pagg. 228
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Fringe

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could Little claim that he had them [i.e. the degrees]? I know how many real Rosicrucians there are in the islands.

When Mackenzie resigned from the Rosicrucian Society in the spring of 1875 he was busy writing the first fascicule of his Royal Masonic Cyclopaedia, a book whose current price in the antiquarian market is out of all proportion to its value as a work of reference.

MACKENZIE'S ROYAL MASONIC CYCLOPAEDIA

The first edition of Albert Mackey's massive Encyclopaedia of Freemasonry was published in the U.S.A. early in 1874. The Rev. A.F.A. Woodford reviewed the book in The Masonic Mirror in May (Vol. 1, No.ii), hence copies were circulating in this country by 12 October, when

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Mackenzie wrote in the first of his letters to Irwin: 'I am engaged in preparing a new Masonic Cyclopaedia, of which you shall hear more ere long.' It is likely that it was Mackey's book which gave Mackenzie and John Hogg, his prospective publisher, the idea for a less compendious work for the British market.

According to a prospectus issued in October 1874 the book was to be issued in 'six Half Crown Parts, of 128 pages each' and publication was scheduled to begin early in 1875. Mackenzie hoped to receive permission to dedicate the work to the Prince of Wales (letter to Irwin, 29 January 1875) but when the 'pretims' for the bound volume were printed in 1877 it was his uncle, John Hervey, who was accorded this token of respect.

It is unnecessary to discuss the Cyclopaedia's contents at any great length. There was a wholesale process of pillage from Mackey, whose articles were condensed and paraphrased. The prospectus mentioned his indebtedness to other Masonic authors, although he did not specify the titles of their books. 64. In some respects the most interesting articles are those in which Mackenzie displayed his inventive ability. Among the best examples, are 'The Hermetic Order of Egypt' and 'The Rite of Ishmael', which will be mentioned again later. The story of his quest for information for his piece about Cagliostro reflects his 'scholarly' approach.

It will be recalled that in 1873 Irwin supposed that he was in touch with the departed spirit of Cagliostro. In August 1875 it occurred to Mackenzie to apply to Cagliostro, through Irwin, for authentic biographical material. Thus on 29 August he wrote:

*I have a request to make to you which may seem odd, but it is not inappropriate. I have understood that you are in communication with a Spt calling himself Cagliostro. Now I am very anxious in the article I am writing concerning Joseph Balsamo, to bear very much more lightly upon him than Carlyle, the Freemasons generally and the Papalini have done ... If your spirit friend would condescend to take an interest in the matter, not as a publicly avowed spiritualistic matter, but simply by way of correction or hints it would be very valuable. I cannot in the present state of my wife's health institute spiritual seances just now.*⁶⁵

The article was completed by 17 September 1875 and Mackenzie hoped that Irwin would read it to Cagliostro. 'Re Cagliostro article,' he wrote. 'Of course I cannot say that the Count himself is to see this, but I much want him to do so.'

Mackenzie corrected the last of the Cyclopaedia proofs early in 1877. He wrote to Irwin on 20 January: 'The Cyclo is finished. I have nothing particular to do and feel like a fish out of water. I think I shall take up my unfinished work on Railway Springs and the Theory of the Spring in general and get it out.' He told Cox on 28 January that 'it is a purely practical work of an engineering character with tables of formulae and differential calculus etc.' He completed the manuscript by

26 February. The book does not appear to have been published.

The Cyclopaedia was never critically reviewed in the British Masonic press. Brief paragraphs were printed in The Freemason and The Freemasons' Chronicle from time to time throughout 1875-7 but these contained little more than the view that it was a 'wonderful undertaking of benefit to all Masons' etc. etc. G.J. Findel, the editor of the German Masonic periodical Die Bauhiitte reviewed the first three fascicules early in 1876 and was content to ignore the later ones.⁶⁶ His respect for Mackenzie's performance was minimal, although the book had one redeeming feature: 'It is better than similar books in English that have come our way,' Findel wrote. As for Mackenzie: 'The author is a High-grade Mason (IX degree), hence his predilection for aberrations and mystical rubbish generally ...' ⁶⁷ Findel's praise was reserved for Kenning's Masonic Cyclopaedia and Handbook of Archaeology, edited by the Rev. A.F.A. Woodford, which was published in 1878. Unlike Mackenzie he publicly acknowledged his debt to Findel. This tactful gesture did not pass unnoticed.⁶⁸

THE HERMETIC ORDER OF EGYPT

Mackenzie briefly referred to the Hermetic Order of Egypt in the April 1874 issue of The Rosicrucian on p. 109: 'The Hermetic Order of Egypt is one of a very exclusive character,' he wrote. 'I have only met with six individuals who possessed it and of these two were Germans, two Frenchmen and two of other nations.' Irwin was in Paris during the autumn of 1874 and visited Eliphas Lévi. Unfortunately he forgot to ask Lévi about the Order. When he returned to Bristol he applied to Mackenzie for information. Mackenzie replied on 23 October and was evasive. 'I can give you very little information about the Hermetic Order of Egypt. Constant [i.e. Lévi] could have given you far more than I could - he was one of my preceptors.'⁶⁹

However, what could not be disclosed to Irwin was revealed at some length in the Cyclopaedia where the Order was described as the Hermetic Brothers of Egypt and as an occult fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs and passwords, and a peculiar method of instruction in science, moral philosophy and religion. The body is never very numerous, and if we may believe those who at the present time profess to belong to it, the philosopher's stone, the elixir of life, the art of invisibility, and the power of communication with the ultramundane life, are part of the inheritance they possess.

By the time the Cyclopaedia article was written the number of the Order's members had been reduced to three. Mackenzie's further 'information' about the Brotherhood is of considerable interest because here may be found echoes of the original legend of the Rosicrucian Brotherhood as published in the Fama Fraternalitatis R.C. at Cassel in 1614. He did not claim that the Order had any Masonic affiliations

but then, after all, he had somehow to fill more than seven hundred pages. The Cyclopaedia article continues:

*The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actually members. There was no reason to doubt the good faith of these individuals - apparently unknown to each other, and men of moderate competence, blameless lives, austere pay for them.*⁷⁰

Letters written by Mackenzie to Irwin late in 1874 indicate that the Grand Patron's representative (i.e. Mackenzie) hoped that Irwin would become a member.

