

Masonic Research in South Australia
vol 2, 1990–1995

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Lodge of Research No 216 SAC

24 June 1990

Sinclair G ⌚	
Murray G D * ☒	Secretary
Waterman K M * ☒	DC
Black B W * ☒	Treasurer
Rostan D S * ☒	
Bubner R S * ☒	
Pitcher J A *	
Pope A R F *	SW
Rogers M J *	
Schomburgk H D *	Std
Rosier D *	SD
Thompson R ☒	
Hills A ☒	IPM
Perkins L P *	Std
Pope N StJ *	JW
Temby E A R	Chaplain
McLean K J *	Almoner
Napier G N *	
Lott L E T	WM
Hamilton-Bruce R J *	Std
Perry R J M *	
Brindal S K	
Kelly A M *	
McLean A E *	Std
Thresher A *	IG
Williams V H * ☒	
Gray I G *	JD
Halley E W A	
Halley L V *	

S A Lodge of Research No 216

24 June 1996

Sinclair G ⌚	
Murray G D * ☒	WM
Black B W * ☒	Treasurer
Pope A R F * ☒	Tyler
Pope N StJ *	
Temby E A R	Chaplain
Lott L E T ☒	
Brindal S K ☒	Secretary
Halley E W A ☒	SW
Halley L V *	
Conway M J	
Martin A W	DC
Woolmer G R ☒	IPM
McKay S J	SD
Num R G	IG
Tapp D P	JW
Wannop P	
Coscarelli E	JD

⌚ foundation member

* initiate of this lodge

☒ past master of this lodge

Preface

Last year the South Australian Lodge of Research began the task of publishing its papers presented since 1990. It was a task that stretched our financial resources to the limit, but one we deemed essential for several reasons. Firstly, as Brother G W Speth once advised a small research group, high-quality research papers will not continue to be forthcoming if there is no prospect of them being published. Secondly, knowledge that is not recorded is eventually lost. And, of equal importance, we promised our loyal following that we would resume publication.

The venture was successful. We are still operating on a shoe-string, with no financial help from outside the lodge (and have been forced to take the retrograde step of moving from the city back to the suburbs, for economic and other reasons), but morale is good. Nearly every copy of *Masonic Research in South Australia 1990–1994, volume one*, has been sold, and the reviews have been excellent. It has encouraged us to continue the task with volume two, containing further papers from the period 1990–1994, plus some from 1995 because much of the older material was not available in time, despite the efforts of four industrious assistants, Graham Murray (WM), David Tapp, Peter Wannop and old faithful, Roy Thompson.

Volume two begins with a delightful paper, ‘The adventures of a Masonic author’, by our first-ever overseas speaker, Neville Barker Cryer (aka *The Voice*), together with the wide-ranging discussion that followed. Next is a co-operative effort, a joyful celebration of the genius of W A Mozart, on the occasion of the bi-centenary of his death. There are no long papers (over 10,000 words) in this volume, but there are several of medium length—and of appreciably more than medium ‘weight’—and nearly a score of ‘shorts’ (under 4,000 words), including six of the best entries in the Masonic Education Committee’s annual short talk competitions.

Every paper in this book has merit (it would not have been included, otherwise), but three are outstanding as examples of what can be produced in the antipodes: Bruce Chrisp’s thoughtful and challenging ‘The changing face of Freemasonry’, New Zealander Murray Alford’s scientific approach to symbolism in ‘Alias the centre’ and George Woolmer’s definitive ‘Preparing a Masonic research paper’. This length and quality of paper is what the lodge has been aiming for, with the change-over to full-time research.

So what is left for volume three? Well, there are a handful of short papers yet to be published, and a wealth of material recorded on audio-tape, from the visits of Kent Henderson (1989), John Hamill (1991), Cyril Batham (1993) and Neville Cryer (1995). This material is at last being transcribed for publication. And if there is any space left over, well, we have more fine papers from 1995 and 1996. So, dear reader, enjoy volume two, and look forward to volume three.

Tony Pope
Editor

The lodge celebrated its Silver Jubilee in October 1990, not by an Installation (that was postponed to November), but with a visit—no, two visits—from our first ever international speaker, VWBro Rev Neville Barker Cryer, MA, Prestonian Lecturer, a Past Master of Quatuor Coronati and at that time its Secretary and Editor of its transactions, Ars Quatuor Coronatorum. Bro Cryer was visiting relatives in Australia while on his way to the centenary celebrations of the Grand Lodge of New Zealand, and agreed to speak at several lodges of research in Australia and New Zealand during his trip. He first visited our lodge in the morning and gave several delighted brethren an hour-long tour of their own lodge room, which he insisted on calling a temple. Then, after visiting Grand Lodge, he returned in the evening to present his paper, after which Mrs Cryer and other guests joined us in dining, in almost English style. The paper itself was proudly published in Propaedia (February 1991, pp 9–15), but the audio-taped series of questions, answers and comments had not been transcribed at that time. Here, for the first time, is the full session, paper and comments.

THE ADVENTURES OF A MASONIC AUTHOR

by Bro Neville Barker Cryer

The title of this lecture may have given some of you pause for thought. How is it possible for there to be any adventures for a Masonic author? Hasn't all the ground been covered that could possibly have been subject for discovery, so what is there to have adventure about? In any case, what kind of adventures can there possibly be in our field of study?

One could understand the author of fiction or travel books, of biography or some fresh scientific subject having an adventure in the course of their researches. Indeed, in just those fields as well, I no less testify to the truth of that idea. But Masonic material! How can that be? I hope that what I am able to share with you this evening may help to alter any such doubts that some of you may have, and indeed encourage some of you to enter into the joy of adventure that I have already experienced.

Let me begin in a country of which I am an enthusiastic devotee. For several years I have visited Corfu, an island in the area of the south Adriatic, both as a tourist and as a clergyman. In the course of time I also became known as a Freemason and was able to win the trust and confidence of the Greek brethren who meet in Corfu Town. I would attend their meetings, which, incidentally, are all held in their own language, and began to learn that their history was a long, but also an unwritten and unknown one as far as facts and figures, or personalities, were concerned.

As an author and a Masonic student I was intrigued and began to make enquiries during my time at home in London. On a visit in 1982, I daringly asked them if there might possibly be places in their old premises where any old documents might be placed.

'We do have some two rooms up above', they admitted, 'but what is in them we have no idea. You are quite free to look at them if you wish.'

There followed a week of pure adventure back into an hitherto untouched past. Here were the minute books, certificates, warrants, by-laws, lists of members, medals, dispensations and records of not only the Greek lodge that had met here at Corfu, but also the previous British and even earlier French lodges that had established Freemasonry in this place.

It was a pure treasure trove and clearly it was time for it to be retrieved. Some of the documents were

beginning to show the effects of damp, many of them were lumped together in disordered piles and several of the manuscript items were already fading.

I had the excitement and the privilege of beginning to recover some 150 years of unknown past history. It is an adventure that has not yet ended. With the assistance of a regular visitor from Athens, Bro Rizopoulos, I am beginning to add another chapter to the chequered history of the Craft in Greece.

My own historical studies in Corfu had centred on its most well-known and also infamous Governor, Thomas Maitland, and these studies led me also to the island that he found time to govern at the same time, the island of Malta. My steps duly took me in that direction. Of course I had to visit the old lodge room and library in Valetta and thus to see where Freemasonry began in that ancient city. I was welcomed with true fraternal warmth.

On my showing interest in the many unusual items that were displayed in the cases of the library area I was asked if I would consider cataloguing them afresh, so that in future the lodge members and their visitors would appreciate better the treasures that they possessed. The job was done in three days and then I was able to be allowed to see the treasures of their safe, the first minute book of the Lodge of St John and St Paul. I was again seeing material that has rarely been studied before and the result of that adventure is a lecture that I sometimes give on 'The First Freemasons of Malta'.

To discover the differences and the peculiarities of those early 19th-century days is another adventure in itself.

Of course being recognised as a Masonic writer does not always make for a quiet life. I sat one afternoon in my London office, at my daily avocation, when the Grand Secretary of England rang me up.

'Please help me,' was the cry, 'I have a special Centenary meeting at 5 pm and the Assistant Grand Chaplain who should have given the oration to this Jewish lodge has just let me know that he cannot get there. Can you take his place?'

'Well', I replied, 'I would like to, but I am without any regalia. I am at present in a very light grey suit, a blue shirt, brown shoes, and I have no idea which lodge it is nor do I carry around a ready-made address.'

In no time at all I was assured that regalia would be found, money would be available to buy a white shirt and black tie, even black shoes if I wished, and I need not attend until 5.30 so I had a little more time to create the oration, and he told me in his usual crisp way about the lodge I was to attend.

The time was 3 pm. By 5.30 pm I was entering the lodge room, still in a light grey suit, with brown shoes, without my clerical collar but in something sober, and with an address in my hand. I felt odd but the lodge members were most appreciative, and I have a cut glass goblet in my home to commemorate that adventure.

It may be a joy to compose but that is one experience I have no desire to repeat.

There was another, not dissimilar, adventure when I went to the old Masonic hall at Durham. I had been assured that I could visit the hall and see its treasures, which included actor William Kemble's chair and a Masonic 'baptismal' apron among other things, but to my dismay I found that a lodge meeting of the august Universities Lodge, the only lodge in that Province that wears dinner jackets and bow ties, was also taking place.

Having come a long way to see the hall I was reluctant to go away empty-handed with my camera, and so I informed the Tyler who I was and that I was collecting material for a new book and got on with my work, hoping that when the lodge was over and went, as you say, to the South, I would be able to enter the lodge room and photograph there.

I was wrong. The Tyler informed the lodge; an order came out that I was to come in and join them. That sounds fine, save that I had come on a summer day, was wearing a sandy T-shirt, light blue

trousers, sandals and had, of course, no regalia. The Tyler was told to let me wear his Past Master's apron, to offer me his gloves and then to announce me as the Very Worshipful Grand Chaplain of England.

I am still reminded to this day, four years later, of a very bizarre adventure indeed.

The journeys made in pursuit of the histories and possessions of some of our most outstanding Masonic Halls (of which I have some samples here) have led to yet further fascinating moments. I think of visiting the old chapel, now the hall of the Royal Denbigh Lodge in North Wales, and seeing the fine efforts made to convert a rather sparse building into a pleasant and attractive timbered-roof temple.

We had completed our tour of the premises when I noticed a little room off the landing.

'What is that?' I asked, 'could there be something of interest in there?'

'Hardly,' said my guide, the lodge Secretary, 'it is only the lumber room used by the Tyler and there is hardly anything in it.'

I persuaded him to open the door and then the large wooden box that was within. At first sight he seemed to be proved right, but after taking out some layers of paper and boxes we came to a large leather roll. We unrolled it and found it was the original banner of the lodge, dating from about 1805, and long since considered lost.

The Secretary was amazed and delighted; but that was not all: we delved further and brought out a strange set of jacket and pants in a kind of grey flannelette. The jacket had a loose panel over the left breast and the trousers were kept up by a white cord.

'Whatever is that?' asked the Secretary.

'Well,' I informed him, 'you may recall in your lodge history that there is mention of the lodge buying a new set of clothes for the candidate in about 1825.'

'Yes', he said, 'and we have always thought that was a bit extravagant of the lodge.'

'You are wrong', I told him. 'The lodge was not buying a candidate a new set of clothes for him to wear outside, but a new set of clothes in which to appear for the various degree ceremonies. This is probably that very suit or the one that was replaced. Many Welsh lodges mention the same kind of purchase, but you in Denbigh now have an actual example of what your forefathers wore. May I suggest that both the banner and clothing are now suitably framed for posterity to remember.'

