

MASONIC MUSINGS

The Masonic Education Newsletter

of Lodge Epicurean No 906 and Lodge Amalthea No 914

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Welcome to *Issue Five*. On this occasion, we will first have a paper written by me entitled *A Brief History of the Masonic Order*, which was a chapter of my 1988-published book, *The Masonic Grand Masters of Australia*. This is followed by two *Masonic Time Lines*. The first is a brief longitudinal study; the second a VERY extensive version for those of you who have nothing better to do than read it! Of course, this issue concludes with two more 'Questions and Answers'.

Fraternal regards,
Kent Henderson.

A BRIEF HISTORY OF THE MASONIC ORDER

In a biography dealing with the leadership of Freemasonry, it is useful to look not only at the nature and purpose of that institution, but also at its history. Clearly, historical reflection is necessary in order to anchor and enhance the understanding of what a Grand Master is, what he does and where he comes from. A discourse on Masonic history, in the context of this book, must be brief, even though the subject itself is vast, as testified by the huge number of books and publications which have been dedicated to its study. That which follows here, therefore, can only be a spartan and unelaborated attempt on the subject.



Freemason's Hall, London

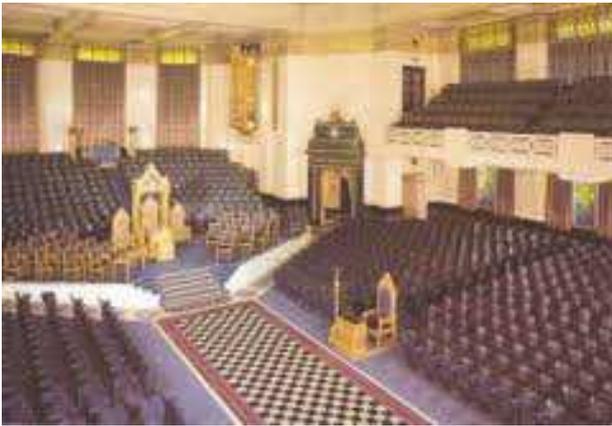
Freemasonry originated from the guilds of operative stonemasons (known as lodges) which flourished in Europe, and Britain in particular, during the Middle Ages. Stonemasonry was then a most important craft, the manifestation of which can still be seen today in the many cathedrals, churches, castles and manors which survive from those times.

However, operative lodges were somewhat different from the guilds associated with other medieval trades. Stonemasons were itinerant workers who were forced to travel to renew their employment as each building project was completed. The fluid nature of the operative craft, therefore, posed many problems in the determination and recognition of qualifications and skills. In the largely illiterate society that then prevailed, lodges acted as trade regulatory bodies, not only in the area of professional skills and the recognition of practical qualifications, but also in the moral and religious standards of their members. In response to these needs the operative craft, through its lodges, evolved a system of instruction that combined practical knowledge and morality. The medieval lodge system also, of necessity, involved a degree of privacy and secrecy, so that the supposed skills of a newly-arriving stranger could be readily checked.

The march of technology in building saw the decline of stone construction in the late Middle Ages, and with it the steady demise of the stonemason's craft and the operative lodges. As a reaction to this decline, the passage of time saw increasing numbers of men who were not stonemasons being received into lodges. By the eighteenth century lodges had largely ceased to be

composed of stonemasons. These non-operative members became known as 'speculative' or 'symbolic' Masons.'

The decline of operative Masonry and the rise of the 'speculative' kind also heralded the end of the itinerant nature of some lodges. All lodges could now find permanent homes in urban locations. The premier Grand Lodge of England was formed on 24 June 1717 by four London lodges. No records remain of the event. Our knowledge of this foundation meeting comes largely from Anderson's 1738 edition of the 'Constitutions' of the Grand Lodge. According to Anderson, representatives of the four lodges met in 1716 and determined upon a meeting in the following year to revive the Annual Assembly and Feast, at which they would 'chuse a Grand Master from among themselves till they should have the Honour of a Noble Brother at their Head'.



A view inside the Grand Temple
– Freemason's Hall, London

The first meeting was duly held and one Anthony Sayer, Gentleman, was elected as the initial Grand Master. He thereupon 'commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication'. Nonetheless, for the first four years of its existence the Grand Lodge only met annually, with its only business being the election of its Grand Master and Grand Wardens.³ There would seem little doubt, therefore, that the formation of the Grand Lodge was not prompted by a perceived need of central organisation, but simply to enable the London lodges to meet together socially -- bearing in mind that members were now largely of the 'speculative' kind. The only other discernible reason was a desire to elect a 'noble brother' as their leader with, one suspects, the view of raising the social status of their organisation. Success first occurred in 1721, with the election of John, 2nd Duke of Montagu, as Grand Master. Since then the Grand Lodge of England has continuously had either a

Peer of the Realm or Prince of Royal Blood as Grand Master.

It was not until the 1720s that the Grand Lodge commenced its emergence as a regulatory body. In 1723 the first secretary to Grand Lodge was appointed, and regular minutes kept. Grand Lodge started to meet more frequently, and its Constitutions were published. The membership of nobles attracted press publicity, and the number of lodges rapidly expanded - not only in England, but overseas as well. An independent Grand Lodge was formed in Ireland in 1725, followed by a new counterpart in Scotland in 1736.

The early years of organised English Masonry, however, proved far from harmonious, and the eighteenth century saw six rival Grand Lodges emerging at various times to claim jurisdiction over England or part of it. Only two of these persisted with any substantial following. These were the Premier Grand Lodge of England (often referred to as the 'Moderns Grand Lodge', or 'Moderns'), and the Grand Lodge of England According to the Old Constitutions (known as the 'Atholl Grand Lodge', or 'Antients'). The Moderns according to their opponents, introduced unacceptable changes into the rituals and practices of Freemasonry.

The Antients Grand Lodge, apparently spawned by their opposition to these 'innovations', had emerged by 1751. It was originally established by Irish Masons then living in England who were 'unhappy' with the Premier Grand Lodge. Both these Grand Lodges developed and expanded their lodges and membership over succeeding years. This occurred quite independently of each other. Both Grand Lodges were rivals, often bitter rivals, and each considered the other to be irregular. Generally, the Moderns tended to attract more 'upper class' members, while the Antients had a broader membership base. The two Grand Lodges developed quite a number of divergent practices. However, except at official level, ordinary Masons were not particularly interested in this rivalry, and most members on both sides either ignored these divergences or paid little heed to them.