[23 October 1874]. *As to the Rite of Ishmael, presuming you to have taken the degree of Rose Croix, you would then begin to have glimmerings of it ... The Rite has existed side by side with Freemasonry for thousands of years and forms a completion by working back to the Entered Appr: degree ... The ceremonies are of a most august nature and teach the invariability of God, His Providence, and the instability of Man.*

[7 November 1874]. *As to the Order of Ishmael I will do what I can within the next few months but it is impossible to move in the matter until the spring - annual meetings only take place and properly speaking on the first of May. I may however as well inform you that I hold an official position in that body for England, and of course will be glad to forward your views ... In your admission your Masonic rank will receive due recognition.*

[6 December 1874]- *We will talk about the Order of Ishmael when we meet - several things have to be considered before the Ob[ligation] can be given, as portions of the Koran have to be taken as of authority. As however Saladin gave the rite to Coeur de Lion we have good precedent for the admission of Christians.*

Irwin may have been admitted to the Order in June 1875.⁷¹

On 29 August 1875 Mackenzie explained that 'the Ishmaelite degree can only be given personally - it is impossible for anyone to understand it otherwise - and it opens a field to all who embrace its sublime teachings - to me it has ever seemed the highest point and completion of Masonry, altho' it does not start from the same basis.'

Benjamin Cox was another potential recruit. On 21 November 1875 he wrote: 'I do not think I shall go to London next week - if I do so it will be to see Mackenzie to receive the Order of Ishmael which he promised to give me if I came to London.' He had not joined by 13 January 1877 when he remarked to Irwin: 'I am very glad that you're in communication with some other person than Mackenzie about the Rite of Ishmael as Bro. M. has always [made] such a fuss about the Order.'

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With customers few and far between, the Order of Ishmael remained in more or less cold storage until John Yarker inherited it after Mackenzie's death in 1886.

KENNETH MACKENZIE - DOMESTIC AFFAIRS, 1875-83

Before dealing with Mackenzie's fringe-Masonic preoccupations during the late 1870s - one of them, the Royal Oriental Order of the Sat B'hai, was by far the most ludicrous promotion of the period - some brief information about his domestic life is necessary. His sources of income are unknown but he probably made a very modest living, from miscellaneous journalism. The Cyclopaedia did not benefit him financially.

On 13 August 1875, when he was busy writing the first fascicules, he optimistically mentioned to Irwin that 'when this book is finished, I shall, very likely, run over to Canada. My father in law Harrison Aydon is carrying all before him and I am in correspondence with my cousin Alexander Mackenzie the Premier [of Canada].' This statement led me up a long genealogical blind alley because no relationship of any kind could be established. Perhaps for Mackenzie any namesake was a 'cousin' and the Premier of Canada a more than usually impressive one.⁷² If Harrison Aydon returned to London with his pockets lined with gold, neither Mackenzie nor his wife appear to have benefited.

During 1876 the Mackenzies moved from Chiswick to a more modest address: 2 Mark Cottages, Staines Road, Hounslow. Whether or not he could afford an occasional bet, it pleased him to forecast the winners of the classic turf events.⁷³

By August 1877 they had left 2 Mark Cottages and were at 1 Flint Villas, Wellington Road, Hounslow. 'We have a carpenter's shop next door in full work from 1/4 past 4 in the morning and shall leave when I find another house,' he wrote. They endured the noise until November 1880 when they moved to a quieter house in the same road. They were next (1882-3) at 23 Ryder Terrace, Twickenham.

His uncle John Hervey died on 2 July 1880. 'He has been more of a father to me than my own father,' he told Irwin a few months earlier when Hervey would obviously not survive for long. Hervey left about 4,000 pounds. His sister (Mackenzie's mother) was left a life interest after a few modest legacies had been paid and Mackenzie and a cousin were the residuary legatees in moiety. Hervey's estate was not settled until September 1883.

At about this time Mackenzie acquired an eighty-six years lease of a house in Twickenham for 400 pounds. He told Irwin that the purchase had been made under good astrological aspects and that the bank had lent him part of the money. On 25 October 1885, however, he informed Irwin that his financial prospects were dismal. 'When my mother dies ... I and my wife will just have 35 pounds per annum to live on, and what I precariously earn. The Freemasons have never

done a thing for me, though I have done much for Masonry, and I don't expect they ever will ... I never hear of [Dr. W.R.] Woodman for he deserted me when he found I was not my uncle's heir, nor have I seen him since the day of the funeral of my uncle.'

During this period there was one redeeming feature. Frederick Hockley had agreed to a reconciliation and in November 1878 invited him to a meeting of Grand Stewards' Lodge.

THE ROYAL ORIENTAL ORDER OF THESAT B'HAI

The Order of the Sat B'hai was not Mackenzie's invention, still less Irwin's, although Mackenzie had a hand in the inflation of this comic pseudo-Masonic balloon, which rose a few feet into the air, wobbled briefly and then quietly collapsed without the average member of the Craft knowing that the thing had ever existed.

The Sat B'hai's advent was obscurely heralded in a letter signed 'Historicus' which was published in The Freemason on 14 January 1871. The prose style is not unlike Mackenzie's. If so, he was unaware that his misinformation referred to the 'rite' which was to occupy so much of his time a few years later.

A brother informs us that a 34 ° of this rite is in existence called the 'Apex', thus corresponding with the 90 ° of the Ancient and Primitive Rite of Misraim. There are only three holders of the 'Apex' in the whole world, who exist by the succession of triplicate warrants from Frederick the Great of Prussia, signed immediately after the Grand Constitutions. The symbols are the cord and the dagger; the ceremonials are very august,⁷⁴ and detail the legendary history and object of the degree, which is to draw the funds and energies of all the councils of the world to one great centre. Grave purposes are said to be in view, but whether such is the expulsion of the Turks from Constantinople, or the establishment of a single empire either on the Continent or in America, is not known.

A letter correcting the inaccuracies perpetrated by 'Historicus' appeared about a month later in The Freemason of 18 February 1871. Whoever wrote it knew the substance of the Sat B'hai or Apex legend much in the form in which it was subsequently developed.

