

## WHAT IS SCOTTISH- STUART FREEMASONRY?

Whenever there is a discussion on the origins of freemasonry, the issue always arises of what came first, Scottish-Stuart freemasonry or English Grand Lodge freemasonry as declared in 1717. Because of the historical acceptance of the declarations set forth in the Anderson-Desaguliers *CONSTITUTIONS* of 1723/34, the English version has never been seriously challenged. This is now radically changing with the very intellectual and scholarly investigations of scholars like David Stevenson, Margaret Jacob, Ric Berman, Jessica Harland-Jacobs and Marsha Keith Schuchard. They are not masons, but university professors. They have no ax to grind!

Here is a list of the Grand Masters of England as proposed by Anderson-Desaguliers *CONSTITUTIONS* of 1723/34:

- 1603 King James I
- 1607 Inigo Jones
- 1618 William Herbert, Earl of Pembroke
- 1625 King Charles I
- 1630 Henry Danvers, Earl of Danby
- 1633 Thomas Howard, Earl of Arundale
- 1634 Francis Russell, Earl of Bedford
- 1635 Inigo Jones-2nd term
- 1660 King Charles II  
Henry Jermyn
- 1666 Thomas Savage, Earl of Rivers
- 1674 George Villars, Duke of Buckingham
- 1679 Henry Bennett, Earl of Arlington
- 1685 Sir Christopher Wren
- 1695 Charles Lenox, Duke of Richmond
- 1698 Sir Christopher Wren, 2<sup>nd</sup> term

If one looks at the list of the 16 Grand Masters of the Grand Lodge of England from 1603 to 1717 as set forth in the *CONSTITUTIONS*, some interesting doubts appear. The Grand Lodge of England in 1723 cannot just graft into ITS history the entire masonic history of Scottish-Stuart and Irish traditions which were and always have been, an entirely different practice of freemasonry. That would be like me claiming Abnacki Indian ancestry in my family history just because I live in Vermont.

The first, King James I, is of course a Scottish freemason by birth, initiation and by practice and never had anything to do with English Lodge masonry. The next, Inigo Jones, was the Master of Works for King James I and a day by day member of the Stuart Royal court, and so a Scottish-Stuart mason, not English. Sir Christopher Wren declared Jones to be a secret catholic. Anderson-Desaguliers said he served from 1607 to 1618 and again from 1635 to 1660 when Charles II became Master. Inigo died in 1652, so there is a gap here of eight years. Between 1642 and 1649 when Charles I was murdered by Cromwell, England was in civil war between the Royalists loyal to the King and the Roundheads, loyal to Parliament. Its not likely that Inigo, a catholic and

Royalist loyal to the King, would be a Grand Master of English masonry loyal to the Parliamentarians, which group ultimately destroyed the Stuart-Jacobite kingship! Not a likely suspect for English masonry.

Charles I was of course another member of the Stuart Royal court, not English. Thomas Howard, Earl of Arundel, was also a declared catholic. King Charles II was of course another member of the Stuart Royal court. Anderson-Desaguliers said he was initiated "on the continent." Why not in England? Maybe he was initiated in the Stuart-Jacobite lodge at St. Germain-en-Laye in France where the Stuart partisans formed a lodge in 1649 after Charles I was executed by Cromwell.

Thomas Savage, Earl of Rivers was also a catholic initiated by Robert Moray. Henry Bennett, Earl of Arlington, was also a secret catholic by death bed declaration. Christopher Wren was a Stuart mason by virtue of his close friendship with Robert Moray and Elias Ashmole and the Stuart cult of the Royal Society. Lastly, Charles Lenox, Duke of Richmond, was an illegitimate child of Charles II's mistress and a Stuart Jacobite after the revolution of 1688.

It is of interest that when James II ascended to the throne in 1685, Anderson-Desaguliers did not list him as Grand Master (Wren) as he had done before with the entire Royal Stuart family. Was that because James II was an openly declared catholic and not a secret catholic? Anderson-Desaguliers state that in 1685 Wren became Grand Master (and later in 1698). John Aubrey, a close friend of Elias Ashmole and fellow at the Royal Society, made several references to masonry in his book *NATURAL HISTORY OF WILTSHIRE*. One entry said that "1691 memorandum, this day is a great convention at St. Paul's church of the Fraternity of the Accepted Free Masons where Christopher Wren is to be adopted a brother." If this is true, then Wren had been Grand Master six years before he became an Accepted freemason!!

How Anderson-Desaguliers could list Catholics as Grand Masters is to me unbelievable!! Since the entire Scottish-Royalists and English Parliamentarians civil wars and rebellions were directly aimed at scourging English society of Catholics, particularly the Stuart hereditary line, the truthfulness of the *CONSTITUTIONS* is highly suspect. Imagine publishing a statement that the last ten Popes were Jews or Muslims. Who would believe that? Well, who should believe Anderson-Desaguliers?

Freemasonry is the pursuit of the restoration of the Temple of Solomon. For the Scottish-Stuart version, it is a combination of the following.