That too is an adventure I recall with delight.

In Barnstaple, in North Devon, they have a hall that was established by a sailor who had fought at Trafalgar. The exciting story of how their elaborate furniture was bought in an auction of the earlier lodge at Bath I have told in my books, but the story of another item in that hall makes much more of an interesting tale.

I had been received by the worthies of the lodge who had gathered to introduce me to their proud possessions and we went first into a cloakroom to remove our rain-coats. As we were doing so I happened to notice the top of the table on which garments were being placed. I could not believe my eyes. As politely as I could I asked if the coats could be hung up on the wall pegs and then I examined the picture under the glass top of the table.

I was soon able to tell these Past Masters that there they had what has since proved to be their oldest possession, a tracing cloth of about 1790 with a design which is almost unique in the rest of England.

As I showed the facts of the board from its symbols to the Past Masters their attitude changed dramatically. The senior among them expressed what they were all feeling. 'We have had to have a visitor come and show us how we have been mistreating one of our most valued items. No one is going to be allowed to put his coat on there in the future.'

Discovering unexpected delights of Freemasonry where one might least expect them has been one of the special forms of adventure that I shall ever recall. You still approach the hall at Knutsford and see

what looks like the cowshed it once was, while inside is a modern and well appointed temple.

The same kind of experience is met with in Cork, in Southern Ireland, where you walk into what looks like the most dilapidated warehouse and find that the interior is decorated with the old choir stalls of St. Patrick's Cathedral in Dublin, with their intricate carving and polished brass.

It was intriguing to hear that in 1979 the Roman Catholic chaplain of the local Knights of St Columba had been invited to visit the Masonic temple and had remarked, 'To think that I have passed this place for the last 60 years and had no idea what a beautiful place lay inside these walls. How long has there been a meeting place here?' He was even more amazed when he was told that it had been there for 180 years!

Step into the fine Duke's Head Hotel in the ancient Norfolk town of King's Lynn and you may well imagine that whilst it is likely to have been a meeting place for Freemasons, it is obviously not one now. You would be mistaken. Climb to the third floor and pass amongst the bedroom corridors and you will finally arrive at a small landing with what might seem to be another bedroom door.

It has nothing to distinguish it save for those who know, and yet behind here, down a flight of five steps under a most imposing portico is a complete lodge room, and a lodge room that was frequented more than any other by the occupant of nearby Sandringham House, none other than the King, Edward VII.

To visit that room and see it as it was in his day is an adventure indeed and one that any Masonic author would be happy to write about.

I hope by now that you can guess what a host of experiences a student and writer with Masonic interests can hope to have in the pursuit of his researches and the often hidden treasures that lie just off the beaten track. In some ways I suppose I have begun to walk hopefully, expecting there to be surprises where one may least expect them, yet this in no way diminishes the sense of adventure that attends my path. What has grown for me is the wonder of realising that not everything is known or recorded for general information and that right around the next corner there may lurk some opportunity to add to one's own or others' Masonic knowledge.

I would like to share one more such experience before I finish this evening. Five years ago I became a widower and naturally wondered what kind of life I would now enjoy, or suffer. A widower of much longer standing, and a Mason to boot, generously offered me a holiday in the Canaries, those tiny islands in the mid-Atlantic off the north west coast of Africa.

For me it was a revelation. An ancient, volcanic landscape, tropical sunshine, with vestiges of an ancient people, the Guanches, who spoke one of those primitive tongues which we are only now beginning to unravel. I had a fortnight of great interest, and in the middle of it three things happened.

One was that I went to see the house used by Christopher Columbus as he prepared for his journeys over the sea westwards, and in the entrance hall, behind a dusty glass window case, I saw a tiny book in Spanish. It read: *Some notes on the early Freemasons of the island of Grand Canary.*

In a strictly Catholic country where the fearsome Franco once started his dictatorship the survival of such an item was almost a miracle. I asked the custodian if it was for sale. He gave it to me with his compliments as being the last likely to be printed and not wanted by anyone else.

The very next day I wandered into the biggest department store in the city and, as my custom is, wandered over to the book section. After a few minutes of browsing I saw, at the end of a row of books on the history and customs of the Canaries, a large paperback volume, again in Spanish, giving the whole history of Freemasonry in the Canaries prior to the arrival of Franco. I asked its price. 'It's a remainder,' said the nonchalant bookseller, 'so you can have it for half price. It will not be reprinted.' Later careful enquiry in the well-stocked and tasteful city library revealed that they did not have and would not stock such an item.

And lastly, during my stay, my host organised a light plane and took me over to Tenerife, the neighbouring island, where the first new lodge of expatriates, but now to be held under the revived Grand Lodge of Spain, was holding its first committee meeting. I was graciously asked to address them. As none of them had more than a smattering of Spanish I told them something of the past that they were now to revive and add to.

During the coming year [1991] I hope, at last, to write a definitive paper on the whole subject for English readers. I shall call it 'The new song for the Canaries'.

It is the kind of adventure that I relish.

Who knows what new adventures await me as I cross this great continent.

A hearty vote of thanks was extended to Bro Cryer, who then answered questions and responded to comments.

Question: *Here in South Australia we have been plagued, as I understand many parts of the world have, by critics of Freemasonry harassing members of the Craft. Currently, there is a fellow from New South Wales sending a pernicious pamphlet to people who have held office in the Mark, Chapter or Craft last year and denigrating Freemasonry, and this is the third of these we have had since 1983. Is the same kind of thing happening in England?*

Answer: Brethren, indeed the same thing has been happening in England and, because I have had the privilege of being Grand Chaplain in the last ten years, it has fallen very largely to my lot to undertake, with the Grand Secretary's approval, a rebuttal of a great many of the issues that have been raised. The answer to your question, briefly, is yes, we have been plagued and yes, we have taken regular steps to endeavour to try and answer some of the questions that have been put to us. At an open meeting in the Grand Temple in London, for example, about seventy very critical Evangelical Christians attended; they were actually willing to darken our doors and to listen to the presentation by myself and one or two others of how it was possible to be both a Christian and a Christian minister and a very regular and faithful Freemason. So it is possible to share that experience; we must lovingly but firmly rebuff the sort of contentions that are made.

You referred to a 'baptismal apron' at Durham, and later, when you were talking about North Wales, you mentioned a jacket with a loose panel on the left side. Can you tell us more about those?

Thank you for listening so carefully. I hoped those might, in fact raise a question. In the North East of England, in particular, where they have been most anxious to encourage the procession of Freemasonry from father to son, and if possible from grandfather to grandson by any possible means, in the 18th and 19th centuries they had a ceremony in which, at the initiation of a Lewis, he was clothed with a particular kind of apron that indicated he was in a succession of family Masonic traditions, and he was regarded as having been baptised into the family of Freemasonry of which he had now become a part. The apron is, in fact, reproduced in my book on northern Masonic halls [*Masonic Halls of England: The North* (Lewis Masonic, 1989) p 56].

This originated before the Union of the Grand Lodges in England, so it is a very ancient practice, and I am not aware of such a custom in any other part of England. It is, therefore, something that any student of Masonry ought to know about, because it highlights one of the peculiarities of English Masonry in a particular district. It also underlines the Christian nature of Freemasonry for most of the 18th century. And about that I am willing to speak at great length because I have written a great deal about it.

Now, with regard to the candidate's clothing, in England we only reveal the breast of a candidate in the first degree and, if he wears pyjama-type clothing, as they still do in some of our lodges, when the

candidate comes into the lodge there is a panel on the left side of his pyjama clothing which is open, pinned back, so as to show his breast. When it comes to the second and third degrees, the clothing is simply opened a little at the centre; it is not opened as completely for those degrees. The appearance of this particular grey flannelette suiting showed that here was English working—I know the Welsh don't like that really, they like it to be Welsh working but we haven't got that far yet—but there is the origin of at least 'south of the border' British working which showed you the panel of the candidate being bared for the first degree.

[next question inaudible on the tape.]

Well, there is no doubt about it. There are some English lodges that did have both panels before the time that brethren came to Australia to establish Freemasonry here. So the idea of the left panel merely showed that this was post-Union or Emulation working. Does that help?

I have recently started some research into the St John Ambulance Brigade, of which I am a member. You mentioned Corfu, Malta and Rhodes. I have been reading the history of the Crusades and the Order of St John that refers to these places in some detail. There seem to be so many parallels between them and Masonry, including symbolism (such things as the four cardinal virtues and the eight beatitudes, and the black and white) but I can't find an obvious connection. Do you know of one?

You raise a whole area of study that is still very much debated. Now, first of all, if you have not seen a book called *The Temple and the Lodge*, by Michael Baigent and Richard Leigh, then you should really get it from the library and read it. Secondly, I can tell you that there is going to come out early next year a book written by a very close friend of mine, which is going to raise very significant questions about the influence of the Knightly Orders upon the development of speculative Masonry in the 17th and early 18th centuries. If I tell you the author is a woman, you will be even more surprised, but she has stumbled upon Freemasonry, which she knew nothing about, and yet has got this evidence which is quite remarkable. If you see me later, I'll tell you the name of the author so that you can start looking for the book after the new year. [Joy Hancox, *The Byrom Collection*]

The third thing I would say is that it must be recognised that Freemasonry in its speculative form, as far as England and Wales is concerned, never attempted to form a definite formal link with the Crusades or the knightly orders of the Templars or of St John. What they did do, as with the Operatives, was to take the symbolism and the traditions of that late Middle Ages period and apply them to a new kind of gathering or meeting which we have come to call a Masonic lodge, or Freemason's lodge. Of course, in Scotland it was a different story, but in England there was that quite specific adaptation of earlier traditions with a new phenomenon in the 17th and 18th centuries. So it is not surprising that we have these similarities of dark and light, the four cardinal virtues, the eight virtues of the beatitudes to which you referred, et cetera, in the link between the two, but there is no formal historical link of descent. About that, there is no question at all.

What the 17th-century savants or gentlemen of knowledge did in England was to quite deliberately take the knowledge that had got lost in that terrible period of the Tudor destruction of the monasteries and the religious life and the civil war in England and restore it into something fresh and new that they wanted to promote. So you see the links but you can't claim that one came directly from the other, as you can in Scottish lodges where we have history from 1599 with Aitchison's Haven and with Edinburgh (Mary's Chapel). There, you have a clear genealogy through operative, slowly, into speculative rites. So, I hope that helps. There is a lot new yet to read and think about which will give you a lot of wonderful time and adventures ahead.

You made brief mention of the operatives. Were you referring to the ancient operative stone masons or the ancient form of the present-day Operatives?

Oh, I was really talking about the ancient stone masons, although the Order of Operative Free Masons is an interesting sideline, but I wouldn't put too many people that way because you have got to be really interested to get that far. No, I wasn't really talking about that. I was talking about the real operative craft masons that formed lodges in Scotland and after that. They certainly had them in England, but they died out through, I believe, the destruction of stone buildings in the reigns of the early Tudors, so that's what I was really referring to.

Since you spent some time in Malta, are you able to say whether or not Napoleon was initiated into Freemasonry during his time in Malta?

