

AUSTRALIAN & NEW ZEALAND MASONIC RESEARCH COUNCIL PROCEEDINGS



2016

**Biennial meeting and conference
Launceston, Tas. 25–28 August 2016**

Edited and typeset by

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Copied and distributed by

Ian Green

Published by

Australian & New Zealand Masonic Research Council
7 Devon Ave
Coburg, 3058
Australia.

ISSN 1039-611X

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Agenda.

ANZMRC Biennial Conference, 2016, Launceston, Tasmania

Thursday 25th August

- 1.00pm Conference Registration
- 2.00pm **Opening of the 13th biennial conference of ANZMRC**
- 3.00pm Afternoon tea
- 3.30pm **Session 1- Albert Kusnezow – *Southern Lights*** – Launceston brother on his journey from the darkness of Buchenwald (the Nazi concentration camp where he was born) to the land of Southern Lights (Tasmania) and his entry into the light of Freemasonry. **(TAS)**
- 4.30pm **Session 2 - Max Currie** - The answer is a Lemon **(NZ)**
- 5.30pm Finish - Own arrangements for the evening (Lodge Launceston-Lawrie Abrahams at 7.30pm in the Launceston Masonic Centre)

Friday 26th August

- 9.00am **Session 3 - David Shearer** - Is Freemasonry a progressive science **(WA)**
- 10.00am Morning tea
- 10.30am **Biennial General Meeting of ANZMRC**
- 12.30pm Lunch
- 1.30pm **Session 4 – Nigel Parker** - *The Origin of the Legend of Hiram Abiff*, A Paper tracing the legend to/from medieval plays.
- 3.00pm Afternoon tea
- 3.30pm **Session 5 - Dennis King** (Dec) - The Oak Island Legend: The Masonic Angle (paper to be presented by ANZMRC President Colin Heyward) **(NZ)**
- 4.30pm **Session 6 - Terry Edwards** - King Athelstan and the Craft **(QLD)**
- 5.30pm Finish

- 7.30pm Table Lodge** or the “Feast of the Seven Toasts” a fun night for all brethren and ladies

Saturday 27th August

- 9.00am **Session 7 – Lewis Allan – *Freemasonry, Qabalah and the Tarot* (VIC)**
- 10.00am Morning tea
- 10.30am **Session 8 – Peter Bindon – Two enduring Treasures: why they are not ornaments (NSW)**
- 11.30am **Session 9 – Ben Quick – The symbolism of Free Gardenry and the lost degrees of Knights Gethsemane and St Joseph.**
- 12.30pm Lunch
- 1.30pm **Session 10 - Robert Brennand - "Belgian - Lodge Liberte Cherie (Lodge Cherished Liberty) Esterwegen Concentration Camp, Germany" presented in open lodge at the monthly meeting of The Victorian Lodge of Research to be held at the Launceston Masonic Centre (VIC)**
- 3.00pm Afternoon tea conference photographs
-
- 7.30pm Banquet** (dress: lounge or dinner suit), dinner speaker

Sunday 28th August

- 9.30am Forum
- 11.00am Forum
- 12.30pm Close

2016 Kellerman Lecture Tasmania **SOUTHERN LIGHTS.**

**The journey of my life through my eyes, abroad, and in Tasmania, a life
interwoven with Freemasons**

V. Wor. Brother Albert Kusnezow
Launceston Lodge of Research



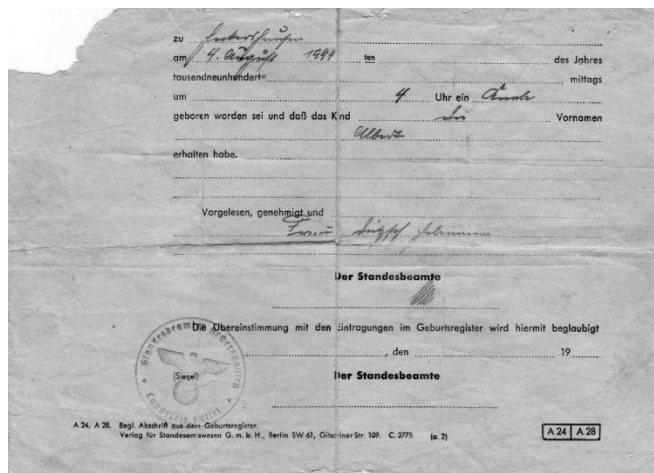
How many times have we met and got to know people and yet we are completely unaware of their past? This is my story through life, from Germany to Australia and then ending up in this magnificent state of Tasmania, where we can see the Southern Lights (Aurora Australis) displaying their awe and splendour between September and March.

My father, (Alexander) was born in Russia in 1903 and was 14 years old at the time of the Russian Revolution in 1917 when the Bolsheviks took control of the Government. The Bolsheviks completely reformed the Education System and he was selected to attend a Polytechnic and train as a Veterinarian. When he graduated he was given an area, a local district, to treat the animals, mainly horses and other farm animals as they were the backbone of agriculture. Where he was originally placed, there was a variance of 80 degrees Celsius between winter and summer, reaching minus 40 degrees in winter and 40 degrees in summer. After a while, my father moved to Ukraine to a warmer climate.

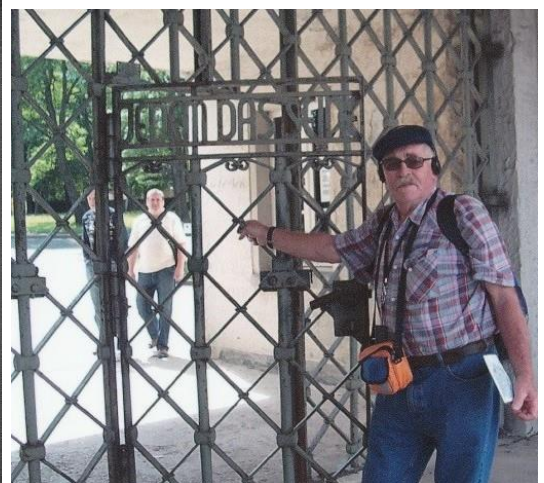
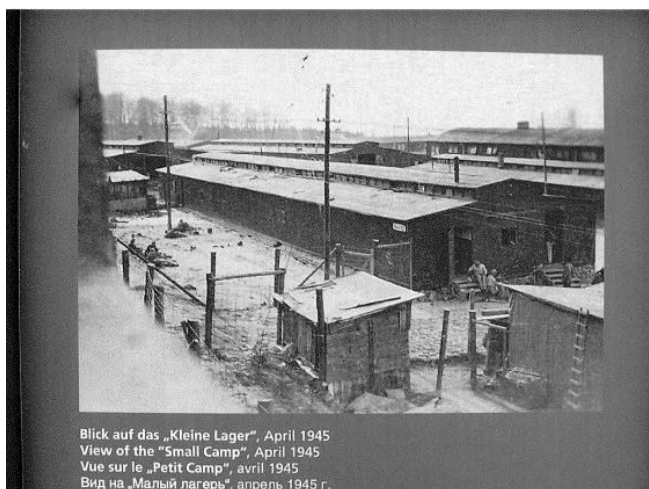
It was here he met and married my Mother who was a widow with one son and went on to have a daughter and son. Whilst working as a local vet, he was conscripted into the Russian Army and taken to the battlefield to administer to the horses of the Cossack Regiments.

Being a pacifist and anti-communist he chose to go AWOL and sought out his family to then travel on foot across Poland knowing that if he got caught he would be shot. After three months the family reached Germany and he surrendered to the German Army in the hope that his skills as a vet would be of use to them and save his family.

The family was transported to Buchenwald Concentration Camp, the first and largest concentration camp in Germany and from where all other camps were devolved. Being situated on the outskirts of Weimar and in an agricultural area he and my Mother were put to work tending animals and growing crops to feed the Guards and staff that ran the camp. Sign with the phrase “Jedem das Seine” (“To each his own”) on what was the main gate of Buchenwald concentration camp, at the Buchenwald Memorial, near Weimar, Germany. The family was subject to the same conditions as all the other prisoners, of great deprivation, starvation, and fear. Whilst I cannot date their internment into Buchenwald it would have been some time in 1943.



I was subsequently born in Buchenwald on 4th August 1944 and was issued with a German Birth certificate stating I was born in a nearby town of Heckerhausen. I later found out that the practice of registering the few babies that survived was an attempt to deny the camps existence.





Buchenwald camp prisoners

Prisoners of Buchenwald concentration camp, near Weimar, Germany, April 16, 1945, days after the camp was liberated by American troops. The author of the book "The Buchenwald Report", Elie Wiesel is seventh from the left on the middle bunk, next to a vertical post

On 8th April 1945, the German Army evacuated from the camp taking some thousands of prisoners with them, fortunately, my family was not amongst them. The prisoners left

behind sat for three days not knowing what their fate would be and too fearful to leave. Subsequently, on 11th April 1945, Buchenwald was liberated by the 6th Armoured Division of Third Army of the United States of America led by Captain Frederick Keffer, later joined by Generals Dwight D Eisenhower and George S Patton.

Whilst the Americans liberated us we were without a home, country and or papers (other than my Nazi Birth Certificate). Unable to return to his home country of Russia due to being a deserter we became DP's (Displaced Persons), and became the vagabonds of Germany, eating what we could find, sleeping where we could. In an attempt to control this gypsy life the Americans made the Ems River as a stop line where all DP's attempting to cross were diverted to proper camps and preparations were made to seal off Germany by closing the frontiers.

After four years the family was able to register for immigration. My father decided on Australia and we eventually departed on board the Dundalk Bay from the port of Naples



in Italy on 14th August 1949. We arrived in Australia on 14th September 1949 and decamped to Bonegilla Immigration Centre (below) for six weeks and they were moved to Cowra where we stayed for another six weeks.





We then moved to Tasmania and ended up in a place called Mawbanna, a farming district in the Circular Head Municipality. My Father was given work in late December working for the Forestry Commission firebreaks.

Left Forest Area School

Myself in 1949

Family Photo on Arrival in Australia/Tasmania



We lived in a Forestry Camp in an old mess hall, my father made walls out of hessian bags for privacy. Other similar families were housed in the single men's huts in the camp. My father was contracted in this job for two years by which time we had saved and purchased a block of farmland which had an old two-room wooden hut on it that my parents attempted to turn into a home for the five of us. Our first beds were the removed doors and bags of straw for a mattress and pillow. My sister, brother and I attended the Forest Area School, all in the one class, not speaking a word of English.

We thought we were very well off, but being so soon after the end of the War, and being in the middle of a Soldier Settlement farming district we were subject to persecution and humiliation because of our nationality. Acceptance gradually came, due to the fact my father was a skilled veterinarian and was called upon by the surrounding farmers in times of emergency and they came to know him and accept his unorthodox practices.

In 1956, there was a shortage in Australia of potatoes and they reached 100 pounds per ton. The family worked very hard to benefit from this windfall and it enabled us to purchase more land, which had a 3-bedroom weatherboard structure on it that my parents turned into

a better living environment than had been. There was no hot water, with an outside bathroom and a small outbuilding right up the backyard, but to us, it was a palace.

We then built a dairy (which did have hot water) and started a dairy herd, which grew to seventy cows. We also ran a piggery and cash crops. This enabled us to eventually purchase a tractor, as we had been farming mainly by manpower and a team of horses. If we didn't grow it or rear it, we didn't eat it.

My father wanted us all to become Australians and on 25th July 1958 we all became proud Australians; I was 13 years old. But to my mind my proud "Australian" moment occurred in 1956 when my brother and I had been chosen as schoolboys to run the Olympic Torch relay (prior to the Melbourne Olympic Games) between Smithton and Boat Harbour, a memento of which I still have, and my Certificate is displayed alongside my Citizenship Certificate.



In 1958, after completing Grade 9, I left school as I was needed to work to help support the family financially. I was fourteen years old. The next eight years were spent working on the farm at weekends and in a saw-mill during the week. I progressed through the various jobs in the mill until I became a Benchman who is responsible for pushing the logs (physically) into a large bench saw.

This was very hard work, not something that would be considered for such a young person today, these included stints in the main workshop in Burnie repairing machinery. Weekends were taken up on the Caterpillar D6 bulldozer at the mill, to spread the sawdust on the pile and pulling the logs from the main stockpile to the log yard and skidway. During this time, I developed an interest in mechanical machinery and how they functioned, I just wanted to drive or operate anything that had an engine and moved.

Wanting to better myself in the future, I successfully took up a correspondence course in Diesel Mechanics. This was to stand me in good stead later in my life. At the age of 18

years, I was becoming interested in motorcycles and joined the North West Motor Cycle Club and participated in “Beach Racing” and “Scrambles” which is now known as “Moto Cross”. At that time, I had a 350cc single cylinder BSA beach racer, a 500cc scrambler bike, and a 650cc BSA Gold Flash twin as my general runabout. This bike had all the accessories possible including twin driving lights on the front crash bars.



Wanting to break the cycle of constant hard physical labour, I contemplated joining the Tasmania Police Force as it had been a long-held dream of mine. When I was 22 I ventured into Smithton Police Station and met Sergeant Eric Barrenger who was my first contact with a Freemason (unknown to me at the time) who accepted my application. I was notified six weeks later that I was accepted as a trainee and moved to Hobart. The training facility was run by an Inspector Fred Shepherd, another Mason. This development was of great consternation to my parents who feared authority (and my father for his life), subsequently,

I could never visit my parents wearing my Police Uniform and they were unable to attend my graduation. I sold my beach racer and scramble bikes, but retained my pride and joy, the BSA 650 Gold Flash twin cylinder, and purchased an HD Holden sedan which became my preferred mode of transport.

Upon graduation, I was transferred to Launceston in December 1966 for general Police duties, otherwise known as the Brisbane Street Beat, and the first Police Officer to welcome me aboard was Senior Constable Laurie Leaver who also unknown to me, at that time, was another Freemason. The accommodation was offered to me at a Boarding House on Invermay Road opposite St Finn Bars Primary School, with a group of other young policemen, two of whom were also Members of the Craft. That fact also would become known by me in later years.

The photo was taken at entry into Tasmania Police Force. (1966)



During this time, I met the love of my life, Patricia, she was the youngest daughter of a Warrant Officer in the 34 Cadet Battalion of the Australian Defence Force at Milne Bay Barracks in William Street in Launceston.

After some six months of the beat, court and dance patrol duties, I was transferred to Deloraine in May 1967 to relieve a Police Officer who went on Annual Leave, after a short time this resulted in me being permanently stationed at Deloraine. Being stationed there greatly increased my knowledge of police work, which included office procedures, hotel checks, traffic management, attending

accidents, some being major fatalities requiring a thorough accident investigation, general country patrol work, court duties, police escort work and conducting vehicle safety checks throughout the district on country roads and State Highways.

During this time, it was my wish to join the Traffic Branch of the Tasmania Police Force, but after two unsuccessful attempts at applying for positions that became available on motorcycles in Traffic Control Launceston I was a bit disillusioned with both the outcome



and myself and became resigned to the fact of being a "country cop". In June 1968, my fiancé and I were married at St Mark's on the Hill, Launceston, by the Rev. Canon Tyson, another Mason, and took up accommodation in Deloraine.

Family Photo in 1968 (taken at Burnie)

In August 1968, I received correspondence from the Police Commissioner that I had been chosen to fill a vacancy in the Highway Patrol division of Traffic Control, Burnie. As you can imagine I was elated and did not hesitate in accepting the position, and transferred to my new position a few weeks later, we then resided in police accommodation in a state housing subdivision in Acton Estate, Burnie.

The duties of this position included checking of over-dimensional loads (over-width, over-length and overweight), and it required me to obtain a weighbridge operator's licence, plus mechanical safety checks on heavy transport vehicles and attending to fatal accidents. The area that was required to be patrolled was all the 004 telephone area, from Queenstown on the West Coast to Deloraine in the North, and all areas in-between; we were under the control of Sergeant Nichols and virtually had free rein as to where we travelled with the loadometers to perform our duties. A loadometer is a weighing device with a dial scale that a vehicle drives on to determine the weight on that wheel, they were used in pairs, with one axle at a time being checked.

Because of the shortage of police accommodation in the Burnie area we moved to a housing commission area in West Ulverstone, and later to a newly constructed Police house at Turner's Beach, which was absolute heaven, it was situated right at the mouth of the Forth River. This allowed for fresh fish for breakfast. In 1970, It was here that we started our family, and by January 1972 I was blessed with two boys.

In August/September 1972 there was the talk of disbanding the Highway Patrol and handing it all over to the Transport Department, which meant more moves, only now with a young family. My wife, being the daughter of a soldier, had experienced numerous moves within the defence force, from New Guinea to Launceston and places in-between. This disrupted her schooling considerably and consequently she was not prepared to have the same happen to our boys.

I resigned from the Police Force on 12 October 1972, purchased a small weatherboard house in Mowbray and took up employment with a transport company, (Lloyds Transport, from Burnie). Lloyds North had started operations at the newly constructed woodchip mill at Long Reach and I was employed as supervisor of the operations, and to carry out necessary repairs and services to their equipment when required.

After a few months, the eldest son of the owner, Byron Bonney, purchased the Long Reach operations from his father, and it operated under the name of Lloyds North P/L. A workshop, storeroom, office and fenced compound were constructed on the Long Reach site.

Starting off as a small company consisting of limited onsite equipment, being five rigid trucks, a large bulldozer on the chip heap, two large wheeled loaders in the log yard feeding the log decks and a small bulldozer on the waste dump working two, ten-hour shifts. Within a year, it went into full production of three shifts a day and sometimes including Saturdays,

depending on the demand, as a bulk carrier from Japan arrived every six weeks taking on 34,000 dry tonnes of wood chips. This could amount to 35,000 wet tonnes.

Even in my time at Long Reach I was in contact with Masons, such as Jack Hawkey, Basil Wright, Laurie Williams, Dennis Trull and Derek Gannon.

Eventually, with the mill still in its infancy, a railway line was built to Long Reach (situated near George Town on the Tamar River) to transport the chip logs by rail from various railheads throughout Northern Tasmania.

This was a time when Lloyds North drastically had to increase their operations to satisfy the requirements of the contract the company had with A.P.P.M, the chip mill operators.

Log loaders were in operation at Mole Creek, Tonganah (near Scottsdale), Fingal and Herrick. The sawmills, in Northern Tasmania, finally had an outlet to streamline their operation by chipping their waste timber and supply it to Long Reach for export. All this extra cartage required Lloyds North to purchase five prime movers and 5x 80 cubic metre chip bins, and the need for larger premises for a depot was imminent.

A disused brick factory in Prospect was purchased by the company and transformed it into a depot, and this move allowed the company to expand further and a contract was signed with the Hydro Electric Commission to supply equipment for the construction of the dams on the West Coast. The new equipment consisted of thirty-five articulated six-wheel drive dump trucks of 25 tonne carrying capacity, (30 Volvos, 3 Terex and 2 Moxy, 1 Bomag vibrating roller and 1 rigid 3-way 10-yard tipper). At first, the Hydro engineers were doubtful as to whether this equipment was suitable in this harsh environment for the engineers were only familiar with having large rigid Euclid trucks on their operations. In a short time, the smaller and more manoeuvrable equipment proved to be acceptable to the engineers and they left a smaller footprint on the ground surface.

Up to that time, I was running the workshop and the company management asked me to do field service throughout the state. This was a big responsibility for me and as I needed to be continually on the road, and still manage the workshop, I appointed a "Leading Hand" as my time at the base was restricted.

During my time on the West Coast, I saw the completion of the Bastion Dam at Tullah, the commencement and completion of the Pieman River Scheme at Stringer's Creek, the construction of the road, known as "Anthony Road" from the base of Mount Black to the Yolande River via Newton Creek, the commencement of the Gordon-below-Franklin scheme, with its main base being at John Falls camp upstream from Butler Island. The Gordon-below-Franklin project was stopped when legislation was passed by the Federal Government to cancel the operations.

I worked, with Lloyds North on the commencement and completion of the King River Scheme and the construction of the Anthony Scheme. The Anthony Scheme included a number smaller dams and canals to feed Lake Anthony which is situated behind Mount

Reid, (near Rosebery) an area known for its exceptional and the heaviest rainfall in the state.



Unfortunately, dam building on the west coast came to a halt after 15 years and eventually the equipment was sold off and there was a need for management to look further afield for new challenges.

Around this time (1990) I was starting to get interested into Masonry and started asking a few questions, but I was not getting much response, perhaps I was not asking the right people, so I put it on the back-burner.

At this time, the company had signed a contract in a completely new venture with Norske Skog at Boyer to harvest pine logs and deliver them to various rail yards. The company was innovative in introducing mechanical pine harvesting into the State, and three gangs of mechanical pine harvesters operated throughout the State, some being winter plantations and some summer, from Pittwater in the south, all north-eastern and eastern areas and beyond Deloraine in the west, consequently more prime movers and log trailers would be required.

In the meantime, the cartage of hardwood and pine chips increased and the need to increase the fleet of prime movers and chip trailers was paramount. As back-loading is the profit of any business and hydraulic operated unloading ramps only available at chip mills, a new method of unloading the chip trailers was to be considered.



The introduction of the hydraulic operated “walking floor” trailer revolutionised the cartage of bulk products. This method was introduced by Lloyds North and required removing the existing sheet flooring and altering the cross members of the trailer and replacing the floor with twenty-four aluminium floor boards/runners (each being 10 cm wide) running the full length of the trailer, the boards were set up as a three lots of eight and were connected to three hydraulic cylinders which were fitted under the sub-frame of the trailer and driven by a hydraulic pump mounted on the gear box of the prime mover.

This allowed the company to venture into new fields that had not been possible before. After the initial purchases, all modifications of the old trailers were carried out in the company workshop under my supervision. This conversion took approximately one week and the cost of the conversion kit being approximate \$25,000.00.

At the peak of the Lloyd North operations, the fleet consisted of 34 prime movers and 38 trailers in bulk handling situated at Burnie, Fingal and Prospect, 9 prime movers and 12 trailers in forestry operations at Burnie, Scottsdale and New Norfolk and seven pieces of specialised equipment at Bell Bay servicing Comalco, Temco and Pine Panels. 6 log loaders, (fitted with log forks); 3 Kato excavators (fitted with log grabs) and 2 Prentice loaders (fitted with log grabs) a Prentice loader is similar to an excavator without tracks and is mounted on the rear chassis of a tandem drive prime mover. All this equipment was placed between Rosebery in the West, Wiltshire Junction in far North West to Bridgewater in the South, and all places in between in handling hardwood and pine at various railheads.

The mechanical pine harvesting operation consisted of three John Deere harvester/processors, to fall and process the pine logs, and three Kockums forwarders to pick up the logs from the forest floor and deliver them to a landing on the side of the road, and load the trailers. And last but not least, the 37 items of equipment on dam and road construction on the west coast for the Hydro. As you can imagine, the (8) personnel employed in the workshop were kept extremely busy and it finally required the introduction of (2) two fitters to perform afternoon shift.

In 1990, I decided to buy a caravan and enjoy life a little more and was successful in obtaining a site in the Swansea Caravan Park. This allowed me to enjoy what I loved best, to be out on Great Oyster Bay in my 15 foot half cabin fibreglass boat, relaxing and fishing for Flathead, King George Whiting, Squid, Bream, Cocky and Black Back Salmon, as well as Flounder-spearing and beach netting at night. In January 1992 I purchased a block of land in Francis Street in a newly developed area in the south part of Swansea, erected a 6m X 6m colour bond shed and fitted it out with a toilet, shower and laundry leaving space for a B.B.Q and my half cabin boat, and had an architect draw up plans for a residence and this was known as “The Shack”.

Swansea was where my masonic interest surfaced again, as there were a few Masons in the caravan park set up permanently as myself, the likes of August Jones, a member of Army Navy Lodge, Ian Westwood from Empire Lodge, and Herman Hermanson from a Lodge in Hobart, wherever I went “they” were there. After many discussions and deliberations with

the members of the two lodges, I gave it much consideration and made the final decision to join the Craft.

As Ian Westwood gave me the application form, he was not in a position to propose me into Masonry, because he had just reached the rank of Master Mason. Eric Barrenger (the Sergeant from Smithton) became my proposer, and Ken Reece (whom I had boarded with at Invermay) was my seconder, unaware as I had been that they were Masons. In my younger days, I was quite aware that Freemasonry was a well-established organisation throughout Tasmania but as to what it stood for, I must admit that ignorance on my part was obvious, therefore, I was preparing to enter into the unknown and unfamiliar territory.

On the 10th of September 1992, I was initiated into Empire Lodge 37TC, the Worshipful Master was Wor. Bro. Ron Johnston who occupied the chair of King Solomon. I found the initiation ceremony to be intriguing but was very wary as to what next? I actually found the preparation a little uncomfortable, but the person outside the door assured me all would be right and everyone in that room had gone through the same process. When I finally entered through the door and paraded around the room, I was completely unaware what the knocking was about or what was to happen next, but finally when the blindfold was removed I noticed there were a lot of familiar faces that were seated, especially the two police officers (Ken Reece and Graeme Cameron) and bus driver (Allen Wright) I had boarded with, in the Invermay boarding house many years previously, the workers I mentioned from the Long Reach mill, and some Police Officers from my Burnie days. Later the Director of Ceremonies, Lance Barnard, (Past Deputy Prime Minister) approached me after the Initiation and assured me that I was doing the right thing and there was nothing to fear.

After the event, a few things were explained to me so that made things that were performed, more easily for me to digest and understand the progression required of me to proceed through the next stages. I was passed to the degree of Fellow Craft on the 11th of February 1993, and I purchased tickets to the Grand Lodge Installation of Rt.Wor.Bro. P Hodges on the 13th of March 1993, as Grand Master in the Albert Hall, Launceston.

But as my plans for a residence at Swansea had already been passed by council, an opportunity arose for me to have the use of backhoe and 10 yard tipper on that same weekend, to dig the footings for the intended structure, which unfortunately caused me to miss the Grand Installation of Most Worshipful Brother Hodges as our new Grand Master.

Following the excavations I spent every weekend at Swansea at the block fencing, having power connected to the shed and connecting the sewerage to the mains and generally tidying up the footings and making preparations to move the caravan from the Park to the block later in the year when my contract was due to expire.

I was raised to the Sublime Degree of a Master Mason on 10th of June 1993, Wor.Bro. Eric Stancombe being the Master of the day. I found this ceremony very enlightening and interesting and made me realise the importance of going through the various degrees to

become a Master Mason. Because my work necessitated travelling all over Tasmania to the different work sites, I took the opportunity on long trips to learn my obligations for all the degrees and questions and answers required before progressing to the next stage.

On the 10th of September, I received my Master Mason's Certificate and throughout, this time, Wor.Bro. Lance Barnard was Director of Ceremonies for Empire Lodge. Unfortunately, I felt I was slightly abandoned by the members of Empire Lodge as they all said I need to visit other lodges to learn more about Freemasonry, but none were forthcoming in accompanying me on my visitations and I felt like I was entering into unknown territory, it was very difficult to visit other lodges as a newly initiated Brother and not feel like a stranger.

At the time, I was living in Snow Street, Newnham, and residing opposite me was also a Mason, Maurice Dexter, who was Master of Lodge Heather and he took me under his guidance. Wor.Bro. Dexter and I travelled and visited regularly and things became easier for me to visit on my own.

On 13 August, 1993 I affiliated with Launceston Lodge of Research, 69 TC, and in 1998, became interested in the lectures and the way they were being delivered, and was requested by some "seasoned and experienced lecturers" to become active and involved in their presentation when various Lodges requested the Lodge of Research to provide the work for the evening, I accepted, and have not looked back since and feel fully confident in performing this duty on behalf of Research.



Eventually on the 19th of July, 1994, I affiliated with Lodge Heather 64 TC and requested a Clearance Certificate from Empire Lodge 37 TC. There was some disappointment expressed by a few Empire brethren as to my departure, so I expressed my own concern in being abandoned and having to fend for myself.

In November 1995, I was invested as Junior Deacon of Lodge Heather, and subsequently appointed as a Director of the Heather Hall Company Inc. I progressed through the offices until November 1999 when I was installed as Worshipful Master of Lodge Heather 64 TC, and requested Rt. Wor. Bro. Laurie Leaver to conduct the ceremony of Installation as the Installing Master, which he accepted with pleasure.

Left, Installation as Master of Heather Lodge 1999

Throughout the year as Master I found my nervousness hard to control, but I was not prepared to give up the challenge, and at the end of my tenure, a request was made by me, to the Board of Lodge Heather, for me to continue as Master for the forthcoming year as I was more at ease with the office as Master and was re-invested as Master in November 2000 by Grand Master, Most Wor. Bro Allen Swinton. I thoroughly enjoyed the second year and I also gained considerable confidence and the ability to communicate with brethren at all levels of Masonic rank.

In Feb 2001, I was invested as a Grand Lodge Steward for the northern team. This was another challenge for me, and I found this to be completely out of the ordinary and soon noticed that there seemed to be a class distinction (them and us) but was fortunate to have V.Wor.Bro.John Slore (Grand Chaplain) close by at the time when performing my duties as Regalia Steward, to which I was extremely grateful and still remind him of to this day.

At the end of my term as Grand Steward, I was greatly disheartened by the attitude of the Grand Director for his unfair and constant degrading comments to the Grand Lodge team after every Installation. It appeared we could not do a thing that was right, and there was not one positive comment of encouragement from him. I formed the attitude "if this is Grand Lodge, this is not for me" and declined all positions that were offered for the ensuing year, and had no intention of ever joining Grand Lodge again.

In 2002, my conditions of employment changed within the company, and I was given the task of implementing an Occupational Health and Safety Program, that being a major requirement by the industries which the company was contracted to, and engaged in various business arrangements. I completed the task within 12 months and the company received full accreditation by Peter Rankin of Lloyds Register, Melbourne, after successful field and desktop audits with some optional recommendations made to further enhance the system.

For the next 12 months, all operating procedures on equipment and drivers of heavy combination vehicles, (Semis and B doubles) quality assurance and safety audits on all equipment within the organisation was carried out by myself.

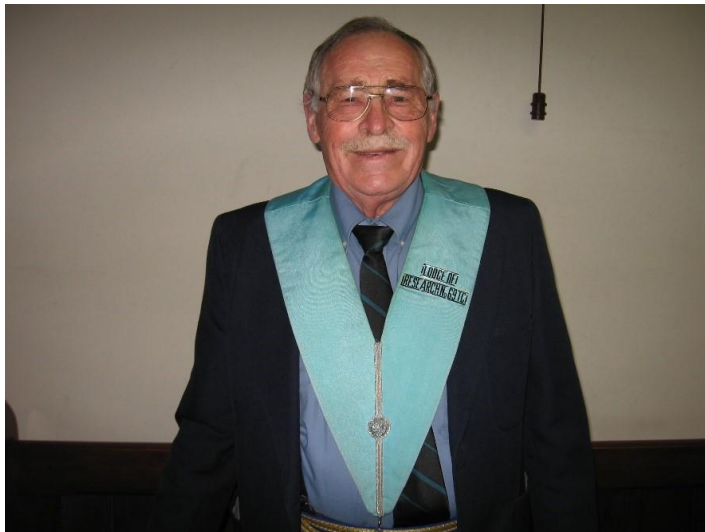
After this 18-month period, administration of the company was transferred to Quoiba, near Devonport, to the Caltas offices. By this time, all construction work on the West Coast had ceased and completed and the relevant equipment disposed of to either local or mainland contractors, and the workshop was closed.

In 2004, this again changed my conditions of employment. All repair and service work on the remaining equipment was contracted out to a major truck and machinery supplier at Connector Park in Launceston to perform the necessary requirements for the upkeep of the fleet of trucks. As I was in possession of all the endorsements and necessary tickets to operate the machinery involved in the transport industry, and holder of the relevant driver's licence (heavy combination vehicle) I accepted the position of being a driver of the company's semi-trailers. This position did not allow me to be involved with any masonic activities, due to the early starts and long days



replaced and in 2010 a successful reverse shoulder replacement was performed on my right shoulder.

This then allowed me to once again to become more involved in my Masonic activities. After being away for so long it was extremely difficult to return and be active, for a while I had to force myself to get dressed and drive to a lodge meeting. It took some months before I settled back comfortably into the duties as a member of Lodge Heather and



Launceston Lodge of Research. After holding office in various positions in Research, in November 2007, I was invested as Master of Lodge of Research, and re-invested as Master again in 2008 and since then have continually held various positions, but mainly as Director of Ceremonies.

Left Master of Launceston
Lodge of Research

In 2007 I was invited onto the Board of “The Launceston Benevolent Society” which was established in 1834 by a Mason and I served as President of the Society and Chairman of the Board from 2010-2012, but unfortunately, due to my Masonic commitments and continued workload, I could not make myself available to the demands required of me to fulfil the challenges of being a Board Member and in 2013 a decision had to be taken and I regrettably resigned from this charitable institution, after some seven years of voluntary service. In October 2008, I was elected onto the Board of the Fred French Masonic Nursing Home Inc., and the following year (2009) at the AGM, I was elected as Chairman of the Board and still remain in this role.



In Nov 2009, I was again elected as Master of Lodge Heather and held the title of Master for four consecutive years, and upon vacating the Chair of King Solomon I continued to maintain a strong presence within the lodge as Secretary of the Lodge.

In September 2009, Lodge Heather made a twinning arrangement with Lodge Scotch College 80TC to assist each other in membership, and I have subsequently held the offices of Junior Warden, Chaplain and the Director of Ceremonies.

In 2010, I attended Lord Carrington Lodge at Fingal as a Visiting Master with other Masons from the Launceston area, one of whom was Wor Bro Brad Emmerton who had been selected by the Grand Master (Norm Cooper) to be Grand Director of Ceremonies for the Northern Grand Lodge Team. Brad informed me that not one single person had put their name forward to act as Grand Steward for the coming year, to act as Regalia Steward.

After a brief discussion in the car with Brad on the return journey back to Launceston, I decided that I would apply for the position as Grand Steward and take on the role as Regalia Steward for **one year only**.

After many months as Grand Steward, I found the whole culture of “them and us” had completely changed and my thoughts of Grand Lodge had also changed and was encouraged by some senior members to continue and progress through the offices. I was elected Junior Grand Deacon in 2012, Grand Chaplain 2013 and again in 2014, Grand Inspector of Lodges 2015 and Senior Grand Deacon 2016, and invited onto the Grand Lodge Board of Benevolence in 2013, and still retain that position.

I always remember the wise words of advice my father gave me in my teenage years which were

“Always look to the future with confidence - and always look back on your past with pride”

and that is one thing I can most certainly say I have done, after landing into a foreign land as a Displaced Person, and struggling for many years to make ends meet, I am sure that I

have served my great country called Australia, the land of the Southern Lights, extremely well and that my contribution to society may leave a small footprint for others to follow in my steps.

My past and current Masonic involvements are....

Lodge Heather..... Currently Lodge Secretary
 Secretary for Board of Management
 Director of the Heather Hall Company.
 (Master for 6 years)

Lodge Scotch College Currently Director of Ceremonies
 Member of the Board of Management

L'ton Lodge of Research Currently Director of Ceremonies
 Member of Board of Management
 (Master for 2 years)

Grand Lodge.....Currently on the Grand Lodge Board of Benevolence
 Grand Inspector of Lodges
 Past Grand Steward (X2)
 Past Grand Deacon
 Past Grand Chaplain (X2)

F/ French Nursing Home... Chairman of Board
 Chairman of Planning Committee

Member of the Fred French/Peace Haven Amalgamation Working Group to unite both Boards under the new Board of Masonic Care Tasmania Inc.

Member of North/South Masonic Homes Merger Working Group to unite all 3 Masonic Homes in Tasmania to be part of Masonic Care Tasmania Inc.

Thank you for your kind attention
 V. Wor.Bro. Albert Kusnezow.

2016 Kellerman Lecture New Zealand
THE ANSWER IS A LEMON
VWBro Max Currie, PGLec
Top of the South Research Lodge No 470 (New Zealand)

This is an audience participation lecture designed to demonstrate a way of learning and imparting knowledge.

Purpose

Provide grounded discussion based on personal experience as the protégé of a mentor.

Process

Introduce concept of “Layers of Learning”
Conduct “Directed Listening” interviews.
Demonstrate and copy “Kai Zen” in sign.

Payoff

Strengthen perception of the value of mentors.
Share deep-level meaning.
Encourage respect for others’ views.
Build listening skills.

Requirements

Directed Listening interview, i.e. for the interview, feedback and group summary.
People will be working in triads, i.e. three lots of 10 minutes, at least 40 minutes total – but watch time.
Briefing and debriefing are **essential**.

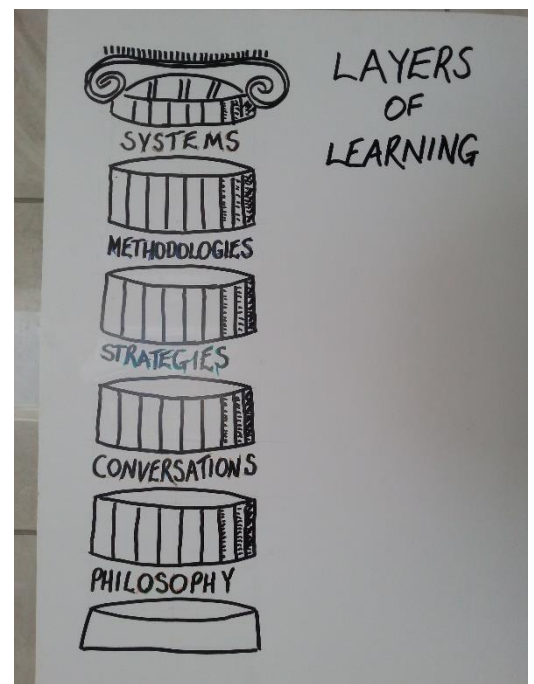
Layers of Learning

Describe the cumulative process of learning culture, relate to the Education Pillar beginning with philosophy – personal and Masonic.

Ask “what is your philosophy?”
Ask “What is your Lodge’s philosophy?”
Ask “If your lodge had a theme song, what would it be?”

Link to the next level, Conversations.

Set up “Directed Listening” activity under the heading “The answer is a lemon”



Setting up – The Answer is a Lemon – Directed Listening Interviews

Divide participants into sets of three people (Allocate each person the name of a fruit (in turn; a lemon, a strawberry, and a nectarine)). Explain that the initial letter of their fruit relates to their roles in this exercise thus:

Lemon = L = “Listening person”
Strawberry = S = “Sharing person”
Nectarine = N = “Narrator”

Explain that the main point of the exercise – the answer is a lemon – is to have the “lemon” in the sub-group focus on the information to be conveyed by the “strawberry” – the sharing person. Give an example of desirability of suppressing the ego - e.g. avoid falling into the trap of saying “what you said about you reminds me of me” and filling the silence by injecting your opinion on the topic. Silences can be uncomfortable for some people and good listening requires skill and patience.

