

**AUSTRALIAN & NEW ZEALAND
MASONIC RESEARCH COUNCIL**

PROCEEDINGS



2008

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3–5 October 2008**

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Conference program

Friday 3 October

- 4 PM ANZMRC Committee meeting at the Queanbeyan Masonic Hall (Temple)
- 6.30 PM Conference registration at the Queanbeyan Masonic Hall (Temple)
- 7 PM *A finishing school for Presidents: the Masonic Presidents of the Orange Free State*
by WBro Rodney E Grosskopff, DipArchRand, PADGM (SAfN), PSGD (EC), PM Lyceum Lodge of Research EC, Johannesburg
- 8.30 PM Festive Board/Supper

Saturday 4 October

- 8.30 AM Conference registration at the Queanbeyan Masonic Hall (Temple)
- 8.45 AM Official Opening of the 9th Biennial Conference of ANZMRC**
- 9 AM *greenMasonry: Nature and Freemasonry*
by VWBro Geoffrey Ludowyk, PDGIW (NSW&ACT), Canberra Lodge of Research & Instruction
- 10.30 AM Morning tea
- 11 AM *Oamaru: Aspects of early New Zealand Stonemasonry and Freemasonry*
by WBro Gordon Fraser, PGSwB (NZ), PM Midland District Lodge of Research
- 12.30 PM Lunch
- 1.30 PM *The Masonic Mozart: wayward prodigy or product of his times?*
by WBro David Beagley, BA(Hons), DipEd(Sec), BEd(Libr), MEd, Victorian Lodge of Research
- 3 PM Afternoon tea
- 3.30 PM *Freemasonry: An Initiate Order*
by WBro Ian Robert Green, BAppSc(Surv), MIS(Aust), LS(Tas), PGStB (Tas), Launceston Lodge of Research
- 7 PM Conference Dinner and Presentations at the Queanbeyan (Rugby) Leagues Club**

Sunday 5 October

- 9 AM *The Ark of the Covenant*
by RWBro David Ganon, OAM, SGW (WA), SW Western Australian Lodge of Research
- 10.30 AM Morning tea
- 11 AM *The Australian connection in the development of Freemasonry in New Zealand*
by VWBro Colin Heyward, PGLec (NZ), FANZMRC, Secretary Hawke's Bay Research Lodge
- 12.30 PM Lunch
- 1.30 PM *The Calendar and Masonry*
by WBro Harvey Lovewell, KL (Q 1998), Secretary W H J Mayers Memorial Lodge of Research
- 3 PM ANZMRC Biennial General Meeting**
- c.4 PM Conference closes.

A FINISHING SCHOOL FOR PRESIDENTS: The Masonic Presidents of the Orange Free State

by Rodney Grosskopff

This is the story of three men who can rightly claim to have moulded the Orange Free State into a model republic. They each had different strengths, skills and qualities, but they all had this in common: all were Freemasons, and all were initiated in Lodge de Goede Hoop.

Let me introduce them to you:



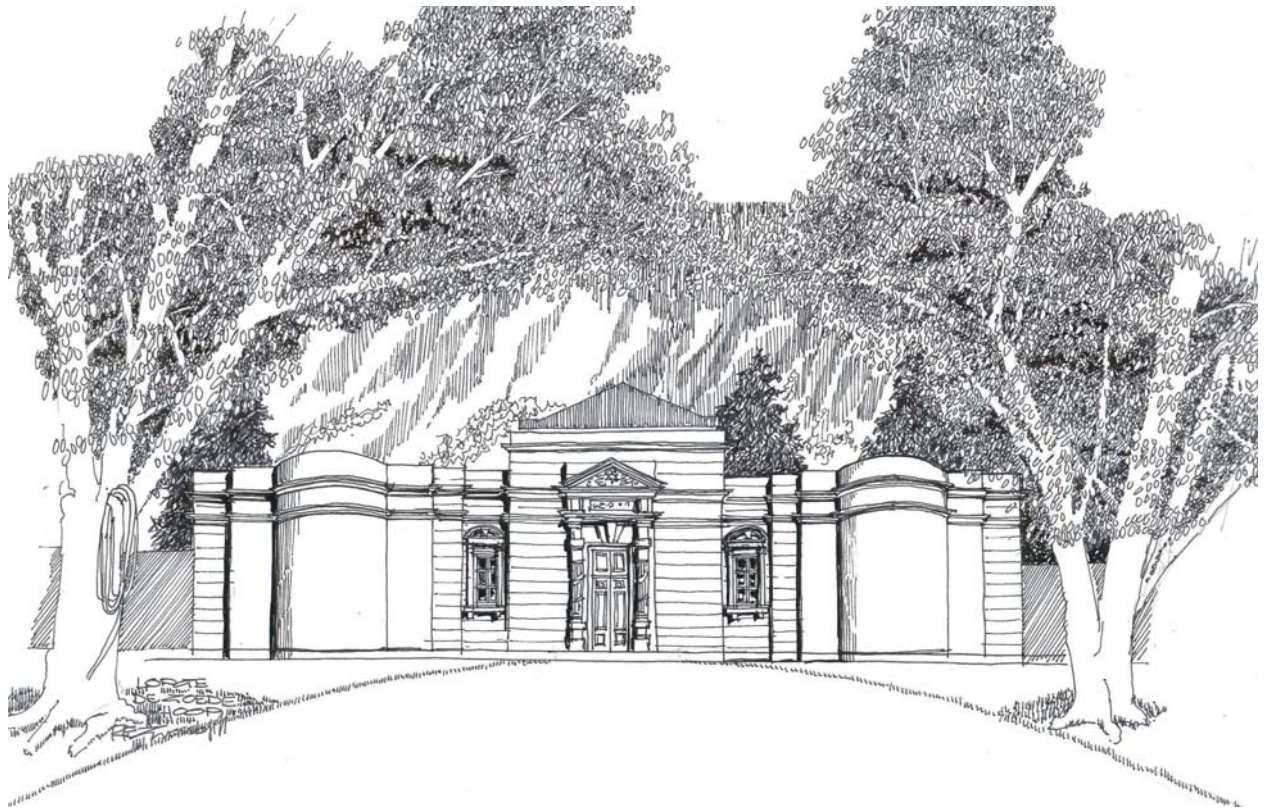
Marthinus Wessel Pretorius:
Handsome, Headstrong and Impetuous



Johannes Hendricus Brand:
Stately, Serene and Wise



Francis William Reitz:
Academic, Passionate and Ambitious



Lodge de Goede Hoop, Cape Town

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Their lives overlap, intertwine, and confront one another, which makes the telling complicated. I have therefore tried as far as possible to tell their stories individually but keep a chronological line running between them.

Marthinus Wessel Pretorius

Marthinus was born in Graaf Reinet in 1819, the eldest son of Andries Pretorius, the famous Voortrekker leader. He had little chance of a formal education but somehow he managed to master a good handwriting and a good command of language, probably from private tuition, the custom amongst the Boers at the time.¹

There was great discontent between the Boers (the Dutch settlers) and the English in Graaf Reinet at the time. One of the issues was education. Although the first school was opened in 1806, Lord Charles Somerset decreed in 1822 that *English* would be the only medium of instruction. This was only rescinded in 1834, by Sir Benjamin D'Urban, by which time Marthinus had joined his father on his campaigns.

In 1837 he joined his father on the First Trek northwards; the Boers, in their need to get as far away as possible from British rule and taxes, decided to push north into the relatively unoccupied hinterland. They sold their farms. The only buyers were the English settlers from Albany (Port Elisabeth district), who bought them for a song, intensifying the Boers' resentment.

It has been strongly rumoured that Andries Pretorius, his father, was a Mason, initiated in Lodge Vereeniging (Unity). The lodge was consecrated in 1830, but was closed down in 1837, after the First Trek left, 'because all of their members left on the Trek'; its records were sent to Lodge de Geode Hoop for safe keeping, but unfortunately they were destroyed in a disastrous fire. The lodge was reopened by Sir Christoffel Brand in November 1865.²

This leads to interesting speculation about the conversations around the camp fire. I am sure that his father would have spoken of his dreams of a united Boer Volk (people), filled in his education, with debate on his philosophies of life, his religion and beliefs, possibly about Freemasonry. If his father was not a Freemason, certainly many of his friends were. They may even have had Masonic meetings in the many months slowly inching their way northwards.

After the Trek, he joined his father's commando in Zululand; he participated in the action against Dingaan and was a survivor of Blood River. There, he learnt to be a man of action; he was forced to make quick decisions and live by his instincts, to settle disputes by banging heads together, and getting his way by his own physical presence.

On 19 December 1841 he married Aletta Magdalena, widow of his friend Francois Smit. They had several children but only one survived, Christiana Petronella, after whom he named the town Christiana, and the lake near their farm, Chrissies Meer. Marthinus was happy on his farm until the British annexed Natal, then he led his own Trek to the Transvaal, where he settled on a farm, Kalkheuvel (Chalk hill), on the banks of the Hartebeesport dam, near to his father's farm, Grootplaas.

Although he was happy to remain in the background, his father's death in 1853 forced him back reluctantly into public life when he was elected Commandant General in his father's place. There he showed a natural ability to handle problems at a *national* level—with his back ground as a Trek and Commando leader, and the fact that he was a personable man, good looking, with remarkably blue eyes and a noble head. Not surprisingly, in January 1857 he was elected President of the Transvaal.

He adopted his father's dreams of uniting the Boer people into one republic. By the end of the first year in office he brought the republics of Zoutpansberg, Utrecht and Lydenberg into the fold, with only the Free State remaining outside.

He bought two farms with a view to establishing a new capital for the Transvaal. He presented them to the Volksraad (Parliament) as a *fait-accomplie*. He was devastated when they postponed the proposal indefinitely,³ but two years later the town was founded and he named it Pretoria, after his father.

From the outset he had his eye on the Free State. He went to Bloemfontein to try to coerce them into a Union. They threw him out. He then claimed £3000 from the Volksraad, for ammunition paid for by his father, for one of the Basuto campaigns. They voted him £1500 and sent him on his way.

When President Boshoff resigned as President of the Orange Free State in 1859,⁴ Pretorius, while still President of the South African Republic (the Transvaal), decided to stand for election—against the advice of Sir George Grey, who informed him that Britain would regard such a union of offices as a violation of the Conventions of 1852 and 1854.

This did not deter him. He stood, and won the election but nothing else; if anything, it set his goals back by years, since he created enmity between the Boers and the British. His administration was weak, he gave jobs to pals, sometimes dishonest and invariably incompetent pals. He also inherited a running battle with Moshweshwe, his Basuto neighbour, who loved nothing better than to dash across the border and nab a few cattle, particularly as there was, conveniently, a dispute over the position of the border.

After trying on his own for some time and getting nowhere, he decided to go to Cape Town and try to resolve the border matter with Sir Philip Wodehouse. Unfortunately that part of the trip was a failure, but there were many aspects of the visit which had a major effect on Pretorius's life.

He had a further item on his agenda, to elicit the help of Sir Christoffel Brand to set up a high court for the Free State. Whereas most of this episode is told in J H Brand's life, I must record that the interest in Freemasonry,

1 Henning, C G: *Graaf Reinet—A Cultural History*, p 117.

2 *ibid* p 111.

3 *Dictionary of South African Biography*, p 648.

4 Tonkin, W W & Wienar, L H: *A History of Rising Star Lodge*, p 79.

possibly cultivated on those long Trek nights, came to fruition.

On 27 June 1862 Pretorius was initiated into Lodge de Goede Hoop, together with his secretary the Hon Carl Bredell. After the meeting, the board of management met and decided to raise him at once. They went back into lodge and raised him to the degree of Master Mason (it says something about their knowledge of the ritual) and then conferred on him the rank of Honorary Master of the Lodge.⁵ J H Brand, a Past Master of the lodge, was at the meeting, having passed through the chair four years earlier.

Sir Christoffel Brand introduced Pretorius to his son, Johannes Hendricus Brand, already a distinguished Professor and Advocate at law. They hit it off from the start; they spent time setting up the Court—which never came to anything, because the little republic had no funds to finance it, but more about this latter.

When Pretorius got back to Bloemfontein, he became aware that the English were in the process of forming a lodge. Not to be outdone, in March the next year he petitioned Sir Christoffel Brand, Deputy Grand Master National⁶ of the Grand East of the Netherlands to form a lodge. It was not easy; not having sufficient members, Pretorius was undeterred, and coerced English Masons who were trying to form their own lodge, to join the petitioners. Lodge Unie (Union) was consecrated on 15 October 1864. He bullied eleven men into initiation, many from his government, including J C Nielen Marais, the Government secretary, and A B Roberts, the Attorney General.

The Free-Staters became frustrated and disillusioned by his inability to come to terms with Moshweshwe, his poor administration, and his commuting between the two republics. He was unable to unite the Boer people. They spent too much time in-fighting; they were used to governing themselves and would not submit to central government, which prevented him from mastering internal order. Leading the campaign against him was, of all people, the Master of his lodge, H A L Hamelberg, an outspoken man and owner of *De Tijd* newspaper. He wrote 'Our President is more interested in a willow tree on his farm in the Transvaal, than our state'. Pretorius resigned. Then the Free-Staters got cold feet and begged him to stay, which he did. Then in an about-face they fired him a few months later.

Back in the Transvaal things were in turmoil, his resignation was like a trigger setting a train of events into action, some of which we will visit later in this story; the remainder I will relate in the briefest detail.

Schoeman assumed the Presidency; Kruger threw him out and put van Rensburg in his place; Kruger called for new elections; van Rensburg won but, before he could take office, Viljoen took over. When Pretorius returned to the Transvaal, *he* was elected to the office and remained for seven years. Much time was spent sorting out the mess which, to be fair, he had a hand in creating. Then there was a schism in the Dutch Church; he chose one side, Kruger the other, which led to more trouble. In December 1867 it was rumoured that gold was discovered in East Matabeleland; he dashed off and annexed the land, which, for a brief time gave him an outlet to the sea, but the Portuguese and the British took it back. In the diamond episode he came up against Brand, and we will catch up with that a little later.⁷ His predecessors had taken over the land of the Pedi people; this became a running sore of continuous raids and counter-raids. Pretorius kept a lid on it,⁸ until he resigned the Presidency to retire from public life.

He was succeeded by Thomas Francis Burgers, also a Freemason. He was given a number of government commissions to occupy him, and he died on 19 May 1907.⁹

Pretorius was a man of passion and fervour, a man left with his father's ambitions; he seemed insensitive to insults and rebuffs in pursuit of that dream. He was at times gentle, always willing to do his country's bidding; he was an opportunist, foolish, headstrong and easily mislead, proud and strong. He was all of these things, but never a statesman.

Johannes Hendricus Brand

T B Barlow called him 'Probably the wisest and ablest statesman South Africa has ever produced'.

Brand was born on 11 January 1824 into one of the most eminent families in the Cape. His father was Sir Christoffel Brand, Speaker of the House of Assembly and the most eminent Advocate of his day; Sir Christoffel was made Deputy Grand Master National after Sir John Andries Truter retired, and was one of the most influential Masons, responsible for lifting the social status of Freemasonry. (For more information on this remarkable man, see my paper on him).

Of the early years of Johannes we know very little, except he was a stubborn boy and one who did not bow easily to authority. At the age of 15, he was sent to the South African College. Among his fellow students was a young coloured¹⁰ boy named David Arnot, who will feature later in this tale.

⁵ Bate, Osborn Hambrook: *The Lodge de Goede Hoop*, p 93.

⁶ Equivalent of District Grand Master.

⁷ Lamb, Doreen: *The Republican Presidents*, p 81.

⁸ Davenport, T R H: *South Africa: A modern History*, pp 143–147.

⁹ Lamb, *op cit*, p 96.

¹⁰ *Cape Coloured*: of mixed ethnic stock, as opposed to *Black*: of native African race.

Living in the most Masonic home in the Cape left him with no options with respect to Freemasonry, and he became involved, boots-and-all. In 1842, at the age of 19, while still a student, he was initiated as a lewis into Lodge de Goede Hoop. He showed an early talent for debate. It was little wonder that three years after his initiation he became the Orator of the lodge, a post he held for thirteen years, albeit that the period was split by his studies. The *Freemasons' Yearbook* of 1842 states: on 13 January 1842 at the first yearly Masonic Lodge of Sorrows, the student J H Brand gave an able address¹¹.

The lodge's education fund provided him with funds to 'prosecute his studies in Leyden'.¹¹ In March 1843 he started at Leyden University, in the Netherlands, graduating as a Doctor of Civil Laws.¹² During his time there he made many friends, in particular his professor Johan Rudolf Thorbecke, who was to become Prime Minister of Holland, and John Loudon, who went on to become Governor-General of the Dutch East Indies, with whom he kept up life-long contacts. To complete his education he went to England and the Inner Temple, where he honed his skills for a number of years, and was admitted to the bar in 1849.

On his return to the Cape, he set up practice as an attorney—by all accounts a very successful one—sometimes as junior to and sometimes opposing his father. On 11 August 1851 he married Sabilia Zastron. She was a great support to him as a young lawyer, politician, professor of law and President of the Orange Free State. In Bloemfontein she was just as big a favourite as he was, with an ability to put people at their ease.

Given Brand's family history, it was inevitable that he would enter politics, and in 1854 he was elected to Parliament representing Clanwilliam. A journalist of the day wrote: 'He has plenty of words—indeed there is no end to his words—he is too declamatory, too loud, too vehement, but beneath all this something better lurks'.¹³ This was the picture of a young man filled with vigour and fire, eager to do great things but not knowing how to. He was handsome and charming, and this made him less irritating.

His family were very well connected and friends with all the influential people in Cape Town. He met, among others, C J Rhodes and Paul Kruger,¹⁴ as well as Sir George Grey, who was fond of Brand and had a soft spot for the Free State, and who probably pointed Brand in that direction.

There is nothing like Freemasonry to give one a level perspective, and nothing like being Master to smooth over one's rough spots. In 1858 he followed his uncle Philipus as Master of Lodge de Goede Hoop; this was no mean achievement. In those days one had to earn the mastership, it was not dished out in rotation, as we do today. Neethling held the chair for twenty years, Truter for seven, Brand's father for six and his uncle for five years.

His love of teaching led him to take the Professorship of Law at the South African College, which later became the University of Cape Town. During his time there, he taught both F W Reitz, who followed him as President of the Orange Free State, and N P Schriener, who was to become Prime Minister of the Cape.¹⁵

I spoke earlier of President Pretorius's visit in 1862. Here we must carry the story forward, as it affects Brand's life. The primary reason for the visit was to see Sir Philip Wodehouse, a prominent Freemason, about the boundary between the Free State and Basutoland. The second reason was to see Sir Christoffel Brand, legal advisor to the Government of the Free State, to look for a Chief Justice to start a Supreme Court, which Pretorius knew his small republic needed. Although he got nowhere with the border issue, a number of other important things took place, which were to affect the history of the Free State, Freemasonry and, not least, Brand himself. You know Pretorius was initiated into Lodge de Goede Hoop (to ingratiate himself with Wodehouse, one might suspect). Brand was Master of the lodge a few years before, and more than likely seconded his application. He found himself together with Pretorius on numerous occasions, at his father's house, and at various meetings, about the post of Chief Justice. He was clearly the best qualified man for the job, even though it must have looked like nepotism to some. Pretorius was impressed with him and knew he was the man he came to find; he offered him the job,¹⁶ (according to urban legend it was after the lodge meeting) and Brand accepted. They even started working on the Constitution, which Brand finished later. He wrote a letter to the Volksraad, declaring:¹⁷

I believe the Free State presents me with great opportunities to promote the welfare of my countrymen, in which I take the deepest interest—impartially to administer justice and to train young people in the law. I have come to the conclusion that the Free State has (strong) claims upon me.

However, this was not to be. They could not afford the salary he asked for, £240 per annum. Brand was a young man, with a young family, a profession, a constituency and an avocation, and he could not give that up for no prospects of a living, so he carried on with his life in Cape Town.

With the termination of Pretorius's Presidency, the Volksraad nominated four candidates, J M Boshoff, F Ziervogel, F Reitz (father of F W Reitz) and J H Brand (nominated by Pretorius). When Brand was informed of the nomination, he agonized over his decision. His career was developing in three directions: his political career in the Cape was taking off, his legal practice was a success, and he was renowned as a teacher.

11 Bate, Osborn Hambrook: *The Lodge de Goede Hoop*, p 105.

12 Barlow, B: *The Life and Times of President Brand*, p 4.

13 Lamb, Doreen: *The Republican Presidents*, p 88.

14 Oberholser, J J: *The Historical Monuments of South Africa*, p 28.

15 *ibid* p 16.

16 Barlow, *op cit*, p 40.

17 Lamb, *op cit*, p 89.

Let me break off my narrative at this point, to tell you a little about the election of Presidents of the Orange Free State. The Volksraad nominated a candidate, but this did not prevent other candidates from standing and more often than not there were others; the whole white population then voted for the President. There was no party politics; the President was given an executive council and he could propose legislation, but could not vote on it himself. He had to tour the whole Free State once a year and report to the Volksraad.

Brand accepted the nomination, provided he attain the overwhelming support of the people. This he did, by obtaining almost double the number of votes of the other three candidates together. Of the 3562 votes, he carded 2301.¹⁸ At a farewell dinner given in his honour, he said:

My future lot, I feel confidently, will be cast in the Free State. It was not without long and anxious consideration that I determined upon the step which I am about to take. I did not hastily come to that conclusion. Long and anxious did I deliberate. I felt it my beholden duty to wait the result of the poll and if I was returned by a large majority no longer to hesitate, but regardless of the sacrifices I had to make in leaving my friends and relations, endeavour to contribute something to the prosperity and happiness of my country men in the Free State.

Brand, at the age of 41, arrived in Bloemfontein with much pomp and ceremony. Sophie Levisieur, then a little girl, describes the scene in her diary:¹⁹

Then slowly an open carriage passed me on the way to the little church; in it sat our President on the way to his swearing in. He looked stately and serene, his only decoration was the orange scarf (sash) across his chest and as always he had on his bell-topper-hat. A crowd of mounted Boers followed the carriage all wearing orange scarves and most waving small Free State flags.

There were four days of festivities, after which he settled in to the old residency built for Henry Warden, 300 metres from the original fountain after which the town took its name. A new residency was planned but shelved because of the cost. The Volksraad did however vote £500 for a renovation, of which Brand took charge and made a credible job, even though Dr Krause described it as 'miserable and a scandal'.²⁰ It suited Brand for 10 years, then he spent a further £1000 renovating it. In 1885 he was persuaded that a new residency was needed, which he reluctantly agreed to; he lived there until he died in 1888.

Brand was the right man at the right time for the Free State. The historian G D Scholtz described it better than I could, even though I admit that I have taken the liberty of abbreviating his words:

The Afrikaner of the time was at the beginning of his cultural and political development . . . One of the negative results of the Trek was that its people did not advance in a cultural sense. The conditions under which the Voortrekker leaders were chosen did not require that they be men of education. . . . military ability and strong personality, yes! . . . but their limitations were felt only when the time came to establish a government. To rescue these states, it was necessary for the Afrikaner to find amongst his own people the men who could take on the almost superhuman job. No outsider could do it. . . . With Brand's coming, the Free State reached the turning point towards stability that is still apparent today. If Brand had not become President, it is doubtful whether the Free State could have survived another five years.

The difference between Brand and Pretorius well illustrates the changes that were taking place in the Boere Volk.

Pretorius was full of dash, brave and strong, a man of action, a man of the country, the open skies and clear horizons, a legend in fact; he had very little education and was inspired by dogged visions. I suppose he was just the man one needed to lead a wagon train through hostile territory. On trek you solved problems by banging heads. Leading a government where you have no power base, you find that it is often your head that is banged, whether you are right or wrong.

Brand, on the other hand, was the exact opposite. He knew the British well; he had lived with them in their own capital; at the Cape he was on calling terms with them; he could invite himself to the Governor's home for tea; he knew them and their families. Yet he was a Boer and never allowed any one to forget it. He was highly trained and had developed the much-needed skills of debate and diplomacy. He was a God-fearing man, a politician, and had experienced the cut and thrust of Parliamentary debate. He was a teacher and, above all, a Freemason. He was not simply a member of a lodge, he had grown up in Freemasonry and was active in the Craft. He held office for thirteen years before he was made Master—no mean effort in those days, in that lodge.

You will agree that Brand was qualified for the job, but may question my statement 'above all a Freemason'. He was the epitome of a Freemason. As Master of the lodge, he had been taught how to lead with no power: you can't fire anyone, you have no bonuses to give, and no incentives, nor a big stick to wield. When he became President of the Orange Free State, he was in exactly the same position. His little state was bankrupt; he had no police force, no political power. Like any Master of a lodge, all he could do was lead by example, to create a dream worth being followed by others, to inspire with his own enthusiasm, be strong enough not to show disappointment, to carry the weak in his wake and make them look strong. As a Freemason you must be strong in your own principles, and defend them to the hilt, even if unpleasant; not bend in the pursuit of popularity; look to the Great Architect for guidance. I say again, *above all a Freemason*. Those were the only qualities which could help him.

18 Barlow, B: *The Life and Times of President Brand*, p 42.

19 Schoeman, Karel, ed: *Sophie Levisieur Memories, Vrijstatia Collection*, p 12.

20 Oberholser, J J: *The Historical Monuments of South Africa*, p 205.

Sophie Levisseur wrote in her diary (a few years later):²¹

Our other Presidents were good honest men but no shining lights. President Pretorius did nothing for our little State and it was only when President Brand came to us as President that the state made any strides forward. He established the integrity of the civil service, coordinated our laws and built wisely so that in the twenty five years of his Presidency the Free State became known as the model republic.

History found Sophie's report on Pretorius somewhat charitable. Pretorius appointed his friends—some were simply incompetent, others corrupt and yet others were downright crooks. The *Friend* newspaper called them 'a Paradise of fools'.²²

Brand weeded them out: one landed in gaol,²³ others ran off to the Transvaal. Brand brought in anyone who was competent, be he English or Boer, Christian or Jew, and won the trust of the Volksraad. His Presidency was long and eventful, studded with a number of highlights which I will relate, rather than take you through his whole life.

- The Basuto problem
- The diamond discovery
- The ambitions of his northern neighbours
- The economy

The Basuto problem

Moshweshwe and his Basuto had been a problem to every previous President of the Free State. Their favourite trick was to dash across the border, steal the Boer cattle and sheep, and disappear into the Basuto highlands. The problem was exacerbated by the fact that the border was not clearly defined and continuously under question. Sir George Napier tried to set it in 1843; Sir Harry Smith tried on the basis of 'let each side keep what they have and stop fighting'. Then Warden gave Moshweshwe more than his share. Nothing helped, because it did not suit the Basuto to have matters clear cut. Brand took himself off to see Sir Philip Wodehouse. He brought to the negotiations far superior political acumen and an uncanny ability to mediate. The boundary was set and Moshweshwe at last agreed to it. By now he was an old man, and there was a struggle for power back home, his son Molapo and his nephew Lesaona would not agree to the delineation. They continued with the raids, not counting on Brand, who called out his commando with this proclamation, on 9 June 1865:²⁴

To the Burghers of the Orange Free State, and all who by ties of blood and friendship are to sympathize with us and take an interest in our welfare. The hour has arrived when it has become necessary and unavoidable, whilst placing our trust in God, to take up arms for the vindication of our sovereign rights against the Basothos [*sic*].

A long skirmishing war was inevitable. Brand drove them out of the Caledon River valley, back into their mountain homeland. This may sound like a quick affair; it was anything but that. It involved two Basuto wars. We cannot go into more detail, except to point out the President's role: he spent much of the time at the front, encouraging his commandos to stay at the front. One must appreciate that the Boers were probably the finest soldiers ever to have pursued this type of warfare, but they were also the most undisciplined. The least rumour of trouble at home, be it crops or family, the call 'Huis toe' (Let's go home) would ring out. Unlike other Presidents and Commanders, somehow Brand was always there to turn them back. He would set up camp with them, 'tending his own fire'. At night he would entertain the men with Ou Kaapse grappies (humorous stories of the Cape).²⁵ He was a humble man, happy to attend to his own pot and take care of himself, which won the popularity of the men. It was at this time that his famous saying arose, 'alles zal recht kommen indien elke man zyn pligt doen' (Everything will be alright, if every man does his duty). Many of his men were Freemasons; we know this because at least one of the lodges in Bloemfontein closed down for lack of attendance during the campaign.²⁶

The Basuto capitulated and accepted terms, harsh terms, forfeiting 3000 head of cattle and all the territory under dispute. It did not end there. Within a few short months they were up to their old tricks. Once again Brand called out his commando, which almost totally vanquished the Basuto, who threw themselves on the mercy of Britain. They arranged to be annexed by Britain, thereby becoming British subjects, a clever move on their part but it also played into the hands of Brand; he could not attack them, without attacking British subjects, but now he was on ground he understood. He would put the Free State's case to Wodehouse, who had a great regard for Brand even though they were on opposing sides, illustrated by the following account.

After the first sitting of the Volksraad, Brand and his family went to Cape Town for a well-earned rest. None other than Sir Philip Wodehouse came to meet them at the station and take them in the Government coach to his father's house. Brand put together a strong delegation: himself, von Hammelberg (Master of the lodge), Orpen and

21 Schoeman, Karel, ed: *Sophie Levisseur Memories*, *Vrijstatia Collection*, p 55.

22 Barlow, B: *The Life and Times of President Brand*, p 100.

23 Schoeman, Karel, ed: *Sophie Levisseur Memories*, *Vrijstatia Collection*, p 12.

24 Lamb, Doreen: *The Republican Presidents*, p 98.

25 Schoeman, Karel, ed: *Die Herinneringe van J.C. de Waal—Vrijstatia Collection*, p 30.

26 Tonkin, W W & Wienar, L H: *A History of Rising Star Lodge*, p 13.

Barlow. At least three of them were Freemasons but I have a suspicion all of them were. They made a powerful case, and secured for the Free State the Second Treaty of Aliwal North, February 1869.

The diamond discovery

The next major episode for Brand to deal with was the diamond-field dispute, which started with the discovery of diamonds in 1867. This is a curious story and in order to tell it we must retrace our steps a bit.

Griqualand West was, and still is, a dry wasteland that nobody wanted; it was the home of a branch of Griquas under Adam Kok III. He wanted it least of all. When the British offered to relocate him and his people to the Eastern Province, he left without thinking twice. Before going, he tried to negotiate the land away to his neighbouring Griqua chief, Waterboer, who did not want it either. So Adam Kok left it in the hands of an estate agent named Henry Harvey, to sell for what ever he could get for it, which he did, to President Pretorius as President of the Orange Free State, for £3000.

Then diamonds were discovered in Kimberly, 8 kilometres within the Orange Free State border as set in 1838. Brand sent O J Truter and J B Robinson (who became one of the biggest mining magnates in the world) to administer it, which by all accounts they did very well.

Now every one wanted it!

Sir Richard Southey, District Grand Master and Governor of the Cape, made a challenge for it; he felt Britain had a claim as protector of the people.

David Arnot, Brand's old school chum, who had qualified as a brilliant lawyer and a clever one, with the reputation of being sharp to the point of dishonesty, persuaded Waterboer to lay claim to it. His reward for a successful outcome was 13 farms.

Adam Kok was mystified that it was not his.

Pretorius, as President of the Transvaal, lay claim to it on the basis of its being north of the Vaal and it was he that had bought it.

The British, being the dominant force in the area, arranged for an arbitration. Brand called for an International Arbitrator. The British wanted their own man, Keate, from Natal. Brand, therefore, would have nothing to do with it. Nevertheless, it went ahead.

Pretorius decided that he and his State Attorney would present the Transvaal case—incompetently is probably the kindest way to put it: they did not prepare the witnesses or their evidence at all; they produced a document dated 1851, ostensibly proving their ownership of the ground; it was written on paper with a watermark dated 1868. On the other hand, Arnot was brilliant. By the time he had finished with them, the Transvaal had not only lost their claim but also a portion of their own country. This led to the resignation of Pretorius as President of the Transvaal. In an amazing turnabout, Brand was offered the Presidency of the Transvaal! He turned down the invitation, but recommended T F Burgers, a Freemason initiated in Lodge Vereeniging, who was elected.

Sir Richard Southey, the Governor of the Cape, and District Grand Master of the English Constitution, was determined that the diamond fields would remain under British control, and got up to every shady trick to ensure this would happen. He invited Waterboer and his people to become British citizens; he even had the boundaries resurveyed, using incorrect information, so that the site of what was later to become Kimberly, fell outside the borders of the Orange Free State. The original boundaries of 1838 were set by natural features, in this case a line between a point on the Modder river called David's Grave and a mountain called Platkop (Flathead). Well, almost all the mountains there have flat heads; it was only too easy to find one that suited Southey.²⁷

He wrote this shameful letter to Barclay:²⁸

If by our taking over, Arnot retains title to the lands Waterboer has given him, he will be a lucky man; and if Waterboer and his subjects retain their lands or get value for what is disposed of to private individuals then he will also be fortunate. We cannot take all the chestnuts out of the fire and get none for ourselves after they are out.

By no stretch of the imagination could this be called fair or just. The Free State had bought the ground; if there was something wrong with the transaction, then presumably Adam Kok would have a shout. Waterboer never wanted it, and made no move to use or occupy it; the predominant force at the time wanted it and would stop at nothing to get it.²⁹

The arbitration was held and Keate was the arbitrator: Waterboer was awarded the territory, Arnot got his farms, and the Griquas became British subjects.

A bolder Waterboer, encouraged by his new friends, wanted more, and made more claims. A new arbitration was set. This time Colonel Charles Warren (later Major-General Sir Charles Warren, GCMG, KCB, FRS, the first Master of Quatuor Coronati Lodge in 1884–86), a frequent visitor to Rising Star Lodge in Bloemfontein, was the Arbitrator. He dismissed the claim. Waterboer was told to content himself with what he received at the first arbitration.

During the dispute Brand sent von Hammelberg to see Lord Kimberly in London, but he was led on a wild goose chase and saw nobody.

27 Davenpoort, T R H: *South Africa: A modern History*, p 128.

28 Barlow, B: *The Life and Times of President Brand*, p 144.

29 Cooper, A A: *The Freemasons of South Africa*, p 49.

Finally, Brand himself went to England and met with the Secretary of State for the Colonies, Lord Carnarvon, Deputy Grand Master of England,³⁰ and the matter was settled to Brand's satisfaction, or so he telegraphed Bloemfontein. The arbitration ruling would stand, as set out above, but the Free State would be paid out for their loss. Many believed that Brand had lost and was sent on his way with a 'not-so-golden hand-shake'. The Free State would receive £90,000, not a large sum compared with the £1,500,000—worth of diamonds taken out in the first few years alone. However, while the tax on that was considerably more than £90,000, Brand did not have to service the area, at a cost estimated to exceed the tax. Furthermore Kimberly could not survive without him: all the food, labour and back-up came from Bloemfontein. £90,000 does not sound much in today's terms, but it was sufficient capital to start his own National Bank. He also won postal agreements, as well as a railway line from Cape Town—an economic life-line to the rest of the world. Perhaps not such a bad deal?

The ambitions of his northern neighbours

The ambitions of his neighbours was as much a problem as any of the others. He was left with Pretorius's passion for a united Boer republic. There were many Free-Staters who saw this as their country's ultimate destiny, particularly in the north, whereas those in the south actively campaigned for a federation with the Cape.

Brand would have nothing to do with either camp, and took steps to unify them by appointing able men from both sides. He knew however that the only true way of unifying them was to build up the economy and show the world, as well as his own Burghers, that they could stand on their own feet.

Whereas his first term was spent in bringing peace and unity, he was criticized by the *Friend* newspaper for having let the economy and internal administration slip. In the light of this criticism, he agreed to stand for a second term only if he received support from a majority of the population. He was the only candidate, and received *all* the votes. His second term as President was to see him consolidate the Free State into a model state, which it was to remain until it came to the aid of the Transvaal in the Boer War.

Brand established a band of itinerate teachers who travelled all over the state, founding schools in every town and village. Brand even presented himself at examinations to encourage the students. From this grew a school system still regarded as one of the best in the country.

The Supreme Court had not yet been formed. Brand offered the job of State Attorney to J H de Villiers, another brother from Lodge de Goede Hoop, but he declined. Brand then approached von Hammelberg, but he pleaded his age. Brand always had a soft spot for his student F W Reitz, with whom he had debated the issue in 1862, but Reitz was still under 30 years old and thus precluded. Brand decided to make it happen, amended the legislation, and appointed him. They drafted a Constitution, which Bryce called 'The finest constitution for the government of civilized men', and formed the Supreme Court, which still functions as South Africa's Supreme Court today.

The economy

Although Brand lost the diamond fields, their proximity gave his economy a lift. Money flowed back to merchants and farmers, and workers sent back money to their families. Masonically the Free State suffered: lodges were closing in all the little towns, there were too few men to fill the offices and brethren did not pay their dues;³¹ their members had left for the diamond fields. In Kimberly, lodges were popping up everywhere. Although he became ill with Bright's Disease towards latter half of that term, Brand recovered and was persuaded to stand for a third term.

His third term was one of consolidation and rebuilding the economy. Kimberly was now standing on its own feet, with its own bustling economy, and whereas there was still a rub-off, Brand needed to find more for his state. He established, with moderate success, the wool and tobacco industries; he appointed the geologist George William Stow, who found the Northern coal fields and even suggested oil might be found, but he missed the very rich gold fields altogether. Brand expanded the postal system and, with von Hammelberg's help, he got the Free State accredited in England, Holland, Italy, France and the USA. He sent a display to the Philadelphia Exhibition of 1876, which was described as a 'highly creditable display for so young a state'. He had a bridge built over the Orange River; all-in-all, a good term.

He looked to vacate the post before the next term; he even nominated Reitz for the job. Brand was well regarded both in and out of the Free State. About this time, Sir Charles Warren wrote of him,³²

The President has some difficult people to deal with in the Volksraad, but he manages them so skilfully that they respect him, though they do accuse him now and then of being too English, I think they are rather proud of him.

By now he had matured into a statesman of international respect.

In the election he polled 27 votes of the 38 delegates; the other three candidates shared the rest. Needless to say, he was re-elected.

On 12 April 1877, Sir Theopholos Shepstone, with 29 policemen, annexed the Transvaal. There was an argument going on with the Bapedi. To England it appeared that the Transvaal was on an acquisition trail, trying to expand its territory at the expense of the Zulu. Burgers, although a good man, was handling things badly. The Transvaalers

30 *South African Freemason*, #123 p 112.

31 Cooper, A A: *The Freemasons of South Africa*, pp 53–59.

32 Barlow, B: *The Life and Times of President Brand*, p 187.

regarded the annexation as a sort of clerical mix-up and did very little, waiting for it to sort itself out, which did not happen. Kruger and Johnson went to England to negotiate with Lord Carnarvon, to no avail. They came back and took up arms. In four decisive battles they beat the British, hands down; 400 British soldiers lost their lives at the cost of 23 Boers. Brand would offer them no military help, but went to the conference table and paved the way to the signing of the Pretoria Convention on 3 May 1881.³³ There, he earned the gratitude of the Transvaalers, and the admiration of his own people for keeping them out of a war that was not their own.

Sir Charles Dilke, who was tipped to become Prime Minister of England except for an affair with Mrs Donald Crawford, proposed a Knighthood for Brand. This was a ticklish question and viewed with doubt by many, including Brand himself. He put it to the Volksraad and they voted for it.

His fifth term was played on an international stage; he was engaged in trying to bring peace to his neighbours. He became enamoured with Carnarvon's dream of a Confederation of South African states. He invited Kruger to Bloemfontein, in an effort to draw the Boer republics closer to one another. They could not agree. Kruger was only looking for a greater military strength. This was not Brand's style, he favoured negotiation, which had served him well in the past. One can only wonder: if Brand had convinced Kruger, could he have avoided the Boer War?

Brand kept up a lively interest in Freemasonry. He was always ready to lay foundation stones, dressed in his regalia, usually his Rose Croix apron and collar.^{34, 35} He never missed, and loved to participate in, the installation ceremonies of both lodges. He was the beloved father of Freemasonry in the Free State.

He settled their differences: Lodge Unie and Lodge Rising Star both met on the same day of the month, and neither was willing to change. Brand brought sense to bear: on 10 June 1867, Rising Star were holding an emergency meeting; the President rounded up the Master and brethren of Lodge Unie and took them to the meeting. One can only imagine the Inner Guard's face when he answered the door, and the surprise of the brethren when he announced them. The lodge went into committee and voted that the President, Master, Wardens and brethren of Lodge Unie be admitted at once.

From then on, there was harmony between the lodges that still exists today. The minutes of the next meeting of Rising Star Lodge, on 24 June 1867, record his presence with that of the Master and brethren of Lodge Unie. A year later they received another invitation to attend a St John's day ceremony, 24 June 1868, 'to send a delegation to a Table Lodge'.

After opening the lodge at 10.30 the Brethren marched in procession, in regalia, to attend divine service in the cathedral. On their return the lodge was consecrated and dedicated. Amongst the notabilities present were WBro J H Brand and WBro H A L Hammelberg, the master of the Lodge Unie. The lodge adjourned for refreshment and resumed labour at 5.30 pm.

(The minutes of the meeting)

When Lodge Unie were hard pressed to open, because many of their members were on commando, Rising Star gave them a temporary home.

On 19 December 1870, Sir Christoffel Brand DGM suggested the formation of a Provincial Grand Lodge, to look after the Northern lodges. It must have been with the knowledge, and even encouragement, of his son, the President. It never came to anything, the Transvaal Lodges were not keen. Strangely, the English lodge, Rising Star, thought it a good idea. A District was later formed, but remained in turmoil for a time and only in 1883 did it come together.

On 2 September 1885 the minutes record:

The meeting was honored by the attendance of the President and Sir Charles Warren, . . . Three brethren were initiated . . .

At the banquet after the meeting Sir Charles Warren recounted some of his experiences in Palestine, and brought to the notice of the brethren the Quatuor Coronati Lodge which had recently been formed in London.

It is interesting how Masonry could unite these two old adversaries who only a few years before were at each other's throats.

The President tried to visit both lodges as regularly as possible, and made every effort to be at the installations. At the installation of Rising Star on 27 June 1888, Brand's last communication was read to the lodge:

Bloemfontein 22 June 1888

W. Sir and Brother,

Ever since I became a resident of The Orange Free State it was my pleasant privilege except in the year 1872, when I was attacked by a long and severe illness, to assist in the ceremony of installation of the Most W Master [*sic*] and the investiture of his officers.

The recent severe illness through which by God's goodness I have so well recovered renders it necessary that I should take very great care and not go out in the evening. It is therefore with great regret that I am prevented from enjoying the privilege of being present at the installation of your master and the investiture of his officers to which I have so kindly been invited by your note of the twenty first instant.

I am yours fraternally, J.H.Brand.

³³ Barlow, B: *The Life and Times of President Brand*, p 218.

³⁴ Article by Collins, W W in *Free Statia*, #27, on 27 Dec 1866.

³⁵ Tonkin, W W & Wienar, L H: *A History of Rising Star Lodge*, p 28.

The present illness had started in the previous year, and Leander Starr Jameson, a doctor from Kimberly, was called to treat him, the same man who was to lead the Jameson Raid twelve years later, one of the triggers that set off the Boer War.

Brand died in the course of the following month. The lodge in full regalia attended his funeral on 26 July 1888 and sent an engraved and ornamental address of sympathy and condolences to the widow and family. This was signed by the officers of the lodge. WBro Tate, the Secretary, wrote in the lodge minute book: 'His place has never been adequately filled and in him was lost one of our truest friends'.

Maude Bidwell remembers his funeral: 'it was a sunny Sunday morning and all the bells were tolling. The Fichardt children picked violets which their mother made into a large wreath.'³⁶

I quote a few pertinent lines from the oration delivered by Bro De Beer, landdrost (magistrate) of Bloemfontein at his graveside:³⁷

My friends it is not only the Volksraad and the people who have suffered a heavy loss—but the Executive also loses in him a sincere friend who always consulted on important matters, gratefully acknowledged advice which he considered acceptable, and when he differed from us he never spoke as one wielding authority but invariably showed that he respected the opinions of others . . . Brethren was it not agreeable when he was present at our labours? Did we not rejoice at owning such a Brother? And when he was not present have we not had tangible proof of his fraternal love and sympathy . . .

When his Honour assumed the Government of the State he at once took hammer and chisel and other implements in hand, to reduce the rough block, the Orange Free State, to symmetry . . . for four and twenty years, five months and twelve days he laboured, making that rough block what it is to day.

He knew no distinction between poor and rich, the high placed and the beggar. All humanity was alike to him . . . When our President gained victory *over the Basuto*, did he think of revenge, no ! He kept in view the golden rule 'as ye would that others should do unto you, do ye unto ye unto them'. He gave back to the enemy a large extent of the country—and concluded a peace with them which has lasted to this day. Brethren his example was worthy of our imitation.

A Lodge of Sorrows was held in Cape Town on 25 August 1888 under the guidance of the MWBro John Fredrick Marshall. It was attended by the Governor, Sir Hercules Robinson; John Tudhope, the Colonial Secretary; Sir David Tennant, the Speaker; and a large complement of Brethren. It was so well attended that entrance was by ticket only.

I would like to quote a few lines from some of the orations given at the Lodge of Sorrows. Obviously, many things were repeated of him that you have already heard. I shall therefore restrict myself to only new thoughts:

ProvGM Bro the Revd D P Faure (a relation) said:

Freemasonry has had no inconsiderable share in educating the President. Men frequently asked contemptuously 'What is the practical use of Freemasonry?' He freely admitted even then, in the presence of so many profanes [non-Masons]—It was Freemasonry which has given him to South Africa. He not only understood Freemasonry but it was his constant aim and endeavor to give practical effect to their aims. He was a promoter of peace and therefore a good mason. Would that Freemasons (and all men) all over the world were imbued with principle as Sir J H Brand was, then peace should reign all over the earth.

The Orator, Bro Daulier, said of Brand at the Lodge of Sorrows:

Love for his brethren, pleasant companionship, active promotion of every good cause, benevolence in its truest and most exalted sense, unshaken courage under trials and disappointment, thankfulness in gifts of the past and hopefulness in the future were principal traits of his character. God fearing, deeply attached to his native land.

From the grave he implores us to love and serve the country in which we live. There is no question in my mind that Jan Brand was the right man at the right time, and I believe his Masonry had a lot to do with his preparation for the job. Sure, he was a brilliant lawyer and a courageous military leader, but a year in the Master's Chair teaches you how to lead without power, to discipline with compassion, and to exercise your will by your example only.

He left us with indelible memories; children loved him and would recall with pleasure how lifting their hats was always rewarded with a radiant smile. Alfred Barlow writes that all the children loved the President, he would laugh and play with them, often giving them a half-day holiday on whim.

One may say of Jan Brand, as Motly said of William of Orange, 'As long as he lived, he was a guiding star of a brave nation and when he died the little children cried in the streets'.

He was a devoted father and husband, he wrote to his children advising, as any loving father might; 'take every advantage of your education opportunities, it is all I can give you, don't borrow money, keep your bowels open'.³⁸

He kept an open house: there was always coffee on the stove and anyone could call at any time. J C de Waal, a farmer who took part in the Basuto wars, tells us that when he was in Bloemfontein he often went to see the President and was always asked to stay and eat with the family.³⁹ Even after the President died, Mrs Brand and the family kept the house open to all.

At one function at which a number of members of the Volksraad were present (they were badly paid and always in debt), when a debt collector arrived, the President slipped them out the back door.

36 Schoeman, Karel, ed: *Pen pictures—Maude Bidwell*, *Vrijstatia Collection*, p 52.

37 *South African Freemason*, 1888, issue 16, p 322.

38 Barlow, B: *The Life and Times of President Brand*, p 240.

39 Schoeman, Karel, ed: *Die Herinneringe van J.C. de Waal—Vrijstatia Collection*, p 44.

At one time when the Bloemfontein spruit (river) was flooded, a man arrived at the President's door sopping wet, having fallen in. They dried him in front of the fire and sent him home dressed in the President's clothes.

Froude describes him as being incapable of uttering a single thing he did not mean.

He was a patient man and his famous words 'Alles zal recht kommen indien elke man zyn plicht doen' were more than a rallying cry in time of war. They were an expression of a philosophy of life and political belief, one even current today: *Everything will be alright if every man does his duty.*

In 1893 the ultimate Masonic honour was paid to the President when they named a Royal Arch Chapter after him.

Francis William Reitz

Francis William Reitz was born into a well known Swellendam family, on 5 October 1844, on a 6000-acre farm called Rhenosterfontein, where he grew up with two coloured friends, Ou Koos and Platbaaitjie. His early education began with a governess. At the age of nine he was sent to Dr Drossel's boarding school in Rondebosch. At twelve he was chosen as a Queen's scholar to attend the South African College, where for the next six years he studied English, Latin, Greek, ancient history and English history. One of his teachers was J H Brand, who was fond of the young man, a tie which remained for the rest of their lives. It was Brand who saw a particular talent in him and encouraged him to study law. When Brand was called to the Presidency of the Orange Free State, his post was taken over by an equally charismatic character, Advocate Watermeyer, under whose guidance Reitz blossomed and showed himself to be a brilliant student. Watermeyer recommended that he be sent to the Inner Temple in London. There, in the rarefied atmosphere of the greatest legal training ground in the world, he shone.

On 11 June 1867 he returned to South Africa and was admitted to the local bar on 25 January 1868. He set up a practice which was mainly involved in 'similar motions'—boring, run-of-the-mill applications—and he found himself turning to his love of writing for stimulation.

He submitted work to a number of magazines, writing verse in the local vernacular, the Afrikaans language. At that time it was not even recognised as a language; my grandmother called it 'Kitchen Dutch'. The official language in business, government, and taught in schools, was 'High Dutch'. Reitz has often been regarded as 'the father of Afrikaans'; he led a movement to establish it into the rich, pure language it is to day.

His love of literature led him in two directions that would affect the rest of his life: he became political correspondent of the *Argus* newspaper, which in turn led him into politics; and as an Afrikaans poet, which took him into the founding of the *Afrikaaner Bond*, a group dedicated to the establishment of Afrikaans culture. Later, it evolved from a cultural organisation into a pressure group with powerful influence.

He was first lured to the Orange Free State by the discovery of diamonds and his desire to seek his fortune. He first wrote to the President, asking his advice. Brand sent him a hesitant reply and suggested that he visit the Free State to have a look around before leaving Cape Town permanently. Nothing daunted, he set off for the diamond fields. From Pniel he wrote once again to the President, informing him that he had come to the Free State to stay for the required month before sitting the law examination. He was disappointed when he arrived in Bloemfontein to find that there was less work there than in Cape Town. After kicking his heels in Bloemfontein for a bit, he returned to Pniel where he bought a claim for £24. After nine months of back-breaking work he found nothing, not even a small diamond; he was also out of funds, so together with a friend he walked back to Cape Town, where the diamond discovery brought a new prosperity to the Cape, and to his practice.

