

**AUSTRALIAN & NEW ZEALAND
MASONIC RESEARCH COUNCIL**

PROCEEDINGS



2014

**Biennial meeting and conference
Cairns, Qld, 28–31 August 2014**

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Conference program (condensed)

Thursday 28 August

- 1 PM Conference registration
- 2 PM **Opening of the 12th biennial conference of ANZMRC**
- 3 PM Afternoon tea
- 3.30 PM *The District Grand Lodge of Carpentaria, the formative years*
by RWBro Lyndon Brandt, DistGM Carpentaria, Queensland
- 4.30 PM *An Investigation into the First Three Degrees of New Zealand Craft Masonry*
by VWBro Dr George Allan BSc MEd PhD FIITP FBCS FHEA CEng CITP, GLec, New Zealand
- 5.30 PM Finish. Own arrangements for the evening (eg lodge visit)

Friday 29 August

- 9 AM Workshop, Internet Masonry, conducted by MWBro Hugh Young, PGM Alberta
- 10 AM Morning tea
- 10.30 AM **Biennial General Meeting of ANZMRC**
- 12.30 PM Lunch
- 1.30 PM *A Short History of Esoteric Societies in New Zealand*
by VWBro Phil Ivamy, PGLec, New Zealand
- 3 PM Afternoon tea
- 3.30 PM *Origin of the Craft Ritual in New South Wales*
by WBro Ian Shanley, PM, New South Wales & Australian Capital Territory
- 4.30 PM Workshop, part 1, by VWBro Dr George Allan BSc MEd PhD FIITP FBCS FHEA CEng CITP, GLec, NZ
- 7.30 PM Dinner Dance** (dress casual), Guest speaker MWBro Dr Gary Bacon BSc(Hons) PhD, GM, UGLQ

Saturday 30 August

- 9 AM *Before Freemasonry*
WBro Rex Hesline, PSGD, Tasmania
- 10 AM Morning tea
- 10.30 AM *Re-thinking the Origins of Modern Freemasonry*
VWBro Murray Treseder, PGIWkgs, Victoria
- 11.30 AM *Looking through a Glass Onion: Freemasonry in the Digital Age*
WBro Daniel L Ganon, PJGD, Western Australia
- 12.30 PM Lunch
- 1.30 PM Workshop, part 2, by VWBro Dr George Allan BSc MEd PhD FIITP FBCS FHEA CEng CITP, GLec, NZ
- 3 PM Afternoon tea
- 7.30 PM Banquet** (dress lounge suit), Keynote speaker MWBro Hugh Young, PGM Alberta

Sunday 31 August

- 9.30 AM Forum
- 10 AM Morning tea, conference photographs
- 11 AM Forum
- 12.30 PM Close

THE DISTRICT GRAND LODGE OF CARPENTARIA, THE FORMATIVE YEARS

Lyndon Brandt

Introduction

It is only fitting that, in 2014, the Freemasons of this District Grand Lodge of Carpentaria celebrate its 90 years of history. It is also fitting that at this Conference—the first time that such a Conference has been held in our District—the District of Carpentaria be recognised.

Ninety years is a very long time in anyone's language but the hard work by our forefathers has realized a future sustained for this area. They created this District through innovation and a desire to further our Craft. They purchased land on which to build the temples, they performed the ceremonies and they realized their dreams of having a sovereign District Grand Lodge holden under the United Grand Lodge of Queensland.

It is that gratitude, respect and loyalty to our United Grand Lodge of Queensland that continues such a close association in this year of 2014. The bonds of love, peace and harmony have never been stronger and it is that association upon which this particular celebration is founded.

Early Lodges

Captain James Cook passed by our land in 1770, having latched onto a large piece of the coral reef near Cooktown. He was not a Freemason but his botanist Joseph Banks was, and he was the first Freemason ever to set foot on Australian soil and in what was to be Carpentaria District.

Records show that Freemasonry came to Australia with settlement and many famous men were involved in the practice of the Craft. Freemasonry came to New South Wales with the regiments of the British Army soon after the First Fleet in 1788, and the first civilian lodge was formed in 1820.



Joseph Banks

In the course of time, lodges under the English, Irish and Scottish Constitutions were formed in each of the colonies, then grouped under Provincial and District Grand Lodges. Eventually each colony or state formed its own sovereign Grand Lodge. South Australia was the first in 1884, New South Wales in 1888, Victoria in 1889, Tasmania in 1890, Western Australia in 1900 and, after much discussion and negotiation, Queensland in 1921.

The first three lodges in Queensland were all under the English Constitution, commencing with North Australian Lodge No 1098 in 1859, followed by Queensland Lodge No 1223 and Prince of Wales Lodge No 1210 in 1860. St Patrick's Lodge No 279 was established under the Irish Constitution in 1863, and St Andrew's Lodge No 435 was formed under the Scottish Constitution in 1864.

The first lodge to be formed in what would become known as the District of Carpentaria was Endeavour Lodge 1595 EC, named after Cook's ship, the genesis being a meeting held on 9 February 1875 at a private residence in Cooktown. The first regular meeting of this lodge was held on 10 November 1875, with 15 proposals for initiation.

The first lodge in Cairns was Gregory Lodge No 2139 EC, consecrated on 19 April 1886. Its warrant is dated 6 February 1886, and members of the lodge built their own temple in Lake Street in 1888, where St Monica's School is today.

The English Provincial Grand Lodge installed RWBro Augustus Gregory as Provincial Grand Master in 1862. The Irish Provincial Grand Lodge was established in Brisbane in 1866 with

installation of RWBro Maurice Charles O'Connell, a grandson of Governor Bligh. This brother had previously entered New South Wales government service, and when Queensland was separated from New South Wales he was appointed a member of the new Legislative Council. He rose to be President of the Legislative Council and was knighted for his public service. The Scottish Provincial Grand Lodge was established in 1866 when a ballot resulted in Bro William Martin Boyce being elected.

Endeavour Lodge No 1595 EC records show that on Sunday 24 May 1885 RWBro the Hon Sir Augustus Charles Gregory, KCMG, MLC, District Grand Master (EC), visited Endeavour Lodge at an Emergent Meeting where he witnessed both a Fellow Craft's and a Master Mason's degree being worked by the lodge that day.

United at last

The desire to bring all the local lodges under a single banner was evidenced in each of the colonies, but it took longest to achieve in Queensland.

Early efforts were made in 1887 and again in 1897 to form a sovereign Grand Lodge, but without success. However, in 1904 a convention of delegates brought together 25 Irish lodges and 14 Scottish lodges, to establish the *Grand Lodge of Queensland*. Only about one-third of the Scottish lodges then working in Queensland joined this new Grand body, whereas only one Irish lodge stood aloof. However, no English lodge could be persuaded to exchange its charter.

By 1918, the need for Masonic unity in Queensland had become obvious, and in 1920 the 86 English lodges and the remaining 101 Scottish lodges united to form the *Queensland Grand Lodge*. Later that year delegates from lodges under both local Grand Lodges met, and as a result the United Grand Lodge of Queensland was consecrated in 1921. However, a few English lodges and one Scottish lodge stood out of the union . . .

Freemasonry Universal, (2 vols, 1998, 2000) Henderson K & Pope T,
Global Masonic Publications, v2, p367.]

The idea of forming a second Grand Lodge for the sole purpose of creating a third may well be unique to Queensland. It gave both factions equal status, and they reached agreement by means of a 'Treaty or Articles of Union' (see *Appendix A*).

With the United Grand Lodge based in Brisbane, in the south of Queensland, the advantages of an intermediate form of government in the distant north were soon recognised, and District Grand Lodges were established in the north and far north of the state.

On 25 October 1922 the present District Grand Lodge of North Queensland was formed with the Consecration and the Installation of RWBro W H Green by the Grand Master MWBro C Stumm KC. The ceremony was held at the Waterside Workers Hall in South Townsville in the presence of some 700 brethren.

Three days after the event, MWBro Stumm arrived in Cairns and met with members of the Cairns lodges. The principal matters for discussion were: (a) the formation of a District Grand Lodge for the far northern district; and (b) the naming of the Townsville–Charters Towers district as the District Grand Lodge of North Queensland. Concern was expressed that the name could be confusing because the district to be based in Cairns was further north than the Townsville–Charters Towers district, but to no avail. Grand Lodge had resolved to constitute the District Grand Lodge and issued a warrant on 8 June 1922, and the Grand Master had conducted the consecration of the District Grand Lodge of North Queensland before coming to Cairns.

Creating a District Grand Lodge of Carpentaria

Lodges were formed as follows, in what was to become the District Grand Lodge of Carpentaria:

- Endeavour Lodge No 1595 EC at Cooktown in 1875
- Evelyn Lodge No 653 SC at Herberton in 1883
- Douglas Lodge No 2052 EC at Port Douglas in 1883
- St George Lodge No 1978 EC at Herberton in 1882
- Carpentaria Lodge No 328 IC at Normanton in 1885

The first lodge in Cairns was Gregory Lodge No 2139 EC, with a warrant dated 6 February 1886. It was consecrated on 19 April 1886 and the members built their own temple in Lake Street in 1888, where St Monica's School is today.

In 1891 the District was growing and the number of Freemasons had increased to about 60. With Masonic emulation running particularly high, it was decided to establish a second lodge in Cairns under the English Constitution, Trinity Lodge No 2413 EC, which also met in Gregory Temple in Lake Street.

The concept of creating a District Grand Lodge of Carpentaria under the jurisdiction of the United Grand Lodge of Queensland came from a meeting of brethren, which included Masters, Past Masters and Masters-Elect, that was held at Cairns on Sunday 29 May 1921. The meeting was convened by RWBro W H J Mayers and VWBro R C F Gelling. The object of this meeting was to form a 'Masonic Progress and Vigilance Committee', and from this short meeting commenced this District's 90-year history.

The committee met on 12 August 1921, when it elected VWBro R C F Gelling as chairman, together with RWBro W H J Mayers and WBro A Murray to form an executive committee. The meeting then moved and seconded:

that the representatives of Gregory Lodge be requested to communicate with the United Grand Lodge of Queensland upon the question of the establishment of a District Grand Lodge of Carpentaria, with headquarters in Cairns and to ascertain the steps to be taken.

75 Year History of District Grand Lodge of Carpentaria, by Allan Wakeham

We know that Gregory Lodge wrote to the Grand Secretary on 26 August 1921, and a reply from Grand Lodge dated 15 October 1921 advised the lodge of the necessary steps to be taken for the establishment of a District Grand Lodge based in Cairns.

In 1922, the lodges decided to raise funds to finance the building of a temple for the District Grand Lodge of Carpentaria. They held a 'Dandaloo Township Fair' for a week in what is now Munro Martin Park. The fair was based on Banjo Patterson's idea of a mining village called 'Dandaloo', and the venture raised £1835.

The Grand Secretary, MWBro Harley, advised by letter on 7 February 1923 that 20 lodges had forwarded a request for the establishment of a District Grand Lodge, 8 lodges had not made a request but that 6 of these lodges later forwarded their request.

After Grand Lodge at its Quarterly Communication of 5 December 1923 had approved the formation of the District Grand Lodge of Carpentaria, (this name having been chosen as the most suitable), a warrant dated 11 February 1924 was issued by the Grand Master for the election of a District Grand Master by the representatives of the 26 lodges concerned.

A meeting of delegates was held in the Masonic Hall, Cairns, on Saturday 1 March 1924, at 7.30 pm, with 28 representatives present. RWBro Peter Allan said:

Tonight is an epoch in Freemasonry in this far Northern part of Queensland. For years it has been the ambition of the old members, who have been the leaders in Freemasonry, to establish a District Grand Lodge in Cairns, and when I look around upon the Delegates assembled from those Lodges, situated so far apart, I realize that their hopes are about to be fulfilled. We consider that we can administer the affairs of the different Lodges to a greater advantage than can be done from a distance. We aim at establishing a strict and more correct ritual and ceremonial working, and to endeavour to institute lectures upon geometry and historical subjects, applying their principles to Freemasonry.

Minutes of the 7.30 pm meeting, archived Cairns Masonic Centre.

A second meeting of delegates was held on the same evening, commencing at 9 pm. RWBro W H J Mayers PAGM opened the meeting, produced a copy of the letter and notice of appointment of delegates which had been sent to each lodge in respect to the election of a District Grand Master in March 1924, and requested RWBro A Murray PGW to call the Roll, which was responded to by the appointed representatives of the lodges in the district.

WBro C Woodward was unanimously elected Secretary at that meeting, RWBro P Allan was appointed Chairman and RWBro W H J Mayers, in conjunction with RWBro A Murray and VWBro R C F Gelling, handed the Chairman the warrant of the Most Worshipful Grand Master, constituting the District Grand Lodge of Carpentaria, and for nomination and election by the lodges of a District Grand Master.

WBro J J Cobon of Endeavour Lodge No 26H and WBro W Kiely of the Port Douglas Lodge No 40 proposed and seconded the nomination of our inaugural District Grand Master. The proposer and seconder were from two of the earliest lodges in our District. Endeavour Lodge still services the Cooktown district today and is the longest living entity in existence still connected with Cooktown district. Port Douglas Lodge later amalgamated with Mossman Lodge and today serves the community of the Mossman and Port Douglas areas. Both lodges remain most active and vibrant within their communities.



Sir Augustus Charles Gregory



Peter Allan



William Henry Johnson Mayers

The United Grand Lodge
OF
Antient Free and Accepted Masons of Queensland

CONSECRATION
OF THE
DISTRICT GRAND LODGE OF CARPENTARIA
AND
INSTALLATION
OF
RIGHT WOR. BRO. WILLIAM HENRY JOHNSON MAYERS
As District Grand Master
AND APPOINTMENT AND INVESTITURE OF
V.W. BRO. RICHARD COWLE FOXDALE GELLING
As Deputy District Grand Master
BY
MOST WOR. BRO. R. N. F. QUINN, P.G.M.
Grand Master of the United Grand Lodge of Queensland

ELECTION AND INVESTITURE OF DISTRICT GRAND LODGE OFFICERS
BY GRAND LODGE OFFICERS.

Cairns, Saturday, April 19th, A.L. 5924, A.D. 1924

CONSECRATION CEREMONY.
Entry of M.W. Bro. R. N. F. QUINN, P.G.M., GrandMaster, accompanied by Grand Lodge Officers.
OPENING PRAYER BY GRAND CHAPLAIN. *Mercadante*
DEDICATION ODE
O Lord, to Thee our work we bring! Lord, we dedicate this our work unto Thy praise. O lend Thine aid. Thou, O Lord, art all our aid. Give ear, O Lord, unto our prayer.
So mote it be.
THE GRAND MASTER addresses the Brethren upon the object of the Meeting.
HYMN.
God of Light, whose love unceasing,
Doth to all Thy work extend,
Crown our Order with Thy blessing—
Build, sustain us to the end.
Humbly now we bow before Thee,
Grateful for Thine aid Divine,
Everlasting Power and Glory,
Mighty Architect. be Thine.
So mote it be.
SUPPLICATORY PRAYER.
THE INVOCATION.
GRAND CHAPLAIN READS: 2 Chron., Chap. 11, verses 1-16.

RWBro W H J Mayers was unanimously elected District Grand Master of our District. There were no other nominations. RWBro Mayers then said:

I can assure you that it is impossible for me to say how deeply I appreciate the trust you have shown in unanimously electing me to fill such an exalted position. I recognize to the full the very great honour which you have done me, and also the grave responsibilities and obligations which are inseparable from the position. . .

I am sure that I am expressing the desire of everyone around this Board when I acknowledge the deep debt of gratitude owed to our Grand Master and Deputy Grand Master for the unfailing support they have at

all times given to the aspirations of the Brethren in the North – the establishment of a governing centre in Cairns.

Minutes of the 9 pm meeting, archived Cairns Masonic Centre.

Other names for the district had been considered, such as District Grand Lodge of Cape York and District Grand Lodge of Trinity Bay (see minutes of Endeavour Lodge, 5 November 1923), but *Carpentaria* was adopted. It is understood that the name refers not only to the geographical area of the Gulf of Carpentaria, but includes the whole of the area north of the boundary of the District Grand Lodge of North Queensland.

The District Grand Lodge of Carpentaria was consecrated by MWBro R N F Quinn in the Masonic Hall in Lake Street, Cairns, on Easter Saturday, 19 April 1924. RWBro W H J Mayers was installed as District Grand Master, VWBro R C F Gelling was appointed Deputy District Grand Master, and District Grand Lodge officers were elected and invested.

The Grand Master then addressed the brethren as follows:

I feel greatly honoured in consecrating and dedicating this District Grand Lodge which I am confident, will in the future provide the source of strength and material help to our United Grand Lodge, will help in strengthening the bonds of union and give rise to a lively interest in all its affairs problems and aspirations.

While you now have self-government under the liberal provisions of the Constitutions you will not lose sight of the fact that the United Lodge of Queensland is your Grand Lodge.

Our Constitution has been framed on the most democratic principles. It is not only the freewill expression of the members of the Order in this State as to what they consider essential rules of government and welfare of the Order, but it is the only Constitution in the Commonwealth which provides for the self-government of portions of its territory by the establishment of District Grand Lodges.

Inaugural Meeting of the District Grand Lodge of Carpentaria, 19 April 1924.



The Minnie Street Temples

Even before the consecration of the District Grand Lodge, consideration was being given to replacing the temple used by the Cairns lodges. RWBro Mayers spoke at length at a meeting of Allan Lodge in December 1923 regarding the reasons for proposing a new temple, stating that the Lake Street site currently used was unsuitable because of its size and proximity to the convent, and that the brethren wanted a revenue-producing building. Mr R Hill, an architect, was requested to prepare plans for a proposed new temple in Minnie Street—the site currently occupied by the Heritage Motel.

Negotiations commenced in 1924 to purchase the land on which the present temple stands, from Mrs A M Trail, widow of the late Brother J F Trail, for £4800. It was considered a very valuable property when purchased, ideally suited with respect to the growth of Cairns and central for a Masonic Centre with desirable environment. This is the current site, at the intersection of Minnie Street and Grafton Street.

The first temple in Minnie Street was completed, and during late 1925 and 1926 all lodges and chapters using the Lake Street temple applied to use the new temple, and agreed to transfer their shares to the District Grand Lodge of Carpentaria when the general transfer of shares took place.

At the Communication of the District Grand Lodge of Carpentaria on 5 December 1925, the Board of General Purposes recommended to District Grand Lodge that a District Grand Lodge of Carpentaria Building Fund be instituted by a levy of £5 to be paid by all Masons within the District Grand Lodge of Carpentaria who were members on the register of the United Grand Lodge of Queensland, to commence from 1 July 1926, spread over a period of ten years or until such other time as District Grand Lodge may determine: to be collected by each lodge from its members at a rate of five shillings per member per half year and payable with the half-yearly dues. A resolution at the Quarterly Communication recommended that a scheme to incorporate the above be placed before all lodges for their support. It was considered at the Quarterly Communication for 6 March 1926 and adopted, 'the minimum amount to be 25 Pounds and the payment of 1 Pound per member excepting country members of lodges who shall pay 10 Shillings each'.

In 1926 the Board of General Purposes recommended the appointment of four Trustees for all of the properties of the District Grand Lodge of Carpentaria, and that the Carpentaria Aged Masons Widows and Orphans Institution be formed.

On 5 June 1926 the District Board of General Purposes advised that Carpentaria Lodge No 202 had contributed £100 from its funds to the Building Fund and had asked to be recorded as No 1 Hall Stone Lodge. The motion was carried.

A joint meeting of the six Cairns lodges was held in the new hall in Minnie Street, Cairns, on Saturday 10 July 1926 at 6.30 pm for the unveiling of the Peter Allan Memorial Throne and Dedication of the Masonic Temple. The Worshipful Master of Gregory Lodge No 50 opened his lodge in the first, second and third degrees, and the other lodges (Cairns No 176, Murray No 177, Carpentaria No 202, Gelling No 257, and Allan No 284) were also opened in due sequence by their respective Masters.

Right Worshipful District Grand Master W H J Mayers, accompanied by his officers, then entered in procession, and WBro Burke, the Master of Gregory Lodge, received the District Grand Master and handed him the gavel.

VWBro W Sheffield, as Grand Director of Ceremonies, then entered and announced that the Grand Master, with his Grand Lodge officers, was about to enter, and requested the brethren to rise and receive him in due form.

The Grand Master was received and welcomed by the District Grand Master, who said:

Most Worshipful Grand Master, I deem it a great honour and privilege to welcome you to the Carpentaria District. We are pleased to have you here today, to dedicate our new home to Masonry, to conduct the District Grand Lodge installation ceremonial, and to unveil the Peter Allan Memorial. I surrender to you this gavel, the token of our fealty and loyalty to the United Grand Lodge of Queensland, of which you as Grand Master are the head.

RWBro Peter Allan, P.G.W. and foundation President of the Board of Benevolence of the District Grand Lodge of Carpentaria, who has gone from us, was one gathered at harvest time after years of faithful service and fruitful labour; one who counted his life as a prelude to the one beyond the veil; one who lives in the hearts of those he left behind him for a short while. To his memory we have raised this memorial, rejoicing that we were permitted to serve with him, thankful for his life, thankful for his inspiration.

In the name of the Craft of Carpentaria, I ask you to do us the honour of unveiling the Memorial Throne and to become its first occupant on this auspicious occasion.

Proceedings of the District Grand Lodge of Carpentaria, 10 July 1926.

The Grand Master replied:

Brethren, the ceremony of unveiling this memorial should be one of great inspiration. The late Bro. Allan was a man who impressed his personality upon those with whom he came in contact. I carried that impression since I first met him four years ago, when he voiced a most cordial welcome to me on behalf of the Lodges of Cairns. He was a man who endeavoured to attain the high standard required by our Masonic tenets, and principles, and teaching, and this earnest, consistent work for Freemasonry during all his Masonic years was performed for the sake of the work itself. Any honours which may come to him did not furnish a motive power. He laboured throughout unselfishly.

Very often the work of pioneers is forgotten, but the brethren of Cairns have provided a lasting memorial, and, by honouring the memory of their worthy and respected Brother, they are honouring themselves. They show that they appreciate and require a high standard in those whose memory they desire to perpetuate.

If Bro Allan had been asked to choose a memorial, I feel satisfied he would not have wished, or hoped for, one which would have pleased him more than I am about to unveil (memorial unveiled), truly artistic, the supreme excellence of simplicity, and perfect in all its parts. May his memory and good works ever go with us and help us in our progress towards the attainment of our great and noble Masonic ideals and truths.

Proceedings of the District Grand Lodge of Carpentaria, 10 July 1926.

The ceremony of dedication was most impressively performed by the Most Worshipful Grand Master, assisted by his officers.

On the completion of the ceremony the Grand Master and Grand Lodge officers retired, WBro Burke and his wardens resumed their seats, and the six lodges were closed in order of seniority

Lodges had used the building in Minnie Street for about 3 years when, at a Quarterly Communication held on 7 December 1928, the Board of General Purposes recommended that the District Grand Lodge erect a suitable temple as a memorial to the craftsmen who sacrificed so much in the Great War, and to the peace that followed, and as a 'Memorial to the Union of Freemasonry in Carpentaria' which sprang out of the Great War.



Hall Stone Jewel



Peace Memorial Jewel



Peter Allan Memorial Throne

I am helping to build this Temple

PLEDGE

Masonic Peace Memorial Temple

A Memorial Temple to those Craftsmen who sacrificed so much in the Great War and to the peace which followed that War and as "A Memorial to the Union of Freemasonry in Carpentaria which sprang out of the Great War."

I hereby express my desire and willingness to contribute the sum of £.....to The Peace Memorial Temple Appeal and hand you herewith the sum of £.....in payment thereof.....of twenty per cent. and I undertake to as a deposit.....pay the balance by.....instalments over a period not to exceed twelve months.

.....

Masonic Rank.....

Lodge No.....

To R. W. BRO. J. DOWIE,
P.O. Box 450,
CAIRNS.

The donor upon completing his payments will be entitled to have his name engrossed on a parchment roll of names of all subscribers, a copy of which will be placed under the Foundation Stone. A Personal donation of not less than ten guineas will entitle the donor the commemoration bronze jewel.

At the Quarterly Communications of District Grand Lodge on Friday 7 September 1928 it was recorded that:

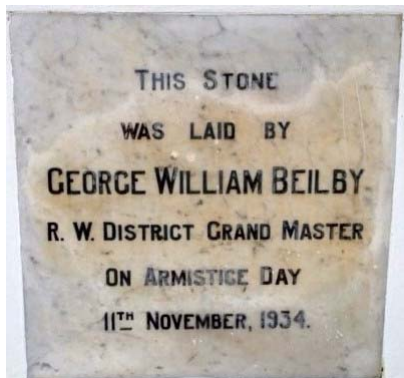
Following the example of Grand Lodge, the Board recommends that as soon as a Lodge notifies its intention to qualify as a Hall Stone Lodge and pays a minimum of £15, a Hall Stone jewel shall be presented to it, provided that should any Lodge fail to meet the accruing instalments within a period of 10 years, such Lodge shall forfeit its right as a Hall Stone Lodge and immediately there upon the jewel shall be surrendered to District Grand Lodge.

At the Communication on 6 September 1929 the Board recommended that whenever the names of lodges are printed in the reports of District Grand Lodge *Proceedings* the letter (H) be placed after the names of all lodges that have qualified as Hall Stone Lodges. The jewel was made by Wallace Bishop and Son of Brisbane and cost Eleven Pounds Thirteen Shillings and Six Pence.

As a continuing effort to raise the money to build the new temple, a 'Peace Memorial Jewel' was approved by the District Board of General Purposes in 1930 and was presented to every Brother who donated ten guineas or more to the Temple Appeal Fund.

At the Quarterly Communication of 2 March 1934, the recommendation of the Board of General Purposes to proceed with the erection of the Memorial Temple adjoining the present hall at a cost not exceeding twelve thousand pounds was adopted.

The foundation stone of the temple was laid by RWBro G W Beilby, assisted by RWBro W H J Mayers and District Grand officers, on Armistice Day, 11 November 1934. That is the building in which the ANZMRC Conference is now being held.



The District Grand Lodge Standard

Four years after the consecration of the District Grand Lodge of Carpentaria, a District Grand Lodge Standard was presented for its use, at a special communication on 4 August 1928 attended by the Right Worshipful Deputy Grand Master. Upon the request of the District Grand Master, the Deputy Grand Master, RWBro W H Green, unveiled the standard, and said:

RW District Grand Master, in response to your request I esteem it a distinct honour to have the privilege of unveiling your District Grand Lodge standard.

In this standard we have further evidence, if such were required, of the desire of the brethren of your District to raise this District of Carpentaria to a position of dignity.

By their willing sacrifice they have provided this emblem. In assembling around it may you do so with the determination that in all your work you will raise this District to a very high standard and thus further enhance the glorious traditions of Freemasonry.

In unveiling the standard I would request the Acting Grand Chaplain to offer up a prayer of dedication.

Proceedings of the District Grand Lodge of Carpentaria, Special Communication 4 August 1928

The District Grand Master responded:

RW Deputy Grand Master, we all much appreciate the honour of the unveiling and presentation of the standard by you; it will ever be treasured as an emblem of unity among the various Lodges throughout Carpentaria and of loyalty to the United Grand Lodge of Queensland. Brethren, for the design of the standard we are indebted to the acting Deputy Grand Master, RWBro Neville. The sacred symbol on the upper end of the staff, and which is also at the ends of the crossbar, is emblematical of the creative and preservative principles of the Great Carpenter of the great universe of worlds and men, by whom all things are made, and in whose name we accept and designate this, the standard of Carpentaria District.

Proceedings of the District Grand Lodge of Carpentaria, Special Communication 4 August 1928

At the Quarterly Communication on 25 September 1959, the District Grand Master, RWBro C H West PAGM, delivered on behalf of the Grand Lodge a new standard for the District Grand Lodge of Carpentaria. It was a gift from Grand Lodge to celebrate the centenary of Freemasonry in Queensland. It was unfurled by RWBro W T Uren, Past Deputy Grand Master and Immediate Past District Grand Master.



The old standard of 1928



Present standard (1959)

The old standard, which had been made in England and used since 1928, was mounted in a sealed glass case at the entrance to the District Grand Lodge regalia room, where it remains on view.

Conclusion

When one reads the synopses of the life of the lodges of Carpentaria District, all formed with the best intentions and many through the manifestation of pure hard work and despite the many hardships of travel, of communication, of climatic conditions and of privations to health, the lodges still bequeath a life that created a social structure that only Freemasonry could dare achieve.

The total number of Masonic lodges that have been consecrated in this district over the years is 64, plus chapters and other orders. It is true that some of these lodges do not exist any longer, but they have left a legacy unrivalled in history. What has become clearly relevant is that these brave men had a goal, a basic goal to commence a lodge in their township.

Northern Australia was a hard and untamed country, and still is, and these early pioneers were gripped with passion for the expansion of what is good and true among mankind. They understood the genuine principles and tenets of the Craft and they took their good works into the mining areas throughout this great District and progressed the principles of our Craft wholly and fruitfully. They dreamed their dreams and they built their temples and they built for the development of mankind.

Each lodge is as individual to itself as it is to one another. It is that life that evolves and develops its own worth and influence within itself and the community it represents. The barriers that were placed before these lodges served only to inspire further action from them and the fruit of such labour has been exemplified many times over.

Appendix A

TREATY OR ARTICLES OF UNION

Between the Grand Lodge of Queensland and the Queensland Grand Lodge

WHEREAS Freemasonry was first established in the State of Queensland in the year 1859 by the North Australian Lodge, No. 796, under the English Constitution.

AND WHEREAS St. Patrick's Lodge, No. 279, under the Irish Constitution, was established in the year 1863.

AND WHEREAS the St. Andrew Lodge, No. 435, under the Scottish Constitution, was established in the year 1864.

AND WHEREAS the Provincial (afterwards called District) Grand Lodge of England was established in the year 1862 with a roll of 4 lodges.

AND WHEREAS the Provincial (afterwards called District) Grand Lodge of Scotland was established in the year 1866 with a roll of 3 lodges.

AND WHEREAS the Provincial Grand Lodge of Ireland was established in the year 1866 with a roll of 6 lodges.

AND WHEREAS in the year 1904 the Grand Lodge of Queensland was established with a roll of 39 lodges, comprising 25 of the 26 lodges under the Irish Constitution and 14 of the lodges under the Scottish Constitution.

AND WHEREAS in the year 1920 the Queensland Grand Lodge was established with a roll of 187 lodges by the union of 86 lodges under the English Constitution and 101 lodges under the Scottish Constitution

AND WHEREAS at the date hereof the Grand Lodge of Queensland has a roll of 79 lodges (3 of which are in abeyance), and the Queensland Grand Lodge has a roll of 202 lodges.

AND WHEREAS there are now in the State of Queensland, in addition to the lodges holding under the Constitution of Grand Lodge of Queensland and the Constitution of the Queensland Grand Lodge, 7 lodges only, 6 of which hold under the English Constitution (3 of these being in abeyance) and 1 lodge under the Scottish Constitution, there being no lodge holding under the Irish Constitution.

AND WHEREAS delegates from each of the two Grand Lodges in Queensland on the 30th day of August, 1920, agreed to the following Articles of Union:-

desirableness of promoting Unity amongst the Freemasons of Queensland by establishing a United Grand Lodge be affirmed.....AND

THE GRAND LODGE OF QUEENSLAND and the QUEENSLAND GRAND LODGE each approved and adopted the above written Treaty or Articles of Union at meetings at each of these Grand Lodges held separately on the twenty-first day of April, A.L. 5921, A.D. 1921, and at a united meeting of the members of each of these Grand Lodges held pursuant to the abovementioned resolutions on Wednesday, twenty-seventh day of April, A.L. 5921, A.D. 1921,

the following resolution was passed:-

"That the Treaty or Articles of Union between the Grand Lodge of Queensland and the Queensland Grand Lodge submitted and recommended by the Joint Committee of members or delegates appointed pursuant to resolutions of the two Grand Lodges of the fourteenth and sixteenth days of March, 1921, respectively for approval and adoption by the members of the two Grand Lodges at this united meeting held pursuant to these resolutions be included in this motion and be approved and adopted and the members of the two Grand Lodges resolve and determine that there shall hereafter be full, perfect and perpetual union of and between the two Grand Lodges and to that end further resolve and determine that the two Grand Lodges unite and establish the United Grand Lodge of Antient Free and Accepted Masons of Queensland and that the same is hereby established this twenty-seventh day of April, A.L. 5921, A.D. 1921 according to the Antient Landmarks and established customs of the Order and that the Draft Constitutions mentioned in the Treaty or Articles of Union be the Constitutions of this United Grand Lodge."

IN TESTIMONY WHEREOF Most Worshipful Brother James Stodart, Grand Master of the Grand Lodge of Antient Free and Accepted Masons of Queensland and Most Worshipful Brother Alexander Corrie, Grand Master of the Queensland Grand Lodge of Antient Free and Accepted Masons have hereunto signed their names and the Great Seals of the respective Grand Lodges were hereunto affixed at the United Meeting of these Grand Lodges held at the Exhibition Hall, Brisbane this twenty-seventh day of April, A.L. 5921, A.D. 1921.

Grand Master
The Grand Lodge of Queensland

Grand Master
The Queensland Grand Lodge

Book of Constitutions

AN INVESTIGATION INTO THE FIRST THREE DEGREES OF NEW ZEALAND CRAFT MASONRY

George Allan

Introduction

Our Masonic ceremonies are enactments of moral dramas that use symbols and prose to teach Candidates (and other masons watching and listening) the lessons embedded in each Masonic degree. To preserve consistency and prevent error and unintentional change in the delivery of our ceremonies, the actions and story related in each moral drama are expressed in words laid down in our ritual books. Masons often learn the words by rote in order to take part in the ceremony, but as we all know, there is a danger in this if no real understanding of the words and phrases ensues.

Reynold Blight¹ in his forward to *The Lost Keys of Freemasonry*² stated that, “*The ignorant take them literally and build for themselves prison houses of words and with bitter speech and bitterer taunt denounce those who will not join them in the dungeons*”. Taking a philosophical view of this personal prison, we might say that the walls are made of our personal misunderstandings, the bars on the windows are made of personal biases, the floor is made of our individual prejudices, the roof is our ignorance and unawareness of things around us, and the door through which we entered is usually our own ego.

Metaphysically, it is thus that a new Candidate presents himself for admission at the Lodge door, in a state of helpless indigence, untold mental baggage and an ignorance of Masonic ways. Many masons think that the hoodwink symbolizes this ignorance and darkness but possibly there is a better explanation. It comes from the probable roots of our ancient and honourable institution as far back as the Mystery Schools of ancient Greece and Rome which themselves had their own roots in the even older Mystery Schools of ancient Egypt and Persia.

By investigating what is known of the ceremonies of those most ancient of Mystery Schools we are able to see striking parallels with our modern Masonic ceremonial working. From these and an investigation into the conditions under which the ancient Egyptian priesthood conducted their ancient ceremonies this paper draws some conclusions about the deeper meaning of our modern Masonic rituals.

The Mystery Schools of Ancient Egypt

It is a modern supposition that knowledge should be the common property of all to be shared, and that learning should be free and available to everyone on an equal footing. This was not the case in ancient times, especially in ancient Egypt where knowledge and learning were very much the province of the priesthood only and not available to the common people. The priesthood prized the power that their knowledge gave them and were extremely careful about who they selected as Aspirants to join them and share in their learning and knowledge. That knowledge was about science, nature and about the Divinity. Thus it was that members of the priesthood held the keys to the hidden mysteries of nature and science. Note the parallel here with the notions in the Second Degree in Freemasonry when a Candidate is told that he is now permitted to extend his researches into the hidden mysteries of Nature and Science.

The following sections look at the ancient initiation rites of the priesthood of ancient Egypt and show that our modern Freemasonry ceremonies probably had their origins in the myths and legends of ancient Egypt. One surprising fact to emerge from this research is that knowledge in ancient Egyptian society was not for all and sundry, not for the common people but was the

¹ Reynold Blight was a Minister in The Los Angeles Fellowship

² Manly P. Hall, reprinted 1976

province of the educated priesthood who guarded knowledge with caution. They protected it with allegory and symbol. Here is our first parallel with modern Freemasonry.

The ancient Mystery School investigated in this paper is that of the priesthood known as the Crata Repoa³. Suitable candidates for training in the knowledge of the priesthood were selected with great care and only the most intelligent and intellectually able were chosen.

Preparation

Each possible candidate then underwent a preparation that bears more than a passing semblance to our first-degree ceremony. However, there is one glaring difference between the ancient rites and our Masonic situation today. In ancient times no one was allowed to ask to be admitted, anyone doing so was rejected automatically. An Aspirant had to wait until invited after recommendation by someone on the inside who had been already been initiated and was part of the select circle of priests. Great thinkers like Thales, Pythagoras and Plato, three of the greatest Greek minds in their day, are known to have travelled to Egypt in search of knowledge and learning. It would not have taken long for such astute minds to work out that the greatest knowledge and learning was behind the closed doors of the priesthood and each was probably really anxious to be admitted. It is known that Pythagoras was kept waiting several years before the priesthood deemed it right to initiate him and likewise Plato. Eventually each was prepared for admission which entailed special diet to train the physical body, and a period of solo isolation in a subterranean cell to consider himself and his current and future situations.

In Freemasonry it used to be the custom, in some Constitutions, that a new candidate was physically prepared by the Tyler and then placed in a Room of Contemplation, a darkened room in which certain symbols of mortality had been secreted. The candidate would not see these at first until his eyes became accustomed to the dark and then he would be startled by the gruesome sights (I know I was). His mind would be shocked and confused but recovering his composure he would probably think about why these symbols had been placed near him. He would become aware of being alone with these mortal images and, hopefully, consider the deeper meaning of what he was about to do and undergo.

The Aspirant of old was then examined to ascertain his level of knowledge, intelligence and intellectual ability. After this he was escorted to a hall where the roof was supported by pillars on which were written the laws, maxims and Heretic statements that he had to learn by heart. In due time he was again examined to ascertain if he was worthy. There is a parallel here in the questions and answers leading from the first to the second degree and again from the second to the third degree. However, each ancient Neophyte was rigorously scrutinized, and only the highest calibre was selected to progress to initiation into the priesthood, all others were rejected as unworthy and not good enough.

I hesitate to imagine the situation in Lodge where an Entered Apprentice falters and stumbles in his questions and answers because he had not learned sufficient to pass this small examination and the Worshipful Master banged his gavel and stopped the ceremony judging the candidate as unworthy. This would require an extremely strong character of the Worshipful Master but would probably send the right signals that Freemasonry should be taken much more seriously than it is in some Constitutions today. In France, Canada and Germany there are those who do take their Freemasonry seriously and do reject candidates who have not put in sufficient effort in what is required of them. Possibly our weakness is a cause of our downfall. Maybe we should be more like the priests of yesteryear and be much more protective of our Masonic knowledge and learning. The ceremony in the ancient Mystery School of the Crata Repoa continues with the Aspirant thus far prepared, examined and, if he meets with the satisfaction of members of the priesthood, he is led to the Gate of Men and presented as a Neophyte ready to be Initiated into the First Grade.

³ Freemasonry of the Ancient Egyptians, Manly P Hall, 1973, The Philosophical Research Society, Los Angeles

The Initiation Ceremony

It was the custom in the Crata Repoa that the previous Neophyte to be admitted to this grade, known as a Pastophoris, be the Tyler of the Gate of Men and he knocks on the Gate. The Neophyte is questioned and if he answers satisfactorily the Gate of Men is opened and the Neophyte enters. He immediately undergoes more questioning of his knowledge and abilities by the High Priest, equivalent of our Worshipful Master in Lodge.

Initiation proceeds with the Neophyte being lead around the chamber to face trials of earth, air, water, and fire to test and retest his resolve and readiness. There is a parallel here with the Scottish first degree ceremony where a blindfolded candidate is lead onto the Lodge floor to stumble on physical obstacles, splashed with water, fanned with wind and blasted with flame. Similar ceremonies happen in the Rosicrucian Orders where the four elements of Earth, Air, Water and Fire are included as an integral part of instruction and learning.

Again, Neophytes were tested to the limit and many were rejected. To the survivors, the laws and constitutions were then read aloud and a promise to conform was obtained followed by the Neophyte kneeling and taking a serious oath of fidelity at sword-point. The parallel here is in our First Degree ceremony where the Entered Apprentice kneels and takes his solemn Obligation with one point of the compasses towards his naked left breast. After this the Neophyte's blindfold was removed and he was placed between two square columns called Betilies between which was a ladder of seven steps and a drawing showing eight doors of different dimensions.

The Chief Priest conducting this part of the ceremony then disclosed to the Neophyte the secret of this degree which was the belief in a single, eternal and perfect God. This was the secret kept from the common people who worshiped a pantheon of gods and were encouraged to do so. The Neophyte was charged to focus on that Divine Being in whose presence we all are at all times and whose all-seeing eye observes our every action and to guard himself against prejudices and passions which would lead him off the straight and true road. As we can see here Brethren, there are definitely parts of this incorporated into our modern Masonry, especially the closing prayer in the second degree where we say, *"Let us remember that wherever we are and whatever we do, He is with us and His all seeing eye observes us"*.

The Neophyte was then instructed to ascend the steps of the ladder as symbolic of the transmigration of the soul at death. Finally the Neophyte received the secret word of this First Grade of Pastophoris in the ancient language of Ammonitish and the secret handgrip. He was clothed in a hood, an apron and a collar. Again we see parallels and begin to consider whether Desaguliers and Anderson knew these ancient rites and incorporated some of the material when they constructed our first two Masonic degrees.

The Neophyte was now a Pastophoris and spent a minimum of a year in this Grade being instructed in science, nature and the use of herbs and drugs in medicine. At the end of this year of apprenticeship a Pastophoris had made sufficient progress in improving his skills and advancing himself he would be selected for advancement to the next Grade. If he were deemed not to have made sufficient progress he would stay in his current Grade. There was no automatic advancement and this was the case in all Grades. Selection for advancement was in the hands of priests higher up the chain of command and they were very selective in order to guard their secrets and their power.

Further Grades

The Second Grade tested a candidate's ability to resist physical temptation and the minimum year-long apprenticeship included instruction in geometry and architecture. These were again regarded as secret arts and kept from common people.

The Third Grade was known as The Gate of Death and bears several resemblances to our Third Degree in that the candidate was lead into a darkened space in which coffins, mummies and symbols of death were strategically placed where he would see them. In the centre of the darkened space was the coffin of Osiris, the Egyptian King-God who represented everything good and just. Osiris was slain by villains lead by his jealous brother Typhon who represented

everything bad and evil. The candidate, who is by now flanked and held by two large priests, is questioned and cross-examined on whether he had anything to do with the assassination. He is then tempted by being offered a golden crown which he rejects, resulting in him being attacked and struck on the forehead with a sacrificial axe. He is forcibly thrown down, bound with mummy bandages and carried through thunder, lightening and fire to a symbolic underworld where he is addressed by Pluto and questioned by other judges on the course of his life. He is unwrapped and instructed in the secret history of Egypt, geometry, astronomy and rhetoric. Finally, the secret sign of recognition was a peculiar embrace and the words of this Grade *Monach Caron Mini* were communicated. Notice the similarity with the method of raising in our Third Degree and associated words.

In all, there were seven grades through which a candidate might pass if found worthy, or if insufficient progress had been made, he would remain working in any one of them for the rest of his days. The main secret of the First Grade was the belief in one God, a necessary condition for membership of our Freemasons' fraternity. There do not appear to be any surviving records of the prayers used in the ancient Crata Repoa Mystery School so my research was directed at our own prayers in our Three Degrees. Looking beyond the words and phrases there is revealed a philosophical position that bears consideration in the following sections. We start with the opening and closing prayers and then move to the degree prayers.

The Prayers and Obligations in our Masonic Degrees

In the following section I reproduce the words of the opening prayers as they appear in several Constitutions and ask your indulgence if these differ significantly from those you are used to. It is more important that we look at the essence of the messages rather than individual words. We will then analyse the meanings in these prayers.

The Opening Prayers

1st degree: "Let us invoke the assistance of the GAotU in all our undertakings, may our labours thus begun in order, be conducted in peace, and closed in harmony".

2nd degree: "Let us supplicate the GGotU that the rays of Heaven may shed their influence to enlighten us in the paths of virtue and science".

3rd degree: there is no prayer but the WM says, "... may Heaven guide our united endeavours".

An initial, surface analysis of these prayers seems to show that we are asking the Supreme Being and Heaven for help and guidance in our work in Lodge. We "invoke", we "supplicate", "may Heaven guide our united endeavours". Although the majority of masons will glean an idea of the intended meaning in each prayer at the time it is delivered in Lodge, it is probably not until he reads for himself and gets down to learning the phrases that he will start to put deeper meaning to the words. The same is probably true of the rest of our Masonic ritual ceremonies. The mason who is willing to venture beyond the physical words will reach his understanding of reality (everyone to his own level) behind the words and behind the symbolism.

If we look deeper we see in the 1st degree prayer that there is an allegory with our whole life-cycle as a human being: our work begun at birth, conducted throughout our individual life in an orderly fashion, until our closing hours when we should be content to pass from this transitory life to that beyond knowing that we are in harmony with the whole of creation.

In the 2nd prayer I see an allegory in "the rays of Heaven may shed their influence" related to the spiritual side of Freemasonry. This prayer could be a message to ourselves in seeing how the hidden forces beyond this material world can influence our human lives. We appear to be asking for this influence to help us in this physical, materialistic world to enlighten us in the paths of virtue. This could well be one of the hidden mysteries of Nature before our very eyes, so obvious that the ordinary Mason does not see it. The hidden mysteries of science are being uncovered daily by scientist all over the world, but our 2nd degree should make us aware of and focus on our own abilities to investigate our uses of science as they relate to our domestic and professional lives.

The 3rd degree invocation *to aid our united endeavours* continues the principles of the former two prayers and unites the whole.

The Prayers in the Degrees

Each prayer within a Masonic degree starts with asking for God's attention using words such as *vouchsafe, beseech, supplicate, implore*. This is followed by a string of vocative case names of the Supreme Being where we attempt to show the greatness and unreachably high position of God in relation to our frail, pitiful, lowly selves. Does this mean anything to our unknowable Supreme Being or is it done for man's convenience of conscience? We have a dichotomy here: on the one hand we have come to believe in a Supreme Being that is beyond our ken, all powerful in omnipotence, omnipresent, and all knowing in omniscience; on the other hand we are told to look inside ourselves to find God, that God exists within each one of us. To understand this, we have to go back to the three periods of note in the Middle Ages.

Hermes Trismegistus and the priesthood of the Crata Repoa believed that God exists within each and every human being, every animal and fish, every tree and plant. During the period of the Christian Fathers, from the start of the Christian movement up to the time of St Augustine, world knowledge was reduced to a pitiful compendium in the hands of Western religion and mystery. For the next 700 years during the Dark Ages from St Augustine to Abélard libraries were neglected and knowledge stagnated under the direction of the Christian priesthood. Learning was not encouraged. In the third period, from 1100 AD to about 1400 AD nearly all learning was the province of Universities and was restricted to religious topics copied and repeated with no movement forward for fear of being outside the church's jurisdiction. The word *jurisdiction* means literally *speak of the law*. Then came the start of evidence with the invention of lenses, telescopes whereby men could see for themselves. The church opposed these inventions at first as works of the devil but eventually had to accept evidence. However, the church priesthood maintained its controlling grip on our beliefs. Descartes, Frances Bacon, Galileo questioned and encouraged questions of ordinary things such as water, blood and air. They were not content to accept what the church told people to think but now had evidence they wanted to explain. And thus the church lost its controlling grip on learning and knowledge.

In our degree prayers we ask that the Entered Apprentice becomes a *true and faithful Brother amongst us* by developing and devoting his life to God's service. The implication here is that we all devote our lives to God's service – but do we? Is this part of modern Freemasonry or a throw back from the 17th and 18th centuries when the church still had a controlling grip on society? We go on to ask that the candidate unfold true Godliness – but do we all do this? We are able to do our part in this if we live up to the Masonic way that is about to be instructed to the candidate in each degree as we shall see later.

In the Fellow Craft's prayer we ask *that the work begun in Thy name* – this could be the first degree work or more philosophically that the Entered Apprentice has performed sufficient learning and practice to turn the rough ashlar into a smoother, more refined version of himself. We are also asking here that we continue the process of self-improvement by obedience to God's precepts – his laws – a way of life.

The Master Mason's prayer forewarns of what is about to take place and can be viewed as an allegory of the trials and tribulations in adult life.

These prayers set the scene and lead onto the solemn obligations where we extract serious promises. Note the parallel here with the rites in the ancient priesthood where they too sought protection for their secret knowledge.

The Closing Prayers

1st degree: "Let us with all reverence and humility express our gratitude to the GAotU for favours already received. May he continue to preserve the Order by cementing and adorning it with every moral and social virtue". It is relatively easy to express gratitude, but much more difficult for us to do this with true humility and reverence. The question of favours already

received could refer to our whole lives inside and outside the Lodge rooms. This prayer should make us aware of our position relative to the GAotU. Our request to preserve the Order is really a request to ourselves. We are the ones who can cement our Order. We are the ones who must adorn it with our social virtues and morality.

2nd degree: "Let us remember that wherever we are and whatever we do, He is with us and His all seeing eye observes us, and whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal".