THE APEX- 49 ° - 81 °

A very serious mistake occurs in The Freemason of the 16th [sic] ult., in which it is affirmed that 'there are only three holders of the Apex in the world, who exist by a succession of triplicate warrants from Frederick the Great', and that the symbols of the degree are a 'Cord and Dagger'. Now, brethren should not be precipitate in their revelations on the subject of this climax of our Grand Historics-Masonic mysteries, for I am in a position to assert, most emphatically, that the warrants in question were not promulgated by Frederick the Great, and that the three so-called Apexes were, in fact, no other than the three

sponsors of the ONE SUPREME APEX, whose very style proclaims his crowning and solitary grandeur, and the succession of whose high office comes by an Act of Grace on the part of the existing Apex, who, under circumstances of the strictest solemnity, and himself strictly veiled, transmits to his successor (if practicable, in the presence of one or more of the sponsors) the rituals of all other orders (some of which are scarcely known in England), contained in an antique leaden casket cased in cedar of Libanus (or Lebanon). By this means the Apex-elect is, if of one of the lower degrees (but in no case under that of a P.M.) under a peculiar dispensation.

So far, so good: this is a super-Masonic Order and the Apex-elect must be a P.M. Furthermore, he has the status of a 'secret Chief'. This particular archetype made its Masonic debut in the German 'strict Observance' (c. 1750) and in a non-Masonic context will be found in Westcott's 'Golden Dawn' (The Secret Chiefs of the Third Order) and in Theosophy a la Madam Blavatsky in the secret rulers of the 'Great White Lodge'. The letter continues:

True enough, the Cord and Dagger are the symbols of the Sponsors, but not of the one unapproachable Apex, for he has seven (hence the con-fraternity [sic] known in the East as the Sat-bhae, seven brothers), but which failed under a secret suspension of the then (1845) Sublime Climax Apex, who, at that period, happened to be on one of his tours of secret inspection in India.

From the nature of the office of the Grand Climax Apex, 81 °, it has been a time immemorial law that his name should never be divulged nor his actual identity be known to any but a Sponsor. Sometimes it happens, where Apex dies in any remote locality, his successor cannot be known to the Sponsors, but the latter can always identify the true Apex by the seven symbols which lead to the leaden casket that crowns the mystic edifice, and which, with reverence, I venture to assert I have seen, but it is not fitting that I should say more.

There is a remarkable painting, of small size, called 'The Dream of Apex'. It represents a man in a gloomy apartment, startled at the appearance of a serpent; but for reasons inconvenient to mention, the locality cannot be indicated.

As your correspondent is perhaps aware, the one Supreme Apex takes in regular succession, as his symbol, one of the starry signs; but these are not numbered as amongst the seven occult symbols.

Allow me to add, that 'the Frederick the Great' is not a warrant of authority. The Emperor Friedrich Barbarossa certainly did issue one, but under the superior inspiration of the Veiled Apex, who, at that period, is supposed to have been a Venetian.

N. B - - - E

Perhaps the most astonishing disclosure of all was

Continued on Next Page

the one published in The Freemason of 29 June 1872 signed 'sp-n-s-r [i.e. Sponsor], II'. 'It may be sufficient to say,' he wrote, 'that I have seen the true jewel of 'Apex' the jewel can be heard as well as seen.' The jewel probably incorporated a small bell which tinkled.

The Royal Oriental Order of Sikha (Apex) and the Sat B'hai, to give it its official title - was the brain child of Captain James Henry Lawrence Archer (or Lawrence-Archer), Indian Army, although Mackenzie did most of the donkey-work and received small thanks for his trouble. John Yarker briefly referred to the Order's founder and origins in The Arcane Schools, 1909, p. 242: 'This is a Hindu Society organized by the Pundit of an Anglo-Indian regiment, and brought to this country, about the year 1872, by Captain J. H. Lawrence Archer.' In Hindi the word pundit or pandit means a learned man, one versed in philosophy, religion and jurisprudence, alternatively a learned expert or teacher. In military usage it meant a native civilian who was employed to teach the British officers of Indian regiments the Hindi language and to read the Devanagiri script. Nothing is known about the Pundit's 'Hindu Society' or the nature of the notes, MSS. etc. which Archer brought to England and which Mackenzie in due course attempted to 'work up'.

Archer was born on 28 July 1823. He was gazetted Second-Lieutenant in the 39th Foot Regiment in December 1840 (aet. 17) and served with the 24th Foot Regiment throughout the Punjab Campaign in 1848-9. He went on half pay as a Captain on 1 January 1869 and remained on the half pay list until his death in February 1889. He was initiated in Masonry in India in 1851 (aet. 28) and later became a joining member of Lodge Canongate Kilwinning No. 2 at Edinburgh.⁷⁵

The British Museum catalogue lists the titles of a dozen books by him, e.g. genealogical studies, military histories, memoirs of Indian campaigns, a work on the Orders of Chivalry etc.⁷⁶ As far as the Sat B'hai was concerned he remained in the background. Mackenzie used to complain that he was elusive, absent somewhere in Scotland and not to be found. Only one letter written by Archer survives in Grand Lodge Library. It was addressed to Irwin (6 April 1875) and because we do not know in what context it was written its contents are obscure. Yarker mentioned that his salary as a captain on half pay was only 127 pounds per annum, but he must have had private means. Mackenzie inferred that Archer hoped to make money out of the Sat B'hai.

The second of the three letters published in The Freemason in 1871 -2 may have been written by Archer. At that time he was not in touch with Mackenzie, but he was already or soon to be acquainted with Yarker. There is no evidence that Irwin ever met him, but he was a member of the Captain's barely-hatched Order by the end of 1874.⁷⁷ When Mackenzie arrived on the scene in 1875 the Order existed in name rather than in fact. It was he who was to wrestle with the insoluble problem of placing this Hindu cuckoo in an English fringe-Masonic nest. No one was

better equipped for this particular exercise in human folly.

On 18 January 1875 Mackenzie told Irwin that he had 'heard of the Rite of Apex [i.e. the Sat B'hail and that is all.' Eleven days later he asked Irwin for information about the rite for the Cyclopaedia. Irwin referred him to Archer with whom he now began to correspond. He joined the Order early in April and was appointed one of the seven Arch Censors. 'I can say no more because I know no more,' he told Irwin. Then on 22 April he wrote: of course you know a great deal more about it than you have chosen to say.' On 3 May he asked Irwin if he had 'the Code and Mystery and other things'.⁷⁸ The Code contained information about the Order's structure and its rules. John Yarker published what he described as a revised edition of the Sat B'hai Code in 1886. The text printed here in Appendix II is probably from this edition.