Then came the watershed year of his life, June 1873 to June 1874. The increase of business in the practice did not dilute his love of letters or politics. He jumped at the opportunity to stand for the House of Assembly, won the election for Beaufort West, and took his seat on 30 June 1873. Two months later he received the call from Brand to be the Chief Justice of the Orange Free State, which he accepted without hesitation, warning Brand that he needed a year to tidy up his affairs.

By a strange twist of fate, on 27 May 1864 he was initiated, together with Melius de Villiers, into Lodge de Goede Hoop. They were to be friends and colleagues for the rest of their lives. Melius was also an advocate, and the brother of J H de Villiers, later Lord de Villiers, Chief Justice of the Cape. When Reitz himself became President, he called Melius to be his Chief Justice.

Reitz married Blanka Thesen of Knysna, of a well known family with vast forest holdings, leaders in the timber industry to this day. They owned their own island, now covered with very up-market homes, each with a quay-side jetty on a channel, the lagoon and the sea. Reitz wrote to Brand from Cape Town:

I hope to be in Bloemfontein before the end of July. In order to give myself ample time to get every thing in order. I was married on the 24 June 1874 and I am glad to quit the rank of bachelorhood. If all goes well we shall start from Swellendam on the 10th.

Their marriage was a very happy one, and they had eight children.

When he arrived in Bloemfontein, he plunged himself into the life of the capital with his customary enthusiasm. He became chairman of the curators of Grey College; chairman of the agricultural committee; involved himself with both lodges; as you may suspect, he established a branch of the *Afrikaaner Bond* (*Afrikaaner Brotherhood*); he was

even dragged onto the committee of the lunatic asylum.⁴⁰ In the words of Sophie Levisseur, a close friend of both Brand and Reitz, daughter of a Jewish trader who was a leader of the community and a senior member of Lodge Rising Star (Reitz even tried to get him to stand for the Volksraad):

Reitz brought with him his little Swedish wife; we all loved her, she was so pretty and dainty, with plaits of gorgeous golden hair. Unfortunately his wife died on his birthday in 1887 and he was to assume the Presidency on his own.

The Bond took up most of his spare time and energy; he founded branches all over the country. Not everyone was as enthusiastic as he was; both Brand and Kruger did not like it, for different reasons. Brand was trying to bring his English and Dutch countrymen together, there was no bad blood between the English and the Boer in those days⁴¹ and Brand felt the Bond was divisive, and he could see no need for a new language. Kruger felt it was an undermining influence. In the face of this official disapproval, Reitz became more zealous. At the Paardekraal celebrations in Potchefstroom, in the Transvaal, a landmark event in Boer unity, Reitz manoeuvred himself into the position of Free State delegate, and proceeded to push the Bond's aims.

In spite of criticism of being arrogant and fractious, he was happy with the outcome. Brand and Kruger were furious, which undermined his place in Bloemfontein society, and forced him to pull his horns in a bit, but he remained firmly pro-Transvaal, which lost him further support.

When he arrived in Bloemfontein, Freemasonry was suffering a decline. Men were drawn away by the diamond and gold fields; many of them were single men seeking their fortune; others were married, leaving home to build up capital to prop up farms in the Free State. So many Masons left, that Lodge Unie was in jeopardy, and finally closed, to open up at Rietkiul, on the diamond fields.

Reitz continued to hold his position as Chief Justice until the death of President Brand in 1888. Brand and Reitz worked well together, even though they did not always agree. The Afrikaaner Bond was one such case. There were others; Reitz wanted to be closer to the Transvaal, Brand was happy to be a friend but did not want to be embroiled in the fight he could see coming; Brand was considered to be too English, Reitz hated everything English. Sophie Levisseur relates:

After Reitz's first wife died he spent some time at their holiday house at Bishops Glen. It was the time President Brand had accepted the 'title' from England and Mr Reitz, who was always a keen Republican hated the idea of titles, was very indignant. He was sitting on a deck chair in our dining room when I said that it was right of the President to accept the title, and as Mr Reitz thumped his knees with his fist and said excitedly 'Well I shall never call her Lady Brand', the chair collapsed and he sprawled full length on the floor. I am afraid I laughed and said it served him right.

Although Reitz lost his initial popularity among the people, he carried a strong following,⁴² and it was generally agreed that he was the only one capable of succeeding Brand. The Volksraad endorsed this feeling by confirming him as their only nominated candidate. However, his election was not as easy as it might first sound. The *Friend* newspaper challenged his stand on certain issues, to which Reitz responded:

To become the successor of the late President Brand, who as a statesman has earned for himself undying praise throughout the civilized world, is to undertake that before which any man might well hesitate. I could not do it relying solely on my own strength . . . although the Volksraad nominated me unconditionally and without any previous formal confession of faith, I am fully prepared to reply . . . it will not surprise you, Sir, that amongst the most important questions referred to by you I should place the United South Africa in the foreground. My fervent desire is that whilst maintaining the independence of the Free State, and whilst recognizing the rights of every burgher and inhabitant of our country . . . the United South Africa shall have become an accomplished fact.

On 7 November, the *Friend* replied with the leader: 'Can it be that the Chief Justice, Mr Reitz, has made a mistake in descending from the bench into the political arena?' then challenged him on a number of issues: his opposition to Brand, his partisan approach in everything, and that he was antagonistic toward other parties.

He was duly elected on 18 December 1888.

After all-night-celebrations in the square on 9 January 1889, the commandos assembled in the square in a 'kind of formation' and fired volleys of shots into the air until 10 o'clock, when the President-elect marched in procession to the church to take the oath. At 11.30 he delivered his address in which, among other things, he said:

In the years that follow, I shall not forget that I am the successor of President Brand. My desire is not to be only his successor but as far as possible his follower . . . Gentlemen, the Free State is a small country and we acknowledge that it is as yet a comparatively poor and weak country, but I firmly believe that it has a great future—a young country that has committed as yet no serious mistakes is in fact more fortunate than a mighty empire.

He started his presidency filled with vigour: He tackled the thorny question of the railway to the Transvaal, no easy matter. The line started by Brand (from the Cape to the Free State) was nearing completion (completed on 17 June 1889). Before the Volksraad was a memorandum, 6341 signatures *against* and only 2984 *for* the railway to the Transvaal. The die-hards wanted to keep their isolation. Many felt that the country could not afford a railway, that

40 Lamb, Doreen: *The Republican Presidents*, p 6.

41 Reitz, Denys: *Commando*, p 1.

42 Schoeman, Karel, ed: *Die Herinneringe van J.C. de Waal—Vrijstatia Collection*, p [?].

they could only see would be of benefit to Kruger. In March 1889 he met Kruger in Potchefstroom and they concluded a mutual defence treaty, which Reitz could draft. And he called his own congress to discuss the customs union and his proposals were accepted.

He presented these propositions at the next session of the Volksraad on 6 May and ran into a torrid time. He wanted to spend the £134,000, the governments surplus. He wanted bridges over the Caledon and Vaal rivers. He insisted on answering the objections without really thinking them through, and he did badly. His Presidency started on a bumpy note, but he was not a man easily deterred, he fought, lobbied and argued his case until he got his way by 15 May: 29 votes *for*, 21 *against*.

I often wonder what family reunions in the Reitz family must have been like. He was President of the Free State, trying to align himself with Kruger, who was itching for resolution (a fight) with Britain. Whereas his brother-in-law (and lodge brother), William Philip Schreiner, was the Prime Minister of the Cape Colony and very closely aligned to Britain. In common they were both supporters of the Afrikaaner Bond.⁴³

Free-Staters were suspicious of his goals; he was severely criticized for his 'Toe-nadering' (rapprochement) with the Transvaal and possibly drawing them into a war. The man who observed that his country had not made a serious mistake was about to make the biggest one in their history.

At the end of that year he married Cornelia Maria Mulder, headmistress of a girls school; and together they had six sons and a daughter.

Reitz followed Brand in his practice of visiting both lodges at least once a year at their installation meetings. The meeting of 24 June 1889, Rising Star's first installation after he assumed the Presidency, records him as being present. The *South African Freemason* of 2 July 1889 reports that Reitz and de Villiers were present at the meeting of Rising Star Lodge, signed in as members of Lodge Unie. When the Raadsaal was renovated, President Reitz presented to the Lodge, on 3 August 1893, the original President's chair, a large chair with a gothic roof. It is still there today, I have sat on it. It creates an interesting link with the old Free State.⁴⁴

Perhaps his visit to the lodge brought him down to earth, or perhaps the bruising he had taken from his detractors led him back to the circle of his brethren. Soon after his visit to the lodge, he left on a tour of the country districts, where his approach was diplomatic and charming in dealing with the country folk. They loved him; he was one of their own, knowledgeable in agricultural matters, a completely different man from the one who was aggressively defensive in the Volksraad. He started to invite people home, and tried to emulate the old President's style of 'open house' but 'it was never the same', the older ones said. They were missing their old President, and it was clear that Reitz would have to earn the love of his people.⁴⁵

The year 1890 began with a flourish; the Free-Staters were looking forward to brilliant prospects. Reitz had come to his senses and tackled sensible projects: a technical division for Grey College, a school, a hospital. He improved the educational system. He once more proposed the railway north to the Transvaal, emphasising that closer ties with the Transvaal were inevitable; he cleverly left the timing and route to the Volksraad. He arranged 'a Council of Delegates' to consider how a federation could be brought about, even though the Free State's ties with the Cape would make it difficult.

This session was very busy; in particular, legislation to control gambling. On 17 December Bloemfontein was in a fluster. When the first four trains came into Bloemfontein, on one of them was Cecil John Rhodes. He and Reitz jointly opened the Free State/Cape line.

The country was prospering, the railways were working, the customs agreement was in place and working well; it was a foregone conclusion that Reitz would be nominated and re-elected for a second term, and he was sworn in again on 10 January 1894.

His first term had been happily uneventful after a shaky start, to such an extent that there was scarcely any celebration or even a ripple in the lives of his people at the start of his next term. The *Friend* reported that 'the President's speech dealt with extremely commonplace subjects'. At the end of his speech he applied for six weeks leave to go to Europe, which was granted, and the family left for England and Holland.⁴⁶ They were received by the Queen of the Netherlands; by President Casimer Perier of France; King Leopold of Belgium; Sir Walter Scott, to whom he presented a lion skin; and Sir George Grey. They also went to Scotland, where Reitz had studied for a while before the Inner Temple.

On his return he was found to be very ill; it was believed that he had contracted jaundice in Europe. He was so ill that his speeches in Parliament were read by Blignaut, the Government Secretary. He was sent back to Europe for treatment. There was little improvement. His demeanour changed from boyish exuberance to one of haggard lethargy.

J C de Waal went to see him, recuperating at Somerstrand, and he was a broken man, sobbing that he had no more friends; his friends tried to cheer him up but to no avail. They did, however, manage to convince him to seek help in Europe.⁴⁷

43 Rosenthal, Eric: *Encyclopaedia of Southern Africa*, p 497.

44 Tonkin, W W & Wienar, L H: *A History of Rising Star Lodge*, p 35.

45 Schoeman, Karel, ed: *Die Herinneringe van J.C. de Waal—Vrijstatia Collection*, p 55.

46 Reitz, Denys: *Commando*, pp 2–3.

47 Schoeman, Karel, ed: *Die Herinneringe van J.C. de Waal—Vrijstatia Collection*, p 59.

By November there was real concern for his health, and on 19 November he summoned the Volksraad and asked them to nominate a successor. On 16 December he left once again for Europe, where German doctors diagnosed his condition as 'nervous debility'. He completely recovered his health before leaving Europe. On his return to South Africa he chose to live in the Transvaal, and set up a practice in Pretoria.

In 1897, he was readmitted as an Advocate and, soon after, appointed Judge of the Supreme Court. On 12 May 1898, at the inauguration of Paul Kruger for his fourth term of office, Reitz was appointed Secretary of State, at the same time as Smuts was appointed State Attorney. These two became Kruger's spokesmen, particularly with reference to the 'British question'.

Reitz remained inflexible to British demands, and it was he who drafted the famous ultimatum to Great Britain. Reitz firmly believed that the Boers could win. If only he had remembered the lessons his old mentor, Brand, had taught him, the war might have been avoided; but this was not to be. Reitz's faith in the Boers finally led to Kruger's famous telegram to his officers and political leaders 'Oorlog' (war), and the outbreak of the South African war. During the hostilities Reitz remained in the field.

When it was clear that the Boers could not win, Reitz was called upon to play his most important role, that of winning the peace. He was tireless in advising, translating and debating the best terms for the Transvaal—too late, perhaps. On 30 May 1902 acting President Schalk Berghers signed the Treaty of Vereeniging; the very next signature was that of Reitz.

In 1910 Reitz was elected President of the new Senate of the Union of South Africa. If this union was not quite the federation he had dreamed of so long ago, it was close, and he was happy to serve. One cannot help wondering, had he been stronger and wiser, whether he could have achieved his aims without bloodshed and a continuing hate.

It is easy for us to be wise with the benefit of hindsight, but in the face of high running passions of patriotic fervour around him—and which beat in his own breast—it was not possible for him to see past his present, into the future.

In March 1922 he was elected an honorary member of Lodge Unie. He held the office of State Secretary until his retirement to the Cape in 1929, to his home at Tamboers Kloof, at Gordons Bay. With a highly eventful life which in no small way wrote part of our country's history, he could now settle down; he could now rejoin his brethren at Lodge de Goede Hoop and find peace in the brotherhood he admired so much. His 88th birthday found him in lodge. Interestingly, it was at that meeting that an oil painting of Sir Jan Brand, his old mentor, was presented to the lodge.⁴⁸

He died in 1934.

Did Freemasonry play a part in the history of the Orange Free State?

Indeed, I believe it did! Not in the form of a conspiracy, but as an institution which conduces to make honourable men of those who are obedient to its precepts, and providing a place where like-minded men can be found.

To so high an eminence had its credit been advanced in those days that Masonry produced no fewer than ten Heads of State (*see Appendix A*) who feature in this story. They did not think it derogatory to exchange the grandeur of their office for the chequered floor.

Our brethren of those days knew the duties that they owed to their God, and their neighbours, and never forsook the sacred trust and indissoluble attachment to their native land.

Yes! I believe Freemasonry did play its part.

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⁴⁸ Bate, Osborn Hambrook: *The Lodge de Goede Hoop*, p 140.

National Leaders who were members of the Craft

<i>Name</i>	<i>Position</i>	<i>Known Masonic affiliation</i>
Sir C J Brand	Speaker of the House of Assembly	DGM National, GE Netherlands PM Lodge de Goede Hoop
Sir J H Brand	President of the Orange Free State	PM Lodge de Goede Hoop
T Burgers	President of ZAR (Transvaal)	Member of Lodge de Vereeniging
Lord de Villiers	Chief Justice of the Cape Chief Justice of Union of South Africa	Member of Lodge de Goede Hoop
M de Villiers	Chief Justice of the Orange Free State	Member of Lodge de Goede Hoop
Sir George Grey	Governor of the Cape Prime Minister of New Zealand	Member of British Lodge 334 EC (Cape Town)
M W Pretorius	President of ZAR (Transvaal) President of the Orange Free State	Member of Lodge de Goede Hoop Member of Lodge Unie
F W Reitz	President of the Orange Free State President of the Senate, Union of South Africa	Member of Lodge de Goede Hoop Member of Lodge Unie
Sir H Robinson	Governor of the Cape	
W P Schreiner	Prime Minister of the Cape	Member of Lodge de Goede Hoop
Sir T Shepstone	Administrator of Zululand	
Sir R Southey	Governor of the Cape	
Sir C Warren	Administrator and Commander-in-Chief of Griqualand West	District GM, DGL Eastern Archipelago (EC) PM Quatuor Coronati Lodge 2076 EC
Sir P Wodehouse	Governor of the Cape	

greenMASONRY: NATURE AND FREEMASONRY

by Geoff Ludowyk

Foreword

The values by which we are to survive are not rules for just and unjust conduct, but are those deeper illuminations in whose light justice and injustice, good and evil, means and ends are seen in fearful sharpness of outline.

Jacob Bronowski¹

I have coined the term 'greenMasonry' to focus on what I see as the principal sense of unease facing me as a Freemason. It also points to the legacy facing my children's children if I—and others like me—do not act to persuade our decision-makers and our citizens of the need for a turnaround in our thinking.

When I began this paper over two years ago, community thinking on climate change and global warming relegated these to the fringe of politics and the realm of econuts and tree huggers—the 'noughties' equivalent of flower power in the sixties. Fortunately, the voices of a concerned few now seem to be seeping into our general consciousness, helped along by the 'bandwagon effect' engendered by mainstream politicians and the media joining the fray. With this new awareness of climate change in the community comes this *once in an aeon* opportunity for Freemasonry once more to become influential in diffusing the light of Wisdom and aiding the strength of Reason to the world at large.

Background

A singular preoccupation for Masons in many jurisdictions is the attrition in membership. This was a serious topic as long ago as 1976, when Sir Asher Joel addressed the December Grand Communication in Sydney, at the Grand Master's invitation.²

In his address at the inaugural conference of the Australian Masonic Research Council in 1992, Harry Kellerman observed that:³

Masonic leaders and those interested in Freemasonry have watched with dismay the regular annual drop in membership throughout the world, especially during the past 25 years. It is felt that for Freemasonry to survive, this tendency has to be reversed. Perhaps it is not too much to say that today the majority of Masons interested in the Craft hold the view that our most urgent problems are how to retain the members we have and how to recruit new ones. These are the vital issues exercising the minds of Freemasons in every Masonic jurisdiction.

There have been numerous other instances of learned papers on the topic of membership attrition and how the tide can be stemmed. To date it seems that these plans and strategies have met with little or no success—whether through implementation failures, or flawed planning is not blindingly evident to me, although some evidence would suggest that flawed planning may be at the heart of the matter. In his address to the Masonic Secretaries Association⁴ in March 2008, PAGM Bill Deeley⁵ discoursed on a strategy for membership. In discussing various initiatives to arrest the decline, he stated:⁶

There have been a number of initiatives over the past 50 years to deal with the decline in membership. With the exception of the One for Ten Program, which resulted in a slight variation in the graph, none of these initiatives resulted in any real impact on the membership decline.

These initiatives have been more about numbers than about addressing the reasons for decline. They have generally been directed at patching up our existing systems and practices, rather than going back to basics, and getting the systems right. There is also the ever present difficulty in Masonry not creating controversy, and this has stifled genuine debate.

There is no doubt that some of the things that I say this afternoon will not be readily accepted by many brethren. This is because I believe that we need change our views on many issues, and make changes to many of our procedures. No one likes change, but history has proved that those organisations that do not change in order to remain relevant, do not survive.

While Brother Deeley went on to say that he was not 'suggesting changes to our core principles or rituals',⁷ I wonder whether we as Masons can afford the luxury of taking such a 'principled' stand.

Humans, as members of organisations, seem to be averse to change although, as individuals, we deal with change every day of our lives, be it as trite as a bus not arriving at the scheduled time or as shattering as the untimely death of a loved one. When the viability of an organisation such as Freemasonry is threatened, there is invariably an assumption that the fundamentals do not need to be taken into account in planning to meet the threat. It makes it

1 Bronowski, J: (1956) 'Science and Human Values. 3. The Sense of Human Dignity' in *Higher Education Quarterly* 11(1), 26–42 doi:10.1111/j.1468-2273.1956.tb00909.x.

2 Joel, A. 'Freemasonry and Public Relations – Should it have a new look?', address to the December 1976 Communication, UGL NSW & ACT, reprinted in *Capitol Capers* Vol XIII #9, December 2006, newsletter of Lodge Capitol #612 (NSW & ACT).

3 Kellerman, M H: 'The challenge of the changes in membership in New South Wales' in *AMRC Proceedings 1992*, Melbourne 1992.

4 UGL NSW & ACT.

5 Deputy Chairman, Board of Management and Membership, UGL NSW & ACT.

6 Deeley, W A: 'A Strategy for Membership' (unpublished), an Address to the Masonic Secretary's Association on 7 March 2008.

7 *ibid*.

easier to sell change, but, if the root causes are not addressed, then all resulting changes provide illusory solutions. If root cause analysis reveals that the core principles of an organisation are flawed, then, unless those are corrected, solutions will continue to deal with symptoms and only delay the inevitable.

As a project manager with many years of experience in the IT industry, managing and implementing organisational change is my daily occupation. It is my experience that the concept of change is inevitably linked to 'loss' in one sense or another. This stems from our daily individual experiences and while '*change = loss*' can be argued to be more or less true in these circumstances,⁸ it is not necessarily the case in organisational change. A change to the 'core principles and rituals of Freemasonry' might well result in an additive instead of a subtractive outcome. To preclude such an outcome at the outset is to deny ourselves the opportunity to trace the chain of causality in direct increments from the effect through all the layers of abstraction to a root cause that still has some connection to the original problem.

This paper is not a treatise on turning the tide of membership. While it is argued by many that nothing is more fundamental to the continuing growth of Freemasonry than a viable membership, my concern is more fundamental. Root cause analysis is not the province of the individual. It is best undertaken by key members of the organisation through using brainstorming techniques and by critically analysing each iteration of 'cause and effect' to verify that the cause results in the effect. I am convinced that such an analysis is needed and needs to be performed at a wider level than is customarily the case—that is, not at the jurisdictional level but across jurisdictions—for instance, across Australia and New Zealand. It would take a great deal of time, money and cross-jurisdictional commitment to plan and manage such a program.

As one individual among many in Freemasonry, what I hope to achieve is to persuade our community to think particularly about the future *for* Freemasonry, rather than the future *of* Freemasonry. My hope is that this small and, I trust, thought-provoking contribution to ANZMRC can be one spur to achieving the fundamental and concerted analysis that will provide us with long-term solutions.

Introduction

In taking the stance that *green*Masonry is a fundamental concern for Freemasonry, I do so on the basis that a concern for the well-being of our planet is fundamental to life, to our continuing existence on this planet, and that without it Freemasonry would cease to exist; so would everything else of human origin.

The scenarios for the planet are well documented and I do not intend to delve deeply into these, or into the dissenting scientific views that also abound. Suffice it to say that the mainstream view—that is, that the planet is in trouble—is now widely accepted by the United Nations and by governments worldwide.⁹ The mainstream view is succinctly put by the Union of Concerned Scientists (USC):¹⁰

Global warming is already under way. The evidence is vast and the urgency of taking action becomes clearer with every new scientific study. Some of the most obvious signs are visible in the Arctic, where rising temperatures and melting ice are dramatically changing the region's unique landscapes and wildlife—as well as people's lives and livelihoods. Across the globe, other early warning signs include melting glaciers, shifting ranges of plants and animals, and the earlier onset of spring.

Global warming is caused by emissions of carbon dioxide and other heat-trapping gases that are emitted primarily by the burning of fossil fuels and the clearing of forests. These gases remain in our atmosphere for decades or even centuries.

The profound impact rising temperatures have had in the Arctic provides a window into a future we may all experience. With continued warming, we can expect more extreme heat and drought, rising sea levels, and higher-intensity tropical storms. At risk are our coastal property and resources, the livability [*sic*] of our cities in summer, and the productivity of our farms, forests, and fisheries.

We can't avoid all the consequences of global warming, but committing ourselves to action today can help ensure our children and grandchildren inherit a healthy world full of opportunity.

It is also well to remember that the 'greenhouse effect'—the phenomenon whereby atmospheric gases trap solar energy, increasing the Earth's surface temperature—is not new to science; nor is the increase in the levels of carbon dioxide in the Earth's atmosphere. For instance:

- The French mathematician and physicist, Jean-Baptiste Joseph Fourier,¹¹ is credited with the discovery in 1824 that gases in the atmosphere might increase the surface temperature of the Earth, the effect now known as the 'greenhouse effect'; and

8 My perception is that most significant changes in the everyday lives of most people seem to be changes which result in 'loss' or have other negative outcomes, and cover a wide range of circumstances, for instance – meeting financial commitments, dealing with job insecurity, coping with grief at the loss of loved ones, surviving serious health issues and generally muddling through life. Windfalls are few and far between for most.

9 The USA is one notable exception, having withdrawn from the Kyoto Protocol in 2001. The US has now signed up to the Bali Convention roadmap (December 2008) to launch negotiations on a new treaty to replace the Kyoto Protocol which expires in 2012.

10 http://www.ucsusa.org/global_warming/science/.

11 Better known for the *Fourier Series* and the *Fourier Transform*.

- In 1896 the Swedish chemist Svante Arrhenius, in concert with a colleague, Arvid Högbom, noted an increase in carbon dioxide—the greenhouse gas now blamed for climate change—in the Earth's atmosphere, and ascribed the increase to the burning of fossil fuels.¹²

What is *greenMasonry*?

Such a seemingly simple question, yet the answer is both simple and complex. Let me put it this way: *Do we need Nature?* The answer to this simple question must be a blindingly obvious 'Yes!' at all levels. Do we as Freemasons need Nature? If we turn to the Second Degree¹³ in Freemasonry, then there are three examples we can draw on:

- When the candidate is invested in the Second Degree, the Master observes that he (the Craftsman) is 'expected to make the liberal arts and sciences your future study, in order that you may be better enabled to discharge your duty as a Mason and rightly estimate the works of the Almighty Creator';
- The South-East Charge to the candidate ends with 'you are now in a position to extend your researches into the hidden paths of Nature and Science';
- The candidate is earnestly recommended in the Final Charge to consider 'The study of the liberal arts and sciences, that valuable branch of education which tends so effectively to polish and adorn the mind'.

The Craftsman is also instructed to excel in all that is 'great, useful and good'. This all seems very straightforward and clear. Yet it is all left to the individual to achieve. *Achieve what?* one may ask. *Personal development—the development of the individual*, that is what the Second Degree aims to achieve as part of the Masonic process of taking a good man and making him better.

So why ask the question? Because it demands more than a simple answer and—in my opinion—demands by extension that Freemasonry, not just its individual members, should excel in all that is 'great, useful and good'.

What is the purpose of Freemasonry? Is it just to take good men and make them better through the practice of Brotherly Love, Relief and Truth? This is a laudable purpose and of the highest calling. It is an elegant sufficiency in times of calm seas and prosperous voyages. Is it enough, though, when we are in wildly rolling ships, with seas breaking over the decks, with driven rain and icy spindrift, a broken rudder and the looming menace of a lee shore.

Is it enough when our very existence is under threat?

The organisational arms of the many jurisdictions in Freemasonry exist to serve the current purpose of Freemasonry. These organisations set the standards against which the notions of correct Masonic behaviour are judged, and from the commonality of these standards, stemming as they do from common origins, we now have an international brotherhood of Freemasonry. Without a change in standards there is very little scope for new notions of correctness to develop. As a brotherhood, we must not just stand by in abject denial, or be ensnared in the clutches of despair as we contemplate the end. There is a middle ground between denial and despair. As the former US Vice President Al Gore said:¹⁴

what denial and despair have in common is they both let you off the hook. You don't have to do anything. And actually the mature approach is, that all of us have to take, we have to find our way to it, is to act to solve this. And we can solve it.

I contend that Freemasonry must play its part in the survival of the human species, not just through the efforts of individuals but also through its many organisational arms. Here is an untapped force for the greater good of humankind. The corollary is that if Freemasonry does not, then it will have abdicated its responsibility and, by doing so, the consequences are likely to be dire, arising from the mere, natural consequence of the accumulated actions of humankind.

On that gloomy prognostication I contend that humans need Nature, if only at one level to satisfy some primordial instinct; and at another level if only to survive and evolve with the planet. In the development of this premise, I will explore five themes, first by posing four questions:

- What is amiss with the attitude of humans towards nature?
- Is there any alternative to needing nature?
- What do we humans do now to redress the balance?
- How do we achieve a transformation in our attitude?

The first theme defines 'nature' and explores the dynamics between humans and nature, focusing on four major groupings in human society: governments, corporations, interest groups and individuals. Theme two briefly explores potential technological solutions as alternatives to nature. The essayist takes a stance, in the third theme, that humans should assume the worst until a deep and profound understanding of nature is acquired. The fourth theme—transformation—asks and answers some of the questions which humans need to ask to ensure not only their survival but also their growth.

This paper concludes simply: transform, or face extinction. Freemasonry must make a stance.

¹² <http://www.aip.org/history/climate/co2.htm> (*Discovery of Global Warming site* – a site created by Spencer Weart with support from the American Institute of Physics, the National Science Foundation and the Alfred P Sloan Foundation, and hosted on the website of the Center for History of Physics of the American Institute of Physics).

¹³ As set out in the 2° Ritual of the United Grand Lodge of New South Wales and the Australian Capital Territory.

¹⁴ Interview with Andrew Denton on 'Enough Rope', ABC TV 11 September 2006.

What's amiss with our attitude towards Nature?

'Woodcutter. Cut my shadow. Deliver me from the torture of beholding myself fruitless . . .' So wrote Federico Garcia Lorca.¹⁵ I find the image particularly evocative in this context, and ask: 'Is humankind stripping bare of its fruit the tree of nature?'

Humans need nature, if only at one level to satisfy some primordial instinct; and at another level if only to exist. For the fortunate few—and this is a matter of perspective—there is no distinction between physiological and psychological needs. They are one with nature. Nature is life, and life is nature. We tend to call them 'primitives', when in fact they seem to have achieved, as a society, Maslow's fifth state of 'self-actualisation' in his hierarchy of needs.¹⁶

Many humans at the other end of the 'primitive-developed' continuum—the affluent and the 'comfortable ones' (and their aspirants)—would see these few primitives as eking out a tenuous existence in some forsaken, disease-ridden rat hole. Many of these 'affluents' view nature as a commodity, as a resource to be exploited. These two groups, the 'affluents' and the 'primitives', are out in the wings. Unfortunately, the number of 'primitives' continues to diminish as they are forced out of their niches by the exploitation and the destruction of their habitats, swelling the ranks of the dispossessed.

Occupying humankind's vast centre stage are the poor and dispossessed, most unaware of Nature, their waking hours occupied solely with the pressing needs of survival in an environment that is totally unsupportive. They are unknown to the 'primitives', and are either a problem for the 'affluents' or just another commodity to be exploited.

We see this exploitation not only in the dispossession of people's habitats in the dubious name of progress, but also as a cheap and replenishable form of energy sustained by their labour. It is an unjust and unsustainable labour which fuels the economies of the developed and developing nations. As examples, take these three instances:

- The athletic shoe produced by a factory in a developing (or third world) nation. That factory would have been accredited by the brand owner as fit to manufacture its product. It would have competed against other such accredited third world factories to win the manufacturing tender, the successful bidder being the one with the lowest price. The manufactured shoe would be sold to the brand owner at an unit cost around \$2, a sufficient return to ensure the continuing affluence of the factory owner, who belongs to his country's ruling elite. The brand owner eventually retails that \$2 product for over \$200 in the first world. One can only imagine how little those factory workers were paid for their piecework.
- We see a growing number of poor in the first world as well, as jobs are lost to the factory-fodder nations of the third world in the short-term pursuit of monetary gain.
- We see the bread baskets of the world—those great grain-growing regions of the US, Russia and Australia—using a significant proportion of their grain to feed livestock or to produce ethanol as fuel in what is a dreadful misuse of food resources. While estimates vary wildly—depending on the source—averaging the various inputs indicates that 28% of the projected US grain harvest in 2008 will be used to produce fuel for cars. Add to that the grain used to feed livestock to meet an increasing worldwide demand for meat. Per capita meat consumption in the burgeoning Chinese economy alone has more than doubled in the last twelve years—to 53 kg per person and is estimated to increase by 12% per year on a per capita basis. Applying grain needs to meat consumption, China would have required 350.1 million metric tonnes of grain in 2007 to supply livestock for its meat demands.¹⁷

I can refer readers to an excellent Canadian documentary film written by Joel Bakan, entitled 'The Corporation', which sets out with alarming clarity the exploitative power and clout wielded by industrial corporations.¹⁸ Bakan also brought out a book with the film, which is a compelling read.¹⁹

How can we humans harvest the fruits of nature in a manner which ensures that we take only what we need? That we give as much as we receive? To do so we first need to understand what is amiss with our attitude towards nature. We need to understand what truly constitutes progress. We need to dismiss any notion that technology can replace nature. We need to be aware of the consequences of our actions; and we need to transform ourselves.

What is Nature?

To understand what is amiss in our attitude towards Nature, we must ask ourselves, 'What is Nature?' There is an inference in our Western society that Nature is something that is 'out there'—an arena in which humans are pitted against Nature. Patently it is not. 'Man masters nature not by force but by understanding' is a quotation attributed to Jacob Bronowski. The concept of Gaea—that Nature is the planet and all of its systems, the biological and the physical, operating as one vast, inter-dependent web—demands understanding. Humans are just one small strand in that web. These strands interact in a dynamic and evolutionary way with each other; that much at least we are now beginning to know.

15 Lorca, Federico Garcia: '*Canción del naranjo seco*' (*Song of the Withered Orange-tree*), Penguin, J L Gili ed, 1960.

16 Maslow, A: 'A Theory of Human Motivation' in *Psychological Review* 50 (1943) pp370–96.

17 Lane, Jim ed: 'Biofuels Digest—Meat vs Fuel: Grain use in the US and China 1995-2008', April 2008 online at www.biofuelsdigest.com/MeatvsFuel.pdf, pp 9–10.

18 Zeitgeist Films: *The Corporation*, 2 DVD set, ASIN B0007DBJM8.

19 Bakan, J: *The Corporation: The Pathological Pursuit of Profit and Power*, Free Press; US edn (2004) ISBN 978-0743247443.

This concept of nature being something ‘out there’ is largely what is amiss with our attitude, and has its roots in the phenomenal ability of humans to acquire knowledge. It is an acquisition which is invariably accompanied by the arrogance that knowledge is synonymous with understanding, an arrogance which distances most humans from a true understanding of that knowledge.

We can see the accumulated legacy of that arrogance today: governments focused on short-term electoral survival; corporations focused on short-term share price gains, the yardstick by which their executives are judged; ‘green’ movements which are one-eyed and bloody-minded; and individuals who are apathetic. All are bound by a common thread of self-interest.

Very few of us have a vision of the future. Some of us are aware of the possible consequences of our actions. Those with the power to influence and direct humans choose not to do so for the greater good but for self-interest. When confronted with growing evidence that the planet’s ecosystems may be in trouble, they prefer to articulate a mantra that progress is the panacea for all our ills; or adopt ostrich-like attitudes in the hope that, in the fullness of political time, a diversion will occur. They usually do: war, natural disasters, terrorism—they are always welcome. O wonderful diversions!

Technology as an alternative

Is progress the panacea? Envision this fictional future: massive cities encircling the globe, housing the ever-growing human race, cities where disease is unknown, where all basic needs are met, where all products are synthesised from their constituent molecules, including the water we drink and the air we breathe. Such a future is not beyond the realms of possibility. It is only a matter of time before humans acquire the knowledge which will turn possibility into probability and, in turn, into fact.

Will nature afford humankind that time? In denial, we hold fast to the belief that humans will arise, phoenix like, from the ashes of any apocalypse. The record of extinctions does not lend credence to that view.

If we had any collective sense, we would take the worst possible view and work from that premise, leave aside the possible external agents of extinction—errant asteroids and the like—and consider *us* as the agents of our own extinction. Nature is a vast array of dynamically linked components. As a tree will shed a diseased branch to protect itself, so may nature shed humankind to ensure its own survival—Nature ridding itself of its human cancer.

Tipping the scales

Is this mere doomsaying? ‘Why do societies destroy the environment around them when they know their actions will ultimately destroy them too?’ So asks author Jared Diamond, professor of geography and physiology at the University of California, Los Angeles, in *Collapse*.²⁰

After all, nature seems to tolerate the indiscretions of humans: the destruction of forests, the pollution of air and water, the extinction of other species, and so on. What if it is not tolerance? It may well be nothing more than a fine balance between viability and catastrophe. It may be a balance which permits the indiscretions to accumulate imperceptibly, until just one more indiscretion tips the scales the wrong way and we consign ourselves to oblivion.

What if humankind is just a few indiscretions removed from catastrophe? The point is that we just do not know.

We need to know; we need to understand; and we need to change. Our very survival depends upon it. It may already be too late. Fortunately, optimism is still a human trait—not the apathetic attitudes that are often mistaken for optimism, but the optimism that gives rise to action, the optimism that infects groups, leading to a groundswell of opinion that is invariably a precursor to change.

Needing nature is not an emotional, ‘tree-hugging’ thing. Tree-hugging has its place, but it’s not going to get us to where we need to be. Needing nature needs to be an act of will—an act of will by governments, corporations, interest groups, and individuals.

Transformation

To get to where we need to be will not be easy. It will require governments, corporations and interest groups to abandon vested self-interest; to abandon apathy and embrace cooperation and harmony. It will take outstanding leadership and massive effort to leave behind the centuries-old and universal attitude of complacency, enshrined in Australia by the saying, ‘She’ll be right, mate’.

Once we have the powerbrokers on board, we can then turn our attention towards engaging the disinterested individuals. That will prove far easier, as most people prefer to be led.

Let us take that optimism and that will, and use it to evolve into the species we are capable of being. We need to take action—simultaneously—on a number of fronts.

One front is to redefine progress, to take it from the mere advancement and undisciplined application of knowledge to the wise application of knowledge. One way of defining wisdom is that the application of knowledge should serve only the greater good of humankind—no more the use and abuse of knowledge to furnish weapons of mass destruction.

²⁰ Diamond, Jared: *Collapse: How Societies Choose to Fail or Succeed*, (2005), ISBN 0-14-303655-6.

A second front would see the diversion of resources into research to try and accelerate our understanding of the dynamics of the planet's systems. We need to be able to model scenarios and predict outcomes with a reasonable degree of accuracy before embarking on any ventures which have ecological implications.

Then there are the poor and dispossessed. We cannot engage them if they are focused on survival. We have to distribute wealth so that their basic needs are met. We have to achieve that distribution not through charity but through education and reward for effort. That means creating the opportunities and the returns, and doing it in such a way that we do not foster greed or ecological vandalism.

Finally, we need to actively put an end to blatant ecological abuse and unsustainable resource use. We have been only too willing to act aggressively against other nations on the dubious grounds that these nations possess weapons of mass destruction; or are engaged in the manufacture of certain classes of addictive drugs and so on. What more frightening weapon of mass destruction is there than our own extinction? Yet we do nothing about it.

Nature and Freemasonry—*greenMasonry*

Why does Freemasonry need to engage itself in this? Let us turn this around. What is the legacy of Freemasonry? What are the monuments to its achievements? Is it the legacy of the achievements of individual Masons in Masonry; or of individual Lodges; or of the many Grand Lodges? The Masonic achievements of an individual reflect well on his Lodge. Similarly the collective achievements of a Lodge reflect well on its Grand Lodge. The achievements of a Grand Lodge reflect well on Freemasonry.

In many ways in today's age, the good that Freemasonry achieves is through a continuation of old initiatives, chiefly benevolence and charity. There is nothing *new* in Freemasonry; it is firmly rooted in its traditions. But let us not forget that speculative Freemasonry had its genesis in the eighteenth century, at a time when Western Society was quite different to what it is now.

One of the basic aims of Freemasonry was that all men, whether upper or lower class, met upon the level in the lodge. Given the very rigid class distinctions in 18th century society, this concept was truly unique and came from the very history of the fraternity. Noblemen asked to join lodges of skilled labourers who worked with their hands for a living, not the other way around. It was the exact opposite of the way elitism usually worked.

Upper and lower classes and country and city folk were now meeting together and sitting side-by-side. The concepts of politeness, manners, social graces, better speech, and the value of intellect started to rub off on men who'd never given it much thought before. This was the origin of the notion that Freemasonry's purpose was to take good men and make them better. The concept of gentility began to grow and spread. It was one thing to be tolerant of a man's views if you knew him well, but it was an enormous change to extend that tolerance to men you'd never met before. As James Anderson stated in the Book of Constitutions, 'Masonry becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.'²¹

We know that the values of Freemasonry inspired many people to become agents of change and must have contributed to the revolutionary thinking of a number of individuals who wrought change in Society. Freemasonry was *avant-garde* then, and should continue to be so now. It was, perhaps, the forerunner of modern representative democracy. It was risk accepting. Is Freemasonry now risk averse? Where is Freemasonry now in terms of thought leadership?

We all dig ourselves into positions from time to time, and then defend them as a fortress, as we would a fortress, and the best leaders are ones that know when to change, and when to move into the future.²²

Has Freemasonry dug itself into a corner?

An idea propounded by Jeffrey Marshall and reproduced in *Harashim*,²³ is that Freemasonry is a meme. He gave two definitions of the term:

- A meme is an idea, behaviour, style or usage that spreads from person to person within a culture.²⁴
- Memes are the basic building blocks of our minds and culture, in the same way that genes are the basic building blocks of biological life.²⁵

Marshall went on to state that 'a meme is an idea that propagates from person to person, and may—depending upon the properties of the meme—shape a society'; and that 'Successful memes possess fidelity, fecundity and longevity'. He went on to define fidelity as 'the message, throughout the generations of copies, remains true or nearly true to the original source'; fecundity as 'the message spreads widely and rapidly'; and longevity as 'the message remains in the cultural mind-set for a long time, continuing to influence and, I think, be influenced by, the culture'. Using these building blocks, Marshall went on to expound why he considers Freemasonry to be a meme.

The meme theme is a very powerful proposition and resonates strongly with me. *greenMasonry* can be a meme. It has the power to influence and be influenced by the cultures it is embedded in. *greenMasonry* pushes the boundaries of the basic tenets of Freemasonry. How can we better convey Brotherly Love than by caring for the environment in

21 Hodapp, C: *Freemasonry for Dummies*, p33, Wiley 2005, ISBN 0-7645-9796-5.

22 Al Gore in an interview with Andrew Denton on 'Enough Rope', ABC TV 11 September 2006.

23 Pope, Tony ed: *Harashim* (ANZMRC quarterly newsletter), #17, January 2001, pp11–12.

24 'The Power of Memes' in *Scientific American*, October 2000.

25 <http://www.memecentral.com>

which we all share, and by doing all we can, by legitimate means, to ensure that our voices are heard. Relief needs to be more than that which it is now taken to be, that of charity. The definition of ‘relief’ as ‘help and assistance given, to those in poverty or need’²⁶ can surely encompass the poverty and need that stem from environmental damage—not only treating the symptoms but also looking beyond the symptoms to eradicate the cause. The essence of Truth is ‘being in accordance with the actual state of things’.²⁷

We are all afraid for our confidence, for the future, for the world. That is the nature of the human imagination. Yet every man, every civilisation, has gone forward because of its engagement with what it has set itself to do.

So said Jacob Bronowski. So let us set for ourselves a Second Age of Enlightenment in Freemasonry. By expanding its tenets to include the fundamental issues facing humanity now, Freemasonry can attract the forward-thinking philosophers, artists, scientists and scholars of today, and rekindle the fires that were the hallmark of Freemasonry in that first Age of Enlightenment.

A Cautionary Note

It was with interest that my attention was drawn to a paper entitled ‘The Middle Path’ by Kristopher Stevens.²⁸ The following passage was particularly interesting:

In addition to this challenge, another threat to the status quo is arising in North America, the formation of the Grand Orient of the United States of America (GOUSA),²⁹ allied with the Grand Orient of France. This masculine obedience has established amity with mixed-gender and feminine obediences and has, with its clearly defined principles, begun to address the concerns and disillusionment held by some ex and current members of ‘mainstream’ Freemasonry:

Our cause is the intellectual, spiritual and social advancement of humanity. To accomplish these aims we have established the following guiding principles for Free-Masonry:

1. We believe in the freedom of conscience of all people, and that it is an essential component of liberty, equality and fraternity.
2. We believe in and support the separation of religion and government, and promote religious and spiritual tolerance among all people.
3. We believe in and support the freedom of the press as a necessary component of maintaining the inalienable rights of all human beings, and that among these are life, liberty, and the pursuit of happiness.
4. We believe in and support the need for higher education and life-long learning.
5. We believe in and support an impartial judiciary system as essential to guaranteeing the preservation of human rights.
6. We believe in and support the arts and sciences as essential elements in the progress and evolution of humanity.
7. We believe in and support efforts that work towards global environmental and ecological sustainability as essential to the survival of the human species.

(GOUSA, 2007)

Unlike the author, I do not see this as a ‘threat’, as I hold to the view that the greater good of humanity must take precedence over all else. The author’s paper is arguing a particular case and his ‘threat’ must be seen in that context. I do not see it as a ‘leadership’ contest either. Leadership needs to come from all facets of society and all facets of Freemasonry—whether in amity or not.

Conclusion

greenMasonry is not a political concept. Our survival as a species transcends politics. *greenMasonry* is not an ideological concept. It transcends ideologies. *greenMasonry* is. That is it—no tags, no labels—just ‘is’.

In a paper to the Cornerstone Society, the Pro Grand Master of the United Grand Lodge of England stated:³⁰

We are all brothers on this same journey, a journey leading to self knowledge and ultimately perfection. The American poet, Emerson, described it as a journey of ‘ascending effort’. And as we climb higher on the path we are helped by those brethren who are ahead of us and in turn encourage those who are behind. Freemasonry is a system without dogma or doctrine which signposts, through the interpretation of its symbols, the journey we must all make. It is a template for the evolution of human consciousness and as such is a progressive science of becoming – becoming something greater than we are now. It has various set stages for our development. A high moral code of ethical behaviour is the essential condition on which our journey is founded, and that includes the need to be in control of our emotions, our passions and desires. This is followed by the importance of education and the training of our reason and intellect as a force for good in the world. When these conditions are fulfilled and we are truly centred as human beings, our hearts open to the great potential which is at once the birthright and destiny of the human race. For as we climb higher we become wiser and can see further and more

26 *Macquarie Dictionary*, rev edn 1985.

27 *ibid*.

28 Stevens, K: ‘The Middle Path—Finding the Centre of a Circle’, p4, paper submitted to Heritage Lodge of Research #730 GRC, Ontario, Canada, March 2008.

29 The Grand Orient of the United States of America can be found at www.grandorientusa.org.

30 Lord Northampton: ‘Whither Directing our Course’, p5, The Cornerstone Society, www.cornerstonesociety.com.

clearly what is the purpose of our life, and what the Great Architect has planned for us. That is the great mystery of Freemasonry which all of us are destined to rediscover.

*green*Masonry is all of the foregoing. What better organisation is there to be at the forefront for change than Freemasonry, spread as it is over the surface of this planet. The choices are simple for Freemasonry. The choices are few for humanity. choose nature; or choose an epitaph.

Epitaph

We humans need to transform ourselves from a factional, squabbling, self-interested and self-aggrandising rabble to being a cohesive, nurturing collective. Some are taking small steps now. To achieve transformation, we need to start taking many more small steps, now, and deliver the withered orange tree from beholding itself fruitless.

I once wrote an epitaph for the human race.³¹

*Unremembered now –
Once did we humans live, where
rats and roaches rule.*

I wrote it in the fervent hope that it would never come true and that—when the nuclear fires which fuel our solar system are eventually extinguished—we will have weaned ourselves from our dependence on Mother Earth and will have scattered our seed amongst that glittering diadem of stars which crowns the heavens.

How terrible; how wasteful; how utterly devoid of hope is the alternative.

³¹ A reaction to an article I read in 2003 on the destruction of the Amazon rainforest.

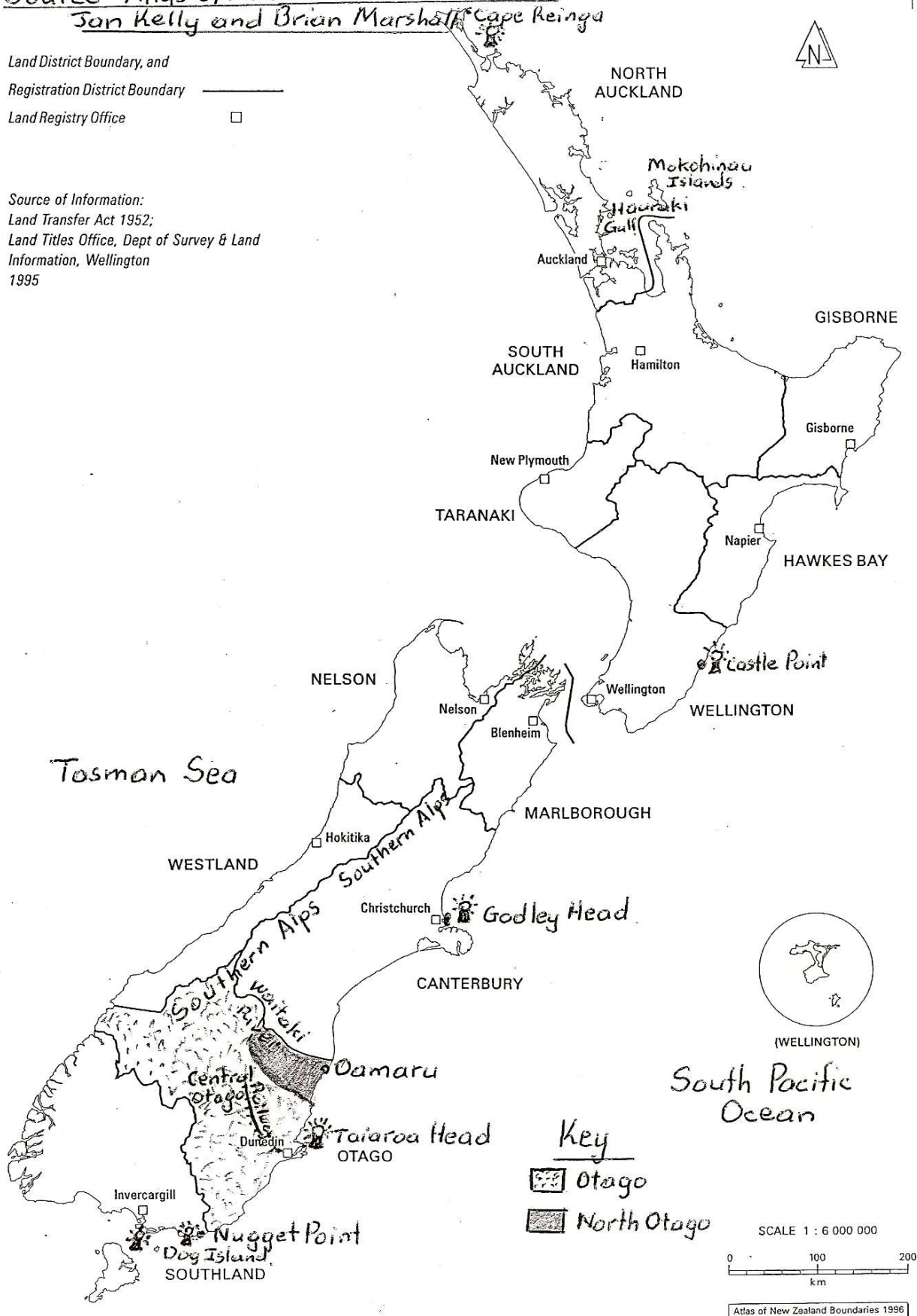
Land Titles Office, Land Registration Districts

Source - Atlas of New Zealand Boundaries

San Kelly and Brian Marshall

Land District Boundary, and
Registration District Boundary
Land Registry Office

Source of Information:
Land Transfer Act 1952;
Land Titles Office, Dept of Survey & Land
Information, Wellington
1995



OAMARU—NORTH OTAGO AND BEYOND: Aspects of early New Zealand Stonemasonry and Freemasonry

by Gordon Fraser

Introduction

The opinion that Speculative Freemasonry derives its origins from the stonemasons of old is generally agreed with. In this paper, I have endeavoured to survey the scope and achievements of the early stonemasons in establishing the town of Oamaru in North Otago, New Zealand. Also I have recorded the wider uses of stone, in North Otago, Central Otago and other South Island localities (*see map, opposite page*).