This is reminiscent of the initiation ceremony of the Mystery School of the Crata Repoa which refers to the all seeing eye.⁴ A further similarity is found in The Poimandres⁵ when the Initiate asks the Being of vast and boundless magnitude "*who are you*", the reply comes back that "*I am the Mind of the Sovereignty*". The Initiate then asks to learn the things that are, and understand their nature and get knowledge of God. The reply this time is, "*I know what you wish, for indeed I am with you everywhere. ... Learn my meaning by looking at what you yourself have inside you.*" This is where we need to have and develop our humility, both for ourselves and for the benefit of each other. This is one of the secrets of Freemasonry.

Our understanding of meaning is one step in our individual mental process of learning whereas learning is itself an individual process in which each one of us makes revisions of our own mental interpretation of events. Take, for example, the event of being led round the Lodge and told how to stand and what to say. Each individual interprets the meaning of those actions and words in his own peculiar way according to his personal frame of reference⁶. This leads to our ritualistic words being understood in different ways by different masons. This is natural and must be accepted as a fact of life because every one of us differs from every other human being. Some find learning difficult, some have never learned to learn⁷. Some masons learn but go no further and cannot think beyond the words⁸. This is why some freemasons are better ritualist than others. Let us now turn our attention to the Obligations in the three degrees and investigate their meaning and symbolism.

Promises Made in Our Obligations

An initial analysis of the wording and symbolism in all three Obligations yields four major points that accord with the ancient Crata Repoa Mystery School's modus operandi. There are:

1. acknowledge the Supreme Being is present;
2. that the gathering is duly constituted, assembled and dedicated for purpose;
3. that the Candidate/Neophyte comes of his own free will;
4. the making of a strict promise to keep the secrets enforceable by death.

What we call *the perfect points of my entrance* would have been well understood by the ancient priesthood. Of my own free will in both cases; at the door of the Lodge/Gate of Men/Gate of Death; on the point of a sharp instrument (poniard/compasses/sword). It is probable that we adopted our version from the ancient Mystery School.

Our *five points of fellowship* probably also came from long ago, our modern form certainly seems to be based on events in the Crata Repoa

Each Obligation can be viewed as a test of merit in this human life; that we should strive to be true to ourselves.

Conclusions and Lessons Learned

We could learn many lessons from the Mystery Schools of old. Here are a few as conclusions to this paper.

4 Crata Repoa as reported in *The Freemasonry of the Ancient Egyptians*, Manly Hall, 1973

5 Corpus Hermeticum, Libellus 1, *The Poimandres* attributed to Hermes Trismegistus

6 *Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning*, by Mezirow, J. and Associates, 1990, Jossey-Bass, California, USA

7 *Concentration and Meditation* by C. Humphreys, 1953, Published by Watkins, London, England

8 *How We Think*, by John Dewey, 1909, Heath & Co., London, England

That we as masons should more actively encourage every Entered Apprentice to learn about the seven liberal arts and sciences (which are the lessons in his grade) and work seriously at developing his understanding of them. We should help him learn all he can and assist him to know how to apply the lessons he learns to life, both private at home with his family, and public at his place of employment interacting with other people.

We should also help him in this learning in readiness for his next Masonic step, like the Pastophoris before him. The ancients recognized this and were not afraid to keep an apprentice in a grade until he showed that he was capable of fulfilling higher duties. We have a difficult decision to make here, to go through the motions of our three degree system whatever a candidate does/does-not-do or take our masonry much more seriously than happens in some of our Lodges and insist in high standards of knowledge.

Another conclusion that we are probably all familiar with is that everyone has different motivation, determination, willpower, strengths, stamina, focus and distractions. Maybe, as masons, we should be more aware of the strengths and weaknesses of our Brethren and use the strengths for the good of Freemasonry which I'm sure some lodges do, but I'm equally sure that many do not. We should also support a Brother in his weaknesses, after all, one of our Three Great Principles is Brotherly Love

The ancient priesthood valued learning and protected their knowledge, this was their main concern. Our main concern in modern Freemasonry should be about making our fraternity stronger, by insisting on masons making an effort to learn and understand, then taking serious examinations in order to advance in the Craft or stay as they are. In reality our main concern appears to be about size of membership and if the truth were known, we are probably too frightened of losing members and putting people off to take the serious steps mentioned above.

Maybe the main lesson in this paper is that each one of us should be true to himself with the assistance of our Supreme Being within us.

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A SHORT HISTORY OF ESOTERIC SOCIETIES IN NEW ZEALAND

Phil Ivamy

There runs through the length and breadth of Masonic Research two distinct schools of thought as regards the methodology of Masonic Research: the authentic school, dependent upon factual exaltedness of the information being offered on the one hand, and the symbolic school resplendent with its fine symbolism and deep esoteric meanings on the other. Unfortunately it has been such that 'never the twain shall meet'. It is my intention to change that with this paper, which sets out to document, as far as possible, the history of the many and varied esoteric organisations, particularly those of a peculiarly western orientation, within New Zealand.

Freemasonry in New Zealand

As we are a Masonic order, what better place to start than with the opening of the first Masonic lodge in New Zealand under the Irish Constitution, Lodge Ara, in 1842, followed by the Grand Orient of France establishing a lodge in Akaroa the following year, which closed three years later. In 1889 the Grand Orient of France established another lodge, *Loge l'Amour de la Vérité*, in Wellington, but it soon folded. On the other hand, the Grand Lodge of New Zealand was established in 1890 from Irish, English and Scottish lodges, and has endured.



You may be wondering why I choose to start with the founding of Freemasons' lodges when this paper purports to be regarding esoteric orders. I would maintain that Freemasonry *is* an esoteric order. If we look at the definition of esotericism, we find that:

Esotericism or **Esoterism** signifies the holding of esoteric opinions or beliefs, that is, ideas preserved or understood by a small group of those specially initiated, or of rare or unusual interest. The term derives from the Greek ἐσωτερικός (*esôterikos*), a compound of ἔσω (*esô*): "within", thus pertaining to interiority or mysticism. Its antonym is "exoteric".

The term can also refer to the academic study of esoteric religious movements and philosophies, or to the study of those religious movements and philosophies whose proponents distinguish their beliefs, practices, and experiences from mainstream exoteric and more dogmatic institutionalized traditions.

Examples of esoteric religious movements and philosophies include Alchemy, Astrology, Anthroposophy, early Christian Mysticism, Freemasonry, Gnosticism, Kabbalah, Neoplatonism, Magic, Merkabah mysticism, Mesmerism, Rosicrucianism, Taoism, Numerology, Swedenborgianism, Scientology, Spiritualism, the Alawites, the Theosophy of Jacob Böhme and his followers, and the Theosophical revivalist movement associated with Helena Blavatsky.

Although esotericism refers to an exploration of the hidden meanings and symbolism in various philosophical, historical, and religious texts, the texts themselves are often central to mainstream religions. For example, the Bible and the Torah are considered esoteric material.

Wikipedia (accessed 25/02/14)

Contemplate that definition for a moment and, whether you like it or not, I believe that as a marginalised philosophical movement Freemasonry fits that definition nicely. Regardless, let us move on.

The Egyptian Rite

Count Cagliostro's Egyptian Rite, one of the more quirky orders, was founded in New Zealand in 1876, with three chapters: *Sphinx* in Dunedin, *Memphis* in Christchurch, and *Cleopatra* in Wellington, followed by *Zola* in Auckland in 1877. By 1882 they had all folded, with *Zola*, *Memphis* and *Sphinx* changing allegiance to the Ancient and Accepted Rite or Rose Croix.



Cagliostro's Egyptian Rite



Helena Blavatsky, Colonel Olcott and the Theosophical Society



The Theosophical Society

The Theosophical Society was organised in New York City in 1875. Its principal founders were Helena Petrovna Blavatsky, the first Russian woman to be naturalized as an American citizen, author of *Isis Unveiled* and *The Secret Doctrine*, and Col Henry Steel Olcott. Early in its current incarnation it borrowed heavily from Eastern thought.

The Theosophical Society is non-sectarian, non-political, and non-dogmatic. Its three declared objects are:

1. To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate unexplained laws of nature and the powers latent in humanity.

The Theosophical Society chartered a lodge in Wellington in 1888, but it lasted only a year before becoming dormant. Among its 15 members was the former Premier of New Zealand, Sir Harry Atkinson. The society got a better start with an Auckland lodge, chartered in 1892; Dunedin, in spite of strong church opposition, in 1894; and the revival of Wellington in 1894.

The New Zealand Section received its Charter on 7 April 1896. It had 1300 members in 1922 and 1670 in 1987, and celebrated the 125th anniversary of the Society in New Zealand in 2013.

Ancient and Primitive Rite

The year 1892 saw the establishment of another obscure branch of Freemasonry, the Ancient and Primitive Rite 33°–96° of Memphis and Mizraïm, with lodges at Wellington (Wellington #14) and Lumsden (Waimea #19), both working up to the 18th degree.

They folded less than 20 years later, in 1909.



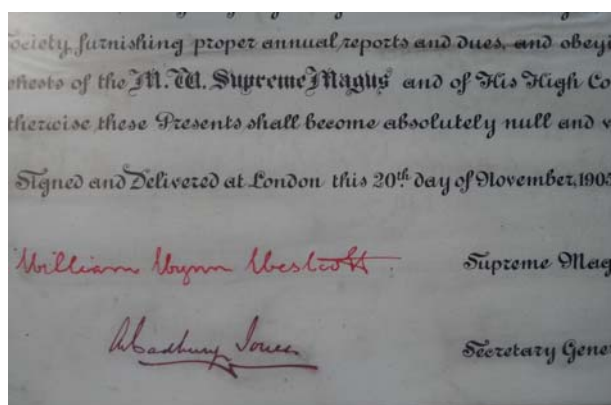
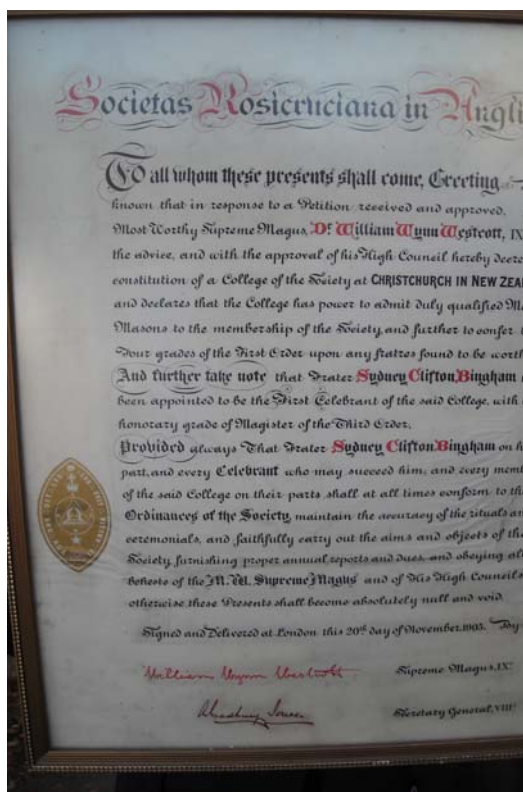
SRIA

The Christchurch College of the Societas Rosicruciana in Anglia, a Rosicrucian order open only to Freemasons of the rank of Master Mason, was established in 1906. Other colleges were subsequently established in Auckland, Wellington and Napier, and all four are still at work.

The SRIA was founded in London in 1866, with nine grades based on the kabbalistic 'Tree of Life'. Each grade has a particular emphasis on such esoteric subjects as colours, numbers, alchemy, kabbalah, etc. Candidates are expected to make their own research into areas of their choice and to present papers to the *Fratres* in order to further develop the collective understanding of the human journey.

It is from the SRIA that the Golden Dawn got its structure and early members. One of the early Chiefs of the Golden Dawn was the Supreme Magus of SRIA, who signed the warrant of Christchurch College in 1905. This was only the fifth college to be formed by the SRIA, indicative of the interest in things esoteric that were taking place half a world away from

London. In 1918 Dr Robert William Felkin, of whom we shall hear more shortly, became the SRIA's Chief Adept for New Zealand.

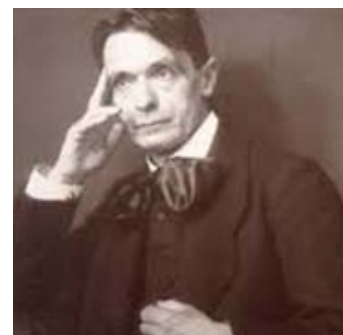


The Warrant of Christchurch College, signed by Dr W Wynn Westcott

Anthroposophy

In the early 1900s, the area of Havelock North was fast becoming an esoteric and spiritual centre, with the advent there of the roots of what was to become Anthroposophy.

Anthroposophy was formally founded in 1913 by Rudolf Steiner, known for the many Steiner schools throughout New Zealand, among other things. Steiner had broken away from Theosophy in 1912, because he was dissatisfied with the growing deification of Krishnamurti, whom C W Leadbeater had declared to be Lord Maitreya, or future Buddha. (Krishnamurti later refuted this claim, and became a spiritual master after another form and path.)



Rudolph Steiner

Anthroposophy holds that there are four levels of human nature: the physical, etheric, astral and ego, arguing that the physical body evolves from its spiritual nature and not vice versa. These ideas were brought to Havelock North by Mrs E J Richmond, and its many early enthusiasts shared membership with *Whare Ra*, of which we learn more shortly. Dr Felkin employed a number of Steiner's techniques in his medical practice, such as what we would know as colour therapy.

The regular study circles were formalised in 1930 when the Anthroposophical Society was formed, and they have been busy since then:

- operating a teachers' college;
- Rudolf Steiner schools, up to and including a school of Spiritual Science;
- the Hohepa Home School in Clive (Hohepa's aim is to support people with intellectual disabilities to develop to their fullest potential, following the principles and teachings of Rudolf Steiner, whose approach to human psychology and education began from his understanding that in every human being, whatever their apparent impairment, there is a

spiritual individuality at work, creating its own destiny), for special needs children;

- the Prometheus Foundation in Napier, a community-based ethical bank, making lending decisions; they look not only at financial risks and returns, but also at the social and environmental implications of a project or proposal; and
- Weleda, a worldwide supplier of Steiner remedies. Weleda's heritage dates back to the 1920s when Rudolf Steiner and Dr Ita Wegman developed anthroposophic medicine, the simple yet powerful way to utilise nature's medicines to stimulate the body to 'heal itself'. Weleda maintains this past wisdom and endeavours to source the finest ingredients from specially selected biodynamic and organic farms to produce health-enhancing herbal and homoeopathic formulas and exquisite body care products. Weleda products are free of synthetic preservatives (including parabens), fragrances, colours, mineral oils and emulsifying agents. Additionally Weleda never tests its personal care products on animals and they purchase only fair-trade ingredients.

The Golden Dawn



Westcott



Mathers



Woodman



The Hermetic Order of the Golden Dawn was founded in the UK in 1887 by Dr W Wynn Westcott, S L Mathers and Dr W Woodman, three high-ranking members of the SRIA, and hence Freemasons. The order's rituals were based on certain 'rediscovered' coded manuscripts allegedly from the Germanic Rosicrucians of an earlier time. The order contains elements of Egyptian mythology, astrological influences, kabbalistic structure, astral projections, and a great deal of applied magic.

The order suffered much infighting and finally split into three sections in 1903: Mathers' increasingly autocratic branch; A E Waite's Independent & Rectified Rite; and Dr R W Felkin's Stella Matutina branch. The order accepts both sexes for membership. Dr Felkin came to New Zealand, with his wife Harriet and daughter Ethelwyn, in 1912 and founded the Smaragdum Thallesses (Emerald of the Seas) Temple #49 of the Order of the Stella Matutina.



Waite



Felkin

Dr and Mrs Felkin soon returned to England, leaving Ethelwyn in charge for about a year before she, too, returned to England. Dr Felkin and family then went to Germany, where he was seeking the lost masters of the Rosicrucians—a real fool's errand, given that at this time the First World War was about to erupt. In fact, Dr Felkin's family were the last British citizens to escape from Germany after the declaration of war, with the aid of German Freemasons.

The Felkins returned to New Zealand in 1916, settling in Havelock North, in a house designed for them by architect James Chapman-Taylor, and named 'Whare Ra' (House of the Sun). The town of Havelock North had already become noted as a centre of esoteric interests, with its 'Havelock Work', an arts and spirituality movement begun in 1907 by Reginald and Ruth Gardiner and Harold Large, and embraced by the whole town, and with the founding of 'The

Society of the Southern Cross', whose members included Quakers, Anglicans & Theosophists meeting together to pray and meditate.

At Whare Ra, Felkin ran a respected and compassionate medical practice by day, incorporating many of Rudolf Steiner's theories regarding colour therapy, etc, and a Golden Dawn temple by night. The house was spacious and the temple comprised a very large pair of rooms underneath the living areas, with a secret, seven-sided, brightly coloured vault for Inner Order use only, hidden behind curtains and two large, heavy doors. The interior decor of the crypt has been described as 'to the uninitiated, looks like the workings of a secondary school art student on a bad day!' (*Village Press*). You decide for yourself!



Whare Ra

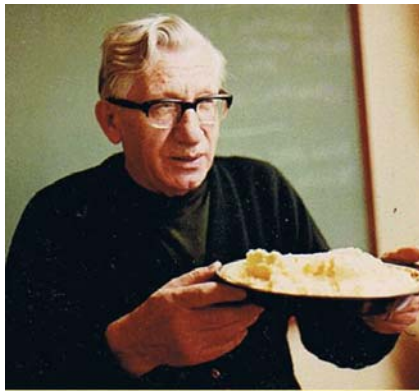


At the time of Felkin's death in 1926, the temple had over 100 members. During its lifetime, the membership included doctors, two bishops, a mayor, a newspaper owner, a head teacher and many business people. They took their membership seriously, and would not acknowledge one another in the street if they had no relationship outside of the temple.

In the 1960s, Whare Ra members had the opportunity to meet Dr Albert Riedell, otherwise known as Frater Albertus Spagyricus, during his visit to Australia and New Zealand. He is credited with reviving practical alchemy in the tradition of Paracelsus, and was founder of the Paracelsus Research Society in Salt Lake City, Utah, which later evolved into Paracelsus College, established in America and in Bendigo, Victoria. The American college became defunct after Riedell's death in 1984, but the Australian college is still active. Riedell's work was based on the Paracelsian concept of three essentials, Body, Soul and Spirit. Riedell developed a system of teaching alchemical concepts using the spagyric technique of separation and cohobation. He was also active in AMORC (see below).

The Whare Ra Temple closed in 1978 from lack of interest and 'lack of power in the temple', and most of the order's regalia, documents and materials were burned. It had been a link to the original Order of the Golden Dawn for over 60 years.

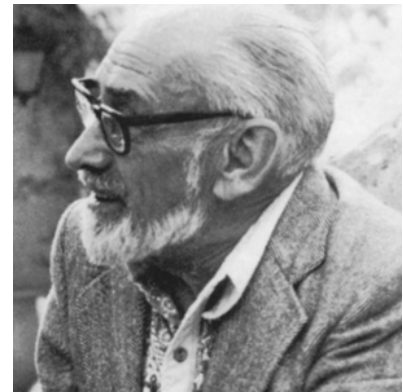
Around 1979, after the closure of Whare Ra in Havelock North, another Golden Dawn temple was founded in Wellington by Pat and Chris Zalewski, the Thoth Hermes Temple. In 1983 they were visited by Israel Regardie, Golden Dawn scholar and noted esotericist, who was at one time secretary to Alastair Crowley. The Temple closed in 1995. There have been subsequent opening and closing of temples, such as the Horus Temple in Hawkes Bay and the Osiris Temple.



Frater Albertus



Pat Zalewski



Israel Regardie

The Order of the Table Round

In 1916 Dr Felkin also establish the Order of the Table Round (*Ordo Tabulae Rotundae*, OTR) in Havelock North. This is a neo-Arthurian mystical and chivalric order, which still operates today. The OTR is a 'school of Christian Chivalry', as opposed to the Golden Dawn's 'school of Spiritual Wisdom'. Dr Felkin received the Grandmastership of the OTR from Neville Meakin in 1912, prior to departing for New Zealand. Meakin, a Freemason and member of Felkin's Stella Matutina in England, claimed to be the 37th Grandmaster of OTR by virtue of serial descent from the House of Tudor, the order having existed since the days of King Arthur. The order was, in fact, one of many turn-of-the-century cults of chivalry and 'gentlemanship'.

Initially, only Inner Order members of Whare Ra were asked to join the OTR. Among them were architect James Chapman-Taylor and Reginald Gardiner, a founder of the 'Havelock Work'. It was Gardiner who succeeded Felkin as Grandmaster of OTR.



Emblems inspired by the Order of the Table Round, from the home of one of its members

The OTR was accommodated in an oblong building in Havelock North. It featured a round table of which twelve knights of King Arthur equated with the twelve signs of the Zodiac. The original black and white columns that lined the entrance to the vault at Whare Ra now find a place within the OTR room.

The Tauhara Trust

Dr Felkin's widow, Harriet, purchased 60 acres of land near Taupo in 1938, and along with fellow trustees established the Tauhara Trust to form a centre to develop methods of organic horticulture, influenced by Steiner's Anthroposophical ideas—some 50 years before the advent of organic farming in mainstream New Zealand. In 1971 the trustees sold the land to the local council and purchased an estate overlooking the aptly-named Acacia Bay, where they continue to provide a venue for meetings and conferences for all sorts of spiritual groups, such as Meditation, Eastern, New-Age and Deep-Ecological groups. It was founded to create a spiritual

and educational centre which would draw together people of differing viewpoints and methods of working, but united in their search for truth and the establishment of goodwill and understanding in the world. Tauhara is a free association of people from throughout New Zealand and beyond, who come from all walks of life, all faiths, and who hold many diverse views.

Radiant Living

The School of Radiant Living was a movement active in New Zealand from the late 1930s until the late 1980s. Founder Dr Herbert Sutcliffe taught a holistic philosophy of physical, psychological and spiritual health. The School of Radiant Living had its international headquarters at *Peloha* (from the first two letters of *Peace, Love and Harmony*) in Havelock North from the early 1940s.

According to Sutcliffe, good mental health was the key to better physical health. He taught that Nature cures, and can be assisted to cure, not only with fresh, naturally grown food but also with mental analysis. He advocated personal counselling and held individual sessions wherever he went. Disease could be the result of fear, feelings of inferiority or hate, products of the human mind which cause problems all over the world. But anyone could be assisted back to normal life and health, according to Sutcliffe, by understanding the psychosomatic (the power of the mind) and psycho-cosmology (the power of the spirit). Tools such as *affirmations* would eliminate fears and retrain the mind. Music, singing and public-speaking were also important.

Sutcliffe, an English-born psychologist, was involved with the internationally popular Radiant Health Club movement in Australia before founding the first School of Radiant Living in Providence, Rhode Island, USA, in 1931. During the Second World War he migrated to New Zealand. A total of 36 schools (24 overseas and 12 in New Zealand) were eventually established.

Best known among its followers was Sutcliffe's one-time assistant, Sir Edmund Hillary!

Builders of the Adytum

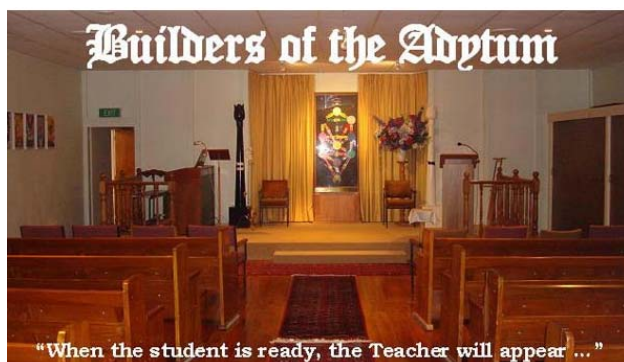
Builders of the Adytum (BOTA) was developed by Paul Foster Case in America between 1922 and 1929. He had been initiated in S L Mathers' Alpha et Omega branch of the Order of the Golden Dawn, but left it after a dispute with Mathers' successor, Moina Mathers. He developed BOTA first as a correspondence course of 'Ageless Wisdom', and then as lectures given to members in study groups, to which he later added ceremonial and ritual, excluding the Enochian magic of Mathers' Alpha et Omega as 'too dangerous'. He was a Freemason (raised in Fairport Lodge 476, New York, in 1926, and affiliated with Californian lodges in 1944 and 1953), was ordained a priest in the Liberal Catholic Church (Ojai, California, 1937) and served several parishes in southern California.

When Case died in 1954, he was succeeded as Prolocutor General of BOTA by Ann Davies, who visited New Zealand and in 1963 established temples in Auckland and Wellington. Besides ruffling the feathers of the local Theosophists and Anthroposophists, the advent of BOTA was a likely factor in the demise of the Whare Ra temple in the next decade, the leader of the BOTA branch being Alistair Wallace, a long term member of Whare Ra.



Left:
BOTA Emblem

Right:
Wellington Centre



There is now also a temple in Dunedin, and the Provincial administrative headquarters for New Zealand and Australia is located at Naenae, Lower Hutt.

The Builders of the Adytum (Latin, from Greek: innermost part of a temple, private chamber, sanctum), have a philosophy based primarily upon the Kabbalah and Tarot Cards, with secondary neo-Platonic, gnostic and Angelic influences. Its teaching follows the pursuit of wisdom in all its forms, using the Tarot cards and the Kabbalistic Tree of Life as teaching devices. It maintains that the proper use of the Sacred Tarot, Tree of Life, and Holy Qabalah provides the impetus for genuine spiritual growth within a safe, fraternal environment, encouraged by members who seek unity through the practice of true fellowship. A variety of meetings and practical work is offered.

Knights of the Southern Cross

The Knights of the Southern Cross was founded in 1919 in Australia. At this time Catholics were regarded with suspicion and were low in the social and economic scale, with advertisements carrying the line 'Catholics need not apply' or 'cnna'. The Order served as a shelter wherein members could gather for mutual support and encouragement.

During the 1920s, branches were formed in New Zealand, and the first annual conference of the Supreme Council of the Knights of the Southern Cross (New Zealand) (KSCNZ) was held in Wellington in 1931. It is a fraternal order of Catholic men committed to promoting the Christian way of life, and is organised in 18 branches throughout the six dioceses of New Zealand.

Membership is open to all Roman Catholic males in good standing of 18 years of age or older. Among its objectives are: to be an organised body of Catholic Men giving entire loyalty to the Apostolic See, to the Hierarchy and the Clergy in all things appertaining to the Catholic faith; and to work for the spiritual, intellectual and material welfare of members and their families.

In 1979 the Knights of the Southern Cross (New Zealand) joined the International Alliance of Catholic Knights.



Lectorium Rosicrucianum

In 1974 the first Australasian Centre of the Lectorium Rosicrucianum, or International School of the Golden RosyCross, was established in Adelaide. The Adelaide group was active for about five years, during which time it also worked together with a small group of pupils in Auckland, and a Centre was established in Auckland in 1979.

The Lectorium Rosicrucianum began in Haarlem, Netherlands, where its headquarters are now situated. Its origins can be traced to 1924, when two brothers, Z W Leene and J Leene, joined the Dutch division of the Rosicrucian Fellowship, a society founded in 1909 by Max Heindel in Oceanside, California, from which they later split.

Pupils are expected to adopt certain basic life reforms, such as vegetarianism and the abstention from tobacco, alcohol and drugs (which probably explains why their website says there only 15 members in New Zealand). A high standard of morality is also expected. In external activities as well as in their inner development, men and women play an equal part. They believe that there is a golden thread which is a Path that can actually be walked, a Path shown by all religions in their original form. No Master or Initiate can give the Truth to another. It can only be approached by one's own efforts, and by persevering throughout all the obstructions and difficulties encountered on the way, and it can only be reached through an inner process of transformation called 'soul-rebirth', or 'transfiguration'.



The Circle symbolises eternity, infinity, or the microcosm; the Triangle symbolises the three great powers which emanate from the Logos: Father, Son and Holy Spirit; the Square symbolises the foundation for the construction of the new human being.

Guardians of Grace, Blessing & Sustenance

In 1978 the Guardians of Grace, Blessing & Sustenance arrived in Auckland from Australia. An order of independent Magicians and mystics never numbering more than 22 members, it came to New Zealand under the auspices of Michael Freedman. Their stated aim was:

It is our Intention that we link ourselves with those Forces and Forms that are building the Universe, so that we might become a part of evolving life, in Communion with All Life, with Compassion for All Life, in Cooperation with All Life

and they offered a course covering: Mysticism, Magic, Religion & Science; Esoteric Philosophy of the Guardians; the Hebrew Alphabet & Qabalah; Astrological Symbolism; the Worlds of the Qabalah; the Tree of Life; the Seventy-Eight Keys to Union (the Tarot); Meditation and Contemplation; Basic Rites & Ritual—for which a nominal fee would be charged, to be donated to charity.

Freedman led the order as Senior Guardian until his death in 1996, which was followed by a leadership issue, resolved in 1999 when Leonard Stevens, known as Jean de Cabalis, was elected Senior Guardian and changed the name of the order to 'et Custosi Tutelae'.



Guardians of Grace, Blessing
& Sustenance



The Gnostic Society



Samael Aun Weor

The Gnostic Society

The Gnostic Society of New Zealand (Inc) is based in Auckland and was established in 1985. Members work together to follow the teachings of Shaikh Abdullah Isa Neil Dougan (1918–1987), a New Zealander, who taught a system of working on oneself to achieve one's psychological and spiritual potential, emphasising selfless service and remembrance of God as key aspects of his teaching. He was a Naqshibandi Sufi but also incorporated ideas from the Gurdjieff system, Taoism, Buddhism, Gnosticism and many other sources in his teaching.

The first three objects of the Gnostic Society are:

1. To foster the truth that God and this universe are One and that man is an expression of this Unity.
2. To foster in humanity the constant desire for self-perfection so that people may learn to serve their fellow man and God in modest stillness and humility.
3. To foster the teaching of love and understanding between all people with the aim of uniting all men in the service of God.

The similarly named **Gnosis Society of New Zealand** in Christchurch is based at the Gnostic Centre and offers regular courses. They maintain that the four pillars of gnosis are the foundations of gnostic knowledge, namely: Art, Science, Philosophy and Mysticism. A key part of their teaching revolves around meditation and the nature of reality and consciousness.

In addition there are other Gnostic societies such as **The Association for Gnostic Studies**, being a non-profit organisation based in New Zealand which provide lectures, retreats and resources exploring the contemporary Gnostic tradition freely to the public. It is a part of the Gnostic Society (Samael Aun Weor) worldwide.

Fellowship of the Rosy Cross

The Fellowship of the Rosy Cross (FRC) was Arthur Edward Waite's mystical version of the Golden Dawn, established in 1915. It went into abeyance with Waite's death in 1942 but was revived in London in the 1970s. The Southern Cross Temple in Christchurch was commenced in 1985 and consecrated in 1992. There are also temples in Hastings (2001) and Kapiti (2007).

FRC uses the structure of the Kabbalistic Tree of life to work its mystical grades on – each grade referring to a separate Sephirah on the tree, aiming to perfect the postulant's personality before higher workings, based on the myth of Christian Rosenkreutz and the Christ Consciousness.

The ceremonial is group-based, with the intention of raising the postulant's level of consciousness in order for that part of the postulant's psyche to be equilibrated—a bringing of various parts of the postulants personality into equilibrium—an outward working with a hoped-for inward development.



Waite House, HQ of the Fellowship of the Rosy Cross in New Zealand

Ancient Mystical Order Rosae Crucis

The Ancient Mystical Order of Rosae Crucis (AMORC) was founded by H Spencer Lewis in America, and is perhaps best known for its mail-order degrees. It has a traditional history based on the mystery schools and archetype of Christian Rosenkreutz.

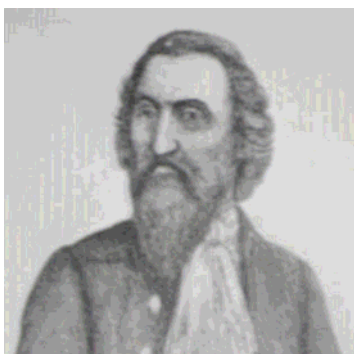
The Grand Lodge for Australia, Asia and New Zealand was created in 1996, with headquarters in Leichhardt, New South Wales. New Zealand has one lodge, in Auckland, with other groups (*atria*) in Bay of Plenty, Christchurch, Hamilton, Napier, Nelson, New Plymouth and Wellington.



Martinist Order

The Martinist Order of New Zealand (MONZ) was established in Hawkes Bay in 2004.

Martinism derives its name from both Martinez De Pasqually and his student, Louis-Claude de Saint-Martin (1743–1803), who developed a mystical tradition based on inner meditation on mystic matters, via the 'Way of the Heart', as opposed to ritual magic. This tradition was then formalized in 1888 by Gerard Encausse (1865–1916), also known as Papus.



Martinez De Pasqually



Louis-Claude de Saint-Martin



Papus

Martinism is a form of mystical or esoteric Christianity, which envisions the figure of Christ as 'The Repairer', who enables individuals to attain an idealised state such as that of Man in the Garden of Eden before the Fall. The order has a personal initiation from one initiator to the next, thus each Martinist can trace his or her lineage back to Papus, and theoretically back to Saint-Martin.

In 2013, members of MONZ formed a New Zealand branch of the Russian Spiritual Knights order for its members.

Ordo Templi Orientis

Ordo Templi Orientis (OTO) became entwined with the Golden Dawn through its 'bastard son', Alistair Crowley, who re-organised it under the 'Law of Thelema': *Do what thou wilt shall be the whole of the Law* and *Love is the law, love under will*. It uses such tools as ceremonial Magic, Qabalah, Tarot and Astrology, incorporating much of what Crowley learnt during his time with the Golden Dawn. It has an increasing presence in New Zealand, with lodges currently operating very successfully in Auckland (Kantharos Lodge) and Wellington (Eschaton Camp).

Lodges in their current form began in the early 21st century, from foundations in the 1980s, and are growing rapidly. OTO has a complicated initiatory system, with thirteen numbered degrees, and twelve un-numbered degrees which are divided into three grades or 'triads'. The ultimate goal of initiation is 'to instruct the individual by allegory and symbol in the profound mysteries of Nature, and thereby to assist each to discover his or her own true Identity'. The degrees are as follows:

The Man of Earth Triad

0°—Minerval

I°—Man & Brother

II°—Magician

III°—Master Magician

IV°—Perfect Magician & Companion of the Holy Royal Arch of Enoch

P.I.—Perfect Initiate, or Prince of Jerusalem

Outside all Triads

Knight of the East & West

The Lover Triad

V°—

Sovereign Prince Rose-Croix, and Knight of the Pelican & Eagle

Knight of the Red Eagle, and Member of the Senate of Knight Hermetic Philosophers

VI°—

Illustrious Knight (Templar) of the Order of Kadosch, and Companion of the Holy Graal

Grand Inquisitor Commander, and Member of the Grand Tribunal

Prince of the Royal Secret

VII°—

Theoreticus, and Very Illustrious Sovereign Grand Inspector General

Magus of Light, and Bishop of Ecclesia Gnostica Catholica

Grandmaster of Light, and Inspector of Rites & Degrees

The Hermit Triad

VIII°—

Perfect Pontiff of the Illuminati

Epopot of the Illuminati

IX°—Initiate of the Sanctuary of the Gnosis

X°—Rex Summus Sanctissimus

XI°—Initiate of the Eleventh Degree (This degree is technical, and has no relation to the general plan of the Order)

XII°—Frater Superior, and Outer Head of the Order



Lamen of Ordo Templi Orientis

Back to Freemasonry—the First Degree Tracing Board and the Tree of Life

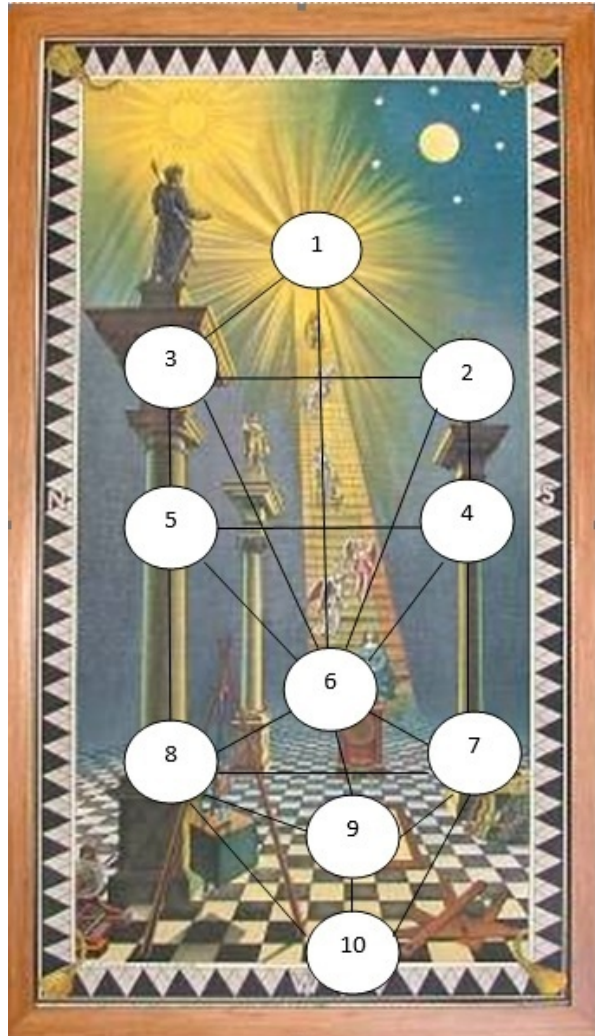
This investigation into the esoteric orders in New Zealand began with Freemasonry and the first Masonic lodge, no doubt causing a few eyebrows to be raised, as the thought of Freemasonry being esoteric is anathema to some members. In order to show the ‘hidden mysteries of nature and science’ that lie under the surface of Freemasonry, for ‘those with eyes to see’, and as an experiment, I have tried placing the Kabbalistic tree of life upon the tracing board of the first degree, as shown below.

Where the sepheriah numerical values are named as follows:

1. Kether, the Divine Crown
2. Chokhmah, Wisdom
3. Binah, Understanding
4. Chesed, Mercy
5. Geburah, Justice
6. Tiphareth, Beauty
7. Netzach, Eternity
8. Hod, Glory
9. Yesod, Foundation
10. Malkuth, Material World

I found that this representation carries some validity, illustrating as it does that:

- #1 the crown Kether is the highest point and is the visible light to which we hope to attain the Glory of TGAOTU itself;
- #6 Tiphareth is often held to be the Christ-consciousness, aptly illustrated by the altar and VSL;
- # 9 Yesod the foundation being the plans and tools upon which we found our journey; and
- #10 Malkuth the material world being our starting point on the journey.



The three pillars of the tree, being the pillars of Judgement (# 3, 5 & 8), Mercy (#2, 4 & 7) and the middle pillar of Equilibrium (# 1, 6, 9 & 10) are reflected adequately in the two pillars and Jacob’s ladder; alternatively they would be the pillars of Strength (judgement), Wisdom (equilibrium) and Beauty (mercy) respectively. It is entirely in order to consider the names of the sepheriah 4, 5 & 6 as Wisdom (Chesed, mercy), Strength (Geburah, justice) and Beauty (Tiphareth), thereby further enhancing the accurate symbolism between the kabbalistic tree, the tracing board of the first degree, the pillars and the officers of the lodge. This is an excellent example of the multi-layered symbolism to be found within Freemasonry and, more particularly, the tracing boards.

The centre of the tree of life is the sepheriah known as Tiphareth, or beauty, and in a Christian Kabbalistic sense it is the Christ-consciousness; it is entirely in keeping then, in our placing of the tree upon the tracing board, that the 6th sphere be the VSL upon the altar.

It is interesting to note that the rough, untamed ashlar is at the foot of the pillar of mercy, which is also the masculine column, while the smooth ashlar is at the foot of the pillar of judgement, also the column of the feminine principle. Are we being encouraged in our masculine

lodge to become adherent and open to the feminine principles of intuition and consensus in order to knock off the rough edges? The smooth ashlar, hanging as it does with the help of the Lewis above the chequered pavement, is in some respects further away from the ladder, being closer to the viewer, but in other respects it is one step removed from the mundane world, being suspended above the floor. Food for thought!

Another kabbalistic concept applied to the tree of life is that of the four worlds; in some interpretations the sephierah that constitute the tree can be allocated to the four worlds, as follows:

- Atziluth or the world of Emanation, consisting of
 - 1 The Crown
- Briah, or the world of Creation, consisting of
 - 2 Wisdom, and
 - 3 Understanding
- Yetzeriah, or the world of Formation, consisting of the Sephiroth representing
 - 4 Mercy
 - 5 Justice
 - 6 Beauty
 - 7 Eternity
 - 8 Glory, or the artistic flair
 - 9 Foundation, or book knowledge
- Assiah, or the world of Action, being
 - 10 The material world

This interpretation fits well within the tracing board, with the Glory of the GAOTU atop the ladder from which all *emanates*. This emanation gains a *creative* impulse atop the two pillars of mercy and justice. These creative impulses *formulate* themselves into ever denser and more material mental images, until through man these impulses gain manifestation in the everyday world of *action*.

We can, perhaps, take this interpretation of the tracing board a step further and postulate that the man of *action*, in the first degree, at the step of the ladder, *formulates* the ideas, concepts, art, literature and ideals that constitutes the hidden mysteries of nature and science of the second degree; in order to ascend to the world of *creation* in the third degree, the creation being that of the creator from whom all goodness *emanates beyond* the ladder, and therefore beyond the third degree. The journey continues for the initiate.

Psychologically interpreted, the physical body of the entered apprentice must divest itself of—or perfect—the ego, personality or psyche of the fellowcraft, in order that the soul of the master mason may achieve divine unity with the spirit of the Creator.

This initial interpretation marks the first degree tracing board out as an extremely valid aid for meditation and reflection, and as the tree of life bears even more fruit, the more it is both intellectualised and intuited over the years, so will the tracing boards. Indeed, are not the tracing boards in some respects a glyph of equal value and import for the mystics of this age as the tree of life for mystics of an earlier age? A *mandala* for the west, perhaps?

In essence, are the tracing boards a truly western mystic tradition created for us by the early speculative Masons, a method for the Renaissance man to contemplate upon in order to develop spiritually, from a peculiarly western perspective?

Taken as individual devices, the sundry items that make up the board bear reflection and, as a conjoined whole, they speak of a mystical journey of man on a spiritual path from the mundane toward the light of gnosis. This is a message bearing great similarity to that inculcated in the Kabbalistic tree of life.

Conclusion

There are number of factors that come through when you look at the history of esoteric orders within New Zealand:

1. The interconnectedness of many of the organisations and the evolution of one society into the next. For example, the SRIA begat the Golden Dawn, which begat the Stella Matutina, even down to the Fellowship of the Rosy Cross, to take just one strand.
2. The important factor that Havelock North appears to play in the development of many of the societies, such as Whare Ra, Anthroposophy, Order of the Table Round, Fellowship of the Rosy Cross, and the Martinist Order of New Zealand.
3. Finally, to be a genuine esoteric or secret order, then your existence ought to be a secret, so perhaps the genuinely secret esoteric orders are those that I haven't written of, because their existence remains just that—a secret!

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ORIGIN OF THE CRAFT RITUAL IN NEW SOUTH WALES

Ian Shanley

Introduction

The aim of this paper is to identify the sources (different ‘workings’) of the current Craft ritual of the United Grand Lodge of New South Wales and the Australian Capital Territory, and the identity of the Masons that compiled it. The workings and wording of the Craft ritual vary considerably by state and by nation, so what, one may ask, is the interest then to Masons outside New South Wales? Three points come to mind. One, as New South Wales was one of the first locations to print a ritual in this geographic area, it is highly probable that this was a source of other jurisdictions’ Craft rituals in the Antipodes. Two, the results of the study indicate that ‘the colonies’ may prove an untapped resource of ‘fossilized’ ritual textual forms that may have been altered or lost in England, Ireland and Scotland. Three, it will provide other researchers with the tools to compare rituals from different jurisdictions to uncover the sources of the nuances of their own. The comparison software and numbering scheme (reclaiming Preston’s old ‘Section and Clause’ concept) should create a common language and extendable dataset for others to add to over time.

Regarding the *who* question of the compilation of the Craft ritual, two texts have been authoritative to date on this subject: *A History of the United Grand Lodge of Ancient Free and Accepted Masons of New South Wales*, volume 1, by Cramp and Mackaness; and the ‘Grand Secretary’s Preface’ to the current printing of the ritual (the Preface). Regarding the sources of the ritual, the authoritative text has been the first publication of the United Grand Lodge’s Craft ritual in 1889. A paper given in the Research Lodge of New South Wales by Arthur Astin in 1996, entitled ‘General Observations on the Ritual of the United Grand Lodge of New South Wales and Some Other Overseas Masonic Rituals in use Today’, is the only research paper on the topic and relies primarily on the above sources.

As part of the research for the current paper, new materials have been identified: *Proceedings of the Grand Lodge of New South Wales, 1877–1880*; and newspaper advertisements for New South Wales lodge meetings in the *Sydney Morning Herald*. These sources provide more information about which brethren were involved in compiling the rituals, and the constitutional background of the compilers: English (EC), Irish (IC) and Scottish (SC).

New materials used in identifying the sources of the Craft ritual are an 1879 copy of the printed ritual of the earlier Grand Lodge of New South Wales, and an 1873 copy of *Perfect Ceremonies* (EC), owned by the United Grand Lodge library. A textual comparison of the 1889 (UGL) and 1879 (GL) rituals and the 1873 (EC) ritual was carried out to ascertain common and divergent material, so that it could be isolated and matched to other printed rituals from England, Ireland and Scotland. The First Degree of this comparison is shown in *Appendix B*.

Background

This paper assumes that the constitutional background of the Freemasons compiling the ritual had influence on the source rituals used by them (for example, a Mason from an Irish Constitution lodge would be more inclined to drawn on the Irish ritual textual forms as a source for compiling the New South Wales ritual than the English). Therefore, it is important to explain the chronology and mix of constitutions in the colony at the time the ritual was compiled.

Preceding the formation of a Grand Lodge of New South Wales, the following Provincial and District Grand Lodges existed in the colony:

District Grand Lodge of New South Wales (SC), formed in 1856. The first Provincial Grand Lodge in New South Wales, technically was a Scottish Provincial Grand Lodge established in

the Port Philip settlement in 1847 (then part of New South Wales). After the separation of Victoria from New South Wales in 1850, a new Provincial Grand Lodge was established in Sydney five years later. It was renamed a *District* Grand Lodge in 1879. The first private lodge under the SC was Lodge St Andrew No 358, Sydney, warranted in 1851.

Provincial Grand Lodge of New South Wales (EC), formed in 1849. The first Provincial Grand Lodge to be established in Sydney, it was renamed a *District* Grand Lodge in 1877. The first private lodge under the English Constitution was the Lodge of Australia No 820 (EC), warranted in 1828.

Provincial Grand Lodge of Australia (IC), formed in 1857. The Irish lodges were the first here and the last to set up a Provincial Grand Lodge. It had ceased to exist by 1885. The first private lodge under the Irish Constitution was the Australian Social Lodge No 260 (IC), warranted in 1820, but military lodges had been meeting there since 1814 (most notably nos 227 and 218).

Subsequently as Masonry developed in the colony the following Grand Lodges were formed:

Grand Lodge of New South Wales (GLNSW), formed in 1878. Founding lodges were four from the Irish Constitution and seven from the Scottish Constitution.¹ They were led by James Squire Farnell (IC), who resigned his post as Provincial Grand Master of the Irish Provincial Grand Lodge and became the first Grand Master of the Grand Lodge of New South Wales. This Grand Lodge was not recognised by the three other constitutions.

United Grand Lodge of New South Wales (UGLNSW) (NSWC), formed in 1888. All lodges under the above four grand bodies amalgamated to form the United Grand Lodge. Its present title, the United Grand Lodge of New South Wales and the Australian Capital Territory (UGLNSW&ACT), acknowledges the inclusion of the national capital within its jurisdiction.

This brief background serves to indicate that *all* regional forms of the ritual were being worked in the colony at the time of the compilation of the New South Wales Constitution Craft ritual.

Craft Ritual of UGLNSW 1889: Sources and Compilers

Astin has previously traced the UGLNSW² Craft ritual back to the first printed edition in 1889. Cramp & Mackaness inform us that it was written by a Ritual Committee appointed by the Executive of the then newly amalgamated UGLNSW. Few meaningful changes have been made in the text of the ritual since then, with the notable exceptions of the removal of the ancient penalties in 1980 and references to swearing oaths in 2004.³

To date there has been no concrete evidence of the ritual sources used by the 1889 Ritual Committee. Only Cramp & Mackaness and the Preface to the modern ritual book itself venture an opinion. Astin used these in drawing his conclusions in 1996. Otherwise the field is bare.

Cramp & Mackaness write that the ritual was ‘based upon those [rituals] used by the majority prior to the amalgamation, namely those under the English and New South Wales Constitutions’.⁴ This is direct quote from the minutes of the Executive Committee and was attributed there to Bro T E Spencer, Chairman of the Ritual Committee, in his report of February

1 Lodges at the Convention for the formation of the Grand Lodge of New South Wales were: Australian Social Mother 260, Leinster Marine 266, Lodge of Fidelity 267, Widow’s Son 278 (IC), and Sydney Tarbolton 377, Newtown Kilwinning 378, Woolloomooloo 386, Excelsior 500, Peabody 513, Abbotsford 517 and Edinburgh Lodge 592 (SC).

2 The correct contemporary abbreviation for the jurisdiction is UGLNSW&ACT, adopted in the late 1990s. For consistency, UGLNSW will be used throughout, as it is historically correct for most of the time periods discussed.

3 It is possible to confirm the limit of the changes by running a comparison of a digital copy of the 1889 ritual and the 2007/2009 printings. The vast majority of the differences (with the exception of the above) are in the rubrics (italicised directions). The textual changes are mostly grammatical.