Early in April 1875 Irwin was already thinking of resigning. Archer's letter to him of 6 April refers to this eventuality. The postscript reads: 'I send you as requested 2 Codes and 2 Mysteries. Kindly send a Post Card to Bro. Yarker to forward to you the third copy of each which you require.' Hence Yarker was active in the business in an administrative capacity. Mackenzie was beginning to busy himself, perhaps rather officiously, in London. On 10 May he wrote:

For the present, until I learn what I want to know in the matter ... stick like grim death to a dead (snip) in the Apex business. All I can say now is that the matter is likely to move. Don't give up your Censorship on any account. I have obtained some important evidence in writing. Don't do more than stir Bros. Yarker and B. Cox of Weston super Mare up.

His enquiries continued and on 17 May he advised Irwin: 'Pray let us leave Apex alone for a little while longer. I assure you there are strong reasons for it.' On 24 May he reported the receipt of a letter from Archer. 'I would put myself in communication with him,' he told Irwin, '... and see what he says - pray don't mention me at present. I don't want a Masonic fraud to be perpetrated, verbum sap. Ask him what he is doing. It's pretty muddled as it now stands.' BY 5 June he was beginning to show more enthusiasm: 'Modifications will have to be made before Apex will be of much Masonic service to us. But I think there is a brilliant future. I will try and see Archer in a few days ... I had a letter from Yarker recently but it does not seem to reveal anything very definite about Apex. Have you a copy of the code [underlined three times]? If you have not, I must send you one, or a printed copy can be obtained from Bro. S.P. Leather, Civil Engineer, Burnley, Lancashire.'⁷⁹

By 11 June 1875 Mackenzie's attitude was again ambivalent. He had received a letter from Archer and had learned that 'there is a ritual as well as the Code and Mystery'. He informed Irwin that he had written to Archer and made various suggestions: 'Have pointed out to him that English gentlemen cannot be governed by unknown heads

and advised him to call a meeting of Sponsors and Censors. I did not mention names but (in confidence) I may tell you that I might prevail upon Bro. Hervey to accept the fourth censorship, still vacant.'

So now the Grand Secretary of the United Grand Lodge of England was to be inveigled into the Apex scheme. Mackenzie did not object to 'secret Chiefs' when they were of his own invention (cf. the Order of Ishmael) but disliked the prospect of having to submit to their authority when produced out of thin air by someone else, in this case Archer.

By the autumn of 1875 a few recruits had presented themselves. On 19 October Mackenzie wrote: 'Bro. Ranking has joined the Order of Apex, 80. also Colonel Ridgway. Something will have to be done in this soon.' On 24 November he reported that 'Brother Col. Ridgway is appointed Treasurer General of the Sat B'hai.' Next, on 27 January 1876 he wrote: 'I think there is every probability of Sir William Feilden's brother Bro. J. Leyland Feilden joining the Sat B'hai. It is high time that this was brought forward in a more tangible shape, but there are so many influences at work that it is very difficult to reconcile the elements.' However, at least a little progress was being made because on 4 February he was able to report: 'Rite of Apex is extending ... I am very carefully selecting the members of the section I represent as Daksha. I only wish for real Masons of studious habits, likely to render good service.. . My uncle [John Hervey] thinks the Order likely to be of great utility.' One wonders if the Grand Secretary supposed anything of the sort.

At this point we are left in a state of suspension as far as Apex or the Sat B'hai are concerned because the few surviving letters for 1876 contain no references to either. In the meantime Mackenzie had written an article about the Order which was published in the Cyclopaedia probably in the fascicule which was issued late in 1876. It commences:

ROYAL ORIENTAL ORDER OF THE SAT B'HAI - An order incorporated with that of Sikha. It originated in India, and is so named after a bird held sacred by the Hindus, and known to naturalists as the Malacocercus griseus, whose flight, invariably in sevens, has obtained for the rite the appellation of the seven (Sat) brethren (B'hai). The last meeting in India was held at Allahabad (Pryaya or Prag), in the year 1845. It is divided into seven degrees (but, with Sikha, composed of the Sponsors, nine), the first being the highest, i.e., 1. Arch Censor 2. Arch Courier 3. Arch Minister, 4. Arch Herald. 5. Arch Scribe. 6. Arch Auditor. 7. Arch Mute. The last three degrees are, under certain limitations, open to both sexes, but none but Master Masons are admitted into the first four degrees.

At the end of the article there is a statement which is 'typical Mackenzie': 'The order is now firmly established in England and Scotland, and has

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branches in America, Austria, and other countries. It is inconceivable that a rite which had not yet been worked in England, because there were still no rituals, had already been exported to America and Austria. Finally, as might be expected, *'the ceremonies are of an august nature'*.

A.E. Waite once described Mackenzie as *'a shining light of occultism hidden in a bushel of secrecy'*, or in words to that effect. The source of the quotation escapes me, although I remember it well. Irwin thought much the same and in a long and critical letter written on 16 January 1877 referred to Mackenzie's tendency to envelop everything in a cloak of mystery. The following probably refers to the Order of Ishmael rather than the Sat B'hai:

There is no one more ready than myself to acknowledge your intellectual powers. I am well aware that you could compile a hundred Rituals each as good as the average of those in present use, but you unfortunately appear to have a desire to surround your proceedings with an air of mystery. Now this mystery is all right and proper with the greater number of Masons ... but why persevere with the mystery - or trying to mystify one who has been admitted to the innermost secrets of the sanctuary?

Irwin was referring to himself. As for the Sat B'hai:

The Rite of Apex would have spread rapidly in the most of England were it not for this air of mystery. There was the groundwork for much that was good and beautiful ... If the ceremony of the Sat B'hai is not a beautiful one, it will not be that you are unable to so form it, but that an air of mystery will be thrown over it - that, to use a common expression, won't go down.