In planning the paper, my original aim was to remain objective. However, as the reader will find, occasionally the record is personalised to suit a particular theme. Apart from the assistance of local Masonic records and minutes, and publications by local historians, I also have the great advantage of living in Oamaru, the Whitestone Masonry town of Otago, into which Province my Scottish ancestors were early settlers.

The art of utilising ancient stone deposits to make the essentials of human habitation goes back many thousands of years. New Zealand is one of the world's newer settled countries. The use of stone for the personal requirements of both the ancient Maori and the early European settlers was driven by necessity. Skill was acquired by practice and patience.

Shaping stone by hand is a masonry skill, used in construction of buildings. However, it is not uncommon to use freestone un-shaped rock in building projects and this is also a stone building skill. I feel it is not necessary to differentiate between the two skills and, moreover, to do so could distort the over-all picture I am endeavouring to present of the use of stone.

I have taken a broad-brush approach to the art, skill and importance of working with stone, and therefore use the more inclusive term of 'stone worker' somewhat freely in this paper. In Masonic ritual terms I am undoubtedly including 'Cowans' in the scope of this paper. But in the early European settlement of New Zealand, and particularly in the Province of Otago, men were needed urgently to build settlements. If they had not arrived with any particular skill (many, if not most, were unskilled), then to survive they learned a variety of skills in quick order. And regardless of whether built by tradesmen, or so-called 'Cowans' (and I have not found any evidence of the use of this term locally, despite the predominance of early settlers from Scotland where the word originated), the results a century and more on, is living testimony to their stone-working skills.

Freemasonry will always be regarded as having its roots in stonemasonry, where the 'hidden mysteries' guided the early Craftsmen. I am, however, a New Zealand Freemason, as were my father and grandfather before me, and while we New Zealanders will always acknowledge the Craft's UK roots, we can also acknowledge our own New Zealand stone-working skills.

Stone has special qualities, both physical and spiritual, which I hope this paper demonstrates. In my student days, New Zealand history was in its infancy, but in the last thirty or so years, much has been accomplished in recording and understanding what has made us as we are. I hope this study of the early days of a unique stone in a special area of our country adds something to the history of early New Zealand stonemasonry and associated aspects of Freemasonry.

Location

North Otago is a large District in the lower half of the South Island and is part of the Province of Otago. It stretches from the Southern Alps to the Eastern Pacific seaboard. The climate ranges between a temperate 15–20 degrees Celsius in Summer and 5–13 degrees in Winter, with an average rainfall of around 500–600 mm. Oamaru, the principal town, has a population of around 12,000 and is the only large population centre in the District.

The land extends from rolling foothills, through downlands to coastal plains, which have been built up from ancient riverbeds. Prior to European settlement, the landscape carried an extensive covering of flax and tussock, with few significant stands of bush. Timber suitable for building purposes was a scarcity from the outset.

Geologically, the area around Oamaru is rock structure consistent with ancient volcanic activity. Additionally, there are extensive deposits of pure creamy-white limestone, now called Oamaru Stone, which is 98% calcium carbonate. It is easily worked and sawn and has been quarried from accessible sites for 150 years as the major source of stone building material in Oamaru and North Otago and, to a lesser extent, the Province of Otago. The limestone seam is some 40 metres thick and the supply appears to be inexhaustible. It is classified geologically as *Bryozoan biosparite* because of its high content of bryozoans cemented by sparry calcite (Source: North Otago Museum). Volcanic mineral breccia formed by volcanic action and called conglomerate, plus slate and schist deposits, are also found locally. Other hard-stone volcanic rock deposits have been, and still are, used for specialty building and construction projects, but not to any great extent.

Maori

The ancient Maori tribe in North Otago was the Waitaha. They settled near the mouth of the Waitaki River, the main river in the District, and one of the major rivers in New Zealand (*see map*).

The tribe specialised in building canoes and trading them with other tribes. For their construction they used sophisticated stone tools. On display in the North Otago Museum in Oamaru is a major collection of stone adze heads, chisels, axes, fishhooks and stone implements collected from the tribe's ancient site near the river mouth.

Argillite, basalt, pounamu (greenstone), orthoquartzite, slate, obsidian, procellanite, buchite, agate and chalcedony were worked into high-quality stone knives and implements—the original 'working tools' of New Zealanders. The tribe travelled extensively, including to the North Island, to collect suitable stone for tool-making.

Freemasonry and Maori both acknowledge the value of working tools. On the one side is a system of morality, and on the other, a system of spirituality and mystery. Both systems regard working tools as treasures.



1. Maori Working Tools



2. Moa

The moa, an extinct flightless bird species, varying in size, some very large, were a main source of the ancient tribe's food, together with fish and other sea products. Up to 430 ovens have been located in the Waitaha settlement and it is estimated that the inhabitants cooked some 90,000 moa over possibly several centuries on the village site. Moa bones have frequently been dug up in the Oamaru area, and in one swampy locality an estimated 800 to 900 moa perished.

By the time of the arrival of the first European settlers in the early 1850s, Moa were extinct and the Waitaha had long abandoned their river-mouth settlement, although the tribe were still in the area. They were a peaceful people and North Otago was spared the Land Wars with Maori tribes, which erupted in the North Island. One hopes that they were treated justly in land sales to the Europeans, but possibly the jury will always be out on this one. Descendents of the tribe still live locally in North Otago.

Early Oamaru

Settlement by Europeans began in the early 1850s. The absence of forests, made the flat, well-drained land relatively easy to develop. From its earliest European settlement, wheat was grown in great quantities, and sheep farming covered extensive areas where former river flats and beds made land too stony for agricultural development.

Oamaru town developed rapidly. Its location 116 km NE of Dunedin, the main city of Otago, enabled it to participate in the flow of immigrants to Dunedin: thus it was not a stand-alone development. Early population figures for the Otago Province show an 1858 total of 6944 (50.5% from Scotland, 19.3% from England, 2.9% from Ireland); in 1861 the total was 27,163 (32.5% from Scotland, 27.6% England and 11.6% Ireland); in 1864 the total was 49,019 (32.8% Scotland, 23.8 % England, 13.4% Ireland). (Source: *Otago Daily Times* 11/8/07)

Stoneworkers came mainly from Scotland and Ireland, attracted by lack of work in the UK. Mainly their experience was with hard stone. Oamaru developed rapidly. The discovery of vast quantities of limestone rock, suitable for easy quarrying into building blocks, enabled a town to be built rapidly. Early Oamaru population figures are: 1861—207, 1864—730, 1881—5,791.

Origins of Oamaru Stone

Some 35 to 40 million years ago, a shallow sea covered North Otago, and hard calcareous shells of marine mammals and plants fell to the sea floor. Over millions of years this sediment hardened when the bed was lifted above sea level. Today's quarry staff continues to find fossils of corals, molluscs, sharks' teeth, and penguin and whale bones. There is a local tourist development that features a 'fossil trail', where ancient marine fossils are displayed.

The Oamaru limestone has uniformity of colour and, when exposed to a warm dry atmosphere in the locality in which it was quarried, becomes hard, with the hardness penetrating to the centre, 'making the whole a perfectly homogeneous mass' (Brocklebank & Greenaway, *Oamaru*). An Oamaru stone stable, dating from 1861, still stands in the town. Many other sound stone buildings in everyday use date from the late 1860s and early 1870s.



3. Early Quarry



4. Hotel outbuilding, 1861

Quarrying the stone

In the earliest days, a thick layer of surface clay was first removed. Parallel shears were then cut into the stone to a depth and width where the workmen could insert their own legs. They then cut down and cross shears, and wedges were hammered into the base to burst the rock free (Source: Brocklebank & Greenaway, *Oamaru*). Next, the block of about two tons was hoisted up and out by a crane mechanism, and transported to the building site by bullock wagon, to be cut up using saws, axes and chisels to dress them down.

Oamaru's main streets were laid out to be wide enough to turn a bullock team hauling a load of stone. To this day the town has some of the widest streets in New Zealand. At one time there were from fifty to one hundred men employed in quarry work in the many local quarries. Early stone-workers occupations were variously listed as quarryman, stonemason, stone carver, and, as some progressed in their trade, they became contractors. As part of their training, local architects were required to have a good knowledge of stonemasonry skills. Stone carving became a specialised skill within stonemasonry, and many of Oamaru's historic buildings owe much of their charm to the skill of the stone carvers.

Today the quarry is fully mechanised, with fork lifts detaching the stone from its bed after large chain saws have cut around it. The quarried blocks are taken to processing sheds at the quarry and circular saws cut the blocks to size to suit building requirements. The finished stones are then packed onto pallets for transport. Broken pieces are taken to a nearby works to be converted into agricultural lime.

Working Tools

The working tools of the Oamaru stonemason are all the tools of the Speculative, plus various others, including wedges, sledge hammers, saws, axes, pick-axes, adzes, crowbars, and shovels to clean up the dust and broken pieces, which were often used as fill on or around the site.

I once heard one of today's few operative stonemasons describe the compasses as by far his most important tool. This ties in with our Speculative symbolism, where, on their own, the Grand Master wears the compasses alone.

These days, chain saws are another important tool of Oamaru stone workers. Every two years a major sculpting symposium is held in Oamaru and chain saws are a standard tool. Occasionally, Oamaru stone-sawing contests are held, using a variety of handsaws.

Timber

When timber was required, most of it had to be imported, as very little grew locally. For the larger buildings, Baltic pine and Australian hardwoods were favoured, despite being expensive—and much remains sound to this day.

Foreign hard stone

Hard stone from elsewhere was used as ballast in ships trading through the port of Oamaru. Occasionally, the ballast was either unloaded or recovered from the numerous ship wrecks on the treacherous open-sea port, and at least one major building still in use has internal pillars constructed from large blocks of blue hard stone originating from Sydney in the bowels of a sailing ship.

Freemasonry

Freemasonry was established in Oamaru in 1865 when the first Master of Lodge Waitaki 1111 EC was installed. Space was rented in one of the hotels (a building still standing and in use to-day). In 1872 Lodge Waitaki was joined as co-tenant by Lodge Oamaru Kilwinning 537 SC. Local population would then have still been quite small, probably not more than 2000. In 1876 both lodges in partnership built their own lodge rooms that are still in use.

In 1891 Lodge Ngapara 68 NZC was formed in an outlying townlet and in 1924 Lodge Oamaru 260 NZC was formed, to become the fourth local lodge in a catchment area of around 5,000 people. All four lodges continued to grow and prosper until well after World War Two. Today they all still exist, but membership of several has declined drastically.

ORDER OF PROGRAMME

TO BE OBSERVED AT THE

Laying of the Corner Stone of Columba Church,

ON WEDNESDAY, DECEMBER 6, 1882, AT 2.30 P.M.

LODGE OPENED—Procession formed in following order:—

Band
 Tylers with Drawn Swords
 Visiting Brothers—Two abreast
 Members of both Lodges, E. A. first—Two and two
 Senior and Junior Deacons with Wands
 Secretary and Treasurer with Coins and Scroll
 Volume of Sacred Law, carried by P. M.
 Chaplain
 J. W. with Plumet. S. W. with Level
 J. W. with Pedestal. S. W. with Pedestal
 P. M. with Corn. P. M. with Wine
 P. M. with Oil P. M. with Salt
 Architect with Plans. Treasurer with Coins
 P. M. with Constitutions P. M. with Constitutions

Past Masters

I. P. Master with Square

Inner Guards with Drawn Swords

Two Steward with Wands | R. W. M. | Two Stewards with Wands

On arriving at the Site procession will open out right and left and allow Masters and Officers to take position, the Brethren closing up.

Band play "God Save the Prince of Wales"

One of the Building Committee will ask Master to lay Stone

W. M. replies

So mote it be.

Secretary will read Scrolls

Chaplain will invoke blessing of The Great Architect of the Universe
 So mote it be.

Architect will submit Plans to W. M. for approval

Builder will present Trowel

Treasurer will deposit Scrolls, &c., (and place in cavity), which will be handed to him by Director of Ceremonies
 The W. M. will spread Cement

Stone will be lowered by three stops between each lowering; a verse of the following Anthem will be sung
 Air—"God Save the Queen."

(First lowering)

God save our gracious Queen,
 Long live our noble Queen,
 God save the Queen.
 Send her victorious,
 Happy and glorious,
 Long to reign over us,
 God save the Queen.
 So mote it be.

(Second lowering)

Hail! Mystic Light divine,
 May'st thou ne'er cease to shine
 Over this land.
 Wisdom in thee we find,
 Beauty and strength combined,
 Masons are ever joined
 In heart and hand.
 So mote it be.

(Third lowering)

Come, then, ye sons of light,
 In joyous strains unite,
 God save the Queen.
 Long may Victoria reign,
 Queen of the azure main,
 Masons, resound the strain,
 God save the Queen.
 So mote it be.

The W. M. requests the various Officers to apply Plumb, Level, and Square.

W. M. declares Stone laid.

HYMN—"Old Hundred."

Oh, Lord of Hosts! whose glory fills
 The bounds of the eternal hills,
 And yet vouchsafe in Christian lands,
 To dwell in temples made with hands.
 Grant that all we who here to-day,
 Rejoicing this foundation lay,
 May be in every deed Thine own,
 Built on the precious corner stone.

The hearts that guide endure with skill
 The hands that work preserve from ill,
 That we who these foundations lay
 May raise the topstone in its day.
 Praise God from whom all blessings flow,
 Praise Him all creatures here below!
 Praise Him above ye heavenly hosts,
 Praise Father, Son, and Holy Ghost,
 Amen.

W. M. calls on P. M. to sprinkle Corn. So mote it be.

W. M. " pour Oil. So mote it be.

W. M. " pour Wine. So mote it be.

W. M. " scutter Salt. So mote it be.

Chaplain offers Prayer

A Member of Building Committee returns thanks to W. M. and Brethren

HYMN.

Abide with me! fasts falls the eventide,
 The darkness deepens, Lord with me abide!
 When other helpers fail and comforts flee,
 Help of the helpless, oh, abide with me!
 I need Thy presence every passing hour,
 What but Thy grace can foil the tempter's power?
 Who like Thyself my guide and stay can be?
 Through cloud and sunshine, oh, abide with me!

I fear no foe with thee at hand to bless;
 Ills have no weight and tears no bitterness;
 Where is death's sting? Where grave thy victory?
 I triumph still, if Thou abide with me!
 Keep Thou Thy cross before my closing eyes,
 Shine through the gloom, and point me to the skies;
 Heaven's morning breaks, and earth's vain shadows flee,
 In life and death, O Lord, abide with me.

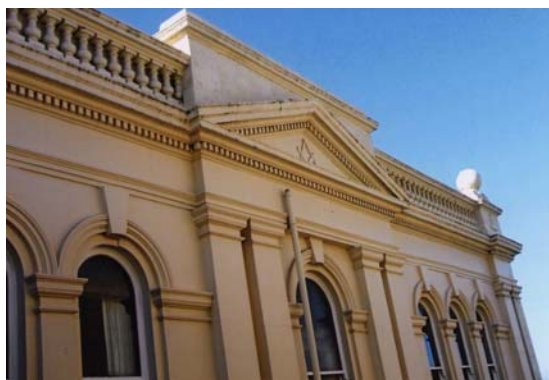
Band plays "God Save the Queen"

Procession returns to Lodge. Close Lodge.

MASTER OF CEREMONIES—P. M. WANSBROUGH.

PRINTED AT THE NORTH OTAGO TIMES OFFICE, THAMES STREET, OAMARU.

5. Dedication of Columba Presbyterian Church by the Freemasons of Oamaru (original hangs in the church).



6. Masonic Hall 1876



7. Interior

Benefit Lodges were also established around the same time, and many Freemasons were members of both organisations. Nearly all Benefit Lodges have now ceased to exist.

The laying of the foundation stone of the new lodge rooms on 27 June 1876 was a public occasion as well as a Masonic ceremony. That afternoon, 73 Freemasons from both lodges gathered in full regalia outside their temporary premises, with a crowd of public on-lookers watching. They were joined by 32 members of the Odd Fellows and Manchester Unity (not in regalia), plus three Good Templar lodges in regalia. At the head of the procession was the band of the Caledonian Society. The procession marched through the shingle streets to the building site, where a crowd, including women and children, was gathered around a decorated ceremonial stand, and the foundation stone was waiting (the stone cost £10, quite a sum in those days). Proceedings started with a speech from the Worshipful Master of Waitaki Lodge, short and to the point:

Today we are assembled in the face of you, to build a house for Masonry, which we pray God may prosper if it seems good unto Him, that it may become a house for great and worthy men to practice beneficent actions, and to promote brotherly love till the world shall end.

During the ensuing public ceremony, all brethren were referred to by their full Masonic titles. The stone was lowered in three distinctive motions, each time being tried with square, level and plumb and declared truly well laid. Cheers were then given. Corn, wine and oil were placed on the stone using Masonic ritual, after which a Past Provincial Grand Chaplain NSW (EC) offered a prayer. The National Anthem was sung—the first verse as present standard, and the next two verses in Masonic wording. A silver trowel was presented to the Master of Lodge Waitaki, who thanked all for being present, including members of the public.

The procession then returned to their temporary premises and both lodges were closed. That evening a banquet was held in the temporary premises. Songs, speeches and toasts were given to: the Press, Friendly Societies, and the Army, Navy and Volunteers. It was remarked, in reply, that many Freemasons were members of the Volunteers. The National Anthem was again sung, and the hall cleared for dancing.

The next day a full account of the event appeared in the local press—clearly a major occasion in the early history of Oamaru, with the public fully involved as onlookers and a far cry from the cult of almost extreme secrecy which was to develop in the next century, the effects of which are still felt.

When the lodge building was dedicated on 27 December 1876, there was a mortgage of £400 for a five-year term. Lodge dues were: Initiation £1 (at least a week's wages for many) plus a levy of ten shillings on each Initiate and Affiliate to a 'sinking fund' to pay off the mortgage, and members who had not already contributed were asked to pay a levy of ten shillings. The architect, one of the building contractors, and the caterer were all members of the Craft.

Occupations of Freemasons

A picture of the times is given from the spread of occupations of the candidates of Lodge Oamaru Kilwinning 537 SC between 1872 and 1878: Mariners—8, Carpenters—5, Millers—4, Storekeepers—4, Drapers—3, Engineering workers—3, Labourers—4, Hotel keepers—2, Grocers—2, Barmen—2, Run-holders—2, Stonemasons—2, Chemists—2, Gas works employees—2, plus one each of Harbour Board employees, Caterers, Waiters, Carriers, Sheep Inspectors, Watchmakers, Tinsmiths, Commission Agents, Engine drivers, Butchers, Bakers, Architects, Accountants and Storemen. The ages of candidates over the same period were: under 30—16, 30 to 39—10, 40 or over—5. Between 1882 and 1888, a similar analysis shows a steady influx of Joining Members, possibly reflecting the organised immigration schemes that had now developed. Many were in their twenties (approximately half the total), about one third in their thirties, with forties and over being unusual. The oldest new member recorded at that time was John Christo Kruger, described as a Mason, aged 48.

Included amongst the initiates was a labourer from the UK. Through a series of family deaths he unexpectedly became a Lord, and then a further death saw him become the Earl of Seafield in 1888. He was well liked locally and when he died in the same year (1888), his funeral was huge, and he is still remembered as Oamaru's Earl.

Masonic Funerals

An early Masonic funeral is well worth recounting, particularly as the deceased had become a stonemason of note. Details were recorded in the Minutes at the time, which was rather unusual. David Miller, a Past Master of Oamaru Kilwinning Lodge, arrived in Oamaru aged 21 in 1862. Fifteen years later he was an established stonemason with his skills being developed in Oamaru. He was the contractor for St Paul's Presbyterian Church and was also involved in other contracting work, including the Oamaru Harbour breakwater. He built a large Oamaru Stone house for himself and his family. This house still stands in good repair and is an occupied residence.

When Miller died in 1888 from cancer, aged 47, he was accorded a remarkable Masonic funeral. An emergency meeting of his Lodge, Oamaru Kilwinning, was tyled at 1.40 PM to conduct the funeral service. After the lodge had been raised to the third degree, the brethren formed up in procession outside and marched to the deceased's residence, which were several miles away over a shingle road. On arrival, they carried the body to the hearse and then went 'in due Masonic Order to the grave, where it was placed in a vault of stone' (*Lodge Minutes*), and the full Masonic burial service was carried out. The brethren then returned to the lodge, which was resumed in the third degree and lowered and closed at 4.45 PM. In today's light, this was a remarkable event, but it has to be remembered that Oamaru Kilwinning was a Scottish Constitution lodge at that time and could well have been following Scottish custom.

Masonic funeral services were abolished in 1967. They were often not favourably regarded, and indeed there were occasions when brethren left specific instructions that they were not to be accorded such a service. I attended one such service in the 1950s as a young Freemason and was rather stunned by the proceedings. There were good grounds for ceasing the practice.

Development of Town and District

Flour Mills

The flat land around Oamaru was ideal for growing wheat, and there was an additional advantage: the climate of warm dry summers and cold winters mitigated against the diseases which plagued attempts to grow wheat in many other parts of New Zealand. Wheat-growing flourished and numerous flourmills were built, mostly of stone, and provided plenty of work for skilled tradesmen. Water power utilising dams, water races and water wheels, drove most early mills. A giant iron waterwheel, with a diameter of 10.3 metres, built locally in 1878, is still standing in its original position, although the mill building itself has long since vanished. At least four of the major mill owners were members of the Craft and employed large work forces.



8. Flour Mill with giant iron waterwheel

In the 1950s, it was becoming obvious that the major flourmills in Oamaru needed to move closer to their principal markets, where reliable major port facilities with modern multi-use access were available. Oamaru Port started to slowly decline after World War Two, as did all other coastal ports around New Zealand that lacked modern international shipping facilities, and Oamaru was eventually closed as a trading port. By the early 1960s, all but one flourmill had departed. However, their great stone buildings remain in alternative use and figure largely on the local tourist trail. Also the one remaining flourmill continues in production.

Wheat and grain growing remains a major farming industry in the Oamaru District and modern land transport facilities have overcome the lack of mills. In a living illustration of our ritual, plentiful indeed were the wheat crops in a District where an ear of corn, near a fall of water, was commonplace. To this day, mill buildings and their associated relics (including a number of large grinding stones) stand firm in Oamaru.

Farm Buildings

Oamaru Stone has been used extensively throughout rural North Otago. Where there was a need for a farm building, then Oamaru Stone was a popular choice. The stone was easily worked and buildings could be quickly constructed. Although regulatory control was in its infancy, the fact that, a century later, buildings constructed in that time are still sound, speaks volumes for the common-sense skills of the stonemasons and architects. Styles and standards varied greatly, from the out buildings of the great estates, to a shed to milk the family cow—possibly built by the farmer himself.

The Great Estates

Today 'Totara Estate', administered by the Historic Places Trust, is a living monument to the great days of early North Otago. It was on this large property, owned by the New Zealand and Australian Land Company, that New Zealand's frozen meat trade with the United Kingdom started. In 1868 a slaughterhouse was added to the stables and other buildings on the property. In 1882 the first shipment of frozen mutton, slaughtered on the property, was loaded on the ship *Dunedin*, and arrived in London three months later in perfect condition. The slaughterhouse has not survived, but many of the other buildings, including living quarters, workshop, stables and granary are there today. All were built of local stone. A stone monument on a small hill on the property commemorates the event. Massive stone strainers are a feature of the farm's fences. They have been there for a hundred years already, and look set for another hundred. The manpower and horsepower required to get these into position, beggars the imagination. There are many, possibly in the hundreds, similar stone strainers in the district. The massive ornamental gateposts from one of the former great estates now form the imposing entranceway to the main Oamaru sports park. Also prevalent are dry-stone walls built as fencing lines. Many look as if they too will last forever.

Around the 1880s there were some half-dozen, at least, very large land holdings, which justified being called 'Great Estates', and which joined enthusiastically with the frozen meat trade. One great estate even had its own ship built especially for the UK trade. Today, a good representation of the great stone houses of the land barons is still standing and occupied. As much as, if not more than the Churches, they represent the pinnacle of Oamaru stonemasonry of that time. They were built for continuous occupation and family living in times when self-sufficiency was most important. Many originally had slate roofs from a high-grade local slate quarry, which was eventually abandoned because of its inaccessibility. Two churches in Oamaru still have slate roofs originating from that time.

Stone limekilns were built to produce lime from limestone. Water troughs were also produced from stone. The Land Settlement Acts of Parliament eventually broke up many of the great estates but nevertheless their aura remains to this day, and with it the awe for what the stonemasons created.

The Port of Oamaru

The original Port of Oamaru was little more than an open beach in a bay marginally protected by a headland. In certain conditions of wind and sea, it was extremely hazardous. A surfboat service was the only way of loading and unloading onto the open beach. First attempts at jetties were regularly destroyed in the southern storms, however, on 3 December 1865, Lodge Waitaki laid the foundation stone for a jetty with due Masonic ceremony, perhaps in the hope of a better fate. Unfortunately, another storm very shortly afterwards destroyed this jetty more or less completely. The only reliable access to Oamaru was by sea. It was bounded by a major river, the Waitaki, to the North and other rivers and mountain foothills to the South. In 1871, the construction of a breakwater was commenced. By 1875 the breakwater gave sufficient protection to end the long series of wrecks that had marred the port. By 1878 a massive concrete and quarried stone breakwater was in place. Despite the periodic serious financial problems of the local Harbour Board, the port was extensively used, and for well over the next one hundred years the seawall worked most efficiently, before requiring major repairs. By that time Oamaru had been decommissioned as a regular port.

Once the port was secure, regular passenger ferry services were established between Oamaru and Port Chalmers, the Port of Dunedin. These lasted until 1880, when rail services between Dunedin and Oamaru were established. Stone seawalls were built around the harbour from hard-stone rock quarried nearby. With the harbour walls constructed and the surrounds and approaches laid out, quarrying ceased and the quarry floor now houses an excellent eco-tourism blue penguin colony.

The Port became an important export point for the frozen meat trade. The *Elderslie*, *Dunedin*, and other overseas ships, called regularly. On the first shipment, Oamaru residents were able to send individual gifts of frozen meat to their families in the United Kingdom.

Bridges

Bridges were needed to end Oamaru's overland isolation. In 1876 a combined road-and-rail bridge over the Waitaki was completed. This was basically a steel structure with timber decking. In 1956 a separate concrete road bridge was

opened, and in 1962 an adjacent rail bridge was completed (reinforced concrete). The original combined bridge lasted 88 years before demolition. To the South the rivers were much smaller, and stone bridges were constructed. One of these at Waianakarua is now one of the oldest road bridges on a main highway in New Zealand. It was constructed of Oamaru stone with two skewed arches and despite having been widened in recent years to modern two-lane requirements, details of its graceful design are still apparent. This bridge was opened in 1874 and was built of very hard Oamaru Stone from a seam at nearby Totara. The stone was almost too hard to cut and was not liked by the stonemasons. Nevertheless, the stone has proved its worth. Some Oamaru Stone quarries were abandoned because the stone was too extremely hard to work—close to marble.

The Waianakarua Bridge was designed by John Turnbull Thompson, Chief Commissioner of Surveys and Works for the Otago Provincial Council. To direct the flow of storm water, the bases of the bridge support squinch arches skewed diagonally to the axis of the bridge. Vermiculated, tapered stones define the arches—one of the most beautiful bridges in the country. Immediately adjacent to this bridge is the railway bridge, whose stone pillars are of similar age to the road bridge, although the steel decking has probably been replaced over time.



9. A typical 19th-century suspension bridge



10. Modern train, century-old bridge



11. Built 1874, still carries the main south highway



12. Oamaru main street bridge 1861, still in use

Thames Street is the Main Street of Oamaru and was originally part of the Main Highway. The Thames Street Bridge was built in 1861; Oamaru Stone was used and the blocks were delivered to the site by bullock wagon. The bridge was extended to the full bullock-team turning width of Thames Street in 1876. It is still in full, unrestricted use to this day on the busy main street.

Numerous other stone bridges have been built over creeks, which wander through parts of the town. All are in continual use today. At one time these creeks served as town drains, but today they are clean and pleasant.

Roading

Evidence remains of the use of Oamaru Stone as cobblestones for roading. As already noted, some Oamaru Stone deposits were extremely hard, and they made good cobblestones. How widespread the practice was, is hard to say. On the whole, Oamaru Stone would have been too soft for roading. Cobblestone guttering made from hard rock is to be found in Oamaru's Historic Precinct.

While reconstructing part of the Central Otago State Highway in recent years, engineers found ample evidence of the thoroughness of the 'highwaymen' of the 1860s. Miles of road were pitched with quarried rock placed on edge

and fitted closely together, this being covered with a running-course of gravel. Some of that undisturbed foundation is still incorporated in modern roads (Source: R Noonan, *By Design*).

Government Involvement

In 1870 there were close parallels between New Zealand and Australia. Each consisted of isolated settlements around an extended coastline, with sea travel the only ready means of communication. The key to overall development lay in improving overland communications. To effect this, the New Zealand Government formed the Public Works Department to build roads and railways between the isolated settlements, and the services of stonemasons grew in demand. Finance came from huge sums of money borrowed in the UK by the Colonial Treasurer, Julius Vogel.

Gold

The discovery of gold in the early 1860s was the catalyst which set the Province of Otago, including Oamaru, alight. Maori were aware of the presence of gold, but had no interest in it. What they prized was the *pounamu* or greenstone. In 1861, a party of 150 men from Oamaru found substantial gold deposits in a mountain pass. In the same year, Gabriel Read, an experienced prospector who had arrived via the goldfields of California and Australia, discovered alluvial gold 'shining like the stars in Orion on a dark and frosty night' (as quoted by Michael King, *The Penguin History of New Zealand*). Once word got out, a gold rush was on, and thousands (including my great grandfather) flocked to Otago to seek their fortunes in what became known as Gabriel's Gully. At one stage there were over 11,000 people in the area. The Otago goldfields were highly productive and some huge fortunes were made. In 1862 nearly 200,000 ounces of gold came out of the Gabriel's Gully area, but four years later production was down to 28,000 ounces, and finally ceased in the late 1930s (figures from D & J Pope, *Mobil New Zealand Travel Guide—South Island*). The whole Province, including its Oamaru 'bread basket', prospered greatly. Dunedin became, for a while, the largest city in the country and established a financial dominance which was to last for the next one hundred years. Apart from the gold, merchants supplying the newcomers made fortunes. Every prospector needed flour for his damper, and the flour millers of Oamaru had a ready market. Many Otago mercantile companies went on to lead the development of the whole country. The Scots of Otago, under their spiritual leader, the Revd Dr Thomas Burns, a nephew of Robert Burns, the famous poet and Freemason, established the University of Otago, the first University in New Zealand, in 1869.

Freemasons' lodges were established throughout Otago. In the manner of the day, some survived only briefly or became dormant for a while. A few lodges still exist whose roots go back to the days of the gold rushes. An outcome of the huge influx of gold prospectors was that when good fortune failed—as it did for many, if not most—men looked for alternative employment. A large work force was needed to develop rail and road transport for the Province. Ex-gold prospectors, the vast majority being young men, developed skills with stone, which they had learned the hard way as prospectors in the barren rocky goldfields.



13. Prospector's hut



14. Ogilvie's shop, with home above

Richard John Seddon, who had arrived in 1866, having spent the previous three years in Australia, worked in the goldfields on the west coast of the South Island. He became a storekeeper, then a publican, before moving into politics in 1879. In 1893 he became one of our most famous Premiers. Around 1872 Seddon had been initiated into

Freemasonry and in 1895, while Premier, became Master of his lodge. In 1898 he became Grand Master of the Grand Lodge of New Zealand, while still Premier.

Gold was the underlying factor in the early development of Otago and the main population centres of Dunedin and Oamaru. As these centres grew, stonemasonry flourished. Gold production continued commercially in Otago through to the present day. A very large and successful, mainly foreign-owned, gold operation using massive modern rock recovery and processing machinery is based near Palmerston, about 45 minutes drive from Oamaru.

Houses

Most early houses were small wooden structures of two rooms, having evolved in some cases from tents and canvas-roofed primitive dwellings. The lack of millable timber attracted timber merchants to Oamaru. Carpenters found ready employment and at least five were early initiates of Lodge Oamaru Kilwinning.

However, by 1878 the proportion of houses of more durable materials was the highest in New Zealand (Source: K C McDonald, *White Stone Country*). The population of Oamaru was extraordinarily young. In 1878, children under fourteen comprised 42.7% of the total; more than half the inhabitants were under twenty-one, and 82.7% were under forty; only 67 persons were over sixty. There was still a considerable transitory population, which gradually gave way to permanency and a desire for more substantial housing, often of stone (Statistics: K C McDonald, *White Stone Country*). Frequently early tradesmen and small retailers 'lived above the shop'. Downstairs was the business, while upstairs, was where the (often large) family lived. In the main street of Oamaru there are still surviving stone buildings of this type. James Ogilvie's shop (*see photo, previous page*) is a good example; his descendants still live in Oamaru.

Today there are quite a number of imposing stone homes, built in the late 1800s by those who had 'made it' financially, still in excellent condition and used as residences.

State-owned Houses

In the 1930s the Government of the time commenced building state rental houses for those unable to purchase a home of their own. Oamaru Stone was used extensively; the houses were soundly built and many remain highly valued some sixty years later. Most have now passed into private ownership. Stonemasonry, as a skilled trade, had a good supply of workmen in the pre-WWII years, many more than exist today. Also, this was a time before pre-cast concrete blocks became widely available on the market. However, such is the perversity of human nature, that when Oamaru Stone was used to house the less fortunate, those able to build or purchase for themselves started to prefer other materials alternative to stone.

Today, Oamaru Stone is expensive, as the labour content is high and costly. Nevertheless, there is still a good demand for the product in Oamaru and other New Zealand localities, and new stone houses in Oamaru are greatly admired. In addition, cleaning and sealing techniques have been developed for treating older stone houses and buildings, restoring them to their original gleaming creamy-white.

Hotels

Early in its history, Oamaru became a town with numerous hotels. For travellers it was a town where one stayed overnight. North and south, the next town of any size was an arduous trip ahead. By 1869 there were nine hotels, many built of stone, to service a population of 1500 people. A brewery was established in 1869 and as the town grew, so did the number of hotels. Additionally the surrounding small farming settlements almost invariably had their own hotels. At one time there were 31 rural hotels, in addition to the 17 in Oamaru. Many were built of stone, and to this day a handful survive. However, the town became too well known as a 'watering hole' as drinking standards fell, bringing associated behavioural problems. By 1906 the citizens had had enough, and prohibition was voted in. It was to be more than fifty years before licensing was restored to Oamaru hotels. Although one of the immediate effects was to turn neighbouring out-of-town hotels into 'gold mines', on the whole, prohibition worked well for most Oamaru residents. The end of local prohibition also coincided with the commencement of the post-war motel industry, and no new hotels have been built or required in recent years.

The work of the early architects, stonemasons and skilled stone carvers is still exemplified in the town's two licensed hotels and a number of other buildings originally constructed as hotels. The *Star & Garter* housed the Freemasons of Oamaru from 1865 to 1876, when the present Masonic Centre was opened.

The abundance of local Oamaru stone encouraged the early architects, stonemasons and businessmen to build big. Massive stone buildings gave the town an air of importance and prosperity, which at periods in its history has been out of proportion to prevailing reality.

Banks

The National Bank of New Zealand, built in 1873, and the Bank of New South Wales, built in 1883, are both magnificent buildings.

Other banks also arrived and built large premises, but nothing matches the 'National' and the 'Wales'. While their magnificent Corinthian pillars impress everybody, to a Freemason they are something extra special. The art of building classical stone pillars is still carried on in Oamaru, as a modern sign on a main highway boundary shows.

As a comment about pillars, one or two examples in a town tend to go unnoticed, but when seven large buildings in the same short main street exhibit Corinthian, Doric and Ionic pillars, the effect is remarkable, and not seen

elsewhere in New Zealand. Also, *Wisdom, Strength* and *Beauty* tended to be applied appropriately in the original purposes of the buildings. Smaller classical pillars also feature as surrounds in window and door construction. Indeed, in many buildings the profusion of ornate stonework is amazing. One cannot help but reflect that the skilled craftsmen of the day must have been dedicated men, in good supply and able to live frugally, as few people in the town had any real wealth.



15. Two banks—a study in pillars, all Corinthian



16. The work of expert craftsmen



17. Queens Hotel c. 1880, still the best hotel in town



18. Criterion Hotel 1887, still in use

Tuscan and Composite, the two additional Noble Orders created by the Romans, do not figure in Oamaru, other than very occasionally. There is no doubt where the preferences of Victorian architects lay. Today, a variety of modern pillar designs are to be found locally and most suit their building styles and requirements. Where reinforcing is required, stainless steel is used because, as the ancients knew, stone and iron do not mix.

Churches

The Churches of Oamaru complement the striking public buildings in the main streets. In the cathedral builders of old, the art of the stonemason was seen as at its best. There are numerous stone churches in Oamaru, most of them well past their first century and all of differing architectural styles.



19. Columba Presbyterian Church 1883;
pillars are Doric



20. St Patrick's Basilica 1894–1918;
pillars are Corinthian

St Paul's Presbyterian Church, built 1876, is in the English gothic revival style, which numbers of colonial churches were adopting at that time. It was built of Oamaru stone by stonemason David Miller, a Past Master of Oamaru Kilwinning Lodge.

Columba Presbyterian Church, built 1883, is described as a plain classical style building. Although conservative in design, this conservativeness serves to enhance its imposing structure. Externally, the Doric Pillars on the porchway are most impressive, while internally, two freestanding lines of Doric Pillars lead to the pulpit. In many ways the whole building epitomises the staunchness of Presbyterianism and the early Scottish settlers. The building commemorates St Columba, the ancient Irish Missionary who brought Christianity to Scotland. The Freemasons of Oamaru laid the foundation stone, in the full ceremony of those days.

At least one other stone church was similarly dedicated by the Freemasons, and the custom was not uncommon in other parts of New Zealand. St Luke's Anglican Church (built between 1865 and 1913) is another beautiful stone building, of high Victorian gothic style. In true Biblical tradition, it faces east and west (this tradition does not appear to have concerned the Presbyterians) and the foundation stone, laid by the then Bishop, is in the North-East corner.

St Patrick's Catholic Basilica was completed in three stages: 1894, 1903 and 1918. Built with a concrete core, with walls overlaid with Oamaru Stone, it is indeed a striking building. Externally and internally, it features soaring Corinthian Pillars ascending into a high dome. Strikingly different from any other church or building in Oamaru, it is most impressive. Similar design has been followed in other Catholic churches in the South.

Wesleyan Church, 1874, is another stone church of conservative design. Additionally, there are several other smaller stone churches built in the late 1800s, and also several built in recent years, one of which, for the Salvation Army, is an excellent demonstration of both modern church design and stonemasonry skills.

The skill of the ecclesiastical stonemasons and architects continued well into the 19th century. Although not a dedicated church, 'The Hall of Memories' at Waitaki Boys High School was built in 1923. It serves as the school's main assembly hall and is frequently used for funerals and marriages. It has also been used for Masonic purposes on occasions. The architect was J M Forrester, Past Provincial Grand Master and a member of Lodge Waitaki 11 NZC. The Hall houses memorials to the fallen of both World Wars, other Wars since, and historic flags and relics. Significantly, considering its architect, the Hall faces East and West and the main stage is in the East.

St Andrew's Anglican Church, Maheno

Maheno is a small rural settlement on the outskirts of Oamaru. A stone church, the last of its particular type in the Oamaru District, in 1939 replaced the original structure built in 1885. While it is a 'modern era' stonemasonry structure, it is also one of the finest churches in the Oamaru District, and indeed in New Zealand as a whole, despite its small size. A variety of stone was used in its construction. A rusty red stone on the outside is relieved by Oamaru stone windows, and an unusual pink and buff limestone covers the interior walls. On the walls of the sanctuary are embedded pieces of stone gifted from famous cathedrals in England. Stone and stonemasonry have international significance. The altar is carved from Oamaru Stone and there is a pelican sculpture on the altar table. The Christening Font is also carved Oamaru Stone. A generous donation from a local parishioner, Col. J Cowie Nicholls, and other parishioners, funded the building of the church, which faces due East and West—and a notice in the vestibule informs visitors of the importance of this facing. The significance of ecclesiastical structures built by stonemasons is difficult to explain except to say that *God, the Great Architect, has His presence within them.*

Monumental Masons

Stone monuments to the Boer War and both World Wars are numerous throughout North Otago. Most are constructed of hard stone, but the main World War Two monument in Oamaru is an exception, being strikingly built of Oamaru stone, and forms an interesting contrast to the 'Imperial' style of the monuments of earlier wars.

The older Oamaru stone headstones in the local cemeteries show considerable deterioration from the ravages of time. Many are quite plain in style, but there are the occasional memorials that have been exquisitely worked and carved by local stonemasons. Unless treated with modern sealants now available, Oamaru stone is unsuitable for use as gravestones.

In 1908 a prominent local monumental mason, who was a member of the Craft, presented to the Masonic Centre a suspended perfect ashlar, made from hard stone on which are engraved the names of the local Oamaru lodges.

The Fraser Connection

Alexander Fraser was born in Scotland in 1841 and arrived in Otago in 1861 when his parents landed at Port Chalmers as assisted immigrants, bringing their family with them under a Provincial Family Immigration scheme then operating. Alexander became a prospector in the 1860s gold rushes at Gabriel's Gully and Dunstan in Central Otago. This was an extremely hard life. Miners rapidly became expert at building huts out of the rock, which was the main feature of the rugged hilly landscape, largely devoid of trees. Some of these huts survive to this day.

Gold miners often showed great skill in making quite large buildings from local rock. Today, there still remains evidence of stone snow cairns built from local stone, with snow poles on top and linked by wire, to guide miners in snow conditions in the long, extremely cold winters.



21. Early stone cottage



22. Stone family home, early gold days

Stone dams were built by prospecting labour for water control systems to power mining batteries. A great deal of money was made, and often quickly lost, in many of these ventures. It is doubtful if Alexander made any serious money from gold prospecting, and while still a young man he moved from the uncertainty of gold prospecting to contracting work in railway construction. He would have been one of many in this move and owed his life's work to the Government Railway construction schemes commenced in the 1870s.

Bridges and Tunnels

Railway bridges were built with stone piles of massive construction, but nevertheless pleasing to the eye. Stone was generally quarried locally and the stonemasons were the highest paid of all the workmen. Numerous bridges built at that time on the Central Otago line are still in use. Through the Scottish traits of hard work and diligent study, Alexander progressed to management and was transferred to the North Island to work on other railway lines being built there. At one stage the workmen who were in his charge presented him with a magnificent Illuminated Address. The original has been lost, but fortunately photocopies were made some years back. Illuminated Addresses were quite a feature of Victorian times.

It is possible that he was a member of the Craft, but today there is no remaining reliable record of this. However, he was a stone worker, the first in a family line, and learned the trade the hard way with the hand tools of the 1870s.



Left: 23. Tunnel under construction, probably c. 1900

Below: 24. Stonemasons lined the tunnel walls (photo taken from a moving train, 2007)



Most tunnels were constructed through solid rock. In those days, it was sometimes easier to go through, rather than around. Expert stone knowledge and construction techniques were required in the building and excavating and in laying the tunnel carriageway for the steel rails. Stonemasons lined many tunnels and approaches to the mouth.

Culverts to carry storm water were also stone lined. The workers, including Alexander, lived on the site, often in tent villages, which in the harsh Otago winter was hard living. Quite often whole families lived this way for many months and even years, as railway construction was slow work. Temporary workers' settlements sometimes even included schools.

Alexander Fraser's son, William Alexander, and grandson, Charles William, were to follow him as Civil Engineers in the Public Works Department. Both were members of the Craft and possessed excellent knowledge of stone construction. Gordon Alexander Fraser, the fourth in line, and writer of this paper, is entirely a *speculative* Freemason.

Lighthouses

William Alexander Fraser, son of Alexander, was born some time in the mid to late 1870s and died in the 1950s. He started life working in a sawmill in the bush country of the Central North Island at Taihape. He then followed his father and joined the Public Works Department, working on railway construction in the South Island. His main lifetime occupation however was in lighthouse construction and servicing, and he eventually rose to the position of Government Light House Artificer, which meant he was in charge of lighthouse building and servicing for all New Zealand.

With New Zealand's huge dependency on foreign trade, and an extensive and dangerous coastline, the building of lighthouses was a priority, right from the start of New Zealand's development.

Early structures were of timber and sometimes stone, depending on the availability of suitable adjacent rock deposits. Four major lights built of stone survive and are operational to this day. They are at Godley Head, the entrance to Lyttelton Harbour; Taiaroa Head, the entrance to Otago Harbour; Nugget Point at the South-East corner of the South Island; and Dog Island, at the foot of the South Island. All came under W A Fraser's operational charge and care.

Building lighthouses from stone demanded the highest qualities of stonemasonry. Not only were the sites almost invariably remote, with great difficulty of access, but also construction had to be at maximum strength to withstand constant gales and destructive sea storms, and there were no wind tunnels available to assist in design work in those days. And of course, they had to accommodate lighthouse keepers on a 24-hour working basis. Stone lighthouses, away from public gaze, epitomise the largely unsung skills of the early stonemasons.

- *Godley Head Lighthouse*, at the entrance to Lyttelton Harbour, is a stone structure, 5.9 metres high, and the stone was quarried on site. In 1940, the lighthouse was dismantled and moved further down the hill to make way for an army battery of 6-inch guns. W A Fraser would have been in charge.
- *Taiaroa Head Lighthouse* is at the entrance to Otago Harbour. It is a stone tower some 8 metres high, built from stone quarried on site. It was built in 1864.
- *Nugget Point Lighthouse*, built in 1870 from local stone, is situated at the S-E corner of the South Island. It is 9.5 metres high.
- *Dog Island Lighthouse* (1865) is about 8 km south of Bluff, the port for Southland. In terms of lighthouse-building, it is very tall, being 35.5 metres high, mainly because Dog Island is small and a beach lighthouse was the only practical way to go. It was built of stone quarried on the island. After it was first built, the tower moved considerably in the southern gales. In 1867 it was found that much of the mortar was decayed. This was repaired with cement, but by 1871 further bracing was required with buttresses. By 1916 further deterioration was evident and the whole lighthouse was encased and strengthened with an outer casing of ferro-concrete, which has lasted to the present day. Probably the tower was too tall for stonemasonry skills of the day and, in addition, the foot of the South Island has most inhospitable weather conditions. The Dog Island Light has survived many lightning strikes, as of course have other lighthouses.

(Sources: John O'C Ross, *The Lighthouses of New Zealand*, and Anna Gibbons & Grant Sheehan, *Leading Lights: Lighthouses of New Zealand*.)

Many early lighthouses were also built of iron and imported in sections from the United Kingdom. Some were built of wood and survive to this day. Cutting access roads to totally exposed and inhospitable sites, then quarrying local hard rock and dragging it to the site, was extremely hard work, and the stonemasons working on the tower had their skills fully tested under harsh weather conditions. From 1870 to 1879, eleven principal coastal lights and six harbour lights were commissioned. Only the four lights already mentioned were built of stone. The first concrete lighthouse was completed in 1883 at Mokohinau Island in the Hauraki Gulf in the North Island. The last wooden structure was completed in 1884. By 1900, 28 Principal Lights and 17 Harbour Lights had been completed. The Harbour Lights covered the approaches to harbour shipping channels and were generally maintained by Harbour Boards.

Castle Point, on the Wairarapa Coast, was the last iron lighthouse to be constructed in the UK and brought to New Zealand in sections, in 1913. In 1941 the last manned lighthouse was built of concrete at Cape Reinga, at the extreme tip of the North Island. All lights built since have been automatic in operation and all lights through New Zealand are now unmanned.

W A Fraser took over as Lighthouse Artificer in 1909 and retired in 1938. During that time, he was frequently away from his wife and family for over 12 months at a time, as he worked in remote locations serviced only by

small government maintenance ships. Telephone contact was non-existent and radio was in its infancy. In the 1960s a landing strip for light planes was built on Dog Island.



25. Taiaroa Head Lighthouse
built 1865



26. Dog Island Lighthouse, built 1865



27. Lighthouse under
construction, c. 1920

Charles William Fraser, 1899–1986

Like his father and grandfather before him, Charles joined the Public Works Department on an Engineering Cadetship. Years of study by correspondence, combined with the Department's excellent engineering training systems, plus a couple of years at University, saw him qualify as a Civil Engineer in the early 1930s. His qualification was AMICE (Associate Member of the Institute of Civil Engineers), a UK-based Institute whose professional qualifications were recognised worldwide. The PWD system turned out engineers widely qualified in many aspects of civil engineering, including not only experience with stonework but also in fields such as sewage and drainage systems. In the early days, stonemasons built underground sewage systems. My father on occasions could be persuaded to tell stories of his experiences in the 'underground' world.

Water Control

Charles' early years were spent in railway construction. He lived a long life and witnessed railway lines, where he had been one of the builders, torn up as they were closed. He began to specialise in drainage work and in particular the construction of weirs and groynes in complex river locations. In the 1920s and 1930s, large river stone buffers were constructed of galvanised steel netting in envelope and sausage shapes. These systems had advantages over quarried stone. Probably today concrete would be used in similar situations, but in early days, the PWD had a policy of making do with what was best at hand, there often being no alternative.



28. Water control stone work, c.1930

In the days long before modern high-tech irrigation systems, controlling huge volumes of surplus water was essential before land could be safely developed. River protection was another example of the skill of stone workers. In the 1920s and 30s many roads lacked bridges, and watercourse crossings of small creeks were common. To prevent scouring, watercourses were paved with stone where possible. As children, we considered it a highlight of many a

long dusty, bumpy car trip to have the thrill of negotiating an open water course, with the occasional one being quite deep, much to our delight.

Napier Earthquake.

