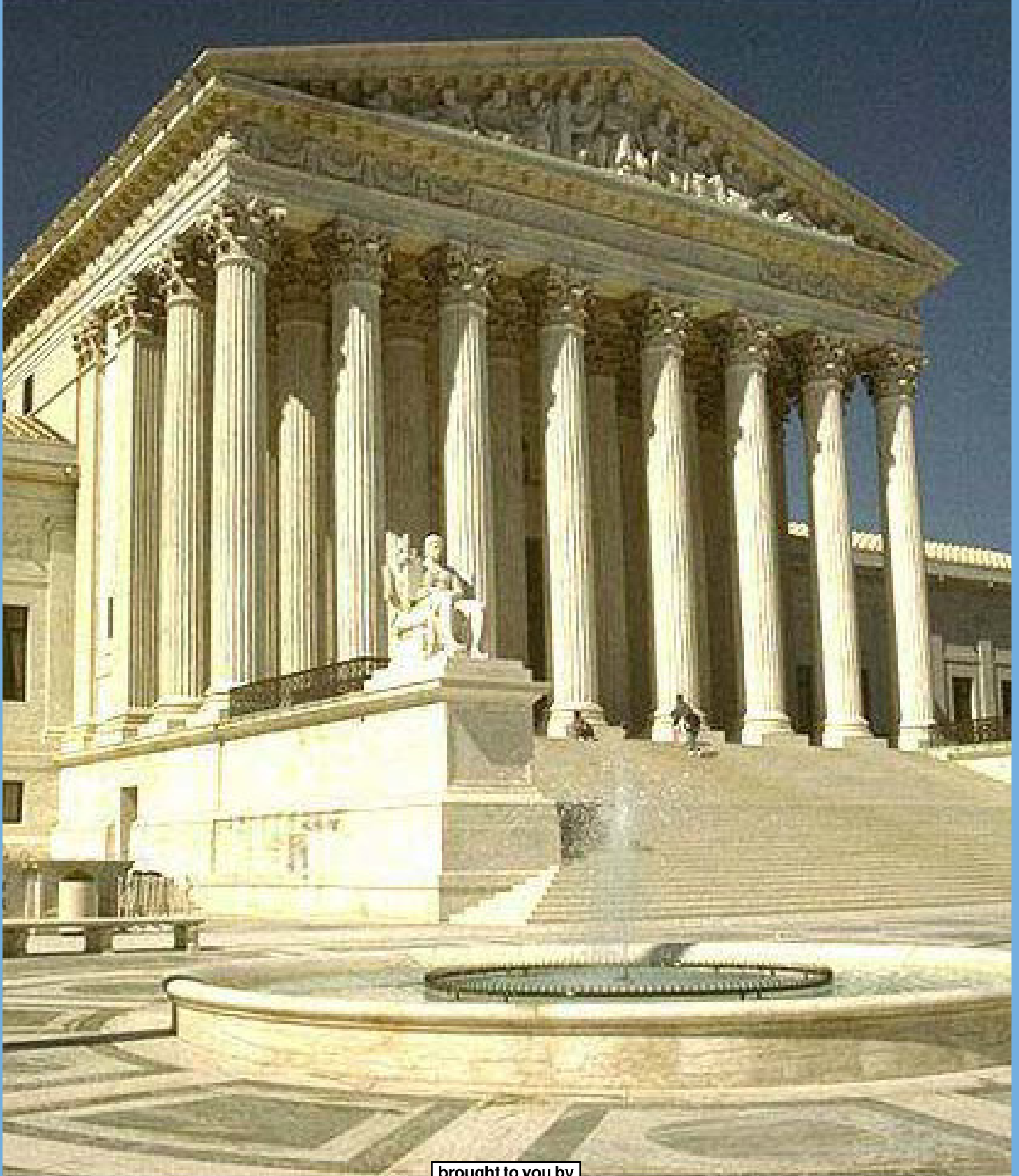




# Lodgeroom International Magazine

Volume 2 - Issue 7- July 2007



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## Between The Pillars Two Hundred and Thirty Years Later...

By R. Theron Dunn

July 4, 1776, the colonies declared their independence from the crown, in a little document called the Declaration of Independence. Of the fifty-six signers, nine are confirmed by multiple sources as being members of the fraternity, and another 11 are anecdotally or single source "verified" as freemasons.

John Witherspoon, NJ

At the time of the signing, record keeping was not a priority in some lodges, so there is no way of independently verifying with at least two sources, all who are suspected of having been freemasons.

### Known Masons:

- William Ellery, RI
- Benjamin Franklin, PA
- John Hancock, MA
- Joseph Hewes, NC
- William Hooper, NC
- Robert Treat Paine, MA
- Richard Stockton, NJ
- George Walton, GA
- William Whipple, NH

### Suspected Masons:

- Elbridge Gerry, MA
- Thomas Jefferson, VA
- Richard Henry Lee, VA
- Thomas McKean, DE
- Robert Morris, PA
- Thomas Nelson, Jr., VA
- John Penn, NC
- Benjamin Rush, PA
- Roger Sherman, CT
- James Smith, PA



Have you ever wondered what happened to the fifty-six men who signed the Declaration of Independence?

Five signers were captured by the British as traitors and tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons in the Revolutionary War, another had two sons captured. Nine of the fifty-six fought and died from wounds or the hardships of the Revolutionary War.

What kind of men were

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### Of This, Take Due Notice, and Govern Yourselves Accordingly:

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## Wr. George Washington and Fredricksburg Lodge

George Washington was initiated into Freemasonry in the Lodge at Fredericksburg on November 4, 1752. He was passed to the second degree on March 3, 1753; and raised to the third degree on August 4, 1753. He was (somewhat unusually) only twenty years of age when he was initiated. The Bible used in those ceremonies remains in the possession of the Lodge, together with several other Washington relics.

Alas, Brother Washington then promptly left Fredericksburg to fight in the French & Indian War, after which he relocated to Northern Virginia. For these reasons he never attended more than just a few of the meetings of his "Mother Lodge," and he never held any of her offices. But he remained a member in loyal good standing of Fredericksburg No. 4 until his death.

His Masonic career, though neglected by some historians, was actually quite significant. For a chronology see <http://www.gwmemorial.org/Chronology.htm>.

Some highlights.... In 1778 he was deemed worthy to serve as the first Grand Master of the new Grand Lodge of Virginia — but was not available. On April 29, 1788, he was appointed the Worshipful Master of Alexandria Lodge No. 22 (which is today named Alexandria-Washington Lodge No. 22), and was serving (at least nominally) in that office when he was inaugurated President of the United States.

At his inauguration as President of the United States on April 30, 1789, the oath of office was administered by the Grand Master of the Grand Lodge of New York. See: <http://www.srmasonsj.org/council/journal/sep99/melius.html>. The Bible used on that occasion was, and still is, owned by St. Johns Lodge No. 1, New York, NY, and has been used in many other presidential inaugurations. See: <http://nymasons.org/stjohn.htm>. (George Washington was the first of fifteen members of the fraternity to serve as President. See: <http://www.dcgrandlodge.org/pres.htm>.) And when Washington laid the cornerstone of the United States Capitol building with Masonic rites on September 19, 1793, he was acting as Grand Master pro tem of the Grand Lodge of Maryland. See: <http://www.bessel.org/capcorn.htm> and [http://www.aoc.gov/cc/art/cox\\_corr/h\\_caps/capitol\\_cornerstone.htm](http://www.aoc.gov/cc/art/cox_corr/h_caps/capitol_cornerstone.htm).

In 1790 he wrote: "Being persuaded that a just application of the principles upon which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society and to be considered by them as a deserving brother"

The great man's funeral was conducted on December 18, 1799, at Mount Vernon, with full Masonic rites. All but one of the pallbearers were Freemasons. See: "The Last Illness and Death of President, General and Masonic Brother George



Washington," and "The Funeral." Unfortunately, circumstances did not permit Fredericksburg Lodge No. 4 to assist on that occasion.

The Fredericksburg Virginia Herald newspaper reported George Washington's death in its December 31, 1799 issue, and the story may be seen on-line at <http://virginia.edu/gwpapers/exhibits/mourning/news.html>.

### Books Worth Reading

*George Washington, Freemason*, Brown, William Moseley. Richmond: Garrett & Massie, 1952. 921 WASHI

Probably the definitive work on the subject. Written by a Grand Master of the Grand Lodge of Virginia, and an honorary member of Fredericksburg No. 4.

Continued on Page 18 - Washington



# The Lodge at Fredericksburg, 1752

The oldest surviving evidence of the presence of the fraternity in Fredericksburg dates to September 1, 1752. This evidence consists of a “record book, a list of members and ledger,” bound together, still in the possession of Fredericksburg Lodge No. 4, in which the proceedings of the lodge and its financial operations were kept for several years.

On the first page of the ledger is this entry: “Ledger for Fredericksburg Lodge, commencing September, A.D. 1752, A.M. 5752, ending in December, A.D. 1764, A.M. 5764.” The first entry in the record of proceedings is a “list of members’ names, 1st September, 5752.” No reference is made to any former record book, or any previous existence of the Lodge.

Thirteen brothers were present at that September 1, 1752, meeting. The name of the presiding Worshipful Master is blotted in the record, and illegible. The others were:

A n d r e w Beatty, Senior Warden; Gavin Rogers, Junior Warden; Daniel C a m p b e l l, Secretary and Treasurer; John N e i l s o n, R o b e r t D u n c a n s o n,

William McWilliams; John Sutherland; John Richards; Robert Halkerson, Ralph M. Farlane, Willock MacKay; Walter Stewart; and James Duncanson.

The location of that first meeting is not known. In its formative years the Lodge really had no home of its own. Beginning in 1756 it met at the tavern operated by a brother of the Lodge, Charles Julian, which stood on the northeast corner of Amelia and Caroline streets. Contrary to local legend, there is no evidence that it ever met at what is today known as the Rising Sun Tavern. In 1762 it moved its meetings to what was then the most imposing public building in town, the Market House, located on the southwest corner of William and Caroline streets. There it remained for many decades. (Neither Julian’s Tavern nor the Market House survives.)

It is not certain by what authority the Lodge at Fredericksburg was organized and the question may never be settled. Various theories have been offered over the years, and each has had its

e l o q u e n t advocates. But efforts to link it to some ambulatory British military lodge, or the so-called Antients Grand Lodge in London, have never borne fruit.

The current best thinking is that the Lodge was simply self-congregating, formed by men who had been made Masons earlier and elsewhere — Scotland, most likely. There was in Fredericksburg in the 1750s a notable Scottish mercantile presence; many of those early Lodge members bore Scottish surnames; and it was to Scotland — not England — that the Lodge later turned for a proper charter.



## The Scottish Charter of 1758

On April 4, 1757, the Lodge appropriated seven pounds to obtain a Charter from the Grand Lodge of Scotland; and Past Master

Daniel Campbell presented the petition in Edinburgh. Finally, on July 21, 1758, the Grand Lodge of Scotland issued a formal Charter for “The Lodge at Fredericksburgh.” The charter officers were: Col. John Thornton, Worshipful Master; John Neilson, Senior Warden; Robert Halkerson, Junior Warden; James Straughan, Treasurer; and Robert Armistead, Secretary.

The Scottish Charter acknowledged that the members of the Lodge at Fredericksburg wanted to be constituted as a “Regular Lodge of Free and Accepted Masons” and it was “constituted, erected and appointed with the ... Brethren aforesaid and their Successors ... a Just, true and regular Lodge of Free and Accepted Masons.”

The Scottish Charter itself is still in existence and in the possession of the Lodge. It is engrossed on the very best quality parchment. Twenty-four inches wide by twenty-five inches long, it is richly ornamented with various Masonic figures and emblems.

Fredericksburg Lodge has the distinction of being



one of two lodges in the United States that issued legitimate charters to create other lodges. They are Falmouth Lodge in Falmouth, active from 1768 until sometime between 1790 and 1817, and Botetourt Lodge No. 7 in Gloucester, Virginia warranted in 1770. Botetourt Lodge applied and received a charter from the Grand Lodge of England in 1773 and is active today.

## The Virginia Charter of 1787

In 1777-78 the Lodge at Fredericksburg joined with several other lodges to create the Grand Lodge of Virginia, the first independent Grand Lodge of Freemasonry established in America. Fredericksburg Lodge and Gloucester Lodge are among the seven Founding Lodges.

Brother George Washington of the Lodge at Fredericksburg was asked to serve as its first Grand Master but, preoccupied as he was with defeating the British army, he declined the honor.

Eventually, in 1786, the Grand Lodge assigned numeric designators to its various subordinate lodges, and the Lodge at Fredericksburg was designated Fredericksburg Lodge No. 4. See: “A Thumbnail Sketch of the Grand Lodge of Virginia.”

New charters were thereafter issued to the already existing lodges. Fredericksburg’s Virginia Charter bears the date of January 30, 1787:

*“Whereas, it hath been duly presented that in the Town of Fredericksburg, in the Commonwealth of Virginia, there reside a number of Brethren of the Society of Free Masons who have heretofore met and Associated agreeable to the Laws and Constitutions of Masonry by the name and Designation of the Fredericksburg Lodge..., Know ye that We, Edmund Randolph, Esq., Governor of the Commonwealth aforesaid and Grand Master of the Ancient and honorable Society of Free Masons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint the*

Continued on Page 21 - Fredricksburg

# United States Supreme Court Justices Who were Freemasons



By Paul Bssel

## Introduction

From 1789 to the present, there have been 108 Justices of the United States Supreme Court. Depending on which source is consulted, 34, 36, 38, or 40 of them have been Freemasons.

This means about one-third of the Supreme Court Justices were Masons, a far larger proportion than in the general population.

This might be just an interesting statistic, if they were Masons in name only, and some probably were. However, it appears that several were Masters of their Lodges, and some were Grand Masters of their Grand Lodges. Undoubtedly, then, the philosophy and spirit of Freemasonry had some effect on them, as well as the other Masons on the Supreme Court. This, in turn, may mean that to some extent the decisions of the Supreme Court, which have had so much of an impact on the lives of all Americans, reflect some of the teachings of Freemasonry.

## Supreme Court Justices Who Were Freemasons

Two Supreme Court Justices were Grand Masters of Virginia. John Blair, Jr., was a Justice of the United States Supreme Court from 1789 to 1796. Previously he was Grand Master of Virginia from 1778 to 1784. John Marshall, the greatest Chief Justice of the United States, was in that position from 1801 to 1835. He was also Grand Master of Virginia, from 1793-1795. (However, there is evidence that John Marshall was not proud or enthusiastic about being a Freemason, at least later in his life.)

Another Chief Justice who had a great impact on our country, Earl Warren, served from 1953 to 1969. He was Grand Master of California 1935 to 1936. He was also Potentate of Aahmes Shrine, and a 33rd degree Scottish Rite Mason and an officer in two of the Scottish Rite bodies, in Oakland, California.

William H. Taft became a Mason "at sight" in 1909, while he was President of the United States and before he became Chief Justice. Although he did not become a Mason in the traditional way, it is reported that he made many visits to Lodge meetings, participated in Masonic ceremonies, and attended meetings of the George Washington Masonic National Memorial Association.

Robert Trimble, an Associate Justice of the Supreme Court from 1826 to 1828, was Master of his lodge, Union #16 in Paris, Kentucky. Henry Baldwin, Associate Justice from 1830 to 1844, was Master of Lodge #45 in Pittsburgh, Pennsylvania, in 1805. Joseph R. Lamar, Associate Justice from 1910 to 1916, was Senior Warden of Webb Lodge #166 in Augusta, Georgia, in 1885, but apparently did not become Master of the Lodge.

Many of the Supreme Court Justices who were Freemasons also were members of their local Royal Arch Chapters, Cryptic or Royal and Select Master Councils, Knight Templar Commanderies, Scottish Rite bodies, Shrines, and Grottoes.

Stanley Matthews, Associate Justice from 1881-1889, became a Mason in 1847, but dimitted in 1856, long before he served on the Supreme Court.

William R. Denslow's book, 10,000 Famous Freemasons, identifies a

total of 38 Supreme Court Justices who were Masons, often giving their lodges and the dates of their degrees. Allen E. Roberts' book, Masonic Trivia and Facts, says that Ronald E. Heaton compiled a list of 39 Supreme Court Justices who were Freemasons, and a 1940s study in the possession of MSA lists 34. Some of these sources list as Masons those who are not listed by others. If we rely on any of these sources for our list of Supreme Court Justices who were Freemasons, we get a total of 40.

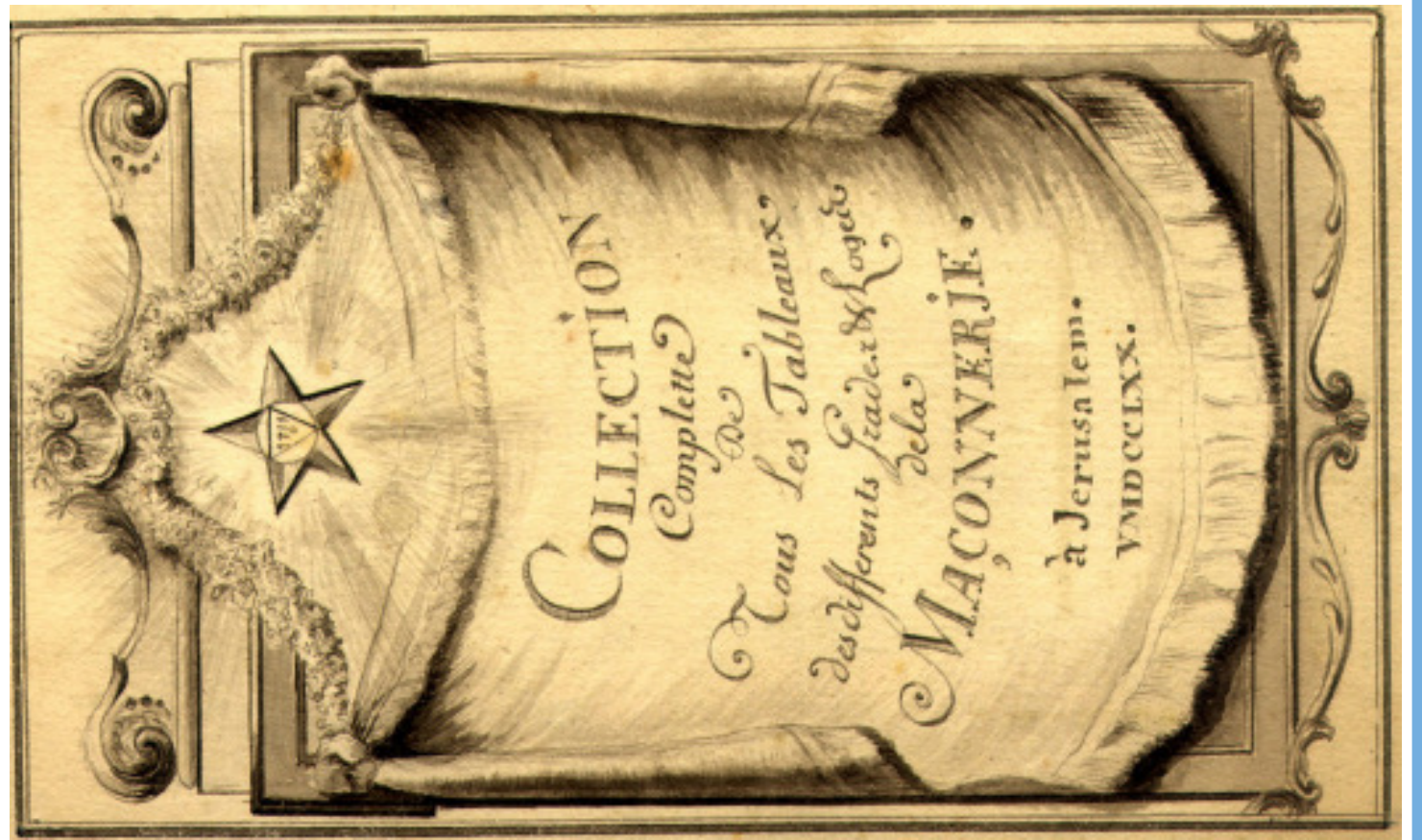
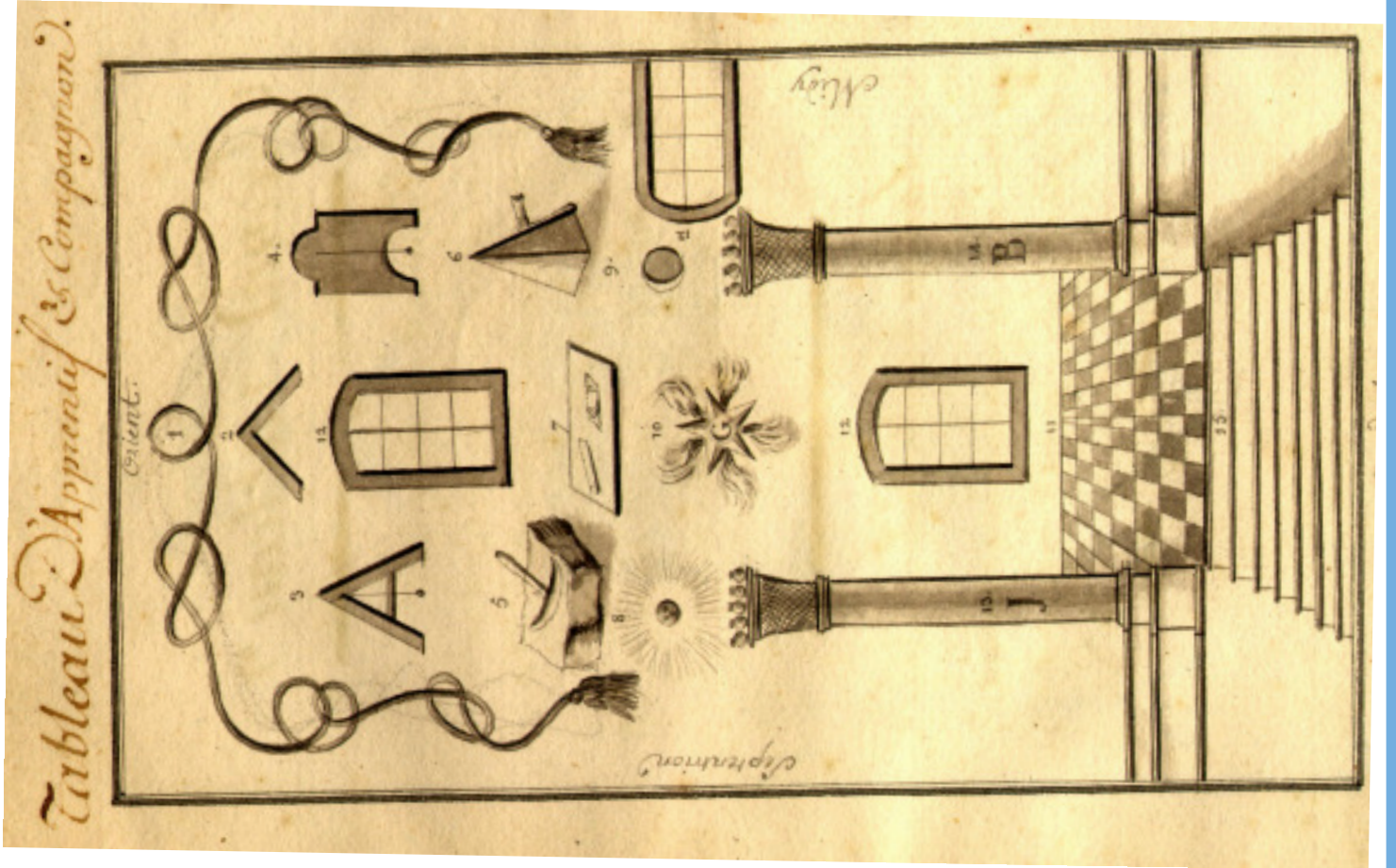
The following chart lists the Supreme Court Justices who are identified by one or more sources as having been Freemasons. The first column shows the chronological order in which that Justice joined the Supreme Court. The numbers not listed are for Supreme Court Justices who are not indicated by any source as having been Freemasons.

#	Name		Dates of Service
1	John Jay	Chief Justice	1789-1795
2	John Rutledge	Chief Justice	1789-1791, 1795
3	William Cushing		1789-1810
5	John Blair, Jr.		1789-1796
8	William Paterson		1793-1806
10	Oliver Ellsworth	Chief Justice	1796-1800
13	John Marshall	Chief Justice	1801-1835
16	Thomas Todd		1807-1826
18	Joseph Story		1811-1845
19	Robert Trimble		1826-1828
21	John McLean		1829-1861
22	Henry Baldwin		1830-1844
26	John Catron		1837-1865
29	Samuel Nelson		1845-1872
30	Levi Woodbury		1845-1851
35	Noah H. Swayne		1862-1881
37	David Davis		1862-1877
38	Stephen J. Field		1863-1897
44	John M. Harlan		1877-1911
45	William B. Woods		1880-1887
46	Stanley Matthews		1881-1889
48	Samuel Blatchford		1882-1893
60	William H. Moody		1906-1910
63	Willis Van Devanter		1910-1937
64	Joseph R. Lamar		1910-1916
65	Mahlon Pitney		1912-1922
68	John H. Clarke		1916-1922
69	William H. Taft	Chief Justice	1921-1930
76	Hugo L. Black		1937-1971
77	Stanley F. Reed		1938-1957
79	William O. Douglas		1939-1975
81	James F. Byrnes		1941-1942
82	Robert H. Jackson		1941-1954
83	Wiley B. Rutledge		1943-1949
84	Harold H. Burton		1945-1958
85	Fred M. Vinson	Chief Justice	1946-1953
86	Tom C. Clark		1949-1967
87	Sherman Minton		1949-1956
88	Earl Warren	Chief Justice	1953-1969
92	Potter C. Stewart		1958-1981
96	Thurgood Marshall		1967-1991