There are a few people in world history about whom we would love to be able to know just a few more facts. They are Napoleon, Nelson and Beethoven. That they were very much in tune with speculative Masonic thinking, there is no question. I have to tell you that in Quatuor Coronati Lodge, amongst the full members, Brother Batham will hotly deny that Napoleon was ever a Freemason, whereas Brother Read will say: 'I think he was.' Brother Seal-Coon insists that Nelson—particularly as they both live in Norfolk—was a Freemason, whereas Bro Hamill, who is going to come and visit this lodge next June, will tell you categorically that he wasn't. So you see that, even amongst the full members of QC, there is real division as to how much evidence we have.

I am bound to say, myself, that I don't think that we could be very far away if we really do still more research to discover whether or not Napoleon ever took the actual step through the door into a Masonic lodge. That he knew all about Masonry, because two of his brothers were admitted Masons—rather, a brother and his brother-in-law, Murat—so there is no question at all that in the family circle, if he wasn't then a Mason, he certainly learned all about it. The fact that he became the patron of Freemasonry certainly does, to my way of thinking, suggest that he was so favourably inclined that he would have wanted at least once to step through the door, even if his many duties as an administrator and a general prevented him from practically following a Masonic course, because he hadn't the opportunity and time. And so I feel that it's on a knife-edge with these three people.

We are getting more and more evidence of Nelson. Do you know somebody has just found a 'kitty-box' from the captain's cabin of *HMS Victory*, that has a tracing board on the inner side of the lid. It is certainly of early 19th-century origin. Was that there in Nelson's cabin and, if so, why? A very interesting question. So, you see, with these three people we must go on researching to discover what, in fact, might have been their connection with the Craft. That they were interested in it, there is no question whatever.

As you are no doubt aware, we are young—a young country, young lodge and definitely young in the way of research. You have held me absolutely, totally fascinated by your access to places that we only read about. We haven't got that antiquity in this country. No doubt there are things hidden here but, I wonder, could you advise us—shall we say—amateur researchers, how does one, even with the multitude of stuff that we have in our Masonic library, go about (a) choosing a subject; and (b) not wasting a lot of time side-tracking, because I find that if I'm looking for something, I spend three weeks reading about something absolutely extraneous and finally come back onto the track. Is there any instrumentality in the UK, possibly through Quatuor Coronati, to teach people that are interested in researching and to school them on how we should go about it intelligently?

I am delighted to be able to answer this question. First of all, let me tell you that Brother Harry Mendoza—by the way, in Quatuor Coronati, we never use titles other than *Brother*—everybody's a

Brother, even Sir James Stubbs—well, Bro Mendoza has just produced a paper, which any correspondence circle member may ask for, on ‘How do I set about research?’ Now this is, if I may call it so, ‘basic stuff’, where to start reading to help you, how to set about preparing a simple paper, even how to deliver the paper. Some very basic stuff on helping you in research, and that can be followed up by another paper, when you have worked through that. Just say, if you want more help; he’ll provide it.

The second thing I would want to say is that, already, in thirty-six hours in South Australia, I have seen three subjects that I, if I were here, would want to start asking questions about. Number one, I would love to know why this State, of all States, has the columns at the pedestals on the opposite sides to everywhere else in Freemasonry. I asked the Grand Secretary, this afternoon. I said: ‘Please, why have you put them there?’

‘Well,’ he said, ‘We do.’

Of course, that’s the answer—you do! But, you see, I’m an Oxford man. I can’t allow that; I had to say: ‘All right, you do, but why do you do.’

‘Ah,’ he said, ‘some Englishman must have told us to put them there.’

The question then is ‘Which Englishman?’ Or was it a Scotsman? And if it wasn’t a Scotsman, why not a Scotsman? In fact, I am going to do a little bit of research myself. But you ought to be asking yourself that question, now that you have been told. And those of you who have travelled around in England must agree that you have never seen the columns as they are here, but always on the right of the pedestal. In fact, a brother from Western Australia was with me going round the Grand Temple and he said: ‘Please, I want to ask the same. We never have them there; why do you?’ Well, there’s a question.

Now, that can start you researching into where did your ritual come from? You’ll remember this morning I said to you: ‘I have never, with the exception of one of the oldest lodges in England, in Taunton, seen a Tracing Board with drawing on it on the floor of the lodge. Why do you do that? And why do you still keep a circle with the parallels, which have almost totally disappeared in English Masonry? Why do you do that? Now, there you’ve got in front of you what you take for granted. But you see, the point of research is to go through what you’ve got and say: ‘Why do we do it?’; ‘Do other people do it?’; ‘No, they don’t, so why don’t they?’ Maybe they should, but that’s not your point. The point is, why do you do it? So, right away, start with the things in the lodge and ask yourselves: ‘Where did they come from? Who gave them to us? And why then can we be proud of a tradition which is peculiarly ours?’ There’s number one.

Number two: As I was looking at some of the things in the library at Grand Lodge this morning, I thought to myself: ‘I wonder if they know where the first Masons who started the Lodge of Friendship in South Australia came from. Do they know anything about the lodges from which they emerged before they came to this coast? What made them so keen when they got here? And let’s face it, they had a tough time when they came here. They had to make their money. They had to make their homes. Some had to build their homes afresh. What made them so keen on Masonry, that they would devote precious time as settlers to creating lodge and lodges. Answer: because, they were so enthused with Masonry from where they came. So why not go back and have a look.’

I have just written a lecture for Western Australia, which I delivered last week, on the first seven men who signed a petition and their background in English and Scots Masonry, and they were delighted. ‘Oh, we must keep on with it!’ Yes, they must. I want to suggest to you, go to your oldest lodges and look at their petitions and find out where they came from in the old countries back home and say to yourselves: ‘Let’s find out.’ Now, if you want help in getting material from over there that you haven’t got here, you ring me up, write to me, and I will get your material. You work on it, I’ll just get it for you, but you can work on it and you’ve got another subject.

And the third subject is the whole question of the development of Masonry in this State. Why did it develop as it did? I don't want to just read your history and be told that it did develop. I want to know why. Why did it develop in some areas and not in others? What was the relationship, in fact, between Masonry and sociology, because we are men as well as Masons. We are influenced by the life we lead, the society we move in, the money we have and the money we don't have. We are influenced by human factors. What made South Australian Masonry develop as it did? You've got three subjects. That'll last you for five minutes! And you will have added to the general knowledge of the future of the young men who are going to be the leaders of tomorrow.

But, believe you me, you don't have to go searching in recondite books to find the material. On the other hand, I will finish up by saying: 'Don't stop your regular reading of Masonic books because, somewhere along the line, an idea will come to you—'Ah, that relates to what we do or what we say or what we've got in our ritual; that enlightens us'—so you do the two together. You do research, you do reading. The two will feed into each other.

That brings to me another point, although it may be a red herring. I have just learned that Cummings House at Morphettville was the first place where the Lodge of Friendship met on a formal occasion. I have not yet been there, but a friend of mine was on a tour there a few weeks ago and saw a room where there was a chequered pavement and the guide said: 'This where the first formal lodge of Masonry was held in South Australia.' I have not yet been able to visit Cummings House to see for myself but I'm going in the New Year with another tour group, and so might every other Mason in this room, now. Perhaps you will be able to see it before you leave South Australia.

It isn't a red herring, it's a golden trout, and that's marvellous! That's exactly what I am saying, the stuff's there if you will start now to open your eyes and listen to people and find it. That's marvellous. And there, please, I don't want to be doing your research. I'd love to, but I mustn't. You must do it, because it's your privilege, it's your heritage.

In your answer to the first question you spoke of a meeting with 'Fundamentalists', the detractors of our Order, but you didn't say what their reaction was.

Well, there were three reactions. One, I hope will sadden you. It was made by the Rev Tony Higden, who is an outspoken Evangelical Anglican in the General Synod of the Church of England, who came to me after the meeting and said: 'Neville, I believe you are utterly honest, but I won't accept a word you say.' And I had to say to him: 'Tony, I can only say that I love you as a fellow Christian, and I would honour what you say.' The second reaction was by the secretary of a fellowship in Frinton-on-Sea who had organised the other side, and he said to someone, not me: 'I'm very disappointed, we seem not to have won the argument.' The third reaction was from four young men who came up to me afterwards and said: 'We have to tell you, we may never join Masonry but we will never again allow fellows of our age to denigrate Masonry, for we can see that good Christians belong to it.'

It's all very well doing research into where we're going, but has anyone done any research into why the lodges are dying and why younger men are not coming into them? Has any research been done in England?

Oh, most certainly, most certainly. In England, we are growing steadily in numbers still and the number of lodges is vastly growing. I have just moved to a Province called North & East Yorkshire, where the Provincial Grand Master has inaugurated a report which seeks to enquire specifically into the problems that are likely to face your age group and younger in the next twenty years. In other words, is Freemasonry going to go on or is it going to come up against social problems which, perhaps, would

cause it to deteriorate. I am bound to say that the 'under-forties' have taken the bit between their teeth and said: 'Yes, we must get to grips with the issues that face us.' For instance, in England, it's usual to meet at 4.30 or 5 o'clock. Now that is ridiculous for a young man who is trying to earn his way in a firm and says: 'Well, I've got to have an afternoon off now and again.' You can't do it. And yet, if he's in office, how can he turn up late when his work is over? So the answer is undoubtedly that some lodges, if not many, are going to have to change their time of meeting.

That immediately creates an internal problem, because most of our Masonic halls live on the profit between the end of the meeting and dinner, which is usually an hour. That's when the profits for the hall come, and you know why, despite the police! No, increasingly, one brother agrees to abstain, to drive others home, but the fact remains that's what halls want, they want an hour's drinking to make the profit. Now that means that if you start at five o'clock, OK, your meeting is over by a quarter to seven; you then don't start dinner until half past seven or a quarter to eight. Actually, we finish by half past nine or ten o'clock, most lodges in England. It's only in the far North that they go on until all hours, and I'm told that in Ireland they are even worse. But the fact is that there is a social problem there, that young men are going to have to be insistent about. We are going to have to meet at six or six-thirty as you do. It's going to have to be faced. There's one problem.

A second problem is the number of degrees or lodges that a man can join, because of the cost, because we dine. In the London area, it's £20 for dinner—that's \$40 for dinner—on top of your subscription. Even in Surrey, forty miles from the centre of London, it's still \$25 for dinner every time you meet, and you are *expected* to dine. 'Up-country', all right, it gets down to \$10 or \$12, but then, they meet more often. Down in the south of England, we meet four or five times a year at the most. In the north of England they meet ten, eleven, twelve, fourteen times a year. So every time you dine, it's that much.

There are other problems. For instance, wives are not as happy now about their husbands going out on their own as freely as they did when I was first married. My wife took it for granted that there were times when I could be, should be, on my own, and she would do her bit. That occurs less and less in England, now. Wives now say: 'We share lives, and you don't go off with your pals on your own. At least, if you do, we do it by agreement.' If you are going to be once a week at lodge of instruction and once every two months in lodge, and then you are going to go with your friends another time, and then another friend will say: 'Come to my lodge', wives are going to get 'stropky'. That's a fact. You're going to have to face it. So the question arises: 'How do we involve the wives more?' so that they begin to feel that it's not just 'my hubby and his private do, but something, perhaps, that I can get involved in as well.' Then, we are going to have to move on in North & East Yorkshire. We're already beginning to think about 'How do we involve the children?'