Explain that the “nectarine” should be a silent observer during the interview and that they will be asked to narrate to the large group at the conclusion. They will be asked in particular to comment on the listening skill and ability of the “lemon”.

Allow time for discussion, provides help when asked.

Tell them you are going to rotate the roles, so each person will have a turn at being a **Lemon, a Strawberry, and a Nectarine**.

Brief the **Lemons**. Explain the importance of their using their listening skills. Tell them that the interview will run for two minutes (you will need to keep the time). During the course of the interview, they are to focus on the interviewee (the **Strawberry**) and ask open questions (Kipling’s “Six Honest Serving Men” are useful – display flipchart “**What, Why, When, How, Where and Who**”). Ask them to avoid injecting their own opinion – they will have an opportunity to speak later – for now, the aim is to concentrate on asking the sharing person (The Strawberry) to talk about what they remember of the person they remember most clearly for help and advice, example and precept at a critical stage of their personal development. Brief the narrators (**nectarines**). They are to remain silent throughout the interview and listen to what happens. If they speak at all it is only to help the “**lemon**” get back on track.

Clarify any questions members may have. Keep the burden of clarity on yourself – ask “Have I made myself clear?” rather than “Do you understand?” **This is of key importance to the success of the exercise.**

When all have been briefed, ask them to begin. Keep track of the time and call attention to its expiry (be creative).

Debrief the **Narrators/nectarines**. Ask each of them to describe how the interview went. Reinforce the role of **Listening person/Lemon** by highlighting the demonstration of listening skills. Use a relay and return questions to engage others in the room during the debriefing, but make sure each **narrator** has a turn at reporting to the assembled group. **Watch time here.**

Further processing

Set up the next round of interviews. The composition of the triads is already determined, so people will be able to remain seated where they are. Explain that they are now to change roles. **Strawberries** become **nectarines**, the **nectarines** become **lemons**, and the **lemons** become

strawberries. Brief each group about their roles again. Clarify any misunderstanding and begin the next round. Allocate two minutes.

Repeat the debriefing as before. Discussion may become wide-ranging, but make sure you ask each observer to comment on what happened in their triad interview.

[**Optional extra.** If time permits read an excerpt from the first book of Marcus Aurelius's "Meditations". By now people will have grasped what it means to be a mentor and this reading carries a lot of weight by demonstrating the significance of the value of mentors in every age]. Repeat the procedure for the final time, each participant moving to the next role. In this way, at the conclusion of the exercise "every Brother will have had his due".

Introduce the concept of Kai Zen.

Demonstrate how to communicate Kai Zen in sign language. Ask everyone to copy you. Tell them that it can be likened to our "daily advancement" – tiny nuances that add up to continual improvement. Complement them for what they are already doing and convey the thought that we want "just enough to do what we are already doing a little bit better."

Strategies

Outline strategies to ensure that the listening culture will be reinforced. In the lodge, what do we want to more of? What do we want to do less of? What do we want to get rid of? What do we want to add to the mix?

Methodologies

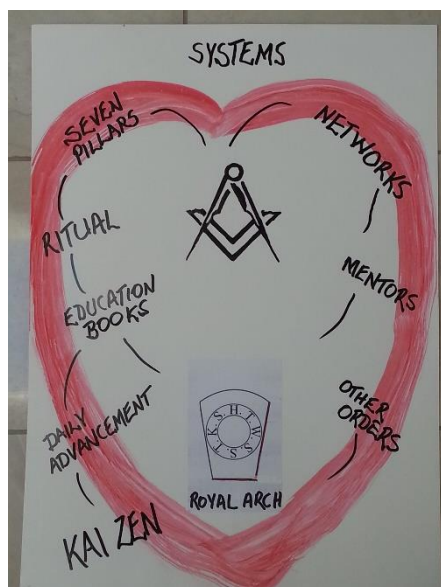
Explain methodology as a system of evaluation. Is what we are doing to most effective means of getting our message across?

Are we able to "walk the talk?"

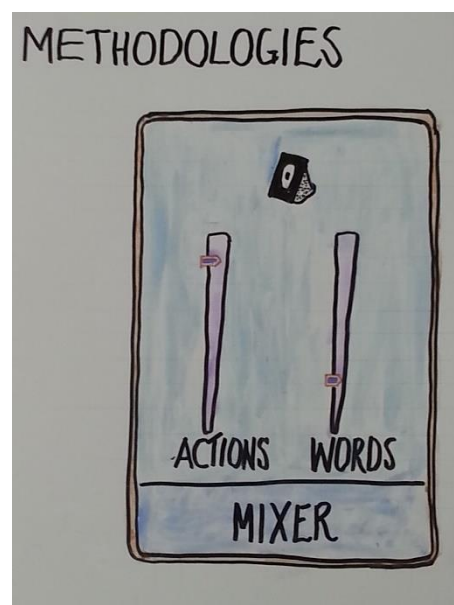
(The graphic highlights to old adage, that action speak louder than words.)

Systems

The top layer in the learning process relates to the systems that sustain what we learn. In Freemasonry, we are enjoined to make a daily advancement in Masonic Knowledge. We provide the answer "in my heart" to the first test question.



The moral lessons conveyed in our ritual, the whole system of Freemasonry, underscores the essence of "heart level" understanding and a positive way of living.



END SESSION

Summarise and conclude. Thank the Brethren for participating. Congratulate them for what they have learned. You could refer to the expected outcomes under “Payoff” above. Thank the W.M. for the courtesy extended.

2016 Kellerman Lecture for West Australia IS FREEMASONRY A PROGRESSIVE SCIENCE?

WBro David Shearer

Western Australian Lodge of Research (277)

“A man’s unstated assumptions, those he is often not aware of, are usually the mainspring of his thought”¹

INTRODUCTION

It might appear strange that a book on cricket should inspire a paper on Freemasonry, but in the phrase quoted above, there is encapsulated the contention that our individual Masonic knowledge can only be understood in the context of our own individual life experiences, our education, and upbringing. This paper will also explore what is meant by the injunction to make a daily advance in Masonic knowledge, and what is meant by the term “progressive science”. It will propose that Freemasonry, as in science, requires a constant examination of its principals, precepts, rituals and underlying assumptions. To introduce this idea, it will call upon the work of Thomas Kuhn, especially with regard to the paradigm shift.

The hypothesis considered here is that Freemasonry, for the individual Freemason, must not allow itself to become a fixed idea like, for example, the earth-centric model of the universe, but must grow and develop within his heart; at the same time ensuring that the Antient Landmarks are at all times preserved and respected. Older paradigms must give way to new; shallow understanding must give way to a deeper understanding: it is only by critical daily examination of our understanding that we uncover the errors in our thinking. This is our daily advance in Masonic knowledge. It does, however, assume that we need to find as individuals, new ways in the understanding of our rituals.

WHAT IS SCIENCE?

In 2009, the UK Science Council proposed the following definition of science²:

“Science is the pursuit and application of knowledge and understanding of the natural and social world following a systematic methodology based on evidence.”

The Science Council went on to define “systematic methodology” as follows:

- Objective observation: Measurement and data (possibly although not necessarily using mathematics as a tool)
- Evidence
- Experiment and/or observation as benchmarks for testing hypotheses
- Induction: reasoning to establish general rules or conclusions drawn from facts or examples
- Repetition
- Critical analysis
- Verification and testing: critical exposure to scrutiny, peer review, and assessment.

¹ James, C L R “Beyond a Boundary”, Serpent’s Tail, 1963

² www.sciencecouncil.org/definition

This definition defines science as a pursuit, rather than a body of knowledge together with a method of examining and reviewing that knowledge.

Wikipedia uses J L Heilbron's definition of science³

"Science is a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the universe."

The 2006 Kellerman Lecture, "Science, Freemasonry and the Third Millennium"⁴ by WBro Robert Collins Barnes of the Victorian Lodge of Research, offers the following discussion on science:

"Science seeks to understand, order and explain every part of our world and the universe. It does this using the scientific method, an objective process wherein data is collected, measured, tested, assessed and ordered, allowing sound conclusions to be reached. This scientific method allows the development of ideas, hypotheses, concepts, models, theories, and ultimately laws. As such, science is empirically based, initially reaching tentative findings (conclusions) which become more certain (or fail) as more quantifiable data is accumulated. Science, therefore, is a self-critical, self-correcting, growing system of empirical (or factual) understanding, allowing practitioners (the true 'believers') to manipulate the world around us in a very predictable manner."

For the purposes of this paper, the following definition will be adopted:

Science is a body of knowledge about the Universe (or part of it), together with a self-critical system of attempting to understand the Universe (or part of it), and a collection of rigorous methods to test hypotheses developed from observations of it.

KNOWLEDGE, EPISTEMOLOGY AND THE ANTIENT LANDMARKS

A major question for epistemology (philosophy of knowledge) is whether knowledge exists independently of the individual (objectivism) or can only be understood by the individual in terms of their life experience, education, cultural norms, religious beliefs and upbringing (constructivism).

As might be expected the answer to this conundrum depends on what is considered to be knowledge. Science tells us that there are a number of universal constants, for example the speed of light *in vacuo* ($\approx 3.0 \times 10^8$ metres per second), the universal gravitational constant, the acceleration due to gravity at the Earth's surface, etc; geography tells us that the capital of Australia is Canberra; by convention April, June and September each have 30 days. In mathematics, an axiom is a premise so evident as to be accepted as true without controversy, the point from which reasoning commences. The postulates of Euclid's Elements of Geometry are the axioms of his study.

In the context of this paper, the Antient Landmarks are the universal constants and axioms of Freemasonry. The late Harry Carr suggested that a Landmark is something in Freemasonry that

³ 3 Heilbron, J. L. (editor-in-chief) (2003), *The Oxford Companion to the History of Modern Science*, New York: Oxford University Press. ISBN 0-19-511229-6

⁴ Barnes, R. C. (2006) "Science, Freemasonry and the Third Millennium" *ANZMRC Proceedings* 2006

would, if removed, materially alter the basis of Freemasonry⁵. There is a problem however in that there is little agreement between Masonic Jurisdictions as to what are the Antient Landmarks. Some Jurisdictions have listed what they regard as the Antient Landmarks; Mackey and others have attempted to list them⁶. The United Grand Lodge of England and this Jurisdiction have not listed what they regard as Landmarks; what can be written, can be changed. John Hamill, Director of Special Projects of UGLE, in a recent article⁷, using Harry Carr's definition, has proposed six Landmarks, viz:

1. Belief in the Supreme Being, that being the one thing, in a very disparate membership, that we all have in common.
2. The presence of the three great lights, particularly the Volume of the Sacred Law, which underpins our system of morality.
3. The three great principles of brotherly love, relief and truth, they being the embodiment of our basic principles and tenets.
4. The use of ritual using allegory and symbolism, as well as the allusions within the ritual to King Solomon's temple, but not the detail of the ritual itself, which has changed over time.
5. The ban on the discussion of religion and politics at Masonic meetings, which if it were removed would undoubtedly lead to dissension and disharmony.
6. The taking of an obligation to uphold the principles of Freemasonry and to preserve inviolate the signs, tokens and words used as a test of membership.

Notice that none of these Landmarks requires another for its justification all are separate and stand alone. They are atomic in the sense of being indivisible, from the Greek atomos, that which cannot be split.

Since these statements are given in the context of Freemasonry, for the purposes of this paper they will be considered true, that is understood as is, in the context of a constructivist epistemology.

MASONIC UNDERSTANDING AND KNOWLEDGE

Any thoughtful Freemason soon learns that the understanding to be gained from the Charges delivered during his Initiation, Passing and Raising will grow and develop over time. In fact during his cognitive development, the mature Freemason will come to realise how much more he still has to learn. The knowledge contained in these early Charges is just the seedbed for the maturation of the Freemason's mind. The understanding of the deeper meanings of a Charge will grow as the Charge is heard over and over again, and especially when the individual Freemason gets to actually deliver the Charge in open Lodge. As the Freemason learns more lessons in other Masonic Orders, so his knowledge will grow as the loose ends begin to recombine.

Entered Apprentices will often ask, "why don't you read the Charges directly from the ritual?". And of course, the answer is that understanding comes from learning to recite the Charge from memory. The Charge is as much for the benefit of the one delivering it as for the candidate.

So if we accept that Masonic knowledge develops and grows with Masonic experience, how much does a Freemason really know? Further, since the understanding of each Freemason will grow and develop at different rates depending on the ceremonies they witness and participate in, can we say for certain whether there is one generally accepted body of Masonic knowledge? But

⁵ Carr, H., "Landmarks, Tenets and Principles" in *The Freemason at Work*, Lewis Masonic, 1992

we know from our own experience and discussions with other Freemasons, that this notion is untrue: there is a core knowledge about Freemasonry to which most Freemasons would assent.

ACCIDENTS AND ESSENCE

Perhaps this is because Freemasonry has essential properties and accidental properties, in the Aristotelean sense. That is, what Freemasonry is at its essence, these would be those things which the late Harry Carr suggested that would, were it removed, materially alter the basis of Freemasonry, that is our Antient Landmarks.

This now leads us to ask what are the accidents of Freemasonry? In a philosophical sense the essence of a chair is something to sit upon; its accidents include, inter alia, the material it is made from, its design features, its colour. Freemasonry is practised all over the world, but well-travelled Freemasons will know that the ritual varies very much from Masonic jurisdiction to jurisdiction. In some cases it might just be the odd word, or where the Lodge Chaplain sits; in other cases, there might be significant differences in ritual. Lodges in the Western Australian Constitution work with one ritual; Lodges under the United Grand Lodge of England work with several rituals, including Emulation, Taylors, West End, etc.

PARADIGM SHIFTS

This last paragraph implies that our rituals are not essential, but accidental. Most Masonic jurisdictions will have a Rituals and Ceremonial Committee which oversees the ritual to be used by Lodges. In a paper presented by the Supreme Council 33° of the AASR Australia to the Conference of European and Associated Supreme Councils held in May 2003 in Capetown⁸ they say:

Coming now to the *internal* aspect, it must be recognised that, ultimately, ***the primary purpose of the Rite – and indeed of the Craft and of every Order of Freemasonry (author's emphasis) – is the education of its members to become better men and citizens.*** It is this aim which must dominate all organisational thinking and decisions, and which must then direct all actions in shaping the meetings and ceremonials of Rose Croix Chapters and Grand Elect Knight Kadosh Councils.

The implication being that our rituals are organic and capable of responding to the needs of the Craft, its members and the times.

A paradigm shift according to Thomas Kuhn⁹ is a change in the basic assumptions, or paradigms, within the ruling theory of science. Unlike a normal scientist, Kuhn held, "a student in the humanities has constantly before him a number of competing and incommensurable solutions to these problems, solutions that he must ultimately examine for himself". This is not to say that there could ever be a paradigm shift concerning the Antient Landmarks, however, the development of our rituals, laws and procedures must be considered in this context.

In 2012, a new Constitution was proposed to the membership of the Grand Lodge of Western Australia. What this tells us is that the legal structure of a Grand Lodge is subject to review and amendment.

In 1863, one Prosonno Coomar Dutt applied to become a Freemason to his local Lodge in Calcutta. However, the District Grand Lodge of Bengal did not feel that Hindus and Muslims

were “eligible for admission into the Mysteries and privileges of Freemasonry on any ground whatsoever.” Mr. Dutt wanted to become a Freemason and undaunted by his rejection, wrote to the Earl of Zetland, the Grand Master of the United Grand Lodge of England. The opinion of the Grand Master was that there was no prohibition against membership for “anyone who professed a belief in the Great Architect of Heaven and Earth and who was in any other respects worthy to be admitted into the Order.” Brother Dutt’s perseverance paid off: in 1872, Bro P C Dutt was initiated, passed and raised in Anchor and Hope Lodge in Calcutta. He later rose to become Deputy District Grand Master of Bengal¹⁰.

What this story tells us is that the accepted paradigm within the District Grand Lodge of Bengal was capable of being shifted by wiser authority.

Only recently the Craft in Western Australia has changed “swearing” to “sincerely and solemnly promise”. 50 years ago a gay man would not be considered for Lodge membership; in these more enlightened times, there are a number of openly gay men who are Freemasons.

The Craft can change both to ritual and process to reflect our times – there is still a part of another degree that many find offensive, hopefully, this too will change.

John Hamill¹¹ recently wrote:

First, Freemasonry has always been free from dogma. Grand Lodge having agreed on the basic form of our ceremonies, after the union in 1813, then stood back from it, except for major principles such as the former physical penalties in the obligations, and has never entered into a discussion as to what the meaning of the ritual is. This has been done in the firm belief that it is part of the individual’s personal journey to form their own understanding of the ritual. In addition, were the Grand Lodge to define the landmarks, that would be the first step on the road to establishing dogma.

Secondly, in addition to finding his own meaning of the ritual, discovering the landmarks surely forms part of the individual’s journey, providing an opportunity to make his own study and increase his own understanding of the Craft.

CONCLUSION

This last paragraph of John Hamill is significant. It is the responsibility of the individual Freemason to create his own understanding of the Craft. It implies that each Freemason may well understand the Craft that is unique to them. There is no “one size fits all”.

Returning to our definition of science above and with some paraphrasing, viz:

Science is a body of knowledge about the individual Freemason (who is a part of the Universe), together with a self-critical system of attempting to understand himself, and a collection of rigorous methods to test hypotheses developed from observations of oneself and others, and oneself’s and other’s behaviour.

Freemasonry may be seen as a progressive science as far as the individual Freemason is concerned. Freemasonry is a body of knowledge; it is necessarily self-critical if the Freemason is diligent in his studies, and emphasises daily advancement of Masonic knowledge; it is open to the use of rigorous methods to test the individual’s hypotheses about the Craft. As the Freemason progresses through the Craft and through the other Orders, so his body of knowledge

will expand and increase; he will become the better able to examine critically and in a scientific manner our beloved Craft.

- 1 James, C L R “Beyond a Boundary”, Serpent’s Tail, 1963
- 2 www.sciencecouncil.org/definition
- 3 Heilbron, J. L. (editor-in-chief) (2003). *The Oxford Companion to the History of Modern Science*. New York: Oxford University Press. ISBN 0-19-511229-6.
- 4 Barnes, R. C. (2006) “Science, Freemasonry, and the Third Millenium” *ANZMRC Proceedings* 2006.
- 5 Carr, H., “Landmarks, Tenets and Principles” in *The Freemason at Work*, Lewis Masonic, 1992
- 6 Jantz, P., “The Landmarks of Freemasonry”, <http://freemasonry.bcy.ca/texts/landmarks.html>
- 7 Hamill, J., “John Hamill on the Landmarks of Freemasonry”, *Freemasonry Today*, March 2015
- 8 Paper submitted by The Supreme Council 33o AASR for Australia to be presented at the Conference of European and Associated Supreme Councils, Capetown, May 2003
- 9 Kuhn, T S, *The Structure of Scientific Revolutions (Third Edition)*, The University of Chicago Press, 1996.
- 10 Dutt, P C, *How Hindus were Admitted into the Mysteries of Freemasonry*, K P Mookerjee & Co, 1905
- 11 Hamill, J., “John Hamill on the Landmarks of Freemasonry”, *Freemasonry Today*, March 2015

2016 Kellerman Lecture New Zealand
THE OAK ISLAND LEGEND: THE MASONIC ANGLE

Dennis King (Dec)

The Research Lodge of the Taranaki Province No 323

Introduction

Oak Island is a small 140 acre [56 hectares] island in Mahone Bay on the Southeast Coast of Nova Scotia in Atlantic Canada. It contains the so-called Money Pit, a very deep hole from which numerous expeditions have attempted to recover an alleged treasure since the late 1700's. None has ever succeeded in recovering the supposed treasure, and as of the time of writing (April-May 2010), the current owners of most of the Island are awaiting a Treasure Trove Licence from the Nova Scotian Government to resume digging for the treasure. The Oak Island Money Pit Legend has become one of the world's most famous unsolved mysteries. Because the story has been told many times before, I will not attempt to recount it in detail, and refer the interested reader to the internet site <http://www.oakislandtreasure.co.uk/archive/>



My concern in this paper is to trace how Masonic symbolism and imagery have been incorporated in the legend. I am not the first to note a connection between the Oak Island Legend and Freemasonry:

- As far as I am aware, author Mark Finnan was the first to draw explicit attention to the links between Freemasonry and the Oak Island Legend. Finnan, in the 1997

edition of his book "Oak Island Secrets", noted that many of the treasure diggers have been Freemasons, and implied that the Masonic Fraternity possessed secret knowledge of the nature of the treasure which impelled them to seek it. While not explicitly a Masonic conspiracy theory, Finnan's work certainly implies such a conspiracy.

- Professional sceptic Joe Nickell followed with an article in the Skeptical Inquirer in the year 2000 entitled "The Secrets of Oak Island" in which he noted that symbolism from the Masonic Degree known as the Holy Royal Arch appeared to have been incorporated in the Oak Island Legend.

Although I am therefore not the first to discuss the Masonic aspects of the Oak Island Legend, I believe I am the first Freemason to write on the Masonic angle in the legend. I, therefore, have an advantage over both Finnan and Nickell, neither of whom are Masons. I have previously written two brief online papers entitled respectively "Did the Oak Island Legend Start Out as a Masonic Ritual?" and "The Oak Island Legend as an Expression of Masonic Symbolism", posted to the

internet in 2004 and 2005 respectively, but my understanding of the evolution of Masonic Ritual and of the evolution of the Oak Island Legend itself has since increased to the point where I am now able to take the very different approach of this present paper.

The Evolution of the Oak Island Legend:

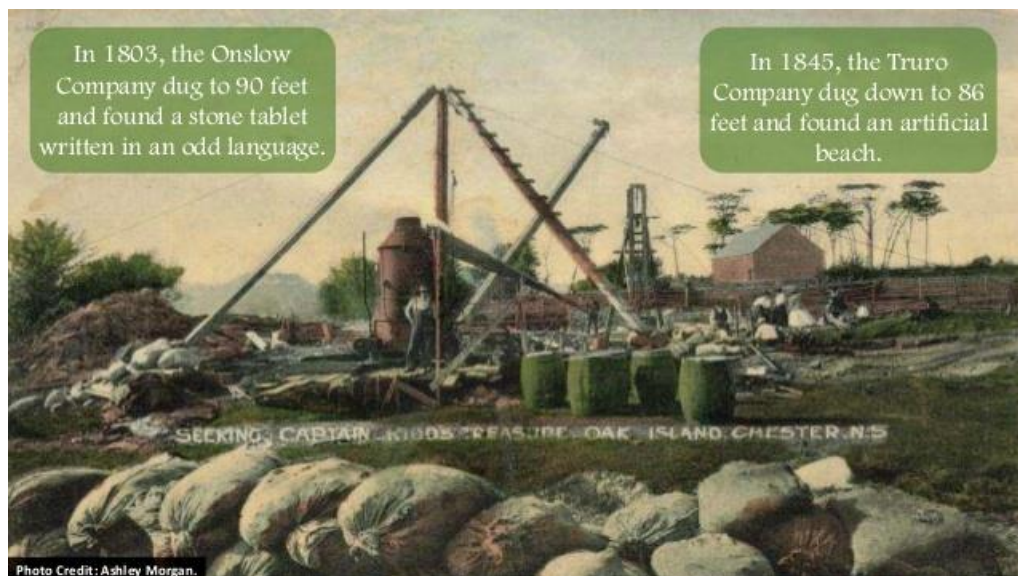
The traditional date for the discovery of the Oak Island Money Pit is 1795, being the date given in the 1890's prospectus of the Oak Island Treasure Co, which was the syndicate which attempted to locate the treasure in the late 1800's and early 1900's. Recent research by Paul Wroclawski suggests the 1795 date is too late, and the true date of discovery was probably in the 1780's. The earliest unambiguous documentary evidence of treasure hunting on Oak Island dates to the year of 1849 and takes the form of a Treasuring Hunting Licence issued to Charles Archibald and John Pitblado on 6 August 1849 by the Governor of Nova Scotia. The first published accounts of the Oak Island treasure hunt do not start appearing until 1857 and comprise the following:

First Article: An article in the Liverpool Transcript, a Nova Scotian newspaper, in its issue of 8 August 1857 by J P Forks briefly mentions digging for Captain Kidd's treasure on Oak Island.

Second Article: The 15 August 1857 issue of the Liverpool Transcript contains a longer discussion of the Oak Island Treasure Quest. The facts disclosed in this article are limited to essentially only the following:

- Oak Island is the scene of a so far fruitless search for the treasure of Captain Kidd.
- Four pits, of which three are still open, have been excavated to considerable depths in search of the treasure. The pits are all "upwards of 100 feet [30 metres]" in depth, and the three open ones are now all filled with water.
- The pits all measure approximately 12 feet [4 metres] by 8 feet [2.4 metres] and are boxed in with timber 8 inches [20 centimetres] square.
- The treasure searchers were flooded out of each pit by water, and they believe "sluices or communications with the sea" [ie flood tunnels] had been constructed to protect the treasure.
- Five horse-operated whimsies or gins are set up to elevate dirt, stones and water out of the pits.

The article mentions nothing about when the pit was discovered, who discovered it, and who has been digging for the treasure.



Third Article:

The third known article on the Oak Island Money Pit was a further brief piece in the 20 August 1861 issue of the Liverpool Transcript entitled "The Oak Island Folly", which is highly sceptical

in tone. This article discloses a few additional facts over and above those disclosed in the previous issues of the Liverpool Transcript, namely:

- The treasure search has been going on nearly every summer for the last 10 or 12 years.
- \$20,000 has already been expended, and at present 65 men and 35 horses are employed in the search, in three pits dug to 126 feet [38 metres] in depth, each measuring approximately 12 feet [4 metres] by 15 feet [5 metres] and boxed in with timber.
- The three pits are connected at the bottom by a lateral tunnel, where the dark and cold obliges the miners to carry lamps in their caps and be relieved every two hours.
- The inflow of water is very great, and the article repeats the earlier theory that sluices or communications with the sea have been constructed to protect the treasure.
- Gins and whimsies are constantly at work raising dirt, stones, and water.
- A fortnight previously it was thought the treasure was about to be retrieved and shares in the company rose dramatically in value, but all were disappointed.

This article also does not mention who is digging for the treasure and says nothing about the circumstances of the Pit's discovery. The writer does not mince words, calling the treasure seekers "deluded" and the treasure quests an act of "the most utter madness".

Fourth Article: The scathing tone of the third article inevitably called forth a defence of the treasure diggers, which was the fourth known article and was published in the Nova Scotian newspaper on 30 September 1861 under the name "Patrick". The identity of Patrick is unknown, but he includes new material not mentioned in the previous articles, albeit his article only covers parts of what is now understood by the phrase "The Oak Island Legend". I attempt only a brief summary of Patrick's new material only:

- The ground at the Money Pit comprises "compact clay mixed with round lumps of stone to the depth of 110 feet [34 metres], perfectly dry, except in one pit where the water comes in at 98 feet [30 metres] from the surface".
- Over 50 years previously (to 1861) a company from Onslow excavated the last mentioned pit and found it had been carefully refilled with earth in which they found wood, charcoal, putty, etc. When down 93 feet [28 metres], they probed beneath them with a crowbar and struck a wooden platform at 98 feet [30 metres] after which the pit was flooded out.
- About 10 years previously (to 1861) a company including Patrick bored down the said pit with mining augers and encountered the wooden platform at 98 feet, which proved to be Spruce 6 inches [15 centimetres] thick, then a void of 12 inches [30 centimetres] then 4 inches [10 centimetres] of Oak, then 20 inches [50 centimetres] of material which sounded like small pieces of metal as the auger worked through it, then 8 inches [20 centimetres] of Oak, then another 20 inches [50 centimetres] of the material which sounded like small pieces of metal, then 4 inches [10 centimetres] of Oak, then Spruce and then into the clay below. They did not succeed in bringing up any samples of the "material which sounded like small pieces of metal".
- The Money Pit itself (which Patrick calls "the old pit") is filled with water, but four shafts dug north, south, east and west of the Money Pit are dry, which supports the notion there is a flood tunnel from the sea to the Money Pit. The flood tunnel is further corroborated by the discovery of the end of it at the shore where drains "were laid most skilfully" underneath sand covered with a kind of grass not native to the area, the connection of these drains to the Money Pit being shown by the same kind of grass having been bored up from the "platforms" in the older pit. As Patrick has made no reference to the famous platforms at every 10 feet [3 metres] depth in the Money Pit, which was added to the legend later, I infer that when he refers to "platforms in the old pit" he is meaning the layers of wood mentioned in the preceding bullet point.

- This season (1861) two pits were prepared for bailing water out of the Money Pit by sinking them deeper, but before they could drain the Money Pit it collapsed further down into the earth, driving wood and clay through one of the lateral tunnels.
- The association currently seeking treasure is about to issue new shares to raise the money for a steam engine and pumps to continue the treasure dig.

Although Patrick adds many new data to the legend, he still offers nothing on the date and circumstances of the Money Pit's discovery, and still does not reveal who the treasure diggers are except for the reference to himself by only his forename.

Recapitulation of the Evolution of the Oak Island Legend to the End of 1861:

As at the end of 1861, the published accounts of the Oak Island Money Pit could not be considered to incorporate much in the way of Masonic symbolism or imagery, and I do not believe any Freemason would consider the legend as of 1861 and as set out above to be overtly Masonic in any way. As we shall see later in this paper, there is one element in the Patrick letter which could be considered unambiguously Masonic, but that element by itself would not be considered by any Freemason to be conveying any kind of Masonic message in my opinion. There are also two further elements which might be called "ambiguously Masonic", ie they could be taken to be Masonic symbolism but they also have non-Masonic meanings. It is in the next and fifth publication on the Oak Island Legend in 1862 that various Masonic elements are suddenly added to the legend, in a way that in my opinion conveys an unmistakable Masonic message to those Freemasons who are Scottish Rite Masons but that is getting ahead of us. We now need to trace the evolution of Masonic Ritual to the end of 1861.

The Evolution of Masonic Ritual

Freemasonry is a very old fraternity, dating back in some form to the Middle Ages. It assumed its modern organisational form with the formation of the Grand Lodge of England in London in 1717. It is the World's oldest and largest fraternity, with a worldwide membership of perhaps 4,000,000-6,000,000. To put that figure into perspective, the worldwide membership of Rotary is currently about 1.2m. Freemasonry or Masonry sees itself as a character development organisation, or to rephrase that in more modern terminology, a self-improvement organisation, or "making good men better". It achieves these lofty goals by putting candidates through degree ceremonies which take the form of two-act plays, where the participants take roles which they are supposed to learn by heart, as in real plays. The material which the members learn by rote is called a "ritual". Every Masonic Degree has its own ritual. The three basic degrees of Masonry are called the Craft Degrees, each of which has its own ritual, and the majority of Masons only ever do the three craft degrees. A minority of Masons go on to do various side degrees, of which hundreds exist although only about 100 are commonly available in most countries in the English-speaking world.

One of the most important of the Side Degrees is called "The Holy Royal Arch", which we will have occasion to consider further below. Another Side Degree, which we shall also consider in greater depth below, is the "Knights of the Ninth Arch", also known as "The Royal Arch of Enoch" (not to be confused with the Holy Royal Arch), and which is the Thirteenth Degree in a system of Thirty-Three Degrees called the Scottish Rite in North America and the Rose Croix in the rest of the English-speaking world. As with all Masonic Degrees, the Holy Royal Arch and the Knights of the Ninth Arch (or Royal Arch of Enoch) have their own rituals.

Contrary to popular belief, Masonic rituals change and evolve over time, and generally have been publicly available since the early 1800's and even earlier for some degrees because disaffected Masons have more or less regularly taken revenge on the Masonic Order by publishing the rituals in so-called "Masonic exposures". Many of these exposures are now available online.

The existence of Masonic exposures means we can trace with more or less absolute certainty the state of Masonic ritual for many if not most degrees in North America in 1861.

Looking at the ritual of the Masonic Degree known as the Holy Royal Arch (not to be confused with the Royal Arch of Enoch also known as the Knights of the Ninth Arch), we know what that ritual was in North America in 1861 because it had been published in two recent exposures:

- The Crafts Edition of William Morgan's "The Mysteries of Freemasonry" which was published in the 1850's. A copy of it is available online at page 87 <http://www.gutenberg.org/files/18136/18136-h/18136-h.htm>
- Richardson's Monitor of Freemasonry published in 1860. A copy of this work is also available online at page 149 <http://quod.lib.umich.edu/cgi/t/text/>

The theme of the ritual of the Holy Royal Arch Degree is the discovery of the lost name of God and accompanying treasure in a vault underneath the ruins of King Solomon's Temple during the construction of the second temple in Jerusalem during the year's c535BC-c516BC. The discovery is made by a group of searchers called sojourners, who discover the vault containing the name of God and treasure by striking a rock with a crowbar and realising it made a hollow sound. The discovery of the treasure by a crowbar in the Holy Royal Arch Degree is the one undoubted Masonic element hinted at in the Patrick letter, where you will recall the Onslow company when at 93 feet probed below them with a crowbar and struck a wooden platform at 98 feet which they interpreted as the roof of the treasure chest or chamber. We shall later see that there are also two ambiguous elements mentioned in the Patrick letter, but as they also have non-Masonic interpretations we will not concern ourselves with them just yet.

The existence of this single unambiguous element in the Patrick letter can, of course, be written off as coincidence, and I certainly do not suggest the Patrick letter has deliberately included any Masonic motifs. We are now in a position to consider the fifth published article on the Oak Island Money Pit, and how it appears to have deliberately included elements from the Royal Arch of Enoch Degree (not to be confused with the Holy Royal Arch).

Fifth Article on the Oak Island Legend, Published 1862:

The fifth known article on Oak Island was published in the Liverpool Transcript in October 1862, and was by JB McCully whose involvement in the Oak Island Treasure Quest dated back to 1849, and who was in 1862 secretary of the Oak Island Association, the treasure seeking syndicate then excavating the Money Pit. McCully's article is available online (19). McCully introduces important new elements into the legend including:

- For the first time, the name of the discoverer of the pit is given as McGinnis, and we are told the initial excavators of the pit were three men being McGinnis, Smith, and Vaughn.
- We are also told McGinnis discovered the Money Pit from its site being sunken, and "*from the position of three oak trees, which stood in triangular form around the pit*".
- The bark of the three trees had letters carved in them facing the pit.
- For the first time, we are informed the three men discovered oak platforms at 10 feet [3m], 20 feet [6m], and 30 feet [9m], and other marks were discovered by their subsequent treasure syndicate (Onslow) at 10 feet [3m] intervals down to and including the 90 foot [27m] level. In other words, nine levels extending vertically down into the ground.
- Also for the first time, we learn that a large stone was discovered at the depth of 80 feet [24m] with "characters" cut on it.
- McCully repeats the information in the Patrick letter (*supra*) that the diggers at 93 feet [28m] probed below with a crowbar and struck a wooden platform at 98 feet [30m].

- McCully also repeats Patrick's information that after the crowbar probing, the pit overnight flooded with water.
- McCully adds the new information that the borings described by Patrick (supra) brought up three small links apparently forced from an epaulette, which was gold.
- McCully repeats Patrick's tale of the "collapse" of the Money Pit, which he places during the preceding year (1861), and whereby the bottom of the Money Pit fell down a further 14 feet [4m] from 88 feet [27m] to 102 feet [31m] accompanied by the timber cribbing of the pit falling down into it. Patrick mentions only one collapse, but McCully adds that there were, in fact, two collapses of the Money Pit, apparently in fairly quick succession.

The foregoing list of McCully's additions to the legend is not exhaustive and is confined to the elements which as we shall see are almost certainly derived from or influenced by Masonic ritual. However, we see that with McCully's additions, the legend has in one quantum leap assumed what would generally be regarded as the classic or traditional version of the Money Pit Legend. It is now time to return to the state of Masonic ritual as it existed in 1862.

The Thirteenth Degree of the Scottish Rite, known as the Royal Arch of Enoch and also known as Knights of the Ninth Arch

The Crafts edition of the Morgan exposure (15), (16) and the Richardson exposure (17), (18) both reproduce the rituals of the Thirteenth Degree of the Masonic System known as the Scottish Rite, which degree is called by both exposures "Knights of the Ninth Arch" although it is more generally known as the Royal Arch of Enoch nowadays. As Crafts was published in the 1850's and Richardson in 1860, we, therefore, know with a high degree of certainty the Thirteenth Degree Rituals that would have been available to McCully in 1862.

For the benefit of English-speaking Masons who live **outside** of North America, it is apposite at this point to explain a potential point of confusion: For them, the Scottish Rite is generally known as the "Rose Croix", and the Fourth to Seventeenth Degrees, including the Thirteenth Degree, are not actually practiced anymore, with candidates going directly from the Third Degree to the Eighteenth Degree, and with the Fourth to Seventeenth Degrees being conferred "by name" ie simply conferred without going through the ceremonies of those degrees.

Masons from outside of North America will therefore not generally be familiar with the ritual of the Thirteenth Degree as for them the Thirteenth Degree has fallen into disuse. However, in North America, all the rituals of all the degrees in the Scottish Rite are still actually "worked" in full, and North American Scottish Rite Masons, therefore, remain fully familiar with the ritual of the Thirteenth Degree.

The theme of the ritual of the Thirteenth Degree can be briefly summarised as thus: Prior to the flood, the biblical patriarch Enoch constructed an underground temple consisting of nine chambers descending vertically into the earth, and in the ninth or lowest chamber he deposited a treasure which included the secret name of God engraved on a triangular plate of gold. This temple was inundated by Noah's flood and was lost until it was accidentally rediscovered by three searchers during the building of King Solomon's Temple, with the three searchers recovering the treasure and the secret name of God from the lowest or ninth chamber.

The essence of the Thirteenth Degree is, therefore, the same as that of the Holy Royal Arch Degree noted above: viz the discovery of the lost word or name of God, albeit the historic context of the discovery in the Thirteenth Degree (the building of King Solomon's Temple about 1000 BCE) differs from the historic time of the Holy Royal Arch Degree (the building of the second temple about 535 BC-516 BC).