**Egyptian.** Beginning with the legend of the Greek born Gathelus, a soldier who traveled to Egypt and, under the direction of Moses, defeated the invaders of the Pharaoh and was made a general. He also received the daughter of the Pharaoh, Scota, in marriage. They had children and when the plagues and terrors came to the kingdom, he moved with his family and other Greeks and Egyptians to northern Spain and founded the city of Compostella. He called his followers, Scots, in honor of his wife's name. Later he sent his son, Hiber to Ireland and he later migrated to Scotland. By 330 B.C., Scotland became an independent kingdom in its own right under King Fergus I.

**Jewish.** This Egyptian-Mosaic tradition incorporated the Biblical tradition of the building

of the temple of Solomon with Jewish stone cutters and masons. Of course, this is the subject of the 3<sup>rd</sup> degree.

**Roman.** The corpus of the very ancient Roman College of builders following the architectural principals of Vitruvius was studied by medieval Scottish masons, as can be seen in the inclusion of the Ionic, Doric and Corinthian pillar styles into the Middle Chamber lecture of the 2nd degree.

**Cabalistic.** In the early 13<sup>th</sup> century, a native born named Michael Scot traveled to Oxford and Paris to study Hebrew and Arabic cabalistic sciences. He later traveled to Toledo, Spain and studied with leading Jews and Moslems. He read the Arabic translations of Aristotle's works and *Maimonides*. He read the *SEPHER YETZIRAH* and studied the mystical traditions of the *ZOHAR* and *MERKABAH*. He traveled to Sicily where he began working for King Frederick II, Holy Roman Emperor. He also met the Jewish genius, Jacob ben Anatoli and developed a lasting apprenticeship reading translated versions of Jewish and Arabic works on mathematics, physiognomy, alchemy and magic. In 1223 he traveled to Jerusalem with King Frederick II as his Arabist intellectual guide. When he returned to Oxford in 1230, he was a sensation and became the inspiration of a young Roger Bacon. Scot translated many Arabic works including *Averroes*. Historically, he served the primary role in first bringing Jewish and Arabic theosophy, Cabalism, alchemy and magic to Scotland and England, all of which later sowed roots in Scottish freemasonry and Stuart culture.

**Mnemonic.** William Schaw's Statutes of 1599 required that all masons "be trained in the Art of Memory and the science thair of." The Art of Memory goes back to Alfred the Great and Thomas Aquinas who used Aristotelian images to train the memory and to meditate on visual images formed by the mental imagination. In the 13<sup>th</sup> century, the Spaniard, Ramon Lull, studied the three great religions and conversed with Sufi Moslems and Jewish Cabalists. He translated John Scotus Erigena's Latin translation of Dionysius' *Angelic Hierarchies* and merged the *10 Sephiroth* of Cabalism with the angelic hierarchies of Dionysius. This produced a meditation technique of visualization showing the structure, nature and coherence of the Divinely attributed cosmos. He added to that mathematical and geometric diagrams and revolving concentric wheels to aid memory, a scheme resembling modern symbolic logic and computer science. He gained friendship with the Knights Templars and Hospitallers and even spent several weeks in the home of Jacques de Molay. In 1456, translation of his works were made for the first time into Scots-English at the scriptorium at Roslin castle, home of the St. Clair family.

Further significant contributions to the Art of Memory were later made by John Dee and Giordano Bruno, both of whom visited the court of James I. Bruno published his third manuscript on memory in England in 1583. Another great Cabalist the Italian physician, Girolamo Cardano, spent many formative years living in Scotland. He transformed the Lullist Art of Memory into a practice of concentrating on numerical-linguistic and architectural images, such as a house with rooms with hidden memory

cues. This would later become a masonic device for carrying lengthy secret messages to the Stuart kings. He also discovered many new techniques for message correspondence with invisible inks, trick paper and secret codes. The Art of Memory was also necessary to remember the long rituals of the degrees which were not written down until the 18<sup>th</sup> century and to preserve secrecy.

Bruno's student living in England, Alexander Dickson, was born in Scotland and was credited with writing a treatise on memory in 1584. He was called "Master Dickson, the Scot." His method was a practice where a person memorized places and images in an elaborate building in sets of 10. The images in each decade were linked to together to help remember them in correct order. He became a servant in the court of James I in 1603, dying shortly after. Another Scottish master of the art working in the court of James I was William Fowler. Secretary to queen Anne of Denmark, he wrote a treatise on the art. In a note in his manuscripts refers to "teaching your majestie the art of memorye" in return for which, King James I instructed him in the art of writing poetry. He was also very close to William Schaw, Master of Works in Scotland, with whom he traveled with the King for Royalty events.

**Rosicrucian.** It is no surprise to me that the circulation and later publication of the Rosicrucian manuscripts, although German, occurred during the early reign of King James I. The Scottish-Stuart court of King James I was visited by many of the real Rosicrucians, including John Dee, Frances Bacon, Michael Maier and Comenius. In addition, many want to be Rosicrucians who became supporters and defenders of the trade, visited James I court and later the Charles I and II courts, including Robert Fludd, Inigo Jones, John Napier, Robert Kerr, David Ramsey, Thomas Vaughan, James Maxwell, Elias Ashmole and Sir Robert Moray. Around 1620, the Scotsman, Robert Kerr, translated the Rosicrucian *FAMA* and *CONFESSIO* from an original translation made some years earlier. Later, he met Michael Maier in London and received many other German Rosicrucian manuscripts. His friend, George Erskine, collaborated with Kerr in copying many other Rosicrucian manuscripts. In 1633, Sir David Lindsay, first Earl of Balcarres made copies of the Erskine-Kerr Rosicrucian manuscripts which coincided with a visit to Scotland by Charles I. This corpus of manuscripts were placed in his library where they made good reading for the great Sir Robert Moray, who married Balcarres daughter. Ten volumes of the Balcarres Rosicrucian-Hermetic-Cabalistic manuscripts survive today.