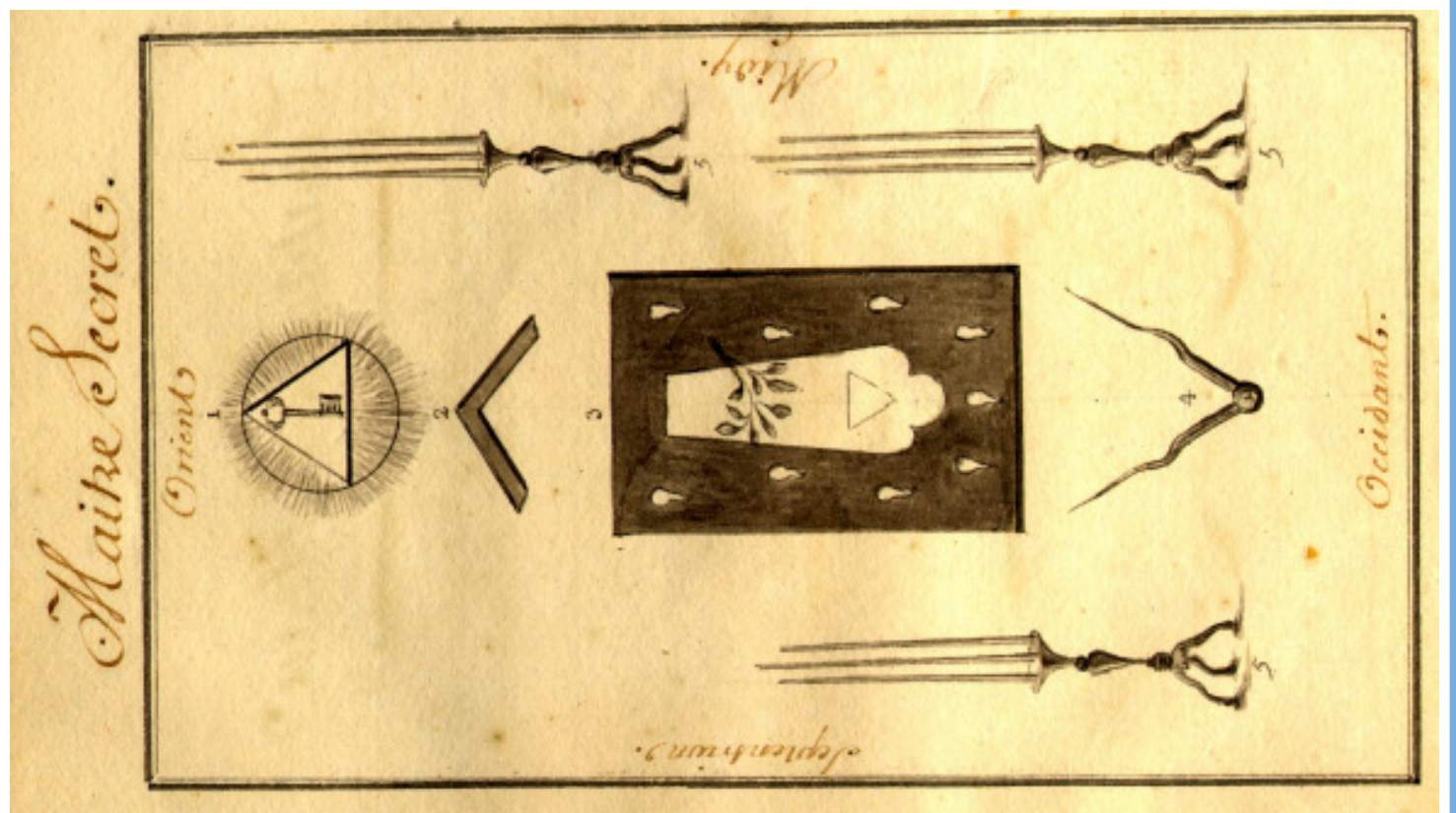
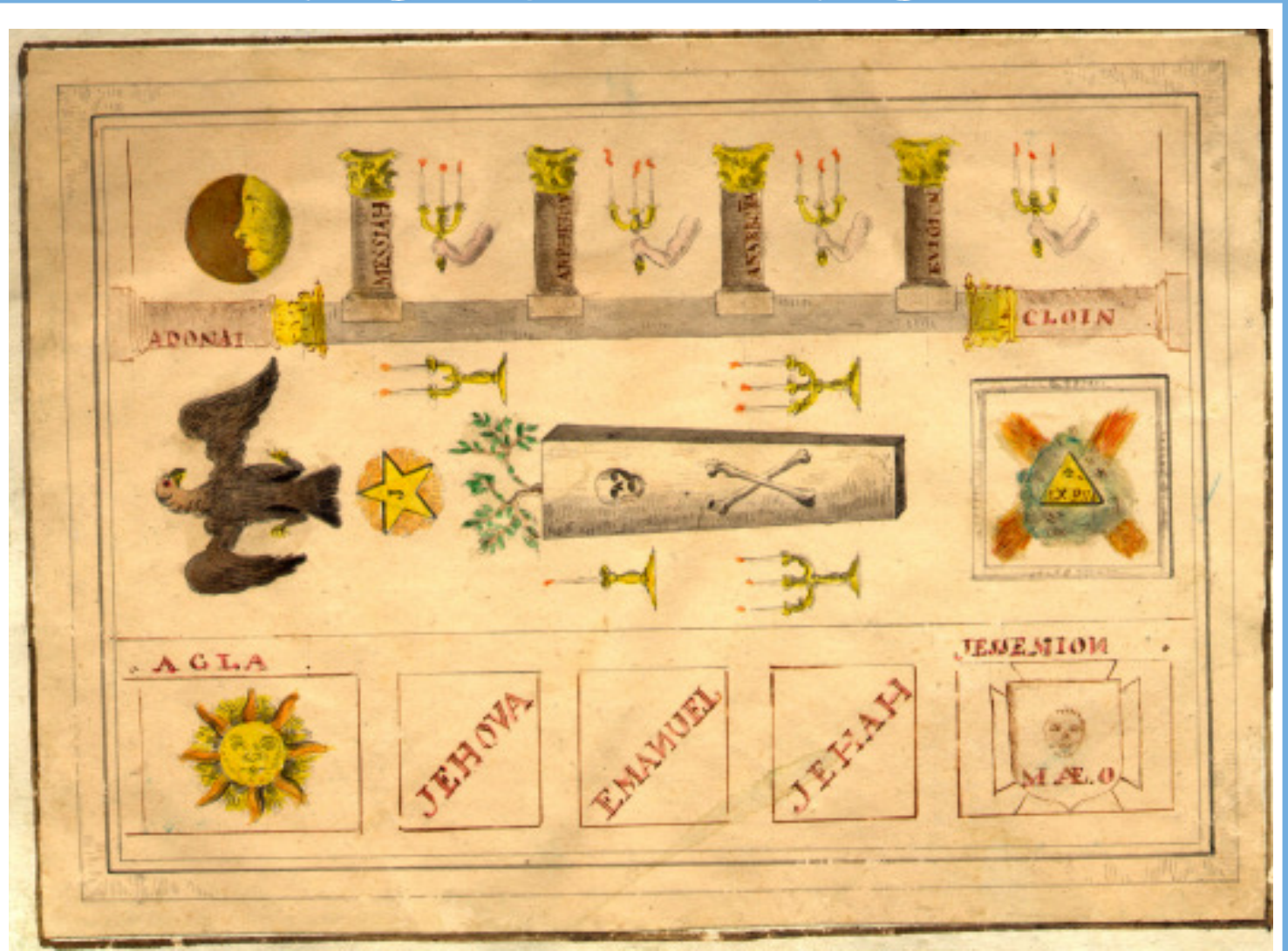
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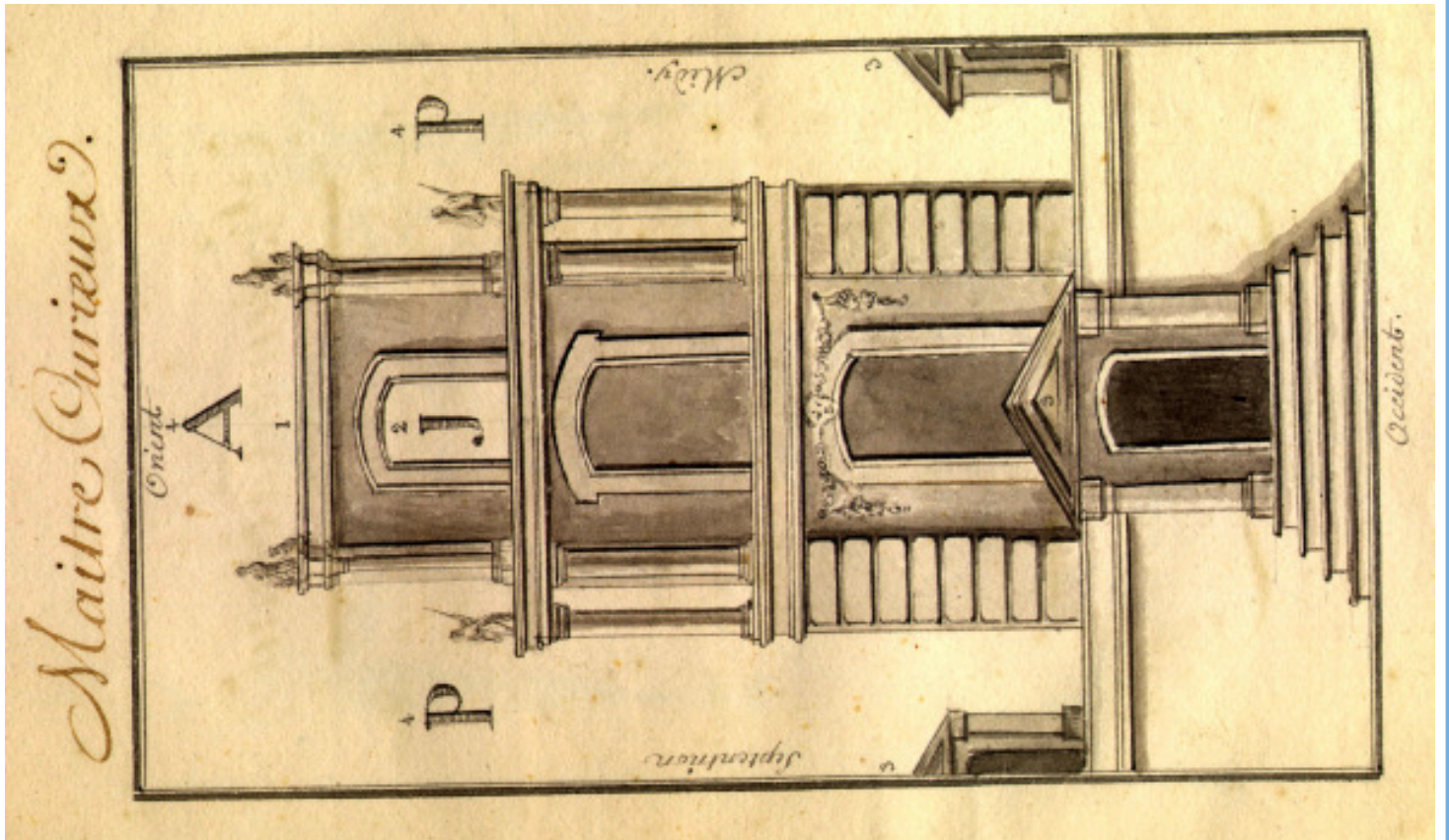
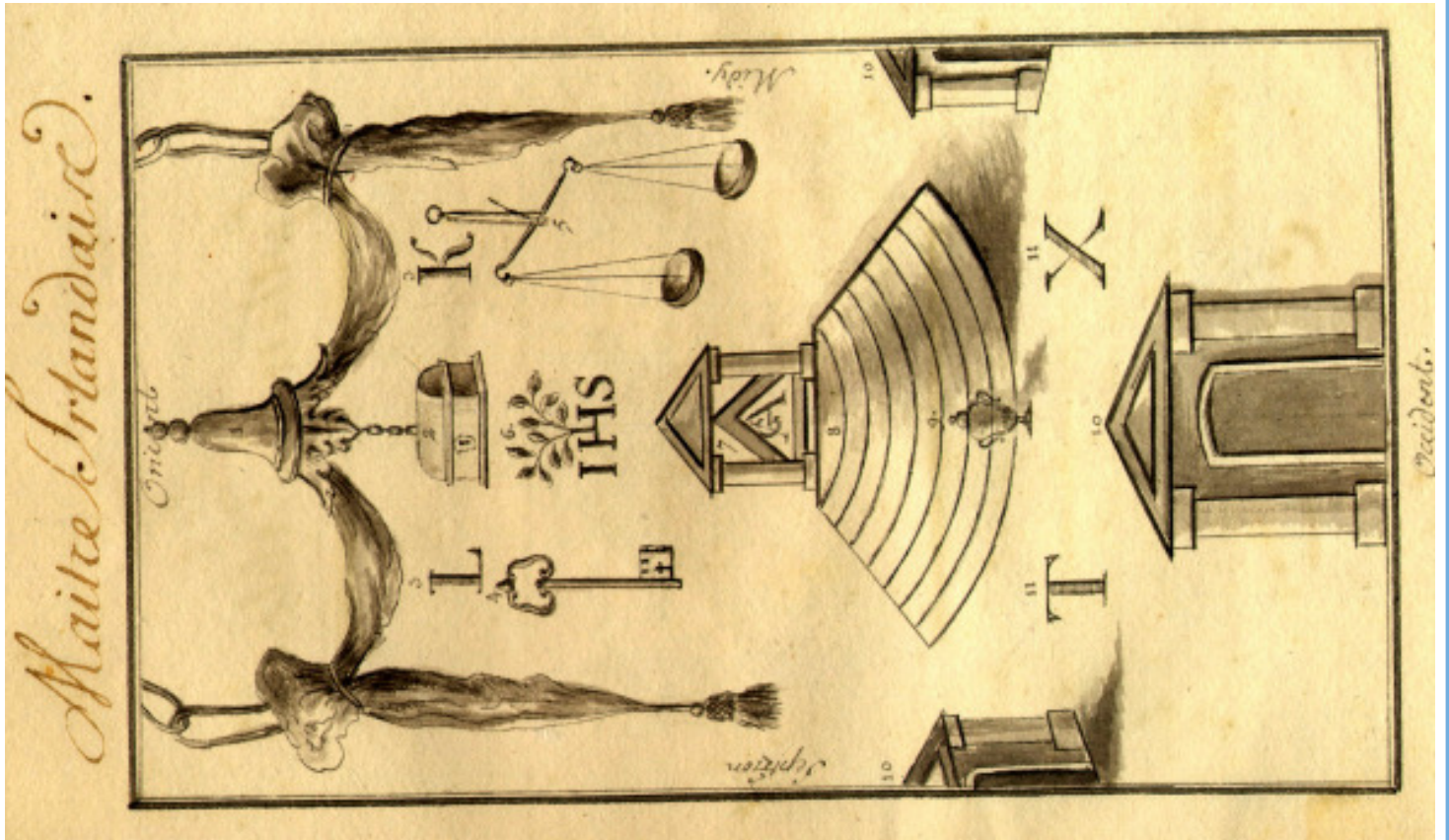
Masonic Tracing Boards from the 1770s





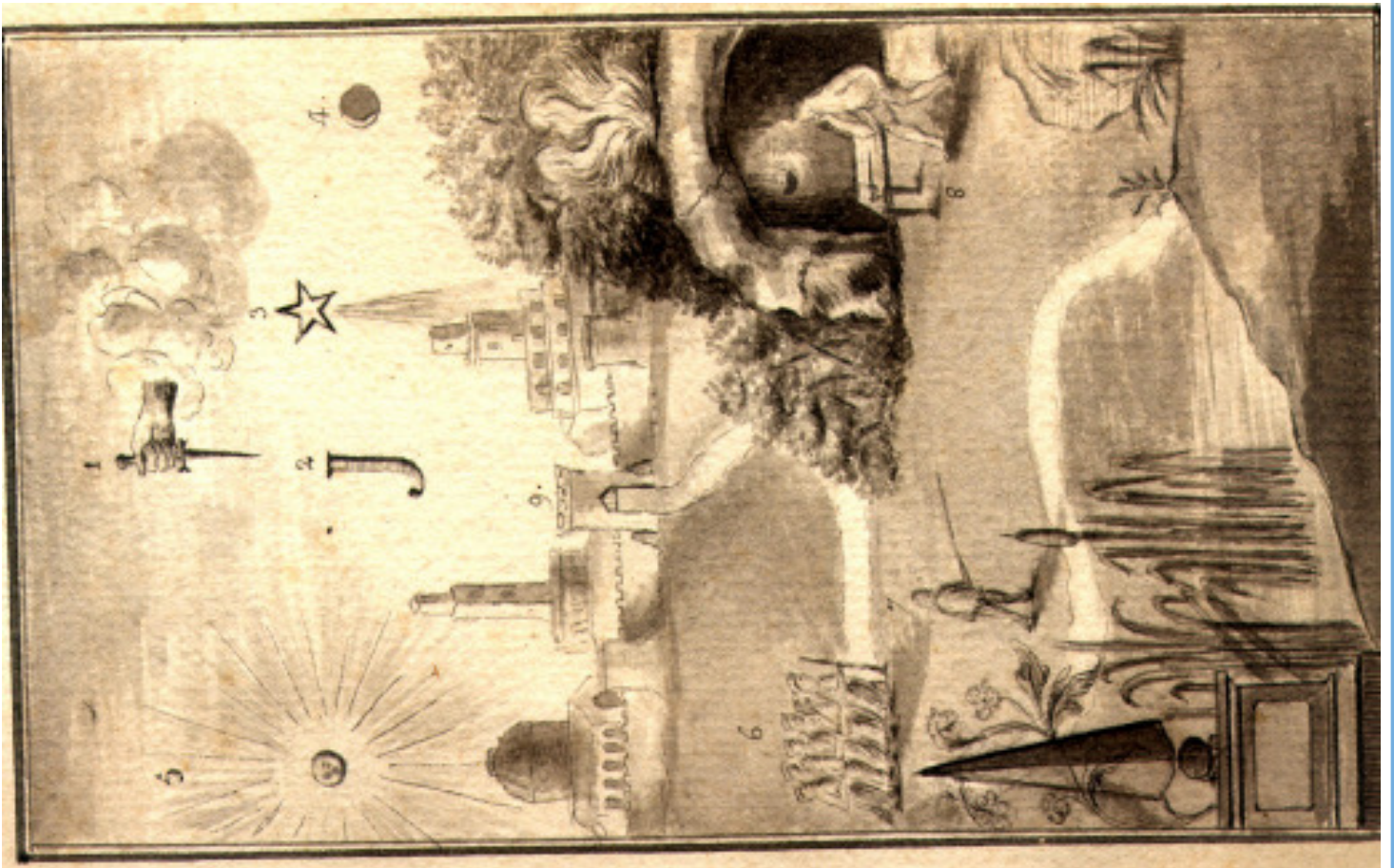
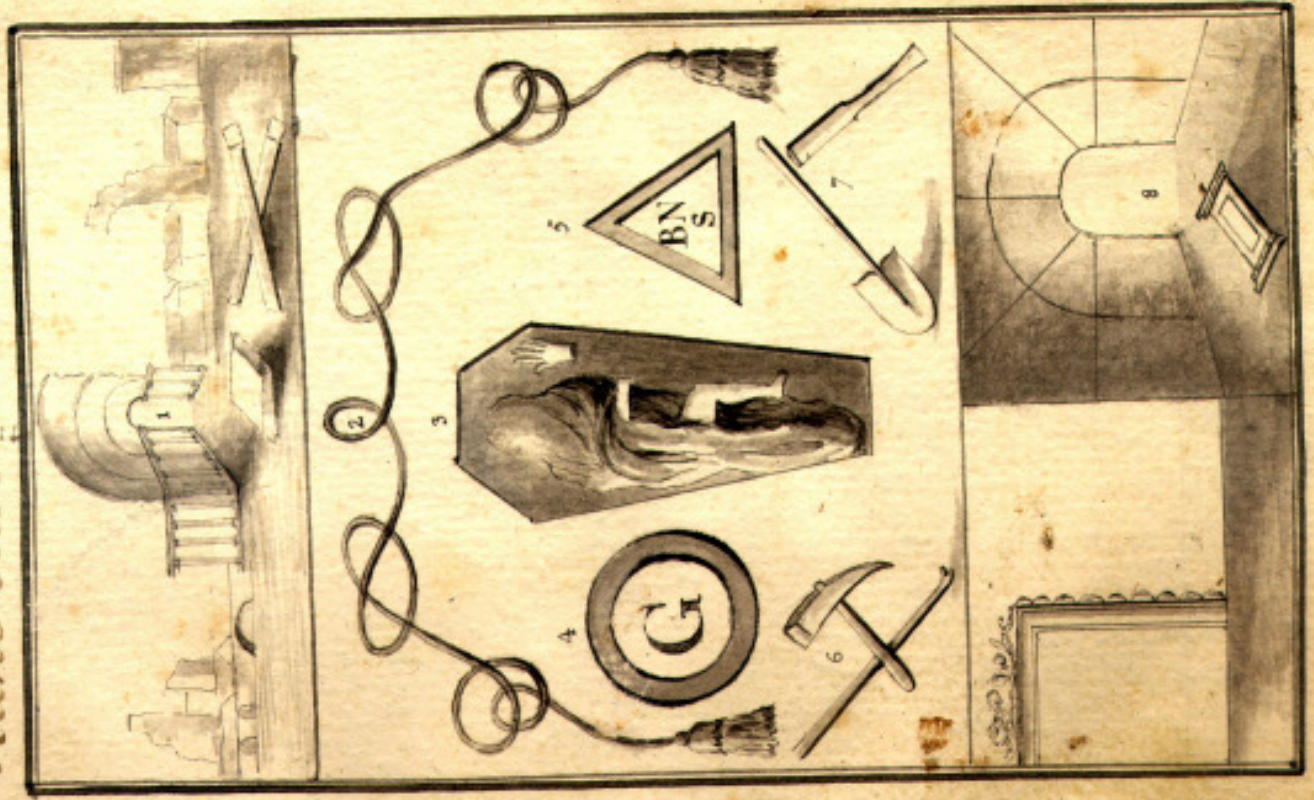






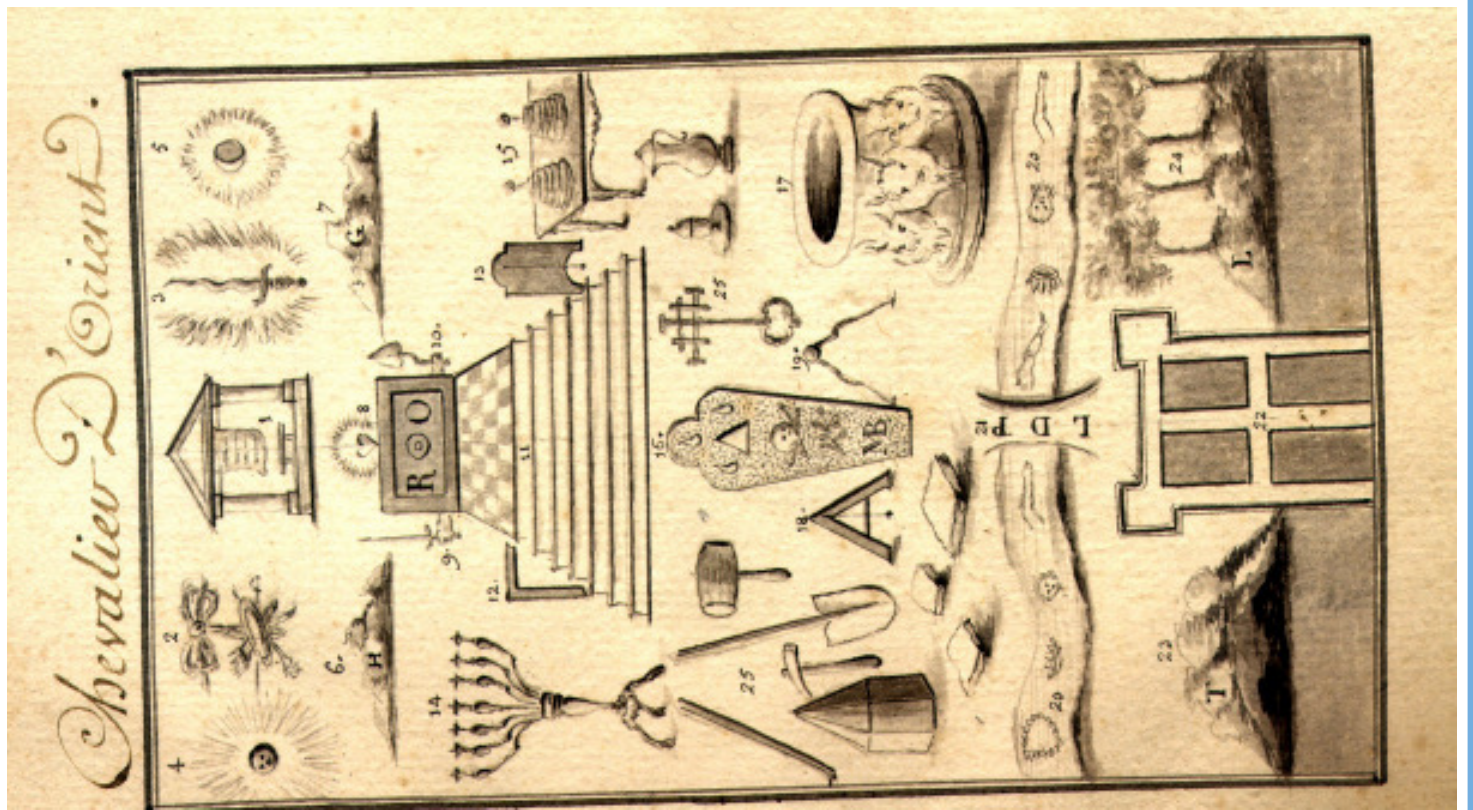
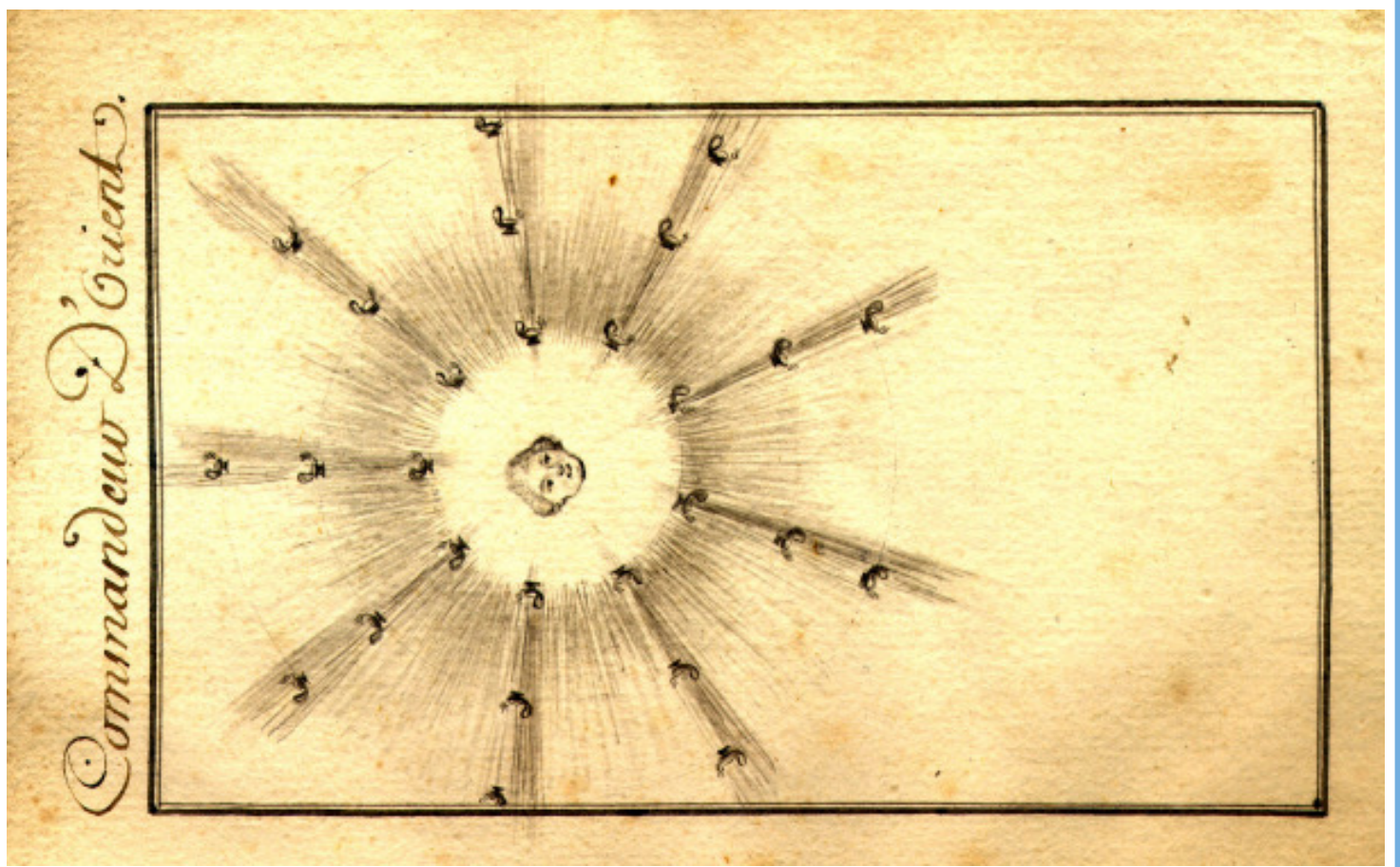


*Grand Oeu de la Haute Sacree*



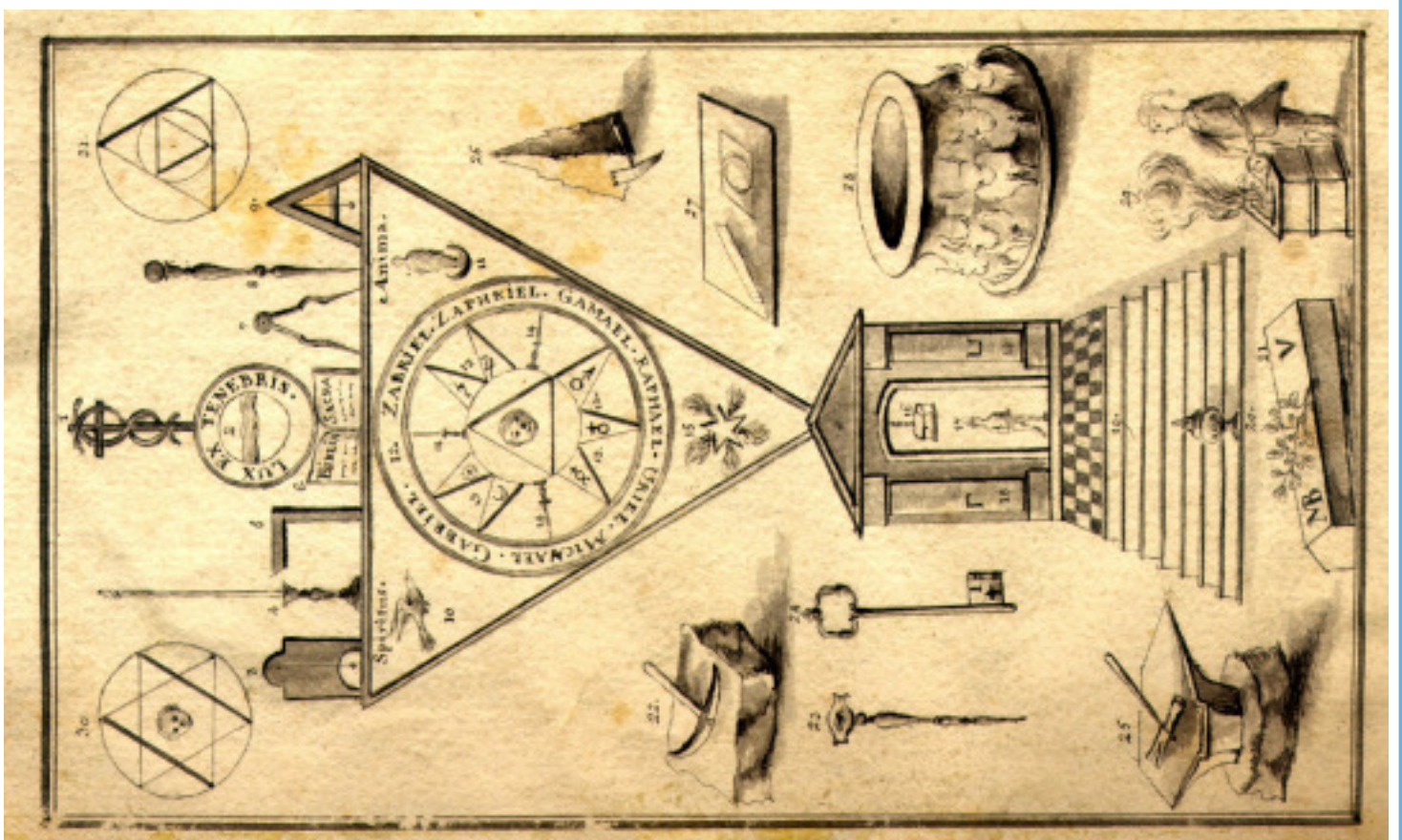
Freemasonry: Its not about me changing them, Its about me changing me.