Mackenzie replied somewhat plaintively on 28 February: 'As to Apex, Sikha, Sat B'hai or whatever you like best to call it, I have only to say that I am trying my best to bring it on. But I do not find there is much enthusiasm about it . . . ' *On 3 March he explained at some length the difficulty he was having in getting the rituals into shape. One of his problems was that neither the Mutes nor the Auditors, who were members of the two lowest degrees, had anything to do, 'and until this is extricated from the Sanskrit original I do not see how a ritual can be issued.'* By 5 April he thought that the Sat B'hai ritual was nearly finished: *'There is a separate ceremony for each grade of the Order . . . '* On 9 August he complained that his work was at a standstill because Archer was away and could not be found. It seems that without Archer's knowledge of Sanskrit no progress was possible. The position was much the same in October and he had now quarrelled with Archer. He knew, too, that some members were becoming restive, hence 'we cannot expect others to take an interest in the Sat B'hai until we give them something for their money . . . ' He was also now aware that for Archer, at least, the Sat B'hai had a certain commercial element: *'I am sorry that Bro. Archer's means are so slight that he is forced to*

make money out of the Sat B'hai . . . ', he wrote on 20 October.

Late in 1877 Bro. Charles Scott, of Omagh, Co. Tyrone in Ireland, sent Irwin three indignant letters on the subject of Mackenzie and the Sat B'hai within the course of five weeks.

[21 October 1877]. I know nothing of Apex more than I did three years ago ... I assume that the Sat B'hai is a humbug devised to raise the wind. Bros. Archer and Mackenzie have fallen out. This is plain by Archer's notes, so that Mackenzie is now Apex and Ishmael and I suppose his fertile genius is conceiving something else racy for the gulls. [29 October 1877]. As for Apex I am washing my hands of it. It is no use and only fit for gulls and dupes ... I can't introduce the Order over here so I shall resign all connection with it.

[26 November 1877]. I wrote to Yarker withdrawing from Apex as I could not understand it nor had I any opportunities of meeting those who did ... It was only laughed at by my clever friends who promptly refused to join a rite of very questionable benefit.

By 9 November 1877 Mackenzie had completed the following ceremonies:

1. Opening an Ashayam
2. Working and closing the same
3. Initiation (general)
4. Admission of a Mute
5. Passing a Mute to Auditor
6. Advancing Auditor to Scribe
7. Passing Scribe to Herald
8. Consecrating Herald as a Minister
9. Entrusting a Courier
10. Ceremony of Relegation
11. Ceremony of Perfection
12. Various Lectures, Regulations &c.

On 25 January 1878 he wrote more in sorrow than in anger to Irwin: 'I hear nothing at all from Bro. Yarker. Bro. Archer is mysterious. You and Bro. Scott have, it seems, both resigned and from another source I hear that Madam Blavatsky is the head of the Order! This last item of news is "quite too awfully laughable".' He finally admitted defeat on 27 January 1879: *'As to Apex I should not trouble myself about it'*, he advised Irwin. *'I regard it as a thing of the past.'*

However, the Order of the Sat B'hai was not quite as moribund as Mackenzie supposed. A few years later John Yarker ingeniously amalgamated its Ceremony of Perfection with the ritual of a recent novelty called the Order of Light.

THE 'KNIGHTS OF THE RED BRANCH'

There is a brief entry under this heading in Mackenzie's Cyclopaedia. It reads: *'Established in Ulster, Ireland, B.C. [!] go ... In 1760, there was a degree of that name given in an Orange Lodge. It is still in existence as a side degree.'* For some reason which I am unable to fathom, Benjamin Cox, who does not appear to have had any connection with Ireland or Ulster, was the Order's Grand Chancellor in 1872. In Grand Lodge Library there is a handwritten certificate,

roughly printed by the 'do it yourself' cyclostyle process, headed: 'Royal Order of Knights of Eri and Red Branch of Knights of Ulster'. It was issued on 3 June 1872 to Irwin as 'Knight Grand Cross and Chieftain' etc., signed by R. S. D. O'Donohue, and 'registered in the Archives of the Order by Benjamin Cox, Grand Chancellor'. On the same day a similar certificate was issued to Yarker's friend and colleague Samuel Petty Leather in this case signed by Irwin.

There are occasional references to what Cox always called 'the Red Branch' in his letters to Irwin. In 1877-8 he was busy trying to design a certificate for the Order, in Gaelic and written in Irish uncial characters. He informed Irwin on 7 August 1878 that he had been unable to procure an Irish dictionary. In a later letter to Irwin (25 November 1887) he wrote:

'Red Branch - When you send me the final Ritual I will make another exact copy therefrom. I have been thinking of nominating Bro. Capt. Nunn and Bro. Lieut. Capell as Knights and Bros. Blackmore and Millard as Esquires to serve under my Knightly [Person?].' *The Captain and the Lieutenant were both members of a local Volunteer unit. Furthermore, all these prospective Knights and Esquires were Freemasons ... six months later, in April 1888, they became the founder members of the Golden Dawn's Osiris Temple at Weston-super-Mare, of which 'Frater Crux Dat Salutem', i.e. Benjamin Cox, was 'Hierophant'.*⁸¹

THE RITE OF SWEDENBORG

There is no evidence whatever that the Swedish mystic Emanuel Swedenborg (b. 1688 Stockholm, d. 1772 London) was ever a Freemason, although some Masonic annalists of the distant past have insisted that he must have been a member of the Craft. According to Lenhoff and Posner (Internationales Freimaurer Lexikon, 1932) the Rite which bears his name was founded in the U.S.A. in 1859 and was soon exported to Canada. Mackey mentioned that it possessed six grades in his Encyclopaedia, 1874: 1. Apprentice, 2. Fellow Craft, 3. Master Neophyte, 4. Illuminated Theosophite, 5. Blue Brother, 6. Red Brother. The third degree was, in fact, that of a Master Mason, and since the Rite did not initiate Freemasons, only the last three degrees were worked.

The Rite reached England by virtue of a Canadian charter, dated 1 July 1876, granted to 'John Yarker, Francis George Irwin and Samuel Petty Leather ... to hold a subordinate Lodge and Temple ... in the City of Manchester to be called the Emanuel Lodge and Temple No. 3, and therein to confer the degrees of Enlightened, Sublime and Perfect Phremons upon such lawful Master Masons as they may deem worthy.'⁸²

Since the rite was in possession of what might be described as 'the old firm' it was only natural that Kenneth Mackenzie should be appointed its Supreme Grand Secretary. Benjamin Cox would

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have liked to have been Joint Supreme Grand Secretary - he was still a Masonic pot-hunter even if he did declare two years later that 'I care but very little if I never again attend a Lodge Meeting' - but Mackenzie disagreed and proposed that he should be Provincial Supreme Grand Secretary if the rite prospered.