**Theatrical.** During the reign of King James I, his master-of-Works, Inigo Jones, was more than just a mason. He enlisted a team of artists and craftsmen to construct huge elaborate stage effects for the Kings masques. The masques have been called "inventive types of temporary architecture" and "theaters of mysteries" which merged poetry, architecture, scenic design and music. The subjects included chivalrous values, classic architecture, Egyptian hieroglyphics and ritual initiation as well themes of Jewish mason temple building, allegories of pan-sophanic world peace and memory theaters.

## THE ANDERSON-DESAGUILIERS PSEUDO MASONIC HISTORY

Lets deal first with the bold assertions from the Anderson-Desaguliers *CONSTITUTIONS* that says that Grand Masters go back hundreds of years to King St. Alban in 287. If there was a Grand Master, he had to be master of a duly constituted Lodge as defined in the *CONSTITUTIONS* . Anderson-Desaguliers say that there have always been English masonic lodges and in 1717, the pre-existing lodges were organized into the Grand Lodge of England. There is no evidence of any organized lodge in England before 1693 when the Lodge of York was formed with a manuscript constitution. York is of course much closer to Stuart Scotland than to London and this lodge has always maintained that it was independent from masonry in London. York also established its own Grand Lodge separate from the London one. The next lodge in England whose minutes survive is the lodge of Alnwick, which lies only 20 miles from the Scottish border. Its minutes go back to 1701 and all of its members were operative masons. The term of “entered apprentice” is in the minutes but not that of fellow craft. Their sacred meeting day was St. Michael’s day and later changed to St. John’s in conformance with the Scottish practice.

As I stated earlier, Stevenson states that “English gentlemen as non-operative masons were not organized into lodges of a Scottish or modern kind, but met in fluid *ad hoc* occasional lodges, for the purpose of initiation only.” Is there any evidence for this rebuttal to Anderson-Desaguliers?

On 16 October 1646 Elias Ashmole made a coded entry in his diary, “I was made a Free Mason at Warrington, in Lancashire, with Col. Henry Mainwaring of Karincham, in Cheshire.” He then listed the names of the existing members of the lodge that presumably performed the initiation, two of whom were Catholics. At the time, Ashmole was serving in Charles II army and was training to become a artillery officer, like Robert Moray. The King’s army was defeated at Worcester. So what was this Warrington lodge? English Grand Lodge and Gould’s *HISTORY* argue that this initiation implies the existence of previous and additional members and shows the antiquity of freemasonry in Warrington. Stevenson argues that this lodge could easily have been created on the same day. Ashmole never mentions this lodge again and there is no recorded history of a lodge ever being at Warrington, other than Wren’s isolated reference. Stevenson says,

“ This is typical of 17<sup>th</sup> century English lodges, an isolated reference is followed by total silence... they were occasions rather than institutions, meetings of initiates held to carry out initiations. In Scotland they would not have been called lodges at all. There never was any formal lodge in the Scottish sense but merely men in the locality who had been initiated and sometimes met to initiate others. “

My take is that Ashmole was initiated into a “mobile military lodge” that had no need for a formal lodge building or fixed location. The wardens and masters carried their documents with them and the ritual had been memorized. This is why the Scottish operative masons were required to partake the “Art of Memory.” Sir Robert Moray was also initiated, a few years earlier, by an “ambulatory lodge” at Newcastle. Moray was also an artillery soldier. Most likely, nearly all initiations of non-Stuart English reformation Protestants during the 17<sup>th</sup> century were made by these mobile military degree teams. This is the cause of the spread of Scottish masonry to the north of England, and to York

and Alnwick, particularly during the war years when Scottish and English troops were commingled.

As an interesting side, on the same day that Wren was initiated, the famous *SLOANE MS #3848* was written also bearing the date of 16 October 1646. Present at the Wren initiation, he names a certain Richard Sankey, a catholic land owner. Apparently his son, Edward, made a copy of the masonic constitution present at the initiation. The Sloane manuscript is famous for its repetition of late medieval history of craft masonry given in the earlier *COOKE MANUSCRIPT*, both landmarks of Grand Lodge pseudo-masonic history. Do you think that Anderson-Desaguliers knew that the author of the Sloane MS was a catholic? Again, is the Pope Jewish?