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





## Masonic Virtue and Peacemaking



By R. Theron Dunn

One of the lessons taught to us in the blue lodge is that a brother should be honorable. In the first degree, we are told that the principle tenets of freemasonry are Brotherly Love, Truth, Justice, Prudence, Temperance, and

Charity. These virtues are important not only for the regulation of our conduct while in the lodge, but also while abroad in the world.

An essential concept is the *importance* of truth in the true mason. Not just truth as in factual statements, but in all things coming out of our mouths and through our actions. We are taught to remember it is important for a man in giving his word, to keep it, not only in the letter, but also in the spirit, especially in the obligation of the second degree, where we swear not to cheat, wrong or defraud a lodge of masons, or a brother.

In the first degree we learn truth is not just words, it is intentions and actions in fulfillment of those words. Honor and personal integrity are all a man really owns.

Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in masonry... hence while influenced by this principle, hypocrisy and deceit are unknown among us, and sincerity and plain dealing distinguish us...<sup>1</sup>

A mason is a man of honor, else he would not have been accepted by a lodge, or of himself would not have chosen to associate with the fraternity of free and accepted masons. Our basic premise is a real man, a mason, must be upright, honorable and have a faith in g-d *before* joining the fraternity. A man with integrity and honor is aware of the high standard of behavior necessary to having honor and integrity consciously or unconsciously. He knows how fragile a reputation is, and has lived a life which displays the dignity and integrity which presents a man as a mason.

Whether the stars of honor, reputation, and reward do or do not shine, in the light of day or in the darkness of the night of trouble and adversity, in calm or storm, that unerring magnet still shows him the true course to steer, and indicates with certainty where-away lies the port which not to reach involves shipwreck and dishonor.<sup>2</sup>

*Truth is a divine attribute...* Truly, a man has little to call his own but his name and his integrity, his honor. To be truthful in all our doings, personal, business, spiritual, moral, is an essential duty we owe to *ourselves*. To be truthful is not an option, for it is essentially holy to speak truly, for falsehoods are anathema to g-d and a shame upon the fraternity as it is upon the brother.

We should either be more severe to ourselves, or less so to others, and consider that whatsoever good any one can think or say of us, we can tell him of many

unworthy and foolish and perhaps worse actions of ours, any one of which, done by another, would be enough, with us, to destroy his reputation.<sup>3</sup>

*Hypocrisy and deceit are unknown among us, and sincerity and plain dealing distinguish us...* This lesson is fundamental to the fraternity, and our dealings between the world and ourselves. Brotherly Love and Charity teach us to eschew hypocrisy and deceit, for by the exercise of these two tenets, truth is spoken, in actions and deeds as well as in speech, and while thus influenced, deceit becomes impossible.

Nothing should be allowed to interfere with that kindness and affection: neither the spirit of business, absorbing, eager, and overreaching, ungenerous and hard in its dealings, keen and bitter in its competitions, low and sordid in its purposes; nor that of ambition, selfish, mercenary, restless, circumventing, living only in the opinion of others, envious of the good fortune of others, miserably vain of its own success, unjust, unscrupulous, and slanderous.<sup>4</sup>

A true Mason cannot sit idly by as disharmony takes root, festering as it create an open wound on the body Masonic. These two tenets, when properly applied to our lives, make acting the Peacemaker an essentially Masonic virtue. When we temper our actions and words with Brotherly Love and Charity, disharmony becomes impossible, and by acting prudently, harmony is always present in our interactions.

Masons must be kind and affectionate to one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and that

Continued on Page 23 - Virtue

## Ethics Of The Duties and of the Responsibilities



Bro. Virgilio Gaito,  
Past Grand Master  
Grande Oriente d'Italia

The great philosopher Immanuel Kant wrote: the starry heavens above me and the moral law within me. In few words he expressed the essence of that categorical imperative of the “duty to be” which made him famous.

Pythagoras, on his part, urged men to turn themselves toward heaven.

These formidable thinkers have pointed out the behavior of good willing men must comply with the rules of the universal ethics, which is originated and nurtured by Nature, everlasting teacher of wisdom.

Aristotle found out the term “ethics” thus marking that part of philosophy which studies man’s behaviour as well as the criteria to judge the conduct and the choices.

In this last perspective it is expedient to recall oneself to the teachings of Nature which is immutable and thus indisputable, so the most capable to offer to humanity an everlasting hint, especially either when those values, previously believed to be eternal, are now under discussion, or when man comes across various moralities which can vary according to time and space.

We can then refer to Hegel who distinguished between morality and ethics. The former relates the subjective aspect of the conduct (e. g. the intent of the acting man, his inner attitude); the latter concerns the moral values which have been realized in the history of the human race.

The philosophical speculation on ethics is therefore developed when ethics – in Hegel’s meaning – is at a critical stage, that is when the compactness and the continuity of some values are cracked, the rules which seemed to be obvious are disputed and the criteria to distinguish good from evil do not work any longer.

Hence the categorical imperative of living in harmony with the laws of Nature, above all the holiness of the life which has to be favored and guaranteed during the physiological existence of each man.

Nature assures the continuity of life insuring protection and development conception; it is man’s duty to receive this message and to translate it in the brotherhood’s language, of the universal love which outruns the present, thus being thrown in the future.

After the discovery of the steam engine, this event marking the modern era, there was a huge development of industry, trade, relations among countries, cultural exchanges among people: the so-called “global village” is yet a reality whose positive fallout is far greater than the negative one.

One of the most qualifying conquests of the modern society consists in recognizing the human creature as a basic value, to be put in the center of the universe and to be therefore preserved in its physical existence and, above all, in its proper dignity. It is not casual that the ethics of duties and responsibilities has become a very intriguing subject for philosophers, sociologists and jurists.

A fundamental principle of the Roman law was *neminem laedere*, injure nobody. This principle combined the need to behave in such a way to bring no nuisance to others, avoiding to attack their integrity, either physical or of their patrimony. Today the moral and psychic sphere is granted the same protection, so that the ethics of the duties and of the responsibilities encompasses not only the whole humankind, but every other form of life, too.

Among the theories that were elaborated in the last years there is one, credited to Hans Jonas first, and then to Fritjof Capra, but which is actually stemming from the wisdom of the Native Americans. We think it is nearer than any other to the Masonic ideal because it considers man to be the caretaker of the world, as it was handed over him by his ancestors, engaging him to preserve it and to deliver it to his successors.

This theory is perhaps the brightest projection of the ideas of Pythagoras, who founded the Italic

Continued on Page 24 - Ethics

## Craft, Trade or Mystery

By Dr Bob James  
<http://www.takver.com/history/benefit/index.htm>  
Reprinted with Permission

### CHAPTER 2 - Fraternalism before 1717: Or When is Freemasonry NOT Speculative? ...The Substance of SF

We have seen that many of the assumptions underpinning LH and the tradition of the labour movement’s ‘true believer’ rest upon the work of the Webbs. We have seen that they and their followers have suggested, but have not explored, ‘modern, ie real trade unions’ and ‘real trade unionism’ were only possible when ‘rites of association’, which ‘probably’ derived from Freemasonry, were jettisoned as industrialisation took hold. The larger context of these assumptions is the mass of self-serving assertions about the shaping influence of ‘trade unions’ and the labour movement on 20th century western democracies.

We have noted a second set of claims about the huge importance of ‘Friendly Societies’ to the welfare of the whole of British and British-derived society. ‘Official’ historians of the Affiliated Orders of such societies have similarly sourced them in ‘the ritualism, ceremonialism, symbolism, and degrees of the Ancient Fraternity of Freemasons.’<sup>204</sup>

For their part, in-house historians of Freemasonry have no doubt about the long term positive influences of ‘the mystic tie.’ In the case of Australia:

*Like the mighty Amazon (the Masonic movement) began in a series of small trickles and has since broadened into a wide, deep, and imposing stream that means so much to the character of the nation fertilised by its beneficent influence.<sup>205</sup> The few academic historians who have looked seriously at Freemasonry, none of them in Australia, have come away impressed:*

Masonry played an important role in shaping the momentous changes that first introduced and then transformed the eighteenth-century enlightenment in America, helping to create the nineteenth-century culture of democracy, individualism and sentimentalism.<sup>206</sup> If any of these claims is true, all students of Australian society should have access to relevant, supportive material and encouraged to fundamentally change their view of white Australian society. If all three are separately

Continued on Page 24 - Craft



# Freemasonry



By John Nelson Darby

There is no available record of John Nelson Darby (November 18, 1800 - April 29, 1882) having any masonic association, nor is there any reason to suggest that he may have been a freemason. It is curious

though, since many of the attacks on Freemasonry come from Dispensational Fundamentalists, that one of their leaders would use Freemasonry to illustrate his teachings.

Supposing we were a body of Freemasons, and a person were excluded from one lodge by the rules of the order, and instead of looking to the lodge to review the case, if it was thought to be unjust, each other lodge were to receive him or not on their own independent authority, it is clear the unity of the Freemason system is gone. Each lodge is an independent body acting for itself. It is in

vain to allege a wrong done, and the lodge not being infallible; the competent authority of lodges, and the unity of the whole, is at an end. The system is dissolved. There may be provision for such difficulties. All right if it be needed. But the proposed remedy is the mere pretension of the superiority of the recusant lodge, and a dissolution of Freemasonry.

"On Ecclesiastical Independency", The Collected Writings of J. N. Darby, John Nelson Darby. Edited by William Kelly. London : G. Morrish, [1867-1900?] 34 vol. ; 8o. vol. 14. p. 305.

It is not of man. Christ is divine "wisdom" for us: God has made foolish the wisdom of this world, but "we speak wisdom among them that are perfect." He has "abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will." (See Eph. 1: 8-10.) The divine revelation of all God's thoughts and intentions is in Christ; "the wisdom of God in a mystery," which word means what only the initiated understand: as in Freemasonry, I do not know anything about it because I am not initiated. "Deliverance from the Law of Sin", Collected Writings. vol 32. p. 339.



devoted to the study of ancient mystical, philosophical, and religious doctrines and was concerned with the application of these doctrines to modern life.

**Pythagoreanism:** This order held that reality, at its deepest level, is mathematical, that philosophy can be used for spiritual purification, that the soul can rise to union with the divine, and that certain symbols have mystical significance.

**Gnosticism:** The doctrines of certain pre-Christian, Jewish, and early Christian sects that valued the revealed knowledge of God and of the origin and end of the human race as a means of attaining spiritual redemption.

These again, are but a few examples of other initiatic orders with ties to Freemasonry via a system of initiatic processes and a passing down and mixing of philosophies. This brings us to the very important question...

## What is or what should be the Initiatic Experience in the context of Freemasonry?

I emphasize that the following are my personal opinions and beliefs. I firmly believe that no one man can speak for all of Freemasonry. I offer this to you as the product of only my own thoughts and study and will keep this general so as not to violate the basic principals of my obligations or expose any of our work to anyone who may not be a Freemason.

The brethren conducting the initiation, who are in possession of a certain knowledge and state of being in respect to each of the degrees, transfer this knowledge or state to the candidate being initiated. The *energy* of this transmission, it is important to note, is as important as the knowledge itself. Think of it in terms of how solemn our degrees are to the initiate when they are done by brethren who truly know and understand the work and are not just transmitting words, but feelings or "energy" to the candidate as well. This is a portion of the initiatic energy I'm speaking of. The transfer of this "energy", via the initiatic experience, is intended to cause a fundamental process of change within the candidate, be that physical, mental, spiritual or a combination thereof.

Modern Freemasonry deals with this tripartite nature of man (physical, mental, spiritual) in that order by means of the three degrees. We first teach the initiate about the physical portions of his environment in the lodge and of the necessary control of his physical outward actions in the first degree. Then we touch on the mental state and encourage him to study and improve his mind and further his knowledge by educating him with a base knowledge of the sciences to gain intellect in the second degree. Lastly, in the third degree, we expound on the spiritual side of man and convey to the candidate those contemplations of the eternal

Continued on Page 39 - Experience

# The Initiatic Experience

by Wr. Robert Herd  
Oct. 2006

**Preface:** *My sincere desire is that this paper, as the first presented before the Traditional Observance Enlightenment Club, will serve as a firm foundation on which to educate the current and future members on certain theories, elementary yet necessary, in a journey of study regarding Freemasonry and its philosophies. By articulating my own firm beliefs and observations concerning these philosophies, I hope that I might stimulate or inspire more thought, debate, and study by other members, as well as instill an appreciation for this practice encouraged by the Traditional Observance concept.*

I'll begin with a simple definition of "initiation" from the Columbia Encyclopedia as it would relate to our subject: "Coming from the Latin, initiation implies a beginning. The related verb initiates, means to begin or start a particular action, event, circumstance, or happening". The initiatic process is often compared to a simultaneous death and rebirth, because as well as being a beginning it also implies an ending of existence as one level drops away leading to ascension of the next.

From time immemorial initiations have been performed by many, maybe even most, cultures, races, religions and philosophical orders. The purpose may be as simple as initiating a boy into

manhood, or as complex as initiating priests into priesthood. Mankind has carried out this practice throughout all of time to assist in answering those eternal questions.

Where does it all come from, this quest, this need to solve life's mysteries where the simplest of questions can never be answered? Why are we here? What is the soul? Many different initiatic orders have been formed to assist in the quest to search for *more light*. They are to numerous to name all, however I would like to list a few, that are of great importance in understanding the origins of Freemasonry and its philosophies toward the initiatic process. It is not possible or practical for me to elaborate on them to any depth in this paper, but hopefully this will challenge the reader to take it upon themselves to further their knowledge by studying these concepts in depth, and finding their own ties to our fraternity:

**Egyptian Priesthoods:** There were many different orders of priesthood that could be had in ancient Egypt, many teaching practical sciences as well as religious, spiritual and philosophical ones.

**Hermeticism:** Hermeticism is a magical and religious movement stemming from the teachings of Hermes Trismegistus. It consists of some of the most ancient and most widely adopted philosophies.

**Alchemy:** Alchemy is a system of esoterics, initiation, and spiritual development. It is one of the few initiatic systems that put equal emphasis on the outer, physical work of the world as well as the inner, spiritual work of the soul.

**Rosicrucianism:** The Rosicrucian Order was



## Tim Bryce On...

By Wt. Tim Bryce, PM, MPS  
timb001@phmainstreet.com  
Palm Harbor, Florida, USA  
"A Foot Soldier for Freemasonry"

# The Need For A Masonic Legislature

*"Trying to operate with today's Masonic legislation is like trying to tread water with both feet tied to an anchor." - Tim Bryce*

I was recently asked if I had to make one single suggestion to improve the fraternity, what would it be? Without batting an eye, I said the creation of a Masonic Legislature. I have been thinking about this for a long time now, and I am convinced that the absence of such a body is at the root of our problems.

When I first came into the fraternity, I was appalled when I discovered how Masonic legislation was drafted. I had always thought for an organization as established and as large as the Freemasons, there would be some sort of institution for discussing and drafting legislation.

I was dumbfounded to find that there was no such body, and that any Tom, Dick or Harry could draft legislation for presentation to the Craft. Unfortunately, there are no real standards for writing legislation and, consequently, it is not written in a consistent manner.

Inevitably some of the best ideas have been discarded only because a "T" wasn't crossed or an "I" dotted properly. As a result, implementing changes to our rules and regulations have occurred at an excruciatingly slow pace.

This means we are trying to operate with ancient rules and regulations that are out of step with a modern, fast-paced world. Small wonder Freemasonry cannot turn on a dime.

To overcome this problem, a Masonic Legislature should be created to discuss and draft resolutions to solve the problems of the day. To make such a body effective, it would have to meet on a regular basis and offer representation to all of the Craft Lodges in a jurisdiction.

Since Masons volunteer their time, it is not feasible

to create a burden or financial hardship for its participants. As such, a Masonic Legislature should meet at a centralized location and at regularly scheduled intervals (e.g., bimonthly or quarterly). I would also suggest an Internet implemented solution, such as a Discussion Group, Blog, or VoIP supported broadcast, but this is probably too sophisticated for most in the fraternity to comprehend. Further, I am a big proponent of the human dynamics involved with a live meeting.

Next, who should participate in a Masonic legislature? Some would say that this should be left to the District Deputies/Inspectors to perform.



However, we must remember these are APPOINTED officers and, as such, means a Grand Master could exert his influence over such proceedings. Instead, the representatives should be ELECTED by the Craft, either a senior Craft Lodge officer, such as a Worshipful Master or Secretary, or perhaps someone elected on a District-wide basis (my personal preference).

Chairing the Masonic Legislature should be either the Grand Master or an appointed designate, such

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as the Chairman of Jurisprudence. If this was done properly, there would be ample time to discuss problems, establish priorities, draft and fine-tune legislation, and have it reviewed by Jurisprudence prior to presentation to the Craft to vote upon. A Masonic Legislature would also become the breeding ground for the future leaders of the Grand Lodge.

Some Grand Lodges might resist the formation of a Masonic Legislature, fearing it would usurp some of their authority or power. This is a false fear as a Masonic Legislature would have no immediately control over the executive or administrative side of the fraternity's operations. Instead, it is simply concerned with articulating and drafting legislation for the Craft to vote on.

Years ago, Milton Eisenhower made the observation that the President of the United States has the power to call a Continental Congress to revise the laws of the land. At the time, he was greatly concerned over the overt influence lobbyists had over Congress. Well, as we all know, a Continental Congress hasn't been called in well over 200 years, and our problems with lobbyists have only been compounded, as well as many other problems we now suffer from, such as immigration, energy and the environment, and the cockamamie way people waste money to get elected. Nonetheless, it remains a viable option for us to correct a lot of the woes in our country, assuming we can find a President with the moral fortitude and vision to call such a Congress. The Grand Master is no different and has the ability to call such a meeting to correct the woes of the jurisdiction if he was so inclined to do so (and also has the moral fortitude and vision to do so). But instead of something as radical as a

Continental Congress, creating a simple Masonic Legislature is a more rational and realistic move in the right direction.

Frankly, a Masonic Legislature as described herein is a much more professional and productive method of updating our antiquated rules and regulations which are in desperate need of being brought into the 21st century.

Keep the Faith!







## Tim Bryce On...

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"A Foot Soldier for Freemasonry"

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# Running for Grand Lodge Office

"We elect people based on the facts available to us, but if the facts are unknown, we typically pick a candidate like we pick a horse in a race, based on name, appearance or odds, not on qualifications. Regardless, I don't believe 'Lucky Lady' would make a suitable Grand Master." - Tim Bryce

Therefore, he has to rely on the word of others. This too seems like a primitive approach for electing our officials. It also means the candidates must spend an inordinate amount of time and money traveling his jurisdiction to meet with people.

As many of you know, I have never been a fan of how we elect Craft Lodge officers. I believe a Masonic election is one of the most barbaric processes conceived by the fraternity whereby the cream doesn't always rise to the top. The only thing more preposterous is the process of electing a Grand Lodge officer, particularly the Junior Grand Warden who starts at the bottom of the Grand Line and works his way through the chairs.

Many jurisdictions have strict rules on what you can and cannot do in terms of campaigning for a Grand Lodge office. In some jurisdictions, Ohio for example, you do not "seek" any office and there is no campaigning whatsoever. You can, however, let it be known that if elected, you would serve. This means the Craft is voting for a "pig in a polk" as I call it; they don't really know what they are getting. This doesn't sound like a very pragmatic approach for electing officials to serve in an organization that deals with thousands of members and millions of dollars.

There are also several jurisdictions that candidates to visit Lodges and District meetings to introduce themselves, describe their qualifications, and discuss their positions on the Masonic issues of the day. Interestingly, these same jurisdictions also have strict rules

several permit

prohibiting the candidates from writing and distributing biographical sketches and position papers that say the same thing. This means that if a voting Craft Lodge delegate happens to miss the candidate's visit, he cannot obtain the accurate information he needs to make a decision.

Perhaps the most progressive approach I have seen is the Grand Lodge of Alberta who includes the biographies of the candidates for Junior Grand Warden in their official publication, "The Alberta Freemason." <http://www.freemasons.ab.ca/AbFM/> The Brothers in that jurisdiction are

provided with a photo and biographical sketch of the candidates so they can make an informed decision in their elections. But Alberta stands out as the exception as opposed to the rule in Grand Lodge elections.

As I mentioned, our Grand Lodges are not trifling little organizations. They must deal with substantial memberships, considerable money and assets (such as our Masonic Homes and charities). As such, we need leaders who are not just proficient in Masonic degree work but in administrative detail as well. Although I am not in favor of general advertising and campaign spending (which I think could be more wisely spent elsewhere), I am most definitely a proponent of publishing biographical sketches, position papers and interviews with the candidates. I would even go so far as to support a debate between the candidates, but this would require media which would be recorded and played back over the Internet as a podcast. But unfortunately, most Grand Lodges do not appreciate the power of the Internet at this time. Regardless, the fraternity needs a proper mechanism to get the word out to the Craft as to the skills and qualifications of the

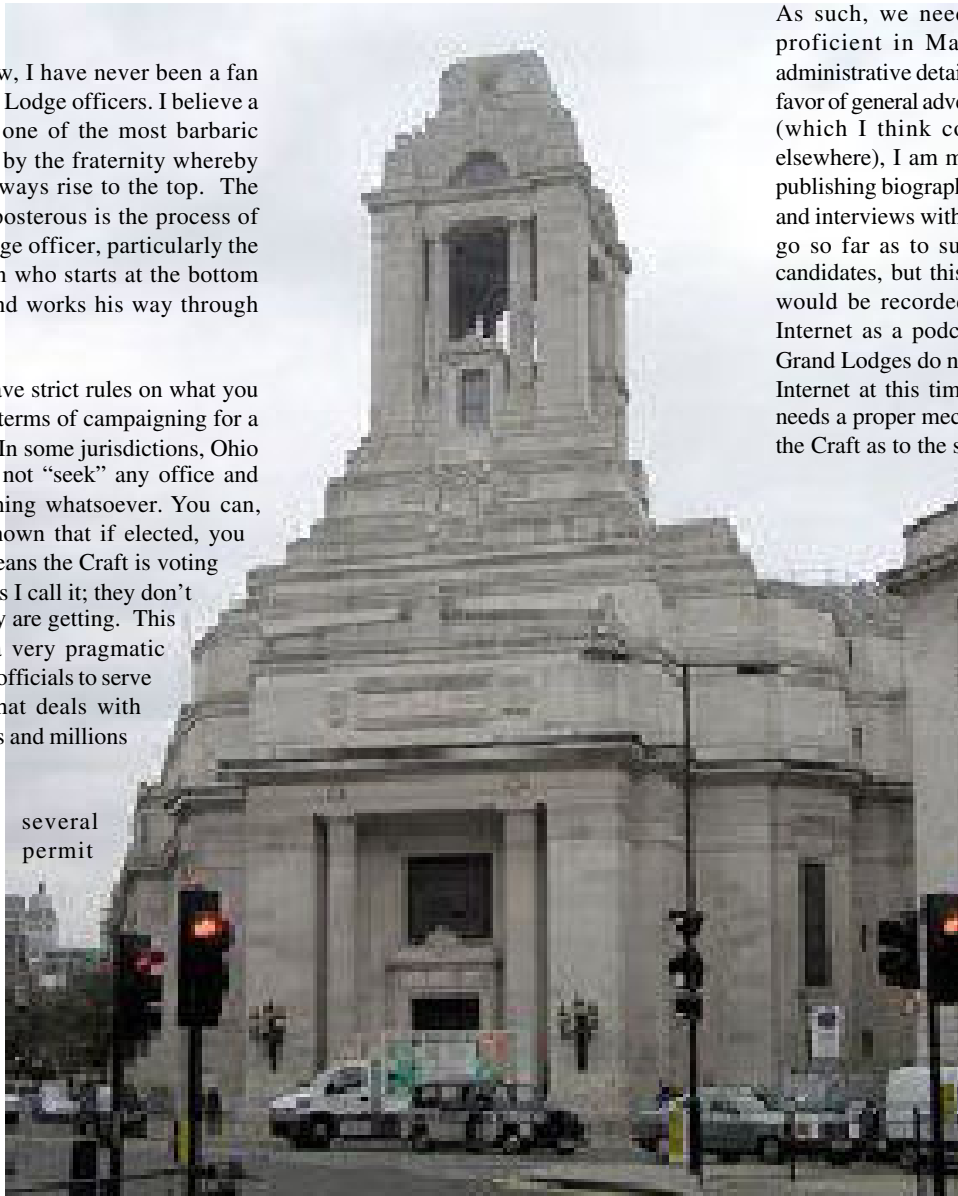
candidates so they can make an informed choice. Our current method simply doesn't hack it anymore.

Something else, once a person has been elected to the Grand South, they normally rotate through the chairs until they become Grand Master. But what if they do a lousy job? Should we still automatically allow them to succeed to the next chair? Hardly. Instead, their voting records and accomplishments should be compiled and reviewed each year by the Craft so they can make an informed decision as to whether the person should progress to the next office.

If you buy my argument that Grand Lodge elections

should be brought into the 21st century, why not the Craft Lodges? After all, what's good for the goose should be good for the gander.

Keep the Faith!



## Featured Masonic Publication

The MQ Magazine is the official Magazine from the 'United Grand Lodge of England'.

