



THE FIRST GRAND LODGE
LAURENCE DERMOTT AND THE
ANCIENTS
THE MASONIC TEMPLE

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Three Lectures compiled by
W. BRO. REV. W. H. N. MUMFORD, M. A., P. A. G. C.
Provincial Grand Chaplain, Suffolk

PROPERTY OF
SCOTTISH RITE
MINNEAPOLIS, MINN.

No. _____

JAN 18 1963

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The entire proceeds from the sale of this book will be added to the Suffolk Lists for the 1956 Festival of the Royal Masonic Institution for Boys under the Presidency of the Rt. Hon. The Earl of Stradbroke, R. W. Provincial Grand Master and Lord Lieutenant of Suffolk.

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Printed by W. S. Cowell Ltd., Butter Market, Ipswich



FOREWORD

Having been informed of the desire of a few Suffolk Brothers who wish to remain anonymous, to print and publish at their own expense, some of the addresses delivered by the Provincial Grand Chaplain, W. Bro. Rev. W. H. N. Mumford, M.A., P.A.G.C., I would like to associate myself with the idea.

I understand the booklet is to be offered at a moderate charge to all Masonic Lodges; and that the entire proceeds of the sales will be added to the Suffolk Lists, for the benefit of the 1956 Festival of the Royal Masonic Institution for Boys, under the Presidency of The Right Honourable, The Earl of Stradbroke, Lord Lieutenant of Suffolk.

It requires no words of mine to recommend the reading of Masonic writings from such an author; but in thanking him on behalf of the Province for his kind permission to publish, and also the unknown Brothers for their generous kindness, may I express the hope that every Freemason in Suffolk will purchase a copy, and thus benefit himself in Masonic knowledge, as well as prosper the noble cause of Charity.

Allen. Adair

DEPUTY PROV. G. MASTER

*Flixton Hall,
Bungay, Suffolk*



MEMORANDUM

The following information was obtained from a review of the records of the Department of the Interior, Bureau of Land Management, regarding the land grant to the State of California for the purpose of establishing a State Normal School at Berkeley, California, under the provisions of the Act of March 3, 1852, and the Act of March 3, 1857.

The land grant to the State of California for the purpose of establishing a State Normal School at Berkeley, California, under the provisions of the Act of March 3, 1852, and the Act of March 3, 1857, was made in accordance with the provisions of the said Acts, and the land was surveyed and patented to the State of California in 1858.

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Wm. H. Hall
Secretary

THE FIRST GRAND LODGE



THE DATE 1717 is a memorable one in the annals of masonry, because in that year the first Grand Lodge was formed. We do not know what was behind the movement, it was officially controlled by obscure persons, and at first they did no more than bring together members of the society in London, with the provinces they were not concerned. Yet this movement with its insignificant beginning was destined to exercise a tremendous influence on masonry in the future. 1717 is a date among many, and dates convey very little to the ordinary individual. By way of introduction I will give you a picture of those times so that we can see this masonic movement in its setting.

A number of most stirring events had taken place since the day when Elias Ashmole had sat at the making of masons in London in 1682. King James II had lost his throne, William of Orange had come, had worn the crown and passed on. Queen Anne had succeeded him, and when she died the Hanoverian succession was assured. The first of the Georges had become king, union had been brought about between England and Scotland, and the Jacobite rising of 1715 had been quelled. They were busy and stirring days, for London was a cauldron of politics. Pamphleteers, satirists, ballad makers, literary geniuses and literary hacks waged incessant strife with the written or printed word. Gossip, scandal and intrigue filled the air. There were no newspapers worthy of the name in the modern sense, and if a man wanted to be conversant with what was going on he had to frequent places where the gossip of the hour would be served to suit his taste. It might be round the gaming table, but most commonly it would be at some tavern. A feature of the times was the growth of social clubs, and an astonishing number of them sprang up in London. Almost any pretext would serve for the formation of a new one. Some of these organizations were of a serious nature and devoted to the improvement of their members, but a considerable number appear to have been mere cloaks for the indulgence of appetite. It was a time of heavy eating and drinking, and many a man's importance among his fellows was marked by the number of bottles of wine he could consume before falling insensible beneath the table. Some imagination is needed to realise the moral degradation of those days. Drunkenness and debauchery were common, murders were frequent, immorality was so hardened and justified in principle that it was openly

practised. The rich were indifferent, those who were ordained clergy were ignorant to a degree not to be comprehended. Religion seemed almost dead, and to mention the word provoked a laugh. Empty formalism, a dead dogmatism, bigotry, intolerance and feud were everywhere.