Other evidence against the pseudo-masonic history story line was the publication of a book written by Robert Plot in 1677 called *THE NATURAL HISTORY OF STAFFORDSHIRE*. Plot was a chemistry professor at Oxford who had an interest in architecture and operative masonry and may have been commissioned by Ashmole to conduct his survey of culture. He was also a member of the Royal Society with Wren. In his survey Plot found an English freemasonry that differed from the "ancient, nationalistic freemasonry of Scotland." He found that freemasonry had spread all over England and was particularly strong in the moorlands of the south. The reason for this regional concentration of operative masons was the location of stone quarries in the area. This arrangement follows the traditional Medieval system of operative masons forming a lodge at the site of a large construction project, which when completed, disburses into obscurity. He judged the local lodges histories to be "false and incoherent." He also found that English operative masons met mostly in occasional lodges, which were meetings rather than permanent halls and they still used the one-grade system of ritual initiation. He also found some "accepted masons that had the secret signs whereby they are known to one another over the nation"

This brings us to another falsehood of the Anderson-Desaguliers pseudo-history. They would have you believe that English operative masonry was well established and thriving during the 16<sup>th</sup> and 17<sup>th</sup> centuries. Nothing could be further from the truth. During the Elizabethan Age, masonry using cut stone and brick was in a free fall. Queen Elizabeth built only wooden warships. John Aubrey famously said "In Queen Elizabeth's time, Architecture made no growth: but rather went backwards." Most new buildings were built of wood. When King James I came to England in 1603, masonry was in such a sad state of affairs, that he got passed a law requiring all new buildings to be built of stone and brick. It only got thru because he called London a wooden firetrap. This lack of operative masons continued throughout his century. Wren once remarked that during his youth, he never met any masons in London.

A good example of this state of affairs is the building of fortifications in Tangier. In 1661, King Charles II was given the city of Tangier in a marriage treaty with the King of Portugal. Charles II asked Wren to design the fortifications and breakwater known as the mole. He declined because of his health, but the project went ahead with full engagement. Hundreds of masons, military engineers and craftsmen, as well a small army, were sent to Tangier. The construction and de-construction lasted over 20 years, it was called "the greatest engineering work till then attempted by Englishmen." So who did the construction? The work was initially directed by Scots and Scottish connected

Swedes. The vast majority of the construction work and masonry was performed by Irish and Scot masons. Where were the English operative masons? There were just a few.

King James I began plans to rebuild the cathedral of St. Paul's immediately after arriving in England. During his whole reign, he fought with parliament for funding. He got none. Charles I fought with parliament during his entire reign for funding and got none. Charles II also sought funding, but the protestant Parliament felt rebuilding the historic church was an act to restore Papism in London. It was not until the great fire of London in 1666 that Wren got the go ahead to rebuild.

English operative freemasonry during the 17<sup>th</sup> century was abysmal. England had fewer stone masons than any country in Europe. During a trip to Paris to observe architecture with Grand Master, Henry Jermyn, Earl of St. Albans, Wren said that French masons were the best in Europe. Why was that? I have never seen an economic analysis of freemasonry in England by any past masonic historians. However, there has been some recent refreshing research.

Professor Ric Berman in his book *THE FOUNDATIONS OF MODERN FREEMASONRY* (2012) SAYS:

“Passed in 1349, Edward III's *ORDINANCE OF LABOURERS* sought to reduce wages to the levels that applied in 1346 before the black death. The *STATUTES OF LABOURES* enacted by Parliament in 1351 reinforced that legislation and imposed wage rates on specific occupations for both piecework and on a daily basis. In 1368 legislative enforcement was incorporated by statute into the duties of the Justice of the Peace. And by 1390, magistrates were empowered to determine at their discretion what they considered reasonable maximum wage rates for their districts. Other laws and ordinances restricted labor mobility and sought to improve the terms of contracts of employers. The parliament that enacted this legislation was comprised principally of landowners with a vested interest in ensuring that inexpensive labor was available for their estates”

The famous masonic investigators, Koop and Jones in their 1933 study said that real wages declined across England during the late 15<sup>th</sup>, 16<sup>th</sup> and 17<sup>th</sup> centuries with prices increasing more than six-fold and wages failing to maintain parity. The cause of the price inflation was an unprecedented expansion of money supply from the new World gold and silver supply and the continued debasement of English coinage.

Meanwhile, in Scotland there was a continuing close relationship between the Knights Hospitallers and the Scottish royal family and the stone masons were patriotic defenders of the realm. During this time while King Edward III was burning the letter “F” in the foreheads of his local fugitive artisans, Richard Fawcett in his book on Scottish architecture said “the period from 1371 to 1424 was the most seminally creative in the history of Scottish Gothic architecture.”

During the 16<sup>th</sup> century, after the death of King Henry VIII, Parliament again passed in 1548 more repressive laws against the masons and artisans who “conspire” to raise their wages. After King Henry VIII destroyed the Catholic monasteries throughout all of England, masons hewn no new building stone. Instead, they stripped old stone from razed church buildings and used this to build new homes. The situation at the

ancient church of Glastonbury was a classic example of “plucking down” block stone. The old stone church of King Arthur was dis-assembled and brought down the hill and re-assembled into new buildings in the town. The historian Howard Colvin wrote that King Henry’s total dissolution of monasteries between 1536 and 1540 was the greatest single act of architectural vandalism in England, perhaps even in European history.