As Freemasonry spread rapidly around the world, the passage of time saw the old discords largely disappear. Newer members on both sides had no understanding of the issues involved, and even less interest in them. The pressure for union increased, and the chance of such an occurrence was greatly enhanced on the election of HRH the Duke of Sussex as Grand Master of the Moderns, and his brother HRH the Duke of Kent as Grand Master of the Antients. Joint committees of the two Grand

Lodges met and overcame remaining problems, and the union was happily effected on 13 May 1813. The title United Grand Lodge of England was adopted, and the Duke of Sussex became its first Grand Master.

The United Grand Lodge of England subsequently developed into the largest Masonic body in the world, having lodges chartered on every continent. English Freemasonry has directly or indirectly been the source of all Grand Lodges elsewhere on the globe. The Grand Lodges of Ireland and Scotland, respectively the second and third Grand Lodges formed, have also chartered lodges all over the world. As Masonry grew in strength in various localities, other Grand Lodges were formed.



HRH The Duke of Kent – Grand Master of the United Grand Lodge of England

Most Western European countries possess a Grand Lodge, as do virtually all the provinces of Canada, and the States of America. Similarly, most South and Central American countries have at least one Grand Lodge each. Diverse countries such as Israel, South Africa, India, Japan and the Philippines are likewise blessed. In Australia, each of the six states has long possessed a Grand Lodge, with the first being formed in South Australia in 1884.

It needs to be appreciated that Freemasonry is not one worldwide confederation. There are more than a hundred independent Masonic Grand Lodges in

the world, most of which maintain 'fraternal relations' with each other – diplomatic relations, to put it in non-Masonic terms. Originally, relations between Grand Lodges were handled by what are known as 'Grand Representatives'. These were senior Grand Lodge officers who acted as something akin to ambassadors. This system has long fallen into practical disuse, with business between Grand lodges being handled by their respective Grand Secretaries. Nonetheless, most Grand Lodges still appoint Grand Representatives, who act on an honorary basis.

There are also quite a number of differences in the constitutional, operational and ritualistic practices between Grand Lodges. They are only limited by a set of basic notions known as 'The Ancient Landmarks of the Order'. Even so, there is far from universal agreement as to what these are, or their number.

Noted Masonic author Harry Carr defines a landmark as a principle or tenet that has 'always existed' in Masonic practice, and as an element in the form of the Society of such importance that, if removed, Freemasonry would no longer be Freemasonry. These are:

1. That a Mason possesses a belief in God, the Supreme Being, the Great Architect of the Universe.
2. That the Volume of the Sacred Law is an essential and indispensable part of the lodge, to be open in full view when the brethren are at labour.
3. That a Mason must be male, free-born and of mature age.
4. That a Mason, by his tenure, owes allegiance to the Sovereign and to the Craft.
5. That a Mason believes in the immortality of the soul.

These items, he states, largely date back to the Old Charges, which were the written laws of the Operative Masons. The oldest of these documents dates from about 1390.⁷

There are other authors, such as the American authority Dr Albert Mackey, who prescribed a larger range of Landmarks. What is, or is not, a 'Landmark of the Order' is to some extent academic. Clearly, there are quite a number of customs which are observable norms across the gamut of world Freemasonry. These include the division of symbolic craft Masonry into three

degrees, the modes of recognition observed amongst members, the legend associated with the Third Degree Ceremony, the necessity of Masons to congregate in lodges, the government of a craft lodge by its Master and Wardens, the government of the fraternity by a Grand Master, and a number of others.

Freemasonry arrived on Australian shores soon after the original settlement of Sydney as a penal colony. There is evidence of a Masonic meeting in Sydney in May 1803, but it was not viewed kindly by the Governor who ordered the temporary arrest of its participants.

The first lodge to meet in Australia was the Lodge of Social and Military Virtues No. 227 IC. This military lodge was stationed in Sydney in 1813, and was responsible for sponsoring the first stationary lodge in Australia – The Australian Social Lodge No. 260 IC, in 1820. This lodge is now Antiquity Lodge No. 1 NSWC.

Masonry grew rapidly in the colony of New South Wales, enabling an English Provincial (later District) Grand Lodge to be formed in 1839. Provincial Grand Lodges followed to govern the Irish and Scottish lodges. When New South Wales received self-government in 1855, a groundswell of Masonic sentiment arose for a local sovereign Grand Lodge.

There were early differences of opinion in this regard, and these led to the separate erection of a Grand Lodge of New South Wales in 1877. It was initially composed of thirteen lodges, most of which were previously chartered from Ireland. However, it failed to achieve recognition from the three 'home' Grand Lodges in Britain.

It was not until 1888 that complete harmony was gained. In that year virtually all lodges in New South Wales amicably joined to form the United Grand Lodge of New South Wales with the then Governor, Lord Carrington, as its First Grand Master.

While New South Wales can boast the first lodge chartered in Australia, its early Masonic disharmony robbed it of the premier Australian Grand Lodge. That title went to South Australia, where Freemasonry had a unique beginning. Its first lodge was, in fact, formed in London in 1834 – two years before the colony was actually founded! This was the South Australian Lodge of Friendship No. 613 EC, which is today Lodge of Friendship No. 1 SAC. It met in Adelaide for the first time in 1838.

A number of other lodges quickly sprang up, variously holding English, Irish, or Scottish charters. In April 1884 the South Australian Lodges, with only one exception, managed to agree on unity and erected the Grand Lodge of South Australia. The exception was the Duke of Leinster Lodge No. 363 IC, which still works happily in Adelaide.

The history of Masonry in Victoria holds a number of parallels with that of New South Wales. The first lodge chartered in Victoria was the Lodge of Australia Felix No. 697 EC, in 1834. This lodge remains the premier lodge in Victoria, as No. 1 VC. Scottish and Irish lodges followed, in the same pattern as the other Australian colonies. Victoria was greatly populated by the gold rushes of the 1850s, and a large number of lodges resulted from this period.

As with New South Wales, early Masonic harmony proved elusive. After two early unsuccessful attempts by a number of Masons, a Grand Lodge of Victoria was separately formed in 1883. This new body had some success, commencing with six lodges and finishing with nineteen. It was nonetheless a minority organisation.

A further five years of disharmony ensued before unity was found on the erection of the United Grand Lodge of Victoria in 1889. One English craft lodge, Combermere No. 752 EC (dating from 1858), still works in Melbourne, the last reminder of the turbulent Masonic days in Victoria of just on a century ago.