Against such a background when religion and morals had reached such a low ebb, the masons of that period stand out as teachers of liberty of faith and righteousness of life. Listen to this charge put forth in the constitutions of 1723. 'A mason is obliged by his tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist or an irreligious libertine, but though in ancient times masons were charged in every country to be of the religion of that country or nation whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is to be good men and true, or men of honesty and honour, by whatever denomination or persuasion they may be distinguished, whereby masonry becomes the centre of union and the means of conciliating true friendship among persons that must otherwise have remained at a perpetual distance.' That statement is worth thinking about, especially when we remember the atmosphere in which it was drawn up. The temper of the times was all for partisanship, it was an age of intolerance and sectarian bitterness. In the midst of all this feud and bigotry, these masons appeared crying out for liberty of thought and opinion. All honour to these our forerunners who in that dark age lit a torch which has never been extinguished. They had a great love of country, respect for law and order, and the desire for human welfare. Upon that foundation the first Grand Lodge was built, and upon that foundation masonry rests today.

How many Lodges there were in London at the time is not certain, there were certainly four, and there may have been others. These were remnants of old operative Lodges, but much reduced in circumstances. They were self-governing, each having the exclusive right to determine the qualifications of its members, acknowledging no superior masonic authority, yet holding fast to the ancient customs and old charges. There was no such thing as a general fraternity of masons. Each Lodge was sovereign and independent in its own right. Some of these exercised the privilege of constituting new Lodges when occasion demanded and opportunity served.

In the year 1716 the brethren of the four old Lodges decided that they needed better co-operation with one another than they had enjoyed in the past. These Lodges were in the habit of meeting at certain taverns, one at the Goose and Gridiron in St Paul's Churchyard, one at the Crown in Parker's Lane, one at the Apple Tree in Charles Street,

Covent Garden, and one at the Rummer and Grapes in Channel Row, Westminster. Just how the matter started is uncertain, the only account we have is to be found in the Book of Constitutions by John Anderson. 'King George I entered London most magnificently on September 20th, 1714. After the rebellion was over in 1716 the few Lodges in London finding themselves neglected by Sir Christopher Wren, thought fit to cement, under a Grand Master as the centre of union and harmony, the four old Lodges. They and some other brethren met at the Apple Tree and having put into the chair the oldest master mason they constituted themselves a Grand Lodge in due form and forthwith revived the quarterly communication of the officers of the Lodges, and resolved to hold the Annual Assembly and Feast, and then to choose a Grand Master from among themselves. Accordingly on St John the Baptist's Day, in the third year of King George I, the Assembly and Feast of the free and accepted masons was held at the Goose and Gridiron. Before dinner the oldest master mason who was in the chair proposed a list of proper candidates, and the brethren by a majority of hands elected Mr Anthony Sayer to be Grand Master of masons. He was forthwith invested with the badge of office and power by the oldest master mason, installed, and duly congratulated by the Assembly who paid him homage. The Grand Wardens were Jacob Lamball, a carpenter, and Capt. Joseph Elliott.' That is the only record we have of this memorable event. Who were present besides the three officers named we do not know. To Anthony Sayer must be accorded the honour of being the first to whom the title of Grand Master could be applied in its modern sense. Even to him the distinction was a doubtful one. He was Grand Master by suffrage of the representatives of four London Lodges. Other Lodges had nothing to do with his selection, and no doubt they held aloof. Nevertheless the Grand Mastership then created continued to exist against all opposition, and finally after years of struggle became established as the fount from which all regular masonry has derived sustenance. It is scarcely probable that the brethren who went so gaily to dinner at the Goose and Gridiron on that day in 1717 had more than the vaguest notion of what they had done. A few good natured and well-intentioned individuals had simply adopted an expedient which seemed advisable for their immediate purposes. No one could have foreseen all the consequences which were to come from that particular action.

Anthony Sayer, the first Grand Master, is rather a mysterious personage, who emerged from impenetrable obscurity to take his place at the head of a great modern movement. An attempt has been made to prove his gentle descent, but it has been futile, and there is no warrant for assuming that he was a person of any importance or even one who

might be described technically as a gentleman. The fact that an individual who was obscure and of small means could occupy such a position suggests that the masonic society in London did not include anyone of social standing. There is no evidence that Sayer was in any way instrumental in advancing the status or importance of the society, or that he took part in any of the proceedings of Grand Lodge after 1719. He seems to be chiefly known for his application to Grand Lodge for financial assistance. The first was made in November 1724; this was the first of its kind to come before Grand Lodge, and his petition is therefore of historical interest. He presented another petition in 1730, when his misfortunes and great poverty are set out in detail. After this he was appointed Tyler of the old King's Arms Lodge and held that position until his death which occurred in 1742. The minutes of that Lodge record the fact that on February 2nd 1736 the Lodge ordered him two guineas from the box for his present support and to mend his circumstances. On March 3rd 1740 he received half a guinea charity from the Lodge in consideration of the late hard weather. He was buried with masonic honours, many prominent masons attending the funeral, a report of which appeared in the London Evening Post.