So this begs the question, what was the real reason for the formation of the English craft guilds? The craft guilds in England were substantially different from those formed in other countries because of the awful economic labor market and also because of the oppressive governmental prejudice imposed by landowners. Masons and other craft artisans were loved by their citizens and government in all the other countries in Europe. The English craft guilds, including masons and carpenters, formed primarily to sustain local monopolies. The craft labor market was controlled by rationing the number of apprentices and establishing a minimum number of years for advancement within the system. They set prices and membership rolls to protect their members skills from unlicensed craftsmen called “cowans.” Prescott called this practice the “syndicalist phase” of craft guilds. Unlike agricultural laborers, stone masons and carpenters had the benefit of traveling to other construction sites around the country. So maybe there were some secret words and signs.

## THE GREAT MASONIC DIASPORA

To be sure there always was two forms of freemasonry in England until the union of the Moderns and Antients in 1813. The original, Scottish-Stuart freemasonry, was practiced in at least six lodges in Scotland in the 16<sup>th</sup> century and in another fourteen lodges during the 17<sup>th</sup> century. The Scots were proud to say that kings and masons met on the level. We know this to be true with King James I who became an Accepted mason in 1601. Was it ever true in England?

After James I ascended the throne in 1603, his court became a revived Temple of Solomon. Sometime during his reign, the Rosicrucians introduced the newly created third degree based upon the Temple Legend created by Father Christian Rosencreutz sometime before his death in 1484. This third degree practice was a closely guarded secret of the Royal court. There was no transition here from operative masonry to speculative. All of the initiates were Accepted gentlemen, artisans, scholars, Rosicrucians, Cabalists, magicians, alchemists, Lullists and Kings and Queens of other countries. I guess Robert Fludd would be the ur-candidate. The court contained many Catholics even though the practice of Catholicism had been declared illegal in Ireland, Scotland and England. This practice continued thru the courts of Charles I, Charles II and James II. After the Glorious Rebellion in 1688, James II flees to St. Germain en-Laye in Paris where the Stuart’s had a lodge since 1649.. The emigration of some 35 to 40,000 Royalists to France could be call the “great masonic diaspora.” Mostly High Anglicans and Catholics, all were loyal to the Monarchy and some were 3<sup>rd</sup> degree masons. The tradition that ended in England continued on with the French *ECOSSAIS* rites. The French were the true inheritors of Scottish-Stuart-Cabalistic masonry.

Cruickshanks/Corp say in their book *THE STUART COURT IN EXILE*, “ The

earliest recorded lodge in France, established in Paris in 1726, was almost entirely composed of Jacobites who had been brought up at St. Germain, who had fathers and uncles who had been very close to James II and James III, and who were themselves still living in the Chateau de St. Germain when their lodge (in Paris) was established.” Two years later, the French had their first Grand Lodge.

The St. Germain tradition is said to have begun when the widow of the executed Charles I, Henrietta of France, accepted an offer made by Louis XIV of refuge in the Chateau de St. Germain-en-Laye. A large number of Scottish and Irish noblemen, who were masons, went with her. They formed two regiments of Guards. The Scottish regiment formed a masonic lodge called *La Bonne Foi* and the Irish regiment formed another Lodge called the *La Parfaite Egalite*, both consecrated on March 25, 1688.

This St. Germain tradition has been assailed and ridiculed by the Grand Lodge of England to this day. The Grand Lodge’s preserver of the faith and father of lies, the Quatuor Coronatorum no. 2076, has called the St. Germain tradition one of the three great myths of masonry.

Back in England, a toned down tradition of Scottish-Stuart freemasonry continued on in the Lodge of the Antients founded in 1751. They were mostly Irish and Scots, mostly Catholics who had rejected the Anderson-Desaguliers *CONSTITUTIONS* in 1735. They also greatly ridiculed the Anderson-Desaguliers *CONSTITUTIONS* going so far back in history in their constitution as to date freemasonry to “before the creation.” That’s one upmanship on Anderson!! Of course, with their more inclusive masonry, as “all were on the level”, they gained huge success both in the British Kingdom and abroad, in Nova Scotia, Canada, America and the Carribean. So the British had a problem once again which ended in the union of the Moderns and Antients in 1813. Many scholars have remarked that it was difficult to distinguish between the Antients masonic lodges and secret Jacobite societies.

The other form of freemasonry in England I would call “Moray Masonry” which had two divisions. I have no problem saying that there was no 3<sup>rd</sup> degree masonry in England (not counting that of the Royal court, of course) until the founding of the “Invisible College” at Gresham College beginning 1645. This brought together invisible members of the Scottish-Stuart freemasonry of the Royal court. They included Robert Fludd, Elias Ashmole, Robert Moray, John Wilkins, Robert Plot, Robert Boyle, Thomas Vaughan and John Locke. This group of veterans of the Cabalistic-Rosicrucian tradition meeting privately at the college was in fact was the predecessor of the Royal Society and English Moray masonry. Moray was initiated in 1641 and because of his connections to the Royal Court of Charles I, he would have experienced the 3<sup>rd</sup> degree of the Charles court. Ashmole was initiated in 1647, probably by Moray. Fludd and Vaughan wrote Rosicrucian treatises and Moray was a 3<sup>rd</sup> degree mason. Plot became a mason at some time because he could not have written his masonic history in 1677. The College continued to meet and perform experiments until the great fire of London in 1666.