There was no great rush to join the rite but by the end of 1879 there were about a dozen lodges, all of them with probably minute memberships, and a handful more were founded during the next few years. Hence Mackenzie's duties were never very onerous. They would have been even easier if lodge secretaries had been more punctilious in sending returns and remitting fees.

In April 1877 the Swedenborg Rite was still short of a Supreme Grand Chaplain and Mackenzie suggested that the Rev. William Stainton Moses should be invited to accept the office. At this point in time fringe-Masonry gained an interesting new recruit because Stainton Moses was one of the most prominent personalities in the spiritualist movement.⁸³

Whereas all the individuals we have so far encountered accepted Freemasonry - 'fringe' or Regular, or a combination of both - as they found it, Stainton Moses wanted something different. It is likely that his decision to accept the Swedenborg Rite's Supreme Grand Chaplaincy was largely influenced by the prospect, as he informed Irwin in August, 1877, of being able to form a lodge entirely composed of 'spiritualists, Theosophists,⁸⁴ or whatever you like to call them ... I desiderate for this purpose something rather different from the ordinary Lodge, which meets four times a year to work a stereotyped ritual, or to eat a heavy dinner'.

By August 1878 he had abandoned the hope of establishing a spiritualist lodge within the framework of the Rite of Swedenborg or even the now moribund Sat B'hai. He resigned from the Rite in April 1879. The Rite of Swedenborg lingered on in England until the early 1900s. By that time it was merely an item in John Yarker's stock of rites for export abroad.

EXEUNT OMNES ...

Frederick Hockley, who had no connection with fringe-Masonry, but knew Irwin and Mackenzie well, was the first to die (10 November 1885). His will included a legacy of 19 guineas to Mackenzie, who followed him on 3 July 1886, shortly before his fifty-third birthday. The deterioration in his handwriting in the last of his letters to Irwin (20 November 1885) suggests that his health had greatly failed.

Latterly (1883-5) he had been tinkering with the formation of an exclusive little 'club' called The Society of Eight, apparently for the study of alchemy. Its prospective members in August 1883 were Irwin, Yarker, the Rev. W. A. Ayton⁸⁵ and Frederick Holland, whom Mackenzie described as 'a technically experienced chymist and metallurgist', and who was a member of the Societas Rosicruciana in Anglia.

In a letter to Irwin (24 August 1883) Mackenzie

wrote: I fear that Bro. Hockley is too advanced in years to join. I do not think that Stainton Moses would do at all; there are reasons I cannot enter upon. Dr. Westcott also will not do. If Holland gets him to join I will at once retire.' By the end of 1885 he had quarrelled with Holland and on 20 November told Irwin: 'society of Eight quite dormant, thro' Holland's fault.' Towards the end his relationship with Yarker cannot have been satisfactory. The obituary notice in the latter's periodical The Kneph (August 1896) could hardly have been briefer or more perfunctory.

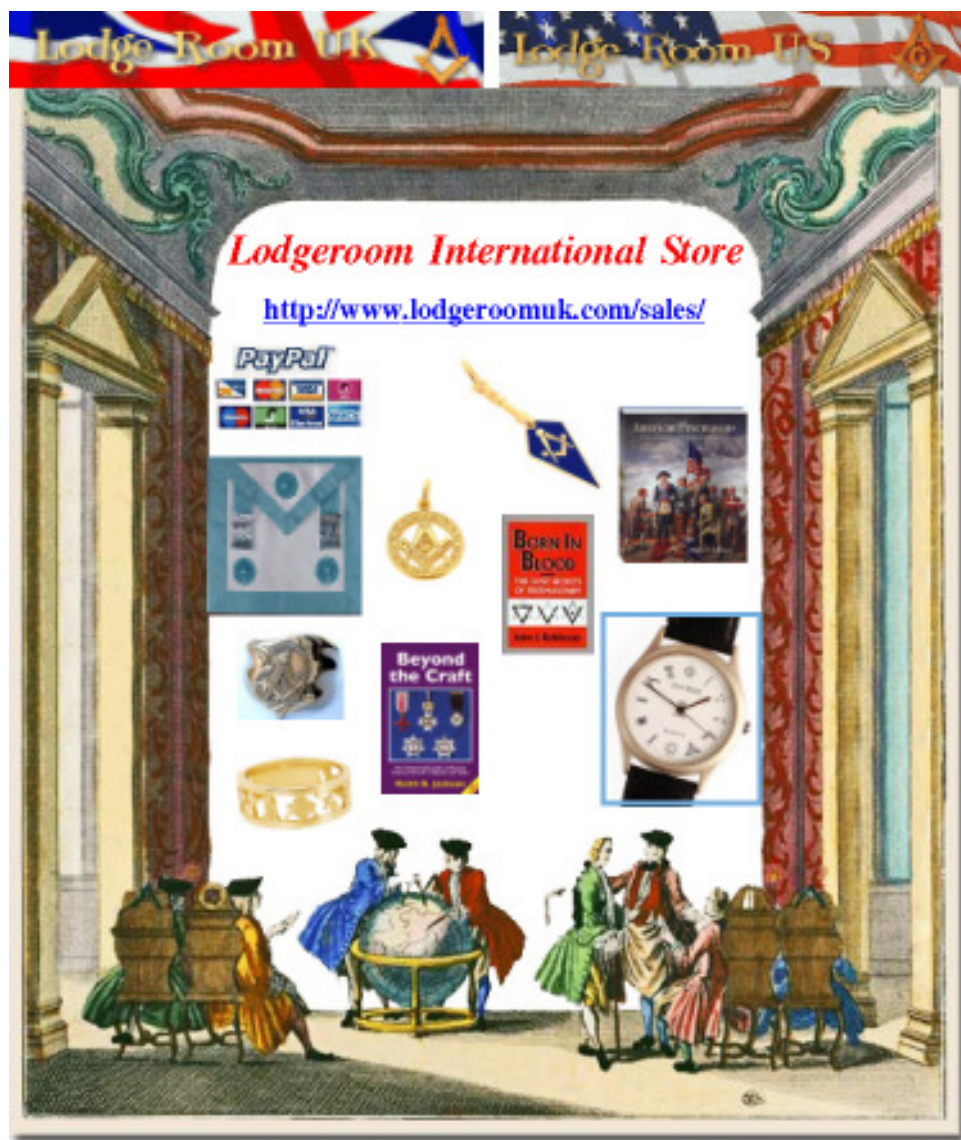
Although one would suppose that the Sat B'hai was completely dead and buried by 1885 both Irwin and Cox were keeping it going in a small way in the West Country. On 15 December Cox wrote: 'I will assist by taking No. 2 Censorship and I would suggest that Dr. Nunn be asked to take the other ... there can be no harm in asking him, the only objection is that he does not care much for occultism.' Almost two years later Cox reported: 'Dr. Nunn intends to wear at our Thursday's meeting his Sat B'hai jewel ... I forgot to say that Bro. Dr. Nunn thinks that by wearing the jewel of the Sat B'hai at our meeting it may be the means of others joining without outside solicitation.'⁸⁶