In 1931, the city of Napier in Hawke's Bay was devastated by earthquake, with considerable loss of life. Charles, who was stationed in Dannevirke, a near-by town, was instructed to get to Napier as soon as possible. With roads and bridges down or severely damaged, he and those with him went by cars and truck as far as possible, and finally arrived at Napier on horseback. Napier was devastated. Many stone buildings collapsed or were severely damaged. The city recovered, and today there is little evidence of the disaster. However, there are still many like myself, with strong childhood memories of this tragic event, which to a considerable extent marked the end of stonemasonry building in New Zealand's many earthquake-prone localities. Oamaru being a low earthquake risk area, continued with stone construction to this day.

Conclusion

Freemasonry acknowledges that its roots lie in stonemasonry. However, many times it appears that there is an assumption that once the great cathedrals and churches were built, the skills of the trade were lost. This is far from the case, and the earliest establishment of many New Zealand towns owes much to the skill of the stonemason. Very often, little of the skills of the trade that were seen as essential services, were established. One of the objectives of this paper has been to show how essential the stonemason was to early New Zealand, and that the trade is still alive and viable. The early settlers were quick learners—necessity drove them. Many a young worker arrived unskilled, but, given a few years of practical work, mastered trades such as stonemasonry.

Although early Oamaru was a town where stonemasonry was a significant trade, some may ponder if the stonemasons contributed socially to Oamaru by leaving behind a distinctive ethos. Probably they did. To many townspeople, Oamaru Stone is more than a building material. It is now an acknowledged brand for their town, known throughout New Zealand and with a measure of international recognition. Did they form a significant proportion of the Masonic Brethren? While it is impossible to be categorical, probably they did.

In a sense, the real legacy was somewhat accidental. Starting around 1877, there was a major country-wide economic downturn in the mainly agricultural economy, which was to last for around the next sixteen years. Borrowing heavily had developed Oamaru, and the chickens came home to roost. Large empty buildings were quite common for the next half-century. The historic early part of Oamaru was preserved mainly because there was no incentive or need to replace buildings. After World War Two, all over New Zealand old buildings were torn down and replaced. Oamaru was an exception. When international air travel launched tourism for the masses, Oamaruvians slowly came to realise they had something different. The 'Baby Boomers' and their successors saw Oamaru and stonemasonry in a special light. They realised Oamaru had something unique to show the tourists and the historians, and today the town figures prominently on South Island tourist trails. In another hundred years, the art of the early stonemason will still be on major display in Oamaru, which one hopes will still be celebrated by the annual festivals and galas now established.

I would like to conclude this paper by acknowledging my family predecessors whose records, written and pictorial, I have been able to draw upon for this paper. They are: Alexander Fraser, pioneer Otago settler and railway construction engineer, my great-grandfather (possibly he was a member of the Craft, but records are gone); Bro William Alexander Fraser, government lighthouse artificer, my grandfather; and Bro Charles William Fraser, civil engineer, my father.

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Photographs

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THE MASONIC MOZART: wayward prodigy or product of his times?

by David Beagley

Abstract

Peter Shaffer's play 'Amadeus' and its subsequent movie version have cemented the popular perceptions of Wolfgang Amadeus Mozart as either a wayward prodigy at odds with the mainstream of his world or a giggling fool squandering his immense talent on showy trifles.

This study examines Mozart as a product of his era—the European Enlightenment—and considers how the key features that define that era and its importance in Masonic evolution are also key aspects discernable in Mozart's music: for example, recognition of individuality, respect for all regardless of rank, and questions of authority and right. In particular, Mozart's own Masonic career and his music are explored to trace themes that posit him as representative of social development in his age, rather than an anomalous genius.

Note: Text insertions labelled 'Music' refer to short recorded items played during the oral presentation of this paper.

Introduction

Peter Shaffer's play 'Amadeus' and its subsequent movie version have cemented the popular perceptions of Wolfgang Amadeus Mozart as either a wayward prodigy at odds with the mainstream of his world or a giggling fool squandering his immense talent on showy trifles.

Similarly, considerations of Masonic connections in his music have largely focussed on descriptive interpretations of symbols and details such as key signatures, and beat and number patterns, and possible connections to the Craft's secret rituals.

Neither of these perspectives is particularly useful, or even accurate, in developing an understanding either of Mozart and his music, or of the turbulent and hugely influential era of which he was a part.

This study examines Mozart as a direct product of his era—the European Enlightenment—and considers how the key features that define that era and its importance in Masonic evolution are also key aspects discernable in Mozart's life and music. For example, recognition of individuality, respect for all regardless of rank, and action toward the betterment of man are key Masonic tenets. They are also specifically declared features of the philosophical, political, literary, religious and social movements of the European Enlightenment. Modern Freemasonry was established and flourished throughout this period—at the time, and ever since, it has been frequently and directly connected with the great figures, ideas and events that drove the Enlightenment. They are inextricably intertwined. Mozart was an active public figure of the late 18th century; he was seen as expressing values and ideas consistent with popular thought; and he was a Freemason.

Therefore, this study seeks to explore the philosophical and social concepts of the Enlightenment through the music of Mozart, to examine how those tenets and ideas are discernable, beyond the superficialities of symbols such as beats of three. In particular, the very public expressions, through his operas, of the key historiographical interpretations of the sociability of the Public Sphere, the tension between Individualism and Authority and the elements of self-discovery and learning, will be analysed. In this way, it will be argued, both Mozart's own Masonic career as well as his music posit him as representative of social development in his age, rather than an anomalous and wayward genius.

Mozart the person

Wolfgang Amadeus Mozart was born to Leopold and Anna Maria Pertl Mozart, in Salzburg, on 27 January 1756. His only sibling who survived past birth was an older sister, Maria Anna, nicknamed Nannerl. The baptismal record at St Rupert's Cathedral gives his name in Latinised form as Joannes Chrysostomus Wolfgangus Theophilus Mozart. John Chrysostom was one of the Church Fathers, and it was a symbolic, baptismal name not used in everyday life. Theophilus, meaning 'beloved of God' in Greek, was variously translated in Mozart's lifetime as Amadeus (Latin), Gottlieb (German), and Amadé (French). In effect, Mozart used the Amadeus form as a stage name because of its Italian and church associations.

In 1756, the Enlightenment was well under way. David Hume had published his *Enquiry concerning Human Understanding* eight years earlier in 1748, the same year that Montesquieu published *On the Spirit of Laws*, and John Locke's *Treatises on Civil Government* were by then half a century old. Diderot had begun publication of *L'Encyclopédie* (1751 on) while Voltaire was busy working on *Candide* (1759) and Rousseau was putting together the ideas of *The Social Contract* and *Emile* (both 1762).

Freemasonry was also well established. The Grand Lodge of England was forty years old and both Anderson's *Constitutions* and Ramsay's Oration nearly twenty. Lodges had sprung up throughout most of Europe from the 1730s; plenty of anti-Masonic literature was being printed, and Pope Clement XII had issued the first Papal Bull against the Craft (1738).

By the time of Mozart's premature death in 1791, the French Revolution was two years old, heading rapidly towards the Reign of Terror and Napoleonic Wars, and the United States of America was fifteen years old, both rebellions led by a long list of Freemasons and accompanied by declarations of the rights of man; *L'Encyclopédie* was complete; Kant had published his *Critique of Pure Reason* (1787) and Adam Smith his *Wealth of Nations* (1776); Thomas Paine had just published his *Rights of Man* and Olympe de Gouges her *Declaration of the Rights of Women and the Female Citizen* (both 1791).

So, when Leopold Mozart took his son and daughter on tour through Europe of the 1760s, it was into a world of rapidly expanding ideas, and immense intellectual energy. Leopold was not just a pushy parent trying to show off, and make money from, the prodigious musical talents of his son (though there is little doubt that he certainly was that). He was also a well read and thoughtful man who was keen for his children to learn and achieve to the best of their abilities. His music is well regarded and still performed; his text on the violin, *Versuch einer gründliche Violinschule*, is still a standard reference; and he had both an extensive library and a fine collection of microscopes. He also was a subscriber to Baron Melchior Grimm's *Correspondance Littéraire* during the 1750s and 60s; this was a periodical produced to inform German rulers and leading thinkers of social, cultural and intellectual developments in Paris (TILL 1993, p 12). Leopold's name on this strictly limited list sits alongside Catherine the Great, Necker, Helvetius, Diderot and Horace Walpole. Grimm also supported the Mozarts on their 1763 visit to Paris.

Leopold's plans for his children also reflect the changing world of the Enlightenment. He chafed against the system of patronage by nobles and bishops under which musicians had to work, and was keen that the family members could support themselves. Born into the bourgeoisie, he saw individual talent, hard work and personal morality as the marks by which a person's social standing should be measured, not the accident of a title at birth. His copious letters to his son over three decades constantly note this theme, as well as his own conspicuous lack of success in escaping the patronage system. 'You have long since forgotten the Salzburg Cross on which I am still hanging' he wrote (almost blasphemously) to Wolfgang in February 1781 about his employ by the Archbishop of Salzburg (TILL 1993, p 15).

From his earliest days, therefore, and through his teens into adulthood, Wolfgang Amadeus Mozart lived in this world of ideas and thinkers, and of challenge to the status quo. Beginning with exhibitions in 1762 in Munich, then Vienna and Prague, a three and a half year long concert tour took the Mozarts to the courts of Munich, Mannheim, Paris, London, The Hague, again to Paris, and back home via Zurich, Donaueschingen, and Munich. Leopold had hoped these concert tours would make the family's fortune—they did not, but they made Wolfgang Mozart's reputation.

During the long trip Mozart met a great number of musicians and acquainted himself with the works of other great composers. A particularly important influence was Johann Christian Bach (son of J S Bach), who met Mozart in London in 1764–65. The younger Bach's work is often taken to be an inspiration for Mozart's music—it certainly influenced his experimentation with form. The family again went to Vienna in late 1767 and remained there until December 1768. On this trip Mozart contracted smallpox; his recovery was believed by Leopold to be proof of God's plans concerning the child.

After a year back in Salzburg, three long trips to Italy followed from December 1769 through to March 1773. Mozart was commissioned to compose three operas: *Mitridate Rè di Ponto* (1770), *Ascanio in Alba* (1771), and *Lucio Silla* (1772), and all three were performed in Milan. During the first of these trips, Mozart was accepted as a member of the famous Accademia Filarmonica. A highlight of the Italian journey, now a legendary tale, occurred when he heard Gregorio Allegri's *Miserere* once in performance in the Sistine Chapel, then wrote it out in its entirety from memory, only returning to correct minor errors; thus producing the first illegal copy of this closely-guarded property of the Vatican.

On September 23, 1777, accompanied by his mother, Mozart began a tour of Europe that included Munich, Mannheim, and Paris. In Mannheim he became acquainted with members of the Mannheim orchestra, the best in Europe at the time. He fell in love with Aloysia Weber, who later broke up the relationship with him. He was to marry her sister Constanze four years later in Vienna. During his unsuccessful visit to Paris, his mother died in 1778.

From then on, Mozart lived mainly in Vienna, initially supported by various rich and royal patrons, but increasingly as one of the first 'freelance' popular composers undertaking commissions for many people, in all styles. His own concerts, especially on piano, as well as his operas and church music, were immensely popular, especially in Prague, and he made a good living and lived well. However, he was also hopeless with money and was often caught short financially as he gave away so much to friends.

In 1782 he married Constanze (to his father's disapproval) and he met the slightly older composer Franz Joseph Haydn, who became a great friend, mentor and teacher. While Mozart established the form of the piano concerto that is standard today, Haydn developed the symphony. Haydn would eventually introduce Mozart to one of his promising young students (who would worship Mozart as the greatest)—Ludwig van Beethoven.

And it is with Haydn that we come to the link between the two aspects of Mozart that this paper wishes to examine: his music and his Freemasonry. We will consider both briefly, in turn, before exploring the connections between them and the Age of the Enlightenment.

Mozart the Musician

There are really only three real contenders in Western tradition for the title of the greatest composer (whether this be defined as popular, best known or technically best): Bach, Beethoven and Mozart. While Bach and Beethoven are distinct and different and so representative of their specific periods, Mozart is the bridge that unites them all. His music covers such a range: from the sweet and melodic to the desperate and stormy, from the sly and seductive to the rousing.

Music:

1. 2nd movt (Andante) From Piano Concerto 21 in C maj, K.467 (Elvira Madigan)
2. Dies Irae from Requiem Mass in D min, K.626
3. Là ci darem la mano from 'Don Giovanni', K.527
4. 3rd movt (Rondo) from Horn Concerto 4 in E flat maj, K.495

His output was extensive, with over 600 compositions listed in the Köchel canon. He wrote across so many genres and styles to create works widely acknowledged as pinnacles of symphonic, concertante, chamber, piano, operatic, and choral music. He wrote light crowd-pleasers that now background advertisements, and complex, intense pieces that even the great performers find difficult.

He perfected and defined the form of the piano concerto, which was then extended into the other solo instruments, and he completed the transition from the strict control of the fugue form of the Baroque into the freer personal expression of the sonata.

What made/makes his music great? This is difficult, if not impossible, to answer as it is so personal and subjective. In 1927, Edgar Istel called him 'The Shakespeare of Music' for his ability to combine his gifts (ISTEL 1927, p 510). In 1962 the great musicologist Alfred Einstein declared that his work 'can enchant a child at the same time that it moves the most worldly of men to tears, and transports the wisest'. (in SUBOTNIK 1991, p 132). I think it is his startling imagination, the capacity to take something ordinary and make it amazing. For instance, consider The Queen of the Night's aria 'Der Hölle Rache kocht in meinem Herzen' from *Die Zauberflöte* / *The Magic Flute*. This opens with a typical singer's presentation but then Mozart suddenly turns it from a mere voice into a soaring musical instrument that carries an attention-grabbing phrase way beyond the ordinary.

Music: *Der Hölle Rache kocht in meinem Herzen* from 'The Magic Flute', K.620

This is all the more startling given that the aria can be translated as 'Hell's vengeance boils in my heart': and is an incitement to murder! Here is the ability of Mozart to amaze.

Another example of taking the mundane and making it brilliant is the overture to *Die Entführung aus dem Serail* / *The Abduction from the Seraglio*. I have a particular personal and Masonic interpretation of this piece. Think of a lodge opening. The Master knocks, the wardens knock, the knock is echoed around the lodge. I can picture a musician like Mozart sitting there humming away, filling in the gaps—*knock, knock, knock—tiddley-um-tum-tum; knock, knock, knock—tiddley-um-tum-tum; Hmm, that sounds interesting.*

Music: *Overture to The Abduction from the Seraglio*, K.384

This subconscious link raises the oft-debated issue of finding Masonic symbolism in Mozart's music, especially the number three, which shall be addressed shortly. In this case the only problem with my interpretation is that this piece was actually written and performed two years before he joined the lodge! However, it does raise another interesting aspect of Mozart in our lives—what scientists call 'The Mozart effect'. This is a disputed theory that classical music increases brain activity more positively than other kinds of music, and that listening to certain kinds of complex music may induce a short-lived (fifteen minute) improvement in the performance of certain kinds of mental tasks known as 'spatio-temporal reasoning'. Two pieces of Mozart's music in particular, Sonata for Two Pianos in D Major (K.448) and Piano Concerto No 23 (K.488), were found, in properly conducted psychological testing, to have this effect. Later research has also suggested that K.448 can reduce the number of seizures in people with epilepsy.

Mozart the Freemason

Mozart was initiated into Lodge Zur Woltätigkeit (Beneficence) in December 1784 and shortly after proposed his father, and then Haydn, as initiates. While he remained a strong Catholic all his life, the broad education he had received and the contacts he had made during his childhood of European journeys meant that he also explored the less rigid ideas of God and morality that marked Freemasonry of this era.

The Imperial decree of December 1785 reforming Austrian Masonry saw Lodge Zur Woltätigkeit combine with two others to form Lodge Zur gekrönten Hoffnung (Crowned Hope) and records show Mozart to be a regular attender and frequent visitor to other lodges. He certainly composed music for Masonic ceremonies, though much of it is either lost or is not identified as his. One piece we do have is his Masonic Funeral Music / Maurerische Trauermusik, K.477/479a.

Music: *Masonic Funeral Music*, K.477/479a

Father and son corresponded regularly about Masonic matters and Wolfgang's last letter to Leopold, found on his deathbed, has a truly Masonic expression of what was impending:

As death (strictly speaking) is the real object of our life, for some few years I have made myself so familiar with this true, best friend of man that his image not merely no longer affrights me, but brings me tranquillity and comfort! And I thank my God that He has vouchsafed me the happiness of procuring the opportunity (you understand me) to recognize, in death, the key to our true felicity.

(in ISTELE 1927, p 511)

Many of the people he encountered in his Vienna years of the 1780s were Freemasons, from patrons such as Count Franz Joseph Thun, Franz Thales von Greiner and Prince Karl Lichnowsky (later Beethoven's patron), through intellectuals such as Ignaz von Born, Otto von Gemmingen and Franz Anton Mesmer (the founder of the pseudo-science of mesmerism), to theatrical figures like Gottlieb Stephanie, Karl Friedrich Hensler and of course Emmanuel Schikaneder. It was such a major and influential element in Viennese society that Joseph II had issued his 1785 edict regulating the lodges. There have been interpretations of *The Magic Flute* representing the Empress Maria-Theresa (anti-Masonic) as the Queen of the Night and her son and successor Joseph (more liberal) as the rival master, Sarastro. Certainly such references would have been possible in Mozart's Vienna.

But how, exactly, Mozart's music fits in to this late eighteenth-century culture of ideas, Masonic and otherwise, requires an outline of the key aspects of the philosophical movement of the Enlightenment.

The Enlightenment

What was the Enlightenment? In 1784 Immanuel Kant asked 'Was ist Aufklärung?' (what is Enlightenment?) giving the era its popular name, and answered that it was mankind's final coming of age, the emancipation of the human consciousness from an immature state of ignorance and error (PORTER 2001, p 1). Few modern historians would see such a single theme in the great turmoil of intellectual, social, political and religious ideas that developed through eighteenth-century Europe. Peter Jones notes that

No single idea, belief or practice unites all of the writers associated with Enlightenment thought; no one meaning informed even the banners under which dispute was sustained; no one definition embraces the ways in which the most self-consciously used terms were employed – terms such as 'science', 'republic', 'scepticism', 'Christian', 'atheist' . . . no one map and no single label, can represent everything that could be represented;

(JONES 2007a, p 3)

The recent major publication by Routledge, *The Enlightenment World*, deliberately refers to the period simply and adjectivally as 'Enlightenment' avoiding the usual article 'the' as a specifier.

But Jones goes on to observe that clear currents can be determined in Enlightenment thought and history, clear themes followed, that can distinguish this period and its influence:

Although Enlightenment ideas did influence subsequent thought in so many ways, it is easy to forget one of their central social insights. It is this. Everyone learns and absorbs ideas from other people, from the contexts in which they live and the traditions with which they become familiar. Very rarely have even the best known thinkers originated the ideas for which they are famous; typically, what distinguishes them are the ways in which they mould, develop or emphasize existing ideas, make new syntheses and interpret their own conduct.

(JONES 2007a, p 8)

This is the nub of current interpretation of this age of ideas, 'The Age of Reason', 'The Enlightenment'. It was an age of people thinking, and sharing that thinking as never before. It was an age of questioning and exploring, but it was also an age of sociability and communication.

This historiographical approach draws most directly on the work of the German philosopher Jürgen Habermas. Habermas' focus is 'the Public Sphere', the arena in which society expresses itself, where events occur, ideas are conveyed, and where people meet to be influenced by all of this. In particular, he highlighted the actions and thoughts of 'little people' who would not normally attract the attention of historians. These were not the generals or explorers, or politicians or monarchs, or the great writers or thinkers whose actions and names resonate down the years. Habermas looked at the *audiences* of those thinkers and writers, the attenders of the salons, the readers of the books, and postulated how their thinking and reading and polite intellectual discourse could have wrought great social changes. The Age of the Enlightenment was, above all, an age of 'genteel sociability', where clubs and societies, coffee houses and salons gave people, especially the newly prosperous and newly literate 'middle classes', the opportunity to mix, to exchange ideas and to discuss the new concepts of science, politics, and social values that seemed to be blossoming everywhere. OUTRAM (1995), in a nicely named chapter, 'Coffee houses and Consumers: the social context of the Enlightenment', notes these

new institutions and organizations where ideas could be explored and discussed. Some of these institutions, like masonic lodges, learned academies and societies, were formal affairs, whose membership was carefully controlled. Others, such as public lectures, coffee houses, lending libraries, art exhibitions, operatic and theatrical performances, were nearly all commercial operations, open to all who could pay and thus provided ways in which many different social strata could be exposed to the same ideas. (p 15)

Habermas examined the nature of this social interaction and its effect on the changing concept of 'the public'. He brought into focus a public sphere of literate men and women who, through their participation in burgeoning discursive institutions of print and sociability, transformed the social and political landscape of eighteenth-century Europe while empowering themselves as autonomous individuals.

(GOODMAN (1996), p 1)

Masonic historians will be well aware of the work of Margaret Jacob over the last 20 years in exploring the role of Masonic lodges in spreading political ideas through the Netherlands and France. Stephen Bullock (America), Richard Weisberger (central Europe) and Douglas Smith (Russia) have examined similar features, and Freemasonry is now an accepted and scrutinised element in Enlightenment historiography (OUTRAM 1995, MELTON 2001, FITZPATRICK et al 2007).

While single ideas and thinkers of the Enlightenment age may conflict and follow different courses, common themes are still discernable. Three are key to this discussion of Mozart: the role of Sociability and the Public Sphere, the tension between definitions of Individualism and Authority, and the importance of Self-discovery and Learning.

Sociability and the Public Sphere

As already noted, the work in Germany of Habermas, and also of Koselleck, has re-defined interpretations of how great historical and social change is enacted, especially in organised social environments such as those flourishing throughout eighteenth-century Europe.

The economic developments of trade and laissez-faire capitalism gave the impetus and mechanism for people to move outside the traditional boundaries of social class and authorities. A moneyed bourgeoisie sought the benefits previously limited to those born to rank, to share their sphere of society and to make it public. Therefore, as Melton observes, the old order was challenged. This view:

assigns the public sphere a role that was implicitly oppositional and thus implacably hostile to the traditional society and institutions of the Old Regime. There is no question that the Enlightened public sphere had oppositional (or what Habermas would call emancipatory) features. It fostered more inclusive practices of sociability, and by widening the sphere of discussion and debate it did have the potential to challenge the prerogatives of traditionally dominant institutions and elites.

(MELTON (2001), p11)

Active opposition by those institutions and elites to this tide of change in public attitudes and behaviour (for instance, Pope Clement's bull against Freemasonry in 1738, Louis XVI's attempts to control the Estates General in 1789, and so on) simply emphasised their 'out-of-date-ness'.

Outram identified two styles of new public arena that marked the flooding of the tide of new ideas: organised bodies such as Masonic lodges and learned societies, and commercial operations such as coffee houses and theatrical performances, especially opera. Mozart fitted neatly and enthusiastically into both.

The importance of this sociability of the public sphere is that it was *not* seen by its participants as revolutionary, or rebellious, or confrontational. It was simply everyday life. As a man went to lodge, especially in continental Europe, JACOB (1981, 1991, 2007) observes, he practised politics by voting, following a constitution, considering candidates. But before long, he would transfer that experience into his perception of civic politics, and that is when, slowly and subtly, it became revolutionary.

When Mozart brought things into this public sphere, he was following this well-established tide of sociability. His famous transcription of Allegri's *Miserere* from the Sistine Chapel brought it into the public sphere after centuries of close guarding and exclusivity. It became public property and was published widely over the next few years.

Leopold Mozart's railing against depending on aristocratic patrons meant his son aimed his music firmly at the general public, not the court orchestras. He wrote for commercial opera companies, for personal subscription concerts, for lodge and church and family and civic events, for individual commissions, and for himself. He was not limited as, for instance, Bach had been, to the repetition of the same style (church cantatas, masses, and so on) through being employed by a bishop. His music reached a wider audience and had a greater immediate impact as a result.

Individualism and Authority

The key conceptual and philosophical change over the era of the Enlightenment was the role of the individual and his relationship with authority. From Descartes' *cogito ergo sum* (I think, therefore I am) and Hobbes' setting of the boundaries of a ruler in the seventeenth century, Enlightenment philosophers such as Locke, Voltaire, Hume, Diderot, Rousseau, Kant and Bentham completely overturned the traditional ideas of God-given authority, exercised by born rulers, over compliant masses.

In all areas of society—government, religion, education, science, economics, art, even personal awarenesses of emotion and behaviour—the right of each man to think, judge and choose was explored and championed. This right is so inherent in society now—the right to vote, the business entrepreneur, the expressive artist, the argumentative essay—that it is hard to envisage it as a radical challenge to the status quo, but it was.

Certainly, it led to violent expressions of political power such as the French and American Revolutions, it theorised the Industrial Revolution and the rise of capitalism, and it swept away nobles and bishops and kings. The right of one person to rule and of another to be ruled was examined from all sides. No final 'Enlightened' determination was reached; enlightened despots, communes, primitive utopias, and parliaments were all considered in politics, as were religious ideas of God as absent watchmaker, omnipotent interventionist, historical lawgiver and Great Architect.

But this awareness of individuality also encouraged those little people in the public sphere to go to clubs and coffee houses, and to read newspapers, and to consider new ways of doing what had been done for generations. Musicians, authors, playwrights and artists looked at the traditions and then challenged them. The novel as a form suddenly burst into prominence, as did children's literature for that distinct audience. Neoclassicism took the arts into simpler, clearer purities and ideals.

In music, the fugal form, so beautifully exemplified by Bach's strict Baroque constructions, gave way to the individuality and emotional power of the sonata and the concerto, so brilliantly developed with the Classic age of Mozart, Haydn and Beethoven.

Self-discovery and Learning

The third theme is an obvious consequence of these first two. In a sociable public sphere, with an individual set of mind, then a journey of self-discovery and learning is inevitable.

Indeed, the simple capacity of an individual to seek growth and change through personally selected topics, avenues and curricula marks the completion of the change from the medieval world to the Modern Age. The Renaissance started it with great individuals such as Leonardo da Vinci, Michelangelo, Galileo, and continued through Shakespeare, Cromwell, and Descartes up to Newton. But all the while these great men were doing their great works, ordinary people were still born to their lot in life, ruled by kings and nobles, under a rigid church hierarchy.

The Age of Enlightenment in the eighteenth century saw all these social, political, religious and intellectual movements come together in ordinary life. Ordinary people went to operas and coffee shops. Ordinary people listened to lectures and read newspapers, ordinary men joined Masonic lodges. As Melton notes:

Contemporary descriptions of coffeehouse society emphasized its inclusiveness. Noting the social heterogeneity of the coffeehouse, Montesquieu observed: 'It is an advantage of the coffeehouse that one can sit the entire day as well as the night among people from all classes'. Coffeehouses were also places where foreigners and natives, visitors and locals traded news and gossip about the outside world.

(MELTON (2001) p 247)

This thirst for new experience and knowledge extended very firmly to the opera. Eighteenth century opera was certainly not the elitist and obscure form most people envisage today. It was the equivalent of our pop music, hit parade, movie blockbusters, pantomime, stage musical and *Countdown* all combined. 'For at least fifty years, between 1730 and 1780, the dominant musical form throughout Europe was opera.' (JONES (2007b) p 323). It was the principal source of most people's music outside church—no radios, CDs or iPods then!

Comic opera, as a genre flourished and evolved quickly because it was unhampered by either theory or tradition. It was typically devised for a local market, runs were usually very short, and novelty was its prime attraction to audiences.

(JONES (2007b) p 325)

The sociability that created the public sphere also moulded the educational processes inherent in public events like opera. People saw many, many more operas than modern audiences, virtually all of them contemporary works that drew on current themes and events. During one of his Paris stays, Mozart wrote that he went to an opera nearly every night. The role of this popular form of entertainment in public education and morality was certainly considered at the time. Rousseau and d'Alembert both wrote on the capacity of music to express pure meaning and emotion ('Make me weep, make me shudder' implored Diderot of the dramatist), while Schiller saw theatre's moral strength in its separation from the political sphere. TILL (1993) looks at several of Mozart's Viennese friends and patrons in this light. Gottfried von Swieten, Joseph II's minister of education, argued that moral education of children should emphasise the heart rather than mechanical rationality, and stressed the importance of music in schools. Otto von Gemmingen (Mannheim national theatre director and later Mozart's master in lodge) argued in 1779 that the theatre must be taken seriously as a moral institution.

The audiences expected intellectual stimulation as well as entertainment, emotion and sensation. Though most operas had short runs and were often changed markedly from performance to performance, the audiences were attentive. They were:

capable of noticing, absorbing and remembering a great deal more during a single hearing than most of us can today – partly because they were still living within a genuinely oral culture. . . . Plots were easy to follow and, in any case, performance took place in fully candlelit theatres, and audiences were given not only small books containing the full text – the *libretto* – but where necessary, translations.

(JONES (2007b) p 325)

The last point accords with Jacob's work on the importance of the printing press in spreading Enlightenment ideas; another sociable, individual avenue for education.

Interpreting Mozart as an Enlightenment man

The era we call the Enlightenment began with artists such as Rameau, Bach and Racine trying to express the precise and rational world view of Newton and Leibnitz. Good art should be 'founded on good sense and sound reason, rather than on authority' wrote Dryden in *On Dramatic Poesy*, anticipating the sociable individualism that would develop in the public sphere.

It moved through neo-classicism, the search for the elegant simplicity and order presumed to have been the hallmark of ancient Greece and Rome (the wisdom of the ancients—certainly echoed in early Freemasonry's search for mythical antecedents).

The era closed with *Sturm und Drang*, the dawning of Romanticism and towering artists such as Mozart, Beethoven, and Goethe expressing the search by each person for truth and meaning. Mozart's last 5 operas—*The Marriage of Figaro*, *Così fan Tutte*, *Don Giovanni*, *The Magic Flute* and *La Clemenza di Tito*—all deal with the search by individuals for truth, and how they deal with the consequences of their own choices.

Indeed, all of Mozart's mature operas can be seen as lessons. They are not overtly didactic sermons that preach down to the audience, but they are based around clear moral decisions and the consequences that emerge. Mozart was not a polemicist, evangelising a personal crusade. But his letters to his father do show a serious thinker with a strong social and moral conscience. This personality must express itself in his creative works.

One of his early operas, *La finta giardiniera* (1775), while based on a lover's tiff, looks at violence and forgiveness. It uses the device of disguise or confusion of appearance that also appears in many of Mozart's operas, especially *Serail*, *Figaro*, *Don Giovanni*, *Così* and *Tito*. Rousseau argued that society forces dissimulation or role-playing on its members; people put on masks to hide and to deceive and to dissemble. Truth must be sought, pursued or rooted out, whatever the cost.

The Marriage of Figaro (1786), *Don Giovanni* (1787) and *Così fan Tutte* (1790) all use disguise to hide moral shortcomings or attempt immoral behaviour. *Die Entführung aus dem Serail* (1782) and *The Magic Flute* (1791) use it to show that initial impressions can be deceiving and the truth about a person must be learned.

Pasha Selim in *Serail* and Tito in *La Clemenza di Tito* (1791) can be seen as similar fatherly/masterly characters as Sarastro in *The Magic Flute*; indeed, FIRESTONE (1992) argued for *Serail* as 'Mozart's other Masonic opera'. Similarly, Almaviva in *Figaro* and Don Giovanni can be seen as two views of the same corrupt, immoral character who has chosen his path. Almaviva is lucky to be comic, but Don Giovanni suffers the ultimate consequences of his chosen behaviour.

Rousseau's rooting out of truth is at its dramatic peak in *Don Giovanni*, but it is equally powerful and tragic in *Idemeneo* (1781) and only just escapes in *Tito*.

It is often argued that the stories of the operas cannot be taken as evidence of Mozart's thinking as the libretti were created by others, Schikaneder the most famous. However, there is considerable evidence in his letters and notebooks that Mozart took an active part in the selection and development of the plotlines and scenes of the operas.

The debate over the origins of *The Magic Flute*, for instance, has raged for many years. ISTEEL (1927), CHAILLEY (1971), SPAETHLING (1975), GODWIN (1979), SUBOTNIK (1991), BUCH (1992) and WALDOFF (1994) all trace not only the Masonic connections between Mozart, Schikaneder and the possibility of Metzler/Gieseke but also the folk tale sources, especially *Lulu, oder die Zauberflöte* and Terrason's (1731) *Sethos*.

But they also accept (as does just about every critic) that Schikaneder's libretto work is generally second rate and that the moments of real dramatic power and genius are Mozart's alone. It is not just the arrangement of the notes, but the creation of moods, the balance of characters and their actions and the responses garnered from the audience. Consider the Queen of the Night's aria noted earlier. Rather than Mozart just providing the background music for someone else's plays, we should look at someone else providing words to accompany Mozart's visions. A modern comparison can be found in the composer Andrew Lloyd Webber, who is recognised as the dominant (or, at the least, equal) partner in his stage creations.

For instance, there are many versions of the story of Don Giovanni or Don Juan. It is Mozart's music that creates the power of his opera. So we need to look at the whole creation to understand the Enlightenment influences.

Much has been made, in studies of *The Magic Flute* and of other Mozart works, of the use of 'Masonic' symbols, as if there is a secret esoteric message in them deliberately hidden from unbelievers. Typical is the number three. As noted above, the opening theme of the overture to *Die Entführung aus dem Serail* can be taken as the knocks opening a lodge, with this startling emphasis of the three beats—except Mozart was still two years away from initiation when he wrote it. Similarly, the regular setting of 'Masonic' pieces in the key of E flat major (with 3 flats) is taken as Masonic symbolism. As a result, it is sometimes referred to as 'The Masonic Key'. However, a quick check with my oboe-playing daughter reveals that it is simply one of the easiest keys to match, in an orchestra, fixed concert-pitch instruments like oboe, flute and piano, with variable-pitch ones like strings and trombones, and also fit the range of the human voice. Mozart was a sensible musician aware of his tools, and of the limitations of the players and instruments available to him.

So, as we explore Mozart's music in its philosophical context, it is not these sorts of symbols we should study but the world in which he lived and thought.

In terms of the operas, this can be seen in the tension between individualism and authority in *Figaro*, *Così*, and *Don Giovanni*, and the journeys of self-discovery in *The Magic Flute*, *Idemeneo* and *Serail*. Rousseau-like social morality and responsibility for consequences is evident in *Don Giovanni*, *Tito* and *Idemeneo*.

Directly Masonic interpretations can also be found in the operas: for instance, the number of authoritative men who are key to the outcome of many of the stories. Their power and wisdom could be interpreted as that of the Master of a lodge: Pasha Selim in *Serail*, Don Alfonso in *Così*, Neptune in *Idemeneo* and, of course, Sarastro in *The Magic Flute*. Don Giovanni's killing of Don Pedro has echoes of the Hiram legend, especially in the disastrous consequences that he brings upon himself as a result. Similarly the indirect roles of female characters could be taken to reflect the gender structure of the lodges Mozart attended: males are the protagonists, females the romantic interest or the victims for rescue. Only Pamino is initiated into Sarastro's mysteries; Pamina and her mother, the Queen of the Night, as women, are excluded.

It is obvious that I have only been considering the operatic works in this short analysis. The scope of this paper requires such limits. However, Mozart's instrumental music does stand up to a similar consideration in the conceptual and philosophic terms of Enlightenment thought, especially the individuality of the sonata and the instrumental concerto forms. VERBA (2007) examines theories of music developed during this era by Rameau, Rousseau, Diderot and d'Alembert, and her analysis follows similar themes to this study.

Mozart was a brilliant solo performer and took centre stage at many of his public performances—certainly a behaviour not emphasised under the strict church and patronage format of the Baroque but a defining element of the public sphere of the Enlightenment. His solo compositions allow so much more scope for the individual artist to express a personal interpretation than the rigidities of the Baroque style.

Of course he was not the only composer writing like this. That is the point. Mozart was not a single genius, an aberration in the mundane world of ordinary musicians and artists. He was a product of his time—the Enlightenment.

Conclusion

Opera, as has already been noted, provided a most effective medium for the expression of ideas in the public sphere of Enlightenment Europe. It was popular and it was accessible and Mozart was a master of it. He was also a master of the ideas of the age and, both directly and indirectly, they are evident in his works. He was a proud Freemason because the Craft professed the same ideals that he held.

All these elements come together in the Mozart that we, two and a half centuries later, know from his music. He was not the giggling fool of Shaffer's *Amadeus*, just as Salieri was not the jealous rival plotting his demise. These representations make a good story for modern times, but Mozart was a man of his age. Through his music we can understand something of it, and understand something of him, and understand something of his Freemasonry.

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FREEMASONRY: AN INITIATE ORDER

by Ian Green

Introduction

It is my thesis that every Master Mason has been initiated not once but three times; that *each* of the three degree ceremonies of Craft Freemasonry is an initiation. This is supported by the wording of the ritual, which also outlines the necessary subjects and course of study to qualify the candidate for initiation to the next level.

From this I deduce that Freemasonry is an Initiate Order, an Order of *ongoing* initiation, a process that concludes only at the grave. That is not to say that every Freemason will continue that initiate process, but the process is one of being prepared for and finally being brought to *the light*. This is the light which can shine through 'that mysterious veil which the eye of human reason cannot penetrate unless assisted by that light which is from above.'¹

I have been further encouraged and supported in my thoughts on this subject by the definition of 'initiate' I found within Macoy's *Dictionary of Freemasonry*:²

The initiated, while in the lodge, labour to perfect their own mental faculties, as well as those of the whole human race.

Here let us seek the secrets of Masonry, in themselves unpronounceable; neither are they to be communicated by the laying on of hands, in a few fleeting hours.

... the great mass consider the ceremonies to be the true secret, whereas they are in reality but the shell in which they are enclosed.

I rely on the ritual used by lodges working under the Grand Lodge of Tasmania but, since the rituals of all Australian jurisdictions are derived primarily from *Emulation* ritual, it would be surprising if they differ substantially on this topic. Let us see what support the ritual gives for my thesis.

The first degree ceremony

The usual terminology among Freemasons to describe a man entering our Order is varied.

He formally describes himself, with the adoption of the words in the proposition form, as 'a candidate for the mysteries of Freemasonry'.³

At his initiation into Freemasonry he is described as 'a poor Candidate in a state of darkness' by both the Tyler and the Inner Guard when providing their reports at the beginning of the first degree ceremony. Thus he is not described as 'a candidate for the mysteries of Freemasonry' in this, the first report he encounters at the start of his formal Masonic journey.

This is expanded a little further when he is about to pass in view before the brethren 'to show that he is a Candidate properly prepared to be made a Freemason'.

Finally, prior to moving to the East to take his obligation, he is referred to 'as a Candidate for the mysteries and privileges of Freemasonry', an expansion from the term on the proposition form of being 'a Candidate for the mysteries of Freemasonry' to that of 'a Candidate for the mysteries and privileges of Freemasonry'.

Where does it actually state that he is an *initiate*? No doubt his proposer and seconder each explained that he is to be *initiated* into Freemasonry. It is only when he has taken his obligation and has been entrusted with 'the secrets of the degree' that he is taught by the Junior Deacon that he is in an initiation ceremony, when he repeats the sentence 'At my initiation I was taught...'

The knowledge of the ceremony being the candidate's initiation is further reinforced on his presentation to both Wardens, when he repeats the phrase twice more, and hears the phrase another five times before being invested 'with the distinguishing badge of a Mason'.

Nearing the conclusion of the first degree ceremony, the newly made Mason is informed in the 'Charge After Initiation' that he has 'passed through the ceremony of [*his*] initiation' and is congratulated on 'being admitted a member of our antient and honourable Institution'.

Where next?

My observation is that this first degree ceremony is only the first of a series of initiations. As a consequence, where does this lead and—more importantly—where should it lead? Is it the first step in a life-time journey?

The first degree ceremony leaves the candidate with his 'foot in the door', so to speak. Is he now merely through the door into membership of a lodge, or is it the first step in a life-long journey of education and enlightenment? Will a further direction and encouragement be provided in the second degree ceremony, or is the first degree the total of his initiation?

1 All quotations in this paper are from the *Ritual as authorised by the Grand Lodge of Antient Free and Accepted Masons of Tasmania*, 8th edn, 1997, unless otherwise specified.

2 Oliver, George: *A Dictionary of Symbolical Masonry*, contained in: Macoy, Robert: *A Dictionary of Freemasonry*, ISBN 0-517-69213-9, entry *Initiate*, pp 544–5.

3 Grand Lodge of Tasmania Proposition Form GLT 1.

Soon after the occasion of the first degree ceremony, an experienced Craftsman must assist and guide the initiate in the start of his education in the Craft, and make him aware of its importance.

Now is the time for the initiate to begin that education, to develop an understanding of the meaning of the first degree ceremony and the privileges and obligations attached. His education will need to point out that he has entered into an Order that uses emblems and symbols to demonstrate abstract principles. In many cases the meanings are not readily apparent, or there may be multiple layers beneath a symbol—as in differences between English and American rituals—for example: ‘The point within a circle boarded by two parallel lines . . . reminds Masons to keep their actions circumscribed and guided by the Volume of the Sacred Law’. Mark Stavish cites Mackey’s *Encyclopaedia of Freemasonry*, suggesting that: the point is also the *Will*, the creative energy of God, and the divine power in each person; the circle comes under its domain; and the parallel lines represent Wisdom and Power.⁴

The initiate can be happily informed that the institution has branches throughout the world, and that on proof of his own membership, doors of other lodges will be opened to him.

He must be educated into understanding that our Order is about building a spiritual Temple, with himself as the cornerstone and his own character the structure. That ‘the word initiate signifies a person who has made a new beginning, who has entered a path of experience’,⁵ a path not previously knowingly travelled.

His education must commence the process of a fuller understanding of the concept of ‘being in a state of darkness touching the mysteries of Freemasonry . . . until brought to the Light’, this being the ‘true purpose to promote the spiritual life and development of its members’,⁶ as so clearly set out by W L Wilmschurst.

What does the candidate know of the second degree in Freemasonry? Is it to be merely an expansion of the first degree, or is there more? Is there a hint of this in the first degree? Is it another initiation?

Yes, there is another initiation. During the first degree ceremony, as the secrets of the degree are being entrusted to him, the candidate is informed that ‘there are several degrees in Freemasonry’ which are ‘conferred on Candidates according to merit and abilities’. He is informed of the means of recognition and at the same time given a hint of an area of future study in the statement ‘I . . . must premise for your general information that all *squares*, *levels*, and *perpendiculars* are true and proper signs to know a Mason by’. The candidate’s study of the first degree thus should include research into the meaning of the phrase, and the relevance of the terms *squares*, *levels*, and *perpendiculars*, as well as what *merit and abilities* are required, or to be attained, to enable further advancement in the Science.

In the first degree, the initiate/candidate acknowledges that he has a favourable opinion of the Institution, but also acknowledges a desire for (Masonic) knowledge, and later in the ceremony is confirmed that he has been ‘in a state of darkness touching the mysteries of Freemasonry’. At this point in the member’s Masonic journey (ie after this first lodge meeting) it is vital that he is taught that the mere removal of the hoodwink does not bring him to the Light, that the removal is itself but a symbol of the opportunity which is now available, to pursue: the quest for Light (or enlightenment); the continuance or commencement of raising ‘a superstructure perfect in its parts and honourable to the builder’; and development of his own character.

The second degree is a mystery to the candidate. He is aware of its existence, but knows only that he must ‘give proof of proficiency in the former’ by (at the very least) learning the ritual’s answers to a series of questions, and reciting his first degree obligation.⁷ A careful and mentored study of the questions and answers will enable the candidate to lay down a foundation upon which he will build his Masonic knowledge.

Prior to his admission into a Fellow Craft’s Lodge, he is provided with a pass grip and a pass word while still in the lodge in the first degree. He is informed that he ‘must be particularly careful to remember this word’ as without it he ‘cannot gain admittance into a Lodge in a superior Degree’. He is then escorted from the lodge to await further progress.

The second degree ceremony

In the second degree, the brethren are told by the Worshipful Master that the candidate (now known as *Brother*) ‘hope(s) to obtain the privileges of the Second Degree’, to make further advancement in his Masonic journey.

Again, as in his initiation ceremony, he is required to take an obligation to conceal both the secrets and mysteries of and belonging to the second degree. He is instructed, under the penalties of his obligation, that such secrets and mysteries must not be communicated to either ‘the popular and uninstructed world’ or to an Entered Apprentice; the degrees are to be kept separate and distinct.

The secrets of the degree are then communicated to him and he finds that they are the means of recognition of, and proof that he is, a Fellow Craft Freemason. But there is much more that the second degree ritual then informs him.

4 Stavish, Mark: *Freemasonry*, Llewellyn Publications, Woodbury 2007, pp 222–3.

5 Waite, Arthur Edward: *A New Encyclopaedia of Freemasonry*, ISBN 0-517-19148-2, p395.

6 Wilmschurst, Walter Leslie: *Masonic Initiation*, online at http://www.freemasons-freemasonry.com/Wilmschurst_masonic_initiation_list.html, ch 1, p2.

7 It is a proficiency requirement in Tasmania that an Entered Apprentice and a Fellow Craft must be able to recite the obligation of that degree before promotion to the next, and that the Master Mason be able to recite the third degree obligation before receiving his Master Mason Certificate.

In the 'Charge After Investiture', the newly passed brother is advised that 'as a Craftsman you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty'. So with his passing to—or, I venture to suggest, his *initiation into*—the second degree, a new challenge is presented to him, to 'estimate the wonderful works of the Almighty'. What an enormous challenge and task!

This is then immediately expanded, in the conclusion of the 'South East Charge', with the invitation that 'you are now permitted to extend your researches into the hidden mysteries of nature and science'. Thus he is challenged and invited to study the *Creation*, thereby working at a spiritual level, and to investigate, to study, the mysteries behind nature, the *Creator*, and at the same time develop a comprehension of *science*. Each brother is therefore encouraged to pursue his own personal research into the resolution of the differences between nature and science, and between science and religion.

Here again I draw upon Wilmshurst's work. In his paper on the second degree, he states that:⁸

The Candidate is now charged so to conduct his future life as not only to prevent his newly won illumination from evaporating, but to tend to enlarge it. He is urged to persist in practising all that was enjoined upon him in the former Degree, but also now to devote himself to the study and practice of 'such of the liberal arts and sciences as are within the compass of his attainment'.

The classical arts and sciences, seven in number, were called 'liberal', because their exercise keeps the body fit and supple, whilst it has a liberating effect upon the mind, disentangling it from material and sensuous interests, and rendering it flexible and free for functioning on abstract levels.

A sound mind in a sound body was, and still is, ever desirable for the Candidate for perfection as ensuring for him that perfect harmony of all the parts of his sevenfold nature to which the seven arts and sciences applied.

Masonic 'harmony' has no relation to song-singing. It means the harmonisation of the too often discordant elements of one's being. Its old name was Eirene, Iris, the Rainbow; the 'bow set in the cloud' of man's earthly organism. Look at a natural rainbow; it is not a confused jumble of colour, but an ordered series of seven hues, each issuing out of the former, the heat rays culminating in light rays. So in ourselves; the white light of the divine principle has been 'set in the cloud' of our material bodies but remains obscured until our 'fervency and zeal' makes it possible for its rays to shine out from us in order and harmony, as our 'coat of many colours'.

The second degree 'Working Tools' are then presented to the newly passed brother. In the optional portion of this charge, he is informed that 'The Square teaches us to regulate our lives and actions according to Masonic line and rule'. Here is a code of conduct, a code not written, but to be developed by each brother, to investigate and live by the 'Masonic line and rule'.

Once again the 'harmony', as explained so clearly by Wilmshurst, is emphasised as we are encouraged 'to harmonise our conduct in this life so as to render us acceptable to the Divine Being from whom all goodness springs'.

These *Masonic lines and rules* and the *harmony* of our conduct are then beautifully wrapped together in the Working Tools charge, whereby the newly passed Fellow Craft (and, indeed every brother) is advised that 'To steer the bark of this life over the seas of passion without quitting the helm of rectitude is the highest degree of perfection to which human nature can attain'.

The second degree ceremony is then concluded, but not completed, when the attention of the newly passed brother and his attending Fellow Craftsmen is drawn to the letter 'G', 'denoting God, the Grand Geometrician of the Universe, to whom we must all submit, and Whom we ought humbly to adore'. This focuses the brother's attention on the Creator, the Grand Geometrician of the Universe.

Yet still the ceremony is not completed; the location of the education alluded to in the presentation of the Working Tools has not yet been revealed. This is only shown in the optional charge, the 'Final Charge After Passing'. Here the candidate (albeit a Fellow Craft Freemason) is exhorted to behave with dignity, conform to the principles of the Order, and steadily persevere in the practice of every virtue. He is urged to study 'the liberal Arts' and 'especially the Science of Geometry'. Finally, the location of the education, to which the candidate has been directed and encouraged, is revealed: the lectures in the lodge itself. He is charged that:

as a Craftsman, in our private assemblies you may offer your opinions on such subjects as are introduced in the lecture, under the superintendence of an experienced Master, who will guard the Landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of society, and, like a skilful Brother, strive to excel in what is good and great.

This optional charge is of utmost importance to the candidate; without it he must search in places other than the ritual for the location of the education to which he has been directed. The degree encourages, indeed virtually demands, further education. We see at the conclusion of the 'Final Charge After Passing' that the brother is instructed with the importance of his duties, that 'Such is the nature of [*his*] engagements as a Fellow-Craft, and these duties [*he is*] bound by the most sacred ties to observe', that his duties, his engagements, are to extend his researches into the hidden mysteries of nature and science, and he is expected to make the liberal arts and science his future study.

⁸ Wilmshurst, Walter Leslie: *The Ceremony of Passing*, (privately printed), 1993, p22.

The newly passed Fellow Craft Freemason is now through the ceremony of the second degree, and a whole new aspect for life and character development has been shown to him. Furthermore it tells him where that education can be found, *in the lectures in the lodge*.

Education in the lodge

But, alas, there is so little of Masonic teaching given in the lodges. At a time when we have a high average age of our brethren—many with profound experience and knowledge—and often with little degree work to be done in the lodges, we have a wonderful resource to draw upon. So much could be provided by way of lectures and discussion in our lodges, conducted and mentored by these wonderful older brethren. Let us grasp the opportunity to educate our younger brethren in qualities of life, to educate in how and what it is to live ‘according to Masonic line and rule’. Our older brethren have seen so much and learnt the hard lessons; they are the ones who know why every Freemason ought to conduct himself ‘by observing a due medium between avarice and profusion; by holding the scales of justice with equal poise; by making his passions and prejudices coincide with the just line of his conduct; and in all his pursuits by having eternity in view’.

These ‘living stones’, these near-perfect ashlar are our resource for education. Their role as educators and mentors can give recognition to their wisdom and life experiences; we should make the most of it whilst they are still with us.