The island colony of Tasmania was the next area to attain a Grand Lodge. Tasmania was blessed with tranquil Masonic development, its premier lodge being Tasmanian Operative Lodge No. 345 IC, erected in Hobart in 1834, and now No. 1 TC. It was preceded by several lodges, the earliest of which was operating in 1825, and was Lodge No. 286 IC, attached to the 40th Regiment.

A civilian lodge, the Tasmanian Lodge No. 313 IC, was erected in 1827 before the 40th Regiment left the colony, and a second – the Lodge of the Brotherly Union No. 313 IC – was founded in 1832. No. 313 granted a dispensation to form No. 345 IC, and No. 346 IC (now No. 2 TC) which was founded in the north.

After twelve years operating under the Grand Lodge of Ireland this latter lodge, in an attempt to overcome the long delays in communication it was suffering with Dublin, gained a dispensation from the English Provincial Grand Master in Sydney to change its allegiance. It thereafter became

Tasmanian Union Lodge No. 781 EC (now No. 3 TC) in 1844. Lodge No. 313 IC, and Lodge No. 326 IC both ceased working about this time.

Other English and Scottish lodges followed, with attendant Provincial Grand Lodges. On 26 June 1890 all twenty-two lodges then working in Tasmania met and unanimously created the Grand Lodge of Tasmania. Indeed, Tasmania was the only Australian Grand Lodge to be founded with every then available lodge exchanging its charter.

Freemasonry in Western Australia formally commenced on the chartering of the Lodge of St John No. 485 EC (now No. 1 WAC), in 1843. However, it was to be ten years before a second lodge - Freemantle No. 1033 EC - was formed in 1853. A Scottish lodge was chartered in 1896, and within four years thirty lodges were operating in Western Australia under Scottish allegiance.

This phenomenal expansion gave Scottish Masonry the ascendancy in Western Australia. Only two Irish lodges were formed in the colony. Attempts were made in 1894 and 1899 to form a Grand Lodge, but consensus proved elusive. In the eastern Australian colonies where disharmony took hold, it was often the English lodges which provided the main difficulties, but in Western Australia it was the ascendant Scottish lodges.

Its Grand Lodge was formed in 1900, but nearly half of the Scottish lodges then working, together with a few English lodges, stood aloof. Two Scottish District Grand Lodges, controlling fifteen lodges between them, still work in Western Australia today -- but long since in complete harmony with lodges of the Western Australian Constitution.

Queensland was the last Australian state to obtain an enduring Grand Lodge, largely because disharmony lasted longer in Queensland than elsewhere. Its first lodge was North Australian No. 796 EC (now No. 1 QC), chartered at Brisbane in 1859. Further English, Irish and Scottish lodges followed. Early efforts to form a sovereign Grand Lodge were made in 1887 and 1897, but without success.

However, in 1904 a convention of delegates brought together twenty-five Irish lodges and fourteen Scottish lodges to establish the Grand Lodge of Queensland (GLQ). Only one-third of Scottish lodges then operating in Queensland joined the new body, while only one Irish lodge declined to join. However, no English lodge could be persuaded to exchange its charter.

As a result of this event, Queensland Masonry

remained divided for several years, and it was not until 1918 that positive steps were finally made to unite all lodges in the state. In 1920, as a prelude to unity, sixty-three of the English lodges then working in Queensland, together with the remaining Scottish lodges, formed the Queensland Grand Lodge (QGL).

In 1921 the two Grand Lodges merged into the United Grand Lodge of Queensland – finally bringing about Masonic unity. A few English lodges did stand out of the union nonetheless, of which two still work in Queensland today.



An 18th Century lodge at dinner

Of particular interest in Queensland is its decentralised Masonic Government. Alone among the Australian states, Queensland has a widely dispersed population. As a result the state is divided into three parts for Masonic purposes.

All lodges between the cities of Townsville and Cairns come under the District Grand Lodge of North Queensland. Lodges from Cairns to the far north come under the District Grand Lodge of Carpentaria, while lodges south of Townsville are under the direct control of the Grand Lodge.

The Queensland system of District Grand Lodges is based on the decentralised Masonic Government long since employed by the English, Irish and Scottish Grand Lodges. Under England and Scotland, lodges inside their geographical jurisdictions are placed in 'provinces', while lodges overseas are placed in 'districts'. For Ireland, the term 'province' is used whether the administrative unit is inside or outside Ireland.

A Provincial, or District, Grand Lodge has reasonably wide administrative powers within its own area, together with some judicial powers. However, questions of policy invariably remain within the ambit of the Grand Lodge itself.

A MASONIC TIME LINE

As we are all aware, the history of Freemasonry includes elements that are actual, and others that are 'traditional.' The actual history is mainly found after the emergence of Masonic lodges from the foundation of the first Grand Lodge in London on 24 June 1717.

Before that time little was known for certain – but many colorful stories were told about how Freemasons must have included most of the important men in history. This we can call 'traditional' history. Yet his *apophryca* is still arguably an important part of Masonic heritage.

The words of the great 19th century American Masonic scholar, Albert Mackay, in his book *The History of Freemasonry*, are useful in this context:

The same rules of critical analysis which are pursued in the separation of what is true from what is false in the history of a nation should be applied to the determination of the character of all statements in Masonic history. This course, however, has, unhappily, not been generally pursued. Many of its legends are unquestionably founded, as I shall endeavor hereafter to show, on a historical basis; but quite as many, if not more, are made up out of a mixture of truth and fiction, the distinctive boundaries of which it is difficult to define; while a still greater number are altogether mythical, with no appreciable element of truth in their composition. And yet, for nearly two centuries, all of these three classes of Masonic legendary lore have been accepted by the great body of the Fraternity, without any discrimination, as faithful narratives of undoubted truthfulness.

So, let us look at a 'brief' Masonic Time Line, including both traditional and actual events:

EARLY YEARS OF MASONIC HISTORY

In 966 BC King Hiram, King Solomon and Hiram Abiff built Solomon's Temple. Masonic lodge rooms are based on the design of this temple, and these men play major roles in Masonic ritual.

In 536 BC After the Temple of Solomon was destroyed and the Hebrew people taken away in captivity to Babylon, Zerubbabel returned to Jerusalem with many of his people and built the Second Temple.

In 926 AD at York in England, King Athelstan's son Prince Edwin was said by Masonic 'tradition' to have called the stonemasons together and given them *charges*.