So you are really getting me on to my next lecture which is 'The next fifty years in Freemasonry', because I try to face all these issues, although I won't be there. I try to face them, and I think they are important. So the answer is, all those practical things and then one more thing. How involved do you get men when they come into Masonry? You see, I believe, and I am going to be very strong here, I believe that every sponsor and seconder has a duty to support the man who comes in, for five years until he is 'bedded-in' and he says: 'I'm OK, I've my own friends now and I can manage.' You don't throw a boy or a young man, or a young Mason of fifty-five or sixty, into a lodge and then say: 'Get on with it chum.' That's not the way it works. I was looked after as a young Mason. My proposer was an Archdeacon, my seconder was a Canon, and they said: 'We want you in', and they didn't just say 'we want you in', they said: 'We'll look after you and nourish you until you're bedded in and can get on with it by yourself.' And that's what sponsors have got to do. If they don't, they are neglecting their duty. I believe that that's one of the things that has gone wrong.

And lastly is that committees have got to be much stricter as to who they accept. They've got to probe more as to who a guy is, what he really thinks he's at, and what his attitude to this thing is as far as he knows it before he comes in. You can tell him a lot before he comes in which will help him to make up his mind. So let's not have these people who come in with the wrong idea and then give up because it isn't what they thought it was. No wonder they give up.

Does that help? Get to hard thinking about the situation.

The December 1991 meeting was a celebration of the genius of Wolfgang Amadeus Mozart (GLA 1791) by members of the lodge and visitors, including some from Lodge Concordia, which works the Schroeder ritual. Based largely on the paper of Bro Frederick Smyth, 'Brother Mozart of Vienna', and other material from the Transactions of Quatuor Coronati Lodge, short papers had been prepared by the Worshipful Master and Brothers Goulding and Pope, but Bro Pope was ill and his paper was read by Bro Lott. Before and after the presentation of each paper, Bro Black played tapes of Mozart's Masonic music, and the celebration concluded with everyone present joining the chain of brotherhood for the Kettenlied.

IN MEMORY OF BROTHER MOZART

Programme

O heiliges Band, K148

(Oh, holy bond of friendship)

Mozart wrote this at the age of 16, and it was initially scored for soprano.

FREEMASONRY IN VIENNA IN THE 18TH CENTURY

by Bro Tony Pope

Gesellenreise, K468

(The Fellow Craft's Journey)

Written shortly before Mozart's father was passed to the second degree.

MOZART—THE MAN AND HIS MUSIC

by Bro Mark Goulding

Eine kleine Freimaurer-Kantate, K623

(A Little Masonic Cantata)

Mozart's last work to be completed before his death.

BROTHER MOZART, FREEMASON

by Bro Ken Brindal

Das Kettenlied, K623 (Anhang)

(The Chain of Brotherhood)

This music is now the Austrian national anthem.

FREEMASONRY IN VIENNA IN THE 18TH CENTURY

by Bro Tony Pope

Over the past 250 years Freemasonry in Austria has been restricted or persecuted in virtually every decade until the 1950s. In the 18th century, from its inception, the Craft in *Vienna* bore the brunt of these restrictions and tribulations. The story of Freemasonry and the Austro-Hungarian Empire, with the necessary background of western and central European political and religious history, and the development of the Craft in Europe with its diversity of rites and degrees, is too vast for a single paper. Indeed, in a paper as brief as this one must necessarily be, we are restricted to the immediate background to the Viennese Freemasonry espoused so enthusiastically by Bro Mozart in the 1780s and early 1790s.

The first positive evidence of the establishment of Freemasonry in Vienna is that of the early minutes of *la Loge aux trois Canons*, formed in 1742. The French word *Canons* has been variously translated as cannons (guns), firing-glasses, and canons (rules or principles), and even as degrees. It is most often called the Lodge of the Three Cannons.

This lodge was formed on the authority of the Lodge of the Three Skeletons, at Breslau, which in turn derived its authority from the Lodge of the Three Globes, in Berlin. The Three Cannons was very active in Vienna for about six months, holding 22 meetings, initiating 56 candidates, and passing and raising many of them. Then the great blow fell. They were raided by police and closed down. They resumed open labour in 1745.

Over the next 40 years, lodges were formed from various outside sources. The Lodge of the Three Hearts, which was derived from Hanover, lasted only from June to December 1754. The French 'Clermont high-grade system' was represented by the Lodge of the Freethinkers, established in 1763. The 'Strict Observance' established the Lodge of the Three Eagles in 1770 and a second lodge, Palm Tree, in 1776. In 1781 these two lodges amalgamated as the Lodge of the Three Eagles and Palm Tree. However, with the sudden ending of the Strict Observance in 1782, it appears that these two lodges may have resumed separate existence.

The Christian system practised in Scandinavia and part of Germany was introduced in 1776, with several lodges under a Provincial Grand Lodge of Austria formed in Vienna.

One of the strongest lodges in Vienna was the Lodge of Crowned Hope. In 1781 this lodge sponsored another lodge, *zum wahren Eintracht*, variously translated as True Concord, True Harmony, and Unity. This lodge, under the mastership of Bro Ignatz von Born, encouraged the arts and sciences and published a Masonic journal at four-monthly intervals. It has been compared with the French lodge, Nine Muses, and described as a precursor of Quatuor Coronati. Joseph Haydn was initiated in this lodge, and Mozart was strongly associated with it and with its Master.

In 1783, Lodge of Crowned Hope sponsored another lodge, Charity, which was to become Mozart's mother lodge.

In 1784, Freemasonry in the Austro-Hungarian Empire was placed under the sole control of the Grand Lodge of Austria, with separate administration in each Province. There were 17 lodges in the

Province of Austria, of which eight were in Vienna. By Imperial decree, in 1785 the number of lodges in Vienna was required to be reduced to three.

True Concord amalgamated with Three Eagles and Palm Tree, to become Lodge of Truth. Crowned Hope united with Charity and Lodge of Three Fires, to become Lodge of Newly-crowned Hope, which later changed the name to Crowned Hope. The remaining two lodges, Constancy and St Joseph, chose to close down, although St Joseph appears to have resumed work from 1790.

A series of decrees harassed the lodges and their members, and even before the total ban on Freemasonry in 1795 the lodges had ceased to meet. As Robbins Landon says, it was indeed Midnight for the Masons.

And the dawn of the new day is another story, for another occasion.

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Appendix A

Provinces of the Grand Lodge of Austria, 1784

Austria, 17 lodges
Bohemia, 7 lodges
Lemberg (Galicia), 4 lodges
Austrian Lombardy, 2 lodges
Transylvania, 3 lodges
Hungary, 12 lodges
[Austrian Netherlands, 17 lodges, formed their own Grand Lodge]

Appendix B

Amalgamation of lodges in Vienna, 1785

Three Eagles (<i>drei Adlern</i>)	}	Truth (<i>Wahrheit</i>)
Palm Tree (<i>Palmbaum</i>)		
True Concord (<i>wahren Eintracht</i>) [aka Harmony, Unity]		
Crowned Hope (<i>gekrönten Hoffnung</i>)	}	Newly Crowned Hope (<i>neugekrönten Hoffnung</i>) later, Crowned Hope (<i>gekrönten Hoffnung</i>)
Charity (<i>Wohltätigkeit</i>) [aka Benevolence]		
Three Fires (<i>drei Feueren</i>)		
Constancy (<i>Beständigkeit</i>)		closed
St Joseph (<i>heiligen Joseph</i>)		closed; resumed work 1790

MOZART—THE MAN AND HIS MUSIC

by Bro Mark Goulding

From the time that I was first able to appreciate classical music, I could only marvel at the way Mozart wove the threads of his musical fabric. As we are now nearing the close of the Bicentenary of Mozart's death, I feel compelled to pay tribute to this great musician.

He was born in Salzburg in 1756 to Leopold and Anna and given the names Johannes Chrysostomus Wolfgang Theophilus, which he later shortened to Wolfgang Amadeus. His father Leopold was a noted musician in his own right, being an adept violinist, organist and composer. At one stage, he was *Vizekapellmeister* (assistant conductor) to the court of the Archbishop of Salzburg. As a composer, he was well thought of by his contemporaries and from one of his surviving compositions, the *Cassation in G* (a Cassation being a form of street march), three movements were torn to make the so called *Toy Symphony*, which until recently was attributed to Haydn. This was an unkind fate for a good composer, and amply illustrates just how easily facts can be distorted and wrongly attributed in both the past and the present.

Mozart's mother, Anna, was said to have been blessed with the qualities of tact and kindness, which would have been necessary to handle the somewhat stubborn nature of Leopold. Mozart had only one other surviving sibling, Nannerl (Maria Anna), who was four and a half years his senior. Nannerl was herself musically gifted and received the full force of her father's affection and encouragement. This served as a catalyst in bringing young Mozart's ability to the fore, as he strove for his father's distant affections and attention. Parent and child were soon rewarded as Wolfgang turned from a child who should be seen and not heard, to one that had to be seen and heard to be believed. Leopold saw a great future in his children and planned a tour of Europe with Wolfgang, 5, and Nannerl, 9, in order to show off their remarkable talents. During these tours, they were to begin meeting people of rank and influence.

At the age of five, Mozart was already composing piano pieces for his delighted father. Paris has the honour of having published his first serious works (composed at the age of seven), two sonatas for piano and violin (K6 & K7 respectively).

For those unfamiliar with the prefix *K* on his works, it must be noted that Mozart, like Bach, was very poor at cataloguing his works. This was left to Ludwig von Köchel, who lived from 1800 to 1877. Von Köchel was a botanist and mineralogist and was used to the orderly classification of things. A great admirer of the man and his music, von Köchel undertook the cataloguing of Mozart's works, hence the present day *K* prefix.

In 1767, at the age of 11, Mozart received his first commission. Emperor Joseph II of Austria invited him to write the comic opera *La Finta Semplice*, which was never performed due to opposition from the Emperor's jealous court musicians. Similar jealousies in Naples led to accusations that young Wolfgang's genius was due to the effect of a magical ring, and it was insisted that the ring be removed. It is interesting to note how the early works of this youth caused such insecurity and jealousy among adults of supposed learning and intellect.

By the age of 14, Mozart was already an accomplished musician, receiving commissions and widespread acclaim. In Rome, he received from the Pope the Order of the Golden Spur. Mozart prized this all the more since the last composer to whom it had been presented, some few years previously, was Christoph Gluck.

From 1772 until his marriage to Konstanze Weber in 1782, Mozart's life was one of continuous struggle. His loyalty was tested to the extreme by Hieronymus von Colloredo, the unworthy successor to Archbishop Schrattenbach of Salzburg. Mozart had been appointed *Konzertmeister* to Schrattenbach, who, fully aware of Mozart's talents, allowed him to travel. Von Colloredo, on the other hand, had no appreciation of music and demanded the constant attendance of his servants, even when there were no duties to perform. Mozart was forced to resign his position and, in an effort to establish himself, toured extensively. His mother, Anna, accompanied him as chaperone but was not up to the rigours of the journey and in Paris, in 1778, succumbed to illness. Famous yet penniless, Mozart returned to Salzburg and grudgingly re-entered the Archbishop's service as court organist. A most unhappy two years followed and in 1781 Mozart left the Archbishop's service for good, assisted, we are told, by the majordomo's boot. In a fury, Mozart left for Vienna where he knew that his genius would be understood.

With his wife, Konstanze, aged 19, Mozart began to enjoy the benefits that came from the more enlightened Viennese society. He gained entry to the music houses and societies, where he was much in demand as a soloist and played with the leading musicians of the day. At this point, his relationship with his wife must be examined. Some biographers endeavour to destroy her character, painting her as a thoughtless, greedy wastrel who showed scant affection for Mozart and who merely tried to profit from his death. Quite the reverse seems true. Admittedly not providing the level-headed housekeeping and domestic comfort which her care-worn husband really needed, she rather adopted the careless and carefree attitude which Mozart used as a shield against cruel fate. Konstanze bore him six children in eight years, only two of them surviving. Nevertheless, Mozart remained a loving husband and devoted father. There are no indications in any of his music of personal disharmony and many of his letters refer to 'my best little wife' and similar endearments. Konstanze's letters bear similar signs of affection.