In 1718 the Grand Master was George Payne, in 1719 the Rev. John Theophilus Desaguliers, and in 1720 George Payne was chosen for a second term of office. These two men, George Payne and John Desaguliers exercised a great influence on Freemasonry during the early days of Grand Lodge, and I want to say something about each. George Payne was a well-to-do man, interested in antiquities and of a forceful energetic temperament. He was secretary to the Tax Office, and had personal connections which were invaluable to him and to the fraternity. We do not know how he became interested in masonry, or in what Lodge he was initiated. He had been master of the Lodge which met at the Rummer and Grapes tavern, and no doubt was identified with the movement from the beginning. He appears to have been among the first to recognise the possibilities of speculative development in the old operative system. A lot of tact was needed, for the operatives were to be placated and led to accept the changes which must come. Anderson says that on his installation he recommended the strict observance of the quarterly communications, and desired any brother to bring to Grand Lodge any old writings and records concerning masons and masonry in order to show the usages of ancient times. It was evident to Payne when he became Grand Master that it was necessary for Grand Lodge to have a definite body of laws for its guidance. He appealed to the brethren to bring in the old constitutions, this was followed by a request for records and minutes of operative Lodges, a request which

alarmed some of the conservatives, and they burned their documents rather than see them fall into the hands of the innovators. Payne extracted from all this material a set of regulations. The language which once had been used for the guidance of a working craft in the practice of mechanical business had taken on a symbolical meaning for the guidance of a speculative society which had no concern with a mechanical business. These regulations altered the whole position of the brethren. The Lodges were now to be regularly organized bodies with officers, days of meeting and bye-laws, and they were restricted as to their powers of making masons. The Grand Lodge constituted itself a supreme authority and forbade new Lodges to be formed without its warrant, and it retained in its own hands the power to advance apprentices to a higher degree. Elaborate rules were drawn up for the conduct of business in Grand Lodge and for its periodical meetings. All this necessary organization was largely due to the energy and wisdom of George Payne.

A figure of even greater masonic stature than that of Payne had already arisen. Some four or five years before the institution of Grand Lodge the Rev. John Theophilus Desaguliers had been made a mason. This interesting event took place in the Lodge which met at the Goose and Gridiron. Historians are not agreed as to whether he or Payne was the leading spirit in the events of those early years, but there can be little doubt that the remarkable abilities of Desaguliers have left a more lasting impression on masonic thought. The two men seem to have worked together in a way which was productive of excellent results. Payne has come to be considered as the father of masonic jurisprudence, Desaguliers as the father of masonic ritual. Payne interested men of affairs in the great undertaking, Desaguliers attracted those who had a bent for scholarship and learning.

Desaguliers was born in 1683 at Rochelle in France, the son of a French Protestant clergyman. His father removed to England, and his son was educated at Christchurch, Oxford. He received the degree of Master of Arts and became a lecturer in experimental philosophy. In 1713 he removed to Westminster where he continued his course of lectures, being the first to lecture on science in London. He became the friend of Sir Isaac Newton, and soon became a Fellow of the Royal Society. He was admitted to Holy Orders, and received the degree of Doctor of Civil Law at Oxford. In the clerical profession he does not seem to have been an ardent worker, and his theological labours were confined to the publication of a single sermon on repentance. He was essentially a scientist. When he was installed as Grand Master in 1719 he delivered before the Grand Lodge what the records call an eloquent

oration about masons and masonry. It was not published, but it is the first masonic address of which we have any notice, and would be highly interesting because it would give us the views of the masons of that day about the institution. Desaguliers gave his attention chiefly to the masonic ritual. However admirable the ritualistic observances of operative Lodges may have been for the peculiar purposes of those guilds, they were not suited for the purpose of speculative Lodges, into which non-operatives of culture and learning were being admitted. In the early days of Grand Lodge there are strong grounds for thinking that there were a Master's part and an Apprentice's part, but there is no record of a third part. I think there are good reasons for believing that the system of three degrees was perfected by Desaguliers in the years 1720 and 1721 by dividing the Apprentice's part into two, forming the Fellowcraft, and the old Master's part became the third degree. This system was not practised generally by the Lodges before 1730 because they preferred to cling to the operative ritual with which they were more familiar. There can be no doubt that the labours of Desaguliers were followed by a revision and re-modelling of the work which completely changed it to a speculative character. Undoubtedly we owe him a great debt for the possession of our beautiful ritual which is so highly prized among us. After his retirement from the office of Grand Master in 1720 Desaguliers was three times appointed Deputy Grand Master. He was considered from his exalted position in the craft to be the most fitting person to confer the degrees upon the then Prince of Wales, who was accordingly entered, passed and raised in an occasional Lodge held at Kew over which Desaguliers presided as master. Desaguliers was a grave man in private life, but he could relax in the private recesses of a tyled Lodge and in the company of his brethren. He considered the proceedings of the Lodge as strictly confidential. In the Lodge he was free-hearted and jovial, he sang his song, and had no objection to his share of the bottle. To few masons of the present day is the name of Desaguliers familiar. But to him we are indebted for the existence of freemasonry as a living institution, for it was his learning that gave a standing to the society, and which brought to its support men of influence, making possible its growth and expansion throughout the civilized world.