4 Cramp & Mackaness, in Astin 1996, 1.

1889 to that body. The Preface states that the ritual is ‘based upon the practises followed in lodges holding Charters under the English, Scottish and Irish Constitutions and under the Grand Lodge of New South Wales (formed in 1877)’.⁵

Astin identified the following problem with Cramp’s analysis: the UGLNSW Craft ritual text, compared to other existing printed rituals, demonstrates a significant Scottish influence, yet in Cramp & Mackaness the English and the earlier New South Wales Constitutions are listed as the sources. Astin assumed that the New South Wales Grand Lodge was ‘an amalgam primarily of Irish . . . with the dissident minority Scottish . . .’.⁶ This is understandable, given that the founding Grand Master of Grand Lodge of New South Wales was James Farnell, who had defected from his post as the incumbent ProvGM of the Irish Constitution and that the Irish Constitution appeared to be subsumed into the Grand Lodge of New South Wales, all but ceasing to exist with the birth of that new body.⁷

Two new sources of information have helped to resolve this problem and shed more light on the sources of the ritual. First, summonses for old New South Wales private lodges printed in the *Sydney Morning Herald*. From these it has been possible to deduce the constitutional background of the brethren on the Ritual Committee. Second, and more importantly, is a Craft ritual printed by the Grand Lodge of New South Wales in 1879.

While Cramp & Mackaness give us the names of those brethren appointed to the Ritual Committee, the *Sydney Morning Herald* summonses reveal what lodges they were active in and which Constitution. See Table 1, below.

Member	Const	Lodge	Pre-UGL	UGL no	Year WM	GL Office/Year	Other
Spencer, T E.	NSWC	Leinster Marine	1	2	1887	GDC/1888	Committee Executive Author Chairman Committee
Howe, J P	NSWC	Redfern	20	82	1881	GSW/1885	Alderman Board Member, Redfern Cricket Club
Bevill, F	NSWC	Oxford	22	85	1888	N/A	M.A., Head Master
Chandler, W H	EC	United Services	937	24	??	None	Organist Preceptor of LOI
Thompson, H S	EC	Empress of India	1761	57	1886	GSwdB/1888	Architect by profession PGIW of PGL Mark (EC)

Table 1: Ritual Committee of UGLNSW of 1889

The Ritual Committee clearly had a majority representation from the New South Wales Constitution, with the balance being English, and no representation at all from the Scottish Constitution.⁸ While this agrees with Spencer’s report, quoted in Cramp & Mackaness, it does not match the Preface, or a reading of the ritual itself. Also, Spencer’s point that the new ritual was ‘based upon those used by the majority prior to the amalgamation’ is not supported. The Scottish lodges are the second largest group and are unrepresented.⁹

The answer lies in the fact that the first Grand Lodge of New South Wales is more sensibly viewed as an alternative Scottish Provincial Grand Lodge. The *Proceedings of the Grand Lodge*

⁵ First Degree UGLNSW, 2007.

⁶ Astin, 5.

⁷ Cramp & Mackaness, 51–52.

⁸ Cramp & Mackaness word the descriptions of committees at the Amalgamation to imply that had equal representation. They do this by topping and tailing the section on committee membership, with a strong focus on the Grand Officers of the Executive Committee (of which they are at pains to point out the prior affiliation of each member and that the 15 were taken five from each constitution) but the sub-committees’ compositions are brushed over. (Cramp & Mackaness, 184–188)

⁹ English Constitution 76 lodges, 55 SC, 49 NSW. (Source: Cramp & Mackaness, Appendices I–IV)

of *New South Wales* demonstrates that at its formation the Grand Lodge of New South Wales had obedience from seven Scottish lodges and only four Irish lodges, with most of the Board of Management and leadership positions—with the notable exception of Grand Master—taken up by Scottish Constitution Masons (see *Appendix C*).

Astin's assumption of an Irish-dominated Grand Lodge of New South Wales is therefore proved incorrect. Spencer is right when he says that the Committee was based on the majority; counting the New South Wales lodges as Scottish puts the balance at 104 to 76 in favour of the Scots. The 1889 Ritual Committee, dominated by Masons with a background in Scottish ritual, therefore produced the Scottish-influenced ritual of 1889—the influence that Astin's comparative reading recognised.

Further confirmation of this can be found in the 'rediscovered' Craft ritual of 1879 of the Grand Lodge of New South Wales. On comparing the two rituals, it is clear that the 1889 Ritual Committee did what all committees have done from time immemorial when faced with writing a wordy document—they looked around for one to copy! In this case it was the 1879 ritual, which they virtually reprinted *in toto* as the new UGL ritual. Most changes were in the rubrics and the trimming of some of the more flowery paragraphs. Now we understand why Spencer, in reporting to the Board of Management, was also able to say that their work was 'chiefly of an editorial character, consisting, that is to say, of correction of faulty grammar and phraseology, and the removal of slight inconsistencies'. Not the epic amalgamation of three disparate Constitutions that the Preface indicates!

The next section will look at who wrote this earlier version of the ritual and what their ritual experience was.

Craft Ritual of GLNSW 1879: Sources and Compilers

The *Proceedings of the Grand Lodge of New South Wales* include the minutes of the Quarterly Communications for the first 4 years of this earlier Grand Lodge of New South Wales. In it is listed the membership of the earlier Ritual Committee (or *Ritual Commission*, as it was known):

Member	Const	Lodge	Pre GL	GL No	Year WM	GL Off./Yr	Other
Booth, William	SC	Abbotsford	517	9	n/a	PDistGM	ProvGM SC
Manning, A W	SC	?	?	?	n/a	DistGM/ 1880	Colonial Under-Sec 1868 Installing Grand Master PProvGM SC
Weekes, Nicholas	SC	Newtown Kilwinning	378	3	1866	GSec/1880 PPGS	Elected to committee but did not attend
Chandler, Richard	SC	Tarbolton	377	2	1878	n/a	WM at time of defection from SC to NSW
Hunt, J	IC	Leinster Marine	868	1	1880	GSW/1880	Balmain Lodge 1859, acting secretary at its inauguration
Neitenstein, F W	IC	Leinster Marine	868	1	1878	PDistGM	Captain Rep of GL Washington Controller General of Prisons
Williams, E H	IC	Leinster Marine	868	1	n/a	GSec/1880	Not elected but attended as Hon Sec

Table 2: Ritual Committee of GLNSW of 1878–79

Again the majority of the membership of the Committee was from the Scottish Constitution. But only just. E H Williams attended although he was not elected, and Weekes, although elected, did not attend the meetings. Brother James Hunt, an Irish Mason, was the Committee's Chairman and most of the meetings took place at his house. The attendance can be seen in the following table.

Meeting	Date	Work	Attendees
First	25 Nov	First Degree Opening and Closing First Degree Working	Manning Booth Hunt Neitenstein Williams
Second	2 Dec	Second Degree Opening and Closing Second Degree Working Third Degree Opening and Closing Third Degree Working – portion only	Manning Booth Hunt Chandler
Third	17 Dec	Third Degree Working – remainder	Manning Booth Hunt Chandler Neitenstein Williams

Table 3: Meetings of the Ritual Committee of GLNSW of 1878 (GLNSW *Proceedings*, 57–58)

Bro Hunt, in describing the method of selecting material in his report to the Board of General Purposes, says:¹⁰

We beg to state that we had a long discussion on the workings of the English, Scottish and Irish Constitutions, and after mature consideration, and with the interests of all three at heart, decided on adopting the best parts of each.

We now know that the UGLNSW Craft ritual was for the most part compiled ten years earlier in 1879. We know who worked on its compilation in that year and who worked on editing it in 1889. We know that in both Committees there was an overwhelming number of Masons for whom the Scottish constitutional working was their ritual experience. We also know that the 1879 Committee was, at least on paper, intending to give fair latitude to all three constitutions. The remaining task was to read the text of these New South Wales rituals to see what finally made the cut, what constitution was it from and what, if any, *innovation* there was.

Craft Ritual Comparison

Firstly, a point on technique. To compare different Craft rituals, a point of reference was required. To achieve this the degrees (EA/FC/MM) were broken down into their most common parts and then further divided, somewhat similar to the biblical style of ‘chapter and verse’. This allowed for parallel reading of the texts and had the added function of allowing precise referencing of phrases in the analysis below. It may seem more appropriate to use the older and exclusive Masonic terminology of Sections and Clauses (from Preston’s *Syllabus*, published in the late 1700s), but then issues arise when referencing and comparing text from the Lectures and the rituals. Instead, the biblical nomenclature is adopted here. A complete transcription with Chapter and Verse for the Entered Apprentice Degree is contained in *Appendix B*.

The sources used by the Ritual Committees were either ‘oral tradition’/handwritten manuscripts in the possession of private lodges or printed rituals available for purchase through booksellers such as ‘A Lewis’ *at the time of their compilation*. To compare the printed rituals we are still able to access most of those that were available to the Committee.¹¹ For oral/handwritten manuscripts the best one can do is to compare modern rituals printed subsequently that purport to be transcriptions of oral traditions at the time that the United Grand Lodge of New South Wales

¹⁰ GLNSW *Proceedings*, 58.

¹¹ One exception which would have been available to the 1889 committee is the ritual of the Scottish District Grand Lodge of New South Wales, which was compiled and printed in competition with the GLNSW. Cramp & Mackaness note (p72) that it was printed in 1879. No copies have yet been found. This would be a very useful ritual to find, as it would constitute one of the earliest printed Scottish rituals in the world.

ritual was written.

The rituals that could be obtained were compared by digitising them and using computer software to highlight the similarities and differences between the rituals. In the case of the plethora of English variants (printed more recently and taken as representations of oral tradition), manual parallel reading was used to isolate the most contentious passages. An overview of the results of these compares can be found in *Appendix A*. A summary and the key findings of each of the constitutions are recorded below.

English Constitution (EC) Rituals

As Astin notes that there are over 25 different ritual workings used by EC lodges but the Emulation working is used by 50% of them. This preponderance of Emulation ritual is a relatively modern phenomenon, however, (see Cartwright's Introduction to *A Commentary on the Freemasonic Ritual*) and it is more historically accurate to refer to the *Perfect Ceremonies* published in 1870 by A Hogg,¹² or the *Claret Ritual*, first published in 1838.

Emulation, properly speaking was only worked in a small group of lodges in London at the time of the writing of the New South Wales rituals and would have likely been unknown to the compilers (especially the 1879 Committee which contained no EC Masons). Emulation's working however was published as *The Whole of Craft Freemasonry* (and, subsequent to that, as *The Perfect Ceremonies*) and was widely available. This is even more relevant as the *Perfect Ceremonies* contain 'alternate versions' of some charges, which the New South Wales ritual often follows. For instance, the First Degree Investiture (Chapter 12, Verses 1–7) in the 1889 version matches word for word the alternative Investiture in the *Perfect Ceremonies* ritual. Cartwright notes that these are representative of practises common in English lodges at the time but, in his opinion, obtusely left out of Emulation, hence their inclusion in *Perfect Ceremonies* which seeks to be a useful aide-mémoire for Masons rather than slavishly reproducing Emulation.

One is led to conclude, having compared such a large number of rituals, that they are all essentially based on a common core of text. That core can be described as the *Claret Ritual/Perfect Ceremonies* versions of the English Craft ritual. Such a large percentage of the text is common, or similar with a different word order to that found in *Claret Ritual/Perfect Ceremonies* (in all constitutions, not just the English), that it is hard to look further than this family of printed rituals as being the core of the New South Wales Craft ritual. These also were the most likely printed sources available to the compilers at the time. This is not to say that *Claret* and *Perfect Ceremonies* are the original sources of the workings (there are a number of phrases present in the New South Wales ritual in the First Degree Tracing Board and Charge After Initiation that derive from the earlier *Carlile Ritual* of 1825), but, given the timeline of the printing of rituals and the overwhelming availability and popularity of *Claret Ritual/Perfect Ceremonies* (based on print runs), one must assume that it is the source of the core text not only for the New South Wales printed rituals but also for all rituals of all constitutions.¹³

However, there are many paragraphs, phrases, substituted words, and whole charges that are present in the United Grand Lodge of New South Wales ritual, that are missing from *Claret Ritual/Perfect Ceremonies*. Other regional English workings were compared to try to identify whether they were an oral source at the time: Oxford, Stability, Taylors, Universal, even Bristol. The variations were not found in them except where their inclusion in the English ritual

12 Cartwright, 41.

13 It must be noted that ritual as 'ceremony', as opposed to lecture or catechism, existed in printed form only from the 1830s. George Claret's printing of Gilkes/Emulation working, and then the *Perfect Ceremonies* from 1871, were the ubiquitous texts throughout the world (the 1871 version of *Perfect Ceremonies* being a direct copy of Claret, according to Cartwright, but altered in the 1874 edition considerably to add the changes from the evolving Emulation ritual). They in turn borrowed almost all of the lengthy clauses of text from the English printed 'Lectures' (of Preston, Finch or Browne). There never were any Irish or Scottish 'Lectures' and alternative versions of charges and extra paragraphs can often be found in English 'Lectures'.

reasonably stems from a geographical connection with either Ireland or Scotland (such as in the case of Bristol and Northumberland).

These remaining variations likely stem from the oral traditions/handwritten manuscripts of the Scottish and Irish Constitutions. Cartwright's work is the authority for comparing variations in English Craft workings, though he does not review Irish and Scottish material. The main variations and possible sources are noted in the following section.

The Scottish and Irish Constitutions

As part of this study 12 Scottish rituals were compared with the New South Wales rituals. It must be noted that only one of them predated the compilation dates in printed form, Kenning's *Scottish Craft Ritual* 1870.¹⁴ Although printed later, they can be taken as representative of the working of the ritual in those geographic areas, committing to print either oral traditions or handwritten manuscripts.

Regarding the Craft rituals, the SC working varies by district in Scotland, and Astin notes that it is unclear which district working (if any) was the most widely used in New South Wales. There looks to be a preponderance of similarity between the workings of the lodges in Perthshire (Perth Royal Arch Lodge¹⁵ and Lodge Dunblane being prime examples). Astin says he recognises the Dundee district ritual in our working, but that is probably because the Dundee working, which is widely available as a volume in the *British Masonic Miscellany* collection, was the only one to which he had access.

The core of *Claret Ritual/Perfect Ceremonies* aside, many of the remaining unique phrases in New South Wales can be accounted for in Scottish rituals. However, it must be said that there are as many uniquely Scottish ritual forms and phrases that are excluded as are included. The compilers appear to have been keeping their 'Scottish phrasing' but standardising the ritual movements and forms with the English Constitution. For instance, they dropped the due guard, the involvement of deacons at the opening of the VSL, the unique forms of the third degree, and extended questions at the opening.

The Irish ritual, on the other hand was propagated by the Grand Lodge through a system of Lodges of Instruction and had a stronger consistency than the Scottish Constitution, even though both relied on oral instruction to impart their ritual. Yet in terms of printed rituals, the Irish had none. The sections of Irish influence we see in the ceremony must have been purely oral or from manuscripts copies held by the members of Leinster Marine. While search for such a manuscript here in New South Wales has not yet been undertaken, it was possible to obtain a manuscript copy of Lodge Ara (IC) in New Zealand, which received its charter back in the 1820s from the Leinster Marine Committee (Lodge Social Mother 260 IC). To cross check with modern Irish working, a copy of the recently printed ritual of the Grand Lodge of Ireland (2007) was used. For completeness a copy of an Irish ritual printed by A Lewis in 1913, in use by the Lodge of Lights (IC) in New Zealand, was referred to.

A number of the sections in the New South Wales ritual that differ from *Claret* and *Perfect Ceremonies* are common to both the Irish and Scottish Constitutions.

The following table outlines the main components of the UGLNSW ritual that we have inherited from these constitutions.

14 Kenning's ritual, reflecting the working around Glasgow, bears little resemblance to the New South Wales ritual.

15 Lodge Perth Royal Arch No 122 ritual (a Craft lodge, not a Chapter despite its confusing name), published in 1970 on their 200th anniversary (purporting to be their time immemorial working from 1770).

Ch:vs	Ritual Component	Comments
1:2	‘Office-bearers occupy their respective stations’	Nowhere else in our constitution or ritual are the officers referred to as office-bearers. This is derived from Scottish nomenclature
1:50	The use of the word ‘illumine’ in the opening of the 1 st degree.	The word <i>illumine</i> to describe the WM’s duty is only found in the Irish ritual
1:27–38	The wording of the questions in the opening and closing (answers are English/Scottish) and having all the officers giving their positions and roles	The Irish ritual provides the particular wording. <i>Position</i> rather than <i>Situation</i> . Scottish and Irish ask the questions of the officers rather than the Wardens exclusively, as in the English
2:26	‘so as this is a prick to your flesh...’	Scottish and Irish include this section. The IG does not speak at the door in the English
3:9	A Conductor (rather than leader) in the first degree	Scottish, Irish. A good example of how Bristol reflects the non-Irish working. Cartwright calls them unique but they match up more often than not with Scottish and Irish customs.
8:5	‘In the Beginning’ at the restoration to light	Scottish and Irish only
8:7	The swords and ‘the hand of friendship’ at the restoration to light	Irish
10:15	‘no, you begin’ –	this ‘colonial arrogance’ is inherited from the Scots. The English, when asked ‘which you please and begin’, readily comply.
TBC	Mode of Preparation	Found in Scottish and Irish ritual. However in wording reflects sections of the English Lectures
TBC	Parable of Amalek	Particular wording is Scottish
15:1–10	A longer charge for the 1 st Working Tools	Scottish
TBC	Working Tools in 2 nd and 3 rd degree	Scottish
6:1	Advance towards the East	Irish and Scottish seem to have an Altar and a Pedestal. Hence the advancement to the East rather than the pedestal. Assume the same in any lodge with an Altar and Pedestal
TBC	Tracing Board in 3 rd Degree	Scottish, though again derived from the English Lectures.

Table 4: Main Components of the NSW Ritual Not found in the *Claret Ritual/Perfect Ceremonies*

New South Wales Constitution

Finally there are two pieces of ‘innovation’ in the New South Wales 1889 ritual, not sourced from any other known ritual, which are noteworthy.

The first is the substitution of the word ‘morality’ in place of the word ‘piety’ throughout the ritual. The word ‘piety’ is common in other rituals, but totally removed from the New South Wales ritual. It may be a small thing but it also might speak volumes about the increasingly secular outlook of the times, whereby the compilers felt uncomfortable about the implications and overtones of a word like ‘piety’.

The second is more substantial and rounds out a most remarkable piece of ritual. At the Restoration to Light (Ch8), and having adopted the repetition of Genesis 1:1 (v5) and the Irish ‘circle of swords’ and ‘hand of fellowship’ (v7), the compilers then go on to include a few paragraphs elucidating the ‘Nature of Masonic Light’ (Ch9v1). This looks to have been sourced from Mackey’s *Symbolism of Freemasonry*,¹⁶ and does not appear in any of the other printed rituals, not even the 1879. It nevertheless make for a beautiful piece of ritual and instruction. It is the jewel of the combined inheritance of the New South Wales ritual and a worthy addition to ceremony. Brethren in the jurisdiction could not imagine the First Degree without it.

Conclusion

In conclusion, the New South Wales jurisdiction is blessed to be in possession of a rich and, in some respects, unique ritual working. It tells a story of the development of the Craft in that State. It gives insight into the politics of Freemasonry at the time of its writing and the pragmatisms of human nature. It preserves some wonderful alternative phrasings of the ritual text and begs the question what other lost gems of ritual working are hidden out in the Colonial hinterland, frozen snapshots of workings now long lost in the heartlands of the Craft.

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16 Light was, in accordance with this old religious sentiment, the great object of attainment in all the ancient religious Mysteries. It was there, as it is now, in Masonry, made the symbol of *truth* and *knowledge*. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering the nature and signification of masonic light. When the candidate makes a demand for light, it is not merely for that material light which is to remove a physical darkness; that is only the outward form, which conceals the inward symbolism. He craves an intellectual illumination which will dispel the darkness of mental and moral ignorance, and bring to his view, as an eye-witness, the sublime truths of religion, philosophy, and science, which it is the great design of Freemasonry to teach. (Mackey’s *The Symbolism of Freemasonry*, ch XXII, 1869.)

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Lodge Perth Royal Arch Lodge, 1970 (1770).
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Appendix A

Ritual Comparisons, High Level, First Degree

Section	English Constitution				Irish Constitution			Scottish Constitution				
	Emulation	Perfect	Stability	Bristol	Irish GL	Lodge Ara	Lodge of Lights	Scottish Craft Ritual	Perth Royal Arch Lodge	Dundee	Garrowhill	Dunblane
1st Degree	1969	1870(1910)	1979	?	2007	187(2000)	1913	1870	1970 (1770)	1931	1946	1690
Opening	✗	✗	✗	✗	✗	✗	✗	✗	✗	✗		
Entrance of Candidate	✓	✓	✓	✗	✓	✓	✓	✓	✓	✗		
Prayer	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		
Perambulation	✓	✓	✓	✗	✓	✓	✓	✗	✗	✗		
Questions By Master	✓	✓	✓	✗	✗	✗	✗	✓	✓	✗		
Advancing to the East	✓	✓	✓	✗	✗	✗	✗	✓	✓	✓		
Obligation	✓	✓	✓	✗	✗	✗	✗	✗	✗	✗		
Restoration to Light	✗	✗	✗	✓	✓	✓	✓	✓	✓	✓		
Three Great Lights	✗	✗	✗	✗	✗	✗	✗	✗	✗	✗		
Three Lesser Lights	✓	✓	✓	✓	✗	✓	✓	✓	✗	✓		
Two Great Dangers	✗	✗	✗	✗	✗	✗	✗	✓	✗	✗		
Signs and Secrets	✓	✓	✓	✗	✗	✗	✗	✓	✗	✓		
Examination by Wardens	✓	✓	✓	✗	✗	✗	✓	✓	✗	✓		
Investiture by SW	✗	✓	✗	✓	✓	✓	✓	✓	✗	✗		
Master after Investiture	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		
Perambulation to NE	✗	✗	✓	✗	✗	✗	✗	✓	✓	✗		
North East Charge	✓	✓	✓	✗	✗	✗	✗	✓	✓	✗		
Mode Of Preparation	✗	✗	✗	✗	✗	✓	✓	✗	✓	✗		
working tools	✗	✗	✓	✗	✗	✗	✗	✗	✓	✓		
The Warrant	✓	✓	✗	✗	✓	✓	✓	✓	✗	✗		
Charge After Initiation	✓	✓	✓	✗	✓	✓	✓	✓	✓	✓		
1st Tracing Board	✗	✓	✗	✗	✗	✗	✗	✓	✗	✓		
Closing	✓	✓	✓	✓	✗	✗	✗	✗	✗	✗		

Appendix B

Comparison of Early Rituals, First Degree

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
1	1	CEREMONY OF OPENING E.A.P LODGE	CEREMONY OF OPENING LODGE IN THE FIRST DEGREE		
	2	The Brethren being properly clothed, and in attendance within the Lodge-room, the Master, assuming the Chair, requests the Office -bearers to take their stations. This being done, the door closed, and silence prevailing, the Master enquires whether all Brethren have signed the attendance Book. Any Brother having omitted to do retires for the purpose, and returns to the Lodge-room. The Master sounds his Gavil once, the Wardens repeating the signals, and says :	The Brethren being assembled and clothed, the Master, assuming the chair, requests the office -bearers to take their stations. W.M. — and is answered by S. and J.Ws.	Different NSW(1879) follows the old Scottish form while NSW(1889) reverts to PC (1884) but keeps "Office-bearers to take their stations"	PC (1884) - 1889 Scottish (KilwinningSA)-1879
	3		W.M.—Have all the Brethren signed the Presence Book? (Any Brother having omitted so to do, must retire for that purpose.)	N/A	No Source Identified
	4	W.M.—Brethren, assist me to open our Lodge. (All rise).	W.M.—Brethren, assist me to open the Lodge.	Same	Claret(1848)
	5	Bro. — (addressing the J.W. by name), what is the first care of every Mason before proceeding to labour in open lodge?	W.M.—Bro. ----- (addressing the J.W. by name), what is the first care of every Mason?	Different NSW(1889) returns to PC	Claret(1848)
	6	J.W. (no salute)—To see the Lodge properly tyled, Worshipful Br. — (addressing the Master by name).	J.W. (no salute)—To see the Lodge properly tyled, Wor. Bro. ----- (addressing the Master by name).	Same	Claret(1848) - Referring to the brother by name Scottish (Dunblane, Perth) - Responding to the WM with "WM or WB"
	7	W.M.—Be pleased to attend to that duty.	W.M.—Direct that duty to be performed.	Different done vs performed	Irish (GLI, Ara)
	8	J.W. (addressing the I.G. by name)—Br. —, you will see the Lodge properly tyled.	J.W. (addressing the I.G. by name)—Bro. —, you will see the Lodge properly tyled.	Same	Scottish(Dunblane, Perth)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	9	The I.G. knocks once at the door. On receiving reply, he partially opens the door, and satisfies himself that the Tyler is at his post. Reclosing the door, he says to the J.W.	The I.G. knocks once at the door. On receiving a reply, he partially opens the door, and satisfies himself that the Tyler is at his post. Reclosing the door, he says to the J.W.:	Same	Claret(1848)
	10	I.G. (addressing the J.W. by name) Bro.--, the Lodge is properly tyled.	I.G. (addressing the J.W. by name) Bro.--, the Lodge is properly tyled.	Same	Claret(1848)
	11	J.W. (addressing the Master by name) Wor. Br. -----, the Lodge is properly tyled.	J.W. (addressing the Master by name) Wor. Bro. -----, the Lodge is properly tyled.	Same	Claret(1848)
	12	W.M. (addressing the S.W. by name) Br. -----, what next demands attention?	W.M. (addressing the S.W. by name) Bro. -----, what is the next care?	Different NSWC(1889) returns to PC	Claret(1848)
	13	S.W. (addressing the W.M. by name) To see that none but Masons are present, Wor. Br. ____.	S.W. (addressing the W.M. by name) To see that none but Masons are present, Wor. Bro. ____	Different done vs performed	Irish (GLI, Ara)
	14	W.M.—How is that to be ascertained?		N/A	No Source Identified
	15	S.W.—By calling all present to stand to “Order” as Entered Apprentice Freemasons.		N/A	No Source Identified
	16	W.M.—To order, Brethren, accordingly.	W.M.—To order, Brethren, in the First Degree.	Different NSWC(1889) returns to PC	PC(1884)
	17	All take the First Regular Step, give the P.S., and stand at the Second Point thereof. Seeing all correct the Master does the same.	All take the first regular step, give the P.S., and stand at the second point thereof.	Same	No Source Identified
	18	From this point the Office-bearers are addressed by their respective official designations.	From this point the office-bearers are addressed by their official designations.	Same	Scottish implied
	19	W.M.—Bro. J.W., how many Principal Officers are there In a Lodge?	W.M.—Bro. J.W., how many Principal officers are there in a Lodge?	Same	Claret(1848)
	20	J.W.—Three, W.M., —namely, the W.M. and the S. and J.Ws.	J.W.—Three, W.M., namely, the W.M. and the S. and J.Ws.	Same	Claret(1848)
	21	W.M.—Bro. S.W., how many Assistant Officers are there?	W.M.—Bro. S.W., how many assistant officers are there?	Same	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	22	S.W.—Three, W.M., besides the O.G., or T., namely, the S. and J.Ds., and the I.G.	S.W.—Three, W.M., besides the O.G., or T., namely, the S. and J.Ds., and the I.G.	Same except word order Tyler vs O.G.	(Cartwright p124-125) - General Form used by all other lodges. This is a mistake in Claret
	23	W.M.—Bro. J.W., where is the position of the O.G. or T.?	W.M.—Bro. J.W., where is the position of the O.G. or T.?	Same except "position" rather than "situation"	Irish(GLI, Ara, Lodge of Lights)
	24	J.W.— At, and without, the door of the Lodge.	J.W.— At, and without, the door of the Lodge.	Same	Irish(GLI, Ara, Lodge of Lights)
	25	W.M.— What is his duty there?	W.M.— What is his duty?	Different NSW(1889) returns to PC	Claret(1848)
	26	J.W. — Being armed with a drawn sword, to keep off all cowans and intruders upon Masonry, and to see that Brethren are properly clothed and Candidates properly prepared.	J.W. — Being armed with a drawn sword, to keep off all cowans and intruders upon Masonry, and to see the Brethren properly clothed and candidates properly prepared.	Same	Claret(1848) No Source Identified - "upon" instead of "to" No Source Identified - "Brethren are properly clothed and "
	27	W.M.—Bro. I.G., where is your position in the Lodge?	W.M.—Bro. I.G., where is your position in the Lodge?	Same except "position" rather than "situation"	Irish(GLI, Ara, Lodge of Lights)
	28	I.G.— At, and within, the door of the Lodge,	I.G.— At, and within, the door of the Lodge.	Same	Claret(1848)
	29	W.M.— What is your duty?	W.M.— What is your duty?	Same	Scottish(Dunblane, Perth)/Irish(GLI, Ara, Lodge of Lights)
	30	I.G.—To admit Masons on proof; to receive candidates in “due form”, and to obey the commands of the J.W.	I.G.—To admit Masons on proof; to receive candidates in due form, and to obey the commands of the J.W.	Same	Claret(1848)
	31	W.M.— Bro. J.D., what is your position in the Lodge?	W.M.— Bro. J.D., where is your position in the Lodge?	Different "what" vs "where"	Irish(GLI, Ara, Lodge of Lights)
	32	J.D.— At, or near to, the right hand of the S.W.	J.D.— At or near the right of the S.W.	Different	Scottish(Dunblane, Perth)/Irish(GLI, Ara, Lodge of Lights)
	33	W.M.— And your duty there?	W.M.— And your duty?	Same	Irish(GLI, Ara, Lodge of Lights)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	34	J.D.—To carry all messages and commands of the W.M. in the E. from the S.W. in the W. to the J.W. in the S., and see the same punctually obeyed or regularly dispersed throughout the Lodge, as necessary.	J.D.—To carry all messages and commands of the W.M. from the S. to the J.W., and see the same punctually obeyed.	Different NSWC(1889) returns to PC	Claret(1848) Irish(Lodge of Lights) - commands vs communications
	35	W.M.— Bro. S.D., What is your position in the Lodge?	W.M.— Bro. S.D., where is your position in the Lodge?	Different "what" vs "where"	Irish(GLI, Ara, Lodge of Lights)
	36	S.D.— At or near to, the right hand of the W.M.	S.D.— At or near the right of the W.M.	Different	Scottish(Dunblane, Perth)/Irish(GLI, Ara, Lodge of Lights)
	37	W.M.— And your duty there?	W.M.— And your duty?	Same	Irish(GLI, Ara, Lodge of Lights)
	38	S.D.— To carry all messages and commands from the W.M. in the E. to the S.W. in the S., and to await the return of the J.D.	S.D.— To carry all messages and commands from the W.M. to the S.W., and to await the return of the J.D.	Not identical, but there are two distinct formulae; there use the same formula with different words.	Claret(1848)
	39	W.M.— Bro. J.W., where is your constant place in the Lodge?	W.M.— Bro. J.W., where is your constant place in the Lodge?	Same	Claret(1848)
	40	J.W.— In the S., W.M.	J.W.— In the S., W.M.	Same	Claret(1848)
	41	W.M.— Why are you so placed?	W.M.— Why are you so placed?	Same	Claret(1848)
	42	J.W. — To mark the Sun at its meridian, to call the brethren from labour to refreshment, and from refreshment to labour again, that pleasure and profit may be the result.	J.W. — To mark the Sun at its meridian, to call the brethren from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the result.	Same	Claret(1848) Browne(1802) - pleasure and profit reversed
	43	W.M. — Bro. S.W., where is your constant place in the Lodge?	W.M. — Bro. S.W., where is your constant place in the Lodge?	Same	Claret(1848)
	44	S.W. — In the W., W.M.	S.W. — In the W., W.M.	Same	Claret(1848)
	45	W.M. — Why are you so placed?	W.M. — Why are you so placed?	Same	Claret(1848)
	46	S.W. — To mark the setting Sun, and to assist the W.M. in opening, working, and closing his Lodge.	S.W. — To mark the setting Sun, and to assist the W.M. in opening, working, and closing the Lodge.	Same	Claret(1848) No Source Identified - "and to assist the W.M. in opening, working, and closing the Lodge."

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	47	W.M. — (Turning to the P.M. on his left) Worthy and Worshipful P.M., where is the Master's place?	W.M. — Worthy and Worshipful P.M., where is the Master's place?	Same	English(Oxford, Bury)/Scottish(Perth, Dunblane)/Irish(Ara) - IPM and answer are more widely know according to Cartwright. PC is unusual in this regard.
	48	P.M. — In the E., Worshipful Brother	P.M. — In the E., W.M.	Different Worshipful Brother vs Worshipful master	Scottish(Dunblane, Perth)
	49	W.M. — Why is he so placed?	W.M. — Why is he so placed?	Same	Claret(1848)
	50	P.M. — As the glorious Sun rises in the E. to open and enlighten the day, so stands the W.M. in the E. to open his Lodge, and employ and instruct the brethren in Freemasonry.	P.M. — As the glorious Sun rises in the E. to open and illumine the day, so stands the W.M. in the E. to open the Lodge, and employ and instruct the brethren in Freemasonry.	Different enlighten, enlighten, illumine his/the	Irish(GLI, Ara)
	51	W.M. — Brethren, our Lodge being thus duly formed, before I proceed to declare it open, let us invoke the blessing of T.G.A.O.T.U. upon all our undertakings. May He, who has been with us from our parting to our meeting, continue with us from this our meeting to our parting again ; and may our labours, thus begun in order, be conducted in harmony, and finally closed in peace!	W.M. — Brethren, the Lodge being thus duly formed, before I proceed to declare it open, let us invoke the blessing of the G.A.O.T.U. upon all our undertakings. May our labours, thus begun in order, be conducted in harmony, and closed in peace!	Same except - 1879 gives "May He, who has been with us from our parting to our meeting, continue with us from this our meeting to our parting again "	Claret(1848) Scottish(Perth, Kilwinning SA) - harmony and peace reversed
	52	All respond, or the choir chants, "So mote it be."	All respond, or the choir chants — So mote it be.	Same	Scottish(Dunblane, Perth)/Irish(GLI, Ara)
	53	W.M. — Brethren, in the name of T.G.A.O.T.U., I now declare this Lodge duly	W.M. — Brethren, in the name of the G.A.O.T.U., I now declare this Lodge duly	Same	Claret(1848)
	54	And constitutionally opened for the purposes of Freemasonry in the First or Entered Apprentice Degree.	open for the purposes of Freemasonry in the First Degree.	Different NSWC(1889) returns to PC	Claret(1848)
	55	All give the P.S and abandon the position of "Order". The Master gives the signal of the degree(* * *), and is followed by the Wardens, Deacons and Guards consecutively.	The Master gives II, followed by the Wardens and Guards. All give the P.S and abandon the position of Order.	Different	N/A

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	56	The P.M. opens the Bible on the Masters Pedestal at* * *, adjusts the S. and C. thereon, in the manner appropriate to the Degree. The S.D. in like manner, opens the Bible on the altar, adjusts the S. and C.	The P.M. opens the Bible on the P., adjusts the __ and __ thereon, in the manner appropriate to the degree.	Different NSWC(1879) has two bibles, one on WM Pedestal and one of altar. NSW(1889) reduces it to one.	Scottish and Irish had Altar. Deacons and DC are involved usually in the opening of the VSL
	57	W.M. — Brethren, let me crave your attention to a portion of Holy Writ.	W.M. — Brethren, let me crave your attention to a portion of Holy Writ.	Same	Scottish(SCW)
	58	All stand to Sign of Reverence while the Chaplain (or Master) reads * * *.	All stand to S. of R. while the Chaplain (or Master) reads _____.	Same	English(Bristol), Scottish(SCW), Irish(Ara)
	59	After the reading, an Opening Hymn may be sung. At its close the Master requests the Brethren to be seated, and the S.D. exhibits the First Tracing Board.	After the reading, an opening hymn may be sung, after which the Master requests the brethren to be seated, and the J.D. exhibits the First T.B.	Same except SD exhibits the TB in NSW(1879). SCW gives SD.	Scottish(SCW)
	60	The Minutes of the previous Regular and Emergent Meetings are then read, at the Master's desire, by the Secretary. These are then put to the vote for confirmation, and when confirmed, are signed by the Master in open Lodge.	The Minutes of the previous regular and emergent Meetings are then read, at the Master's desire, by the Secretary. These are then put to the vote for confirmation, and, when confirmed, are signed by the Master in open Lodge.	Same	N/A
	61	Other business is then proceeded with, in the order prescribed by the Bye Laws.	Other business is then proceeded with, in the order prescribed by the By-Laws.	Same	N/A
2	1	CEREMONIAL OF INITIATION	CEREMONY OF INITIATION		
	2	The candidate having been properly prepared, is brought to the door in the ante-chamber and asks for admission. The Tyler gives one knock. The Inner Guard does not at once reply, but, rising to order, says to the Junior Warden,	The candidate having been properly prepared, is brought to the door in the ante-chamber. The Tyler gives . The I.G. does not at once reply, but, standing to order, says to the J.W.:-	Different directions only	N/A
	3	I.G. — There is a Report, Br. Junior Warden.		N/A	Claret(1848)
	4	J.W. — See who seeks admission.		N/A	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	5	The Inner Guard now replies to the Tyler's signal, and partially opening the door, says:		N/A	Claret(1848) implied
	6	I.G.— Who seeks admission?		N/A	Claret(1848) implied
	7	O.G.— The Candidate is in attendance and awaits the Master's pleasure.		N/A	No Source Identified
	8	Closing the door quickly, and standing to Order the Inner Guard says:		N/A	No Source Identified
	9	I.G. — It proves an alarm Br. J.W.	I.G. — Bro. J.W., there is an alarm.	Same	Claret(1848)
	10	J.W. (rising and standing to Order). — Wor. Master there is an Alarm at the portal.	J.W. (standing to order) — W.M., there is an alarm.	Same except Portal	Claret(1848)
	11	W.M. — Attend to that alarm, and let the report be communicated to me direct.	W.M. — Attend to that alarm, and let the report be communicated to me direct.	Same	Scottish (Dunblane, Perth) - "attend to that alarm" Mixed in all Constitutions - report vs alarm No Source Identified - "communicated to me direct"
	12	J.W. — Bro. I.G., attend to the Alarm, and communicate the report to the W.M. direct.	J.W. — Bro. I.G., attend to the alarm, and communicate the report to the W.M. direct.	Same	Scottish (SWCM)
	13	I.G. — (knocking and partially opening the door) — Whom have you there, Bro. O.G.?	I.G. — (, and partially opening the door) — Whom have you there, Bro. O.G.?	Same	Scottish (SWCM)
	14	O.G.—Mr. —— (giving the candidate's Christian and Surnames), a poor candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and who now comes, of his own free will and accord, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry, for which ceremony he comes properly prepared.	O.G.—Mr. —— (giving the candidate's christian names and surnames), a poor candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes, of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Ancient Freemasonry.	Different NSW(1889) returns to PC	Claret(1848) Scottish(Perth, Dunblane) - "Ancient"
	15	I.G.—How does he hope to obtain that privilege?	I.G.—How does he hope to obtain those privileges?	Different NSW(1889) returns to PC	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	16	O.G.—By the help of God, being free born and of good report.	O.G.—By the help of God, being free and of good report.	Same except - born in NSW(1879)	Claret(1848) PC(1884)
	17	I.G. (having seen that the candidate is properly prepared) .— Let him wait while I report to the W.M.	I.G. (having seen that the candidate is properly prepared) .— Let him wait while I report to the W.M.	Same	Claret(1848)
	18	Closes the door, advances a step, stands to order and says:	Closes the door, advances a step, stands to order and says:	Same	Claret(1848)
	19	I.G.—W.M., there stands at the portal Mr. —, a poor Candidate, (&c., as before).	I.G.—W.M., at the portal stands Mr. —, a poor candidate, (&c., as before).	Same	Claret(1848) Carlile(1825) - Portal
	20	W.M.—How does he hope to obtain that privilege?	W.M.—How does he hope to obtain those privileges?	Different NSWC(1889) returns to PC	Claret(1848)
	21	I.G.—By the help of God, being freeborn and of good report.	I.G.—By the help of God, being free and of good report.	Different NSWC(1889) returns to PC	PC(1884)
	22	W.M.—The tongue of Good Report has already been heard in his favour ; but do you, Bro. I.G., vouch that he is properly prepared?	W.M.—The tongue of good report has already been heard in his favour, but do you, Bro. I.G., vouch that he is properly prepared?	Same	Claret(1848)
	23	I.G.—I do, Wor. Master.	I.G.—I do, W.M.	Same	Claret(1848)
	24	W.M.—Then let him be admitted in due and ancient form.	W.M.—Then let him be admitted in due and ancient form.	Same	Claret(1848) "ancient form" - Scottish(Dunblane)
	25	The two Deacons, carrying their Wands, go to the door, at which the I.G. gives the signal of the degree. On reply from without he opens the door, and the Candidate is desired to enter. The J.D. takes his right hand, the S.D. takes his left. When the door is closed, the I.G. applies the — to his n.l.b, and asks him if he feels anything. The candidate replies “A—“, on which the I.G. says:	The two Deacons, carrying their Wands, go to the door, and the candidate is admitted. The J.D. takes his right hand. When the door is closed, the I.G. applies the — to his —, and asks him if he feels anything. The candidate replies— on which the I.G. says:	Different, though italics only	N/A
	26	I.G. (to candidate)—As this is a — to your flesh, so may the recollection of it be to your conscience, in all time to come, should you ever contemplate the slightest revelation of the secrets entrusted to you.	I.G. (to candidate)—As this is a — to your flesh, so may the recollection of it be to your conscience, should you ever contemplate the slightest revelation of the secrets about to be entrusted to you.	Different NSWC(1879) has "in all time to come"	Scottish(Dunblane, Perth)/Irish(GLI, Ara)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	27	The I.G. raises the — above his head to intimate to the Master that he has done his duty. The Candidate is then placed in the N.W. portion of the Lodge.	The I.G. raises the — above his head. The candidate is then placed in the W. portion of the Lodge.	Different though italics only	Claret(1848)
3	1	W.M. (to candidate).—Mr. —, as no man can be made a Mason unless he is free by birth and of mature age, I demand of you whether you are free and of the full age of twenty-one years?	W.M. (to candidate).—Mr. —, as no man can be made a Mason unless he is free and of mature age, I demand of you whether you are free and of the full age of twenty-one years?	Same except "free by birth" - Claret has free born. PC(1884) has free rather than "free man"	PC(1884)
	2	C.—I am.	C.—I am.	Same	Claret(1848)
	3	W.M.—Thus assured, I beg you to kneel while the blessing of Heaven is invoked in aid of our proceeding.	W.M.—Thus assured, I will thank you to kneel while the blessing of Heaven is invoked in aid of our proceedings.	Same	Claret(1848)
	4	The Candidate kneels on a cushion placed before him. The Deacons join their hands over his head. The Master gently sounds his Gavil. All rise and stand to Sign of Reverence while the following Prayer is offered by the Chaplain (or Master).	The candidate kneels. The Deacons cross their Wands above his head. The Master . All rise and stand to S. of R.	Different Deacons using hands becomes crossing Wands. Claret has hands PC(1884) has wands	PC(1884)
	5	Chap.—Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, to this our present Convention, and grant that this Candidate for Freemasonry, now kneeling before Thee, may so dedicate his life to Thy service that he may become a true and faithful Brother amongst us. Endue him with a competency of Thy Divine wisdom, so that, assisted by the secrets of this our Masonic Art, he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy holy name.	W.M. or Chap.—Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Freemasonry, now kneeling before Thee, may so dedicate his life to Thy service that he may become a true and faithful Brother amongst us. Endue him with a competency of Thy divine wisdom, so that, assisted by the secrets of this our Masonic Art, he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy holy name.	Same	Claret(1848) English(Bristol) - "now kneeling before thee". NB Scottish(Dundee) has "now in our midst"
	6	All respond or the choir chants, So mote it be!	All respond or the choir chants,— So mote it be.	Same	Scottish(Dunblane, Perth)/Irish(GLI, Ara)
	7	W.M. (to candidate)— Mr. —, in all times of difficulty or danger, in whom do you put your trust?	W.M. (to candidate)— Mr. —, in all times of difficulty or danger, in whom do you put your trust?	Same	Claret(1848) No Source Identified - times (GLI, Ara has hour)
	8	C.(prompted by the J.D.).—In God.	C.—In God.	Same	Claret(1848)

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	9	W.M.—Right glad am I to find your faith so well founded. Relying on such sure support, you may safely arise and follow your Conductor with a firm but humble confidence ; for, where the name of God is invoked, we trust no danger can ensue. Let the candidate rise. The Deacons separate their hands and the Candidate rises. The S.D. retires to his station, leaving the candidate in charge of the J.D. The Master then says:	W.M.—Right glad am I to find your faith so well founded. Relying on such sure support, you may safely arise and follow your conductor with a firm but humble confidence; for, where the name of God is invoked, we trust no danger can ensue. Let the candidate rise. Be seated, Brethren. The Deacons separate their Wands and the candidate rises. The S.D. retires to his position, leaving the candidate in charge of the J.D. The Master then says:	Same	Claret(1848) Scottish(Dunblane, Perth)/Irish(GLI, Ara)/English(Bristol) - conductor vs leader
4	1	W.M.—The Brethren from the North, East, South and West will take notice that Mr. —, who has been well and worthily recommended, regularly proposed, and approved in open Lodge, is now about to pass before them, to show that he is properly Prepared as a Candidate for Initiation into the Mysteries of Ancient Freemasonry.	W.M.—The Brethren from the N., E., S. and W. will take notice that Mr. —, who has been well and worthily recommended, regularly proposed and approved in open Lodge, is now about to pass before them to show that he is a Candidate properly prepared to be made a Mason.	Same	Claret(1848) No Source Identified - "who has been well and worthily recommended, regularly proposed and approved in open Lodge,". NB this appears an innovation of the phrase repeated at the door. It is not found in other rituals
	2	The J.D., taking the Candidate's right hand, slowly leads him three times round the Lodge – appropriate music being played. As he passes the S.W. Pedestal on each round, all simultaneously bring their right hand into their left palm, at the same time striking their right heel sharply upon the floor. The Candidate halts awhile in the N.W., and the Master requests the Brethren to be seated. The Candidate is then lead by the North, and East to the J.W. Pedestal, before which he is made to halt, and the Deacon, lifting the Candidate's right hand, therewith taps the J.W. him three times on the right shoulder. The Warden, rising, gently taps the Candidate's breast three times with his Gavel, saying:	The J.D. takes him by the right hand as before, and slowly leads him up the N., past the W.M. and round to the J.W., and, with the Candidate's right hand, strikes him three times on the right shoulder.	Different NSWC(1889) returns to PC	Claret(1848)
	3	J.W.—Whom have you there, Bro. J.D.?	J.W.—Whom have you there, Bro. J.D.?	Same	Claret(1848)
	4	J.D.—Mr. —, a poor Candidate in a state of darkness, &c., as before.	J.D.—Mr. —, a poor Candidate in a state of darkness, (&c., as before).	Same	Claret(1848)
	5	J.W.—How does he hope to obtain that privilege?	J.W.—How does he hope to obtain those privileges?	Same	PC(1884)

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	6	J.D.—By the help of God, being freeborn and of good report.	J.D.—By the help of God, being free and of good report.	Same	PC(1884)
	7	J.W. (taking candidate's right hand)— Enter, freeborn and of good report.	J.W. (taking candidate's right hand)— Enter, free and of good report.	Same except "freeborn"	PC(1884)
	8	The Candidate is then taken to the S.W. to whom he makes known his approach as to the J.W.	The J.D. takes him to the S.W. who passes him through the same examination; he is then conducted to the other side of the S.W., and his right hand placed in the S.W.'s left.	Different NSW(1889) returns to PC	Claret(1848)
	9	S.W.—Whom have you there, Bro. J.D.?		N/A	Claret(1848) implied
	10	J.D.—Mr. —, a poor Candidate in a state of darkness, &c., as before.		N/A	Claret(1848) implied
	11	S.W.—How does he hope to obtain that privilege?		N/A	Claret(1848) implied
	12	J.D.—By the help of God, being freeborn and of good report.		N/A	Claret(1848) implied
	13	S.W. (taking candidate's right hand)— Pass, freeborn and of good report.		N/A	Claret(1848) implied
5	1	The Candidate is now placed on the left of the S.W., who again takes him by the right hand, and thus presents him to the W.M..		N/A	Claret(1848) implied
	2	S.W.— (standing to order). - W.M., I present to you Mr. —as a candidate properly prepared to be made a Mason.	S.W.— (standing to order). - W.M., I present to you Mr. —, a candidate properly prepared to be made a Mason.	Same	Claret(1848)
	3	W.M.—Bro. S.W., your presentation shall be attended to. I must, however, first address a few questions to the candidate, which I trust he will answer with candour.	W.M.—Bro. S.W., your presentation shall be attended to. I must, however, first address a few questions to the candidate, which I trust he will answer with candour.	Same	Claret(1848)
	4	(To Candidate) Mr. —, do you seriously declare, on your honour, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motive, you now freely and voluntarily present yourself as a Candidate for the mysteries and privileges of ancient Freemasonry?	Mr. —, do you seriously declare, on your honour, that, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or any other unworthy motive, you now freely and voluntarily present yourself as a candidate for the mysteries and privileges of Ancient Freemasonry?	Same	Claret(1848) Scottish(Perth, Dunblane) - "ancient Freemasonry"