The first interview therein recorded was:-  
Issue 1 / April 2002

**MQ Interview: HRH the Duke of Kent**

**In an exclusive royal interview, Michael Dewar talks to the Duke of Kent, particularly on the future of Freemasonry in his role as Grand Master of the United Grand Lodge of England**

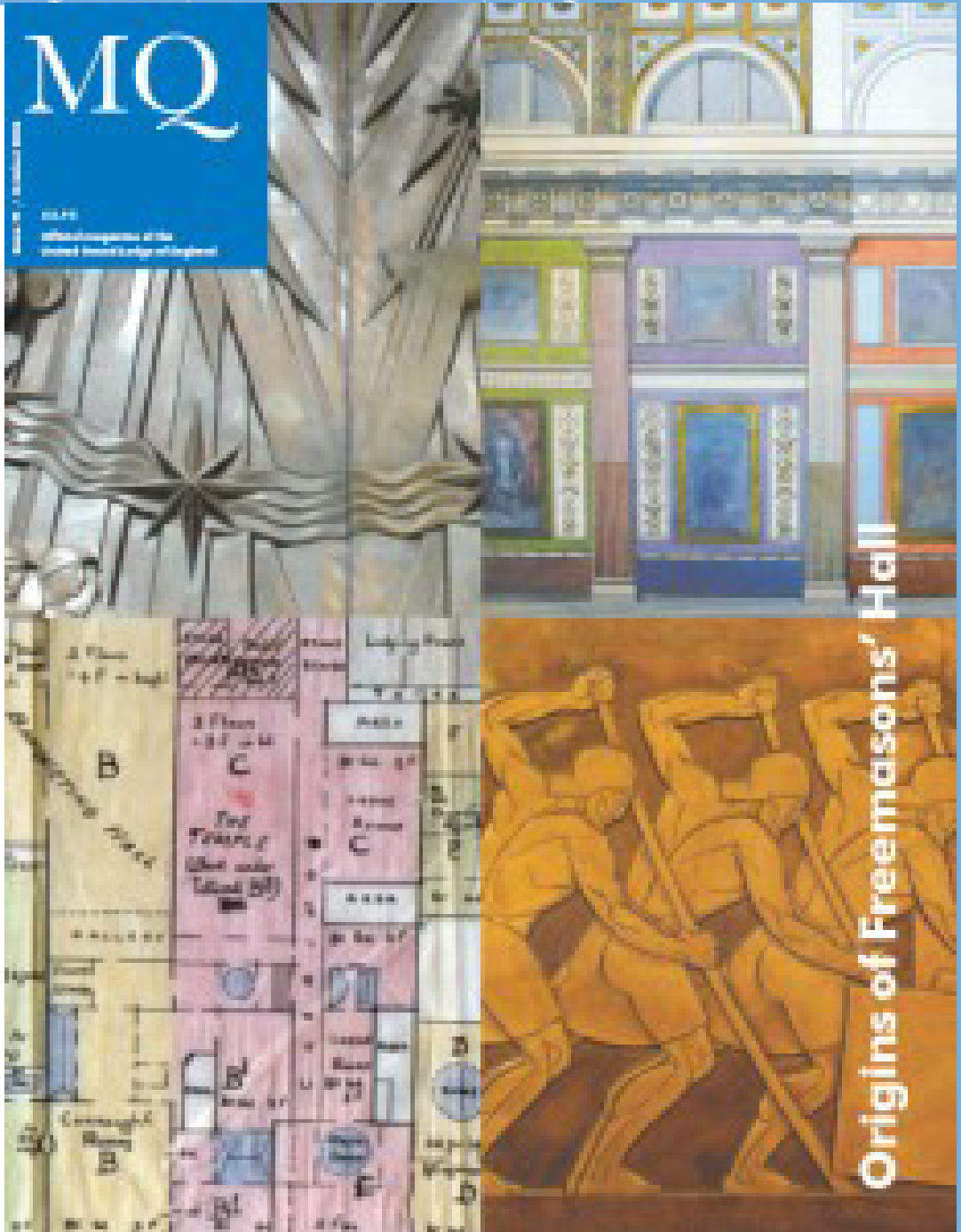
Good Morning Sir, it is a great privilege for us that you have agreed to be interviewed for the inaugural issue of MQ Magazine. With all the emphasis in recent years on communication and information, do you think there is any reason why the United Grand Lodge of England has not up to now had its own in-house magazine?

There are probably very good reasons why it has not been possible. After all, we have a very large membership of over 300,000 people and simply finding them and keeping a record of where they all are would have been quite a task. With modern techniques of building databases, this has become possible at relatively low cost. This is a wonderful opportunity and I am delighted that we are now going to have this vehicle for communicating with all our members and, indeed, with a great many other people. I understand the magazine is not exclusively for Freemasons, so I warmly welcome this initiative. I hope it will be a great success.

And after a number of start up problems the staff and Editors have worked very hard to make it very successful. I can remember originally there were a lot of moans and groans about the amount of advertising, but in time the Editors listened to the moans and the readers became aware this was a quality magazine and they were receiving this quality publication at no charge. Every UGLE member receives a copy each Quarter. 'Masonic Quarterly'.

The magazine is issued to all UGLE members, it contains the official reports and as a UGLE Freemason I am very proud to point to the MQ and tell anyone, that is my Freemasonry.

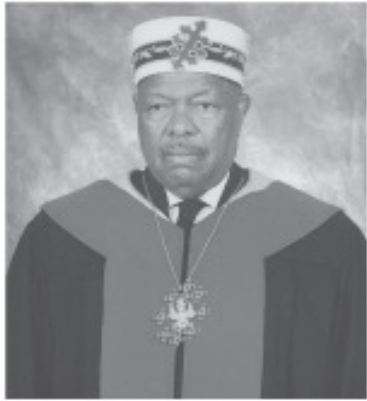
The Magazine can be accessed on line and back copies are available a rich resource for the world of Freemasonry. <http://www.mqmagazine.co.uk/site/index.php>







## Other Masonic Publications of Interest



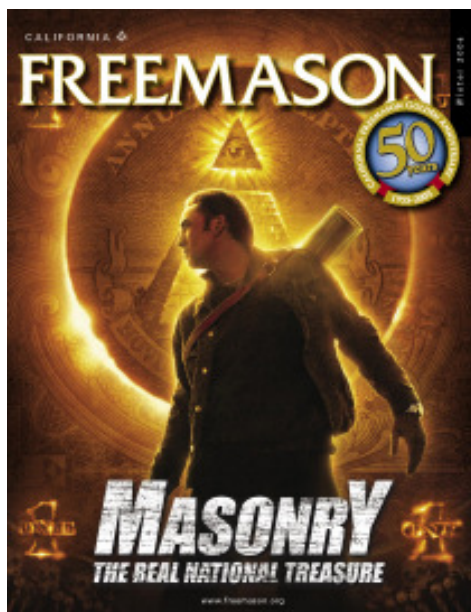
**Man of the Year**  
Robinson Wallace  
The United Grand Lodge of England  
Ancient and Accepted Scottish Rite of Freemasonry  
The Royal Household, U.K. & I.  
**The Honorable Robinson Wallace**

### 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.

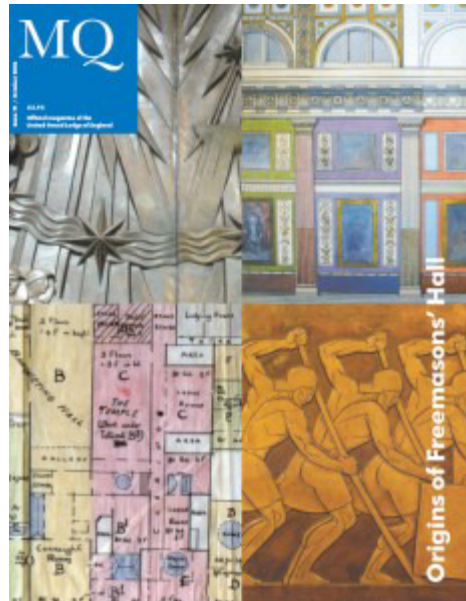
We have a heated debate about the actual date the Prince Hall Grand Lodge of Massachusetts was established, and the new president of the Phylaxis Society urges Prince Hall Masons to correct the errors in their history perpetuated by those who may not have our interests at heart.



The California Freemason is published six times

annually by the Grand Lodge of California. It may be downloaded free by going to:

[www.cafreemason.com/](http://www.cafreemason.com/)

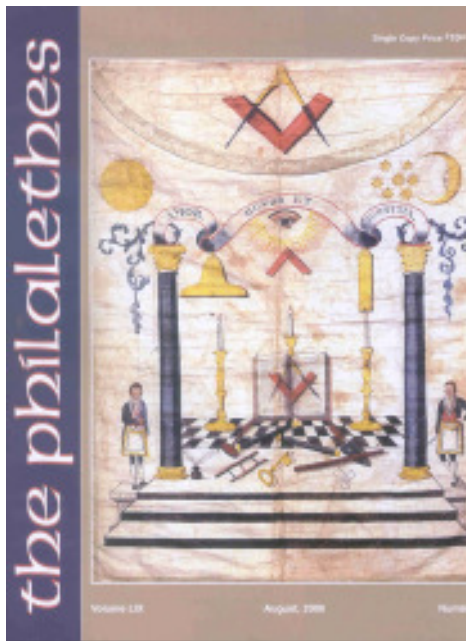


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### THE PHILAETHES

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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## Washington

Continued from Page 3

*The Man and the Mason*, Callahan, Charles H. Washington. Washington, DC: Press of Gibson Brothers, c1913. 921 WASHI Published under the auspices of the George Washington Masonic National Memorial Association.

### Some Washington Relics with Fredericksburg Connections

The collection of Fredericksburg Lodge No. 4 include several surviving relics of Washington, including the Gilbert Stuart portrait; the minute books recording his initiation, passing and raising; the Bible upon which he took his Masonic obligations; and a lock of his hair. They may be viewed, by appointment, at the Lodge building; call 540-373-5885.

### The Gilbert Stuart Portrait:



Washington first sat for Gilbert Stuart in 1795, in Philadelphia. Ultimately Stuart painted 104 likenesses of the first president. When this particular portrait was painted, and when Fredericksburg Lodge No. 4 first acquired it, are obscure — but its authenticity is unquestioned, and it has probably graced No. 4 since Washington's own lifetime. The portrait's survival during the sack of the Lodge in 1862 was nothing short of miraculous.

Several other surviving relics, owned by other lodges, have noteworthy Fredericksburg connections:

### The George Washington Trowel

The trowel used by George Washington in laying the cornerstone of the United States Capital building was made by Joseph Duffey, who was a silversmith of Alexandria, VA, but also a member of Fredericksburg Lodge No.4. It is today the



property of Alexandria-Washington Lodge No. 22, Alexandria, VA

The cornerstone of the Capitol Building of the United States of America was laid with Masonic Honors on September 18, 1793. As the site was located within the Masonic jurisdiction of the Grand Lodge of Maryland, the ceremony was conducted under the auspices of that Grand Lodge with Rt. Wor. Joseph Clark as Grand Master pro tem. Wor. Brother and President George Washington presided over the ceremony, in which he was assisted by Rt. Wor. Brother Clark of Maryland, Wor. Brother Elisha C. Dick, Master of his home lodge, Alexandria Lodge No. 22 of Virginia, as well as Wor. Brother Valentine Reintzel, Master of Lodge No. 9 of Maryland (now Potomac Lodge No. 5 of the District of Columbia).

Both the silver Trowel and marble Gavel used by George Washington in laying the cornerstone were crafted especially for the occasion by Brother John Duffey, a silversmith of Alexandria who was a member of Fredericksburg Lodge No. 4. The trowel has a silver blade, silver shank, ivory handle and a silver cap on the end of the handle. In addition to the Trowel and Gavel, Brother Duffey crafted Masonic working tools of walnut for use in the ceremony. At the conclusion of the ceremony, President Washington presented the Gavel to the Master of Lodge No. 9 and the Trowel to the Master of Alexandria Lodge No. 22.

The inscription on the trowel was engraved on the underside of the blade sometime after 1805 and reads as follows:

*"This Trowel, the property of Alexandria-Washington Lodge No. 22 A.F. & A.M. was used by General George Washington September 18, 1793 to lay the corner stone of the Capitol of the United States of America at Washington, D.C."*

After the Capitol Cornerstone ceremony, we find no mention of the Trowel's use until 1816, when it helped lay the cornerstone of Mechanics' Hall on Alfred Street in Alexandria. Subsequently, the Trowel was used by Alexandria-Washington Lodge for special cornerstone ceremonies, and demand became heavier during the first half of the twentieth century.

Alexandria-Washington Lodge looks on the

Washington Trowel as one of its most prized possessions. Today, it is on public display in a special case in the Alexandria-Washington Replica Lodge Room in the George Washington Masonic Memorial.

In addition to the above, cornerstone layings in which Alexandria-Washington Lodge participated and the Washington Trowel was used have included:

- Saint Paul's Church, Alexandria (1817)
- Smithsonian Institution, Washington, (1847)
- Washington National Monument (1848)
- George Washington Equestrian Statue, Richmond (1850)
- Fireman's Monument at Ivy Hill Cemetery, Alexandria (1856)
- Alexandria Hospital (Old, downtown Alexandria--not Seminary Road)
- George Washington Park, Alexandria (1909)
- Alexandria High School (1915)
- Detroit Masonic Temple
- House of the Temple, Scottish Rite, Washington Masonic Temple, Grand Lodge of D.C., Washington (Now the Museum of Women in the Arts)
- Scottish Rite Temple, Kansas City, Mo. High School, Salina, Kansas
- U.S. Supreme Court, Washington
- National Cathedral, Washington
- Library of Congress, Washington
- Alexandria Post Office and Custom House
- George Washington Masonic Memorial (1923)
- U.S. Dept. of Commerce, by President Hoover National Education Building, Washington (1930)
- U.S. Post Office Building, Washington, by President Hoover (1932)
- Department of Labor Building, by Grand Lodge of D.C. (1932)
- Department of Interior Building by President Roosevelt (not Masonic)(1936)
- Emmanuel Episcopal Church, Braddock Heights, Alexandria, Va.
- George Washington High School, Alexandria
- Thomas Jefferson Memorial, Washington, D.C. (1939)
- Fredericksburg Lodge #4, Addition (1951)
- Mary Washington College Fine Arts Building, Fredericksburg, (1951)
- State Department Building, Washington (1957)
- Mount Vernon Methodist Church (1958)
- U.S. Capitol East Extension (1959)
- Scottish Rite Temple, Alexandria (1959)
- Elmer Timberman Lodge #54, Annandale, Virginia (1960)
- James Monroe Memorial Law Library, Fredericksburg, Va. (1961)

Since the Replica Trowel was made, the Washington Trowel has been used only once in a cornerstone ceremony. This was for the 200th anniversary re-enactment of cornerstone laying of U.S. Capitol, in Washington, D.C. on September 18, 1993. Sponsored by the Grand Lodge of the

Continued on Next Page



District of Columbia, this event was attended by Masons from all over the United States.

As can be noted from the preceding list, the Washington Trowel was in demand for cornerstones of many important buildings. It was observed that the surface had become scratched from mortar, and in the 1960's, the Lodge, concerned about this wear and tear decided to have a Replica Trowel crafted.

Bro. George E. Olifer, an accomplished artist in precious metals and later Worshipful Master of the Lodge, was commissioned by the Lodge to replicate the Trowel as closely as possible. In each and every aspect except one, Wor. Olifer's handiwork is totally indistinguishable from the original. He marked the Replica with his own very small jewelers mark so that the replica can be identified, provided one knows where to look. His mark is in the same location on the Replica as John Duffy placed his mark on the original Trowel in 1793.

Since the late 1960's the Replica Trowel has been used whenever the Lodge is requested to lay a cornerstone or to provide the Trowel for display at a special event. The 200th anniversary re-enactment of the U.S. Capitol Cornerstone ceremony in September of 1993 was the one exception to this rule.

Some cornerstone events within the more recent past, in which the Replica Trowel has participated include:

- Cornerstone of New Health Care Facility, Masonic Home at Bonnie Blink, Cockeysville, Md., Grand Lodge of Maryland (1981)
- Re-enactment of Cornerstone Laying of Almas Shrine Temple Washington, D.C., Grand Lodge of D.C. (1986)
- 200th Anniversary Re-enactment of First Cornerstone of Federal District, Jones Point, Alexandria, Virginia, Alexandria-Washington Lodge No. 22 (1991)
- 200th Anniversary Re-enactment of Cornerstone Laying of White House, Washington, D.C., Grand Lodge of D.C. (1992)
- Cornerstone for Reconstruction of Washington Grist Mill Perryopolis, Pa., Grand Lodge of Pennsylvania, (1992)
- Cornerstone of American Red Cross Chapter Building Alexandria, Virginia, Alexandria-Washington Lodge No. 22 (1995)
- Cornerstone of Rural Electric Co-Op Association Building, Arlington, Virginia, Alexandria-Washington Lodge No. 22 (1995)
- Re-enactment of Cornerstone Laying of Alexandria Academy, Alexandria, Virginia, Alexandria-Washington Lodge No. 22 (1995)
- Cornerstone of Charles A Brigham, Jr. Masonic Temple, Madisonville- Madiera Lodge No. 419, Symmes Township, Ohio, Grand Lodge of Ohio, (1996)

*this Inscription is place upon it. 1856"*



This historic Gavel, its head made of the same Maryland marble used in the interior of the original Unites States Capitol building and its handle of a dark, native American cherry of unique grain, was made by one John Duffy who also made the other Masonic implements used by Worshipful Brother George Washington, the charter Master of Alexandria-Washington Lodge No. 22, in laying the cornerstone of the Capitol building, September 18, 1793. John Duffy, reputedly a member of Fredericksburg Lodge No. 4 of Virginia and George Washington's mother Lodge, was a silversmith by trade and was married to a daughter of President Washington's gardener.

At the conclusion of the cornerstone laying ceremonies, President Washington gave the silver trowel he used to his own Lodge and presented the Gavel to the Master of Lodge No. 9 of Maryland, Valentine Reintzel, a Town Councilman and Merchant of Georgetown whose members were present and participating in the ceremony. Most Worshipful Brother Reintzel was the first Grand Master of Masons of the District of Columbia and he retained personal possession of the Gavel until his death in 1817 when his family returned it to Potomac Lodge. This Lodge was originally chartered on April 21, 1789 and its Master, Peter Cassanave, and members laid the cornerstone of the White House on October 13, 1792.

The first recorded use of the Gavel after the laying of the cornerstone of the Capitol was August 22, 1824 when it was used to lay the cornerstone of the City Hall of the District of Columbia. Since then it has been used to lay the cornerstone of many public buildings throughout the eastern part of the United States and for other public and Masonic ceremonies of an historical nature. The following Presidents of the United States, all Master Masons but two, have either used or been present at the using of the Gavel on the occasions cited below:

- James K. Polk in the laying of the cornerstone of the Smithsonian Building, May 1, 1847.
- Millard Fillmore in the laying of the cornerstone of the extension of the U. S. Capitol, July 4,

*Continued on Next Page*



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### The George Washington Gavel



The gavel used by George Washington in laying the cornerstone of the United States Capitol building was also made by Joseph Duffey of Fredericksburg Lodge No. 4. The gavel was later used by President James K. Polk to lay the cornerstone of the Smithsonian Institution building in 1847. It is today the property of Potomac Lodge No. 5, Washington, DC.

The gold cap of the Gavel, affixed by Potomac Lodge in 1856, reads as follows:

*"This Gavel was prepared for Bro. George Washington for the purpose of laying the Corner Stone of the U.S. Capitol and was so used by him September 18, 1793. He then presented it to Potomac Lodge No. 9 of Maryland, afterward Potomac Lodge No. 43 and now Potomac Lodge No. 5 of the Grand Lodge of the D.C., by whose Order of 1840*

1851.

James Buchanan at the dedication of the Equestrian Statue of George Washington, February 22, 1860.

William McKinley at the George Washington Centennial Observance at Mt. Vernon, December 14, 1899.

Theodore Roosevelt at the celebration of the sesquicentennial date on which General Washington received the Master Mason's degree, November 2, 1902;

Laying the cornerstone of the House Office Building, April 14, 1906; and again, in laying the cornerstone of the Masonic Temple, 801 13th Street, N.W., June 8, 1907.

William H. Taft in laying the cornerstone of the All Souls Unitarian Church, February 13, 1913.

Warren G. Harding in laying the cornerstone of the Washington Victory Memorial, November 14, 1921.

Herbert Hoover in laying the cornerstone of the Department of Commerce, June 10, 1929 and the Department of Labor, December 15, 1932.

Harry S. Truman in the Centennial Observance of the cornerstone laying of

the Washington Monument, July 1, 1948, this being a repeat engagement for the Gavel as it was used to lay the original cornerstone of the Monument, Jul 1, 1848.

Dwight D. Eisenhower when it was used to lay the cornerstone of the new extension of the U. S. Capitol building, July 4, 1959.

Potomac Lodge was singularly honored by having Her Majesty Queen Elizabeth II personally use the Gavel in laying the cornerstone of the addition to the British Embassy, October 19, 1957.

The George Washington Gavel has been present on numerous historic occasions in recent years including the reenactment of the placing of the original boundary marker of the District of Columbia located at Jones Point near the Potomac River shoreline of Alexandria, Virginia. This ceremony was one of the Masonic events conducted by the Grand Lodge, F.A.A.M., of the District of Columbia, as a salute to our country's Bi-Centennial Celebration on October 9, 1976.

The ceremonial usage of the Gavel was most evident in 1982, when it was present for several special programs commemorating the 250th Anniversary of the birth of Illustrious Brother George Washington. The events were held not only in Potomac Lodge No. 5, but in several other locations including Fredericksburg Lodge No. 4, in Fredericksburg, Virginia, where he was initiated and Entered Apprentice Mason on November 4, 1752, and became a Master Mason on August 4, 1753, and in Alexandria Washington Lodge No. 22, in Alexandria, Virginia.

Washington was installed as that Lodge's first Worshipful Master on November 22, 1788, when the warrant was issued by the Grand Lodge, A.F. & A.M., of Virginia, less than six months prior to his inauguration as the First President of the United States of America on April 30, 1789.

For many years the Gavel was stored in the Lodge Hall, officers' homes or a bank vault, but in 1922, due to the long and friendly association between the Lodge and the Farmers and Mechanics National Bank, now a branch of the Riggs National Bank, the Bank officials suggested that it be placed in a specially constructed box of their deposit vault for safe keeping. This arrangement was most fortunate as the Lodge building at 1210 Wisconsin Avenue, N.W., burned to the ground on July 7, 1963 and everything therein was totally destroyed.

The close association between this bank and Potomac Lodge dates back to July 26, 1827 when William Wilson Corcoran, then a prosperous Georgetown merchant and later a co-founder of Riggs and Company, now Riggs National Bank, was raised a Master Mason in Potomac Lodge. He endowed the Art Gallery which bears his name at 17th and New York Avenue, N.W., Washington, D. C.

Of interest to Georgetowners is the fact that John Suter, Jr., proprietor of historic Suter's Fountain Inn, was Senior Warden of Maryland Lodge No. 9 in 1795; he never attained the station of Worshipful Master for reasons unknown.

Unfortunately, the Lodge minutes from April 21, 1789 to 1795 were burned in a previous Lodge fire but it has been well authenticated that President Thomas Jefferson, Marquis de LaFayette and Major Pierre L'Enfant have visited this Lodge which met at Suter's Fountain Inn for several years after it was chartered.

#### Sources:

- [www.potomac5.org/gavel.htm](http://www.potomac5.org/gavel.htm)
- [www.gwmemorial.org/Collections/george\\_washington\\_trowel.htm](http://www.gwmemorial.org/Collections/george_washington_trowel.htm)
- [www.piersonphoto.com/Pierson2.htm](http://www.piersonphoto.com/Pierson2.htm)
- [www.grandlodgeofvirginia.org/](http://www.grandlodgeofvirginia.org/)
- [www.fredvakop.org/](http://www.fredvakop.org/)



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## Fredricksburg

Continued from Page 4

*Worshipful Brethren Benjamin Day, Robert Patton, and Robert Brooke, together with all such other Brethren as may be associated with them, to be a just, true and lawful Lodge of Free and Accepted Masons by the name, title and Designation of the Fredericksburg Lodge No. 4.... And the Brethren aforesaid by accepting hereof acknowledge and recognize the Grand Master and Grand Lodge of Virginia as their superior...."*

Incidentally, Fredericksburg Lodge No. 4 has given more Grand Masters to the Grand Lodge of Virginia than any other lodge — eight, to date. These eight include: Judge James Mercer (GM 1784-86), Gov. Robert Brooke (GM 1795-97), Major Benjamin Day (GM 1797-1800), Hon. Oscar M. Crutchfield (GM 1841) Judge Beverley R. Wellford, Jr. (1877-79), Captain S. J. Quinn (GM 1907-08), Philip K. Bauman (GM 1914-15) and Edward H. Cann (GM 1958-59).

Like the Scottish Charter of 1758, the Virginia Charter of 1787 still survives. Written on very thin parchment, pasted on coarse linen, it is twenty-one and one-half inches wide by twenty-six inches long. It is remarkably well preserved, considering the materials of which it is made. It is in the possession of the Grand Lodge of Virginia, in Richmond.

It would be hard to overestimate the importance of Lodge No. 4 to the history of Fredericksburg.

The list of early members reads like a "Who's Who": Revolutionary War heroes Hugh Mercer, George Weedon, Gustavus Brown Wallace, William Woodford and Thomas Posey; Fielding Lewis of "Kenmore"; Virginia Governor Robert Brooke of "Smithfield"; most of the early Mayors of Fredericksburg, including Charles Mortimer, William McWilliams, James Somerville and Benjamin Day; Bazil Gordon; the Rev. Mr. James Marye of St. George's Church; James Mercer of "Marlborough"; Mann Page, Sr., of "Rosewell" and "Mannsfield", and Mann Page, Jr. The list could go on and on....

The Lodge established what may be America's oldest Masonic Cemetery in 1784, and maintains it to this day (with the help of the adjacent James Monroe Museum). In this hallowed ground lies — amid Revolutionary War generals, diplomats and millionaires — Mrs. Christiana Campbell, mistress of the famous Christiana Campbell Tavern in Williamsburg.

Since about 1815 the Lodge has met in its own building, located at 803 Princess Anne Street. See: [http://www.historypoint.org/places/postcard\\_info.asp?picid=76](http://www.historypoint.org/places/postcard_info.asp?picid=76). In this building the Lodge hosted a grand reception for the Marquis de Lafayette in 1824, and made the Marquis an honorary member.

The Lodge long played a vital and highly visible role in community affairs. On January 21, 1829, with much pomp and circumstance, it laid the cornerstone of the (now vanished) Rappahannock Canal Basin. On May 7, 1833, it welcomed President — and Masonic Brother — Andrew Jackson to assist it in laying the cornerstone of the original Mary Washington Monument. And in 1848 it was represented at the laying of the cornerstone of the Washington Monument in Washington, DC.

Union troops thoroughly ransacked the Lodge building during the Battle of Fredericksburg in December 1862. They carried off much of its

property as loot — but not, fortunately, the Gilbert Stuart portrait of Washington. Various stolen items, together with explanations or apologies, trickled back from blue-coated veterans for years afterwards.

The Lodge has kept a much lower profile in modern times, perhaps too low. For example: when the Fredericksburg "Wall of Fame" was created in 2001, there was much press coverage, including published profiles of the eight honorees. But nowhere in all that coverage was it noted that fully four of the eight honorees had been active members of Fredericksburg Lodge No. 4. (They were: Captain S. J. Quinn; Judge Alvin Thomas Embry, Sr.; City Manager Levin James Houston, Jr.; and Dr. Frank C. Pratt. Edward M. Cann was added to the "Wall of Fame" in 2002.)

And it is not widely realized that many prominent local structures possess Masonic cornerstones: the Fredericksburg Baptist Church on Princess Anne Street, the Confederate Cemetery Monument, Shiloh Old-Site Baptist Church, the Mary Washington Monument, the 5th Corps Monument in the Fredericksburg National Cemetery, the old Lafayette Elementary School (now the headquarters building of the Central Rappahannock Regional Library), Fairview Baptist Church, the old Mary Washington Hospital buildings on Fauquier Street (now Mary Washington Square condominiums) and on Fall Hill Avenue (now the Chamber of Commerce Building), Grace Memorial Church, and several buildings on the grounds of Mary Washington College.

But its low profile is misleading. Fredericksburg Lodge No. 4 still flourishes here, after 250 years. Not only that, there are a number of other lodges functioning in the Central Rappahannock region. By tradition none of these lodges actively solicits for new members, but any of them would welcome contacts from interested parties.

Fredericksburg Lodge No 4, A.F. & A.M. 803 Princess Anne Street Fredericksburg, VA 22401 Telephone: 540-373-5885 Meets 2nd Fridays, 7:30 P.M. Official Web site:

<http://www.masoniclodge4.com>

Kilwinning-Crosse Lodge No. 2-237, A.F. & A.M. 102 Chase Street Bowling Green, VA Meets 2nd Mondays (exc. Nov., 1st Mon.), 7:30 P.M.

Hudson-Morris Lodge No. 80, A.F. & A.M. 10431 Hudson Road King George, VA Meets 2nd Tuesdays, 7:30 P.M.

Finally, the Grand Lodge of Virginia has its own official web site:

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

as does the George Washington Masonic Memorial in Alexandria, VA:

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



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## Justices

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### Percentage of Supreme Court Justices Who Were Freemasons

The number of members of the Supreme Court has varied through the years, and, of course, the number of Supreme Court Justices who were Masons has also varied.