In 1119 The Knights Templar were formed at the site of Solomon's Temple. The last Grand Master, Jacques de Molay, was burned at the stake in 1314. The question of a possible Knight Templar connection to Freemasonry is often being raised.

In 1640 Sir Robert Moray was made a Scottish Mason, then rose to a position of considerable influence with the British king.

In 1645 *The Invisible College* was formed in London and Oxford. With the help of Sir Robert Moray and Christopher Wren this became the highly influential Royal Society in 1660.

In 1646 Elias Ashmole was made an Mason in England, and went on to create the famous Ashmolean Museum at Oxford University.

THE PUBLIC YEARS OF MASONIC HISTORY

In 1717 Masonic lodges emerged from 'secrecy' and formed the Grand Lodge of London and Westminster, which then became the Premier Grand Lodge of England.

In 1723 James Anderson published *The Constitutions of the Free-Masons*, under the direction of the Grand Lodge of England.

In 1725 The Grand Lodge of Ireland was formed at a public dinner reminiscent of the English Grand Lodge formation.

In 1734 Benjamin Franklin was made Grand Master of the Provincial Grand Lodge of Pennsylvania, and later was master of a lodge in France while he was ambassador there.

In 1736 The Grand Lodge of Scotland was formed, with William St. Clair as its first Grand Master, raising questions about whether the St. Clair family had been influential in Freemasonry before its emergence into public view.

In 1737 Chevalier Ramsay's Oration pointed to links between Freemasons and the knights of the Crusades. His work was widely credited as being the foundation for Freemasonry's 'higher' degrees, at least in America.

In 1738 James Anderson published his greatly expanded *The History and Constitutions of the Most Ancient and Honourable Fraternity of Free and Accepted Masons*.

In 1738 The Grande Loge de France was formed. France would eventually have several Grand Lodges.

In 1751 The Antient Grand Lodge of England was formed as a rival to the Premier Grand Lodge of England. Both groups eventually merged to form the United Grand Lodge of England in 1813.

In 1776 The American colonies declared their independence. Independent Grand Lodges were then progressively formed in each of the new States in the USA.

In the 1800s & Beyond Freemasonry was carried to countries around the world.

In 1884 The Grand Lodge of South Australia, Australia's first, was formed, followed by New South Wales (1888), Victoria (1889), Tasmania (1890), Western Australia (1900) and Queensland (1921).

AN EXTENDED MASONIC TIME LINE

1000BC Hiram Abif is born about this time. The exact date is unknown.

967BC The building of King Solomon's temple begins.

960BC Construction of King Solomon's Temple completed.

Comments: In the ancient world there were many organizations that have been given the title of Ancient Mysteries, including the Mystery of Mythras, the Eleusinian Mysteries (in Greece), and the Druids (in Britain). These associations had secret ceremonies which some Masons have sought to link to Freemasonry. There is little to support their arguments.

715BC *Numa Pompilius* (the second King of Rome) organizes Roman workers into various Collegia. He attaches one to each legion of the Army so that Roman arms and arts go hand in hand into the outlying parts of the Empire. The stone workers, or masons, are the most numerous because of their use in defense works, and so become the most powerful. Each Collegia has at least three members. They use their tools as symbols and look after the widows and orphans of members.

587BC King Solomon's Temple is destroyed.

582BC Pythagoras is born.

300BC The Age of Euclid – the Greek mathematician and geometrician who founded a school at Alexandria.

290BC Emperor Diocletian executes the

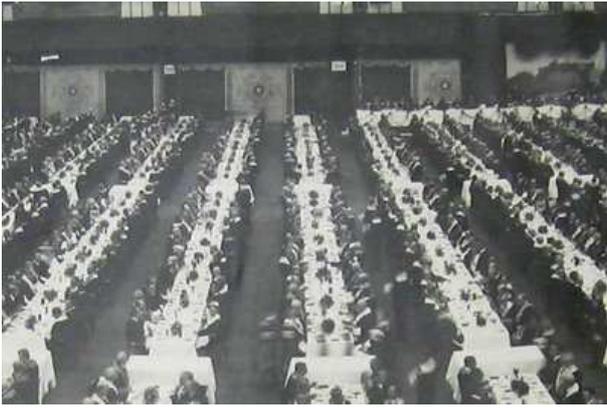
stonemasons Claudius, Castorius, Sempornians, Nicostratus, and Simplicius (an apprentice) for refusing to carve a statue to the pagan god Aescuplapius. Several years later he also executes the operative stonemasons Severus, Severianus, Carpophorus, and Victorius for refusing to pay homage to the same pagan god. These four become the *Four Crowned Martyrs* - patron Saints of the Operative Craft.

Comments: At the time of Christ, there existed three religious sects in Palestine – the Essenes, the Pharisees, and the Sadducees. The Essenes are the strictest with a high moral code, a secret ceremony, and a great similarity in character to the Craft today. It is sometimes argued that Christ was a member of the Essenes in his formative years up to manhood when he commenced his general preaching. He never spoke against the Essenes, but did against the Pharisees and Sadducees.

Upon the fall of the Roman Empire, many Collegia migrate to the island of Como and preserve the Stonemason's art. They later emerge as the Comocine Builders to construct the many Cathedrals during the Middle ages from 500AD until 1390 AD. This subject is still very much debated.

926AD Prince Edwin, son of King Athelstan, calls and presides over a meeting of Masons at York.

1088 A group of organized operative stonemasons in Germany are in existence. They are called the *Steinmetzen*, and some claim they are the precursors of Freemasonry today.



The 1925 Olympia Dinner, when several thousand Masons dined together to raise funds for the new Freemasons' Hall in London.