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	5	C.—I do.	C.—I do.	Same	Claret(1848)
	6	W.M.—Do you likewise solemnly pledge yourself that you are prompted thereto by a favourable opinion preconceived of the Institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?	W.M.—Do you likewise solemnly pledge yourself that you are prompted to solicit those privileges by a favourable opinion preconceived of the Order, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?	Same	Claret(1848)
	7	C.—I do.	C.—I do.	Same	Claret(1848)
	8	W.M.—Do you further seriously declare, on your honour, that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your Initiation; and that, if once admitted among us, you will ever after act and abide by the ancient usages and established Customs of the Order?	W.M.—Do you further seriously declare, on your honour, that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your initiation; and that, if once admitted, you will ever after abide by the ancient usages and established customs of the Order?	Same	Claret(1848)
	9	C.—I do.	C.—I do.	Same	PC(1884)
6	1	W.M.—Bro. S.W., you will direct the Deacon to instruct the candidate to advance towards the E. by the proper steps.	W.M.—Bro. S.W., you will direct the J.D. to instruct the candidate to advance towards the E. in due form.	Different "by the proper steps" vs "in due form"	PC(1884) - in PC(1884) "by the proper steps" was changed to "in due form". Hence updated in NSW(1889) Towards the East - NSW had an altar and a pedestal. Some English lodges only had a pedestal. This is why the directions of "advancing" vary. The Scottish/Irish usually have an altar
	2	S.W.(arising)—Bro. J.D., it is the W.M.'s command that you instruct the candidate to advance towards the E. by the proper steps (resumes his seat).	S.W.—Bro. J.D., it is the W.M.'s command that you instruct the candidate to advance towards the E. in due form.	Same	Scottish/Irish - Towards the East - NSW had an altar and a pedestal. Some English lodges only had a pedestal. This is why the directions of "advancing" vary. The Scottish/Irish usually have an altar

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	3	The Deacon. leads the candidate to such a distance from the Altar as will enable him to reach it by three steps, and to kneel thereat without again moving his feet. He then informs his that the mode of advancing from West to East is by *** He desires him to take a step of — with his left foot, bringing the right heel into its hollow; then a similar step of —, and another of — each time bringing the right heel into the hollow as before. This he stands at the alter (sic).	The J.D. leads the candidate to such a distance from the Altar as will enable him to reach it by ___ irregular steps, and to kneel thereat without again moving his feet.	Different NSW(1879) tries to preserve the Claret(1848) fuller instruction.	Claret(1848) Towards the East - NSW had an altar and a pedestal. Some English lodges only had a pedestal. This is why the directions of "advancing" vary. The Scottish/Irish usually have an altar
7	1	W.M.—Mr. —, it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination and action in every Candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses many great and invaluable privileges. But in order to secure those privileges, to worthy men— and, we trust, to worthy men alone— vows or Obligations of Fidelity. are required. Let me assure you that in such vows there will be found nothing that can in the slightest degree interfere with your moral, civil or religious duties. Are you willing and prepared to enter into an Obligation, founded on the principles I have named, to preserve inviolate the Secrets and Mysteries of the Order?	W.M.—Mr. —, it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination and action from every Candidate for its mysteries. It is founded on the purest principles of morality and virtue. It possesses many great and invaluable privileges; but in order to secure those privileges, to worthy men, and, we trust, to worthy men alone, vows or O. of F. are required. Let me assure you, however, that in such vows there will be found nothing incompatible with your moral, civil or religious duties. Are you, therefore, willing and prepared to enter into a S.O., founded on the principles I have enunciated, to preserve inviolate the secrets and mysteries of the Order?	Same except piety vs morality named vs enunciated	Claret(1848) Morality instead of piety - in NSW(1889) all references to piety were removed
	2	C.—I am.	C.—I am.	Same	Claret(1848)
	3	Here the Master, descends to the floor of the Lodge, taking his Gavil in his hand, and stands by the Altar. He then addresses the Candidate thus:	Here the Master, descends to the floor of the Lodge, taking his G. in his hand, and stands by the Altar.	Same	Scottish/Irish - This instruction would vary in lodges depending if there was an altar or not

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	4	W.M.—Having expressed your readiness to take the customary Obligation, I shall at once administer it. You will therefore kneel on your left knee (Candidate does so), placing your right foot in the form of a square thereto (this is done with the assistance of the J.D.). Give me your right hand (Candidate does so), and thus I place it on the Volume of the Sacred Law (doing so). Take these Compasses in your left hand, and hold one point to your left breast, so as not to hurt yourself. (Candidate does so). And now, substituting your own names for mine, you will repeat after me the following Obligation: —	W.M.—You will therefore kneel on your left knee, placing your right foot in the form of a square. Give me your right hand, and thus I place it on the V. of the S.L. Take these C. in your left hand, and hold one point to your left breast, so as not to hurt yourself. And now, substituting your own several names for mine, repeat after me the following S.O.:	Same mostly though there is some simplification in the first half realigning to PC in 1889. PC(1884) mentions Cs	PC(1884)
	5	The Master quietly sounds his Gavil. All rise and stand to Sign of Reverence.	The Master . The Deacons cross their Wands above the candidate's head. All rise and stand to S. of R.	Different	N/A
	6	W.M. —C. —I, —, in the presence of the G.A.O.T.U., and of this Lodge of Ancient, Free and Accepted Masons, regularly held, dedicated, and properly constituted, of my own free will and accord, do hereby and hereon (the Master momentarily places his hand on that of Candidate upon the Bible) most solemnly promise and swear that I will always hele and conceal, and will never reveal any part or parts, point or points, of the Secrets or Mysteries of, or belonging to, Ancient Free Masonry, which shall now, or may at any future time, be communicated to me, to any one in the world — unless it be to a true and lawful brother or brethren; and not even to him, or to them until after due trial, strict examination, or a full assurance that he, or they, is or are worthy of that confidence : or in the body of a Lodge just, perfect and regular.	I, —, in the presence of the G.A.O.T.U., and of this worthy and worshipful Lodge of Ancient, Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hele, conceal, and never reveal, any part or parts, point or points, of the secrets or mysteries of, or belonging to, Free and Accepted Masons in Masonry, which may heretofore have been known by, shall now, or may at any future period be communicated to me, unless it be to a true and lawful Brother or Brethren, and not even to him or them until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a Lodge just, perfect and regular.	Different NSWC(1889) returns to PC	PC(1884)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	7	I further solemnly promise that I will not write those Secrets, indite, carve, mark, engrave, or other wise delineate them upon anything movable or immovable under the whole canopy of the Heavens, —nor suffer such to be done by others if it be in my power to prevent it — whereby any letter, character, or figure, or the least trace of any letter, character, or figure, may become legible or intelligible to anyone in the world, so that our secrets, arts and hidden mysteries, may improperly become known through my unworthiness.	I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer the same to be so done by others, if in my power to prevent it, upon anything movable or immovable, under the canopy of Heaven, whereby or whereon any letter, character, or figure, or the least trace of any letter, character, or figure, may become legible or intelligible to anyone in the world, so that our secrets, arts and hidden mysteries, may improperly become known and that through my unworthiness.	Same but different word order. 1889 restores 1871 wording and word order. NSW has "secrets, arts and hidden mysteries," here PC has "hidden art and secret mysteries"	PC(1884)
	8	These several points I most solemnly swear to observe without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the wilful violation of any part thereof, than that of ; or the less horrid, though no less effectual punishment of being branded as a wilfully perjured individual, devoid of all moral worth, and unfit to be admitted to this, or any other Warranted Lodge, or society of Masons, who prize honour and virtue beyond the external advantages of wealth and station. So help me God! and keep me steadfast in this my Solemn Obligation as an Entered Apprentice Freemason.	These several points I solemnly swear to observe without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any or either of them, than that of having, etc., etc., or the less horrid, but no less effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men, who prize honour and virtue above the external advantages of rank and fortune. So help me God, and keep me steadfast in this my great and S.O., being that of an E.A.F.	Same	Claret(1848) Scottish(Perth) - "or the less horrid"
	9	W.M. (after a pause).—What you have just repeated may be regarded as a very serious promise; but, as a pledge of your fidelity, and to render it binding on your conscience as Solemn Obligation, I call upon you to seal it with your once, upon the Volume of the Sacred Law. (Candidate does so).	W.M. (after a pause).—What you have just repeated may be regarded as a very serious promise; but, as a pledge of your fidelity, and to render it binding on your conscience as S.O., I call upon you to seal it with your once, upon the V. of the S.L.	Same	Claret(1848)
8	1	W.M.— Having been kept for a considerable time in a state of darkness, what is now the predominant wish of your heart?	W.M.— Having been kept for a considerable time in a state of darkness, what is now the predominant wish of your heart?	Same	Claret(1848)
	2	C.(prompted by the J.D.)—That I may be admitted to Light.	C.—Light.	Different NSWC(1879) includes "That I may be admitted to Light"	Claret(1848)

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	3	W.M.—It shall be conferred upon you.	W.M.—Brethren, assist me to restore that blessing.	Same	Irish (Ara)
	4	The Deacons loosen the _____, so as to be ready for instant removal at the proper moment. Some of the Brethren kneeling on their right knee present the points of naked swords to the Candidates breast, while others, standing, extend the right hand towards him. The Master then says:	The Deacons loosen the _____, so that it shall be ready for removal at the proper moment. One of the Brethren holds a naked sword across the Cc's. throat. Some of the Brethren present the points of naked swords at his l.b., while others extend towards him the right hand.	Same	Irish implied
	5	W.M. — “In the beginning, God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was - Light.”	W.M. — “In the beginning, God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was - Light.”	Same	Scottish(Perth,SCW)/Irish (Ara, GLI)
	6	At this moment the Master and those brethren whose hands are free, raise their right hands above their heads and bring them down smartly upon their left palms, at the same time striking the floor sharply with their right heels. Simultaneously the Deacon withdraws the _____	At this moment the Master and those brethren whose hands are free, raise their right hands above their heads and bring them down smartly upon their left palms, at the same time striking the floor sharply with their right feet. Simultaneously the J.D. withdraws the _____	Same	Cartwright (p154) refers to the fact that the practise in English lodges was historically to strike the thigh as noted in Claret but that the hand clap had instead crept in as a modern innovation.
	7	W.M.—Candidate, look around you and observe well the position in which you are placed. It is humble and defenceless ; dangerous, yet hopeful. A C.T. with a running noose is round your neck; naked swords are presented to your breast by some of the brethren (sic), but others extend their right hand towards you. Thus you are forcibly reminded of the danger attendant upon a violation of the Obligation you have entered into ; while you are at the same time, assured of the hearty good will and support of the brethren if you faithfully adhere thereto.	W.M.—Candidate, look around you and observe well the position in which you are placed— defenceless, yet hopeful. Round your neck is a C.T.; on the one hand naked swords threaten you with the P. of your O., whilst, on the other, the right hand of fellowship is extended towards you : thus you are reminded of the dangers attending the violation of your O., and, at the same time, are assured of the hearty good-will and support of the brethren so long as you adhere thereto.	Same with slight differences	Irish (Ara, GLI).
	8	Having so far comported yourself with propriety, the swords may be laid aside, and the symbol of bondage may be removed.	The swords may now be laid aside, and the symbol of bondage may be removed.	Same	Irish (Ara, GLI).
	9	The Brethren, rising from their knees, put aside their swords and the Deacon removes the C.T.	The Brethren put aside their swords and the J.D. removes the C.T.	Same	Irish (Ara, GLI).

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9	1	W.M. (to Candidate)— Having been restored to the blessing of material light,	W.M.— Having been restored to the blessing of material light, let me beg you to observe that light was ever an object of attainment in all ancient mysteries. It was then, as it is now, the symbol of Truth and Knowledge, a fact of which we must never lose sight, when we consider the nature and significance of Masonic Light. When a candidate expresses a desire for Light, he seeks not only that material light which shall remove his physical darkness, but also that intellectual illumination, which shall dispel the darkness of his mental and moral ignorance, and bring to his view the sublime truths of morality and virtue which it is ever the object of Freemasonry to teach.	Different Extra Paragraph in 1889	Claret(1848) Mackey(1869) - Extra paragraph
	2	you will observe before you what we consider the Three Great, though emblematic, Lights in Freemasonry—namely, the Bible, the Square, and the Compass. The Bible teaches us our duty to God. The Square teaches us to square our conduct of all mankind, but more especially to our Brethren in Masonry. The Compasses teach us to keep our passions and prejudices within due bounds.	And now let me direct your attention to the three great emblematic Lights in Freemasonry—namely, the V. of the S.L., the S., and the C. The V. of the S.L. teaches us our duty to God, the S. to regulate our conduct to all mankind, and the C. to keep our passions and prejudices within due bounds.	Different NSWC(1879) erroneously uses Bible. 1889 then changes this to VSL.	Claret(1848) No Source Identified - "duty to God" rather than "to rule and govern our faith" No Source Identified -VSL instead of Sacred Writings - NB probably an innovation Irish(GLI, Ara) - use of Bible in NSW(1879)
	3	Rise newly-obligated Brother among Masons (assisting him to rise). Be seated Brethren.	Rise newly-obligated Brother among Masons. Be seated Brethren.	Same	Claret(1848) NB - Cartwright notes this should be Duly - a mistake in Browne
	4	All except the Deacon and Candidate resume their seats.	All except the J.D. and candidate resume their seats.	Same	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	5	W.M. (to Candidate)—You are now in a position to discover the Three Lesser Lights in Freemasonry. These are situated in the Southern, Western and Eastern portions of the Lodge, and are intended to represent the Sun, the Moon and Stars, and the Master of the Lodge. The Sun to rule the day ; the Moon and Stars to govern the night ; and the Master to govern and direct his lodge, and to administer wholesome and profitable instruction so far as his abilities go, or their capacities can uptake.	W.M. (facing the N., to candidate, facing the S.)—You are now in a position to discover the three lesser Lights in Freemasonry. These are situated in the Southern, Western and Eastern portions of the Lodge, and are intended to represent the Sun, the Moon, and the Master of the Lodge, and teach us that as the Sun rules the day, and the Moon governs the night, so ought the W.M. to rule and govern the Lodge.	Different NSWC(1879) adds "moon and stars" and "to administer wholesome and profitable instruction so far as his abilities go, or their capacities can uptake."	Scottish(Perth,Dunblane)
	6			Same Not in NSWC or in Irish ritual. Redundant when "circle of swords" and MOP are worked	N/A

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
10	1	As you have taken the obligation of an Entered Apprentice Freemason, I am permitted to inform you that there are different degrees in Freemasonry, and peculiar Secrets restricted to each. These are not communicated indiscriminately, but are conferred upon candidates according as they evince merit and proficiency. I shall now proceed to entrust you with the secrets of this degree, or those marks by which Masons are known to each other, and distinguished from the neutral world. I must premise, for your general information, that all squares, levels and perpendiculars are true and proper marks whereby to know a Mason. You will therefore stand perfectly erect, with your feet in the form of a square (Candidate does so). Your body may now be regarded as an emblem of the uprightness of your mind, and your feet of the rectitude of your actions.	As you have taken the S.O. of an E.A.F., I am permitted to inform you that there are several degrees in Freemasonry, with peculiar secrets restricted to each. These are not communicated indiscriminately, but are conferred upon candidates as they evince merit and proficiency. I shall now proceed to entrust you with the secrets of this degree, or those signs by which Masons are known to each other, and distinguished from the uninstructed world who are not Freemasons. I must premise, for your general information, that all squares, levels and perpendiculars are true and proper signs whereby to know a Mason. You will therefore stand perfectly erect, with your feet in the form of a square. Your body may now be regarded as an emblem of the uprightness of your mind, and your feet, of the rectitude of your actions.	Same	Claret(1848)
	2	You will now take one short —, bringing the — into its hollow. This is called the —; and it is in this position that the Secrets of the Degree are communicated.	You will now take one short —, bringing the — into its —. This is called the —, and it is in this position that the secrets of the degree are communicated.	Same	Claret(1848)
	3	They consist of a Sign, Grip or Token, and a Word.	They consist of a S., G. or T., and a W.	Same	Claret(1848)
	4	The Sign is given thus (giving it and desiring the Candidate to imitate him). You will readily perceive that it refers to the Penalty of your Obligation, wherein you swore that you would rather _____ than improperly divulge the secrets entrusted to your keeping. I would remind you that this Sign is always used by Brethren when entering or retiring from a Lodge, or crossing from one side to another. Te (sic)second portion of this Sign (giving it) is used when a Brother addresses the Wor. Master, or other Installed Master, in open Lodge, an at all other times when attention and respect are demanded. It is called the Sign of the Order.	The S. is given thus. You will readily perceive that it refers to the P. of your O. wherein you swore that you would rather _____ than improperly divulge the secrets entrusted to your keeping. I would remind you that this — is always used by Brethren when entering or retiring from the Lodge, in crossing from one side to another, or in beginning to address the chair.	Same 1879 has some extra explanation	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	5	The Grip or Token is given thus (giving it). You will perceive it consists of a distinct —. You are to be very cautious in giving or receiving this Token and when in the presence of uninitiated persons, it should always be covered thus (showing the mode). This is called the "due guard".	The G. or T. is given thus. You will perceive that it consists of a distinct —, and you are to be very cautious in giving or receiving it.	Same except NSW(1879) adds Due guard in the grip	Scottish(Perth,Dunblane)
	6	This Grip or Token demands a Word—one highly prized among Masons as a guard to their privileges. Too much caution, therefore, cannot be observed in communicating or receiving that Word. It must never be given at full length; but when you may be required to use prove yourself a Mason thereby, or you may require another to do so, the Word is to be given by letters or syllables. To enable you to do this, I, am permitted, in open lodge to inform you that the Word is in full. It is _____. This was _____, so called after —, the Great Grandfather of King David, and a prince and ruler in Israel. The import of the Word is —.	This G. or T. demands a W., one highly prized among Masons as a safeguard to their privileges. Too much caution, therefore, cannot be observed in communicating or receiving it as the — of this Degree. Under such circumstances it must never be given at length; but, should you require so to use it, you must give it by —. To enable you to do this, I, as W.M., am permitted, in open Lodge to inform you that the — is —. This was _____, so called after —, the —. The import of the — is —.	Same except syllables rather than halving	Claret(1848)
	7	With the assistance of Bro. J.D., I will show you how this Token and Word are given and received.	With the assistance of Bro. J.D., I will show you how this — and — are given and received.	Same	Claret(1848) Scottish(Perth, Dunblane) Irish(Ara, GLI) - JD demonstrates rather than Master
	8	W.M. (gives _____ to the Deacon)— Bro. J.D., what is this?	W.M. (gives _____ to the J.D.)— Bro. J.D., what is this?	Same	Claret(1848)
	9	J.D.—The Grip or Token of an Entered Apprentice Freemason.	J.D.—The __ or ____ of an E.A.F.	Same	Claret(1848)
	10	W.M.—What does it demand?	W.M.—What does it demand?	Same	Claret(1848)
	11	J.D.— A word.	J.D.— A —.	Same	Claret(1848)
	12	W.M.—Can you give me that word?	W.M.—Give me that —.	Same	Claret(1848)
	13	J.D.— I can ; but at my Initiation I was taught to be cautious how I communicated that word. With you as a brother, I will either letter it or halve it.	J.D.—At my initiation I was taught to be cautious how I communicated that —, but with you I will either — it or — it.	Same	Claret(1848) No Source Identified - "how I communicated that word"

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	14	W.M.— Which you please, and begin.	W.M.— Which you please and begin.	Same	Claret(1848)
	15	J.D.—No; you begin.	J.D.—No; you begin.	Same	Scottish(Perth,Dunblane)
	16	W.M. (to Candidate)— Observe how cautious this worthy brother is. Before he will commit himself by giving a single letter or syllable that might lead to the discovery of the work, he requires me to prove myself a Mason, - and so entitled to demand it of him. – by laking [sic] the initiative.	W.M.— Why?	Same, 1879 has more	Scottish(Perth,Dunblane)
	17		J.D.—Because you are the challenger	N/A	Scottish Implied
	18	To J.D. —Since you so desire, I will begin. (Gives one letter or syllable of the word).	W.M. (to J.D.) —Since you so desire, I will begin.	Same	Scottish(Perth,Dunblane)
	19	J.D.—Gives another letter or syllable.	The ___ is communicated in the usual way.	Different	Scottish implied
	20	W.M.—Gives another letter.		N/A	Scottish implied
	21	J.D.—Gives a fourth letter.		N/A	Scottish implied
	22			N/A	N/A
	23			N/A	N/A
	24	W.M.— (giving the word at length). — You see how the token and word are given. You will remark that we did not give the letters (or syllables) in their consecutive order. This was done to involve the word in greater mystery. So long as all the letters (or syllables) are given, it matters not in what order. I cannot too strongly urge upon you the necessity of observing such caution.	W.M.—You will observe that we did not give the — in their consecutive order. This was done to involve the — in greater mystery.	Same	Scottish(Dunblane, Perth)
	25	The Deacon will now conduct you to the Wardens for examination. But as yet you are inexperienced, he will dictate to you the replies to be given to the questions what will be put to you, Brother Deacon, pass on to the Wardens with your charge.	The J.D. will now conduct you to the Wardens for examination, but as yet you are inexperienced, he will dictate to you the replies you shall make.	Same	Scottish(Dunblane)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
11	1	The Candidate is taken to the J.W, before whose Pedestal he is made to halt.	The Candidate is taken to the J.W.	Same	Claret(1848)
	2	J.W.— (rising)Whom have you there Brother J.D.?		N/A	English(Bristol, Oxford)
	3	J.D.— I present to you Bro. — on his Initiation.	J.D.—Bro. J.W., I present to you Bro. — on his Initiation.	Same	Claret(1848)
	4	J.W.— I will thank Bro. — to advance to me as a Mason, (Candidate advances by the first R.S.)	J.W.— (rising)I will thank Bro. — to advance to me as a Mason.	Same	Scottish(SWCM)
	5	What is that?	J.W.—What is that?	Same	Scottish(SWCM)
	6	C.—The 1st R,S. in Freemasonry.	C.—The first — in —.	Same	Irish(Lodge of Lights)
	7	J.W.—Do you bring anything else?	J.W.—Do you bring anything with you?	Same slight word differences	Claret(1848)
	8	(C. gives the P.S.).	C. gives —.	Different 1879 gives PS rather than S	Claret(1848)
	9	J.W.—What is that?	J.W.—What is that?	Same	Claret(1848)
	10	C.—The P.S. of an Entered Apprentice Freemason	C.—The — of an E.A.F.	Different	Claret(1848)
	11	J.W.—Have you anything else to communicate?	J.W.—Have you anything to communicate?	Same	Claret(1848)
	12		C.—I have.	Different	Claret(1848)
	13	(C. offers the G. or T.)	C. gives _____.	Same	Claret(1848)
	14	What is that?	J.W.—What is that?	Same	Claret(1848)
	15	C.—The G. or T. of an Entered Apprentice Freemason	C.—The __ or __ of an E.A.F.	Same	Claret(1848)
	16	The G. or T is released.	The G. or T is released.	Same	Scottish(Dunblane)
	17	J.W.—What does that G. or T. demand?	J.W.—What does that _____ demand?	Same	Scottish(Dunblane)
	18	C.—A word.	C.—A —.	Same	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	19	J.W.—Will you give me that word?	J.W.—Will you give me that —?	Same PC makes a demand. NSW is a question	Scottish(Perth)
	20	C.—At my Initiation I was taught to be cautious &c., &c., as before.	C.—At my Initiation I was taught to be cautious (&c., &c., as before.)	Same	Claret(1848) No Source Identified - "how I communicated that word"
	21	J.W.—Which you please; and begin.	J.W.—Which you please and begin.	Same	Claret(1848)
	22	C.—No; you begin.	C.—No; you begin.	Same	Scottish(Perth,Dunblane)
	23	J.W.—I admire your caution in declining to commit yourself, (&c., &c., as before.).	J.W.—Why?	Same	Scottish(Perth,Dunblane)
	24		C.— (&c., &c., as before.).	Same	Scottish(Perth,Dunblane)
	25	The word is then given, as previously with the Master.	The ____ is then given, as previously with the Master.	Same	Claret(1848)
	26	J.W. (taking the candidate by the hand)—Enter ____ (giving the word).	J.W. (taking the candidate by the hand)—Pass.	Different Enter <word> vs Pass PC has nothing noted	Scottish(Dunblane)
	27	The Deacon now takes the candidate to the S.W. The same examination takes place; but the candidate is further required to explain the meaning of the Signs, and the derivation and import of the Word. The S.W., at the close of the examination, gives the candidate his right hand and says:.	The J.D. now takes the candidate to the S.W. The same examination takes place; but the candidate is further required to explain the meaning of the ____ and the derivation and import of the _____. The S.W., at the close of the examination, gives the candidate his right hand and says:.	Same	Claret(1848) implied
	28	S.W. —Pass____ (giving the word).	S.W. —Pass.	Different Enter <word> vs Pass	Scottish(Dunblane)
12	1	The Deacon now places the candidate on the left of the S.W., who again takes his right hand and, standing to order, thus presents him to the W.M.:	The J.D. now places the candidate on the left of the S.W., who again takes his right hand and, standing to order, thus presents him to the W.M.:	Same	Claret(1848)
	2	S.W. .—Wor Master I present to you Br —for some mark of your pleasure.	S.W. .—W.M., I present to you Bro — on his Initiation, for some mark of your favour.	Same except pleasure vs favour	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	3	W.M.—Bro. S.W., I delegate to you the duty of investing our newly made brother with the distinguishing badge of a Mason.	W.M.—Bro. S.W., I delegate to you the pleasing duty of investing our newly-initiated Brother with the distinguishing badge of an E.A.F.	Different	Scottish(Dunblane)
	4	S.W. (without leaving his Pedestal)— Br —, by command of the W.M. I invest you with the distinguishing badge of a Entered Apprentice Freemason. (Fastens on the Apron). Observe it is a pure white lambskin, and is more ancient than the “Golden Fleece” or “Roman Eagle” - more honourable than the “Garter” or the Star or any other Order in existence - it being the badge of Innocence and the bond of Friendship.	S.W. (leaving his chair)— Bro —, by command of the W.M. I invest you with the distinguishing badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Garter or any other Order in existence, being the badge of innocence and the bond of friendship.	Different - 1889 uses alternate version from later PC. 1879 follows original PC(1871) with some embellishments - Only in 1889 NSW does the SW leave the chair	Claret(1848)
	5		You will observe that this apron is made from the skin of a Lamb, and, as the lamb has been from time immemorial the universally acknowledged emblem of purity and innocence, you will be thereby reminded of that purity of life which should at all times distinguish a Freemason, and which is most essential to your gaining admission to that Grand Lodge above where the blessed ever rest in eternal peace. I trust you may live many years to wear that badge with pleasure to yourself, usefulness to the Craft and honour to the Lodge in which you have been initiated;	Different 1889 uses alternate version from later PC	PC(1884)
	6	I strongly urge you ever to regard and wear it as such ; and rest assured that if you disgrace it, it will never disgrace you. (Salutes the Master and resumes is seat).	and let me further exhort you never to disgrace that lodge, For you may be assured it will never disgrace you.	Different 1889 uses alternate version of apron charge from later PCs	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	7	W.M.—Let me add to the what has already been said by our Brother the Senior Warden, that you are never to put on that Badge should you be about to visit a Lodge in which you know there is a Brother with whom you are at variance, or against whom you entertain feelings of animosity. Ere you attempt to enter the Lodge, it is expected that you will cause such Brother to be invited to retire with you in order that you may endeavour to settle your differences amicably. Should you, happily succeed in so doing, you may clothe yourself and enter the Lodge, and work with that love and harmony that should ever characterise Freemasonry. But if, unhappily, your differences are of such a nature as not to admit of ready an adjustment, it were better that one, or both, of you should retire than permit the harmony of the Lodge to be disturbed, or even endangered, by your presence therein.	W.M.—Let me add to the observations of our Brother, the S.W. that, should you wish to visit a Lodge in which you know there is a Brother with whom you are at variance, or against whom you entertain feelings of animosity, you are not to put on that badge, but, ere you enter, it is expected that you will cause such Brother to be invited to retire, in order that you may endeavour to settle your differences amicably. Should you, happily, succeed in so doing, you may then clothe, and enter the Lodge, and work with that love and harmony that should ever characterise Freemasons. But if, unhappily, your differences are of such a nature as not to admit of so ready an adjustment, it were better that one, or both, of you should retire, rather than permit the harmony of the Lodge to be disturbed or even endangered, by your presence therein.	Same some variation in word order	Claret(1848)
13	1	The Master now directs the Deacon to place the Candidate in the North-East corner of the Lodge. This being done, the Master thus addresses him:	W.M.—Bro. S.W., you will direct the J.D. to place the Candidate in the N.E. corner of the Lodge	Same	Claret(1848)
	2		S.W.—Bro. J.D.. it is the W.M.'s command that you place the Candidate in the N.E. corner of the Lodge.	N/A	Claret(1848) implied
	3	W.M.—Bro. —, you are doubtless aware that at the erection of all sacred or stately edifices it is customary to lay the Foundation-stone in the North-East corner of the building. You being newly initiated into Freemasonry are placed in the North-East corner of the Lodge - figuratively to represent that Stone; and, upon the foundation laid this evening, may you raise a superstructure perfect in all its parts and honourable to the builder.	W.M.—Bro. —, you are doubtless aware that at the erection of all sacred or stately edifices it is customary to lay the foundation stone in the N.E. corner of the building. You, being newly initiated into Freemasonry are placed in the N.E. corner of the Lodge, figuratively to represent that stone; and, upon the foundation laid this evening, may you raise a superstructure perfect in all its parts and honourable to the builder.	Same	Claret(1848) No Source Identified - initiated vs admitted No Source Identified - "you are doubtless aware that"

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	4	You now stand to all external appearance a just and upright man and a Mason; and I give it to you, in terms of the strongest recommendation, to continue and act as such. I shall at once proceed to put your principles in some degree to the test by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart, —I mean Charity. I am assured I need not here dilate upon its excellence; for, doubtless, it has often been felt and practised by you. Suffice it to say that it has the approbation of Heaven and Earth, and, like its sister Mercy, it blesseth him that gives as largely as him that receives.	You now stand to all external appearance a just and upright man and a Mason; and I give it to you, in terms of the strongest recommendation, to continue to act as such. Indeed, I shall at once proceed to put your principles in some measure to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart —I mean Charity. I feel assured I need not here dilate upon its excellencies; doubtless, it has often been felt and practised by you. Suffice it to say that it has the approbation of Heaven and Earth, and, like its sister Mercy, blesses him that gives as largely as him that receives.	Same except - 1889 has "excellencies" instead of "excellence"	Claret(1848)
	5	In a Society so widely extended as Freemasonry,- whose branches spread over the four quarters of the globe,- it cannot be denied that there are among us many brethren of wealth and station; but, on the other hand it cannot be concealed, that, amongst the thousands who are ranged under its banners, there are many - alas! too many - who, perhaps from unforeseen and inevitable calamity, are plunged in the direst depths of poverty and distress. These claim, not only our sympathy, but our assistance also.	In a society so widely extended as Freemasonry, whose branches spread over the four quarters of the globe, it cannot be denied that there are among us many brethren of wealth and station; nor can it be concealed, that, among the thousands ranged under its banners, there are many who, perhaps from unforeseen and inevitable calamity, are reduced to the lowest ebb of poverty and distress. These claim, not only our sympathy, but also our assistance.	Different 1889 is tighter like PC but not Same words. Few variations like "unforeseen and inevitable" "misfortune and calamity" lowest state/direst depths/lowest ebb - philosophically meaningful for ones understanding of the poor's role in their own state	Claret(1848) No Source Identified - "These claim, not only our sympathy, but also our assistance. "
	6	On behalf of such it has been our custom, from time immemorial, to endeavour to awaken the generous feelings of every newly-made Brother, and to appeal to him for such a donation as his circumstances in life may fairly warrant. Such an appeal, on behalf of our poor and distressed Brethren, I now make to you. Whatever you may be disposed to give you will deposit with the Deacon. It will be thankfully received and faithfully applied.	On their behalf it has been our custom, from time immemorial, to endeavour to awaken the generous feelings of every newly-initiated Brother, by appealing to him for such a donation as his circumstances in life may fairly warrant. Such an appeal, on behalf of our poor and distressed Brethren, I now make to you. Whatever you may be disposed to give you will deposit with the J.D., and it will be thankfully received and faithfully applied.	Same except for initiated instead of made	Claret(1848) No Source Identified - "time immemorial"

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	7	The Deacon extends his open right hand to the Candidate, and asks for Charity to Poor and Distressed Brethren. The Candidate will reply that he has no money on his person, having been temporarily deprived of it and of all other metallic and mineral substances at the time of his Preparation. The Deacon enquires would he give it were it in his power? To this the Candidate will reply in the affirmative. Hereupon, the Deacon, turning to the Master and standing to Order, reports the result of his application thus:	The J.D. will present the C. Box to the candidate, and ask for charity on behalf of poor and distressed Brethren. The candidate will reply ____.	Different forms -1879 "open hand" - 1889 "charity box"	Claret(1848) Scottish(Perth, Dunblane) - use of Charity box
	8	J.D.—Wor. Master, our newly-made Brother has expressed his willingness to contribute to the relief of poor and distressed brethren; but having been deprived of all money and other valuables before entering the Lodge, he is unable to gratify the desire at the present moment.	J.D.—W.M., our newly-made Brother has expressed his willingness to contribute to the relief of poor and distressed brethren, but having been deprived of all — and — before entering the Lodge, he is unable to gratify the desire at the present moment.	Same	Scottish(Dunblane, Perth)
	9	W.M.(to Candidate)—I fully appreciate, and duly honour, the generous sentiments by which you are actuated ; and, strange as it may now sound in your ears, I even congratulate you upon your present inability to give any tangible proof of your benevolence. Believe me Brother, you have not been subjected to this trial from any desire on our part to sport with your feelings. Far from us be any such unworthy conduct.	W.M.—I congratulate you upon the principles by which you are actuated. Believe me Brother, this trial was not made with any desire to sport with your feelings—far from us be any such unworthy motive.	Different words. 1889 follows PC more closely but using the synonyms form 1879	Claret(1848) No Source Identified - "Unworthy motive" matches phrase from ch5 v3
	10	We had three especial reasons for so acting:— In the first place we desired to put your principles in some measure to the test – as I previously warned you – by ascertaining whether you were disposed to sustain the Mason’s distinguishing characteristic of benevolence by a readiness to give of your means towards the relief of those of your brethren who are in need, poverty, or distress.	It was made for three especial reasons:— Firstly, as I have already premised, to put your principles in some measure to the test;	Different	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	11	In the second place we desired that it should be proved to the Brethren present that you had no money, or metallic, or mineral substances on your person ; for, had any such been discovered, it would have put the brother who prepared you to the blush for having neglected so important a part of his duty ; and our Rules, for reasons that will hereafter become known to you, would have made it imperative that the ceremony of your Initiation, thus far, should be recommenced.	secondly, to prove to the Brethren present that you had neither — nor — on your person, otherwise the ceremony of your Initiation, thus far, must have been repeated;	Different 1889 is tighter like PC but not Same words. Few variations	Claret(1848)
	12	And thirdly, we desired that it might act as a warning to your own heart that, should you in after life meet Brother in distress who should claim your assistance, you might call to mind that peculiar moment when you yourself were admitted into Freemasonry, helpless and penniless, and might gladly avail yourself of the opportunity of practising towards him that virtue you profess to admire.	and thirdly, and lastly, as a warning to your heart, that should you, in the daily walks of life, meet with a poor and distressed brother who may fairly claim your assistance, you will remember that peculiar moment when, poor and penniless, you were admitted into Freemasonry, and cheerfully embrace the opportunity of practising that virtue you now profess so much to admire.	Different	Claret(1848) PC(1884)
14	1	The Deacon now places the Candidate to immediately in front of the Master, who continues:	The J. D. now places the candidate to immediately in front of the Master, who continues:	Same	Scottish (Dunblane), Irish(GLI, Ara, Lights) EC does not have MOP. See if it is in Lectures
	2	W.M.—I will now explain to you the mode for your Preparation, which, at first sight, may have appeared to your untaught mind as somewhat ludicrous. I assure you, however, that every part of it has a deep symbolical import, and was designed to convey an important and instructive lesson.	W.M.—I will now explain to you the reasons for your preparation, which, at first sight, may have appeared to your untaught mind as somewhat strange. Let me assure you that every part of it has a deep symbolical import, and is designed to convey an important and instructive lesson.	Same except ludicrous vs strange	Scottish (Dunblane), Irish(GLI, Ara, Lights)
	3	“Preparation” is of two kinds — internal and external. Internally, you were prepared in your heart, by having a favourable opinion preconceived of the Institution, and a sincere wish, based upon worthy motives, to be ranked among its Members. Externally, you were prepared — in a convenient room adjoining the Lodge — by having certain portions of your body arranged in a peculiar manner for receiving the benefit of Initiation.	Preparation is of two kinds, internal and external. Internally, you were prepared in your heart, by a favourable opinion preconceived of the Institution, and a sincere wish, based upon worthy motives, to be ranked among its members. Externally, you were prepared, in a convenient room adjoining the Lodge, by having certain portions of your attire arranged in a peculiar manner to prepare you for the ceremony of initiation.	Same	Scottish(SCW)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	4	You were * * * or * * *. This was symbolical of your being in a state of utter darkness touching the Mysteries of Freemasonry, and to impress upon your mind the necessity of keeping others in similar darkness until brought to light in the same regular manner as you yourself have been. It was, moreover, to teach you that the heart must be made to conceive before the eyes can be permitted to discover.	You were — or —. This was symbolical of your being in a state of utter darkness touching the mysteries of Freemasonry, and to impress upon your mind the necessity of keeping others in similar darkness until brought to light in the same regular manner as you yourself have been. It was, moreover, to teach you that the heart must be made to conceive before the eye can be permitted to discover.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)
	5	A C.T. was * * *, first as a means of restraint, should it be necessary; and also, symbolically, to remind you that you were in a state of bondage—the bondage of ignorance.	A — was —, first as a means of restraint, should such have been necessary and also, symbolically, to remind you that you were in a state of bondage—the bondage of ignorance.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)
	6	Your — was made bare in token of your fidelity, and to prove that you were not an impostor as to sex, our rules forbidding the introduction of females into our assemblies, and for the further reason that you might thereon be received upon the * * * presented thereto, and instructed in the usual lesson of fidelity.	Your — was made bare in token of your fidelity, and to prove that you were not an impostor as to sex, our rules forbidding the introduction of females into our assemblies, and for the further reason that you might be received upon the — presented thereto, and instructed in the usual lesson of fidelity.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)
	7	Your * * * was uncovered, in token of your sincerity, and to show that you had no weapon of offence or defence about you; the principles of our Order, prohibiting the use of the one, and thus rendering the other unnecessary.	Your — was uncovered, in token of your sincerity, and to show that you had no weapon of offence or defence about you, for the principles of our Order, prohibiting the use of the one, render the other unnecessary.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)
	8	Your * * * was made bare in token of your humility. On it, in the presence of Almighty God, you bent, and entered into a Solemn Obligation of Fidelity.	Your ——— was made bare in token of your humility. On it, in the presence of the G.A.O.T.U., you bent and entered into a S.O.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	9	You were divested of all * * *. This was to teach you that, in a Freemason's Lodge, a man is not to be esteemed on account of his worldly possessions ; for, therein, all are equal, meeting on the Level and parting on the Square. This part of your Preparation also referred to the fact that at the building of King Solomon's Temple there was not heard the sound of any axe, hammer, or other tool of iron - the stones being prepared in the quarries, and the timber in the forests, and each placed in proper position in the building by means of Wooden Mauls.	You were divested of all —. This was to teach you that, in a Freemason's Lodge, a man is not esteemed on account of his worldly possessions, for, therein, all are equal, meeting on the L. and parting on the S. It also referred to the fact that at the building of King Solomon's Temple (for it is upon the circumstances attending the erection of that edifice that our ceremonial is chiefly based) there was not heard the sound of any hammer, or other implement of iron - the stones being prepared in the quarries, and the timber in the forests, and each placed in proper position in the building by means of wooden mauls.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)
	10	Your * * * was * * * in allusion to an ancient custom in the ratification of a bargain or contract, as explained in the * * * chapter of * * *.	Your — was — in allusion to an ancient custom in the ratification of a bargain or contract, as explained in the ___ chapter of ____. W.M. or Chaplain reads—.	Same	Scottish (Perth, Dunblane), Irish(Ara, Lights)
	11	The surrender and return of your * * completing the contract by which you have become possessed of certain Masonic secrets and privileges. Our Ancient Brethren would ask a Brother what he had paid to be made a Mason ; to which the reply given was. "My Token." Again "What was your Token?" "A s— or an o— s—."		Different This clinches that this MOP was derived form SC rather than IC as the SC only do the "old shoe" part	Scottish(Perth, Dunblane)
	12		W.M.—Be seated, Brethren.	N/A	N/A
15	1	Taking the Working Tools in his hands, the Master thus presents them : -		Different	EC has only short tools.
	2	W.M.—I now present to you the Working Tools of an Entered Apprentice Freemason. They are the 24-Inch Gauge, the Common Gavil and the Chisel.	W.M.—I now present to you the Working Tools of an E.A.F., which are the 24-in. G., the C.G. and the C.	Same	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	3	The 24-Inch Gauge, commonly known as the Two-foot Rule, is the first implement placed in the hands of operative Mason. It is of service for measuring his work and preparing its several parts in the requisite proportions of length, breadth and thickness. By it he can also form a fair estimate of the quantity of material, and the time the work will take in completion ; and this again, will enable him to compute its probable cost.	The 24-in. G., or 2-ft. rule, was formerly the first implement placed in the hands of the Operative Mason to enable him to measure the work and prepare its several parts in their proper proportions. By it he could form a fair estimate of the quantity of material, and also compute the time required for the execution of the work and its probable cost.	Same except NSW(1889) less verbose	Scottish(Perth)
	4	The Common Gavel is an important implement of labour, without which no work of manual skill can be completed. With it the operative Mason knocks off all superfluous knobs and excrescences from the rude material, in order that it may be brought into better form for the hands of the more expert Craftsman.	The C.G. is an important implement of labour, which enables the Operative Mason to knock off all superfluous knobs and excrescences from the rude material, and thus prepare it for the hands of the more expert workmen.	Same except - Craftsman vs workman - see Cartwright	Scottish(Perth)
	5	The Chisel, though a small instrument, is of such exquisite temper and keenness as fully to compensate for the diminutiveness of its size, and enabling it to make effective and permanent impression upon the hardest substances. The mightiest structures have been indebted to its aid, deriving thence both form and embellishment.	The C., though a small instrument, is of such exquisite temper and keenness as to fully compensate for its diminutiveness. With it the Operative Mason is enabled to make impressions on the hardest material, and thus form and embellish the mightiest structures.	Same except NSW(1889) less verbose	Scottish(Perth)
	6	We are not, however, here assembled as Operative Masons, but rather as Free and Accepted, or Speculative Masons. To us these Tools are delivered as vehicles of moral instruction ; and thus we apply them:—	We are not, however, here assembled as operative, but rather as Free and Accepted, or Speculative Masons, and to us these tools are delivered as vehicles of moral instruction, and thus we apply them:—	Same	No Source Identified - "delivered as vehicles of moral instruction, and thus we apply them"
	7	The 24-Inch Gauge conveys an important lesson of daily admonition. Being divided into twenty-four equal parts, it reminds us of the division of the natural day into twenty-four equal hours ; and it admonishes us so to apportion them that the time given to necessary refreshment and rest shall not interfere with the legitimate occupations of life, or the claims of civil duty ; nor cause us to neglect the primary duty of prayer and meditation, and the exercise of kindly aid and charity to our brethren in need. Truly does it warn us ever to measure Time with unswerving regard to Eternity.	From the 24-in. G. we derive daily admonition and instruction, for, as it is divided into twenty-four equal parts, it reminds us of the division of the natural day into twenty-four hours, and admonishes us so to apportion them that the time given to necessary refreshment and rest shall not interfere with the legitimate occupations of life, or the claims of civil duty, or cause us to neglect the primary duty of prayer and meditation, and the exercise of kindly aid and charity to our brethren in need. Truly does it warn us ever to measure time with unswerving regard to eternity.	Same except NSW(1889) has instruction	Scottish(Perth)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	8	From the Common Gavil we learn that labour is the lot of man—that the heart will conceive, and the head devise, in vain, if the hand be not prompt to execute the design. It represents to us the force of conscience, which should keep down all vain and unbecoming thoughts so that our words and actions may ascend to the Throne of Grace pure and undefiled. Moreover, it teaches us to correct the errors and irregularities of our temper—to curb the aspirations of unbridled ambition—to moderate the ebullitions of wrath, to repress the malignity of envy—and to encourage every good disposition. Thus may the soul be relieved of the damning and unsightly excrescence of Vice and be prepared, as a well wrought stone, for that exalted position in the Temple above, to which, as an emanation of the Deity, its aspirations should ever be directed.	From the C.G. we learn that labour is the lot of man—that the heart may conceive, and the head devise, in vain, if the hand be not prompt to execute the design. It represents to us the force of conscience, which should keep down all vain and unbecoming thoughts so that our words and actions may ascend to the Throne of Grace pure and undefiled. Moreover, it teaches us to correct the errors and irregularities of our temper, to curb the aspirations of unbridled ambition, to moderate the ebullitions of wrath, to repress the malignity of envy, and to encourage every good disposition. Thus may the soul be relieved of the damning and unsightly excrescence of vice and be prepared, as a well wrought stone, for that exalted position in the Temple above, to which, as an emanation of the Deity, its aspirations should ever be directed.	Same	Scottish(Perth)
	9	The Chisel, in it's moral application, represents the advantages of discipline and education. The mind, like the diamond, is, in its natural state, rough and polished, but, as the Chisel, in the hands of the skillful lapidary, quickly brings to view the latent beauties of the gem, so Education judiciously applied soon discovers the latent qualities of the mind ; and, by cultivating the ideas, and polishing rude thought, transforms the ignorant savage into the civilised and enlightened being—capable of appreciating—aye, and of performing, his duty to God and man.	The C. represents the advantages of discipline and education. The mind, like the stone is, in its natural state, rough and unshapen, but, as the C., in the hands of the sculptor, transforms the shapeless mass into a thing of beauty, so education soon discovers the latent qualities of the mind, and, by cultivating the ideas, and polishing rude thought, transforms the ignorant savage into the civilised and enlightened being, capable of appreciating, and of performing, his duty to God and man.	Same except - diamond vs stone and associated words like "lapidary"	Scottish(Perth)
	10	Thus from the Working Tools of an Entered Apprentice Freemason we deduce this moral:- Knowledge, grounded on accuracy (indicating the 24-Inch Guage(sic)), aided by labour (indicating the Common Gavil), and sustained by perseverance (indicating the Chisel), will, in the end, overcome all difficulties, raise ignorance from despair, and promote happiness in the paths of science.	Thus from the Working Tools of an E.A.F. we deduce this moral:- Knowledge, grounded on accuracy, aided by labour, and sustained by perseverance, will, in the end, overcome all difficulties, raise ignorance from despair, and promote happiness in the paths of science.	Same	Scottish(Perth,Dunblane, SWCM)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	11		<p>The W.M. may substitute the following:- W.M.—I now present to you the Working Tools of an E.A.F., which are the 24-in. G., the C.G. and the C. The 24-in. G. is to measure our work, the C.G. to knock off all superfluous knobs and excrescences and the C. To further prepare the stone, and render it fit for the for the hands of the more expert workman. We are not, however, here assembled as operative, but rather as Free and Accepted, or Speculative Masons, and to us these tools are delivered as vehicles of moral instruction, and thus we apply them:— The 24-in. G. represents the twenty-four hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or brother in time of need, provided it be not detrimental to ourselves or connections. The C.G. represents the force of conscience, which should keep down all vein and unbecoming thoughts, so that our words and actions may ascend pure and undefiled to the Throne of Grace. The C. Points out the advantages of education, which renders us fit members of well organised society. Thus (&c., &c., as before.)</p>	<p>Different 1889 contained an alternative 1st WT. This was identical to the PC version + the final stanza of the initial version "thus from the WK..."</p>	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
16	1	And now brother, as in the course of the evening you will be called upon for certain fees, if you have not already paid them, it is but right you should know by what authority we act. That (pointing to it) is our Charter, or Warrant of Constitution from the Grand Lodge of New South Wales. Under it this Lodge has its existence, regularly holds its meetings, and duly administers the Rites and Ceremonies of Freemasonry. It is open for your inspection at all seasonable hours. This (presenting a Copy) is the Book of Constitutions issued under the authority of the Grand Lodge, and this (presenting a Copy) is the Bye-laws of this Lodge. I recommend both to your careful perusal ; as, by the one, you will be instructed in the duties you owe to the Craft in general, and, by the other, in those you owe to this Lodge in particular.	As you have been called upon for certain fees for your initiation, it is but right you should know by what authority we act. This is our Charter, or Warrant of Constitution from the United Grand Lodge of New South Wales. Under it this Lodge has its existence, regularly holds its meetings, and duly administers the rites and ceremonies of Freemasonry. It is open for your inspection at this or any future meeting. This (presenting a copy) is the Book of Constitutions issued under the authority of the Grand Lodge, and this (presenting a copy) the By-Laws of this Lodge. I recommend both to your careful perusal, as, by the one, you will be instructed in the duties you owe to the Craft in general, and, by the other, in those you owe to this Lodge in particular.	Same except - 1879 carries over the future tense of "will be called upon" from the PC ritual and tries to allow for both scenarios. 1889 puts it in past tense which is our current practise.	Claret(1848) No Source Identified - "Under it this Lodge has its existence, regularly holds its meetings, and duly administers the rites and ceremonies of Freemasonry"
	2	You may now retire to restore yourself to your personal comforts. When you have done so, you will return to the Lodge, and give your attention to a charge touching the excellence of our Institution, and the qualifications of its Members. Should time permit, it will also be my duty to give an explanation of the First, or Entered Apprentice, Tracing Board.	You shall now retire, in order to restore yourself to your personal comforts, and, on your return to the Lodge, a charge touching the excellence of our Institution, and the qualifications of its members will be delivered.	Same - word variations indicate changing practise of whether Tb and FC were mandatory on the night	Claret(1848)
	3	The Deacon now takes the new brother to the North-West, and directs him how to salute the Worshipful Master as an Entered Apprentice. He does so, and passes out. On re-entering the Lodge, after the customary Report and order for admission, the new Brother stands in the N.W. and Salutes the Master, and then is desired to come to the Pedestal. The Master (or a Past-Master) then delivers the following Charge:-	The J.D. conducts the Candidate to the left of the S.W., and directs him to salute the W.M. on retiring.	Different but only directions	Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
17	1		CHARGE, AFTER INITIATION. TO CANDIDATE IN THE N.E.		
	2	W.M.—Br. —, having passed through the ceremony of your initiation, allow me to congratulate you upon your admission into our Ancient and Honourable Fraternity. Ancient no doubt it is, having existed from time immemorial; and honourable it must be admitted to be, from its tendency to make all those so who are strictly observant to its precepts. No institution can boast of so solid a foundation as that upon which Freemasonry rests—the practice of every moral and social virtue. To such an eminence has its credit been advanced, that in all ages, the best, the greatest, and the wisest of men have been promoters of the Art; and even Monarchs themselves have not thought it derogatory to their dignity occasionally to level themselves with the Fraternity by exchanging the Sceptre for the Trowel, by patronizing our mysteries, and even joining our assemblies.	W.M.—Bro. —, having passed through the ceremony of your initiation, allow me to congratulate you upon your admission into our Ancient and Honourable Fraternity. Ancient no doubt it is, having existed from time immemorial; honourable it must also be, as it tends to make all those so who are strictly obedient to its precepts. Indeed, no institution can boast of so solid a foundation as that upon which Freemasonry rests—the practice of every moral and social virtue—and to such an eminence has its credit been advanced, that in all ages, the best, the greatest, and the wisest of men have been promoters of the Art; and even Monarchs themselves have not thought it derogatory to their dignity to exchange the sceptre for the trowel, to practise our mysteries, and even to join our assemblies.	Same except - occasionally to level themselves with the Fraternity by - patronize vs practise. 1887 used the PC word, 1889 changed it	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	3	<p>I would, before all things, recommend you, as a Mason, the serious study and contemplation the Volume of the Sacred Law (laying his hand on the Bible upon the Pedestal), charging you ever to regard it as the unerring standard of Truth and Justice, and to regulate your conduct by the precepts it contains. Thereby you will be taught the all-important duties you owe to God, your Creator and Preserver, to your neighbour, and to yourself. Your duty to God demands that you should never utter His Name but with that awe and reverence due from the creature to his Creator- that you should seek His aid in all your lawful undertakings- and look up to Him for comfort, guidance and support in every emergency. Your duty to your neighbour demands that you should act towards him on the square, rendering him every kind office that Justice or Mercy may require, relieving his necessities soothing his afflictions, and doing to him as you would that he, under similar circumstances, should do unto you. Your duty to yourself you will best discharge by avoiding all irregularity and excess, and by adhering to such a prudent and well-regulated course of discipline as shall best conduce to the preservation of your mental faculties and bodily powers in their fullest energy;-thereby enabling you to devote the talents wherewith God has blessed you, as well to His Glory as to the welfare of your fellow-creatures. A zealous observance of these duties will secure to you public and private esteem and-which is of infinitely greater importance-the testimony of a good conscience and the approbation of God.</p>	<p>As a Freemason, let me, before all things, recommend to your most serious study and contemplation the V. of the S.L., charging you ever to regard it as the unerring standard of truth and justice, and to regulate your conduct by the divine precepts it contains. Therein you will be taught the all-important duties you owe to God, to your neighbour, and to yourself. Your duty to God demands that you will never pronounce His name but with that awe and reverence due from the creature to his Creator, that you should seek His Divine aid in all your lawful undertakings, and look up to Him for comfort, guidance and support in every emergency. Your duty to your neighbour demands that you should act towards him on the square, render him every kind office that Justice or Mercy may require, relieve his necessities, soothe his afflictions, and do to him as you would that he, under similar circumstances, should do unto you. Your duty to yourself you will best discharge by avoiding all irregularity and excess, and by adhering to such a prudent and well-regulated course of discipline as shall best conduce to the preservation of your mental faculties and bodily powers in their fullest energy; thereby enabling you to devote the talents wherewith God has blessed you, as well to His Glory as to the welfare of your fellow-creatures.</p>	<p>Different NSW(1879) has "A zealous observance of these duties will secure to you public and private esteem and-which is of infinitely greater importance-the testimony of a good conscience and the approbation of God."</p>	<p>Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry</p>