There is another character about whom I must say something, Dr James Anderson. He was born at Aberdeen in the year 1680, where he was educated. He came to London, and as a Presbyterian minister took over the lease of a chapel in Swallow Street, Piccadilly. We do not know how or when he became connected with masonry, but he must have been a prominent member of the craft, because in 1721 he was ordered by Grand Lodge to digest the old constitutions in a new and better

method. When his work was completed the Grand Master appointed a committee to examine it and report upon it. The committee reported that it had read the manuscript, the history, charges, regulations and master's song and had approved it. The work was printed in 1723 and revised in 1738. This is the well-known Book of Constitutions and it was an official pronouncement of Grand Lodge. The first part of the book is devoted to the history of the craft, but unfortunately this is unreliable and fanciful and cannot be quoted as an authority on the subject. The second part contains the Charges of a Freemason to be read at the making of new brethren. The Charges are followed by Payne's Regulations which composed the constitution and bye-laws of Grand Lodge. The book provoked an uproar in Grand Lodge itself, the conservatives strongly opposing it. The account of masonic history brought ridicule on the author, and it is said that he was so deeply grieved at its reception that he did not appear again in Grand Lodge for eight years. Anderson died in 1739 and was buried in Bunhill Fields with a masonic funeral which was reported thus. 'Last night was interred the corpse of Dr Anderson, a dissenting teacher, in a very remarkable deep grave. His pall was supported by five dissenting teachers and the Rev Dr Desaguliers. It was followed by about a dozen freemasons who encircled the grave. After Dr Earle had harangued on the uncertainty of life without one word of the deceased, the brethren in a most solemn dismal posture lifted up their hands, sighed, and struck their aprons three times in honour of the deceased.'

This brings me to the end of the story of the first Grand Lodge, and in conclusion there is one question which may well be asked, Why did masonry alone of all professions live after its work seemed to be done? The cathedrals had been finished, the occupation of the master mason was gone. Why did not masonry die as the guilds of the middle ages died? Why has it survived all these years preserving its emblems and symbols? Surely because from the beginning it was something more than a society for the erecting of buildings and cathedrals. It was a great moral and spiritual society. It possessed a background of religious faith, it was the custodian of lofty ideals and principles, it was the keeper of those fundamental things which can never die. Masonry has lived through all the changes of the centuries and will continue to live in the future because it holds the secret of true life for all men. In a world divided by strife it sets up a fellowship which spans all the distances of space and all differences of speech, and brings men together around one common altar inspired by one common impulse. Masonry with its belief in God and the spiritual interpretation of life is needed in the world today, and I am persuaded that it will arise out of the darkness and turmoil of these days to be a light to point the way to peace and fellowship.

LAURENCE DERMOTT AND THE ANCIENTS



THE GRAND LODGE which was formed in 1717 was compelled to enter upon a struggle for masonic supremacy which went on during practically the whole of its first century. Speculative masonry was an invasion of the territory which operative masonry had occupied for a long period of time. It was not looked upon with favour by the majority of that body. The four old Lodges of London which were the prime movers in the formation of Grand Lodge could in no sense act for the whole craft. However they were in a fairly strong position. They were united for a common purpose, and they formed the strongest masonic unit then in existence. They left the door wide open for other Lodges to enter. They could do this by a formal surrender of sovereignty to the Grand Lodge. New Lodges could only come into being by the fiat of the Grand Lodge. This system has worked well in practice, but then it was an innovation, an untried experiment. There were those who preferred the old order to the new. Some made a grudging submission, while others refused to have anything to do with it. Those Lodges which did not accept the self-constituted authority of the Grand Lodge were termed irregular Lodges, and there were a number of these throughout the country.