Irwin and Cox were still busy with the affairs of the Order of Eri. On 12 December 1887 Cox expressed his admiration for Irwin's latest version of its ritual: 'I think it is equal to any that I have ever seen,' he wrote.

A week later he told Irwin that he had just received the second part of the first volume of AQC. On 15 June 1888 he asked Irwin if his appointment as local Secretary of QC's Correspondence Circle had been confirmed. He was currently full of enthusiasm for Westcott's newly hatched Hermetic Order of the Golden Dawn. Irwin, on the other hand, was not. 'I am sorry to hear that you do not care for the G.D. Order,' Cox wrote on 1 June 1888. By then he had been corresponding with Irwin for almost twenty years. A few later letters - the last of all was written in June 1890 - are of no interest. Irwin died in July 1893 and Cox in December 1895. Pamela Bullock - Soror Shemeber in the Golden Dawn - made a note of his decease in a contemporary list of members.

By now John Yarker was the only important survivor of our original coterie of enthusiasts for fringe-Masonry. However, the 'Most Illustrious

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Grand Master General of the Antient and Primitive Rite of Masonry (inclusive of Memphis and Misraim), 33° - 96°, 90° P.M. of all Orders; Past Senior G.W. of Greece, P. Gd. Constable of the Temple; Hon. 33° - 96° in America, Egypt, Italy and Roumania', and heaven knows what else, was not a practitioner, in the strict sense of the word, in the Mackenzie-Irwin 'manufactory, mint or studio of Degrees'. He was essentially a collector of rites which, in later life, he patched together with this or that fringe Masonic invention that had fallen into his lap. Maurice Vidal Portman's August Order of Light offers a typical example.

Portman's enthusiasm for Freemasonry, regular or fringe, did not last for long. The Order of Light was launched without any audible beating of drums in 1882. It had the same echoes of Hinduism as the Sat B'hai, but with a Cabbalistic top-dressing. The Rev. W. A. Ayton and Robert Palmer Thomas - the latter was later Frater Lucem Spero in the Golden Dawn and well known to W. B. Yeats in 1900-1-were among the first to be entrusted with its secrets. In or about 1890 Portman handed the rite to Yarker who amalgamated some of its ritual with the Sat B'hai's highest 'Perfection' grade.⁸⁷ Ultimately the Order of Light travelled across the Pennine hills to Bradford, where it was gratefully received by certain members of the Societas Rosicruciana in Anglia who had been, or perhaps were still running the Golden Dawn's local Temple, Horus No. 5. According to Westcott, the rite 'was revived at Bradford by the Rosicrucian Adepts, Dr. B. J. Edwards and T. H. Pattinson, with Dr. Wynn Westcott as Chief of the Council of Instruction'.⁸⁸ One writer after another has accused Yarker of conducting a pseudo-Masonic racket at Manchester, meaning for personal financial profit. I am by no means convinced that this was the case. One has only to read his periodical *The Kneph* (1881-95) to see that over the years the income and expenditure of his Antient and Primitive Rite were very small indeed. Nor do I believe that he can have charged more than nominal amounts for warrants for rites which were exported to overseas customers. He mentioned in *The Arcane Schools* that he had recently issued a Swedenborg Rite charter 'for a body in Paris and previously to Roumania and Egypt' (P. 490). Mackenzie's Order of Ishmael ultimately fell into his lap - Westcott was one of its 'Grand Officers' - but he did nothing with it. His most important export operation was in 1902 when he issued Warrants for Memphis and Misraim and the Rite of Swedenborg to Dr. Karl Kellner and the latter's friend Herr Theodor Reuss in Germany. In the case of the Rite of Swedenborg Westcott, who was then its Supreme Grand Secretary acted as an intermediary. He also obliged Reuss by giving him a Warrant for a Societas Rosicruciana in Germania.⁸⁹

By the beginning of the new century the curtain had almost dropped in front of the fringe Masonic scene in England. John Yarker was still active at Manchester but with the approach of his seventieth birthday in 1903 had probably lost

much of his old fire. He died on 30 March 1913.⁹⁰ The fight for the corpse of his Antient and Primitive Rite is partially described in *The Equinox*, Vol. 1 No. 10, 1913.

During the early 1900s Craft Masonry was in a particularly flourishing condition. Furthermore, by now Grand Lodge was undoubtedly actively discouraging peripheral innovations. In the past the fringe affairs mentioned in this paper had clung like ivy, although with shallow roots, to regular Masonry because their inventors or promoters, who were all members of the Craft, depended upon Masonic precedents, e.g. rituals and a hierarchy, for their inspiration.

After c. 1885 a minority of Freemasons in search of esoteric novelty tended to join the Theosophical Society, where there was no conflict with the authority of Grand Lodge. Irwin, Westcott and the Rev. W. A. Ayton were all members of the T.S., and so, too, were others who were in the S.R.I.A. and the Golden Dawn. Referring to the Sat B'hai in *The Arcane Schools* Yarker wrote: 'somehow its raison d'être tended to be necessary when the Theosophical Society was established by the late H. P. Blavatsky' (P. 492).

I am incompetent to offer an authoritative diagnosis of the 'fringe' phenomenon because so many complex psychological factors are involved. In a merely historical context I regard Irwin, Mackenzie and others in their circle as the harbingers of the notable expansion of public interest in occultism and all varieties of 'Rejected Knowledge' which began during the late 1880s. Here the Theosophical Society played a particularly important role. There was something like an underground explosion. Its waves can be charted in Great Britain and France; they did not reach Germany until the early 1900s. The explosion was hardly noticed by the Establishment, including Freemasonry's own Establishment. Finally, once again I cannot too strongly emphasise that this paper's subject matter deals with an essentially obscure sector of recent Masonic history. On no account should the reader infer that during the period 1870-85 there was ever a widespread interest within the Craft in the activities of Mackenzie, Irwin & Co., the proprietors of a 'manufactory, mint or studio of Degrees'.