Australian lodges have another excellent educational resource, the ‘Masonic Education Course’ developed by Kent Henderson and Tony Pahl, of Lodge Epicurean 906 VC and Lodge Amalthea 914 VC. The course consists of a programme of education in each of the three degrees, leading to a certificate for each degree. I urge all brethren interested in Masonic education to obtain a copy (freely available on the internet) and consider using the course in their own lodges. My own lodge, Phoenix 92 TC, has adopted the course and found it to be of significant value, not only to candidates in each degree, but for the brethren in general.

The third degree ceremony

Now that our candidate/initiate has been passed to the second degree, a degree of which the content and import was previously unknown, is there yet another unknown degree? Yes, he knows there is another degree, the third degree. But is it a mere extension of the second degree, or is it something new and different again, another initiation?

The candidate for the second degree was informed, immediately after he took the obligation of a Fellow Craft Freemason, that the position of the Square and Compasses in the second degree show that he is ‘now in the midway of Freemasonry, superior to the Entered Apprentice, but inferior to that which . . . you will hereafter attain’. This advises him that there is a further degree, and that the degree can be attained in the lodge. This statement also implies that as the second degree is ‘in the midway of Freemasonry’, there are thus three degrees.

Nothing in the second degree ceremony informs him of the nature of the third degree. He knows that Freemasonry is a progressive science, that the science is about personal character development and that ‘there are several degrees in Freemasonry with peculiar secrets restricted to each’. Clearly therefore the third degree is something new, something unknown, *another initiation*. After the completion of the second degree, the Master will have informed the brother that there is another degree, advised him that again there is a certain amount of education to be completed, including a set of test questions and answers, and recitation of the second degree obligation. This minimum proof of proficiency must be demonstrated prior to his taking another step in Freemasonry. Hopefully, he will be accompanied and encouraged by an appropriate experienced Master Mason.

In due time the Fellow Craft will be adjudged adequately educated in the science to enable him to proceed to the third degree. As before, at the start of the ceremony he will be standing in full view of the brethren, and he will hear the Master inform all assembled that he is the ‘Candidate to be raised to the Third Degree, but it is first requisite that he gives proofs of proficiency in the Second’. This test completed, the candidate is once again entrusted with a two-part test of merit, and told that without it he cannot gain admittance to a lodge in a superior degree. He is then escorted from the lodge.

On his return, he finds much in common with the first degree, his initiation into Freemasonry. He is again confronted with darkness, conducted into a lodge, the form of which is unknown to him. As in the previous degrees, he is referred to as a *Candidate* and he answers (via the Tyler) that it is with the help of God, coupled with the aid of Masonic symbols (and, we trust, an understanding of what they represent) and the pass grip and pass word that he hopes to obtain the privileges of the third degree.

In the ‘Prayer’ he is referred to as God’s servant, who offers himself as ‘a candidate to partake . . . the mysterious secrets of a Master Mason’ and it is implied that he is to travel under God’s ‘protection through the valley of the shadow of death’ and to ‘finally rise from the tomb of transgression to shine as the stars forever and ever’. He then hears the Master instruct his conductors to ‘Let the Candidate rise and proceed’. Clearly he is the *candidate*, the person being *initiated* into the secrets of the third degree.

This is further reinforced when he is about to pass in view before the brethren ‘to show that he is the Candidate properly prepared to be raised to the sublime Degree of a Master Mason’. During the perambulations preceding the obligation, the Brother is referred to another three times as ‘the Candidate’. At no time in this degree is he referred

to as the Fellow Craft, nor in the second degree is he referred to as the Entered Apprentice; on each occasion he is referred to as 'the Candidate' prior to his advancement to the superior degree.

Again, as in the initiation and second degree ceremonies, following the examination of the candidate to ascertain if he is properly prepared, he is conducted to the east and then takes a solemn obligation. Within the obligation he not only swears to conceal the secrets and mysteries of the degree, but, in his progress, he also swears to maintain, support and uphold the various important interests of his brethren, limited only by the restrictions of his several obligations and essential obediences to God and to his country.

Following the obligation, the candidate is informed that he is 'now at liberty to work with both those points [*of the compasses*] in order to render the circle of [*his*] Masonic duties complete'. Here we have another requirement for Masonic education. He needs further significant education to first know, and then to understand, what is his (and every Mason's) 'circle of Masonic duties'.

While he is still in a state of darkness, the 'Exhortation' is delivered. Here he receives a concise summary of the subjects brought to his attention in the first and second degree ceremonies; then immediately he is advised that 'Nature . . . presents one great and useful lesson more, she prepares you, *by contemplation*, for the closing hour of existence, and when, by means of that *contemplation*, she . . . finally instructs you how to die'. Here the candidate has the clue and the cipher to unlock the secrets of Freemasonry: contemplation of the liberal arts and sciences, coupled with contemplation of the fuller meaning behind the statement given in the first degree that 'the Sacred Writings are to govern our faith, the Square to regulate our actions, and the Compasses to keep us in due bounds with all mankind'. Surely this is a massive challenge to the candidate, 'to endeavour to make a daily advancement in Masonic knowledge'. This challenges the candidate to strive to learn, understand and practice the virtues embodied behind *every* Masonic symbol. It is this contemplation alone which can render the candidate's (and *our*) circle of Masonic duties complete.

With the 'Exhortation' completed, the candidate is given the privilege of acting in the role 'one of the brightest characters recorded in the annals of Freemasonry, namely Hiram Abiff'. This allegorical play of the death and figurative raising of the Grand Master has the candidate taking the key role, the better to enable him to appreciate the awful significance of the consequences of the actions of selfish and unscrupulous men.

The perambulations, and recitation by the Chaplain of Ecclesiastes 12:1-7 & 13-14, while the candidate is supine, further reminds him of the shortness of man's life in this world, that we are to do our duties to God and man while there is still time, before the time comes for each of us when we 'shall be afraid of that which is high, and fears shall be in the way . . . because man goeth to his long home and the mourners go about the streets'.⁹ The perambulations conclude with the instruction as to the whole duty of man, to 'Fear God and keep his commandments',¹⁰ this being finalised with the advice and warning that 'God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil'.¹¹

It is in the presentation of the 'Emblems' that the candidate is instructed as to which subject the third degree invites him to undertake. The recommendation is to 'Let the emblems of mortality . . . lead you to contemplate on your inevitable destiny, and guide your reflections to that most interesting of all human studies, the knowledge of yourself'.

At first, this appears to complete the list of subjects recommended to the candidate for his future consideration, but then he is advised in the 'Investiture' that there is more, that he is merely progressing on his Masonic journey, that he has been invested 'with the distinguishing badge of a Master Mason, to mark the progress . . . made in the science'. So the journey has begun, the subjects for future study defined, but where to now?

Beyond the ceremony of raising

It should also be noted at this point, that in the opening sentence of the section headed 'Test Questions of the M.M. Degree' it states that 'Every Candidate must be tested by . . .'. The implication of the use of the word *Candidate* is clear, the journey is not complete. The next steps set out in the ritual concern the Installation of the Worshipful Master and Investiture of his Officers. Is there a clue here as to whether the candidate can, or should, be progressing further? The simple answer is yes, to progress through the offices of the lodge. Here, examination of the ritual reveals no new subject for study, it is concerned generally with setting out the relationships between the Worshipful Master, his Officers and the brethren, and the duties devolved to each.

I therefore reach the conclusion that the lessons set out in the three degrees, and the range of subjects for future study, have been completely listed in the degrees. This is confirmed within the 'Address to the Brethren', where the Grand Master or his representative wraps it all together with the words 'I, therefore, trust that we shall have but one aim in view: to please each other and unite in the grand design of being happy and of communicating happiness to others', and finally that our Order is to 'teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our inclinations, aye even our very thoughts within the compass of propriety. Hence we learn to be meek, humble and resigned'.

⁹ Ecclesiastes 12:5, KJV.

¹⁰ Ecclesiastes 12:13, KJV.

¹¹ Ecclesiastes 12:14, KJV.

The Chaplain further exhorts us in the closing prayer to God that 'May we increase in knowledge of Thee, and in love of each other, that we may finish all our works here below with Thine approbation'.

Truly, we each have much to learn; we are still but apprentices in the Craft, initiates who have yet to reach the Light.

Conclusion

A study of the ritual brings us to the conclusion that each degree in (Craft) Freemasonry is separate and distinct. Each degree is unique, not a simple continuation from the previous degree. Indeed I assert that in each degree the candidate is an initiate, a candidate, waiting to have Masonic secrets revealed. The candidate/initiate in each ceremony is brought to an expanded knowledge of Freemasonry, but at the same time instructed and challenged to broader studies. This daily advancement is the study of the truths behind the Masonic symbols.

The ritual itself confirms the ongoing initiation process. In each degree the advancing person is generally and frequently referred to as a candidate, not as an Entered Apprentice, Fellow Craft or Master Mason; he is an initiate into each degree.

We have each been initiated into the Order, been through each of the degrees, but the initiation process is only started, we are but rough ashlar. We have been initiated into the Order by others, but our initiation into the purpose and meaning of life has only begun—and is in our own hands. The lessons to be learnt are in a lifetime of study, and the knowledge and understanding of the lessons will always be imperfect in this life. The knowledge of ourselves can only be complete when we have completed the journey through this life and been admitted 'to the Grand Lodge above . . . and the glories of Eternity burst upon our view'. Here the initiation ceremony of life will end as we finally are brought to the Light.

The words of Tasmania's first Grand Master best sum up these conclusions, where he stated in his published Obituary Sermon for the late W A B Jamieson:¹²

The student of science, while he knows many things in nature of which other men are ignorant, knows also of many secrets which are as yet inaccessible to the prying intellect of man, and finds that every new step taken, every fresh discovery made, instead of exhausting the secrets of nature, only enlarges the boundary of mystery. The man of thought and of large experience may be able to penetrate deeper than others into the ordinary workings of Providence, to see causes at work and ends being accomplished which are unobserved by the mass of men; but beyond the narrow limits of his vision what a world of mystery!

And thus I leave you with the challenge to continue, and in so many cases to commence, the greater initiation of our brethren.

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12 Anon: *Rector and Grand Master: Memoir of the Late Rev. Richard Deodatus Poulett-Harris*, privately printed, Launceston 1903, p 47.

THE ARK OF THE COVENANT

by David Ganon

There is a very real and cogent connection between Freemasonry and the Ark of the Covenant, and this connection can be traced back to the very beginnings of modern English Freemasonry.

In his paper 'A brief history of Freemasonry', Robin Hewitt writes:¹

The union of the two Grand Lodges of England was consummated with great solemnity. The two fraternities assembled on St. John's day, December 27, 1813, at Freemasons' Hall, London and each opened their Grand Lodges in adjoining rooms; they then passed to the assembly hall in procession, the two Grand Masters at the rear. After solemn prayer, the brethren were addressed and asked to ratify the articles of union. On this being signified, the deeds were signed by the two Grand Masters and the six commissioners, and sealed. The United Grand Lodge of England thereupon came into being.

Impressive ceremonies followed with a presentation of the *Ark of the Covenant* being adopted as the symbol of union. [*emphasis added*]

Bernard Jones² states that 'the Act of Union itself was put inside the *Ark of the Masonic Covenant* in front of the throne'. [*emphasis added*] This 'Ark of the Masonic Covenant' was designed, built and paid for by Sir John Soane, architect and prominent Freemason of the day. On 27 December 1813, the day of Union, Soane was appointed Grand Superintendent of Works by the Duke of Sussex, the first Grand Master of the United Grand Lodge of England.



Freemasons' Hall, 1831



Sir John Soane

Yasha Beresiner adds to our knowledge of these events:³

At the ceremony on 27 December, an Ark of the Masonic Covenant was centrally placed in the temple and played a focal point in the proceedings when the two Grand Masters and their respective deputies, advanced towards it to perform the symbolic act of Union of the two Grand Lodges.

The Ark, an idea conceived by the Duke of Sussex, had been built by John Soane and presented to the newly formed United Grand Lodge, at his own expense. The first minutes record:

. . . the ark of the Masonic Covenant, prepared, under the direction of W. Brother John Soane, Grand Superintendent of Works, for the Edifice of the Union and in all time to come to be placed before the throne.

Sadly, the Ark was burnt and destroyed in the disastrous fire of 5 May 1883.

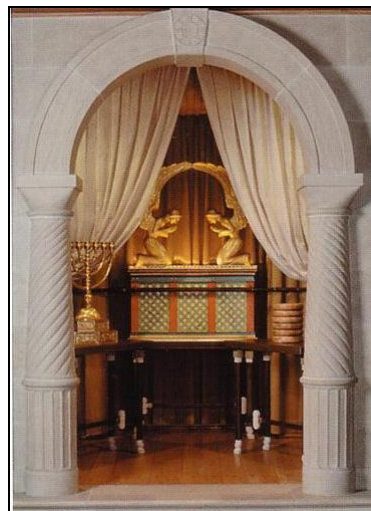
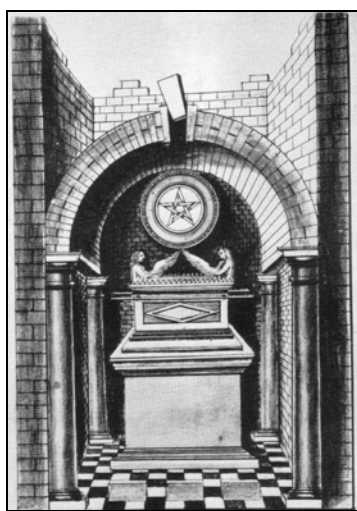
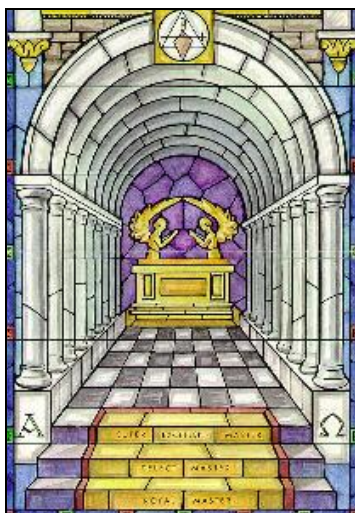
These references to an Ark of the Covenant, whether 'Masonic' or otherwise, indicate the very real rapport existing between the Ark and the Craft. These days, the Ark is not so evident in Craft Masonry, where it is dealt with superficially, but certainly in Royal Arch Masonry and some of the Allied Degrees it is a potent Masonic symbol. The Ark is central to the degrees of Select Master and Super Excellent Master. It is also referred to in several lectures.

The fact that Craft Masonry does not make much of the Ark does not mean that it is unrelated. After all, the Temple of Solomon was built specifically to house the Ark of the Covenant within the Holy of Holies—what stronger connection could there be?

1 Hewitt, R: 'A brief history of Freemasonry', in *Transactions of W A Lodge of Research*, v1 #1.

2 Jones, B E: *Freemasons' Guide and Compendium*, ch14.

3 in an article in the July 2007 issue of the *Masonic Quarterly*.



Royal Arch representations of the Ark

As Freemasons, we see the Ark already installed in the Holy of Holies within the Solomonic Temple, but there is so much more to discover. In spite of all the research, exploration, archaeological excavation and speculation that has taken place over the centuries, the lost Ark of the Covenant remains one of the world's most mysterious, mystifying and elusive artefacts.

The question then has to be asked: Why is it that archaeologists are still searching for it?

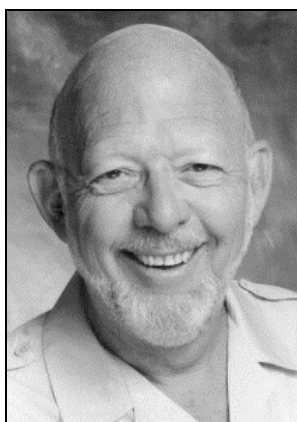
It would seem that they have a variety of reasons; some utopian, some altruistic and others, of course, materialistic.

The American archaeologist Vendyl Jones, for instance, looks for it because he wants to restore biblical Judaism as it was before the Babylonian captivity. He wants to see the Temple at Jerusalem rebuilt and the Temple services re-instituted—and that would, of necessity, require the Ark of the Covenant, within the Holy of Holies, just as it was in the days of King Solomon.

The late Ron Wyatt's quest was to provide proof that the Ark existed, leading more people to accepting the teachings of the Bible. In an interview, just before his death, with *World Net Daily*, Wyatt claimed that he knew where the Ark rested. He explained that he had found an earthquake crack directly below the place where the wood on which Jesus was crucified could have been.

The cleft, according to him, extends down through the rock to the resting place of the Mercy Seat, representing God's throne atop the Ark of the Covenant. This, of course, is an example of the sort of interpretive comment that abounds in discussing this topic, as no factual evidence is produced.

Some are in it for the honour and glory—imagine being the one to discover the Ark—instant universal fame, to say nothing of fortune. Some just want to prove the Biblical narrative to be true and that the Ark really does exist. Others are just good old-fashioned treasure hunters. And, of course, there are those who are motivated by greed. In an article published in the *Nexus* magazine of October/November 2006, we find an incredible account of such a case.



Vendyl Jones



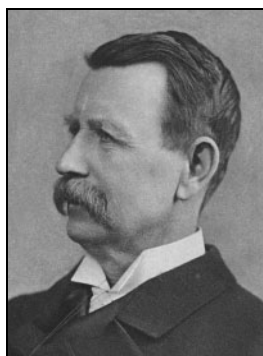
Ron Wyatt in a tunnel



Valter Henrik Juvelius

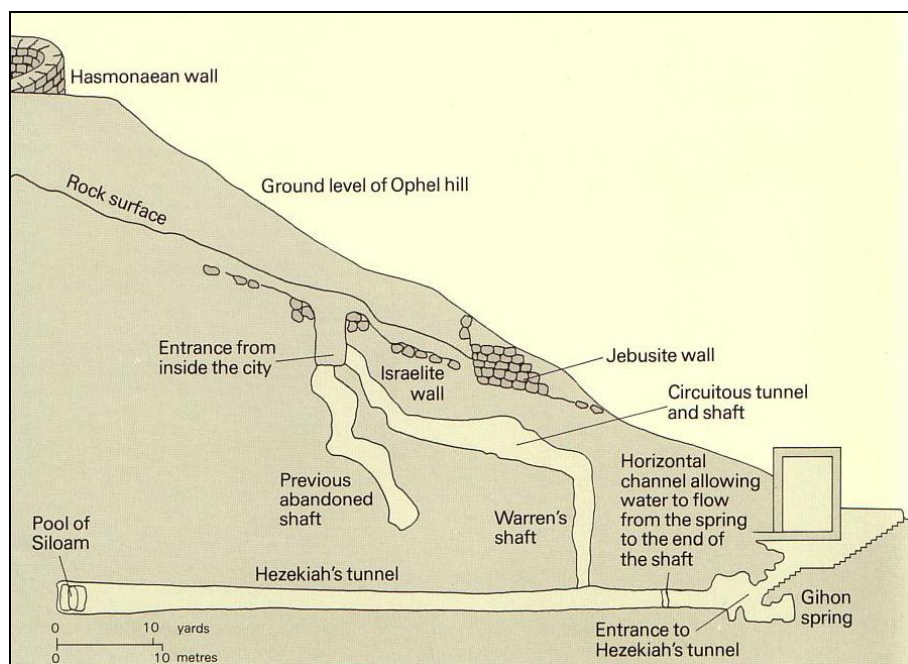
It seems that early in the 20th century, a Finnish scholar by the name of Valter Henrik Juvelius claimed to know where the Ark was hidden. He was a man of letters but also a man deeply steeped in the study of ciphers, and he became convinced that the Old Testament book of Ezekiel contained a secret code that described the exact location

of the Ark and the route to it. He was convinced that he had cracked the code and was particularly interested in the tunnel system known as 'Hezekiah's Tunnel', discovered in 1838, and the underground cave system called 'Warren's Shaft', found in 1867 by Captain Charles Warren,⁴ both of which were located under the Temple Mount.



Above: Charles Warren in later life.

Right: cross-section of Hezekiah's tunnel and Warren's shaft.



As you can well imagine, the difficulties facing him were enormous; not only would it have been illegal to dig under the Temple Mount but, more to the point, it was seen as sacrilegious and, furthermore, Juvelius did not have the financial wherewithal to undertake such a dig. Undeterred, in 1908 he formed a London-based company and, with promises of great riches, managed to entice a certain Captain Montague Parker, the son of an English duke, as well as several other investors, to join the scheme. With \$125,000 collected from various English and American investors, Juvelius set off to Constantinople, where by devious means he was successful in securing from the Ottoman Government a permit to dig near to, but not in, the Temple area itself.

The expedition team arrived in Jerusalem in 1909 and started excavations 600 metres to the south of the area, at the Gihon Spring which leads to Hezekiah's Tunnel. It does not take much imagination to guess what Juvelius' plan was: he would start at the Gihon Spring, then make his way along Hezekiah's Tunnel to the site under the Temple Mount which, according to his calculations, would reveal the treasure trove.

Unfortunately for Juvelius, that was easier said than done. The expedition started to run into all sorts of problems. The tunnel was very narrow in places, creating a gigantic clearing operation, the water course had to be diverted, dams had to be built, the water had to be pumped out, and so on. To aggravate matters further, the project was widely criticised for not having a single trained or qualified archaeologist. In any event, the problems continued to multiply and, to make matters worse, during the autumn of 1910 Juvelius fell ill and had to return to Finland.

On his return to Jerusalem, he found himself embroiled in a riot which made world headlines. It seems that his colleague and financier, Captain Parker, having grown impatient with the slow progress, decided to take matters into his own hands. In April 1911, calculating that Jerusalem would be pre-occupied with the Easter and Passover festivals, some of them taking place outside the Mount itself, he saw a not-to-be-missed opportunity to advance his cause, albeit by illegal means.

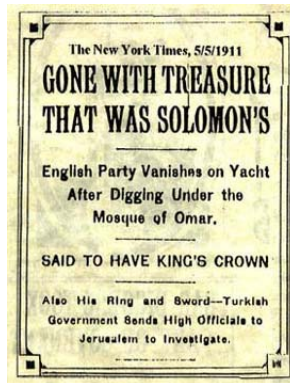
For the reported sum of \$25,000 he bribed a certain Sheikh Halil, the man in charge of the mosque on the Temple Mount, to let his team dig under the Mount itself, during the Holy week. Dressed as Arabs and conducting their nefarious activities at night, they dug in Solomon's Stables and in the wall beneath the foundation stone. Things proceeded unhindered for a few days until one night one of the keepers, unaware of the 'private' arrangement, was awakened from his sleep by the sound of digging. Rather than report it to his superior, who would undoubtedly have told him to go back to sleep, he ran into the street to announce the sacrilege to all and sundry.

A riot ensued, which apparently the authorities found hard to control. In the confusion, Parker escaped to Jaffa. However, most of his team were caught red-handed and Parker was arrested and accused of stealing holy artefacts, which he vehemently denied. Somehow, probably by means of bribery, he escaped and fled the country.

⁴ Charles Warren (1840–1927), later Major-General Sir Charles Warren, GCMG, KCB, FRS, became a Freemason in 1859, was commissioned in the Royal Engineers and subsequently seconded as an agent of the Palestine Exploration Fund in 1867 (author of *The Temple or the Tomb and Under Jerusalem*), was foundation Master of Quatuor Coronati Lodge #2076 EC (1884–87), and Commissioner of the London Metropolitan Police (1886–88) at the time of Jack the Ripper.



Gihon Spring



New York Times



Captain Montague Parker

Juvelius himself managed to emerge unscathed and later, in 1916, even published a book entitled *The White Camel*, which was a collection of short stories, one of which was his version of the events that led to the 1911 riot. Unfortunately, it was written as a work of fiction and no credence could be given to it.

Parker was not heard of again; he presumably returned to England where he, understandably, kept a low profile. Juvelius returned to a relatively normal life, went to work in the Public Library at Vipuri, Sweden, and in 1922 died of throat cancer, aged 57.

So, did the Book of Ezekiel really contain a secret code? Did Juvelius actually crack it? Had he been allowed to persevere, would he have found the Ark? And what actually happened that night in April 1911? Did Parker find the Ark of the Covenant and somehow manage to smuggle it out of the country by sea? Did he rush from Jerusalem to Jaffa, not to escape the riot but to get the Ark away as soon as possible?

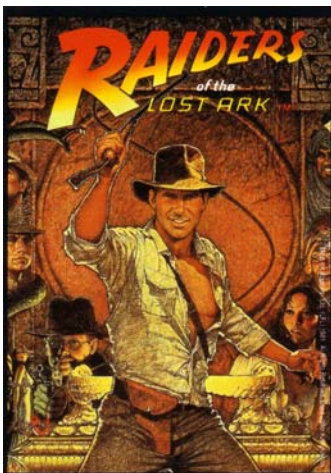
And what were the Turkish authorities doing all this time? Did they not realise that a serious offence had been perpetrated—or were they in on the deal? We may never know the answers to these questions but, if only a fraction of the tale is to be believed, what excellent material it would make for a Dan Brown novel.

Of course there is yet another reason that some look for the Ark: *power*. In the film 'Indiana Jones and the Raiders of the Lost Ark', Hitler was looking for the Ark for just that reason. He wanted to use it as a weapon—and that may not be so far fetched, as we shall see later.

Whatever their motives, all who look for the Ark of the Covenant have at least one thing in common: no one has found it yet. So I invite you to open your mind, give your imagination full flight and come with me on a quest in search of enlightenment regarding this mysterious object.

But where to start?

The most obvious place to start is, of course, in the Pentateuch or the Five Books of Moses or, more familiarly speaking, the Old Testament. Therein we find many references to the word *Ark*.

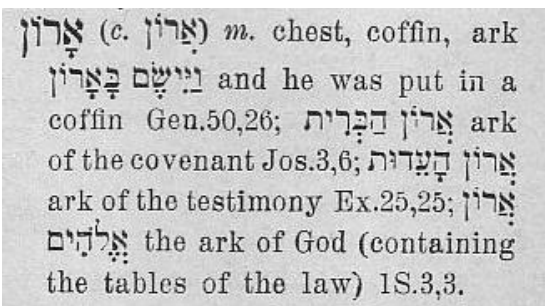


Terminology

The Hebrew word *aron* is used in the old texts to designate any type of ark or chest or coffin which can be used for any purpose.

For instance, in Genesis 50:26 we find: 'So Joseph died being an hundred and ten years old: and they embalmed him and he was put in a coffin in Egypt'. The word for coffin in the Hebrew text is *aron*.

In 2 Kings 12:9 we find reference to the priest Jehoiada boring a hole in the top of a chest. Again, the Hebrew word is *aron*.



The Hebrew word *aron* is top left

The 'Ark of the Covenant', however, is referred to and distinguished from all others by several names. Here are just a few of them:

The Ark of the Covenant of God
The Ark of the Testimony
The Ark of the Lord
The Ark of the Lord God
The Ark of the Lord God of Israel

The Ark of God
The Holy Ark
The Ark of the God of Israel
The Ark of the Covenant
The Ark of thy God's Strength

In all there are twenty-two names by which the Ark is described in the Bible. Suffice it to say that the 'Ark of the Covenant' is quite special and distinct from all other arks.

References to the Ark in Scripture

The Ark of the Covenant is most evident in the Old Testament but it is also mentioned in the New Testament, as we find in Hebrews 9:3-4:

And after the second veil, the tabernacle which is called the Holiest of all;
Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein, *was* the Golden pot that had manna and Aaron's rod that budded, and the tables of the covenant.

And again in Revelations 11:19:

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings and voices, and thunders, an earthquake, and great hail.

In the *Catholic Encyclopaedia* (Robert Appleton edition, 1907), under 'Ark of the Covenant' is the following entry:

Catholic tradition, led by the Fathers of the Church, has considered the Ark of the Covenant as one of the purest and richest symbols of the realities of the New Law. It signifies, in the first place, the Incarnate Word of God.

In the Qur'an there appears a mention of the Ark in relation to the appointment of Saul as King (Surah 2:248):

And further their prophet said to them – Lo, a sign of his kingship is that there shall come to you the Ark of the Covenant with a 'Sakinah' therein of security from your Lord and the relics left by the family of Moses and the family of Aaron, carried by Angels. In this is a symbol for you if ye indeed have faith.

The Arabic word used for ark is *tabut*, which is clearly related to the Hebrew *tebah*, another word for ark, and *sakinah* bears a striking resemblance to the Hebrew *shechina* meaning the Divine Presence.

Al-Tha'alibi, in *Kisas al-Anbiya* (the stories of the prophets) also gives a history of the Ark. He connects it with the Moslem doctrine of the 'Light of Mohammed, the first of all created things, for the sake of which God created the Worlds'.

According to some Islamic scholars, the Ark of the Covenant does not have a religious basis in Islam, and Islam does not give it special significance. Conversely, others believe that it does have special significance, in that it will be found by the Mahdi, the spiritual leader awaited by Muslims. They believe that, near the end of times, he will find the Ark and it will contain relics left by the families of Moses and Aaron. These relics, they say, might be the sceptre of Moses, Aaron's rod that budded, the Tablets of the Law and even Aaron's priestly turban.

Pre-history of the Ark

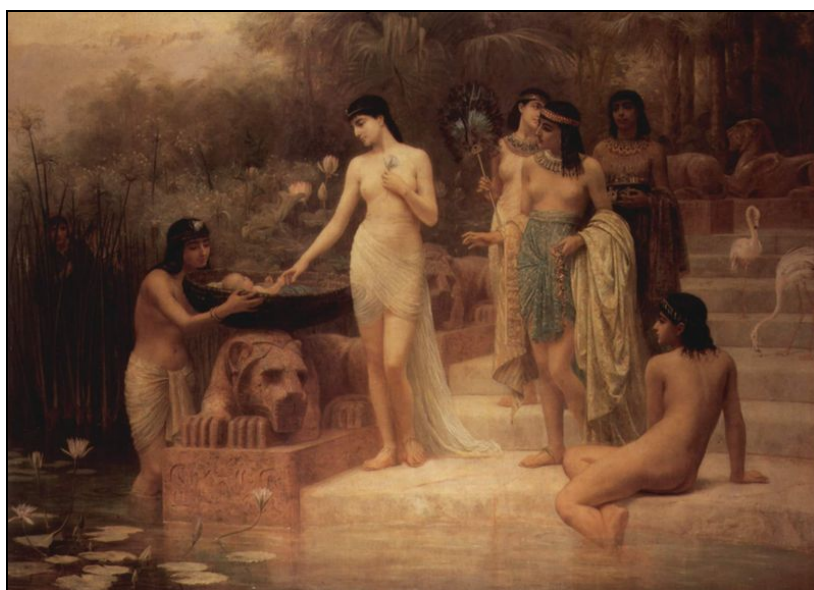
In researching the Ark of the Covenant, it becomes clear that one cannot do so without encountering constant reference to Moses; the two are inextricably related. To get a clearer picture of how the Ark came about, one must of necessity go back to the origins of Moses. That, however, is not as straightforward as it sounds. It would seem that, in his birthplace, there are no documents or records that mention Moses. All reference to this man appear to have been utterly expunged from Egyptian records. We are compelled, therefore, to rely almost entirely on the Old Testament and the writings of Philo of Alexandria and Flavius Josephus.



Philo of Alexandria



Flavius Josephus



Moses and Princess Bisyah

According to the biblical accounts, the baby later to be named Monios (or *Moshe* in Hebrew, *Moses* in English) was set adrift on the river Nile, to be retrieved therefrom by the Pharaoh's daughter, Princess Bisyah, and raised in the royal palace under the doting care of the very Pharaoh who had ordered him killed among the new born male children of Israel.

The baby grew and no doubt would have had a privileged position at court. 'And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds'.⁵ According to Philo, Moses was well versed in poetry, philosophy, geometry, mathematics and astronomy. Apparently, he was also proficient in Assyrian and Egyptian script.

This degree of education, especially in those times, is a clear indication that he would have been part of a very select elite, possibly even the priesthood. There is no evidence to support the theory, but it has been suggested that he may even have risen to the position of high priest. Whether or not he rose to such eminence, he almost certainly would have had access to the specialised religious and scientific knowledge vested in the various temple libraries, knowledge that he would put to good use in later life.

The biblical narrative goes on to describe Moses identifying with his people, becoming sensitive to their plight and eventually having to escape from Egypt following the killing of an Egyptian taskmaster. According to the *Midrash* (commentaries), Moses was 20 when he fled Egypt and 80 when he returned as the deliverer, and thus there is a gap of 60 years in that narrative. During that time, he eventually came to Midian,⁶ where he met and married Zipporah, fathered two sons and worked for his father-in-law Jethro as a shepherd. It was during this time that Moses, while driving his sheep deep into the wilderness, had his prophetic vision of the burning bush, and his encounter with God on Mount Horeb.

The events that followed this fateful meeting are well known to all students of the scriptures. The Divine Presence introduced Himself as the God of Abraham, Isaac and Jacob; He told Moses that He was well aware of the plight of His people in Egypt, that He had come down to deliver them from their suffering and bring them to a land flowing with milk and honey, and that He wanted Moses to go to Egypt, confront Pharaoh and demand the release of the Israelites.

Quite a big ask, don't you think? We can well imagine the confusion and self-doubt that anyone would experience when faced with such an awesome task. Moses expressed his doubts, and God reassured him by saying that He would be with him at all times and that all would be well. Moses, still not satisfied, wanted to know what to tell the people when they ask him the name of this God.

The reply, according to Exodus 3:14 (KJV), was: 'I AM THAT I AM . . . Thus shalt thou say unto the children of Israel, I AM hath sent me to you'. Other translations include: 'I AM WHO I AM', and 'I AM WHO I SHALL BE'.

Whether or not we believe the religious viewpoint is not important; what is important is that Moses believed it, and it was this unshakable belief that conditioned his future actions.

Moses then left Midian and returned to Egypt in the company of his family and his brother Aaron. Together, Aaron and Moses confronted Pharaoh and demanded the release of the slaves. Pharaoh refused, but after ten dreadful plagues, culminating in the death of his own firstborn son, he relented.

According to the Old Testament, the group that followed Moses out of Egypt numbered 600,000 adult males, which I estimate would indicate a total population of about two and half to three million. This gives some idea of the undertaking, and further indicates the nation's inspiring faith in their God and in Moses. Their faith, however, was to be sorely tested in the years to come, as evidenced by the many trials and tribulations they were forced to endure and overcome.

Instead of taking the easiest and most direct route from Egypt to the Promised Land, northeast along the coast of the Mediterranean sea, Moses led them on a circuitous path through the Sinai desert, going east and then north, so that they would enter the promised land by the eastern bank of the river Jordan. And so began the trek that would take 40 years, see a whole generation die out, and forge from a quarrelsome rabble a strong people united in its faith.

But let us go back to those early days of the Exodus which saw the people taking their first faltering steps in the wilderness of Zion.

Like children they were led by short distances, travelling under the protection of the Lord who went before them by day in a pillar of smoke and by night in a pillar of fire.

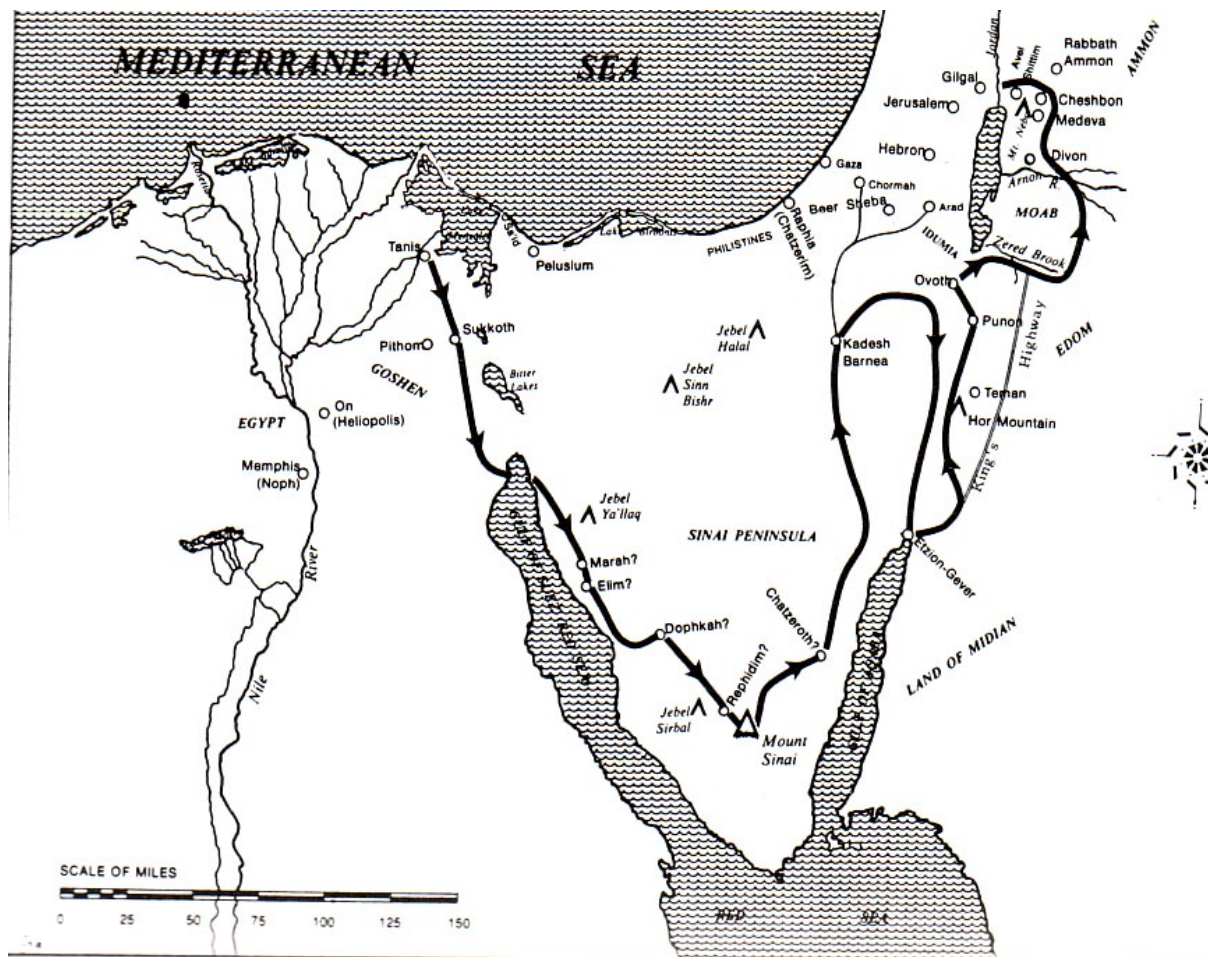
Within a matter of days, Pharaoh, who had by this time changed his mind about letting the Israelites go free, organised his forces and pursued them to what is described in the Bible as the Sea of Reeds, which is now generally accepted as having been the north end of the Gulf of Suez or the Red Sea.

Here we see the miracle of the splitting of the sea, the destruction of the Egyptian army and the final acceptance of the omnipotence of the Lord and the people's acceptance of Moses as His servant and their leader.

Following the splitting of the sea, as if they needed more proof, the people witnessed the sweetening of the water at Marah, the daily and miraculous appearance of manna, the water from the rock at Massah (Meribah), and finally the miraculous victory over the Amalekites at Rephidim.

⁵ Acts, 7:22.

⁶ Exodus, ch 2.



The route taken by Moses and his people



Mount Sinai



Wilderness of Zion

Three months after the Israelites had left Egypt, they entered the wilderness of Sinai and it was here, at Mount Sinai, that the Nation had arrived at its destiny. It was here that, when asked if they were willing to receive the *Torah*, the people responded in the affirmative, confirming irrevocably that it was not God who chose the people but the people who chose God and His Law.

So for forty days and forty nights, Moses remained in the Mountain, taking down not only the Commandments of the Lord but also His meticulously detailed instruction on the construction of the Ark of the Covenant, and the Tabernacle which would be its sanctuary.

The Ark and its Sanctuary

According to the Bible, God Himself gave Moses the extraordinarily detailed description and instructions for building the Ark and the Tabernacle. In Josephus's *Antiquities*⁷ we read that Moses informed the people 'that He

⁷ Josephus, *Antiquities* III:100.

[God] desired that a tabernacle should be made for Him, whither he would descend whensoever He came among them':

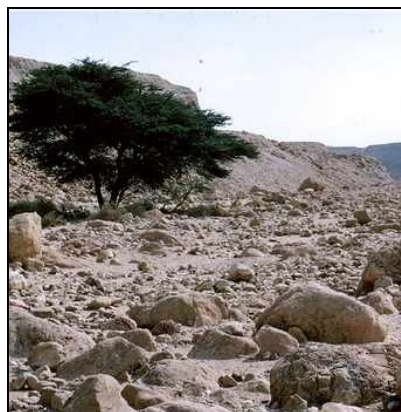
to the intent that when we move elsewhere we may take this with us and have no more need to ascend to Sinai, but He Himself, frequenting the tabernacle, may be present at our prayers. This Tabernacle shall be fashioned of the dimensions and with the equipment which He Himself has indicated, and ye are diligently to apply yourselves to the task.

This then, was to be a portable, readily—if not easily—assembled and dis-assembled structure which would house the Holy Ark and its contents. It would be a resting place for the *Shechina* (Divine Presence) and it would be in this sanctuary, within the Holy of Holies, that the Levites and priests would get their instructions from the Almighty:⁸

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.



Tabernacle in the wilderness



Acacia tree in the Sinai desert

If we go back a bit to Exodus 25:10–21, we find twelve verses giving detailed specifications for the building of the Ark. We also find very similar instructions in Josephus's *Antiquities*.⁹

- It was to be made of 'Shittim Wood', which is the Hebrew for *Acacia*, a beautiful, orange-coloured wood, very hard and close grained, and indestructible by insects.
- It was to be 2½ cubits long by 1½ cubits wide by 1½ cubits high; so if we assume a cubit to be the equivalent of 18 inches then we are looking at a box 45 x 27 x 27 inches, or 1143 x 686 x 686 mm—not an enormous object.
- It was to be covered or plated, inside and out, with the purest gold and covered with a lid, referred to as the Mercy Seat, also 45 x 27 inches and also covered with gold. Attached to both ends of the Mercy Seat were to be two solid gold Cherubim facing one another with outstretched wings touching at the extremities.
- It was from between the wings of the Cherubim that the Almighty would speak to Aaron and his sons.

There are also instructions as to how the Ark was to be carried, namely, by means of two gold-plated poles which would slide through four gold rings at the base of the box, presumably one at each corner. There are varying representations of where the carry rings were located and how the Ark was carried but the most widely accepted method is by the poles running along the breadth of the Ark, through rings near each corner. Although it does not say so in the texts, we can assume that an object of such significance would have been richly embellished.



The Ark of the Covenant



Bezael and Aholiab

⁸ Exodus, 25:22.

⁹ Josephus, *Antiquities* III:134.

One can only speculate as to the weight of it. Just imagine: a box made of very dense wood, overlaid inside and out with gold and surmounted by two solid gold figures. Add to this the carrying poles, the gold rings, the rich gold decoration—and let's not forget the contents: at the very least, two heavy stone tablets. To use the vernacular—it must have weighed a ton!

Bezalel and Aholiab

According to Josephus, it was Moses who appointed 'architects for the works, in accordance with the commandment of God'. Their names (these are recorded also in the Holy books) were Basael son of Uri, of the tribe of Judah, and Elibaz son of Isamach, of the tribe of Dan.

In the King James Version of the Bible, in Exodus 31:1–6, we read:

And the Lord spake unto Moses, saying,
 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
 To devise cunning works, to work in gold, and in silver, and in brass,
 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.
 And behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee.

In the various editions of the Pentateuch, the spelling of names are slightly different but there is no room for doubting who the two main identities were in the building of the Ark and all the vessels and appurtenances, as well as the Tabernacle which was to house them.

Notwithstanding slightly different spellings and pronunciations, Bezalel and Aholiab are names well known by Royal Arch Masons. The Talmudic tractate, *Sanhedrim* 6, describes Bezalel as having a godly spirit, wisdom and insight. Wisdom, consisting of the knowledge one acquires from others; insight being the divination of new ideas and deductions from one's wisdom; and knowledge (in the context of building the Tabernacle) as being Divine inspiration.

In Exodus 37:1 we read that Bezalel made the Ark, the Mercy Seat, the Cherubim, the Menora and all the golden vessels. He also made the copper netting for the altar, as well as the copper laver and utensils. In Exodus 38:23 we read that Aholiab was a carver, weaver and embroiderer, with turquoise, purple and scarlet wool, and with linen. We can, therefore, deduce from those references, that Bezalel was the artisan in precious metals, while Aholiab was the one who made all the curtains, silks and coverings for the Tabernacle.

That ex-slaves could have mastered the wide array of crafts needed to build the Tabernacle and its appurtenances is remarkable, if not miraculous. The backbreaking labour to which the Israelites had been subjected for such a long time in Egypt was hardly conducive to the development of such skills. Only Divine inspiration can account for the accrual of such knowledge, to say nothing of the dedication and fortitude needed to carry out such a mammoth undertaking.



Menorah



Table of Shewbread



The Ark of the Covenant



Weaving



Carving

The Contents of the Ark

For centuries the contents of the Ark has been a topic of much debate; indeed, this topic alone could form the basis of a lecture.

However, we read in Deuteronomy how Moses, at 120 years of age and close to death, ordered the Levites to place inside the Ark, the Book of the Law which he had presumably just completed.¹⁰

According to the Talmudic tractate, *Baba Batra* 14b, both the broken pieces of the first Decalogue and the second pair of whole tablets were placed in the Ark. According to Tractate *Berachot* 8b, there were two Arks and each contained one set of tablets; this proposition however, has not found favour among archaeologists.

There are a variety of opinions as to the contents of the Ark. Some say it contains nothing at all, while—at the other end of the spectrum of controversy—there are those who claim it contains not only the Tablets of the Law but also Aaron's Rod that budded, a golden jar containing a quantity of Manna, a jar containing anointing oil, and even Aaron's priestly turban.

From a simply practical point of view, it would seem improbable that so much material could be contained in so small a receptacle; but then, nothing about this object appears to be simple or, indeed, worldly.

Consecrating the Ark—a temporary means of forgiveness

In Exodus 30:22–26 Moses is commanded to make an 'oil of holy anointment' and with it to anoint the Tabernacle and all things within it, specifically the Ark of the Covenant. This Ark was to be more than just a piece of furniture with supernatural powers. It would become the Israelites' means of relating to the Almighty. Access to the Holy of Holies and to the Ark was forbidden to all except the high priest and even then, once a year on *Yom Kippur*.

The Day of Atonement

Less than six weeks after Israel received the Ten Commandments, the nation toppled from its spiritual pinnacle and worshipped a golden calf. Moses' long process of seeking forgiveness for his people ended on the tenth of Tishri, when he descended once more from Mount Sinai with the second Tablets of the Law. That day became ordained as *Yom Kippur*, the eternal day of forgiveness.

On this day, in the wilderness and later in the Temple, the High Priest would enter the Holy of Holies, ritually purified and wearing special vestments. He would bring with him certain sacrificial offerings, perform an incense and a blood service which consisted of sprinkling the blood of a sacrificial bull and that of a goat in the direction of the Ark. He would recite special prayers in exhortation of the Most High to grant him, his family and all the people, forgiveness for their sins.

After the destruction of the Temple, these sacrificial offerings were replaced by prayer and to this day pious Jews, the world over, afflict their bodies by fasting and their souls by praying to the Most High for forgiveness.



Yom Kippur



Priestly garments



¹⁰ Deuteronomy 31:24–26.

The Purpose of the Ark

In the desert, and later in the Promised Land, the Ark was used for a number of practical and spiritual purposes.

Practically, according to the Midrashic commentaries, God used the Ark to indicate to the people when he wanted them to travel and when to stop. In marching formation, when travelling, the Ark was carried 2000 cubits, or about 950 metres, ahead of the marchers.

According to one Midrash it would clear the way in much the same way as a flame thrower would, by burning thorns, serpents, scorpions and other obstacles. It would do this with two powerful jets of fire that shot outward from its underside (Vayakhel 7). Another Midrash claims that rather than being carried by its bearers, the Ark actually carried its bearers inches above the ground (Sotah 35a).

Whenever during their wandering in the desert, the Israelites went to war, the Ark went before them and later during the conquest of Canaan, the Ark accompanied them.

Commentators, Rabbinic and secular, have long debated the purpose of the Ark. While some say that its presence was purely symbolic, others claim that it not only provided powerful motivation for the people but also aided them in fighting their enemies.

Spiritually, the Ark was the manifestation of God's physical presence on Earth. When the Almighty spoke with Moses in the Tent of Meeting in the Desert, He did so from between the two Cherubim.

Once the Tabernacle was built and the Ark was moved into the Holy of Holies, and afterwards in the Temple at Jerusalem, it was accessible only once a year and then only by the *Cohen ha'Gadol*, or High Priest, who would enter to ask forgiveness for the whole nation of Israel.

The relationship between the Ark and the *Shechina* is reinforced by the recurring motif of clouds. God's presence is frequently seen in the guise of a cloud, in the Bible.¹¹ And the Ark is constantly accompanied by clouds; when God spoke from between the Cherubim, there was a glowing cloud visible there.¹²

When the Jews travelled, they were led by the Ark and a pillar of cloud;¹³ by night, the pillar of cloud was replaced by a pillar of fire, another common descriptor of God's appearance;¹⁴ and when the High Priest entered the presence of the Ark on Yom Kippur, he did so under the cover of a cloud of incense, perhaps intended to mask the sight of the *Shechina* in all its glory.¹⁵

History of the Ark

The Ark accompanied the Israelites throughout their time in the desert, travelling with them and accompanying them into battles against Emor and Midian. We read in Joshua 3 that when the Jews crossed into the land of Canaan, the waters of the Jordan River miraculously split and the Ark led them through. Throughout their conquest of the land, the people were accompanied by the Ark.

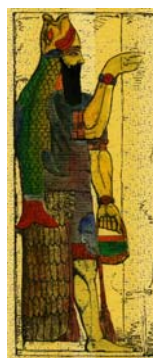
Perhaps the most dramatic demonstration of its power is described in Joshua 6, and refers to the siege of Jericho. The Ark was carried around the city, daily for six days. On the seventh day, preceded by armed men and seven priests, the Ark was carried around the city seven times while priests blew on trumpets of ram's horn. On the final blast of the horns, the people set up a mighty shout and, as in the well known song, 'the walls came tumbling down'.

After the conquest, the Ark and the Tabernacle were set up by Joshua at Shiloh, where they presumably remained until the disastrous war against the Philistines. The Israelites, for some obscure reason, suffered an utter defeat with heavy losses, not the least of which being the Ark of the Covenant itself.

To the Philistines, the taking of the Ark meant a victory of their god over the God of Israel. They accordingly brought it to Azotus,¹⁶ where they installed it as a trophy in the temple of their god, Dagon.



Blowing ram's horn trumpets (shofars)



Two aspects of the god, Dagon

¹¹ eg, Exodus 24:16.

¹² Exodus 40:35.

¹³ Numbers 10:34

¹⁴ Exodus 24:17.

¹⁵ Leviticus 16:13.

¹⁶ now Ashdod.