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	4	I am next to enjoin you, as a Citizen of the world, to be exemplary in the discharge of your Civil duties. You are never to propose, or for one moment countenance, any act that may have a tendency to subvert the peace or good order of Society. You are to pay due obedience to the laws of any country or State which may, even for a time only, become your place of residence, or afford you its protection. I especially charge you never to forget the allegiance due to the Sovereign of your native land, remembering that nature has implanted in your breast a sacred and indissoluble attachment to the country whence you derived your birth and infant nature.	As a citizen of the world, let me enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or even countenancing, any act that may have a tendency to subvert the peace or good order of society. You are to pay due obedience to the laws of any country or state which may, even for a time, become your place of residence, or afford you its protection; and, above all, let me especially charge you never to forget the allegiance due to the ruler of your native land, remembering that nature has implanted in your breast a sacred and indissoluble attachment to the country whence you derived your birth and infant nature.	Same - 1879 has extra "A zealous observance of these duties will secure to you public and private esteem and-which is of infinitely greater importance-the testimony of a good conscience and the approbation of God."	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry
	5	I am further to recommend to you, as an individual, the practise every domestic as well as social virtue. Let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to preserve in their fullest splendour those truly Masonic Ornaments, that have already been amply illustrated-Benevolence and Charity.	As an individual, let me recommend you to practise every domestic as well as social virtue. Let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to preserve in their fullest splendour those truly Masonic ornaments, Benevolence and Charity.	Same Claret(1848) has public rather than social	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry
	6	Still, however, there are other excellencies of character to which your attention, as a Mason, may be forcibly and specially directed. Foremost amongst these are Secrecy, Fidelity, and Obedience.	Still, however, as a Freemason, there are other excellencies of character to which your attention may be especially and forcibly directed. Foremost amongst these are Secrecy, Fidelity, and Obedience.	Same changed excellences to excellencies. See Cartwright	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry
	7	Secrecy may be said to consist in an inviolable adherence to the Obligation you have this evening entered into, never to divulge any of those Masonic secrets which have been communicated to you, or which may, at any future time be entrusted to your keeping-scrupulously avoiding all occasions which might lead you inadvertently to do so.	Secrecy consists of an inviolable adherence to the S.O. you have entered into, never to divulge any of those Masonic secrets which have been communicated to you, or which may, at any future time be entrusted to your keeping, and scrupulously to avoid every occasion which might inadvertently lead you to do so.	Same	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	8	Your Fidelity must be exemplified by a strict observance of the Constitutions of the Fraternity; by an adherence to the Landmarks of the Order; by never attempting to extort or otherwise unduly obtain, the secrets of a higher Degree to which you have not been admitted; and by never recommending any person to a participation in our Mysteries unless you have good reason to believe that he, by similar fidelity, will eventually reflect credit on our choice- so that the honour and reputation of the Institution may be firmly established, and the world at large convinced of its salutary influence.	Fidelity should be exemplified by a strict observance of the Constitutions of the Fraternity; by an adherence to the Landmarks of the Order; by never attempting to extort or otherwise unduly obtain, the secrets of a higher Degree; and by never recommending any person to a participation in our mysteries unless you have good reason to believe that he, by similar fidelity, will eventually reflect credit on our choice.	Same NSWC(1879) more wordy	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry
	9	So must your Obedience be proved by a close conformity to the Laws and Regulations of the Order; by prompt attention to all Signs, and obedience to all Summonses; by discreet and modest demeanour whilst in Lodge; by abstaining from discussion upon any religious or political topic therein; by ready acquiescence in all Votes and Resolutions duly passed by the Brethren; and by perfect submission to the Wor. Master and his Wardens while acting in the discharge of the duties of their respective stations.	Obedience should be proved by a close conformity to the laws and regulations of the Order; by a prompt attention to all signs, and obedience to all summonses; by discreet and modest demeanour whilst in Lodge; by abstaining from discussion upon any religions or political topic therein; by ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren, and by perfect submission to the W.M. and his Wardens while acting in the discharge of the duties of their respective offices.	Same Corrects a number of Cartwrights point "strict observance", "all vs therein	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry
	10	And, as a last general recommendation, let me exhort you to devote yourself to such pursuits as will enable you to become at once respectable in your station, useful to your fellow-creatures, and an ornament to the Society of which you have become this evening a Member. Especially would I urge you to devote a fair proportion of your leisure hours to the study of such of the liberal arts and sciences as may lie within the scope of your attainments; and, while neglecting none of the duties of your ordinary station, to consider yourself called upon to make some daily progress in the acquisition of Masonic knowledge.	As a last general recommendation, let me exhort you to devote yourself to such further pursuits as will enable you to continue respectable in your station, useful to your fellow beings, and an ornament to the society of which you have become a member. Especially would I urge you to devote a fair proportion of your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainments; and, without neglecting any of your ordinary duties, to consider yourself called upon to make some daily progress in the acquisition of Masonic knowledge.	Same	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	11	From the attention you have paid to this Exhortation and Charge, I am induced to hope you will duly appreciate the excellence of Freemasonry, and will imprint indelibly on your heart the sacred dictates of Truth, Honour, and Virtue.	From the attention you have paid to this Charge, I am induced to hope you will duly appreciate the excellence of Freemasonry, and indelibly imprint upon your heart the sacred dictates of Truth, Honour, and Virtue.	Same	Carlile(1825) Claret(1848) Cartwright - The germ of this charge was in Hutchison's "Spirit of Freemasonry". This version is from Prestons Illustrations of Freemasonry
18	1	Carrying with you our hearty congratulations, and our Fraternal recognition, you will now take your seat among the Brethren, and henceforth exercise every privilege of the position to which you have attained.	<The J.D. conducts the Candidate to the Altar. The W.M. makes appropriate presentations, after which the Candidate * escorted to a seat in the N.E.>	N/A	Scottish(Dunblane) - used in Second Degree
	2	The newly made Brother salutes, and retires to a seat.		N/A	No Source Identified
	3	Ordinary business is then proceeded with, unless there be work in a Superior Degree, in which case that is at once entered upon.		N/A	No Source Identified
	4	In due course, the Master enquires if any Brother has aught to propose for the good of Freemasonry in general or of The Lodge in particular. The question is put three times, at discretionary intervals, during which Propositions and Nominations can be made and Notices of Motion given. There being at length nothing to offer but "hearty good wishes" the Lodge is closed in manner following:-		N/A	No Source Identified
19	1	CEREMONIAL OF CLOSING E.A.P. LODGE.	CEREMONY OF CLOSING LODGE IN THE FIRST DEGREE		
	2	W.M. (sounding his Gavel, all rising). — Brethren, assist me to close this Lodge.	W.M. — Brethren, assist me to close this Lodge.	Same	Claret(1848)
	3	Bro. J.W., What is the last, as well first and constant care of every Mason?	W.M.—Bro. J.W., what is the last and constant care of every Mason?	Same last is dropped after 1889	Claret(1848)

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	4	J.W.—To see the Lodge properly tyled, Wor. Master	J.W.—To prove the Lodge close tyled, W.M.	Different NSWC(1889) returns to PC	Claret(1848)
	5	W.M.—Be pleased to attend to that duty.	W.M.—Direct that duty to be performed.	Different	Irish(Ara, GLI)
	6	J.W.—Bro. I.G., you will prove the Lodge close tyled.	J.W.—Bro. I.G., you will prove the Lodge close tyled.	Same	Claret(1848)
	7	Having observed the usual forms, the I.G. standing to Order, thus reports to the J.W.:-	Having observed the usual forms, the I.G. takes —, stands to order, and says:-	Same	Claret(1848)
	8	I.G.—The Lodge is close tyled, Bro. J.W.	I.G.—The Lodge is close tyled, Bro. J.W.	Same	No Source Identified
	9	J.W. (standing to Order)— Worshipful Master, the Lodge is close tyled.	J.W. (standing to order)— W.M., the Lodge is close tyled.	Same	Claret(1848)
	10	W.M.—Bro. S.W., what is our next care?	W.M.—Bro. S.W., what is the next care?	Same	Claret(1848)
	11	S.W.—To see that the Brethren Stand to Order as Entered Apprentice Freemasons.	S.W.—To see that the Brethren stand to order as E.A.F.	Same	Claret(1848)
	12	W.M.—To Order, Brethren, as Entered Apprentice Freemasons.	W.M.—To Order, Brethren, as E.A.F.	Same	Scottish(Dunblane, Perth)
	13	All take the Step, and stand to Order. Seeing all correct, the Master does the same.	All take the —, and stand to order.	Same	N/A
	14	W.M.—Br. S.W., where is your constant place in the Lodge?	W.M.—Bro. S.W., where is your constant place in the Lodge?	Same	Claret(1848)
	15	S.W.—In the West, Wor. Master	S.W.—In the W., W.M.	Same	Claret(1848)
	16	W.M.—Why are you so placed?	W.M.—Why are you so placed?	Same	Claret(1848)
	17	S.W.—As the Sun sinks in the West to close the day, so stands the S.W. in the West to mark the Setting Sun, and to close the Lodge at the Wor. Master's command, after seeing that every Brother has received his just dues.	S.W.—As the Sun sets in the W. to close the day, so stands the S.W. in the W. to close the Lodge at the W.M.'s command, having seen that every Brother has received his dues.	Same except - sink, to mark the Setting Sun	Claret(1848)

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	18	W.M.—Brethren, our Lodge being thus duly formed, before I declare it closed let us, with all reverence and humility, express our gratitude to T.G.A.O.T.U. for favours already received ; and may He, in His goodness, continue to support our Order, by cementing its members in love and unity and adorning them with every moral and social virtue.	W.M.—Brethren, before the Lodge is closed let us, with all reverence and humility, express our gratitude to the G.A.O.T.U. for favours already received ; and may He, in His goodness, continue to support our Order, by cementing its members in love and unity and adorning them with every moral and social virtue.	Same	Claret(1848) Carlile(1825) - 'cementing No Source Identified - "in his goodness"
	19	All respond, or the choir chants, So mote it be!	All respond, or the choir chants, So mote it be!	Same	Scottish(Dunblane, Perth)
	20	A “Closing Hymn” may now be sung. At its close the Master addresses the S.W. thus:		N/A	N/A
	21	W.M.—Bro. S.W., the labours of the evening being ended, you have my command to close the Lodge.	W.M.—Bro. S.W., the labours of the evening being ended, you have my command to close the Lodge— .	Same	Claret(1848)
	22	S.W.—Brethren, in the name of the T.G.A.O.T.U., and by command of the Wor. Master, I declare this Lodge closed.	S.W.—Brethren, in the name of the G.A.O.T.U., and by command of the WM, I declare this Lodge closed— .	Same	Claret(1848) Carlile(1825) - "declare this lodge closed"
	23	The Master and all the Brethren abandon the O.S. through the P.S.		N/A	N/A
	24	J.W.—And closed it is accordingly, until our next Regular Meeting, except in case of Emergency, when every Subscribing Brother shall have due and timely notice.	J.W.—And closed it is accordingly, until the — day in the ensuing month (emergencies excepted, of which every subscribing Brother shall have due and timely notice) — .	Same	Claret(1848) PC(1884) - closed it is accordingly etc.
	25		I.G. and O.G.— .	N/A	N/A
	26	The Master gives the Signal of the Degree, and on the Pedestal, descends from the daid, and standing close to the Altar, closes the Bible, and placing his hand thereon, says:	A PM descends from the dais, closes the V. of the S.L., says:	Same	Scottish(Dunblane, Perth)
	27	P.M.—And now, Brethren, nothing remains to be done but, according to ancient custom, to lock up the secrets of this night’s proceedings in the safe and sacred repository of our hearts, uniting with the act the word “Fidelity, Fidelity, Fidelity”; and may God prosper the Craft!	P.M.—Brethren, one duty yet remains, and that is, according to ancient custom, to lock up the secrets of this night’s proceedings in the safe and sacred repository of our hearts, uniting with the act the word F., F., F., and may God prosper the Craft!	Same	Claret(1848) No Source Identified - "and may god prosper the craft"

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	28	At each utterance of the Word "Fidelity," all place the right hand upon the heart.		N/A	N/A
	29	The Brethren unclithe, and separate.		N/A	N/A
20	1	EXPLANATION OF THE FIRST TRACING BOARD.	EXPLANATION OF THE FIRST TRACING BOARD		
	2	The usages and customs among Freemasons have ever corresponded with, and borne a near affinity to, those of the Ancient Egyptians.	The usages and customs among Freemasons have ever borne an affinity to those of the ancient Egyptians.	Same	Carlile(1825)/Claret(1848). NB there are "extra phrases" in the NSW(1879) and NSW(1889) that are not in Claret. Either the compilers were using both or Claret sourced his material from Carlile and changed his words over time. This would imply that the compilers were using either a later or earlier edition of Claret than the 4th edition I am comparing here.
	3	Their Philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their peculiar tenets of polity and philosophy under certain hieroglyphical figures, and expressed their notion of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have copied his example.	Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their peculiar tenets of polity and philosophy under certain hieroglyphical figures or by signs and symbols, which they communicated to their Magi alone, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many others of a more recent date have copied his example.	Same	Carlile(1825)/Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	4	Masonry, however, is not only the most ancient, but the most moral Institution that ever existed, as every character, figure, and emblem depicted in the Lodge has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors. Let me first direct your attention to the form of the Lodge, which is an oblong square in length from E. to W., in breadth between N. and S., in depth from the surface of the earth to its centre, and as high even as the heavens. A Masonic Lodge is described of this vast extent to show the universality of the science, likewise that a Mason's charity should know no bounds save those prudence.	Masonry, however, is not only the most ancient, but the most moral institution that ever existed, as every character, figure, and emblem depicted in the Lodge has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors. Let me first direct your attention to the form of the Lodge, which is a double cube, in length from E. to W., in breadth between N. and S., in depth from the surface of the earth to its centre, and as high even as the heavens. A Masonic Lodge is described of this vast extent to show the universality of the science, likewise that a Mason's charity should know no bounds save those prudence.	Same except "double cube"	Carlile(1825)/Claret(1848) Cartwright - double cube
	5	Our Lodges stand on holy ground, on account of three grand offerings thereon made, which met with Divine approbation.	Our Lodges stand on holy ground, because the first Lodge was consecrated on account of three grand offerings made thereon which met with Divine approbation.	Different	Carlile(1825)- "because the first Lodge was consecrated on account of..." Claret(1848)
	6	Firstly. for the ready compliance of Abraham with the will of God in not refusing to offer up his only son Isaac as a burnt sacrifice, when it pleased the Lord to substitute a more acceptable offering in his stead; secondly, the many pious prayers and ejaculations offered up by King David, which actually appeased the wrath of God, and stayed a pestilence which then so sorely raged among his people, owing to his imprudently having had them numbered. Thirdly, the many thanksgivings, burnt sacrifices and costly offerings made by King Solomon at the building, completion, and dedication of the Temple at Jerusalem to God's service. Those three did then, have since, and I trust ever will, render the ground work of Freemasonry Holy.	Firstly. for the ready compliance of Abraham with the will of God in not refusing to offer up his only son Isaac as a burnt sacrifice, when it pleased the Lord to substitute a more acceptable offering in his stead; secondly, the many pious prayers and ejaculations offered up by King David, which appeased the wrath of God, and stayed a pestilence which then raged among his people, owing to his imprudently having had them numbered; thirdly, the many thanksgivings, burnt sacrifices and costly offerings made by King Solomon at the building and dedication of the Temple at Jerusalem and its consecration to God's service. These three did then, do now, and I trust ever will, render the groundwork of Freemasonry holy.	Same	Claret(1848) -Sectional Lecture, 4th Section

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	7	Our Lodges are situated due E. and W. because all places of Divine Worship, as well as Masons, regularly well formed constituted Lodges are, or ought to be, so situated, for which we, as Masons, assign three reasons:	Our Lodges are situated due E. and W. because all places of Divine Worship, as well as regular, well formed, and properly constituted Lodges are, or ought to be, so situated, for which we, as Masons, assign three reasons:	Same	Carlile(1825)/Claret(1848)
	8	— 1st, the Sun, the Glory of the Lord, rises in the E. and sets in the W.;	— Firstly, the Sun, the Glory of the Lord, rises in the E. and sets in the W.;	Same	Carlile(1825)/Claret(1848)
	9	2nd, learning originated in the east., and from thence spread its benign influence to the west ;	secondly, learning originated in the E., and thence spread its benign influence to the W.;	Same	Carlile(1825)/Claret(1848)
	10	there is likewise a third, last, and grand reason which is not usually given on account of its length ; but the Candidate is informed he will have an opportunity to hear it by attending the Lodge of Instruction.		N/A	Carlile(1825)/Claret(1848)
	11	Whenever we contemplate the beautiful works of creation, how ready and willing ought we to be to adore the Almighty Creator. From the earliest period of time we have been taught to believe in the existence of a Deity, who has never left Himself without a living witness among men.	thirdly, whenever we contemplate the beautiful works of creation, how ready and willing ought we to be to adore the Almighty Creator. From the earliest period of time we have been taught to believe in the existence of a Deity, who has never left Himself without a living witness among men.	Same	Claret(1848) -Sectional Lecture, 4th Section
	12	We read back as far as Abel, bringing a more acceptable offering to the Lord than his brother Cain, of Noah being a just and upright man and a teacher of righteousness, of Enoch being translated, of Jacob wrestling with an Angel, prevailing, and thereby obtaining for himself and posterity a blessing.	We read of Abel bringing a more acceptable offering to the Lord than his brother Cain, of Noah being a just and upright man and a teacher of righteousness, of Enoch being translated, of Jacob wrestling with an angel, prevailing, and thereby obtaining for himself and his posterity a blessing.	Same	Claret(1848) -Sectional Lecture, 4th Section
	13	But we never hear or read of any place being set apart for the public solemnization of Divine Worship, until after the happy deliverance of the Children of Israel from their Egyptian bondage, which it pleased the Lord to effect with a high hand and a outstretched arm, under conduct of his faithful servant Moses, according to a promise made to his forefather Abraham, that he would make of his seed a great and mighty nation, even as the stars in heaven for number or the sands of the sea for multitude.	But we never hear or read of any place being set apart for the public solemnization of Divine, Worship, until after the happy deliverance of the Children of Israel from their Egyptian bondage, which it pleased the Lord to effect with a high hand and an outstretched arm, under conduct of his faithful servant, Moses, according to a promise made to his forefather, Abraham, that he would make of his seed a great and mighty nation, even as the stars in heaven for number or the sands of the sea for multitude.	Same	Claret(1848) -Sectional Lecture, 4th Section

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	14	And as they were to possess the gates of their enemies and inherit the promised land, the Almighty thought proper to reveal unto them those three most celebrated institutions, namely, the Moral, Ceremonial, and Judicial Laws.	And as they were to possess the gates of their enemies and inherit the promised land, the Almighty thought proper to reveal unto them those three celebrated institutions, namely, the Moral, Ceremonial, and Judicial Laws.	Same	Claret(1848) -Sectional Lecture, 4th Section
	15	And for the better solemnization of Divine Worship, as well as a receptacle for the Books and Tables of the Law, Moses caused a tent or Tabernacle to be erected in the wilderness, which, by God's especial command, was situated due E. and W., for Moses did everything according to a plan shown him by the Lord on Mount Sinai. This tent or Tabernacle afterwards proved the model or ground plan, (with respect to situation), of that most magnificent Temple built at Jerusalem, by that wise and mighty Prince, King Solomon, whose regal splendour and unparalleled lustre far transcends our ideas.	And for the better solemnization of Divine Worship, as well as a receptacle for the Books and Tables of the law, Moses caused a tent or Tabernacle to be erected in the wilderness, which, by God's especial command, was situated due E. and W., for Moses did everything according to a plan showed him by the Lord on Mount Sinai. This tent or Tabernacle afterwards proved the model or ground plan, with respect to situation, of that most magnificent Temple built at Jerusalem, by that wise and mighty Prince, King Solomon, whose regal splendour and unparalleled lustre far transcends our ideas.	Same	Claret(1848) -Sectional Lecture, 4th Section
	16	This is the third, last and grand reason we Freemasons give, why all places of Divine Worship, as well as regularly constituted Masonic Lodges ought to be so situated.	This is the third, last and grand reason we Freemasons give, why all places of Divine Worship, as well as regularly constituted Masonic Lodges ought to be so situated.	Same	Claret(1848) Sectional Lectures
	17	Our Lodges are supported by three great pillars, which are Wisdom, Strength and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn; Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man.	Our Lodges are supported by three great pillars, which are Wisdom, Strength and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn; Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man.	Same	Carlile(1825)/Claret(1848)

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	18		The Universe is the Temple of that Deity whom we serve; Wisdom, Strength and Beauty are about His throne as pillars of His works; His Wisdom is infinite, His Strength omnipotent, and His Beauty shines forth throughout the whole of the creation in symmetry and order. The heavens He has stretched forth as a canopy; He has planted the earth as His footstool; He has crowned His Temple with stars as with a diadem, and in His hands He extends the power and the glory. The sun and moon are messengers of His Divine Will, and all His Laws are concord. The three great pillars which support a Mason's Lodge are emblems of these three Divine attributes, and further represent S., K. of I., H., K. of T. and H.A.	N/A	Claret(1848) -Sectional Lecture, 4th Section
	19	Solomon, King of Israel, for his Wisdom in building and dedicating the Temple at Jerusalem to God's Service; Hiram King of Tyre, for his strength in supporting him with men and materials; and Hiram Abiff, for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders in architecture known by the names of Wisdom, Strength and Beauty, we refer them to the three most celebrated, which are the Doric, Ionic, and Corinthian.	S., K. of I, for his Wisdom in building and dedicating the Temple at Jerusalem to God's Service; H., K. of T., for his strength in supporting him with men and materials; and H.A. for his curious and masterly Workmanship in beautifying and adorning the same. But as we have no noble orders in architecture known by the names of Wisdom, Strength and Beauty, we refer them to the three most celebrated, which are the Ionic, Doric and Corinthian.	Same	Carlile(1825)/Claret(1848)
	20	The covering of a Masonic Lodge is a celestial canopy of divers colours: even the heavens; we, hope to arrive at the summit by the assistance of a ladder, in Scripture called Jacob's ladder. The ladder has many staves or rounds, but there are three principal ones, namely, Faith, Hope and Charity: Faith in the Great Architect of the Universe ; Hope in salvation; and to be in Charity with all men.	The covering of a Masonic Lodge is a celestial canopy of divers colours, even as the heavens; we, as Masons, hope to arrive at the summit by the assistance of a ladder, in Scripture called Jacob's ladder. This ladder has many staves or rounds, but there are three principal ones, namely, Faith, Hope and Charity: Faith in the G.A.O.T.U., Hope in salvation, and to be in Charity with all men.	Same	Carlile(1825)/Claret(1848)

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	21	This ladder rests on the Volume of the Sacred Law, because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our Faith, and enables us to ascend the first step; this Faith naturally creates in us a Hope of becoming partakers of some of the blessed promises therein contained, which hope enables us to ascend the second step; but the third and last, being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most ample sense, may be justly deemed to have arrived at the summit of Masonry, figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted in our Lodge by seven stars, which have an allusion to as many regular made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein ;	This ladder rests on the V. of the S.L., and reaches to the Heavens, because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our Faith, and enables us to ascend the first step; this Faith naturally creates in us a Hope of becoming partakers of some of the blessed promises therein contained, which Hope enables us to ascend the second step; but the third and last, being Charity, comprehends the whole, and the Mason, who is in possession of this virtue in its most ample sense, may be justly deemed to have arrived at the summit of Masonry, figuratively speaking an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein.	Same except NSW(1889) includes "and reaches to the Heavens"	Carlile(1825)/Claret(1848)
	22	the interior of the Lodge is composed of Ornaments, Furniture and Jewels. The ornaments are the Mosaic Pavement, the Blazing Star, and the Indented or Tessilated Border; the Mosaic Pavement is the beautiful flooring of the Lodge; the Blazing Star is the glory in the centre; and the Indented or Tessilated Border is the skirtwork round the same.	The interior of the Lodge is composed of ornaments, furniture and jewels. The ornaments are the Mosaic Pavement, the Blazing Star, and the Indented or Tesselated Border; the Mosaic Pavement is the beautiful flooring of the Lodge; the Blazing Star is the glory in the centre; and the Indented or Tesselated Border is the skirtwork round the same.	Same	Carlile(1825)/Claret(1848)
	23		The Mosaic Pavement may he justly deemed the beautiful flooring of a Masonic Lodge by reason of its being variegated and chequered, which points out to us the diversity of objects which decorate and adorn the whole creation, the animate as well as the inanimate parts thereof. The Blazing Star, or glory in the centre, refers us to that grand luminary, the Sun, which illumines the Earth, and, by its benign influence, dispenses its blessings to mankind in general. The Indented or Tesselated Border refers us to the Planets, which, in their various revolutions, form a beautiful border or skirtwork round that grand luminary, the Sun, as the other does round that of a Mason's Lodge.	N/A	Claret(1848) -Sectional Lecture, 5th Section

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	24	The Furniture of the Lodge are the Volume of the Sacred law, the Compasses, and the Square ; the Sacred Writings are to rule and govern our faith, and on them we Obligate our Candidates for Freemasonry; so are the Compasses and Square, when united to regulate our lives and actions.	The Furniture of the Lodge consists of the V. of the S.L., the C., and the S. The Sacred Writings are to rule and govern our faith, and on them we obligate our candidates for Freemasonry; so are the C. and S., when united, to regulate our lives and actions.	Same	Carlile(1825)/Claret(1848)
	25	The Sacred Writings are derived from God to Man in general, the Compasses belong to the Grand Master in particular, and the square to the whole Craft.	The Sacred Writings are derived from God to man in general, the C. belong to the Grand Master in particular, and the S. to the whole Craft.	Same	Carlile(1825)/Claret(1848)
	26	The Volume of the Sacred Writings is (sic) derived from God to man in general, because the Almighty has been pleased to reveal more of His Divine Will in the Holy Book than He has by any other means ; the Compasses belong to the Grand Master, because, being the instruments chiefly made use of in the formation of all architectural plans and designs, is appropriated to the Grand Master in particular as an emblem of his dignity, he being the chief head and ruler of the Craft, and the Craft, being obligated within the Square, are consequently bound to act thereon.	The Sacred Writings are derived from God to man in general, because the Almighty has been pleased to reveal more of His Divine Will in that Holy Book than He has by any other means ; the C. belong to the Grand Master, because, being the instruments chiefly made use of in the formation of all architectural plans and designs, are appropriated to the Grand Master in particular as emblems of his dignity, he being the chief head and ruler of the Craft, and the members of the Craft, being obligated within the S. are consequently bound to act thereon.	Same Notice how typo in 1879 changed VSL to Sacred Writings in this passage	Carlile(1825)/Claret(1848)
	27		The Jewels of a Lodge are three movable and three immovable.	N/A	Claret(1848) -Sectional Lecture, 5th Section
	28	The Movable Jewels are the Square, Level, and Plumb Rule : the Square is to try and adjust all rectangular corners of buildings, and assist in brining rude matter in due form; the Level, to lay levels and prove horizontals ; and the Plumb-rule to try and adjust all uprights while fixing them on their proper basis (sic) ; they likewise have a moral tendency.	The movable Jewels are the S., L., and P.R.;	Different 1879 follows Claret exactly and 1889 removes the bit from the 1st WT	Carlile(1825)/Claret(1848)
	29	They are called Movable Jewels, because they are worn by the Master and his Wardens, and are transferrable to their successors on nights of Installation ;	they are called movable Jewels, because they are worn by the Master and his Wardens, and are transferred to their successors on nights of installation ; the W.M. is distinguished by the S., the S.W. by the L., and the J.W. by the P.R.	Same except 1889 has "the W.M. is distinguished by the S., the S.W. by the L., and the J.W. by the P.R. "	Carlile(1825) - "the W.M. is distinguished by the S., the S.W. by the L., and the J.W. by the P.R. " Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	30	The Immovable Jewels are the Tracing Board, the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on, the Rough Ashlar is for the E.A. to work, mark and indent on, and the Perfect Ashlar is for the more expert workman to try, and adjust his Jewels.	The immovable Jewels are the T.B., the R. and P.A. The T.B. is for the Master to lay lines and draw designs on, the R.A. is for the E.A. to work, mark and indent on, and the P.A. is for the more expert workman to try, and adjust his Jewels.	Same	Carlile(1825)/Claret(1848)
	31	As the Tracing Board is for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with order, regularity and propriety, so may the Volume of the Sacred Law be justly deemed the Spiritual Tracing Board of the Great Architect of the Universe, in which are laid down such Divine Laws and Moral Plans that, were we conversant therein and obedient thereto, it would bring us to a Mansion, not made with hands, eternal in the Heavens.	As the T.B. is for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with order, regularity and propriety, so may the V. of the S.L. be justly deemed the Spiritual T.B. of the G.A.O.T.U. in which are laid down such Divine Laws and moral plans that, were we conversant therewith and obedient thereto, it would bring us to that mansion, not made with hands, eternal in the heavens.	Same	Claret(1848) -Sectional Lecture, 5th Section
	32	The rough Ashlar is a stone, rough and unhewn, as taken from the quarry, until, by the skill and industry of the workman, it is modelled, wrought into due form, and rendered fit for the intended structure. It represents the mind of man in its infant primitive state - rough and unpolished, as that stone - until by the kind care and instruction of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is rendered a fit member of civilised society.	The R.A. is a stone, rough and unpolished, as taken from the quarry until, by the skill and industry of the workman, it is modelled, wrought into due form, and rendered fit for the intended structure. It represents the mind of man in its infant state, rough and unpolished, as that stone, until by the kind care and instruction of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is rendered a fit member of civilised society.	Same	Claret(1848) -Sectional Lecture, 5th Section
	33	The Perfect Ashlar is a stone of a true Die or Square, fit only to be tried by the Square and Compasses ; this morally represents the mind of man in the decline of years, after a life well spent in acts of piety and virtue, can no otherwise be tried and approved than by the Square of God's Word and the Compass of his own self-convincing conscience.	The P.A. is a stone of a true die or square, fit only to be tried by the S. and C.; it morally represents the mind of man in the decline of years, after a life well spent in acts of morality and virtue, which cannot otherwise be tried and approved than by the S. of God's Word and the C. of his own self-convincing conscience.	Same "Piety" changed to "Morality". See 130	Claret(1848) -Sectional Lecture, 5th Section
	34	They are called immovable jewels, because they lie open in the Lodge for the Brethren to moralize upon.	They are called immovable jewels, because they lie open in the Lodge for the Brethren to moralize upon.	Same	Carlile(1825)/Claret(1848)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSW(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSW(1889)	Difference 1879>1889	Sources
	35	In all regular, well-informed, constituted Lodges there is a point within a circle round which a Mason cannot err ; this circle is bounded between North and South by two grand parallel lines, the one representing Moses and the other King Solomon ; On the upper part of the circle rests the Volume of the Sacred Law ; which supports Jacob's ladder ; and were we as conversant with that Holy Book, and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us, neither will He suffer deception. In traversing this circle we must of necessity touch on both those lines, as well as the Volume of the Sacred Law ; and whilst a Mason keeps himself thus circumscribed, it is impossible he can err.	In all regular, well-formed, and properly constituted Lodges there is a point within a circle round which a Mason cannot err. This circle is bounded between N. and S. by two grand parallel lines, the one representing M. and the other K.S. On the upper part of the circle rests the V. of the S.L., which supports Jacob's ladder ; and were we as conversant with that Holy Book, and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us, neither will He suffer deception. In traversing this circle we must necessarily touch on both those lines, as well as the V. of the S.L.; and whilst a Mason keeps himself thus circumscribed, he cannot err.	Same NB Claret(1848) contains "the laws of the prophets"	Carlile(1825)/Claret(1848)
	36	Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the operative Mason to raise great weights to certain heights and fix them on their proper basis (sic), without which convenience he could no so easily do. Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, which his parents, by reason of their great age, ought to be exempt from ; and to assist them in time of need, so as to render the close of their days happy and comfortable; he has the privilege for so doing, of being made a Mason before any other person, however dignified.	Lewis denotes strength, and is here depicted by certain pieces of metal dove-tailed into a stone, forming a cramp, enabling the operative Mason to raise great weights to certain heights and fix them on their proper bases. Lewis likewise denotes the son of a Mason, whose duty it is to bear the heat and burden of the day, from which his parents, by reason of their age, ought to be exempt, and to assist them in time of need, so as to render the close of their days happy and comfortable; his privilege for so doing, is that of being made a Mason before any other person, however dignified.	Same except fixed typo of basis to bases	Carlile(1825)/Claret(1848)
	37	Pendant to the four corners of the Lodge are four tassels, representing the four cardinal virtues, namely, Temperance, Fortitude, Prudence and Justice, the whole of which, tradition informs us, were constantly practised by a majority of our ancient brethren.	Pendant to the four corners of the Lodge are four tassels, representing the four cardinal virtues, Temperance, Fortitude, Prudence and Justice, the whole of which, tradition informs us, were constantly practised by a majority of our ancient Brethren.	Same	Carlile(1825) - ("the whole of which, tradition informs us, were constantly practised by a majority of our ancient brethren." - ? Claret(1848)
	38	The distinguishing characteristics of every Free and Accepted Mason are Virtue, Honour and Mercy, and should these be banished from all other societies, may ever be found within a Mason's breast	The distinguishing characteristics of our Order are Virtue, Honour and Mercy, and may they ever be found in the breast of a F. and A. Mason.	Different	Carlile(1825)

Ch	Vs	The Freemasons Manual of Craft Degrees - GLNSW NSWC(1879)	The Ritual of the Three Degrees in Craft Masonry - UGLNSW NSWC(1889)	Difference 1879>1889	Sources
		ever be found within a Mason's breast.			

Appendix C

Constitutional Background of the Grand Lodge Officers of the Grand Lodge of New South Wales

Office	Name	Constitution
Grand Master	J.S. Farnell	Irish
Deputy Grand Master	A.W. Manning	Both
Grand Senior Warden	J.H. Butchart	Scottish
Grand Junior Warden	U.W. Carpenter	Scottish
Grand Chaplain	Rev E.F. Garnsey	Irish
Grand Treasurer	J. Starkey	Irish
Grand Registrar	R. Chandler	Scottish
Pres BGP	R.V. Gale	Scottish
Grand Secretary	N. Weekes	Scottish
Senior Grand Deacon	W. Vail	Scottish
Junior Grand Deacon	J. Slade	Irish
Grand Insp. of Works	E. Gjedsted	Irish
Grand Dir. of Ceremonies	J. McNeilly	Scottish
Asst. Grand Dir. of Ceremonies	A. Tornaghi	Irish
Grand Sword Bearer	W. Beer	Scottish
Grand Organist	A. Read	Irish
Grand Pursuivant	R. Young	Scottish
Grand Tyler	W.H. Carrick	Scottish

BEFORE FREEMASONRY

Rex Hesline

Introduction

Some Freemasons who ventured beyond the early Australian frontier penetrated the veil of secrecy surrounding the time-honoured Aboriginal religion and its initiation rites. They believed that they found ancient connections between Masonic and Aboriginal initiation rites, such as degrees of initiation, solemn obligations, secret men's temples, sacred symbols, investiture of aprons and the Masonic-style penalties. These and other things were witnessed by different Freemasons amongst the 'Myalls', the so called 'wild Aborigines' beyond the white settlements. Around a century ago, Freemasons in Sydney listened to lectures in lodges and discussed Aboriginal 'freemasonry' and its connections. At that time, the belief that humanity was only a few thousand years old had not been entirely superseded, and wild conjectures about the discovery of early Egyptian boomerangs and their ancient Aboriginal roots abounded. Today such ideas are discarded. However, traditional Myall ceremonies and rites still offer modern Masons an insight into why the tenets of Freemasonry provide such wide appeal to men around the world. Before Freemasonry, and before European civilisation and modern religions, ancient men's rites and ceremonies were the glue that held together hunter-gatherer societies. This paper discusses those practices and their Masonic parallels.

The rise of civilisation

People of the Middle Ages in England shaped their ideas and institutions from drawing on the cultural legacies of the ancient world. They didn't see the break between themselves and their predecessors that today's observers see; they saw continuity with themselves and the ancient world using allegory to bring together the gaps.

Freemasonry shaped much of its ideas in the Middle Ages. *Anno Lucis* was a dating system used by Freemasonry in ceremonial or commemorative proceedings. Freemasons added 4000 years to the current *Anno Domini* calendar year and appended *Anno Lucis* ('Year of Light') to the Gregorian calendar year (for example, AD 2013 becomes 6013 AL). References in the Old Testament about the beginning of the world and the stories of King Solomon are allegorical, rather than literal truths.

Allegory has been used by earliest man as a rhetorical device in which characters and events represent and symbolise ideas and concepts. Allegory has immense power to illustrate complex ideas and concepts in ways that are easily digestible and tangible to its listeners. While science today can prove the world to be billions of years old and the rise of Western Civilisation to have been created in the Middle East, a modern Freemason may see as allegory some apparently literal passages in the Old Testament. The term *Civilisation* contrasts with Stone Age hunter-gatherers, who are looked upon as primitive people. This is not really true. Civilisations, with their more densely populated settlements divided into social classes with a ruling elite and subordinate urban and rural populations, have used their division of labour to engage in intensive agriculture, mining, small-scale manufacture and trade. Civilisations have concentrated power to extend human control over both nature and over other human beings. The possession of better weapons and armaments has helped them overcome weaker nations and people.

For modern anthropologists studying the beginnings of western civilisation it began with the Neolithic revolution.¹

The Neolithic Era, or New Stone Age, was a period in the development of human technology, beginning about 10,200 BC, in some parts of the Middle East, and later in other parts of the world, and ending between 4500 and 2000 BC. There, in the Middle East, farming and herding

1 See http://en.wikipedia.org/wiki/ASPRO_chronology for current ideas on Neolithic dates.

replaced the hunter-gatherer lifestyle that had previously sustained human existence. Permanent residence led to the founding of villages, then cities and civilisation. Modern scholars typically view the stories of Adam and Eve and Cain and Abel to be about the development of civilisation, during the age of agriculture—not the beginnings of man, but when people first learned agriculture, and replaced the ways of the hunter-gatherer.² Cain represents the first crop farmer, and his younger brother Abel the first shepherd. Cain founded the first city, a place where eventual worship would be for worldly possessions rather than religion. The story of Genesis is an allegory of the beginnings of civilisation and the development of the Bronze Age.

Masonic rituals and dramas are based, in part, around the Bible and the building surrounding King Solomon's temple. The invention of architecture and stone building around 3000 BC occurred some two thousand years before the time of Solomon. Imhotep, the Egyptian builder, is regarded as the inventor of architecture. His building of a limestone post-and-lintel wall still stands today, surrounding his mud brick pyramid built for Pharaoh Zoser. Imhotep is said to be responsible for the first known use of columns to support a building. He is also credited as the 'Father of Medicine', and his name literally means 'the one who comes in peace'.³ An ancient papyrus ascribed to Imhotep is a medical treatise of 48 cases, of which 27 relate to head injuries. Why so much about head trauma? Because the first Pharaoh to unite upper and lower Egypt was Pharaoh Narmer, and he is preserved in a stone carving showing him holding a symbol of power around this time; which was a mace, not a sword! The mace is a weapon similar to the Australian Aboriginal hafted axe or club, a weapon perfectly suited to crushing another man's skull. Trepanning of the skull, an early form of brain surgery, was perfected by the Egyptians at that time for dealing with head trauma caused by effects of the mace. The invention of the helmet, which deflected much of the impact force of the mace, limited its efficiency in warfare against helmeted enemies.

The craft of Tubal-cain

Worldly possessions coveted in ancient times changed hands when armies of men pillaged and plundered their neighbours' land. Metallurgy and artificers in metal related to crafting the weapons of war and the spread of civilisation, just as stone masons later related to the craft of building temples and houses for the worship of God.

The importance of the invention of metal swords cannot be underestimated, as it altered the scale of warfare. Stone knives had existed amongst hunter-gatherers from the time of man's primacy. The sword was new. It developed from the dagger when the construction of longer blades became possible, in the late third millennium BC in the Middle East. The first arsenic-copper Egyptian *khopesh*, a sickle-shaped sword, was used in the fashion of an axe; and it was brutal in tearing shields from hands, while its reversed angle allowed a point to smash through helmets. But these heavy weapons were easy to bend, dent and break. Adding ten percent tin to copper created bronze metal three times the strength. Around 1600 BC the smelting of iron allowed for hard hammered iron swords. Three hundred years later, the addition of charcoal and other elements allowed for the creation of steel.

Swords and long, metal-tipped lances assisted Alexander the Great to conquer and extend the known world into the jungles of India. In time his Hellenistic world fell to Roman legionnaires, who relied on sword and shield. Their sword, the *gladius* (from whom gladiators get their name) morphed into the longer *spatha* which was also widely adopted by Rome's enemies. It became the *viking* sword and grew into the two-handed *broadsword*. The Roman Empire fell and the Dark Ages reigned. Artificers in metal were always looking for improvements, and chain mail protection soon became widespread. Broadwords became pointier, to pierce through chain mail,

2 Kugel, James L: *Traditions of the Bible: a guide to the Bible as it was at the start of the common era*, Cambridge, Mass 1998, pp54–57.

3 Shehata, Mostafa MD: 'The Father of Medicine: A Historical Reconsideration' in *J Med Ethics* 2004, 12(3):171–176.

so flat sheet armour was formed around the knights of the day. A chink in the armour was all that was needed to insert a sword. A lighter and faster sword soon became mandatory when the introduction of firearms into warfare could knock holes through armour. Armour become outdated over night.

As Christian and Jewish Freemasons know, Tubal-cain is identified in the Old Testament as the first artificer in metals. Tubal-cain was of the seventh generation born of Cain and, figuratively, father of the Bronze Age. In the Bible, God extended Cain's curse to his descendants, and all of Cain's descendants died in the Great Deluge. Rashi, a medieval authority on the Jewish Bible, says of Tubal-cain: 'He refined the craft of Cain. Tubal is related to the word "spiced" and he "refined" Cain's craft to make weapons for murderers.'⁴ Harry Carr's analysis in his book *The Freemason at Work* noted that Tubal-cain foreshadows Hiram Abif, who is also declared to have the same skills as Tubal-cain. Tubal-cain was the founder of the craft in which Hiram Abif above all, excelled, as the direct link between the two earliest pillars and those of Solomon's Temple demonstrates.⁵ In *Mackey's Revised Encyclopedia of Masonry*, we read that the T and Baal are combined, hence possibly indicating Tubal-cain meaning 'the lord Cain'.⁶

Artificers in metal were masters of metallurgy and these early metal craftsmen were regarded as magicians. For their art they needed to master the secrets of the elements and control over earth, fire, air and water. Their craft was guarded from outsiders and their secrets often passed on from father to son. The secrets were:

- Earth: they needed to be able to identify which earth contained the right ore;
- Fire: they needed to heat the ore to release the metal;
- Air: they needed to fan the charcoal fire to the right colours between white, yellow and red to create the perfect blades; and
- Water: they needed to quench the blades through rapid cooling and to provide the right strength and hardness desired.

As the demand for bronze grew among dominant civilisations in the Middle East, the local supplies of tin ore began to disappear. Searches were made all over the known world for new supplies. Control of the tin trade was in Phoenician hands, and they kept their sources secret. From ports such as Tyre, the home city of Hiram Abif, the Phoenicians set sail and traded for the tin from mines as far away as Cornwall in the British Isles. To appreciate the power of allegory we can look at the legend of King Arthur of Southern Britain. Archaeologists today look for a factual basis to behind myths and are often surprised. The Arthurian legend seems to be one such surprising myth. They know Bronze Age Britain was visited by Phoenician ships wanting tin and the alloy bronze.⁷ If we can imagine a visiting Phoenician ship demonstrating an iron sword cutting through a bronze sword, we can imagine the impact amongst the ruling elite. Bronze is heavy but soft, and cast bronze bends and breaks much more easily than iron. We can imagine these first Britons to witness an iron sword realising that whichever Briton could learn to draw such a sword from stone (to smelt iron) could potentially conquer and rule a kingdom armed with bronze weapons. The likely background to the source of the Arthurian legend, that whoever could draw the sword from the stone would become king, is apparent.

The idea of *antediluvian*, referring to 'before the deluge' in the biblical cosmology, found its way into early geology and lingered in science until the late Victorian era. While Tubal-cain and

4 Shlomo Yitzchaki, known as Rashi, was a medieval Jewish Bible commentator whose works remain a centrepiece of contemporary Jewish study. These are his comments which relate to Genesis 4:22, as found in the Torah. See online at http://www.chabad.org/library/bible_cdo/aid/8168#showrashi=true.

