

HARASHIM

חרשים

Nº. 97: December 2022

ISSN 1328-2735

The quarterly magazine of the
Australian and New Zealand
Masonic Research Council.



Harashim, Hebrew for *Craftsmen*, is a quarterly journal published by the Australian and New Zealand Masonic Research Council, in March, June, September and December each year. It is supplied to Affiliates and Associates electronically in PDF format. It is available worldwide as a PDF as an email attachment, upon application to the Editor at morsemasonic@gmail.com. *Harashim* can be read online at <https://issuu.com/harashimed>

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Contents

Affiliate and Associate members are encouraged to contribute material for *Harashim*, including:

- Their lecture programs for the year;
- Any requests from their members for information on a research topic;
- Research papers of more than local interest that merit wider publication.

Harashim also includes news, reports from ANZMRC, book reviews, extracts from other publications and a readers' letters column, from time to time.

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PRESIDENT'S PAGES

I thank Bro. Kerry Nicholls for proposing me as the President of ANZMRC and a Fellow and also those who voted for me. Both are great honours; I will do my best to reflect your confidence in me. We have a committee of many wise and experienced brethren, not just Kerry and Bro. Brendan Kyne and Bro. Neil Morse, who are continuing as the Secretary and Editor, respectively, and many others too numerous to name.

It was a wise decision taken in 1996 to include NZ in the Council. It meant additional interesting lectures and more members. My first ANZMRC conference was in Tauranga in 2004, where I presented my KL. It was there that my father and I appreciated NZ hospitality when we stayed in the home of a NZ brother, the father of a member of my lodge in Canberra at that time. I met Bro. Ken Peace who told me about the Lodge of Living Stones in Leeds, a lodge formed by Bro. Walter Leslie Wilmshurst based on his ideas and ideals. I became an Associate Member and have visited that lodge twice.

At these conferences we meet Freemasons whom we would not otherwise have met. I give two examples. The late Bro. Charlie Miller who, after the Queanbeyan conference of 2008, I was able to give a short tour of parts of Canberra. It was with sadness that I learnt of his death on 12 December this year. Also, the late Bro. Keith Knox, who helped me in my research into English ciphered ritual by sending me a copy of William Finch's 1802 *Masonic Treatise*. Keith was the Honorary Librarian of the Library of the Grand Lodge of NZ, a position he held for many years. When my wife Marguerite and I took a boat cruise around NZ in 2013, and had disembarked at Wellington, we were shown around NZ's capital city and its surrounds by Keith and his wife Gill. When they visited Canberra, I was able to show them Australia's capital city. Keith died on 26 January this year. Sadly, no longer will I be able to catch up with Charlie and Keith at our biennial conferences, something to which I used to look forward.

For the most recent conference, in Dunedin, I congratulate Bro. Glenn Summerhayes and his team. There were 13 members registered from NZ and 10 from Australia as well as five or six who attended the occasional talk. Only the three mainland eastern states of Australia were represented. We were honoured by the attendance of the Grand Master of the Grand Lodge of NZ, MW Bro. Jim Watt. Those who attended enjoyed an interesting and varied programme of both Kellerman and Special Lectures.

It was my first job as President to present the Kellerman Certificates and Jewels to those new KLs who attended the Saturday evening dinner. Our new NZ KLs are Bro. Grant Watson, Bro. Martin McGregor, Bro. Gary Muir, Bro. Jack Dowds (who presented a series of lectures via Zoom last year). The Australian KLs are Bro. Wayne McPhee (my predecessor as Master of the Discovery Lodge of Research, Sydney), Bro. Ben Wharton (Wayne's son-in-law) and Andrew Shepherd. All gave great presentations and fully deserve to be KLs.

I stayed in Room 208 in the Law Courts Hotel and later found out that this and Room 207 were occupied by Queen Elizabeth and Prince Philip on their visit to Dunedin in 1954. They slept in Room 207 and Room 208 was the room that enabled them to stand on the balcony to greet their adoring subjects. The Law Courts Hotel is 1.3 km walk from the Dunedin Masonic Centre, where the conference was held. I was fortunate that Bro. Harvey Lovewell and Bro. Terry Fitzgerald were also staying at that hotel and were able to give me a ride in their car to and from the Masonic Centre and the dinner venues for which I thank them. It was good to catch up with them.

What are my aims as your new President? My predecessor, Bro. Ian Green, in the online Biennial General Business Meeting held on 13 December 2020, saw a loss of enthusiasm as causing a decrease in both the membership of the ANZMRC and in the number joining us. He encouraged promotion and sharing of the knowledge of the meanings behind our ritual and the promulgation of the understanding of the lessons of Freemasonry. He sees lectures as assisting in this. I go further. We should encourage brethren to develop interests in any aspect of Freemasonry that appeals to them. At the Dunedin conference we had talks on individual Freemasons, the Swedish Rite, Māori astronomy, the role of Freemasons in the 1798 Irish rebellion, the belief in a Supreme Being and other interesting topics. We need to encourage masonic research of all kinds to engender interest in masonic research.

There will be no travelling lecturer in 2023 but there will be a publication of a book based on the work of Bro. Ron Cook. He was the compiler of what he named *A History of the Craft in Australia*. Bro. Neil Morse and Bro. Andrew Shepherd will produce a draft of this book by the middle of next year, enhanced with reference and pictures. I look forward to this.

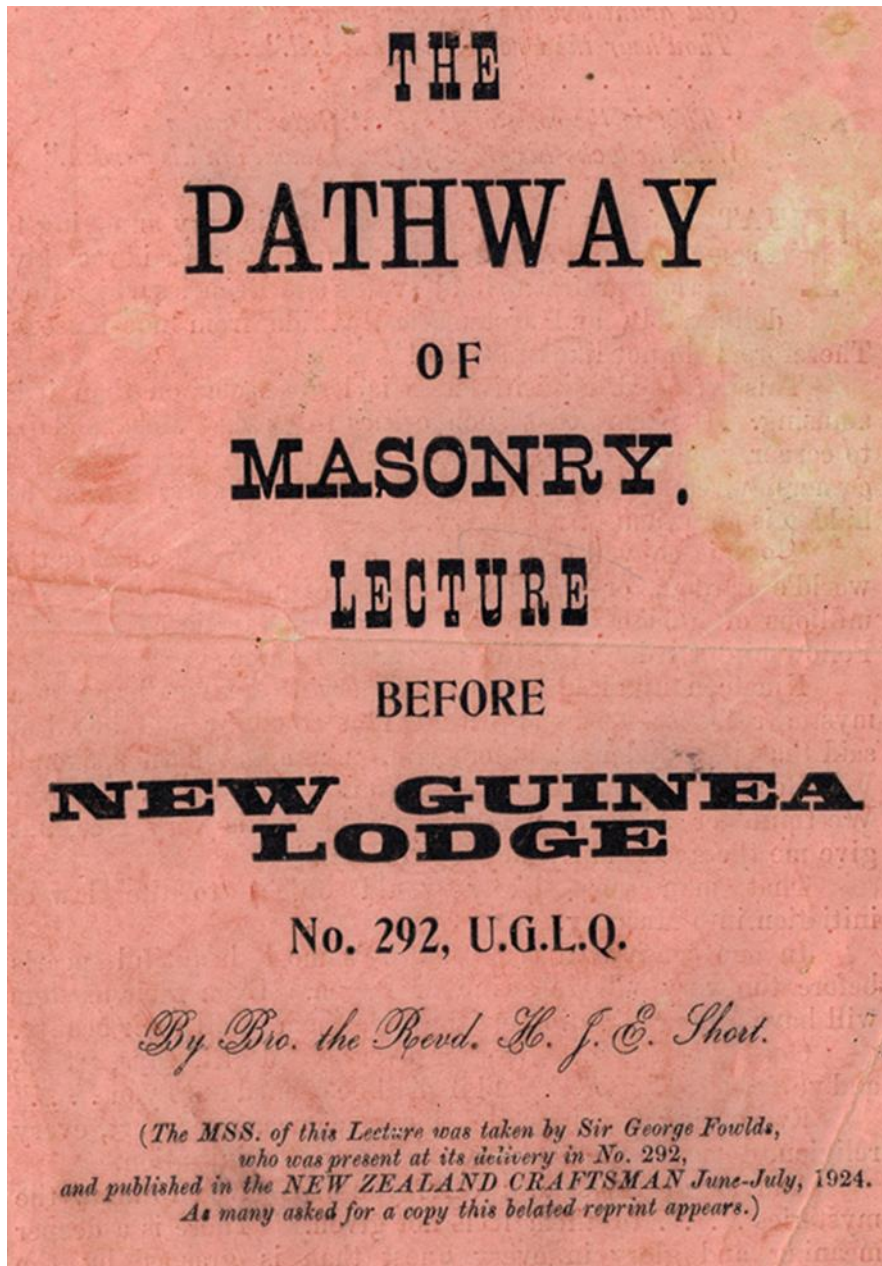
I encourage members of the ANZMRC to visit lodges and expound the value of research. As an Accredited Masonic Speaker, I can assure you that I have not been swamped with invitations to present lectures. We need to be proactive. I am hoping to sell our organisation as one in which many will find great interest.