One of Mozart's most fortunate moves was to become a member of the coterie of Baron Gottfried van Swieten, a friend and patron of music, who used to organise private concerts in his house. They essentially began as string trios which sometimes became quartets with a visiting composer. It is through one such meeting that Mozart became good friends with Haydn. Both were to have a strong effect on each other's music.

These concerts were to greatly expand the circle of Mozart's friends and acquaintances and he often found himself in the company of intellectuals who were Freemasons. The Craft of the time was endeavouring to throw off the trammels of superstition and ignorance and to promote the idealistic principles of mutual support, together with fraternity and equality. All this had a powerful effect on Mozart's sensitive disposition.

Also among this circle of friends were the brothers Anton and Johann Stadler, famous clarinetists of their day. Mozart was to compose two special works for them, the concerto K622 and the clarinet quintet K581, also known as the *Stadler Quintet*. The Stadler brothers did much to develop and popularise the basset horn, invented by Anton Michael Mayrhofer of Passau. Mozart began to write for it in 1781 and included the instrument in at least twenty of his works.

Anton Stadler himself wrote 18 terzetti for basset horn trios and as a member of Lodge *zur gekrönten Hoffnung* (Crowned Hope) was responsible for introducing the basset horn as a Masonic instrument. His terzetti were said to be ideal for the perambulations of the candidate around the lodge. At one stage, all the best known players of the instrument were Freemasons.

To delve into Mozart's musical achievements would require a separate lecture, which in itself would

manage only to touch on the surface. The ordinary person is most aware of his operas. His first well known opera was *Le nozze de Figaro*, performed on 1 May 1786. *Don Giovanni* was next, on 29 October 1787, followed by *Così fan tutte* on 26 January 1790. *La Clemenza di Tito* was performed on 6 September 1791 and *die Zauberflöte* on 30 September of that same year. Any attempt to consider Mozart's music further in this paper would scarcely do the great composer justice and I do not intend to do that.

There is much speculation as to his involvement with Antonio Salieri. It is considered by some that Salieri poisoned Mozart, by others that he hounded Mozart and caused his death through overwork and exhaustion. The film, *Amadeus*, subscribed to this latter view and much harm was done to the reputations of these two men. Even poor Konstanze did not escape the director's clutches.

Salieri, as did many other musicians, showed considerable professional animosity towards Mozart but it appears inconceivable that he would have attempted to hasten his death. Mozart claimed towards the end that he was being poisoned but by that time his constant illnesses were reducing him to a state of paranoid delirium. In fact, the events leading up to Mozart's last illness and his health in general are worthy of closer examination.

Mozart was of a small frame and sickly disposition and his state of well-being may be amply illustrated from his medical reports. Dr Peter J Davies, a medical practitioner, has intensively researched Mozart's medical history between 1762 and 1791 and reports that he suffered recurrently from upper respiratory tract infections of a streptococcal nature, bronchitis, jaundice (possibly hepatitis A), smallpox (from which he recovered), severe dental abscesses and rheumatic fever, which brought the additional complications of weight loss, severe toxæmia, slow pulse, delirium, pneumonia and severe skin rashes.

A plausible theory put forward by Dr Davies is that the continual streptococcal infections led to permanent kidney damage, with gradual renal failure resulting in delusions, paranoia and his eventual death on 5 December 1791. It is interesting to note that Mozart was born with a deformity of his left ear, in that it lacked its usual convolution, or concha. This condition is known in medical literature today as *Mozart's Ear*. Wolfgang's younger son was born with the same condition, a fact which has been used to help prove the marital faithfulness of his wife, Konstanze.

A curious legend surrounds Mozart's funeral. The ninth edition of the *Encyclopaedia Britannica* states that, due to heavy rain on the day of his funeral, five of his friends, including Baron van Swieten and Süßmayr, did not follow the hearse to the pauper's grave but let Mozart make that last trip alone. This is incorrect. Owing to the family's poor finances, Mozart received a third class funeral, not a pauper's funeral. His body's advanced state of putrefaction (due to his illness) meant that he received the Benediction in the open air, curious in itself, and his final resting place, the cemetery of St Mark's, was a good hour's walk from the centre of Vienna. It is not surprising that the mourners chose not to walk behind the hearse all that way. It by no means indicates disrespect! The weather, incidentally, has been shown by historical record to have been fine with foggy patches some days before and after the day of the funeral.

It appears to me to be a truly remarkable thing that throughout his life, none of Mozart's human or earthly pangs ever tainted his music in any form. Considering his many financial hardships, painful illnesses and traumatic death, this stands as a glowing tribute to his indomitable genius. Even on his deathbed, with pain and paranoia sapping his strength, he was able to compose one of his most beautiful pieces, the *Requiem* which was completed by Süßmayr after Mozart's death. Popular myth states that Salieri commissioned the *Requiem* as a means of driving the already ill man to an early grave, but it has since been proved that Count Walsegg had commissioned the work with the aim of presenting it as his own.

I feel that, at the moment of death, Mozart's immense musical spirit was finally able to unite with a body that had sufficient strength to carry it.

I would like to leave this brief talk with a quote from the French writer Amiel, who, although perhaps understating the great contributions made by Ludwig van Beethoven, summed up Mozart's position as follows:

Mozart: grace, liberty, certainty, freedom and precision of style, an exquisite and aristocratic beauty, serenity of soul. Beethoven: more pathetic, more passionate, more torn with feeling, more profound, less perfect, more the slave of his genius. Mozart refreshes you, like the dialogues of Plato, he respects you, reveals to you your strength. Beethoven seizes upon you, he is more tragic and oratorical. Again, Mozart has the classic purity of light and the blue ocean; Beethoven the romantic grandeur which belongs to the storms of the air and sea, and while the soul of Mozart seems to dwell on the ethereal peaks of Olympus, that of Beethoven climbs shuddering the storm-beaten sides of a Sinai.

BROTHER MOZART, FREEMASON

by Bro Ken Brindal

Should one need to quote an outstanding example of a practising Freemason, the great chorus of praise at the finish of *The Magic Flute*, and Bro Terry Haunch's comment on it, would suffice:

Strength is the victor! In glory be crowned—in wisdom and beauty for ever abound!

Wisdom, Strength and Beauty—the distinguishing characteristics indeed of the music of Bro Wolfgang Amadeus Mozart.

It must be appreciated that the facets of Mozart's life are indivisible—Man, Musician, Mason—an incredible amalgam. We would rate him as a multi-instrumentalist: first-rate church organist, virtuoso pianist, a more than competent violist and violinist. That he began composing at the incredibly early age of four, teaching himself from watching Maria Anna (Nannerl) practicing the piano, is our bonus, because the world lost this genius in a short thirty-five years.

Few men have been blessed with the advantage of having a philosophical order virtually tailor-made to their requirements. The so-called 'Indian Summer' of Austrian Freemasonry was when Mozart came into contact with the Craft and entered the Order. In all probability his initial instructions in its principles and precepts were received as early as 1773, when he was 17. Students of his music would be familiar with the incidental music of the play 'Thamos, King of Egypt', which has a strong Masonic content. It is not difficult to visualise the young composer absorbing this mysticism and ritual, and mentally storing the ideas that were forming as a catalyst for future work.

Mozart was initiated in Lodge Charity (*Wohltätigkeit*) on 14 December 1784. It was a double first, his fellow initiate being Wenzel Summer, a priest from Erdberg. The lodge met in an inn called the 'Red Crayfish' (*zum roten Krebsen*). The notice given in the summons was only nine days prior to the ceremony, due to secretarial oversight. He had been proposed, as *Kapellmeister* Mozart, four weeks earlier. The Worshipful Master who initiated him was Otto, Baron von Gemmingen-Hornberg, author, dramatist and former Electoral Treasurer at Mannheim. As his name occurs frequently in letters to the Mozarts, it is safe to assume he was a family friend and a natural source of information as to the method of becoming a Freemason.

Ten days after becoming an Entered Apprentice, Mozart visited the Lodge of True Concord (*zum wahren Eintracht*) and returned a fortnight later to be passed to the second degree. The Master of this lodge was Ignatz von Born, the leader, indeed the father, of Freemasonry in Vienna. It was a natural progression for Mozart, since this lodge encouraged study of the liberal arts and sciences—again a fertile breeding ground to assist in the formation of the music Mozart was to leave to posterity.

The young composer obviously welcomed this enlargement of his circle of friends as much for the exchange of creative ideas as companionship. I would suggest that the former would rank as top priority, as any creative person would know. The gestation of any artistic endeavour is essentially a lonely occupation. This line of thinking, the sharing and communion of brethren of different abilities to the average, is encouraged by the fact that at the meeting of True Concord on 28 January, three weeks

after Mozart's passing, it was intended to initiate Joseph Haydn, a staunch friend and fellow composer. Apparently, Haydn did not receive notice in time to attend on the due date, and was initiated on 11 February. This delay caused disappointment to Mozart, who was unable to attend the ceremony because he had a concert engagement that evening.

Mozart's belief in, and dedication to, Freemasonry is evident from the fact that he used the Craft to correct the animosity which existed between him and his father Leopold. The latter was initiated on 6 April, during a visit to Vienna to see Wolfgang. The causes of the friction are thought to be Wolfgang's marriage and his leaving Salzburg. It may be assumed Haydn was enlisted to persuade Leopold, and it is obvious that the motive was to use the Masonic tie to heal the breach between father and son.

Leopold was passed to the second degree on 16 April, and it was probably this forthcoming event that inspired Wolfgang to set *Gesellenreise* (The Fellow Craft's Journey) to music. Leopold was raised in True Concord, with two other candidates, on 22 April. There was a degree of urgency because he had to return to Salzburg. Wolfgang was present and signed as a visiting Master Mason.

As with many famous citizens, a large amount of legend and pseudo-facts abound, as in the Hollywood version of Mozart's death and its cause. I am indebted to Dr Carl Bär, who wrote a book, *Mozart—Krankheit, Tod, Begräbnis* (Mozart's illness, death and funeral) in 1966. The doctors of the day were unable to influence the course of disease and did not have the benefit of the word 'virus'. The cause of death as stated on the certificate is 'a heated fever with skin eruptions'. Dr Bär's research is invaluable, as he has interpreted the Viennese doctors and their terminology. The most probable conclusion is that Mozart died of streptococcal infection with rheumatic manifestations leading to acute cardiac and circulatory failure. What a tragedy it took so long to discover antibiotics!

The inclement weather theory is contradicted by Count Zinnendorf, an amateur weather man who, as a hobby, made daily records of the weather. His records show the weather on the day of the funeral as 'mild with frequent mist'. The Vienna Observatory records the weather on 6 and 7 December 1791 as: temperature 2°–3° Centigrade, with no wind. That his friends held a wake at the Inn of the Golden Serpent (*zur goldenen Schlange*) is no uncommon occurrence even today. Perhaps the solace of alcohol for their grief gave rise to the excuse of inclement weather.

Otto Deutsch says of the funeral: 'At 3 pm on December 6 he was buried in a common grave in St Mark's cemetery.' Another historian, Hermine Cloeter, states:

It was not a pauper's funeral, but the cheapest available. That neither the widow nor close friends, nor yet any of the Freemasons attended the procession is explicable only by the simplicity that had become customary for funerals in Emperor Joseph's time.