The greatest obstacle which faced the Grand Lodge was that of hostility to change, which has always been a mark of masonry. Operative masonry was largely in the hands of men in the mechanical trades, and they were very stubborn in defence of their ancient rights and privileges. The whole trend of the new movement was towards taking control of the institution out of their hands and giving it over to an aristocracy of birth and learning. The Grand Lodge seems to have represented the quality and to have catered for the fashionable society of the day. It was also proposed to make sweeping changes in the body of masonry itself, changes which no doubt were necessary if the emphasis were to be shifted from its operative to its speculative phase. Every change met with resistance, and the reformers were faced with a most difficult task. The rulers of Grand Lodge do not seem to have been very tactful in their methods, in fact in many cases they were rather high-handed in what they did. For instance, in order to detect members of irregular Lodges they reversed the position of certain pillars. They lacked vision and imagination and did things which provided grounds for the charge levelled against them that they had not preserved the old system.

When Grand Lodge was formed in 1717, and until 1723, it seems that there were only two degrees recognized, those of apprentice and fellowcraft or master. By the year 1738 the third degree had become established, and Anderson in his second edition of the constitutions refers to the degrees of apprentice, fellowcraft and master. The third degree was established by Grand Lodge, but it did not come into common use in the Lodge rooms for some eight or ten years later. This elaboration of ceremony was not at all popular at first, and the changes were widely discussed. There were also several exposures which claimed to reveal the secret working, and one book entitled 'Masonry Dissected' claimed to disclose all the work. The Grand Lodge took alarm and hastened to make changes in the ritual on that account. There were alterations in the method of installing the worshipful master, the preparation of candidates was modified, and operative practices were submitted to a thorough revision. The result was that the charge of innovation was brought against the new Grand Lodge. It was all very well for it to say that it had not brought any novelty into the institution, that it had merely re-interpreted what had always been there. The country contained many elder brethren who would accept no such explanation and who were prepared to follow any leader who would take the field in opposition to all these changes. What might be considered a trivial departure in almost any other institution was regarded in masonry as shaking the very foundations on which it was built.

A more serious cause for dissention soon appeared. Operative masonry for a long period as the old charges show had been christian and trinitarian. It required of its members not only belief in God but also adherence to orthodox christianity. But the first paragraph of the Constitutions drawn up by Anderson did away with this christian belief and broadened the basis of masonry so that persons of any religious belief could be admitted. We can see now the wisdom of this change, but so much liberalism was a bitter draught for the conservatism of that day to swallow. Some brethren refused it outright. The storm which arose when the document was first read in Grand Lodge soon had the whole craft in a state of excitement.

Between the years 1740 and 1750 Grand Lodge found itself experiencing a very unhappy and difficult period. During this period a number of Irish masons came to this country; they were mostly working men, painters, tailors and mechanics, who found the company of the irregular Lodges more suitable and much more to their taste. In 1735 the Master and Wardens of a Lodge from Ireland, who intended to set up their Lodge in London, and who were vouched for by the Grand Master of Ireland, presented themselves for admission to the Grand Lodge of

England. They were told that they could not be recognized unless they accepted a new constitution from the Grand Lodge. They refused to do this, and these Irish masons swelled the ranks of the irregular Lodges, and they even formed lodges of their own. These private Irish Lodges grew slowly, their colours, craft warrants, book of constitutions, by-laws and system of registration differed from those of the Lodges under the English Grand Lodge. They called themselves York masons, probably claiming that they were descended from that famous Assembly at York in the reign of Athelstan.

In the year 1751 a movement was started to form these so-called irregular Lodges into an independent organization. This movement was sponsored by not more than seven Lodges containing about eighty members, mostly of the shop-keeper and artisan class, many of them being Irish. A body was formed called the Grand Committee, consisting of the Masters and Wardens of the Lodges. This Committee met monthly, the Masters taking the chair in turn. On December 5th 1753 this Grand Committee met and proclaimed itself the Grand Lodge of England according to the old constitutions. It laid down the method of constituting new Lodges, and the fees payable, also the fees payable for charity and the registration of members. Thus fully organized opposition to the Grand Lodge of England had come into being. At the outset this new body possessed advantages which the older one lacked. It was young and vigorous, it attacked the premier Grand Lodge for its innovations, and it proclaimed far and wide that the brand of masonry it supplied was the only genuine ancient variety and that what its rival offered was of a modern cast. Those who belonged to this new Grand Lodge came to be known as Ancients, and the supporters of the old one were known as Moderns. But the new masonic body was more often referred to as the Atholl Grand Lodge from the Dukes of Atholl who served it for a long period in the Grand Master's chair.