The Royal Society was founded in 1661 by Moray and Ashmole. Many of the members from Gresham also joined. The early society had very definite proclivities towards Cabalistic-Rosicrucian chemistry. They performed an experiment on the “combustible wood” given to them by the alchemist, Francesco Borri. They submitted

papers and prepared experiments on the alchemical gold. It was even suggested that they create alchemical gold as an income source for the Society. The Rosicrucian, Ezeral Tongue, contributed botanical papers. Moray got a certain Gilbert Burnet accepted into the Society and immediately sent him to Paris to solicit Rosicrucian scientists to perform experiments and lecture at the Society's meetings. Burnet and Moray's friend, Kincardine, was said to have levitated a stone some 30 ' long and 3 ' high. The Society historian, Thomas Spratt, had many problems trying to write his organizational history while keeping the occultists at bay. This problem never stopped. Isaac Newton became Royal Society President in 1703. We know now that Newton, while being an exoteric physicist, also left some 200,000 pages he wrote on esoteric alchemy in his collection.

The Royal Society was one source for English Moray masonry. In 1723, the year of the Anderson-Desaguliers *CONSTITUTIONS*, of the 200 members of the Royal Society about 40 were Moray masons. Thirteen members belonged to the Royal Society before the founding of the Grand Lodge in 1717 and many became Grand Masters after. In addition, some Grand Masters were also members of the Invisible College at Gresham.

The other source of Moray masonry was Robert Moray himself. No person in the entire 17<sup>th</sup> century did more to establish English masonry than him. He became a military engineer and in 1640 became General Ordnance of the rebel Scottish army fighting Charles I. Between 1640 and the Restoration in 1660, he led quite a life. The one great character he had was that he was neither Catholic nor Protestant, he could pick and choose his friends without recourse. In addition, he was knighted by the King of England and served as a spy for Cardinal Richelieu in France. He was sent to prison by both sides, the English and the French. Ransomed from prison by both the French and the Scots. He also became a Colonel of the Scottish Guard of the King of France where it would be certain he visited the Scottish lodge of St. Germaine-en-Laye.

In 1641, while on the battlefield as officer of engineers, a delegation from the Lodge of Edinburgh, along with the General of the Artillery, Alexander Hamilton, were recommended for becoming Scottish masons. The initiation was performed by an "ambulatory lodge", a traveling degree team of military personal.

This was the second source of English masonry. It was these ad hoc military degree teams that spread Scottish masonry from the north to the south. It is no coincidence that England had its first lodge at York in the north, rather than in the south at London. We know from the report of Robert Plat in 1677, that operative masonry in the south still had only the first degree. The military degree teams that were once all Scottish masons, slowly commingled with English troops and slowly moved southerly over time. And the masonry that came from the north, was three degree masonry, replacing the first degree masonry in the south. Moray worked both sides of the Scot-English fence because he was not partisan. As a result of his efforts, he merged the two sides together thru the military. After the Restoration in 1660, both sides were as happy as Englishmen could be. However, this second source of masonry was also a secret tradition, careful to exclude from its ranks, the fanatic and crazy Puritans in England and the Presbyterians in Scotland.

Back in Scotland at this time, third degree masonry was thriving. A rare surviving

masonic manuscript composed at Perth in December 1658 paid tribute to a recently deceased lodge member, John Mylne, as Master mason and Master of the lodge at Scone. It stated,

“ That as formerly we and predecessors have and had from the temple on this earth one uniform community and union throught the whole world from which temple proceeded in Kilwinning in this our nation of Scotland and from that of Kilwinning many more within this Kingdom of which there proceeded the Abby and Lodge of Scone as the second lodge within this nation...The said Masters, Freemen and Fellow Crafts, inhabitants within the said Burgh of Perth, were always able within themselves to maintain their first liberties, and are yet willing to do the same as the Masters, Freemen and Fellow Crafts did formerly....so that this lodge is the most famous lodge within this Kingdom”

This entry names the first three degrees of freemasonry as well acknowledges that there was a Master of an organized lodge at Scone, the second lodge to the first lodge at Kilwinning. It continued with the election of the new Master and Warden of the lodge.

This should also lay to rest one of the biggest, if not the biggest, myth of the Anderson-Desaguliers *CONSTITUTIONS*. The myth that English masonry slowly developed overtime from operative lodges admitting non-operatives as gentlemen of speculative masonry. This is such a big lie and still believed by all English masons and masonic scholars.

There is a great spiritual truth that the higher can never evolve from the lower! The Darwinian stab at evolution is just another backwards theory. Plato was the first philosopher to realize this fact of occult meta-physics and that is why Cabalistic-Scottish masons studied Plato. The spiritual truth from Plato's cave is that the higher DESCENDS to the lower, the archetypal thought and image descends to reality on the physical plane.

In masonry, at the court of James I, the higher form of the Rosicrucian three degree system of ritual descended upon the lower form of first and second degree masonry practiced in 15<sup>th</sup> century Scotland. Later, beginning in the 1660's, it descended thru the ambulatory military teams, upon the first degree mason operative masonry in southern England. Thru the military, the northern form descended upon the south. Also, beginning in the 1660's, third degree masonry was initiated upon Accepted gentlemen and scientists thru the cults of the Gresham College and Royal Society.