- 1136 Melrose Abbey Church is in the process of construction. Traveling Masons leave their marks on some of the stones.
- 1215 The *Magna Carta* is signed by King John, establishing some basic rights for free and bonded men.
- 1271 The *Compagnonnage* of France has been in existence for several hundred years. Some suggestions have been made they are the foundation for modern Freemasonry.
- 1278 The use of the word 'lodge' appears in the records of the Vale Royal Abbey.
- 1350 The *Statute of Labourers* is passed. It regulates the wages of workmen. It also prevents the escalation of wages due to the shortage of experienced workers and the great amount of construction work available. In this statute the words 'mason' and 'freestone' appear. A *Tracing House* is in use at Windsor Castle.
- 1356 *London Mason's Regulations* are enacted. This regulates the building trades of the period. It contains no mention of organized groups of workers, but it does have the earliest records of apprenticeships.
- 1360 13 Sheriffs are ordered by the Crown to send 568 Masons to work on Windsor Castle.
- 1370 The *York Minster Mason's Ordinance* is passed. It is written in Middle English and contains the words 'Mason' and 'Masoun'.
- 1375 *The Masons' Company of London* is represented at the Court of Common Council. It must have been in existence for some years to be entitled to this representation.
- 1376 *The Freemason and Mason Company of London* is in existence, probably as a craft Guild. The first known use of the word 'Freemason' is recorded in the City of London *Letter Book H* – dated 9 August. The word is later stricken off and replaced with the word 'Mason'.
- 1390 The *Regius Poem*, or *Manuscript*, (also known as the *Halliwell Manuscript*) is written or copied from older manuscripts. It is written in Middle English, and is said to be based on the *Instructions for a Parish Priest* or *Urbanitas*, a book of instruction on deportment and hygiene.
- 1400 The inventory of the Masons' Lodge at York Minster contains two *Tracing Boards*.
- 1425 The *Cooke Manuscript* is written. It is the second oldest of the extant ancient manuscript of Freemasonry.
- 1429 'Masons of the Lodge' is mentioned in the records of Canterbury Cathedral.
- 1430 An ordinance is enacted confirming the ancient form and custom of taking apprentices.
- 1463 A *Tracing House* is in use at Westminster Abbey. *The Worshipful Company of Masons of the City of London* erects its first Meeting Hall.
- 1471 Robert Stowell is appointed *Master of Masons* at Westminster Abbey
- 1479 The term 'Master Mason' appears after the name of William Orchard at Magdalen College, Oxford.
- 1487 The word 'Freemason' appears for the first time in the Statutes of England.
- 1491 A municipal law is passed at St Giles, Edinburgh, establishing the conditions of employment of Master Masons and co-workers.

- 1534 *The Act of Supremacy* is passed abrogating the Pope's authority and makes the King (Henry VIII) the head of the Church of England.
- 1539 Francis I of France attempts to stamp out all Craft Guilds.
- 1581 *The Masons' Company* is incorporated at Newcastle and given certain powers and duties.
- 1583 The *Grand Lodge No 1 Manuscript* is written. Now in the possession of the United Grand Lodge of England, this is the third oldest of the existing Manuscripts relating to Freemasonry. These manuscripts are now collectively known under various names (the Gothic Constitutions, the Ancient Charges, the York Constitutions, or the Old Charges) and number over 110.
- 1598 William Schaw, who became *Master of the Works* in Scotland in 1584, promulgated two sets of rules – the first (in 1598) regulating the Masons of Scotland, the second (in 1599) giving the Lodge of Kilwinning (No 0, Grand Lodge of Scotland) supervisory powers over the Lodges of West Scotland. It also uses the term 'Fellow of the Craft'.
- 1600 The first record is made of the admission of a non-operative Mason in a Lodge in Scotland. John Boswell, Laird of Auchinlech, becomes a member of Lodge Edinburgh. The *York Manuscript No 1*, commonly called the *York Rolls* (now in the possession of York Lodge No 236) contains the word 'Freemason'.
- 1617 Elias Ashmole is born at Litchfield in England. A famous historian, he is remembered by the Craft because of the entries in his diaries.
- 1619 The Account Book of the *London Masons' Company* uses the term 'Acception' as a description of some members.
- 1621 The records of the *Worshipful Company of Freemasons of London* indicates that there were 'accepted' and 'operative' members.
- 1633 John Stow, in his *Survey of London*, mentions the 'Company of Masons being otherwise termed Freemasons'.



An old photo of a 19th century lodge meeting

- 1634 Lord Alexander, Sir Anthony Alexander, and Sir Alexander Strachan are all made Masons at the Lodge of Edinburgh.
- 1641 Sir Robert Moray is initiated by a group of Masons in a Scottish regiment at Newcastle-on-Tyne on 20 May. This is the earliest recorded initiation.
- 1642 The Minutes of Mother Kilwinning Lodge (arguably the oldest extant lodge in the world) go back to this year.
- 1646 Elias Ashmole writes in his diary that he was made a 'Freemason' on 16 October
- 1655 *The Company of Freemasons of the City of London* changes its name to *The Company of Masons*.
- 1656 John Aubrey begins writing *A Natural History of Wiltshire* in which he states that 'the Fraternity of Free-Masons are known to one another by certain signs and watch words, and other significant words', and also described them as 'adopted masons' and 'accepted masons'. His *History* is not published until 1847.
- 1660 *The Royal Society* is founded in London with many Freemasons among its members.
- 1668 The hall of the *Worshipful Company of Masons of London* is rebuilt. It is believed that a speculative Lodge met in this building.
- 1670 The records of Lodge Aberdeen begin. They show that some members were speculative, and others were operative.