John Morgan, said to have been a shoemaker, was the first Grand Secretary of the Ancients, but in 1752 he resigned on being appointed to a position on one of His Majesty's ships. Before he resigned Morgan recommended Laurence Dermott as his successor, who has been described as the most remarkable mason that ever existed. For many years he was the mainstay of the Ancients. In intellectual attainments he was inferior to none of his adversaries, and he was a matchless administrator. As Grand Secretary and later as Deputy Grand Master he was the life and soul of the body. He was also its historian, and to the influence of his writings must be attributed in large measure the success of the schism. Laurence Dermott was born in 1720 in Ireland and was initiated in 1740, becoming Master of a Dublin Lodge in 1746. He subsequently

came to England and joined a Lodge under the influence of the Moderns in 1748 but he did not remain long under that allegiance. His circumstances in life must have improved somewhat, for in 1764 the officers of Lodge No. 31 offered to become his security to the amount of £1000, if he were chosen Grand Treasurer. But he preferred to remain the Grand Secretary. In 1766 he was able to subscribe £5 towards the relief of a brother in Newgate, in 1767 he made a gift of the Grand Master's chair which cost £34, and in 1768 he is described as a wine merchant. The minutes inform us that an Arabian mason having petitioned for relief, the Grand Secretary conversed with him in the Hebrew language after which he was voted one guinea. On his appointment as Secretary Dermott gave careful attention to details of administration, and he introduced a standard form of bye-laws based on those of his Dublin Lodge. A Committee of Charity was formed in 1754 which afterwards became known as the Stewards' Lodge. In 1753 the Ancients extended their jurisdiction to the provinces and formed a Lodge in Bristol. In 1755 the Ancients constituted their first Military Lodge, and they formed far more of these Lodges than the Moderns. One of the tasks which Dermott set himself was the preparation of a handbook which should correspond to Anderson's Constitutions. It was first published in 1756, and there were several later editions. In the course of his history Dermott paid his respects to the ritual of the rival Lodge in the following manner. 'About the year 1717 some joyous companions who had passed the degree of a craft resolved to form a Lodge for themselves in order to recollect what had been formerly dictated to them, or if that should be found impossible to substitute something new, which might for the future pass for masonry among themselves. At this meeting the question was asked whether any person in the assembly knew the master's part, and being answered in the negative it was resolved that the deficiency should be made up with a new composition and what fragments of the old order found amongst them should be immediately reformed and made more pliable to the humours of the people.' That such observations could ever find their way into the book of constitutions may cause surprise. But we gain a clearer insight into the character of the man from the lines with which he concluded this portion of the work, wherein he hoped that he might live to see universal unity between the worthy masons of all denominations, a hope not destined to be fulfilled. Dermott retired from office in 1787, and his last attendance in Grand Lodge was in 1789. He died shortly afterwards, and it is sad to relate that no record of his death appears in the minutes of Grand Lodge. Undoubtedly he possessed many statesmanlike qualities, and so wisely did he develop the Grand Lodge of the Ancients that it was able

to exercise an influence out of all proportion to its numbers, and many of its characteristics were adopted by the United Grand Lodge when it came into being.

The two Grand Lodges existed side by side for about sixty years. It was largely owing to the labours of the Earl of Moira, one of the Moderns, that peace eventually came. The Earl of Moira and the Duke of Atholl engaged in a series of conversations, when it was agreed that some way ought to be found to bring the two bodies together. In October 1809 the Earl of Moira issued a warrant constituting a special Lodge, which should undertake to bring about a means of reunion. This body met in the November of that year and called itself the special Lodge of Promulgation. In July 1810 each Grand Lodge appointed a special committee on union, and they met under the presidency of the Earl of Moira. The difficulties which were great were at length overcome, and before the end of the year 1813 conditions were ready for the great change. At the head of the Moderns were the Duke of Sussex and the Earl of Moira. At the head of the Ancients were the Duke of Atholl and the Duke of Kent. Atholl resigned the Grand Mastership in favour of the Duke of Kent, so that one of the royal brothers was now Grand Master of the Ancients and the other of the Moderns. The Lodge of Promulgation drew up the Articles of Union. This document was signed in duplicate, and at a December meeting of each body it was formally ratified. So the story of trials and tribulations had a pleasant ending after all. The formal ceremony of union took place with the pomp worthy of such an occasion. The following is an account of what took place.