The next morning, however, they found the statue of their god fallen upon its face before the Ark. After replacing the statue, they found it the next day decapitated. At the same time the entire city of Ashdod was struck with a plague, while a terrible invasion of mice afflicted the surrounding countryside.

Attributing these scourges to the presence of the Ark, the rulers of the Philistines moved the Ark successively to the cities of Gath and Ekron, but wherever they went the plagues followed. After several months, the Philistines decided to give up their dreadful trophy and sent it back to the Israelites, allegedly accompanied by expensive gifts.

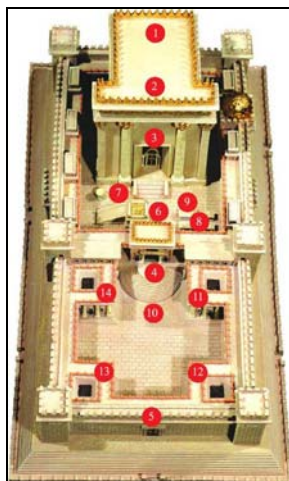
Amid much jubilation, the Israelites took the Ark back to Beit Shemesh, and from there to Kiryat Yearim, to the house of Abinadab, while his son, Eleazar, was 'set up' as its guardian. There it remained for twenty years, well into the reign of King David, whose dream it had been to build a house to the Lord God of Israel—which, as we know, was not to be.

However, according to the narrative of 2 Samuel 6, David, once securely seated on the throne, went with great pomp to Kiryat Yearim to remove the Ark of God. It was laid upon a new cart, and taken out of the house of Abinadab. Uzza and Ahio, the sons of Abinadab, guided the cart. At a certain point in the procession, the oxen slipped; Uzza stretched out his hand to steady the Ark, and was struck dead on the spot. David, frightened by this accident, and now unwilling to remove the Ark to Jerusalem, had it carried into the house of a Githite named Obed-edom.

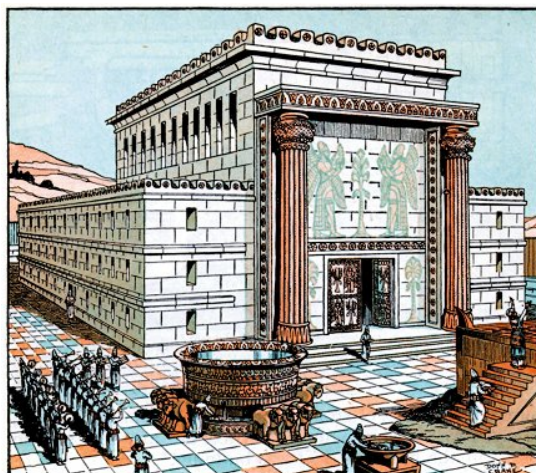
The presence of the Ark proved to be a source of blessings for the house to which it had been brought. This news encouraged David to complete the work he had begun. Accordingly, three months after the first transfer, he came again with great solemnity and removed the Ark from the house of Obed-edom to the city, where it was set in its place, in the tabernacle which David had pitched for it.

This was not however, to be its last dwelling place. The King indeed had thought of a temple more worthy of the glory of God. Although the building of this edifice was to be the work of his successor, David took it upon himself to gather and prepare the materials for its erection.

From the very beginning of Solomon's reign, this prince showed the greatest reverence to the Ark, especially after the mysterious dream in which God answered his request for wisdom by promising him 'wisdom, riches and honour'. He offered up burnt-offerings and peace-offerings before the Ark of the Covenant of Yahweh.¹⁷



King Solomon's Temple



Holy of Holies

When the temple and all its appurtenances were completed, Solomon, before the dedication, assembled the elders of Israel, that they might solemnly convey the Ark from the place where David had set it up, to the Holy of Holies.

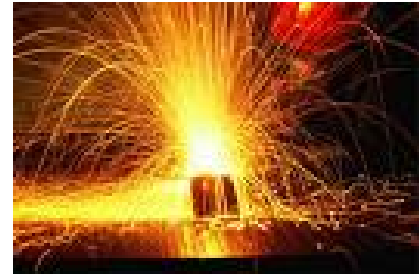
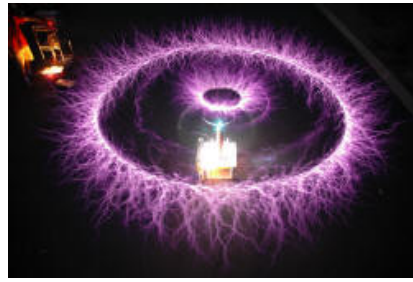
There is no evidence, either in holy writ or in legend, that the Ark was subsequently moved so we must assume that it remained *in situ* in the Temple at Jerusalem until its destruction at the hands of the Babylonians. When the Babylonians destroyed Jerusalem and plundered the Temple, the Ark of the Covenant entered the realm of legend.

The Power of the Ark

Ironically, the Ark has become more famous in recent times as a result of the 1981 film 'Indiana Jones and the Raiders of the Lost Ark'. In this work of pure fantasy, our hero, Indiana Jones, goes to great lengths to prevent the Ark from falling into the hands of the Nazis who, under orders from the Führer himself, seek to harness its power for sinister reasons. While there is no historical evidence whatsoever that Hitler had any interest in the Ark of the Covenant, Stephen Spielberg, drawing heavily on mythology, cleverly captures in this film the mystique of this ancient unsolved mystery.

Over 2000 years after it was last seen, the Ark and its mystical powers remains a topic of heated debate and speculation. A great deal of research has attempted to explain the wonders that are attributed to the Ark in the Bible.

¹⁷ 1 Kings 3:15.



Arks and sparks

One study suggests the possibility that the Ark represented man's first harnessing of electricity. The accounts given of peoples' sudden deaths from touching the Ark are consistent with death by a high-voltage lethal electrical charge.

Such a charge could have resulted from the constant exposure of the box to static electricity, which builds up quickly in a hot, dry climate like the Middle East. The materials of which the Ark was made further support this theory: gold is one of the most powerful electrical conductors, and wood is an excellent insulator.

So, was the Ark of the Covenant a highly charged capacitor with massive destruction potential? Alan F Alford, in a commentary on the Ark, concludes that 'it seems to me that the electrical function of the Ark was designed (a) to impress the Israelites with its dramatic effect; and (b) to ward off the uninitiated, thereby safeguarding the Ark and its precious contents'.

On the other hand, the Most Revd Gary Beaver KGCTJ,¹⁸ in a lengthy dissertation titled 'The Ark of the Covenant of our Lord', puts forth a detailed and quite persuasive theory. Referring to Ginzberg, Josephus, and holy writ, he postulates that the Ark was much more than a religious artefact, and that it was indeed a very powerful object of offence and defence. He refers to the sparks and fiery jets emitted by the Ark; the drying of the river as soon as the feet of the priests carrying the Ark touched its waters; the many victories of the Israelites when they carried the Ark into battle; the deaths of those who ventured near or touched the Ark; the 'strange fire' that caused the death of Aaron's sons Nadab and Abihu; and, of course, the most dramatic of all demonstrations, the Battle of Jericho.

Beaver goes on to conjecture that Moses may have been the only one who had the power to control the Ark and when he died and the leadership was passed to Joshua, while he may have inherited some of the secrets, Joshua did not inherit the power. This, he claims, is evidenced by the biblical references to the extreme caution with which Joshua treated the Ark, making sure that only the initiated carried it, and placing it 2000 cubits away from the people.

Joshua also went to great lengths to ensure that no metal was brought too close to the Ark. In Joshua 8:30–31 we read: 'Then Joshua built an altar unto the Lord God of Israel in Mount Ebal . . . an altar of whole stones over which no man hath lift up any iron'. Why was this? Could it be that Joshua and the people had learned, from bitter experience, that to carry any metallic object close to the Ark meant instant death? And might we not speculate that death could be by electrocution?

More questions for which there are no answers.

What Happened to the Ark?

We know that King David brought the Ark to Jerusalem where, observing the safety precautions laid down by Moses, he had the Ark placed in a tented Tabernacle similar to the one which originally housed it in the wilderness. There it remained until David's son, Solomon, built the Temple on Mount Moriah.

The building of the Temple and its vessels and appurtenances has been well researched and is well known to all students of Masonic history. Many lectures have been delivered on the subject. It is therefore unnecessary to dwell on this topic, however fascinating, other than to state that, after the Ark was installed in the Holy of Holies within the Temple, it is said that celebrations lasting two weeks took place. Then the doors were closed and the Ark was hidden from all but priestly sight until the time it disappeared from all historical records—somewhere between the sixth and tenth centuries BCE.

So what happened to it? The general consensus among historians is that it was plundered by the Babylonians, taken away and destroyed. The fact that both Temples of Jerusalem were burned to the ground, and that Hadrian dug up the city of Jerusalem and made, on the ruins, an entirely new city which he called *Aelia Capitolina*, seems to confirm this conclusion. But if this were true, why are so many people still looking for it? And furthermore, there are just too many legends and traditions about the ultimate fate of the Ark to be dismissed out of hand. They include:

- The intentional concealment of the Ark under the Temple Mount.
- The removal of the Ark from Jerusalem before the Babylonian invasion.
- The removal of the Ark by Jewish Priests during the reign of Manasseh of Judah.
- The removal of the Ark by the Ethiopian Prince Menelik I (the supposed son of King Solomon and the Queen of Sheba).

¹⁸ Knight Grand Cross Temple of Jerusalem.

Four separate sources refer to the possible concealment of the Ark:

- The Mishnayot of Rabbi Hertz.
- The marble Tablets at Beirut.
- The Copper Scroll of Qumran.
- The Ben Ezra Synagogue Geniza at Cairo.

The Mishnayot

In 1648, Rabbi Naftali Ben Elchanan Hertz wrote a book entitled *Emeq Ha'melech*, which translates to 'Valley of the Kings'. In his introduction to the text, he sets forth 12 *Mishnayot* (Records) purported to have been written by five righteous men: Shimor the Levite, Hezekiah, Tzedekiah, and the prophets Haggai and Zechariah.

- Mishna I describes the vessels that were hidden, including the Ark of the Covenant and the Tabernacle with all its contents and appurtenances.
- Mishna II states that a list of these treasures was inscribed on a *Luach Nehoshet* (a copper plate) — which some archaeologists insist is the copper scroll found at Qumran.

The Beirut Tablets

In 1952 two large marble tablets were found in the basement of a museum in Beirut,¹⁹ bearing ancient Hebrew script in bas-relief.²⁰ According to Rabbi Avraham Sutton, the writing on these tablets was identical to the 1648 *Emeq Ha'melech* of Rabbi Hertz, and part of the text contains a statement, translated as:

These are the words of Shimur HaLevi, the servant of HaShem. In the year 3331 of Adam.²¹

However, I can find no evidence that these tablets are extant.

The Copper Scroll of Qumran

Found at Qumran in 1952, the Copper Scroll, or Genesis Apocryphon, is an inventory—written in ancient Hebrew—listing some of the accoutrements thought by some to be from the Solomon Temple and hidden ahead of its destruction by the Babylonians. The fact of the matter is that the eleven columns of text resurrected by the delicate hand of Arthur Biberkrout, a restorer of old paintings, certainly reveal a list of items. Unfortunately, however, we really don't know with any certainty where those items were or, for that matter, what they were.



The Ben Ezra Synagogue Geniza

By way of explanation, a *Geniza* is a repository for aged and unserviceable Jewish texts and religious appurtenances. To this day, Jews the world over bury such items in plots specially set aside in Jewish Cemeteries.

In 1896, Solomon Schechter at Cambridge University in England had acquired 100,000 pages of ancient Hebrew Texts from the Geniza of the Ben Ezra Synagogue in Cairo, Egypt. A copy of the *Tosefta*, which is a supplement to the *Mishna*, was found in these texts. Included amongst them was a text on *Keilim* (vessels). This *Tosefta* appears to be the same text as that cited by Rabbi Hertz as his source for the *Mishnayot*.

The foregoing seems to confirm the theory of concealment of the Ark somewhere in the Middle East—but where exactly?

Rabbis Shlomo Goren and Yehuda Getz, the Rabbis in charge of the Western Wall area in Jerusalem, believe that the Ark is hidden beneath the Temple Mount and is accessible through a series of underground passages.

Vendyl Jones believes that the mysterious Copper Scroll, discovered among the Dead Sea Scrolls in Qumran Cave 3, is a treasure map which leads to the exact location of the Ark of the Covenant. According to Jones, the Ark is hidden somewhere in 'a cave with two columns, near the River of the Dome'.

The late Ron Wyatt claimed to have actually seen the Ark of the Covenant, hidden beneath Calvary where Christ was crucified.

Some speculators believe that the Ark is hidden somewhere in or around Mount Nebo, on the East bank of the river Jordan. In the apocryphal 2 Maccabees 2:4–5, we read how the prophet Jeremiah:

... being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

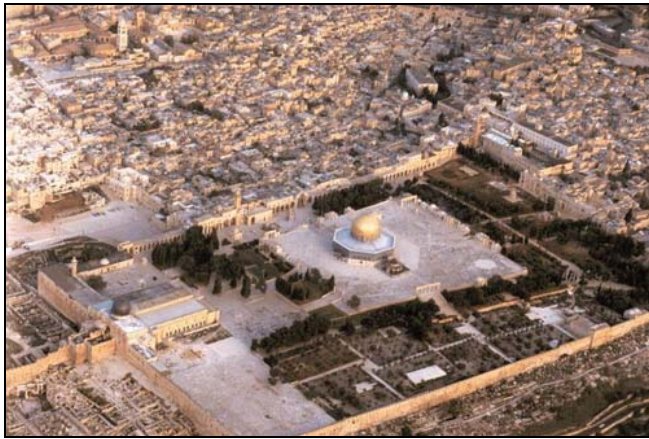
And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

There is some debate as to whether or not this second-hand account is trustworthy.

¹⁹ <http://biblesearchers.com/temples/>

²⁰ bas-relief: projecting above the surface, not engraved or indented.

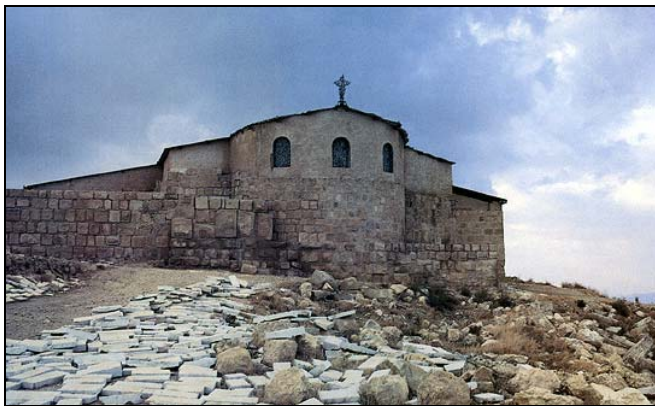
²¹ Shimur HaLevi = Shimor (Shimon, Simon) the Levite; HaShem = the Almighty (God); year 3331 of Adam = 429 BCE.



Aerial view of Temple Mount



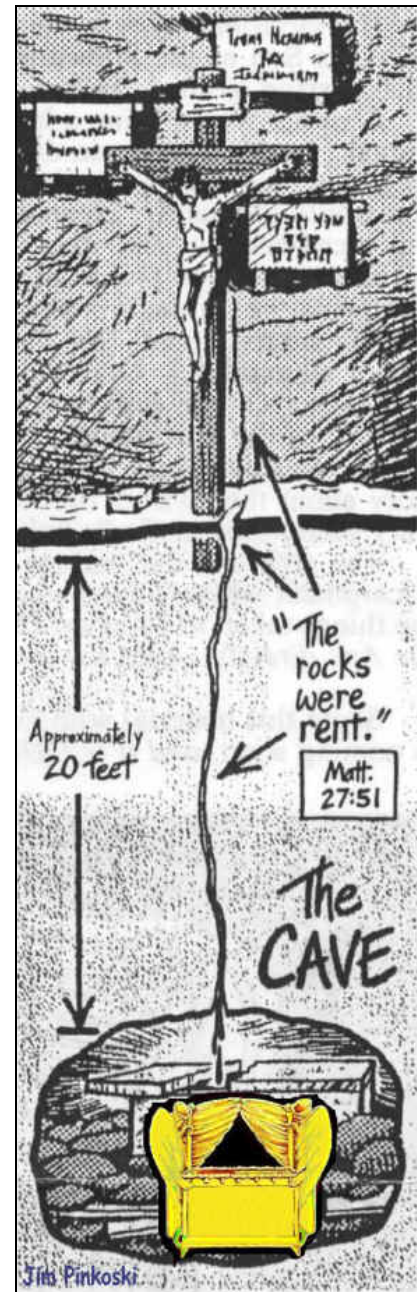
Cave with two columns



Church on Mt Nebo



Dome of Spirits, on Temple Mount



Wyatt's theory



Drs Kathleen and Leen Ritmeyer

Slightly more plausible is the claim made by Dutch-born archaeological architect Dr Leen Ritmeyer. This gentleman holds a doctorate from the University of Manchester, the subject of his dissertation being: 'The Architectural Development of the Temple Mount in Jerusalem'. In this thesis he describes his discovery of the archaeological remains of the 500-cubit-square Temple Mount. This square platform was originally constructed during the First Temple period, probably during the reign of King Hezekiah. The discovery has been published in *Biblical Archaeology Review*, in an article entitled 'Locating the Original Temple Mount'.²²

During his most recent research he claims to have discovered the exact location of the Holy of Holies of Solomon's Temple and also the former location of the Ark of the Covenant.²³ Based on his findings, Ritmeyer has postulated that the Ark may be buried deep inside the Temple Mount. However, it is unlikely that any excavation will ever be allowed on the Mount by the Muslim or Israeli authorities.

Moving further afield, one of the most fascinating possibilities is advanced by Ethiopian Christians who claim that they actually have the Ark today. In Axum, Ethiopia, it is widely believed that the Ark is currently being held in the Church of Saint Mary of Zion, guarded by a monk known as the 'Keeper of the Ark', who claims to have it in his possession.

According to the Axum Christian community, they acquired the Ark during the reign of Solomon, when his son Menelik, whose mother was the Queen of Sheba, stole the Ark after a visit to Jerusalem. While, allegedly, in the past the 'Ark' had been brought out for Christian holidays, its keeper has not done so for several years, owing to the tumultuous political situation in the country. The claim has thus been impossible to verify, for no one but the monk is allowed into the sanctuary.



Church of Saint Mary of Zion,
Axum, Ethiopia



Gebra Mikail,
Guardian of the Ark



Ethiopian Christians

Graham Hancock, in his 1992 book *The Sign and the Seal: the quest for the lost Ark of the Covenant*, lends credence to this claim but does not offer concrete evidence.

There is even an Irish tradition which says that the Ark is buried under the Hill of Tara, in Ireland, and is the source of the Irish 'pot-of-gold-at-the-end-of-the-rainbow' legend. Although amusing, little credence has, so far, been given to this theory.

But where is the Ark of the Covenant really?

We don't know. It's that simple. What we do know is that Titus took a number of Hebrew slaves to carry away the *Menorah*, the massive seven-branched candelabrum, and the Table of Shewbread. This fact is clearly etched as a frieze on the Arch of Titus in the Roman Forum, and we may well assume that there were other holy appurtenances taken at the same time. While there is no certainty, those vessels and holy accoutrements which reached Rome could have been hidden in the Vatican, or they could have been stolen and carried off to Constantinople by the Byzantines.



²² *Biblical Archaeology Review*, Mar/Apr 1992, pp 24–45, 64–65.

²³ Ritmeyer, Leen: 'Where the Ark of the Covenant stood in Solomon's Temple' in *Biblical Archaeology Review*, Jan/Feb 1996, 46–55, 70–72.

At any rate, like Noah's Ark, the archaeologists searching for either of them have, so far, found nothing more than conjecture. So the Ark of the Covenant remains a hidden treasure waiting to be discovered.

In the meantime, the only remnant of the Ark in modern Jewish life is the Holy Ark (*Aron Kodesh*) in which Torah Scrolls are kept in Synagogues. These Arks are usually decorated with replicas of the Tablets reminiscent of the contents of the original Ark of the Covenant. The Torah Scrolls are always 'dressed' with richly embroidered mantles and usually reside behind heavy drapes that are drawn only when the Scrolls are removed in order to be read on certain days and at certain prescribed times.

While the Ark of the Covenant plays no part in Jewish life today, it nevertheless remains a potent symbol of the past and of the Messianic age many believers are waiting and praying for.

To sum up, it appears that this exposition has produced many more questions than answers. For instance, assuming that the Ark existed in the form described in holy writ, we may well ask:

- Did it possess supernatural attributes?
- Could it have been used by the Hebrews as a weapon against their enemies?
- If so, why then did they stop using it?
- Was Moses the only one with the power to control it and if so, where did he acquire this power?
- Was it divinely inspired?
- Was it the result of years of study in the Egyptian priesthood?
- Was it, perhaps, accumulated, by him, during those sixty un-accounted-for years?
- Also, why and how did the Ark disappear? Was it destroyed or has it survived? If it has survived, where is it now?

So—having come full circle to the present day, we end this discourse as we began—with a question:

Was the Ark of the Covenant a sacred symbol or a weapon of mass destruction?

I will leave the answer to this mystery for each of you to speculate upon.

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THE AUSTRALIAN CONNECTION IN THE DEVELOPMENT OF FREEMASONRY IN NEW ZEALAND

by Colin Heyward

They have given us what we have,
They have made us what we are.

Lodge of Research CC, Dublin (1929)

Preface

Much has been written about the origins of Freemasonry in New Zealand, but in reading through the many books and papers I have found that they were mostly written from the view of the respective author's constitutional affiliation. We have the English, the Irish and, to a lesser extent, the Scottish versions that do not give an overall history of from whence New Zealand gained its infant Masonic nurture. Certainly all three constitutions played a vital part in the establishment of Freemasonry in this new British colony leading up to the formation of the Grand Lodge of New Zealand in 1890.

Two of the published histories of the Grand Lodge of New Zealand (by A B Croker in 1940 and F G Northern in 1970) both briefly make mention of the establishment of the first lodges under each of the constitutions and some of the brethren involved. But their main theme is to chronicle the establishment of the Grand Lodge of New Zealand and the development of New Zealand Freemasonry after 1890.

My paper will cover those early years in the settlement by the *pakeha* (Europeans and others of non-Maori descent) of this island country at the bottom of the world. It will outline especially the part Freemasons in Australia played in the formation of lodges in the new colony.

The Arrival of the Pakeha

After the discovery and charting of the 'Land of the Long White Cloud' (*Aotearoa*, to the Maori) by European explorers—Abel Tasman in the 1600s and James Cook in the 1700s—sealers and whalers came from many parts of the world in the early 1800s to hunt the waters and the shoreline of *Nieuw Zeeland* (so named by the Dutch East India Company, Tasman's employer) or *New Zealand* (the anglicised version). Traders for timber and flax, who came mainly from Sydney Town, followed them. These sailors came ashore to replenish water and food stocks, and at the same time fraternised and traded with the local Maori. Some formed close relationships with the *wahine* (women) of the tribe with some 'marriages', especially when the sailor left (deserted) his ship, lasting for life. Some, like the whaler John (Jacky) Guard (an ex-convict), married in Sydney and brought their European brides with them to established whaling stations at strategic coastal settlements. Mrs Elizabeth (Betty) Guard gave birth to the first pakeha child born in New Zealand, a son, in 1831. But a number of *tamariki* (children) were born to mixed Maori / pakeha parentage during these early years.

In 1814, the Reverend Samuel Marsden, who was the 'Principal Chaplain of the Colony' (BURNE) and had been based in Sydney from 1794, travelled to New Zealand and established an Anglican Mission in Kororareka, Bay of Islands (then the main pakeha settlement). This brought Christianity to the Maori.

In 1838 the New Zealand Company was formed in London with Mr E G Wakefield as one of the directors. Edward Gibbon Wakefield 'was the driving force behind much of the early colonisation of South Australia, and later New Zealand'. (wikipedia.org) The company began recruiting settlers for the new colony and the first emigrant ship from England, the *Tory*, arrived at Port Nicholson (now known as Wellington) in January 1840. 'Several days later Capt Hobson landed at Kororareka [*Bay of Islands*] and on the following day he declared that New South Wales had been empowered to annex New Zealand as a part of its territory.' (CROKER)

In February 1840 the Treaty of Waitangi was signed between the British and representatives of most of the Maori tribes. This gave sovereignty to the British Crown and protection to the Maori, and although the wording of the English and Maori translation versions appear to differ in import of meaning and is the subject of dispute up to this day, the Treaty is the binding document for New Zealand. In 1841 Governor Hobson moved the capital from Kororareka to Auckland and proclaimed New Zealand as a colony in its own right, no longer under the control of New South Wales.

The Settling of Australia

Terra Australis Incognita (the unknown south land) is the largest island on the planet and has been inhabited by the indigenous aborigines for over fifty thousand years. It is known that Indonesians traded with the inhabitants of the northern shores in the sixteenth century. During the seventeenth century Dutch, Portuguese, Spanish and French explorers sighted and charted various parts of the coastline. The Dutch named the country *Nova Hollandia* (New Holland), but in 1829 Britain formally named it Australia. The British became involved, first with William Dampier

landing and reporting back 'unfavourably' in the late 1600s, and then in 1770, James Cook, after landing in several places (notably Botany Bay), charted the Eastern seaboard until in June of that year he proclaimed for England, the whole East Coast as New South Wales. This took place on an island at the northern tip of Cape York, now known as Possession Island. Joseph Banks, the botanist on Cook's 1770 voyage, was the first known Freemason to set foot ashore in Australia.

The first fleet of prison wardens, soldiers and convicts, along with some settlers, arrived at Sydney Cove in January 1788 and so began the colonisation of this vast land in the southern ocean. The transportation of convicts to Norfolk Island, New South Wales and Van Diemen's Land (now Tasmania) continued for many years (regimental garrisons stayed until 1870), along with the attendant military and the prison administrators. As convicts finished their term of sentence, or were pardoned, many remained as residents. The same applied to the soldiers who took a discharge whilst in Australia. Planned emigration from the United Kingdom came a little later with schemes for all parts of the island continent, notably Edward Gibbon Wakefield's involvement in South Australia.

The Wakefields

Before we continue the Australian connection with early New Zealand, a brief thumbnail sketch of Edward Gibbon Wakefield is required. He was born in London in 1796 and at the age of eighteen was employed as a 'King's Messenger carrying diplomatic mail about Europe'. (wikipedia.org) In 1816 he eloped with a wealthy ward of the state, married her in Scotland and took her to Turin, where he was the secretary to the British envoy. Four years later, his wife, Eliza, died soon after the birth of their second child. Unfortunately for Edward this was before her twenty-first birthday when she would have received the family inheritance. His contesting of his late father-in-law's will, in a failed attempt to gain the inheritance, put him offside with many influential people in London society. This was exacerbated a few years later when he, aided by his brother, William, abducted a fifteen-year-old heiress from her school and married her in a Gretna Green ceremony before fleeing to France to wait out the turmoil, in the hope that her family would not wish to invite public scandal and would accede to the marriage. But he was wrong, the family pursued him to Calais, where they convinced the girl to return home and they then had the marriage annulled. The two Wakefield brothers were arrested, tried and convicted in England for abduction and both were jailed for three years.

Whilst in the notorious Newgate Prison, Edward Wakefield reflected upon the conditions of his fellow prisoners, especially those who were to be deported to the colonies, and formulated ideas on how planned colonisation could be the answer to England's dreadful overcrowded and unsanitary living conditions of the time. On his release he spoke out about prison reforms and promoted schemes for social improvements. He also, anonymously, published a paper entitled 'Sketch of a Proposal for Colonising Australasia', of which excerpts were printed in Sydney newspapers a few months later. This caused a stir amongst the colonists in New South Wales because Wakefield had contended in his paper that the colony was 'suffering from chaotic granting of free land, shortage of labour and consequent dependence on convicts'. (PRETTY) He argued that a well-planned scheme of sale of land to capitalists would provide funds for the 'crown' to bring, as emigrants, a combination of skilled artisans and labourers, with their families, to populate the new towns. An assured labour pool would attract more investment and lead to the growth of the colony.

The British Government reacted to this debate by issuing regulations regarding the sale of land in New South Wales and Van Diemen's Land, but Wakefield was not satisfied with what he regarded as a token gesture, so he turned his attention to various other emigration causes. One of these was a South Australian proposal promoted by his brother Daniel. Together with Robert Torrens and others, Daniel Wakefield successfully petitioned parliament to have South Australia declared a British Province and to provide funds for its colonisation. As Edward Wakefield had been active in the promotion of the scheme he had hoped to play a prominent part in the leading of it but, instead, the Government appointed Torrens as the chairman of the South Australian Association in 1835. Edward Wakefield lost interest in South Australia and after a brief involvement with West Australian colonising joined his friend Lord Durham in Canada. Durham had been appointed by the British Government to sort out problems between the French and British settlers and, within a period of six months, they succeeded to defuse the situation and bring harmony to local government in the colony. Much praise was bestowed upon the negotiating skills of Edward Gibbon Wakefield.

Back in England in 1838, Edward Gibbon Wakefield and his son Edward Jerningham Wakefield became involved with the New Zealand Company and actively recruited settlers to sail on their ship, the *Tory*, for the ninety-six day voyage to the new settlements at Port Nicholson and Nelson. His brother William was to sail on this first voyage and, following on from this success, another eight sailings, using chartered ships, brought emigrants to New Zealand. His brother Arthur and his sister's son, Charles Torlese, led the expeditions to settle the Nelson district in the South Island whilst William managed the North Island settlement. Several other members of the Wakefield family eventually settled in New Zealand. In 1847 the British Government bought out the interests and land holdings of the New Zealand Company and transferred them to colonial government control. Edward Gibbon Wakefield and his son then teamed up with Robert Godley in promoting a new settlement in Canterbury, sponsored by the Church of England, and in 1850 Edward's son sailed with the first settlers, with the father joining him in 1852. But Edward Gibbon Wakefield was disillusioned with the Canterbury settlement and after one month shifted to Wellington (as it

was now called), where he remained until his death in 1862. He was elected to the General Assembly as an opposition member for Hutt Valley in a parliament led by Sir George Grey. Wakefield clashed with Grey (a Freemason) over land sales policies and in one instance, he unsuccessfully petitioned the Crown Commissioner to grant an injunction to prevent a sale of crown land. The Crown Commissioner was no other than his cousin, Francis Dillon Bell, who later, as Sir Francis Bell, was a Grand Master of New Zealand Freemasons (1894–95). But during his two years in parliament Wakefield is credited with sponsoring a Bill that allowed the colonial government to appoint its own ministers and gain some autonomy from England. A series of strokes in 1855 forced his retirement from politics and Edward Gibbon Wakefield's final seven years were spent in care.

William Wakefield was a Freemason, but when and where he was initiated is unknown. Reference to his membership is made in a book about duelling in New Zealand. 'Membership of a Masonic Lodge was obviously no deterrent to a shoot out. Dr Isaac Earl Featherston and Colonel William Hayward Wakefield were brethren members; they were also on opposite sides of the political fence. On 25 March 1847 they measured out the distance between them somewhere in Te Aro, Wellington, and fired'. (KERR) Featherston missed his target and Wakefield fired into the air.

Members of the Wakefield family, and Edward Gibbon Wakefield in particular, played an integral part in the pakeha settlement of the Wellington, Nelson and Canterbury districts of New Zealand and the development of South Australia as a British Province. The citizens of Wellington, in 1854, honoured Edward Gibbon Wakefield at a Founders Festival celebration where he was a special guest and the recipient of the principal toast to the 'original founders of the colony and Mr Edward Gibbon Wakefield'. (wikipedia.org)

Freemasonry Spreads Abroad

. . . the sun must always be at its meridian with respect to Freemasonry.

Craft ritual, GLNZ

John Hamill, in *The History of English Freemasonry*, tells us that after the formation of the first Grand Lodge in 1717, Freemasonry began to be spread abroad in three ways—by Grand Lodge issuing deputations to constitute lodges; by the appointing of Provincial Grand Masters for territories abroad with authority to constitute new lodges; and by the constitution of travelling lodges, attached to regiments of the army serving abroad, with permission for them to meet as a lodge wherever the regiment was stationed. These methods were later adopted by the Grand Lodges of Scotland and of Ireland following their formation. The 'Antients' and the Irish subsequently issued many travelling warrants to lodges of Freemasons serving in regiments at home and abroad and, although technically membership of the lodges was restricted to serving members of the regiment, many regimental lodges initiated local civilians into their midst. When the regiment moved on, so did the charter of the lodge and the civilian brethren left behind then petitioned to be allowed to form their own lodge. Lodges in Gibraltar and Calcutta (c 1726–29) are the two oldest formed under this method for which documentary proof remains.

Freemasonry's spread abroad closely followed the development of the British imperial advance, whereby when colonies opened up with the arrival of settlers and the military, the Craft was represented amongst them and lodges were soon meeting and being constituted. Conversely, with the decline of the influence of British Empire in the nineteenth and twentieth centuries, when countries and states were seeking self-government, so groups of lodges sought their Masonic independence and led a push to form their own Grand Lodges.

The French and Dutch Grand Lodges also constituted lodges under their jurisdictions in many places around the world where their respective countries had colonies. The French even constituted a short-lived lodge in New Zealand in 1843 (*see below*). Some of the American State Grand Lodges also sponsored lodges in foreign lands and still have lodges attached to USA military establishments in Europe, Asia and the Far East. The Prince Hall group of Grand Lodges have also established lodges wherever African-Americans are serving with the USA military and have sponsored lodges (and even Grand Lodges) in some Caribbean, Central American and African countries.

Freemasonry Down Under: New South Wales

Among those early settlers to both Australia and New Zealand there were some Freemasons, but by far the greater numbers of brethren were in the military lodges attached to the regiments sent to the colonies.

On 6th July 1797 a petition was read in Grand Lodge from George Kerr, Peter Flavell and George Black, praying for a warrant to be held in the South Wales Corps serving in Port Jackson in New South Wales. It was deferred, and the Mother Lodge of Australia was not founded at Sydney under an Irish warrant for over twenty years later. (LEPPER & CROSSLE)

Robert Linford in his paper 'In One Strong Chain' states that 'Despite the then prevailing practice of warranting lodges attached to British Regiments, there is no evidence that any such lodge attached to the military units which accompanied the early settlers to New South Wales'. He went on to say that the petition of 1797 was by three individual brethren wishing to form a lodge attached to the Corps, not that there already was a lodge in existence.

The first Masonic meeting in the new colony appears to have been held on board a French ship anchored at Port Jackson (*see below*) when Captain Anthony Fenn Kemp was reputedly initiated in 1802, but documentary proof does exist of Masonic meetings being held on board *HMS Glatton* and *HMS Buffalo* around that same period.

It was Sir Henry Browne Hayes, a member of a lodge in Cork and a convict, who negotiated with officers on the two ships to write to Governor King requesting permission to hold a Masonic meeting ashore in Sydney, only to have the request declined because the Governor had imposed a ban on 'any assemblies'.

Police records show that constables were sent to arrest those who attended such a meeting. It is uncertain if a Masonic meeting was held or if any arrests were made. Both Robert Linford and Robert Clarke in their papers say that no arrests were made, but Lepper and Crossle in *The History of the Grand Lodge of Ireland* indicate that Hayes was arrested and ordered to be deported to Van Diemen's Land. This is also repeated in William Henley's book, *History of Lodge Australian Social Mother No 1. UGLNSW, 1820–1920*.

In a letter dated 6 May 1803 sent by Hayes to Lord Hobart, he states: 'Several of the Officers of *HMS Glatton* and *HMS Buffalo* together with some respectable inhabitants of this place wished to establish a Masonic Lodge and being in the possession of a regular warrant, I was instructed to make a respectful application for that purpose'. (HENLEY) The letter goes on to describe his appearance before the Judge Advocate five days after the police 'raid' but does not indicate he had been arrested. A report in the *Sydney Gazette* (22 May 1803) states that the Chief Constable 'had ordered all persons of whom it [*the Freemasons' meeting*] was composed into the custody of the Peace Officers'. Was this an arrest? Was it a Masonic meeting?

In the *Government and General Orders* of 17 May 1803, according to Henley, it states that 'Henry Browne Hayes, in contempt of that injunction [*not to hold a meeting*] was found with several others assembled as Freemasons, in consequence of which His Excellency has judged it expedient to order the said Henry Browne Hayes to hard labour at the new settlement to be formed at Van Diemen's Land'. Henley also quotes from John McMahon's *Fragments of Early History of Australia* that seems to show Hayes was transported to Van Diemen's Land.

Somehow or other Hayes was still in Sydney when he received a pardon from Governor Bligh in 1805, only to be re-arrested after Bligh was deposed as Governor in 1808 and 'sent' to the Coal River (now Newcastle) settlement.

In 1816 the Lodge of Social and Military Virtues #227 reported to the Grand Lodge of Ireland that they had lost their warrant (issued in 1752), but, less than a year later, reported that it had been found in Sydney 'among the effects of a deceased inhabitant of New South Wales'. (BURNE) The motto of the lodge was *Libens Solvit Merito Votum* (note that this has the same initials as in the lodge's name) which translates as 'willingly and deservedly in fulfilment of a vow'.

According to Burne, brethren of the Lodge of Social and Military Virtues #227 assembled on the shore of Port Jackson on 2 November 1816 where, accompanied by the regimental band of the 46th Foot, they sailed across the harbour in several boats to Brother John Piper's Eliza Point house site to lay the corner stone. The *Willerby*, a merchant ship anchored in the harbour and commanded by Bro Crosset, gave a seven-gun salute as they sailed by, but VWBro Pugh-Williams in his paper 'Australian Nautical Masonic Scene' claims that Captain Crosset 'flew a Masonic flag from the masthead'. The Reverend Samuel Marsden accepted on behalf of the 'poor and needy' the six pounds, fourteen shillings charity collection taken on the day, and 'the health of Sister Piper . . . together with the sisterhood were drank with suitable music, and on retrieving the Banner held by the Eldest Sister present, Mrs Allan, was greeted by all the Ladies present, the Brethren, hand in hand, moving three times round the Female Knot'. (BURNE)

Note that Marsden, who was not a Freemason, had been in New Zealand two years earlier, to establish a Mission Station.

We now come to Samuel Clayton, the 'Father of Freemasons in the Colony'. (BURNE) Burne relates that Clayton, a Past Master of Lodge #6 in Dublin, 'who having committed an offence against the law', was sentenced to transportation to New South Wales. He brought with him a letter of introduction from the Grand Lodge of Ireland, which he presented to the Lodge of Social and Military Virtues in February 1817. The lodge replied by stating that 'while lamenting the unfortunate circumstances by which he had been doomed to reside in Australia, they could not receive him as a Brother Mason', but Clayton, an engraver and printer in Ireland before his brush with the law, was engaged by the lodge to print their set of by-laws and to design and engrave plates for a lodge seal and certificates. Clayton also found employment engraving the plates for the first set of paper money used in the colony.

In 1817 the Regiment of the 46th Foot was relieved by the 48th Foot, to which was attached the Military Lodge #218 with an Irish Travelling Warrant. This new lodge, in very short time, had initiated twenty-four civilians, which prompted them to petition to the Grand Lodge of Ireland for a dispensation to form the first stationary lodge in Australia. The petition was granted and the Australian Social Lodge #260 was constituted on the 12th August 1820 with a warrant dated 6 January 1820.

A claim made by William Henley, in *History of Lodge Australian Social Mother No 1, UGLNSW, 1820–1920*, that the Lodge of Social and Military Virtues #227 was instrumental in the formation of Australian Social Lodge #260, has been discredited, first by Karl Cramp and George Mackaness in 1938 and then endorsed by Robert Linford in his Kellerman Lecture of 1996.

Following a query to the Grand Lodge of Ireland regarding the admission of former convicts into their lodge, a letter dated 15 July 1822 was received by the Military Lodge #218, which stated 'that an individual becoming free by pardon, or expiration of sentence, possessing a good character, may and would be eligible to become a Member of a Masonic Lodge' and 'an Individual who has been initiated at home possessing an Emancipation [*or Pardon*] in

the Colony, is also eligible to form one of the body'. (BURNE) Hence Samuel Clayton was embraced as a Brother Mason and admitted to membership of the Australian Social Lodge #260. The same letter conferred powers on the Australian Social Lodge #260 to 'grant Dispensations to form other lodges in the Colonies'. (BURNE) Another source states 'that a warrant shall be issued by the Grand Master and Grand Lodge to the Master, Wardens, Secretary and Treasurer of Lodge #260 to empower them to grant dispensations to constitute Lodges in the Colonies of New South Wales and Van Diemen's Land'. (LINTON) These brethren were known as the 'Leinster Masonic Committee'. According to Arthur M Cam, the Leinster Committee was a separate identity from the lodges and, among other duties, they 'also met to hear grievances and to adjudicate on Masonic offences'.

It is interesting that eleven years later (1833) the United Grand Lodge of England also decreed that convicts who had completed their sentence or had been pardoned were eligible to become members of an English Constitution lodge.

Of the eight brethren named as petitioners for the warrant, most were serving personnel in the 48th Foot Regiment and all were members of the Military Lodge #218. Mathew Bacon, the first Master of Australian Social Lodge #260, had been a member of the 46th Foot Regiment who had taken his discharge in 1817, when the regiment departed, to become a storekeeper and landlord.

Cam, in his book *Irish Freemasonry in Australasia*, informs us that at the first meeting of the new lodge after its constitution, held as an emergency meeting, two sailors off ships then in Sydney were initiated and *crafted*. They were then raised as Master Masons two days later at the first regular meeting of the lodge. The following month, Mr George Lane, 'the first emancipist to be admitted into Freemasonry in Australia' (CAM) was initiated.

Following its authority to do so, the Australian Social Lodge constituted the Leinster Marine Lodge of Australia #266 in Sydney in February 1824. Later, acting under directions from the *Leinster Permanent Committee of Australia*, the lodge constituted the Australian Lodge of Fidelity #267 in Sydney and the Windsor Social Lodge #275 in the Hawkesbury River settlement, both in 1843. Meanwhile the United Grand Lodge of England was active with the constitution of the Lodge of Australia #620 in 1828 followed by others, which allowed it form a Provincial Grand Lodge in 1839. The Grand Lodge of Scotland constituted Lodge St Andrew #358 in 1847 and followed with a Provincial Grand Lodge in 1855. The Irish Provincial Grand Lodge came into being in 1858 when 'the Mayor of Sydney, the Honorable George Thornton, MLC, was the first active Provincial Grand Master'. (CAULFIELD)

In 1877, the thirteen lodges then operating in New South Wales agreed to try to form a Grand Lodge of New South Wales but this first attempt was thwarted by the three 'home' Grand Lodges refusing to recognise it. However eleven years later, when there were then fifty-one lodges in the colony, the three 'home' Grand Lodges agreed to the formation of the United Grand Lodge of New South Wales.

Something similar was happening in the other Australian settlements, starting with Van Diemen's Land (Tasmania) where military lodges were also attached to the garrison and had a parallel growth with Freemasonry in New South Wales. South Australia progressed after the first settlers arrived in 1836 with the first lodge established by the United Grand Lodge of England; Victoria, which was a part of New South Wales until 1851, constituted the first lodge in Melbourne in 1840; Western Australia had an English lodge constituted in Perth in 1843; and Queensland, which was not separated from New South Wales until 1859, had an English lodge chartered in the same year.

At the time of the first attempt to form a Grand Lodge in New South Wales, the Australian Social Lodge changed its name to Australian Social Mother Lodge and gave itself the number '0' and was issued a new warrant under the Grand Lodge of New South Wales, but when the authorised United Grand Lodge was formed in 1888 it was given the new number '1' under its new name. After reaching its centenary in 1920, its name was changed again to Lodge of Antiquity #1.

Freemasonry Down Under: The French

In September 1802 two French naval vessels, *Le Geographe* and *Le Naturaliste*, were anchored in Port Jackson and, while there, held a 'lodge' meeting at which a 'colonist', Anthony Fenn Kemp, was initiated. A certificate issued to Kemp, now held in Sydney's Mitchell Library, states in hand-written French that the lodge was *not regularly constituted, but properly assembled* with the *presiding* brother being a member of the *Metropolitan Chapter of Paris* which was then the ruling body for the *Rite of Perfection* (25 degrees) which included the Entered Apprentice, Fellowcraft and Master Mason degrees.

It is interesting to note that, as stated by Robert Clarke in his Blaikie Lecture, Anthony Kemp was a Captain attached to the New South Wales Corps stationed at Port Jackson, and that the Artillery Officer (and therefore a senior officer) of the Port Jackson battery was Brother George Bridges Bellasis. The war between France and England had ended only months before with the signing of the Treaty of Amiens on 21 March 1802 but these two French ships, on a scientific expedition under the control of Commodore Nicholas Baudin of the *Le Geographe*, had been sailing in Australian waters for nearly a year before they came into Sydney in June for replenishment stores. They did not sail again until November, so the crews had five months to fraternise with the settlers and the military personnel ashore.

Captain Kemp was heavily involved in a trade bringing spirits into the colony, much to Governor King's disgust. When the *Atlas* arrived with a cargo of brandy in September 1802, King forbade it being landed ashore but he did

allow eight hundred gallons of the shipment to be sold to Baudin to replenish his ships. Kemp was furious and accused some of the French officers of on-selling the brandy to settlers. King ordered an investigation and, finding the complaint unfounded, directed Kemp to officially apologise to the French officers concerned.

Kemp's subsequent 'raising' as a Master Mason on board one of the French ships, with Bellasis acting as Tyler, shows that the apology had been accepted. Robert Linford contends that Governor King knew of the Masonic meeting but was probably well satisfied that the Freemasons involved posed no threat to his administration, a different story from that of Hayes, as reported above.

It is also recorded that Lodge *Rameau d'Or d'Eleusis* (interpreted by Bernard Calliard as 'The Legend of the Golden Bough') was formed by French gold miners at Ballarat (Victoria) in 1856 and that it had applied for recognition by the English Constitution lodge already in existence in the same town. Recently (1992) a French language lodge was constituted in Sydney with a New South Wales charter.

In New Zealand the French are also credited with holding the first Masonic meeting in the new colony. According to RWBro George Barclay PDepGM, Grand Secretary of the Grand Lodge of New Zealand 1921–1932, in his paper 'Freemasonry on Banks Peninsula', published in *The Extinct Lodges of New Zealand*, VWBro A H Julius PGC wrote a letter to him stating:

In 1837 (month not known) four whalers anchored in Port Levy. They were 'full' ships and called in to fill their water casks for the home voyage. I cannot ascertain the names of the ships but the captain of one of them was named L'Anglais. He was a Frenchman and a Freemason under the Grand Orient of France. There were other Freemasons aboard the ships and while at anchor in Port Levy, Capt L'Anglais got the Freemasons together on his own ship and a meeting was held on board. The tyler at this meeting was the father of WBro E X LeLiever, now residing in Akaroa and at one time a member of Lodge Akaroa No 1666 EC. What took place at the meeting we do not know? Capt L'Anglais and Mr LeLiever Senior returned to New Zealand later in the French emigrant ship 'Comte de Paris' and settled in Akaroa.

In an article published in the *New Zealand Masonic Journal* of 1 September 1888 it is stated that three persons were initiated at this meeting held on board the whaler, but the authority for verifying this statement is not mentioned. Also, in a slightly contradictory report given by F G Northern, Grand Secretary 1952–1967, in his *History of Grand Lodge of A, F & A Masons of New Zealand 1890–1970*, he states:

the captain of a whaling ship, Captain L'Anglois [*note different spelling*], a Freemason under the Grand Orient of France, gathered together all the Freemasons on the ships then in port, and held a meeting on the vessel *Comte de Paris*.

From the ancestry.com website we learn that the *Comte de Paris* was a 550-ton ship chartered by the Nantes–Bordelaise Company (with L'Anglois as captain) to bring the first French settlers from Bordeaux to Akaroa. They limped into the shelter of Banks Peninsula on 9 August 1840 under a jury-set mast and sail in the middle of a severe winter and after a difficult five-month journey. The hopes of establishing a French colony on New Zealand soil were soon dashed when they arrived to find the British flag flying; nevertheless they disembarked and got started in building the settlement at Akaroa. So successful were they that even today Akaroa promotes itself as a French village, with many of the inhabitants being descendents of those first settlers. Of the sixty-three settlers who embarked in France, two died during the voyage and one baby was born. Amongst the settlers was Francois Lelievre, listed as a 'sailor' on the passenger list. Was he the *Mr Le Liever Senior* mentioned in the 'Julius letter'? A son was born to Emeri and Rose Malmachie two months after landing in New Zealand. He was the second pakeha child born in the South Island.

Captain L'Anglois came back later and settled in Akaroa on the land he had purchased from the Maori owners on an earlier voyage. 'Capt J Langlois of the ship "Cachelot", whose purchase in August that year [1838] of land from the Maoris led to the attempt to found a French colony in Akaroa . . . was one of three members of the Craft who played an important part in the French colonising project'. (HEWLAND)

The New Zealand Pacific Lodge #517 EC passed a resolution at its May 1843 meeting in Port Nicholson (Wellington) to elect Messieurs de la Perrotierre, Danger, and Guyon (all crew on the warship *L'Rhin* that may have been in port at that time) as honorary members. In return, de la Perrotierre stated that he would arrange for the new French lodge in Akaroa to elect three members of New Zealand Pacific Lodge as honorary members [*see Barclay*]. The short-lived Lodge *Francaise Primitive Antipodienne* (or *Primitive Antipodienne Francaise Loge d'Akaroa No 86*—warrant dated 19 August 1843 from the Supreme Council of the Antient and Accepted Scottish Rite, Paris) included neither L'Anglois nor Lelievre amongst its list of members.

Viscount de la Perrotierre, the surgeon on board one of the two French frigates, *L'Rhin* and *L'Aube*, which had arrived at Akaroa before or soon after the *Comte de Paris*, was named as principal officer, along with four other ship's officers (Danger, Guyon, Tonerre and Chevin), two French 'colonists' (Gendron and François), the resident British 'sheriff' (Charles Robinson) and the Collector of Customs. (COOPER) Robinson was a lawyer sent by Governor Hobson on *HMS Britomart* to raise the flag and proclaim the South Island as a British possession. He was fluent in French and remained as the Akaroa Magistrate until he returned to England in 1846. Cooper later transferred to Timaru as Collector of Customs at that settlement.

Although it gained support from the new EC lodge in Wellington, the French lodge did not survive. It appears that with the departure of the frigates, membership lapsed and the lodge ceased to operate.