- 1682 Elias Ashmole writes in his diary that he attends a Lodge meeting at Masons Hall, London.
- 1686 Dr Robert Plot publishes his *Natural History of Staffordshire* in which he ridiculed the *Society of Freemasons*. This gives some proof that a symbolic Lodge was in existence at this time.
- 1688 A Lodge of accepted Masons met at Trinity College, Dublin, Ireland. Randel Holme III (a Chester genealogist and antiquarian) described an association with members of the 'Society called Freemasons'. The 'Society of Freemasons' is mentioned in a satirical speech in July at the commencement of exercises of the University of Dublin.
- 1690 The records of the Lodge of Melrose (Scotland), between this year and 1695, use the term 'fellowcraft'.
- 1696 The Edinburgh Register House manuscript states that Masons have 'words', 'a grip', 'signs', and 'five points'.
- 1698 An anti-Masonic leaflet is published warning people against the 'Freed Masons'.
- 1709 Sir Richard Steel publishes an article in *The Tatler* (a famous paper of the day) discussing certain people in which he says 'They have their signs and tokens like Free Masons' and 'They have some secret intimations of each like Free Masons'.
- 1710 The Hon. Elizabeth St Ledger (the famous 'Lady Mason'), who was supposed to have eavesdropped at a Masonic initiation, is given two degrees.
- 1716 A meeting is held in the Apple Tree Tavern in Charles Street, Covent Garden to discuss 'revival' of the Quarterly Communications and an Annual Assembly.
- 1717 The first Grand Lodge is formed on 24 June (St John the Baptist's Day) in London by four lodges meeting in the City of Westminster – The Grand Lodge of England.
- 1721 John, Duke of Montagu, is elected Grand Master of the Grand Lodge of England.
- This election bought much publicity and prestige to the Craft. On 24 June, the The Grand Lodge of England adopts a regulation that all regular Lodges are required to secure a Charter from the Grand Lodge.
- 1723 Dr James Anderson publishes the first edition of *The Constitutions of the Free-Masons*.
- 1724 The *Gormogons*, an anti-Masonic group, makes its first appearance. The Committee of Charity formed by the Grand Lodge of England.
- 1725 The Grand Lodge of Ireland is formed.
- 1730 Prichard's *Masonry Dissected* is published. It is the first expose of Masonic ritual, and is of great value in studying the development of rituals used today. Martin Clare publishes his *Defense of Freemasonry* in answer to Prichard's book. The Grand Secretary of the Grand Lodge of Ireland, John Pennell, publishes his version of the *Book of Constitutions*.
- 1730 Daniel Coxe appointed as Provincial Grand Master for New York, New Jersey and Pennsylvania, by the Grand Master of the Grand Lodge of England. Lodges followed, with Grand lodges being progressively formed in all American Colonies (later States upon the creation of the United States of America).
- 1732 The first traveling military Lodge is formed by the Grand Lodge of Ireland.
- 1733 The Grand Orient of France founded in Paris. Freemasonry appears in Italy, and persecutions follow in the city of Florence.
- 1734 The Grand Lodge of Scotland is formed.
- 1737 A warrant is issued by Lord Derwentwater for the formation of a Lodge in Sweden. On 6 September, the first Lodge meets in Germany.
- 1738 Dr James Anderson publishes the second edition of *The Constitutions of the Free-Masons*. A new edition of *Masonry Dissected* is published by Prichard. Pope Clement XII issues his Papal Bull *In Eminenti* on 28 April. This is the first

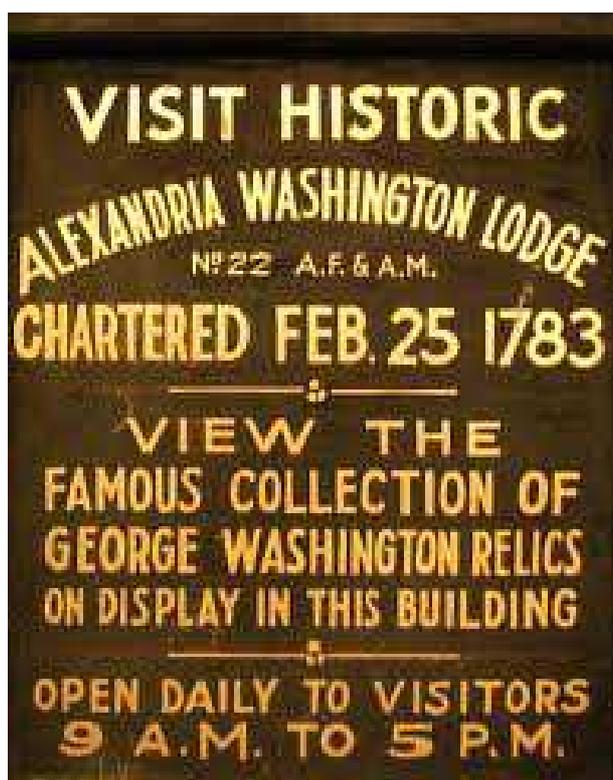
	official edict of the Roman Catholic Church against the Craft.	1752	Laurence Dermott becomes Secretary of the Antient Grand Lodge of England.
1739	Dr James Anderson dies. A committee meets in London to discuss proposed changes for Freemasonry. This committee eventually developed into the Antient Grand Lodge.	1754	First known use of the term 'Sublime Degree of a Master Mason' in a certificate drawn by the Grand Lodge of Ireland. Alexander Slade publishes <i>The Freemason Examin'd</i> which is an expose and claims the Craft's ritual is based on the Tower of Babel. Six editions are published in five years.
1740	Members of an English Lodge in Madrid are imprisoned.		
1741	The Grand Lodge of Germany is formed.	1756	Laurence Dermott publishes <i>Ahiman Rezon</i> – the constitution of the Antients.
1743	Freemasonry is introduced into Denmark. A duly constituted Lodge, however, does not meet until 25 December 1745 when a warrant is issued by the Grand Lodge of England. John Coustos is questioned and tortured by the Inquisition in Portugal because he is a Freemason.	1767	First Lodge is established in China by the Grand Lodge of England.
		1772	William Preston publishes <i>Illustrations of Free Masonry</i> which goes through seventeen editions by 1861.
1744	Fifield Dassigny publishes <i>A Serious and Impartial Inquiry into the Cause of the Present Decay of Freemasonry in the Kingdom of Ireland</i> . It contains the oldest printed reference to Royal Arch Masonry.	1775	William Hutchinson publishes <i>Spirit of Freemasonry</i> – the first book on Masonic philosophy expressing the view that the Craft is a Christian association.
		1776	A Masonic Hall is dedicated on Great Queen Street, London.
1746	John Coustos publishes <i>The Sufferings of John Coustos for Freemasonry</i> , giving a first hand report of the methods of the Inquisition.	1784	The Grand Lodge of England issues a Charter to African Lodge No 459 on 29 September. This is an African-American Lodge, and the precursor of American Prince Hall Freemasonry.
1749	On 17 January, Joseph Torrubia (a Roman Catholic priest living in Spain) secures permission from the Pope to become a Freemason so as to find out who and what are Freemasons. As a result of his joining the Order he compiled a list of who belonged to the Order.	1792	The first Masonic journal in England, <i>The Sentimental and Masonic Magazine</i> , is published monthly.
		1797	John Robison, a professor of the University of Edinburgh, publishes <i>Proof of a Conspiracy against all the Religions and Governments of Europe carried on in Secret Meetings of the Freemasons, Illuminati, and Reading Societies, Collected from Good Authorities</i> .
1751	In March, Torrubia gives a list of 97 Lodges to the <i>Grand Inquisition</i> , which caused the arrest and punishment of members by it. Pope Benedict XIV issues his Papal Bull <i>Providas</i> on 18 May against the Craft. On 2 July, King Ferdinand VI suppresses the Order in Spain. The Antient Grand Lodge of England is formed on 17 July. This was formally called a 'schism' of the 1717 Grand Lodge of England. It is formed by a group of Masons opposed to the proposed changes to the <i>Landmarks</i> . The Grand Lodge of England becomes known as the <i>Moderns</i> .	1799	The English Parliament passes the <i>Unlawful Societies Act</i> . Freemasonry is exempted from its provisions.
		1809	The 'Lodge of Promulgation' is formed in England (and lasts until 1811) to report on the differences between the ritual of the <i>Moderns</i> and <i>Antients</i> , as well as their various divergent practices. The 'schism' had now been in existence for fifty-eight years.