At almost all times from the first appointment to the Supreme Court, there was at least one Mason on the Court, the percentage usually was between ½ and . From 1949 to 1954, the highest percentage of Freemasons on the Supreme Court was reached, with 89% or 8 out of 9. From 1992

United States Supreme Court and see some Masonic influence in them, while others would say this is coincidental or does not exist at all. Perhaps those who have written judicial decisions about the equality of all people, the right of every human being to be treated with dignity, the importance of freedom of speech, religion, and thought, and fair and due process, were influenced directly or indirectly by those ideals in Freemasonry. However, it should be noted that some of the strongest Court decisions on these subjects have been written by non-Masons, or at times when there was a small percentage of Masons on the Court.

What is more likely is that the ideals of Freemasonry and the ideals of the United States

reconvened he was rejected. Still, he did serve for a time in that position. Masonic Trivia and Facts and The MSA 1940s study say he was a Mason, without identifying his lodge, but 10,000 Famous Freemasons does not list him.

3. Cushing is listed in 10,000 Famous Freemason as having been a member of St. Andrew's Lodge in Boston. He was offered the post of Chief Justice but chose instead to continue as an Associate Justice of the Supreme Court.

4. Story is listed as a member of Philanthropic Lodge in Marblehead, Massachusetts, in 10,000 Famous Freemasons and the MSA 1940s study, but not in Masonic Trivia and Facts.

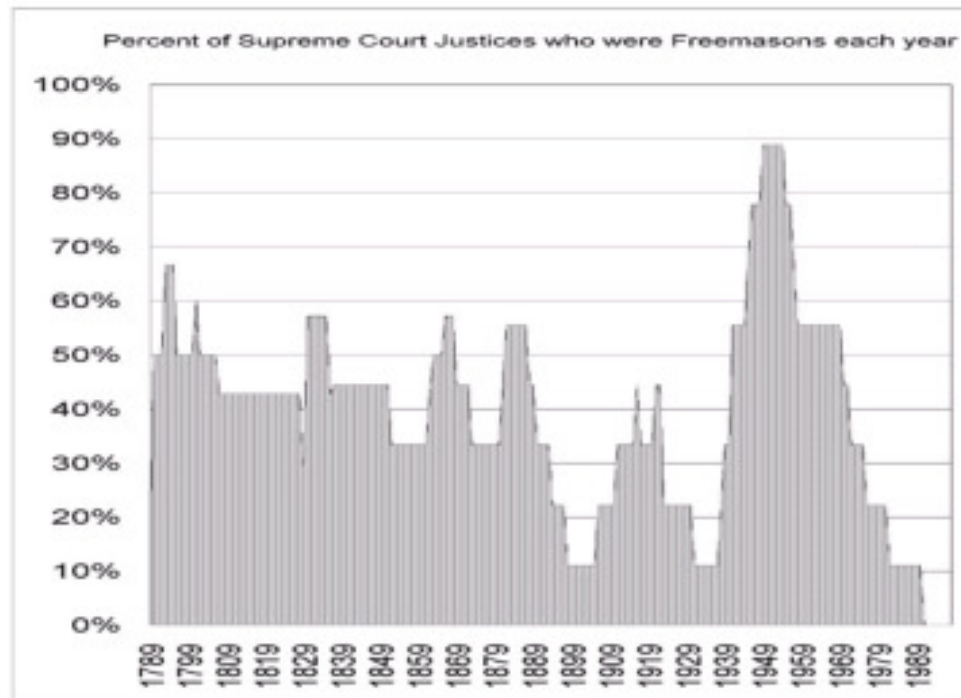
5. McLean is listed in 10,000 Famous Freemasons as having been a member of Columbus Lodge #30 in Columbus, Ohio, but he is not listed in Masonic Trivia and Facts or in the The MSA 1940s study.

6. Woodbury is listed as a Mason in Masonic Trivia and Facts, but is not listed in 10,000 Famous Freemasons or in the MSA 1940s study.

7. Davis, a close friend of Abraham Lincoln's, is listed in 10,000 Famous Freemasons as having been buried with Masonic ceremonies in Bloomington, Illinois. He is not listed in the other sources as having been a Freemason.

8. Pitney is listed in the MSA 1940s study as having been a member of Cincinnati Lodge #3 in Morristown, New Jersey, but he is not listed in 10,000 Famous Freemasons or in Masonic Trivia and Facts.

9. Thurgood Marshall is listed in 10,000 Famous Freemasons as having been a director and counselor of the Prince Hall Grand Master Conference, and a 33rd degree Scottish Rite Mason.



to the present, we have for the first time reached the lowest percentage, as there is not a single Mason among the members of the Supreme Court.

### Significance of This Information

Sometimes we hear or read comments by Masons about "how wonderful" it is that certain important people were Freemasons, or even that Masonry made these individuals great when there is no evidence of Freemasonry having had any impact on them. In the past and in the present, some Masons are very interested in the lessons and meaning of Freemasonry while others simply join, for various reasons, but do not study or learn anything from the Craft.

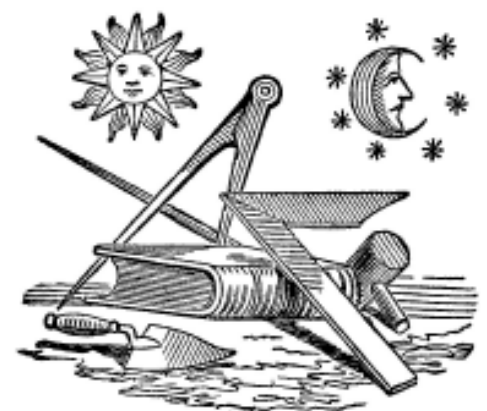
It is reasonable to assume that those who became Masters or Grand Masters, and who joined other Masonic bodies, were serious about Freemasonry and that the lessons of Masonry had some impact on their lives, their thinking, and their work.

There are some who would read decisions of the

at basically the same, and those who are involved in either develop similar ideas and principles. In some ways the United States was the first and only country that was created to promote ideals of human progress, justice, liberty, democracy, and equality. These ideals were developed and promoted by great thinkers of the Enlightenment period in the 18th century, the same time and often the same people who were involved in the development of Freemasonry. That is probably the most important connection between Freemasonry and the Supreme Court, the United States, and human progress.

### Notes:

1. 10,000 Famous Freemasons quotes evidence that Jay was a Freemason, but says there is no proof. The MSA 1940s study also indicates Jay was a Mason, but says it has not yet been discovered in which lodge.
2. Rutledge became Chief Justice while the Senate was not in session, and when they





## Virtue

Continued from Page 11

kindness for each other, which their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "brother."<sup>5</sup>

To truly be a brother and exercise these tenets, we must also act justly, before God and man:

Justice is that standard or boundary of right which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human law, it is the very cement and support of civil society, and as Justice in a great part defines the really good man...<sup>6</sup>

Without a sense of Justice, all the Brotherly Love and Charity, Temperance and Prudence in the world will not suffice to ensure peace lays like a calm sea, tranquil between all men. For what will temper our desires and teach us Prudence leading to peace if we do not season our actions with Justice, not just toward ourselves, toward and between all men? The compass teaches us how to circumscribe our desires and to keep our passions within due bounds. What is the compass but Brotherly Love, Charity, Justice, Temperance and Prudence symbolized? The tool enables us to wield these tenets effectively, between the Holy Saints John and beneath the volume of sacred law.

See, therefore, that first controlling your own temper, and governing your own passions, you fit yourself to keep peace and harmony among other men, and especially the brethren. Above all remember that Masonry is the realm of peace, and that "among Masons there must be no dissension, but only that noble emulation, which can best work and best agree." Wherever there is strife and hatred among the brethren, there is no Masonry; for Masonry is Peace, and Brotherly Love, and Concord.

Masonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes; and to bind Republics, Kingdoms, and Empires together in one great band of peace and amity. It would not so often struggle in vain, if Masons knew their power and valued their oaths.<sup>7</sup>

This is not the hollow peace of the grave, or the peace of total acquiescence, but peace which comes from a charitable disposition to our brethren, the seeking out of that on which we can agree. More, by the exercise of these tenets, and primarily by an extension of Justice, we might consider that in all situations, our brethren are filled with the same zeal for truth, Charity, and Justice which (should) fill our own hearts.

The duty of the Mason is to endeavor to make man think better of his neighbor; to quiet, instead of aggravating difficulties; to bring together those who are severed or estranged; to keep friends from becoming

foes, and to persuade foes to become friends. To do this, he must needs control his own passions, and be not rash and hasty, nor swift to take offence, nor easy to be angered.<sup>8</sup>

For all these things to be applied effectively, all masons need a modicum of patience to season us, for without patience, we do not allow ourselves the fullness of time to consider carefully before acting or speaking. We can circumscribe our desires, but if we do not have a bit of patience, acting when the moment is ripe and all facts are at hand, then we can bring down the more carefully wrought fellowship.

Patience is a duty we owe to our fellow men. Patience with their weaknesses, foibles, and yes, even patience with their strengths.

Time, patience and perseverance will enable us to accomplish all things, and perhaps at last to find the true Master's Word. Thus Pernetty tells us (Dict. Mythology Herm.) that the alchemists said: "The work of patience, on account of the length of time and of labor that is required conduct is to perfection..."<sup>9</sup>

We owe the deity our faith and our hope. We owe the same duty to our fellow creatures. For by having faith in the good intentions of our fellows, and a sincere hope for their sincerity and sense of the obligation we all share, we might cincture our symbolic use of the compass. Without faith in our fellows' good intentions, and a hope for their sincerity of action, it would be all but impossible to create and maintain peace and harmony.

The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension.<sup>10</sup>

We must believe the harmony and the peace we seek, *harmony being essential to all societies, especially of ours* is also sought by our fellows, so we might meet upon the square, act upon the level, and by the plumb. Patience is the key merging all these virtues, for if we are properly applying the tenets of Freemasonry, we are all Peacemakers.

You are especially taught in this Degree to be zealous and faithful; to be disinterested and benevolent; and to act the Peacemaker, in case of dissensions, disputes, and quarrels among the brethren.<sup>11</sup>

Moral outrage is an impediment to the Peacemaker, for in being outraged, we act from emotion rather than rational thought. Outrage and anger lead to rash judgments and decisions, setting aside patience and sweeping away the use of the compass. Anger, no matter how justifiable it may seem in the breach, is abhorrent to a mason, who is *to treat the whole human species as one family, the high and the low, the rich and the poor, who, as created by one almighty parent are to, support and protect each other.*<sup>12</sup>

Moral outrage is also misplaced. One cannot dictate the actions, faith or words of another, and trying is a waste of time and effort. Outrage is kin to anger, and anger is the little killer, it clouds the mind and removes

reason. From the King James version of the bible comes a very good saying regarding moral outrage: *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*<sup>13</sup>

Do not let yourself be blown about by the wind of your emotions, or motivated by worldly or sensual things. For a man to develop his real potential as a person it is important to be focused on things of the spirit. Moral outrage is to be concerned with the flesh, and to allow himself to lose focus on his own spiritual development.

For anger is a professed enemy to counsel. It is a direct storm, in which no man can be heard to speak or call from without; for if you counsel gently, you are disregarded; if you urge it and be vehement, you provoke it more. It is neither manly nor ingenuous. It makes marriage to be a necessary and unavoidable trouble; friendships and societies and familiarities, to be intolerable. It multiplies the evils of drunkenness, and makes the levities of wine to run into madness. It makes innocent jesting to be the beginning of tragedies. It turns friendship into hatred; it makes a man lose himself, and his reason and his argument, in disputation. It turns the desires of knowledge into an itch of wrangling. It adds insolency to power. It turns Justice into cruelty, and judgment into oppression. It changes discipline into tediousness and hatred of liberal institution. It makes a prosperous man to be envied, and the unfortunate to be unpitied.<sup>14</sup>

While we are counseled to integrity in this degree, it is akin to telling a child to look both ways before crossing the street. The child *knows* this, having heard it many times, but it is so important to his becoming a living adult it still bears repeating, and repeating and repeating, so its importance is not forgotten.

## Footnotes

1 *An Aid to Memory*, Grand Lodge of California, © 1990, Allen Publishing Co., Richmond, VA

2 *Morals and Dogma*, © 1871, Albert Pike, L.H. Jenkins, Inc

3 *Morals and Dogma*

4 *Morals and Dogma*

5 *Morals and Dogma*

6 *An Aid to Memory*, Grand Lodge of California, © 1990, Allen Publishing Co., Richmond, VA

7 *Morals and Dogma*, © 1871, Albert Pike, L.H. Jenkins, Inc

8 *Morals and Dogma*

9 *An Encyclopedia of Freemasonry, Vol 2*, by © 1873 Albert Gallatin Mackey, Masonic History Company 1924, New York, NY 1924, Patience, pp 547

10 *An Encyclopedia of Freemasonry, Vol 2*, by © 1873 Albert Gallatin Mackey, Masonic History Company 1924, New York, NY 1924, Peace, pp 548

11 *Morals and Dogma*

12 *An Aid to Memory*, Grand Lodge of California, © 1990, Allen Publishing Co., Richmond, VA

13 *King James Bible*, Matthew 7:5

14 *Morals and Dogma*



## Ethics

Continued from Page 12

school. One of the Golden Verses is "but above all things respect thyself", such an imperative progressively gaining even more importance, both for inner life and for public relations.

This thought is intimately touching any human being, thus giving him awareness of his dignity as a creature of the Supreme Being and therefore vested with a peaceful mission which overwhelms his earthly life.

In this perspective we must focus the ethics of the responsibilities, since it encompasses two aspects: one about ourselves and another one about our similars.

If we are even more aware of our duty to be self-conscious, to analyze our inner to get rid of any impurities and subsequently to grow in a superior dimension, we can transform our inherent egoism into generous altruism, which is the highest form of respect of humankind as well as of the surrounding environment.

Then we shall see that brilliant path which the Pythagorean idea dug in the conscience of humanity, giving it the dignity of a conquest of civilization: let us take religious care of everything, even if it appears inanimate.

In constant search for the mystery's solution of the origin of the universe, the modern science confirmed the great intuitions of ancient Greek philosophers about the atomic and molecular composition of the material, but it is still unable to explain how an aggregate of atoms, in their essence identical with those compounding animals, plants and minerals, however stemming from a pregnant woman, can give life to a superior creature, owning a soul, which is said to be image and similitude of God.

We are therefore still at the dawns of an investigation that could lead us to revolutionize the idea of inanimate. As Freemasons, we believe in the existence of a Supreme Being and in the immortality of the soul not for uncritical faith, but rather for the formidable strength of intuition. This feature of ours must make us still more aware of our global duties.

This is the key of reading the rule that we have been given by the Worshipful Master when we have been initiated: "do unto others as you would have them do unto you in similar circumstances", it being understood that "others" are not only our similars but the entire universe, as well as the "good" we can do means also the little but important behaviors that the benevolence suggests to us.

The Masonic ethics of the duty cannot be separated from a rigorous ethics of the responsibilities, which is more than scrupulous compliance with law.

We must be respectful guardians of our inner since a divine essence inherits us, thus joining us to any

other human beings. Similarly we must be respectful and loyal collaborators of our similars who are in the search for Truth, Beauty and Good, to the glory of the Supreme Being from whom we stemmed from.

For external we should form a vast Union's Chain to encompass the whole surrounding environment, to preserve it from dissolution and to ameliorate the quality of the life against intolerance, arrogance, hatred and war.

I think this responsibility should be extended to the future, against the egoism which would confine into a foggy extent. In this perspective I do share the ideas of Hans Jonas and Max Weber.

We are vested with an exciting mission, that to pay lovely attention to the society in which we live, so to create the necessary conditions to erase, or at least to reduce, the pains of this world. So doing we can assure to our posterity a better life, more respect of human dignity, in one word, happier than our present one.

Let us pay attention to one another, fully aware that we share the same dignity and freedom and, above all, aware of our responsibilities that are the effect of an important knowledge: how to love ourselves.

These being our goals to be achieved, our categorical imperatives, if we are successful we shall give an effective contribution to save so many human beings, so many resources. Less bereavements, less tears, more love for human life for the sake of ourselves and of our descendants. The merit shall be of those men who chose to live under the ethics of the duties and of the responsibilities. May the GAOTU always lead us toward the light of the true wisdom.



## Craft

Continued from Page 12

true, the originating heritage of Freemasonry, should be compulsory reading.

Unfortunately, major problems begin immediately with attempts to assess any of the claims regarding Freemasonry, since in-house SF historians themselves do not agree about the circumstances of SF's own 'creation.'

The most usual origin claims connect the mediaeval stonemasons with Speculative Freemasonry [SF] but there are many variations on this one theme, including many highly imaginative interpretations. Certain Freemasons have sought an organic connection between the symbolic and the historical elements, and have sourced SF's historical evolution in the Old Testament story of Solomon's Temple which features heavily in their ritual. The 'biblical' claims no longer concern the average SF, but a minority continue to argue for or spend a

great deal of time searching for convincing connections with the earliest of Middle Eastern rites and sites.

Outsiders, and many insiders, totally dismiss any connection with a heritage older or further distant from London than mediaeval England. Here I note only that 'modernists' have no trouble accepting that the origins of Western art, literature, philosophy, religion and democratic practice are to be found in the Mediterranean, so why so much trouble sourcing the guilds and/or Western fraternalism there?

A further layer of historiographical dismissal has had 'the modern' requiring no input from even the mediaeval. Norman Davies' *The Isles* recently provided a succinct description and by implication the significance of a 'systematic propoganda' which has, not only fed into SF 'histories' but led, more broadly to 'the English myth.' Set running by Thomas Cromwell, clothed in golden words by Shakespeare, reinforced by the Protestant Establishment of the 17th and 18th centuries, and set in stone by the 'Whig Interpretation', the 'spin' had 3 themes:

one is the denigration of the late mediaeval period...the second is the deification of the English monarchy as a focus for the founding of English Protestantism and of modern English patriotism. The third involves the exclusion of all non-English elements in descriptions of the roots of later British greatness.<sup>207</sup> Historiographical problems similar to those occurring with 'trade union' creation stories occur with the SF 'evidence', including gaps in key parts of the record, and leaps of logic bordering on the bizarre. And as with LH, correcting these 'problems', where it is possible, does not require a denial of the importance of SF but a re-formulation bringing SF and the lives of ordinary working people into sustained contact with 'the pillars' of real-time history.

## The Substance of SF and the Realities of History

There are only three 'official' qualifications required for membership of the United Grand Lodge [UGL], and therefore Australian 'Freemasonry' - to be an adult male, willing to swear belief in a Supreme Creator. Today, however, SF continues to be seen by many non-Masons as elitist, secretive, white, Christian and conservative as well as a male bastion. They may be surprised to know it has, at various times, also been attacked as everything evil, perverse and anti-Christian, as being a religion in its own right, as being the home for political revolutionaries and for being the power base of fascists and right wing extremists.

Insiders insist SF adheres only to its stated principles. But they admit that providing clear, historically accurate answers to questions asked and accusations made is extremely difficult, if not

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impossible. Even determining what is being talked about is a complicated exercise.

This study is focused on that 'Speculative Freemasonry' practised by the 'United Grand Lodge of England, Scotland, Ireland and Wales' which its advocates would argue has been a more-or-less natural progression from the formation by 4 apparently autonomous London lodges in 1717 of a Grand Lodge, which then proceeded to either invent or formalise a series of rituals, beliefs and organisational practices. These proved increasingly popular until today:

Freemasonry is unquestionably the largest, oldest and most influential of all secret societies.<sup>208</sup> The same author has, however, struck a cautionary note:

*Just about everything concerning Freemasonry is shrouded in mystery or in the even more impenetrable Nacht und Nebel of Masonic pietism. (Author's emphasis) The essential story contained within all SF ritual is a search for knowledge, at once secret, and possibly unknowable. Sought for practical reasons as much as for reasons to do with spiritual enlightenment, 'the knowledge' takes on the characteristics a searcher projects on to it. As ineffable as a comforting 'light' or as theoretically substantial as the alchemist's gold, 'the knowledge' has, in practice, been measured more often in terms of a comradeship, a confidence in public speaking or in delivering ritual, and in 'knowing' that one's peers value one's contribution. The very flexibility, even ambiguity of the search and its goal - the Holy Grail/Enlightenment/Divine Grace - have proven sufficient to justify the continuing need for an administration tasked to do little more than to not-hinder the searchers. This complacency at the centre has, of course, proven double-edged.*

Taking the SF ritual at face value can be a source of

disillusion for the initiate. From the first undertakings made by an 'Entered Apprentice', secrets are revealed - a grip, a token and a word. In the third Craft Degree, 'he' is told that what secrets have been revealed thus far are not the real or 'genuine' secrets. Thus, he presses on into the Royal Arch, where he finally receives what has been construed as the lost word, the secret name of God, a termination which only deepens the mystery surrounding the unknowable-ness of 'the Supreme Architect' and invites the 21st century whinge, can this really be what all the fuss has been about?

One might expect the secrets to be about building - but while there is much talk of building in general, there is precious little mention of building practices. Rather, while the many interpretations of SF's origins and its need for this degree or that to be complete do not move SF far from the historically-real procedures of building, their intention is rather to place 'the builders' in close personal contact with profound human fears and possible experiential resolutions. For example, to get into the Royal Arch rite, as put by one author, one must be 'prepared' ie, one must have 'passed through the veils' between life and death.

This connection with a spiritual context does not weaken the 'operative origins' argument, indeed if the operatives can be shown to have been seeking 'light' in their work, the conditions for SF are satisfied. Such an interpretation does add further levels of potential distraction. It does seem to this searcher that the rites and artefacts created by the mediaeval operatives in context demonstrate concern with the inevitably ineffable implications of their daily, physical work. It seems reasonable to conclude on the evidence that they spun allegories and developed ceremonial to give substance to what we might call an 'extra dimension', but which to them was nothing more than a set of lodge practices designed on the one hand to educate and on the other to ensure loyalty

and solidarity.

It has been easy for the moral fables and symbolic allusions associated with operative masons to be trivialised as the unsophisticated expression of a perjoratively simple faith, or made part of an irrational and therefore ultimately historically useless tangle, involving the worlds of alchemy, magic and the occult. Some supporters of the 'spiritual operatives' approach, however, have argued that what SF took up in the 17th and 18th centuries was not a basis for expansion but rather a poor imitation of a genuine 'freemasonry' lost as the guilds and Companies declined, were suppressed or were turned to other purposes, and that since 1717 the grasp by even the most serious brethren of the 'real secrets' has been minimal.

### Problems With SF Literature:

Books claiming to 'expose' SF were in circulation even before 1717 and the first inklings of an industry were apparent almost as soon as the 1717 Grand Lodge was established. A further wave of publications appeared in the last years of the 20th century, once more claiming to 'finally' reveal the truth about 'masonic secrets.' Modestly, the authors of *The Hiram Key*, for example, claim to have 'located the secret scrolls of Jesus and his followers' and that their findings are of major importance 'not only to Freemasons, but to the world in general.'<sup>209</sup>

Both initiated Freemasons, these authors say their research began when they concluded from 'the inside' that 'modern' Freemasonry was a waste of time. They dismiss in a single sentence the approach being explored here without, apparently, having looked at any of the detailed research material which preceded them:

We had easily decided that the stonemason theory

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## Between

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they? Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners, men of means, well educated. But they signed the Declaration of Independence knowing full well that the penalty would be death if they were captured.

Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British navy. He sold his home and his properties to pay his debts, and died in rags.

Thomas McKean was so hounded by the British that he was forced to move his family almost constantly. He served in Congress without pay, and his family was kept in hiding. His possessions were taken from him and poverty was his reward.

Vandals or soldiers or both, looted the properties of Ellery, Clymer, Hall, Walton, Gwinnett, Heyward, Rutledge, and Middleton.

At the battle of Yorktown, Thomas Nelson, Jr. noted that the British General Cornwallis had taken over the Nelson home for his Headquarters. The owner quietly urged General George Washington to open fire. The home was destroyed, and Nelson died bankrupt.

Francis Lewis had his home and properties destroyed. The enemy jailed his wife, and she died within a few months.

John Hart of New Jersey was driven from his wife's bedside as she was dying. Their 13 children fled for their lives. His fields and gristmill were laid to waste. For more than a year he lived in forests and caves, returning home to find his wife dead and his children vanished. A few weeks later

he died from exhaustion and a broken heart.

Lewis Morris and Philip Livingston suffered similar fates.

Such are the stories and sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians. They were softspoken men of means and education. They had security, but they valued liberty more. Standing tall, straight, and unwavering, they pledged:

*"For the support of this declaration, with the firm reliance on the protection of the Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor"*

As we sip coffee in the comfort of our lodges, we should remember the sacrifices of our brother masons who made it possible for freemasonry to flourish today, 230 years later.

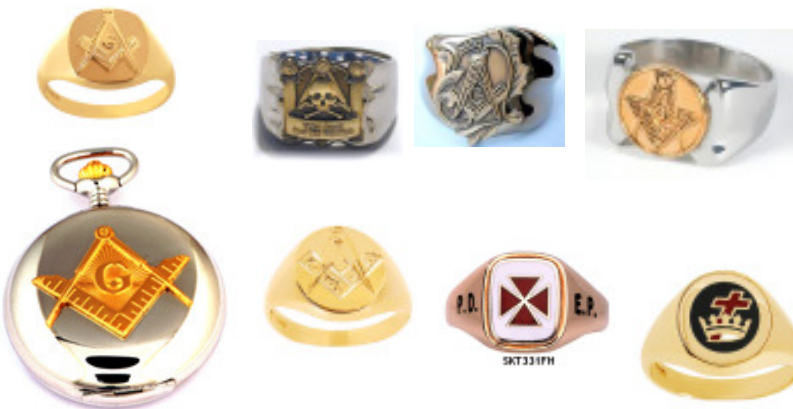


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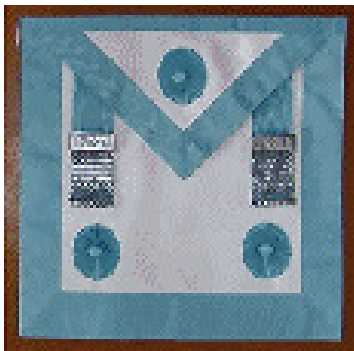
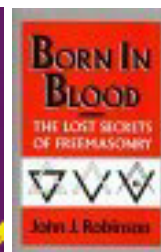
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of the origin of Freemasonry does not hold up under close examination for the simple reason that guilds of stonemasons did not exist in Britain.<sup>210</sup> We will see that this claim is one of the more unfortunate 'leaps of logic'. The Knights Templar are a popular, replacement 'source' for such crusading authors. A later work by the same authors, *The Second Messiah*,<sup>211</sup> claims to connect the Shroud of Turin, the Knights Templar and Scottish Freemasonry with the death of James, brother of Jesus, via the core symbolic ritual of Freemasonry, that of the murder and discovery of Hiram Abiff. Another effort, *The Templar Revelation* purports to connect Mary Magdalene, John the Apostle and the Knights Templar to Leonardo da Vinci.<sup>212</sup> Robinson, another Freemason, in building his case for the Knights and 'the Lost Secrets of Freemasonry' argued that before 1717 Freemasonry was secret, and that the Knights were outlaws and refugees from Church and State. His evidence? One sample:

An Old Charge of Masonry says that if a brother comes to you, give him 'work' for two weeks, then give him some money and direct him to the next lodge. Why the assumption that he will need money? Because he is running and hiding.<sup>213</sup> The tramping networks, whereby as a result of being 'impressed' or 'called' by the King, stone masons were perhaps the first to be paid travelling allowances, are apparently quite unknown to this author, a common but significant weakness in the SF literature.<sup>214</sup>

Across the range of 'expose' literature, which has concentrated on the 'phenomenology' of Freemasonry and why 'Masons irritate or alarm people', the many very real ways in which 'the Craft' has continuously affected and been affected by real history have been obscured - such as the presence of 'lodges' in British Public Schools and their role in the production of the men who then used their schoolday ritualism in taming and Britishing 'the colonies'.<sup>215</sup>

Northern hemisphere Freemasons have a long record of research into their own 'myths and legends', but have kept much of it to themselves. Their historiography has suffered modish fashions, too, and Freemasonry as a whole has sometimes queered its own pitch by 'encouraging' notions of a higher and grander status for itself than that of a mere 'benefit society'. Attempting to do this while not being able to provide a convincing historical context has proved life-threatening. Its opponents have built arguments on the elitist elements, but even concern for their recordable history has been turned against Freemasons by apparently sympathetic scholars:

The second paradox is this: Freemasonry has existed almost unchanged since the beginning of the eighteenth century, quietly defying history and the march of time, while simultaneously being more obsessed with its own history than any other institution in the world. From the start, the Craft ... has assiduously recorded its existence year by

year, month by month, day by day, constantly defining its own past, while remaining almost unaffected by the history of mankind in general.<sup>216</sup> Continued mis-interpretation and ill-founded attacks from frustrated but fascinated outsiders has gradually worn down the resolve and the insularity of the administrators of SF, who now find themselves forced to react because of declining numbers and influence. SF's decision-makers are today dealing more publically with at least the better-founded criticism than they once did.