An attempt to establish a French lodge in Wellington in 1890 also failed. Until the Grand Lodge of New Zealand was formed in 1890, New Zealand was Masonically a no-man's-land: any Constitution could consecrate a lodge in the territory. Two previous attempts to form a Grand Lodge of New Zealand had failed and a third attempt was mounted after both South Australia and New South Wales had successfully established themselves as Grand Lodges. One of the most vociferous opponents of the formation was the English Constitution's Sir Robert Stout, Past Assistant Grand Director of Ceremonies, Deputy District Grand Master (Otago and Southland) and Past Master of Lodge Dunedin #931, as well as being a Member of Parliament. 'Sometime between 1887 and 1889, he [*Sir Robert Stout*] had applied for and been granted a Commission from the Grand Orient of France for a lodge to meet in Wellington'. (VIALOUX) Stout announced the formation of *Lodge L'Armour de la Verite* (Love and Truth) and held its first meeting in Wellington on Sunday, 30 June 1890. After the Grand Orient of France had removed all reference to a Supreme Being from its ritual in 1877, it was not recognised by the three 'home' Grand Lodges, hence Stout's lodge was not received favourably by the English, Irish and Scottish lodges. A complaint from English Constitution brethren to the United Grand Lodge of England about Stout's actions was upheld and his Grand Lodge ranking as Past Assistant Grand Director of Ceremonies was removed, but he was allowed to remain as Deputy District Grand Master and a member of Lodge Dunedin. Stout then resigned his grand rank and membership of Lodge Dunedin. Masonically, nothing was heard from him or the French lodge from then on.

This attempt by the French had a direct bearing on New South Wales's recognition of the Grand Lodge of New Zealand in 1890. RWBro Remington, PGW, speaking to the motion before the Grand Lodge of New South Wales to formally recognise the new Grand Lodge of New Zealand, stated:

if any argument was needed to prove that the establishment of a supreme governing body had become absolutely necessary it would be found in the news cabled from New Zealand that a warrant for the opening of a Lodge under the Grand Orient of France had been received in the capital city of Wellington. If . . . a British Colony was liable to be also invaded by a foreign Grand Orient in this way, it was high time that Supreme Jurisdiction . . . should be claimed. (VIALOUX)

Freemasonry Down Under: New Zealand

The first documentary proof of the presence of Freemasons amongst the early colonists in New Zealand was in the 31 July 1841 issue of the *New Zealand Herald and Auckland Gazette*, which reported that: 'the Gentlemen of Auckland, who are Freemasons, appeared with the decorations and insignia of their order . . .' for the laying of the foundation stone for St Paul's Presbyterian Church in the centre of Auckland.

As G A Gribbin, Grand Secretary for the Provincial Grand Lodge of New Zealand, Irish Constitution, stated in his 1909 publication, *The History of the Ara Lodges*: 'In those days, Freemasons in the colonies desirous of forming a lodge, could either petition a Grand Lodge for a warrant, or apply to the nearest craft lodge for a Dispensation.' Or, as Henley wrote, 'Long intervals passed between the arrival of vessels from England, and it was requisite that the settler who awaited a reply to his letter home should possess his soul in patience.'

So it was that Auckland Freemasons petitioned the Australian Social Lodge #260 IC for a dispensation to form a lodge in Auckland.

This petition was successful and a dispensation dated 5 September 1842 duly arrived in Auckland by the hand of Brother Moses, a member of Australian Social Lodge #260, in time for the Auckland Social Lodge (as it was first known) to hold their first meeting in February 1843. Moses also brought with him five collar jewels and a copy of printed lodge by-laws as a loan to the new lodge.

At this first meeting, Frederick Whitaker was 'appointed by vote to act as Worshipful Master until the arrival of such as those who had applied for the Dispensation, and were qualified by rank, to fulfil the offices of the Lodge'. (CROKER) Brothers William Leech, William Mason and William Turner had been the three who signed the petition, but none was present for this first meeting. Of the three who signed the petition for dispensation in 1842 only Leech subsequently joined the new lodge.

'The Lodge was opened in the First Degree and Moses then presented to the officers and members of the Lodge a Dispensation granted by Lodge No 260 in Sydney' (HULSE), and the five jewels and a printed code of by-laws. The dispensation stated that it was valid for 'two years or until the pleasure of the Grand Lodge be made known'. (GRIBBIN) An emergency meeting was held two days later, with Whitaker as Master, where a decision was made to accept a compiled list of implements and furniture that the lodge would need and to authorise Brother Joseph, who was about to travel to Sydney, to obtain them whilst there.

During the two years working under the dispensation and without Leech turning up to assume his Mastership, the lodge met twenty-six times, initiated twenty brethren and affiliated six joining members. They had purchased a section of land in Princes Street and had erected the Masonic Hotel on it, with provision for a lodge room upstairs. Meetings continued after the expiry of the dispensation, without any degree work, until July 1847 when the Lodge #348 charter, dated 12 June 1844, arrived from Ireland and was presented to the lodge. Leech still had not appeared and, since the charter was consigned to him, the lodge was unable to officially receive it. He did not appear until a meeting in January 1849, when the charter was formally presented and Leech installed as Master.

Later that same year Brother McDonald of the Australian Social Lodge paid a visit to the lodge from Sydney and enquired after the jewels loaned in 1843. The Master stated that a search of the written records showed that, although he himself was unaware that the jewels were on loan, they were indeed the property of Australian Social

Lodge. He agreed to hand them back to McDonald with the grateful thanks of the brethren. An arrangement was then made to order new jewels to be made, at a cost of nine shillings per ounce.

The name Ara was first recorded in Minutes of the October 1850 meeting. 'During the first seven years of the lodge's existence, the records of all meetings are headed "Minutes of the Proceedings of a Masonic Lodge held in Auckland on ...", but on two occasions ... it was referred to as "Auckland Social Lodge".' (GRIBBIN). Unfortunately there is no written record whatever as to why the name 'Ara' was adopted, nor as to the meaning of the word.

There are three possible meanings:

- 1 The Constellation known as ARA consisting of twenty stars seen about 40° from the South Pole and therefore visible from New Zealand.
- 2 The Latin word for an altar.
- 3 A Maori word meaning, as a verb, 'to arise' or 'to awake', and as a noun, 'a pathway or road'.

The consensus of opinion is that the Constellation's name was chosen for the lodge, as most of the original members had an association with ships and seafaring. But today, Ara brethren are not certain of that.

The following advertisement appeared in the *Colonist and Port Nicholson Advisor* on 9 August 1842:

Brethren of the Order are requested to attend a meeting of the fraternity at The Southern Cross Hotel, this evening, Tuesday August 9 at half past eight o'clock to consider the propriety of applying for a warrant to hold a lodge in Port Nicholson.

As a result, 'WBro George Smith, a Past Master of the Royal Perseverance Lodge in London, left immediately for Sydney' (GOODALL), with a petition for permission to form a lodge in their settlement. With support from the Lodge of Australia #548 EC, a dispensation was granted by the recently appointed (1839) Deputy Provincial Grand Master for Australasia, George Nichols, which was dated 9 September 1842 [*Note: Four days later than the Auckland Social Lodge dispensation*]. George Smith was then installed as Master of the new lodge, New Zealand Pacific, in the Lodge of Australia before he sailed back to Wellington with the Provincial Warrant. He held his first meeting to invest his officers on 23 November 1842. The warrant for New Zealand Pacific #758 EC arrived from England in 1846.

By 1842 Port Nicholson, because of the settlement programme of the New Zealand Company and the Wakefields, had a population approaching four thousand. Shops, hotels, banks, trade and professional businesses were operating, along with two newspapers. There was no hospital but several doctors were in practice and a private school had started. 'If the founders (of New Zealand Pacific Lodge) were driven purely by social desires these would have easily been satisfied by joining one of the two gentleman's clubs' (CHAPMAN), but they chose to form a Masonic lodge.

The first settlers arrived in Canterbury in 1850. A meeting of Freemasons was held on the upper floor of Brother Alport's store in Port Cooper (now Lyttleton) on 23 October 1851. A dispensation was applied for from New Zealand Pacific Lodge to work a Lodge of Instruction until a warrant arrived for the Lodge of Unanimity #879 in May 1853. A second charter arrived for St Augustine Lodge #855 EC and the first meeting of this lodge was held in Christchurch in October the same year.

A meeting was held in Auckland on 24 August 1861 where a motion 'that it is advisable that such a Scottish Lodge of Freemasons be established in Auckland' (HULSE) was passed. They also chose the '42nd Rob Roy' tartan for the lodge brethren. A dispensation was obtained from New South Wales and the first meeting was held on 9 December 1861, with Ara (IC) and Waitemata (EC) brethren taking a prominent part in the ceremony.

Meanwhile the Scottish brethren in Dunedin had applied direct to the Grand Lodge of Scotland for a charter that was issued to Otago Kilwinning Lodge #417 on 4 November 1861 and arrived for their first meeting on 7 April 1862. The warrant for The St Andrew Lodge #418 SC was dated 2 December 1861, thus Lodge #417 is the first Scottish lodge to be warranted in New Zealand, but Lodge #418 is the oldest, having had a meeting four months earlier than #417.

The Growth of District and Provincial Grand Lodges

Lodge Ara granted a Dispensation to a petition from Bro William Leech to form a lodge in New Plymouth in 1853, but a Charter from England arrived first and the intended lodge became Mount Egmont Lodge under the English Constitution instead of under the Irish. That same year, New Zealand Pacific Lodge petitioned the Provincial Grand Master in New South Wales for a Dispensation for a lodge to be formed in Auckland, but it was two years before the first meeting was able to be held by Waitemata Lodge No 990 (later renumbered in 1863 as '689'). A similar petition to form a lodge in Nelson in the South Island resulted in Southern Star Lodge being constituted in 1854.

With three lodges in the North Island and three in the South Island, New Zealand Pacific Lodge petitioned the United Grand Lodge of England in 1857 for a Provincial Grand Lodge for New Zealand, but this was refused. Since the two English lodges in the Canterbury district of the South Island, Unanimity and St Augustine, were about to form a new lodge in Kaiapoi, they withdrew support of New Zealand Pacific's application and successfully petitioned to form the Provincial Grand Lodge of Canterbury in 1859.

According to Bevins, New Zealand Pacific's application failed because there was an insufficient number of lodges in existence in the North Island, but it would appear that a disagreement between Auckland and Wellington as to who should form the new Provincial Grand Lodge was a big factor in the refusal, and it was not until 1876 that a District Grand Lodge¹ for the North Island was established, based in Wellington. Within eighteen months Waitemata Lodge successfully formed a separate District Grand Lodge in Auckland, and two years later the District Grand Lodge North Island was renamed as District Grand Lodge Wellington. The two District Grand Lodges worked in parallel harmony for nearly one hundred years before combining to form District Grand Lodge North Island New Zealand in 1973 with the twenty-three English lodges that had not switched allegiance to the Grand Lodge of New Zealand in or after 1890. In the South Island another English Provincial Grand Lodge was formed in Otago in 1864 and a District Grand Lodge on the West Coast (Hokitika) in 1870.

With only two Irish lodges in New Zealand, Lodge Ara #348 and Scinde Lodge #419 (Napier, 1858), nevertheless Ara petitioned the Grand Lodge of Ireland to approve the formation a Provincial Grand Lodge for the whole of New Zealand. This was granted in June 1859, with RWBro Cormack O'Rafferty as Provincial Grand Master, but he could not be invested as he had departed for Melbourne before the Patent of Office arrived. Bro Henry deBurgh Adams acted as his Deputy until O'Rafferty resigned in October 1864 and deBurgh Adams was appointed Provincial Grand Master.

As Deputy Provincial Grand Master, deBurgh Adams issued a Dispensation for Lodge Onehunga No 420 (with himself as Master) in 1863, followed by United Service Lodge No 421 in 1864. He was also one of the few Freemasons to have a lodge named after him in his lifetime, Lodge DeBurgh Adams No 446 in New Plymouth. The lodge is still very active today (2008) under its original Irish charter.

The Scottish Constitution established a Provincial Grand Lodge for New Zealand in 1871 (based in Dunedin) with Bro Vincent Pyke as Provincial Grand Master, but in 1877 it was split between the South and North Islands creating two Provincial Grand Lodges. After some delay caused by the death of the Brother chosen to take office as Provincial Grand Master for the North Island, Bro Frederick Whitaker was persuaded to affiliate with the Scottish Constitution and accept the office. He was installed in November 1877. Bro John Hislop, who had succeeded Vincent Pyke as Provincial Grand Master New Zealand in 1874, continued as Provincial Grand Master for New Zealand South.²

The Formation of the Grand Lodge of New Zealand

The three 'home' Grand Lodges had over one hundred and fifty lodges chartered between them in New Zealand in 1889, operating under nine Provincial or District Grand Lodges. It had been previously reported that 'the proliferation of District Grand Lodges was not universally approved. In some quarters there was strong dissatisfaction with their working and it was suggested that they should be disbanded'. (NORTHERN) There was similar discontent with the number of Provinces administering governance within New Zealand and in 1876 an Act of Parliament abolished the ten Provincial Councils and replaced them with central Government. Two prominent Freemasons led the movement for this abolition: Vincent Pyke, a Member of Parliament; and Edward Gillon, a Wellington journalist who wrote extensively advocating the abolition of the Provinces. Also in 1876, these two brethren were instrumental in a proposal for the lodges to form a Grand Lodge of New Zealand. The timing was not right and the proposal failed to gain support.

Gillon, assisted this time by Robert Hamerton, the first Master of Leinster Lodge #419 IC, who was a lawyer and the Public Trustee in Wellington, made another attempt in 1883 to get a Grand Lodge formed. This too did not gain enough support to proceed.

Following the formation of Grand Lodges in South Australia and in New South Wales, in February 1889 Gillon chaired a meeting in Wellington of brethren from nineteen lodges that passed a motion by 18:1 to proceed with the formation of a Grand Lodge of New Zealand. Every lodge in the colony was invited to send a representative to a meeting to be held in Wellington in September 1889. Of the one hundred and fifty-one lodges invited, sixty-five agreed at that meeting to join the proposed new Grand Lodge. By February 1890, ninety-two lodges were in favour, twenty-one declined, thirty-four were undecided and four were in dormancy prior to handing in their charters. The Grand Lodge of New Zealand was constituted in Christchurch on 29 April 1890 when Henry Thompson was installed as Grand Master. One of his first actions as Grand Master was to invest Edward Gillon as Past Deputy Grand Master in recognition of his efforts in getting the Grand Lodge formed.

Due to opposition, mainly from the New Zealand-based English Provincial and the Scottish District Grand Masters, the three 'home' Grand Lodges withheld recognition of the new Grand Lodge.

It was our Australian brethren that started the flow of reciprocal recognition, with the Grand Lodge of New South Wales leading the way, followed closely by Victoria and Tasmania, but by the end of 1890 only one other Grand Lodge, the Grand Orient of Italy, had given formal recognition. However, by the time the installation of the second

1 The United Grand Lodge of England changed the designations of 'overseas' Provincial Grand Lodges to District Grand Lodges in 1867.

2 In 1882 the Grand Lodge of Scotland decreed that Provincial Grand Lodges would be in Scotland only and that all their overseas bodies would henceforth be known as District Grand Lodges, similar to the ruling made by the United Grand Lodge of England fifteen years earlier.

Grand Master, Malcolm Nichol, was held in 1892, all of the Australian and most of the European and American Grand Lodges had formally recognised the Grand Lodge of New Zealand—but not the three ‘home’ Grand Lodges.

Gillon was able to report to the new Grand Master that ‘regularity has been admitted by a very large number of other Supreme Bodies, amongst which are the Grand Lodges of Australia, which are best informed of our position and doings, and best qualified to judge us. For their prompt and generous recognition we can never be too grateful’. (NORTHERN)

The United Grand Lodge of England and the Grand Lodge of Ireland gave recognition in 1898, with the Grand Lodge of Scotland acceding in 1899.

Conclusion

Thus Australian Freemasonry played a crucial part in the establishment of warranted lodges in New Zealand under the Irish and English Constitutions. The Grand Lodge of Scotland was later in coming to Australasia, but their Provincial Grand Lodge of New South Wales played a part in the formation of one of the first Scottish lodges in New Zealand in 1861.

‘Duty, honour and gratitude to those who founded the Institution and laboured for its stability, bind us to be faithful to the trust and heritage now in our keeping and which we are to transmit enriched and bettered by our efforts to those who follow us’. (YOUNG)

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Personalities (in alphabetical order):

Henry deBurgh Adams: Provincial Grand Master for New Zealand (IC) 1864–1868, was initiated in Dublin in 1851. He served as a purveyor (procurer of supplies) with the British Army in the Crimea campaign before shifting to New Zealand in 1857 as the ‘Chief Purveyor to the Army’ and promptly joining Ara Lodge #348, becoming their Master in 1861. During his eleven years in New Zealand he was instrumental in founding seven lodges under the Irish Constitution in Hawke’s Bay, Auckland, Waikato, Taranaki and Otago. When the regiment was recalled to England in 1868, deBurgh Adams went with it but, sadly, in London the following year he died at the age of thirty-nine years, from complications caused by a ruptured stomach ulcer, leaving a widow and six children.

George Bridges Bellasis: involved with the meeting when Anthony Fenn Kemp was ‘raised’ by the French in Sydney in 1802 and a signatory on the certificate issued by the French, was a Lieutenant in the employ of the East India Company’s security force, who, after killing a fellow officer in a duel over ‘an insult offered to a young lady who lived under his protection’ (Henley), was found guilty of murder and sentenced to fourteen years transportation. Within days of his arrival in Port Jackson, Governor King pardoned him and appointed him as his artillery officer in charge of the munitions in the New South Wales Corps. He rose to the rank of Lieutenant-Colonel and died in India in 1825.

Captain George Thomas Clayton: who led the procession to the laying of the Foundation Stone at St Paul’s church, was a Master Mariner and storeowner in Kororareka, arriving from Sydney in 1829. He was reputedly the son of Samuel Clayton (Australian Social Lodge #260). His brother William was the first Postmaster in Kororareka and both were in Auckland for the foundation stone procession but it is not certain whether they were residents there. George Clayton’s Bay of Islands store was sacked and razed to the ground in a protest by Maori dissidents in 1844 and at that date he returned to a seafaring career, captaining many ships on the UK–Australasia run. He was Captain of the *Elizabeth* when it was shipwrecked off the Tasmanian coast in 1847. The records of both the 48th Foot and its Military lodge list a William Clayton. Was he the same man as George Clayton’s brother, and were they the sons of Samuel Clayton?

Sir Henry Browne Hayes: the convict who arranged for the letter to be written by British naval officers to Governor King in 1803, requesting permission to hold a lodge meeting in Port Jackson, a request that was declined. Henry Browne Hayes was born in 1762, and served as one of the Sheriffs of the City of Cork in the year 1790, when he was knighted. He desired to marry a Miss Mary Pike, a considerable heiress, but instead of paying his court in the normal way, he enticed her from her home by a bogus message, and forcibly conveyed her to his house, where a man dressed as a priest was to conduct a marriage service. Miss Pike refused to be married by this or any other means, and was eventually released. For this, Sir Henry was declared an outlaw, and forced to flee, with a reward of one thousand pounds offered for his apprehension. He remained at liberty for more than two years—living in public in Cork for most of the time—but on 13 April 1801 he gave himself up, was placed on trial, found guilty and sentenced to death, even though there was a recommendation to mercy with the guilty verdict. He was a member of Lodge #71, Cork, and on 9 July 1801 the lodge adopted a resolution authorising the Master and Wardens to act for the lodge in signing a Memorial (a petition) addressed to the Provincial Grand Master of Munster, or to the Earl of Donoughmore, Grand Master of Ireland, in favour of ‘our esteemed but unfortunate Brother, Sir Henry Browne Hayes’. (Lepper & Crossle) The sentence was commuted to transportation for life, and Sir Henry was sent to Botany Bay. After some time he openly fraternised with officers of the two British ships in harbour (the *Glatton* and the *Buffalo*) and managed to get them to write the letter to Governor King. The request was refused mainly because Governor King was fearful of Hayes’ fraternisation, not with the naval officers but with Maurice Margarot, a Scots convict transported for sedition against the Crown. King suspected that he might have an insurrection on his hands when the ‘Scottish Martyr’ and the ‘incendiary’ (as King had referred to Margarot and Hayes in his despatches to the Colonial Office) got together, and had ordered that they both be carefully watched. Hayes’ case was not helped by his personality dispute with the Corps surgeon, Thomas Jamison, with whom he had clashed while they were sailing to Port Jackson, Hayes as a prisoner and Jamison as a passenger returning from leave in England. It was Jamison who reported to the Governor about Hayes. Notwithstanding the refusal, it is reputed that Sir Henry did hold a meeting, at which he presided. He was arrested and ordered to Van Diemen’s Land. In 1805, Captain William Bligh (of *Bounty* fame) was appointed Governor of New South Wales; Sir Henry and he became great friends and finally, through the Governor’s good offices, Hayes was pardoned (later rescinded by Bligh’s successor). Upon his eventual release, Hayes purchased land ‘which happened to be infested with snakes but, like a true son of St. Patrick, he imported five hundred bags of turf from Ireland’. (Lepper & Crossle) Needless to say, the snakes reputedly vanished. He left Sydney in December 1812, his ship was wrecked in the Falkland Islands, and he finally reached Dublin in July 1814. He died in Cork in May 1832, aged 70 years, and his remains lie in the family vault in the crypt of Christ Church, Cork, a few yards from the Masonic Hall.

John Hislop: a schoolteacher and the first Provincial Grand Master for New Zealand South (SC) in 1877, had never served as Master of a lodge when he was chosen to succeed Vincent Pyke as Provincial Grand Master for New

Zealand in 1874, but was 'instructed' in the ceremony of an Installed Master in the manner as was the custom in Scottish lodges prior to the Grand Lodge of Scotland adopting the degree of Installed Master.

William Leech: named as Master-Elect in the petition to Australian Social Lodge #260 for a dispensation to form a lodge in Auckland, was a member of the 48th Foot Regiment in India and New South Wales. He was initiated in the Military Lodge #218 in India, joined Australian Social Lodge #260 in 1820 and was still a member when the petition from Auckland was signed. It is not known how and why he came to Auckland, but he was the brother who carried the trowel in the procession to the stone-laying ceremony for St Paul's church. Soon after he had finally been installed as Master of Ara Lodge #348 IC in 1849, he moved to New Plymouth as the Collector of Customs, Harbour Master and Deputy Postmaster, and was named in the petition for an Irish lodge in that town in 1854. When a charter arrived from the United Grand Lodge of England—instead of from Ireland—Leech was appointed to install the first Master. He died in New Plymouth in 1860 aged sixty-two years.

William Mason: co-petitioner for the first lodge in New Zealand, was an architect who migrated to Sydney from England in 1838 to take up an architectural position for the Government, from where Governor Hobson appointed him to sail with him as the Superintendent of Works in the Bay of Islands. William Mason was born in Ipswich, Suffolk, in 1810 and studied under the renowned architect, Edward Blore. He assisted Blore in the rebuilding of both Lambeth and Buckingham Palaces in 1831 and worked with him on the designs of several churches, among which was St Botolph's in Colchester. The foundation stone for this church was laid by local Freemasons in May 1836, and within a month William Mason had been initiated in the British Union Lodge #114 in Colchester. When Hobson shifted the capital from Kororareka to Auckland in 1841, Mason went with him. In Auckland he set up in partnership with Thomas Paton as 'Auctioneers, Architects and Shipping Agents' (Wyatt), and was a founder and part owner of the *New Zealand Herald and Auckland Gazette*. It was in this newspaper that the advertisement calling for the Freemasons of Auckland to lay the foundation stone for St Paul's church appeared under his name. Mason had designed the church and was the architect who supervised its building. He also designed and built Government House in 1848, that is still standing in Auckland. He was elected to the House of Representatives in 1861, shifted to Dunedin to supervise the building of the first Bank of New Zealand in 1862, and remained there for the rest of his life, building several iconic Otago buildings. He was elected as the first Mayor of Dunedin in 1865. He died in 1897.

John Oxley: was the Surveyor-General in New South Wales in 1823 when he was sent by Governor Brisbane to explore the North East coast to find a suitable site for convicts, which led to his discovery and naming of the Brisbane River and its selection as a convict settlement. Oxley was not a member of the Lodge of Social and Military Virtues #227 but he did participate in the laying of the corner stone for Piper's home in 1816.

Sir Frederick Whitaker: the first Master (albeit acting in the absence of the Charter Master) of Ara Lodge #348 IC, and the first Provincial Grand Master (NZ North) for the Scottish Constitution, was an initiate of Alfred Lodge in Oxford, England (23 July 1839), arrived in the Bay of Islands from England, via New South Wales, in 1840, where he set up practice as a lawyer and solicitor. He also became involved with a partner, John Kelly, in land purchases in Kororareka and, after shifting in 1841, in Auckland. He was elected a Member of the Legislative Council in 1845 and remained in politics for over forty-five years, retiring shortly before his death in 1891. During this time he spent seven terms as the country's Attorney-General, among many other posts, including a brief term as Premier of New Zealand in 1863–64. In Auckland he set up a partnership with lawyer Thomas Russell and they were involved with legal administrative business regarding miners on the Thames goldfields. Sir Frederick Whitaker has been badly treated by modern 'sociologically aware' historians. 'He undoubtedly made a lot of money from his [business] dealings, but when he died, he was found to be in very modest financial circumstances. He neither drank nor gambled—he had simply given his money away to deserving causes and nobody knew about it'. (MONTGOMERY)

Fraternal Ties and Other Anecdotes (in Chronological Order):

1798 to 1814: The Irish Rebellion was the excuse the British used to ban all unauthorised meetings in Ireland, but the Grand Master for Ireland successfully petitioned for Masonic meetings to be held as lawful assemblies. As a result, the Irish dissidents formed many pseudo 'lodges' as cover, and were known as 'hedge masons' or the 'Northern Defenders'. They used passwords, signs and symbols and issued bogus 'warrants'. The disgraced Grand Secretary of the Grand Lodge of Ireland, Alexander Seton (dismissed in 1800) sold returned warrants from defunct lodges to many of these dissident groups. It is thought that Sir Henry Browne Hayes obtained one of these 'sold' warrants. Seton went on to found the ill-fated Grand Lodge of Ulster.

1817 and before: The furniture, regalia and equipment used by the military lodges were stored in a wooden chest that became a recognised chattel of the regiment known as the 'Masonic Chest'. It would have the lodge number with the Masonic symbol engraved on it. Often these chests were lost or captured in battle. The chest of the Lodge of Social and Military Virtues #227 IC was captured on two occasions, first in the American War and later in a battle with the French on the island of Dominica. In America, General Washington ordered the immediate return of the chest to the regiment, under an escort to ensure safe passage. It is reputed that the 'West Bible' in the possession of and used by the lodge as its VSL was the same one on which George Washington took his obligation as an Entered Apprentice. The French shipped the chest back to France where it remained for three years before a French officer recognised what it was and arranged for its return to the regiment.

1824: Soon after the formation of the Leinster Marine Lodge #266 IC in 1824, a dispute arose over the passing of the by-laws that contained a rule excluding former convicts from joining or being initiated. The Grand Lodge of Ireland intervened and had the clause removed. It is reported that several of the foundation members resigned and the remaining brethren 'struggled for some years to get the lodge working harmoniously'. (BURNE)

1834: At the time of the union of the *Antients* and *Moderns*, to form the United Grand Lodge of England in 1813, there were 116 *Antients*, 25 *Moderns*, 190 Irish, and 21 Scottish military lodges chartered to operate throughout the world, although not all were active at that time. The end of the Napoleonic wars had seen regiments being disbanded, along with their lodges. Scotland erased her last military lodge in 1860, and by 1889 there were only six Irish and two English lodges with travelling (or peripatetic) warrants. Some, like the Lodge of Social and Military Virtues #227 IC, transferred their warrant into a stationary lodge. In 1834 the 48th Foot Regiment was in Canada and the brethren petitioned the Grand Lodge of Ireland to allow them to become a stationary lodge in Montreal. This was granted, the lodge changed its name and is now known as the Lodge of Antiquity #1 on the Roll of the Grand Lodge of Quebec.

1843: Was there a lodge in the Bay of Islands? A dispute between brethren of Leinster Marine Lodge #266 IC and Australian Social Lodge #260 IC led to a written complaint being forwarded to the Grand Lodge of Ireland in 1843. The letter outlined ten complaints about the attitude and actions of key members of #260 towards brethren in #266 that were upheld by the Grand Lodge, and in a letter dated 16 March 1843 the Master, Wardens, Treasurer and Secretary of Australian Social Lodge were 'suspended from all privileges of Freemasonry during the pleasure of Grand Lodge'. (Barclay) The letter also stated that the power of the lodge to issue dispensations was withdrawn. The brethren named were effectively the members of the Leinster Masonic Committee, the body authorised to administer the issuing of dispensations. As a result, 'a copy of this letter was sent to Lodge Bay of Islands, New Zealand'. (Barclay) Except for Leinster Marine's files recording that the letter was sent, no other source can verify that a lodge was contemplated in the Bay of Islands at that time.

By March 1843: the brethren of New Zealand Pacific Lodge #758 EC felt that they were 'suffering considerable inconvenience at banquets without the services of a regular tyler'. (Chapman) Even though an offer of free banquets and a small retainer fee had been made, none 'volunteered', so a decision was made to 'invite' a person to set up and dismantle the lodge at each meeting, deliver summonses, care for the lodge's furniture and wait on tables at lodge banquets. They found a gardener labourer willing to do those duties and in July he was proposed for membership, elected and initiated at the August meeting and appointed as permanent Tyler. He was the first member from the non-business or professional class to be so elected in the lodge.

1844: The Minutes of Ara Lodge #348 IC for December 1844 record that a brother was accused of being an escaped prisoner of the Crown who had disappeared from Parramatta Gaol in 1834. He denied this but failed to appear before a Board of his Brethren to answer the charge. He never attended that lodge again.

1847: Further to the duel held between Brothers Featherston and Wakefield in Wellington in 1847, it is reported that Dr Featherston fired first and missed, then William Wakefield fired into the air. Featherston's request for another shot was declined by the two respective seconds, Brothers Dr John Dorset and Francis Bell. Honour had been avenged. The dispute arose over animosity between the two when Wakefield did not invite his doctor (Featherston) to his daughter's wedding. Featherston, as editor of the *Wellington Independent* newspaper, wrote a

scathing article on the New Zealand Company's land policy and accused William Wakefield of reneging on contracts. After the duel, Wakefield stated that he could not have shot a man who had seven daughters. Featherston, who went on to father two more children, said later, in a letter to his eldest daughter, that they had 'both benefited by our morning encounter and are now as good as friends as ever'. (KERR) William Wakefield died of a heart attack the following year.

1850: The first ten years of organised settlement in New Zealand were difficult indeed. Most necessities had to be imported and with funds running low, the new settlers soon learned that prosperity depended upon exports. The discovery of gold in Australia and California created a demand for farm produce, and sheep meat and wool became the main earners that kept the New Zealand economy afloat. Then gold was discovered in New Zealand and the export of this valuable metal continued the prosperity cycle.

1854: When Waitemata Lodge #659 EC was constituted in 1854, the first Master, Sir Samuel Gibbes, was also a member of the Ara Lodge #348 IC, as were twenty-seven of the thirty-five brethren present. The Master of Ara Lodge #348 IC, James Buchanan, acted as the Installing Master on behalf of the Deputy Provincial Grand Master (EC) in Sydney. Sir Samuel Gibbes, who was a Past Master of Lodge #199 in Weymouth, England, and a Past Provincial Grand Senior Warden for Dorset (EC), soon after retired to live in Sydney and became the Provincial Grand Master for New South Wales in 1856.

1865: In November 1865, Frederick Whitaker as Superintendent of the Auckland Provincial Council, representing the Government, and Henry deBurgh Adams as Provincial Grand Master IC, representing the Freemasons, laid the foundation stone for the Supreme Court building in Auckland.

1871: When the charter for the Prince of Wales Lodge #1338 EC arrived in Auckland by ship from England in September 1871, it was found to be damaged, having been eaten by rats during the voyage. Fortunately the signatures of the Grand Master and the Grand Secretary were unaffected, so Charles Heaphy VC, a member of Ara Lodge #348 IC and an artist of some esteem, offered to restore it. The restored charter is still in use and on display in the lodge.

1877: A joint ceremony between the District Grand Lodge of Auckland (EC) and the Provincial Grand Lodge for New Zealand North (SC) was held in Auckland on 30 November 1877. 'Bro F Whitaker having received his patent from the MW Grand Master of Scotland as Provincial Grand Master for the North Island of New Zealand, it was thought that it would tend to Masonic advancement if the erection of both District Grand Lodges were to take place at the same time so as to make one Masonic Holiday and Festival and the Installation Ceremonies rendered more imposing.' Norman B Spencer, in his paper on the first twenty years of the District Grand Lodge (EC), states that this was a quote from the District Grand Lodge's record book.

1889: Ara Lodge #348 IC was one of the sixty-five lodges that in 1889 agreed to the formation of the Grand Lodge of New Zealand, but when this fact was reported back to the lodge some of the brethren disagreed and resolved to continue to hold and use the Irish charter. Thus 'half' of Ara Lodge became Ara Lodge #1 (NZC) and the other 'half' remained as Ara Lodge #348 IC. 'According to Masonic Law any three persons may hold a warrant in the event of a lodge intending to divest itself of Irish heritage'. (CAM)

1890: When the new Grand Lodge of New Zealand numbered the lodges that had formed it, a decision was made to use the date on the lodge's dispensation as the criterion. Thus Ara Lodge, because its dispensation was dated four days earlier than that of New Zealand Pacific Lodge, became #1 on the roll, even though the Wellington lodge had held its first meeting two months before the Auckland lodge.

1894-96: The delay in recognition of the new Grand Lodge of New Zealand by the three 'home' Grand Lodges posed a problem for brethren of the remaining English, Scottish and Irish lodges in New Zealand, as they were not allowed to visit or receive visitors from any New Zealand Constitution lodge. When Sir Francis Bell became the Grand Master in 1894 he made it his mission to get recognition from the three Grand Lodges. He travelled to England in 1896 and requested an audience with the Grand Master, MWBro HRH The Prince of Wales, which resulted in recognition being favourably discussed at a special meeting of the United Grand Lodge of England on 29 July 1896. It took until 1898 before formal recognition was proclaimed, which was immediately followed by the Grand Lodge of Ireland and a little later by the Grand Lodge of Scotland.

THE CALENDAR AND MASONRY

by Harvey Lovewell

Tomorrow, and tomorrow, and tomorrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time
Wm Shakespeare¹

Yesterday is HISTORY
Tomorrow is a MYSTERY
Today is a GIFT
That's why it's called the PRESENT
Unknown

Did you know? . . .

- Russia's October Revolution in 1917 actually occurred on 7 November?
- For centuries, Britain and the colonies rang in the New Year on 25 March?
- The Roman Empire originally observed an eight-day week?
- The Anno Domini (AD) year-counting system is wrong, and Jesus' birth actually occurred some years before 25 December 1 BC.²

Introduction

One may ask of what interest the subject of the *calendar* could be to Freemasonry. Well, it is hard to think of anything more central to our daily lives and yet more strange and full of odd names and bizarre rules than the calendar and our time-keeping system in general, and we are told in our ritual that Freemasonry has been in existence since time immemorial, with references to Egyptian hieroglyphical figures and Pythagoras.

Albert Mackey writes:³

Thus, if we seek the origin and first beginning of the Masonic philosophy, we must go away back into the ages of remote antiquity, when we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught. But if we confound the ceremonies of Masonry with the philosophy of Masonry, and seek the origin of the institution, moulded into outward form as it is to-day, we can scarcely be required to look farther back than the beginning of the eighteenth century, and, indeed, not quite so far. For many important modifications have been made in its rituals since that period.

From this it can be seen that time and its passing have an important role in Freemasonry.

I tend to agree with Alain Bernheim when he writes, in reference to Masonic research, 'ascertaining dates is probably as useful as determining facts', and 'Yet there is very little masonic literature relevant to this matter'.⁴

In the study of Freemasonry there are two kinds of statement presented to the mind of the student. These are sometimes in agreement, but much more often conflicting, in their character. I refer to the *historical* and the *traditional*, both of which belong to Freemasonry—but each considers it from a different angle. Our early *history* spans the change-over from the Julian (Old Style) to the Gregorian (New Style) calendar, but our *tradition* goes back much further, and the serious student of Freemasonry must take into account the differing dates as recorded by various peoples around the world.

As an example of the complexity of calendar references in Freemasonry, let us look at an entry in James Anderson's *Constitutions* of 1723:

After the Birth of Christ 4 Years, or when CHRIST was going in his 4th Year, The CHRISTIAN Era begins A.M. 4004.
Commonly call'd ANNO DOMINI, 1.

A.M. (*anno mundi*) is the Jewish calculation of the date of creation, equal to our 3761 BC. So where did the date 4004 come from?

James Ussher (1581–1656), Archbishop of Armagh, Primate of All Ireland, and vice-chancellor of Trinity College, Dublin, was highly regarded in his day as a churchman and scholar. Of his many works, his treatise on chronology has proved the most durable. Based on an intricate correlation of Middle Eastern and Mediterranean histories and Holy Writ, it was incorporated into an authorised version of the Bible printed in 1701, and thus came to be regarded with almost as much unquestioning reverence as the Bible itself. Having established the first day of creation as Sunday 23 October 4004 BC, Ussher calculated the dates of other biblical events, concluding, for example, that Adam and Eve were driven from Paradise on Monday 10 November 4004 BC, and that the ark touched down on Mt Ararat on 5 May 2348 BC, 'on a Wednesday'.⁵

1 Macbeth 5, 5, 17.

2 Steel, D: *Marking Time*.

3 Mackey, A G: *The Origins and Progress of Freemasonry*.

4 Bernheim, A: 'The Dating of Masonic Records' in (1986) *Ars Quatuor Coronatorum* 99:9.

5 Craig, G Y and E J Jones: *A Geological Miscellany*. Princeton University Press, 1982.

To derive the date of Creation, Ussher added the ages of Adam and his descendants listed in Genesis 5 & 11. He assumed that the Old Testament genealogies did not omit any names and that the periods of time in the texts were all consecutive. Scholars today question both assumptions. Although Ussher went by the best knowledge of his day, pouring deep learning into the subject, even then there were strong reasons to doubt his conclusions, which were preceded by the Jewish calculation of 3761 BCE and the Byzantine calculation of 5509 BCE. Nevertheless, Ussher's is the earliest and the most celebrated attempt at Biblical chronology in *English*. It was included in the margins of the Authorized Version of the Bible, and in many subsequent editions of the Bible well into the twentieth century.

Ussher's dating system and several others are utilised in Craft Masonry and the other Orders, as explained by Albert Mackey.⁶

Calendar. Freemasons, in affixing dates to their official documents, never make use of the common epoch or vulgar era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous. Masons of the York, American, and French Rites, that is to say, the Masons of England, Scotland, Ireland, France, Germany, and America date from the creation of the world, calling it 'Anno Lucis,' which they abbreviate A. L., signifying in the Year of Light, Thus with them the year 1872 is A. L. 5872; this they do, not because they believe Freemasonry to be coeval with the creation, but with a symbolic reference to the light of Masonry. In the Scotch Rite, the epoch also begins from the date of creation, but Masons of that Rite, using the Jewish chronology, would call the year 1872 A.M. or Anno Mundi (in the Year of the World) 5632.

They sometimes use the initials A.H., signifying Anno Hebraico, or, in the Hebrew year, They have also adopted the Hebrew months, and the year, therefore, begins with them in the middle of September. Masons of the York and American Rites begin the year on the first of January, but in the French Rite it commences on the first of March, and instead of the months receiving their usual names, they are designated numerically, as first, second, third, etc. Thus, the 1st of January, 1872, would be styled, in a French Masonic document, the '1st day of the 11th Masonic month, Anno Lucis, 5872,' The French sometimes, instead of the initials A .L., use L'an de la V. L., or Vraie Lumiere, that is, Year of True Light.

The Royal Arch Masons commence their epoch with the year in which Zerubbabel began to build the second Temple, which was 530 years before Christ. Their style for the year 1872 is, therefore, A. Inv., that is Anno Inventionis, or, in the Year of the Discovery, 2402.

Royal and Select Masters very often make use of the common Masonic date, Anno Lucis, but properly they should date from the year in which Solomon's Temple was completed; and their style would then be, Anno Depositionis, or in the Year of the Deposit, and they would date the year 1872 as 2872.

Knights Templars use the epoch of the organization of their Order in 1118, Their style for the year 1872 is A. O., Anno Ordinis, or, in the Year of the Order, 754.

I subjoin for the convenience of reference, the rules for discovering these dates.

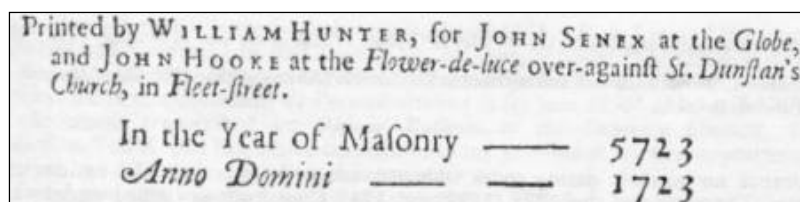
1. To find the Ancient Craft date, Add 4000 to the vulgar era. Thus 1872 and 4000 are 5872.
2. To find the date of the Scotch Rite, Add 3760 to the vulgar era. Thus 1872 and 3760 are 5632; After September add one year more.
3. To find the date of Royal Arch Masonry, Add 530 to the vulgar era. Thus 530 and 1872 are 2402.
4. To find the Royal and Select Masters' date, Add 1000 to the vulgar era, Thus 1000 and 1872 are 2872. To find the Knight Templars' date, Subtract 1118 from the vulgar era. Thus 1118 from 1872 is 754.

The following will, show at a glance, the date of the year 2008 in all the main Orders:

Year of the Lord, AD 2008—Vulgar era.
 Year of Light, AL 6008—Ancient Craft Masonry.
 Year of the World, AM 5768—Scottish Rite.
 Year of the Discovery, AI 2538—Royal Arch Masonry.
 Year of the Deposit, ADep 3008—Royal and Select Masters.
 Year of the Order, AO 890—Knights Templar.

Anderson's Dates

There is a footnote in the 1738 edition of Anderson's *Constitutions* that describes how he computes the date of creation, and refers to Ussher. It is not very clear, however. Reproduced below is part of the title page of each of the first two editions of his work, where he utilises the 'Year of Masonry'.



Constitutions, 1723

⁶ Mackey, A G: *Encyclopedia of Freemasonry*, 1917.

Printed for Brothers CÆSAR WARD and RICHARD CHANDLER,
Bookfellers, at the *Ship* without *Temple-Bar*; and sold at their
Shops in *Coney-Street*, *YORK*, and at *SCARBOROUGH-SPAW*.
M DCC XXXVIII.
In the *Vulgar Year* of *Defonny* 5738.

Constitutions, 1738

Early Calendars

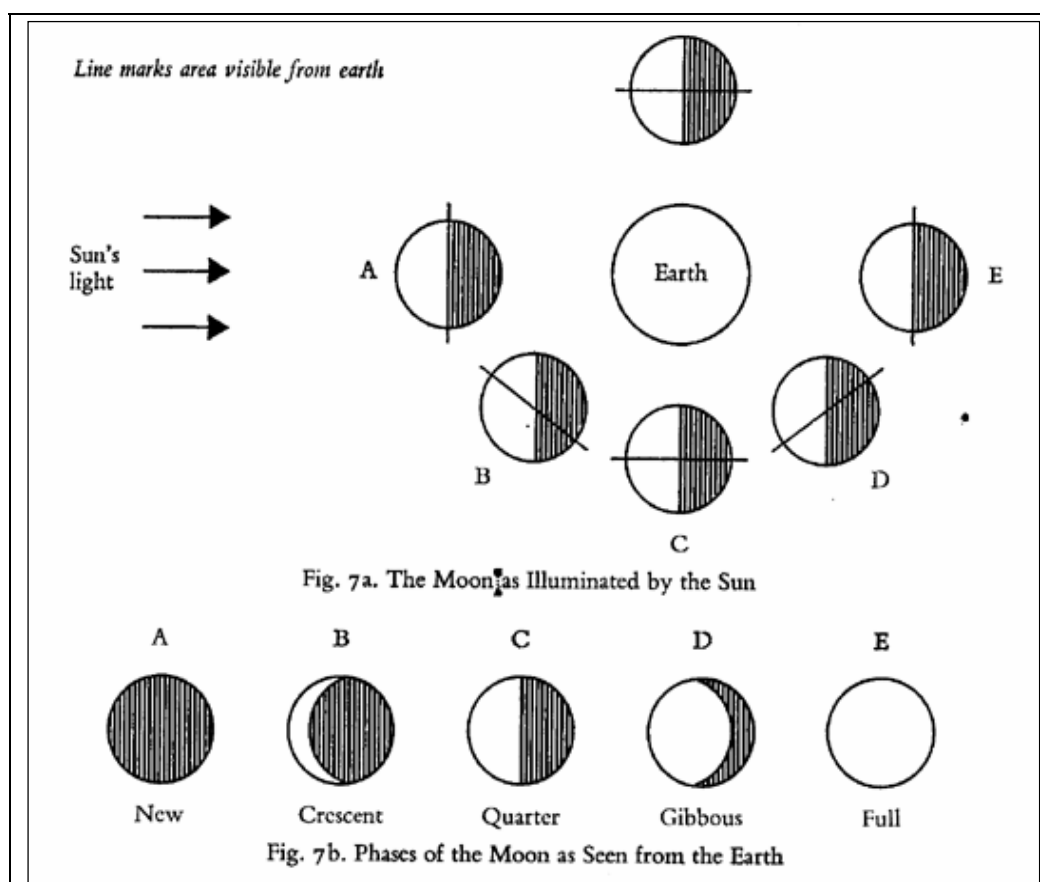
The purpose of a calendar is to reckon past or future time, to show how many days until a certain event takes place, the harvest or a religious festival, or how long since something important happened. The earliest calendars were strongly influenced by the geographical location of the people who made them. In colder countries, the concept of the year was determined by the seasons, specifically by the end of winter. But in warmer countries, where the seasons are less pronounced, the Moon became the basic unit for time reckoning; the Jewish *Midrash* (commentaries) says that 'the Moon was created for the counting of the days'.

Even the word 'day' has two meanings, as Reginald Couzens explains:⁷

We all know that the earth turns round on its own axis, giving us periods of light and darkness, which we call day and night. The word 'day', which comes from a very, very old word meaning 'to shine', really means, of course, the time during which the earth is lit up by the sun, but it has also come to mean the time which the earth takes to revolve, as from sunrise to sunrise, sunset to sunset, midday to midday. The Greeks measured the day from sunset to sunset, the Romans from midnight to midnight, the Babylonians from sunrise to sunrise. The day, in this sense, became the first measurement of time.

Phases of the Moon

The principal astronomical cycles are the day (based on the rotation of the Earth on its axis), the year (based on the revolution of the Earth around the Sun), and the month (based on the revolution of the Moon around the Earth). The complexity of calendars arises because these cycles of revolution do not comprise an integral number of days, and because astronomical cycles are neither constant nor perfectly commensurable with each other.



Most of the oldest calendars were lunar calendars, based on the time interval from one new moon to the next—a lunation. But even in a warm climate there are annual events that pay no attention to the phases of the Moon. In

⁷ Couzens, R G: *The Stories of the Months and Days*, 1923.

some areas it was a rainy season; in Egypt it was the annual flooding of the Nile. The calendar had to account for these yearly events as well.

Calendar parts

The *tropical year* is defined as the mean interval between vernal equinoxes; it corresponds to the cycle of the seasons. Our calendar year is linked to the tropical year measured between two March equinoxes, as originally established by Caesar and Sosigenes.

Equinoxes and solstices are frequently used as anchor points for calendars. For people in the northern hemisphere, where most of our Masonic writing has been done, the solstices are as follows:

- Winter solstice is the time in December when the sun reaches its southernmost latitude. At this time we have the shortest day. The date is near 21 December.
- Summer solstice is the time in June when the sun reaches its northernmost latitude. At this time we have the longest day. The date is near 21 June.
- Vernal equinox is the time in March when the sun passes the equator moving from the southern to the northern hemisphere. Day and night have approximately the same length. The date is near 20 March.
- Autumnal equinox is the time in September when the sun passes the equator moving from the northern to the southern hemisphere. Day and night have approximately the same length. The date is near 22 September.

For people in the southern hemisphere these events are shifted half a year.

Another kind of year is called the *sidereal year*, which is the time it takes the earth to orbit the sun. In the year 2000, the length of the Tropical Year was 365.24219 days, and the length of the Sidereal Year was 365.2564 days.

The *synodic month*, the mean interval between conjunctions of the Moon and Sun, corresponds to the cycle of lunar phases.

How then should we define the Calendar? A calendar is a system of organizing units of time for the purpose of reckoning that time over extended periods. By convention, the day is the smallest calendrical unit of time; the measurement of fractions of a day is classified as timekeeping.

The generality of this definition is due to the diversity of methods that have been used in creating calendars. Although some calendars replicate astronomical cycles according to fixed rules, others are based on abstract, perpetually repeating cycles of no astronomical significance. Some calendars are regulated by astronomical observations, some carefully and redundantly enumerate every unit, and some contain ambiguities and discontinuities. Some calendars are codified in written laws; others are transmitted by oral tradition.

Different Calendars

So how many Calendars are, or were, there? Far too many for a paper of this size to study, but I will mention some of them. What is a Calendar made up of? From the above, I think that most people would say that it is made up of days, weeks, months and years.

Babylonian

Measuring the passing of time has been an ongoing work for millennia. Let us start with the Babylonians. Their calendar had twelve lunar months (about 354 days), and a problem to make these fit the solar year (about 365 days). In the modern western calendar, this is solved by cutting the tie between the lunar phase and the calendar month; the Babylonians found a different solution, by adding *leap* months. In the table below, you will find the names of the Babylonian month and two calendars that were inspired by the Babylonian example (*see chart, next page*).

Originally, the Babylonian king decided which month had to be added ('intercalated'), and when. This was not very satisfactory, and the Babylonian astronomers, often called Chaldeans, gradually developed rules to create the nearly perfect calendar. The key was the discovery, in the mid-eighth century BCE,⁸ that 235 lunar months are almost identical to 19 solar years. (The difference is only two hours.) The Chaldeans concluded that seven out of nineteen years ought to be leap years with an extra month.

The Babylonian temple *astronomers*, called *tupšar Enûma Anu Enlil*, who were possibly the earliest *astrologers*, observed the skies for centuries and recorded their observations in astronomical diaries, astronomical almanacs, catalogues of stars, and other texts. We possess observations of Venus written down under King Ammisaduqa (1646–1626 BCE, according to the Middle Chronology⁹), detailed stellar catalogues from the eighth century BCE—our Zodiac was invented in Babylon—and astronomical diaries from the seventh to the first centuries BCE. The astronomical diaries, a large collection of texts from Babylon that is now in the British Museum, offer exactly that. A complete diary dealt with six months, each divided into two halves:

1. The astronomical observations, arranged day by day. We learn about the positions of the moon, eclipses, solstices, equinoxes, and the positions of the planets. The rising and setting of Sirius, the Dog Star, are also

⁸ BCE: Before Common Era, an ecumenical equivalent of BC; the corresponding term for AD is CE, Common Era.