If we now examine the rituals of the Thirteenth Degree given in Crafts and Richardson, available online at (16) and (18) respectively, we can tabulate their correspondences to McCully's additions to the Oak Island Legend thus:

Elements of Legend Added or Repeated by McCully	Corresponding items in Masonic Ritual (all references are to Ritual of Thirteenth Degree aka Royal Arch of Enoch aka Knights of Ninth Arch except where otherwise noted)
1. Pit discovered by three men being McGinnis, Smith, and Vaughn. <i>(Added by McCully).</i>	1. Enoch's subterranean temple is discovered by three Grand Master Architects called Gibulum, Joabert, and Stolkyn: Richardson page 149, Crafts pages 154-155.
2. Three oak trees surrounded the Money Pit in "triangular form". <i>Added by McCully.</i>	2. The triangle is a recurring motif in the Thirteenth Degree eg the triangular plate of gold on which the secret name of God is engraved: Crafts pages 155-156, Richardson pages 149-150.
3. The bark of the three trees had letters carved in them facing the Money Pit entrance. <i>Added by McCully.</i>	3. The surface entrance to Enoch's subterranean temple is marked by a cubic stone raised by a large iron ring, which stone bore an inscription: Crafts page 154. On the surface near Enoch's underground temple, he erected two pillars of brick and marble respectively bearing hieroglyphic inscriptions: Richardson page 149.
4. The Money Pit had nine levels going down vertically into the earth at 10 feet [3m] intervals, marked by oak platforms and "marks" respectively. <i>Added by McCully.</i>	4. Enoch's temple consisted of nine "arches" or levels going down vertically into the earth: Crafts pages 154-155, Richardson page 149.
5. A large stone is discovered 80 feet [24m] down in the Money Pit with "characters" engraved on it. <i>Added by McCully.</i>	5. A cubic stone with inscriptions raised by an iron ring was discovered at the entrance to Enoch's temple: Crafts page 154. The golden triangle in the ninth or lowest level of Enoch's temple is engraved with characters, which later proved to be the secret name of God: Crafts page 155, Richardson page 149. Enoch erects a marble pillar near his temple with hieroglyphics disclosing the treasure hidden nearby: Richardson page 149.

<p>6. At 93 feet [28m] down in the pit, the diggers probed below with a crowbar and strike a wooden platform at 98 feet [30m] which they interpret as a treasure chest or chamber. <i>This item is repeated by McCully, having first been disclosed by Patrick.</i></p>	<p>6. In the Holy Royal Arch Degree (related to but not to be confused with the Thirteenth Degree) the three sojourners discover a vault containing a treasure including the secret name of God when their crowbar strikes a rock which makes a hollow sound: Crafts pages 96-97, Richardson page 76.</p>
<p>7. After the crowbar probing, the Money Pit floods overnight. <i>This item is also repeated by McCully, the flooding of the pit having been discussed by previous writers.</i></p>	<p>7. After Enoch's death, the great flood of Noah occurs and destroys "most of the superb monuments of antiquity including the marble pillar of Enoch" and including by inference Enoch's Temple: Richardson page 151. Crafts does not directly refer to Noah's flood, but makes reference to another text where he uses the word "etc" on page 156, and it appears he is following the then common Masonic practice of referring to the history of the Degree as given in the semi-official Webb's Monitor of Freemasonry which does refer to Noah's flood as part of the history of the Thirteenth Degree (20).</p>
<p>8. The auger borings bring up "three small links apparently forced from an epaulette", which were gold. <i>This item is new with McCully.</i></p>	<p>8. In nearly all Masonic Degree ceremonies, including the Thirteenth Degree, the Masons wear aprons which are supposed to symbolise the aprons worn by medieval stonemasons. The aprons and other regalia worn by Freemasons are often adorned with metal epaulettes, comprising chains of small links, and which were and still are frequently of gold or a metal resembling gold, eg brass. Richardson at page 149 explains the aprons worn in the Thirteenth Degree, although he does not mention epaulettes.</p>
<p>9. The Money Pit undergoes a collapse, twice in apparently quick succession. <i>Patrick refers to a collapse of the Money Pit, but the second collapse is a new item added by McCully.</i></p>	<p>9. When one of the three Grand Master Architects enters the ninth level of Enoch's Temple, "a parcel of stone and mortar suddenly fell in": Crafts page 155. Later, several ancient masters asked King Solomon for the secrets of the 13th degree and were refused, whereupon they entered Enoch's subterranean temple to discover the secrets for themselves, but the nine arches of Enoch's Temple collapsed in upon them: Crafts page 157. Crafts thus explicitly refer to two separate collapses in Enoch's Temple.</p>

10. The Money Pit conceals a vast treasure which as yet is unrecovered. <i>McCully here repeats the earlier writers.</i>	10. Enoch's Temple contained a magnificent treasure including the secret name of God engraved on a triangular plate of gold: Crafts pages 154-156, Richardson pages 149-150.
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The parallels between McCully's additions to the Oak Island Legend and the Thirteenth Degree rituals that would have been available to him in 1862 are numerous and striking. Too numerous and too striking to be coincidental, in my opinion.

What Evidence do we have that McCully Deliberately Added Masonic Elements to the Oak Island Legend?

I would concede we have no direct evidence that McCully deliberately and knowingly added Masonic material to the Oak Island Legend, but we do have at least three items of indirect evidence he did so:

(1) **First Item:** The first item of indirect evidence is the number and striking nature of the parallels between Masonic ritual as it existed at the time and McCully's additions to the Oak Island Saga. One such parallel could justifiably be written off as coincidence, as could two parallels and possibly even three parallels at a stretch. But ten parallels goes beyond coincidence in my opinion. I would further note that nine of the ten parallels come from a single Masonic Degree, and the tenth comes from a Degree with a very similar theme to the Degree that has the other nine correspondences. Moreover, six of the ten correspondences originate with and were added by McCully and a seventh (the collapse of the Money Pit) was added to by McCully in a way that made it much more strikingly reminiscent of the Crafts ritual of the Thirteenth Degree. It is also worthy of note that McCully only borrowed three of the items in the above table from previous versions of the legend and they are:

- The probing with the crowbar, which as we previously noted was the one unambiguous masonic element appearing in the Patrick letter.
- The flooding of the Pit, and the existence of the treasure, being the two ambiguous masonic elements appearing in earlier versions of the legend, and which I call "ambiguous" because they have non-masonic as well as masonic meanings.

(2) **Second Item:** The second item of indirect evidence that McCully deliberately added Masonic symbolism to the Oak Island Story is his treatment of the three gold chain links "as if forced from an epaulette" and supposedly brought up from the pit about 1849-50 by a mining auger. McCully's reference to them appears to be an embellishment originating with him because most (but not all) other contemporary accounts either omit all mention of them or make no reference to them being gold:

- Patrick in his article of 30 September 1861 insists their auger did not recover any of "the material which sounded like small pieces of metal" (12).
- An article in the Yarmouth Herald of 19 February 1863 refers to the 1849-50 auger bringing up "three links of a chain, of a copper colour, which, however on being tested proved to be gold" (21).
- An article in the Yarmouth Herald of 12 March 1863 refers to "gold wire" being taken from the pit in 1849 but says nothing about three gold links even though it cites McCully as its source (22).

- AL Spedon's "Rambles Among the Bluenoses", a book published in 1863, does not mention the three links even though he cites McCully as his source for his account of the Oak Island Legend! (23).
- An article on Oak Island in the "Colonist" issues of 2 January, 7 January, and 14 January 1864, although one of the most comprehensive accounts of the legend to that date, makes no mention of the three metal links (24).
- More or less identical accounts of the Oak Island Legend published in the 2 September 1866 issue of the New York Herald (25) and in the 22 September 1866 issue of the Scotsman (26) respectively make no reference to the three links of chain, although such accounts are otherwise a faithful reproduction of the legend as it was understood at that time.
- Treasure digger James McNutt, writing in his diary in 1867, refers to the metal links but calls them three pieces of copper wire (27).
- The 1890's prospectus of the Oak Island Treasure Co (6) mentions the three links, but says only that they resembled an ancient watch chain, and says nothing about them being gold, even though the prospectus here is directly quoting McCully!

The inconsistencies of the various contemporary accounts of the three gold links indicate that McCully embellished his account of them, and it appears likely they never existed or if they did they were not gold. My point is that if McCully embellished or enhanced the reference to three gold links, what other parts of the legend did he embellish or exaggerate?

(3) **Third Item:** The third item of indirect evidence that McCully deliberately engrafted Masonic elements onto the Oak Island Legend arises from AL Spedon's "Rambles Among the Bluenoses" (23) mentioned above. McCully's article adding the various Masonic emblems to the legend, although only published in October 1862, is dated by him June 2, 1862. Spedon's book is subtitled "Reminiscences of a Tour Through New Brunswick and Nova Scotia During the Summer of 1862" and he cites McCully as his source for his account of the Oak Island Legend. So the McCully account in his own article, and his account given to Spedon, both date from the Northern Summer of 1862. Yet the two accounts are very different! Of the ten apparent Masonic elements, only three are mentioned by Spedon, namely: (i) "Sounding to the further depth of five feet [1.5m]" and striking an apparent money box, and (ii) the flooding of the pit, and (iii) the alleged existence of the treasure, and of course those three elements did not originate with McCully in any event. Now there is no nice way out of this one: either McCully's own article is wrong or his account given to Spedon is wrong. Because McCully's own article is so obviously based on the ritual of the Thirteenth Degree, which after all is entirely mythical, then I would argue his own article deliberately and knowingly added the Masonic motifs to the Oak Island Legend.

(4)

Who Was McCully?

In the next section we will discuss McCully's possible motives in adding the Masonic material, but before doing so it is useful to have some idea of his background, interests, and biography. Paul Wroclawski has discovered a very brief biographical sketch (28) which I take the liberty of now paraphrasing:

Jotham Blanchard McCully was born 19 January 1819, presumably in Nova Scotia, and died in Truro, Nova Scotia, 9 September 1899, at age 80. He appears to have resided in Truro, Nova Scotia, for most of his life. Married Isabelle McConnell 27 July 1844 by whom he had 10 children. He appears to have been involved in many and probably most of the treasure digging attempts which were made in the Money Pit on Oak Island from the 1840's through to the 1860's.

An engineer, in 1845 he was appointed a manager of operations of the Truro Company which conducted the Oak Island treasure hunt from the late 1840's through to the 1850's. The Truro

Company eventually ran out of funds and folded, but in 1861 McCully became secretary of the Oak Island Association of Truro which resumed the treasure hunt at that time by raising a large sum of money from the public and by employing a workforce of 63 men and 33 horses. This syndicate was also unsuccessful in locating the treasure and it folded in 1864. In 1866 McCully participated in yet a third company, the Oak Island Eldorado Company also known as the Halifax Company, which also raised funds from the public and resumed treasure digging but ceased operations in 1867.

It seems that McCully was familiar with Masonic ritual and me, therefore, infer he was a Freemason. This conclusion finds some support from the following passage posted online by Oak Island researcher GrailKnight7 (29):

"I am almost certain that Jotham Blanchard McCully, one of the key members of the Oak Island Association in the early 1860's, was himself a Freemason. One of the documents.... is an 1874 letter from a Mr. Williams.....to the members of "Peoples Lodge" in Truro. Mr. Williams refers to the members of the Lodge as "good Templars" and asks that Mr. McCully keeps the letter once it has been read to all."

What Were McCully's Motives?

What were McCully's motives in adding the Masonic symbolism to the Oak Island Legend? There are two possible motives I can think of:

- (A) McCully was perpetrating a Masonic prank or a kind of in-joke with his fellow Masons.
- (B) There is the more speculative and sinister possibility that the Oak Island Treasure Hunt in the 19th century was a deliberate fraud and McCully inserted the Masonic elements as a coded warning to his fellow Scottish Rite Masons that Oak Island was fraudulent and they shouldn't waste their money by investing in it.

I personally consider motive (A) the more likely, and for that reason and because I have no direct evidence in favour of motive (B) I have relegated the discussion on the latter motive to the Appendix to this article.

Did McCully Perpetrate a Masonic Prank?

Let me start this section by observing that Masonic pranks of nature I suggest McCully perpetrated are not as far-fetched or as uncommon as non-Masons might suppose. Being a Freemason myself, I know that Masons in the presence of non-Masons enjoy inserting Masonic allusions and bits of ritual into the conversation with a knowing nod and wink, in the certain knowledge that the Masons present will understand the significance but the non-Masons will not.

Professional sceptic Joe Nickell in his article on Oak Island (3) refers to a number of apparent Masonic pranks including the Legends of the Moving Coffins of Barbados, Swift's Lost Silver Mine in Kentucky, and the Beale Treasure all of which have become part of the canon of unsolved mysteries. Nickell also notes that author and Freemason Arthur Conan Doyle was in the habit of inserting Masonic allusions into his Sherlock Holmes stories, knowing that Masons would understand the significance but his non-Masonic readers would not. Nickell goes on to imply the Oak Island Money Pit Legend similarly started as a Masonic prank, so the idea is not original with me, albeit Nickell does not use the terminology of "prank" or "joke".

I suggest that McCully's motive in adding the Masonic symbolism to the legend was simply to have a joke which would be recognised as such by his fellow Scottish Rite Masons, but whose significance would be lost on all other people. Do I have any evidence for this hypothesis? There is, in fact, some indirect but highly suggestive evidence which takes this form: other Masons obviously recognised the joke and in the years after McCully's 1862 article they embellished the joke by adding numerous additional Masonic elements to the legend:

First, Masonic element added after McCully's 1862 article: One of the first Masonic elements added after McCully's 1862 article appeared in the 22 February 1863 issue of the Halifax Morning Sun (30), where a brief article noted that the treasure diggers on Oak Island;

"chanced to turn up two or three small oblong pieces of wrought silver, which from the indentation of the edges, and the impressions on the surface, were deemed to be antique coins of remote date. But,.....from the representations of them, roughly sketched on paper, for which we are indebted to a friend, our conclusion is, that the supposed coins are neither more nor less than Masonic jewels – small, and perhaps not very artistically wrought, but jewels withal.....the supposed Chinese 'inscription' we shrewdly suspect, could be easily deciphered by a "speculative Mason". "

Many, if not most Masonic Degrees have their own "jewel", a small piece of metal or other decoration worn by the members of that Degree as part of their regalia. The Thirteenth Degree at the time had its own jewel: Crafts page 156, Richardson page 149. I have been unable to trace any reference to the current whereabouts of the Masonic jewels dug up in 1863 and I infer they are either lost or were always mythical.

Second Masonic element added: The next Masonic element added to the legend occurred in the Colonist article of 2 January 1864 (24) which referred to the three original excavators encountering a layer of flagstones two feet [60cm] below the surface of the pit, echoing the Thirteenth Degree reference to "the ruins of an ancient edifice" found by the three Grand Master Architects when "digging for the foundation of [King Solomon's] Temple": Crafts page 154. As the flagstones were supposedly dug up about 1802/03, they have long been lost if indeed they ever truly existed at all.

Third addition of Masonic elements: At some unknown date in the 1860's, the purported inscription on the inscribed stone found at depth in the pit was supposedly translated by Professor Liechti of Dalhousie University to read "40 feet below two million pounds are buried" (31) which is strikingly reminiscent of the Thirteenth Degree referring to Enoch engraving hieroglyphics on a marble pillar disclosing the existence of his treasure nearby: Richardson page 149.

The symbols traditionally claimed to have been carved on the inscribed stone (32) have not been able to be traced back beyond the first half of the 20th century (33), but it is singular that so many of those symbols have Masonic overtones: there is a circle with a point in the middle evoking the common Masonic motif of a "point within a circle"; there are triangles both resting on their base and inverted which are the traditional emblems of both the Holy Royal Arch and Thirteenth Degrees; and there are squares and three-sided squares redolent of the Masonic pigpen cipher (34). The alleged actual inscribed stone was reportedly last seen in 1919 and is now lost (35).

Fourth Masonic element added: A further Masonic element was added to the legend with the 1890's prospectus of the Oak Island Treasure Co (6) which contains the first published reference I am aware of to "*an iron ring bolt, bedded in the rock*", and which "*can be seen only at very low tides*", corresponding to the iron ring bolt referred to in the Thirteenth Degree: Crafts page 154, Richardson, page 149. As far as I know, there is no actual iron ring bolt on the shore of Oak Island.

Fifth Masonic element added: An equilateral triangle of stones was discovered on the south shore of Oak Island in 1897 by treasure digger Captain Welling (36), and was rediscovered by the Chappell and Hedden treasure digging expeditions of the 1930's. The triangle measured about 10 feet [3 metres] on each side and was accidentally destroyed by the earthmoving operations of the Dunfield treasure hunt of mid-1960. Passing through the northern apex of the triangle was a straight line of stones pointing directly at the Money Pit to the north. We have already noted that the equilateral triangle is the symbol of both the Thirteenth and Holy Royal Arch Degrees.

The southern base of the triangle also formed a chord off which was a semi-circle of stones, so that the triangle, the line pointing to the pit, and the semi-circle together formed a design reminiscent of a sextant (37). The sextant shape is very similar to the traditional Masonic symbol of the plumb-rule. The Welling triangle definitely did exist at one time, but its discovery as late as 1897 would seem to indicate it was created as part of the evolving Masonic prank.

Sixth Masonic element added: In 1897, a small piece of parchment was allegedly drilled up from a cement vault at a depth of 153 feet in the Money Pit, bearing the letters “VI” (38). Although the parchment fragment exists, we shall see in the Appendix that there are now serious doubts as to its authenticity, and the existence of the cement vault was disproved when the Chappell, Hedden, and Hamilton treasure hunts of the 1930’s dug right through where it supposedly was without finding it (39).

However, this parchment fragment is pure Masonic symbolism: in the Holy Royal Arch Degree of Masonry, when the three sojourners enter the secret **vault** under the ruins of King Solomon’s Temple, they find among other treasures an ancient **parchment** containing passages from the Old Testament: Crafts page 97. The Masonic symbolism, in fact, goes further than this: the American Freemason Albert Pike revised the Scottish Rite rituals during 1855-1868 (40) and the revised rituals were published by McClenechan in 1884 (41) where the revised Thirteenth Degree ritual refers to the initials of the Latin phrase “in arc leonis verbum inveni”, the initials being IALVI which include the letters “VI”. While it might be superficially tempting to dismiss this as coincidence, the Latin phrase translates as “in the lion’s mouth I found the word”, so that the literal translation of the words corresponding to “VI” being “verbum inveni” is “*word found*” which of course is a good two word summary of what the Holy Royal Arch and Thirteenth Degrees are all about, being the rediscovery of the lost word or name of God. It is therefore seen that the letters “VI” on the parchment fragment are a very subtle and very clever Masonic pun which, however, would only be recognised as such by Scottish Rite Masons who knew their Thirteenth Degree ritual very well. So we now start to see that the Masonic elements being added to the legend are starting to reflect changes in Masonic rituals occurring after McCully’s 1862 article.

Seventh Masonic element added: As far as I am aware, none of the 19th-century references to the Oak Island Legend refer to the type of rock comprising the inscribed stone supposedly found at depth in the Money Pit. However, at some point in the 20th century, the inscribed stone began to be described as “porphyry” (42). “The Discrepancies of Freemasonry” by George Oliver (43) published in 1875, is the first published reference I am aware of to the ninth or lowest level of Enoch’s Temple in the Thirteenth Degree containing a pedestal of porphyry. So again we see how changes in Masonic ritual occurring after McCully’s 1862 article are reflected in later additions to the Oak Island legend.

Eighth Masonic element added: Treasure hunter Gilbert Hedden in 1936 found a stone in Joudrey’s Cove, Oak Island, bearing a number of Masonic symbols, including a point within a circle, a three-sided square (which appears in the Masonic pigpen cipher), and the letter H which is a Masonic emblem for God (44). The stone undoubtedly existed, as photographs exist (45), but its discovery as late as 1936 would seem to indicate it was manufactured in the 19th century as an element in the evolving Masonic prank.

Ninth Masonic element added: In 1967, a bulldozer overturned a rock near the so-called Cave-In Pit on Oak Island, and carved on its underside was the letter “G” (46). The rock with its “G” inscription does or did exist as there are a number of photographs (47). The letter “G” is an important Masonic symbol referring to the Grand Geometrician of the Universe or God. The rock and its “G” symbol had obviously been there for many years when discovered, and may well have

dated back to the 19th century and if so it seems plausible it may have been carved as part of the Masonic prank.

The above list of nine Masonic elements added to the Oak Island Legend since McCully's 1862 article is not exhaustive, and I could have added others, eg the great Christian Cross found by Fred Nolan, the heart-shaped stone, and the metal set square found underneath the Smiths Cove finger drains (3). While any one of them considered in isolation might by itself be ascribed to coincidence, the sheer number of them collectively points to something beyond mere chance in my opinion, and in fact points to active Masonic "buying in" to McCully's prank. I suggest that various Masons, recognising McCully's Masonic joke, bought into it and actively added to and embellished the joke by adding more and more Masonic elements, knowing that Scottish Rite Masons, in particular, would recognise the joke for what it was and derive perverse pleasure from knowing that non-Masons would not understand.

Conclusion

Those readers sufficiently patient to have read my two earlier papers on the Masonic aspects of Oak Island will appreciate my approach in this third paper is completely different and reflects my now much greater knowledge of the evolution of Masonic ritual and of the evolution of the Oak Island Legend itself. However, the essence of my earlier writings on this topic remains unchanged: I think Joe Nickell was absolutely correct when he theorised in 2000 (3) that Masonic symbolism had been added to the Oak Island Legend, although he has understandably very much underestimated how much Masonic symbolism has been added, and his theory that the added symbolism came from the Holy Royal Arch Degree is only partly correct, with most of the symbolism having come from the related Thirteenth Degree of the Scottish Rite.

APPENDIX

Speculations that various 19th Century Oak Island treasure hunts may have been fraudulent

The following material has been relegated to an Appendix because we lack **direct** evidence that any of the 19th Century treasure hunts on Oak Island were fraudulent. However, we do possess considerable **indirect** evidence that fraud was involved in the 1800's and in any event, every prosecutor knows that direct documentary evidence of fraud rarely if ever exists, and fraud is nearly always proved in the Law Courts without direct documentary evidence, usually by indirect or circumstantial evidence. The indirect evidence suggesting that fraud was involved in the 19th Century may be summarised as follows:

1. ***The Historic Context: The Prevalence of Lost Treasure Legends in 19th Century Maritime Canada and New England.*** To understand the fraud theory, we need to have some appreciation of the historic context as it existed in 19th Century Maritime Canada and New England. AL Spedon in his "Rambles Among the Bluenoses" (23) published in 1863 refers to the frequency of buried treasure legends along the coast of Nova Scotia in these words (48):

"Scarcely a nook or corner along the coast [of Nova Scotia] but has had its dreamers and diggers of 'hidden treasures'; but beyond the mere circumstance of the thing itself little else appears to have been generally preserved. Scarcely a bay or river, but is noted by the fictitious dreamers of the "golden treasure", who can still point to some particular spot, where some pirate or navy vessel has been necessarily deserted and destroyed, and the specie carried off and deposited in the adjoining banks. Again, and again have votaries of the golden god excavated and searched among the rocks for his secretious droppings, but all appear to have vanished and evaporated into air and fictitious daydreams. These golden tales of deposited treasures are too

numerous to admit of a general description; one or two instances, however, merit a passing notice”.

2. ***The Historic Context: Treasure Digging Frauds in 19th Century Maritime Canada and New England.*** The prevalence of lost treasure legends along the coast of New England and Maritime Canada in the 19th Century gave rise to a species of swindle or fraud known as “treasure digging”. Fraudsters would convince a landowner that a fabulous treasure (often Captain Kidd’s) was buried on his land, and they possessed the means to find it, and the landowner would be hoodwinked into paying the fraudsters to locate and excavate the treasure. Of course, the treasure always slipped out of reach at the last minute.

American Folklorist Richard Joltes on his Oak Island web page includes in his chapter 3 (49) a number of eloquent and erudite sections on the treasure digging manias which periodically infected parts of the Northeast United States and Atlantic Canada in the 1800’s. Joltes mentions, among many other examples, that Mormon Church founder Joseph Smith (1805-1844) practiced treasure digging as a livelihood before embarking on his career as a prophet. He also mentions the Daniel Lambert treasure digging mania which occurred in Maine in the year 1804, when the fraudster Lambert used his supposed discovery of buried treasure to circulate forged bank notes to the enrichment of himself and to the impoverishment of his victims. Joltes recites many other examples, many of which involved fraudsters inveigling their “marks” into schemes to dig for Captain Kidd’s treasure.

It was in this context that Oak Island in the 19th Century became the scene for repeated attempts to locate Captain Kidd’s treasure at the bottom of the Money Pit. Oak Island in the 19th Century may well have been only one of many treasures digging scams then being carried on in Atlantic Canada and New England.

3. ***First Hint of Treasure Digging Mania in the Oak Island Area.***

Chester is the town nearest to Oak Island, being roughly four miles [6 km] distant. Joltes (49) mentions that a treasure digging hysteria of some kind gripped the Chester area in the early 19th Century in these words:

“.....the Mephibosheth Stepsure letters, a series of satirical letters published in Halifax newspapers in 1821-23, mentions an incident in which a man paid a sheriff’s debt by ‘pulling out the leg of an old stocking tied at both ends, he told out of it as many doubloons as satisfied the sheriff....he told us he had been turning up his fields and found it there.’ The same passage goes on to say the man ‘advised us all to do the same thing’ and ‘to follow his plan, and not do like the Chester folks; who once dug for money, and at last got so deep that they arrived in the other world; and falling in with the devil, were glad to get away with the loss of their tools’”.

It should be noted that the first reputed treasure syndicate to excavate the Oak Island Money Pit was the Onslow Syndicate which reportedly carried out its operations around 1802-1804 (50).

4. ***The Pitblado Incident.*** The Truro Syndicate was engaged in the hunt for Captain Kidd’s treasure in the Money Pit in the late 1840’s and early 1850’s (51). They drilled a number of holes in the Money Pit with a mining auger, and the syndicate foreman James Pitblado was reportedly seen to secrete some item from the drillings tailings. When challenged he said he would show the item to the next directors meeting, but left the Island that night and neither returned nor attended the directors meeting, but his associate Charles Dickson Archibald immediately attempted to buy the eastern end of the Island where the Money Pit is located (52). It has become a part of the Oak Island Legend that Pitblado found a jewel in the tailings (53).

The precise circumstances of the “Pitblado Incident” appear to have been somewhat embellished by later writers, as the first article to mention it being McCully’s 1862 essay, does not mention the name Pitblado and says only that *“....the results [of an auger boring] were known only to the*

persons [sic] who conducted the boring, which he managed to keep to himself. But a short time after he made such disclosures to Mr. Charles D Archibald, who was then concerned in the Londonderry Iron Mines, that he, Mr. Archibald, went to the Government and got a license to dig. But from our having applied for a license before, they could only get permission to dig on the unoccupied ground, which kept them from doing anything while our lease held good". (19).

However, in spite of any exaggeration by later writers, this incident is surely a classic example of "salting the mine"?

We don't know if Pitblado shortly afterwards offloaded his shares in the Truro Syndicate at a large profit, but certainly, the shares in at least one later treasure syndicate fluctuated considerably in value, as we shall see below, providing opportunities for fraudulent share price manipulation.

If the Pitblado incident was a mine salting scam, then it represents further evidence that the 19th century Money Pit excavations were fraudulent.

Why do I regard the Pitblado Incident with such scepticism? According to the legend, James Pitblado died shortly afterwards in an accident so that the secret of what he found died with him (53). However, the legend is in error here: we now know that James Pitblado lived to the ripe old age of 81, finally dying over half a century later in 1903 (54). It is inconceivable that if Pitblado had really found something, he would have lived another half century without saying anything about it. Any objective researcher must regard the Pitblado Incident with considerable suspicion.

5. ***The Three Metal Chain Links.*** It was the Truro Syndicate whose auger borings in about 1849-50 also brought up the three metal chain links discussed at some length above. We have already referred to the mutual inconsistencies of the contemporary accounts, which range from no metal at all being brought up to copper wire, to gold links being recovered. Such contradictions are in themselves suspicious, and the air of suspicion is only reinforced when we learn that there have been persistent hearsay reports over the intervening years that the three metal links were deliberately planted to encourage further investment in the Truro Syndicate which was running short of funds at the time.

For example, on 10 July 2008 Mutakawe posted on the internet forum called "Oak Island Treasure" the assertion that a Mountie friend had known a treasure digger who tossed his own watch chain in the Money Pit because "money was becoming tight and he did it to attract investors" (55). On the same day, "Tank" posted a reply on the same internet forum that he had heard the same story from five or six different people all quoting different grandfathers who had supposedly salted the pit with their own gold watch chains (56). These stories are admittedly all rank hearsay, but they are consistent with the atmosphere of suspicion which hovers over the Oak Island Legend.

6. ***The Fanny Young Pit:*** The 1890's prospectus of the Oak Island Treasure Co (6), which was the syndicate digging for the treasure in the late 1890's and early 1900's, refers to the Fanny Young Pit dug close to the Money Pit in about 1850 in these words:

7.

"....Mr Isaac Blair....states: 'you asked me to tell you what I saw when the old Pit (or what is called the treasure pit) on Oak Island caved in, while the men were tunnelling through from what was then called the 'Fanny Young Pit' (so called from a clairvoyant who had been consulted on the subject). That was in 1850 and the fact of the pit being named for her would indicate that it was dug at that time. The probability is that it was and afterwards deepened in 1861. To the believers in clairvoyants and spiritualism many interesting things as told by Miss Young and others of the same faith can be related and when they struck the old pit they said the earth there had been dug over'."

We have already noted that Mormon Church founder Joseph Smith (1805-1844) practised the type of fraud known as treasure digging when a young man. His 34th and last wife was Fanny Young (1787-1859) a sister of later Mormon Church leader Brigham Young (57). We do not at the present time have any direct evidence that the Fanny Young associated with Oak Island was the same person as Joseph Smith's 34th wife, but if they were different women, then it is a most remarkable and singular coincidence that the 34th wife of a known treasure digger and prophet had exactly the same name as a "clairvoyant" who was consulted on digging for the Oak Island treasure.

The coincidence is heightened when we note that Joseph Smith's 34th wife was still living when the Fanny Young Pit on Oak Island was dug about 1850, when Joseph Smith's 34th wife was once again a widow (Joseph Smith having been her third and final husband) and it is, therefore, plausible she would have reverted to her maiden name of Fanny Young at that time. If the Fanny Young Pit on Oak Island was named after Joseph Smith's 34th wife, then the links of Oak Island to the widow of a known treasure digger does nothing to enhance the credibility of the Oak Island Legend. It is also worthy of note that Joseph Smith was distantly related by marriage to Antony Vaughn who was reputedly one of the Money Pit's three initial excavators in the late 1700's (58).

8. **"The Oak Island Folly" Revisited:** We have already mentioned the third known article on Oak Island titled "The Oak Island Folly" published in the 20 August 1861 issue of the Liverpool Transcript (11). That article includes the following passage:

"It was thought that almost a fortnight ago they had struck upon the treasure: a day was set on which the copper bound casks were to be raised from their long resting place. Expectation grew high – shares sold at an enormous premium – hundreds of people flocked from all directions, and while each one was straining his eyes to get their first glimpse of the gold the middle hole 'caved in', and disappointment was soon pictured on the countenance of each one present."

If the Oak Island treasure hunt in the middle of the 19th Century was fraudulent, then we see here one way the fraud could have operated: the fraudsters would put about the story the treasure was about to be recovered, and would then offload their shares in their treasure digging syndicate at a profit before the treasure once again just "slipped out of reach".

9. **Written Accusations of Fraud on Oak Island in the 1860's:** The syndicate digging for the Oak Island treasure in the early 1860's was the Oak Island Association, one of whose investors was Paul Pry Junior who wrote a letter published in the Yarmouth Herald on 12 March 1863 (59) which included the following passage:

"Now Mr. Editor, it is well-known that the water in the Money Pit (so-called) has been the only obstacle in the way of clearing said pit out, and getting the treasure (if any is there), and the present and former company have been engaged since 1849 (as they say) to stop or pump the water out of said pit, and when the managers have discovered (after the large amount of money was put into their hands for this very purpose) that the pumps would keep the Money Pit dry, I say when this discovery was known, not to go into the Money Pit, but to go to the shore to dig a new pit, I say can you not see that the managers have no faith in the treasure, or at least do not intend to be in haste in clearing said pit. This movement is enough to convince any sane man that the present managers on the Island 'know which side of the bread the butter is on' – that the business will not be closed up in a hurry. This is a lucrative business to some stockholders, and those who have not taken stock will have ample time to do so for 10 years to come if the present managers are only kept in office".

In other words, Mr. Pry is making what is virtually a direct written public accusation that the Oak Island treasure hunt is fraudulent, carried on for the “lucrative” benefit of a few stockholders at the expense of the rest.

10. ***Written Accusations of Fraud on Oak Island in the 1870’s:*** After the treasure hunts of the Oak Island Association in the early 1860’s and of the Halifax Syndicate in the mid to late 1860’s, treasure hunting on Oak Island remained quiescent until the Oak Island Treasure Co resumed treasure digging in the 1890’s. During this period of inactivity an article was published in the Halifax Morning Chronicle of 5 August 1873 containing this passage (60):

“About nine miles from Chester is Oak Island, notorious as the supposed burial place of the treasures of the renowned Captain Kidd. During the last 70 or 80 years, interested speculators and gullible dupes have, at intervals of 10 or 12 years, renewed the old story of the buried wealth, estimated at millions of dollars in solid bars of gold, and aroused the over-credulous to a fever heat of excitement. Upon the flimsiest thread of circumstantial evidence – the old rope, a ship’s block, a few old, decayed planks – stock-jobbing operations that would throw some of those in the Wall Street far in the shade, have been too successfully carried on, to the heavy loss, in many instances, of confiding fortune hunters and a corresponding gain of the knowing ones of the Oak Island ring.”

So we have another contemporary account containing what is essentially a direct written accusation in a public newspaper that the Oak Island treasure hunt in the 1800’s was fraudulent, “carried on, to the heavy loss.... of confiding fortune hunters and a corresponding gain of the knowing ones of the Oak Island ring”.

11. ***Oak Island Treasure Co, Late 1890’s-early 1900’s:*** It was the Oak Island Treasure Co which supposedly recovered by drilling in 1897 the parchment fragment containing the letters “VI” from a depth of 153 feet in the Money Pit (38). As already alluded to above, there are now serious doubts about the authenticity of this parchment fragment. Oak Island researcher Paul Wroclawski has in 2010 pointed out in the internet forum on the “Friends of Oak Island” website that prior to the recovery of this fragment, the wife of the supposed parchment fragment discovered by Putnam mentioned a parchment in a letter to treasure digger Captain Welling about 6 months prior to the parchment fragment’s alleged recovery by drilling in 1897! Paul Wroclawski also mentions other inconsistencies in the accounts of the recovery of the parchment fragment (61).

If we combine these disclosures of Paul Wroclawski with the Masonic symbolism of the parchment fragment, it seems plausible to conclude it was, in fact, a plant designed to inspire investment in the Oak Island Treasure Co which appears to have struggled for funds and eventually went bankrupt (62).

12. ***The Masonic Symbolism Added to the Oak Island Legend:*** We have recorded above that McCully’s 1862 article referred to at least 10 elements of Masonic symbolism, of which nine were drawn from a single Masonic Degree (the Thirteenth Degree of the Scottish Rite) and of which six originated with McCully himself and of which he added to a seventh in a way which made it much more strikingly reminiscent of the Thirteenth Degree. We further noted that in the years after McCully’s 1862 essay, at least nine further Masonic elements and probably, even more, were added to the legend by other writers. Although, as adverted to above, I incline to the theory that the Masonic symbolism represents a Masonic prank started by McCully and continued by other Masons, nevertheless the possibility exists that the Masonic emblems were added as part of 19th Century treasure digging frauds being conducted on Oak Island.

The fact that Masonic imagery, which after all is entirely fictitious, was added to the legend could be seen as evidence of the fraud. There is also the sinister possibility the Masonic elements were added as a coded warning to Scottish Rite Masons that the 19th Century treasure syndicates on Oak Island were fraudulent and Masons shouldn't waste their money by investing in those syndicates: certainly Scottish Rite Masons would have recognised the Masonic emblems but nobody else would so that this would have been an effective way of ensuring a small and select favoured group would not be taken in by the 19th Century frauds. I concede I have no real evidence to support this "sinister possibility", but nevertheless, it is an intriguing idea.

13. *The revival of the Fraud Theory in the 21st Century:* British researcher John Bartram revived the fraud theory of 19th Century Oak Island in 2005 on his Oak Island website which unfortunately no longer exists. The speculation that the 1800's treasure digging syndicates on Oak Island may have been fraudulent is therefore by no means new to me, and I credit John Bartram with first alerting me to a significant fraction of the ideas canvassed in this Appendix. I hasten to add there is no evidence of any fraud in the treasure digging which has occurred over the last century, and to avoid doubt, I expressly **do not** claim any of the treasure hunters over the last 100 years were fraudulent in any way.

Conclusion to Appendix

While I personally believe the Masonic prank theory of the Masonic symbolism in the Oak Island Legend is the preferred one, I concede there is also the possibility that the Masonic elements were added as part of the theorised treasure digging frauds carried out on Oak Island in the 1800's. Further, the two theories of Masonic symbolism are not necessarily mutually exclusive: it is possible the Masonic imagery was added as a prank while the 1800's treasure digging fraud was going on without the Masonic elements being a part of that fraud.

ACKNOWLEDGEMENTS

This paper would not have been possible without the diligent research efforts of many others. While I hesitate to name names for fear of unwittingly offending those who are not named, I feel I must acknowledge the research efforts of the following:

- I have already referred to British Researcher John Bartram who first alerted me to the possible fraudulent nature of the 19th-century treasure hunts on Oak Island.
- I have also already referred to American Folklorist Richard Joltes, who has carried out much of the research into the historic context in which the Oak Island Legend evolved in the 19th century. He also maintains the best sceptical website on Oak Island (33), (49).
- Paul Wroclawski has tirelessly tracked down many previously unknown early accounts and documents of the 19th-century treasure hunts on Oak Island.

I record that my paper does not necessarily reflect the views of such three researchers, and I bear full responsibility for the opinions and views herein expressed.

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- (25) "The Toilers of the Isle" in the 2 September 1866 issue of the New York Herald.
- (26) "Extraordinary Story of Hidden Treasure" in the 22 September 1866 issue of the Scotsman.
- (27) Oak Island and Its Lost Treasure, by Harris & MacPhie [supra, note (1)] page 37. See also posting to Oak Island Treasure Internet Forum by n4n224ccw on July 23, 2009, titled "Pleased to Meet You All" at this link. <http://forum.oakislandtreasure.co.uk/viewtopic.php?f=1&t=4272&p=66797#p66797> last accessed 12 May 2010.
- (28) Internet posting by Paul Wroclawski on April 23, 2010, entitled "Found – Jotham McCully Fonds" on his website [supra, note (8)] in forum thread "Found in Archives or Collections". Last accessed 12 May 2010.
- (29) Internet posting by GrailKnight7 on Oak Island Treasure Forum on November 18, 2005, in News and Press Section in a thread entitled "Extraordinary Discovery" at this link: <http://forum.oakislandtreasure.co.uk/viewtopic.php?f=6&t=1232&p=17564#p17564> last accessed 12 May 2010.
- (30) Same as for note (29).
- (31) Presentation by D'Arcy O'Connor to Massachusetts Institute of Technology, dated January 28, 2008, entitled "History of the Oak Island, NS, Treasure Hunt" page 4, copy online at http://www.oakislandtreasure.co.uk/imagesforforum/MIT_darcy_jan08.pdf last accessed 12 May 2010.