- 1813 The *Moderns* and *Antients* become reconciled and form 'The United Grand Lodge of Antient, Free, and Accepted Masons of England' on 27 December (St John's Day).
- 1814 The United Grand Lodge of England, the Grand Lodge of Ireland and the Grand Lodge of Scotland sign an 'International Compact' in which they agree on basic points of Freemasonry.
- 1815 The new *Book of Constitutions* is issued by the United Grand Lodge of England.
- 1816 The Grand Royal Arch Chapter of Scotland is formed.
- 1817 The union of Royal Arch Chapters in England occurs.
- 1818 William Preston dies. He left a substantial sum to the Benevolent Fund and also established a fund for the giving of an annual lecture – still given in England and called the *Prestonian Lecture*.
- 1820 The Australian Social Mother Lodge No 260 is warranted in Sydney by the Grand Lodge of Ireland on 6 January. It is now known as Lodge Antiquity No 1 – United Grand Lodge of New South Wales and the Australian Capital Territory.
- 1821 Pope Pius VII issues his Papal Bull *Ecclesiam*, on 13 September, against the Craft.
- 1823 The Grand Lodge of Wigan is formed by four erased Lodges in Lancashire. It constitutes six lodges during its short existence which ceases in 1866. The Irish parliament passes the *Unlawful Oaths Act*. It is directed at many organizations, but ten months after it is passed an announcement is made that it is not intended to cover Freemasonry.
- 1824 King Ferdinand VII of Spain decrees on 1 August the death of all Freemasons without trial.
- 1825 Pope Leo XII issues his Papal Bull *Quiograviora*, on 13 March, against the Craft.
- 1829 Pope Pius VIII issues his Papal Bull *Traditi*, on 21 May, against the Craft.
- 1832 Pope Gregory XVI issues his Papal Bull *Mirari*, on 15 August, against the Craft.
- 1836 The first *Book of Constitutions* is issued by the Grand Lodge of Scotland – 102 years after it was formed.
- 1839 James Halliwell discovers the *Regius Manuscript* in the British Museum.
- 1842 The first Lodge is formed in New Zealand.
- 1845 Albert Mackey publishes *A Lexicon of Freemasonry*. After many editions this develops in the *Encyclopedia of Freemasonry*.
- 1846 Pope Pius IX issues his Papal Bull *Qui Fluribus*, on 9 November, against the Craft.
- 1849 Pope Pius IX issues his Papal Bull *Quibus quantisque Malis*, on 20 April, against the Craft.
- 1864 Between 21 and 24 May, Giuseppe Garibaldi unites all Masonic groups in Italy. Pope Pius IX issues his Papal Bull *Quanta Cura*, on 8 December, against the Craft.
- 1865 Pope Pius IX issues his Papal Bull *Multiplires Intern*, on 25 September, against the Craft.
- 1866 A Lodge is formed in Japan by the United Grand Lodge of England.
- 1869 Pope Pius IX issues his Papal Bull *Apostolicae Sedis*, on 12 October, against the Craft.
- 1873 Pope Pius IX issues his Papal Bull *Esti Multa*, on 21 November, against the Craft.
- 1877 The Grand Orient of France officially becomes 'anti-religious' – no longer requiring a belief in a Supreme Being by members. It is de-recognized by the United Grand Lodge of England and subsequently by all other regular Grand Lodges.
- 1880 Gould's *History of Freemasonry* is published.



An American Craft Lodge *Worshipful Master* – note the top hat – such is worn by Masters of all USA lodges.

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| <p>1884 Pope Leo XIII issues his Papal Bull <i>Humanum Genus</i>, on 20 April, against the Craft. This is the last Papal Bull directed against Freemasonry. Over a period of 146 years a total of 13 Bulls were issued.</p> <p>1886 Quatuor Cononati Lodge No 2076 (United Grand Lodge of England) is constituted in London. It is to become the premier research Lodge in the world. Its first <i>Transactions</i> were published in 1888, and have been published yearly ever since.</p> <p>1884 The Grand Lodge of South Australia is formed.</p> <p>1886 The United Grand Lodge of NSW is formed.</p> <p>1889 The United Grand Lodge of Victoria is formed.</p> <p>1890 The Grand Lodge of Tasmania, and the Grand Lodge of New Zealand, is formed.</p> <p>1894 Pope Leo XIII establishes an <i>Anti-Masonic Bureau</i>. Edward Conder publishes <i>Records of the Hole Crafte and Fellowship of Masons</i> in London.</p> <p>1899 Leader Scott (Lady Lucy Baxter) publishes <i>The Cathedral Builders</i> in which she tries to show the missing link between the Masons of ancient times and the Freemasons of her day.</p> <p>1900 The Grand Lodge of Western Australia is formed.</p> <p>1913 The <i>Grande Loge National Francais</i></p> | <p>(GLNF – The National Grand Lodge of France) formed on a regular basis, and recognized by the United Grand Lodge of England.</p> <p>1914 Bro Rev Joseph Fort Newton writes <i>The Builders</i> for the Grand Lodge of Iowa - a copy of which is given to all new Masons in that State to this day. This book is still popular today across America, in particular.</p> <p>1921 The Grand Lodge of Queensland is formed.</p> <p>1923 On 13 February, the Grand Fascist Council in Italy issues its first resolution against Freemasonry.</p> <p>1926 The Salvation Army issues a 'confidential' communication to its officers expressing opposition to secret societies. The Fascists confiscate property of the Craft in Italy.</p> <p>1929 The <i>Lateran Treaty</i> is made between the Pope and Mussolini. The noted German Masonic historian, Bro Eugen Lennhoff, publishes <i>The Freemasons</i> which was translated into English in 1934.</p> <p>1931 The Portugal police order all Masonic meetings are prohibited.</p> <p>1933 Hitler bans Freemasonry, and persecutes Freemasons. The vast majority of German Masons do not survive the Second World War.</p> <p>1938 King George VI of England invested as Past Grand Master of the United Grand Lodge of England. Knoop, Jones, & Hamer publish <i>The Two Earliest Masonic Manuscripts</i>. Knoop, Jones, & Hamer publish <i>An Introduction to Freemasonry</i>.</p> <p>1940 Knoop & Jones publish <i>A Short History of Freemasonry to 1730</i>.</p> <p>1949 The Spanish Government includes an item in its budget to spend over \$100,000 for the maintenance of a special tribunal to suppress Freemasonry.</p> <p>1950 Bernard E. Jones publishes <i>A Freemasons Guide and Compendium</i> – possibly the most famous Masonic book ever published.</p> |
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Self-explanatory signage!