I have already been asked to write an article for the next edition of *Freemason*, the magazine of the UGL of NSW and the ACT and I encourage members to submit articles to the magazines of their own jurisdictions or, if they wish, ask me to write one for them. I intend to approach private lodges to allow me to present brief summaries of what we do. We need to push ourselves forward and become better known. As a Vice President, I did very little except attend Zoom meetings. I suggest Vice Presidents, as well as many other members of the ANZMRC, also do some promoting. I will visit any jurisdiction. If you want a visit, ask me and we can work out a plan and a date. I hope that by the next conference, to be held in Sydney in 2024 and to be convened by Bro. Kim Nielsen, there will be an increase in membership.

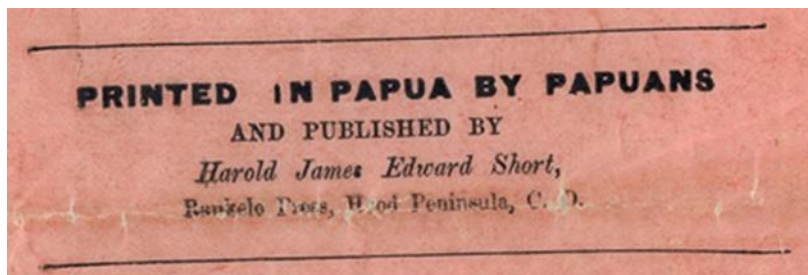
Marguerite and I wish you all the best for the festive season and the new year. Take a break and then be ready to sing the praises of research.

Kind fraternal regards,
David B. Slater

THE PATHWAY OF MASONRY.



(An Address delivered in Lodge New Guinea, No. 292, U.G.L. of Q., Port Moresby, on 8th March 1924, by Bro. Rev. Harold Short.)



*“God be thy Guide from camp to camp;
God be Thy shade from well to well;
God grant beneath the desert stars
thou hear the Prophet’s camel bell”*

*“This is the song of the East Gate Warden
When he locks his great gate and smokes in his garden.”¹*

That Masonry locks her great gate is very annoying to some people. An intelligent man in Papua said recently: “Masons profess to hold Truths and Beauties which they deliberately and systematically hide from non-Masons. Therefore I do not like Masonry!”

This irritated inquisitiveness is less uncommon than it is amusing. It seems that such critics think that Masons claim to corner some Truths and Beauties as the commercial genius corners wheat or sugar. That Truth and Beauty cannot be hidden is an axiom of Masonry.

There is no veil over our part of the heavens, or over the world’s garden, or the highest arts of man’s device. Yet millions of human beings will not become initiated into the Fellowship of Adorers of the Universal Temple.

Nineteen hundred years ago a cry to Heaven brought a mystic response. The multitude that stood by and heard it said that it thundered. others said, “An angel hath spoken.”

Recently a prominent Australian was being shown over Westminster Abbey. “Yes,” he said; “it is very nice; but give me the good old Sydney Town Hall.” That man most likely would object to the law of initiation into Masonry.

In one sense God casts nature’s most beautiful pearls before the very village swine of Papua. Even their masters will have a long initiation ere they see them in all their beauty.

God Himself, the Giver of every good gift, says: “Seek and ye shall find. Knock and it shall be opened unto you. . . .”

Everything worth while, every science, every art, every religion, demands the seeking, the knock, the initiation.

¹ *Gates of Damascus* by James Elroy Flecker.

And again He said: "Unto you it is given to know the mysteries . . . to them it is not given." There is a deeper meaning and glory in every quest than is grasped by the average seeker.

Truth is open, but the vision of many is dim, even distorted. There ever have been two classes in every spiritual school. The Exoteric gives the law to the larger; the Esoteric demands an initiation of deep experience. The audience of every musical and dramatic festival is thus divided. A shilling ticket will admit anyone to the theatre, but the charge to the performance proper can be paid only in spiritual coin.

Masonry ever is sending her beauties beyond her gates, but they are hidden in their glory as the desert lion oftentimes is hidden in dazzling sunshine. Our portals are secreted because, unlike theatre managements, we can afford only to admit those who will appreciate our drama and our harmony, and whose desires are greater yet.

It is only the lure of the hidden that keeps mankind going on. Things fully revealed soon exhaust their propulsive power in thoughtful people. Masonry is an order of humble seekers. Though we solve the riddle of the Universe in the Word Who was made Flesh we are false to His Spirit, and to Masonry, if we cripple our belief into bigoted theology. But we would be falser still to Masonry did we glide to a careless agnosticism. We must keep the spirit of reverent seeking into the Truth which our unfinished minds will never fully comprehend.

The Grand Orient of France did not assert that life was a reasonless result of blind forces, or deny that there was a purpose to seek when, in 1877, it erased all references to God in its ritual.

That was a time of struggle between the Roman Church and the Government of France. Those Masons, feeling that the interpretation of the word "God" abroad in the land was unworthy, decided not to be identified with it.

They sought the Great Architect, even if it were but as in that passage of Rabindranath Tagore: "We are children in the dark. We stretch our hands through the coverlet of the night . . . and feel for Thee, Mother."

But Masons are grandly more than children in the dark. Masonry is an Order of Lights. They reveal holy fingerprints on the Temple roofed with stars, floored with wonders, and filled with harmonies. As we slowly interpret the plan, we are inspired by the realisation that we are thinking some of the thoughts of the Divine Architect.

Masonry ever has held two doctrines not of human authorship. That of God; and that of our spiritual immortality. We ever have bowed before the Eternal Architect. We ever have said of a departed brother: "He has gone West." To our Lodges of Mourning we affirm that he "has passed over to the Eternal East." The sun does not set over Masonic graves. It spreads over them a new day.

We are free. Only in eternity can there be freedom. If we, as boys, were to have foreseen no life after boyhood we would have felt dungeoned in dim, contracting consciousness. If we had but three score years and ten of experience we would be slaves of human conventions. If there were but one temple we would be prisoned in it. Because we know that we may enter the portals of other of the Father's many mansions, life to us is liberty. We Masons stand reverently in this Temple. We seek to know its foundations, and we are sure that though we were to stand on its crowning turret we would see other temples, but vaster.

The Masonic Pathway is hidden in the golden mists of the future. But we can trace it backward to an unformed track that runs into the shadows beyond human tradition. It is lit by spiritual gleams from the earliest constructed habitations of men.

The undeveloped humans made shelters from the elements, and, very early, those buildings expressed ideas of proportionate shape. The oldest structure so far discovered is square. An unearthed temple from the unnumbered years has a cleft in its roof so arranged that the first beams of the rising sun would illumine its altar. Now the sun misses that place, perhaps because the earth has shifted its angle. But that crumbling altar seems lit by the first human consciousness that more was needed in buildings than physical protection. That realisation is the foundation of Masonry.

Even the first houses made for the dead expressed men's thoughts. I attended the excavation of some of a circle of prehistoric cairns in the Deccan, India. Each oblong stone case had an opening at the same corner, obviously meant for the ingress and egress of the spirit. Dr. Hunt, the archeologist there, showed me illustrations of similar sarcophagii and openings that had been discovered in Siberia, France, Ireland, and other equally different places. Unity of religious thought among the isolated tribes of early men is further illustrated by the universality of such emblems as the swastika, the triangle, the cross, the uplifted pillar. Man unconsciously expressed his first prayers in works of his

hands. In literature, buildings are among the first symbols of lives. They are used frequently in Holy Writ:—

‘Every house is builded by some man; but the builder of all things is God . . . Whose house we are.’

“Ye also as living stones are built up into a spiritual house.”

The indestructible intuition of immortality is illustrated in like figure:—

“For we know that when our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens.”

The Bible opens in a garden and closes in a perfect city, foursquare.

As a natural sequence to buildings being symbolic of a temple not made with hands, the tools of buildings early became emblematic of moral actions. There is the famous dictum of Mencius, a philosopher of ancient China:

“A Master Mason, in teaching apprentices, makes use of the compass and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compass and the square.”

Here is a contribution from the Book of Proverbs:

“When He set the compass upon the face of the deep, when He marked out the foundations of the earth, then was I by Him as a master workman.”

Although the pathway of our Order is not built as far as the old Egyptian Temples of Mysteries, it is fascinating to see that a track from those temples leads on to it. There must have been much beauty in those old societies. We have many observances like unto theirs. They had tokens, grips, and passwords for two degrees, the higher of which could be entered only by men of strong mental and physical accomplishment. They conserved the culture of the time. They taught of God as He was seen through the laws of Nature; and believed that the development of the race depended on appreciation of the Moral law above the laws of the State. The ritual included part of the Dramas of Osirian Theology, and evidently the neophyte was raised, like Osiris, by a strong grip from death into life. They affirmed that life is not confined by death. Their teaching was open to all enlightened enough to comprehend it. Their dramas and symbols alone were secret.

Now we meet wanderers toward the historic path of Masonry. The Phoenicians had a religion garnered from the Mystery Temples of Egypt. Phoenician workmen built the palaces and the great temple of the Jews. There is sound evidence that they were a society with portals only opened to those who could give the signs and passwords.

The Druses, a tribe in Lebanon, claim to be direct descendants of the builders of Solomon’s Temple. Their religion is expressed through a Lodge much like our own. Although they are agriculturists, the tools of building are the emblems of their teaching.