- (32) See note (31) and also link to the following web page of the Active Mind Website on Oak Island http://www.activemind.com/Mysterious/Topics/OakIsland/inscribed_stones.html last accessed 12 May 2010.
- (33) Richard Joltes' website entitled "History, Hoax & Hype: The Oak Island Legend", Chapter entitled "Top Ten Myths About the Money Pit", paragraph 3, at this link: http://www.criticalenquiry.org/oakisland/OI_myths.shtml last accessed 12 May 2010.
- (34) A good brief introduction to the Masonic Pig-Pen Cipher, which Freemasons traditionally used to encode messages to each other, can be found online at the Wikipedia article entitled "Pig-Pen Cipher" at this link: http://en.wikipedia.org/wiki/Pigpen_cipher last accessed 12 May 2010.
- (35) See Joe Nickell's article, note (3) above.
- (36) The Oak Island Mystery by Fanthorpe at pages 92-94, the full citation is given in final bullet point in note (1) above.
- (37) "Revealed: The Secret of Oak Island", pamphlet by Laverne Johnson, Chapter entitled "Solution", copy online at: http://www.freemasonry.bcy.ca/texts/oak_island/oak_island03.html; you need to scroll down about two-thirds of the page to find the diagram of the stone triangle entitled "the triangle south of the money pit". Last accessed 12 May 2010.
- (38) Oak Island Secrets by Finnan, page 56, full citation in second to last bullet point in note (1); online copy of relevant part of Finnan available at Google Books at http://books.google.co.nz/books?id=tPk_S_bf5uUC&printsec=frontcover&dq=oak+island&cd=2#v=onepage&q&f=false last accessed 12 May 2010. See also archive at Oak Island Treasure website at this link: <http://www.oakislandtreasure.co.uk/content/view/244/176/> last accessed 12 May 2010.
- (39) Oak Island and Its Lost Treasure by Harris & MacPhie at page 76, the full citation given in fifth bullet point in note (1) above.
- (40) "World Freemasonry" by John Hamill and RA Gilbert, the Aquarian Press 1991, page 203.
- (41) The Book of the Ancient and Accepted Scottish Rite of Freemasonry, by Charles McClenachan, New York, Masonic Publishing Co 1884. Copy available online at http://www.phoenixmasonry.org/AASR_1884_table_of_contents.htm last accessed 12 May 2010.
- (42) Harris & MacPhie page 30, full citation at fifth bullet point in note (1); Fanthorpe page 31, full citation at seventh and last bullet point in note (1).
- (43) "Discrepancies of Freemasonry" by Rev George Oliver, originally published 1875, page 72, republished by Kessinger Books (year of republication not stated), parts online at Google Books at this link: http://books.google.co.nz/books?id=UITAW3vIVScC&printsec=frontcover&dq=discrepancies+of+freemasonry+george+oliver&source=bl&ots=nG2FKzZ3NJ&sig=-m8yBvtWBtrjveb7HszHVio9HLo&hl=en&ei=R3DrS6KvK5T8tQOZ1-TJJDw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBcQ6AEwAA#v=onepage&q&f=false last accessed 12 May 2010.
- (44) Article by Joe Nickell in March/April 2000 issue of Sceptical Inquirer, the full citation given in note (3).
- (45) See for example photograph online at this link: <http://www.oakislandtreasure.co.uk/content/view/298/203/> last accessed 12 May 2010.
- (46) See note (44) above.
- (47) For example, in the plates between pages 92 and 93 in Finnan, full citation at sixth bullet point of note (1).
- (48) Page 149 of Spedon's book, full citation at note (23).

- (49) Richard Joltes' website "History, Hoax & Hype: The Oak Island Legend", Chapter 3 entitled "Early History to 1865", online at this link. :
http://www.criticalenquiry.org/oakisland/OI_chapter3.shtml last accessed 12 May 2010.
- (50) Harris & MacPhie, pages 20-34, full citation in fifth bullet point of note (1) above.
- (51) Harris & MacPhie, pages 35-43, full citation in fifth bullet point of note (1) above.
- (52) Harris & MacPhie, pages 37-39, full citation in fifth bullet point of note (1) above.
- (53) Fanthorpe, page 42, full citation in seventh and last bullet point of note (1) above.
- (54) See online extract from a now defunct web page on Pitblado Family Genealogy, the online extract currently being at this link: <http://blogs.myspace.com/thetrurosyndicate> last accessed 12 May 2010.
- (55) Posted by Mutakwe on July 10, 2008, on an internet forum of Oak Island Treasure website in a thread entitled "Excavation 2008" at this link. :
<http://forum.oakislandtreasure.co.uk/viewtopic.php?f=1&t=3954&st=0&sk=t&sd=a&hilit=excavation+2008&start=10> last accessed 12 May 2010.
- (56) Posted by Tank on July 10, 2008, on an internet forum of Oak Island Treasure website in a thread entitled "Excavation 2008" at this link. :
<http://forum.oakislandtreasure.co.uk/viewtopic.php?f=1&t=3954&st=0&sk=t&sd=a&hilit=excavation+2008&start=10> last accessed 12 May 2010.
- (57) Internet biography of Fanny Young at this link: <http://www.wivesofjosephsmith.org/34-FannyYoung.htm> last accessed 12 May 2010. Also internet record of dates of Fanny Young's birth, marriages, and death at.
http://www.familysearch.org/Eng/Search/af/individual_record.asp?recid=1095476&lds=0&frompage=0 last accessed 12 May 2010.
- (58) Private communication to the writer from British researcher John Bartram. The prophet Joseph Smith (1805-1844) was a second cousin once removed to Sophia Mack (1822-1901) who in turn was sister-in-law to Joseph Crandall who was the great-grandnephew of pit excavator Antony Vaughn (1751-1835). To put this in another way, the prophet Joseph Smith was the second cousin-in-law (once removed) of Joseph Crandall, a great-grandnephew of Antony Vaughn who was one of the three initial excavators of the Money Pit.
- (59) See note (22).
- (60) Halifax Morning Chronicle issue of 5 August 1873, copy online at Friends of Oak Island website in Oak Island Theories Section at this link. :
http://www.friendsofoakisland.com/forum/index.php?f=26&t=110&rb_v=viewtopic last accessed 12 May 2010.
- (61) Forum on the website of Friends of Oak Island, in Section, entitled "Features", thread: "Letters from the Pit Series", series of postings by Paul Wroclawski on February 24, 2010; the website is at this link: <http://www.friendsofoakisland.com/>; you need to join the forum to access the features section. Last accessed 12 May 2010.
- (62) Finnan, page 57, full citation in sixth bullet point of note (1) above.

2016 Kellerman Lecture for Queensland **KING ÆTHELSTAN AND THE CRAFT**

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WHJ Mayers Lodge of Research

Introduction:

Much has been written about the origins of our ancient fraternity but there has been little said about where our 'Old Charges' came from. My aim is to approach this subject from a new perspective, to highlight that these 'Old Charges' are not just historical documents relating to the Craft, they were living, working, administrative documents, essential to the very existence of operative masonry from the tenth century onwards.

I shall start by examining the content and providence of our two most ancient documents, namely the Regius and Cooke manuscripts; and look critically at whether the references to King Æthelstan in the Old Charges could indeed be factual as stated. The assertion by many researchers, that this is part of the Masonic legend, needs to be questioned.

Then I will examine the life and times of King Æthelstan. What was his background? What were his known achievements? Was his court capable of drafting and putting into practice the ordinances contained in the Old Charges? Did he have the opportunity? And did he have the need to make this project a priority during his governance of England?

Next, I will take a critical look at the essential components of control and administration of any sustainable construction industry. We will compare modern codes, regulations and legislation with the 'Articles of Governance' and 'Points of Constitution' as written in our Old Charges. In the final analysis of whether King Æthelstan was the original architect of these ancient Masonic Laws, or whether this is just another Masonic legend, I will concentrate on the facts that can be established, rather than the writings and opinions of recent researchers. My hope that this paper will at least awaken some curiosity in the reader's mind, and open up this topic for future research.

The Old Charges

General Contents:

The usages and customs of Freemasonry, as well as some of our ritual and legend, can be traced back through a collection of about eighty ancient manuscripts collectively known as 'The Old Charges'⁶. These documents date from late 14th century to late 17th century and have a common theme of ancient providence, morality, and manners. They also have a section on the responsibilities of masons working on building sites.

The two oldest surviving manuscripts are the Regius Manuscript (c1390) and the Cooke Manuscript (c1450), but there is evidence that their contents came from older sources. There is a reference to old books⁷ in the Regius Manuscript and researchers have noted⁸ that the poem 'Urbanitatus' (author and date unknown) and parts of John Mirk's 'Instructions for Parish Priests' (c1380-1400) have been incorporated into this document.

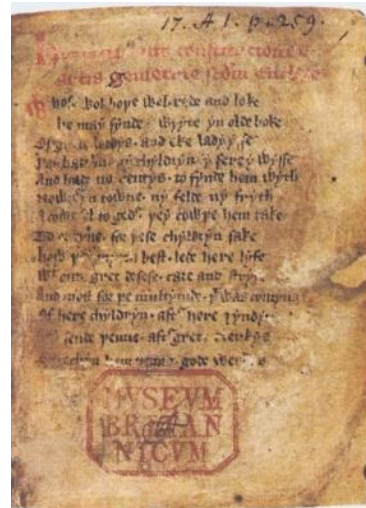
⁶ Thomas Carr – a paper *The Ritual of the Operative Free Masons* (1911) pp. 1-2

⁷ Regius MS, line 2

⁸ Richard Sims and Rev. AFA Woodford – Dept. of Manuscripts, British Museum (1874).
Also Albert Mackey *The History of Freemasonry* (1881)

The Regius Manuscript can be broken up into distinct sections thus:

1. The ancient origins of the masonic craft including the legend of Euclid.
(Page 1 of Regius Manuscript at right)
2. King Æthelstan and the formation of his statutes for masons
 - Fifteen ‘Articles of Governance’ addressed to master masons
 - Fifteen ‘Points of Constitution’ addressed to the apprentices and craftsmen
 - The formation of the annual (or tri-annual) assembly of lords and master masons
3. The legend of ‘the four crowned ones’
4. The ‘seven sciences’
5. Instructions on conduct in church
6. Instructions on manners in public



The Cooke Manuscript has similar content with nine ‘Articles of Governance’ and nine ‘Points of Constitution’ but these essentially cover the same ground as before.

In this paper, I shall examine section 2 above; King Æthelstan and his governance of the masons.

Provisions of the Statutes: -

The Old Charges are quite specific when depicting the events leading to the drafting of King Æthelstan’s statutes. The King is described as a ruler who took an interest in the building industry and he oversaw the construction of great halls, dwellings, and temples. He recognised the need to address the problems involved, ‘*the divers faults that in the craft he found*’,⁹ and decided to regulate the industry. This he did by calling an assembly of leading master masons, along with the landholders and administrators (i.e. the aristocracy) to work with the King’s court, to thrash out a set of rules for the masons to abide by.¹⁰ It needs to be recognised here that the Master Mason on a medieval building site was the superintendent of works. He controlled labour hire including carpenters and other tradesmen, he was responsible for accommodating and feeding his workforce, he was responsible for sourcing and transporting materials, and he controlled the client’s money for the payments made. He was the equivalent of today’s Site Project Manager.

The outcome from this royal assembly was a set of statutes regulating the building industry, which were ordained by King Æthelstan and passed into law.¹¹ Thus, the first English building code came into effect; a comprehensive set of rules that listed the duties, responsibilities and moral behaviour for the masonic craftsmen of the day.

These statutes covered many of the issues facing the construction industry today. Among them were:

- **Conditions of employment.** e.g. Apprentices must be free men and sound of body. Masons must be law-abiding and able to prove their identity. Masters are required to give half a day’s notice when terminating employment.

⁹ Regius MS, line 69

¹⁰ Regius MS, lines 61-84

¹¹ Regius MS, lines 485-486

- **Provision of fair wages** and the acceptance of those wages without argument by the craftsmen.
- **Training of apprentices.** e.g. Masters are required to take on each apprentice for seven years and in that time teach all skills of the Craft to the best of their ability.
- **Examination, accreditation, and means of recognition for qualifying craftsmen**
- **Health and safety.** e.g. No building work is to be done by night.
- **Maintenance of high levels of workmanship.** e.g. Masters may replace a craftsman if he is lacking in the necessary skills for the work at hand.
- **Anti-corruption measures.** e.g. No bribes are to be taken. No workman with a criminal past is to be clothed, fed, or harboured by masons. Masters are to charge the lords the correct fees for work done and materials used. All masons are required to ‘love well God and holy church’.¹²
- **Contractual relationships with clients.** e.g. A master is not to accept work that he cannot complete competently.
- **Dispute mediation between masons**
- **Moral and ethical provisions** e.g. No master mason can supplant another in his work, and masons are required to respect and support each other and in no way slander or denigrate a fellow workman.
- **Mandatory attendance is required of masons to any convened masonic assembly**

All masons were required to swear an oath of allegiance to the King and swear to abide by his statutes.¹³ Taking this oath or obligation was the *only* key which opened the door to membership in the Craft.¹⁴

A general assembly of the King’s councillors, lords of the land, and masons was held on a yearly (or tri-annual) basis to examine masons on their knowledge and skill in the craft prior to being made masters.¹⁵ This assembly was also convened to hear charges laid against craftsmen, and to make a judgement. If found guilty, a mason was banned from practising his trade; and if he made no amends for his infringement he could have his assets confiscated by the King, and possibly face a prison sentence.¹⁶

The Regius Manuscript states that the King was to be invited to attend every assembly held¹⁷, which makes sense as the second purpose of this assembly was to ‘mend the faults’ in the industry; in other words, review and amend or add to the statutes.

Providence of the Statutes: -

This ancient building code is a powerful administrative document with enforcement and review provisions. It is extensive in scope and covers most of the issues that have plagued large construction projects right up to modern times. It should be realised that this section of the Old Charges is not just ancient masonic text, it is ancient law based on accumulated wisdom and experience of builders and kings.

The alternative view that these provisions have been penned in isolation by some unknown scribe or cleric does not hold water as such a document would have survived only as a literary composition, interesting for its place in history. This is not the case here. We know these provisions have been the basis for the masonic code of conduct on building sites for five hundred

¹² Regius MS, line 264

¹³ Regius MS, lines 427-439

¹⁴ Harry Carr – a paper *Six Hundred Years of Craft Ritual* (1976)

¹⁵ Cooke MS, lines 694-719

¹⁶ Regius MS, lines 455-470

¹⁷ Regius MS, lines 491-496

years, from 1400 to 1900. A study of masonic texts, from the Regius Manuscript (c1390) to the Ritual of Operative Freemasons (1911),¹⁸ shows continuity with surprisingly little change. The fact that the Regius Manuscript was written in rhyming couplets does not qualify this text as poetry, nor its author as a poet. It has been suggested that Latin documents of the 14th century were frequently written in verse,¹⁹ but I believe that this section of the manuscript has always been written in Old English for reasons that I shall explain. It was a living, working document, intended for dissemination to all masons so that ignorance could be no excuse for misconduct. Also, masons of the day were required to swear obedience to the Statutes and few if any masons would have understood Latin. Rather than the Regius Manuscript being the *only* Charge to have been written in verse, it could well have been the *last surviving* Charge to be in verse. It is most likely that the Statutes were intended to be memorised by masons and that the oath ceremonies were recited, as they are today; in which case it makes a good reason for the manuscript to be in rhyming couplets for the ease of memorising.

In considering the evidence and alternatives, my conclusion is that the providence of this remarkable set of working codes originates with a gathering of ancient builders who would of necessity have required the patronage, if not the guidance, of the ruler of the day.

The Life and Times of King Æthelstan

It is strange that masonic researchers make so little reference to King Æthelstan in the search for the origins of Freemasonry. The range and quality of surviving documents from Æthelstan's period in history are astonishing and give perceptive insight into the character of one of England's greatest kings. These documents include the Anglo-Saxon Chronicles, writings by King Alfred's biographer Asser, numerous royal charters, ordinances, and grants, as well as many manuscripts found on the continent which refer to King Æthelstan's reign. In addition William of Malmesbury (1095 -1143CE) wrote extensively of King Athelstan in his 'Deeds of the English Kings' and he states he had access to an ancient volume which has since been lost.²⁰ In more recent times Sarah Foot, an English scholar of early medieval history has written an excellent work on King Æthelstan and she lists over fifty sources that trace King Æthelstan's movements and activities.²¹



Æthelstan was born in 894CE, first son of King Edward the Elder. While still a child, he was marked as a future ruler by his Grandfather, King Alfred, who formally invested him with a scarlet cloak, a belt set with gems, and Saxon sword with a gold hilt and scabbard as symbols of future dignity,²² and then arranged for him to be raised by his aunt, Æthelflaed in Mercia.²³ This was a period of consolidation of the Saxon kingdoms of Wessex, Sussex, and Mercia. On his father's death in 924, Æthelstan succeeded as the last the Saxon king. At his coronation on 4th September, 925CE Æthelstan was crowned king of the Saxons and Angles, and in 927CE, after the death of the Danish King Sihtric, he annexed Northumbria and so became the first King of a united England.

¹⁸ Thomas Carr *The Ritual of the Operative Free Masons* (1911)

¹⁹ G Hammond – a paper *An Introduction to the Study of the Regius Manuscript* (1964)

²⁰ William of Malmesbury – *Gesta Regum Anglorum* (c1135)

²¹ Sarah Foot – *Æthelstan The First King of England* (2011)

²² Frank M Stenton – *Anglo-Saxon England* (1943)

²³ Sarah Foot – *Æthelstan The First King of England* (2011) pp. 31-33

So what do we know about this King? William of Malmesbury set the scene well when he recorded 200 years after King Æthelstan's death: *'The firm opinion is still current among the English that no one more just or learned administered the State'*.

He was a strong leader - Upon taking Northumbria from the Danes, he brought all the kings in the British Isles under his rule.²⁴ After decades of war with the Danes, this heralded a period of peace and prosperity for the English who were able to fortify their towns and build up their wealth and military strength. In 934CE, the Scots broke their treaty and Æthelstan with combined naval and land forces trapped the Scottish army between the Forth River and Stonehaven and then laid waste to a large part of Scotland.²⁵ In 937CE, a combined force of Scots and Norsemen invaded England near the Mersey Estuary.

The fight that ensued, known as *The Battle of Brunanburh*,²⁶ was one of the bloodiest in English history. Five Norse Kings were killed along with the son of the Scottish King Constantine II, and the victory for Æthelstan was known and recorded throughout Scandinavia and Europe.



He was pious – He was generous with alms and gave many land grants to the church. Laws made during his reign included the *Tithe Ordinance* for payments to be made to the Church, and the *Ordinance on Charities* which required the King's reeves (managers and revenue raisers) to feed the poor, and also to free one slave per year. King Æthelstan was an avid collector of religious relics and books, many of which he gifted to churches and abbeys in his realm. He also required the Bible to be translated from Latin into Old English so that it could be read more widely by his people, thus spreading the Christian message.²⁷ He took neither wife nor concubine thus limiting the potential heirs to the throne to his younger brothers which ensured a

²⁴ *The Anglo-Saxon Chronical* (926)

²⁵ *The Chronical of John Worcester II* (934)

²⁶ *The Anglo-Saxon Chronical* (937) – consisted of seventy three lines of verse called 'The Battle of Brunanburh'

²⁷ Rev. T M Merriman – *The Trail of History* (1868) p. 220

smooth succession to Edmund on his death.²⁸ This deliberate decision to remain celibate may have come from his deep religious convictions, but there is little evidence to support this claim.

He was a statesman - King Æthelstan came from a large family. He had one sister, four half-brothers and eight half-sisters, four of whom he arranged marriages of a political alliance with Kings in Brittany, France, Burgundy and Saxony.²⁹ He also arranged for the marriage of his full sister, Eadgyth, to the Danish King Sihtric of Northumbria, which led to his claim over Northumbria on the death of Sihtric. He had close connections on the continent and travelled widely. His court was cosmopolitan with Welsh and Scottish kings and Danish ealdormen participating. Foreigners and churchmen from across Europe and Scandinavia frequently visited to share culture and knowledge. He reformed the English property laws and legal system, centralising all edicts to his Court's control. Social order was high on the list of the King's priorities and three of his ordinances were aimed at curbing theft. These targeted not only thieves but also their accessories and those who harboured them. The codes tackled other problems as well; in particular non-attendance at assemblies, and swearing false oaths.³⁰

He was well educated – Not only could Æthelstan read and write in Latin and Old English, but he had an extensive collection of ancient books, many of which he gifted to the church for safe-keeping. His desire for learning and his support of the monasteries and abbeys was a hallmark of his reign.

He was an innovator – King Æthelstan laid the foundations for creating one of the wealthiest and most sophisticated kingdoms in tenth-century Europe. To do this he made great changes to the culture and governance of England.

- Breaking tradition, Æthelstan chose Kingston on the River Thames for his coronation. He crafted a new liturgical ceremony which contained a message of unity for his subjects and proclaimed the King's power and responsibilities. He was anointed with new symbols of office; a ring, a sword, a sceptre and a rod, and a radiant crown replaced the traditional war helmet.³¹ So began the English coronation ceremony of today.
- He redesigned the English longboats for use in the shallow estuaries, and his increased naval power put a halt to Viking raids.
- He initiated a new kind of royal council, better described as a national assembly, which surrounded him with a huge retinue of followers, consisting of not only his bishops, ealdormen (high-ranking royal officials and prior magistrates of an Anglo-Saxon shire or group of shires from about the ninth century to the time of King Cnut.) and thegns (knights), but independent rulers and learned men from other parts of Britain and the continent.³² This gave him access to the best advice of the day for his prolific law-making and centralised the production of charters and ordinances which were written in a standard format by appointed scribes.
- His ordinances reshaped land tenure, social order, and the taxation system, and enabled an effective network of law enforcement, local government, and tax collection in England.

²⁸ Sarah Foot - *Æthelstan The First King of England* p. 59

²⁹ Sarah Foot - *Æthelstan The First King of England* pp. 48-52

³⁰ Sarah Foot - *Æthelstan The First King of England* pp. 141-145

³¹ Sarah Foot - *Æthelstan The First King of England* pp. 74-76, 217

³² Sarah Foot - *Æthelstan The First King of England* pp. 63,64

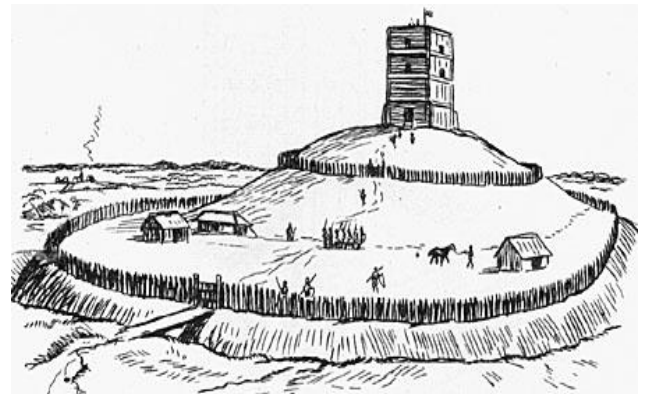
- He introduced a new style of coinage and exercised royal control over the minting and distribution so that there was only one coinage accepted as legal tender throughout the realm.

As Sarah Foot so aptly records: ‘*Æthelstan’s fifteen-year reign (924-939) constitutes one of the most significant periods in the history of England before the Norman Conquest. ---Tributes on his death show him far from unknown, but held in high regard not just in England but in the Celtic world and on the continent.*’³³

Anglo-Saxon Buildings in England

There came a time in English history when Saxon ‘long halls’ of timber poles and thatched rooves, and fortified ‘burhs’ with ditches, earthen embankments, and timber palisades, gave way to large masonry structures. This was a gradual transformation that is now difficult to trace as very few of the early medieval buildings have survived. What we do know from records is that timber halls were still in use in 978 when a mezzanine floor in a long hall at Calne collapsed, depositing King Edwards and his councillors on the ground beneath.³⁴

Also Æthelflaed, King Æthelstan’s aunt, ‘timbered the burh’ (*below right*), when she built a fortified base near the Welsh border in 915.³⁵ (*Below left reconstructed Long House*)



That the early Saxons were capable of building in stone, is clearly evident in the early churches still in existence today. A fine example is St. Mary’s Priory Church, at Deerhurst in

Gloucestershire which was founded in 804 and consists almost entirely of Saxon architecture. In the ninth and tenth centuries, new styles of masonry building were imported from the continent, especially from France and Normandy.³⁶ An early innovation were the masonry towers built near the coast to counter Viking raids. Interestingly, many of the Saxon buildings were constructed from stone taken from the remains of Roman buildings.

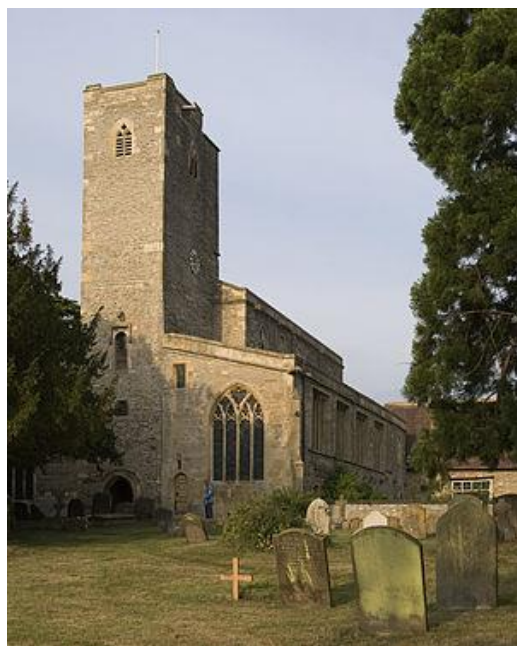
³³ Sarah Foot - *Æthelstan The First King of England* p. 1

³⁴ *The Anglo-Saxon Chronical* (978)

³⁵ Eric Fernie - *The Architecture of the Anglo-Saxons* () p. 21

³⁶ Peter Hill & John David - *Practical Stone Masonry* (2014) p. 9

From my research, the only evidence I can find that King Æthelstan personally commissioned or supervised any masonry edifices was a report by William of Malmesbury where he states that the King built a church at Milton in memory of his brother Edwin's soul.³⁷



(Left Milton Church)



(Right St Nicholas Worth)

To assess building activity in the first half of the tenth century, we need to consider what was happening in the Kingdom during the time of King Æthelstan's reign.

- Repairs were made to the ravages caused by the fierce fighting which took place between the Saxons, the Danes, and the Vikings. during the century leading up to his reign. In particular, the monasteries were hard hit by the Vikings, being easy targets for the plundering of wealth.
- Fortifications were built to protect England from the marauding sea-faring neighbours; some of these could well have been the first masonry towers built. *(Photo right)*
- King Æthelstan made numerous grants of land to the church, some of which were for the founding of new monasteries such as the Abbey of St John at Beverly,³⁸ and Milton Abbey in Dorset.³⁹ (photo below right)
- He generously gifted many valuable items, including rare religious relics, some allegedly to have formerly belonged to Charlemagne of France, to churches such as Exeter Cathedral, and the Abingdon Monastery⁴⁰ and it is likely that rebuilds and extensions would have been undertaken to house these treasures.



³⁷ Sarah Foot- *Æthelstan The First King of England* p. 86

³⁸ The Æthelstan Museum in Malmesbury

³⁹ Sarah Foot- *Æthelstan The First King of England* pp. 190,192

⁴⁰ Sarah Foot - *Æthelstan The First King of England* pp. 198,199

- The Saxon system of governance was altered to include a large entourage which travelled with the King in the administration of the Kingdom. It is likely that some of the centres where the Court assembled would have been newly built, especially when considering King Æthelstan's aspirations for England be the leading nation in Europe.



In reviewing my findings to date, it is reasonable to suggest that with a stable government, a long and mainly peaceful reign, full coffers, and the King's drive to leave a lasting legacy in Europe, building construction would have been in the ascendancy during this period in England's history.

The History of Building Codes

Now we will look at the introduction of building codes into the building industry. To understand building regulations, it is necessary to appreciate that there are two basic requirements to regulating any building industry.

The first are the **Building Standards**. These are aspects of the building which can be measured or described. For example, the quality and type of materials used, the physical sizes and constraints of buildings, testing procedures, foundation conditions, etc. In the early days, this knowledge would have been gained by experience and passed down through a system of mentoring, similar to the apprenticeships referred to in the Old Charges. One can see why it took seven years to train a craftsman, and why master masons were held in such high regard in the community.

The first written building standards that I could find were English ordinances from the early thirteenth century which were passed into law in London after a disastrous fire; known as the Great Fire of Southwark, which in July 1212 destroyed a large section of the city, including the newly built London Bridge. These regulations set maximum wage levels and decreed that thatch was no longer to be used as roofing material in London. Also, bakeries, breweries, and cookhouses were to be whitewashed and plastered inside and out as protection against fire.⁴¹ This knee-jerk reaction to catastrophes has been the pattern of building standards development. The Great Fire of London in 1666 was followed by a comprehensive code regulating minimum street widths, building material restrictions, and maximum building heights; while the San Francisco Earthquake of 1906 led to a total rewrite of the codes at that time. Closer to home, the rebuilding of Darwin was delayed twelve months while lessons from Cyclones Althea in 1971 and Tracy in 1974 were incorporated into a new national building code for cyclonic areas.⁴²

Building Standards as such are not specifically referred to in the Old Charges; accumulated knowledge of this kind was probably passed on orally by the masons. The codes in the Old Charges belong to the second group of requirements in modern building codes, namely the **Building Laws**. These are ordinances which affect relationships between the government of the day, the client, the builder and the workforce.

⁴¹ Corporation of London Records Office *Liber Custumarum* f.52 (1212)

⁴² <http://ntlapp.nt.gov.au/tracy/advanced/Reconstruction.html>

The oldest known building law is the Code of Hammurabi c1774BC (*photo of stele left*) which states *'If a builder builds a house for someone, and does not construct it properly, and the house*



which he built falls in and kills its owner, then the builder shall be put to death'. The Code then continues by stating that if the owner's son is killed, then the builder's son shall be put to death, and if a slave is killed or property destroyed then the builder shall pay full compensation.⁴³ This was very much an 'eye for an eye' law and very basic to say the least, although the concept of civil damages, whereby one must pay compensation for defective work, is still with us today.⁴⁴

The next reference to building laws that I can find are in fact the ordinances contained in the Old Charges. These laws were designed to be administered by the masons in partnership with the government, and it is astounding how comprehensive they are when comparing them with modern law.

Administration of building laws are now largely in the hands of builder associations, such as the **Master Builders' Association of Australia**.⁴⁵ This modern day guild of builders has a membership comprising 95% of the builders and building companies in Australia today and has a directorship of fourteen high profile leaders in the building industry. Its mandate is to –

- Advise government on setting building standards
- Advise government on drafting and reviewing legislation
- Assist builders in interpreting building laws such as conditions of employment and health and safety provisions
- Be instrumental in setting award wages and conditions of employment
- Formulate policies to improve health and safety provisions
- Mediate between builders and other parties in contractual disputes
- Provide training programs for technical and trade skills, and promote and advise on apprenticeship courses.
- Uphold high standards in the building industry. In cases of incompetence or criminal activity, a builder may be expelled from the association.

On comparing Æthelstan's ordinances with modern building laws, and the ancient Masonic General Assemblies with today's Master Builders' Associations, the similarity of building laws and administration is not a coincidence. Problems encountered in the building of major edifices are universal and timeless. One has only to consider the recent collapse of the Rana Plaza clothing factory in Bangladesh, or the destruction caused by the earthquake in Nepal, to understand the consequences of the absence, or lack of enforcement, of building codes. Common sense and hard-won experience dictate the solutions. With the increasing use of stone and mortar and the advent of great cathedrals, castles, and palaces, building codes became necessary and inevitable.

⁴³ Hammurabi, Sixth Babylonian King - *Hammurabi's Code of Laws, Section 229 - 233* translated by Jean-Vincent Scheil (1902)

⁴⁴ Smith, Currie & Hancock, paper - *Construction Law – The History is Ancient* (2012)

⁴⁵ (www.masterbuilders.com.au/portfolio)

Conclusions

In attempting to establish the providence of the ancient laws for masons contained in the Masonic Old Charges, I offer the following conclusions.

- It is unlikely that the scribe who compiled the Regius Manuscript was the author of the section containing King Æthelstan's ordinances, especially when it has been shown that the writer incorporated other contemporary sources into the document as well. These building codes are the result of a school of thought, and not an individual's effort. They were drafted in a manner that could be administered and enforced by the masons of the day and was probably copied from masonic guild documents of the times. The Charges remained the guiding code for masons for five hundred years after the Regius Manuscript was written. There is no ownership of authority by the scribe, other than to attribute the ordinances to King Æthelstan.
- Given that the Regius Manuscript pre-dates the Cooke Manuscript by 30 to 60 years, it is interesting to note that the sections containing the mason's ordinances run in the same sequence of laws, but with quite a different phrasing. This points to the probability that the Cooke and Regius Manuscripts came from a common source now lost.
- A building code of this nature would have become necessary with the advent of large masonry buildings in the early tenth century. With reference to the building needs of the Anglo-Saxons and the rapid escalation of the building industry after the Norman Conquest, this places the origin of these ordinances between the tenth and twelfth centuries.
- Through many surviving written sources it can be shown that King Æthelstan had the opportunity, the assembled expertise, the drive, and the ability to cause such a document to be drafted; and with the era of massive masonry structures unfolding, he probably had the need.
- Although the ordinances in the Old Charges cover the same ground as modern building laws there is one striking difference. New building codes do not contain laws based on moral and social issues. I refer here to Articles of Governance No.7; *No master mason shall clothe, feed, or harbour a thief*,⁴⁶ and Points of Constitution Nos. 1-4, 6, 7 & 10 which address the ethics and morals of practicing Craftsmen. To me, this document has the fingerprints of King Æthelstan all over it. No less than three of the King's known charters addressed the problem of thieves disrupting social order, and, as Sarah Foot comments, '*His preoccupation with theft --- finds no direct parallel in other king's codes.*'⁴⁷ He considered crime and lack of morality to be an insult to the Crown. He also took personal offence when those summoned to his Court failed to attend, and this can be compared to the mandatory attendance by master masons to any convened General Assembly of Masons.⁴⁸ He was strong on oath taking, and the penalties for breaking an oath in King Æthelstan's reign were severe. Compare this with Points of Constitution Nos. 13-15, where every Craftsman must swear allegiance to the King,⁴⁹ swear never to be a thief⁵⁰ and swear to keep true to the statutes ordained by King Æthelstan.⁵¹ Lastly, many of the documents surviving from King Æthelstan's Court contain an invocation to God, and it is no surprise that the first Point of

⁴⁶ Regius MS, lines 177-184

⁴⁷ Sarah Foot - *Æthelstan The First King of England* p. 145

⁴⁸ Regius MS, lines 105-118

⁴⁹ Regius MS, lines 421-426

⁵⁰ Regius MS, lines 429-434

⁵¹ Regius MS, lines 483-486

Constitution in the Regius Manuscript is that every mason *must love well God and holy church always*.

Why is it that the providence of the Masonic codes in the Old Charges is not accepted as that stated in the documents? Quite simply, we have no corroborating evidence other than a reference in the Landsdowne Manuscript c1560 to the York Charter, an ancient document commissioned and granted during King Æthelstan's reign. This Charter, containing the masonic charges is said to have been drafted by his son, Edwin,⁵² but it should be noted that the Landsdowne document is incorrect in that Edwin was the younger half-brother of the King; not his son. The York Charter, if it existed, has not survived.

Lack of corroborating evidence in itself should not negate the detailed accounts of the origins of the Old Charges. Just as we have access to masonic documents dating back six hundred years, so too would the fourteenth century masonic guilds have had access to even more ancient material, and to suggest that there were no relevant written or oral records prior to the Regius Manuscript, is to suggest that the sophisticated masonic codes of the fourteenth century materialised out of nowhere.

If the Court of King Æthelstan did not draft these masonic charges, then where did they come from? To be effective, they needed, at very least, the blessing of the governing body of the day. A cursory look through the records of English Kings from tenth to the fourteenth century does not give an obvious alternative. It is possible that the Masonic Charges were imported from masons in Europe, but, as such an event would be unlikely to predate the tenth century, why wouldn't this source be acknowledged? Under what authority would it have been accepted?

I believe that it is a highly probable that the source of our ancient usages and established customs comes from the first building code of England, drafted during the reign of King Æthelstan c930. If evidence from other sources is uncovered to verify King Æthelstan's hand in the origin of these ordinances, Freemasons will be able to state with confidence that our fraternity is as old as England itself; and King Æthelstan will indeed be worthy of his Saxon name, the translation of which is, *Noble-Stone*.

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⁵² British Museum – *Landsdowne Manuscript No.98 Art.48.f.276b* (c1560)

To truly illustrate the Tree of Life in satisfactory depth would require at least an entire book,⁵³ but it will suffice here to make a few broad statements. The Tree of Life is a glyph that demonstrates the Qabalistic conception of the creation of the universe. It is composed of ten spheres, or Sephiroth (singular: Sephirah), which are connected by twenty-two paths. The top-most Sephirah, Kether, represents Adam Kadmon, the reflection of the Supreme Being through which the universe was emanated.

⁵³ I would recommend Dion Fortune's *The Mystical Qabalah* or Zev ben Shimon Halevi's *Tree of Life* as good places to start.

The emanation from Adam Kadmon then passes through eight other Sephiroth before arriving at Malkuth, or Earth – the physical world as we know it. In passing through these Sephiroth, the emanation traces what is known as the Qabalistic Lightning Bolt (see fig. 1). The lightning bolt moves from Kether to the second Sephirah, Chokmah, which is at the top of the right-hand pillar. This pillar is defined by masculinity, mercy and Force. Force is the creative drive or instinct. In biological terms, it can be likened to sperm. This is contrasted with the left-hand pillar, which denotes femininity, severity, and Form. Like the womb, this pillar gives form to the creative impulse generated on the masculine side. In terms of architecture, we may liken Chokmah to the architect's creative impulse, and Binah (at the top of the left-hand pillar) to the first sketches of the intended structure.

The lightning bolt then passes through several other Sephiroth on the left and right-hand pillars before the final manifestation in the earth which, if we maintain the architectural metaphor, would be the completed building. In addition to the left and right-hand pillars, there is also a Middle Pillar. This pillar contains both Kether and Malkuth, the beginning and end of the process, as well as Tiphareth and Yesod, which may be seen as spiritual attainments or gateways. One may observe that there is also a grayed out Sephirah on the Middle Pillar called Daath. This is known as the “invisible Sephirah.” The typical glyph of the Tree of Life shows four Sephiroth on the Middle Pillar, and these represent the Earth, or man, or the uninitiated candidate (Malkuth); the Moon, the creative cycle of the womb leading to birth, and femininity / motherhood (Yesod); the Sun, or the Son – the Son of Light, perhaps – the highest spiritual attainment man can achieve in his earthly form (Tiphareth); and the Divine (Kether).