The brethren would also consider the Lodge of Sorrow to be the more desirable mark of respect.

History also disproves that his widow Konstanze and children were in any way impoverished. Numerous scores were sold and benefit concerts held. She was a shrewd lady, who not only provided but amassed a small capital.

Bro Karl Friedrich Hensler, author and librettist, delivered the oration at the Lodge of Sorrow and I quote the following extractions:

It has pleased the Eternal Architect of the Universe to tear, from our chain of brotherhood one of its most discerning and beloved links. Who did not know him?. Who did not esteem him? Who did not love him, our, Worthy Brother, Mozart?

Only a few weeks ago he stood in our midst, glorifying with his magical music the dedication of our Temple. Who among us would have thought then how soon he was to be taken from us?

Mozart's death is an irreplaceable loss to art. His talent which already showed itself when

he was a boy, made him one of the wonders of our time. Half of Europe esteemed him, the great called him their darling, and we called him Brother.

He was husband and father, a friend to his friends and a brother to his brothers. He only lacked riches to make hundreds of people as happy as he would have wished them to be.

We are left in no doubt whatever that Mozart had left his mark as a Mason.

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There must be some middle ground between Bros Christopher Knight and Robert Lomas (authors of The Hiram Key), who cannot find a single biblical reference to Hiram Abif, and Bro Pickard who trips over Hiram on nearly every page. VWBro Kenneth Pickard, PDGSupt, a member of our correspondence circle, gave this paper at the meeting in January 1992. It provoked considerable discussion—unfortunately, not recorded.

HIRAMS LEGENDARY AND REAL

by Bro Kenneth Pickard

Was there such a personage as Hiram Abif? Did he exist? Was he a myth or a character thought up by our very inventive brethren of ancient times? Perhaps to impress candidates of the importance and desirability of maintaining the secrecy of our rites. Shall we ever know? As a newly raised candidate did you not feel a little let down when you were told that you had only received substituted secrets?

The traditional history of Freemasonry tells us that Hiram Abif was the chief architect of King Solomon's Temple, built approximately 957 BC; that he was murdered by three overseers during the construction of that edifice; was buried and some three days later was exhumed. The basis of that story is taken from the Old Testament of the King James version of the Christian Bible with certain details added such as the murder scene and the burial. The Old Testament does not tell us the fate of Hiram.

The Hiram legend has always been a source of puzzlement to Masonic scholars. Let us be honest! It can't possibly be true. It doesn't conform to common sense. How could three men kill a fourth in the middle of the day, in a public place, and then carry his body some distance into the desert, without someone seeing them. O.K. So it was lunch time and the work-place was deserted—but there must have been someone about, perhaps chewing on their sandwich or enjoying their pie and sauce or whatever. All the workers couldn't have been in the pub having a counter meal.

Perhaps we may find some analogy in a miracle play of medieval England. This play was performed in the market place on a flat wagon for a stage. The performers were members of the Cutlers' guild and the subject matter was intended to portray a moral lesson to the populace gathered there. The scene is set with a body lying on the stage, presumably dead. Enter the corpse's three sons, who after some discussion, decide that their late father may be able to provide them with the secret of life and death (after all, the old boy had been there and done that).

The body is in a state of decomposition and one son tries to lift the corpse by the hand, with the intention of raising it upright. The flesh of the hand comes away and the son staggers back. Then son number two takes the other hand and the same thing occurs. The third son takes his father by the wrist and with the other two supporting the corpse at the back, manages to raise the old boy to his feet so that he could be asked the vital question.

The dead man represented Noah and the sons represented Ham, Japheth and Shem. All sounds a little familiar?

So, back to our Hiram. According to I Kings 7:13,14 Hiram was brought out of Tyre, being the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass. In II Chronicles 2:13,14 we find that 'Hiram' (our Hiram, the names being interchangeable) was a son of a woman of the tribe of Dan, and his father was a man of Tyre, skilled in working with gold, silver, brass, fine purple, timber, etc. In both cases he is said to be the son of a widow. Perhaps we should note that in the

early days of Freemasonry, our ancient brethren were known as ‘sons of the widow’ or ‘widows’ sons’.

The name of our hero is significant. In the Hebrew it can mean ‘he who destroys’ or ‘their whiteness or liberty’ or ‘the exultation of life’ and this is just for ‘Hiram’. ‘Ab’ or ‘Abif’ means ‘father’ or ‘father of’. An alternative word ‘Abib’ means ‘ears of corn’ or ‘green fruits’. It would appear that we could render Hiram Abif in English as ‘the father of him who destroys’ or ‘the father (or source) of their liberty (or whiteness)’ or ‘the father of the exultation of life’; the last term is significant with the alternative ‘abib’ meaning ‘ears of corn’ or ‘green fruits’.

Obviously these terms apply also to Hiram, King of Tyre, except that he does not bear the descriptive title of ‘abif’ or ‘father of’. Could *our* Hiram have been the father of the King of Tyre?

Back to the Bible. Numbers 16:1–33 refers to Abiram, a prince of Israel. This chap, together with Korah and Dathan, were swallowed up by the earth as a punishment for opposing Moses and Aaron. The first syllable ‘ab’ is father or father of, the second ‘iram’ is the same as ‘Hiram’ the letter ‘h’ being almost silent in Hebrew. This gives another ‘Hiram’.

There is another Abiram in the Bible. He was the son of Hiel and was offered as a foundation sacrifice when Hiel rebuilt Jericho. And just to show that was no fluke, Hiel offered his youngest son Segub as a foundation sacrifice for the gates of Jericho.

In his days did Hiel the Bethelite build Jericho. He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD which he spake by Joshua the son of Nun.

I Kings 16:34.

This was a neat practice in those days to ensure that the building and the gates stood firm. Nothing like a drop or two of blood to do the trick. The procedure was that the holes were dug for the foundation, the hapless victim was placed in the hole and the building block or the gate post was dropped in, crushing the poor fellow.

Let us now turn to Adoniram, a name well known to some of us. In this case he was not designated ‘father’, but ‘lord’, *adon* being the Hebrew for *lord*. The ancient Greeks Hellenised this to *Adonis*, as one of their gods. ‘Iram’ remains as previously indicated ‘he who destroys’ etc. We now have ‘lord who destroys’ etc. Biblically, Adoniram is referred to in about 1022 BC when King David set him over the tribute. In other words, he was a tax collector. Somewhere about the latter part of the 9th century BC, King Solomon gave him the same title, but this time he was responsible for the workmen on Mount Lebanon who were cutting the timbers for the temple at Jerusalem. It is interesting to note that Mount Lebanon is a most sacred place to Adonis of Byblos, the Greek god mentioned earlier.

Adoniram was a prince of Israel and he bobs up again in I Kings 12:18 and II Chronicles 10:18, where it is reported that he was stoned to death by the people when they revolted against King Rehoboam. This king promptly ‘made speed to get him up to *his* chariot to flee to Jerusalem’. In effect, Rehoboam shot through, leaving poor old Adoniram to face the music. Another ‘Hiram’ who came to a sticky end.

Why is it that these Hiram's have all been bumped off in somewhat lurid circumstances? To answer that we must have some idea of the people of those days and of their processes. Firstly the name bit. It was customary for the kings and princes of the day to have more than one name. They had a kingly or princely name, a priestly name, and a personal name, for starters. It would appear that ‘Hiram’ was a kingly name. This is, of course, pure conjecture, but quite reasonable, bearing in mind what is known about the Egyptian practice in that respect and also bearing in mind that the Israelites brought many of their ideas out of Egypt. Also in the days of King Solomon the Israelites were not a monotheistic people. Quite a number of foreign gods got a foothold, particularly when Solomon married a foreign princess in the interest of forming alliances, and, to make the lady happy, he would erect a temple for her gods. Some of these were situated about the Great Temple: witness the passage in the Bible where

the prophet Ezekiel castigated the women weeping for Tammuz in the temple precincts.

It may be well to consider that many religions originated in the first religion of which there is any record (and that only by way of figurines)—that of the great Earth Mother. This was based on the march of the seasons, the growth of corn, the plenitude of game and in general all the things primitive man required for his life and comfort. It is often referred to as ‘the legend of the dying god’.

To give some idea of its influence and spread, the ancient Phoenicians worshipped Astarte/Attis; the Phrygians, Cybele/Attis; the Babylonians, Ishtar/Tammuz; the Assyrians likewise; the Syrians, Ashtoreth/Dummuzi; and the Greeks, Aphrodite/Adonis. In each case the first name is that of the goddess and the latter the god who dies.

The theme of the ceremonies was the death of the corn (reaping), the burial of the corn (sowing), and the resurrection of the corn (growth). This brings the new ear of corn and the cycle continues. As much magical ceremony is imitative, the ancients copied the natural cycle by sacrificing a living thing, burying it and then awaiting the resurrection. The living thing was all too often some poor hapless man or woman. The legend consisted of a goddess taking a husband, bearing his son who, when he grew up, killed his father and took his place as the husband of the goddess.

Somewhere about 624 BC, the prophet Josiah, who was also the king of Judah, revived the old religion of the Hebrews and, in trying to bring it back to its origins, struck much of the apostate writings from the written records of the faith. However, some references remain. The women weeping for Tammuz within the temple precincts for one; the fate of the foundation sacrifices for another; also the sacrifice by Jephtha of his daughter.

Now, let us have another look at *our* Hiram Abif:

1. According to our traditional history he was murdered because he would not, or could not, give his assailants a secret word.
2. The murderers were informed that the word could not be communicated by any one person and that it was known to but three in the world and all three had to participate in communicating it.

If the word was that important and Hiram had to be present to communicate it, the loss of Hiram meant that the work of the building could not proceed, yet the temple was completed. In I Kings 7:40 we read that ‘Hiram made an end of doing all the work.’ This implies that Hiram was around for the entire building process and could not have been slain before the completion.

If Hiram was the father of the king of Tyre, and considering that it was the practice of those days for a king to abdicate when he became too old or infirm to lead his armies at war, and furthermore his successor could not take his place as king, priest, and almost living god, whilst he was still alive, is it at all possible that our Hiram was allowed to build the temple before being sacrificed as a surety for its permanence? A dedication sacrifice? A rather far-fetched proposition, but not entirely out of the ball park.

If the secret word was not communicated to Hiram’s successor, as stated in our ritual, but hidden in a secret place to be found some 600 years later and possibly by non-Masons, what could be the purpose? If this word was known to but three in the world, the three naughty boys could have left Israel, gone to a far land, and set themselves up as Master Masons or Grand Masters or whatever. Why risk their lives for a secret they didn’t really need and in any case could not use in Israel?

So! To sum up. If ‘Hiram’ means ‘he who destroys’ and ‘exultation of life’, and ‘ab’ means ‘father’, and these descriptions also refer to Adonis or Tammuz, we can infer some link with the legend of the dying god. Hiram is the son of a widow. The son of the god is also the son of a widow after he kills his father. In our ceremonies the candidate represents Hiram. He is symbolically slain and then raised to a re-union with his former companions in toil.

Are we, by the way of very ancient ceremonies, still celebrating a part of the rites of Adonis or

Tammuz, as did the Hebrews in the time before King Josiah?

The father of Hiram, King of Tyre, was known as Abibaal. This was not his personal name but his god-king name. 'Abi' is father and 'Baal' is lord. The summation is that that name means 'father of god'. If Hiram of Tyre's name translates as 'he who destroys', it is not that hard to consider that Hiram Abif means 'father of him who destroys'. Was our Hiram a priest-king? We will never know.