All roads lead to Rome. The mystery plays had gone there, and, in the time of her greatness, unions of every trade flourished. That many met in secret is shown by the Government edicts against them. These bans, however, exempted Orders of ancient and religious standing. Foremost among those were the Colleges of Architects. They were allowed their own constitution. They had three Orders, most likely of apprentices, masters, and fellows. Tombs of that period still stand marked with the square, the plumb line, the compasses, and the level.

The lava of Vesuvius was dug, 45 years ago, from a temple in Pompeii. Two columns in front; interlaced triangles on the walls; a mosaic board showing a skull, a plumb line, a six-spoked wheel with a butterfly on the rim, a spear with garments of scarlet and purple attached, a gnarled club, and a leather knapsack, prove this to have been a lodge room in the year 79 A.D.

The Creed of the Divine Carpenter appealed to the tradesmen of Rome, and amongst the Christians tortured to death by Diocletian were four Master Masons. These four martyrs became the patron saints of Masonic Lodges in Germany, France, and England. The oldest writing of the Craft is a poem in their honour. On the walls of a Church at Rotterdam they are painted with compasses and trowel in hand. Beside them is a crowned Oriental, holding compasses. He can be none other than Solomon.

The Collegia of Architects were smashed and scattered by the Fall of Rome. Many of the order fled to the island of Comacina. They reappeared in Rome during the reign of Constantine. The Emperor must have recognised them as among his most valuable subjects, for they were freed from taxes and servitude: free to travel where they would, and fix their own prices.

Not one of these privileges was shared by the Guilds, which so often are erroneously identified with Masonry. The only association that Guild workers had with Masons was employment by them for rough labour.

The Comacine Architects were masters in all pertaining to building and decoration. The Cathedrals of Europe are the crystallised dreams of their souls. This Order followed Missions of the Church to remote places, even to Britain.

Changing forms of architecture appearing simultaneously all over Europe revealed how widespread and strong was their Order. The great structures of that time came from no individuals. In the thirteenth century a few names stand out, but apart from them the Society hid the artists.

It is established that long before the seventh century the Comacine Order had practically the officers, secret signs, and regalia that we, as their speculative successors, recognise to-day.

Such documents as "The Old Charges and Constitution," the "Regius" and the "Cooke" MSS., and "Questions and Answers Concerning the Mystery of Freemasonry," written by King Henry the Sixth, which were discovered from the sixteenth century onward, give a little light on old Craft Masonry. They have the shadows of a fair past upon them. These papers have been thoroughly investigated by many scholars. Their findings make interesting reading, but one sentence to me stands first: "Masons never were legally incorporated like other trades, their bonds of union being stronger than any charter. They ever were free. They loved their work. Only in love is there perfect freedom. At their highest they seem to have prefigured the time —

"When only the Master shall praise us, and only the Master shall blame,
When no one shall work for money, and no one shall work for fame;
But each for the joy of working, and each in his separate star
Shall draw the thing as he sees it, for the God of things as they are."

Of greatest interest to us is the merging of the path of Operative Masonry into that of Speculative Masonry. Not that Operative Masonry is extinct. There still are a few exclusive Lodges.

Operative Masonry as it was in the beginning of the sixteenth century is shown to us by Fort Newton. His description is derived from the Harleian MSS. and other undisputed documents.

The aspirant for Operative Masonry had to prove himself a free man, of legitimate birth, physically sound, and of recognised honour. He had to take an oath to serve under rigid rules for seven years, studying not only the art of building, but also the seven sciences. The oath included the observance of piety, absolute chastity, and, of course, secrecy as to Masonic rites. At the end of his long apprenticeship he presented a work of his hands to an annual assembly. If it were declared worthy he went through a second initiation, and was made a M.M. He selected a mark by which his work could be known, and then ranked as a F.C., free to earn his living where he would. His new oath included a promise to stand by a brother Mason in distress.

I am not competent to discuss the problem as to when and why our Degrees were changed in order, or increased. Changes in procedure were necessary in the development of Speculative from Operative Masonry.

However, in the early Operative Lodges, any F.C. might be elected to be Master of a particular Work. This elevation was recognised by a further oath emphasising his responsibility to the welfare of those working with him.

In the event of journeying to another task, he would command the party. He and the fellows wore distinctive costumes. One man of every ten was made a Warden of the nine. On arrival at the scene of labour little dwelling huts were erected, and in the centre a Lodge roofed with tiles. Ordinary labourers, including men skilled as tilers of roofs, not attached to the Order, would be with the Masons.

Each morning began with devotions. Then the Master would give the orders of the day to the affiliated Masons. This would be done in the Lodge building, a tiler being deputed to stand without and keep off all intruders. At night there was a formal call to rest and refreshment.

Enthusiasts creating together for years a thing of beauty, such as a cathedral, using tools that were symbols, every one of brotherly life, would be likely to achieve the high friendships for which our Order stands.

In those days, when the writing of “references” was not done so easily as now, our secret signs were indispensable to a qualified Mason seeking work in a strange place. Sign codes were common enough from even before the days when Ben Haded saved his life by a gesture! In many ways they were more satisfactory than letters of introduction. Many people have wished for a return of the time when a man would have to carry such a letter on a heavy slab of stone!

Our builders of the past must have mixed a fragrance with their mortar, and filled their art with spiritual significance, for from the beginning of the sixteenth century leading men of all the professions asked to become Speculative members of their Lodges. The most cultured people of the time, members of exclusive clubs and learned societies, prayed to be associated with artisans.

Fort Newton disproves with weighty authority the queer theory that Speculative Masonry is something stuck with Rosicrucian cement to a broken column of Operative Masonry. Undoubtedly it was perfectly joined together with the latter orders of Operatives, and so rests on the deep foundations of man’s worship expressed in buildings.

Here is some written proof. In the Cooke MSS. of the 14th century, or earlier, there is evidence that scholars and mystics who had never put one stone on

another were accepted into the Order of Masons. Some may have been ecclesiastics who wished to join in the planning of their Churches.

In the extant minutes of the Lodge of Aberdeen, in 1670, there are recorded the names of forty-nine brethren; thirty-nine of these were accepted Masons, in no way connected with the trade of building.

The MSS. of "The Natural History of Wiltshire" preserved in an Oxford library, has this note by the author: "This day, May 19th, 1681, is a great convention in St. Paul's Church of the Fraternity of Accepted Masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of ye Tower, and divers others."

All men are Speculative Somethings! There are a few Operative Statesmen in the world, but the commonest discussion wherever men foregather is convincing evidence that Speculative Statesmen outnumber them. They, mainly, are destructive. . . . Speculative Masonry is altogether constructive in citizenship.

Masonry has lived through countless centuries in many lands. It has been jarred by dissensions within, and attacks from without; by misrepresentation of friends and foes. It has increased under ridicule, even such as that expressed through the "Truly Ancient Noble Order of Gormogons" founded by Emperor Quin-Quaw-Ky-Po in China a few score thousand years before Adam. Masonry has strengthened under persecutions of men of faith, and survived times of faithlessness. In Britain's worst period of social degradation the G.L. of England was formed. Masonry has been virile, and weak, but this shines clearly: It continued after its material occupation died. The old Guilds dissolved or became Trade Unions. This surely is reaffirmation that Masonry always must have been more an order of spiritual fellowship than an industrial combine. No other order on earth has dared to claim such traditions as has Freemasonry. We glory in those traditions, because they are shot through and through with unbendable waves of Truth.

We meet as the first Masonic Lodge in a land spread with earth's most primitive lodges. We are unique in present-day Masonry.

Brothers here know something of the rites of initiation into the Men's Houses of Papua. Those rites differ among the various tribes, but there is a similarity, not only among them, but between them and the Men's Houses of the earliest society of our race. There is and was in them all the enduring of ordeals, the taking of vows, the revealing of secret law, and signs. Here, as with the Men's Houses of most ancient of days, there is some crude representation of death and

resurrection, be it but that of the spring season of Nature. This is a fascinating subject in which some competent brother must instruct us. It affirms our belief that the Masonic path joins to an unbuilt way leading into the dark before the dawn of history.

The greatest glory of our Order is not found in any of the Seven Sciences of the past, or the seventy times seven sciences of to-day, which the wiser of our brethren lay before the altar of the Lodge. We humbly gaze at all the wonders of God's building, looking reverently into each new chamber discovered and open by men. . . .

But the glory of Masonry is in the rule that the working tools of every new art should become symbols of homely service one to another. Masonry lives for the truth that we can never become too great for the commonplace virtues of Faith, Hope, and Charity.

Man may learn to harness every force of nature; he may fly the circle of the world; but he ever will realise his fullest joy in ministering, and being ministered unto, in commonplace gifts of love. Sometimes

“We strain and fret
Striving to carve new destinies, and blaze
A trail through unaccustomed lands; we let
The feverish years possess us, and forget
In our tense seeking for untrodden ways
The common heritage; nor care to raise altars to
Dear familiar things — and yet
When shadows lengthen, and the busy hum
Of life falls faintly on half hearing ears,
With vision dimmed and feeble steps we come
Back to the homely joys of bygone years.
Love, and a hearthstone, and a dear, worn face —
And through our tears we bless the commonplace.”

So Mote It Be.

Editor's Note: This lecture was originally published in the *New Zealand Craftsman* in July [pages 26-28] and August [pages 51-52] 1923 [not June and July 1924]. The original, previously unrecorded, print used was provided by Bro Lindsay Gilchrist, whose father, VWBro AC Gilchrist, was WM of New Guinea Lodge 292 UGLQ for 1952-53 and Foundation Master of Port Moresby Lodge 445 UGLQ for 1955-56. Bro Ed Robinson of Wellington kindly provided transcript copies of the relevant issues of the *New Zealand Craftsman*. My thanks to both for their assistance.