In the Royal court of James I, the Rosicrucian three degree system descended upon the two degree system that James I brought over from Scotland. This is why masonry is called the royal art. This also has to do with Manu's four classes of society. Each higher class of society informs the lower class. In the case of freemasonry, the second class of royalty and military informed the lower third class of craft artisans, not the other way around! Anderson-Desaguliers understood this principal of Manu and for this reason they sought for their new Grand Lodge, the legitimacy of Royalty in their early Grand Masters, drawing Earls, Dukes, Lords and Viscounts from the Aristocracy.

I suspect that not many masonic scholars will accept my take on Plato's

philosophy of the origin of Accepted freemasonry. Their main argument will come from Ashmole's second reference to masonry in his Memoirs. He said that he was invited to attend a lodge at the Mason's Company in 1682 which was an "Acception" ceremony. He listed six persons in one paragraph and nine in the second paragraph. Eight of the nine in the second paragraph were operative masons and members of the London Masons' Company. Three of the ritualists from the first paragraph were also members of the London Masons' Company. So masonic scholars happily show this Acception as an example of a speculative lodge that was open to non-operative masons such as Ashmole. It certainly looks this way but this may not be as obvious as it seems.

Professor Ric Berman in his book *THE FOUNDATIONS*, looks at the scene differently. He says that the Masons Company was an inner circle of elite senior operative masons who could be regarded as "gentlemen." For sure, the members of the lodge at the Masons' Company already belonged to the larger group of the London Masons' Company, who were all operative masons. So it's clear that this London Masons' Company was composed of a selection from the larger group. One members note in the records of the *WREN SOCIETY* say that nearly all members were masons employed by Wren. So it is likely that Ashmole was invited not to be initiated but as a friend of friends to share gentlemanly brotherhood. We know that Ashmole was initiated in 1647 so he already was a mason at this Acception, so it was not a meeting to initiate new members.

The historian Prescott has also noted that the names of the Masons' Company that had been admitted to the Acception were publically recorded on the panels in their livery hall and that the Acception paraded under its own banner. Hardly fitting for a secret masonic lodge. In addition, the Acception's own records indicate that their social and dining arrangements were a prominent element of their meetings. Koop and Jones research shows that non-members of the London Masons' Company were charged double than the entry fees of members, suggesting that non-members subsidized the operative membership. Sort of like the Jesters lodge operating as a social group within the larger group of Shriners. In addition, very few members of the Acception later joined the Grand Lodge. So rather than being a speculative inner lodge of masons within the London Company of Masons, it was more likely an elite inner group of senior operative masons.

## THE NEW NOBLE ORDER

What remained for Anderson-Desaguliers to accomplish before the publication of the *CONSTITUTIONS* ? First, he had to wait for the death of the Old Guard at the Royal Society. Remember, the Royal Society was one of the sources of the old Moray English freemasonry. Any old member of that regime would likely criticize the both the fabricated history of the order and the reconstituted content of the degrees of the new English masonry, that had been purged of the "for God and King" of Scottish Stuart masonry. Sir Christopher Wren was the last of this Old Guard. He died on February 25, 1723. By most accounts, the *CONSTITUTIONS* was published only 3 days later. (Other accounts say in January) The *CONSTITUTIONS* had no specific date on the frontispiece, only the

date 1723, no day or month. It was as if, it could be distributed at any time during that year, depending on the most timely opportunity.

Second, they had to get rid of the newly appointed Grand Master, Philip, Duke of Wharton.

There was a NEW guard at the Royal Society led by the charismatic Martin Folkes. He was wealthy, intelligent, and an active masonic proselytiser who did not go to Grand Lodge much. Desaguliers feverishly sought him out since the two were accepted in the Royal society in 1717. Desaguliers knew that for the Grand Lodge to be successful, it was necessary to seek out future member drawn from the ranks of scientists, aristocrats and wealthy merchants. They did this together. Folkes was a member of the leading scientific societies and the Bedford Head lodge. Desaguliers was a member of the Horn Tavern. They actively sought members from their own lodges and the Royal College of Physicians, Society of Physicians, Society of Antiquaries, Society of Apothecaries and the Spaulding Gentlemen's Society.

That they were successful is borne out by the fact that four of the first five noble Grand Masters were fellows of the Royal Society and personal friends of Folkes. The grand prize would be to get an actual Whig aristocrat. This they did in the guise of John, 2<sup>nd</sup> Duke of Montague. He had very important military appointments and masonic connections. He was proposed for Grand Master for march 25, 1721. For the first time, the freemasons could hold a public procession and parade thru the street with an aristocrat at the head. With the exception of Wharton, Montague began a grand tradition of noble Grand Masters drawn from the Dukes, Earls and Viscounts of England's finest society. He sealed the bargain for Desaguliers.

Desaguliers probably thought that Montague would hold term for several years. He was mistaken. At an apparently unplanned moment, he handed over the position to Wharton. Somewhere, a dice was thrown and a secret Jacobite plan came to the front stage, possibly destroying Desaguliers' crowing achievement. On the frontispiece of the *CONSTITUTIONS* was a magnificent drawing of the glorious Montague handing over the mantle of the Grand lodge to Wharton, replete with a chariot in the sky, under the vault of heaven, inside a colonnade of pillars.