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| <p>1951 The January issue of the English magazine <i>Theology</i> publishes an article entitled 'Should a Christian be a Freemason?' by the Rev Walton Hannah. The article creates a storm within the Anglican Church.</p> <p>1953 The Grand Lodge of the State of Israel is consecrated by the Grand Lodge of Scotland on 20 October.</p> <p>1954 The Rev Walton Hannah publishes the anti-Masonic book <i>Masons by Degrees</i>. Pick & Knight publish <i>The Pocket History of Freemasonry</i>. Freemasons are imprisoned in Spain.</p> <p>1955 Dr Mauro Baradi (Past Grand Master of the Philippines) is opposed by the Roman Catholic Church from holding public office on the grounds that he is a Freemason.</p> <p>1956 The 23 February issue of the <i>Christian Science Monitor</i> has a long favorable article about Freemasonry. The <i>High Synod</i> of the Greek Orthodox Church petitions the Minister of the Interior to withdraw government recognition of Freemasonry. The Church of Nazarene states that it is opposed to Freemasonry. The 8 October issue of <i>Life</i> magazine is devoted almost entirely to Freemasonry.</p> | <p>1957 The Grand Lodge of Japan is formed. A court in England rules that Freemasonry is not a religion. The Lutheran Church fails to achieve unity at a meeting due to the opposition of one group of its members to membership of Lodges by members of the Church.</p> <p>1959 21 Freemasons are imprisoned in Spain, without trial, under the 1 March 1940 law.</p> <p>1960 A further 14 Freemasons are imprisoned in Spain.</p> <p>1961 The Grand Lodge of India is formed.</p> <p>1964 On 29 December, Bishop Mendez Arceo of Mexico, expresses his view at Vatican II that Roman Catholics should make peace with the Freemasons of the World. Harry Carr (editor) publishes <i>Collected Prestonian Lectures</i>. Alec Mellor (a Roman Catholic) publishes <i>Our Separated Brethren – The Freemasons</i>. He later becomes a Freemason and a member of Phoenix Lodge of Research No 30 (Paris, France). Discussions were held in England as to whether to modify the ancient penalties of the Craft degrees, which they later did.</p> <p>1965 The BBC presented a program entitled <i>Freemasonry – The Open Secret</i> purporting to be an exposé of Freemasonry.</p> <p>1967 The United Grand Lodge of England celebrated its 250th anniversary, and publishes <i>Grand Lodge: 1717-1967</i>. HRH the Duke of Kent installed as Grand Master.</p> <p>1968 Bro Harry Carr, the eminent English Masonic historian, meets with Cardinal Heenan in London on 8 March to discuss the relationship of Freemasonry and the Roman Catholic Church. As a result of these discussions, the anti-Masonic tracts sold in Roman Catholic churches in London are removed from the stacks.</p> <p>1969 The <i>Masonic Book Club</i> is formed in Bloomington, Illinois, USA and publishes its first book in 1970 – a facsimile of the <i>Regius Poem. A Pocket History of Freemasonry</i> by Pick, Knight, & Smith is published.</p> |
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1971 Bro Harry Carr has several more meetings with Cardinal Heenan. This leads to a friendly relationship developing between the Craft and the Roman Catholic Church. On 26 April it is rumored that the Church is about to change its rule about barring Masonic membership to its members. *King Solomon's Temple in the Masonic Tradition* by Alex Horne is published. *Early French Exposures* by Bro Harry Carr is published. Mozart's opera *The Magic Flute*, which is generally believed to contain Masonic themes, is examined by Jacques Chailley and his comments published.

1974 The *Sacred Congregation of the Doctrine of the Faith* (as the *Roman Inquisition* was renamed by the Pope in 1965) sends a letter to the various Episcopal Conferences on 19 June informing them that Canon 2335 prohibiting its members from joining Freemasonry is to be interpreted to apply only to such groups as are opposed to Church.

1975 250th Anniversary of the Grand Lodge of Ireland celebrated.

1977 Several Prince Hall Lodges in South Africa give up their Charters from the USA and join the regular Craft in South Africa. Quatour Coronati Lodge publishes in facsimile the 1723 and 1738 editions of *Anderson's Constitutions* in one volume. *600 Years of Craft Ritual* by Bro Harry Carr is published.

1979 Pope John Paul II visits Chicago while the Grand Lodge is in session. The Grand Master and Grand Wardens, by special invitation, attend a Mass conducted by the Pope in Grant Park. Freemasonry is banned in Iran. Several Arab nations assume an anti-Masonic stance under the erroneous belief that the Craft is controlled by the Jews.

1984 250th Anniversary of the Grand Lodge of Scotland celebrated.

1992 275th Anniversary of the United Grand Lodge of England celebrated.



Signage outside a Masonic cemetery in Abbeville, Louisiana, USA.

QUESTIONS & ANSWERS

Why do we traverse of the Lodge from East to West?

It cannot be said that the traversing of the floor is from East to West. In the course of the ceremonies the officers and candidates perambulate around the Lodge from East to West via the South, and from West to East via the North, that is to say, clockwise and (in the Northern Hemisphere) sun-wise. It is considered by eminent Masonic scholars that our perambulations represent survivals of Sun Worship, which have at some time come into our ceremonies.

Why is there no Light or Furniture in the North?

Masonry originated in the Northern Hemisphere where the Sun is in the South at midday, and the North is traditionally the place of darkness. In Prichard's *Masonry Dissected* (1730) we find the following:

“Have you any fixed lights in your Lodge?”

“How many?”

“Three.”

Note: These fixed lights are three windows supposed, through vainly, to be in every room where a Lodge is held, but more properly the four cardinal points according to the antient rules of Masonry.

“How are they situated?”

“East, South and West.”

“What are their uses?”

“To light men to, at and from their work.”

“Why are there no lights in the North?”

“Because the sun darts no rays from there.”