On a day previously determined, December 27th 1813, Freemasons' Hall had the honour of receiving both bodies. In adjoining rooms they opened their respective Grand Lodges according to the peculiar customs of each. Meanwhile in the principal Assembly Room Masters, Wardens and Pastmasters of the various Lodges had been seated in such a manner that Moderns and Ancients mixed together. At a given signal the grand procession marched into the room in double line, each Modern dignitary being accompanied by his Ancient contemporary, the Grand Masters, the Dukes of Kent and Sussex bringing up the rear. As the procession approached the Grand Master's throne its individuals faced inwards and then opened up a lane down which the royal brothers marched arm in arm. They took seats on each side of the throne, being flanked by their respective staffs and distinguished visitors. In the west and south similar arrangements were carried out, the respective Grand Wardens sitting to the right and left of each Warden's station. After an invocation by the Rev Dr Barry, Grand Chaplain of the Ancients, the

Act of Union was read by the Grand Director of Ceremonies, Sir George Naylor. Then the Rev Dr Coghlan, Grand Chaplain of the Moderns addressed the Assembly in these words. 'Hear ye, this is the Act of Union engrossed in confirmation of articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, signed, sealed and ratified by the two Grand Lodges respectively, by which they are hereafter and forever to be known and acknowledged by Ancient Freemasons of England. How say you, brothers, representative of the two fraternities? Do you accept of, ratify and confirm the same?' As with one voice the Assembly replied: 'We do accept, ratify and confirm the same'. 'And may the Great Architect of the Universe make the union perpetual' cried Dr Coghlan. 'So mote it be' the Assembly replied. Dr Barry then made formal proclamation that the union had been ratified, with a second prayer that it might be perpetual. After a Symphony played by the Grand Organist, Samuel Wesley, the two Grand Masters rose and followed by their staffs approached an ark of the covenant, which had been placed before the throne. The square, level, plumb and gavel were presented to them in turn. After making symbolic trial of the arc with these implements they proclaimed it a symbol of a union which they prayed might endure forever. The ark was then consecrated by the ancient rite of corn, wine and oil. When that had been done the officers of the Grand Lodges divested themselves of their insignia of office. The Duke of Kent obtained the floor, and observing that the task which had induced him to assume the Ancient Grand Mastership had been accomplished, he nominated the Duke of Sussex for Grand Master. The election was by unanimous voice, and the Duke of Sussex was escorted to the throne by his brother. After the transaction of routine business the communication was closed in proper form.

The settlement arrived at on that historic occasion is embodied in the Articles of Union, a most important document which may be called the Magna Carta of the craft. Under Article Five a Lodge of Reconciliation was formed whose task it was to arrive at an agreed ritual for the three degrees. Its labours took three years, and represents if possible an even greater miracle of accommodation than does the union itself. The brethren rehearsed their agreed workings before a special committee of Grand Lodge in 1816. The Grand Lodge approved, confirmed, but did not specify these workings, neither has it ever specified any particular working. It is unlikely that the reconciliation workings were ever committed to writing in their entirety, anything of that kind would have been entirely contrary to the spirit of those times. With a broad and tolerant wisdom the cloak of authority covers many rituals, yet

each contains the basic elements and enshrines the ancient landmarks of the order, which is the essential thing.

This historic union of 1813 completed the process by which speculative masonry developed from operative masonry in a period slightly less than a century. The year 1813 is therefore a memorable one in masonic history, because it witnessed the end of a struggle and the laying of a foundation for the erection of a solid building. A strong progressive fraternity was able to extend its authority and influence throughout the whole world.

THE MASONIC TEMPLE



THE SYMBOLISM OF MASONRY is intimately connected with temple building and temple worship, and the ritual of craft masonry is full of references to the first temple of the Jews which was erected by King Solomon on Mount Moriah in Jerusalem. There were other temples in the world besides that of the Jews, and it is quite probable that the temple of Solomon was modelled on the Egyptian temple. The Egyptian temple was situated from east to west, the entrance being at the east. It was a quadrangular building erected in part of a sacred enclosure. The approach to the temple was by a double row of sphinxes. In front of the entrance was a pair of tall obelisks or pillars. The temple was divided into a spacious hall, where the body of worshippers used to assemble. Beyond this at the western end was the place corresponding to the Jewish Holy of Holies, into which only the priest entered, and in the remotest part behind a curtain appeared the image of the god seated on his shrine. This Egyptian form of a temple was no doubt borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in our masonic Lodges, but the most holy place, which with the Egyptians and Jews was in the west, has been transposed to the east. The Jews call a temple 'beth', which means house or dwelling, in using this word they were thinking of the continual presence of their God in it. They also called a temple 'hecal', which means a palace, and by this term they referred to the splendour of the building in which their God had his dwelling.

The Roman word was 'templum', which referred to any space which was cut off or separated for a sacred purpose from the surrounding ground. The word really denoted a sacred enclosure where the omens were observed. Masonry has borrowed from this Roman temple worship one of the most significant and important words in its vocabulary. The Latin word 'specular' means to observe, to look around. When the augur standing within the sacred precincts of his temple enclosure watched the flight of the birds that he might foretell the future he was said to speculate, speculari. Hence the word 'speculari' came at length to denote an investigation of sacred things, and thus we got into our masonic language the title of speculative masonry as distinguished from operative masonry,

and we can follow them through Greece to Rome where we find them bound together in corporations called colleges. It is quite possible that this Dionysian brotherhood of ancient Tyre carried with them the tradition of the building of Solomon's temple combined with the old Egyptian mystery. However this may be almost all the symbolism of masonry is derived from this Jewish temple. Each master in his chair is the humble representative of King Solomon, and every mason is a personation of the Jewish workman. This must be so as long as masonry endures, however we may choose to explain the connection.