The initiated Freemason knows that there are not two but three Degrees that a man must achieve in order to, arguably, briefly attain a glimpse of the divine level. To the initiate, there is another Sephirah located between the Golden Sun and the Divine, and this is the Black Sun of Daath, which represents Knowledge. In the Third Degree, there are several suggestions that we convey the candidate to Daath. The light of an MM is but darkness visible, and it is this glimmering ray which is perhaps all too appropriately represented by the Black Sun. Daath is also considered to be the gateway to Sitra Ahra, which translates from the Hebrew as the “Other Side” – the other side of the Tree of Life being the Tree of Death or the Tree of Knowledge. The meaning of these two distinct appellations is revealed to us in the Third Degree, as the candidate is laid down to a figurative death, transcending the perishable frame of the Second Degree; and through this experience, he is raised to Knowledge – the knowledge of the Self. In this sense, the Third Degree truly conveys the candidate to the gateway of Daath, knowledge through death – and we may say that the light of an MM is indeed Daath-ness visible.

Our focus, however, is the Tree of Life. This Tree has a strong relationship with the standard Tarot pack of seventy-eight cards. The standard Tarot deck contains three sets of cards: The twenty-two major arcana, forty minor arcana, and sixteen court cards. In traditional systems, the twenty-two major arcana are attributed to the twenty-two paths on the Tree; they also correspond to the twenty-two letters of the Hebrew alphabet. The forty minor arcana are split into four suits of ten cards each: Wands, Cups, Swords and Pentacles (sometimes represented as Disks or Coins). The ten cards of each suit are attributed to the ten Sephiroth. Finally, the four ranks of court cards⁵⁴ are ascribed to the four Qabalistic worlds. It is not necessary for this paper to examine these four worlds, but they are known as Atziluth, Briah, Yetzirah and Assiah. The system that I am proposing, however, differs substantially from the traditional attributions. It is also simpler. I will be ascribing several of the major arcana of the Tarot to the Sephiroth of the Tree. These attributions will illustrate the hierarchy of the Lodge room, as well as provide some interesting illuminations regarding the roles of the officers of the Lodge.

⁵⁴ Traditionally King, Queen, Knight, Page, but there are several variations.

We will begin at Malkuth, the Sephirah that represents Earth. This is the grossest, material level of the Tree. It is the physical world. To this Sephirah, we can ascribe the Tarot card numbered 0, the Fool. The Fool is an ordinary man; he has not yet been initiated into the mysteries or gained wisdom. In Masonic terms, this is the candidate before his first entrance into the Lodge.

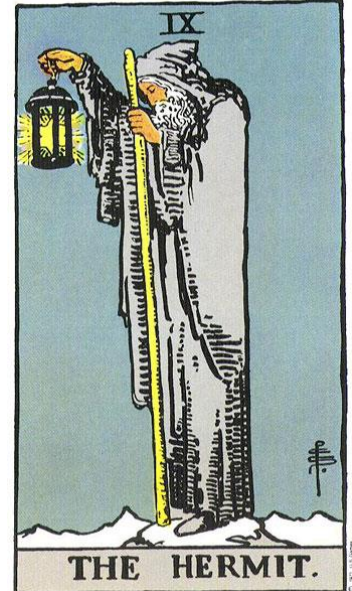


The Fool is pictured (*see plate left*) as dancing at the edge of a cliff, apparently unaware of the danger he is in. Likewise, the candidate is unaware of the two great dangers he faces at the door of the Lodge, until later in the First Degree Ceremony.

The next Sephirah that is encountered on the journey from Malkuth to Kether is Yesod. Likewise, the first officer that the candidate encounters during the Ceremony of Initiation is the Tyler, and this is his Sephirah. The Tyler may be represented by the Tarot card known as the Hermit.

This card suggests solitude and isolation, but it should be noted that the reason for this isolation is that the Hermit (*plate right*) has already obtained the mysteries; now he silently reflects upon them. The Tyler, usually

a Past Master, stands outside, at the door of the Lodge. His duty is to use the wisdom he has gained in his Masonic duty to prepare the Candidate for initiation. Otherwise, his role is largely silent. Indeed, outside of degree ceremonies, the Tyler does not speak; he only knocks. It is the Junior Warden who speaks for the Tyler at the opening of the Lodge.



The Sephirah of Yesod also refers to the state of dreaming. I would suggest that at the beginning of the Ceremony of Initiation, the candidate moves in a dream-like state until his awakening after the Obligation. It is at this point that he has been initiated and is qualified to ascend the Tree.

The next Sephirah is Hod, labelled 8 in fig. 1.



This is the lowest Sephirah of the feminine pillar. This pillar, it should be noted, is often labelled “B,” as distinct from the opposing masculine pillar which is labelled “J” (*see plate left*). Hod is concerned with the intellectual faculties, including prudence. This gives us our link to the office of Inner Guard, whose jewel – the crossed swords – refers to two of the four Cardinal Virtues, namely Prudence and Fortitude.

Prudence refers to the Inner Guard’s discretion in admitting the candidate, while Fortitude refers to his role in guarding the Lodge. There is a strong sense of balance here, and this is why it is appropriate to assign the major arcana of Temperance to this office. Temperance is a feminine card (*see plate left below*), and therefore appropriate to the feminine pillar.

The Junior and Senior Deacon may be ascribed the Sephiroth numbered 7 and 5 – Netzach and Geburah – respectively. The Deacons are both represented by the dove bearing an olive branch, which denotes peace and celerity. In this instance, I have ascribed celerity to the Junior Deacon, and peace to the Senior. The Junior Deacon is located at Netzach, the Sephirah associated with the swiftness of passion and inspiration. It is, therefore, appropriate to assign to this Sephirah and



office the major arcana of the Chariot, which is likewise swift and filled with fiery passion. One might also consider the swiftness of the messenger gods Mercury and Hermes. This is an intensely masculine card. The Senior Deacon is ascribed to Geburah, which may at first seem counterintuitive as Geburah is the Sephirah of war and judgement. However, it is the Senior Deacon who, through his role in preserving peace, order, and harmony in the Lodge, brings war and



judgement into due bounds. Without the influence of the Senior Deacon in this Sephirah, there would be chaos. Therefore, I have ascribed the major arcana of the Empress (*above right*) to the Senior Deacon, as she is concerned with sustaining and nurturing. She is also symbolic of an intensely earthly power, which is relevant to the Deacons whose duties largely see them perambulating about the floor or “earth” of the Lodge, while the “celestial bodies” of the Lesser Lights of Freemasonry are above them.

It will be noted that in assigning the Deacons to Netzach and Geburah, I have skipped Tiphareth, a Sephirah that appears on the Middle Pillar of equilibrium and is numbered 6. Qabalistically, Tiphareth is said to be the highest spiritual point to which a living man can attain. The Sephiroth beyond Tiphareth can only be achieved after earthly death. Therefore, I would see Tiphareth as not representing an office, but representing the completion of the Masonic journey – which the candidate achieves while escorted by the Deacons, who stand on either side (see fig. 1 – Tiphareth is located between Netzach and Geburah). For this reason, I have assigned to Tiphareth the Major Arcana of the World, which comprehends the entire system.



In a brief side-step from the hierarchy of Sephiroth and offices, I would at this point like to point out the correspondences that may be made between the Director of Ceremonies and the major arcana of the Magician (*plate left*). One of the defining characteristics of the Magician is that he has mastered the four magical tools: the wand, the cup, the sword and the pentacle. Likewise, it is the DC who is in control of the Working Tools of the Lodge, in that he opens and closes their receptacle as the Lodge moves through the degrees. The DC also has comprehensive knowledge of Masonic ritual, while the Magician has comprehensive knowledge of magical rituals.

We now move on to the Junior Warden, who marks the sun at its meridian. Accordingly, the major arcana of the Sun is ascribed to him. The Sun is an incredibly positive card signifying joy, expansion, optimism, and goodwill. This seems to coincide well with the Junior Warden's role of calling the brethren from labour to refreshment, and refreshment to labour, that profit and pleasure may be the result. Expansion and opulence are the purviews of the Junior Warden, and this is also borne out by the Sephirah to which he is assigned, Chesed; for this is the Sephirah of the benevolent rule and loving kindness. In many traditional systems, including that of the Tarot, the Sun is masculine.

The Senior Warden, marking the setting sun, is accordingly assigned the major arcana of the Moon. The Moon is a relatively negative card, but this is appropriate to some of the darker moments of our mysteries. The Senior Warden indicates that the Work of the Third Degree is to seek for that which was lost. It is the anxiety and confusion of that loss that is referred to here, as the sun of our first Grand Master, HA, has truly set. The Moon is also suggestive of mysteries yet to be revealed, again referring to that which has been lost. It also perhaps refers to the further secrets that are revealed to the Worshipful Master, which the Senior Warden has not yet obtained. However, the Moon is also suggestive of peace in the face of this adversity. The Senior Warden's jewel is the level, and in this context, it may refer to keeping a level head, as well as his level conduct.

The Sephirah assigned to the Senior Warden is the highest of the feminine Sephiroth, Binah. This Sephirah is linked with sorrow, but also with understanding. This reflects the mourning for this loss of our Grand Master – another of the attributions of Binah is time – but also the understanding of the lessons to be learnt from that loss.

We then arrive at the chair of the Worshipful Master, who is the Hierophant of the mysteries; he is, accordingly, assigned the major arcana of the Hierophant. The Hierophant has the keys to the secrets or mysteries and reserves them for those initiates who have deservingly obtained them. He is the discrete dispenser of knowledge, just as the Master confers degrees upon candidates according to merit. He is assigned the highest of the masculine Sephiroth, Chokmah, whose chief quality is wisdom. This is of course reflected by the Master's Ionic Pillar of Wisdom in the East.

Though this concludes the principal and assistant officers of the Lodge, there are yet two other officers who sit in the East to whom major arcana may be assigned. Sitting at the Master's right (feminine) side is the Chaplain, to whom we may assign the Major Arcana of the High Priestess. Just as the Chaplain's jewel



of office is the VSL, so is the High Priestess often depicted holding or reading from the Torah. She is also pictured in between the two pillars of King Solomon's Temple. The Chaplain and High Priestess also share the role of invoking the blessing of their Supreme Beings.

At the Master's left hand (masculine) sits the Immediate Past Master. As the Master's position in the East may refer to progress or the present moving into the future, the left-hand path refers to that which is the past, looking back to previous states of being. This symbolism of the past and the left hand suggests the major arcana of the Devil (*plate left*). While it would be inappropriate to suggest that the Immediate Past Master is in some way "fallen," it



is worth considering that he has “descended” from the chair of King Solomon to resume a previous way of being. It may also be noted that the Devil somewhat resembles the Hierophant. With all of these attributions in mind, we can then apply some very interesting Qabalistic numerology. Each of the major arcana is assigned a number, from 0 to 21. The arcana that concern us in this instance are the High Priestess (Chaplain), the Hierophant (Worshipful Master) and the Devil (Immediate Past Master), which are numbered 2, 5 and 15 respectively. If we add these numbers together, we get 22 – the total number of major arcana in the Tarot pack, letters in the Hebrew alphabet, and paths on the Tree of Life. This is indicative of a complete system. Furthermore, we may apply the Qabalistic reduction to the number 22. This consists in adding the two numerals together (2 + 2) until we get a single figure. In this case, 2 + 2 = 4. Qabalistically, this is the number of the Tetragrammaton, or the fourfold name of God often written as YHVH (Yahweh, Jehovah). This may be represented by the letter “G” in the centre of the Lodge room, and also gives us our link to Kether, the crown of the Tree of Life and the source of the emanations of the Supreme Being. With all of this in mind, we may re-draw the diagram of the Tree of Life incorporating our attributions like so:

Thus, we see that the Tree of Life, the officers of the Lodge and the Tarot may be combined into a single system of knowledge, where each aspect reveals hidden elements of the others.

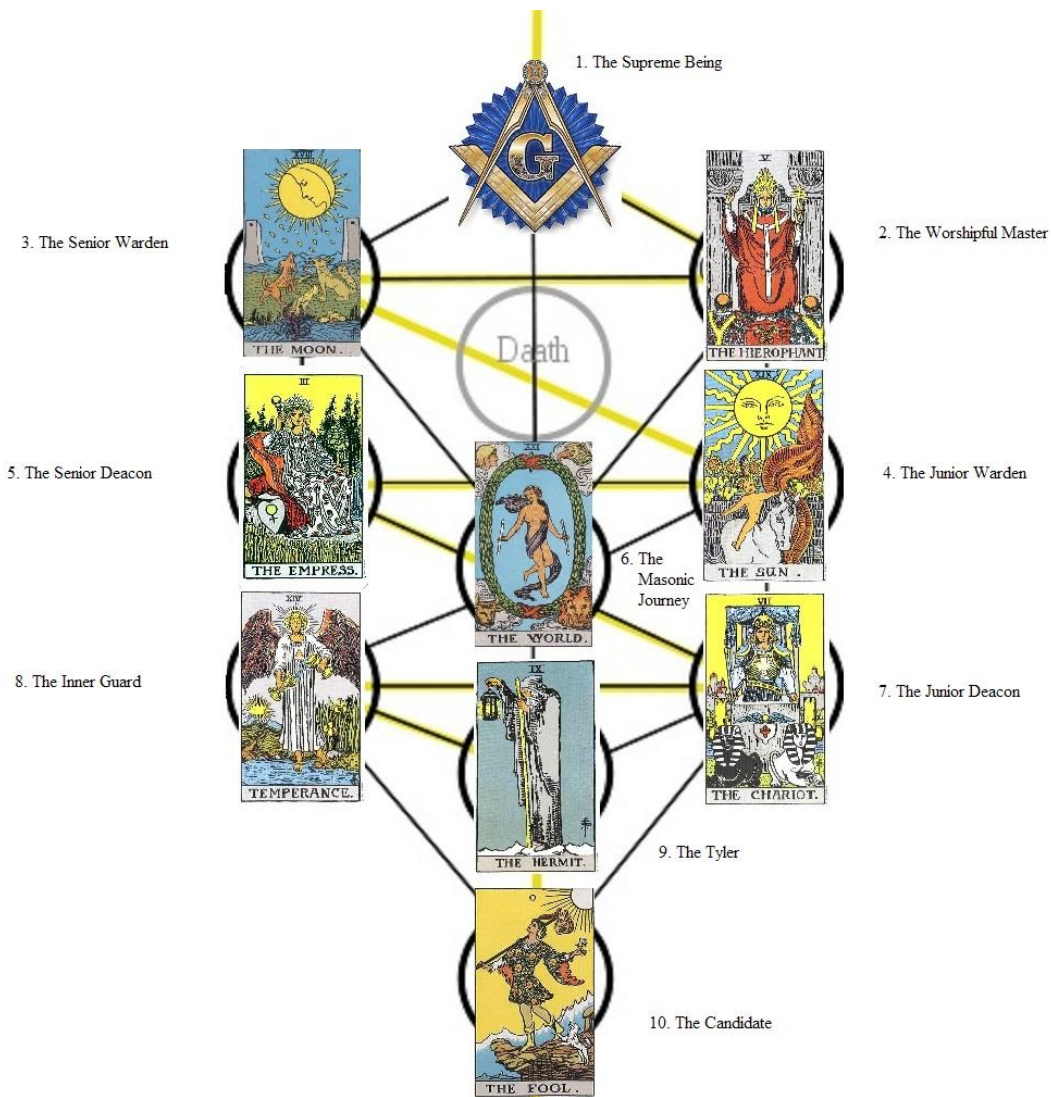




Plate 5: The World

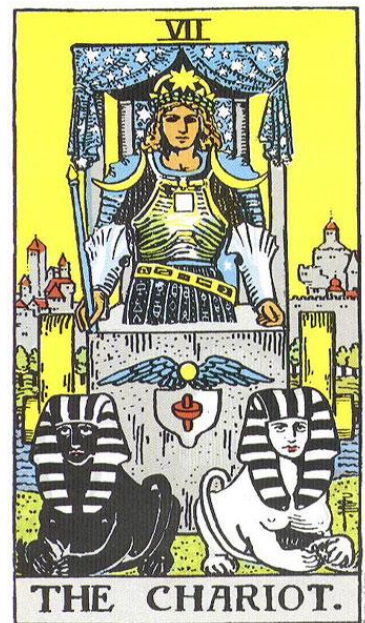


Plate 4: The Chariot

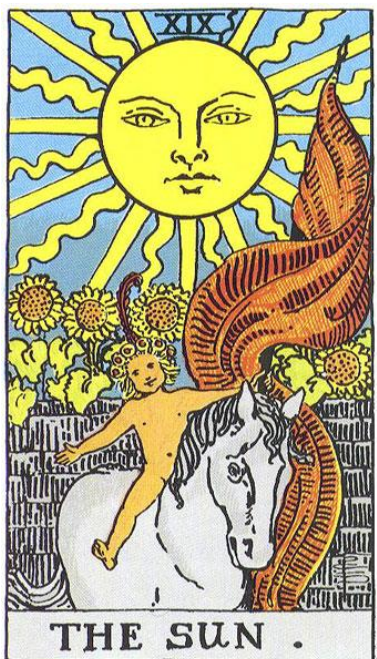


Plate 7: The Sun.



Plate 8: The Moon.

2016 Kellerman Lecture for NSW & ACT

TWO ENDURING TREASURES: WHY THEY ARE NOT ORNAMENTS

WBro Peter Bindon
Linford Lodge of Research

Gold fever in Australia

In the 1830's and 40s, well before Lawrence Hargraves was acknowledged as the discoverer of gold in Australia, at least three other men had also claimed this honour. They were John Lhotsky, Count Paul Edmund de Strzelecki, and the Rev William Branwhite Clarke. Interestingly, although no information regarding any affiliation with Freemasonry has been found for Strzelecki or Clark, it appears that Lhotsky may have been a member of Australian Lodge number 820 meeting in Sydney New South Wales, as an 1833 subscription book contains a record of a payment made by him on December 13 of that year.⁵⁵ Nevertheless, it is Hargraves who is accredited with the discovery after returning to Australia from California where he had been prospecting for gold. Hargraves discovery in New South Wales was soon followed by other equally exciting discoveries elsewhere in Australia.

An announcement in the July 7, 1851, issue of the Geelong Advertiser revealed that payable gold was discovered by James Esmond at Clunes near Ballarat. Shortly thereafter more discoveries followed at many other locations spread across a wide area of central Victoria.

At this time in Australia's history, many changes were taking place in the social structure. The first colonies had been established as Penal Settlements but once many of the convicts had served their time and had become freed, free immigrants had also begun to arrive determined to make a new and more prosperous life in this somewhat strange and exotic land far from the troubles of Europe. Announcements that gold had been discovered in the new continent accelerated this growth in population.

Victorian England manifested great strength in law and order and this was reflected on the diggings in the law enforcement undertaken generally by troopers but also later by goldfields police. There also existed a strand of lawlessness in the society at that time perhaps as a heritage from the convict ancestry of much of the populace. While the greater portions of the colony were peaceful and law-abiding, goldfields were to some extent lawless. Consequently, any government buildings were strongly constructed, perhaps we should say fortified, to reflect the power of strong government, but more to provide some sense of security for the undermanned police forces who were generally powerless and most unpopular. Laws that the police were called upon to administer, particularly the hated 'licensing laws,' contributed to the low esteem in which the police were held. No doubt many of the diggers, who considered themselves Colonials, saw the English law as disadvantageous to them while favouring the landed gentry. It is true that the licensing laws were designed partly to force the diggers back into the paid workforce, which suffered huge labour shortages as employees left every kind of business to try their luck on the goldfields. A further source of discontent was the government requirement that gold should be sold at the police station or another official depot within 10 days of its discovery when the price paid for it was also set by the government.

The numbers of diggers arriving on the Victorian goldfields was enormous; for example at the end of 1851, there were 4000 diggers at Golden Point near Ballarat. The exodus from Melbourne

⁵⁵ http://interactive.ancestry.com.au/60620/43970_uhl%5Ecf%5Eg%5E1813-00159/1494432?backurl=http%3a%2f%2fsearch.ancestry.com.au%2fcgi-bin%2fsse.dll%3fgst%3d-6&ssrc=&backlabel=ReturnSearchResults#?imageId=43970_uhl%5Ecf%5Eg%5E1813-00159

was so great that Governor Latrobe complained that gold mania had resulted in men abandoning their jobs, families, that towns were being emptied and ships deserted. By early 1852 there were thousands of diggers on the Victorian fields.

The rebellion at Eureka near Ballarat is the only Australian example of an armed revolt that actually lead to existing laws being changed. Although there were deaths on both sides the rebelling miners were acquitted at the trial in February 1855. Just prior to this trial, a bill had been passed giving a franchise to any digger who owned a miner's right or licence (which now cost 1 pound). Miners would now pay a tax on the gold they found instead of a monthly licence fee for the possibility of making a find. They could own the land on which they worked and the much disliked Gold Commission was replaced by a system of mining wardens.

A few months after the Bendigo goldfield opened in 1851 most of the several thousands of diggers were itinerant. Freemasons, through their membership in various jurisdictions, were all conversant with the teachings of charity, fraternity, and equality. These principles were just as important for the new lodges that would be formed on the goldfields as they were in the lodges to which the miners had previously belonged. No doubt it was partly their wish to establish a society in the new continent of Australia that embodied the principles of charity, fraternity and equality.

Using the time honoured methodologies adopted from operative stonemason's in the Middle Ages the miners were able to identify and recognise Brothers using the time-honoured system. When they had done so they then organised and attended meetings with the intention of forming their own lodges

Freemason William Scott described the method used for setting up a Masonic Lodge in the evolving goldfields town of Bendigo. Scott wrote that in 1854 a group comprising Smith, Emmett, Williams, Schulzen, Smith, and Mocklet met in a back room of the Royal Exchange Hotel, (Bendigo) and decided to form a Masonic Lodge. Subsequently, a notice was tacked to a tree reading: "Should this meet the eye of a Freemason it is to notify that a meeting of the craft will be held at Fraser's store, near the Black Swan hotel, on Wednesday night at 9 PM. Fail not on your O. B."⁵⁶

"At the time and place indicated", Scott wrote, "I attended, and found a number of gentlemen representing all nations, all in full dress of the period, black flannel shirt, Yankee boots with a tassel on the front, moleskin trousers, and patent leather belt.

*"All the brethren, as I may term them, then withdrew except three, of whom I was one. After some preliminary inquiries as to name and number of each other's mother Lodge et cetera, I volunteered to test oath, which is usually administered when visited American lodges, and after examination, administered the oath to the others, and subsequently, one by one, to the whole of the brethren assembled. All prove themselves, very creditably, to be true masons, although belonging to various constitutions and different countries".*⁵⁷

The decision of the men at this first Bendigo meeting was that a Masonic Lodge should be established there, to be named the Golden Lodge, which met formally and officially on 3 October 1854.

William Scott was an Irishman born in 1828 who had immigrated to Canada with his parents. He was initiated into Freemasonry at Freeport, Illinois in 1849 and not long afterwards was appointed its Master. Attracted by the announcements of the discovery of gold in Victoria he immigrated to the Colony of Victoria (recently separated from New South Wales) arriving in Melbourne in June 1853. As we have seen he took an active part in the foundation of Golden Lodge number 641 (Scottish Constitution) and became the worshipful Master of that Lodge in

⁵⁶ Wickham, D, 2013, Freemasons on the goldfields; Ballarat and District 1853 – 2013. Ballarat Heritage services, Ballarat Victoria

⁵⁷ op. cit., 2013:28

1855. William Scott had an illustrious career in Freemasonry as well as in civic life and was also a prominent member of the Independent order of Oddfellows being a past Grand Master in the Colony of Victoria.

Cultural and educational changes

Given that the mid-1800's were tumultuous times and the discovery of gold did little to calm the turbulent waters, it seems logical to examine the quest for stable social conditions made by groups of like-minded individuals.

Globally this was the time when to delete feudal systems, monarchies and old world social structures were in a state of collapse. Industrialism and the fallout from the industrial revolution, which had inadvertently promoted difficult and unfair working conditions, had not been addressed by either the monarchies that still existed or the new forms of democratic government that had recently come into being. But, three landmark events that took place far away from the newly settled land of Australia, contributed to the social conditions on the goldfields. These events were the American Revolution, the French Revolution and political upheavals in Ireland.

The American Revolution

The Spanish colonisation of that part of the American continent, which was to become the United States of America, took place in about the 1500's. English settlement followed 100 years later. In the last quarter of the 1770's, the original 13 colonies of the United States gained independence from Britain. The principles and rules that would form the basis of the American Nation directed the design of the Constitution of the United States of America. The first principle was that rights come from God, not from government. The second principle was that all political power emanates from the people. The third principle was a belief that there should be a limited government in the form of a representative republic. The founders of the nation distrusted a direct democracy because they saw it as a kind of mob rule and they wished to establish a system that was free of special interests and factions that might gain control of the government. They saw that throughout history, majority factions consistently tyrannised minorities, regardless of whether they were based on race, wealth, religion, geography or some other defining characteristic. The fourth principle was that there would be a written constitution that set out the rules for governance between the people and their elected representatives. Any change in this document would be through a specified process. And the fifth principle granted property rights to private individuals; in other words liberty of citizenship would never allow the government to come unheralded to confiscate an individual's property.

So the miners who hailed from the USA and came to Australia in the gold rushes of the 1860's and who were only two or three generations removed from those who had established what was seen at the time as the world's most significant expression of the principles of liberty and equality and fraternity, brought with them the same ideas and aspirations for a similar society to be established in their new home.

The French Revolution

The French Revolution began in 1789 and finally ended in the late 1790's when Napoleon Bonaparte ascended to prominence. It was a watershed event in modern European history and contributed its own specific ideas to political systems regarding the freedoms of an individual. During the turmoil of this dramatic upheaval, French citizens remade the political landscape of their country, sometimes with great violence and viciousness as they uprooted centuries old institutions like the absolute monarchy and the feudal system of land ownership.

Like the American Revolution before it, the French Revolution was influenced by Enlightenment ideals, particularly the concepts of popular sovereignty and inalienable individual rights. The revolutionary movement played a critical role in shaping modern nations by showing governments and rulers the inherent power contained within the will of groups of people.

Political upheavals in Ireland

Political transportation of individuals caught up in a harsh judicial system for petty theft and a trickle of Irish immigrants into Australia had made the continent familiar to many Irish men and women by the middle of the 19th century. From 1851 to 1860 more than 100,000 Irish came to Australia some struck with gold fever others to escape poverty and starvation. They formed about 1/5 of the people who came to the Australian colonies from Great Britain at this time. As most of the early gold found on the Australian fields was alluvial, the fact that the Irish immigrants had little or no mining skills was no hindrance to their enthusiasm. After the alluvial fields were exhausted many worked as unskilled labour for the reef mining corporations or moved into other trades and professions, where they enjoyed a higher standard of living than they had left behind. Amongst the Irish immigrants, most of whom were staunch Catholics, there were also those who were accomplished, orators and political activists. Of the diggers involved in the Eureka Stockade event about half were Irish including Peter Lalor, the leader.⁵⁸

Fraternal organisations

In the preface to his book “Odd Fellows, the History of IOOF Australia” the historian Geoffrey Blainey says:

*“...for decades the lodges were far more important than the trade unions but unlike the unions, they rarely are mentioned in the single volume histories of Australia. This is partly because the lodges cloaked themselves in mystery. Their oaths and rituals and dressed belong to a forgotten era. Today, historians seem to have little knowledge of what the lodges believed in and the role they played in town and suburban life. Their role was vital. They were a major private precursor of today’s welfare state and many of their welfare tasks they carried out with impressive skill and the help of a tiny bureaucracy. In all, a form and heroic chapter in Australia’s history.”*⁵⁹

The Tolpuddle Martyrs were on board the convict ship *Surrey* on 17 August 1834 as she sailed through the Sydney's heads towards her anchorage in Sydney Cove. They had been sentenced to 7 years transportation for establishing the Friendly Society of Agricultural Labourers. The sentence was designed to suppress the growth of trade unions by making the agricultural labourers from Tolpuddle an example, but they had not been found guilty of establishing a trade union, which was not illegal. They had been found guilty of administering an unlawful oath!

*“The oath they took differed little from the oath is commonly sworn by the trade unions, friendly societies and Freemason’s lodges of the day. It was an oath of loyalty to other society members and a promise not to disclose society affairs to outsiders. It formed part of an initiation ceremony – saying a prayer, singing hymns, and exposition of the aims of the society – which was very like the ceremonies of other trade unions and friendly societies. The suggestion that the six men had formed a criminal conspiracy was absurd.”*⁶⁰

Fraternal groups and lodges exist in many forms and for many different reasons. For example, the Free Gardeners described in Cooper’s account of that organisation might be considered an early form of a trade union.⁶¹ They organised labour, controlled trade, they made payments of ‘trade dues’ for benevolence, and were involved in the supply and sale of plants. Their constitution indicates that they were prepared to cooperate mutually, exercise some control over their members, educate them and attempt to improve their morals.

⁵⁸ Coughlan, N., 1965, the coming of the Irish to Victoria; historical studies, Australia and New Zealand; volume 12, number 45, PP. 64 – 86.

⁵⁹ Blainey, G. 1991. Odd Fellows: a history of IOOF Australia. Allen & Unwin, Sydney

⁶⁰ Green and Cromwell 1984:3

⁶¹ Cooper, R. L. D. (Pope, T. Editor) 2005. Freemasons Templars and Gardeners. Australian and New Zealand Masonic research Council, Melbourne

An examination of the history and the social contributions of friendly societies established in Australia would require several volumes, and still awaits research and publication. Although most Australian groups had their origins in Great Britain, some had other origins simply because many immigrants did come from many different countries of origin.

In 1851 Victoria's population was 97,000; just 10 years later it was 540,000 and in 1865 the Victorian Statistical Register contained details of 13 societies of Oddfellows, Foresters and Druids having a combined total of 24,410 members. By 1879 there were 34 societies with 766 branches and 46,191 subscribing members.⁶² Clearly, there is more to this statistic than the simple desire to belong to a group of like-minded men for social reasons, and the aspect of mutual financial support prior to the provision of any state aid for sickness or unemployment was a key factor in the high participation rate.

Two of the 34 societies listed had originated during a dispute over the control of religious education in Victorian government schools; these were the Hibernian Australasian Catholic Benefit Society and the Protestant Alliance Friendly Society. Campaigns during the early 1860's while an education act was before Parliament, led to disputes that caused great bitterness between religious factions. This resulted in drastic falls in membership numbers in one or another friendly society. While both of the two aforementioned orders were organised along lines similar to traditionally affiliated societies with their ritual and regalia bearing a superficial resemblance to that of the Oddfellows, the sentiments expressed inside their rituals and ceremonies differed markedly. Members undergoing initiation swore their allegiance not to international brotherhood regardless of race colour or creed, they declared their loyalty to one or the other religious faith.

The fraternal societies that had established themselves in Australia included contributing and shareholder groups like Manchester Unity Independent Order of OddFellows (MUIOOF), Independent Order of Rechabites (IOR), Order of the Sons of Temperance, Protestant Alliance Friendly Societies of Australia (PAFSOA), Free Gardeners, Ancient Order of Druids, United Ancient Order of Druids, Ancient Order of Foresters, Australian Order of Foresters and the Australian Natives Association among others. All of these had individual benefit lodges within their establishments.⁶³ Doubtless, there were numerous other societies with similar aims, but in this paper, I intend to examine briefly only the Foresters and Oddfellows after a brief sally towards the Druids and to note that a number of home-grown Australian friendly societies also existed in former times.

Druids. In 1833 and despite having the motto "Unity, Peace, and Concord" part of the Ancient Order of Druids broke away from the parent organisation to become a Registered Friendly Society and in the process renamed itself the 'United Ancient Order of Druids, (UAOD)'. With its strong membership, it soon became one of the biggest of the British benefit societies especially in the colonies where its lodges (called 'groves') formed an important support network. In the late 1800's there were reputed to be 25,595 members in Australia. A lodge of the Ancient Order of Druids (AOD) could have eventuated in Melbourne in 1851 when a Mr. Hymen, who originated from London, arrived carrying an authority from the Ancient Order of Druids in England to establish a Lodge in Melbourne, but a permanent lodge did not eventuate until 1861. Just the next year a Victorian Grand Lodge of the United Ancient Order of Druids (UAOD) was established. Juvenile lodges were established in Prahran in 1886, and later in South

⁶² Royal Commission on National Insurance, 1924 – 25, minutes of evidence, Commonwealth of Australia, Canberra

⁶³ <http://www.achha.org.au/friendlysocieties.php>, retrieved April 2016

Melbourne and Footscray, but had ceased to exist by 1900. The first female lodge had been opened in 1899 in Launceston, Tasmania, and by about 1925 there were fifteen ladies lodges.⁶⁴ According to Elizabeth Willis, the first home-grown Victorian Friendly Society, the Melbourne Union Benefit Society, was formed in May 1839 and by September had about 100 members, drawn from 'the congregated trades of the town'. A second was formed in 1840 when a group of men formed the Australia Felix Lodge of the Independent Order of Odd Fellows. Most of the early members of this lodge were self-employed. Later, wage-earners flocked to join. Nearly one-sixth of the Victorian workforce belonged to a friendly society in 1891, and by 1913 over half the population was insured by them in some way.⁶⁵

Foresters: One of Britain's oldest and largest Friendly Societies, the Ancient Order of Foresters, evolved from an earlier organisation known as the Royal Foresters whose origins are unknown. But there is a literary reference to a gathering of Royal Foresters in Yorkshire that took place on 29 October 1745.

Somewhat later in 1790 The Royal Order of Foresters held its Supreme Court No 1 at the Old Crown Inn, Kirk Gate, Leeds, in the same room in which the Masonic Lodge of Fidelity held its meetings. This Forester's Court is the oldest on record and is generally believed to have been the founding body of the present organisation of the society. At one stage the Royal Order of Foresters was considered to be the largest and most popular Friendly Society in Britain. Interestingly, several of the founders of the Royal Order of Foresters, including its first Worshipful Master, were also members of the Masonic Lodge of Fidelity. The founders of the Royal Order of Foresters were men of high moral standards and great philanthropy and they demanded these characteristics from those who wanted to join the new order.

The early rulebook says, "... every Forester is bound by the inherent principle of Forestry to be a good moral man; a good and peaceable subject, a good husband and a good father.

"The object of Forestry is to unite the virtuous and would in all sects and the nominations of man in the sacred bonds of brotherhood so that while wandering through the forest of this world they may render mutual aid and assistance to each other".

Unlike many other fraternal societies, the Ancient Order of Foresters had within it a second order. In 1815, The Ancient Order of Royal Shepherds was introduced into the Order as the 2nd Degree. The Order of Shepherds was based on the religious ideas contained in the Biblical parable of the Good Shepherd and the opening words of the 23rd Psalm, which were the motto of the order "the Lord is my shepherd." The Order of Shepherds was thus an order within an order, and this arrangement made the Order of Foresters unique among Friendly Societies. This second order provided a means of paying additional contributions into the Order's funds resulting in an additional benefit being payable, the rates being about half those of the Foresters. While the Ancient Order of Foresters met in a "Court" the meeting place of the Shepherds was known as a "Sanctuary" and the Sanctuary and the Court of the same name and number usually met in the same premises but at different times. For reasons not made clear in the easily available literature, in 1817, this so-called 2nd Degree of Forestry separated itself from its parent body and became a mutual society in its own right.

Social, ritualistic and practical benefits were the reasons behind joining the Ancient Order of Foresters. The practical benefit was a Sickness Benefit Fund from which, for a specific regular contribution, payment was made in times of sickness or disablement to offset any loss in wages, thereby giving some financial independence before state sickness benefits were common; the contributory funeral fund paid out money to cover funeral costs of the member, his wife or widow, saving from many the ignominy of a pauper's funeral. Cases of distress or hardship

⁶⁴ https://en.wikipedia.org/wiki/Ancient_Order_of_Druids, retrieved April 2016

⁶⁵ <http://www.emelbourne.net.au/biogs/EM00614b.htm>, retrieved May 2016

amongst the membership were assisted with funds granted from a General Distress Fund at the discretion of the Court. Courts also had a Medical Fund from which a regular contribution was paid to the Court Surgeon for the provision of medical attention and medicine to the members in times of sickness.

Forestry rapidly spread throughout the world during the 19th century and particularly to the British colonies. The first Foresters Court in New South Wales opened in 1843 and a district was formed soon after in 1848. By 1856 there were 24 new Foresters Courts in the colonies of Victoria, South Australia, West Indies and South Africa. Between 1857 and 1864, a total of 20 new dispensations were sent to the Adelaide district, 5 to the broader Australian district, 12 to Melbourne and 3 to Otago in New Zealand (the scene of a gold rush in the 1860's). As a response to this growth in membership numbers and probably to assist with lightening administrative responsibilities, in 1864 the High Court authorised the setting up of colonial High Courts.⁶⁶

Court Robin Hood, in Richmond Victoria, was the biggest Foresters Lodge in Australia by the early 1900's. 61 out of a total membership of 600 went to the First World War, six of whom were killed. It had maintained its membership numbers during the difficult times of the war and had combined funds of £4,565.⁶⁷

Manchester Unity: A British Act of Parliament signed by Queen Victoria on 5 August 1850, separated the Port Phillip district from New South Wales. The act named the new colony "Victoria" (after Queen Victoria) and provided it with its own Constitution. Enabling legislation for the separation was passed by the New South Wales Legislative Council on 1 July 1851. Before that event, on 9 March 1840, the first Lodge of Manchester Unity Independent Order of Oddfellows Friendly Society had opened in Sydney when the city had a population of just under 30,000 people many of whom were convicts.

The first record of an Oddfellows "Lodge" is reputed to have been in London in 1736. Like most of the other early "Friendly Societies," the Oddfellows commenced as a result of a real need. It is believed that the mediaeval trade guilds were a part trade union and part benefit society. In the 18th century, the effectiveness and influence of these organisations were failing and their membership was declining. At the same time, there was no form of public assistance that could be drawn upon in bad times or in sickness for aid and assistance and there were no funeral or death benefits.

Members desirous of financial independence agreed to contribute a small amount of their weekly earnings into a pool, knowing that in this manner a large number of members could build up funds to assist members of the group and their families in times of need. At first, the groups were formed as a number of separate "clubs" until workers begin to travel to other towns for work when it was seen that having societies with a number of branches would be an advantage. From 1810, with Manchester Unity leading the way, these clubs begin to federate in Britain into affiliated societies, often with the wider group becoming known as an "Order" and the smaller groups being called "Lodges". Attendance at Lodge meetings was most important because at them weekly subscriptions could be paid and the mandatory current passwords that were regularly changed could be heard. A receipt for your payment and knowledge of the password demonstrated to others that you had maintained your membership in the Lodge.