Reprinted with permission of *Ars Quatuor Coronatorum*, the Transactions of Quatuor Coronati Lodge No. 2076, UGLE in Volume 85 for the year 1972. [p. 242.] Footnotes renumbered as endnotes. Ellic Paul Howe (1910/09/20 - 1991/09/28), printer and book designer, was initiated into St. George's Lodge No. 370, Chertsey, Surrey on Saturday, October 17, 1970. Author of *Urania's Children: the strange world of the astrologers* (1967) and *Magicians of the Golden Dawn: a documentary history of a magical order* (1972); collaborator with Prof. Dr. Helmut Möller of Göttingen of *Merlin Peregrinus: Von Untergrund des Abendlandes* (Würzburg, 1986); and contributor to *Man, Myth and Magic*. An appendix to *Wege und*

Abwege. Beiträge zur europäischen Geistgeschichte der Neuzeit (Freiburg, 1990) contains an exhaustive bibliography of his Howe's writings compiled by Mr. Nicolas Barker. Howe was Master of Quatuor Coronati Lodge No. 2076 in 1978.

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External

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1. Grand Lodge.
2. It must be truly independent and self-governing, with undisputed authority over Craft - or basic - Freemasonry (i.e. the symbolic degrees of Entered Apprentice, Fellow Craft and Master Mason) within its jurisdiction and not subject in any other way to or sharing power with any other Masonic body.
3. Freemasons under its jurisdiction must be men, and it and its Lodges must have no Masonic contact with Lodges which admit women to membership.
4. Freemasons under its jurisdiction must believe in a Supreme Being.
5. All Freemasons under its jurisdiction must take their Obligations on or in full view of the Volume of the Sacred Law (i.e. the Bible) or the book held sacred by the man concerned.
6. The three 'Great Lights' of Freemasonry, (i.e. the Volume of the Sacred Law, the square and the Compasses) must be on display when the Grand Lodge or its subordinate Lodges are open.
7. The discussion of religion and politics within its Lodges must be prohibited.
8. It must adhere to the established principles and tenets (the 'Ancient Landmarks') and customs of the Craft, and insist on their being observed within its Lodges.

Irregular and Unrecognized Grand Lodges

There are some self-styled Masonic bodies that do not meet these standards, e.g. which do not require a belief in a Supreme Being, or which allow or encourage their members to participate as such in political matters. These bodies are recognized by the Grand Lodge of England as being Masonically irregular, and Masonic contact with them is forbidden.

The Last Word

The Doll and The Rose

I was walking around in a store. I saw a cashier hand this little boy his money back saying "I'm sorry, but you don't have enough money to buy this doll."

Then the little boy turned to the old woman next to him: "Granny, are you sure I don't have enough money?"

The old lady replied: "You know that you don't have enough money to buy this doll, my dear."

Then she asked him to stay there for 5 minutes while she went to look around. She left quickly. The little boy was still holding the doll in his hand.

Finally, I walked toward him and I asked him who he wished to give this doll to.

"It's the doll that my sister loved most and wanted so much for this Christmas. She was so sure that Santa Claus would bring it to her."

I replied to him that maybe Santa Claus will bring it to her after all, and not to worry. But he replied to me sadly. "No, Santa Claus can't bring it to her where she is now. I have to give the doll to my mommy so that she can give it to my sister when she goes there."

His eyes were so sad while saying this. "My sister has gone to be with God. Daddy says that Mommy is going to see God very soon too, so I thought that she could take the doll with her to give it to my sister."

My heart nearly stopped. The little boy looked up at me and said: "I told daddy to tell mommy not to go yet. I need her to wait until I come back from the mall."

Then he showed me a very nice photo of him where he was laughing. He then told me "I want mommy to take my picture with her so she won't forget me."

"I love my mommy and I wish she doesn't have to leave me, but daddy says that she has to go to be with my little sister."

Then he looked again at the doll with sad eyes, very quietly. I quickly reached for my wallet and said to the boy. "What if we checked again, just in case you do have enough money?"

"OK" he said "I hope that I have enough." I added some of my money to his without him seeing and we started to count it. There was enough for the doll and even some spare money.

The little boy said: "Thank you God for giving me enough money!"

Then he looked at me and added "I asked yesterday before I slept for God to make sure I have enough money to buy this doll so that mommy can give it to my sister. He heard me!"

"I also wanted to have enough money to buy a white rose for my mommy, but I didn't dare to ask God for too much. But He gave me enough to buy the doll and a white rose."

"My mommy loves white roses."

A few minutes later, the old lady came again and I left with my basket. I finished my shopping in a totally different state from when I started. I couldn't get the little boy out of my mind.

Then I remembered a local newspaper article 2 days ago, which mentioned of a drunk man in a truck, who hit a car, where there was one young lady and a little girl.

The little girl died right away, and the mother was left in a critical state. The family had to decide whether to pull the plug on the life-assisting machine, because the young lady would not be able to recover from the coma.

Was this the family of the little boy?

Two days after this encounter with the little boy, I read in the newspaper that the young lady had passed away.



I couldn't stop myself as I bought a bunch of white roses and I went to the funeral home where the body of the young woman was exposed for people to see and make last wishes before burial.

She was there, in her coffin, holding a beautiful white rose in her hand with the photo of the little boy and the doll placed over her chest.

I left the place, teary-eyed, feeling that my life had been changed forever. The love that this little boy had for his mother and his sister is still, to this day, hard to imagine. And in a fraction of a second, a drunk driver had taken all this away from him.

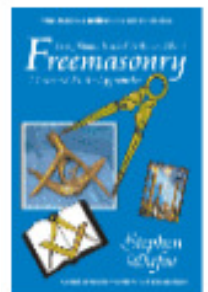
"With hurricanes, tornados, fires out of control, mud slides, flooding, severe thunderstorms tearing up the country from one end to another, and with the threat of bird flu and terrorist attacks, "Are we sure this is a good time to take God out of the Pledge of Allegiance?"

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