THE FIRST PUBLICATION OF AN OLD CHARGE: THE *WOODCOCK* MS

The *Woodcock* MS is one of several of the Old Charges held in the Worcestershire Museum of Freemasonry. In 2019 Bro John Tapson, a volunteer at the Museum, located and supplied me with a transcription of the manuscript. More recently Bro Bob James, the Curator, approved my publication of this transcription and the accompanying images. Please be aware that I have not checked the transcription against the original.

This OC is listed as 'NYP'; Not Yet Published. This is its first appearance in print².

The following details are taken directly from the catalogue notes [<https://catalogue.wmlmt.org.uk/share/Files/2006/2006-49.pdf>]. It would appear that the source of these notes was the piece mentioned at the end: a longer 'Note' by Bro F J Underwood on page 308 of *AQC* LVI [1943].

"THE WOODCOCK MANUSCRIPT"

Presented by W.Bro. G.P. Woodcock thro' PAGE LODGE, to the Worcestershire Provincial Library and Museum, 15.02.46.

The Manuscript is in book form and measures 6½" by 4", it is written the long way of of the page.

Pagination:- I, blank; 2-28. The Charges; 29. A Song; 30-36

To page 31 is pinned a paragraph omitted from page 9 (and refers to Euclid's commission). This was originally pinned to page 9.

Watermarks: Britannia helmeted, holding a trident, motto "Pro Patria".

A lion and a low palisading. (A Dutch mark put on paper specially made for the English market during the reigns of William, Anne and the early Georges.

The watermark together with the engraving on the cover are adaptations of the Dutch water-mark which shewed the Maid of Holland surrounded by her fortified frontiers maintaining liberty by force of arms.)

Cover: stiff grey blue paper having on the inside half a steel engraving, shewing a woman seated wearing a hat and holding a rod in her right hand, around her a frame, elaborately ornamented with leaves and flowers.

Outside the frame, at the top, is the half of a Crown and a large letter R; at the bottom of the frame, on a name plate the letters NE. within the frame and near the head of the seated figure the letter A. The engraving has been cut nearly through the centre, and the right hand portion is part printed. There is a portion of the palisading shewn very alike to that in the paper water-marking.

Probable dating:- 1702---1714.

General: - Two indecipherable signatures in ink on the outside of the cover.

On page 1 a die impression of a swan and the initials D.P.K.

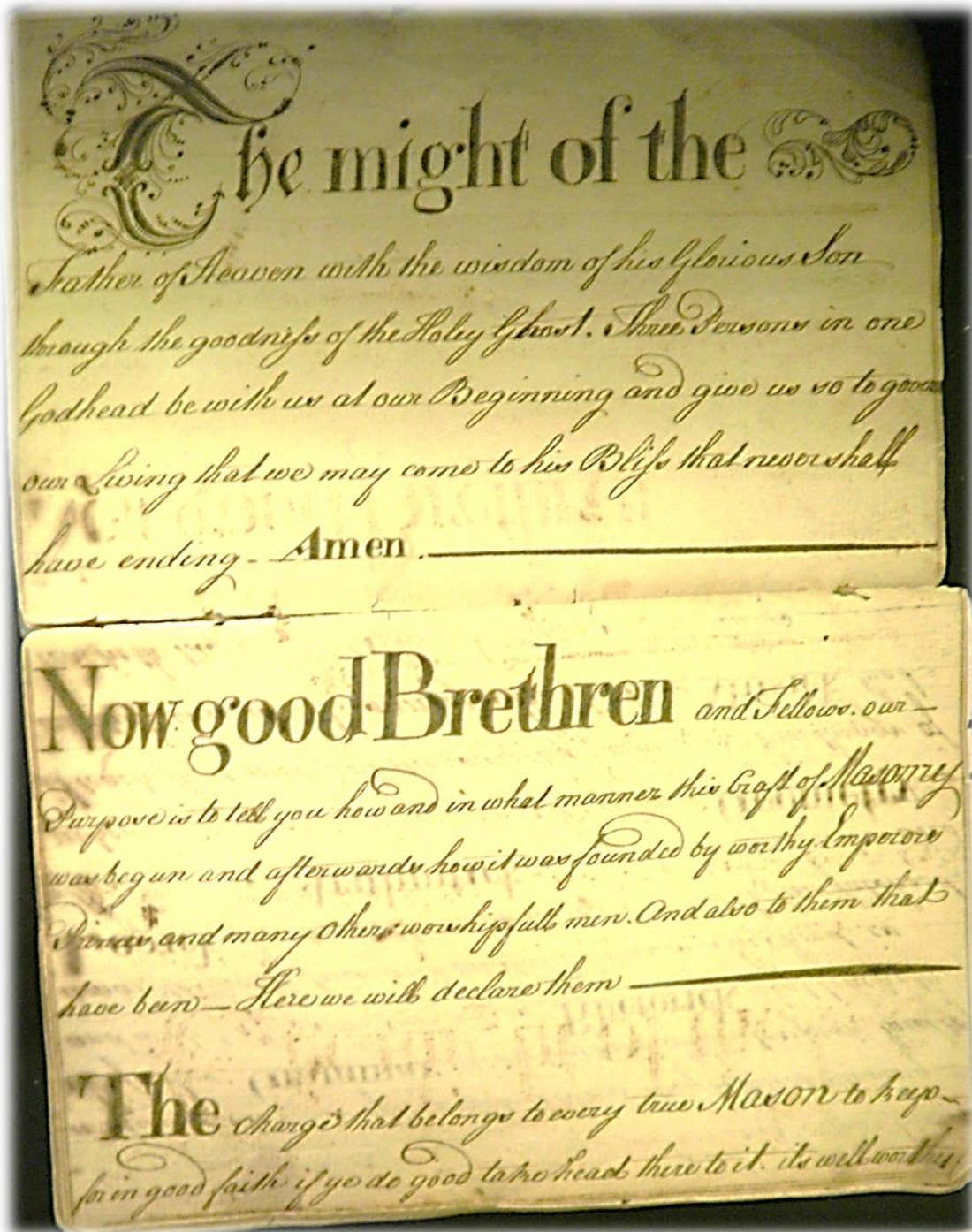
² So much for CWL's statement of 1926!]

The handwriting is in exceptionally clear script and written almost to the edge of the book, and though there is a double red line ruled round each folio a bare 1/32 in. from the edge the writing frequently encroaches on it.

Classification:- Thorp Branch of the Sloane Family, probably a close relative to the Strachan MS.

Acquired by W.Bro. G.P. Woodcock, PAGDC., from his brother-in-Law, a merchant captain, to whom it was given in China.

See: A.Q.C., Vol. LVI, 1943, for fuller description by Wor. Bro. A.J. Underwood.





Woodcock M.S.S.

THE MIGHT OF THE
Father of Heaven with the wisdom of his Glorious Son
through the goodness of the Holy Ghost. Three Persons in one
Godhead be with us at our Beginning and give us so to govern
our Living that we may come to his Bliss that never shall
have ending- AMEN.

Pg. 2. NOW GOOD BRETHREN and Fellows our

Purpose is to tell you how and in what manner this Craft of Masonry
was begun and afterwards how it was founded by worthy Emperors
Princes and many other worshipful men. And also to them that
have been --- here we will declare them-----

THE charge that belongs to every true Mason to keep
for in good faith if ye do good take heed there to it. its well worthy
Pg. 3.

to be kept for a Worthy craft and curious Science. For their be seven
Liberal Sciences of the which it is one They be these following
The first is GRAMMAR which teacheth man to speak truly
and write true. The second is RHETORICK that teacheth
man to speak fine, and in subtil terms. The Third is
LOGICK that teacheth man to discern truth from falshood
The Fourth is ARITHMETICK that teacheth to number and
reckon all manner of numbers, The fifth is GEOMETRY
it teacheth to met and measure the Earth and other things of
which Science is Masonry. The Sixth is Musick that
teacheth the craft of Song. Organs and Harp -----
The seventh is ASTRONOMY that teacheth to know the course of the sun
and Moon and other Ornaments of the Heavens, The seven Liberal Science
the which be all one Science, That is to say, Geometry. Thus may a
Man prove that all Sciences of the World be found out by Geometry
For it teacheth you to know the met and Measure of Ponderation and
weights of all kinds of the Earth and there is no man that worketh
by any Craft but he worketh by some Measure. Nor no Man thus
buys and sells but by measure or weight. and all this is by Geometry
And Crafts men and Merchants find no other of the seven Sciences
and especially Ploughmen and tillers of the Ground and all manner
of Grain. Both Corn and Wines, seeds, Plants, and sets of other fruits
For Grammar, nor Astronomy. nor any of all these can find to a
Pg. 4

a Man met and Measure with but Geometry. Wherefore I think
that a worthy science that findeth out all others, And how that
worthy Science first began I shall tell you-----
BEFORE NOAH'S FLOOD there was man call'd LAMECH
as its written in the 4th CHAP: of GEN: and this Lamech, had
two Wives. the name of the one was ADAH. and the other ZILLAH
By the first wife Adah. He begat two sons the one was call'd
JABAL and the other JUBAL and by the other he had a son and
a daughter. and these four children found the beginninge
of all crafts in the World. This Jabal, was the elder son, and
he found the first Craft of Geometry. He parted Flocks of Sheep
and Lambs in the Field. And first wrought House of Wood
and stone as is noted in the Chap: abovesaid, And his Brother

THE MIGHT OF THE Father of Heaven with the wisdom of his Glorious Son
through the goodness of the Holy Ghost. Three Persons in one Godhead be
with us at our Beginning and give us so as to govern our Living that we
may come to his Bliss that never shall have ending - AMEN.