⁹ For the period beginning with the Akkadian Empire around 2300 BCE and ending with the fall of Babylonian Dynasty III (Kassite) around 1200 BCE, a good picture can be drawn of who succeeded whom, and synchronisms between Mesopotamia, the Levant and Egypt can be established. The assignment of absolute dates is a matter of dispute; the conventional Middle Chronology fixes the sack of Babylon at 1531 BCE, while the Short Chronology fixes it at 1591 BCE.

noted. Sometimes, the Chaldaeans who wrote the texts disarmingly remarked ‘clouds were in the sky’ or ‘I did not watch’. It ends with a summary.

2. Acts and facts that were thought to have been predicted by the celestial omens. Here, we can find the level of the river Euphrates, the prices of commodities (barley, dates, mustard, sesame, wool, etc), and political events. It is likely that the regular observation of the skies started during the reign of King Nabo-Nasir (747–734 BCE). Our oldest tablet dates back to 652/651 BCE; the youngest to 61/60 BCE. The activities of the Chaldaeans are probably the longest research program ever—nearly 600 years of observations!

Because there was so much data available to Babylonian astronomers, their results could be pretty accurate. An example is the length of the synodic month, the period between two full moons, which they were able to establish with an error of only a couple of minutes. The same can be said for the length of the year.

		Babylonian	Jewish	Persian	Julian calendar
I	𒀭𒄀	Nisannu	Nisan	Adukanaiša	March/April
II	𒀭𒅗	Ajaru	Iyyar	Thûravâhara	April/May
III	𒀭𒅗𒅗𒅗	Simanu	Sivan	Thâigaciš	May/June
IV	𒀭𒅗	Du'ûzu	Tammuz	Garmapada	June/July
V	𒀭𒅗𒅗	Âbu	Ab	Turnabaziš	July/August
VI	𒀭𒅗𒅗𒅗	Ulûlu	Elul	Karbašiyaš	August/September
VII	𒀭𒅗𒅗𒅗𒅗	Tašritu	Tishri	Bâgayâdiš	September/October
VIII	𒀭𒅗𒅗𒅗𒅗𒅗	Arahsamna	Marheshvan	Markâsanaš	October/November
IX	𒀭𒅗𒅗𒅗𒅗𒅗𒅗	Kislimu	Kislev	Âçiyâdiya	November/December
X	𒀭𒅗𒅗𒅗𒅗𒅗𒅗𒅗	Tebêtu	Tebeth	Anâmaka	December/January
XI	𒀭𒅗𒅗𒅗𒅗𒅗𒅗𒅗𒅗	Šabatu	Shebat	Samiyamaš	January/February
XII	𒀭𒅗𒅗𒅗𒅗𒅗𒅗𒅗𒅗𒅗	Addaru	Adar	Viyaxana	February/March

Month comparison for four different calendars

Egyptian

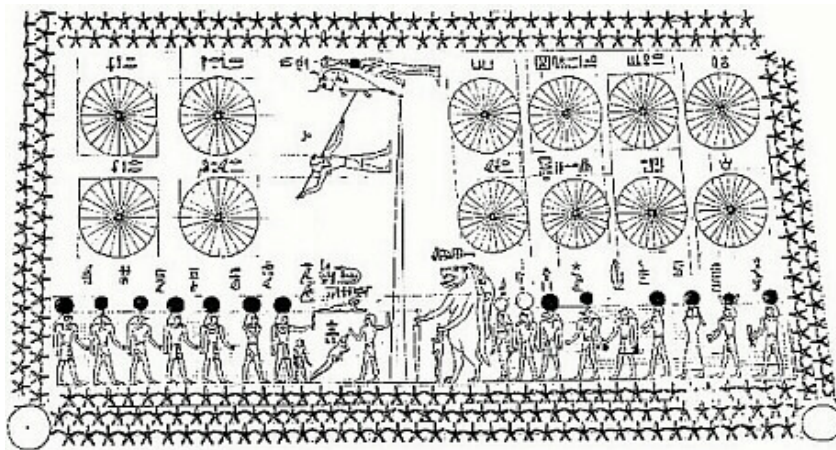
The Egyptians were probably the first to adopt a mainly solar calendar. They noted that Sirius (Sothis) reappeared in the eastern sky just before sunrise, after several months of invisibility. They also observed that the annual flooding of the Nile River came soon after Sirius reappeared.

The ancient Egyptian civil calendar, known as the *Annus Vagus* or Wandering Year, was made up of 12 months each 30 days long, with an extra five days added at the end. These five days became a festival, because it was thought to be unlucky to work during that time. But they did not allow for the extra quarter of a day, and their calendar drifted into error. According to the famed Egyptologist J H Breasted, the earliest date known in the Egyptian calendar corresponds to 4236 BC in terms of the Gregorian calendar.

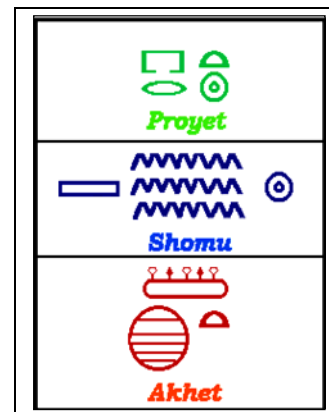
The ancient Egyptians originally employed a calendar based upon the Moon, and, like many peoples throughout the world, they regulated their lunar calendar by means of the guidance of a sidereal calendar. They used the seasonal appearance of the star Sirius; this corresponded closely to the true solar year, being only 12 minutes shorter. Certain difficulties arose, however, because of the inherent incompatibility of lunar and solar years. To solve this problem the Egyptians invented a schematised civil year of 365 days divided into three seasons, each of which consisted of four months of 30 days each. As mentioned, to complete the year five intercalary days were added at its end, so that the 12 months were equal to 360 days plus five extra days.

The months were divided into 3 ‘weeks’ of ten days each. This calendar was in use by, at the latest 2700 BCE, but probably before that. A text from the reign of the First Dynasty King Djer indicates that the Egyptians had already established a link between the heliacal rising and the beginning of the year. They seem to have used a lunar calendar at an earlier date, until they discovered the discrepancy between the lunar calendar and the actual passage of time, and switched to a calendar based on the Nile inundation.

The Egyptian seasons corresponded with the cycles of the Nile, and were known as Inundation (*akhet*) which lasted from 21 June to 21 October, Emergence (*proyet*) 21 October 21st to 21 February, and Summer (*shomu*) 21 February to 21 June.



The Egyptian festival calendar



and the three Egyptian seasons

The heliacal rising of Sothis (Sirius) returned to the same point in the calendar every 1460 years (a period called the *Sothic cycle*). The difference between a seasonal year and a civil year was therefore 365 days in 1460 years, or 1 day in 4 years.

Similarly, the Egyptians were aware that 309 lunations nearly equalled 9125 days, or 25 Egyptian years, which was likely used in the construction of the secondary lunar calendar.

No	Names	Old Kingdom	New Kingdom	Greek	Coptic	Arabic
I	First of <i>Akhet</i>	Tekh	Dhwt	Thoth	Thout	Tout
II	Second of <i>Akhet</i>	Menhet	Pa-n-ip.t	Phaophi	Paopi	Baba
III	Third of <i>Akhet</i>	Hwt-hwr	Hwt-hwr	Athyr	Hathor	Hatour
IV	Fourth of <i>Akhet</i>	Ka-hr-ka	Ka-hr-ka	Choiak	Koiak	Kiahk
V	First of <i>Proyet</i>	Sf-bdt	Ta-'b	Tybi	Tobi	Touba
VI	Second of <i>Proyet</i>	Rekh wer	MByr	Mechir	Meshir	Amshir
VII	Third of <i>Proyet</i>	Rekh neds	Pa-n-amn-htp.w	Phamenoth	Paremhat	Baramhat
VIII	Fourth of <i>Proyet</i>	Renwet	Pa-n-mn.t	Pharmouthi	Paremoude	Baramouda
IX	First of <i>Shomu</i>	Hnsw	Pa-n-bns.w	Pachon	Pashons	Bashans
X	Second of <i>Shomu</i>	Hnt-htj	Pa-n-in.t	Payni	Paoni	Ba'ouna
XI	Third of <i>Shomu</i>	lpt-hmt	lpip	Epiphi	Epip	Abib
XII	Fourth of <i>Shomu</i>	Wep-renpet	Msw-r'	Mesore	Mesori	Mesra

Egyptian Month Comparisons

Roman

The Roman calendar changed its form several times in the time between the foundation of Rome and the fall of the Roman Empire. Here I will discuss the early Roman or 'pre-Julian' calendars. The calendar used after 46 BC is discussed under the *Julian* calendar.



Roman pre-Julian calendar

The illustration on the previous page is of an inscription containing a Roman calendar prior to the Julian reform of the calendar. To begin with it was a lunar calendar containing ten months, starting at the vernal equinox, traditionally invented by Romulus, the founder of Rome about 753 BC. However, it seems to have been based on the Greek lunar calendar. The months at this time were:

Martius (31 days)
 Aprilis (30 days)
 Maius (31 days)
 Junius (30 days)
 Quintilis (31 days)
 Sextilis (30 days)
 September (30 days)
 October (31 days)
 November (30 days) and
 December (30 days)

Some 200 fragments of Roman calendars have been found so far, collectively known as *Fasti*.



Roman Fasti

Fasti is used as a substantive, derived from *fas*, meaning what is binding, or allowable, by divine law. *Fasti dies* thus came to mean the days on which law business might be transacted without impiety; the opposite of the *dies fasti* were the *dies nefasti*, on which, on various religious grounds, the courts could not sit. The word *fasti* itself then came to be used to denote lists or registers of various kinds, and especially those that had to do with keeping or marking time or in our words a calendar.

The first reform of the calendar was attributed to Numa Pompilius, the second of the seven traditional Kings of Rome. He is said to have reduced the 30-day months to 29 days and to have added January (29 days) and February (28 days) to the end of the calendar around 713 BC, and thus brought the length of the calendar year up to 355 days. In the calendar of the ancient Romans, the months contained three primary markers: the *Kalends*, the *Nones* and the *Ides*. The *Kalends* were always the first day of the month. The *Nones* were usually the 5th but sometimes the 7th, and the *Ides* were the 15th but sometimes the 13th.

All the days after the *Ides* were numbered by counting down towards the next month's *Kalends*.

The holidays were generally bunched together to form continuous celebrations, and the remaining days of the month were usually nondescript workdays.

The days were each identified with certain letters and names. The *Kalends* were always identified as shown in the diagram above. The archaic form of the *K*, for *Kalends*, was used in front of the name of the month. The first letter was called the *Nundinae* ('nine day') or the *Nundinal* letter, and it represented the market day. Every 9th day (counting inclusively) was a market day, but, as it shifted every year, a designated letter between A and H would represent the market day for that year. The final letter identifies the type of day for purposes of religious observance or legal business. Months with *Nones* on the 7th and *Ides* on the 15th days were March, May, July and October.

Julian

The old Roman calendar was very complicated and required a group of men, known as the pontiffs, to decide when days should be added or removed to keep the calendar in track with the seasons. Membership in the various colleges of priests, including the College of Pontiffs, was usually an honour offered to members of politically powerful or wealthy families. Planning ahead was difficult and the pontiffs were open to bribery by these rich and powerful people in public office, in order to prolong their term as elected officials or even change the timing of elections.

The Julian calendar was introduced in 46 BC by Julius Caesar, and came into force in 45 BC. This equates to 709 AUC (*Anno urbis conditae*: from the founding of Rome, traditionally set in 753 BC). It was chosen after consultation with the astronomer Sosigenes of Alexandria, and was probably designed to approximate the tropical year, known at least since Hipparchus. It has a regular year of 365 days divided into 12 months, and a leap day is added to February every four years. Hence the Julian year is on average 365.25 days long.

The notation 'Old Style' (OS) is sometimes used to indicate a date in the Julian calendar, as opposed to 'New Style' (NS), which indicates a date in the Gregorian calendar. This notation is used when there might otherwise be confusion about which date is found in a text.

Although the Julian calendar remained in use into the 20th century in some countries, and is still used by many national Orthodox churches, it has generally been replaced for civil use by the modern Gregorian calendar. Orthodox Churches no longer using the Julian calendar typically use the *Revised Julian* calendar rather than the Gregorian.

Reform was required because too many leap days are added with respect to the astronomical seasons on the Julian scheme. On average, the astronomical solstices and the equinoxes advance by about 11 minutes per year against the Julian year, causing the calendar to gain a day about every 134 years. While Hipparchus and presumably Sosigenes were aware of the discrepancy, although not of its correct value, it was evidently felt to be of little importance. However, it accumulated significantly over time, and eventually led to the reform of 1582, which replaced the Julian calendar with the more accurate Gregorian calendar.

The Julian calendar introduces an error of 1 day every 128 years. So every 128 years the tropical year shifts one day backwards with respect to the calendar. Furthermore, the method for calculating the dates for Easter was inaccurate and needed to be refined. In order to remedy this, two steps were necessary:

1. the Julian calendar had to be replaced by something more adequate; and
2. the extra days that the Julian calendar had inserted had to be dropped.

Gregorian

The solution to the first problem was the Gregorian calendar. The solution to the second depended on the fact that it was considered that 21 March was the proper day for the vernal equinox (because 21 March was the date for the vernal equinox during the Council of Nicaea in AD 325). The Gregorian calendar was therefore calibrated to make that day the vernal equinox. By 1582 the vernal equinox had moved $(1582-325)/128$ days, or approximately 10 days backwards. So 10 days had to be dropped, by decree:¹⁰

So thus that the vernal equinox, which was fixed by the fathers of the [first] Nicene Council at XII calends April [21 March], is replaced on this date, we prescribe and order that there is removed, from October of the year the 1582, the ten days which go from the third before Nones [the 5th] through the day before the Ides [the 14th] inclusively.

When Pope Gregory XIII ordered the advancement of the calendar by 10 days in 1582, he introduced a new corrective device to curb error: century years would no longer be counted as leap years unless they were (like 1600 or 2000) divisible by 400.

Although somewhat inelegant, this system is undeniably effective. The Gregorian calendar year differs from the solar year by only 26 seconds—accurate enough for most mortals, since this only adds up to one day's difference every 3,323 years.

Despite the prudence of Pope Gregory's correction, many Protestant countries, including England, ignored the papal bull. Germany and the Netherlands agreed to adopt the Gregorian calendar in 1698, Russia only accepted it after the revolution of 1918, and Greece waited until 1923 to follow suit. And currently many Orthodox churches still follow the Julian calendar, which now lags 13 days behind the Gregorian.

In Britain 2 September 1752, was a great day in the history of sleep. That Wednesday evening, millions of British subjects in England and the colonies went peacefully to sleep and did not wake up until twelve days later. Behind this feat of narcoleptic prowess was not some revolutionary hypnotic technique or miraculous pharmaceutical discovered in the West Indies. It was, rather, the *British Calendar Act of 1751*, which declared the day after Wednesday the second to be Thursday the fourteenth. Prior to that cataleptic September evening, the official British calendar differed from that of continental Europe by eleven days—that is, September 2 in London was September 13 in Paris, Lisbon, and Berlin. The discrepancy had sprung from Britain's continued use of the Julian calendar, which had been the official calendar of Europe since its invention by Julius Caesar. It is thanks to that *British Calendar Act of 1751* that we today can date our days the same as most western countries.

¹⁰ Papal Bull *Inter gravissimus* issued by Pope Gregory XIII, 24 February 1581/2.

Calendars and Religion

Religion has an effect on calendars. The ecclesiastical calendars of Christian churches are based on cycles of movable and immovable feasts. Christmas is the principal immovable feast, with its date set at 25 December. Easter is the principal movable feast, and the dates of most other movable feasts are determined with respect to Easter. However, the movable feasts of Advent and Epiphany seasons are Sundays reckoned from Christmas and the Feast of the Epiphany, respectively.

In the Gregorian calendar, the date of Easter is defined to occur on the Sunday following the ecclesiastical Full Moon that falls on or next after 21 March. This should not be confused with the popular notion that Easter is the first Sunday after the first Full Moon following the vernal equinox. In the first place, the vernal equinox does not necessarily occur on 21 March. In addition, the ecclesiastical Full Moon is not the astronomical Full Moon; it is based on tables that do not take into account the full complexity of lunar motion. As a result, the date of an ecclesiastical Full Moon may differ from that of the true Full Moon. However, the Gregorian system of leap years and lunar tables does prevent progressive departure of the tabulated data from the astronomical phenomena.

As it exists today, the Hebrew calendar is a lunisolar calendar that is based on calculation rather than observation. This calendar is the official calendar of Israel and is the liturgical calendar of the Jewish faith. In principle, the beginning of each month is determined by a tabular New Moon, or *molad*, that is based on an adopted mean value of the lunation cycle.¹¹ To ensure that religious festivals occur in appropriate seasons, months are intercalated according to the Metonic cycle, in which 235 lunations occur in nineteen years.

By tradition, days of the week are designated by number, with only the seventh day, Sabbath, having a specific name. Days are reckoned from sunset to sunset, so that Day 1 begins at sunset on Saturday and ends at sunset on Sunday. The Sabbath begins at sunset on Friday and ends at sunset on Saturday.

The Islamic calendar is a purely lunar calendar in which months correspond to the lunar phase cycle. As a result, the cycle of twelve lunar months regresses through the seasons over a period of about 33 years. For religious purposes, Muslims begin the months with the first visibility of the lunar crescent after conjunction. For civil purposes a tabulated calendar that approximates the lunar phase cycle is often used.

The seven-day week is observed with each day beginning at sunset. Weekdays are specified by number, with Day 1 beginning at sunset on Saturday and ending at sunset on Sunday. Day 6, (Friday) which is called *Jum'a*, is the day for congregational prayers. Unlike the Sabbath days of the Christians and Jews, however, *Jum'a* is not a day of rest. *Jum'a* begins at sunset on Thursday and ends at sunset on Friday.

The following is a comparison of the calendars that I have found in my research

Calendar	Start Date (in Gregorian)	No of days per year	No of Months per year	Correction applied
Astronomical		365.24219 approx		
Aztec—Sacred		260	20 of 13 days	
Aztec—Solar		265	18 of 20 days	
Babylonian		365.2467463	12 each of 29 or 30 days	Intercalary month added every 19 yrs
Bahai	21 Mar 1844 CE	365.2425	19 of 19 days & 4 or 5 feast days	If year is divisible by 4 then it is a leap year If year is divisible by 100 then it is not a leap year If year is divisible by 400 then it is a leap year
Chinese	2637 BCE	353 to 385	12 or 13 of 29 or 30 days	Intercalary month added according to complicated rules
Egyptian		365	12 of 30 days plus 5 days	
English		Unknown	12	
French Revolution	22 Sept 1792 CE	365.24225	12 of 30 days plus 5 or 6 days	Years 3, 7, 11 were leap years. Calendar abolished in year 14
Greek Orthodox		365.24222	12 in total 7 x 31, 4 x 30, 1 x 28 or 29	If year is divisible by 4 then it is a leap year If year is divisible by 100 then it is not a leap year If year divided by 900 leaves a remainder of 200 or 600 then it is a leap year

¹¹ The *molad* is the time of the moon's 'birth'. There is a point in the moon's orbit in which it is positioned directly between the earth and the sun, making it invisible to anyone standing on the earth's surface. The *molad* occurs when the moon has moved far enough from this position that a thin crescent of its illuminated surface becomes visible, marking the start of a new Jewish month.

Calendar	Start Date (in Gregorian)	No of days per year	No of Months per year	Correction applied
Gregorian	In theory 1 Jan 1 CE	365.2425	12 in total 7 x 31, 4 x 30, 1 x 28 or 29	If year is divisible by 4 then it is a leap year If year is divisible by 100 then it is not a leap year If year is divisible by 400 then it is a leap year
Hebrew	3761 BCE	354 approx	12 or 13 each of 29 or 30 days	If one year divided by 19 leaves a remainder of 0, 3, 6, 8, 11, 14 or 17 then it is a leap year and has 13 months
Hebrew—Jubilee		364	12 of 30 days plus 1 extra in each quarter	
Indian	22 Mar 79 CE	365.2425	12 in total 5 of 31 7 of 30	If year is divisible by 4 then it is a leap year If year is divisible by 100 then it is not a leap year If year is divisible by 400 then it is a leap year
Islamic—(Hijri)	16 July 622 CE	354.36	12 length variable	The calendar is based on the first sighting of the moon each month and therefore difficult to predict
Julian	45 BCE	365.25	12 in total 7 x 31, 4 x 30, 1 x 28 or 29	If year is divisible by 4 then it is a leap year
Lunar		354	12 in total 6 x 29, 6 x 30	
Mayan—Sacred	12 August 3113 BCE	260	20 of 13 days	
Mayan—Solar	12 August 3113 BCE	365	18 of 20 days plus 5 extra	
Persian	21 Mar 622 CE	365.2422	12 in total 5 x 30, 6 x 31, 1 x 29 or 30	One extra day inserted according to a complicated cycle which lasts 2820 years
Roman	Approx 750 BCE	Standard 355 Average 366.25	12 in total 1 x 28, 7 x 29, 4 x 31.	An additional month of either 28 or 29 days in alternate years.

The World Calendar

Between 1930 and 1955, the World Calendar Association and its founder Elisabeth Achelis published and distributed the quarterly *Journal of Calendar Reform* worldwide. Editorials, articles, letters, speech transcripts, endorsements and historical information joined updates and developments in the effort to start using the World Calendar at the earliest date possible. Here is a brief summary of the features of a world calendar:

- Every year is the same.
- The quarters are equal; each has exactly 91 days, 13 weeks or 3 months; the quarters are identical in form with an ordered variation within the three months.
- The three months have 31, 30 & 30 days respectively.
- Each month has 26 weekdays, plus Sundays.
- Each year begins on Sunday 1 January; each working year begins on Monday 2 January.
- Each quarter begins on Sunday and ends on Saturday.
- The calendar is stabilized and made perpetual by ending the year with a 365th day following 30 December each year. This additional day is dated 'W', which equals 31 December, and is called *Worldsday*, a year-end world holiday. Leap-year Day is similarly added at the end of the second quarter. It is likewise dated 'W' or 31 June, and called *Leapyear Day*, another world holiday in leap years only.

Our present calendar is not perennial, but *annual*. It changes every year. It does so because its typical 365-day cycle is not evenly divisible by the number of days in the week: $365 \div 7 = 52, r 1$. The unfortunate consequence of that one-day remainder is that the year typically begins and ends on the same weekday. So the next year must begin on the following weekday. This requires a new calendar every year.

Technically, our Gregorian calendar is a variously ordered cycle of 14 calendars. The calendar for the year beginning on Sunday differs from the one for the year beginning on Monday, and so on for all seven weekdays. Since the occurrence of leap year can alter any of these seven calendars, this raises the total to 14 calendars.

More Advantages of the World Calendar

- Numbered days of the month always fall on the same weekdays, so the birthday of Tuesday's Child is always on a Tuesday.

- No need to schedule events by cumbersome weekday-and-month designations, like US Election Day, 'First Tuesday after the First Monday in November'; Election Day would always be 7 November, and Thanksgiving (in USA) would always be on 23 November.
- The year divides regularly into quarters of equal size (91 days), with the same number of workdays (65) and weekend-days (26) in each quarter, a great improvement over the Gregorian calendar for statistical comparisons between quarters.
- The variations in month-length are more regular than the Gregorian calendar; most months have 30 days; the first months of the quarters (January, April, July & October) have 31. Excluding Sundays, all months have the same number of days: 26.
- Transition from the Gregorian calendar would be extremely simple: for example, reform could have been instituted in 2006 (a Gregorian year beginning on Sunday) and only a few dates in February, March, April, May, August and December would have been affected. The next suitable year for change is 2012.

Some Disadvantages of the World Calendar

- Religious groups obliged to worship every seven days will have a problem with off-calendar days: sometimes there will be seven days between two occurrences of the weekday they choose to worship.
- There are *four* Fridays the 13th *every year*!

Conclusion

With regard to both Masonic history and Masonic tradition, dates and calendars play a part. Even during the well-documented period of Masonic history, several calendars have been—and still are—in use. For example, in Britain and Europe generally, we had the extended changeover period from the Julian to the Gregorian, and in France the temporary use of the Revolutionary calendar. And, since Masonry is universal, we must take into account the calendars of our brethren of faiths and ethnic origins different from those with which we are most familiar.

Clearly, all calendars that have been devised and used throughout recorded history are imperfect, simply because it is impossible to reconcile observations of the periods of the rotation of the earth on its axis, the revolution of the earth around the sun, the orbit of the moon around the earth, and the apparent motion of the stars visible in the night sky, into whole units in an unvarying succession of days, weeks, months and years. Even the proposed World Calendar is obliged to insert Worldsdays and Leapyear Days.

As researchers, it is important that we are alert to the different calendars used in our recorded history, and it may be useful to know something of the other calendars we may encounter when we venture into the less precise area of Masonic tradition, be it in the Craft or the other orders of Freemasonry.

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Past Kellerman Lectures & Lecturers

New South Wales & 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 Astin†	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
New Zealand		
The world of the <i>Antients</i> and <i>Moderns</i> : London in the 1700s	Guy Palliser†	1998
Some aspects of the 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 Maoridom and Freemasonry in New Zealand Society	Kerry A Nicholls	2006
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&B, other aspects	Alex P Tello Garat	2004
The Triangle	Ken Wells	2006
South Australia & Northern Territory		
The mason mark	Kennion Brindal	1992
Our segregated brethren, Prince Hall Freemasons	Tony Pope	1994
Possible Jewish antecedents 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 recognitions and some contemporary issues	Murray Yaxley	1996
Freemasonry, two Chief Justices and two Constitutions	Arnold Shott	1998
Let's swap secrets, lift Landmarks and exchange egos	Max Webberley†	2000
The place of Masonic musicians in the history of western music	Nicholas Reaburn	2002
The Father of Freemasonry in Van Diemen's Land	Max Linton & M Yaxley	2004
The Christian Objection to Freemasonry	Gregory Parkinson	2006
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 Diemen'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
Western Australia		
The impact on Freemasonry of social history in the 18th & 19th 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
Special Lecturer		
Anti-Masonry from 1698 to 2000	Yasha Beresiner	2000

AUSTRALIAN AND NEW ZEALAND MASONIC RESEARCH COUNCIL
CONSTITUTION

*as approved at the inaugural general meeting, 14 June 1992
and amended at the 3rd biennial general meeting, 15 October 1996
and further amended at the 8th general meeting, 8 October 2006*

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. What constitutes a body engaged in Masonic research shall be determined by the committee.
- 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 may nominate Kellerman Lecturers for each such conference, on the basis of one lecturer per Masonic jurisdiction, except in the case of New Zealand, from which two may be appointed. The committee shall determine the rules, if any, under which 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 affiliate or affiliates within that jurisdiction.
 - 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 affiliate or affiliates concerned shall not be affected in relation to any subsequent conference.
- 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 by 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.

Auditor

- 13 An auditor, 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

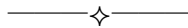
- 25 Alteration to this constitution shall be possible only at a general meeting of the council, and shall only be considered after four months notice has been circulated to all affiliates, and shall require a two-thirds majority of votes at a general meeting to be successful.

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

Ireland	Lodge of Research 200 IC
Jamaica	Irish Masters Lodge 907 IC
Kenya	Nairobi Lodge of Instruction EC
NSW & ACT	Lodge Kellerman 1027
	Newcastle Masonic Study Circle
NZ	Ruapehu Research Lodge No 444 NZ
Qld	Sunshine Coast Masonic Study Circle
South Africa	Lyceum Lodge of Research 8682 EC
Singapore	Lodge Mount Faber 1825 SC
Switzerland	Swiss Alpina Research Group
USA	The Phylaxis Society



LODGE OF RESEARCH 200 IC

This associate meets at Freemasons' Hall, 17 Molesworth St, Dublin, Ireland, at 3 pm on the 2nd Saturday in February and, at a time and in a Provincial Centre determined by the Lodge on the 4th Saturdays in April, September and November.

Full membership: open to subscribing Past Masters of lodges under the direct jurisdiction of the Grand Lodge of Ireland.

Correspondence Circle: open to Master Masons in good standing, who are members of lodges of the Irish Constitution or of any Constitution recognised by the Grand Lodge of Ireland.

Publications: *Transactions*, as pamphlets and books.

All communications to the Secretary: WBro James A Penny

82 North Road

Carrickfergus BT38 8LZ

Northern Ireland.

email: secretary.lodgecc@dnet.co.uk

Website: <http://homepage.eircom.net/~minoan/Lodge200/>

IRISH MASTERS LODGE 907 IC

This associate has an Irish travelling warrant and meets at various locations in Jamaica on the 3rd Fridays of February, April, June, August & October.

All communications to the Secretary: WBro Bernard M Wong

2 Handel Ave

Kingston 8

Jamaica.

phone: (0011-876) 838-0308

email: bwong@flowja.com

NAIROBI LODGE OF INSTRUCTION EC

This associate meets seven times a year, in January, March, May, June, September, October, November (AGM & annual dinner) at Freemasons' Hall, Nyerere Road, Nairobi, Kenya. In addition to serving as a 'corporate' lodge of instruction for the 21 EC lodges in Nairobi, it is responsible for running and enlarging the District Grand Lodge library.

All communications to the Secretary: WBro Mike Holt, PAGDC

PO Box 41148

Nairobi

Kenya.

phone & fax: (+254 2) 49153

email: stoker@wananchi.com

LODGE KELLERMAN 1027 NSW & ACT

This associate meets at the Masonic Centre, Sydney, NSW, on the 2nd Thursday of each month at 6 pm; Installation is in June.

Dress is a dark business suit, with black shoes, and members wear the lodge tie. A dining fee of \$30 applies to members and visitors alike.

The Lodge has a Masonic development research program which includes regular discussion in lodge and a monthly social gathering where Masonic research is often explored and shared. Online subscribed discussion forums for each Craft degree have been established since Consecration in 2001, where research and associated discussion provide both new and established members with lively, active, ongoing research activities.

Publication: a monthly e-newsletter and online research discussion forums.

All communications to the Secretary: VWBro Ross Delaney, PDGDC
PO Box 39
Leichhardt
New South Wales 2040
Australia.
phone: (+61 2) 9569-5963
email: kellerman@inet.net.au

NEWCASTLE MASONIC STUDY CIRCLE

This associate meets at the Masonic Centre, Newcastle, NSW, at 7 pm on the first Monday of February, May, August (AGM) and November.

Publication: A copy or precis of papers presented is included with the notice paper.

All communications to the Secretary: WBro Neil Keats
93 Joslin St
Kotara
New South Wales 2289
Australia.
phone: (02) 4957-5139 (H)
email: lienk6@tpgi.com.au

RESEARCH LODGE OF RUAPEHU 444 NZC

This associate meets on the first Monday of alternate months, February, April (Installation), June, August, October and December, at the Masonic Centre, Fitzherbert Avenue, Palmerston North, New Zealand, and visits other lodges by invitation, to present Q&A discussion papers.

Publication: *Transactions* with the notice paper. The lodge has published a set of fifty booklets under a general heading of 'A Daily Advancement In Masonic Knowledge' (vol 1 in July 1993 and vol 50 in August 1997), which have been widely used by many lodges to educate the newer Freemason.

All communications to the Secretary: WBro Bob Alger, PGStdB
18 Waterloo Crescent
Palmerston North 5301
New Zealand
phone: (06) 357-9892 (H)
email: bob.alger@inspire.net.nz

SUNSHINE COAST MASONIC STUDY CIRCLE

This associate meets at Caloundra, Queensland.

All communications to the Secretary: RWBro Peter J Hansen, PJGW
PO Box 1
Pomona
Queensland 4568
Australia.
phone: (+61 7) 5485-1314
email: freemason@internode.on.net

LYCEUM LODGE OF RESEARCH 8682 EC

This associate meets at Freemasons' Hall, Park Lane, Parktown, Johannesburg, South Africa, on the third Wednesday of February, April, June, August, October and November (Installation) at 7 pm.

Publication: annual *Transactions*.

All communications to the Secretary: WBro Peter de Walder
PO Box 859
Fourways 2055, South Africa.
ph/fax: (+2711) 4671855
email: pdewalder@telkomsa.net

LODGE MOUNT FABER 1825 SC

This associate meets at Freemasons Hall, 23A Coleman St, Singapore, on the 4th Monday of February (Installation), May, August & November, with an international guest speaker at each meeting.

Publication: It is planned to publish lectures annually on CD.

All communications to the Secretary: Dato Rinaldo Romani
60 Robertson Quay
The Quayside
Singapore 238252.
email: ultrapol@singnet.com.sg

SWISS ALPINA RESEARCH GROUP

This French-speaking associate meets four times a year, in February, June, September & November, in Lausanne, Switzerland. Founded in 1985, it is the official research body for the Swiss Alpina Grand Lodge, and is twinned with the German research lodge, Quatuor Coronati, at Bayreuth. It maintains active relationship with about 20 other research lodges around the world, including *Villard de Honnecourt* (GLNF).

Active membership: 15, plus 14 associate or honorary members.

Correspondence Circle: approx. 350 within the jurisdiction, Europe and overseas.

Publications: *Masonica* magazine, twice yearly; instruction manuals for young Masons in French, German and Italian; monthly internal newsletter.

Conferences: twice yearly, June & November, in Lausanne, with guest speakers from France, Belgium, Italy, Germany, Spain, etc.

All communications to the Secretary-President: WBro Dr Jean Bénédict
3 Place Chauderon
CH – 1003 Lausanne
Switzerland
phone: (+41 21) 323-66-55
fax: (+41 21) 323-67-77
e-mail: gra@masonica-gra.ch

Website: <http://masonica-gra.ch>

THE PHYLAXIS SOCIETY

This associate meets annually in March at various locations in the United States, the date and venue being advertised in its magazine, *Phylaxis*, which is nominally a quarterly publication.

Full membership: open to Master Masons from Grand Lodges of Prince Hall Affiliation and Grand Lodges in amity with PHA Grand Lodges.

Subscription to the magazine is open to *all* Master Masons.

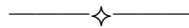
Fees & Subscriptions (US \$35 pa) to: The Phylaxis Society
PO Box 5675, Albuquerque
NM 87185-5675
USA

All other communications to: Executive Secretary
The Phylaxis Society
PO Box 2212, Tacoma
WA 98401-2212
USA.

Website: <http://www.phylaxis.org/> **email:** jbw@trip.net (President John B Williams).

Directory of affiliates

NSW&ACT	Discovery Lodge of Research 971 (NSW) Canberra Lodge of Research & Instruction (ACT)
NZ	Hawke's Bay Research Lodge 305 Masters' & Past Masters' Lodge 130 Midland District Lodge of Research 436 Research Lodge of Otago 161 Research Lodge of Southland 415 Research Lodge of Taranaki Province 323 United Masters Lodge 167 Waikato Lodge of Research 445 Research Lodge of Wellington 194
Qld	Barron Barnett Lodge 146 Toowoomba Lodge of Instruction W H Green Memorial Masonic Study Circle W H J Mayers Memorial Lodge of Research
SA&NT	South Australian Lodge of Research 216 (SA) Leichhardt Lodge of Research 225 (NT)
Tas	Hobart Lodge of Research 62 Launceston Lodge of Research 69
Vic	Victorian Lodge of Research 218 Chisel Lodge 434
WA	Western Australian Lodge of Research 277



DISCOVERY LODGE OF RESEARCH 971 NSW

This affiliate meets at the Masonic Centre, 279 Castlereagh St, Sydney, NSW, five times a year, at 7.30 pm on the first Tuesday in March (Installation), May, July, September and November. Meetings are usually in the First Degree; dress is dinner suit and regalia. Visitors are welcome. There is a charge for refreshment from all present.

Full membership is \$45 a year.

Correspondent members are accepted from all recognised jurisdictions; fee A\$15 a year (overseas US\$20).

Publication: *Veritatem Petite*, 5 issues per year, with the notice paper. Papers for presentation in lodge are welcome; copies, (double spaced) should be sent to the Secretary for consideration by the Publications Committee.

All communications to the Secretary: WBro Richard Dawes
1/40 Burdett St
Hornsby
New South Wales 2077
Australia.
phone: (+61 2) 9482-2775, (m) 0419-203-016.
email: rdawes@bigpond.net.au

CANBERRA LODGE OF RESEARCH & INSTRUCTION

This affiliate is temporarily homeless but continues to meet in the district on the second Wednesday of February, April, May, July, August, October and November at 7.30 pm. All local and visiting Masons are welcome; phone or email Secretary for location; smart casual dress, no regalia.

Publication: The summons is combined with a newsletter.

All communications to the Secretary: WBro Neil Wynes Morse, Kellerman Lecturer
PO Box 7077
Farrer
Australian Capital Territory 2607
Australia.
phone: H (+61 2) 6286 3482, M 0438 288 997.
email: morse@netspeed.com.au

HAWKE'S BAY RESEARCH LODGE 305 NZC

This affiliate meets quarterly at the Masonic Centre, 307 Jervois Road, Hastings, New Zealand, on the first Monday of February, May, August (Installation) and November.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: VWBro Colin Heyward, PGLec
10 Rose St
Waipawa 4210
New Zealand.
phone: H (+64 6) 857 8299.
email: coljan@inhb.co.nz

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

MASTERS' & PAST MASTERS' LODGE 130 NZC

This affiliate meets at the Papanui lodge rooms, Christchurch, New Zealand, on the third Wednesday of March (Installation), May, July, September and November.

Publication: *Transactions* in pamphlet form accompany the notice paper.

All communications to the Secretary: VWBro John Worsfold, PDistGM
PO Box 9373
Tower Junction
Christchurch 8149
New Zealand.
phone: H (+64 3) 338-4953.
email: sue.john.worsfold@xtra.co.nz

Website: <http://www.mastersandpastmasters.org.nz>

MIDLAND DISTRICT LODGE OF RESEARCH 436 NZC

This affiliate meets on the second Tuesday of February, May, June (Installation) and October, at the Masonic Hall, Timaru, New Zealand, or in another lodgeroom in the Midland District, under their peripatetic charter.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: VWBro R E (Ray) Gudex
29 Mitcham Rd
RD 2, Ashburton 7772
New Zealand.
phone: H (+64 3) 308-0254
Fax: 308-0382
email: gudex@xtra.co.nz

RESEARCH LODGE OF OTAGO 161 NZC

This affiliate meets at the lodge rooms, 43 Manor Place, Dunedin, New Zealand, on the last Wednesday of March (Installation), May, July, September and November.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: VWBro Don Barkman, PGLec
38 Mayfield Avenue
Wakari
Dunedin 9010
New Zealand
phone: H (+64 3) 464-0030.
email: wildon@actrix.co.nz

RESEARCH LODGE OF SOUTHLAND 415 NZC

This affiliate meets at Freemasons' Hall, 80 Forth Street, Invercargill, New Zealand, on the second Tuesday of February, April, June (Installation), August and December.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: VWBro Philip McDiarmid, PGLec
PO Box 697
Invercargill
New Zealand
Phone: (+64 3) 213-0167.
email: pcmcd@xtra.co.nz

RESEARCH LODGE OF TARANAKI PROVINCE 323 NZC

This affiliate meets on the fourth Wednesday of March, May (Installation), August and October, usually at the De Burgh Adams Lodgerooms, 9 Lawry Street, Moturoa, New Plymouth, New Zealand and usually at 7.30 pm, or elsewhere in accordance with their peripatetic charter.

Publication: research papers periodically.

All communications to the Secretary: WBro Graeme O Thompson, PGS
PO Box 3323
Fitzroy
New Plymouth
New Zealand
Phone: H (+64 6) 7583669
email: gratho@xtra.co.nz

UNITED MASTERS LODGE 167 NZC

This affiliate meets in and around Auckland, New Zealand, on the 4th Thursday, from April to October (Installation).

Publication: *Transactions* with the notice paper.

All communications to the Secretary: Alan Bevins
36 Murphys Road
Manukau 2016
New Zealand.
phone: H (+64 9) 262 0978.
email: secretary@unitedmasters.org

Website: <http://www.unitedmasters.org>

WAIKATO LODGE OF RESEARCH 445 NZC

This affiliate meets five times per year at various places in the Waikato District of New Zealand, under its peripatetic charter, on the third Tuesday of March (Installation, at 1131 Fenton Street, Rotorua), May, July, September and November.

Publication: *Transactions* in pamphlet form, with the notice paper.

All communications to the Secretary: Bro Rev Ivan C Smith
PO Box 200
Ngaruawahia 2171
New Zealand.
phone: H (+64 7) 824-8852.
email: smichaelrest@clear.net.nz
Website: <http://www.freemasons.co.nz/districts/northern/geyserland/waikato.htm>

RESEARCH LODGE OF WELLINGTON 194 NZC

This affiliate meets at the Masonic Hall, Udy Street, Petone, Wellington, New Zealand, on the second Thursday of March, May, July, September and November (Installation).

Publication: *Transactions* in pamphlet form accompany the notice paper.

All communications to the Secretary: VWBro K H (Keith) Knox, PGLec
97 Pope Street
Plimmerton
Porirua 5026
New Zealand.
phone: H (+64 4) 233 8863.
email: keith.gillknox@xtra.co.nz

BARRON BARNETT LODGE 146 QC

This affiliate meets at the Memorial Masonic Centre, Ann St, Brisbane, Queensland, six times per year, on the third Wednesday of odd months at 7.15 pm — January, March, May, July, September, November (Installation).

Meetings are tyled and dress is formal (summer dress September to April); all Masons are welcome as visitors; no charge for festive board.

Membership open only to Past Masters; fees \$12.50, dual \$8.50, aged \$4.60, plus GL dues.

Publications: Lectures with the summons.

No formal correspondence circle, but lectures sent to interested persons at \$10 per year.

All communications to the Secretary: RWBro K G W (Ken) Wells, PDGM, Kellerman Lecturer
PO Box 289
Kilcoy
Queensland 4515
Australia.
phone: H (+61 7) 3267-0349.

TOOWOOMBA LODGE OF INSTRUCTION

This affiliate meets at the Masonic Centre, Neil St, Toowoomba, Queensland, for research purposes at 7.30 pm on the first Thursday of each month except January (Installation April). It is not a warranted lodge, but meets under the sanction of Darling Downs Lodge 66 QC.

Publication: *The Beacon*, distributed with the summons.

All communications to the Secretary: RWBro Ken Stephen, PJGW
19 Butler St
Toowoomba
Queensland 4350
Australia.
phone: H (+61 7) 4635-4673.
email: kstep@icr.com.au

W H GREEN MEMORIAL MASONIC STUDY CIRCLE

This affiliate meets at the Masonic Centre, 42 Walker St, Townsville, Queensland, quarterly, at 7.30 pm, on the fifth Thursday of the month.

Publication: *Lampada*, distributed quarterly with the summons.

All communications to the Secretary: RWBro Graham Stead, PAGM, FANZMRC, Kellerman Lecturer
PO Box 5533
Townsville
Queensland 4810
Australia.
phone & fax: H (+61 7) 4725-4288.
email: gstead@ozemail.com.au

W H J MAYERS MEMORIAL LODGE OF RESEARCH

This affiliate meets at the Masonic Centre, 8 Minnie St, Cairns, Queensland, five times a year, at 7.30 pm on the first Tuesday of March, May, July, September and November (Installation). It is not a warranted lodge, but works under sanction of Gregory Lodge 50H QC. Brethren wear neat casual dress, without regalia. There is a collection to cover the cost of drinks.

Membership is open to Master Masons (annual fees \$15) and to other research bodies with a reciprocal arrangement for exchange of publications.

Publication: *The Lectern*, distributed with the summons.

All communications to the Secretary: WBro Harvey Lovewell, Kellerman Lecturer
36 Wattle Street
Millaa Millaa
Queensland 4886
Australia.
phone: H (+61 7) 4097 2887; M 0427 608852
email: harbar33@dodo.com.au

SOUTH AUSTRALIAN LODGE OF RESEARCH 216

This affiliate meets at the Payneham Masonic Hall, Marden, SA, at 7.30 pm unless otherwise indicated, five times per year—on the fourth Friday of February, April, June, August, October (Installation, 6.30 pm).

Meetings are tyled, and opened in the degree appropriate to the lecture; dress is black or white tie, or conservative lounge suit, and full regalia. Visitors are welcome; no charge for the festive board (South).

Full membership: open to Master Masons who are members in good standing of a Craft lodge in SA or NT, or in a jurisdiction in amity with this one; annual fees are \$95, plus GL dues if not paid through another lodge.

Correspondence Circle: Membership is open to members of Masonic lodges in good standing; and non-Masons as approved by the Lodge Executive Committee. Annual subscription is A\$25 (overseas members can opt for email only, or pay overseas postage: NZ—A\$10, elsewhere—A\$15).

Publications: Transactions (*Masonic Research in South Australia*)—4 vols to date (1990–2001), and a 10-page A4 insert in the summons (*Gleanings or Harashim*).

Lodge communications to Secretary: Bro Ashley Thomas
PO Box 3, Marden
SA 5070
Australia.
phone: (+61 8) 8336 2804
email: secretary@salor216.org, ashthomas@gmail.com

CC communications to CC Secretary: WBro Shaun Taylor
PO Box 127, Gawler
SA 5118
Australia
Phone: (+61 8) 08 8523 4323

Weblog: <http://salor216.blogspot.com/> **email:** revelation22.16@bigpond.com

LEICHHARDT LODGE OF RESEARCH 225

This affiliate meets at the Masonic Hall, Stokes Street, Parap, NT, at 7.30 pm unless otherwise indicated, 12 times per year, on the 2nd Thursday of each month (Installation August 6.30 pm). It does degree work as well as research.

Meetings are tyled, and opened in the degree appropriate to the lecture, or the degree being conferred; dress is black tie, with black trousers (no jacket), white shirt, cummerbund and regalia (gloves, gauntlets & white mess jacket are worn at installations only). Visitors are welcome; there is a charge of \$15 for refreshments (unless otherwise stated), which includes food and beverages.

Full membership is open to Master Masons who are members in good standing of a Craft lodge in SA or NT; annual fees are \$130, plus GL dues if not paid through another lodge; 'country' membership is \$100.

Publications: Monthly newsletter approx 16 pages (\$20 pa); annual transactions are about to be resumed.

All communications to the Secretary: WBro Marx Wegener, PM
GPO Box 3560
Darwin, NT 0801
Australia.
phone: (m) 0414-426-518.
Website: <http://www.LLoR225.com> **email:** marx@avantgarde.net.au

HOBART LODGE OF RESEARCH 62 TC

This affiliate meets at the Hobart Masonic Centre, 3 Sandy Bay Rd, Hobart, Tasmania, in March and November on dates & times as advertised.

Meetings are tyled; visitors are always welcome; any restriction on rank at a particular meeting is well advertised, and normally EAs & FCs are admitted. Dress is dinner suit, unless otherwise advised. A charge to defray costs for catering is made, usually by pre-selling tickets.

On request, the Lodge provides lecturers or facilitators to lodges, without fee.

Membership: Membership for affiliates is \$15.00 per year, badges \$5.00 extra. Correspondence membership is available to lodges at \$15.00 per year.

Publications: Annual *Proceedings* (booklet) is sent to both classes of membership in April.

All communications to the Secretary: WBro Lance Brown
394 Park St,
New Town
Tasmania 7008
Australia.
phone: (+61 3) 6228 2018.
email: lbr42585@bigpond.net.au

LAUNCESTON LODGE OF RESEARCH 69 TC

This affiliate meets at the Masonic Temple, Brisbane St, Launceston, Tasmania, four times a year at 7.30 pm on the third Friday of February, May, August and November (Installation).

Meetings are tyled, and opened in the degree appropriate to the lecture. Dress is dinner suit. Master Masons are welcomed as visitors. There is no charge for refreshment.

Full membership is open to Master Masons in good standing in a Tasmanian Craft lodge, fees \$30 pa.

Correspondence Circle: subscription for Australian members \$25, overseas \$25.

Publication: annual *Transactions*.

All communications to the Secretary: Bro Dennis Eyes
39 Brisbane Street
Launceston
Tasmania 7250
Australia.
phone: H (+61 3) 6393 1498.
email: deyes@silt.net

VICTORIAN LODGE OF RESEARCH 218

This affiliate meets at the Masonic Centre, 300 Albert St, East Melbourne, Victoria, on the fourth Friday of each month from February (Installation 6.30 pm), March to October at 7.30 pm.

Meetings are tyled and opened in the First Degree. Dress is dinner suit. Visitors are welcome. A charge of \$25 is made for dinner.

Full membership: open to Master Masons who are subscribing members of a Craft lodge in Victoria or a recognised jurisdiction; fees for metropolitan members are \$95, country members \$70. The lodge has an honorary category of membership, *Fellow of the Lodge of Research*.

Correspondence Circle: various categories of membership; Australian members \$30; overseas US\$35, £25, €30.

Publications: annual *Transactions* (different title each year), and one-page inserts (*Thoughts for the enquiring Mason*) with summonses retrospectively in May, August & November.

Communications to the Secretary: VWBro Alan E Jennings, PGIW
212 Lower Plenty Rd
Rosanna
Victoria 3084
Australia.
phone: (+61 3) 9459 9610.
email: ayjay@alphalink.com.au

or for the Correspondence Circle: WBro G Love, PJGD, Kellerman Lecturer
P O Box 2380, Ringwood North
Victoria 3134
Australia
phone: (+61 3) 9870 6009.

Website: <http://www.geocities.com/Athens/Thebes/6779> **email:** volem@alphalink.com.au

CHISEL LODGE 434 VC

This affiliate meets at Kerang, Victoria, on alternate months, with its installation in September.

Meetings are tyed in the required degree; dress is formal/informal. Visitors are welcome. There is no charge for refreshment. There is no correspondence circle, and lectures are not published.

All communications to the Secretary: VWBro Murray Treseder, PGIW

P O Box 583

Swan Hill

Victoria 3585

Australia.

phone: H (+61 3) 5037-6227.

email: murraytres@bigpond.com

WESTERN AUSTRALIAN LODGE OF RESEARCH 277

This affiliate meets at Freemasons' Hall, Temple St, Victoria Park, WA, monthly from March to November on the fourth Thursday of the month; visitors are received at 8 pm.

Full membership: open to Master Masons who are subscribing members of a Craft lodge under GLWA.

Lodge membership: open to all WAC lodges.

Associate or Correspondence membership: open to Master Masons in good standing, and to lodges in amity with GLWA.

Fees (all categories): \$40 pa.

Publications: *Transactions*, printed booklets of lectures, sent to members annually.

All communications to the Secretary: VWBro Alan Gale PGIWkngs (Vic)

PO Box 169

Victoria Park

Western Australia 6979

Australia

phone: 0414 881 4470 (+61414881470)

email: 277sec@freemasonsvic.net.au

Australian & New Zealand Masonic Research Council

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Webmaster: Dr Richard Num dr.richardnum@yahoo.com

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