5 Carr, Harry: *The Freemason at Work*, privately printed, London 1976, 170.

6 Vol 2, 1060.

7 http://en.wikipedia.org/wiki/Mining_in_Cornwall_and_Devon#Stone_Age_and_early_Bronze_Age.

his kin were said to have died in the flood, his instruments of war and his secrets in making them did not. For greedy men who would kill to enslave and rule over their brothers only the best armaments would do. Only threat of war could preserve their empires and protect their wealth of worldly possessions. Rulers ignored the Bible and the words in 1 John 2:15-17 where he says:⁸

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.

Ever since man has tried to create societies of democracy and freedom, others have sought to become tyrants. Just as the great age of Greek culture with its art and philosophy collapsed under Roman rule, Rome likewise fell. As those who lived by the sword died by the sword, a new dark age set in.

According to H L Haywood, the values of Freemasonry grew from the common working man, not from the warlord or the ruling elite. The world has been transformed by many eras of hardship and war and enslavement of men. The Renaissance and Age of Enlightenment came from men who could think—and men who could work. As Haywood puts it:⁹

In this philosophy of work the Freemasons stood in sharpest contrast, and even in contradiction, to the Medieval world in which they lived and probably they surrounded themselves with secrecy for that reason. England was stratified into a system of castes. At the top was a hierarchy of the king and his nobles, the pope and his prelates, the lords of the army, and the great landlords, a ruling class which in theory owned the whole of England, including the men and women in it.

At the bottom was a caste of slaves, above them was one of cotters; above the latter was one of serfs; and above them was one of freed men and yeomen; above them were the skilled workmen and the small merchants; next above them, and closest to the unapproachable hem of the aristocracy, were the professional men, country squires, and holders of small public offices. This feudal system rested on the doctrine that God had created man in these castes and therefore it was impious for any man to rebel against his position, and this doctrine was a cornerstone of the Church and was presupposed and supported by the law; a man in one caste could not marry or associate with the caste above him and he disdained the caste beneath him. The Freemasons, being working class men, were held to belong to the lower classes.

Binding this whole barbaric system into a unit with bands tougher than cement was the dogma that work is degrading and disgraceful; a lady was expected to have lily white hands and a gentleman would prefer to catch the plague rather than be found doing a piece of labor; priests idled, the aristocracy busied itself with games, war was not waged but was played at like a sport; Adam delved and Eve span and the 'upper classes' spent the money they earned or consumed it in conspicuous waste. Work was a curse; a penalty for the 'Fall of Man'; and it was for workers to bear that curse in their own bodies.

The Freemasons themselves knew otherwise. It came, they said, from God.

Building rather than destroying; the Masons who raised houses to the worship of God gained much from it, but still kept part of their knowledge secret. Haywood says that for two centuries the Freemasons were the best and ablest minds in Europe. In their circles they were able to think for themselves, as they helped reinvent a better society. The architecture and art of the builder helped rebuild more worthy men. Their art included a whole body of art and sciences; the designing of buildings, geometry, engineering, chemistry, carving, statuary, painting, stained glass and a knowledge of such special sciences as perspective and proportion. Alongside this were the ideas of charity and a philosophy about the brotherhood of man which would help to lead to equality, fraternity and liberty for masses of humanity, and a reformation of religious thought. Many of those beliefs of the earlier Masons and their Masonic arts and sciences are still practised today.

Myalls and Freemasonry

A century ago, Bro Robert Etheridge's lecture to the Sydney Lodge of Research in 1915, *Some Customs of the Australian Aborigines Singularly Akin to those Practiced by Freemasons*, tried to

⁸ *The Holy Bible*, English Standard Version.

⁹ Haywood, H L: *Freemasonry and the Bible*, Masonic History Co, Chicago, 22.

reconcile similarities between Freemasonry and traditional Aboriginal culture. He and others looked to Masonic ritual and the passage ‘the usages and customs amongst Freemasons have ever borne an affinity to those of Ancient Egyptians’ to raise the possibility that ‘our black forefathers derived their ceremonies singularly akin to the rites practised by Freemasons from them’. He cited others in his paper who came to the same opinion that Australia’s Aboriginal people had migrated out of Egypt. Etheridge’s ‘like minded’ thinkers, Bro Dr Albert Churchward and the Revd Dr John Fraser also posited an ‘out of Egypt’ theory for the arrival of Australia’s Myall peoples some 4000 years earlier. Research by these men was intelligent for the time, but was based on a wrongly assumed earlier Masonic thought, that the world was only 6000 years old. Bro Etheridge, as the former palaeontologist to the Department of Mines and Director and Curator of the Australian Museum, Sydney, was well qualified as a speaker.

Gaining access to pristine Aboriginal beliefs before European colonisation was difficult. People on the frontier spoke unintelligible languages, and cultural differences and initial warfare often made communication impossible. Prof W E H Stanner, the anthropologist, coined the term ‘High Culture’ to refer to the traditional Aboriginal Australian culture before it was influenced by European ideas. To separate confusion between more modern Aboriginal people and old traditional Aboriginal culture, we will use the Aboriginal word *Myall* to replace the word *Aborigine* (except in direct quotation) when referring to the *High Culture* practitioners. Myall was a word first used at Sydney Cove by Aboriginal allies to describe the Aboriginal strangers beyond the frontier.

Why would Freemasons consider Masonic links with Myalls? It was partly because of reports from explorers. Fraser, quoting from a private letter written by a staff surveyor in Northern Queensland in the early 1880s, recorded:¹⁰

‘One Sunday when we were resting in camp on Settlement Creek my horses began to gallop about furiously, a proof to me that the blacks were among them. The fight which ensued was short, sharp and decisive; at the end of it only one black was left, a very tall and powerful specimen, evidently a chief. I had just covered him with my rifle, and in another instant he would have dropped, when, to my utter astonishment, he gave me in rapid succession, three or four times, the P.S. of a M.M., and thereupon stood to order. I instantly answered him and, going nearer, I gave the Ss. of the E.A., F.C., and M.M., which he appeared to understand.’ The Staff Surveyor stated that in the subsequent confusion, the native escaped. Continuing, he said: ‘Some weeks thereafter, as I was returning along a creek where I had completed a survey, I turned aside to look at a spot where we had a fight with a few natives three days before when on our way down. I saw the body of one man laid out, and covered with bark; on the chalky ground round him numerous emblems were carved, some of them undoubtedly Masonic signs, while others were representations of snakes, iguanas, alligators, and the like.’ He further added: ‘Our Rt. Wor. D.G.M., the Hon Chas. Augustus Gregory, formerly Survey-General of Queensland, one of our early explorers, told me that he also found traces of Freemasonry amongst the blacks of the North-West Queensland, although not as unmistakeable as those I have now narrated.’

Previous experiences among explorers and frontiersmen who were Masons were also documented. In 1860 Bro John McDouall Stuart wrote in his *Journals* of an encounter where an old man ‘surprised me by giving one of the Masonic signs. . . . he repeated it, so did his two sons’. They parted in peace but with local Myall warriors resisting Stuart and his men trespassing across their lands, Stuart was unwilling to trust his newly perceived Masonic brethren.¹¹

With such as these for enemies in our rear, and, most probably, far worse in advance, it would be destruction to all my party for me to attempt to go on. . . . Seeing the signal fires around, and dreading lest our black friends at Kekwick Ponds might have been playing a double part with us, in spite of their Masonic signs, I gave them a wide berth, and steered for Bishop Creek.

10 Quoted by R Etheridge in ‘Some Customs of the Australian Aborigines Singularly Akin to those Practiced by Freemasons’ in *Transactions of the Sydney Lodge of Research* No 290, vol II, 1915, 24–25.

11 Extract from: ‘Journal of Mr Stuart’s Fourth Expedition—Fixing the Centre of the Continent, from March to September, 1860’ in *Stuart, John McDouall: Explorations In Australia. The Journals of John McDouall Stuart during the Years 1858, 1859, 1860, 1861, and 1862*, ed William Hardman, 2edn, Saunders, Otley, London 1865.

Another reason why Freemasons would consider Masonic links with Myalls was because of discoveries of their secret ceremonies. The initiation practices were performed at the sacred ground, variously called porrobung, bulbung, bungbul, bora, and so on. Like Freemasonry, according to the Revd Dr John Fraser, an ethnologist and linguist residing in the Hunter Valley, the 'old blackfellow culture' was a progressive science, and he wrote in 1883:¹²

In the Bora, as in Freemasonry, the novice does not become a full member all at once, but must pass through several grades, and these are obtained by a certain number of Boras; thus the process of qualifying for full membership may occur over two or three years.

The next step in the process of initiation is interesting; the boombat [initiate] is shown a sacred wand, and gets a new name, and certain white stones are given to him.

The white stones. I am inclined to believe that the boombat receives only one of these at a time, and that number of them increases accordingly according to the number of Boras he attends, until he becomes a full and accepted master of the craft.

Fraser's publication, almost 30 years before Etheridge's paper, explained through biblical and other sources the supposed links between Myall culture and the Egyptian exodus. As a Director and Curator of the Australian Museum in Sydney, Etheridge had access to almost everything written on the subject since settlement. In 1918, Etheridge published *The Dendroglyphs, or 'Carved Trees' of New South Wales*. This work was mainly about the men's initiation centres in New South Wales which used the general name *Bora* to describe where men performed their secret business. Etheridge followed Fraser's lead (see Figure 3, p103 below) in using the term *Bora* to describe 'the great national institution of the Australian Aborigines', from the Kamilaroi word derived from 'bor' or 'boor', signifying the belt of manhood.¹³ Etheridge would have been well aware that strips hanging at the front of the belt covering the genitalia were described by some as an apron, and it was presented to a successful Myall upon his initiation. The obvious similarities with Freemasonry must have created an intriguing coincidence for Freemasons of that day. Today we see it for what it was, a coincidence.

Other Freemasons of that era, out in the field, who tried to find proof of a connection with Freemasonry were unsuccessful. In the *Brisbane Courier* of Monday 29 November 1897, Dr Walter Roth, an English anthropologist and physician active in Australia, published his negative finding on Masonic signs:

It may be mentioned that it was in these districts (N.W.C. Queensland), some fifty years ago, that Captain Sturt (sic) made mention of the discovery of certain Masonic signs among the aborigines. So far as my limited knowledge of the craft allows, I have tested these people over and over again, repeatedly submitting them even to strict cross-examination, but have never succeeded in corroborating the gallant explorer's statement. I can only conclude that what he conscientiously believed to be aboriginal Masonic signs are really the ideagrams which I am now about to describe . . .

Furthermore, in the scientific report, anthropological section, of the late Horn Expedition to Central Australia, I find a vindication of my disbelief in the opinion therein expressed as to the identity of alleged aboriginal Masonic signs and sign-language.

In 1924, George Aiston and Dr George Horne published a fascinating book called *Savage life in Central Australia*. George Aiston was a Mounted Police Constable and Protector of the Aborigines at Mungeranie between 1912 and 1923. In 1923 Horne told how Aiston had confidants aged in their 80s and 90s who were boys when the first explorers arrived. Aiston did not write of Masonic signs in that book, but he did in the *South Australian Freemason* on 10 September 1924, as Bro George Aiston. In an in-depth article, he dismissed Masonic signs as 'more probable that when Captain Sturt (sic) gave a Masonic sign to the Aborigines whom he met, they, not understanding what he meant, repeated it, and he in turn made the sign again'.

One of the earliest mentions of Freemasonry amongst the tribes of Australia was from the Revd L E Threlkeld, a missionary to the Aborigines north of Sydney, and an outspoken detester

12 Fraser, John: in *Journal of the Royal Historical Society of New South Wales*, XVI (1883), 208–217.

13 Etheridge, R, jr: *The Dendroglyphs, or 'Carved Trees' of New South Wales*, (Memoirs of the Geological Survey of New South Wales, ethnological series no 3), Govt Printer, Sydney 1918, p59.

of Freemasonry. He arrived in Sydney in 1824, in the company of the Revd Daniel Tyerman and George Bennet, and it was they who organised Threlkeld's Mission at Lake Macquarie, which he took up in 1825. He knew of the existence of *Bora* ceremonial grounds and he was invited by his 'missionary blacks' at Lake Macquarie to visit their 'secret men's ceremonies', but he refused the offer. He was happy to say:¹⁴

There is amongst all people a sort of reverence for remarkable places . . . The Aborigines have a few consecrated places, temporally used as occasion serves. Into such places no woman may enter under pain of death, during the period in which certain mysteries are celebrated therein. The bark of the trees are marked for a certain space around the spot chosen for the ceremonies and none but the initiated Males dare venture therein. I never had the opportunity of seeing any one of the places described, nor had I ever any intimation given of the assembling of their lodge, or of the secret of their free-masonry, which was pretended to be concealed in the breast of the Brotherhood, like many shams to impose upon the credulity of Mankind.

The travels of Tyerman and Bennet, including their stay in Sydney, were recorded by James Montgomery. He includes a fascinating, and somewhat gruesome, account of Aboriginal initiation, as told to him by 'an informant', which includes one of the earliest direct references to a deity later identified as Daramulan, Cohen, Koun, etc:¹⁵

[T]hey cut a path through the grass as though it had been finely mown, nearly two hundred yards long, following a line perfectly straight. At the further end of this, in an arena, were displayed (in like manner cut amidst the thick grass) figures, which, though rude in shape, were easily recognised, to be the kangaroo, emu, opossum, and every other animal which they are accustomed to kill for food. Beyond this hieroglyphic table (if such it may be called) the path was continued forward to a large tree, in the stem of which notches were made like those by which they ascend to gather fruit. The evil spirit, they said climbed up and down that tree. This labour being accomplished, the women were assembled under the boughs, but were not permitted to look up on the pain of death. A man who represented the devil then came down from the top of the tree by the notches and walked off; where-upon the females retired, and boys went through the same ceremony, but not until each had one of his front teeth knocked out. The girls did the same, but though, on such occasions, they are not condemned to lose a tooth, they are more barbarously mutilated by having the first joint of the forefinger of the left hand chopped off at a certain age.

In what would later become Queensland, the earliest known plan of a *Bora* ceremonial ground was made by Surveyor-General John Oxley in 1824 at Moreton Bay. It was a puzzle to him and he believed the two circular areas, one at least 20 yards in diameter, separated by a sinuous passage about 70 yards long, was . . . 'Where the Natives meet after a war with adverse tribes, to make peace.'¹⁶ His notes were published in 1920 by Bro Etheridge's friend, R H Cambage, the Under Secretary for Mines.

Etheridge, in his 1918 publication, was able to map 28 historical Myall sacred circular tree sites or temples in New South Wales and across the border into Queensland. In 1918 he acknowledged the map did not do justice to the number that existed since European arrival, as so many sites were destroyed without record, through agricultural and pastoral operations, to say nothing of bush fires, wanton destruction, or natural decay.¹⁷ In this publication for the general public no reference to Freemasonry was made. Etheridge published many drawings and illustrations of what Capt John Henderson called their 'Sylvan Temples'.

14 *Australian Reminiscences & Papers of L. E. Threlkeld, Missionary to the Aborigines 1824–1859*, ed Niel Gunson (Australian Aboriginal Studies no 40) Australian Institute of Aboriginal Studies, Canberra 1974, 65–66.

15 Etheridge, R, jr: *The Dendroglyphs, or 'Carved Trees' of New South Wales*, (Memoirs of the Geological Survey of New South Wales, ethnological series no 3), Govt Printer, Sydney 1918, 61, quoting from *Voyages And Travels By The Rev. Daniel Tyerman And George Bennet, Esq. Deputed From The London Missionary Society, To Visit Their Various Stations In The South Sea Islands, China, India, &C. Between The Years 1821 And 1829*, 3 vols, compiled from original documents by James Montgomery, Crocker & Brewster, New York 1832 (vol II, ch XXXVI).

16 Cambage, R H and Selkirk, Henry: 'Early Drawings of an Aboriginal Ceremonial Ground' in *Journal and Proceedings of the Royal Society of New South Wales for 1920*, vol LIV, Sydney, p74.

17 Etheridge, op cit, 2.

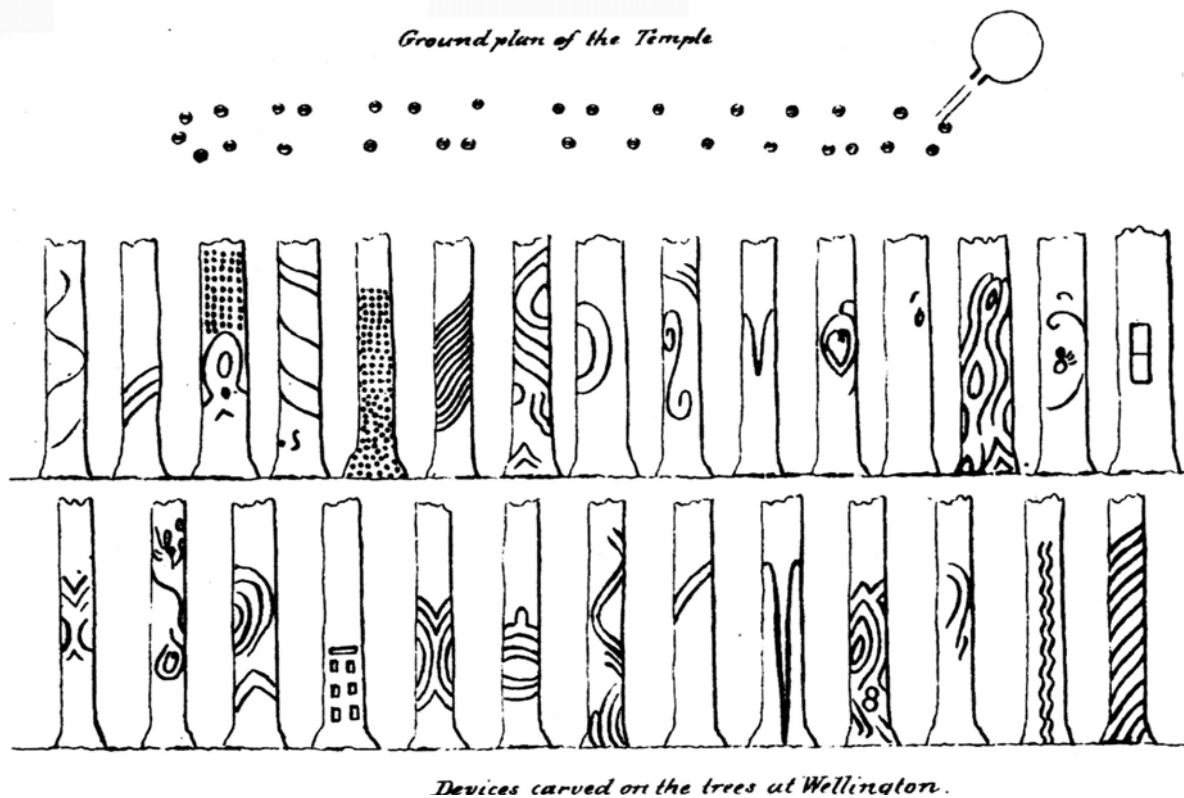


Figure 1: Ground plan of the Sylvan Temple with secret symbols marked on trees as recorded in 1830 by John Henderson: *Observations on the Colonies of New South Wales and Van Diemen's Land*, Baptist Mission Press, Calcutta 1832, (Illustrations opposite page 146, plate III, fig 1).

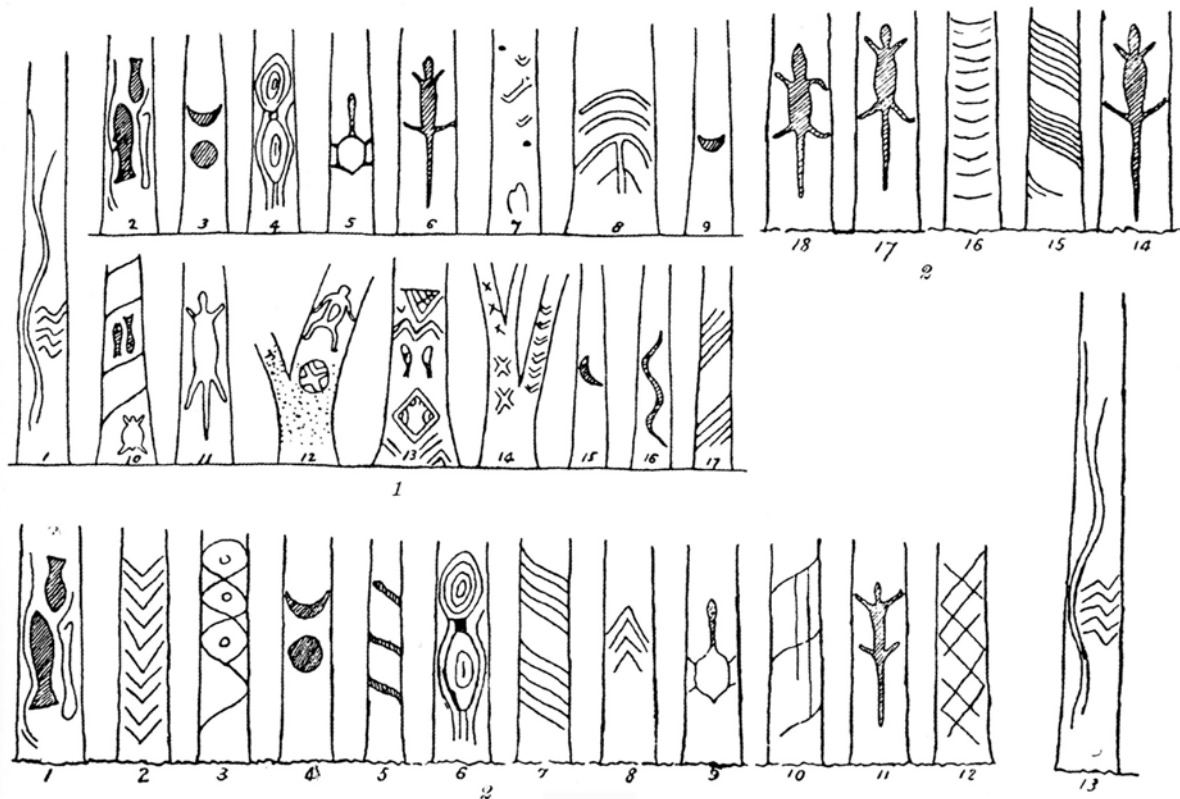


Figure 2: Compilation of some of the 59 marked trees found at the Bulgeraga Creek Ground, Lower Macquarie River, NSW, from three separate papers by R H Mathews: 'The Burbung of the Wiradthuri Tribes' (1896) in *Journal of the Anthropological Institute* XXV, 299, 302; 'Aboriginal Ground and Tree Drawings' (1898) in *Science of Man*, i:8, 186-7; and 'The Burbung of the Wiradthuri Tribes' (1901) in *Proceedings of the Royal Society of Queensland*, xvi:35.

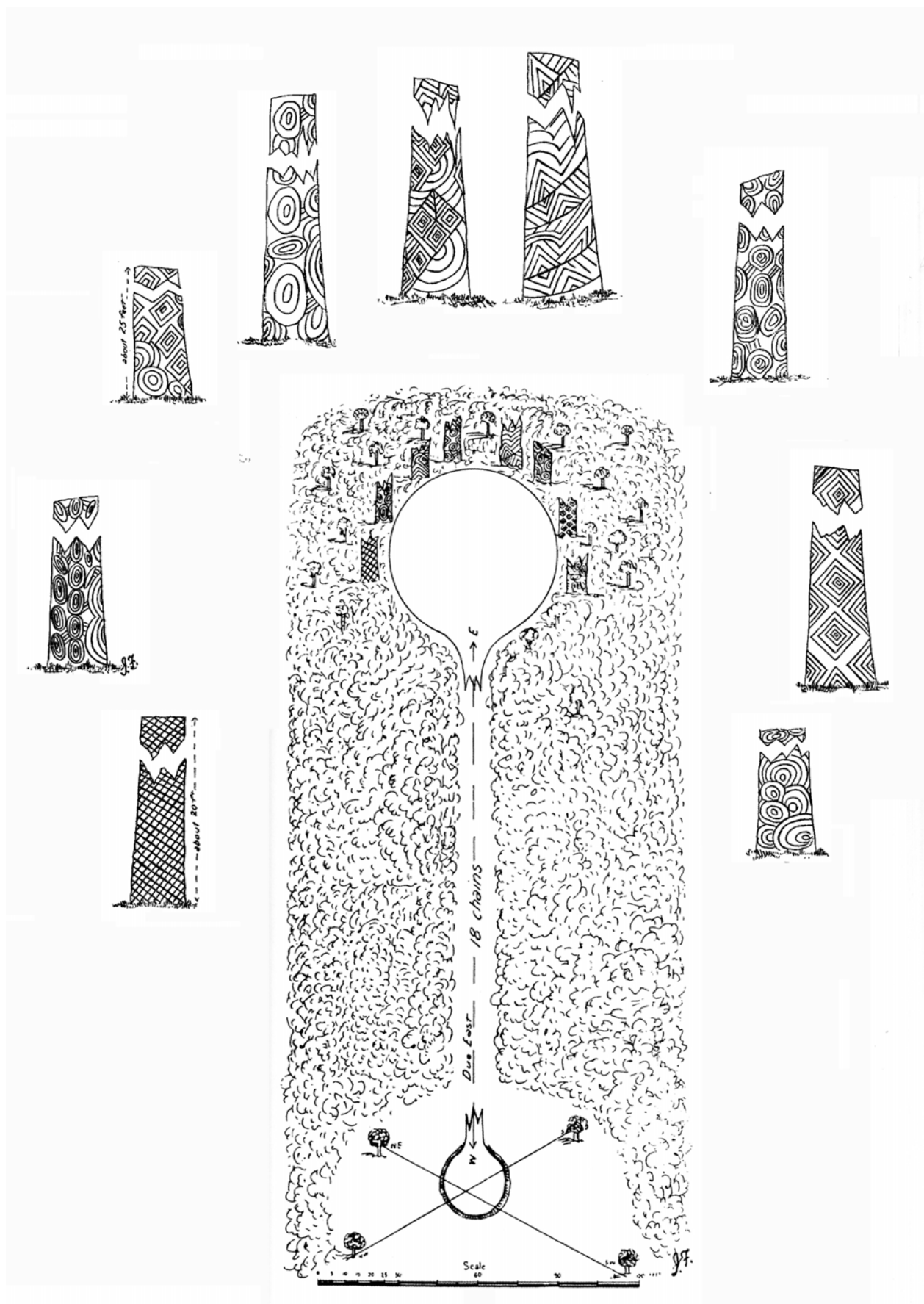


Figure 3: A men's secret Bora site near Gloucester, NSW, visited by the Revd Dr John Fraser around 1887. He noted that the young men refused to be initiated at that time and the last ceremony had been held there some twenty years earlier. See Fraser, John: *The Aborigines of New South Wales*, published Sydney 1892, for the New South Wales Commissioners for the World's Columbian Exposition, Chicago, 1893 (plate opposite p11).

Henderson came to Australia in 1829, visiting Tasmania and then New South Wales, before returning to India, where he wrote an account of his travels. He told how, after crossing the Blue Mountains near Bathurst, he gained the trust of a local tribe. This was after the Wiradjuri war of the 1820s had been settled. Henderson was obviously a Freemason, as he innocuously included in his report: 'The candidate . . . is made to promise, never to disclose the secrets which are about to be communicated'. He also stressed the secrecy surrounding their men's business, and how it took some time to visit the 'Sylvan Temple'. His drawing, published in 1832, was the first recorded (*see Figure 1, p102 above*).

Henderson wrote:¹⁸

Upon promise on our parts of secrecy, as far as the other natives of that part of the country were concerned, he [his informant] agreed to accompany us next day to the place, for the purpose of explaining the interpretation of the symbols; assuring us, that should the neighbouring tribes discover, that he or any of his people had disclosed their secrets to the uninitiated, they would immediately combine and probably extirpate his whole race.

Previous to performing the ceremony of initiating the young men, the various devices are carefully renewed, and all the women and children are removed to a considerable distance; indeed they do not appear to be ever permitted to approach the vicinity of this consecrated temple. The candidate is first conducted to the upper extremity of this, where while the points of spears are directed towards him, he is made to promise, never to disclose the secrets which are about to be communicated. He is then instructed in their mythology, I believe, by the koree; and while conducting down the long line of trees, the meaning of all the various symbols are particularly detailed. During the whole of this ceremony, the spears continue to be poised at him; and the strongest imprecations are employed against the individual who shall dare to break his vows. At the same time, certain dramatic representations would appear to be performed, although we could neither comprehend their manner of acting nor their allusion; the principal one however is emblematic of the destruction of the eagle-hawk by Piamé.

This is the first recording of the All Father's sacred and secret name of *Biaime*, as now known to exist over a large region of New South Wales. The secrets that Henderson related have been verified and corroborated elsewhere across various region of New South Wales at different times by a number of authors.

The Revd William Ridley wrote in 1875 that *Baia-me* (in Kamilaroi, from *baia*: to make or build) is the one Maker of all things in heaven and earth, who sustains and provides for us all. Ridley wrote that the Revd James Günther, of Mudgee, who was for many years engaged in the mission to the Wiradhuri, had conclude *Baia-mai* had attributes to the God of the Bible: 'eternity, omnipotence and goodness', and that [some thoughtful Aborigines] believed 'good natives will go to Baia-mai when they die.'¹⁹ Amongst the Hunter River people near the coast, Threlkeld recorded the word for the father as *Biyung-bai*, pronounced with a soft 'g'.²⁰ K Langloh Parker noted the name amongst the Euahlayi, Kamilaroi and Wir Dhuri. She spelled it as *Byamee* or *Biaime* and wrote:²¹

in Euahlayi, the word Byamee means 'great one'. In its sense as the name of the All Father it is not supposed to be used by women or by the uninitiated. If it is necessary to speak to them of Byamee, he is called Boyjerh, which means Father . . .

Boyjehr, written as *Bidyur* in Wiradhuri, is also written as *Bedia* and *Bidja*. Boyjerh's earliest recording in English literature is as *Bench*, in the *Sydney Gazette*, 18 December 1803:

A visitor from Hawkesbury mentions the death of Bench, an ancient Native, who we believe was but little known at Sydney. This veteran had for many years past presided with supreme authority over his tribe, from whom he received a species of homage which approached to adoration. In fact, the straggling subjects

18 Henderson, John: *Observations on the Colonies of New South Wales and Van Diemen's Land*, Baptist Mission Press, Calcutta 1832, 146–148.

19 Ridley, Revd William: *Traditions*, Govt Printer, Sydney 1875, 135.

20 Threlkeld, L E: *A Key to the structure of the Aboriginal Language*, Kemp & Fairfax, Sydney 1850, p51.

21 Parker, K Langloh: *The Euahlayi Tribe: A study of Aboriginal life in Australia*, Archibald Constable, London 1905, ch2.

of this sooty Chieftain, have been frequently heard by the Settlers resident nearest the foot of those inaccessible Mountains, to ascribe to him the power of agitating the elements, and of causing floods, rains, &c.&c, a finesse probably constructed purposely to impress us with awe and reverence for a being possessed of such extensive qualifications. That the Mythology may in some degree owe its existence to similar causes, we shall not argue, but had this inky venerable been known to those imaginary existences, little doubt can be entertained but his complexion would at least have recommended him to a seat in the infernal regions, where, in the course of time, he might have become a compeer with the august Pluto.

Bench, Boyjerh and Byamee are but a few names of the Creator Father. It was not until the 1920s that Radcliffe-Brown realised the Rainbow Serpent goes under different names all across the continent.²²

Etheridge had access to many of the papers of Robert Hamilton Mathews, the most prolific writer of Myall initiation practices of his day (see *Figure 2, p102 above*). The following narrative compiled from many of Mathew's papers on East Coast initiation rites would have been very familiar to Etheridge. Here is the essence of the East Coast first degree—and it is absolutely independent of Freemasonry.²³

In boyhood and youth, boys accompanied their clans on journeys into strange lands for great celebrations – a coming together to see older boys of the clan taken away – to become skilled in the law. They would be returned men. After initiation ceremonies were completed the business of arranging future marriages and creating new kinship alliances would begin. It is likely a boy's tribe at times held the great ceremonies and had people from other countries travel long distances to his land. These great coming together occurred within their great marrying circles – from way south to way north, and far inland.

A boy would understand that the deity known the 'great master' or 'All Father' had summoned the people to attend a great ceremony. Amid the fun and excitement of the gathering and nightly celebrations and corroborees, would come the frightening time when every one would be called to the mystic ring and the great shiny black beast – 'Debbil-Debbil' – would come down from a tree to walk the earth and steal away the young men. He would first be heard a long way off – his low droning humming voice slowly announcing his approach. He would be coming to kill these boys – so as to remake them as men. Boys who failed the test, or were considered idiots, would not return home. This was to maintain the high standards and integrity necessary amongst their warrior elite. The women and children would be hidden under possum-skin and koala-skin rugs and cut bushes, to screen them from seeing or being seen by the great beast coming for the boys. To look upon the beast meant death, as he would tear any offending child or woman apart. For the women's and children's protection, a few old men stood vigilant with clubs to brain any rising head. Those hiding would soon hear the huge and heavy thuds of the beast's footsteps approaching. They would be unaware he had only one leg. As the initiated men shouted warnings at the beast to stay away from those hiding under the rugs, the noise of wailing and terror emanating from under the rugs would become overwhelming. Suddenly the commotion would cease and all would fall quiet. Upon emerging from the heat and sweat of the coverings of rugs, the women and children would behold through smoke that the boys were now missing and that burning debris from the campfire had been scattered about.

Until the boys taken had concluded the many days of various rites of passage, they would be in dread of Daramulan. Rugs placed over the boy's heads blocked all views but for their own feet, and shiny black creatures, assistants of Daramulan, accompanied them. Only upon completion of this first degree would each young man discover the truth, and be forever in awe of it.

Jeremy Beckett, in his foreword to Professor Elkin's book *Aboriginal Men of High Degree, Initiation and Sorcery in the World's Oldest Tradition*, puts it thus:²⁴

some of the medicine man's marvels are deceptions, not in the fraudulent sense but the religious, what W.E.H. Stanner has called the 'noble fiction'. Lower-degree initiations are often conducted in this way: a boy is told that the roaring noise he hears is Daramulan coming to burn him to ashes before re-forming him. But when his eyes are unveiled, he discovers the bull-roarer; now he learns a more precious truth, that

22 Radcliffe-Brown, Alfred Reginald: 'The Rainbow-Serpent Myth of Australia' in *Journal of the Royal Anthropological Institute* 56: 19–25 (1926).

23 The ceremony herein described is made from a compilation of various initiation ceremonies among the Myall tribes, as taken from R H Mathews' papers on the Wiradjuri, Kamilaroi and Kuringai. Mathews included Daruk, Darkinyung and Khuttung amongst the Kuringai.

24 Elkin, Adolphus Peter: *Aboriginal Men of High Degree: Initiation and Sorcery in the World's Oldest Tradition*, 2nd US edn, Inner Traditions, Rochester 1994, xix.

Daramulan's voice is 'in the wood.' The fiction is a secular screen for truths too sacred to be revealed to the uninitiated. As Kenneth Maddock puts it, the novices are deceived only to be enlightened, and the outcome is not skepticism but faith. Alternatively, many anthropologists, while allowing for dramatic elements of deception, do not dismiss the possibility of some Elders understanding and being adept in their application of the hidden mysteries of nature and science.

It would hard to exaggerate the cleverness which the Initiated men put into the ceremonies, which were highly educative, the work of teachers who were masters of their craft. The older men had much insight into the elements of human psychology. They worked on the boys' imaginations. They built up the sense of being prepared for an unknown and mysterious climax: discipline and kindness, fear and reassurance, gravity and jollity, danger and protection, mystery and the mundane. The old men made the boys feel at all times they were in good hands as long as they relied on them. Of the terrifying climax witnessed by W E H Stanner, in which some men had transformed themselves into horrendous, brute-like creatures, he said: 'The first time I saw them my own heart stood still'. Afterwards, marvellously, familiar faces appeared and the boys were calmed with real tenderness, reassurance and praise. Made to feel they had passed the ordeal triumphantly, and they had acquitted themselves well, they were painted in secret signs which would be explained in later initiations.

Once traditional culture began to disintegrate, what was left amounted to a low culture: some secular ceremonies, magical practices, mundane institutions and a prosaic rule of thumb. When Stanner arrived on the Daly River in Northern Australia in the early 1930s, he witnessed a culture that was struggling. There was a widespread conviction that had grown up on the Daly River in the 1920s that the All-Father, Angamunggi, the local variant of the universal Rainbow Serpent, had deserted them. Stanner was told evidence of Angamunggi's departure was the infertility of the women (riddled with gonorrhoea), the dwindling game among them, and the spread of sickness. The cult of Kunabibi, the All Mother, had been known in the days of the All Father, and it emerged in what Stanner termed 'the new High Culture'.²⁵

Stanner observed that the so-called tribes were not self-sufficing entities but interdependent in many important ways upon their neighbours. Interconnections between marriage, economy, trade, friendship, ceremonial intercourse and patterned conflict were fundamental features of life.²⁶

To quote from Stanner:²⁷

The arrival of Europeans here and there in the region of which I speak – a vast region, never fully explored or occupied by the newcomers – was sufficient to unsettle Aborigines still long distances away. The repercussions spread, evidently with great rapidity, along the network of structural interconnections. Eventually, for every Aboriginal who, so to speak, had Europeans thrust upon him, at least one other had sought them out. More would have gone to European centres sooner had it not been barred by hostile Aborigines. As late as the 1930's I was able to see for myself the battles between the encroaching myalls and weakening, now sedentary groups who had monopolised European sources of supply and work. The encroachers used every claim of right they had – kinship, affinity, friendship, namesake-relationship, trade partnership – to get a toehold.

The Myalls believed a boy could not grow up by himself and make him self into a man, the men in the society in which he lived must do that for him.²⁸

Initiation into the laws and the ways of the men in the Myall hunter-gatherer society was a way of saying 'man is truly man within the companionship and society of his fellows. Without them he is not human'.²⁹

Boys, once they reached a stage where they were more muscle and animal spirit than sense, were known in traditional society as 'wild dogs'. Their name was no longer used, and they were

25 Stanner, W E H: *The Dreaming and other Essays*, intro by Robert Manne, Black Inc, Collingwood 2009, p34.

26 *ibid*, 151.

27 *ibid*, 152.

28 *ibid*, 252.

29 *ibid*, 257.

looked upon as ‘non-human creatures of the wild’ and outside of human society.

Without the calmness, self possession and dignity which were marks of the well-socialised initiated male in the Myall world, the traditional structures which had existed since time immemorial began to collapse. Once the old men began to lose their authority, young men would deride the secret life and look to form new coalitions.³⁰

Traditional Myall society no longer exists in the same form as before the arrival of the European, but initiation ceremonies still remain among some Aboriginal groups.

In 1960, Wadjeri-Wadjeri of the Bungadi Skin of the Alawa people of the Northern Territory was the High Djungayi in the Kunabibi rites. In what he called his Aboriginal Freemasonry he described his role as the High Djungayi as a Keeper of the Laws. He was also a Judge and a Priest, and an Inspector-General of the Ritual. He learned the Laws of Kunabibi, as did his ancestors, through their ancient secret initiation. And he said: ‘The laws of the Alawa were brought into the mouth of the Roper [river] by Kunabibi long before the God of Israel spoke: “Behold, I am the Lord. I do not change”.’ Wadjeri-Wadjeri added, ‘Nor do we’.³¹

Long, long before Freemasonry, boys were being grown up as men in Australia through initiation into a men’s society. Where those rites have ceased to exist, Freemasonry may offer an alternative.

A snake in the Garden of Eden

This paper began with a suggestion that an allegory of the Neolithic/Bronze Age changes, according to Western civilisation, is found in a section of Genesis in the Old Testament. According to the Myall beliefs in South East Australia, they carried out their rites of man-making ceremonies in sacred parts of the forest, and a special tree was at times the sacred conduit or road between the great father in the sky [aka Rainbow Serpent] and earth. A sacred tree or a mountain-top linking the father in the sky and the earth was a popular theme in Myall myths.

It is interesting that when the inheritors of Cain’s legacy, civilisation, eventually reached Australia, they commenced war upon those who looked in awe upon the great serpent—known by many names, including Father and Biaime.

Could Myall traditions connect to the snake in the Garden of Eden? What at first appears preposterous and more in line with Fraser’s earlier arguments is not so strange in reality.

In 1833 John Bathurst Deane published his work, *The Worship of the Serpent*.³² He found snake worship in the background of most every old religion known to the world. Of course he made no mention of Australia, one of the last pristine realms of the old hunter-gatherer serpent religion, as nobody had ‘discovered’ it at that time. Later, colonisers would make maps of Australia with snakelike lines marking the great continent’s rivers. In fact, many were dry river beds which only rose and flooded once every few decades, sweeping away all in their path. Myths in Australia associated with the All-Father creator are often about waterholes and river beds, and how and where water may be found.

The occurrence of rain proved to early man that a great river in the sky existed; where else could water, which flowed downhill, come from? For hunter-gatherers, the most important task every day was finding clean drinking water, and thus the ancient knowledge and myths alluded to it. The sacred circle was seen in a drop of water on a still pond, and water tipped from a Coolamon quickly turned into a snake before disappearing underground. The serpent is an allegory about water. Deane found later ideas of religion tied to agricultural communities worshipping the reliance of the sun in relation to crop plantings, and nomads and hunters praying

30 Stanner, W E H: *The Dreaming and other Essays*, intro by Robert Manne, Black Inc, Collingwood 2009, p51.

31 Lockwood, Douglas: *I, the Aboriginal*, Readers Book Club edn, London & Australia 1964; (1edn Rigby, Adelaide 1962). Biography of Waipuldanya or Wadjeri-Wadjeri, English name Phillip Roberts, Bungadi group, Alawa tribe, as detailed by Waipuldanya to Lockwood in over 100 hours of interviews, and with many more long hours of criticism, checking and rewriting by Waipuldanya. Last page.

32 Deane’s book is available online at <http://sacred-texts.com/etc/wos/index.htm>.

daily for help in locating accessible drinking water. The following extracts from chapter seven of his book, on the decline of serpent-worship, extend these ideas.

True religion being obscured, (as we have every reason to believe it was,) the worshippers of the sun would naturally arrogate to themselves the privilege of the truth: and the Fall of Man being remembered as the work of the SERPENT, they would as naturally regard the Ophites as worshippers of the *Devil*, and feel themselves under a bond of eternal enmity against them.

Hence the whole struggle, originating in the aggressions of the worshippers of the sun, and carried on by the retaliation of the worshippers of the serpent. Tradition is full of their perpetual feuds. They enter into almost every leading fable; are depicted upon some of the most ancient works of art, and recorded in some of the oldest histories of man. [page 419]

The prevalence of this idolatry [worship of the Serpent] has been proved to be *so* general, that we have a reasonable ground for considering it as at one time or other *universal*. The principal causes to which the decline of serpent-worship may be referred are *religious wars--hostile invasions--mental improvement--the progress of Christianity--and the Mohammedan conquests*. [page 414]

And to complete the picture of worldly ease and comfort, as enjoyed by the more godless of the sons of Adam, another brother, Tubalcain, became "an instructor of every artificer in brass and iron." So that probably in less than three hundred years from the creation of man civilization had arrived at such a degree of perfection, that not only the necessities, but even the luxuries of life were to be found in the family of the fugitive Cain. [page 416]

Could colonisers really be looked upon as the sons of Cain? Our western histories try to resist this idea. However, examples clearly exist.

One writer to the *Queenslander* newspaper on 1 May 1880 put it thus:

This, in plain language, is how we deal with the aborigines: On occupying new territory the aboriginal inhabitants are treated in exactly the same way as the wild beasts or birds the settlers may find there. Their lives and their property, the nets, canoes, and weapons which represent as much labor to them as the stock and buildings of the white settler, are held by the Europeans as being at their absolute disposal. Their goods are taken, their children forcibly stolen, their women carried away, entirely at the caprice of the white men. The least show of resistance is answered by a rifle bullet; in fact, the first introduction between blacks and whites is often marked by the unprovoked murder of some of the former—in order to make a commencement of the work of "civilising" them.

Another, writing under the name of NEVER NEVER, the following week, added:

Is there room for both of us here? No. Then the sooner the weaker is wiped out the better, as we may save some valuable lives by the process. If the blackfellow is right in murdering white men for invading and taking possession of his country, then every white man, woman, and child who sits at home at ease in our towns and townships is a murderer, for if they had the courage of their opinions they would not stop on in a colony built up on bloodshed and rapine. Do they do this? Do our black protectors—our philanthropists of to-day—go out and enquire into the truth of the many stories that are brought in from the back country, or do they rather sit in the high places, and partake of the corn and oil, leaving it to the sinful to go out and bear the heat and burden of the day? I rather think they do the last.

Jessica Harland-Jacobs noted that Freemasons who were heading to occupied lands to expand the Empire 'had to negotiate a disjuncture between their Universalist ideology . . . and their duties and assumptions as imperialists'.³³ How strong was the brotherhood of man, when one man eagerly coveted another man's possessions?

War on the Australian frontier was fought primarily over land, and the frontier was always out of sight of those moving into the growing towns and cities.

Promoting the idea of hunter-gatherer people as being less worthy than civilised people assisted in overcoming many of the ethical issues involved in exterminating them. Although all known peoples of the world are of the same species, *Homo sapiens*, in Australia the natives were looked on by some as beasts rather than men. Such attitudes made murder more conscionable, as the sons of Cain once again did their work.

33 Harland-Jacobs, Jessica L: *Builders of Empire: Freemasons and British Imperialism, 1717–1927*, Chapel Hill, University of North Carolina Press, 2007, 239.

Among the migrants heading for the colonies in America and Australia during the nineteenth century many were Freemasons. As John Stephen, a police magistrate who arrived in New South Wales in 1827, wrote in a letter to the Grand Lodge of England: 'the greater part of the free community have been admitted as Masons in England from the prevailing notion of the necessity of being so on becoming Travellers.'³⁴

Membership in Freemasonry helped British migrants in countless ways:

- It gave them access to a network of lodges that could assist them as they moved around the world.
- It encouraged moral improvement.
- It offered opportunities for recreation and social networking.
- It conferred respectability.

Harland-Jacobs explains:³⁵

The primary mechanism responsible for the building of the expansive work of lodges was the regimental lodge. By the early nineteenth century, every regiment in the British army boasted at least one lodge that accompanied it on its imperial sojourns. Freemasons in the army helped plant permanent lodges among civilian populations in colonial of all types. Exposed to Freemasonry in the British Isles, nineteenth-century emigrants also directly exported the brotherhood by requesting warrants to set up their own lodges in their new homes in North America, Australasia, and Southern Africa. ... The three mechanisms—regimental lodges, the processes of migration, and provincial grand lodges—combined to effect the proliferation of a vast network of lodges that connected men across the formal and informal empires.

Especially remarkable, in this context, is a quotation by Lord Carnarvon, former secretary of state for the colonies and high-ranking Masonic official:³⁶

Following closely in the wake of colonisation, wherever the hut of the settler has been built, or the flag of conquest waved, there Masonry has soon equal dominion . . . It has reflected and consolidated the British Empire.

Often a Masonic lodge or hall was among the first community buildings constructed in colonial frontier settlements and became a centre of community life. It must be accepted that among those colonisers who dealt death during the wars against the Myalls, a large number were Freemasons. It should also be granted that part of the original culture of the Myalls is today preserved because of Freemasons.

In Australia, the traditional culture of the Myall people of South Eastern Australia eventually disappeared. Alfred Howitt wrote in his work published in 1904:³⁷

By far the greater part of the materials for this work was collected and recorded before 1889. Since then the native tribes have more or less died, and in the older settlements of South-East Australia the tribal remnants have now almost lost the knowledge of the beliefs and customs of their fathers.

In R H Mathew's publication in 1905 of tribes in New South Wales and Victoria, he complained that 'we must confess, with regret, that no systematic scientific study of aborigines at the Government expense has ever been attempted'. Furthermore, he knew that the 'old native men and women, who alone are able to furnish full and reliable information regarding the sociology, languages, ceremonies and general customs, will in a few years time have been carried off by death'. Regarding ceremonies and rites, he said: 'many of the customs have fallen into disuse and are now not practiced'.³⁸

34 John Stephen to the Grand Lodge of England, 1 September 1827, Grand Lodge of England, HC 21/C/1; Quoted in Harland-Jacobs, op cit, 1.

35 Harland-Jacobs, *ibid*, 2–3.

36 Harland-Jacobs, op cit, 4.

37 Howitt, A W: *The native tribes of South-East Australia*, Macmillan, London & New York 1904, preface xiii.

38 Mathews, R H: *Ethnological Notes on the Aboriginal Tribes of New South Wales and Victoria*, F W White, Sydney 1905, preface.

Why is this irreversible loss so lamentable? To quote from popular culture of today, *if you destroy an entire generation of people's culture, it is as if they never existed*.³⁹ In Tasmania, where all modern Aboriginal people are descended from Aboriginal women and white fathers, no knowledge of the men's rites survive. On the mainland, we are more fortunate, as records do exist.