Now Good Brethren and Fellows our Purpose is to tell you how and in what

manner this Craft of Masonry was begun and afterwards how it was founded by worthy Emperors Princes and many other Worshipfull men. And also to them that _____ have been _____. Here we will declare them _____

The charges that belongs to every true Mason to keep for in good faith if ye do good take heed there to it. Its well worthy to be kept for a Worthy craft and curious Science. For their be seven Liberal Sciences of which it is one They be these following

The first is GRAMMAR which teacheth a man to speak truly and write truly. The second is RHETORICK that teacheth a man to speak fine, and in subtil terms. The Third is LOGIC that teacheth a man to discern truth from falshood. The Fourth is ARITHMETICK that teacheth to number and reckon all manner of numbers. The fifth is GEOMETRY it teacheth to met and measure the Earth and other things of which Science is Masonry. The Sixth is Musick that teacheth the craft of Song, Organs and Harp _____

The seventh is ASTRONOMY that teacheth to know the course of the sun and Moon and other Ornaments of the Heavens. The seven Liberal Science the which be all one Science, That is to say, Geometry. Thus may a man prove that all Sciences of the World be found'd out by Geometry for it teacheth you to know the met and Measure of Ponderation and weights of all kinds of the Earth and there is no man that Worketh by an craft but that he worketh by some Measure. Nor no Man thus buys and sells but by measure or weight. and all this is by Geometry And Crafts men and Merchants find no other of the seven Sciences And especially Ploughmen and tillers of the Ground and all manner of Grain. Both Corn and Wines, seeds, Plants, and sets of other fruits. For Grammar, nor Astronomy, nor any of all these can find to a man met and measure with but Geometry. Wherefore I think that a worthy science that findeth out all others, And how that worthy Science first began I shall tell you _____

BEFORE NOAH'S FLOOD there was a man call'd LAMECH as its written in the 4th CHAP: of GEN: and this Lamech, had two Wives. The name of the one was ADAH. And the other ZILLAH By the first wife Adah. He begat two sons the one was calld JABAL and the other JUBAL And by the other he had a son and a Daughter. And these four children found the beginnings of all crafts in the World. This Jabal, was the elder son, and he found the first Craft of Geometry. He parted Flocks of Sheep and Lambs in the Field. And first wrought House of Wood and stone as is noted in the Chap: abovesaid, and his Brother Jubal found Musick, of song, Organs and Harp, And _____ the third Brother found out Smith's craft to work in Gold, Silver, Brass, Iron, and Steel. And the Sister NAAMAH found out the Art of Weaving, These Children did know God woud take vengeance for Sin either by fire or

Water, Wherefoe they writ the Science which they found out in two Pollars of Stone that they might be found out after the Flood, The one Stone as call'd Marble that cant burn with fire, The other was call'd Laturne, that cant drown in the water. Our intent is to tell you truly and in what manner these stones were found that the crafts men writ in Greek _____

[HERMERIUS. that was Son to CHUS and Chus son to Sem which was son to NOAH. This same Hermerius was afterwards called Hermes the Father of Wisdom and found out the two pillars of Stone the Science writ thereon.

And taught therefore and at the making of the Tower of BABYLON there was the craft Masonry First found. and made much of, And the King of Babylon that was call'd HEMBROTH was a Mason, and loved the craft as its reported by the Masters of the Stories, And when the City Ninevah and other City's of the East ASIA shoud be made Hembroth, King of Babylon sent thither sixty Masons, at the desire of the King of Ninevah his cousin had when they went forth. He gave them a charge on this manner that they should serve the Lord for his Payment so that he might have worship for sending them to Him, Another charge he gave them and this was the first time that a Mason had any charge of his craft. MOREOVER when Abraham and sarah his wife went into Egypt, there he taught the Seven Liberal Sciences to the Egyptians and He had a worthy Scholar call'd EUCLID and learned right well and was Master of all the seven Liberal Sciences to the Egyptians, And in His Days it so fell out that the Lords and Estates of that Realm had so many sons that they begot of their wives and some by other ladies of that Realm for that Land was a whole Land, And a replenisht generation, and they had not Living competent for their Children

Wherefore they made great sorrow, and the King of that Land Assembl'd a great Council at a PARLIAMENT to know how he might find out to maintain their Children and they could find no good way And he caus'd a crye to be made through the Realm if there was a man who coud inform him that he shoud come unto him and he shou'd be well rewarded for his travel, And shoud himself well please, Now after this Crye was made came this worthy Clerk EUCLID: and said to the King and all his great Lords if you will I will take your children to teach, and govern honestly as Gentlemen shoud be taught under condition that you will grant me a Commission and the worthy Doctor took to him the Lords Sons and taught them the Science of Geometry in practice to work in Stone. And all Manner of worthy works that belongs not building of Castles and all manner of Courts Temples, Churches, with all other Buildings, and He gave them the manner First that they shoud be true to King and Lord they served. And that they shoud Love well together

And be true one to another and that they shou'd call one another Fellow and not serv't or Knave nor any other foul name And that they shoud truly

sereve for they payment to their Lord which they serve And that they shoud ordain the wisest of them to be Masters of the Lords work. Not for love, great Livings or Riches to set any other that hath little cunning to be Master of the Lords work Whereby the Lord shoud be illservd and they sahed[sic]. And that they shoud call the Governor of the work while they wrought with him Master of the work. And many other charges which were two [sic] long to tell. And to all the charges He made them swear the great Oath. Then men used and ordaind to men reasonable payments that they might Live by it honestly and also that they might come and assemble themselves together that they might keep counsell in their crafts. How they might work their best to please their Lord for his profitt and the worship of him: And thus was the craft of Geometry founded then, and they shoud correct themselves if they had trespassed. And that worthy Master gave it the name GEOMETRY and it is called MASONRY in this Land since Long after the Children of Israel were come into the land of the East It is calld the Countrey of JERUSALEM.

KING DAVID, began the Temple of Jerusalem which is with them calld TEMPLUM DOMINI and this same King David loved Masons well and cherished them, and gave them good payment and He gave them the charge and manners as he had them out of EGYPT given by Euclid other charges that ye shall afterwards, And after the death of King David SOLOMON that was son to King David performed out the Temple which His Father had begun and after Masons of divers Lands were gathered together so that he had four score thousand workmen of Stone and they were named Masons, and He had three thousand of them that were ordained Masters and governors of the work. And there was a King of another REGION whom Men call'd HIRAM and he loved well King Solomon and gave him timber for his work. And He had a son that was named AMON and a Master of GEOMETRY and he was chief Master of all his Masons And Master all his graven and carved work and of all other manner of Masonry that belong'd to the TEMPLE And all this is in the BIBLE This same Solomon confirmd both charge and manners that his Father had given to masons. And thus was that worthy craft Masonry confirmd in the country of JERUSALEM and many other Kingdoms Glorious Craftsmen walking about into divers Kingdoms. Some because of Learning more craft and some to teach their craft And so it befell that there was a curious Mason nam'd NANTUS GRAECUS that had been at the making of Solomons Temple and came into France He taught the Craft of Masonry to the men of FRANCE. so there was one of the ROYAL LINE of FRANCE. CHARLES MARTILL and he was a man which loved well the craft and drew to him this Nantus Graecus abovesaid and learned of him the craft – and took upon him the charges. And afterwards by the Grace of GOD was elected King of France. And when he

was in his stall He took to him many Masons. There that were none set them att work, and gave them both charges and Manners and good pay which he had learned of other Masons and confirmd a chart from year to year to hold their annual Assembly and cherish'd e'm much Thus came it into France ENGLAND all this while stood void of any charge of Masonry till the time of St ALBIN and in his time the King of England that was a PAGAN and he wall'd a Town that was calld ST ALBINS and so St Albin was a worthy Knt chief steward to the King and had the Goverment of the Realm and also of making the Town wall and he loved Masons wall [sic] and cherished them and made their pay right good standing as the Realm required, For he gave them every week four shillings & sixpence Before that time through all the land a Mason had but a penny a Day and meat, till the time that St Albin amended it and gave them a Chart of the King and Council and gave it to the Assembly. And thereat he was himself and made Masons. and gave them charge as ye shall hear afterwards. Right soon after the death of St Albin there came a great war into ENGLAND through divers nations. So that the good Rule of Masonry was destroyed, until the time of KING ATHELSTONE that was a worthy King of England and he brought the Land into good rest and Peace and builded many good Works of ABBEYS Castles and many other Buildings and He loved Mason well and he had a son named EDWING and he loved Masons much more This his Father dyed for he was full of Practice of Geometry Therefore He drew to him common Masons and to the craft he was a mason himself and he got of his Father a Chart and a Commission to hold every year and Assembly wherever he woud within the realm and correct within themselves trespasses that were done within the craft, and held and Assembly at YORK and there he made Masons and give them charges and taught them the manner of Masonry and commanded that this Rule should be holded hereafter and then he took the Chart and Commission to keep and made Ordinancies, and it shoud be observed from King to King, When this Assembly shoud be gathered together that all Masons both old and young that had any knowledge or understanding of the charges that were made within this Land or any other Land, That they shoud show them forth – And there were some found in French, some in Greek, some in English, and some in other languages, and the intent was found and commanded that it shoud be read and told when any MASON shoud be made, and to give his charge from that Day untill this time, Masons have been kept in order as well Men govern it.