For this observer, however, the persistent impression is that 'official' English-speaking SF has constructed an in-house version of its own 'true believer' and has attempted to contain issues within 'the Craft.' Akin to LH's central definitional problem, the major SF problem is one of identity and identification. Very simply, a collision of logic and ideology has made what distinguishes 'operative freemasonry' from 'Speculative Freemasonry' extremely difficult to determine. And while it is not acknowledged publically, evidence shows the amount of conflict within 'the Craft' over fundamental beliefs has been enormous.

Much of the difficulty stems from SF's failure to resolve its central dilemma - how and whether to choose between its apparently plebeian origins and its politically-useful patrician sensibilities. SF literature often gives the impression that the organisation is committed to the belief that it derived from operative stonemasons, but just as often directly undermines that commitment or allows it to be undermined.

In the meantime, Yates, a keen-sighted 'outsider' researching the links between 'the Craft', the equally-misunderstood 'Order of the Rosy Cross' or Rosicrucians, and the Royal Society of Isaac Newton, et al, has concluded:

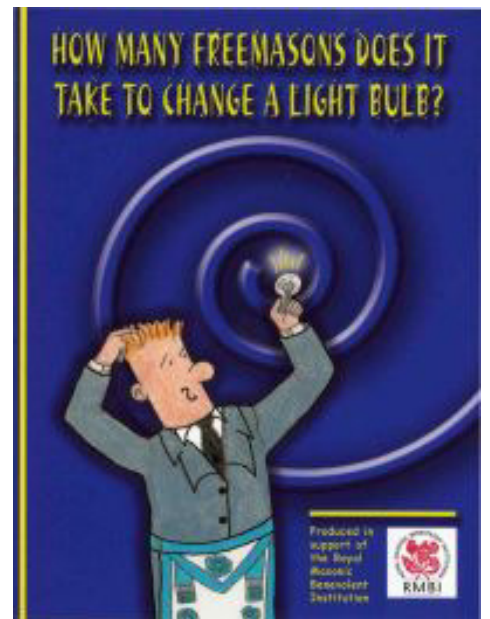
The origin of Freemasonry is one of the most debated, and debatable, subjects in the whole realm of historical enquiry.<sup>217</sup> Another historian not usually quoted by Masonic researchers, Margaret Jacob, has asserted:

Much of what has been written on Freemasonry is worthless and every library is filled with non-scholarly literature on the subject. and

There is simply no adequate account, in English, of the origins of European Freemasonry.<sup>218</sup> The very well regarded 19th century SF scholar Gould, author of the multi-volumed *History of Freemasonry* asserted in 1890 to the London Research Lodge

that the Symbolism we possess has come down to us, in all its main features, from very early times, and that it originated during the splendour of Mediaeval Operative Masonry, and not in its decline.<sup>219</sup> Elsewhere he wrote:

*(The) direct...line of Masonic descent is*



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*traceable to the lodges of operative masons who flourished towards the close of the mediaeval period...220 By 'Symbolism' he meant the rites of association and their 'speculative' meanings. Perhaps this contribution has slipped into disuse because, rather than cultivate a vibrant, newly-emergent image of SF, it argues that speculative freemasonry was actually in decline in 1717 and that many elements of the artinal ritual which were taken up by Grand Lodge were accepted in ignorance and that from that time understanding amongst the brethren of their own heritage has slipped even further*

Gould was a painstaking researcher, accustomed as a barrister to sift and weigh evidence. He considered masses of minor and obscure as well as public and highly significant documents, many of which most of us will never access. He was most careful in his analysis and not at all obsequious to SF tradition. He was aware of the social, economic and political contexts surrounding the events of which he was writing and aware, too, of the frailties and vanities

Continued on Next Page

of the human players. SF scholars today could do worse than return to his work and that of his contemporaries, and begin their debates anew.

Gould does not claim to have answered every question and neither do I regard his account as without major flaw. I am not in a position to argue out here the issues involved, and I make no claim to 'be on top of' all the relevant details but I make two points, both of which I would make about many of the authors who have come after him.

Firstly, Gould assumes that when 'gentry' and non-operative artisans began to enter the operative lodges and were 'made' speculative freemasons, they received the same secrets, practical or esoteric, that a contemporaneous operative mason would have received as he/she entered the lodge for the first time. From this assumption flows a second significant but equally erroneous assumption, that the ceremonial used by 'speculatives' in lodges they came to control was all of the ceremonial known to contemporaneous operatives.

Phrasing my initial doubts this way, of course, leads to the realisation that operative rites may well have altered in many respects at different places and/or times. Much of the debate within SF circles has been very simplistic: whether (all and every) operatives had one, two or three degrees and of what they consisted.

For the operative apprentice entering lodge as a novice, the Speculative consensus has been that the 'service' was very simple, probably only an oath, a reading to the candidate and a brief, catechetical examination. A second more practical examination, when the apprentice was out of 'his' time tested his suitability to become a 'fellow', has been agreed as likely, but strong argument has ensued over the likelihood of a third, to make 'him' a Master of the trade. In SF after 1717, a third degree ritual was allegedly composed, in keeping with the embellished first and second degrees now known as 'Entered Apprentice' and 'Fellow Craft'.

I see no reason why operatives would necessarily disclose all, even much of their practical secrets or their esoteric secrets to 'strangers'. There would

be no need for them to do so, and disclosure of any secrets would, as we shall see, be against the oath they had taken.

Much play has also been made of what's called the 'Old Charges' and other operative documents not providing information about ceremonial rites and 'secrets', again the consensus being that this proves the operatives had no such rites at the time the document was created. This seems very unsound reasoning.

Secondly, Gould had access to operative stonemasons as he was writing but appears to have made no attempt to approach or to appraise their activities. He does say that his concern was only with 'speculative' masonry, and that this distinction excused him from following certain lines of enquiry. This seems especially specious for a lawyer.

A school of SF researchers known as 'the Authentics' held sway within the ambit of the London-based UGL for most of the 20th century. They were committed, they said, to rigorous examination of documents and to a need to accept no more and no less than those documents provided. Heresy, romantic conjecture and fantasy were put aside, the need was for hard evidence. Even so, their debate has been, shall we say, studiously unproductive. Some have had absolutely no doubts that:

The trade secrets of the operative masons became the esoteric secrets of the speculative masons.<sup>221</sup> (My emphasis) Others have made crystal clear their belief that it was absurd on a number of levels to think that artisans had originated 'their' rituals:

The problem is one of credible history, a believable basis for thinking that an organisation of dusty stonecutters with scraped hands and knees, backs aching from struggling with heavy blocks of stone in all weather conditions, somehow turned into a noble company led by kings and princes, dukes and earls - not to mention that the entire process was accomplished in total secrecy.<sup>222</sup> Such a vigorous dismissal almost hides the fact that Robinson and others like him evince no interest in understanding the world of 'dusty stonecutters'.

The harsh conclusion intrudes that an approach to that material not only requires intellectual rigour and an overturning of personal, snobbish assumptions, but is less likely than wild speculations about the Knights Templar, the Shroud of Turin and some well-known personage such as Leonardo da Vinci, to produce a runaway best seller among the (mostly) ill-educated masses.<sup>223</sup>

Less extreme dismissals of the operatives have claimed that after 1717, the operatives' few basic notions, a simple rite or two, were embellished and extended into a grand, new creation. The very influential SF researcher, Professor of Economics Douglas Knoop, wrote in 1941 to the effect that 'fundamental changes in masonic working' were introduced after 1717 which ultimately transformed the whole chain of ceremonies.<sup>224</sup>

In 1978, he capped an extensive research and publishing program by issuing with his collaborator, GP Jones, incidentally another academic economist, *The Genesis of Freemasonry*, to oppose the lingering effects of 'mythical or imaginative' histories of SF with their own 'comparative and analytical' account. They argued that only towards the end of the 18th century did a major concern for symbolism appear within SF:

So long as lodges were mainly convivial societies, or institutions for discussing architecture and geometry, there could be little scope for symbolism. That would not arise until freemasonry had become primarily a system of morality.<sup>225</sup> This belief is derived from, and used to strengthen their circular conclusion that operative masons never treated their working tools as allegorical.<sup>226</sup>

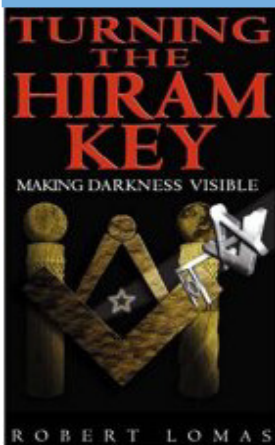
I believe this is unsound and note that in the face of their apparent certitude, Knoop and Jones insisted their conclusions were no more than 'tentative' working hypotheses and that even a 'comprehensive and universally true definition' of SF was not available to them.<sup>227</sup>

## Carr and 'the Transition':

For the 1967 publication, *Grand Lodge, 1717-1967*, the United Grand Lodge of England assembled as 'official' an array of 'in-house' historians as was possible. The first section, 'Freemasonry Before Grand Lodge' by Harry Carr drew upon Unwin's *Gilds and Companies of London*, Trevelyan's *English Social History* and much in-house research to establish a schema for 'the transition', ie, the process whereby the speculative 'Craft' of Freemasonry evolved out of the operative 'craft' of (stone)masonry. [Note the use of caps]<sup>228</sup>

In his concluding paragraph Carr said:

*Officially the story begins in 1717, but the seeds were sown in 1356 with the first code of*



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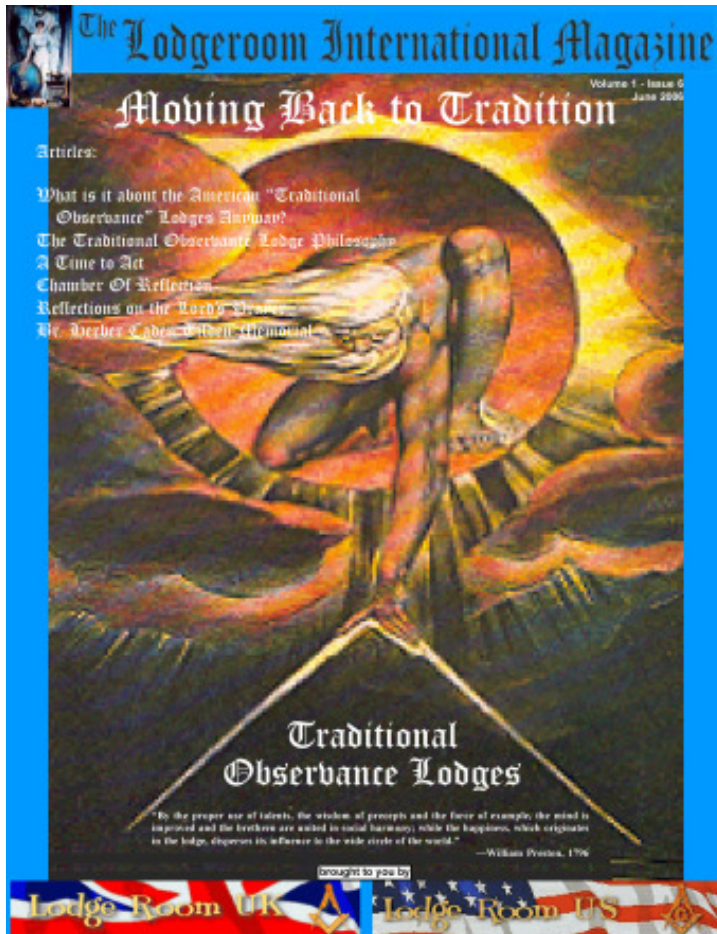
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mason regulations promulgated at Guildhall in London.229 But elsewhere he asserted: 'the Freemasonry of today bears no resemblance to the craft as it was in the 1300's', in effect that 'the Craft' bears no resemblance to 'the craft' which preceded it and gave it its essentials.

So, again we have problems of logic and problems of, what shall we call it, 'hubris', associated with an as-yet-unexplained, and certainly ambiguous distinction being asserted through the presence or the absence of capitalisation - eg, 'craft' vs 'Craft'; 'masonry' vs 'Masonry'.

The 'whole story in detail' is impossible to tell, says Carr, indeed what scholars have is little more than a collection of jigsaw pieces:

The essential foundations of the Craft are to be found, nevertheless, in England where its history actually begins with a study of the conditions...which led first to the evolution of mason trade organisation, and later gave rise to the early 'operative lodges.'(p.3) Carr relates the development of gild organisation, initially the religious guilds, then the 'Gild Merchants' (Note the capitals again), then 'craft guilds' which, despite their lack of capitalisation achieved dominance over the others by 'the end of the fourteenth century':

Craft regulations were usually based on ancient customs that had long been in use in the trades and they were imposed by consent of the municipal authorities, whose sanction gave them the force of law. (p.5)A 'craft gild' is defined by Carr as - '(an association) of men engaged in a particular craft or trade, for the protection of their mutual interests and for rights of self-government.'(p.4) 'Lodge' turns out to be far harder to define.

In Carr's hands, the 'lodge' is first a workshop, a place to store tools and to rest. Then it becomes a term for the association of workers using this site. To be an 'operative lodge' it is required that the association of masons, bound together for their common good, 'share a secret mode of recognition to which they are sworn on admission.' (p.13) This level of organisation, he claims, was not achieved until the 16th century and at that stage the rites probably consisted only of 'an oath of fidelity and a reading of the Charges.'

Later, 'secret words and signs' were added, and perhaps by the end of the 17th century, when operative masonry was well into its decline and operative lodges were admitting more and more 'non-operatives', two degrees only were being 'worked' - that of the 'entered apprentice' and 'fellow craft or master'. Carr asserts that at this stage the ceremonies 'contain nothing that might be described as "speculative masonry"', thus implying that the bulk of what now distinguishes SF ritually and allegorically was developed by non-operatives after 1717. However, at the same time:

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*It is certain that the original ceremonies, however brief, had begun in the guilds and companies even before the advent of lodge organisation,... and:*

It is probable that (a) nucleus of catechism and secrets was the basis of our masonic ritual throughout all the stages of operative, non-operative, and 'accepted' Masonry. Although his account can be seen in the overall context of SF publications as moderate and probably an attempted compromise, Carr remains caught in a trap of his own making. Similarly to the Webbs, he wants the object towards which he is working to be the most finished form of an historically-legitimate evolutionary process, and to have benefitted from but to have shucked off all the unnecessary, 'primitive' beginnings. His major problem is, as it is with SF as a whole, that there is sufficient evidence to show that the guilds were neither 'primitive' nor totally without 'speculative' beliefs. And as already pointed out there is no necessary connection between SF and operative freemasonry - any claimed, or dismissed connection, equally requiring proof.

It needs to be made clear here that the documents which supposedly provided operative rites to the non-operatives in the London Grand Lodge soon after 1717 were allegedly destroyed even before their 'adaptations' were made public.

In London in 1356, Carr says, 'twelve skilled masters' representing the two branches of stonemasonry, the 'hewers' and the 'layers or setters', were brought together by the municipal authorities to approve a code of regulations for the trade. Further evidence shows just 20 years later, the trade of mason is in the list of 47 'sufficient misteries' of the City, whereby 4 of their number served as delegates on the Common Council, 'sworn to give counsel for the common weal and "preserving for each mystery its reasonable customs."

He assays evidence of the functions carried out by this body and concludes that by 1481 its organisation included regulations for a distinct livery or uniform, annual assemblies, election of Wardens with power of search for false work, restrictions against outsiders, payment of quarterly contributions and the maintenance of a 'Common Box' - 'in fact all the machinery of management for an established craft guild.' Since he doesn't actually explore the options, there would appear to be an ideological perspective to his key distinction:

(There) is no evidence at this time of any kind of secrets, or degrees, or lodge, in connexion with the London Masons' Company.(p.7) It would seem strange to Carr and his colleagues to find me commenting at this stage that no direct evidence, which is the sort of evidence he is referring to, exists of degrees, secret work or lodges 'in connexion with' any trade. My point is that operative stonemasonry was not different in kind so why expect that its practitioners would act differently to those of other occupations. But the point has also to do with the

nature of secrecy.

In a non-paper era especially, why would one expect secrets to be written down, let alone made available to the authorities? Carr agrees that craft guilds were already recognisably fraternal, and I therefore suggest it is hard to imagine them without trade secrets and/or without ranks of achievement. Carr would appear to have assumed the nature of 'masonic' secrecy from his understanding of SF not from an understanding of the stonemason's occupation.

In addition to secrecy, SF, like LH, has a need to see itself as democratic in the modern sense, there is therefore a need to massage real-time history with regard to governance. Carr went on:

Apart from London, far the best evidence in Britain for mason guild organisation comes from Edinburgh, and the records there are doubly important because they also furnish valuable confirmation as to the manner in which the operative lodges arose.(p.8) It seems the gild system in Edinburgh began in the 1400's when the craft organisations called 'Incorporations' were granted powers of self-government under 'Seals of Cause'. The 'Masons and Wrights' petitioning together received such a document in 1475. Carr comments:

*As in London, the authorities encouraged this type of organisation, and by the end of the fifteenth century practically all the Edinburgh crafts were similarly incorporated...These regulations, like the London Masons' ordinances of 1356 which they closely resemble in several points, were drawn up by the crafts themselves and they indicate...the condition of the mason craft in Edinburgh at that time. (p.9) According to our author 'the lodge' appears in the city after this point:*

It is certain (!) that at some time between 1475 and 1598 the passing of EA's [Entered Apprentices] to the grade of FC [Fellow Craftsman] was transferred from the Incorporation to the Lodge. So, 'operative lodges' appeared in the towns and cities by the end of the 16th century, their functions including - regulating the entry of apprentices, the passing of fellows, the settlement of disputes, the prevention of enticement, the punishment of offenders, and the protection of the trades from the intrusion of untrained or itinerant labour, ie all 'internal arrangements.'

He then has to admit that evidence exists for 'some sort of lodge development long before that time'. This takes us outside the city limits. Documents from the 13th century refer to a 'lodge' as the common space for masons on a building site, eg a cathedral, where, again I interpolate, it would seem difficult to imagine a totally non-speculative climate:

At York Minster in 1370 a strict code of ordinances for masons was drawn up by the Chapter, regulating times and hours of work and refreshment;...(penalties for breaches)..The men

were forbidden to go more than a mile from the 'lodge' in their free time; new men were to work a week a more on trial and if they were found 'sufficient' by the Master of Works and the Master Mason they were sworn 'upon the book' to adhere to the rules. Throughout this document the word 'lodge' refers primarily to the masons' workshop, but it was also their home, refectory and 'clubroom'. [My emphasis] Carr has used capitalisation to build a sense of uniqueness for SF. Now, we find that the lodges occupied by these groups of 'attached masons' on building sites outside city limits were 'ephemeral' and the brethren were 'wholly under the control of the authorities whom they served'. They are therefore not proper 'operative lodges':

...the 'operative lodge' in its third and highest stage of development was a permanent institution and the word 'lodge' in this case is used to describe the working masons of a particular town or district organised to regulate the affairs of their trade...We call them 'operative lodges' because their activities were concerned only with men who earned their livelihood in some branch of the mason craft, or building trade.(p.12) All of which makes me wonder if Carr has been reading the Webbs. It also seems he believes that social, religious or benevolent activities do not mark 'proper' lodges because where those exist no evidence has been found indicating concern with trade regulation matters. This would seem an inadequate reading of the evidence, but in general terms, Carr, like many SF authors, assumes that any absence of evidence for some point is proof for its opposite, at least as long as that assumption helps in his vigorous pursuit of the conclusion he had in mind before he began.

In the case of the 'Old Charges', manuscripts, often fragmentary, which date from 1390, he is dismissive of any suggestion of mediaeval mason assemblies because that would undermine Grand Lodge's claim that 1717 was the first. And so on. He says that 'no internal records' of the lodges of the apparently non-gild 'attached masons' have survived but he can still make the jump from documents setting out their conditions of employment - 'where the industrial life of the masons was fully controlled in the interests of the employers', which is of course arguable in itself - to:

there was a noticeable absence of organisation among themselves, both in trade matters and in social or benevolent activities...(p.11) So, the guilds of 'town' masons had no degrees, secrets, etc, and the lodges of 'attached masons', outside the town, had no municipal organisation or control and no social or benevolent activities, and both were therefore incomplete.

His analysis of what are called the 'Old Charges' seems to this reader to contain arbitrary and a-historical distinctions, all in the name of setting up a highly-fanciful image of 'something-that-is-

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to-come.’<sup>230</sup> The ‘Old Charges’ are a series of 120 documents which, in Carr’s words are ‘(a) major source of evidence on the development of mason craft organisation in England.’ Carr says that ‘their general pattern...is the same’ and that each consists of two parts - firstly, a ‘largely traditional history of the mason craft’ and secondly, ‘a code of regulations for masters, fellows, (ie qualified craftsmen) and apprentices.’ The texts usually contain, he says, vague arrangements for ‘large-scale assemblies’ of masons ‘implying a widespread territorial organisation’, arrangements he dismisses by going on to say there is no evidence to show that any assemblies ever took place.

This is of course where he ought to have begun, with a close analysis of these documents, allowing them to lead him rather than the other way around, particularly in the light of an amazing admission buried in description of the ‘largely traditional history’:

It is probable that this ‘history’ was compiled in order to provide a kind of traditional background for long-standing craft customs that were embodied in these texts. Any ‘long-standing craft customs’ written about, fancifully or not from 1390 on, are exactly the sorts of evidence required to make sense of this ‘transition’ experience. His unnecessarily restricted conclusion is the correct one, but he makes nothing of it:

(there) was one peculiarity which distinguished the lodges from the craft guilds or companies. The masons of the lodge shared a secret mode of ‘recognition’, which was communicated to them in the course of some sort of brief admission ceremony, under an oath of secrecy...From now on, unless there is some special qualifying note in the text, the word ‘lodge’ will be defined as an association of masons (operative or otherwise) who are bound together for their common good, and who share a secret mode of recognition to which they are sworn on admission. [Carr’s emphasis] The regulations contained in the Charges were addressed separately to ‘masters’ and ‘fellows’, he agrees, and many are normal craft regulations. Where they relate to apprentices they are usually identical with other indenture statements:

*Despite these similarities, however, it is important to stress that the regulations in the MS Constitutions [the ‘Old Charges’] are not gild ordinances, because they lack certain features which were an essential feature of all such codes...(evidence of elections of officers, annual assemblies and municipal sanction)..One other (distinguishing) feature is the inclusion of a number of items which were not trade matters..but designed to preserve and elevate the moral character of the craftsmen. It is this extraordinary combination of ‘history’, trade and moral regulations which makes these early masonic manuscripts unique among contemporary craft documents. (p.14) [My emphasis] Carr has made no reference to, let alone done any*

*analysis of other craft regulations, and he has repeatedly admitted the partial nature of his ‘pieces of jig-saw’. Yet he makes statements of ringing certainty. His attitude has been helped by his predecessors having arbitrarily removed from the pile of relevant evidence hard facts difficult to massage in the necessary direction.*

One such example concerns the records of a guild of stonemasons at Lincoln founded on the Feast of Pentecost, 1319. Knoop and Jones insisted that it ‘had become (!) merely (!) a social (!) and religious fraternity’ by 1389 while another SF scholar Vibert ‘refers to it as a religious fraternity among the masons’, all of which is about refusing it status as a ‘craft’ or trade-based guild, whereby its obvious possession of both a trade-orientation and symbolic sensitivities can be disregarded. A second intention is a discounting of this guild’s insistence on referring in its documents to both ‘fratres’ [‘brother’] and ‘sorores’ [‘sister’].<sup>231</sup> As in:

Every brother or sister on entering the gild shall pay four shillings or one quarter of best barley at the three terms of the year, and four pence, namely one to the deacon, one to the clerk and two to the ale. All cementarii [stonemasons] of this gild shall agree that any cementarius who takes an apprentice shall give 40 pence to the maintaining of the candle, and if he be unwilling to give, the amount shall be doubled.<sup>232</sup>

Carr’s selectivity catches him out eventually when he makes the statement that ‘most important of all’ the points which are ‘the strongest possible evidence’ showing that these MS Constitutions were ‘not designed for the craftsmen in the towns’ is their common:

*injunction to cherish travelling masons and ‘refresh them with money to the next lodge’,(p.16) in other words the existence of ‘tramping networks’. He sees these only as ‘a kind of hostel and “labour exchange” for workers outside the city limits. We will see that in context they are a key, positive part of the fraternal ‘jig-saw’, in or outside the city walls.*

Sufficient evidence exists to also counter the argument that the cathedral-building masons did not stay long enough in one place in mediaeval times to have equally strong ‘trade’ organisation to those in other occupations. The Fabric Rolls of York Minster, Chapter Act Books of the Cathedral Chapter and the city’s Freemen Rolls have convinced at least some SF researchers that

from the middle of the fourteenth century, if not earlier, there is evidence of a well-established system or order amongst the masons at the Minster, most of whom were employed by the Chapter year after year if not permanently...(It) is possible to see...a well-developed system of Master, Wardens and Master Masons, but even more significantly something which may surely be regarded as approaching an initiation ceremony.

The Statute of Labourers in 1360 distinguished

‘Master masons of freestone, or Masons called Freemasons’ from ‘masons called layers’ and Exchequer Accounts for Westminster of 1532 show gradations in the ranks of masons from those working with stone, below them those working at setting of stone, then successively roughlayers and wallers, then hardhewers, who worked chiefly at the quarries, and lowest of all, entaylers, who were more assistants or guardians.<sup>233</sup>

Carr used the internal lodge records of St Mary’s Chapel Lodge, Edinburgh which run from 1539, to illustrate that subsequent, important changes in ‘masonry’ resulted from economic pressures. After 1671 when disastrous fires made it necessary for as many ‘masters’ to be available as possible, certain ‘entered apprentices’ who were reluctant for financial reasons to move to the next level, were heavily pressured by the municipal authorities into ‘passing’. This totally broke with the custom of ‘passing’ or ‘making’ being dependent on a candidate being able to prove his or her competence by completing a set task:

>From this time, the 1680’s, we date a gradual change in the character of the Lodge from a ‘closed-shop’ association of skilled craftsmen to a trade association of ‘members’, ie a society in which actual numbers and Lodge income were to become more important than technical skill. (p.37)

Migrant or ‘forrin’ labour was able to get work more easily, and new Lodges were opened within the area where previously St Mary’s Chapel had been the controlling authority, Carr commenting - ‘No operative lodge could function properly if it had a rival on its own doorstep.’

From this time Lodge interests were less trade-oriented and more benevolent and financial, in Carr’s terms - ‘The Lodge was acquiring some of the characteristics of a benefit society.’ An interesting admission but another major error. Again he seems to have misjudged the nature of the earlier forms of organisation.

After 1700 St Mary’s could not even control its own journeymen, some using the courts to win the right to form their own Lodge, and to confer ‘the Mason Word’, the ultimate secret. In 1726, several members won an internal dispute to force the admission of several non-masons who wished to join and to contribute funds. What then quickly became a totally ‘speculative’ Lodge, ie non-operative, issued its first By-laws in 1736 containing not one regulation concerned with the trade. (p.38)

A complementary address Carr made to the major SF Research Lodge AQC 234 continued this vein. Although central to his research Carr, like Gould, seems totally uninterested in the function of ritual in operative lodges, the involvement of secrecy or of status marks in such ritual or the purpose of

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the surviving moral tales and legends.