Many prominent men who feature in recording the old Myall culture and initiation rites were Freemasons. Robert Hamilton Mathews, the most prolific documenter of Myall initiation, in his diary in 1884 includes an entry of going off to lodge. An interest in secret societies and initiation seemed to run in his family. Robert Mathews' son, Hamilton Mathews, was a prominent New South Wales Freemason. R H Mathews' granddaughter-in-law, Janet Mathews, wrote on the subject and documented information from elderly Aboriginal people on the South Coast of New South Wales, who claimed that R H Mathews was himself initiated into the Aboriginal ceremonies. His initiated Aboriginal name was 'Miranen'. Martin Thomas, Mathew's biographer, argues that Mathews' refusal to write directly about some of these experiences show that his loyalty to the secret culture was 'more important than whatever kudos he might have won as an anthropologist in revealing these secrets to the world'.⁴⁰

Dr Lorimer Fison and his close friend Alfred Howitt, co-authors of *Kamilaroi and Kurnai*,⁴¹ were also interested in Myall initiation mysteries. Howitt orchestrated an initiation ceremony himself amongst South Coast Aborigines in the late 1800s after the practice had died out. Howitt pretended to have been initiated into the Myall rites elsewhere. Howitt helped officiate in the revised ceremonies and he attests to Fison's interest, saying Fison was consistently denied any information when he persistently questioned a white man who in his youth had been initiated into the Myall mysteries.⁴² In private correspondence in 1880, when writing to Professor Edward Burnett Tylor, the anthropologist at Oxford University, Fison confirmed his fascination with Aboriginal ceremony and Freemasonry.⁴³

I am afraid that I shall be laughed at about the Freemasonry statement. But I cannot explain away the facts that have come to my knowledge through trustworthy channels. Only by last mail I received a letter from a gentleman well-known to me, who assured me that he had lately seen a number of Queensland blacks who make "the master sign of wonder" to a friend who was leaving Brisbane for Sydney by the steamer in which my correspondent was a passenger. Unless Stuart published a deliberate & useless lie, & moreover unless several trustworthy gentlemen have told me lies which could do neither them nor anyone else any good, Australian blackfellows certainly use signs which are current among freemasons at the present day. And whatever may be the origin of freemasonry as we have it now, we cannot say that it was not founded upon something older still.

This fascination by Freemasons in other initiation rites is partly explained by an American Mason, Bro Dennis V Chornenky, who comments on Native American initiation rites. He notes that relatively little solid academic work has been done on the subject of Native American rites and initiatic practices, and their relationship to those of the West. He says one simple reason for this is because they are most concerned with that which is of the spirit, or essence, rather than what can be written down, measured or analysed. As a Freemason, he understands that tradition is transmission and the handing down of knowledge. Tradition, understood in this way, is the

39 Dialogue from the movie *The Monuments Men*, story by Robert M Edsel, Columbia Pictures, 2014.

40 Thomas, Martin: *The Many Worlds of R. H. Mathews: In Search of an Australian Anthropologist*, Allen & Unwin, Sydney 2011, 323; Thomas, Martin ed: *Culture in Translation: The anthropological legacy of R. H. Mathews*, Aboriginal History Monographs, Canberra 2007, 18 [refers to lodge reference in R.H.Mathew's papers, NLA MS 8006/1/1. Diary 22nd April 1884].

41 Fison, Lorimer & Howitt, A W: *Kamilaroi and Kurnai. Group-marriage and relationship, and marriage by elopement, drawn chiefly from the usage of the Australian aborigines. Also the Kurnai tribe, their customs in peace and war*, Robertson, Melbourne 1880.

42 Howitt, op cit, 511.

43 *University of Oxford, Pitt Rivers Museum manuscript collections*. Tylor papers Box 11a: Fison 5, Navuloa, Fiji, 16 January 1880, Lorimer Fison to Edward B. Tylor, LL.D.

transmission of spiritual influence inherent in any given rite or set of rites. A profane person who knew all the rites of a tradition by reading about them in a book, would still not be initiated in any way, for the spiritual influences attached to the rites would in no way have been transmitted to him.

Chornenky believes the similarities between Freemasonry and Native American traditions and the comfortable initiation of many famous Native Americans and tribal chiefs into the Masonic order over the last two hundred years is a testament to the traditional character of Freemasonry.⁴⁴

The Oklahoma Masonic Indian Degree Team has performed before thousands of Freemasons all across the USA, putting on the Third Degree in colourful Native American dress. Publications on analogies between Freemasonry and Indian societies, the Medicine Man and the Senior Deacon, and the development of Freemasonry and Masonic Lodges in the original Grand Lodge of Indian Territory, exist. They include explanations of the Indian 'Blood Brother' initiation, and a comparison between American Indian ideals and the tenets of Freemasonry.⁴⁵

In Canada, Freemasonry is appealing to First Nation men and there are many famous First Nation Freemasons in their history. Bro Gregory Hunter, a member of Richmond Lodge No 23 in Ontario, speaks on the Spirituality and History of Masonry & the First Nations, Native Americans, some famous Native Masons, and the symbolism of the Eagle Feather Volume of the Sacred Law. After explaining common symbols and meanings, he talks of First Nation secret societies and degrees. He shows that Charity is one of the most important virtues not only in Masonry but also for the First Nations, and the concept of First Nations brotherhood is expanded way beyond Masonic brotherhood. Like Freemasons, the First Nations are very much into oaths and they place importance on 'traditional penalties'. The Eagle Feather Volume of the Sacred Law teaches how the feather and the spirit of the Eagle can be incorporated into our lives and our Masonic development.⁴⁶

Native American similarities to Freemasonry has been known by the profane for some time. In 1856, the Revd L E Threlkeld wrote in private correspondence about similarities between Native American and Myall ceremonies.⁴⁷

Another curious coincidence has lately caught my attention in a re-published review taken from the Leader, Novr 17th inserted in the Empire, Sydney, Feby 29th 1856, of a work called *Minnesota and the Far West*, by Laurance Oliphant, &c. Blackwood and Sons. There are certain customs mentioned therein very similar to some in use amongst the Aborigines of this part of the world worthy of notice. The author says: 'in the centre of the Village stood the medicine pole . . . and near it a bower . . . in which are performed those singular rites which Free-Masons affirm connect the Winnebagoes to their fraternity. It is certain that there is a society in the tribe, the secret of which is kept most sacred . . . the members of the society, or medicine-men are held in very high estimation by the tribes'. So likewise have the Aborigines here a sacred Bower in the Bush, which none but the initiated may enter, and for a woman to presume to satisfy female curiosity would be most surely punished with death. A common member of this fraternity is discovered at once, not by the un-mentionable secret of Free-Masonry (sic), but by an ocular demonstration that he has been initiated when the front tooth was deliberately knocked out of his jaw by one of those, what-might-be-called, Medicine-men.

This is certainly not the end of the story of Aboriginality and Freemasonry. Prominent Australians of Aboriginal descent have contributed to Freemasonry as regular members for some time. Sir Douglas Nicholls, KCVO, OBE, (1906–1988) was an Aboriginal Australian from the

44 Chornenky, Denis V: 'Freemasonry and Native American Traditions', paper given at the annual California Masonic Symposium, San Diego 2004.

45 A publication of Freemasonry and its involvement with Native Americans is available in a 55-page illustrated digest. Contact Masonic Service Association, 8120 Fenton Street, Silver Spring, MD 20910. Phone: 301-588-4010; Fax: 301-608-3457; E-mail: msana@ix.netcom.com.

46 Report of the September 2011 meeting of Quinte St Alban's Lodge No 620 GRC in Thornhill, Ontario: <http://www.quintestalbans.com/regular-meeting-20110926.php>.

47 Threlkeld, L E: 'Australian Reminiscences & Papers of L. E. Threlkeld. Missionary to the Aborigines 1824–1859', 2 vols, Niel Gunson ed, Australian Institute of Aboriginal Studies, Canberra 1974, 2:298, Letter to Richard Cull, 25 June 1856.

Yorta Yorta people. He was also a star Fitzroy footballer, a boxer and a prominent Freemason, a Churches of Christ pastor, ceremonial officer; he was also a pioneering campaigner for reconciliation. He was the first Aboriginal person to be knighted and the first appointed to a vice-regal office, serving as the Governor of South Australia.

When Professor A P Elkin of Sydney University received a letter from Melbourne Freemason F A Ray in 1936, inquiring about the advisability of admitting 'a full blooded aboriginal' who had enquired to join the organisation, Elkin recommended acceptance. He wrote: 'let us remember that no one can keep a secret or his membership of a secret society better than an Aborigine'.⁴⁸

In the historical war for Australia between western civilisation and the ancient Myall culture, western civilisation won. Today all Australians are classed as 'civilised'. In hindsight, parts of so-called civilisation have been found wanting: not least, social inequalities that civilisation brought with it. There is much to be learned from the past by modern Australians and we should look forward to a day when Aboriginal Freemasons will teach their non-indigenous brethren more about the ancient religion of this land we share. Just as the Eagle Feather is used in North America as a representative of Native American Volumes of the Sacred Law, in a few remote parts of Australia the Churinga still remains the Aboriginal equivalent of the VSL. In the South-East part of Australia, where traditions are ended, records kept in the western language by Freemasons are still in existence.

As quoted previously: *if you destroy an entire generation of people's culture, it is as if they never existed*. It may be time to re-examine the initiation rites of early Australia, and to help keep them alive, so that our Myall traditions may never be forgotten. Just as Aboriginal Art is today regarded of international importance, new generations of Australians may one day want to learn more about other aspects of our shared culture.

48 Elkin Papers, (unpub MSS), University of Sydney Archives, P.130/41/53, F.A. Ray to Elkin 26 August 1936, and Elkin to F.A. Ray 10 September 1936.

RE-THINKING THE ORIGINS OF MODERN FREEMASONRY

Murray Treseder

Introduction

To many of the members of Lodges of Research, wherever situated, it has been a veritable Holy Grail of Masonic research the dream of a supportable, cogent account of the formation of the Premier Grand Lodge in 1717 and a comprehensive and realistic explanation of the events which transformed this new organization into what it later became, and how its format still exists to a large extent even to this day. Realistically it has long been realized that there will never be a totally provable explanation, but Freemasons have hoped that an explanation based on fact, or at least on clearly supportable conjecture would one day evolve. Ever so slowly this dream has been materializing assisted by a developing hypothesis which effectively accounts for all of the events and happenings that occurred at the time of Grand Lodge's foundation, and which has not been proved to be definitively wrong by any new subsequently forthcoming information.

Lawrence sums up this position rather appositely. “ *An important element of such an approach involves the need to show that all the data supports that hypothesis and that there are no glaring anomalies suggesting it to be false.* “ P. 407

It is my belief that over the last couple of years this dream has taken substantial steps towards realization. Two books, both of which have been recently published, deal with more or less the same major topic - namely the origins of Freemasonry, with particular emphasis to the events of 1717 and the immediate few years that followed, during which time period Freemasonry as it is now known and presently understood developed and expanded. Because the two books have very much in common, having been extensively researched in the most thorough investigative manner and each contain quite detailed analysis of new and revealing information covering, as they do, almost exactly the same territory, I have analysed them together on a quite specific basis. However there are also some areas where they have some substantial variances of interpretation and in some cases quite profound divergence of opinion and even disagreement as to the weight given to happenings and the influence of important personalities of the particular time. These variations of weighting of evidence are not however mutually exclusive or go in any way to weakening the basic hypothesis.

The two books are : -

“ *The Foundations of Modern Freemasonry - The Grand Architects. Political Change and the Scientific Enlightenment 1714 – 1740* ”: Ric A. Bergman. (Sussex Academic Press 2012) This book has its foundations in, and is an extended form of a PhD thesis at the University of Exeter submitted in 2010.

and : -

“ *The Key to Modern Freemasonry - The Hidden Mysteries of Nature and Science:* ” Professor Charles C. Lawrence. (Hamilton House 2011)

This paper is an endeavour by me to further assemble the now available information and postulate an even clearer overall view of the initial development of the Premier Grand Lodge and its purpose of this paper is to concurrently analyse and consider the two books on a ‘ compare and contrast ‘ basis. To me this proved to be a fascinatingly interesting exercise, and in my view, the combined drawing together and even amalgamation of ideas and explanations as expressed in the two works takes us much nearer to understanding more precisely what may have actually happened over those vital three to five years, the formative period of the establishment of modern Freemasonry by the creation of the Premier Grand Lodge.

Most surprisingly it appears it is not impossible that in the period from the literal foundation in 1717 until about 1720 or 1721 nothing of any material importance actually occurred. This seems to be the clear view of Gould from his reading of Anderson's belated history of the time (1) and

can be strongly inferred from a very compelling contemporaneous comment from Stukeley's diary which Gould quotes with substantial weight. (2) Perhaps we have been worrying about what was happening Masonically during all of that period of time when, quite possibly the simple answer is nothing, except for an annual installation of a new Grand Master and perhaps most probably some behind the scenes activity to prepare for the founder's originally avowed aim, the installation of the first aristocratic Grand Master, in the person of the Duke of Montague. .

Although in a general historical sense, both authors cover very similar ground, they do so in a substantially different manner, with different specific detail examined and weighed and vastly different emphasis placed on various aspects of their research. Bergman goes into much more personal biographical detail of the characters involved in the actual changes that were occurring, systematically directly linking the main players by dates and specific connections of the combination of philosophical, political and intellectual interests, whereas Lawrence gives a much more philosophical exposition, outlining the how's, why's and wherefore's as to how all of the events and happenings came together and lead to the establishment of a strong, stable Premier Grand Lodge, a legacy which successfully carried on into the future, and basically still endures. In some ways this format is much more thought provoking, and on many criteria the outstanding chapters of Lawrence's book is his description of how, given the changing circumstances of personalities and ritual, the form of the entity and style of the meetings quite rapidly morphed into something quite different from what it had been pre 1717. pp. 165 – 171. and into a form which is to this day still readily recognized

The physical structures of the books

The first thing that registered with me was not in the detailed contents of the two books, but rather in a physical comparison of them and how they were actually organized, constructed and put together

In a direct comparison of the two books one is immediately struck by the great disparity in the presentation and authorship of the two books. Lawrence covers the topic in about 350 pages of closely argued theoretical and practical application, written in intense close typescript which, with failing eyes, is not easy to read. On the other hand Bergman takes just over 200 pages of easily readable script in a writing style which although it is not nearly as intense nevertheless argues particular aspects of his theory much more cogently. Two other striking differences are provided by a comparison of the number of references provided with the works and the indexes. Bergman's references are voluminous, as would be expected from a doctoral thesis, running to almost 90 pages, whereas Lawrence confines himself to an infinitely smaller list, presented unfortunately in the diminutive AQS format which is a difficult to read style of script.

The other significant presentational contrast between the books is in their indexes. Despite the fact that Lawrence thinks his indexer Brent Morris “ *undertook the considerable task of indexing...for which he is particularly qualified.* ” the index of the over 450 page closely printed book, runs to less than six pages, and has repeated and manifest omissions, which could barely be considered in any way adequate, and in my view does not meet the bill or do justice to a major research work dealing with such intricate human, political, religious and Masonic matters. Many detailed references, to which frequent consultations are essential in order to absorb the detail of an intricate work such as this are not recorded. I realize that the compilation of a detailed index is tedious work, but with the repeated cross referencing of detail that is required to study such a fact filled book as this such an index which details names, places and dates would make for so much more enjoyable and satisfying usage. Bergman, on the other hand has compiled a most profusely detailed index which covers an intense amount of detail such as is necessarily required with the constant referral to people and events of interest with which these books abound. Such an index makes tracking characters a much simpler, straight forward task,

which to me is an essential requisite to being able to absorb the contextual detail with certainty and precision.

Another aspect which I immediately found quite striking and indeed fascinating on reading and studying the two books together and comparing them was that although authorship of both books was roughly contemporaneous and Bergman's university thesis had been presented well before Lawrence had published his lengthy work, in neither publication is there a single identifiable cross reference to each other's work. This is quite surprising particularly because of Lawrence being an academic himself his specific acknowledgement that: "*There are a number of universities that formally acknowledges Masonic studies, a major part of the output of which are the dissertations leading to higher degrees*" p 422. and firstly, this is exactly what Bergman's book - indeed his whole work - is all about and secondly, from the opposite viewpoint and even more surprisingly that Bergman makes no reference whatsoever to Lawrence's brilliant exposition of the likely happenings that occur at exactly the same time (3) and which was presented contemporaneously with the writing of his thesis. It seems to me as a non-sophisticated academic, that even a trifle more sharing of research and cross pollination of factual matters and ideas could well have lead to a more complete, and perhaps an even more authoritative re-analysis of the most interesting historical topic. (But such Freemasonic co-operation on historical matters has never been a strong organization wide tradition.) To me a possibly co-operative melding of aspects of their works could have given better balance and even more definitive and powerful all-compassing conclusions on the most vexing of all Masonic research subjects. I have to say that there appears to me to be many such illustrations of this lack of co-operation occurring in Masonic history writings.

Definitional differences

Because there is a difference in the definition of and relating to the exact scope of their studies it is important that initially the position of each author is set out, which means that it is appropriate and indeed essential to here initially clarify some of the terms and general definitions used by Lawrence to describe groups who make up important sections of his book, and how these definitions vary from those that Bergman uses.

" The Founders " is a term Lawrence uses to describe the four men whom he says were responsible for the formation of the Premier Grand Lodge in 1717 in the following terms as follows : "*...two appear to have had little or no bearing on that which was to follow* (presumably Anthony Sayer and the un-named fourth man who only rates a passing reference, and of whom he admits that he has no real inkling as to his identity.)

Conjecture over who the fourth man has been is raised not only by Lawrence but also as far back as 120 years ago by Gould, who postulates the proposition that the fourth Grand Master involved with the historical Grand Lodge would certainly have been Anderson (instead of George Payne – who from now on somehow regularly keeps re-appearing) for a second term as Grand Master) but perhaps as Piatigorsky suggests this was because Anderson, who being a Scottish Mason, he was not a member of an *English* Lodge and therefore mercifully precluded from holding office.(4)

" *Sadly however there appears to be no actual (specific) information on the fourth member of this interesting group* ' at p. 185 *It will be argued that one of the remaining pair is recorded throughout as occupying a range of ostensibly important positions, only to find on closer analysis, he appears to have remained passive and ineffectual ;(George Payne presumably, who on more detailed analysis was not in fact passive and could never be said to be ineffectual - see other later comments) whilst the fourth was to have a massive impact and literally engineered the ultimate structure of what we would now recognize as formalized Freemasonry (undoubtedly Dr. John Desaguliers - a matter on which both authors strongly concur.)* " p xii.

Lawrence follows on by formulating what to me, at first appearance is a rather contrived special definition of the term ' Premier Grand Lodge ' He states that by his definition this term

is not referring to the definitive chronological version of the Premier Grand Lodge of 1717 as is most generally utilized as the accepted official inauguration of the body. He describes that period of its formation, i.e. June 1717, probably quite accurately as follows : -

“ ..it appears to have started as a ‘ rather nice thing to do’; namely to have a regularly (quarterly) gathering of a group of the more significant lodge members to discuss matters of common interest of concernHowever, once under way and appearing to work quite well, it took on the trappings of a formally regulated (constitutionally and initially styled as the “ Premier Grand Lodge’) body “p. 165.

But for the understandable purposes of the main tenor of his book he specifically prefers a quite substantial variation from that generally used by most writers on the foundations of Grand Lodge. He definitively states that: *“ the definition of the Premier Grand Lodge used throughout this study (which) refers to the body formed by the usurpation of the original Premier Grand Lodge.(June 1717) “ p, 169 and later “ This section is predicated on the proposition that formalized Freemasonry was in a state of flux until the pivotal election for Grand Master in 1723 “ p. xii*

The reasoning for Lawrence’s artificial starting date, early in 1721 is easily able to be supported by an examination of Masonic happenings from 1717 until late 1720. After the initial appointment and installation of Anthony Sayers in June 1717 nothing of any major moment occurred with the exception of the three installations, of Payne (twice) and Desaguliers until early in 1721. This situation is canvassed by many authors who all seem to indicate that this is not an improbable scenario : -

Bergman highlights this situation at p.121, using as a basis the number of instances when Freemasonry as such was mentioned or even alluded to in the press during the two separate and distinct periods, i.e. before 1721 and subsequently, after the appointment of the Duke of Montague as Grand Master in mid 1721

Lawrence throughout his writings is repeatedly critical and highly sceptical about anything Masonic happening during that period, hence his choice of the differing date as significant for his analysis of the historical event.

Gould, as long as 120 years ago, damns with faint praise, Sayer, Payne and Desaguliers activities during that specific period: (see footnote (1) earlier)

Anderson in the history portion of his *1738 Constitution* when recording some of the history of that period he is conspicuously silent and therefore, as in many instances on crucial subjects, useless: and Stukeley’s diary (a completely disconnected and external comment) is powerful evidence of a complete lack of any significant Masonic activity during that period. (see footnote (2) above)

Having regard to these various reason one could be forgiven for believing that Lawrence’s adoption of this apparently contrived date deliberately followed on from Gould’s thinly veiled proposition of nothing much really happening during that period. Lawrence is a strong supporter of Gould and has openly expressed his dissatisfaction that each and every time that Gould’s landmark work is revised and reprinted it has been done by a Mason seen to be strongly philosophically aligned with Grand Lodge’s view point on its historical foundations.

Hence the apparently random date selected was much more specifically contrived. (There are many other neat intellectual subtleties throughout Lawrence’s work.)

However from early in 1721 events which were quite vital to the long term establishment of the Premier Grand Lodge did start occurring, beginning with the fulfilling of their stated intended long term goal of the installation of an aristocrat as Grand Master. But the critical time frame of the ongoing foundation of the Premier Grand Lodge is much more specifically definable. Both authors readily agreed that this date 24 June. 1723 as being the pivotal election which occurred at Grand Lodge. Previously the Grand Master the Duke of Wharton had waived his right to name his successor. The young Earl of Dalkeith was elected Grand Master and

proceeded to name Desaguliers as his Deputy Grand Master. Wharton insisted that a vote be taken to approve Dalkeith's nomination. The vote was declared in favour of the Grand Master by a single vote with Desaguliers acting as Grand Master *pro temp* in Dalkeith's absence voting in favour of the resolution

This point made by both of the authors is in essence, that this was exactly the crucial turning point in the future of the Premier Grand Lodge, although they do give different emphasis to external influences and the importance of critical Masonic identities leading up to that defining moment in modern Freemasonry. In a separate and detailed paper Lawrence canvases the likely possible future outcomes of this ballot. (5)

Subjective differences between authors

Structurally, in Lawrence's book there is a much heavier weighting, indeed a preponderance of references to the changes to the ritual which he alleges took place simultaneously with the organizational changes that occurred over the period which both books discuss, and the lasting significance of these changes. These refer to the shifts in emphasis to matters of nature and science which were advanced by the presentation of technical and scientific papers to lodge meetings, and which according to Lawrence were rapidly inculcated into the ritual. Since there is no parallel consideration by Bergman, and this is a specialist topic for Freemasons who know and understand the Holy Royal Arch (of which I am not one) I will not venture into this area, although many others may find Lawrence's thesis and explanations totally absorbing.

In direct contrast Bergman has taken a quite contrary attitude to this aspect of the history of the Foundations of Freemasonry about the time of 1717 and subsequently excludes them from his work. “ *A detailed examination of Masonic ritual and its spiritual and quasi-religious components has similarly been bypassed,* “Bergman p. 4.

The principal points of difference between the two can be expressed as Bergman placing great store on the influence of the Magistrates and Justices of the Peace (one of his particular personal lines of research) which Lawrence does not mention to any extent and Bergman also gives George Payne much more prominence in the general running of Grand Lodge in its early years, about which Lawrence is quite dismissive. He makes nothing except the vaguest of references to the *1723 Constitution*, or of Payne's contribution to it, and indeed there is no index reference to them whatsoever, nor to other basic Masonic operational measures, such as his contribution to the appointment of an aristocrat Grand Master.

Lawrence makes nothing except but the vaguest of references to the *1723 Constitutions*, indeed there is no index reference to them whatsoever,

These basic differences in approach do not appear to have lead to any substantive disagreements; it simply means that in relation to these aspects to of their considerations their paths do not cross

The London Magistracy

However Bergman, whilst covering much of the same ground as Lawrence on the organizational and personality changes that occurred during the early days of the new style Freemasonry and its early formative period places much greater emphasis on the influence of Freemasons in the Magistracy and as Justices of the Peace in and around London, especially in Westminster, Middlesex and Southwark, a facet not alluded to at all anywhere by Lawrence.

Bergman explains his proposition ; -

“Freemasonry's association with the government and its supporters on the Westminster and Middlesex benches may have been typified by men such as Cowper, Blackerby and Chocke, (all close friends and acquaintances of Payne) but reached an apogee in Charles Delafaye..... a member of Richmond's Horn Tavern (as were all of the above, plus Desaguliers) ...his influence was far more significant..... Delafaye's presence reinforced Freemasonry's pro-Hanoverian public profile and provided confirmation to the

government that Freemasonry could and should be regarded as a politically steadfast and dependable organization“ p.77

A matter of high priority amongst senior Freemasons of the period (1719-1723) including the newly joining aristocratic members was to promote and maintain close social, political and philosophical connections to the Hanoverian elite and the Whig supporters. The Hanoverian succession in 1714 and the Jacobite rising in 1715 were still of recent memory so at a time of lingering political and religious disharmony these trusted and reliable connections were paramount in the minds of Masonic leaders such as Desaguliers, Montague, Payne, Richmond and many others, and indeed were to remain so at least until Culloden in 1745. Some of the earlier Freemasons had been amongst the early magistrates appointed in the Hanoverian period. Before 1719 Payne and Delafaye were already senior magistrates and in the 1719 intake of Commissioners of the Peace a significant proportion were or later became Freemasons. In fact four of them became very senior Grand Lodge officers in addition to Payne who at the time was already the Grand Master. A large number of retirements and deaths of magistrates occurred in the four years to 1723 plus many others were excluded for political reasons largely to retain firm control over the political situation. In the three substantial batches of appointments of magistrates from 1719 onwards a sizeable proportion of the appointments were Freemasons, several being holders of Grand Rank of significant seniority. This is a time of great Masonic influence on the bench with prominent Freemasons such as Payne, Cowper, Delafaye and Chocke all at various times being Chairman of their particular bench, all of whom were pro-Hanoverian in their outlook and sympathies.

Payne and Delafaye had been first listed as Westminster justices as long ago as 1715. In the intakes of Justices of the Peace in 1719 and 1721, at the very time when the new premier Grand Lodge was about to, or was commencing to blossom, an amazing percentage of the appointments made were Freemasons, a high proportion of them from the Horn Lodge in Westminster. In 1719 the intake included Freemason members destined to become a Grand Master, two Deputy Grand Masters, a Grand Secretary and a Grand Treasurer. Bergman makes great play of listing the considerable inflow of Freemasons into the magisterial appointments, and ties them into definite patterns of behaviour which clearly lead to great respect from the normal populace and hence to the advancement of the Premier Grand Lodge in that important period of its initial development and expansion.

“Given the explicit political remodeling of the bench that followed the Hanoverian succession, it is probable that the presence of so many Freemasons on the Westminster and Middlesex benches would have required as a minimum the acquiescence of the Whig government and, more probably its approval. In this context and in others, publicly averred magisterial support for the Craft provided a powerful judicial imprimatur, “ p. 76.

This powerful influence of Freemasons on the Magistracy with their solid pro Hanoverian background, outlook and sympathies and the publicity which sprang from their decisions involving total loyalty to king and country were to rapidly become one of the strong influences upon the establishment and expansion of the Premier Grand Lodge

The importance of George Payne

Lawrence tends to be somewhat dismissive of the influence of George Payne, relegating him to the status of being a mere Masonic functionary, whereas Bergman details his various positions of influence, and how they inter acted with the new establishment.

A greater acknowledgement and better treatment of the importance of George Payne in the overall scheme of things; especially his longer term, behind the scenes activities, would I believe have improved the balance of Lawrence’s explanations of the formation of the Premier Grand Lodge, even under his slightly contrived definition. Personally I find it difficult to understand

how Lawrence, a man who clearly understands just how things ‘ happen , ’ does not recognize more fully the importance of George Payne

In contradistinction Bergman devotes considerable space, pp. 70 - 75 to dealing with Payne’s activities. On any reasonable view Payne, in addition to his wide array of close Masonic friends was largely instrumental in the assiduous establishment and development of the fledgling Premier Grand Lodge culminating in the powerful England wide organization into which it rapidly developed. Indeed according to Bergman, who expresses the view that Payne was: “ *one of Desaguliers’ closest Masonic collaborators*”. P. 70, a statement which because of Desaguliers pivotal role in the Premier Grand Lodge’s formation quite clearly indicates the importance that Bergman places on Payne’s place in the process of Freemasonic development : -

“ In addition to Desaguliers, the more central players within Grand Lodge and London Freemasonry included George Payne, Martin Folkes and William Cooper alongside the lesser known Alexander Chocke, Nathaniel Blackerby, John Beale, George Carpenter and Charles Delafaye. All were linked via several overlapping political, social and professional networks.....Desaguliers, Payne and Folkes provided the three interlinked foundations for a range of Masonic alliances which were the principal vectors for change and influence over the next two decades. “p. 64 and that group was : - “at the helm of the Craft’s organizational transformation. “

Bergman thus places considerably greater emphasis on the importance of George Payne in the total scheme of modern Freemasonry, whereas Lawrence dismisses him as being of slight significance

This downplaying of Payne’s contribution seems to me to be a major omission on his behalf because of the intimate and well established connection between these two very senior Freemasons and their great knowledge of, and influence over matters which occurred in the general operation of the new Premier Grand Lodge organization. Lawrence seems to place little emphasis on the extensive and close relationship between Desaguliers and Payne covering an extended period including considerable connections well before events of 1717 and certainly subsequent to that date the, in which they were both inextricably involved

It is a matter of interest that during the period when they both held the position of Grand Master little of any significance Masonically happened except their installations. This may well overlook the possible exception that they were working away quietly preparing the ground for the long awaited installation of an aristocratic Grand Master. It was he who finally announced that he proposed Montague as his successor as Grand Master on 25 March 1721 p. 125 and it was at his Grand Feast that Montague was chosen as Grand Master p. 110. This was really leading the way from the front. It seems quite clear that the relationship between Payne and Desaguliers, as well in addition to a major contribution from Martin Folkes over the whole period of the formation and development of the premier Grand Lodge has never been adequately analysed. The friendship between Payne and Desaguliers went back to well before the formation of the Premier Grand Lodge in 1717 and: “*It is possible , perhaps even probable that either George or Thomas Payne (with whom Desaguliers shared the same college at Oxford) introduced Desaguliers to Freemasonry....The more probable of the two was George “* p. 73.

They clearly established a close quasi-business relationship immediately

Desaguliers arrived in London to live in 1713. p. 72 and probably they were Freemasons together in the Lodge at the Rummer and Grapes at the times when the first moves to establish the Premier Grand Lodge were being mooted

The intricate historical Masonic relationship between these two senior members may in fact be relatively simple to explain.

“ Payne’s earlier entry to Freemasonry could provide an explanation for his Masonic seniority at the Horn and the rationale for him having been selected as Grand Master before Desaguliers.”

and subsequently: -

“Although perhaps as a function of his self-promotion and networking , Desaguliers became the more visibly influential of the two, Payne and Desaguliers were equally senior within Grand Lodge.” P. 74

and even further

“Payne had a relatively low public profile and in contrast to Desaguliers does not appear to have had an active self-promoter. “

This statement probably best puts things into a correct overall perspective, Desaguliers as well as being a first class achiever also successfully self promoted, whereas Payne was happy filling in the often powerful background administrative roles

It is nevertheless interesting to note that when the need arose to find a Grand Master to fill the position *pro tempore* in the year (1720) before the aristocrat Montague, (a close friend of each of Payne, Desaguliers and Folkes, and a fellow member of the Horn) accepted the appointment; it was Payne who was chosen and filled the position in the interim..

The importance of Martin Folkes by way of his involvement in Montague’s initial aristocratic appointment and then his intimate involvement due to his strong and ongoing friendship with the powerfully influential Duke of Richmond’s accepting of the position of Grand Master after the damaging sojourn of the ill disciplined pro-Jacobite Duke of Wharton is of the greatest significance to the long term development of the Premier Grand Lodge. Next to Desaguliers and Payne he was probably the most influential non aristocratic Freemason of the period. He is regarded as a highly significant character by both authors.

Bergman sums up his importance quite unequivocally but nonetheless very succinctly : -

“ As with all organizations , a small number of members were more prominent and influential than their peers. Amongst this group was arguably one of Desagulier’s closest collaborators : Martin Folkes. “ p 98.

“ Unlike Desaguliers, a Huguenot and a servant of the Royal Society paid on a piece-work basis.. who. could be rebuked by the Council for any real or imagined disregard of his duties, Martin Folkes was a privately wealthy and clubbable intellectual .. whose intellectual abilities, particularly in philosophy and mathematics resulted in his election as FRS in 1724 (aged 24) p. 99.

“ Folkes was integral to Freemasonry’s development in the 1720’s and (intensely) supportive of Desaguliers, Payne and the inner core within Grand Lodge “ p. 101.

Lawrence gives emphasis to his influence on the structure of the new philosophy being adopted:

“ It is virtually certain that he (Folkes) would have supported the concept of the enhancement of knowledge as a basic tenet within the cultural ethos of Freemasonry from that time onwards and that he was most likely to have been an influential part of that process. “ p. 207

The importance of this trio of senior Freemasons is accurately defined in summary by Bergman :

“Payne’s main contribution to the development of Freemasonry appears to lie in his networks and relationships within Westminster, which were complimentary to those of Desaguliers and Folkes within the learned and professional societies and among the Whig aristocrats. “p. 74.

These were the three bastions of influence which established the new Premier Grand Lodge in its position in London and later English society and enabled it to flourish into its future world wide stature.

Payne enjoyed a long (well over 40 years) and often vitally important Masonic career : “ *that was as active and arguably as important as that of Desaguliers – and one that lasted some ten years longer.* “ p. 70.

In terms of his overall lifelong contribution to the Premier Grand Lodge his contribution could be judged as even greater.

Right throughout his Masonic life, which was very extensive, in terms of time as well as depth, Payne, seems to have always exerted a powerful presence. He was, after all, the second and fourth Grand Master, and the last non aristocratic holder of that exalted office. He stood ready to do the hard work behind the scenes. Such preparedness is powerfully illustrated by, firstly, being willing to hold the fort until Montague when he was ready to become the first aristocratic Grand Master agreed to accept the position, and thereupon as Grand Master he proposed him, his fellow Horn member, to become his successor.

It was Payne who was in the front line when it became incumbent on senior Freemasons to take the necessary Masonic political action (at significant personal jeopardy) to ensure that Wharton did not serve a second year as Grand Master which could so easily have snuffed out its future development.

In conjunction with Desaguliers, Payne was specifically appointed to research and compile the original *Regulations*. It was Payne that compiled the General Regulations in 1720 p. 70. and p, 68. which were incorporated in the *1723 Constitution* and then together they ensured that it and a new Constitution, to which he also contributed formulating in large measure, were incorporated into Anderson’s otherwise fatuous faux history of the *1723 Constitution* and which became the cornerstone of modern Freemasonry. He was certainly one of the paramount driving forces of the *1723 Constitution*, and its adoption, the importance of which became quite paramount in the ongoing affairs of the Premier Grand Lodge.

In the *1723 Constitution* the Rules and Regulations are expounded with a high degree of clarity (almost scientific clarity as if prepared by a scientist or perhaps even a senior government officer) rather than a waffling Scottish church minister. When the Regulations are once more explained by Anderson in the *1738 Constitution*, which this time prepared without any outside assistance or input they are waffly and prolix, in Anderson’s renown style, and with no editorial restraints his History of Freemasonry is even more a jumble of mythical miss mash, and often downright incomprehensible totally unbecoming to the, by then, well established Premier Grand Lodge. For their own satisfaction Grand Lodge just had to have an ancient history, as they do today, even if it was all laughable bunkum,

“ *From the early 1720s, Grand Lodge began to regulate and control Freemasonry and to connect it to the Hanoverian and Whig political establishment. In the first instance, influence was exerted via the introduction of the 1723 Constitution and, in particular the new Regulations and Charges.* “ p. 64.

This 1723 document has to be placed in correct perspective to the proper development of the underpinning of the Premier Grand Lodge,

“ *the 1723 Constitution did not provide an updated or modernized version of the Old Charges .It did far more, setting the parameters for a new operating structure and establishing the boundaries of what would rapidly a national organization ‘* p. 65.

The *1723 Constitutions* as published (especially the confected historical section which has so mislead many very gullible Masonic historians, and unfortunately still does so, even to this day) does not contain any mention of events immediately preceding and following the formation of the Premier Grand Lodge in 1717. No Grand Lodge minutes were taken until the appointment of William Cowper as Grand Secretary, and an influential member of the Horn Lodge fraternity.

By then Payne and Desaguliers and a small group of connected individuals by means of their recently adopted *Regulations, Constitution and Charges* had set, in its totality. the new Grand

Lodge and Freemasonry, on its profoundly distinct future path

There is no doubt that George Payne was one of the most influential and effective Grand Lodge Members who played a leading and determined (and a highly orchestrated strong team of Freemasons) to help the successive aristocratic Grand Masters, i.e. Dalkeith and Richmond to overcome the earlier excesses of Wharton,

The influence of Payne and his fellow members of the dominant Horn Lodge resulted in having Cowper installed as Grand Secretary to run Grand Lodge more successfully and proficiently and with continuity, and at the same time ensured that all of the senior Grand Lodge officers were filled with reliable people who held similar views about the establishment of the Premier Grand Lodge.

This alteration to the conduct of Grand Lodge largely pushed forward by Payne and Desaguliers no doubt added significantly to its ongoing operative stability.

In like manner the establishment of the General Bank of Charity, formed by the self same group of members,(p. 94) Payne was to have a strong influence on the future operations of the Grand Lodge. Richmond deliberately sought his advice and assistance at a specially convened meeting in helping to establish the highly influential General Bank of Charity which at that time considerably added to the prestige of the Premier Grand Lodge, most especially in the press publicity of how its charitable activities were pursued in public. Some years later in 1727 when the charitable fund had some difficulties it was Payne that the then Grand Master the Earl of Inchiquin appointed him to the Board to help right the ship.

Undoubtedly one of his most influential successes were his back room activities wherein he undoubtedly nursed several aristocratic Grand Masters into their exalted position and then assiduously protected their backs. After the Wharton fiasco Payne helped ensure that Desaguliers was Dalkeith's deputy and that Sorrel and Senex were his Grand Wardens, both of whom were Desaguliers and Payne supporters. These appointments ensured that the Grand Mastership was back on a firm footing. " *his(Wharton's) was not an image that Desaguliers, Payne, Cowper, Delafaye or Folkes (many of the heavies of the new breed) would have wished to project in connection with Freemasonry* " Bergman p. 140.

Payne was also a prominent member of the team (Beal, Folkes, Cowper, Sorell and Senex - all Fellows of the important Royal Society) with which Desaguliers supported Dalkeith and Richmond to recover the situation. "*Dalkeith allowed Desaguliers (and his supporters) to reassert stability and provided political reassurance after Wharton's short and disruptive tenure.*"

Richmond followed Dalkeith as Grand Master with the total weight of his supporters behind him, and more importantly his personal friends, Desaguliers, Payne, Folkes and others.

" *Richmond...appointed Folkes, one of his closest friends, as Deputy Grand Master, and Francis Sorrel and George Payne (that man again) as his grand Wardens.....William Cowper was also retained as Grand Secretary. It was not surprising : Sorrel, Payne and Cowper were all members of the Horn.* " p. 146. (as was Dalkeith, Desaguliers and Montague.)

Folkes was a member of Bedford Head Lodge which, besides the Horn was at the time one of the most influential lodges in London.

In later years after the formation of the Premier Grand Lodge, Payne provided a steady background of support to weak, ineffectual and non attending Grand Masters such as Paisley, Inchiquin and Weymouth. He effectively was acting Grand Master during most of Viscount Weymouth's year of office.

To top off his Masonic career in 1754, when he was quite an old man he was called upon to assist with the revision of the Constitution after the tragic and shambolic split between the ' Antients ' and the ' Moderns ' in late 1740's

Without many of these activities in which George Payne was involved the new Premier Grand

Lodge founded in 1717 would have had a very rocky road to survive and indeed it is doubtful if it would have survived to flourish in its first twenty years of existence.

Payne also played an active part in the construction of the Westminster Bridge, which because of the involvement of many senior Freemasons was seen as a Masonic project. His involvement with the Premier Grand Lodge continued for over forty years, as, subsequent to the traumas of the split of the 'Antients,' he was also responsible for the reviving of the *Constitutions* in 1754.

On the other hand Lawrence limits his comments to little more than one full page pp 179 – 181 and on occasions damns Payne with faint praise. " *he was clearly a most active freemason and appears in several senior positions* " p. 180, a modest description for a person whose Masonic career is as so fulsomely outlined by Bergman in his work.

Consider

" It was somewhat later, once this initial structure had proven to be so effective, that the initiative was seized by certain parties, (Desaguliers, et al, and including Payne serving two terms as Grand Master) enabling the whole ethos of this ad hoc association of lodges to be usurped and changed into something completely different and the coup d'état accomplished " Lawrence p. 413,

and which on the way

" could explain why George Payne (he did remain active within the group, albeit somewhat sidelined) occupied the Post (Grand Master) for the second time at the last minute as a temporary expedient " p. 414

rather a handy twelfth man to have in your team ?

Of course without Payne's and Desagulier's efforts Grand Lodge in any form would have hardly survived, especially when together they provided the *Constitution and Regulation's* parts of the 1723 *Constitution* on which the revised Premier Grand Lodge entity operated. They kept the show on the road and ensured that Wharton's bid to continue as Grand Master, which would have ended in bottomless perdition for Freemasonry, was not allowed to be put into effect.

John Theophilus Desaguliers

It is common ground with both authors that they attribute the whole transformation of the 1717 version of the Premier Grand Lodge to the body that morphed around and about Freemasonry by 1723 was driven and achieved by Desaguliers. His attributes together with his connections at all levels of society, even as high as the Monarchy are detailed at great length by Lawrence pp. 414 - 7 whilst his importance in Bergman's eyes is rated by a whole chapter pp 38 - 63 plus innumerable references throughout the whole book, but the whole importance of his position can be summarized.

As for Desaguliers he is quite specific; -

" Although for Freemasonry and the public and private lecture theatres gave Desaguliers a milieu that allowed him to shine , even within Masonry it was necessary for him to stand behind the façade of Grand Lodge's aristocratic leadership and to combine his efforts with those of well-connected (Masonic) colleagues. (Payne, Folkes, Blackerby, Sorrell and Cowper) His effectiveness lay in accepting the necessity of such support and in using it effectively. " p.62

Desaguliers, Payne, Folkes and others, together with the aristocrats, particularly Montague and Richmond formed an inner core within Grand Lodge that was essential. p. 101

" The officers that ran Grand Lodge under Richmond's leadership were particularly close. Desaguliers' tight connection to the five principal Grand Officers (Folkes, Deputy Grand Master, Cowper, Grand Secretary, Sorrell and Payne, Grand Wardens, plus Desaguliers himself) was probably the key factor in their agreeing at the next quarterly

meeting that ‘all who have been or at any time hereafter be Grand Masters of this Society may be present and have a vote at all Quarterly meetings and Grand Meetings’.” 155.

Of the four original foundation Lodges who combined in the formation in the Premier Grand Lodge it has to be said that there was a great disparity in their size of the lodge and the standing and influence of their members. The Horn with over 70 members had almost more members than the combined membership of the other three lodges, and the make up of the membership was much more aristocratic and well connected, both politically, scientifically and socially than any one in the other three lodges. This skewing of influence is highly observable in the holders of important positions in the ongoing Grand Lodge. During this period the Horn Lodge must have been the most powerful and influential lodge in the history of Freemasonry.

“ Under Richmond’s Mastership and probably with Payne and Desaguliers’ active assistance , the Horn became a focal point of ‘ gentlemanly ‘ Freemasonry and a feeder organization for Grand Lodge. “ p. 154

It is of interest to note that during Richmond’s period as Grand Master it was Payne who, because of his Masonic seniority, acted as Worshipful Master of the Horn Lodge rather than Desaguliers.

Desaguliers and Dalkeith had a close Masonic and scientific collaboration being both members of the Royal Society.

“ Dalkeith’s conduct while Grand Master suggests that he was influenced strongly by Desaguliers. Indeed, his actions as prospective Grand Master with the appointment of Desaguliers as his Deputy and Francis Sorrel and John Senex as Wardens, both of whom were supporters of Desaguliers, reinforces the assessment. “ Dalkeith allowed Desaguliers to reassert stability and provided political reassurance after Wharton’s short and disruptive tenure ” Bergman p. 145.

Desaguliers had been created a Fellow of the Royal Society before the activities of 1717 and was in fact upon the staff of the Society as a lecturer and demonstrator. In his position he knew several other Freemasons who were members. Several other prominent Freemasons were already F.R.S before 1717 (Folkes, Paisley, Montague) and they participated in no small measure to the influence of the Royal Society on the formation and development of the Premier Grand Lodge

It was these non aristocratic Masons were the drivers of the administrative and operative side of the new Premier Grand Lodge and they carried on their duties notwithstanding, while at least one aristocratic Grand Master attended only one Grand Lodge meeting during his term of office – his installation, and several others were almost as dilatory towards their Masonic duties..

The paths of Nature and Science

Another of the three main driving forces to the development of the Premier Grand Lodge which is highlighted in these two books is the manner in which scientific and mathematical lectures and discussions, particularly Newtonianism and the New Enlightenment were rapidly incorporated into the activities of the Premier Grand Lodge.

Commencing well before the foundation of the new Grand Lodge, meetings and lectures were being held, frequently under the auspices of a Masonic lodge, to listen to, and participate in technical, scientific and mathematical discussions and particularly those pertaining to aspects of Newtonianism. These provided great interest and were important public talking points especially in the press of the day. Not only were these meetings often being held under the auspices of Masonic meetings, but the speakers and demonstrators were regularly Freemasons themselves (often being Desaguliers himself or one of his acolytes.) As these meetings increased in number and began spreading widely in the more established sections of London society, so the numbers of Masonic meetings as well as the new members of Freemasonry increased substantially. This

proliferation was certainly strongly augmented by the well publicized attendance of members of the aristocracy and leading industrial figures at these meetings. Many of whom were keen to convert this newly developing fund of knowledge to their own commercial advantage.

Both of the authors go to considerable pains to point out that one of the salient features of the establishment of this newly created and ongoing Premier Grand Lodge was to incorporate into the lodge activities, and even the ritual, an actual inclusion of, or allusion to ‘ the hidden mysteries of nature and science. ‘

As to whether the influence of changes to the ritual by including and incorporating matters pertaining to ‘ the paths of nature and science ’ would enhance the explanations of actual changes occurring in the Lodges is in marked contradistinction between the authors,

Curiously it is frequently referred to at length by Lawrence , but is not given the same emphasis and is not so emphatically covered by Bergman, who limits his comments to : “ *under the aegis of Desaguliers and his colleagues, Grand Lodge provided the impetus for the inclusion of scientific lectures and entertainments at lodge meetings.* “ p. 66.

These developments greatly promoted Freemasonry amongst the middle classes and it was in these aspects, especially the publicity attached to these meetings, to which Desaguliers made such an outstanding and unequalled contribution to Freemasonry’s development and expansion. His propensity for self publicizing worked not only towards his personal aggrandizement, but also to the immediate benefit of the institution of the Premier Grand Lodge and Freemasonry in general.

Lawrence’s work devotes almost all of the last four chapters to analysing how ‘ the hidden mysteries of nature and science ‘ were incorporated into the new activities and ritual of the Premier Grand Lodge. His exposition although often heavy going, I found most rewarding., and he sums it up so neatly.

“ That by the very early 1720s, the circumstances surrounding the Premier Grand Lodge originally formed in 1717 were such that a whole new structure and ethos emerged (herein called the Premier Grand Lodge.) “ p. 407.

He later goes on to set the whole scene for the long term origins of the Premier Grand Lodge with the most succinct summary : -

“ It was clearly somewhat later, once the initial structure had proven to be effective, that the initiative was seized by certain parties, enabling the whole ethos of this ad hoc association of lodges to be usurped and changed into something completely different and the coup d’etat accomplished. “

Being slightly facetious one could almost say; - “ Voila ! There it is, the whole story of the 1717 - 1723 era. All of the rest is just the very interesting details. ”

But that would diminish the many hours of fascinating study that I have undertaken.

Earlier Lawrence had written a separate paper on technical aspects of this subject and presented it to Quatuor Coronati Lodge, a paper which caused considerable angst amongst the Grand Lodge school of Masonic historians. The paper is well worth consulting and his detailed responses and particularly his detailed destruction of many of the paper’s commentators, especially the Lodge’s Worshipful Master, make for fascinating reading. (6)

Lawrence’s book then goes on to list quite comprehensively the various aspects of ‘ the prevailing social climate. ’ Quite extensively on p. 408. he lists eight separate factors he considers important

The importance of the aristocrats

The ongoing strength and continuity of the Premier Grand Lodge was established, built on and reinforced by the efforts of the strong and powerful mixture of effective, active Freemasons and most essentially continuing influential aristocrats.

One interesting aspect of the involvement of many of the aristocratic Freemasons was how high a preponderance of illegitimate offspring of Charles II, of whom there were many. Montague, Dalkeith and Richmond were three of these direct illegitimate offspring. (Dalkeith and Richmond were in fact cousins) of whom several others were prominent in early Freemasonry..