AND FURTHERMORE as diver assemblies have added certain charges more and more by the best advice of Masters and FELLOWS there shall beeone of the Ancientest of them hold a Book that he or they may lay his or their Hand or Hands upon the Book and these precepts fowlling ought to be read

to every Man that is a Mason, and take good head and mark well his charge if you find yourselves guilty of any of these you may amend you a gain and especially ye that are to be charged, for it's a great Peril for a Man to swear and that on a book.

THE FIRST CHARGE is that you shall be a true Man to God and to the Holy Church and that you use no heresie not erro to your understanding, or by the teaching of in discreet Men, also you shall be true men to the King without Treason of falsehood and that ye shall know no Treason, but you mind it – If you may or else warrant it the King or the Council thereof. Also that you shall be true Men one to another That is to say be every Master or fellow of the Craft of Masonry That be Masons allowed, And ye do to them as ye woud they shoud do unto you. Also that every Mason keep true counsel of Lodge and Chamber and all other counsels that ought to be kept by way of Masonry. Also that no Man be Thief in company or otherwise as far forth as he may know: Also ye shall be true to the Lord and Master you serve and truly to see his Profit and advantage, Also that you shall call Masons your fellows and Brethren, and by no other foul name Also ye shall not take your Fellows wife to villany, nor desire ungodly his Daughter or his Servt to his or your villany Also you shall pay truly for your Table and your meat and Drink whare you shall go to board And that you do no villany in that House whereby the CRAFT shou'd be slandered

These be the Charges in General which every Mason shoud hold both Masters and Fellows

REHEARSE I WILL other charges singular for Masters and fellows, That no Master shall take upon him say Lords work or other work, but that He know himself cunning to perform the same, so shall ye work, or craft have no dishonour But that the lord may be well and truly served. Also that Masters take no work, but at a reasonable rate and that He take it so reasonably that the Lord may be well and truly served with his own goods, and the Master to live Honestly, and pay his fellows truly the pay as the manner of the craft doth require, Also that no Master or fellow supplant others of their work [Viz.] if he have work or stand Master of the Lords work ye shall put him out, If he be able of cunning to end the work. Also that no Master of fellow take to apprentice to be allow'd his Apprentice, but for seven years: And that an apprentice be able of his Birth and line as he ought to be, Also that no Master of fellow take allowance to be made Master without the assent or consent of his fellows and at the least five or six, And He that is to be made or shall be made Mason over all, [viz.] if He be free Born and of good kindred no Bond man and that He have his right Limbs as a man ought to have, Also that no Master put any Lords work to task that want to go a journey: Also that every Mason, shall give no pay to his fellow

or fellows but as he or they may deserve so shall he not be deceived by false Workmen

Also that no fellow shall slander. one another falsely behind his back to make him losse his good Name or his Worldly Goods

Also that the fellows within the LODGE or without shall not do or misanswer one another. Neither ungodly nor unreverently without Just cause, Also that no Mason play at Hazard, or any other unlawful game whereby they may be slandered. Also that no Mason be a RIBBALD in Litchery, to make the craft . . to be slanderd, and that no fellow go in the night time where there is a LODGE of fellows without a fellow be with Him. to bear him Witness that he was in a needful place and honest also: Also that every Mason and fellow come to the Assembly if it be within fifty miles about Him – if he have any knowledge or reasonable understanding or warning thereof. Also He that hath trespassed against the craft. there he shall abide and stand the word of the Master and fellows and to make him accord if they may not accord Then to go the common law also: Also that no Mason make MOLD or SQUARE or Rule for any rough layer. Also that no Mason set any Roughlayer within the Lodge or without, to hew Mold Stones with any Mold of his own Making. Also that every mason shall receive and Cherish strange Fellows when they come the Countrey over and set them to work as the manner is [Viz.] if they Mold Stones in any Place He shall be sett at least a fortnight at Work and give Him his hire. If there be Stones; And if there be no Stones for Him in that Place to work on, You shall refresh Him with Moneys, to bring him to the next LODGE and also you and every Mason shall serve truly and the Workers truly and end the working, be it task or journey if you may have your Pay as you ought to have: These Charges that we have reckoned and all other belonging to MASONRY you shall keep

So help you God ---- and ----
Holy Doome, and by this
Book to your
Power

The paragraph omitted from Page 9, and now written on a loose slip and pinned to page 30.

That I may have Power to rule them honestly as the science ought to be ruled. So the King with the Council granted him anon and Seald him the Commission

A SONG

To our Lodge we invite
Lords Gentlemen and Knights
None of any low Degree are admitted
We think it no Disgrace
To go to such a place
Where Kings and Volunteers may be lifted

And there you may be made
Free of the best Trade
Of any one in the whole Nation
If your guineas you will spend
We'll count you as a Friend
And hereafter be called a free Mason

Our Antiquity of Old
As in history have been told
Ever since the building of Babel
We admit none to be
But Gentlemen mad free
We except of no treat of the Rable

Then let us merry be
Since there is none but we
And every man content with his Station
Let no man be repent
For the Money that his spent
Since now he is made a free Mason

When first we were made free
We did Joyfully agree
To such a severe Constitution
Our secrets we disclose
To none but such as those
Who are of an Intire Resolution

We dare not for our lives
Disclose to our wives
Or any of our highest Relations
Our Secretts must be known
To none but us alone
is of a safe free MASON

FREEMASONRY AND THE JEWS

BY BRO. DAVID M GANON

THE ROBIN HEWITT MEMORIAL LECTURE FOR 2022

Organized Freemasonry is traditionally held to have begun on 24 June 1717 when four independent groups of Freemasons, within the cities of London and Westminster, came together and declared themselves a Grand Lodge. We do know of the existence of Masonic Lodges before that time and we have records of individuals who became Freemasons long before then, but “organised” Freemasonry did not exist until the formation of the first Grand Lodge.

Within a few years, other Lodges, elsewhere in the world, were formed under the auspices of the Grand Lodge of England – and it became accepted as the “premier” Grand Lodge and the mother of all future lodges.

It presented a background of upper-class respectability, attracting the attention of major politicians, captains of industry and even the nobility. The second Duke of Montagu, the Earl of Dalkeith, the Duke of Richmond, The Duke of Sussex, the Duke of Athol, the Duke of Kent and in 1787, no less that the Prince of Wales, to mention just a few, all served as Grand Masters.

It is, therefore, not surprising that wealthy and influential personages, among them some Jews, took notice and, as a result, individual Lodges started to be formed all over England, and similar Grand Lodges were established in Scotland and Ireland. It attracted a great deal of interest from non-Masons and several “exposés”³, claiming to reveal the so-called “secrets” of Freemasonry, started to appear in printed form.

As an integral part of the work of Grand Lodge was the granting of charitable relief, persons who had not actually become masons could, by virtue of the knowledge gained from those “exposés” pretend to be entitled to such relief. To stem the tide of these “interlopers”, The Grand Lodge of England ordered some changes to be made in the ritual and thus imposters who were not aware of the changes could be detected and duly excluded.

When, in 1787, his Royal Highness, George Prince of Wales became Grand Master of Freemasons, the Order took off dramatically. It was socially desirable among the middle classes, and the would-be middle classes, to

³ See “The Early French Exposures” by Harry Carr: Quatuor Coronati, London 1991.

become Freemasons. Not surprisingly, the numbers of lodges proliferated at an unprecedented rate and membership soared.

There were very few Jews in England at the time when Freemasonry appeared. When the first Grand Lodge was established in 1717 there were in England perhaps a thousand Jews, mostly in London and mostly Sephardim, viz.: Jews of Spanish ancestry.

Why? – because in 1290, the entire Jewish population of England (about 3,000 people) was expelled from the country on the orders of King Edward I.⁴

Jewish people had, by invitation of William the Conqueror, been in England since the Norman Conquest. From the late eleventh century onwards, the Jewish community quickly became an essential part of the English economy: Jews were permitted to loan money at interest, something Christians were forbidden from doing.⁵

Jewish settlements in important towns such as London, Norwich and Lincoln prospered. England's Jews were skilled individuals, who worked as doctors, goldsmiths, and poets. But lending money was their primary source of income, and Jewish people were fundamental to the working of the English economy. Jewish lenders provided loans for many of the most important figures at the royal court – money was needed for the purchase of castles, payment of dues to the king, and so on, and it was the Jews who were available and willing to oblige.

How, then, can we explain the decision to expel the Jews, and the 1290 Edict of Expulsion?

Answering this question requires us to consider both long-term changes in Christian attitudes towards Jews and immediate political circumstances.