Wharton was Desaguliers worst nightmare, a ticking bomb waiting to explode. Wharton was initiated a mason at the age of 22 years, only a few months before Montagu was made Master. His father Thomas was one of the most important men in England and in the administration of King William of Orange. Thomas was created with the titles of Earl and viscount, served as privy Councillor and was an very hostile opponent of King James II in exile. His son Philip was a nut case. At age 17, Wharton traveled to France and visited King James II at Avignon. He presented him gifts and was returned with the title of Duke of Northumberland. He also corresponded with exiled Jacobites. This was not a rebellious son, this was treason.

Wharton was installed as Grand Master in June 1722. At his ceremonial party, he and his musicians actually sang a song dedicated to James with the words, " there doth one Stuart remain, that the King shall enjoy his own again." Having a dedicated Jacobite sympathizer as Master, was as worse as Anderson-Desaguliers having to create a fake catholic Grand Master back in the reign of Charles II.

Desaguliers did manage a quick exit. In June 1723, Wharton gave handed over

the mantle to a new gm, Earl of Dalkeith and waived his right to name a new Deputy. The new Grand Master named Desaguliers Grand Deputy at the installation meeting. This was a very important position. Since the Grand Master in vesture was only for showcase, the deputy actually handled the business of the lodge in his absence. But to this day, I do not think masonic scholars knew how close the reign of Desaguliers was nearly over and his grand ambitions.

At the installation, Wharton refused to accept the Deputy appointment. He made a motion to approve the position by present member vote. The vote came in at forty-three to forty-two to deny the motion, Desaguliers won. I do not think that Desaguliers knew this vote had been brewing since January. Apparently, many members objected to his grand ambitions and wanted him out. He won narrowly by one vote and henceforth was born the tradition of aristocratic grand masters that lasted until 1768. Wharton died a pauper at age 33.

IN CONCLUSION, I have tried to show that there were two completely different masonic streams in 17<sup>th</sup> century England. The first was a three degree system of the Cabalistic-Scottish-Stuart line that emigrated to France after the Glorious Revolution and set up camp at the existing lodge at St. Germain. This tradition continued in a grand manner in the French *ECOSSAIS* rites.

The second line was the three degree Moray English line that began in the ambulatory military degree teams in the 1640's then passed into the Invisible college at Gresham and later into the occult-Rosicrucian members of the Royal Society. This line ended with the death of the last old guard member in the Royal Society, Sir Christopher Wren.

The new English masonry was established by Anderson-Desaguliers. It was purposively a political creature whose preferred members were anti-Jacobite, pro-Whig and pro-Hanoverian. It was specifically set as far apart from the old Scottish-Stuart line as far apart were the continents of England and France. It was the antithesis of the ancient wisdom.

To show my perception of these two lines as entirely separatist in nature I have the following example.

There were two sacred symbols of esoteric freemasonry. The first was treatise by the initiate and master magician, Johannes Trithemius, Abbot of Sponheim entitled *A TREATISE ON THE SEVEN SECONDARY CAUSES-WHO MOVE THE SPHERES*. This was a gift from a 15<sup>th</sup> century German Benedictine monk and initiate.

The second was the collection of the seven *APOCALYPTIC SEALS*. This was a gift from the German Rosicrucians, the seals being found in the tomb of Father Christian Rosencreutz.

Neither of these two symbols ever returned to English freemasonry. They did make it into the 19<sup>th</sup> century masonic collections of the famous magician Eliphas Levi, a French *ECOSSAIS* mason. Levi visited London in 1853, not to visit the Grand Lodge, but to study with the Rosicrucian Edward Butler-Lytton. I am sure that the Rosicrucians intended that all seven Apocalyptic seals be incorporated into freemasonry, now and into the future, as was their third degree. The first of the seven seals did make it into the 17<sup>th</sup> degree of the so-called Rite of Perfection or Rite of Heredom consisting of 25 degrees

that was established in 1754 first by the Chapter of Clermont, which was later absorbed in 1758 into the Council of Emperors of the East and West. In 1761 this Council gave a patent to a certain Stephen Morin who took the Rite of Perfection to the western continent where it later became the 25 degrees of the Scottish Rite founded in 1801 in Charleston.

The first symbol did make it back to England in the 1880's in the cultus of Anna Kingsford/Edward Maitland and in the Golden Dawn. The second did make it to Munich where it was featured at a Misraim masonic and Rosicrucian conference in 1906.

In 1799 Parliament passed the *UNLAWFUL SOCIETIES ACT*. Its purpose was to prevent sedition and treason mostly from Irish and Scottish radical groups. After much political positioning, it exempted the Scottish and two English Grand Lodges by grandfathering any masonic society formed before July 12, 1799. Of course, this meant that no new masonic society could be organized without suffering at most, the death penalty. What a coup for Grand Lodge masonry, Desaguliers would be proud.

However, after 1799, new masonic groups formed on the continent and in North America. One new American group, the Scottish Rite, in particular had a very great student of Eliphas Levi, a certain Albert Pike, but that is another story.

Vermont Lodge of Research,  
Stephen Cosgrove