No doubt we can all be happy that we do not live in those far off days when people were at the mercy of superstition and cruelty. We can understand the prophets of old Israel trying to call the people out of their barbarous ways to follow the one true God. We may also be grateful that from wherever our rites originated, they now teach a way of life that promotes the highest principles of the art of cohabiting on this earth.

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WBro Lott presented this paper to the lodge in April 1992, a very down-to-earth account of the Druids, but he did get a bit mystical at the end.

THE ANCIENT DRUIDS

by Bro Linley Lott

The Celts

To understand anything of the cult of the Druids, we must first consider the race which spawned them. The Celts rose in two main areas, the first being north-western Europe, principally Scandinavia. This group was tall, well built, fair-haired and blue-eyed and is usually termed *Teutonic* by modern writers. The second group was broader and heavier, round-faced, with hazel eyes, light brown hair and of medium height. This group, known more commonly as *Celtic*, first appeared in south-eastern Germany between the Rhine and the Upper Danube. It was thought that the Celtic tribe was Mongoloid in its origin and may have come from Asia, but more modern research indicates that these two groups were probably of the same stock, merely exhibiting characteristics forced on them by a long residence in their respective locations.

The two groups frequently met and intermixed, often sweeping out of the mountains to war with other nations. The most fearsome of the invading tribes came from the shores of the Baltic and Northern ocean and, since a prominent characteristic of the Teutons and the Celts was a common speech and hair colour, the ancients applied the name Celt to all such peoples.

By 700 BC, the Celts had fully occupied Gaul, the invention of iron weapons having made them almost irresistible. From the 6th century BC, the Celtic *tribes* (as they must be called, because they were not yet a unified nation) displayed considerable unrest and began to expand their borders. At this time, small colonies of Celts moved into Ireland and south-eastern Britain and within 400 years became the major influence in those islands. Others occupied northern Italy and the Spanish peninsula. In 100 BC, an army of Celts, known to the Romans as Gauls, marched further into Italy and fully defeated the Etruscans. They sacked Rome in 390 BC and were bought off in gold after an occupation of seven months. Although they withdrew from Rome, they maintained a strong presence in northern Italy.

Meanwhile, other tribes advance along the Danube into the Balkans. They overthrew the Macedonians, overran Thessaly and invaded Phocis in order to sack Delphi, but were finally repulsed by the Aetolians in 279 BC. The main body of the Gauls crossed the Hellespont and overran the greater part of Asia Minor, laying it under tribute. Attila of Pergamau eventually defeated them and confined them to a narrow strip of land in the interior, known as Galatia.

This fierce, organised, mixed bag of tribes was what we have come to regard as the Celtic nation. For all the differences in location, they were a relatively homogenised society. They spoke a common language with relatively minor dialectic differences, their general appearance and social organisation was similar and they had a common and powerful priesthood.

The major tribes were divided into territorial units, or clans. There were tribal kings, who usually maintained their position through strength, although by Caesar's time these were beginning to be replaced by elected magistrates, or a king chosen from amongst the dynastic families. The existence of queens such as Boudicca and Cartimandua in Britain shows that women could certainly achieve social

and political prominence in Celtic society. The discoveries of richly furnished women's graves supports this.

Below the king and the royal families came the knights or barons, from whom the council of elders was chosen and the priesthood, or Druids. This latter class was further divided in itself. Finally there came the plebeian classes, the landless men and the bonded slaves. Social mobility was possible as neither the knights nor the priesthood was a closed caste.

The Druids

The word *Druid* is of uncertain etymology. Pliny reported that it stemmed from the Greek *drus*, an oak tree. Later linguistic studies show that the word is of Indo-European origin, meaning 'knowing (or finding) the Oak'. The inference of the word is that the bearer has gained mystical insight through trials, approbations and ceremonies, conducted in the Druid's wonted temples, groves of oak trees.

The Druids were the priests, teachers and judges of Celtic society. According to Julius Caesar, who is the best available reference on their habits and customs, the Druids also controlled or participated in trade and economic conditions, military strategy and political situations. They took charge of all private and public sacrifices and instructed young men of the nobility in the duties they had to carry out in order for the Celtic nation to prosper. It must be remembered that the Celts, like the Romans, the Incas, the Jews and the Egyptians, believed that their world would crumble about them if the correct ceremonies and propitiatory sacrifices were not carried out—whereas Christians, Muslims and others believe that such worship will merely improve their world and make them closer to their God.

The qualifications for initiation as a Druid are unknown, but Caesar indicates that membership in one of thirteen secret societies was necessary. Candidates for the priesthood were chosen from those who had attained high rank in battle, the arts and feats of skill. Instruction could last as long as 20 years in order to become a *Druid*, or the candidate could leave earlier as a *Filid*, or seer, or earlier still as a *Bard*. The training was hard: 12 years being initiated into the other secret societies, learning huge tracts of poetry by heart and studying law, music and astronomy; three years studying medicine; three studying divination and magic; and a further two years undergoing strenuous and dangerous tests. Only two in five aspirants were said to survive the final examination, a drug induced journey to the Island of the Dead.

When you consider that the life-span of a person in those days was probably little more than thirty years, old age would almost appear to be a valid qualification for ordination as a Druid.

All teaching was verbal, all learning by rote or mnemonics. As with all pre-literate societies, the Druids prized the art of memory. Although there was a form of lettering, mainly runic, it was never used for the transmission of sacred texts or lore. With all history, science and religion being passed by word of mouth, there was no need for anyone except a few traders to know how to read or write.

Strabo, Pliny, Caesar and Posidonius recorded their rituals, but whether the scraps we have were observed by them or come second or third-hand we have no way of knowing. Pliny gives the only detailed account of a druidic ritual, that of cutting mistletoe from an oak. A white-robed Druid climbed the tree and cut off the branch of mistletoe with a golden sickle. It was caught on a white cloth by another Druid, following which two white oxen were slain. It appears probable that the mistletoe, which would eventually kill the oak, was cut to prevent it doing so, and the ceremony of sacrifice which followed was in commemoration of the spirit resident in the oak tree.

It appears that mistletoe was cut before any major sacrifice, human or animal. Strabo tells of some of the human sacrifices of the Druids, some for divination, some as a votive offering. A man might be stabbed in the back and omens deduced from his death throes. Ritual killing might entail shooting with arrows (which the Celts did not use in battle), impaling, and burning alive in huge wickerwork figures.

Usually, only criminals were burnt in this fashion, together with animals sacred to the particular deity being honoured. The Filid, or seers, undertook the actual slaying and divination but were overseen in all aspects by the Druids.

As judges in Celtic society, the severest form of punishment the Druids could impose—worse than death—was proscription from sacrifice. For a Celt not to be able to participate in sacrifice made him the worst kind of outcast, denied of family, friends, food, shelter or any chance of an afterlife should he die while so cursed.

There were many reasons why a man might aspire to the priesthood, not merely through religious fervour. The Druids were exempt from taxes, levies, civil duties and warfare. They held great status in Celtic society and were entitled to speak before the king on any matter at all. Not all members of the priesthood reached the level of adviser to royalty. Since only a few of the many initiates reached the rank of Druid, most became itinerant bards, doctors and teachers. Ireland had, until very recently, a tradition of wandering lawyers, a direct carry-over from the early days. Although these were eradicated early in England and Wales, Ireland (which kept itself separate from the many developments in Druidism in Britain) had always maintained a unique character of its own and was well known for its wandering sorcerers.

Celtic religion, incidentally, was based on the immortality of the soul. The Celtic *Otherworld* was most commonly thought to be a group of islands across the Western Sea, where the souls of the departed fought and feasted with beautiful maidens and strong handsome men until it was time for the soul to take residence once more in another body. Not so lucky were those men and women who had been lured away by the mischievous spirits of the Otherworld, the *daeone sid* of Irish tradition. They were doomed to spend eternity in endless torment, or dance, or impossible task. This fate was often reserved for the heroes of the Celtic sagas.

The Celts were basically nature-worshippers and based their year around the four seasons, each represented by a god. In Ireland, where Druidism remained relatively unpolluted for the longest period, the two main festivals were *Samhain* on 1 November, the end of summer and the Feast of the Dead, and *Beltane* or *Bel's Fire* on 1 May, honouring the war-god *Bel* and signalling the start of wooing and hunting. The two lesser feasts were *Imbolc* on 1 February, to celebrate *Brigit*, the mare goddess, bringer of spring, and *Lughnasad* on 1 August, the wedding feast of the sun-god *Lug* and the start of harvest. These festivals were taken into the Christian church by pragmatic bishops, with some minor alterations, and remnants of them are still seen today in many parts of the British Isles.

The cult of the Druids began to die out as the Celtic empire was drawn more and more under the umbrella of Rome. The Romans were never averse to taking on local gods where they seemed to possess similar characteristics to their own deities, but they were usually Romanised, which meant that the local priests were no longer necessary. As the Celts in Britain and Gaul became 'civilised', they began to leave their old ways, which included their priesthood. With no political situation to manipulate, and with fewer and fewer initiates, the Druids began to lose their way in the Roman world and by the third century AD little was heard of them, save for the itinerant bards, lawyers and medicine-men mentioned previously.

Druids imagined

In the 15th and 16th centuries, writers began to rediscover the Druids. Knowledge of them had been lost with the break-up of the ancient world and the rise of Christianity in western Europe. Fragments of Celtic poetry might be quoted in anthologies and snatches of Greek or Latin lore were swept up by the encyclopaedists but, on the whole, the Druids were forgotten—as was only proper in a world dominated by the medieval Christian scholar.

Their rediscovery came about accidentally, due to a change in the intellectual climate that marked the beginning of the Renaissance. As the classical writers began, once more, to be distributed, the references to Druidism began to emerge. The information was not readily useable, as it had to rely on the then current assumption that it was part of a past directly related to the Deluge and the repopulation of the world by Shem, Japheth and Ham. Europeans were descended from Gomer, a son of Japheth, and Welsh was merely a corrupted form of Hebrew [for myself, I find both languages equally incomprehensible]. Any consideration of Druidism from the Renaissance onwards had to include some ancestor-myth, giving Europeans a satisfactory pedigree back to Noah. This myth was to continue until the 19th century.

Geoffrey of Monmouth, the 12th-century historian, had collected—or, more correctly, concocted—a record of early British history that gathered together many legends of the supposed Druid, Merlin. His reports, which managed to give Merlin a life-span of several hundred years, did much to perpetuate the myths and inconsistencies about Druidism, relying as they did on spurious folk legends, adulterated earlier histories and a desire to see history as it might have been rather than as it was.

The cause of the Primitive in general and the Druid in particular was severely handicapped in Elizabethan England by the discovery of Red Indians in the New World. The images of the *hard* and *soft* Primitives began to raise themselves: the *hard* being the sub-human savage, given to slaughter, lust and idolatry; the *soft* being the Noble Savage, communing with nature, philosophising in his own gentle way and conversing with the gods of Earth, Wind, Fire and Water.

The *hard* Primitive view was the most prevalent for with the images of the painted, fearsome Red Indian came a model for the ancient Celt—clad in skins, striped with the juice of plants and berries, living a short, mean, brutish existence. The priesthood suffered from the same assumptions.

The main 17th and 18th-century references usually based their accounts on the classical writers, not the medieval ones, and did not stint in reporting, in full detail, human sacrifice. Little mention was made of the philosophical nature of the Druids.