Montague

The proposition on 25th March, 1721 of the young, wealthy and well connected John, 2nd Duke of Montague as Grand Master to succeed George Payne was the culmination of the aims of the original founders to appoint a Grand Master from their own ranks only until such time as an aristocrat could be found to take the position. Montague's abundant attributes are extremely well documented by Bergman, who obviously regards him as of outstanding importance in Masonic history. pp 124 – 135 . Lawrence is not so effusive in his support of Montague but does argue strongly in favour of his importance. “ *It is the thesis of this study (his whole book) that the appointment of the second Duke of Montague was the first watershed of Freemasonry in its present form* “ p. 186, a statement that is without any equivocation to which he further added to, expanding and reinforcing : “ *and was cemented in place very shortly afterwards by the unusual selection of the Earl of March (shortly to become Duke of Richmond) in 1724.* ”

An indication of the support for Freemasonry engendered by appointing Montague as Grand Master is provided by a newspaper report of the installation of his successor which states the membership of Freemasonry to be an astonishingly large total of 4 000

Montague was a F.R.S and in close contact with both Desaguliers and Folkes, both prominent Freemasons. They both undoubtedly played most important parts together with Payne in the history changing achievement of persuading Montague to accept the position of Grand Master in 1721

Wharton

Phillip, Duke of Wharton (created 1718) was an extra-ordinarily wealthy, good looking young man. (he was only 22 when he became Grand Master) He was ‘ an eccentric and a classic rake....a founder of the Hell Fire Club, ’ and in 1721, before he became Grand Master ‘ was proscribed for blasphemy by the Lord Chancellor. ’ He had been a Freemason for less than a year before he was made Grand Master.

It had clearly been the intention of the senior organizational Freemasons that having at last succeeded in obtaining an aristocratic Grand Master they intended Montague to serve for a longer period than one year. However Wharton. being ambitious of obtaining the Grand mastership “ (he) sought to usurp rather than succeed Montague and either to commandeer what he may have perceived as a potentially influential organization, or simply cause a nuisance. ” p. 138

As a matter of interest, and perhaps significance, Wharton was the only one of the early aristocratic Grand Masters who had no interest whatsoever in Newtonianism or matters pertaining to the New Enlightenment. How he ever succeeded in obtaining the position speaks volumes for his personal drive and charisma, and the power of his extreme wealth.

Amongst Wharton's many weaknesses and foibles was the apparent appearance that he actively supported the Jacobite cause. Whether he was an active supporter of the Jacobites is not definitely established, but he was clearly known to support their cause and some of his pro – Jacobite activities were anathema to pro – Hanoverian accession Whig supporters. Strangely enough his father, the Marquis of Wharton, was a man who had ‘ great political eminence and influence ’ and had been a ‘ leading supporter of William of Orange and a vociferous opponent of King James, ’ and as a result had ‘ exceptional royal and political connections ’

Hamill canvases his Jacobite influence and connections and puts the ultimate situation in full perspective.

“ The great influence on early Grand Lodge Freemasonry in England was Desaguliers. As Grand Master in 1719 and Deputy Grand Master in 1722, 1723 and 1726 he with George Payne (Grand Master 1718 and 1720) and John, 2nd Duke of Montague (Grand Master 1721) set the basis upon which the premier Grand Lodge was to function for the whole of its existence. None of this triumvirate had Jacobite connections ” (8)

Hamill makes no mention of the persona of Charles, 2nd Duke of Richmond, (Grand Master 1724) who was probably the most influential of all of the aristocratic Freemasons.

For the Jacobites with such a mighty phalanx of opposition it was, in modern parlance, ‘ GAME OVER. ’

Wharton later in his short life, after he had converted to Roman Catholicism, openly espoused the Jacobite cause including participating in their military actions, and was eventually outlawed, after fighting for the Spanish against the British,

Richmond

Richmond was a very powerful and influential man with a vast range of friends, and most importantly a man of great loyalty. As an excellent example : -

Richmond’s patronage of Payne lasted virtually throughout the latter’s life p.146

“ He appointed Folkes, one of his closest friends, as Deputy Grand Master, and Francis Sorrell and George Payne as his Grand Wardens... William Cowper also retained his position as Grand Secretary. It was unsurprising: Sorrell, Payne and Cowper were all members of the Horn.”.p.146. (of which Richmond was the Worshipful Master)

Richmond and Folkes were life long personal friends, thus Folkes efforts in having Richmond made Grand Master in 1724 was not surprising, just as his Richmond’s appointment as F.R.S in the same year was hardly unexpected. The links between all levels of Freemasonry and the Royal Society were very powerful. Much Masonic research has been carried out on this subject, particularly enumerating the cross connections between the two, but the close connection and influence upon formation and development of the Premier Grand Lodge seems never to have been as firmly expanded and sheeted home as by these two authors.

Other views

In my view it is interesting to note that probably one of the least fashionable authors on the origins of Freemasonry seemed to comprehend more of the nuances, especially the non-Masonic nuances of the historical foundations of the Premier Grand Lodge (7) although even he skirts round the edges of the involvement of politics and religion in influencing the formation of the Premier Grand Lodge and its development over the next six or so years (This is an excellent example of the misplaced and misconstrued prohibition on Freemasons not being able to discuss the topics of politics or religion. Without an historical examination and understanding of both of these topics the early days of Freemasonry will remain a dark mystery.

In 15 pages pp. 34 – 48, Robins details the history of the first six years of Modern Freemasonry with reasonable perspicacity, except by his complete neglect of the influence of science and invention on the politics and religion of the time that he fails totally, Over 80 years ago he almost had this mystery of its origin all fathomed out but no one ever bothered to help him fill in the missing, undiscovered details, possibly because it did not agree with the views the Grand Lodge of England of which he had been president of the Board of General Purposes for 17 years.

Perhaps it could be said that he places too much reliance on the historical work of Anderson, but for all of that he gets most matters correct.

“ The Masons who constituted the first Grand Lodge, as far as can be traced, were of simple and single-minded type : and, if the movement had not attracted others more

subtle and strong, it would speedily have become nothing more than a large social club, limited to the English capital, and likely to wither away. P.50

Where Robbins just fails to complete the full story is that he makes no mention of the type of member who rapidly swelled the ranks of the new Freemasonry, those who had a strong and influential interest in the political situation of the time and above all powerful influence of those steeped in the developments of the New Enlightenment, and it was these groups who took over the future development of the changing organization.

Another author who examines the history of the formation of the Premier Grand Lodge is Piatigorsky See reference (4) In my view his work suffers from the fact that he is not a Freemason and does not understand some of the nuances of fully understanding Freemasonry. As a result he places enormous store on Anderson's writings, including quoting aspects of his work which are obvious to any intelligent person are purely myth or even worse. Selective quoting of Anderson is fraught with great difficulties, and from my view for most matters he is better ignored.

Brief conclusions

There were so many elements in existence which were affecting the whole gamut of influences on the formation of the Premier Grand Lodge; Listed are some of the enormous power and influence affecting so many aspects of London life at that time :

- the influence of the courts
- the avowed loyalty to the Hanoverian cause (and indeed the personal friendships with the monarchs) and to Walpole's government
- the ongoing effects of the enlightenment and how they were being conveyed to the people
- the scientific and technical benefits which were becoming manifest
- the stand against the recurring problems posed by the Jacobites
- The influence exerted by highly public and popular members of the aristocracy/

And above all, was the overriding influences of the press and other publicity that each and every one of these aspects were regularly receiving, inspired by the fervour of the general public for any information of any member of the aristocracy or anyone with commercial prominence.

But overarching all else were three great influences. It seems that three main aspects influenced the dramatic changes which occurred at this period.

1. The absolute necessity for political stability particularly in delivering sound support of the Hanoverian monarchy and the Whig government was paramount.
2. Religious stability in the face of the matter of power between the Stuarts and the Hanoverians and the religious civil wars promoted by the Jacobite rebellion
3. The importance of Freemason members in the London and Westminster magistracy and the influence they were able to bring to bear on political and religious stability at the time.

Above all my aim is to encourage thinking Freemasons to read and contemplate these two books. In so doing it is certain to promote in their minds and activate their thoughts on this fascinating topic, as they have done for me.

You may not agree with the two author's conclusions (and if you do I would be interested and pleased to know why) but you will receive great mental stimulation, as I have, in detecting nuances or even substituting alternative theories. To me that is what Masonic research is all about, the very challenge issued by Lawrence in his very first paragraph, and his final wished for hopes for achievement. p 435.

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LOOKING THROUGH A GLASS ONION: FREEMASONRY IN THE DIGITAL AGE

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Introduction

It is estimated that within the next two decades almost everyone on the planet will be connected to the *virtual* world in some way.

With the accelerating growth of technology, people will need to adapt to living in two different worlds: the *physical* world, which is governed by the state and long-established laws, and the *virtual* world, which is growing exponentially, mainly without state control, and very much the realm of individuals, with their ability to access and interpret vast amounts of information, thus creating their own reality and view of the world.

As technologies change and connectivity becomes more far-reaching, they change the way we interact with each other and develop relationships through social networks that are no longer restricted to the physical, but exist online in the digital world, through the proliferation of 'social media', creating a cheap and easy way of staying in touch. Organisations such as Freemasonry will need to learn to adapt, or risk becoming irrelevant in modern society.

The purpose of this paper, and supporting demonstration, is to consider whether the impact of 'social media' on Freemasonry is simply the next fad/evolution in communication that allows us for the first time to practise Freemasonry on a global scale in real time, or does it revolutionise our ability to correct the distorted view the world largely still has of Freemasonry, providing a virtual voice to all people of the benefit of the Craft, driven by the strong current of global connectivity and the proliferation of 'social networking'.

The demonstration will be how to set up a personal profile page on 'Facebook', and use this popular social utility to create an online presence. But first it will be necessary to consider what 'Facebook' actually is, in the context of 'social networking', and how people are now choosing to communicate around the world, through the rapid adoption of its manifestation, 'social media'.

New media

There is a fundamental change occurring throughout the global community in how people think and respond to the world around them, with the advent of real-time data, or 'new media' as it is now termed, that is exponentially growing as more and more people access the Internet, and the virtual world. This *new media*,¹ expressed as on-demand access to *content* anytime, anywhere, on any digital device, and relying on interactive user feedback, is creating a transformation in the way governments, organisations and individuals will choose to engage with each other.

Freemasons now have an opportunity not only to connect easily with each other in a truly global community, but also to provide content that tells the story of Freemasonry and its contribution to the community, through the virtual world, in real time. They can now engage in meaningful conversations with people in a two-way exchange, rather than the traditional forms of media or communication which are only one-way.

Social networking now allows us to engage with more people, share all sorts of information, experience different cultures through the sharing of dynamic data, and build longer-lasting relationships that will influence our thinking far beyond the physical world and our traditional ways of communicating.

So what is this thing called 'social media', and how did it evolve?

¹ Defined by Schivinski, Bruno & Dąbrowski, D: 'The Effect of Social-Media Communication on Consumer Perceptions of Brands' in *Journal of Marketing Communications*: Feb 2014, 2–19, accessed 12 March 2014.

Industrial revolutions

The first industrial revolution began in Britain in the late 18th century, with the mechanisation of the textile industry. Jobs previously done by hand by hundreds of weavers working in ‘cottages’ were brought together in a single cotton mill, and the factory was born. The second industrial revolution came in the early 20th century, when Henry Ford mastered the moving assembly line and ushered in the age of mass production.

The ‘digital revolution’,² which is now being referred to as the ‘third industrial revolution’, started in the 1970s with the development of the mainframe computer, which was initially for the use of government agencies, departments of defence, and universities. The personal computer (PC) evolved in the early 1980s, following a decade of development after the launch of ‘the computer in a room’, with users no longer needing long hours in the computer lab of the local university, but able to put the power of the desktop computer into their businesses and homes.

The first two industrial revolutions made people wealthier, and materially improved their living standards. The digital or third industrial revolution combines the emergence of digital technologies with industrial manufacturing, emerging and renewable energies, and information technology. This is the game-changer, providing not just an improvement in efficient and profitable industry, and thus the overall wealth of an economy, but is also responsible for a change in how the world communicates. It delivers opportunities which transform people’s lives across all borders and geo-political boundaries.

The onset of the ‘Information Age’ is associated with the Digital Revolution, just as the Industrial Revolution marked the onset of the Industrial Age.

The Internet and the World Wide Web

The Internet, conceived in the late 1960s by the Defense Advanced Research Projects Agency (DARPA),³ an agency of the United States Department of Defense, and in concert with the development of the main frame computer that it would eventually run on and support, was developed as a fail-proof network that could connect computers together and be resistant to any single point of failure or attack, thus protecting the integrity of the government’s data storage. There is an hypothesis that suggests that the Internet cannot be totally destroyed in one event, because if large areas of the network are disabled, the information can be easily rerouted. The Internet primarily ran simple software applications such as e-mail and computer file transfer.

Though the Internet itself has conceptually existed since 1969, it was with the invention of the World Wide Web in 1989 by British scientist Tim Berners-Lee, and its introduction in 1991, that the Internet became easily accessible to the general public, with each new user accessing the system, intensifying and adding to a growing network.⁴

Today, the Internet is a global platform for accelerating the flow of vast amounts of information and rich data to more and more people who are accessing the World Wide Web, and is pushing many, if not most, older forms of media into obsolescence.⁴ In 1993 only 1% of communication was carried out using the Internet. By 2007 more than 97% of the world’s communication was through the Internet and the World Wide Web. Cables have been laid all around the world to facilitate faster and better communication. Online connectivity grows every second; it is estimated that currently the Indexed Web comprises at least 3.48 billion pages.⁵

In the leading article on the home page of a website called ‘Digital Renaissance’, the anonymous author makes a significant observation:⁶

2 ‘The Digital Revolution’ – Wikipedia community post, http://en.wikipedia.org/wiki/Digital_Revolution, accessed 12 March 2014.

3 ‘DARPA, the first 50 Years’, US Dept of Defense, April 2008, 78–85.

4 Berners-Lee, Tim: *Weaving the Web: The Original Design and Ultimate Destiny of the World Wide Web by its inventor*, with Mark Fischetti, HarperCollins 1999.

5 Daily Estimated size of the World Wide Web, <http://www.worldwidewebsite.com/>, accessed 8 January 2014.

6 <http://digital-renaissance.info/>, accessed 12 March 2014.

It is very tempting to compare the internet and the World Wide Web with the invention of the printing press, as they are both technological backbones behind new artistic, intellectual and social movements. The Renaissance brought us naturalism, rational inquiry, the scientific method and political meta-understanding. The internet has brought us a digital renaissance whereby a library of information beyond our wildest dreams has now become available and accessible to anyone who can get online.

A key phrase here is *social movements*. The Internet is the world's largest ungoverned meeting place, market place, information storage facility, social network and self-regulating environment ever conceived and created, yet it is the largest source of information on which the world now makes decisions. This impacts every aspect of people's lives and in some cases their very survival. Individuals and organisations interact and make decisions daily, based on feedback received from users, which in turn has begun a social movement that is played out every day online, and in turn influences other individuals, encouraging them to participate in the growing virtual 'conversation'. We shall explore this social phenomenon a little later in this discussion.

In their seminal book, *The New Digital Age*,⁷ Eric Schmidt and Jared Cohen, the driving force behind Google, describe the Internet as:

The internet is the largest experiment involving anarchy in history. Hundreds of millions of people are, each minute, creating and consuming an untold amount of digital content in an online world that is not truly bound by terrestrial laws. This new capacity for free expression and free movement of information has generated the rich virtual landscape we know today.

These two tech company giants further refer to the Internet as 'one of the few things that humans have built that we truly don't understand'.

The reference is specifically directed to the fact that the Internet, with the vast amount of data traffic over its network, is both tangible, by way of the desktop PC, screen, mouse, keyboard and data line coming into the home providing connectivity, and via a hand-held device that allows wireless connection, yet at the same time is intangible and in a state of constant mutation, growing larger and more complex with every second, as more and more people find access.

For the first time in history, people are able to interact with each other by way of an online two-way conversation, in real time, and impact the way they view the world, through applying their view of humankind and what is important to them, adding to the rich nature of the world's collective history.

Wikipedia, the accepted and widely referenced online encyclopedia, is a prime example of this new way of thinking and communicating. The site is a creative participation of contributors who form a community of editors, and its fundamental principles are based on five 'pillars':⁸

1. Wikipedia is an encyclopedia;
2. Wikipedia is written from a neutral point of view;
3. Wikipedia is free content that anyone can edit, use, modify and distribute;
4. Editors should treat each other with respect and civility;
5. Wikipedia does not have firm rules.

The site allows and relies on the provision of articles, text blocks, images, videos, and in some cases voice recordings, all adding to the rich information pertaining to a particular subject or reference, in real time, and by anyone.

Wikipedia illustrates a watershed moment in this Digital Revolution which started almost 60 years ago. There has never been a time in human history where more people have access to more information, and been able to develop, disseminate, amend and participate in real time content at a greater rate, without the interference of the state, or reliance on third-party providers as still exists today.

So how many people are actually taking advantage of the vast store of information on the

⁷ Schmidt, Eric & Cohen, Jared: *The New Digital Age*, John Murray, London 2013, 3.

⁸ http://en.wikipedia.org/wiki/Wikipedia:Five_pillars, accessed 12 March 2014.

Internet and connecting to the global virtual community to share and retrieve information, when and how they want it? A review of the latest statistics released by the International Telecommunication Union, the United Nations specialised agency for information and communications technology, recorded that, as at the end of 2013, the number of people connected to the virtual world was estimated at 2.4 billion, and growing at a yearly rate of approximately 30%.⁹

If we consider that the current population of the Earth is estimated at 7.23 billion, growing at a rate of approximately 1.14% per year and declining,¹⁰ *then within the next 10 years the world's online population will outnumber the population of the planet.*

A bold prediction, but what is driving this need for connectivity? The growth in connectivity has been driven by the advances in communication devices, more recently with the release of the *smartphone*, followed by the *tablet*, which have revolutionised the way we think about and access information. These devices are now available at a price point that is accessible by almost all peoples of the world.

Individuals will have more than one profile in the virtual world, which in itself will drive a greater net number of virtual community members, but equally will raise a number of questions on security, privacy and integrity of personal data. Technology organisations and providers will be required to provide more secure environments for people to exist in. *Privacy* may give way to *security* across the Internet and within the social media world, as we navigate through our post-9/11 world of 'homeland' technology that often favours the security of the country and the organisation over the individual.

There is no doubting that governments, industry and technology companies will need to collaborate and ensure that the integrity of people's personal data is maintained and not exposed to internal leaks and outside attack. However, there is enough evidence to suggest that currently the responsibility for engaging in the virtual world still rests with individuals, and their choice to participate or not.

In the past ten years the number of mobile phone subscribers has increased from 1.5 billion in 2003 to 6.8 billion at the end of 2013, and is estimated within the next two years to exceed the world's population.¹¹ If we consider our own region and look at mobile phone subscriptions in Australia, at the end of 2013 some 25 million mobile phone subscribers were registered, and had grown in a decade from 12.6 million in 2002, to 24.3 million in 2012.¹² The current population of Australia is 23.4 million,¹¹ suggesting that the potential virtual population of Australia has already eclipsed the physical population, further highlighting our insatiable need to become and remain connected, through more convenient and mobile devices.

It is interesting to note that the biggest technological battleground over the past three years, and ongoing for the foreseeable future, is that between the two largest communications technology outfits and global pioneers in mobile device hardware (and software), Apple and Google. These two goliaths are locked in a state of constant battle over what both of them consider to be the object that has most revolutionised people's thoughts and behaviour—and

9 Drawn from 'Key ICT indicators for developed and developing countries and the world' (totals and penetration rates), ICT Data and Statistics, International Telecommunications Union (ITU) data and statistics—Individuals using the Internet, <http://www.itu.int/en/ITU/Statistics/Pages/stat/default.aspx>, accessed 12 March 2014.

10 Drawn from 'Key ICT indicators for developed and developing countries and the world' (totals and penetration rates), ICT Data and Statistics, International Telecommunications Union (ITU) data and statistics—Mobile Cellular Subscriptions, <http://www.itu.int/en/ITU/Statistics/Pages/stat/default.aspx>, accessed 12 March 2014.

11 World O Meters, Real Time World Statistics, current world population, accessed 12 March 2014, <http://www.worldometers.info/world-population/>.

12 Australian Bureau of Statistics Population Clock, accessed 8 January, 2014, <http://www.abs.gov.au/ausstats/abs%40.nsf/94713ad445ff1425ca25682000192af2/1647509ef7e25faaca2568a900154b63?OpenDocument>.

driven the world to connect—the smartphone.

In his recent book, *Dogfight – How Apple & Google went to war and started a revolution*, author Fred Vogelstein makes the observation:¹³

Ponder the individual impacts of the book, the newspaper, the telephone, the radio, the tape recorder, the camera, the video, the compass, the television, the VCR, the DVD, the PC, the cell phone, the video game and the iPod. The smartphone is all of these things in one device and it fits into your pocket.

It is radically changing the way we learn in school, the way doctors treat patients, the way we travel and explore. Entertainment and all media are accessed in entirely new ways.

He asserts:

What this means is that Apple versus Google isn't just a run of mill spat between two rich companies. It is the defining business battle of a generation. It is an inflection point such as the moment when the PC was invented, when the Internet browser took hold, when Google reinvented web search, and when Facebook created the social network.

The fight for market share of the smart phone will continue between these two giants.

So who is winning the battle of the smartphone, Apple and its iconic iPhone and iOS software, or Google, who use intermediaries to manufacture the hardware, and their Android Software offering? From an operating system perspective, as of the end of May 2013, Android (Google) was the most popular operating system, with an 81.9% market share, followed by iOS (Apple) with 12.1%, Windows Phone with 3.6%, and BlackBerry with 1.8%.¹⁴ This demonstrates that just as the Internet, and data exchange across its network, is in a state of constant change and mutation, the smartphone—by its nature and importance to the evolution of communication technologies—is in a similar state.

Social media

While power in the *physical* world is largely vested in governments and organisations with the ability to control the extent and availability of information, in the *virtual* world the ability of individuals to access and interpret vast amounts of information empowers these individuals to make informed decisions. This virtual empowerment enables individuals to peel back the layers of an organisation, and see right to the heart of its values, philosophy and beliefs, as well as its actions. This creates the need for a level of accountability for individuals in how they manage information. We are yet to see it manifest itself in Freemasonry.

Social media is the embodiment of that virtual empowerment, as individuals look to search, view, interact with, and respond to, information they identify as important to them. Andreas Kaplan and Michael Haenlein define social media as:¹⁵

a group of Internet-based applications that build on the ideological and technological foundations of the Web (2.0) and that allow the creation and exchange of user-generated content.

Social media is the interaction among people in which they create, share or exchange information and ideas in virtual communities and networks – it's as simple as that.

The ability to connect, stay in touch, make new friends, form and develop long lasting relationships, contribute to conversations, identify like mindedness through sharing and digesting data, and making an overall contribution to the fabric of society, as an individual sees it, is what Social Media gives to the individual – how that individual chooses to engage with it is up to them.

It is remarkable how the above description overlays the very essence of what Freemasonry is and offers to the world: like-mindedness through association, personal development through ritual

13 Vogelstein, Fred: *Dogfight – How Apple & Google went to war and started a revolution*, HarperCollins, London 2013, 2.

14 'Smartphone Ownership – 2013 Update' Aaron Smith, Senior Researcher, Pew Research Centre USA, 5 June 2013, pp 6
http://www.pewinternet.org/files/old-media/Files/Reports/2013/PIP_Smartphone_adoption_2013_PDF.pdf.

15 Kaplan, Andreas M & Haenlein, Michael: 'Users of the world, unite! The challenges and opportunities of social media' in *Business Horizons*, (2010) 53(1), p61.

and the transfer of wisdom, contribution to the community through the process of self-awakening and understanding, and the desire to be happy. The difference is that we are governed by ancient obligations, constitutions and rules, accepted landmarks that must be preserved, and the belief in fidelity and commitment to our philosophies and to each other—very much unlike the Internet, which is largely ungoverned.

However, Freemasonry embraces the basic idea of allowing every man to think for himself and to expand his knowledge. Over the centuries this has been borne out by the embracing of Freemasonry by such brilliant minds as Voltaire, Mozart, Abraham Lincoln, and Winston Churchill, among others. Unfortunately, Freemasons also have been specifically condemned and persecuted for their free-thinking by dictators such as Hitler, Stalin, Mussolini and Franco.

Even today it is illegal to be a Freemason in some countries. It is possible however to investigate and learn about Freemasonry and its teachings, by means of access to the Internet and through social media sites which are not outlawed in these same countries, such as Syria and Afghanistan, who's regimes have pushed all organised and associated religions and spiritual organisations underground.

Facebook

Social media depend on mobile and web-based technologies to create highly interactive forums through which individuals and communities share, create, discuss, and modify user-generated content. Through this virtual social networking, people have introduced, and continue to introduce, change in communication between organisations, communities, and individuals.

Facebook is an example of this in which most users are also participants, and currently is the most utilised and recognisable social media site on the planet. Started by Mark Zuckerberg in June 2004, Facebook pioneered the idea that people want to connect and remain connected with friends, family and colleagues, creating the world's first truly online Social Network, the story of which was immortalized in the Hollywood feature film 'The Social Network', which describes exactly what Facebook started, and continues to emulate.¹⁶

There are a number of rival sites beginning to gain ground. The top 15 are: Facebook, Twitter, Linked In, Pinterest, Google Plus +, Tumblr, Instagram, VK, Flickr, myspace, Tagged, ask.fm, meet up, meet me, and Qzone (mainland China, regulated but available).¹⁶ There are over 200 registered *open* social networking sites that are utilised by a myriad of different people and groups, with different individual and collective needs. These next generation social media sites will likely overtake Facebook in popularity and usability.

As users begin to influence the virtual world in ways that create a gap in the market, as the demand for richer and more diverse content evolves, other sites that recognise these changing trends will develop. These will deliver the next iterations of Facebook, Twitter, etc, hence the inevitable move towards multiple profiles and identities we will all possess online, at an accelerating pace, as we try to engage in different conversations, on different platforms.

Social media, and in this case Facebook, are all about how an individual is represented online and how he interacts with the virtual world, which in turn impacts on his physical world. The most striking example of this development is what occurred on 18 December 2010, with the birth of the so called 'Arab Spring' in Tunisia, which spread over the next two years throughout the Arab world, most of which was dominated by oppressive regimes. This hailed the start of 'Virtual democratisation', where governments were unable to combat the effect of mass mobilisation of the population, created through the use of social media.

In particular, the prevalent use of Twitter and Facebook empowered those who sparked the revolts the world witnessed, by engaging their fellow countrymen in mass protest by sending out Twitter and Facebook messages, known as tweets and posts respectively, with accompanying video and audio, showing what was happening on the front line. In Egypt in January 2011 they

16 Mark Zuckerberg Facebook profile, <https://www.facebook.com/zuck>, accessed 8 January 2014.

mobilised the vast population of the capital, Cairo, and within a few weeks caused the resignation of President Hosni Mubarak, thus emphasising the overwhelming will of the people, expressed in the virtual world and manifested in the physical.¹⁷

While I am not suggesting that the outcome across the Arab world would have been different over time, through the natural course of history, what this adoption of social media does demonstrate is the true social nature of these technologies. Normally obedient and law-abiding citizens who know that they are living in changing times are now able to make a difference, as they begin to understand that governments, who have no terrestrial governance over the *virtual* world, can be held to account. It gives them the strength and belief that they can make a difference, by connecting with the mass populace who share a desire to make the necessary changes to advance their lives.

So, rather than continue to talk about the power of social media and to speculate on the impact of Facebook, let me take you through the simple process of signing up to Facebook and creating a profile, which in turn will become an individual presence online, and explore what opportunities it provides to become connected to the virtual world, and begin an online social network.¹⁸

[At this point, the lecturer will provide a demonstration and short workshop on creating a profile on Facebook and adding a friend, and then searching for key Masonic sites to demonstrate the information exchange and conversations possible via other social media sites.]

Conclusions

We have explored the notion of the virtual world and the reality it presents to a connected individual. I would suggest that it is *not* a fad, but an opportunity we *must* embrace!

Can we begin to harness the technology Social media provides, and start to broadcast a new message to the world? Are we able to accept an evolved sense of ourselves, and engage with the world through a two way conversation with those who chose to seek out Masonic literature and information?

Social networking and marketing guru Lois Kelly describes the new conversations all companies and organisations need to start having:¹⁹

New Marketing is about conversations – listening, having something new to add, and talking, like we mean it instead of hiding behind corporate packaged speak. It's about being more interested in the world outside our companies (organisations) and sharing ideas that go beyond the company or its products (Goals). It's about things that help to get to know us in ways that build understanding, trust and feelings that make us want to do business with our companies.

The new age is about providing the right content for our membership and the world, to engage in conversations that explore the environment outside of Freemasonry, and gives us a greater understanding of who our market is, and where they congregate. In order to provide them with information that they will find interesting and useful, we need to learn where we can add value, through the process of discussion, and demonstrate the enormity of the contribution we can make.

In 1968 the Beatles released an album titled 'The Beatles (White Album)'. The first track was a song written by John Lennon, 'Glass Onion'. He disliked critics over-analysing his lyrics, and *Glass Onion* was aimed at them. He said:²⁰

17 The Guardian Interactive - Garry Blight, Sheila Pulham and Paul Torpey Friday 6 January 2012, 'Arab spring: an interactive timeline of Middle East protests', accessed 12 March 2014

<http://www.theguardian.com/world/interactive/2011/mar/22/middle-east-protest-interactive-timeline>.

18 Belicove, Mikal E & Kraynak, Joe: *The Complete Idiot's Guide to Facebook*, Penguin USA 2012, 5–23.

19 Kelly, Lois: *Beyond the Buzz – The next Generation of Word of Mouth Marketing*, Amacom, NY 2007, p1.

20 'The Beatles Bible – not quite as popular as Jesus' website, updated currently, accessed 30 March 2014, <http://www.beatlesbible.com/songs/glass-onion/>.

They're looking through a glass onion trying to figure out some complex meaning behind every line in every song by The Beatles. They may think they're onto something, but really it's distorting their vision.

In pop culture, Lennon's phrase 'Looking through a Glass Onion' has the meaning 'taking a distorted view of something for no reason or outcome'. It also implies a foolish endeavour, looking for layers of meaning in something that is transparent.

Like Lennon and the Beatles, Freemasonry has often been viewed through the lens of misunderstanding and ignorance, distorting the viewer's understanding of the principles of Freemasonry and, until now, denying him the opportunity to review accurate information provided through credible sources that exist in both the physical and the virtual.

For many, we Freemasons have hidden our light under a bushel and not been prepared to promote our principles, philosophy and tenets to the world at large, which has resulted in a decline, over many years, of new members to our fraternity.

This reluctance to speak to the world has effectively created a 'lost generation' to Freemasonry, which has for some time been evident around the world, as we begin to see the impact of not encouraging the past two generations to become actively involved in the oldest Social Network in the world.

Are we prepared to run the risk of losing another generation of young men who are looking for something more to enhance their life and contribute to improving the physical world around them if we don't take up the opportunity that meaningful conversations conducted through all media provides?

I would suggest that we are not, and would go further to say that a lack of attention to this important communication tool is tantamount to negligence on the part of the members of the Craft today, in securing its future and relevance for our noble institution, in what it represents, and the members it represents, now and into the future.

We cannot allow ourselves to be forced into obscurity because we 'weren't there' and didn't give the virtual world a diet of challenging information that caused participants to think about how they lived and interacted in the physical world.

Individuals and organisations connected to the virtual world—and particularly those who understand they can provide rich data that allows other connected individuals to develop their own reality—are beginning to ensure they are part of the global conversation that continues to drive the virtual social network. Some examples of this are: the Arab Spring; the Boston Marathon bombing; and Typhoon Haiyan, which devastated the Philippines).

The reality of social media and living in the virtual world is a new phenomenon and we are yet to understand its full potential—the good, the bad and the ugly.

What is true and is becoming more evident, however, is that governments, organisations and individuals will need to adopt a new level of accountability for how information provided online is interpreted and manifested. Accordingly, while communication technology surges ahead, there is very much a need for human guidance.

Communication technology and data exchanged over the Internet provide for individuals to create what they choose to make of the world, but there will always remain the need to ensure that governments, organisations and individuals learn how to use the information provided, appropriately and faithfully, guided by policy and the terrestrial laws of the physical world.

Computers alone will not solve the issues that our current and future worlds will face, both virtual and physical. Humans, through the application of intelligence and judgment, will still need to provide the guidance and direction for where the collective effort needs to focus, and what *connectivity* means to current and future conventions.

Belief in the demise of an organisation such as Freemasonry can often act as a 'Glass Onion' itself and cloud a person's view of the relevance of what that organisation stands for. Through harnessing the power of connectivity, and being prepared to engage in conversation with the virtual world, we can achieve greater acceptance, engagement and membership of the Craft in the physical world.

Social media, and in particular Facebook, and its next iteration—whatever that may look like, which the online community will determine—focus on building social relations among people who share common interests or activities. It is this interaction between people that is important, as it revolves around a common theme or goal. Let us think about it as ‘Freemasonry focusing on building social relationships among the Brethren, so that they can meet in like-mindedness and work to develop the fraternity and the community’. The goal is to be the premier organisation composed of men of integrity and character, who are honest, true to their word, believe in God, are devoted to family, charitable in their community, and courteous and helpful to each other.

It is not a message that can simply be promoted in a one-dimensional posting on a website, or in a newspaper article or on a bumper sticker. It requires a careful conversation and the investment of time and effort in answering the questions that people will have about what Freemasonry is, and how they can be a part of it.

Today, social media is shrinking the world and allowing communications to take place and information to be exchanged instantly. It is time for us to embrace what is available to us through social media and look to bring what is a traditional and highly regarded fraternal organisation to the world, both virtual and physical, and introduce ourselves in a way that will allow us to say ‘G’day’ across multiple borders, time zones and languages instantly, and start a conversation that will only end when we choose it to.

Perhaps the Freemasons of the next generation will interact with each other in ways that we have not even conceived yet. Let us take a sneak peak into what might be the reality in the not too distant future, and contemplate what this Freemason of the future might be looking for.

Will his expectations of meeting fellow Masons be the same as today, and will he be content with what is now available, or will he expect to attend a lodge meeting when he wants, how he wants, and through the medium of his choosing?

I will leave you to contemplate on this.

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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
<i>green</i> Masonry: Nature and Freemasonry	Geoff Ludowyk	2008
New Masonic history: the future of Australian Freemasonry and Ned Kelly's sash	Bob James	2010
Statistical foundations of the Masonic mind	Philip Purcell	2012

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
Oamaru: Aspects of early New Zealand stonemasonry and Freemasonry	Gordon Fraser	2008
The Australian connection in the development of Freemasonry in New Zealand	Colin Heyward	2008
Certificates, Patents, Warrants and Charters of the Grand Lodge of New Zealand	Keith Knox	2010
An illumination of Masonic colours	Kevin Allen	2010
The origins of Speculative Freemasonry and modern academic discipline	Robert H Montgomery†	2012
On becoming a Grand Lodge: the Grand Lodge of New Zealand	Ian Nathan	2012

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
The Calendar and Masonry	Harvey Lovewell	2008
Religious fundamentalism/extremism and Freemasonry	Harvey Lovewell	2010
Crafting the Masonic vision	Tony Tabrett	2012

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
Freemasonry: an Initiate Order	Ian Green	2008
Green Masonic connections	Ian Green	2010

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
The Masonic Mozart: wayward prodigy or product of his times?	David Beagley	2008
Pharaoh's Masons	John Boardman	2010
French <i>Memphis Rite</i> Goldfield lodge—Ballarat 1853	Brendan Kyne	2012

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
The Ark of the Covenant	David Ganon	2008
Freemasonry, the Scottish heresy	Bob Grimshaw	2010
Freemasonry positively defined	Alan Gale	2012

Special Lecturers

Anti-Masonry from 1698 to 2000	Yasha Beresiner	2000
A finishing school for Presidents: the Masonic Presidents of the Orange Free State	Rodney Grosskopff	2008
Jack the Ripper a Freemason?	Yasha Beresiner	2010
The history of Freemasonry in Thailand	James Soutar	2010

AUSTRALIAN AND NEW ZEALAND MASONIC RESEARCH COUNCIL

CONSTITUTION

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

Name

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

Aims

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

Membership

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

Meetings

- 5 The council shall convene or caused to be convened conferences of affiliates and associates every two years (or at no greater interval than three years), and at each such conference a general meeting of affiliates shall be held.
- 6
 - 6.1 Each such general meeting shall elect a committee to hold office until the following meeting, shall set the level of annual subscription payable by affiliates and associates until the following meeting, and deal with any other matters placed before it.
 - 6.2 At each such conference, Masonic research papers shall be presented, designated Kellerman Lectures. The authors of such papers who deliver them at the conference shall be designated Kellerman Lecturers.
 - 6.2.1 Affiliates and Associates may nominate Kellerman Lecturers for each such conference. The committee shall determine the rules, if any, under which the Kellerman Lecturers are appointed. Subject to any rules promulgated by the committee, the process of selection within each jurisdiction shall be the responsibility of the affiliates within that jurisdiction, with final selection by the ANZMRC Committee.
 - 6.2.2 The committee elected pursuant to clause 9 may make such regulations as it deems necessary concerning submission, designation, publication and delivery of Kellerman Lectures, and shall have the power to delegate decisions on such matters.
 - 6.2.3 If no Kellerman Lecturer is designated for a particular Masonic jurisdiction, or a proposed Kellerman Lecture is disallowed in accordance with the regulations, so that no such lecture is delivered at the conference, the rights of the affiliates or associates concerned shall not be affected in relation to any subsequent conference. The Committee may, at its discretion, allocate any Kellerman Lecture to another Jurisdiction.
- 7 Any question arising between meetings may at the discretion of the committee, or on the request of three affiliates, be put to a postal ballot of affiliates. In the case of a postal ballot, every affiliate shall be entitled to one vote.

Committee

- 8 The committee elected at each general meeting shall, subject to the decisions of any general meeting, manage the affairs of the council until the next ensuing such meeting.
- 9 The committee shall consist of:
 - 9.1 President
 - 9.2 Immediate Past President
 - 9.3 Three Vice-Presidents, one of whom must reside in New Zealand
 - 9.4 Secretary
 - 9.5 Assistant Secretary
 - 9.6 Treasurer
 - 9.7 Convener (of the next ensuing conference).
 - 9.8 Such officers as may be appointed pursuant to clause 11.
- 10 10.1 Eligibility for election or appointment to the committee shall be limited 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.

Financial Reviewer

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

Voting

- 14 Each affiliate shall be entitled to four votes at any general meeting.
- 15 Any affiliate may appoint, by notice in writing to the council secretary, any of its members attending a general meeting to exercise any or all of its voting entitlement. In the event of none of its members being so present, it may apportion by proxy any or all of its voting entitlement to any other Freemason attending the said general meeting. A register of those appointed by affiliates to exercise their voting entitlements shall be prepared by the Secretary prior to the commencement of a general meeting.
- 16 The chairman of a general meeting shall exercise a casting vote in cases of an equality of voting.

Quorum

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

Finance

- 18 18.1 The financial year of the association shall be 1 July until 30 June.
 - 18.2 At every general meeting the annual membership fees of the council for the ensuing two years, for both affiliates and associates, shall be set by resolution.
- 19 The Treasurer shall operate a bank account in the name of the council, and cheques drawn upon the account shall require the signatures of any two of the following: President, Secretary, Assistant Secretary and Treasurer.
- 20 Immediately prior to each general meeting the Secretary and Treasurer shall prepare a comprehensive statement of the financial affairs of the council since the previous such meeting.
- 21 Such financial statements for the period elapsed since the previous general meeting shall be duly audited and presented to each general meeting.
- 22 The income and property of the council, however derived, shall be applied solely to the promotion of the aims

of the council, and no portion thereof shall be paid or transferred either directly or indirectly to any affiliate, or any individual member of an affiliate.

- 23 The council shall not pay to any affiliate, or individual member of an affiliate, any remuneration in money or in kind, other than as reimbursement for out-of-pocket expenses on behalf of, or authorised by, the committee.
- 24 Nothing in the foregoing provisions of this constitution shall prevent the payment in good faith of a servant or member of an affiliate of the council, of remuneration in return for services actually rendered to the council by the servant or member of an affiliate, or for any goods supplied to the council by the servant or member of an affiliate in the ordinary course of business.

Alteration to the Constitution

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

Dissolution

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

Directory of associates

AUSTRALIA

Lodge Kellerman 1027 NSW&ACT

Contact: WBro Lachlan Delaney, PO Box 39, Leichhardt, NSW 2040
phone: 401 679 339
email: secretary@lodgekellerman.org
website: <http://lodgekellerman.org/>

Sunshine Coast Masonic Forum

Contact: WBro Robert Medlicott, 8 Pandor Court, Buderim, Qld 4556
phone: (07) 5445 8312
email: rmedlico1@optusnet.com.au

INDIA

Dr R K R Cama Masonic Study Circle

Contact: WBro Tofique Fatehi, Pil Court Flat 1B, 111 Maharshi Karve Rd, Mumbai, India
email: tofiquef@yahoo.com

IRELAND

Lodge of Research 200 IC

Contact: WBro James Penny, 82 North Road, Carrickfergus, Northern Ireland BT38 8LZ
email: secretary.lodgecc@masonicresearchireland.org.uk
website: <http://masonicresearchireland.org.uk>

ITALY

Circolo di Corrispondenza della Quatuor Coronati (CCQC)

(attached to Quatuor Coronati Lodge 1166, Grand Orient of Italy)

Contact: Bro Raffaele Stoppini (Pres), Hotel Priori, I 06123 Perugia, Italy
phone: 346 9442433
email: presidente@quatuorcoronati.it
website: <http://www.quatuorcoronati.it/circolodicorrispondenza.html>

JAMAICA

Irish Masters Lodge 907 IC

Contact: WBro Andre Smith, 149 Border Avenue, Kingston 19, Jamaica
phone: 0011 876 817 3563
email: irishmasters907@gmail.com

KENYA

Nairobi Lodge of Instruction EC

Contact: WBro Gurinder Ghataura, PDJGW, C/- DistGL, PO Box 40828, Nairobi, Kenya
email: gurinder.ghataura@gmail.com

SOUTH AFRICA

Lyceum Lodge of Research 8682 EC

Contact: WBro Dick Glanville, PAGDC, PO Box 91728, Auckland Park 2006, South Africa
phone: +2711 477 2793
email: dickg@telkomsa.net

SINGAPORE

Lodge Mount Faber 1825 SC

Contact: WBro Ronald Ng, Freemasons' Hall, 23A Coleman St, Singapore 179806
phone: (+65) 97516819
email: ronaldng.mason@gmail.com
website: <http://www.lodgestmichael.org/Lodges/Mt%20Faber/MtfOpen.htm>

SPAIN

Centro Iberico de Estudios Masonicos (CIEM)

(Iberian Centre for Masonic Studies)

Contact: J. Benvenisti (Sec), PO Box 6.203, 28080 Madrid, Spain
phone: (+34) 91309.17.47
email: ciem.madrid@gmail.com
website: <http://www.cienmas.org/>

SWITZERLAND

Swiss Alpina Research Group
(Groupe de Recherche Alpina - GRA)
Contact: WBro Dr Jean Benedict, 17 Ch. Grangette, CH –1094 Paudex, Switzerland
phone: Ph (+21) 791 13 26
email: gra@masonica-gra.ch
website: <http://www.masonica-gra.ch/>

USA**South Carolina Masonic Research Society**

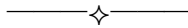
Contact: Bro Joshua M. Bowers (Pres), 533 Yearling Lane, Walterboro, SC 29488, USA
phone: (843) 5990452
email: joshuabowersmm@yahoo.com
website: <http://www.scmrs.org/>

The Masonic Society

Contact: WBro Nathan Brindle, 1437 W 86th St, Ste 248, Indianapolis, IN 46260-2103
phone: (01) 317 872 3241
email: secretary@themasonicsociety.com
website: <http://www.themasonicsociety.com/>

The Phylaxis Society

Contact: Hon Robert Campbell FPS (Pres), P0 Box 5675, Albuquerque, NM 87185-5675
email: president@thephylaxis.org
website: <http://www.thephylaxis.org/>



Directory of affiliates

AUSTRALIA

NSW&ACT

Discovery Lodge of Research 971 (Sydney)

Contact: RWBro Richard Dawes, PAGM, 1/40 Burdett St., Hornsby, NSW 2077
phone: (02) 9482 2775
email: rmd2@internode.on.net

Linford Lodge of Research (Canberra)

Contact: VWBro David Slater, KL, 33 Nicholas Street, Higgins, ACT 2615
phone: (02) 6254 1874
email: DBSlater633@gmail.com

Newcastle Masonic Study Circle

Contact: Bro Syd Davis, 4 Scarlet Close, Metford, NSW 2323
phone: (02) 4933 2710
email: syd.davis@bigpond.com

Granville Preceptory No 53 SC

Contact: Bro John Murray, PO Box 872, Riverwood, NSW 2210
phone: (02) 91530387

Qld

Barron Barnett (Research) Lodge 146 (Brisbane)

Contact: RWBro Neal Hewton, PJGW, Unit 256 / 84 Eagleby Road, Eagleby, Qld 4207
phone: (07) 3489 1456
email: barronbarnettlodge@gmail.com
website: <http://www.barronbarnett.org.au/>

W H Green Memorial Masonic Study Circle (Townsville)

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

W H J Mayers Memorial Lodge of Research (Cairns)

Contact: WBro Harvey Lovewell, KL, Unit 87, 36 Anzac Ave, Mareeba, Qld 4880
phone: 0427 608852
email: harbar88@gmail.com
website: <http://whj-mayers.blogspot.com.au/>

SA&NT

No research lodges have survived in this jurisdiction

Tas

Hobart Lodge of Research 62

Contact: Bro Mike Watson, 100 Clinton Road, Geilston Bay, Tasmania 7015
phone: (03) 6243 8097
email: rwatson67@bigpond.com

Launceston Lodge of Research 69

Contact: VWBro Peter Wise, PGIL, 8 Whitemark Place, Launceston, Tasmania 7250
phone: (03) 6339 3286
email: peejwise@bigpond.net.au

Vic

Victorian Lodge of Research 218 (Melbourne)

Contact: WBro Doug Groom, PO Box 5273, Pinewood, Vic 3149
phone: (03) 9803 9689
email: doug.groom@optusnet.com.au
website: <http://lodgeofresearch.net/>

Chisel (Research) Lodge 434 (Kerang)

Contact: VWBro Murray Treseder, PGIWkgs, P0 Box 583, Swan Hill, Vic 3585
phone: (03) 5037 6227
email: murraytres@bigpond.com

WA

Western Australian Lodge of Research 277 (Perth)

Contact: WBro Peter Stickland PGStdB, 126/2462 Albany Highway, Gosnells, WA 6110
phone: (08) 9398 4307
email: stix2@iprimus.com.au

NEW ZEALAND

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

Masters' & Past Masters' Lodge 130 (Christchurch)

Contact: RWBro John Worsfold, PGW, P0 Box 9373, Christchurch 8149
phone: (03) 338 4953
email: sue.john.worsfold@xtra.co.nz

Research Lodge of Otago 161 (Dunedin)

Contact: VWBro Alan Jackson, PGLec, 55 Evans Rd, Opoho, Dunedin 9010
phone: (03) 473 6947

United Masters Lodge 167 (peripatetic, Auckland)

Contact: VWBro Alan Bevins, PGLec, 68A/49 Aberfeldy Ave, Highland Park 2010
phone: (09) 537 9345
email: secretary@unitedmasters.org
websites: <http://www.unitedmasters.org> https; <https://sites.google.com/site/unitedmasterslodgeno167/>;
<http://www.mastermason.com/unitedmasters/>

Research Lodge of Wellington 194

Contact: VWBro Keith Knox, GC, KL, 97 Pope Street, Plimmerton 5026
phone: (04) 233 8863
email: keith.gillknox@xtra.co.nz

Hawke's Bay Research Lodge 305 (Hastings)

Contact: VWBro Colin Heyward, PGLec, KL, FANZMRC, 10 Rose Street, Waipawa 4210
phone: (06) 857 8299
email: coljan@inhb.co.nz
website: <http://www.mastermason.com/hbresearch/>

Research Lodge of Taranaki Province 323 (peripatetic, Moturoa)

Contact: VWBro Peter Coombe, PGLec, PO Box 3323, New Plymouth 4342
phone: (06) 758 3669
email: heather.coombe@xtra.co.nz

Research Lodge of Southland 415 (Invercargill)

Contact: VWBro Martin McGregor, PGLec, 164 Bourke St, Invercargill 9810
phone: (03) 217 9038
email: macgriogair@vodafone.co.nz

Midland District Lodge of Research 436 (peripatetic, Timaru)

Contact: Bro Jeff Elston, 22 Quarry Road, Timaru 7910
phone: (03) 684 6704
email: jelston@xtra.co.nz

Research Lodge of Ruapehu 444 (Palmerston North)

Contact: WBro Bob Alger, PGStdB, 18 Waterloo Crescent, Palmerston North 5301
phone: (06) 357 9892
email: bob.alger@inspire.net.nz

Waikato Lodge of Research 445 (peripatetic, Rotorua)

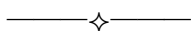
Contact: VWBro Charles Miller, GLec, FANZMRC, 4B Harrow Place, Mount Maunganui 3116
phone: (07) 575 7665
email: chasm2001@xtra.co.nz

Top of the South Research Lodge 470 (peripatetic, N & W of South Island)

Contact: VWBro Phil Ivamy, PGLeC, PO Box 83, Nelson 7010
phone: (03) 548 0725
email: phil@nimbus.co.nz

The Research Chapter of New Zealand 93

Contact: REComp Phil Adrian, PDeputeGZ, 3/25 Anita Ave, Mt Roskill 1041
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