Manchester Unity Friendly Society delete was established in Melbourne in 1840 when Augustus Greeves, a member of the MUIOOF in England, migrated to Australia. By the late nineteenth century, the Society had an extensive network of lodges in metropolitan and country Victoria. A

⁶⁶ The major part of this section on Foresters was sourced from: Cooper, W. G. 1984, *The Ancient Order of Foresters Friendly Society 150 Years: 1834 – 1984*. The Executive Council of The Ancient Order of Foresters Friendly Society, Southampton, England

⁶⁷ <http://trove.nla.gov.au/newspaper/article/93810791>; Richmond Guardian (Vic.: 1917 - 1918), Sat 18 Aug 1917, Page 2

key feature of the governance of Manchester Unity was the Annual Moveable Conference, met at a different centre and elected the organisation's directors for the coming year.

Manchester Unity of Oddfellows in Australia has operated continuously and under the same name for over 150 years. Now called Australian Unity it was formed by the merger of the Australian natives Association-friendly Society (ANA) and the Manchester Unity Independent order of Oddfellows (Manchester Unity) in 1993. The Australian Natives' Association had been established in Melbourne in 1871, as a membership organisation for people born in Australia at a time when most of the administrative jobs in the Australian colonies were exclusively held by those born in Britain. The ANA had two aims – to act as a friendly Society giving financial support to its needy members by providing services such as sick pay and funeral benefits and to promote the moral social and intellectual improvement of its members. It placed little emphasis on the usual ritual practices of friendly societies and specialised regalia, instead encouraging public debates, presenting concerts and other social activities while promoting Australian nationalism, Federation and the establishment of Australia Day. A further merger with the Grand United Friendly Society Limited, which had similar structure and aims to Manchester Unity, was undertaken in 2005 and at the time of writing Australian Unity has 34,000 members/customers.⁶⁸

Chinese associations. After the British the next biggest source of immigrant diggers was to become the Chinese. There were already several thousand Chinese workers in Australia before gold was discovered. They had first come mainly from the southern provinces of China to work on the sheep farms of New South Wales at a time when the declining number of convicts being shipped to Australia from British ports was creating a labour shortage. Local agents found work for young Chinese in various foreign countries during the 1840's and 1850's. These agents promised them a good future and advanced to them the cost of the ship's passage. This money was repaid by the recruits from their wages earned in the destination country. Typically Chinese labourers stayed in Australia for two or three years and it is thought that a total of perhaps half a million came to Australia at some point during the gold rushes. Many had gone first to join the gold rush in California after the news of the gold discoveries there reached Hong Kong in 1848. Some left for Australia from California, following the announcements of gold discoveries in New South Wales and Victoria, with the biggest numbers arriving in Australia after 1854. It has been said that they feared the British and mistrusted British law and it was only when mining for gold in California became more difficult and less fruitful that they turned towards Australia.⁶⁹ At the time of the first census, Chinese immigrants made up less than 1% of the population, but by 1858 they made up almost one-quarter of the population of Victoria.⁷⁰

Cultural cohesion was particularly strong amongst the Chinese miners and amongst Victorian towns Bendigo was unusual having a Chinese Masonic Lodge. This may not be as pertinent to this essay as it seems. John Fitzgerald acknowledges that the members used the term 'Masonic' in the name of their organisation but he suggests that the Chinese adopted this practice in an attempt to gain public status and recognition rather than using it as a formal or official connection with Freemasonry.⁷¹ The Bendigo Hongmen Tiandihui was an association that used ceremonies, ritual and regalia to cement the bonds of friendship amongst its members but for all that, the organisation is more accurately described as a fraternal mutual benefit society than it is a Masonic Lodge. Additionally the Hongmen Tiandihui and other secret Chinese societies were essentially social in their aims, character and activities, but unlike the Freemasons they also had political objectives. The Chinese organisation in Bendigo occupied what is locally known as the

⁶⁸ McDermot, A. 2015

⁶⁹ Hill, D., 2010.

⁷⁰ McGowan, 2008 (online version)

⁷¹ Fitzgerald, J. Abstract to: 'Politics and Networks in the Transition from Rural to Urban Organisation of the Hung League of Colonial and Federation Australia'. Paper 2CSAA conference, Bendigo 2005 quoted in Wickham 2013, op. cit.

Chinese Masonic Temple, which is reputed to have been constructed in the 1860's. The temple, which is the only one of its kind surviving from the gold-rush period in country Victoria, was dedicated to the deity Chit Kung Tang but has an inscription above the door that reads 'Chinese Masonic Hall'. The occupants of this building belonged to the 'Hung League' which in modern parlance was a 'Triad' and which had developed from the loose affiliation of rural clubs and organisations into a far more organised social network having, as this building demonstrates a prominent urban profile.⁷² We will revisit the Chinese situation in the section in this essay devoted to the Southern Highlands.

We are not drawing too long a bow if we assume that the aspirations of all the friendly societies that were established in Australia from the middle 1800's onwards were similar. Their aims can be divided into two broad streams; firstly, benevolence and charity and secondly, personal and social education and development. In broad terms, these are the same aims as those of Freemasonry and they were the goal sought by the miners toiling in the goldfields of central Victoria and the Southern Tablelands of New South Wales.

A few words need to be said about other organisations that encouraged social cohesion and educational advancements, like Schools of Art and Mechanics Institutes which when first established had the aims just stated.

Although Australian Mechanics' Institutes did not faithfully mirror their British equivalents, the pedagogical function of the Institutes was inherited along with the English and Scottish models that had launched the movement in the 19th century. They shared the same inspirational source and original aim of providing technical education, 'useful knowledge' and 'rational recreation' for working class elite. Henry Lawson in Mudgee and Ben Chifley in Bathurst, among others, recognised the part played by small town Mechanics' Institutes in their own self-education. As an organisation with the proclaimed purpose of diffusing useful and technical knowledge everywhere, the Mechanics' Institutes by the late 1890's, had reached their zenith and began a period of decline. They had made a significant contribution to the construction of Australian culture but after the turn of the century, their influence began a gradual decline until they were eventually overtaken in their role by public libraries most of which were funded by local government. Bremer and Lyons' conclude that there was a considerable gender difference in the membership of Mechanics' Institutes, which was in any case skewed towards the middle classes unlike Freemasonry, which proclaimed fraternal equality and universal brotherhood.⁷³ Today these institutions are generally represented in Australia by the buildings in which these active libraries and places for personal development were once housed.

Growth of Masonic Lodges Central Victoria

After the discovery of gold was officially announced in July 1851 Freemasons drawn from all points of the compass were among the first men who immigrated in their droves to the new colony of Victoria where it was rumoured that vast riches were being discovered. Wickham says that two months later, in September 1851 there were 560 men mining for gold on the Ballarat diggings. Before this time most of the population in the area that would become the Victorian goldfields was itinerant. However just a month later in October 1851, there were about 6000 people on the Ballarat diggings but some were already leaving to join the new rush to Forest Creek near Castlemaine that had been discovered a month earlier. The population fluctuations were such that Lieutenant-Governor Charles Joseph Latrobe was able to report in March 1852 that there were only 200 licensed miners working in Ballarat. It was the discovery in 1853 of the deep leads rich in gold that encouraged the township to grow which by 1854 contained about

⁷² <http://press-files.anu.edu.au/downloads/press/p97101/mobile/ch06s02.html>, retrieved April 2016

⁷³ Bremer & Lyons, 2001:211

20,000 people. Most of these were men and women of Anglo-Saxon origin and their ages were said to be between 20 and 40. Although it's hard to generalise about the makeup of the population on the goldfields, it is clear that it also contained people of many ethnic backgrounds other than Anglo-Saxon or Europeans. In fact, there were more nationalities on the goldfields than one would normally find in other places in Australia. The goldfields communities were thus cosmopolitan, vibrant and progressive.

The Freemasons who had come to Australia to take advantage of the gold rushes were conversant with the teachings of charity, fraternity, and equality, and no doubt wished to form Lodges on the goldfields. Like their relatives the operative stonemasons in the Middle Ages, they were able to identify and recognise other Masonic men by the use of the various signs and phrases. It wasn't long before groups of them organised and attended meetings.⁷⁴

The formation of the first Lodges took place in the typical manner described in the introduction to this essay. However, there were some interesting variations amongst the lodges that were established. "In the mid 19th century Ballarat was one of the few places in the world where a French Lodge was established in a predominantly English colonial setting. The Rameau d'Or d'Eleusis, number 103 was one of only nine Le Philadelphes (Grand Orient, Rite of Memphis) Lodges that existed outside France." Wickham states that historian Eric Hobsbawm has the opinion that throughout the period of the French Revolution, Brotherhoods such as this, especially between 1789 and 1848, were of considerable importance in shaping world affairs.⁷⁵ It is also Wickham's opinion that there was a strong possibility that some soldiers of the 40th Somerset and the 12th Regiment of Foot, both present at Ballarat in 1854, were members of Masonic lodges holding travelling charters that permitted meetings to be held wherever the regiment was located at the time. It has not been possible to ascertain whether this was indeed the case.

In the manner suggested organised Freemasonry began in the Bendigo area in 1853 when seven Brethren met in the back room of the Royal Exchange building in the newly born township. According to David Beagley, these men had diverse backgrounds coming from Britain, the German states, France, Ireland and the United States of America, but together they were 'keen to establish in Bendigo the social institution ... called Freemasonry.' Their efforts to achieve this aim ... is an example of people desperately trying to establish a stable, familiar social structure [amongst] that chaotic landscape of mine shafts, claims and gold fever.⁷⁶

While attempts to establish a Freemasons Lodge in Bendigo were in train amongst the assembled Freemasons, the Provincial Grand Master of South Australia paid a visit. This is an interesting occurrence given that other fraternal societies were established in Victoria through the auspices of parent organisations in South Australia – although in this case there does not seem to be a connection between the two events. However, the efforts of the Victorian Masons who had met together bore fruit at a formal Masonic meeting on 3 October 1854 when the first Worshipful Master of the Golden Lodge was installed, a candidate was initiated, 11 more were proposed, and 10 brethren applied for affiliation. Beagley offers a view that the very first members of what became later the Golden and Corinthian Lodge, understood that "together they were strangers in a strange land" and wanted to create a community structure that was familiar and comforting to them all. The Golden and Corinthian Lodge was the first of eight lodges formed in and around Bendigo that either directly or indirectly stemmed from this first effort. In this burgeoning centre of population other lodges grew up in nearby areas to accommodate the men who also wished to

⁷⁴ Jones, B. E. 1961:10

⁷⁵ Wickham 2013:13

⁷⁶ Beagley, 2004: vii

be Masons but whose employment or homes were inconveniently remote from the more central lodge in Bendigo itself.

Bendigo Masonic lodges from 1854

Golden Lodge	formed 1854	number 641 English Constitution
Corinthian Lodge	formed 1858	number 770 English Constitution
Golden and Corinthian Lodge	formed by amalgamation in 1872	641 English Constitution then 7 Victorian Constitution
Eaglehawk Lodge	formed 1865	1203 English Constitution, then 55 Victorian Constitution
Zenith Lodge	formed 1866	1133 English Constitution, then 52 Victorian Constitution
Sandhurst Lodge	formed 1904	194 on the Victorian Constitution
Corona Lodge	formed 1904	195 on the Victorian Constitution, warrant returned in 1986
The Lodge Composite	formed 1922	314 on the Victorian Constitution, warrant returned 2001; affiliated with Golden and Corinthian
Bendigo City Lodge	formed 1951	number 714 Victorian Constitution
Bendigo Daylight Lodge	formed 1983	number 876 Victorian Constitution

We may speculate that from the names of the Lodges many of the miners who joined or formed these lodges originated in Great Britain. Roger Burt in a chapter entitled ‘Masonic networking by migrating Cornish miners’ in Beagley’s book ‘Gold and Blue’ makes the observation that: “It used to be a commonplace that wherever you found a hole in the ground, you found a Cornish man at the bottom of it! Sadly, the recent collapse of the centuries-old industry in that country means that it is no longer true, but in the late 19th century, Cornish miners, mining engineers, and managers were a ubiquitous feature of mining districts across the world.”⁷⁷ Given the economic conditions in Ireland and the declining importance of mining in Cornwall, it is not surprising that many miners with a Celtic background journeyed to the Australian goldfields.

Cornish miners had travelled from their homeland to the gold rushes in California; they came to Victoria, and later would also go to the Rand in South Africa. It is Burt’s opinion that the Cornish miners and their families who moved to the new mining regions were supported by strong ethnic and community ties which had existed in their homeland and which they transplanted to every foreign mining region where they worked. The social interrelationships of this single group of British immigrants were complex and depended on relationships amongst the members of extended families, common religious affiliations, local allegiances and a common work experience in underground mining. An inheritance of some Celtic racial characteristics may also have provided an adhesive force within this group. Similar conditions may well also have been a factor amongst the Irish who came to the central Victorian goldfields as they also had a common cultural heritage which acted as a unifying force.

Furthermore, Burt also makes the point that the Manchester Unity of Oddfellows, the Ancient Order of Foresters and above all, he says, the Freemasons prospered in the 19th century, Cornwall.⁷⁸ These and other groups united their members despite their varying economic

⁷⁷ Burt in Beagley, 2004:13

⁷⁸ op. cit.: 14

background and social class. The fraternal societies brought men together using solemn promises, conditions of mutual support and benevolence and provided regular opportunities for communal dining and socialising. He is led to the inevitable conclusion that becoming a Freemason provides a man with the spiritual support that Burt feels is a precondition for an active social life in many small provincial towns, and is a mark of respectability that may lead to economic advancement. Therefore, it is not surprising that the Cornish miners transported these ideals and aspirations with them wherever they went en masse.

It has not been possible to separate out from the British migrants who arrived in Australia those whose home was in Cornwall; this is a project for the future. However, between 1851 and 1860 about 101,540 Irish immigrants had arrived in Australia with the vast majority of them finding their way to the goldfields. In 'The Gold FINDER in Australia' (published in 1853) John Sherer, commented that many of the miners on the goldfields had come from Ireland; and of course the potato famine had been partly the cause of this great wave of immigrants departing their homeland as much as did the lure of gold in Australia. While their Welsh, Scottish and English neighbours had something of a tradition of mining, the Irish had none. Alluvial mining which required little expertise suited the new Celtic immigrants but as surface deposits of gold gradually disappeared around Bendigo and deep lead mining began, the Irish were forced, through lack of experience, to resort to employment as unskilled labourers perhaps in large-scale mines. But many took advantage of the other opportunities available in the new colonies and became grocers, publicans, carriers, brewers, policeman as well as general labourers.⁷⁹ As an aside, the iconic Queensland beer, XXXX, was originally brewed by two Irish brothers on the Castlemaine Diggings.

Despite their ready acceptance of the new opportunities available to them on the Australian goldfields, political discontent, perhaps a carryover from their more or less oppressed state back in Ireland, often came to the fore. Of the diggers who took part in the 1854 Eureka Stockade Rebellion, a witness at the Gold Fields Commission reported that at least half the rebels were Irish and it is well-known that the leader of the rebellion, Peter Laylor, was Irish. At this time in Ireland there was already considerable political discontent with the oppression of the Catholic natives by the Protestant English and only two generations after the discovery of gold in the Bendigo district the Irish in Ireland would rise against their British overlords in the 1920's, so it is probably fair to assume that the political aspirations of the Irish were much like those of many of the other diggers on the goldfields. It is worth noting that a large number of Irish names appear in the roles of the early Masonic lodges in the Bendigo district, and notably, a considerable number who belonged to the Catholic faith.

As we have seen, along with the half a dozen Masonic Lodges formed in central Victoria, quite a number of other Fraternal Societies were also established there. Collectively all these groups had a total membership that perhaps approached 2000 individuals, some of whom probably belonged to more than one association. While population growth may have been the main driver for the establishment of many of the Masonic lodges in central Victoria, the geography of the state also contributed to the proliferation of Masonry. Movement around the State was not particularly difficult and of course was facilitated by the early establishment of the river trade on the Murray River. An examination of the history of Masonry in just one centre on the Murray River, Echuca, shows that Freemasons who joined the Lodge there came from near and far within the state as well as from outside Australia.⁸⁰

⁷⁹ <http://www.egold.net.au/biogs/EG00091b.htm>, retrieved April 2016.

⁸⁰ Rachkind, H., 1995. The Freemasons of Echuca. Self published, 20 Vines Street, Echuca

New South Wales Southern Tablelands: The districts of Braidwood and Young.

Braidwood district: Araluen Valley

After the gold rushes at Ballarat the precious metal was being discovered elsewhere in New South Wales (of which the state now known as Victoria was then a part). Scattered gold discoveries were made in the Southern Tablelands surrounding the Limestone Plains, which became known as the Australian Capital Territory with Canberra as its focus. Some discoveries were made in the farming district of Araluen Valley near the town of Braidwood. Finds about 10 km further south at Majors Creek and another 10 km south from there at Araluen were reported in a number of colonial newspapers beginning in mid-October 1851. Mrs. Baxter found gold near where she lived at Irish Corner near the current town of Reidsdale about 20 km south of Braidwood.

The Majors Creek Field was worked by small-scale mining like cradling followed by sluicing until finally dredging took over even though droughts and poor stream flow severely hampered the work. Araluen suffered from a similar situation but a few months after the discovery of gold here in September 1851, hundreds of miners had descended on the small valley and clusters of tents sprang up. By the 1870's there were about 600 residents in Braidwood but 4000 in the Araluen Valley. The initial success of the gold miners on the major creek fields who were obtaining an average of 1 ounce of gold per day lasted until about 1856 when other forms of mining took over.

The township of Majors Creek grew up on Elrington's land selection quickly becoming a shantytown with miner's tents, makeshift stores and sly grog shops where 2000 miners and their supporters lived. As one would imagine living conditions were rough, there were frequent fights probably exacerbated by drunkenness until miner's families tempered the frontier lifestyle and the police post was able to encourage a calmer existence. In 1866 the population had fallen to about 200 but in 1871 returned to over 1000 before declining once more to less than 600. Even by the 1860's Wesleyan, Church of England, Roman Catholic churches were operating from tent accommodation but 10 years later had moved into permanent structures. An Oddfellows Lodge was established in 1866.

Masonic Lodge Peabody at Majors Creek was working under a charter issued by the Grand Lodge of New South Wales as number eight on their register having been formed a few years earlier but it closed before the time of union in 1888 when the new Grand Lodge of New South Wales was formed. During the mining boom, there had been a Freemason's Lodge at Araluen that belonged to the Scottish Constitution, but its history is presently unknown by the author. In the days before Trade Unions, and the welfare state the welfare of miners at Majors Creek was principally addressed by the "Rose of Australia" branch, of the Grand United Order of Oddfellows from 1863 when it was established. As it did elsewhere, the GUOOF provided sickness, unemployment, and funeral benefits for its members and took care of widows and orphans. The records of this organisation indicate that the Majors Creek Branch acted as executors for widows and orphans of the Southern District until the 1970's.

According to McGowan in his excellent publication "From Fraternities to Families: The Evolution of Chinese Life in the Braidwood District of New South Wales", Chinese miners arrived in very large numbers in the Braidwood district from about 1858 onwards.⁸¹ At least

⁸¹ McGowan, B., 2008:4 From Fraternities to Families: The Evolution of Chinese Life in the Braidwood District of New South Wales (NSW), 1850s-1890's. In Chinese Southern Diaspora Studies, Volume Two, 2008 南方华裔研究杂志, 第二卷

1500 Chinese miners worked on the goldfields at Araluen, Majors Creek, Mills Creek, Jembaicumbene, and Mongarlowe. Generally, they joined Chinese fraternal organisations perhaps with links to their native place of origin or other secret societies but in any case, these provided an extensive social network that secured their employment and took care of their needs. As miners, they were often organised into groups known as kongsi, which were economic organisations of several dozen or more shareholding partners.⁸²

Chinese secret societies typically operated within the confines of the Chinese temple, as demonstrated by the existence of a subscription board for a Chinese secret society from Narrandera and a wooden sign board that once hung above the Chinese temple doors in Albury. This reads “Chinese Masonic Society”. As we will see, a notable man of Chinese heritage, Quong Tart, became involved in one of these Chinese fraternal groups and knowledge of this affiliation probably delayed his acceptance into Freemasonry somewhat later.

A rather mundane observation regarding the Chinese on the Australian goldfields is that on most of them a Chinese immigrant, or sometimes more than one, operated a vegetable garden. The produce was sold to the Chinese diggers living in Chinese villages adjacent to where they worked, as well as to anyone else who wished to buy fresh vegetables. A number of the shrubs and trees brought into Australia during the time of the gold rushes were imported by Chinese miners and stand as a monument to their industry to this day.

As we will see below, the Braidwood goldfields were free of serious incidents of racial violence although this does not imply the complete acceptance of the Chinese by other miners and townsfolk with European heritage.

Braidwood district: Braidwood

Masonry was represented in Braidwood by the Lodge of Truth, which is number 26 on the register of the United Grand Lodge of New South Wales and the Australian Capital Territory. As McGowan observed, Braidwood itself was not a mining town like Ballarat or Bendigo, but more of an administrative centre like Bathurst in New South Wales. Prior to the gold rushes, it had hotels, churches, police station and the court, retail establishments and some industry such as flour mills and a sheep boiling down works. But the population in 1851, on the eve of the gold rushes, was a mere 212.⁸³

Lodge of Truth, in Braidwood, No 26 on the register of the United Grand Lodge of New South Wales and the Australian Capital Territory, is one of the oldest country lodges still working in New South Wales. When formed on 20 March 1860, it was given the number 1183 on the register of the United Grand Lodge of England. Subsequently, in 1863, in a ‘closing-up’ process that involved removal from that register those lodges which had surrendered their warrants, its number was changed to 881 EC. The means by which Lodge of Truth in Braidwood became regularised with the acquisition of a charter from a recognised Grand Lodge was rather tortuous. Earlier the Lodge number had become number 18 on the New South Wales register, but at the March Grand Communication of the Grand Lodge of New South Wales, it was noted that the Lodge of Truth Braidwood, which was formerly under the English Constitution had been granted a charter by the local body. Meanwhile, the Lodge had been operating under the auspices of the United Grand Lodge of England and gained the distinction of being the only Lodge under the United Grand Lodge of England to come over to the Grand Lodge of New South Wales. In July 1888 when the new local Grand Lodge was formed, a Lodge in Queanbeyan known as Lodge Saint Andrew was registered as number 56 in the register of the United Grand Lodge of New South Wales. The little town of Bungendore between Queanbeyan and Braidwood witnessed the

⁸² https://chl-old.anu.edu.au/publications/csds/csds2008/4CSDS2008Ch%201_McGowan.pdf

⁸³ [https://chl-old.anu.edu.au/publications/csds/csds2008/4CSDS2008Ch%201_McGowan.pdf]

rise and rapid fall of the Bungendore Lodge of Australia, which was consecrated on 18 April 1885 but it ceased meeting after only five years on 3 June 1890.

Araluen is known for many things but as far as Masonry is concerned the noted businessman Quong Tart is its greatest luminary. Quong Tart migrated from Canton in China to Araluen at the age of nine in the charge of his uncle who was bringing a shipload of Chinese labourers to the Braidwood goldfields. The young boy worked in the store at nearby Bells Creek before becoming naturalised in July 1871 and in September was admitted into the Manchester Unity Independent Order of Oddfellows as a member of the Loyal Miners Refuge Lodge, Araluen. He joined the local Oddfellows Lodge and later in 1885 joined Freemasonry. He agitated for a ban to be made Australia wide on opium, which he saw was a destructive force amongst his compatriots. He carried his anti-opium crusade to Melbourne and especially to Ballarat.⁸⁴ Seemingly, Quong Tart did not become a member of the Lodge of Truth in Braidwood even though he was being considered for membership in 1871. The Lodge decided that his membership application could not proceed because of his association with “the irregular Chinese Lodge” at Jembaicumbene.⁸⁵

Charles de Boos who had been the Mining Warden and Police Magistrate at Braidwood returned to Braidwood for two very special presentations. Firstly, on 24 June, St. John’s Day he was presented with “a very handsome gold Past-Masters jewel from the members of the Lodge of Truth and other Freemasons in the district.” Charles de Boos had been Worshipful Master of the Lodge from 1878 to 1880, and as is usual, the gift was “a token of esteem for his valuable services rendered to the Craft.” The local paper added that the award also recognised “the great services he had rendered ... in this district during his residence here.” During the same visit (and possibly on the same occasion), de Boos received an even more remarkable gift from the local Chinese community, as “a token of their esteem for the very fair and impartial manner in which he always settled their mining disputes while he was warden of the Braidwood district.” The Chinese miners in the district each subscribed a piece of gold, from which a medal was designed and presented to him.⁸⁶

A preliminary meeting of interested parties met at Braidwood in March 1856 at Mr. Badgery’s Doncaster Inn and decided that a Lodge of Oddfellows should be opened in the district. Their very next meeting opened the Young Australian Branch of the Grand United Order of Oddfellows, which decided that the new Lodge would be called the Loyal Friendly Brothers Lodge. It would meet fortnightly at the Royal Hotel, Braidwood. The Sydney District of the organisation received the application to form a Lodge and duly dispensed permission to do so. A medical officer was approached as was a proprietor of a dispensary and dues were fixed as a weekly subscription. A Fines Book from the time still exists recording such matters as members being fined 5/ for fighting, 10/6 for non-attendance at the procession, 2/6 for not standing for office when nominated, 1/6 for ridiculing the N.G., 6d for sleeping at Lodge, and 1/ for sitting under the emblem.

Another similar fraternal group with no ritual or ceremonial affiliations was also formed in Braidwood. It was called the Braidwood Benevolent Society, which cared for the sick and infirm prior to 1859 when the Braidwood Cottage Hospital was established. The society was financed by police fines levied in Braidwood and Araluen, unclaimed poundage fees, subscriptions and

⁸⁴ E. J. Lea Scarlett, Mei Quong Tart (1850 – 1903), Australian dictionary of biography, National Centre of biography, Australian National University, accessed online 19th of May 2016.

⁸⁵ Cited by E. A. Reynolds, in the manuscript of a talk “Lodges in the Braidwood District.”

⁸⁶ <http://www.migrationheritage.nsw.gov.au/exhibition/objectsthroughtime/de-boos-chinese-medal/>

donations from the public along with a government subsidy.⁸⁷ A literary Institute was established in Braidwood in about 1871, but the purpose designed building is now occupied by Shire Council offices.

Surprisingly this goldfield did not experience the anti-Chinese riots that were a feature of other regions especially that on the north-western corner of the Southern tablelands around the present day township of Young. However, the notorious bushrangers known as the Clark Gang circulated in the area committing the typical crimes of robbery, stealing and horse theft. Noakes provides a very useful summary of the interrelationship between mining, bushranging and Freemasonry in New South Wales in a publication released in 2014.⁸⁸

Braidwood district: Yass Valley

On the 28 May 1866 Brethren resident in Yass and a visiting brother met at the Commercial Hotel to consider the formation of a Masonic Lodge. The chair having been duly elected it was unanimously decided that a petition should be prepared and forwarded to the Provincial Grand Lodge in Sydney for a dispensation to enable the Brethren to open a regularly constituted Lodge of Free and Accepted Masons in the town of Yass under the name of “the Yass Lodge of Concord.” The first regular meeting was held at Yass on 18 July 1860. The original warrant was dated 21 August 1863 and is from that date that the existence of Lodge number 980 of the English Constitution was established. When the warrant was received, a dispensation under which the Lodge had worked was recalled by the Provincial Grand Lodge. Many of the early members came from such distant places as Adelong, Granville, Harden, Gaylord, Binalong, Aurora, Gunning and Gundaroo. A number of these places went on to establish their own Masonic Lodges in the coming years only one of which, Harden remains extant. At Gundaroo, a small town south-east of Yass an Oddfellows Hall was erected in the 1860’s largely due to the efforts of the Scotsman William Affleck, but Gundaroo failed to prosper after the failure of the minor gold rush at Bywong in 1895-6; Masonry was never established in the town.

Despite the zeal and enthusiasm displayed by the foundation members of Yass Lodge of Concord and those who joined in the early years, their anticipation of a prosperous and flourishing Lodge was not immediately realised. When United Grand Lodge of New South Wales was formed in 1888, Yass Lodge of Concord became number 27 on the register of the new Grand Lodge and a dispensation was received, bearing the signature of the first Grand Master, Lord Carrington, authorising the Lodge to function under the original warrant until a new warrant under the United Grand Lodge of New South Wales was received. In 1963 a century after its establishment, the Lodge had a membership of 176; Lodge membership in 2016 is about 30.⁸⁹

Young district.

Not surprisingly and as on many others of the Australian goldfields, the miners were a rough-and-tumble lot and amongst them must have been some individuals of dubious character. In 1851, 10 years after the principal discoveries of gold around Braidwood, discoveries were made at Lambing Flat and at the series of small localities in a southerly direction towards Gundaroo and Canberra at Spring Creek, Stoney Creek, Back Creek, Wombat, Black – guard Gully and Tipperary Gully. Lambing Flat was established as a small town in 1861 but two years later it was renamed Young after Sir John Young the Governor of New South Wales at that time. The

⁸⁷ Back to Braidwood pamphlet produced as a souvenir for the back to Braidwood celebrations, 22nd November to 29 November 1925. Published by the back to Braidwood executive committee.

⁸⁸ Noakes, M. J. 2014. Mining, bush ranging and Freemasonry in New South Wales: the influence of mining on the spread of Freemasonry in the early years bracket 1850 – 1900) self published.

⁸⁹ MacQuillan, A. J. & VWBro P. Bindon DGIW. 2010. Yass Lodge of Concord # 27. A. J. MacQuillan, and Yass Lodge of Concord, Yass

goldfield was known as the Burrangong Goldfield and in 1863 something like 20,000 miners worked the field.

In 1860 Lodge Burrangong St John was formed under the Scottish Constitution as number 1348 at the Burrangong Goldfield a little outside the present out of Young. At the time of the formation of the Grand Lodge of New South Wales, it became number 20 on the register of the new Grand Lodge. More recently it has become Lodge Young Burrangong after amalgamation with Lodge Young retaining the number 20. It was a sponsor of a lodge at Burrowa and another at Harden-Murrumburrah. Another Lodge in the district was formed at Gundagai originally named Lodge Excelsior number 500 on the register of Grand Lodge of Scotland, uniting with Lodge Loyalty number 155 in 1895 taking the name of Gundagai United, being number 25 on the register of the Grand Lodge of New South Wales. The Lodge at Adelong has recently amalgamated with Gundagai United.

Reports of alarming racially motivated incidents on the New South Wales goldfields began to appear in local newspapers on the Southern Tablelands in the middle of 1861.

For example, on page 2 of the Goulburn Herald of Wednesday, 3 July the following story appeared:

Riots at Burrangong.

On Monday evening the following telegram was received at this office: –

“Yass 9 PM

Fearful riot today (Sunday) at lambing flat. The members of the [Anti-Chinese] League burned and destroyed everything belonging to the Chinese and robbed and ill-used them. I will send full particulars by Tuesday night.”

“Captain Zouch and the mounted patrol started from here for Lambing Flat yesterday morning.

The following is from our Sydney correspondent: –

“Monday afternoon.

“I presume that you will be by this time in full possession of the news from Burrangong. A telegram received by the government announces that a ‘roll up’ of 2000 Europeans had taken place; that they had driven off the Chinese, burnt their tents, cut off their tails, and otherwise maltreated them; and that they had then proceeded to Back Creek and driven the Chinese from that place. The Chinamen were being rationed by Mr. Roberts, at the request of the resident Commissioner. Mr. Cloete and Mr. Zouch have been instructed to proceed against the ringleaders of immediately.”

The following is from a correspondent at Burrangong, on whose statements the fullest reliance may be placed: –

“This day – Sunday, June 30 – will long be remembered. A mob of from 1500 to 2000 men, carrying among other flags a large banner with the words ‘Roll up – Roll up – no Chinese,’ written upon it in gold letters – paraded Tipperary Gully, then to Lambing Flat; and having gained accession to their numbers, went to the Chinese camp (about a quarter of a mile from the police headquarters) with a large band of music – burnt and destroyed everything about it, after robbing and violently ill-using every poor Chinaman they met or who came in the way.⁹⁰

“They then proceeded to another Chinese camp on the Yass Road, where upwards of 150 huts were inhabited, and having done the same mischief, robbed and ill-treated every Chinaman they met. One lot of the Chinese, hearing of the disturbance at Back Creek had packed up their things and were departing; but the ringleaders, on horseback, pursued them, robbed them, and burned all their bundles.

“Everything is in a fearful state of confusion, and business at a standstill.”

⁹⁰ Remarkably, this banner is still preserved in the museum of the Young Historical Society.

At the time of the riots, Yass was the centre of the Police District and the District Magistrate's Court was held in the Yass courthouse. Mounted police were stationed there and it was to Yass, where they were under police protection, that many of the Chinese fled to escape the persecution at the Lambing Flat diggings.

Discussion and conclusions

I began this study after asking myself the question 'Why was it that Masonic lodges had been founded on the goldfields rather than any other kind of fraternal association?' Subsequent research revealed that my question had been asked from a perspective of ignorance concerning what had actually happened on the goldfields. Seeing that so many other fraternal organisations were founded almost simultaneously with Freemasonry, and existed alongside them until quite recently I probably should have been asking 'Why was it that freemasonry endured into the 21st century, and not the other organisations?'

The eminent philosopher Bertrand Russell began the first of his Reith Lectures by saying: 'the fundamental problem I propose to consider in these lectures is this: 'How can we combine that degree of individual initiative which is necessary for progress with the degree of social cohesion that is necessary for survival?''⁹¹ Significantly Russell's lecture series entitled 'Authority and the Individual' was banned by the wartime British government but defiantly delivered in Russell's stead by Robert Smillie, the leader of the Miner's Federation. Russell's argument was that human life was in part inevitably governed by the community and in part by private initiative. He believed that the private portion should only be restricted when it becomes predatory, otherwise he thought, everything ought to be done to make it as great and as vigorous as possible. While historically, the provisions of mutual aid were first the responsibility of Friendly Society Health Funds and other mutual societies they have now largely passed into the realm of almost complete government control. In the decades following the Second World War the ritualised fraternal ceremonies at the lodges that conducted them have decreased in numbers alarmingly.

Masonic Lodges have not been immune from this decline in participation and membership but they too are diminishing at a rate that causes concern amongst many of the members. Humans have always been gregarious and individuals in most societies exhibit a need to socialise. The quest for direct human contact is sought by most individuals and in some instances may be sought within the religious sphere. An alternative opportunity for social contact is provided by Freemasonry, which develops into friendships that spread the light of peace, love and harmony; and this occurred on the goldfields amongst miners with varied backgrounds, languages and social position. A related concept is that we can best praise the GAOTU by giving service to our fellow humans; by being tolerant and adopting honesty as being the best policy in all our socialising.

Making masonry relevant today:

Whilst many of the non-Masonic orders and organisations were swallowed up in the social security net, or became amalgamated to evolve into the mutual societies that continue to survive today, Freemasonry remained aloof from these mergers of associations. Being a society of united and free men that seek to strengthen the social and moral sentiments of peace, practical brotherhood, and idealism, Freemasonry attempts to make those who are obedient to its precepts into law-abiding citizens who uphold the redeeming ideals of society making righteousness and

⁹¹ The inaugural Reith lecture was given in 1948 by the philosopher Bertrand Russell. They were named after Lord Reith the first director-general of the BBC who maintained that radio broadcasting should be a public service designed to enrich the intellectual and cultural life of a nation.

the will of God prevail. No other institution that was established on the goldfields offered what Freemasonry did and so it endured where other organisations did not.

What were some of the traits sought by the diggers?

Respectability. The ideal of respectability was one of the most powerful forces working for social transformation among immigrant communities in pre-Federation Australia. Drawing on the work of British social historians, Janet McCalman has observed that a cluster of social traits associated with the idea of respectability (including self-reliance, independence, and self-discipline) were popularised among all classes during the British industrial revolution before being transplanted to Australia 'by immigrants hoping for dignity and prosperity in a new land'. The struggle for respectability crossed class, gender, and ethnic lines among the urban communities that staffed and ran the factories, utilities, wharves, warehouses and markets of early twentieth century Australian cities.

Immigrants who did not harbour aspirations for modern respectability before they arrived were not long in acquiring them after arrival. Children of immigrants from the pre-industrial counties of Ireland, for example, struggled to escape the stigma that attached to the name 'Bog Irish'. Incentives for achieving respectability were particularly strong in societies where migrating settlers from England, Scotland, and Ireland mixed with one another (and with the occasional Russian or Chinese) to a degree rarely replicated in their countries of origin. Opportunities beckoned not only for prosperity but also for achieving equal recognition for themselves, their families and particular religious and ethnic communities.⁹²

Engendering a work ethic. Freemasonry encourages its members to consider the concept of the dignity of work and to realise one's social aspirations in a morally constructive way, thus contributing to a social philosophy that leads to overall community happiness. On the Australian goldfields and no doubt at many similar places of frantic industry throughout the world, there were numerous tempting opportunities that no doubt leads to theft, cheating, other antisocial crimes and large-scale corruption. Could it be that Operative Masons who worked with their hands were seen as a close ancestor by those Freemasons working on the goldfields with their hands, and who had the primary incentive to better themselves economically? Were those Masonic miners able to see that by shying away from the crime that surrounded them and by viewing their labour as contributing to the building of a symbolic structure of the great moral character, they were establishing what would be an earthly representation of a house not built with hands eternal in the heavens? No doubt they understood that individuals needed to use the skills given to them by the GAOTU so that they could ultimately secure a better future for themselves and for their families and the society in which they lived.

Altruism. Freemasonry makes a crucial contribution to society both through its charitable activities and by mutual support each other enabling each individual Mason to become the best person he possibly can be. Freemasonry provided, during the gold rushes as it does now opportunities in which men can look for inspiration, self-improvement, and fulfilment. Participation within the community through volunteering, donating and becoming engaged in social activities, places of worship and government – both local and regional was then and is now encouraged by Freemasonry. Strong social cohesion, in other words, social capital, is critical now as it was during the gold rushes for alleviating poverty and sustaining human and economic development. Perhaps it was the same sentiment not expressed in so many words that were the desire of the early Freemasons on the goldfields to establish Masonic Lodges within their communities.

⁹² <http://press-files.anu.edu.au/downloads/press/p97101/mobile/ch06.html>, and <http://press-files.anu.edu.au/downloads/press/p97101/mobile/chapter-notes.htm>, accessed February 2016.

Sense of belonging. In many societies, people seem to find considerable appeal in joining an organisation that is secular, multi-faith or cross-denominational and which shares some of their own values. Freemasonry offers opportunities to make lifetime friendships, to foster personal development, to establish a framework in which contemplation can provide new insights into the vicissitudes of life and to have new experiences shared in common with like-minded individuals.