## Facing Up At Last?

The 1991 edition of a popular history of SF, first published in 1953 and since then revised and re-published many times maintained:

*Up to the present time, no even plausible theory of the 'origin' of the freemasons has been put forward.<sup>235</sup> This is a remarkable statement and stretches the whole organisations' credibility to breaking point. The two authors, both well-respected Masons, don't improve the situation by following the above sentence with:*

*The reason for this is probably that the Craft, as we know it, originated among the operative masons of Britain.*

They proceed to bury on page 246, two brief paragraphs on 'The Worshipful Society of Free Masons, Rough Masons, Slaters, Paviers, Plaisterers and Bricklayers' in whose history one imagines a 'plausible theory' could be sought. Indeed, Pick and Knight begin these two paragraphs with the bald statement:

*This society is popularly known as 'The Operatives' because it preserves the old operative rituals in its ceremonies.*

Not, notice, 'because it is believed that' or 'its members believe that' but simply 'because it preserves the old operative rituals.' Perhaps I'm missing something, not being an SF but I would have thought that possession of 'the old operative rituals' would, in itself, be sufficient evidence to resolve the major issue once and for all. Any doubts that exist could be addressed very easily through seriously conducted comparative tests.<sup>236</sup> I return to this shortly.

Some mainstream Freemason researchers moved in the 1990's to break out of the impasse. Markham, author of the prestigious 1997 Prestonian Lecture, 'Some Problems of English Masonic History' joined brethren urging that 'the Craft' engage with outside historians for 'despite its very interesting historical character, Freemasonry has never been understood by non-masonic historians as part of general history.'<sup>237</sup> He was most concerned with the damage done by anti-Masonry attacks published and circulated over the years, but he acknowledged that not all Masonic 'histories' had been useful:

There have been many theories of (the) origin of Freemasonry (some logically argued, and others eccentric in the extreme). A general approach has been to take a preconceived theory and try to make it fit with the various surviving divergent fragments of evidence of early masonic history; and there has been a general lack of success.<sup>238</sup>

In sadness, not anger, I note that in 1890 Gould

had made plain to his colleagues in SF research his opinion that:

*(The) domain of Ancient, as distinguished from that of Modern Masonry, has been very strangely neglected, and that if we really wish to enlist the sympathy and interest of scholars and men of intelligence, in the special labours of the [Research] Lodge, we must make a least a resolute attempt to partially lift the veil, by which the earlier history of our Art or Science is obscured.<sup>239</sup>*

In order that his meaning would be totally clear to all, he spelt out that:

*(By) the expression 'Ancient Masonry' is to be understood the history of the Craft before, and by that of 'Modern Masonry' the history of the Craft after the era of Grand Lodges. The line of demarcation between them being drawn at the year 1717.*

Apparently making a break, academic and SF Prescott announced in 2000 the establishment of the Centre for Research into Freemasonry at Sheffield University, to 'encourage and undertake objective scholarly research into the social and cultural impact of freemasonry' [NB lack of a capital - emphasis mine] Prescott said he and his colleagues at the Centre took as their intellectual manifesto an article by Oxford historian Roberts published in 1969 where could be found:

It is surprising that in the country which gave freemasonry [no cap] to the world it has attracted hardly any interest from the professional historian...The result has been at best faithful reproduction of traditional hagiography and at worst lunatic speculation.<sup>240</sup>

Markham acknowledged the use of secrecy by lodges was a contributor to the situation he was addressing and that in Ireland especially, ritual and rules were simply not committed to paper until late in the 18th century.<sup>241</sup> He made clear that the later the ritual the more likely it was to occupy a greater number of words, but that on a number of significant occasions attempts were made to get back to an earlier, simpler version, what was known in continental Europe as the 'English' rite:

*(the) French were not content with limiting the movement to the supposed moral customs, secrets and ritual of stonemasons, and soon related it also to ideals of knighthood...When, in the late 18th century, particularly in Germany, excesses arose in the attempted development of Masonry and its rituals, including attempts to use them for commercial gain, it was to the pure ideals of 'English Masonry' that a return was sought.<sup>242</sup>*

Curiously, this 'English' rite almost certainly owed its survival to the commitment of Irish masons who were responsible for what is now called the 'Antient' form, which Markham believed research

has shown, was of mediaeval origin.<sup>243</sup> Whether this made these 'masons' both speculative and operative at the same time is the \$64 question, and one I can't answer at the moment.

The 'Antients' were a group of lodges, whose 'history' is not clear, unhappy with changes introduced after 1717, on the basis of their claimed knowledge of the earlier rites. Many of them aligned with a Grand Lodge at York until 'the Union' of 1813, when what I would call a 'revised' SF incorporated sufficient 'Antient' material for that 'faction' to agree to a merger with the London-based Grand Lodge, the 'Moderns.'

Although it is likely, therefore, that basic, 'Craft' SF ritual today is closer to that of the mediaeval operative stonemasons than it was for the period 1723 to 1813, an outcome impacting on the Webbs' interpretation of labour history, this is not the whole story.

## The Mediaeval Gilds, Tramping Networks and Operative Trades:

'Operative' derives from the latin 'operarii' for 'handicraftsman', while the original 'lodges', first referred to in England around AD1200, were site buildings for workmen to eat in, keep their tools in and for the conduct of their fraternal business.<sup>244</sup> There is little doubt that the name 'free-mason' existed for a particular kind of operative stonemason, viz, one who worked with 'free stone' said to be favoured for figure carving, while others worked with 'rough' stone and were 'rough masons'.<sup>245</sup> But the notion of a 'free' man able to practice a craft only because 'he' had attained 'his' free status was also common.

In general, it is believed that an artisan became 'free' to the trade when 'he' (usually but not always male) achieved 'master' status, which meant 'he' had passed through the intermediate 'degrees' and had completed a 'master piece.' The craft gild commonly comprised three classes of members - the masters, the journeymen and the apprentices, matching exactly the 3 'Craft' degrees of 'evolved' SF. The levels or degrees were not arbitrary. Cipola has observed:

Class and group conflicts played a fundamental part in determining who could and who could not form a guild...Within the guilds, a definite order of precedence faithfully reflected the distribution of power.

This Italian scholar acknowledged the range of functions guilds carried out but had no illusions about their political role:

All these functions should not be underestimated. But neither should one underestimate the fact that one of the fundamental aims of all guilds was to regulate and reduce competition among their own members...(In) any study of the level and structure

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of employment and wages in centuries preceding the eighteenth, guilds' actions must of necessity occupy a position of the first importance.<sup>246</sup>

Lipson came to the same conclusion:

*Although wages and prices were often regulated by the municipality and subsequently by the state, the assessment of wages and the fixing of prices were also a common feature of gild activity.<sup>247</sup>*

The SF 'in-house' literature seems most at error when it diminishes the 'benefit society' functions of mediaeval fraternalism. Lipson used these functions of the craft gild's natural enemy, the trading class, to make the observation:

*Apart from its control of trade, the merchant gild served other functions which exhibit in a strong light the core of fraternalism inherent in the gild system.<sup>248</sup>*

Lipson noted, as just one craft example among many, that after 1487 poor members of the Carpenters' Brotherhood were to have weekly: 'A reward of the common box of the craft after the discretion of the masters and wardens.' Earlier, in 1333, the carpenters had instituted a provision that if any brother or sister fall into poverty by God's hand or in sickness...so that he may not keep himself, then shall he have of the brotherhood each week fourteenpence during this poverty, after he hath lain sick a fortnight.<sup>249</sup>

During his poverty the unfortunate brother was also to receive the livery clothing at the common cost, in order that he might not be put to shame in the presence of the guild assembly. Lipson quotes similar arrangements amongst the 'Taylors', the grocers, the white tawyers, the barber surgeons, the tanners, goldsmiths, weavers, etc, etc. This was no system of welfare without strings:

It was a common stipulation, therefore, that any one admitted to the gild should take oath to keep the ordinances of the craft, and disobedience would thus expose the offender to penalties in spiritual courts.<sup>250</sup> [My emphasis] Lipson concluded:

*(In) the effort to provide a fair remuneration for the worker and to reconcile the conflicting claims of producer and consumer...principles of industrial control and conceptions of wages and prices (were developed by the mediaeval craft gilds) to which we may perhaps one day return.<sup>251</sup>*

Where argumentation between scholars continues over, for example, whether the qualifier 'craft' in front of 'gild' is necessary, at what date it becomes necessary to distinguish artisanal from 'merchant' guilds, and what qualification it actually introduces, differences often seem semantically-based. When it is possible to bring a range of resources to bear, some long-standing positions would seem untenable. The distinctions drawn earlier between town craft organisation and lodges outside town

limits would appear to be unrealistic, as would the treatment of stonemasonry, or 'the building trades' as unique.

Ladders of 'degrees' have been dated to before the 10th century eg, seven ecclesiastical degrees from 'ostiary' up to that of bishop.<sup>252</sup> In addition to acknowledgement as a 'made' apprentice, and as being 'free' on the trade, specific 'degrees' of skill and status were needed for attainment of the rank of 'master carpenter', 'master fishmonger', 'master felt-maker', and so on.<sup>253</sup> SF researcher Speth has studied guilds or Companies of Free Carmen, Free Fishermen, Free Dredgers, Free Fishers, Free Watermen, Free Vintners, etc,<sup>254</sup> and SF author (Bernard) Jones has commented:

*many a craft that had been a 'mistry' to start with had become...a code or a system of mysteries and secrets, which everybody seeking to join it had solemnly to swear to keep inviolate...fraternities besides the masons had Deacons and Masters and Box Masters..And the Mason's mystery was not alone in veiling its moralisings in allegory and illustrating them with symbols drawn from its own craft.<sup>255</sup>*

Gould noted that 'master-pieces' were required from 'Framework Knitters' as well as from masons<sup>256</sup> Nevertheless, he, in particular, was anxious to deprecate suggestions that other crafts than the masons had their secret modes of recognition. It seems to me that one term he uses, 'squaremen', was obviously intended to cover trades which had the square as a working tool, and as later scholars have concluded, he seems wrong to deny that such craftsmen were on the same trajectory as stonemasons.<sup>257</sup>

Involvement of 'gentry' directly in a lodge or group of lodges, whatever the person's interest in or knowledge of building with stone, was likely at different times for different reasons.<sup>258</sup> In other words, it's easy to see that the SF 'transition' involving 'speculatives' was no new or unique organisational device. After Edward III reconstituted and legitimated the trading fraternities by recognising their distinctive liveries<sup>259</sup> and providing them with charters or letters patent, the King himself led a rush of non-operatives to join. Presumably meaning he was initiated in a mock-up manner, and given access to some ersatz secrets, it is recorded that he 'became' a Linen-Armourer. His successor Richard II became a brother of the same company and

*the great, both clergy and laity, as well as principal citizens, dazzled with the splendour of such associates, hastened in both reigns to be enrolled as tradesmen in the fraternities.<sup>260</sup>*

The records also remind us that a 'writer, politician or solicitor was (often) a member of the Needleworkers Company',

Daniel Defoe was a Butcher, Samuel Pepys a

Clothworker, Dick Whittington a Mercer and William 111 a Grocer... while Her Majesty the (current) Queen is associated with the Drapers Company, and HRH the Prince of Wales with the Fishmongers.<sup>261</sup>

We are told that the Lodge of Free Gardeners at Haddington in Scotland had, from their Incorporation in 1676, accepted the admission of non-gardeners 'at a premium.'<sup>262</sup>

Haddington, for example, was a Scottish rural town with representatives of all the usual trades and crafts, nine of which, during the 16th and 17th centuries, sought, 'in common with their counterparts in other towns', official recognition as Incorporations from the Haddington Burgh Council in the form of a 'Seal of Cause' or 'Charter':

For such a relatively small Burgh it is perhaps surprising that no less than nine trades and crafts obtained Incorporation status...85%-95% of Scotland's population lived outside of the Burgh's at this time. The Gardeners, therefore, (who lived outside the Burgh) organised themselves as best they could and their ('Interjunctions for ye Fraternitie of the Gairdners of East Lothian') of 1676 suggests that they modelled their organisation on similar lines to other trades.<sup>263</sup>

Exploring even less usual territory, Le Roy Ladurie wrote of the nomadic sheep herders of (French) Montailou:

*Sometimes for a few seasons, when favoured by good fortune and well rewarded for his labours, Pierre Maury managed to be his own boss. He would then use various techniques: fraternal mutual aid, the hiring of paid shepherds or association with another employer...<sup>264</sup>*

Elsewhere he referred to the 'total brotherhood between friends unlinked by blood' which was central to Occitan culture and which was 'institutionalized in the ritual forms of fraternity' recorded from the beginning of the 14th century.<sup>265</sup>

The idea of a fraternally-organised nomadic occupation is most intriguing, as the combination of travelling and brotherhood appears in a number of guises in this story. Already referred to is 'the search' at the heart of the chivalric tradition:

*The legends of chivalry are the veiled allegories of the eternal search for spiritual truth in a world of natural realities.*

Brydon collected up the worlds of 'bards, troubadors, meistersingers and strolling gypsy players' to spread the net of his generalisation to cover townspeople who might never have left their walled security:

*Having spent many years in the study of the*

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*old Artisan Guilds, Fraternities and Mystical Associations of Europe, it has always appeared to me that at the heart of these institutions, there lay a ritual symbolism involving a search for something remote, hidden or lost.<sup>266</sup>*

The place of symbolic searching is clear enough in the SF rituals, while actual tramping networks would appear to provide a map of the links between the 'ancient craft organisation' and both speculative freemasonry and the 'modern' labour movement.<sup>267</sup> The Webbs observed 'the inevitable passage of (a) far-extending tramping society into a national Trade Union', but gave the phenomenon only limited significance,<sup>268</sup> as did Hobsbawm.<sup>269</sup>

Beginning his corrective, Leeson quoted a 14th century rule of the fullers of Lincoln:

If a stranger to the city comes in, he may upon giving a penny to the wax, work among the bretheren and susteren and his name shall be written on their roll.<sup>270</sup>

The 'wax' was for a candle to be lit to the trade's saint. A century and a half later, among the shoemakers of Norwich, the 'stranger' was still charged a penny. A 'stranger' was someone not born within the town or village; he might also be called a 'forren', someone 'from outside', an 'uplander' or an 'alien.' Rules for the entertainment of the stranger varied according to trade, place and circumstances. Tilers who came to Lincoln were told simply: 'Join the gild or leave the city.' Hatters coming to London were quizzed about any debts they might have left in their last employ and coppersmiths admitted strangers who promised to abide by the rules, which included paying into the common fund to care for the 'poor' or unemployed of the craft.

Leeson drew the links between the tramping networks and the constant struggles within trades for control over hours and conditions of employment, including the 'right to search', ie, to look for and confiscate unauthorised work, and over the number of 'masters'.<sup>271</sup> The tramping system was more than just an ever-present safety-valve. It was a defining part of the context whether the movement of tradespeople around the country resulted from a need for work, for relief from poverty or to escape unwelcome attentions from the authorities. Linking 'inns of call' where the lodge brothers welcomed, checked and sent on if necessary the tramping 'stranger', the network ultimately became the basis of 'modern' benefit society organisation. Prior to that the 'tramp' card or 'ticket' and the benefits it provided were integral parts of an evolving code of mutuality based on working people's living circumstances.

In 1995 an SF scholar advanced an 'origins' theory based on later versions of these same networks:

*In 17th century England, where political and religious factors, as well as outright villainy, might spell danger for a traveller in a strange*

*place, anything which could guarantee him a safe lodging and freedom from betrayal to enemies or rogues would be a great boon. That was precisely what the operative masons could offer to (non-operatives) possessed of their recognition secrets..<sup>272</sup>*

What in mediaeval times were known as 'pilgrims' were a major reason for the English mediaeval 'hospice' being established in certain towns and in certain locations within those towns.<sup>273</sup> Ludlow, categorisable as an historian of 'friendly societies' and arguing in 1872 that sufficient vestiges of the 'thousands of fraternities' existing in the 14th century survived to provide a transition to modern 'friendly societies'<sup>274</sup>, agreed the 'charity' of these 'mutual aid societies' during this 'first European industrial revolution' helped to finance hospitals and chapels as well as the splendid cathedrals.<sup>275</sup> The Crusaders were 'wandering brothers', their routes to Jerusalem and back home 'tramping networks'. This material provides much-argued connections between the Crusade's Templar Orders and 'modern' SF, while less controversially, one historian has emphasised the fraternal societies' pageants and banquets along with their charity work:

*Among the latter were almshouses, free schools, hospitals, scholarships, lectureships, (and) fellowships.<sup>276</sup>*

'Tramping' was not an exception, an aberration. It was part of an integrated world of gild-activities. Howell summarised the objects of 11th century guilds as 'the support and nursing of the infirm gild-brothers, the burial of the dead, the performance of religious services and the saying of prayers for their souls.' The requirements of a common meal before the annual celebration of 'their' patron saint and alms for the poor were set out, along with 'mutual care of the brothers...by money contributions in case of death, in support of those who went on a journey and of those who suffered loss by fire.' An oath sworn on 'their' saint's relics affirmed 'faithful brotherhood towards each other, not only in religious matters but in secular matters also.' Howell concluded:

*To effect these objects a complete organisation existed, and a system of regulations was framed for the purpose of carrying them out...The essence of the manifold regulations in these three gild-statutes appears to have been the brotherly banding together, into close unions, of man and man, sometimes even established on and fortified by an oath, for the purpose of mutual help and support. This essential characteristic is found in all the guilds of every age from those first known to us...to their descendants of the present day, the modern trade unions.<sup>277</sup> [My emphasis]*

As towns grew in size, new trades and increasing numbers of 'foreigners' threatened to overwhelm the local men, a situation which had to be regulated, most obviously through the numbers allowed to work each craft. Thus, over time, what

I will generalise as 'lodge' processes, integrating religious ceremonial with business affairs, had to be made increasingly formal and concerned with disciplined adherence to custom:

*The life and soul of the craft-guild was its meetings, which brought all the guild-brothers together every week, month or quarter. For the sake of greater solemnity, these were opened with certain ceremonies; the craft-box, containing the charters of the guild, the statutes, the money, and other valuable articles, having several locks, the keys of which were kept by different officers, was opened on such occasions with much solemnity, all present having to uncover their heads.<sup>278</sup>*

Howell, as did Brentano<sup>279</sup>, took the time to look at the results provided by a range of specialist researchers. Beside others already referred to, such as Unwin<sup>280</sup>, serious guild historians whose work rarely appears in SF or LH writing include Eden, Herbert<sup>281</sup>, Thrupp<sup>282</sup>, and William Kahl<sup>283</sup>. Howell might have gone on paraphrasing Brentano's account:

These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the Presidents (originally called Aldermen, afterwards Masters and Wardens).<sup>284</sup>

Regular, periodic payments were a late development but the moral character of an artisan was a paramount consideration at all times:

The admission of an apprentice was an act of special solemnity corresponding to the important legal consequences it involved. As it was the beginning of a kind of Novitiate to citizenship, it generally took place in the Town Hall, in the presence of town authorities, or in solemn meeting of the Craft-Gild...At the expiration of his apprenticeship the lad (then a man) was received into the Gild again with special forms and solemnities, and became thereby a citizen of the town.

Brentano's perspective, as did Cipolla's, encompassed mainland European countries such as France and Germany, information from which sources have been almost entirely dismissed by British SF scholars on what appear to be unreasonable grounds.

In particular, Brentano's approach included much useful detail on the role of inns and innkeepers, of 'travelling payments' and 'travelling networks':

Every Gild and every journeyman's fraternity kept a 'black list'. In this, as well as in the testimonials of travelling journeymen, the names of the reviled were entered, so that the warning against them spread throughout the whole country.<sup>285</sup>

Disputes when they occurred, were rarely about wages as such, they were about status, privileges

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and customs, as these embodied payments, demarcation markers, and the like. It was not surprising that when machinery, cross-border trade and entrepreneurial negotiations began to appear that workmen and many employers fought their own trade's Company to have 'the old ways' upheld and sought assistance from municipal authorities, in the first instance, then the law courts.

A number of authors refer to the work of yet-another comparatively unknown author, Toulmin Smith, who collected and annotated over 500 gild-statutes produced in the English Parliament in the years 1388-9 in response to two writs - one addressed to 'The Masters and Wardens of all Gilds and Brotherhoods', the other to 'The Masters and Wardens and Overlookers of all the Mysteries and Crafts.' Ludlow's conclusion was that the available evidence showed conclusively that the gilds of the 14th century 'under forms to a great extent religious' could fulfil the purposes

on the one hand of a modern friendly society, in providing for sickness, old age and burial; on the other hand of a modern trade society, by rules tending to fix the hours of labour and to regulate competition, combined with such friendly purposes as before mentioned.<sup>286</sup> (My emphasis)

No doubt there were many deviations from the principle but in theory oaths of secrecy about anything that occurred in 'lodge' were required of apprentices, and master masons are known to have sworn not to pass on 'trade secrets' to their assistants. In 1355 in York the 'Orders for Masons and Workmen' began with:

The first and second masons of the same, and the carpenters, shall make oath that they cause the ancient customs underwritten to be faithfully observed.<sup>287</sup>

## Magic, Technology and Class War

Keith Thomas has charted some of the street level reasons for the 'declining appeal of the magical solution' from the 16th century in northern Europe, such as rising levels of health and material welfare, the beginnings of newspapers, advertisements, fire fighting, deposit banking and trade or life insurance, in other words practical and this-worldly provisions against hazards and misfortune. In doing so he observed:

We are therefore forced to the conclusion that men emancipated themselves from these magical beliefs without necessarily having devised any effective technology with which to replace them...But the ultimate origins of this faith in unaided human capacity remain mysterious...The most plausible explanation seems to be that their (the Lollards, 'early heretics') spirit of sturdy self-help reflected that of their occupations...In the fifteenth century most of them were artisans - carpenters, blacksmiths, cobblers, and, above all textile workers...Their trades made them aware that success or failure depended upon their unaided efforts, and they despised the substitute

consolations of magic.<sup>288</sup>

The 'spirit of sturdy self-help' would not appear to be sufficient explanation. Islamic scholars 500 years and more before had sought the 'ancient wisdom' of Plato, Aristotle and Pythagoras, had copied and distributed texts Christendom still regarded as heathenish outpourings. Generations of Muslims had then argued over the ideas and had innovated pragmatic solutions to their more local problems, setting in train the rationalist revolution which ultimately penetrated Western Europe. Did the guilds 'begin' in the 'Middle East'? Probably not, but Gothic Cathedrals and stonemasonry did. Why would the symbolic and the ritual context of what became 'The Craft', the building and destruction of Solomon's Temple, the loss, the search for and the location of the secret knowledge, not arrive with the practical skills of stone building?

The erosion of European mediaeval magical beliefs was seen to be necessary in practice precisely because of the prevalence of dangerous or impractical 'charms and magical observances' in a range of crafts and manufacturing techniques, for instance, the spinning and weaving of cloth:

In the early industrial period the mining industry generated a host of semi-magical practices...(such as 'knockers', taboos against whistling underground, and divining rods)..The building industry similarly gave rise to a mystic fraternity...non-operative Freemasonry..

The shift in emphasis was not swift nor ever comprehensive and the assistance of God became more valuable rather than less in the new religion. But a greater space for individual expression was opening up, where, ultimately, even the most devoted practitioners of mutual aid would lose sight of the need for mutual responsibility.

The efficient, ruthless or astute master craftsmen, rising in the social scale, took 'their' organisation with them, since they were the most powerful. This left a gap for renewed 'industrial' organisation and militance by those left behind, the small masters and journeymen.<sup>289</sup> Protection of the trade Court was sought by older members of Companies from the inevitable worker combinations:

*By (their) judgments, unruly apprentices were whipped, journeymen on strike were imprisoned and masters offending against regulations were fined. Members were forbidden to carry trade disputes before any other court, unless the court of their Companies had first been appealed to in vain.*<sup>290</sup>

Increasing conflict between the parties was bound to flow into struggle for an impartial 'umpire.' The records show working people insisting over and over again that long-established custom and procedure, codified in legislation, be followed, their opponents insisting that changed times required changed, 'modern' procedures. The location of

decision-making power over work and its context was in fact slowly shifting into the hands of increasingly powerful, law-oriented elites opposed to the idea that control of the product of a work unit be in the hands of that unit.

Unwin's broad and detailed consideration of guilds<sup>291</sup> sought to understand the evolution, not of magic, but of organisation and 'the transformation of social forces into political forces.' He believed there was nothing new about the 'modern.'<sup>292</sup> His analysis of the fraternal associations led him to believe they constituted the driving force behind centuries of political change<sup>293</sup>.

The political liberty of Western Europe has been secured by the building up of a system of voluntary organisations, strong enough to control the State, and yet flexible enough to be constantly remoulded by the free forces of change. It is hardly too much to say that the foundations of this system were laid in the gild.<sup>294</sup>

During Edward III's reign a special Statute was passed to solve a labour shortage but it proved a failure and savagely repressive laws prohibiting the movement of artisans provoked the Peasants' Rebellion of 1361. Subsequently, wages and conditions drifted, for a time, in favour of the employee. The 1568 Elizabethan 'Statute of Apprentices' (5 Eliz c.4) transferred jurisdiction over apprentices and journeymen to Justices of the Peace.<sup>295</sup> We can agree with Howell's argument about 19th century labour-capital conflicts that this legislation was not a break but the key link between the previous 500 years and the subsequent 300 years:

*The regulations in the statute of apprentices...codified the orders or ordinances existing for centuries among the craft-guilds, and applied them to all the trades of the time.*<sup>296</sup>

Here the key shift was to make magistrates the arbitrators in disputes, particularly with regard to the quality and quantity of wages and of apprentices. Under 5 Eliz c.4:

(No-one) could lawfully exercise, either as master or journeyman, any art, mystery or manual occupation, except he had been brought up therein, for seven years at least, as an apprentice. Whoever had three apprentices must keep one journeyman, and for every other apprentice above three, one other journeyman.

Wages were to be assessed yearly by the justices of the peace, or by the town-magistrates, at every general sessions first to be holden after Easter. The same authorities were to settle all disputes between masters and apprentices, and to protect the latter.

The later Act of James 1. c.6, expressly extended the power under 5 Eliz c.4 for justices and town-magistrates to fix wages for all labourers and workmen. Unwin has explained how what was a

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second wave of Company Charters and legitimations in the 17th century was inevitably caught up in the great political and religious struggles of the time and was part of the mechanism changing the nature of the major economic cleavage between mercantile and industrial capital into one between wage labourers and employers of labour. As the Stuart protectionist policies were defeated by Parliament's intransigence, it was, again, the small master, 'whose class constituted the industrial democracy of the time', and the journeymen who were forced into defensive alliances.<sup>297</sup>

Policies intended to protect the more local small master and journeyman from the competition of 'forrins' were incompatible with the interests of the larger manufacturer and exporter who wished to service markets further afield. As the Civil War broke out, the journeymen and the small master were in the throes of adapting while conserving as much of past practice as possible.<sup>298</sup>

The Long Parliament of 1640-1, appealed to by the rank-and-file 'in its most revolutionary period', could not turn a deaf ear, but results were slight and after the Restoration in 1660 of Charles II the older, 'gentry' influences resumed complete control. New charters were sought, in vain. Indeed the idea of an incorporation of craftsmen now took on a dangerous, sinister aspect for those already in power. Unwin refers to opposition by the Carpenters, Joiners and Shipwrights Companies to the attempt by the sawyers, whom they employed, to obtain independent status by charter:

*If they are incorporated, the smallest combination amongst them will bring the building trades to a standstill, as experience has sufficiently shown in the past even without incorporation. Moreover their main object is to exclude*

"all those sorts of Labourers who daily resort to the city of London and parts adjacent, and by that means keepe the wages and prizes of these sorts of labourers att an equal and indifferent rate" and their success would be

"an evil president, all other Labourers, to Masons, Bricklayers, Plaisterers, etc, having the same reason to alledge for incorporation."<sup>299</sup> Unwin concluded that failure along these traditional lines drove the wage-earning class into secret combinations 'from the obscurity of which the trade union did not emerge till the nineteenth century.' This interpretation is interesting as it is from this time of 'diving down' that observers begin to speak of fraternities and benefit societies as 'secret societies.' On Unwin's part it seems to be an attempt to link his material to that of the Webbs, upon whom he relies entirely for post-1700 detail. He draws on their contrast of 'the unsteady, isolated and impermanent character of journeymen's combinations in the fifteenth century' with 'the increasingly coherent, continuous and influential

activity of trade unions'.<sup>300</sup>

What it seems to me we have is an ideological shift occasioning selective blindness. 'Trade unions' could be officially sanctioned while they were called 'craft guilds' and controlled by the issue of charters. Recourse to magic might occur behind closed doors, but charms and spells were not about to be used in official documents or public ceremonies. 'The word' was being replaced by words, but what some called 'magic' others would see as part of the era's religious faith. 'Travelling networks' were OK while they aided pilgrims and labour shortages but not if 'the State' decided that a) they were causing a drain on funds, or b) they were helping subversion, or c) they were part of an oppositional 'labour movement' bent on the destruction of capitalist enterprise.