The Lodge also represents another temple, the temple of the universe. This is portrayed in the lecture on the first tracing board, which has been aptly called the description of the universal temple. I think it is a pity that this fine lecture is not given more frequently in our Lodges. I fear that there are some brethren who have never heard it at all. We are there told that the universe is the temple of the deity whom we serve; wisdom, strength and beauty are about his throne as pillars of his works, for his wisdom is infinite, his strength omnipotent, and beauty shines through the whole of the creation in symmetry and order. The heavens he has stretched forth as a canopy, the earth he has planted as a footstool, he crowns his temple with stars as with a diadem and with his hands he extends the power and the glory. The sun and moon are messengers of his will, and all his law is concord. I think this passage which describes the attributes of the deity and his relation to the universe is one of the most beautiful parts of the whole ritual. We are given a picture of the deity energising through his wisdom strength and beauty in constructing the universe. The roof of the Lodge is decorated to represent the canopy of heaven, and the floor is intended to symbolise the fruitful earth. The tracing board lecture tells us that the Mosaic pavement is the beautiful flooring of the Lodge, the blazing star the glory in the centre, and the indented or tessellated border the skirtwork round the same. We are further told that the Mosaic pavement, by reason of its being variegated and chequered, points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star refers us to the sun which enlightens the earth and by its benign influence dispenses its blessings to mankind in general. The indented border refers us to the planets which in their various revolutions form a beautiful border or skirtwork round the grand luminary the sun. Thus we have a beautiful picture of the heavens above and the fruitful earth below with the blazing star or glory in the centre. It is meant to impress our minds with the power and wisdom of the deity, who has created all things for his honour and glory, to whom we must all submit and whom we ought humbly to adore. It is brought home to

us in vivid symbolic form that the universe is the great temple of the Almighty, and that behind the pageant of nature there is a supreme mind, a mind who created it and who sustains it. This is the fundamental thing that masonry has to teach, the religious interpretation of the universe. Above man there is a supreme sovereign being, from whom all things came and upon whom all things are dependent. Towards this supreme being man owes a duty of obedience and humble submission. Masonry teaches us to feel that the ground on which we tread is holy ground, and that we are always in the temple of the deity. The alternative outlook to this is that of materialism, the belief that matter is the only reality. Against this materialistic belief masonry stands as a witness to the spiritual, it views the universe in the light of the supreme mind behind it. It thinks of the universe as the temple of God Almighty.

Lastly the Lodge is a symbol of the spiritual temple of humanity. This is the real masonic temple, a building not made with hands, but a spiritual edifice. According to the traditional history of the third degree it was the purpose of King Solomon to build a magnificent temple. He was assisted in that work by Hiram of Tyre who supplied the building materials, by Hiram Abiff, a skilful artificer, whose business was to put these together in accordance with a pre-ordained plan, and by large companies of craftsmen and labourers. But in the course of the work an evil conspiracy arose, resulting in the death of the chief artificer and preventing the completion of the work. The secrets and plans were lost and the temple remained unfinished. This cannot literally refer to the temple of King Solomon, because it is stated in the volume of the sacred law that Hiram made an end of building the temple, that it was finished and completed in every particular. We hear of no disaster that upset the work of building. What building then is referred to in the traditional story? The temple that is still unfinished is not one that can be built with hands. It is that temple of which all material temples are types and symbols. It is the temple of humanity. This is the temple which it is the concern of masonry to build. It is built upon the solid foundation of wisdom, strength and beauty; wisdom to conduct in all our undertakings, strength to support us in all our difficulties, and beauty to adorn the inward man. It is supported by the pillars of brotherly love, relief and truth. It is lit by the rays which stream from the blazing star in the centre. That blazing star is God Almighty, who dwells in the midst of his temple as its light. Upon its altar there lies for ever open the law of God, the one inspiration and guide of all those who worship therein. Every individual mason is a stone in that temple, and all these stones are joined together by the cement of brotherly love, making one vast spiritual temple. It is every mason's job to progress

from the rough ashlar to the stone of true die, by developing his bodily, mental and spiritual capacities to the full. Cornelius Agrippa, an alchemist of the Middle Ages, exhorted his followers in these words, 'Be ye living stones, built up into a spiritual house'. Those words might well be said to us. Our goal is to become living stones that we may help to build this spiritual temple of masonry.