From the beginning, Jewish people were under the protection of the crown. This meant they had a special relationship to the law - they were

⁴ The Edict of Expulsion was a royal decree issued by King Edward I of England on 18 July 1290 expelling all Jews from the Kingdom of England. Edward advised the sheriffs of all counties he wanted all Jews expelled by no later than All Saints' Day (1 November) that year. The expulsion edict remained in force for the rest of the Middle Ages. The edict was not an isolated incident, but the culmination of over 200 years of increasing antisemitism in England. The edict was eventually overturned more than 350 years later, during the Protectorate when Oliver Cromwell permitted Jews to return to settle in England in 1657.^[1]

⁵ In Medieval Europe, money lending with interest was forbidden to the largest demographic of people – the Christians. Meanwhile, this gave the Jewish population a great niche to make money from as this law simply did not apply to them, as long as they were lending (with interest) the money to gentiles. However, lending money with interest within the Jewish community was forbidden. Dr Alastair McIntosh from the Centre for Human Ecology: “In Jewish tradition charging interest was forbidden within the community, but it was permitted to outsiders.”

'servants' of the king. They were administered by a special court and did not have the same legal status as ordinary English people. On one hand, this provided a measure of protection for Jewish communities, but only so long as kings were willing to make good on this protection. The reign of Henry II, between 1152 and 1189 (approximately 40 years) is generally regarded as a time when Jewish privileges were protected.

But from the middle of the twelfth century, there was growing antisemitism in England and across Europe. In part, this was fuelled by something called the 'blood libel'⁶: fabricated allegations that Jews abducted and murdered Christian children for magical rituals. The official stance of the Church inexorably shifted from tolerance of Jews, to increasing hostility, which naturally, influenced the views of the general populace.



Clifford's Tower, the place where the Jews of York were massacred in 1190

⁶ "Blood libel" or ritual murder libel, is an antisemitic canard which falsely accuses Jews of murdering Christian boys in order to use their blood in the performance of religious rituals. Historically, echoing very old myths of secret cultic practices in many prehistoric societies, the claim as it is levelled against Jews, was rarely attested to in antiquity. It was however, frequently attached to early communities of Christians in the Roman Empire, re-emerging as a European Christian accusation against Jews in the medieval period. This libel—alongside those of well poisoning and host desecration—became a major theme of the persecution of Jews in England and Europe, from that period to the present day.

Anti-Jewish feeling was also linked to the crusades, which began in 1096. Christians, including famous crusading kings like Richard I, trying to reclaim the holy land, increasingly saw Jews as ‘Christ-killers’, against whom subjugation and violence could legitimately be used.

Upon the death of Henry II and when the crown’s power was weakest, there were outbreaks of anti-Jewish violence in 1189 and 1190.

Mob violence led to attacks on the Jewish community in London, and the massacre of the entire Jewish community of 150 souls of York, in 1190.⁷

To some extent, however, this violence had settled down by about 1220, and communities recovered - but attitudes continued to harden. This was also influenced by financial pressures. Kings, especially Henry III, tried to extract large sums of money from the Jewish community as taxes and “forced gifts”.

In order to pay these sums, Jewish lenders often “sold on” the debts owed to them by Christians, and the new owners of the debt pressured the debtors to pay up. As English knights became increasingly indebted, Jewish lenders got the blame. In Parliament, from the 1260s onwards, local representatives demanded measures be taken to curb Jewish lending. It is more than likely that these changes contributed to several thousand Jews deciding to leave England.

By 1275, Edward I decreed that Jews could no longer loan money as a living and would have to revert to being merchants, labourers, or farmers. This statute also confirmed long-standing rules for Jews, for example, requiring Jews to wear badges in the shape of stone tablets, to identify them. By 1290, King Edward was under pressure - having run up large debts from waging war abroad, he needed to negotiate a financial settlement.

But Parliament’s permission was needed before a tax could be raised.

⁷ A significant loss of life occurred at York on the night of March 16 (Shabbat HaGadol, the Shabbat before Passover) and 17 March 1190. As crusaders prepared to leave on the Third Crusade, religious fervour resulted in severe anti-Jewish violence. Josce of York, the leader of the Jews in York, asked the warden of York Castle to receive them with their wives and children, and they were accepted into Clifford's Tower. However, the tower was besieged by the mob of crusaders, demanding that the Jews convert to Christianity and be baptized. Trapped in the castle, the Jews were advised by their religious leader, Rabbi Yomtov of Joigny, to kill themselves rather than convert. Consequently, Josce began by slaying his wife Anna and his two children, and then was killed by Rabbi Yomtov. The father of each family killed his wife and children, before Yomtov and Josce set fire to the wooden keep, succumbing to the flames themselves. The handful of Jews who did not kill themselves died in the fire or were murdered by rioters. Around 150 Jews are thought to have been killed in the incident.

So, the one thing Edward was willing to barter - - - was the remaining Jewish population. In return for an Edict of Expulsion,⁸ Parliament granted Edward a tax of £116,000, which equates today, to almost 2.000.000 British pounds or 3.5 million Australian dollars – the largest single tax imposed during the Middle Ages.

And so it was that in 1190, the entire Jewish population of England, about 3000 people, were expelled. They spread out all over the then known world, most settling in Spain and Portugal, some in the Levant and in the Low Countries, some went to North Africa, and some migrated as far as East as Turkey, Persia, and Iraq, where they mainly prospered under benevolent administrations.

It was Oliver Cromwell who, after coming to power as Lord Protector in 1653, orchestrated the Jews' return to England. He was influenced in this by Rabbi Manasseh ben Israel of Amsterdam, the Jewish “Ambassador to the Gentiles”. On 31 October 1655, Cromwell submitted a seven-point petition to the Council of State calling for Jews to return to Britain. He met with resistance at the Whitehall Conference in December that year but resolved to authorise an unofficial readmission.

At that time, the Spanish and Portuguese Jewish community had been expelled from Spain. Many exiled Jews headed to Amsterdam, helping to turn it into one of the world's busiest and most profitable ports. Cromwell saw that the return of the Jews would bring great financial benefits to England. So, in 1656 Cromwell made a verbal promise, backed by the Council of State, to allow Jews to return to Britain and practise their faith freely.

As a result, Jews from Holland, Spain, and Portugal came to Britain. They became more and more integrated into British society and prospered.

By the end of the eighteenth century, there may have been about 25,000 Jews - resident mostly in London but also many in the provinces, and by then they were mostly Ashkenazim (Jews of central European ancestry). Jews were to be found at several levels of society, and certainly Jews were found at all levels of economic activity: from pedlars to diamond merchants, the latter playing an important role in the organization of Government finance.

⁸ The Edict of Expulsion was a royal decree issued by King Edward I of England on 18 July 1290 expelling all Jews from the Kingdom of England. Edward advised the sheriffs of all counties he wanted all Jews expelled by no later than All Saints' Day (1 November) that year. The expulsion edict remained in force for the rest of the Middle Ages. The edict was not an isolated incident, but the culmination of over 200 years of increasing antisemitism in England. The edict was eventually overturned more than 350 years later, during the Protectorate when in 1657, Oliver Cromwell permitted Jews to return to settle in England.

When we look at the criminal records of the Old Bailey, we find many Jews mentioned. But looking also at the correspondence of Horace Walpole, the youngest son of Prime Minister, Robert Walpole, we also find many Jews amongst whom he mixed. They all lived in a society that was not only Christian but very much dominated by the Church of England. So that if we find that Jews were excluded from public life, so also were Roman Catholics and many branches of English Protestantism. And while discrimination against Roman Catholics and Protestants was ended in the 1820s, it took until 1858, another 38 years, before Jewish political emancipation in Britain was even partially secured.

There was undoubtedly a strong anti-alien element but not necessarily always anti-Semitic. In the 1690s, when there were probably about 600 Jews in London, the City of London decided to restrict the number of brokers allowed to be members of the Royal Exchange. It allowed licenses to 100 Freemen of the City, but in addition 12 to foreigners in general, and a further 12 to Jews. It was a very generous allocation which a hundred years later had become restrictive, but in terms of the original decision, it was considered generous.

In 1753 there was the furore over the so-called "Jew Bill"⁹ which aroused a period of considerable anti-Jewish feeling. A century later, with the beginnings of the Great Migration, the numbers of Jews resident in Great Britain had increased. By 1870 there were probably 70,000 Jews resident and by 1914 some 280,000 – a more than 300% increase.

Now, concerning early Jewish British Masons, the name of one Laurence Dermott¹⁰ stands out. He was an Irishman who came to London sometime in the 1740s, a shadowy character who at various times lived on the fringes of the

⁹ During the Jacobite rising of 1745, the Jews had shown particular loyalty to the government. Their chief financier, Sampson Gideon, had strengthened the stock market, and several of the younger members had volunteered in the corps raised to defend London. Possibly as a reward, Henry Pelham in 1753 brought in the **Jew Bill of 1753**, which allowed Jews to become naturalised by application to Parliament. It passed the Lords without much opposition, but on being brought down to the House of Commons, the Tories made protest against what they deemed an "abandonment of Christianity." The Whigs, however, persisted in carrying out at least one part of their general policy of religious toleration, and the bill was passed and received royal assent. The public reacted with an enormous outburst of antisemitism, and the Bill was repealed in the next sitting of Parliament, in 1754

¹⁰ Laurence Dermot (1720 – June 1791) was born in Ireland and became a Freemason in 1741. He held various offices before being installed as Worshipful Master of Lodge No. 26 in Dublin on 24 June 1746. He moved to London in 1748, possibly working as a journeyman painter, and possibly with a view to expanding his father's business. He would later work as a wine merchant, like his father. He was married to Elizabeth Dermott but his will does not list any children. He lived in Aldgate, Mile End and Stepney. He served as Grand Secretary of the Ancient Grand Lodge of England from 1752 to 1771. He wrote and published the *Book of Constitutions of this Grand Lodge* for the Ancient Grand Lodge of England, which he titled the Ahiman Rezon.