Participation in ritual. Involvement in ceremonies and ritual seems to be an important aspect of human nature. Masonic ceremonies certainly help to bring together men from diverse backgrounds with different cultural traits and even different languages. The ‘work’ undertaken in a Masonic Lodge cuts across social, economic, racial, religious and political lines and forges a bond between men who may otherwise not meet together. The Masonic Lodge, private in nature and closed to outsiders, provides a refuge within which members can avoid the strife and struggle of the exterior world and leave aside contentious arguments about politics and religion. The main tenets of Freemasonry have always been ‘brotherly love’ and ‘relief,’ in more modern terms ‘affiliation’ and ‘altruism’. Although some researchers have questioned the necessity for ritual in our lives, it is easy to find what we might call habits in our everyday lives that could easily be described as ritual behaviours.

Strengthening law and order. Freemasons on the goldfields saw that by establishing and strengthening brotherly ties, Masonry could work on behalf of law and order. Surely they recognised that only through cooperative effort is a society able to flourish and move on to better things. No doubt they aspired to build their new country into the best environment that they could for the security prosperity and advancement of all.

Egalitarianism. Large numbers of the miners that came to the Australian goldfields arrived from California where they had worked at the same tasks they were now undertaking in central Victoria and on the Southern tablelands of New South Wales. The men who framed the Constitution of the United States of America included Freemasons amongst their number and they, perhaps inspired by Masonry, had asserted the divine right of men to “life, unity, and the pursuit of happiness, to secure which governments are instituted among men, deriving their just powers from the consent of the government.” Freemasonry has always stood in support of those who wished to discard the yoke of tyranny and demanded the universal rights that belong to citizens. We have seen similar sentiments were held by other groups of immigrants (amongst whom were numbers of Freemasons) into the new colonies of Australia.

Self-advancement. Freemasons recognise that masonry tries to make them the best that they can become by refining their thoughts enhancing their dreams, broadening their outlooks and in many other ways. Dedication to high moral ideals, subduing wild passions, bringing light out of the darkness and making every hope more radiant are products of the simple faith of masonry, its solidarity, and its friendship.

Self-confidence. Participation in Masonic activities boosts an individual’s self-confidence but it is hardly likely that the miners on the Australian goldfields sought this benefit as they already had the self-confidence and experience that allowed them to form an association in the first place. It is difficult to look back in time and analyse what society as a whole may have thought about Freemasonry, which at the time was very much a ‘secret society’. During periods when the fraternity suffered persecution for political reasons, it was obviously prudent to be discreet about one’s membership in the group; most enlightened societies are now tolerant and accepting of Freemasonry and the social benefits it provides.

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2016 Kellerman Lecture for Victoria

LODGE LIBERTY CHERIE

The Story of a Masonic Lodge Established in a Prison Camp during World War II

Author: Robert Brennand

The story I am presenting today is one of inspiration and courage in the face of extreme adversity and danger. It is a tale of a small group of brave Belgian Freemasons who aimed to maintain their commitment to Masonic principles and dignity in an environment where severe punishment, or even death, was the likely result of their actions if they were discovered. It is the story of a Lodge established by political prisoners in a Nazi prison camp on 15 November 1943. The Lodge was named *Liberte Cherie*, or *Cherished Liberty* and was organised in the Esterwegen prison camp. The Lodge only operated until early 1944, but its legacy has existed to this day by being officially recognised by the Grand Orient of Belgium as a regular lodge within its jurisdiction and with a memorial, in memory of those Freemasons who took a stand for liberty and freedom being established on the camp site.

During my research, I found references to other Masonic lodges and activities in other Nazi camps. Lodge *Obstinee*, another Belgian Lodge, was established in a German prisoner of war camp for military personnel. References are also made to Masonic activities in Dachau, Buchenwald, and Mauthausen concentration camps, but at this stage, I have not been able to locate any detailed information on them.

One aspect that makes Lodge *Liberte Cherie* unique is that three of its members survived the war and were able to relate their experiences and promote official recognition of the Lodge by the Grand Orient of Belgium. A fourth survivor of the camp, who became a Freemason post-war, has also written extensively on the Lodge's existence. In this respect, as the most documented story of Masonic activity in a Nazi prison camp, I see the story of Lodge *Liberte Cherie* as being a testimony to all those Freemasons who took a stand against oppression by the Nazi regime.

Esterwegen camp, where the Lodge was established, was one of the original concentration camps established by the Nazis soon after their ascension to power in 1933. Early concentration camps were quite haphazard and usually involved securing prisoners in existing buildings and facilities. Dachau, for example, was originally established in old factory buildings, being run by the German police until taken over by the SS. Esterwegen was different, in that it was purpose built as a concentration camp for detaining political prisoners and was one of fifteen camps established in the Emsland district of Germany, near the German-Dutch border. The camp was initially run by the SA, or Brownshirts, until 1934. At this point, the SS, under the auspices and influence of SS Reichsfuehrer Heinrich Himmler, instigated a takeover of all concentration camps. An Inspectorate of Concentration Camps was established under the command of Theodore Eicke, the original SS Commandant of Dachau, and specialist SS garrisons of concentration camp guards, the Deaths Head units, were deployed across the camps.

In the early years of the Nazi regime, Esterwegen was at one time the second biggest concentration camp after Dachau. It had its fair share of notable personalities, both notorious camp guards and high profile prisoners. Karl Koch, who later earned an infamous reputation as commandant of Buchenwald and Majdanek concentration camps was commandant for a time. Koch's sadism and corruption eventually grew too much, even for the SS, who executed him themselves in 1945 for his crimes. On the nobler side, Esterwegen was used to detain Carl von Ossietzky, who was awarded the Noble Peace Prize in 1935, while in custody, for exposing clandestine German rearmament - much to the annoyance of his captors. The camp was also used to detain Hans Litten. Litten's story is quite fascinating. In 1931 he took Hitler and the Brownshirts to court over stabbings committed by the stormtroopers. Hitler at the time was trying to promote himself as a moderate politician, but Litten progressively proved that the

would-be Fuehrer promoted the violent policies of his subordinates. Hitler was so rattled by his court appearance that Litten's name could not be mentioned in Hitler's presence without provoking a rage. Unfortunately for Litten, this reputation earned him the enmity of the Nazis and he was immediately arrested after the Nazi seizure of power in 1933. After a period of detention, torture and abuse across several concentration camps, he eventually committed suicide in 1938 while in detention.

In 1936, there was a further re-organisation of the concentration camps. Esterwegen was actually closed as an official concentration camp and its prisoners moved to the Oranienburg camp. The camp, however, continued to exist and became a prison camp for those convicted by civilian and military courts.

Some sources speculate that this change in status to a prison camp may have assisted with the establishment of Lodge Liberte Cherie as it created more favourable conditions. The camp no longer came under the jurisdiction of the SS Inspectorate of Concentration Camps and SS Deaths Head unit guards were replaced by ordinary prison guards. It is possible that this may have made life in the camp a little less severe than a regular concentration camp. However, I feel it would be incorrect to say that lives of prisoners would have become significantly better. Prisoner abuse and appalling treatment were still commonplace. This is emphasised by the fact that a number of former Esterwegen guards were prosecuted for war crimes in 1947. Rations were kept at starvation levels. It has been estimated that prisoners would lose 4-5kgs of body weight per month while in detention. Slave labour was also instituted. Prisoners were employed in making radio parts for Messerschmitts, which being an indoor job, was preferable to the alternative of hard outside labour in the peat bogs surrounding the camp.

From 1941, the nature of Esterwegen changed yet again. It was used to hold prisoners arrested as part of the Nacht und Nebel Decree issued by Hitler. Nacht und Nebel, literally translated as Night and Fog, was a Fuehrer directive which gave the Gestapo authority to arrest resistance fighters and opponents to the regime and have them disappear without a trace, as the name suggests, into the night and fog. Families, friends, and colleagues would have no idea what happened to the prisoners. It was designed as a scare tactic against resistance activities.

It was as Nacht and Nebel prisoners that the founders of Lodge Liberte Cherie found themselves in Esterwegen in 1943. They had all been Freemasons pre-war but were arrested for resistance activities against their Nazi occupiers. I am unsure as to the extent that their Masonic beliefs influenced them in their resistance activities – perhaps Masonic resistance to the Nazis could be the topic of another paper.

At this time, Esterwegen was divided into two main sections - the northern section of the camp which was reserved for the German criminal prisoners, and the southern section which held the "Night and Fog" prisoners. There was strictly no communication between the two parts of the camp, and a gallows in the central square, in addition to armed watchtowers, emphasised the fate of those who broke the camp rules.

In the southern section of the camp, 80% of the resistance prisoners were Belgium, with smaller percentages from northern France and the Netherlands. In my opinion, I believe this assisted with the establishment of Lodge Liberte Cherie as a common heritage and language would have established a greater atmosphere of trust and support, necessary for any clandestine activities to be conducted in relative safety.

Of the seven founding members of Lodge Liberte Cherie, three had known each other well prior to their arrival in Esterwegen. I have not been able to establish how the other members identified themselves as Freemasons, but one survivor of the camp, mentions in his memoirs that the prisoners did not hide their Masonic affiliations. It is, therefore, reasonable to assume that fellow Masons were able to identify each other and form a common fraternal bond.

There are differing accounts of who the exact founding members of the Lodge, and later joining members, were. In the sources examined, the founding members are mostly referred to as:

- Luc Somerhausen: Somerhausen was a journalist and arrested for resistance activities in 1943. Franz Bridoux, a survivor of the camp, described Somerhausen in his memoirs as a Jewish, Communist Freemason – all the necessary attributes the Nazis would look for to make an arrest! Somerhausen would appear to have taken the initiative in establishing Lodge Liberte Cherie, which would not be surprising as pre-war he was a Deputy Grand Secretary of the Grand Orient of Belgium.
- Paul Hanson (elected as the Worshipful master): Hanson was a judge who courageously in 1942 made a judgment in favour of farmers who refused to make contributions to the Nazi-controlled National Corporation of Agriculture and Food, declaring the Corporation as not having legal existence. This did not impress the Nazi occupiers and he was arrested one month after issuing the judgment.
- Franz Rochat (appointed as Secretary of the Lodge): Rochat was arrested for espionage and had been active in the underground press, contributing to “Voice of the Belgians”.
- Jean Sugg: Sugg was active in the Belgian resistance, and like Rochat, worked in the underground press printing “Voice of the Belgians” He also helped airman escape occupied Belgium.
- Guy Hannecart: Hannecart headed the “Voice of the Belgians” underground newspaper and was arrested in 1942.
- Amadee Miclotte: Miclotte was arrested for espionage in 1942.
- Joseph Degueudre arrested as a member of the secret army in Belgium in 1943

These members were later joined by:

- Henri Story: Story was a member the local Belgian resistance, worked in the underground press, and as a well-known businessman resisted Nazi attempts to deport Belgian workers to Germany. He was arrested in 1943.
- Jean De Schrijver: De Schrijver was arrested for espionage and keeping secret weapons.

There was a further member who was initiated into the Lodge during its short existence, Fernand Erauw, arrested in 1942 for “aiding the enemy”.

The Lodge held its meetings in Hut 6 of the camp, where the prisoners were housed. There are differing accounts of how the name of the Lodge, Liberte Cherie, was decided on. Some sources claim it is a reference to “La Marseillaise”, the French national anthem. However, the name may also have come from the lyrics of a song composed by camp prisoners known as “The Song of the Marsh” –a reference to the prisoners being used as forced labourers in the peat marshes surrounding the camp.

The founders of the Lodge developed short versions of Lodge statutes and made minutes and notes of each meeting conducted. They also developed their own logo or symbol - a drawing which symbolised their struggle for freedom in captivity. After the Lodge stopped working in 1944, all these documents were placed in a metal box and buried in the vicinity of the barracks. Unfortunately in 1946, when survivors returned to locate the box, they found that the camp had been completely overturned and the box could not be found. This included losing the symbol of the Lodge, and disappointingly the drawing does not seem to have been recreated.

It is interesting to note that the Lodge was not the only clandestine activity in the camp. Catholic priests conducted secret Masses for inmates as well. Due to the close confinement of the prisoners and the need to avoid detection by the guards, these activities required the collaboration of other prisoners, whether Masons or Catholics or those of other affiliations.

Prisoners would need to co-operate in providing privacy for Lodge meetings or Masses, acting as lookouts to warn of approaching guards, and importantly, not informing on the activities going on. It is here that I believe the common link of predominantly Belgium and western European prisoners made a difference. The Nazis were particularly adept at exploiting political and nationality differences between prisoners in the camps (for example, granting favours to one group of prisoners over others) and creating distrust between prisoner groups. Such a strategy encouraged informing and prevented prisoners from banding together against the camp authorities. In Esterwegen, however, it would appear that a common humanity between the prisoners overcame any other differences. The activities of Lodge Liberty Cherie were not discovered by the guards, and I have not uncovered any evidence that the Masses conducted by the Catholic priests were likewise discovered.

In regards to the Masses conducted, it has been noted that a look-out would shout “22” and the nickname of a guard as a warning if a guard approached. The Mass would then stop and the prisoners would go about their normal business. It can be reasonably speculated that a similar warning would have been used to warn the Lodge of an approaching guard. Indeed, it may have been the same warning as survivors of the camp mention that Lodge meetings were held at the same time as the Masses.

Some references mention a Catholic priest acting as a look-out when the Lodge was working – but this has been disputed by one of the survivors who point out there were only two Catholic priests in Barrack 6, one of whom was blind. Additionally, the priests were most likely to have been conducting Mass at the same time when the Lodge was at work.

Differences in survivor recollections, however, should not overshadow the fact that collaboration and support would have been required by all prisoners in Hut 6 for Lodge meetings and Masses to occur. This spirit of co-operation and mutual support was emphasised by one of the imprisoned priests, Abbe Froidure, who stated, “The spirit of understanding and tolerance of non-practitioners allowed the Mass to be said aloud and partly sung”. I would also put forward the proposition that this spirit of understanding and tolerance was also extended to Lodge Liberty Cherie.

It is important at this juncture to emphasise the risks being taken by the members of Lodge Liberty Cherie in conducting a Lodge. After restrictions being placed on Freemasons taking positions in public life, the Nazis banned Masonic Lodges in Germany and confiscated their property in 1935. Special sections of the Nazi security agencies were established to deal with Freemasonry and this anti-Masonry policy was carried through to the occupied countries. It is estimated that 80,000 to 200,000 Freemasons may have been murdered by the Nazis. For existing inmates to establish a banned organisation within a prison, placing their already endangered lives at an even greater risk of execution, is a truly amazing act of courage.

As previously mentioned, one Brother, Fernand Erauw was initiated into the Lodge. The ceremony was based on the Ancient and Accepted Scottish Rite and was described by Luc Somerhausen as simple but meaningful. I consider this to be one of the most inspiring acts of the Lodge – that its members did not just meet in name only, but chose to conduct work as a regular Lodge. This is even more meaningful given that they had none of the furniture and symbols in a regular Lodge room to undertake the work, but had to impart the ritual and its meaning through their own experiences and thoughts.

Other meetings conducted were focussed on discussing specific themes, including discussions on:

- The symbol of the Great Architect of the Universe;
- The future of Belgium; and
- The position of women in Freemasonry.

The lifespan of the Lodge was, however, interrupted in early 1944 and it effectively stopped working. The main reason for this being that the members were split up and sent to other prisons and camps.

Their fates were as follows:

The Worshipful Master, Paul Hansen was moved to a prison in Essen in Germany and died during an allied bombing raid in March 1944.

Henry Story died in the Gross-Rosen concentration camp in December 1944.

Amadee Miclotte also died in Gross-Rosen concentration camp in February 1945

Jean De Schrijver was another Gross Rosen victim, dying in February 1945

Franz Rochat died in an Untermansfeld prison of tuberculosis and heart disease in January 1945

Guy Hannecart died in Bergen-Belsen concentration camp in February 1945.

Jean Sugg, died in Buchenwald concentration camp on 6 May 1945, tragically as the camp was being liberated.

However, this is not the end of the story of the Lodge, as there were three survivors.

Joseph Degueldre survived detention but apparently remained fairly quiet on his Masonic activities. He died in 1981 and it was only towards the end of his life in 1975 that he related his experiences in Lodge Liberte Cherie.

Luc Somerhausen and Fernand Erauw were the other survivors. After being shipped from Esterwegen they met up by chance in Sachsenhausen concentration camp in 1944. They became inseparable until the end of the war in April 1945. Both wrote of their experiences with Lodge Liberte Cherie and promoted the formal recognition of the Lodge by the Grand Orient of Belgium.

Another survivor also wrote extensively on the Lodge. Franz Bridoux was not a member of the Lodge at the time but was also imprisoned in Hut 6 of Esterwegen and was an eye-witness to its events. He became a Freemason after the war and wrote on the operation of the Lodge, including publishing his biography entitled "Lodge Liberte Cherie- The Incredible History Of a Lodge In A Concentration Camp".

At the end of the war, Luc Somerhausen appeared to waste no time in writing a report to the Grand Orient of Belgium, informing them of the establishment of the Lodge and seeking official recognition. He first wrote to the Grand Orient in August 1945, only 3 months after his liberation. Unfortunately, it appears that his original report has been lost. Fernand Erauw recounts that when the document was sought from the archives of the Grand Orient it could not be found. Somerhausen also appears to have not kept copies of his report.

In response to Somerhausen's report, The Grand Orient of Belgium administratively recognised Lodge Liberte Cherie in 1945. However, for some reason, the Lodge was not included on the register of the Grand Orient's established Lodges.

Very little in regards to the remembrance of Lodge Liberty Cherie subsequently occurred until 1975, when Somerhausen wrote a further article on the Lodge for the Grand Orient of Belgium, commemorating 30 years since the liberation of concentration and prison camps.

Somerhausen passed away in 1982 aged 79. It is at this point that Fernand Erauw took up the cause to seek more than administrative recognition of the Lodge.

In May 1986, following discussions with Erauw, other Belgian Freemasons took the initiative to request the Grand Orient of Belgium to rule on the official recognition of the Lodge. This occurred in October 1987 after a vote conducted by the Grand Orient. At this time, Lodge

Liberte Cherie was added to the list of established Lodges, without a number, but listed between Lodges 28 and 30.

It is unfortunate that Luc Somerhausen, as both the founding force and a primary keeper of the Lodge's memory, was not alive to observe this recognition.

In December 1989, a new list of Lodges was drawn up and Lodge Liberte Cherie was included as Lodge number 29. To an outside observer, this appears to add a measure of confusion as the Grand Orient now has three Lodges officially numbered as 29 – Lodge Liberte Cherie, the previously mentioned Lodge Obstinee, and Lodge Simon Stevin (which is the original holder of Lodge 29).

I do not have an official explanation for there being three Lodges numbered 29, but on examination, it would seem that the Lodges are recognised according to the date of establishment – for example, the oldest established Lodge on the register being number one. As Lodge Liberte Cherie was established in 1943, but not inserted into the list until 1987, it had to be retrospectively allocated its appropriate position between Lodge 28 and Lodge 30, along with other Lodges established in the same period.

Fernand Erauw lived until 1997 when he died at the age of 83. As the Lodge's only initiate and its ongoing supporter for recognition, it is fitting that he was able to witness its official listing in the Grand Orient's register.

The legacy of Lodge Liberty Cherie, however, did not end there.

In November 2004 a memorial was created by Belgium and German Freemasons and placed on the site of the cemetery of the Esterwegen camp. The memorial specifically commemorates Lodge Liberty Cherie as an example of freedom of thought and resistance to oppression.

It is appropriate, therefore, that the last words should go to Wim Rutten, the Grand Master of the Belgian Federation of Le Droit Humane who said during the dedication

“We are gathered here today in this Cemetery in Esterwegen, not to mourn, but to express free thoughts in publicIn memory of our brothers, human rights should never be forgotten”.

Tasmania Research.

KING SOLOMON'S TEMPLE AND THE LEGEND OF THE THIRD DEGREE

Wor Bro Nigel Parker PM Dip.M.Ed.

There has been a little discussion among the wider masonic fraternity in Australia as to the origins of the Hiram Legend as portrayed in the Third Degree. This Paper is an expansion of an idea for a short Paper for presentation in the Tasmanian Lodge, Lodge Roland N°36 T.C.

I trust that this Paper will encourage others to further research the evolution of our Ritual and perhaps even contemplate undertaking the most formal studies for the Diploma of Masonic Education, as carried out under the auspices of the Grand Lodge of South Australia.

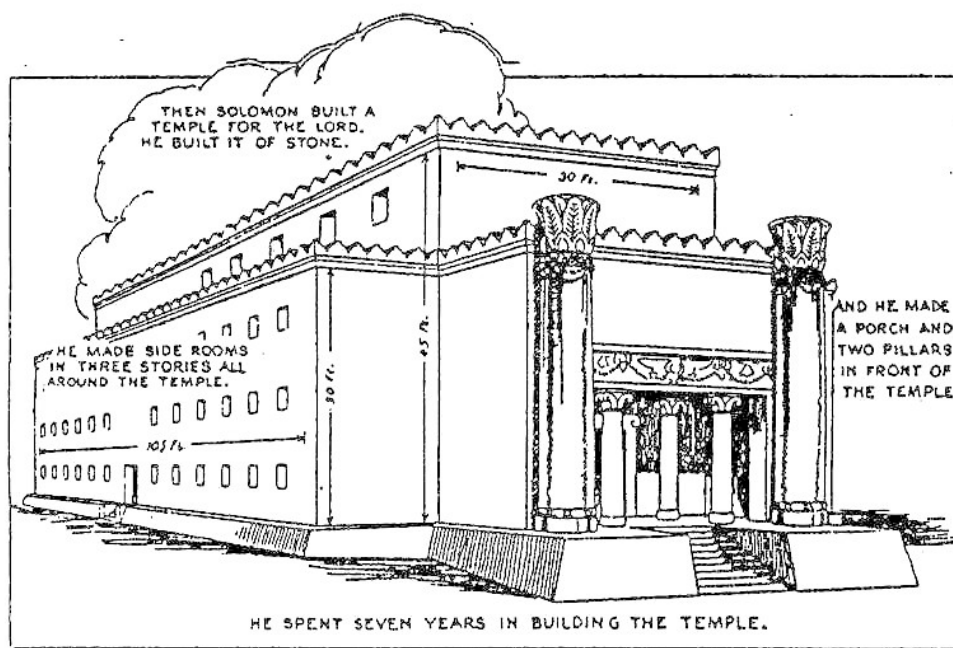


Fig. 10. Note - The 105 ft. length as shown, is meant to include the front porch extension which was 15 ft. (10 cubits)

N.B. The Hebrew cubit varied between 16 and 22 inches, depending on what was being measured, where and by whom. It is now generally accepted as being 18 inches (45.72 cm)

TEMPLE -

Length -	60 cubits	90 feet	27.4 metres
Width -	20 "	30 "	9.1 "
Height -	30 "	45 "	13.7 "

once; but, Hiram, leaping on a stone to be better seen, with his right hand described in the air the symbolical Tau-Based on the description in 1 Kings² and archaeological research³, this is considered to be the

most accurate design of King Solomon's Temple. The description in 2 Chronicles⁴ differs in several respects from 1 Kings, but it is generally accepted that 1 Kings is more accurate and reliable.

The precise date of the construction of the Temple is open to conjecture. The Bible tells us in 1 Kings that the construction was started 480 years after the Exodus, in the 4th year of King Solomon's reign, which is very precise, or at least it would have been, had they told us the date of the Exodus. Based on Biblical stories and supported by archaeological research⁵, would suggest that the generally accepted date for the Exodus is 1445 B.C., which would make the year the construction started as 965 B.C.

During the construction of the temple, no metal tools were allowed to be used on the building site, as metal was believed to pollute holy sites; however, there is another possible reason. The stone used to build the Temple was dolomite rock, which, when first quarried is soft and very easy to cut, carve, and shape, but on exposure to sunlight the rock becomes very hard and very difficult to work. So, there was both a spiritual and practical reason why metal tools were not used on the site.

The Bible tells us that the timber for the Temple was taken to the sea to float it down the coast to the place chosen by Solomon⁶. The port that King Hiram used was called Byblos, which was the main trading port of Phoenicia, exporting papyrus to Greece, who took the city's name from their word for "book" - biblos and the plural for "books" - biblia, from which we get our word "Bible". Byblos also claims to be the oldest city in the world as it has been continuously inhabited for over 7000 years⁷.

The Bible tells us that the Temple, when finished, was the most magnificent building ever seen. It took 180,000 workers in total, 7 years to build a building that was smaller than today's, average Parish Church, and a floor area smaller than some Lodge rooms, and, would have cost, in today's, money, \$5,000,000,000, no wonder the Bible said it was the most magnificent building ever seen.

The Temple had an annex on three sides which were the living quarters for the priests, whose task it was to operate and maintain the Temple. The Bible tells us that the priests were divided into 24 groups, with the 1st group having the most important tasks, down to the 24th group having the least important tasks. The book of Nehemiah (Ch. 11 v 12) tells us there were 822 priests, whereas, 1 Chronicles (Ch. 9 v 13) tells us there were 1760 priests. So, it is reasonable to assume that only the top 2 or 3 groups lived in the annex, the rest lived in Jerusalem. The Bible tells us that Jachin was in group 21⁸, which would make Jachin a very lowly priest, so considering the very large number of priests who were more senior to him, it is, therefore, reasonable to assume that it was very unlikely that he was named after an Assistant High Priest.

There is no reference, at all, in the Bible to Hiram Abiff, neither is there any mention of Hiram Abiff in the ancient manuscripts, the Regius Ms. (1390) or the Matthew Cooke Ms (1450), so Hiram Abiff was completely unknown to Operative Masons. We know from documentary evidence that there was no Third Degree up to 1723 ⁹, but the Third Degree was part of our ritual by 1729 ¹⁰, it is now generally accepted that the Third Degree was invented and incorporated into our ritual in 1725. So, from where did Hiram Abiff originate? At this time, early 18th century, the main creators of our ritual were Dr. James Anderson, a Presbyterian Minister, and Dr. John Desaguliers, an Episcopalian Minister, who created the Legend of the Third Degree, but, according to Charles William Heckethorns in his book " The Secret Societies of All Ages and Countries" which was published in 1914 ¹¹ the Legend of the Third Degree was based on a much earlier legend, "The Legend of the Temple" which tells a significantly different story to the "Legend of the Third Degree". In the late 17th and early 18th centuries, the various Crafts had their own Mystery Plays, mystery in this sense does not mean an Agatha Christie "who done it" but is derived from the Latin word "ministerium" meaning "craft or occupation" and the "Legend of the Temple" was probably the mystery play of the Speculative Masons at that time.

The “Legend of the Temple”¹² may be summarised as follows:-

“Hiram, the descendent of Tubal-Cain, who first constructed a furnace and worked in metals, erected a marvellous building, the Temple of Solomon, raised the golden throne of Solomon, and built many glorious edifices. But, melancholy amidst all his greatness, he lived alone, understood and loved by few, hated by many, including Solomon, who was envious of his genius and glory. When Balkis, the Queen of Sheba, came to Jerusalem, Solomon led her to behold the Temple, and the Queen was lost in admiration. The King, captivated by her beauty, offered his hand, which she accepted.

On again visiting the Temple, she repeatedly desired to see the architect. Solomon delayed as long as possible, but at last was forced to present Hiram Abiff to the Queen. When she wished to see the countless host of workmen that wrought at the Temple, Solomon protested the impossibility of assembling them all at, and immediately the men hastened from all parts of the work into the presence of their master. At this, the Queen wondered greatly, and secretly repented of the promise she had given the King, for she felt in love with the mighty architect. Solomon set himself to destroy this affection and to prepare his rival's humiliation and ruin. For this purpose, he employed three fellow-crafts, envious of Hiram, because he had refused to raise them to the degree of the master on account of their want of knowledge and their idleness. The black envy these three projected, that of the casting of the brazen sea, which was to raise the glory of Hiram to its utmost height, should turn out a failure. The day for the casting arrived and the Queen of Sheba was present. The doors that restrained the molten metal were opened and torrents of liquid fire poured into the casting mould wherein the brazen sea was to assume its form. But, the burning mass flowed like lava over the adjacent places. The terrified crowd fled from the advancing stream of fire, while Hiram, calm like a god, endeavoured to arrest its advance with ponderous columns of water, but without success.

The dishonoured artificer could not withdraw himself from the scene of his discomfiture. Suddenly he heard a strange voice coming from above and crying “Hiram, Hiram, Hiram”. He raised his eyes and beheld a gigantic human figure. The apparition continued, “Come, my son, be without fear, I have rendered thee incombustible, cast thyself into the flames”. Hiram threw himself into the furnace, and where others would have found death, he tasted ineffable delights nor could he, drawn by an irresistible force, leave it, and asked him that drew him into the abyss, “Who art thou?” “I am the father of thy fathers” was the answer, “I am Tubal-Cain”.

Tubal-Cain introduced Hiram into the sanctuary of fire, and into the presence of Cain, the author of his race. When Hiram was about to be restored to earth, Tubal-Cain gave him the hammer with which he himself wrought great things, and said to him, “Thanks to this hammer and the help of the genii of fire, thou shalt speedily accomplish the work left unfinished through man's stupidity and malignity”. Hiram did not hesitate to test the wonderful efficacy of the precious instrument, and the dawn saw the great mass of bronze cast. The artist felt the most lively joy. The Queen exulted.

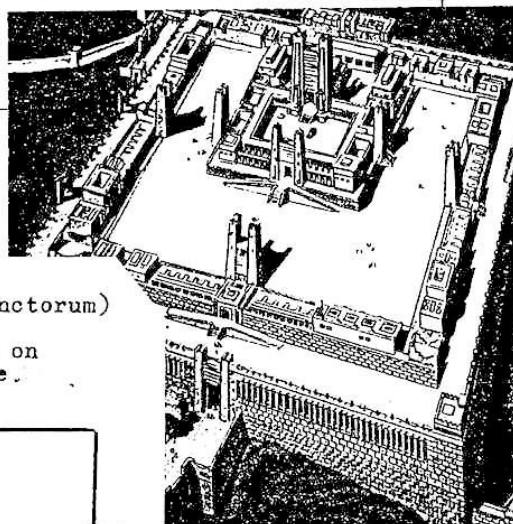
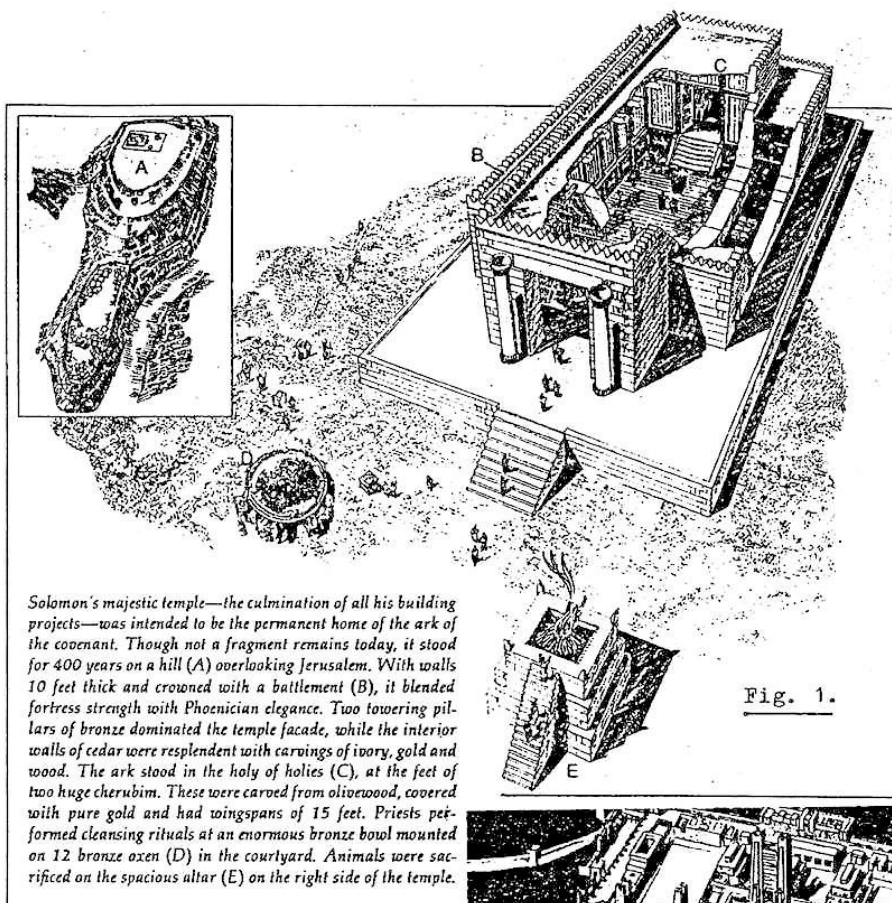
One day after this the Queen, accompanied by her maids, went beyond Jerusalem, and there encountered Hiram, alone and thoughtful. They mutually confessed their love. Solomon now hinted to the fellow-crafts that the removal of his rival, who refused to give them the master's word, would be acceptable unto himself, so when the architect came into the Temple he was assailed and slain by them. They wrapped up his body, carried it to a solitary hill and buried it, planting over the grave a sprig of acacia.

Hiram, not having made his appearance for seven days, Solomon, to satisfy the clamour of the people, was forced to have him searched for. The body was found by three masters, and they, suspecting that he had been slain by the three fellow-crafts for refusing them the master's word, determined nevertheless for greater security to change the word. The three fellow-crafts were traced, but rather than fall into the hands of their pursuers, they committed suicide, and their heads

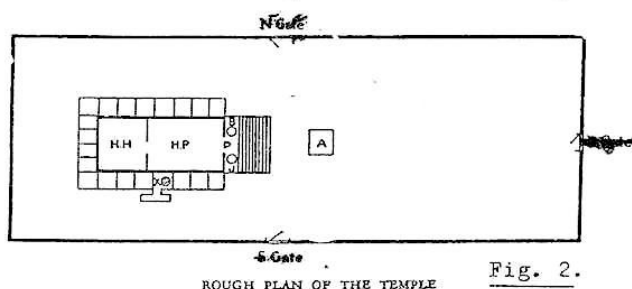
were brought to Solomon.

It is obvious that the Legend of the Third Degree is based on the Legend of the Temple. Our ritual tells us that Hiram Abiff was praying in the Temple which was his regular custom and that the three fellow-crafts had placed themselves at the south, north, and east entrances to the Temple. As can be seen from the plan of the Temple, there was no north or south entrance. The book of Ezekiel Ch. 44 v 15 & 16, tells us only priests were allowed in the Temple. So, the murder of Hiram Abiff could not have taken place in the Temple.

Let us
assume
a



H.H. - Holy of Holies. (Sanctum Sanctorum)
H.P. - Holy Place.
X. - Winding Staircase, entrance on South side.



translation problem and that the events took place in the courtyard, as the courtyard does have a north, south, and east entrance. However, the book of Ezekiel Ch.46 clearly explains the laws that God imposed on the public use of the courtyard, that the east entrance to the courtyard must be kept closed, and that anyone who enters by the north entrance must leave by the south entrance and vice versa.

The Bible¹⁴ also tells us that there were 212 guards to ensure the laws were obeyed. So as Hiram Abiff was leaving by the south entrance, he must have, by law, have entered by the north entrance. So his movements within the courtyard, according to our ritual, were forbidden by law, so, in reality, the murder of Hiram Abiff could not have taken place in either the Temple or the courtyard.

I am not trying to discredit or debase our ritual, far from it, when Dr. James Anderson and Dr. John Desaguliers were developing the Third Degree, they took the Legend of the Temple, put their own individual interpretation on it, expanded it, exaggerated it, and embroidered it, to their own particular needs; the love story of the Queen of Sheba, and the jealousy of Solomon were of no dramatic value to them.

What they were trying to achieve was a story that would leave as vivid and dramatic an impression on the candidate's mind as they could, to clearly state the message of the Third Degree. If you have lived a just and virtuous life, as taught in the Masonic philosophy, death has no terrors equal to the stain of dishonour and falsehood.

But, is it possible that the Third Degree is also giving an additional message, possibly a warning? Both legends use three fellow-crafts to commit the murder; we are told that several hundred thousand people viewed the Temple. Why not three total outsiders who were desperate to learn to secrets of the Temple and were prepared to kill to learn them? Why three fellow-crafts who were from within Hiram Abiff's own very close group? Is it possible, that as Freemasons, it is not so much the external forces that are a threat to our principles, but those three fellow-crafts that reside within us, self-doubt, self-fears, and lack of self-confidence, that gnaw away at our Masonic philosophy?

Brethren I leave you with that thought.

References:

- 1: Diagram from the reference disc supplied by the Grand Lodge of South Australia to students studying for the Diploma of Masonic Education
- 2: RSV Bible: 1 Kings 6, verses 2 to 6
- 3: anecdotal; see, for example, <http://www.biblicalarchaeology.org> : Searching for the Temple of King Solomon



The black basalt ruins of the Iron Age temple discovered at 'Ain Dara in northern Syria offer the closest known parallel to the Temple of King Solomon in the Bible. Photo: Ben Churcher.

For centuries, scholars have searched in vain for any remnant of Solomon's Temple. The fabled Jerusalem sanctuary, described in such exacting detail in 1 Kings 6, was no doubt one of the most stunning achievements of King Solomon in the Bible, yet nothing of the building itself has been found because excavation on Jerusalem's Temple Mount, site of the Temple of King Solomon, is impossible.

Fortunately, several Iron Age temples discovered throughout the Levant bear a striking resemblance to the Temple of King Solomon in the Bible. Through these remains,

we gain extraordinary insight into the architectural grandeur of the building that stood atop Jerusalem's Temple Mount nearly 3,000 years ago.

As reported by archaeologist John Monson in the pages of **BAR**, the closest known parallel to the Temple of King Solomon is the 'Ain Dara temple in northern Syria. Nearly every aspect of the 'Ain Dara temple—its age, its size, its plan, its decoration—parallels the vivid description of the Temple of King Solomon in the Bible. In fact, Monson identified more than 30 architectural and decorative elements shared by the 'Ain Dara structure and the Jerusalem Temple described by the Biblical writers.

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6: Joppa: GN, KJV & RSV Bibles: 2 Chronicles 2, verse 16 (*The biblical town of Joppa is today known as Jaffa. This was the main port of the coast before the Israelis constructed the ports of Haifa and Ashdod. The modern city of Tel Aviv was founded on the outskirts of Jaffa in 1909 and today it encompasses the ancient city: BiblePlaces.com*).