As power shifted and ideology was fashioned to suit, language shifted. By the 17th century, mediaeval terms for worker combinations were replaced with 'club' and 'tavern society'. SF scholars could here assist students of British post-Stuart industrial relations to explore the parallel and not entirely separate worlds of sanctioned and non-sanctioned trade combinations. The non-sanctioned kind were illegal since 2-3 of Edward VI, c 15, and 5 of Elizabeth, c 4. Up to 1795 a worker could not legally travel in search of employment out of 'his' own parish, but of course 'he' often had no alternative.

Thus, we have a transition but not a break or a replacement. Mediaeval trades had 'degrees of skill and status', and had developed fraternal 'lodges' with formal internal structure including oath-taking ritual, for sociability, religious observance and mutual defence purposes. Some or all of a search or journey, certainly represented in the perambulation of the SF lodge room, an oath-taking, a symbolic death, quartering the year with meeting-feasts which emphasised the Saint's Day of St John, and levels of status or 'degrees', appear on both sides of the 'transition'. It is probable therefore that operative guilds provided the essential ideas and the basic ritual structure to more than SF.

Unwin's account ends with a story of an extended conflict in the last decades of the 17th century between the Feltmakers Company and journeymen hatters. He appears to be arguing that the lack of known records of a hatters' combination alongside instances of their court appearances, indicating such an organisation operating, supports his assertion that the operatives had suddenly decided to go underground. Court evidence actually asserts the men had "Clubs" 'where they entered into unlawful combination' and "raised several sums of money for the abetting and supporting such of them who should desert their masters' service" - ie, a system of unemployment or strike benefits. Unwin commented in Webberian terms that, of course, a combination of journeymen was no new thing, but that the important question was:

How far did it resemble a modern trade union? or to put the question in another form, how far did it possess the conditions essential to continuous existence and successful activity?<sup>301</sup> [My emphasis]

Lipson whose analysis in the main supports that of Unwin responds to this key question by giving two answers - firstly, in reference to the 'craft guilds' and secondly to the journeymen guilds:

*At first (the craft guilds) appear to have been private and voluntary associations which struggled into existence in the face of vigorous opposition on the part of the municipal authorities...Subsequently, however, the authorities...actively encouraged the formation of crafts and the...gild system, in order to tighten their hold over those engaged in trade and more effectively to exact a satisfactory standard of workmanship....The craft guilds now became public bodies invested with semi-legal authority, an organic but strictly subordinate department of civil administration...<sup>302</sup>*

Lipson argues these guilds were quite different to 'modern trade unions' on 6 Webberian grounds which remain unconvincing: that is, they comprised only skilled artisans; they were urban not rural; membership was compulsory; they included all grades of producers, including entrepreneurs; they were not selfish but were concerned for public welfare; and they were semi-public bodies, 'integral parts of municipal administration'.

He argued that the later, 15th century 'journeymen guilds' bore a 'very striking similarity' to 'trade unions':

Unlike the craft guilds, (they) comprised only the class of wage-earners banded together in defiance of their employers, and their efforts to secure an improvement of their economic position make the parallel to trade unionism still more evident.<sup>303</sup>

However, he knocked them out on the grounds that they 'failed [!] to establish a stable and permanent organisation' and they 'failed', repressive legislation apart, because the more gifted and energetic leaders kept rising up and out of journeymen ranks - again, a less-than-convincing argument. A continuing, perceived need for secrecy, and for secrets, from guild times to 'modern' times among the artisans renders Unwin's thesis about a sudden 'diving down' into 'secret societies' untenable and strengthens the likelihood of linkages between the mediaeval benefit societies and the 19th and 20th centuries.

Interestingly, SF authors rarely discuss a break in the flow of fraternal transmission, either in the short-term, at the confiscations of monastic lands and wealth by Henry VIII in particular, or in the longer-term, during the bureaucratic-transition of guild/Company decision-making structures to State institutions. Ludlow quoted the relevant legislation including a key qualification to support

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his belief that no significant break occurred:

The religious guilds were first struck at in 1545, by the 37 Henry VIII; c.4, which enabled the king to grant a commission to certain persons to enter upon the lands of all colleges, charities, hospitals, fraternities, brotherhoods, guilds, and stipendiary priests, and to seize them to the king's use. Two years later (1547), the Act 1 Edw. VI, c. 14,...absolutely confiscated to the Crown..."all fraternities, brotherhoods and guilds, within the realm of England and Wales...and all manors, lands, tenements, and other hereditaments belonging to them or to any of them" other than "corporations, guilds, fraternities, companies and fellowships of mysteries or crafts..."<sup>304</sup> (My emphasis)

James II used sometimes contradictory policies regarding the London Companies<sup>305</sup> in seeking control of Parliament. His replacement of original Charters with new ones worded more to his liking, was accompanied with the statement that he designed not to intermeddle or take away...the rights, propertyes or privilegedes of any company nor to destroy or injure their ancient usages or franchises of their corporations...<sup>306</sup>

Other evidence, such as the 'lodge books' of the Coventry Silk Weavers of the 1650's, indicates that from English guilds to Companies in format and in 'rites of association', very little had changed.<sup>307</sup>

A Scottish example from a later period is further illustrative. It appears that on 4 January 1690 William and Mary of Orange signed a Charter, validating and confirming all former charters 'in favor of the gild-brethren, tradesmen, or any society, or deaconry' within Glasgow at least, said Charter being further confirmed by act of parliament on 14 June, 1690. These Corporations, 'the only considerable body in that community' and still governing that City in 1777, included fourteen incorporated trades. They had all been 'raised' in the period 1520 to 1560, the 'cause of erection' in all cases being 'in order to raise a fund for the maintenance of (their) poor.' These trades were only granted legal place within the governing structure by a 'letter of gildry' in 1605, a letter confirmed by act of parliament, 11 September, 1672. The oath sworn in 1770 as a freeman member of one of these corporations included:

Here I protest, before God, that I confess and allow, with my heart, the true Protestant religion, presently professed within this realm, and authorised by the laws thereof. I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion, called Papistry...<sup>308</sup>

The Merchants and the Trades each, then, had their 'House' which was their governing body and their funds collector and disbursing, in other words their 'Grand Lodge.' In 1777, it was still the case that 'deputies' from each of the constituent trades, plus an elected Deacon, 'Baillie' and a Collector made up the 'parliament' of the Trades-House. Each of the Corporations was governed in a similar

fashion: eg, the hammermen, by a deacon, a collector and 12 masters; the coopers by a deacon, a collector and 8 masters; the masons by a deacon, collector and 6 masters; and so on. These were all elected annually by the freemen of the trade, and the disposal of the public money, belonging to the corporation, was vested in them. The tradesmen paid for their 'freedom of the town' and a 'freedom-fine' from which the poor of that trade were relieved usually at the rate of 2/- per week.

The Edinburgh Society of Journeymen Shoemakers 'having existed since 1727' reprinted their 'Articles' in 1778. A selection follows [NB the use of 'Preses, ie 'President']:

I. That each entrant shall not be above the age of thirty-six years, brought up to the said trade, and a Protestant; shall be attested by two members to be of a healthy constitution, free from all hereditary or constitutional disease, of a good moral character; must be subject to the Society's regulations...The Society shall not be regulated by any party or faction, but by a majority of votes, according to the tenor of articles.

II. That each entrant shall pay Seven shillings and sixpence Sterling, besides clerk and officer's fees, as entry money, and fifteenpence Sterling every quarter day as quarter accounts...

IV. Each member shall remain twelve months from the date of his entry before he can receive any supply in sickness or lameness, burial-money...

V. The Preses shall be chosen every quarter-day by a poll from the whole Society, and whoever is chosen by a plurality of votes shall take the charge; if he should refuse, shall pay Two Shillings and Sixpence Sterling. The Key-Masters shall be chosen by the roll...The Preses and Key-Masters, shall choose, every one for himself, two Committee members...

VII. The Preses and Key-Masters shall visit the sick and lame in rotation, weekly, along with a Committee member...

VIII. It is appointed and agreed, that all Quarter-Accounts, Fines, etc, shall only be employed for the support of the sick and the lame, and to pay the other dues of the Society; and the Society determine to transact nothing contrary to the right and property of the sick and lame...

XI. Any person convicted of raising or following a faction, or inducing animosities into the Society, shall be suspended from all benefits from the Society, for the space and term as the Society shall find...

XXIV. It is agreed and appointed, that no cursing, swearing, or indecent behaviour shall

be found in any member at their meetings...no member shall be found accessory to mobs or tumult...<sup>309</sup>

The lack of any reference to trade regulations in these Articles and their concern that all monies were used for benefit payments, have been taken to indicate an a-political and generally passive attitude. Rather, they indicate the custom that all trade regulations would be handled at the 'Trades-House' [Trades Hall] level, not at individual 'lodge' level.

On the one hand, the guilds over 700 years developed, among other things, a corporate structure, the Company, in order to strengthen or to establish monopolies over their particular trades. On the other, their very success prompted firstly, Royal attempts to dominate economic affairs, secondly, rank-and-file dissension, and thirdly, competition which, encouraged by increased levels of production, distribution and consumption, burst and overwhelmed the controls over work practices the brethren had collectively struggled for so long to put or to keep in place.<sup>310</sup>

The Livery Companies showed the way for industrial capitalism. They initiated the 'very features which (shaped) modern business associations'. At the same time their 'social and fraternal structure', surviving into the 19th and 20th centuries, clearly showed they were 'the legatees of mediaeval traditions.' And the most important tradition?

The most important tradition enabling the Companies to live long after they had lost their monopoly of supervision over their trades and crafts was that of fraternal charity.<sup>311</sup>

Such a legacy was increasing, not declining, in relevance since competition was sharpening artisanal isolation. That is, the rich and powerful were forging improved methods of being rich and powerful, increasing the vulnerability of 'their employees' yet each strata continued a commitment to fraternal charity.

By the Settlement Act of 1662 two justices of the peace were given power to eject any newcomer to a parish without means. Briggs has commented this was a measure 'intended to deal with the whole population of the poor as only rogues and vagrants had been dealt with previously.' Whether called 'rogues', 'vagrants' or 'tramping brothers' the intention and the effect would seem to have been the same. Enclosures, pauperism, cheap labour, factories and mines using techniques of mass production, and producing defensive combinations of alienated individuals - the road ahead was clear.

Fraternal charity, we may see therefore as the vehicle for the rites of association into the period after the onset of the Industrial Revolution, proper. The long, slow gestation of economic rationalism has meant the originating ideas and purposes

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behind the rites have grown fainter, but the language and the general format has blurred less than we might think, since they were more-or-less 'fixed' before terminal damage had been done.

What has made 'modern' fraternalism most difficult for practitioners or would be practitioners is that a sense of the connections between the material and the immaterial has been largely lost. Imagining the ineffable has not become unfashionable, as much as it has rusted and decayed due to lack of use. This does not imply that reviving or rebuilding fraternalism in all its aspects requires a return to mediaeval, Catholic beliefs or 'magic' practices, but a re-education of capacity to 'see' the necessary connections.

'Charges' such as that of the Alnwick, and Swalwell Lodges, both in the north of England, and others, need to be approached with this requirement in mind. To judge their 'content' on the basis of the presence or absence alone of certain words is, I believe, to miss much of the point.

The 'Orders to be Observed by the Company and Fellowship of Freemasons at a Lodge Held at Alnwick [Newcastle, England] Sepr 29, 1701, Being the Genll Head Meeting Day' are only likely to be found within SF literature yet as Gould tells us this was a fully operative lodge till 'at least the year 1763' when it was (probably) absorbed into SF ranks. Verified lodge minutes run from 1703 to 1757. Gould says:

(These) records...constitute the only evidence of the actual proceedings of an English lodge, essentially, if not, indeed, exclusively operative, during the entire portion of our early history which precedes the era of Grand Lodges.<sup>312</sup>

Disappointingly, he goes on to say:

*It should be stated that the question of degrees receives no additional light from these minutes, indeed, if the Alnwick minutes stood alone...there would be nothing whatever from which we might plausibly infer that anything beyond trade secrets were possessed by the members.*

He brings to bear evidence from what became in SF hands the Lodge of Industry at Swalwell, a village in the County of Durham, for which operative records run from 1725 to 1735 when it also accepted a 'deputation' from the London Grand Lodge and became, officially, a speculative lodge. The 1st and last, the 14th, Alnwick 'Orders' read:

1st - That it is ordered by the said Fellowship that there shall be yearly Two Wardens chosen upon the said Twenty-ninth of Sepr., being the Feast of St Michael the Archangell, which Wardens shall be elected and appoynted by the most consent of the Fellowship. 313 14 - Item, That all Fellows being younger shall give his Elder fellows the honor due to their degree and standing. Alsoe thatt the Master, Wardens, and all the Fellows of this Lodge doe promise severally and respectively to

performe all and every the orders above named, and to stand bye each other...(etc)..

Gould quibbles at the lack of mention of 'the Master' at certain other points of these Orders, as he does at a lack of mention of 'Degrees' with a capital. He does not seem to find the 11th Order convincing either:

Thatt if any Fellow or Fellows shall att any time or times discover his master's secretts, or his owne, be it nott onely spoken in the Lodge or without, or the secretts or councill of his Fellows, that may extend to the Damage of any of his Fellows, or to any of their good names, whereby the Science may be ill spoken of, forr every such offence shall pay..£3 13s 4d.<sup>314</sup>

He footnotes this Order with one taken from the Swalwell Lodge minutes, namely:

*If any be found not faithfully to keep and maintain the 3 ffraternal signs, and all points of ffellowship, and principal matters relating to the secret craft, each offence, penalty £10 10 0.*<sup>315</sup>

After discussing the possible implications of these he weakly concludes only that the absence of mention of 'Degrees' within Alnwick Lodge might imply that it was unaffected by the parallel existence of SF lodges closeby, in other words that it is still only to the SF history that we should look for a formalised degree structure. He makes no attempt to explain what 'the Science', 'the secret craft' 'points of ffellowship', etc, might mean in this operative context in the north of England in the 18th century.

He notes 'the general uniformity' of the Alnwick and Swalwell minutes and that it was with 'much solemnity' that the 'head or chief meeting day', the festivals of St John the Evangelist/St John the Baptist, were commemorated. Again, note reference to a 'true and perfect lodge' in the following 1708 minute of an operative lodge:

*At a true and perfect Lodge kept at Alnwick, at the house of Mr Thomas Davidson, one of the Wardens of the same Lodge, it was ordered that for the future noe member of the said Lodge, Master, Wardens, or Fellows, should appear at any lodge to be kept on St John's day in (church), without his apron and common Square fixed in the belt thereof, upon pain of forfeiting two shillings and sixpence..(etc)..*<sup>316</sup>

Note also the size of this fine compared to that for disclosing secrets, above. Gould further notes that nearly forty years after the formation of London's Grand Lodge and perhaps 20 years after it had received a 'deputation' consonant with its adoption of a speculative 'Charter', the minutes of Swalwell Lodge 'teem with resolutions of an exclusively

operative character', for example that of 'entering an apprentice in the time-honored fashion handed down by the oldest of our manuscript Constitutions.'<sup>317</sup> He also notes, but in a totally other context that lodges 'composed of "operative Masons" [NB his capital] were formed or received constitutions - in 1764 and 1766.'<sup>318</sup>

On the other side of the self-imposed divide, the assuredly 'speculative' side, Gould records the 'Old Rules' of a Grand Lodge which preceded that at London, viz that at York. Thus the

- 1.-Articles Agreed to be kept and observed by the Antient Society of Freemasons in the City of York, and to be subscribed by every Member thereof at their Admittance into the said Society. Imprimis - That every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall out.
- 2 - All Suscribers to these Articles not appearing at the monthly Lodge, shall forfeit Sixpence each time.
- 3 - If any Brother appear at a Lodge that is not a Subscriber to these Articles, he shall pay over and above his club [ie, subscription] the sum of one shilling.<sup>319</sup>

Note the use of 'club'. Gould, here, falls into an error he castigates in others, accepting as proof of the claims made, a letter stating the writer has the actual proof in front of him, viz a list of the names of the GM's of this 'Grand Lodge' for the period 1705 to 1734. That these claimed gents are all 'Sirs' or 'Esquires' I forbear to mention. What Gould could have discussed was how it came about that this 'Lodge' came to be, or to claim, the status of being a 'Grand Lodge' and before 1717.

A 1984 revision of Max Weber's thesis concerning an 'affinity' between the rise of bourgeois capitalism and Calvinist-Puritanism in England focussed on Sir Edmund Coke's struggle with Court-assumed prerogatives over economic life.<sup>320</sup> Coke, using language and concepts which would be strengthened and extended by Adam Smith, was suggesting free trade as a third force opposed to the 'two traditionalisms', the guild monopolies and 'court-bound capitalism'. He specifically argued that restrictions on entry into misteries and guild control of work conditions amounted to restrictions on trade which were, by definition against the common good and needing to be outlawed.<sup>321</sup> When Parliament broke monarchical power, the era of economic rationalism began and the course of industrial relations as we know them was set.

At a time, therefore, when 'speculatives' were entering lodges and coming to grips with the ritual they found there, it is probable that the

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object of their attentions had already deteriorated in spiritual value, because the worm of rational individualism had already achieved noticeable influence, and had declined in material worth because a number of protective functions had already suffered damage.

There has always been a question as to 'why?' outsiders wanted to join operative lodges. Hart's research<sup>322</sup> and that of Yates support an argument for a widespread 'speculative' current and possible underground network in the 17th century, more Protestant than Catholic/Jacobin. Yates was particularly interested in the SFreemasonry of Elias Ashmole, a brother 'made' in the 1640's, his Rosicrucian beliefs and his early invitation to join the Royal Society. She brought these aspects together to emphasise the growth of what we now like to see as rational science out of magical, cabalistic and hermetic scholarship.<sup>323</sup> I note in passing that other scholars have related the preservation of the sacred knowledge of 'the Rosy Cross' to the phenomenon of 'the wandering stranger'.<sup>324</sup>

Yates hypothesised that SF was 'suggested' by the Rosicrucian manifestos in the early 1600's and that in a similar and connected way, the Royal Society resulted from the movement for an 'Invisible College' central to Rosicrucian beliefs. After 1660 and the Stuart Restoration, 'Rosicrucianism, Freemasonry and the Royal Society were..virtually...indistinguishable from one another.' Of the three tiers of Rosicrucian magic, it was the lowest, of 'practical' mathematics and mechanics which, slowly, came to dominate in the Royal Society - the others being the 'super-celestial world' of the angelic conjuration and a middle world of celestial mathematics.

Respect for angelic protection and the key belief of 'en-light-enment' through knowledge received special loading in SFreemasonry symbolism, while the intense religious conflicts of the time had to be put aside both for cosmic harmony and for the pursuit of knowledge. Thus, for some it was perfectly natural to pronounce a prohibition on speaking about religion or politics within lodge, a 'modern' departure from mediaeval practice.<sup>325</sup>

Magic's decline in importance and Gould's argument that a handed-down ritual was bereft of much of its relevance clearly fit with the Catholic-Protestant struggle in a way that can provide the most cogent account of the SFreemasonry 'breakout' from its heritage. Such is the ambiguous nature of the transition, however, SF is today still being described by some supporters as 'ceremonial magic'.<sup>326</sup>

SFreemasonry initially fitted the model of a defensive, 17th century artisan-small employer alliance suggested by Unwin and others. Its political choices eventually took it out of the

immediate context it had long shared with other 'benefit societies' but not out of touch with them. A greater use of and dependence on written words - 'what someone said' - would lead to finer and finer distinctions by later scholars, some of which at least would be foreign to the original users. Too much hanging on the nth degree of a possible nuance would dismantle many an observer's capacity to feel the spirit of the material, to 'see' its integrity.

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## Experience

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cycle of man's spirit. Birth, life, death, rebirth.

Recognizing the tripartite nature of man is essential to understanding what I will call the *Mystery*, because the *Mystery* is that which cannot be distinguished by the physical being through the senses, or by the mental being through the intellect, but rather is perceived directly by the spirit...that element of man's being that is one with what some call the Grand Architect of the Universe, Universal Truth or simply stated our unconscious connection to the Divine. I will try to articulate this better a little later in the paper, but let me first say that my definition of *Mystery* rests upon the premise that there is a reality beyond the material plane.

Freemasonry consists of many men with many diverse beliefs but with one common understanding and belief in a greater creator. However it would be unreasonable to expect a reader who does not view himself as sharing that belief in a non-physical reality to accept this premise without question. Instead, I ask any reader not a brother to consider what this message refers to as the "spiritual" or "non-material" existence as that which he himself believes is incomprehensible to the senses but nevertheless a reality that transcends his mere self. To one man this may be a Deity; to another the vital essence that animates all living creatures; and to yet another, this may be a simple mysterious force of electricity, which is present throughout the universe.

My belief is that it is a form of connection between us and Deity. Yet how do we explain what is not physical, or mental, how do we explain much less communicate to an initiate this concept? For this I will ask you to remember back to the "energy" I wrote of earlier. Energy that we as Initiators are trying to convey or transfer to the candidate in our Initiatic Order, carrying out our goal of providing a complete Initiatic Experience for the candidate.

Any number of experiences may cause man to consider the existence of an unseen reality. It may be that he is suddenly controlled by the mysterious and powerful emotion of Love; he may be moved by an overwhelming spirit of Brotherhood; he may feel the penetrating presence of the All Seeing Eye while searching his soul in a chamber of reflection; or perhaps he feels his spirit affected by an inspiring work of music.

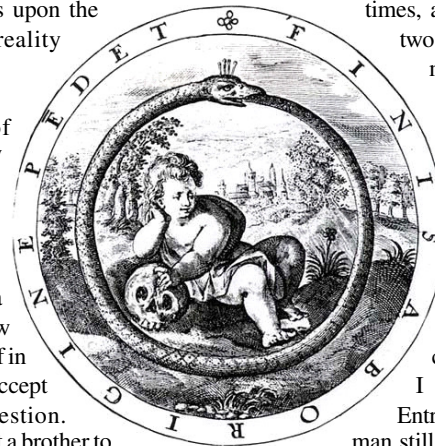
Whatever the circumstance, such exalted experiences result in an awakening of consciousness. This is the goal of the Initiatic Experience within Freemasonry my brethren, this awakening of an individual to his connection to the spiritual plane. The individual is no longer blissfully ignorant of a non-material existence and begins to thirst for direct communion with the spiritual reality which he senses. In essence, a part of him has stopped existing and a new part has started a journey, fulfilling the basic definition of initiation given previously. To quench his desire to explore this higher consciousness, he may now delve into music, poetry, philosophy, and other intangible arts that inspire this feeling beyond the limitations of the body and the mind.

The Greek figure Orpheus, a poet and musician, represented this idea that the transcendent *Mystery* can be expressed through the arts. Since ancient

times, art and music have been the two primary means through which man achieved this *Mysterious illumination*. The second degree I believe is what best lays this out for the initiate. He has been through his first initiation and learned to control his vices, the better to open his mind to the teachings of the liberal arts and sciences, music of course being one of them that I will use as an example.

Entrapped in his "tomb of flesh," man still struggles to express himself through this spiritual language, and he attempts to communicate it to others. Inspired by music he sings or plays with such passion that he may awaken his own spirit and the spirit of others to a form of recognition of the *Mystery*. Thus, music and the other arts and sciences, as modes of human expression, are not merely incidental to human civilization, but are intrinsic and essential to it. Plato taught that through music, a definite purification takes place within the soul, and man's regeneration is thereby advanced.

Love and Brotherhood are other examples of this intangible force. When the Initiate is awakened to the mysterious power of these "energies", the whole ethical and moral tone of his life is advanced. Because he now understands that there is a universal *Mystery* of which he and every other human being is a part, he no longer perceives



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brethren have given poor lectures or sloppy work. Not only were there not a strong positive energies communicated to that candidate, but likely a strong negative one. Instilling disinterest in him for the craft or for the work, a pity for the brother who gave the poor work, a distraction from what was to be communicated by him resulting in an incomplete presentation sending the candidate down a path possibly not desired. In using the analogy of music again, it's as if a musician were playing him a beautifully written piece of music on a piano out of tune...the discord and disharmony felt by his spirit could be almost physically painful.

In closing let me say I am excited about the Traditional Observance concept and its goal of bringing Freemasonry back to a plane of practicing and conferring knowledge regarding man's spiritual transcendence. Practicing this new concept gives me the feeling of being initiated

himself as an individual, but rather as an element of one great consciousness. He no longer identifies himself with the body or mind, which emphasizes his individuality, but instead with the spirit, which affirms his universality. With this heightened consciousness comes the understanding that "Fraternity" refers not only to Freemasonry, but to the brotherhood of Man. It is experienced in the informal social gatherings as well as felt in the lodge room. It is encountered in the degree work and taught in the lectures.

A powerful example of the *Mystery* of brotherhood and fraternity makes itself known through the grip, one of the secrets of the order. Our veins have tingled as the handshake of a stranger has become a brother's grip. There is, in truth, mysticism in fraternity. We cannot comprehend or explain it in entirety; it cannot be counted, weighed, or shown. We can only feel it in our spirit. These words impart the message that the *Mystery* is no less real than that which we perceive through the physical senses or through the intellect. It is a clear lesson on faith, and the acceptance as reality of that which one cannot see, leading us to that sublime degree which exemplifies the virtues and benefits of faith.

So these are the energies I believe we seek to transfer during the Initiatic Experience of our candidates. Without proper attention to details, study, practice and a solemn regard for the rituals, this transfer cannot be obtained or yet worse an opposite energy can be transferred.

Think of the times in our lodges where uneducated

into a new order, in that we are in effect beginning a new path, a new quest. I know that through continued education and attention to conferring a complete, positive and sublime Initiatic Experience, we can transfer positive, inspiring energy and allow ourselves and our candidates that communion with the Divine by opening them up to the *Mystery* within them...which I believe has always truly been the purpose of the Initiatic Experience of Freemasonry.



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UK Sales: <http://www.lodgeroomuk.com/sales/>

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Book Sales: <http://astore.amazon.com/sellbuynet-20>

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

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#### Forums:

##### The Lodgeroom US:

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<http://www.lodgeroomuk.com/forum/index.php>

##### The Lodgeroom Italy

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##### The Lodgeroom Spain

<http://fraternidadmasonica.cieib.org/>

##### The Lodgeroom Prince Hall

<http://www.lodgeroominternational.com/forumUS/>

##### The Lodgeroom Bulgaria:

**COMING SOON**

## The Last Word

One day I had a date for lunch with friends. Mae, a little old "blue hair" about 80 years old, came along with them—All in all, a pleasant bunch. When the menus were presented, we ordered salads, sandwiches, and soups, except for Mae who said, "Ice Cream, please. Two scoops, chocolate."

I wasn't sure my ears heard right, and the others were aghast. "Along with heated apple pie," Mae added, completely unabashed. We tried to act quite nonchalant, as if people did this all the time. But when our orders were brought out, I didn't enjoy mine.. I couldn't take my eyes off Mae as her pie a-la-mode went down. The other ladies showed dismay. They ate their lunches silently and frowned.

The next time I went out to eat, I called and invited Mae. I lunched on white meat tuna. She ordered a parfait. I smiled. She asked if she amused me. I answered, "Yes, you do, but also you confuse me. How come you order rich desserts, while I feel I must be sensible?"

She laughed and said, with wanton mirth, "I'm tasting all that's Possible. I try to eat the food I need, and do the things I should. But life's so short, my friend, I hate missing out on something good. This year I realized how old I was. (She grinned) I haven't been this old before."

"So, before I die, I've got to try those things that for years I had ignored. I haven't smelled all the flowers yet. There are too many books I haven't read. There's more fudge sundaes to wolf down and kites to be flown overhead. There are many malls I haven't shopped. I've not laughed at all the jokes. I've missed a lot of Broadway hits and potato chips and cokes.

I want to wade again in water and feel ocean spray on my face. I want to sit in a country church once more and thank God for His grace. I want peanut butter every day spread on my morning toast. I want UN-timed long distance calls to the folks I love the most. I haven't cried at all the movies yet, or walked in the morning rain. I need to feel wind in my hair. I want to fall in love again.

So, if I choose to have dessert, instead of having dinner, then should I die before night fall, I'd say I died a winner, because I missed out on nothing. I filled my heart's desire. I had that final chocolate mousse before my life expired."

With that, I called the waitress over. "I've changed my mind," I said. "I want what she is having, only add some more whipped cream!"

This is my gift to you - We need an annual Friends Day! If you get this twice, then you have more than one friend. Live well, love much & laugh often

- Be happy.