London Jewish community. His wife Elizabeth was involved in the administration of the Sephardi London hospital. Dermott seems to have known Hebrew, for there is a well-known entry in the minutes of one London Lodge: “An Arabian Mason having petitioned for relief, the Grand Secretary [i.e., Dermott] conversed with him in the Hebrew Language after which he was voted one guinea” One must assume that Dermott was a Jew or, at the very least, a proselyte.

It was Dermott who in 1756 produced a Book of Constitutions titled “Ahiman Rezon”, with the sub-title 'Or a Help to a Brother'. There has been much speculation upon the meaning of these two words and, while it is not within many people’s ability to come to a satisfactory conclusion, it is interesting to note that it includes a section of prayers used “At the opening of the Lodge for the making of a new Brother, used by Jewish Freemasons” and a sub-heading comment on “the Prayers used in Jewish and Christian Lodges.”

So, what evidence do we have regarding Jewish Freemasons? What names are available to us and how? There are broadly speaking three major sources of information. The Grand Lodge of England records, Individual Lodges, and the press.

If we begin with the Grand Lodge of England records, those of 1723 show the names of several Jews, such as Benjamin Deluze and Simon Ansell, and in 1725 Israel Segalas and Nicholas Abrahams; by 1732 Solomon Mountford, Solomon Mendez, Abraham Ximenes, and Abraham Cortissos.

Grand Lodge each year appointed several Grand Stewards who had the very responsible and very public task of organizing the annual Grand Festival; among the lists of stewards can be found such names as Solomon Mendez (1732), Dr Meyer Schomberg (1734), Benjamin da Costa (1736), and Isaac Barrett, Joseph Harris, Samuel Lowman, and Moses Mendez (all in 1738).

From the records of individual Lodges, we find that when Lebeck's Head Lodge was constituted in 1759, thirteen of its founders had Jewish names. The Lodge of the Nine Muses which was founded in 1777 included amongst its earliest members Francis Franco, Raphael Franco, Dr Isaac Sequira, and Abraham Teixeira.

There are other Lodges of distinction and prestige which contained Jews. The Prince of Wales' Lodge – admission to which was in practice restricted to associates of the Prince himself – has several Jews in its records and equally we find that in the Grand Master's Lodge No. 1 that a Jew was its Master in 1800.

The records of the Lodge of Israel, founded in 1793, show that its founders and members came largely from Ashkenazi tradesmen in the East End of London. In 1802 Nathan Meyer Rothschild was initiated in Emulation Lodge, while his brother-in-law, Moses Montefiore, was initiated into Moira Lodge in 1812. There were then four other Jewish members – Benjamin Cohen, Isaac Cohen, Moses Asher Goldsmid, and Myer Solomon Solomon – all Ashkenazi Jews. The records of these Lodges usually give details of the occupations of their new members and there is a very wide variety of them - Dealer, Chapman, distiller, doctor, feather dresser, draper, merchant, musician, and jeweller, are all to be found.

If we turn to the Press, one of the earliest Press reports of the initiation of a Jew comes in the *Daily Post* of 22 September 1732 which reports that Edward Rose, a tavern-keeper, had been initiated “in the presence of Jews and non-Jews, the Master officiating being Daniel Delvalle, an eminent Jewish snuff merchant”. This is sometimes referred to as the first initiation of a Jew, which is clearly not the case, but merely the first newspaper account.

As to the question of whether there was any antagonism amongst Freemasons to the appearance of Jews amongst their ranks, there is certainly one clear instance of this.

In the Lodge of Friendship (a clear misnomer), there is a minute dated 2 November 1752; “Br Oliver Newman proposed a Jew to be made a Mason; the question being put for and against it was by order of the Master to be decided by a holding up of hands which was carried in the negative and concluded for the future - no Jew should be recommended or admitted into the Lodge”.

Nevertheless, despite that ruling, later that same month a Jew was apparently initiated in that very Lodge, and three years later he was elected Master of that Lodge. Two other Lodges at the end of the century passed similar resolutions but they all seem to have been ignored, as testified by the number of Jews on their lists of members.

As far as the United Grand Lodge of England is concerned it has always been incredibly careful to avoid religious discrimination itself, and indeed discourages such sentiments in others. There have been several occasions when the Grand Lodge of England took up a strong attitude and this became particularly significant in connection with links to German Lodges. Lodges in Germany were originally established under the aegis of the Grand Lodge of England but when German Grand Lodges were set up as sovereign bodies, they could go their own way.

Many did exclude Jews.

While German Lodges could not be stopped from refusing to admit Jews as Freemasons there was a difference when it came to allowing Jews to visit German Lodges. In 1845 three eminent London Jewish Freemasons were refused admission to a Lodge in Germany, specifically because they were Jews. They thereupon complained to Grand Lodge in England. Their complaint was taken very seriously by Grand Lodges, not only in London but also in the United States, France, Sweden, and Holland. The official German delegate representing the German Grand Lodge in London was excluded from meetings in England and the London equivalent in Berlin was instructed by London not to attend any meetings there.

The Germans gave ground on that occasion, but thirty years later, in 1875, another more pernicious variety of German freemasonry repeated the offence. England again objected but, on this occasion, the German Lodges ignored all complaints. One result of that was the founding and consecrating of several entirely Jewish Lodges in Germany, usually under the jurisdiction of a non-German Grand Lodge.

However, Jewish masons in England are not to be found only in so called "Jewish" lodges; they are spread across the whole spectrum of the Masonic world and the Jewish component, in English as in Australian freemasonry, is rather higher than the percentage of Jews in the population would suggest. A substantial proportion of Jewish masons have progressed through the elective offices of their lodges and a number have reached Grand Lodge rank.

Significantly, leading Rabbis have held high masonic office, including Sir Israel Brodie, Chief Rabbi of Britain and the Commonwealth from 1948 to 1965. Rabbis Francis Lyon Cohen and Jacob Danglow were also active Freemasons, as was Rabbi David Isaac Freedman of Perth, Chaim Gutnick of Melbourne and Raymond Apple of Sydney have held eminent rank and many people have vivid memories of their involvement in Masonic events.

Chaim Gutnick, for example, performed the role of Grand Chaplain at a lodge anniversary in Melbourne. Rabbi Dr. Shalom Coleman was appointed Grand Chaplain in 1975, under Grand Master Howard Solomon, a prominent West Australian lawyer and the first Jewish Grand Master for Western Australia.

At the time of writing, Rabbi Samuel Tov Lev is a Grand Chaplain of the United Grand Lodge of NSW/ACT. Other names from amongst the recent generation of Australian Jewish ministers that must be mentioned are

Michael Alony, Edward Belfer, Rudolph Brasch, Erich Cahn, Yehuda Leon Cohen, Harry Gluck, Isidor Gluck, Lazarus Morris Goldman, Phillip Heilbrunn, Mattis Honig, Joseph Kleerekoper, Jeremy Lawrence, Steven Link, Ronald Lubofsky, Michael Mandel, Solomon Mestel, Isack Morris, Herman Sanger, Lionel Singer, Benjamin Skolnick, Aryeh Solomon and our own Adi Cohen.

Edward Belfer, Cantor at the Great Synagogue in Sydney wrote:

The moral and ethical lessons of Freemasonry are acceptable to and can be, and are, applied by all... I enjoy the ritual and the deep allegory it contains.

Rabbi Dr. Shalom Coleman wrote:

In some instances I have found Freemasonry to help understand events in Scripture more clearly. In its rituals there is an element of genius as Freemasonry has translated the builder's tools into a discipline and code of human conduct with all its origins, albeit via the touch of classical Greece, emanating from Torah.

Benjamin Skolnick wrote:

The authors of the ritual certainly had a sound knowledge of Tanach, and perhaps a lesser knowledge of Talmud. For example, the first degree (the first stage in the Masonic system) emphasizes the giving of tzedakah (charity), which is a mitzvah of paramount importance. Many other ethical values are extolled in the ritual – piety, virtue, free will, honesty in all one's undertakings, etc. All these desirable values are part and parcel of Judaism.

These statements all indicate that Freemasonry and Judaism are compatible. That the Craft has a widespread appeal to Jews, and that they have not felt masonry was incompatible with their Jewish loyalties and commitments.

In Australia, most recently, we have had MW Bros Hillel Benedykt of Victoria and Greg Levenston of NSW, both prominent members of their Jewish communities, taking their place at the head of their respective masonic jurisdictions and in Western Australia at the time of writing, the newest Jewish Grand Master, Daniel Lewis Ganon.

To Jews everywhere, the right to be Freemasons has been a touchstone of religious liberty and social tolerance - an agent of emancipation and social integration. Hence in the free atmosphere of English-speaking countries, the Craft has had a great attraction for Jews who were, and still are, increasingly represented in lodge memberships and making a worthwhile contribution to its continued influence in the propagation of universal peace, love and harmony.

And long may it continue – So mote it be.

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