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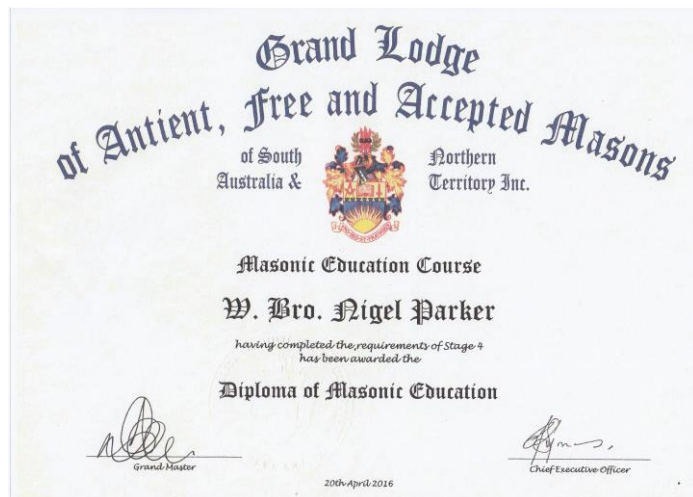
9 & 10: Masonic Dictionary: Hiram Abiff

11: "The Secret Societies of All Ages and Countries": Charles William Heckethorn; first published 1875, by R Bentley & Son, London (two Volumes, 1, 241 seq)

12: "The story of Hiram Abiff": William Harvey, J.P., F.S.A. (Scot.), Crosswell Printing Works, Dundee, 1944

13: Diagram (Figures 1, 2 & 3) from the reference disc supplied by the Grand Lodge of South Australia to students studying for the Diploma of Masonic Education

14: 212 guards: GN, KJV & RSV Bibles: 1 Chronicles 9 Verse 22



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Individual Research Victoria.
**THE SYMBOLISM OF FREE GARDENRY, AND THE LOST DEGREES OF
 THE KNIGHTS OF GETHSEMANE, AND ST JOSEPH.**

By Ben Quick Free Gardeners of Victoria

Brethren I thank you for the opportunity to present this paper on the symbolism of Free Gardenry, which through my research has brought to light a further opportunity to find the lost and advanced degrees of ; the Orders of The Knights of Gethsemane and St Joseph.

The writing on symbolism of Free Gardenry has been written before this paper by different Free Gardeners belonging to different Grand Lodges in different parts of the world; of note there has never been a wholly United Grand Lodge from where Free Gardenry was born and from where it subsequently spread, due to the nature of fierce independence of the Lodges and Grand Lodges of various towns and provinces and needless to say borders, in fact Australia has been the only place for a union to occur where, in 1953 the first conference of Grand Lodges of the States of Australia first meet, and from it eventually formed in years to come, the peak governing body, the Grand United Order of Free Gardeners of Australasia.

Records intimate during its infancy that there was a lot of strain and stress, to the new Grand United Order, as the State Grand Lodges, didn't want to lose any financial independence and not to deviate away from their original founding landmarks and rituals from whence they originated. Much like the spread of Freemasonry in Australia from the various Grand Lodges of the United Kingdom, Free Gardenry also came from different locations within Scotland and England, bringing with it some different customs and also different aspects to the ritual. The main surviving rituals today, are that of the Ancient Order, the Grand United Order here. I believe the British Order ritual is still active but seldom used.

When Free Gardenry was at its height of both the fraternal and later Friendly Society in Australia, there was little communication between the organisations from one to another in different parts of the world, truth be told, Australia was alone for a very long time not knowing if and where it was being practised anywhere in the world. Free Gardenry was still being practised by the Ancient Order which never was a friendly society; if a brother was in distress, a gift from the Lodge was presented to him, it was never assumed that you would receive a gift, just because of you financial or work situation. On the other side of the coin the Friendly Societies were able to supply the benefits of insurance and in most cases the burial society benefits, because that was how they set up to run. Notably, the difference in most rituals has been due to the fact the Friendly societies used what we can term the 'Insurance ritual', which was an abbreviated and less symbolical ritual than that of the spiritual and colourful Ancient Order.

Reference can be found in the writing of W.G Mitchell who I will introduce shortly but he writes in 1958 "*Although Free Gardenry has existed in Australia for over 100 years, there is some doubt as to the authenticity of the ritual as practised by us, as to that practised by the Ancient Order of Free Gardeners from whence we emanated. I find, after making extensive enquiries that the ritual in Scotland was given orally from one brother to another for over 140 years, they having no printed ritual. South Africa claims they have the original ritual which is more spiritual than ours*".

We were aware however that the original Grand Lodge charter of the Ancient Order had left Edinburgh in the 1950's and with it moved the Grand Lodge to Cape Town, South Africa. It wasn't until March 2015, which saw the charter being returned to Scotland and with it a new Grand Master

and Grand Lodge, which I can proudly say I was fortunate enough to be there and witness this historic occasion.

Free Gardenry today, can trace its renewal to those members of Freemasonry who didn't want to lose the Order all together in the United Kingdom and even in the United States, by establishing the preservation societies, continuing to preserve and practise the rituals and degree ceremonies and maintain its collections, aprons, jewels, paraphernalia and history, keeping them safe and secure for future generations. In most parts of the world today, the membership of Free Gardenry is wholly comprised of Freemasons, at the time of writing this paper; only 3 of us have a connection with Freemasonry here in Victoria. There are only 3 chartered Lodges left in the World, one in Scotland, ours in Australia and one in South Africa, the rest are spawned from the Preservation Societies.

Tracing back to the 1980's and 90's and due to the Australasian Grand Lodge returning back to the Grand Lodge of Victoria, the history, and publications that we once had are harder to bring to light, they are most likely still sitting in that unopened box in someone's garage or have been lost all together, never the less, we are fortunate enough to have a writer and Free Gardener who I give a lot of credence and thankfulness to for documenting our history here in Australia; the Late, Most Worshipful Past Grand Master of Australasia, Bro.W.G Mitchell J.P; a South Australian, and most conscientious Free Gardener who has left his legacy in the writings of a number of booklets, part of which have been a useful reference to the paper I am able to share with you and expand on.

I also must share how thankful I am to my proposer into Free Gardenry, Bro. Peter Maclean, Immediate Past Most Worshipful Grand Master of Victoria, who I know many of you have had the opportunity to meet at the Lodge of Research in 2013, and hear his recollections and understandings of Free Gardenry.

Peter is an instrumental supporter to me and given me every opportunity to grow as a member of this beautiful and important fraternal order.

Finally, can I mention my friend and now current Grand Master of Scotland for the Ancient Order of Free Gardeners, Most Worshipful Brother Gordon Vincent. Through Gordon, I have been able to expand my knowledge in Free Gardenry and its connection with the United Kingdom, and the various National and Independent orders which sprouted (for want of a better word!) from the Ancient Order, and especially being that Scotland is the native home for Free Gardenry. Gordon has been the strongest and one of the most important characters in its recent history of preservation and renewal in Scotland.

Brethren, some would say that Free Gardenry is just another quasi-masonic organisation that has taken the square and compasses, aprons, ritual and done with them what they will. I assure you there is nothing further from the truth, although I can't blame people for thinking this way because there really isn't enough information easily accessible to dispel this misconception. But sadly these people most likely have little knowledge of the way fraternal societies operated at the time of 17th century, and the distance of Australia, from the birthplace of the great fraternities in most cases has hindered research on how these organisations worked both operatively and speculatively and become what we know them to be today.

There is no contesting that in this present day Freemasonry is the juggernaut of the fraternal society world, but still in the 17th century and before, both organisations were developing and jockeying for the prime position, and it is clear at this time Gardeners were Masons and Masons were Gardeners. We are fraternal cousins.

An earlier document published in 1515 -1516 is the list of Livery Companies presented by the Court of Aldermen of the City of London, we find the Worshipful Society of Masons at position 30, and the Worshipful Company of Gardeners at position 66. [Ref: Transactions from the Holden Research Circle 2014], neither organisations ranking in the first or ‘great 12’ livery companies, but still both fraternal sides of the operative still meeting today.

As an aside I was recently in the United Kingdom, and fortunate to spend time in the National Museum of Scotland in Edinburgh, where I was able to see the different livery or guild signs and symbols, and how a number of them used the Square and Compasses in one configuration or another to identify their guild or company.



Time has passed and the world around us has changed, the custodians of the Square and Compasses and the public’s association with them, have been left to the care of Freemasonry, this is why I don’t blame the confused when they are presented with the addition of the pruning knife of the Free Gardener.

It is here I present the first three symbols of Free Gardenry, the Square, Compasses and Pruning Knife.

The square and compasses are not instruments of the act of gardening, however, they are the instruments of design, and in establishing the footprint for a garden; for the garden cannot have square borders or the centrepiece cannot have a true circumference with symmetry and order without the square and compasses. For even in Free Gardenry, it is the Great Master Gardener who is the ever powerful Garden Designer, watching above on His design below.

So in Free Gardenry we also ‘square our moral actions in the world, to be square in our actions, to be candid and honest’ by the help of **the square**.

The compasses also encompass us with ‘due submission to the rules of the society, making all members equal and keeping us on the path of rectitude, of moral uprightness and righteousness’.

But it is the **pruning knife** that is the most useful implement of Gardenry, for pruning and engrafting plants and flowers, to rid trees and shrubs of dead wood, which have no value. The pruning knife teaches us to cultivate our minds, by the casting of those vices which are inherent in our nature, and to engraft those virtues of brotherly love and kindly affection to our fellow human beings, shaping our life to be upright and just in all our actions and deeds.

W.G Mitchell writes “*Thus by square conduct in all your dealings, to encompass and steer your course of life, prune and shape your life to be just and upright, you will not only be better members of Society but will uphold the honour, integrity and glorious prestige of Free Gardenry*”.

In some of this explanation you may see, feel or hear a resemblance to the ritual you know, especially with how the operative tool is explained and then how we contemplate the use of the symbol in our lives and actions (certainly in Free Gardenry today's Mason would be very comfortable in the ritual and script in the way in which the Lodge opens), but once again I assure you, most Fraternal societies who met behind closed doors, only in the company of members present, during the 17th century period and in that area, all had this very similar ceremony and is why we see, hear the connection to one another.

Free Gardenry in and around Melbourne had established its own halls in Melbourne, Collingwood and Bacchus Marsh, which they used for their exclusive purposes, although today we do share a Freemason's Lodge room; which brings me to the Lodge room and its symbolism.

The Lodge room, in which we meet in, is a replica of the House in the Forest of Lebanon, or King Solomon's Palace, it was erected by King Solomon in the vicinity of Jerusalem, and its name owing to the cedars of Lebanon, used in the construction of the building. To reach the house we must pass through the **Garden Gate** and along the Narrow Path to the lodge room situated in the midst of the forest of Lebanon, where we are taught many things transmitted to us by the Great Master Gardener, King Solomon.

The **Garden gate** is a symbol of security, protection and permission, the Garden gate protects the



secrets of Free Gardenry from the profane, it protects the operative work, the flowers, shrubs, and wildlife all that which is vulnerable in the natural world; it is also the symbol of permission, to pass through it represents you are prepared to walk the straight walk or narrow path that leads to the Lodge room; *“Walk ye the straight and narrow path which leadeth to eternal life”*. By no means does this suggest Free Gardenry is the path of Salvation, it does mean that walking that straight path in Life you will meet the Almighty in the Earthly Paradise above. The Garden gate closed reminds the Free Gardener that as the gates close to lock the Garden; we too must close ourselves to lock the secrets of Free Gardenry.

In Free Gardenry, all the allegory is directly related to events in the Bible. For in the first degree, we meet the Apprentice Gardener Adam in the Garden of Eden, in the Second degree we learn of our Bro Noah and his work after the great flood, and finally, in the third degree, we are taught the wisdom of King Solomon the Master Gardener. The reasons for what we say, what we do, and why we call it so, directly relate to passages in the Bible. There is no myth or legend, nothing is lost, the art of Gardenry continues as it has done since Adam was instructed by the Almighty, to dress and keep the Garden of Eden.

This brings me to the next symbol which I would like to share with you, the **Trio Triangle**. The most important symbol equally as important as the Square, Compasses, and Pruning knife is the Trio Triangle.



I must use a little caution in its explanation. In the Ancient Order this symbol is draped on the Master's pedestal, it can be seen on buildings in Scotland significant to Free Gardenry and where gardeners have operated, it has been used on certificates as the seal of a Free Gardeners Lodge, and it justly takes its place on the current Grand Lodges Apron in Victoria, and was the only symbol used on the Grand Lodge Aprons in Victoria dated 1896

[Ref: Grand United Order of Free Gardeners Facebook page www.facebook.com/freegardeners].

With the trio triangle; none of the 3 parts are complete without the aid of other, never is one part on its own, and no one can know the parts thereof without three clean brothers cordially recommending him. When combined they form the 4th triangle, the watchword of all Free

Gardeners. This symbol culminates the whole of Free Gardenry, its allegory and the exemplars of each degree. In fact much like the all seeing eye, the Trio Triangle is a very ancient emblem. To the Orthodox Greek it represents the trinity, to the Egyptians, it represents the 3 Great Lights of Heaven, the Sun the Moon and the Stars and showing their influence over nature and to the Gardeners it represents Adam, Noah & Solomon who our ceremonies are chiefly based.

One symbol that hasn't been used in Free Gardenry in Australia for reasons unknown are the **3 circles**, one circle within another. This symbol is practised still with the Ancient Order of Scotland, and at the point of obligating the candidate where he kneels on the 3 circles and on three squares of a Gardeners apron. This holds evidence that some customs and practices were either lost or didn't make their way to Australia, or have been removed altogether, but the symbols itself are very evident in a lot of Free Gardenry particularly on the much longer and heavily embroidered aprons, in drawings and paintings. I am happy to tell this Lodge of Research that with the help of Brother Gordon Vincent, the Order, in Australia will once again find them in our Lodge room. The explanation of these encapsulates the duty of the apprentice and the promise of GOD.

1st Circle; That I may walk around the world and earn my bread by the sweat of my brow.

2nd Circle; That I may walk with due respect to the lodge which I belong.

3rd Circle; When the Angel of the Lord stood with one foot on dry land and the other on the sea, he called with a loud voice:- "As long as the earth remains, day and night, summer and winter, seed-time and harvest shall never cease".

I have made brief mention of the symbolism of the Apron and the symbolism that is displayed on it, let me explain this further. The Aprons are one of the most beautiful, interesting, and at times colourful parts of Free Gardenry, they relate directly back to the Garden of Eden and also to our operative Gardeners. Scripture tells us the following in Genesis 3, Verse 7, 'And the eyes of them both were opened, and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons'. As Adam was the first Apprentice Gardener and he wore an apron of fig leaves, so must we as speculative Gardeners wear them too. The length of the Gardeners apron is a distinguishing feature, different to those of Freemasonry and other fraternal organisations, and covers more than the humble fig leave did for Bro, Adam.

The Apron its self is longer than it is wide. To the operative gardener, he would have owned two aprons; one to wear to work, and one to wear to his Lodge. His working apron would have been of a dark coloured heavy cloth, which would have covered him from just below his chest, right down to his ankles, and would have protected his clothing from the dirt and foliage, his knees from the ground, and also likely to provide some warmth from working in the elements, this apron would have been also used to carry his equipment, bulbs, or the weeds removed from the beds and dead shrubs etc..

His second apron is the apron by which he shows to the world his membership in the Gardeners Lodge.

In almost every case these long and beautifully embroidered aprons were made by the gardener's wife or mother and embroidered by her. The craftsmanship in these aprons is astounding; the preservation societies in Scotland and the United States are fortunate enough to have originals. These long and embroidered aprons are the 'tracing board of Free Gardenry'. They communicate many of the symbols pertaining to the positions within the Lodge and also of the degrees themselves.

The aprons used in Australia, haven't been of the heavily embroidered nature of the chest to ankle length aprons of the former Gardeners, although in our collection suggests there was a system set to

differentiate between Grand Lodge and a general Lodge, we still have the aprons of 1896 with trio triangle directly in the middle which have now been retired, the Grand Lodge now wear the much longer apron with a semi-circle bib, with the Square compasses and pruning knife, all seeing eye, the initials P G H E, the Trio Triangle, and on some aprons Noahs Ark. While an Apprentice, Journeyman or Master Gardener, not in an office wears a plain blue cloth apron.

Some of the symbolism on the aprons refers directly to the degrees and its allegory. The letters P G H E, are the initials of the four rivers that flowed from the Garden of Eden. Pison; signifying changing extension of mouth, Gihon; signifying the valley of Grace, Hidekel; signifying a sharp voice our sound and Euphrates; signifying fruitful and plenteous.

The all seeing eye, I am happy that you would know its meaning, and the Ark directly relating to the second degree and the story of Bro. Noah.

Brethren I hope this part of the paper you have found interesting giving you a deeper glimpse into some of the symbolism of Free Gardenry, and what it means to those members practising the Craft around the world.

I now wish to share with you the second part of this paper on the lost degrees of, The Knights of Gethsemane and St Joseph.

In W. G Mitchells book of 1958 titled 'Key to the Diploma, History of Society, Aims. I find a brief but yet significant statement that there were higher degrees worked in Free Gardenry. Trust me when I say this brethren, it was like a Eureka moment when I found this passage but seamlessly sent straight into despair when no one in the Lodge was aware of it or had heard of it.

W.G Mitchell writes ... *"Every Lodge had its own annual "walk" at which each member appeared in resplendent "Tile" hat, black suit carrying a bunch of flowers. High degrees were the Knights of Gethsemane and of St. Joseph, the rites of the Knights of Gethsemane being conducted on a carpet designed to illustrate the geography of the "Garden of Eden". These degrees were administered in recent years in Lanarkshire, Scotland. The regalia consisted of a sash and apron and many of the aprons were embroidered and ornamented very beautifully by the wives of the proud owners"*.

I thought to myself could these be those long beautifully embroidered aprons and sashes I have seen in the pictures? Sadly it seems not. However what we do have is the Lecture of St Joseph. A most detailed and complicated lecture, which both Bro. Gordon Vincent and myself are confident is the reason why the degree never really took hold.

As a Free Gardener, an advanced degree called the Knights of Gethsemane of course really resonates with me, as I'm sure it would with many. The setting of the Garden of Gethsemane and the story surrounding it in the Bible really offers the chance to learn allegorically a story of prayer, perseverance, steadfastness, loyalty, trust and ultimately betrayal. Can you hear the ritual asking you the message from Jesus **"Could you not keep watch for one hour"**? Can you see the Knights actually being the Disciples of Christ?

The St Joseph lecture is where we have actual writing of the lecture and what was communicated; the following is an excerpt from the original document.

Joseph is the Head of this Degree – He being a man of God and Sublime Husbandman, who saved Egypt from famine. He was endowed by God in noble trust and resolution, with quiet perseverance and careful prudence, which enabled him to combat with the calamity that was before him and to dispense to a famine stricken people the bread of life. He was an eminent historic type of Christ in his persecution and sale by his brethren in his resisting temptation. In his humiliation, exaltation

and the fullness of forgiving love, he endured many grievous trials, but by energetic action at length was crowned with --- victory.

The lecture is divided into four lectures with the number 7 being the reoccurring number.

I can only surmise that a candelabra with 7 candles is lit.

The first part of the lecture explains the 7 points in this degree, the Quorum of Husbandmen Gardeners, the 7th Day, the 7 Years of Plenty, the 7 Years of Famine, the 7th or Sabbatical Year, the 7 times 7 Years and the 7 Pillars.

The second part of the lecture explains the 7 Churches of Asia, the 7 Spirits, the 7 Stars, the 7 Golden Candlesticks, the 7 Lamps of Fire, the 7 Horns, and the 7 Eyes.

The third part of the lecture explains the Seven Twelves or Heaven Jerusalem; the 12 Blessings, the 12 Tribes of Israel, the 12 Apostles, the 12 Gates, the 12 Angels, the 12 Foundations and the 12 Fruits.

The fourth and final part of the lecture explains the 7 Senses, the 7 Steps, the 7 Things Hateful to God, the 7 Virtues of Faith, the 7 Virtues of Wisdom, The branch upon one stone shall be 7 Eyes and the 7 Sayings of Christ on the Cross.

Finally, we have in our care a most historical charter that is being held safe by one of our members. It almost completely contradicts my writings in this paper but shows another lost degree or advanced order. The title reads The Unity Lodge of Royal Arch Free Gardeners, Dundee Scotland.

In the name of God Everlasting Amen. Be it known to all travellers Westward from Eden that the Unity Lodge of Royal Arch Free Gardeners , Dundee Scotland, in meeting assembled have received a petition signed by brothers Thomas Nicholson, James Armstrong, Joseph Chalham, Benjamin McMahon, George Mennie, John Dangerfield, praying to grant a charter in the usual form for holding a Royal Arch Lodge in Melbourne, Australia under the same name and title Melbourne's First Number One Royal Arch Lodge... dated this fourth day of September in the year of our Lord Eighteen Hundred and Eighty Four and of Gardenry Five thousand eight hundred and eighty-eight.

And so brethren our search now continues and expands to find the ritual and practises of the Royal Arch Free Gardeners, and how this can relate to the story of Free Gardenry, but I'm sure you will agree some truly fascinating fraternal history right here in Melbourne.

I hope this talk has been informative, bright, and lets you walk away knowing a little bit more about Free Gardenry here and across the world, and the lost degrees which people are in a diligent search of. I am pleased to say the Order is expanding and new members are enjoying the association of being a Free Gardener. And in the not too distant future, a Lodge will bloom again in Sydney and Adelaide, only time will tell.

Finally in the words of a friend and brother Provincial Grand Master for the Ancient order in South Africa, Vernon de Villiers, *"WATCH brethren for we may not know when the Lord of the Vineyard cometh"*.

Ben Quick

Grand Senior Warden, Grand United Order of Free Gardeners, Victoria, Australia

Past Grand Standard Bearer, United Grand Lodge of AF&A Masons, Victoria, Australia

PAST KELLERMAN LECTURES AND LECTURERS.

New South Wales and Australian Capital Territory.

The challenge of the changes in membership in New South Wales.	Harry Kellerman	1992
Freemasonry among Australian prisoners of war.	Brian Burton*	1994
The 46th (South Devonshire) Regiment and Freemasonry in Australia, 1814 to 1817	Robert Linford*	1996
Samuel Clayton, Australian Masonic pioneer	Arthur Austin*	1998
The degrees of the Practical Masons	Neil Morse	2000
Masonic Education	Andy Walker*	2002
Mysticism, Masculinity, and Masonry	David Slater	2004
Catherine the Great and Freemasonry in Russia.	Robert Nairn	2006
Green Masonry: Nature and Freemasonry	Geoff Ludowyk	2008
New Masonic history: the future of Australian Freemasonry and Ned Kelly's sash	Bob James	2010
Statistical foundations of the Masonic mind	Philip Purcell	2012
Origin of the Craft Ritual in New South Wales	Ian Stanley	2014

New Zealand

The World of the Antients and Moderns: London 1700s	Guy Palliser*	1998
Some Aspects of Nature of Ritual	Guy Palliser*	2000
Second Degree, Second Class: a second class second degree word	Bill Gibson*	2002
A Separate Reality –Anthropology, Ritual and Today's Mason	Roel van Leeuwen	2004
A Conceptual Overview of Maori and Freemasonry in New Zealand Society	Kerry Nicholls	2006
Oamaru: Aspects of Early New Zealand Stonemasonry and Freemasonry	Gordon Frazer	2008
The Australian Connection in the Development of Freemasonry in New Zealand	Colin Heyward	2008
Certificates, Patents, Warrants, and Charters of the Grand Lodge of New Zealand	Keith Knox	2010
An Illumination of Masonic Colours	Kevin Allen	2010
The Origins of Speculative Freemasonry and Modern Academic Discipline	Robert H Montgomery	2012
On Becoming a Grand Lodge: The Grand Lodge of New Zealand.	Ian Nathan	2012
An Investigation into the First Three Degrees of NZ Craft Masonry	George Allan	2014
A Short History of Esoteric Societies in New Zealand	Phil Ivamay	2014

Queensland

Preparation of a Candidate.	Ken Wells*	1992
Our Purpose	Brian Palmer*	1994
Cosmographic Origins of Some Speculative Masonic Symbolisms	Arthur Page*	1996
The Bronze Castings of Solomon	Harvey Lovewell	1998
The Rise Decline and Revival of Jersey Freemasonry	James Hughes*	2000
The Hung Society and Freemasonry the Chinese Way	Graham Stead	2002
J and B other aspects	Alex P Tello Garat	2004
The Triangle	Ken Wells*	2006
The Calendar and Masonry	Harvey Lovewell	2008

Religious Fundamentalism/Extremism and Freemasonry	Harvey Lovewell	2010
Crafting the Masonic Vision	Tony Tabrett	2012
The District Grand Lodge of Carpentaria: the formative years	Lyndan Brandt	2014

South Australia and Northern Territory

The Mason Mark	Kennion Brindal*	1992
Our Segregated Bretheren, Prince Hall Freemasons	Tony Pope	1994
Possible Hewish Antecedants of Freemasonry	Graham Murray	1996
The Origin and Development of Freemasonry-an upset thesis	George Woolmer*	1998
Recognising Freemasonry- a brief history for the curious or interested	Alan Wright	2002

Tasmania

Researching the Future	Max Webberley*	1992
Where do I Come From?	Ian Sykes	1994
Grand Lodge Recognition and some contemporary issues	Murray Yaxley*	1996
Freemasonry, Rwo Chief Justices and Two Constitutions	Arnold Shott	1998
Let's Swop Secrets, Lift Landmarks and Exchange Egos	Max Webberley*	2000
Rhe Place of Masonic Musicians in the History of Western Music	Nicholas Reaburn	2002
The Father of Freemasonry in Van Dieman's Land	Max Linton & M Yaxley*	2004
The Christian Objection to Freemasonry	Gregory Parkinson	2006
Freemasonry: an Initiate Order	Ian Green	2008
Green Masonic Connections	Ian Green	2010
Before Freemasonry	Rex Hesline	2014

Victoria

Nine out of Ten Freemasons would attack Moscow in Winter	Peter Thornton	1992
Back to the Future-A prescription for Masonic renewal	Kent Henderson	1994
Freemasonry is closer to Pythagoras than Moderns accept	Keith Hollingsworth	1996
A History of Early Freemasonry and the Irish Constitution in Van Dieman's Land.	Ron Cook*	1998
The Masonic Approach to Self-development.	Phillip Hellier	2000
Thales-The Forgotten Philosopher.	Graeme Love*	2002
The Ladder of Jacob	Frederick Shade	2004
Science, Freemasonry and the Third Millennium.	Robert Barnes	2006
The Masonic Mozart: wayward prodigy or product of his times.	David Beagley	2008
Pharaoh's Masons.	John Boardman	2010
French Memphis Rite- Goldfield Lodge-Ballarat 1853	Brendan Kyne	2012
Re-thinking the Origins of Modern Freemasonry.	Murray Treseder	2014

West Australia

The Impact on Freemasonry of Social History in the 18 th and 19 th Centuries	Bryn Hitchin	1992
The Five Noble Orders of Architecture.	Peter Verrall	1996
The Geometry and Construction of the Great Pyramid.	Arthur Hartley*	1998
The Legend of the Knights Templar.	Arthur Hartley*	2000

A Peculiar System of Morality.	Arthur Hartley*	2002
Architects in Masonry.	Peter Verrall	2004
Doors in Freemasonry.	Peter Verrall	2006
The Ark of the Covenant.	David Gannon	2008
Freemasonry, The Scottish Heresy	Bob Grimshaw	2010
Freemasonry Positively Defined.	Alan Gale	2012
Looking Through a Glass Onion: Freemasonry in the Digital Age.	Daniel L Ganon	2014

Special Lecturers

Anti-Masonry from 1692 to 2000	Yasha Beresiner	2000
A Finishing School for Presidents: The Presidents of the Orange Free State.	Rodney Grosskopff	2008
Jack the Ripper a Freemason?	Yasha Beresiner	2010
The History of Freemasonry in Thailand.	James Soutar	2010

*Deceased.

CONSTITUTION

*as approved at the inaugural general meeting, 14 June 1992
with amendments approved at:
the 3rd biennial general meeting, 15 October 1996
the 8th general meeting, 8 October 2006
and the 11th biennial general meeting 16 November 2012.*

Name

- 1 The name of the organisation shall be the Australian and New Zealand Masonic Research Council, hereinafter referred to as the council.

Aims

- 2 The aims of the council shall be:
 - 2.1 To promote Masonic research and education within Freemasonry on an inter-jurisdictional basis.
 - 2.2 To act as a liaison body between its affiliated Masonic research lodges and chapters.
 - 2.3 To organise any research lodge conference which its affiliates may sanction.
 - 2.4 To organise and coordinate any national tour by a Masonic speaker as its affiliates may require.
 - 2.5 To publish the proceedings of its conferences, and any Masonic research publication its committee may approve.

Membership

- 3 Membership shall be open to any regular research lodge, research chapter or research body warranted or sanctioned by a recognised Grand Lodge, Grand Chapter or Grand body within Australia or New Zealand, hereinafter referred to as affiliates. The committee shall determine what constitutes a body engaged in Masonic research.
- 4 The committee may admit overseas research lodges or chapters to associate (non-voting) membership on such terms as it may resolve, hereinafter referred to as associates. It may also admit other regular lodges, chapters or Masonic bodies, not engaged in Masonic research, to associate membership, whether Australian or New Zealand or foreign.

Meetings

- 5 The council shall convene or caused to be convened conferences of affiliates and associates every two years (or at no greater interval than three years), and at each such conference, a general meeting of affiliates shall be held.
- 6
 - 6.1 Each such general meeting shall elect a committee to hold office until the following meeting, shall set the level of annual subscription payable by affiliates and associates until the following meeting, and deal with any other matters placed before it.
 - 6.2 At each such conference, Masonic research papers shall be presented, designated Kellerman Lectures. The authors of such papers who deliver them at the conference shall be designated Kellerman Lecturers.
 - 6.2.1 Affiliates and Associates may nominate Kellerman Lecturers for each such conference. The committee shall determine the rules, if any, under which the Kellerman Lecturers are appointed. Subject to any rules promulgated by the committee, the process of selection within each

jurisdiction shall be the responsibility of the affiliates within that jurisdiction, with final selection by the ANZMRC Committee.

6.2.2 The committee elected pursuant to clause 9 may make such regulations as it deems necessary concerning submission, designation, publication and delivery of Kellerman Lectures, and shall have the power to delegate decisions on such matters.

6.2.3 If no Kellerman Lecturer is designated for a particular Masonic jurisdiction or a proposed Kellerman Lecture is disallowed in accordance with the regulations, so that no such lecture is delivered at the conference, the rights of the affiliates or associates concerned shall not be affected in relation to any subsequent conference. The Committee may, at its discretion, allocate any Kellerman Lecture to another Jurisdiction.

7 Any question arising between meetings may at the discretion of the committee, or on the request of three affiliates, be put to a postal ballot of affiliates. In the case of a postal ballot, every affiliate shall be entitled to one vote.

Committee

8 The committee elected at each general meeting shall, subject to the decisions of any general meeting, manage the affairs of the council until the next ensuing such meeting.

9 The committee shall consist of:

9.1 President

9.2 Immediate Past President

9.3 Three Vice-Presidents, one of whom must reside in New Zealand

9.4 Secretary

9.5 Assistant Secretary

9.6 Treasurer

9.7 Convener (of the next ensuing conference).

9.8 Such officers as may be appointed pursuant to clause 11.

10 10.1 Eligibility for election or appointment to the committee shall be limited to the following:

10.1.1 If appropriate nominations are forthcoming, each jurisdiction (but not necessarily each affiliate) shall provide at least one member of the committee, with New Zealand entitled to two.

10.1.2 No more than three members shall be elected and/or appointed from a single jurisdiction, nor more than two from a single affiliate.

10.2 The committee may make such regulations as it deems necessary concerning submission and delivery of such nominations and may make recommendations to the general meeting with regard to nominations and the filling of particular offices.

11 A general meeting may when appropriate, appoint such other officers as may be required from time to time.

12 In the event of a casual vacancy on the Committee, the affiliate of which the former committeeman was a member shall nominate a replacement to serve in the vacated office until the next general meeting. In the event of the said affiliate declining to act under this clause by notice in writing to the Secretary or President, then the President (or, in his absence, the Secretary) shall appoint a member of any affiliate to serve.

Financial Reviewer

13 A financial reviewer, who shall be a member of an affiliate, shall be appointed at each general meeting and serve until the subsequent general meeting.

Voting

14 Each affiliate shall be entitled to four votes at any general meeting.

15 Any affiliate may appoint, by notice in writing to the council secretary, any of its members attending a general meeting to exercise any or all of its voting entitlement. In the event of none of its members being so present, it may apportion by proxy any or all of its voting entitlement to any other Freemason attending the said general meeting. A register of those appointed by affiliates to exercise their voting entitlements shall be prepared by the Secretary prior to the commencement of a general meeting.

16 The chairman of a general meeting shall exercise a casting vote in cases of an equality of voting.

Quorum

17 The quorum at general meetings shall be seven members of affiliates holding voting rights, representing not less than three affiliates.

Finance

- 18 18.1 The financial year of the association shall be 1 July until 30 June.
- 18.2 At every general meeting the annual membership fees of the council for the ensuing two years, for both affiliates and associates, shall be set by resolution.
- 19 The Treasurer shall operate a bank account in the name of the council, and cheques drawn upon the account shall require the signatures of any two of the following: President, Secretary, Assistant Secretary and Treasurer.
- 20 Immediately prior to each general meeting the Secretary and Treasurer shall prepare a comprehensive statement of the financial affairs of the council since the previous such meeting.
- 21 Such financial statements for the period elapsed since the previous general meeting shall be duly audited and presented to each general meeting.
- 22 The income and property of the council, however, derived, shall be applied solely to the promotion of the aims of the council, and no portion thereof shall be paid or transferred either directly or indirectly to any affiliate or any individual member of an affiliate.
- 23 The council shall not pay to any affiliate, or individual member of an affiliate, any remuneration in money or in kind, other than as reimbursement for out-of-pocket expenses on behalf of, or authorised by, the committee.
- 24 Nothing in the foregoing provisions of this constitution shall prevent the payment in good faith of a servant or member of an affiliate of the council, of remuneration in return for services actually rendered to the council by the servant or member of an affiliate, or for any goods supplied to the council by the servant or member of an affiliate in the ordinary course of business.

Alteration to the Constitution

- 25 Alteration to this constitution shall be possible only at a general meeting of the council, and shall only be considered after four months notice has been circulated to all affiliates, and shall require a two-thirds majority of votes at a general meeting to be successful.

Dissolution

- 26 The council may be dissolved if:
- 26.1 a resolution to that effect has been carried by a two-thirds majority vote of a general meeting, provided that four months notice of motion has been circulated to all affiliates; or
- 26.2 two successive duly convened general meetings have failed to achieve a quorum.
- 27 In the event of dissolution, all records, property, funds and other assets shall, after meeting all obligations of the council, be transferred to another non-profit body or bodies operating in Australia or New Zealand in the field of Masonic research and education.

DIRECTORY OF ASSOCIATES

AUSTRALIA

Lodge Kellerman 1027 NSW&ACT

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website: <http://masonicresearchireland.org.uk>

- ITALY** **Circolo di Corrispondenza della Quatuor Coronati (CCQC)**
(attached to Quatuor Coronati Lodge 1166, Grand Orient of Italy)
Contact: Bro Raffaele Stoppini (Pres), Hotel Priori, I 06123 Perugia, Italy
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- JAMAICA** **Irish Masters Lodge 907 IC**
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- SPAIN** **Centro Iberico de Estudios Masonicos (CIEM)**
(Iberian Centre for Masonic Studies)
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email: ciem.madrid@gmail.com
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- SWITZERLAND** Swiss Alpina Research Group
(Groupe de Recherche Alpina - GRA)
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website: <http://www.masonica-gra.ch/>
- USA** **South Carolina Masonic Research Society**
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phone: (843) 5990452
email: joshuabowersmm@yahoo.com
website: <http://www.scmrs.org/>
- The Masonic Society**
Contact: WBro Nathan Brindle, 1437 W 86th St, Ste 248, Indianapolis, IN 46260-2103
phone: (01) 317 872 3241
email: secretary@themasonicsociety.com
website: <http://www.themasonicsociety.com/>
- The Phylaxis Society**
Contact: Hon Robert Campbell FPS (Pres), P0 Box 5675, Albuquerque, NM 87185-5675
email: president@thephylaxis.org
website: <http://www.thephylaxis.org/>
- Southern California Research Lodge**
Contact:) WBro Jim Lockridge (Sec.), PO Box 4153, Fullerton, CA 92834, USA
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DIRECTORY OF AFFILIATES

AUSTRALIA

NSW&ACT

Discovery Lodge of Research 971 (Sydney)

Contact: WBro Mr Brad del Munns, 89 Evans Street, Penrith, 2750 NSW, Australia
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Linford Lodge of Research (Canberra)

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email: DBSlater633@gmail.com

Newcastle Masonic Study Circle

Contact: WBro Ian King 28 Boatman's Row, Eleebana, NSW 2282
email: iwkingus@bigpond.net.au

Granville Preceptory No 53 SC

Contact: Bro John Murray, PO Box 872, Riverwood, NSW 2210
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Qld

Barron Barnett (Research) Lodge 146 (Brisbane)

Contact: WBro Mr. Shannan Summers, 39 Russell St, Cleveland, 4163, Queensland,
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website: <http://www.barronbarnett.org.au/>

W H Green Memorial Masonic Study Circle (Townsville)

Contact: RWBro Graham Stead, PAGM, KL, FANZMRC, P0 Box 5533, Townsville, Qld 4810
phone: (07) 4725 4288
email: gstead@ozemail.com.au

W H J Mayers Memorial Lodge of Research (Cairns)

Contact: WBro Harvey Lovewell, KL, Unit 87, 36 Anzac Ave, Mareeba, Qld 4880
phone: 0427 608852
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website: <http://whj-mayers.blogspot.com.au/>

SA&NT

No research lodges have survived in this jurisdiction

Tas

Hobart Lodge of Research 62

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phone: (03) 6243 8097
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Launceston Lodge of Research 69

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Vic

Victorian Lodge of Research 218 (Melbourne)

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email: doug.groom@optusnet.com.au
website: <http://lodgeofresearch.net/>

Chisel (Research) Lodge 434 (Kerang)

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 phone: (03) 5037 6227
 email: murraytres@bigpond.com

WA

Western Australian Lodge of Research 277 (Perth)

Contact: Currently in abeyance

NEW ZEALAND

general website for research lodge information: <http://www.freemasons.co.nz/wp/contact-us/research-lodges/>

Masters' & Past Masters' Lodge 130 (Christchurch)

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 email: sue.john.worsfold@xtra.co.nz

Research Lodge of Otago 161 (Dunedin)

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 email: wildon@actrix.co.nz

United Masters Lodge 167 (peripatetic, Auckland)

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<http://www.mastermason.com/unitedmasters/>

Research Lodge of Wellington 194

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Hawke's Bay Research Lodge 305 (Hastings)

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 website: <http://www.mastermason.com/hbresearch/>

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Midland District Lodge of Research 436 (peripatetic, Timaru)

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Waikato Lodge of Research 445 (peripatetic, Rotorua)

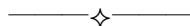
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ISSN 1039-611X