However, the image of the Golden Age began to assert itself. Mankind has always hankered after ‘the golden worlde without toile’ and in the Druids, romantics began to find a ready berth.

Michael Drayton, in his *Polyolbion* of 1622, saw the Druids as ‘Sacred Bards’ and philosophers, ‘like whom great Nature’s depths no man yet ever knew’. Young Milton wrote in 1637, in *Lycidas*, in terms somewhat vaguely respectful and admiring, although in later years he was to write sourly of the Britons as ‘progenitors not to be glori’d in’, and of the Druids: ‘philosophers I cannot call them, men reported factious and ambitious’.

By the middle of the 18th century, scholars were beginning to question the standards of thought, emotion and doctrine of the Age of Enlightenment. With this mood-swing came a search for the Golden Age, the noble savage and an animistic view of immortality as part of Great Nature’s simple plan. The Druids, with their malleable and misty origins and past became an ideal vehicle on which to pin a romantic facade.

With Herculean leaps of logic, the Druids were assigned status level with that of the biblical patriarchs. Classical references that they worshipped in groves of oak trees reinforced this, for could not these be the oaks of the Plain of Mamre, as recorded in the Old Testament? Once more we come back to the Deluge theory, with Abraham as the Archdruid. The shape of the Gothic cathedrals was considered to have been inspired by the nodding heads of a walk of trees and it seemed logical that the early Christian churches should have resembled oak groves, to as near as architecture would allow.

The advent of field archaeology led to the assumption that the many menhirs, dolmens, trilithons and cromlechs around Europe were the unroofed temples of the Druids. It is certain that the Celts buried their dead in barrows, usually consisting of a dolmen—two or more stones supporting a large flattish

rock, covered with earth. This earth was often stripped away, by the weather or by treasure seekers, leaving a structure looking very like a rude altar. Antiquaries, in particular Aubrey and Stukeley, immediately declared that such sites were druidic temples and so great was the romantic image this conjured that every similar structure, be it natural or man-made, was imbued with a sanctity few of them deserved.

Controversy has raged for centuries over the greatest of cromlechs, Stonehenge. Obviously not a place of defence or of domicile, it could only have been a temple and, of course, only druidical. Modern archaeology, however, has banished the idea that Stonehenge, Avebury and others were solely constructed by the Druids. Geoffrey of Monmouth's assertion that Stonehenge was magically transported to its current place by the Druid Merlin is, sadly, untrue.

What is known of these stones and rings is that they are far older than either the Celtic nation or the Druids. Stonehenge's original circle was constructed some 1500 to 2000 years BC, although the bluestone sarsens from the Welsh mountains appear to have been added at a much later time—possibly during the Celtic ascendancy. It is not inconceivable and quite probable that the Druids made use of Stonehenge, Avebury, or Primrose Hill, but as sanctified burial grounds and social focal points, not as places of worship.

For all the romantic dreams of the antiquaries, most respectable evidence points to the sacred grove as the place of sacrifice and worship. The stone belongs to a far earlier, more primitive culture.

Until the beginning of the 19th century, Druids were considered to be creatures of the past, existing only as the cruel or the noble savage, the wise, pre-Christian patriarch, the bloodthirsty heathen, sacrificing at his stone altar, or the mystical nature-worshipper, rising roseate from the mists of antiquity. Another mantle was about to be assumed—the Druid as repository of cosmic wisdom, the priest of the ancient mysteries.

In October 1792, the *Gentleman's Magazine* reported on a gathering of Welsh bards at Primrose Hill, where ancient druidic ceremonies were carried out around a *maen gorsedd*, a stone altar. The bards themselves were genuine enough, as the Welsh bards had maintained a link, however tenuous, with the bardic traditions of the past. Ancient formulaic composition, metre and style were preserved through an organisation that had existed since the 12th century. The *Eisteddfod*, or assembly, regulated and licensed poets and wandering performers, and in the 16th century *Eisteddfodau*, on the lines that we know them today, were organised—partly to reduce the number of vagrant minstrels and partly to curb the dangerously mobile elements of Celtic society. *Eisteddfodau* were held intermittently (and feebly) until 1789, when a strong organising body gave the institution a vitality and stability it maintains today. No apparent claim to Druidic fame had been made until then.

A Glamorganshire stone-mason, Edward Williams, was a member of a Welsh Nationalist party. A bard in his own right, Williams, or Iolo Morganwg as he was known, insisted that the Glamorganshire bard had preserved a continuous tradition of lore and wisdom going back to prehistoric druidism. Morganwg supported his claims with forged documents and the *maen gorsedd* held that day on Primrose Hill was largely his invention. Little more would have been heard of the Glamorganshire bards had not Morganwg managed to intertwine his ceremony inextricably into the *Eisteddfod*. In a move which appealed to the patriotic, nationalistic and romantic elements of Welsh and other societies, the full ceremony of the *Gorsedd*, complete with robes, prayers, invocations, an Ineffable Name and an Archdruid, is now integral to the *Eisteddfod*.

Iolo Morganwg's fanciful imaginings, rather reminiscent of those of some of our early Masonic brethren, threw a mist of authenticity about the subject that modern scholarship has been unable completely to dispel. His other forgeries also muddied the waters of genuine scholarship into early Celtic literature and society for many generations. Although no link has been found between Morganwg

and the more modern druidic organisation, it is a safe bet that his manufactured druidism has influenced and coloured the ceremonies of most of the bodies in existence today.

Another druidic eccentric, also from Glamorganshire, was Dr William Price, who is best remembered as forerunner in the modern art of cremation. He was taken before the Cardiff Assizes for cremating his son upon his death at aged 5 months. Price was acquitted and was himself cremated at the age of 93.

The Druids of the Eisteddfod and the notably crazy individuals were not alone. In 1781, a secret society, the Ancient Order of Druids, was set up in London by Henry Hurle, a carpenter. Possibly on Masonic lines, it split in 1833 on the question of mutual relief, and the majority formed the charitable organisation, the United Order of Druids. The rump proceeded on mystical lines and formed the Albion Lodge of the Ancient Order of Druids of Oxford, initiating a young Winston Churchill (already a Mason) in Blenheim Park in 1908.

Little remains now of the flourishing lodges of Druids. The Friendly Society still exists but not strongly. The Albion lodge, or what remained of it, met at Stonehenge until 1955, when it seems to have dropped from sight. The Druid Hermeticists did not last beyond 1949 and the only remaining Order, the British Circle of the Universal Bond, suffered secession in 1963, with the formation of the Order of Bards, Ovates and Druids. This splinter group has forsaken Stonehenge in favour of Tower Hill and the early Iron Age hill-fort of Hunsbury.

The remains of the Speculative Druids, if I may use the term, is a sorry sight. The Universal Bond and the Ancient Order of Druids held sad, colourless ceremonies which inspired gentle ridicule rather than awed respect. Their hymns were adapted from *Hymns Ancient and Modern* and they took care to offend no religious susceptibilities of any kind. This is a far cry from the earlier Eisteddfodau where, in Pontypridd in 1870, the Archdruid offered prayers to the sinister Hindu goddess, Kali.

Conclusion

So we see to what end the great and powerful Druids have come. The Druids of the Celts vanished, although slowly, as the orderly religion and society of the Romans advanced across the known world. Even when Rome's might failed, it was too late, for the people had irrevocably tied themselves to a future which did not allow for auguries, human sacrifices and nature worship. The Druids of the Renaissance provided, for a time, a view of that Golden Age which the new thinkers so desperately sought, but which was crushed by the Industrial Age. The Druids of Iolo Morganwg allowed the dreamers, the escapists and the Nationalists to walk in a dark world of incomprehensible mysteries, impressive rituals and glorious costumery, in a world starved of ceremonial.

It was recently written: 'Every age has the Stonehenge it deserves—or desires.' Whoever or whatever the Druids really were in the past, they fulfil in us nowadays the desire for a glimpse of what we are, were and should be. If we had no desire to recapture some of what we were in days when the pace of the world was not so crushing, and had no interest in improving what we refer to as either our soul or our good character, not many of us would belong to the great Brotherhood we are in. We all seek to be Druids, but for most of us it will be far more than a 20-year initiation before we are privy to the great mysteries.

Brother De Winter was the last initiate of the Lodge of Research, just prior to the decision to stop making Masons and concentrate solely on research. He was, therefore, the last Fellow Craft to be required to give a qualifying lecture, as part of the proof of his fitness to be raised to the degree of Master Mason. This was his 'maiden' paper, his 'master-piece', given in August 1992.

THE SEVEN WONDERS OF THE ANCIENT WORLD

by Bro Alan De Winter

All people strive for immortality within the memory of History. A citizen of the ancient world bearing the name of Herostratus attained this distinction by setting the Temple of Artemis at Ephesus afire. In ensuring his own immortality he destroyed one of the Seven Wonders of the Ancient World.

The very term 'The Seven Wonders of the World' is not, as may be thought, of modern or recent coinage. It is as old as most of the wonders themselves. The ancient world was full of wonders but in ancient Byzantium (as Istanbul was known before it was known as Constantinople) in the second century BC, lived an engineer and mathematician named Philon. He wrote a book entitled *De Septem Orbis Spectaculis* or 'The Seven Wonders of the World'. In it he gave a brief description of the seven outstanding aesthetic or engineering works that an earlier writer, Antipates of Sidon, had classed as 'wondrous'. The use of the number *seven* to denote completeness was not the sole preserve of Jewish or Christian writers. In all probability, they derived it from their pagan neighbours. These wonders are—for, although six of the seven no longer stand, they are deeply embedded in our Western heritage—the Great Pyramid at Gizeh, The Hanging Gardens of Babylon, the Pharos at Alexandria, the Colossus of Rhodes, the Temple of Zeus at Olympia, the Mausoleum at Halicarnassus and the Temple of Artemis at Ephesus.

The Great Pyramid at Gizeh

Just outside Cairo, at Gizeh, the great Pyramid of Cheops rises from the sands of the Egyptian desert. It is the only wonder that still survives and this has been due to its veritable size. It was built as a tomb for the Pharaoh Cheops, who was the second king of the Fourth Dynasty of Egypt's Old Kingdom—some 2,700 years before Christ. In many ways it is an amazing structure, consisting of some 2,300,000 blocks, weighing on average half a ton each. With a height of (as originally built) 480 feet and a base of 756 feet on each side, only the Great Wall of China exceeds its bulk.

The sides are orientated to within 6 minutes of arc in its north–south axis and two degrees of arc in its east–west axis. Perhaps unglamorously, neither astronauts nor magicians built it, and the Wisdom of the World is not found within it. The construction techniques are known and were well within the technological capabilities of the ancient Egyptians. It was not built by slaves, but by a combination of professional artisans and *corvée* during the inundation of the Nile. In fact, there are records of one artisan who, when asked why he had not reported for work, gave the excuse that he had had an argument with his wife. There is truly nothing new under the sun.

And it was truly the tomb of Cheops for, about 2000 BC, during the First Intermediate Period, it was plundered. Given the security incorporated into the tomb's original sealing, this says much for the ingenuity of the tomb robbers. The Great Pyramid is now in a sorry and dilapidated state, but it is a mute

testimony to how the ancient Egyptians regarded their royal family. Incidentally, it is not true (as the Greek historian, Herodotus, maintained) that Cheops had to put his daughter on the street to pay for it.

The Hanging Gardens of Babylon

If the Great Pyramid is, by its sheer size, the most awesome of the Seven Wonders, then the Hanging Gardens of Babylon is the most intriguing. It is neither practical, like the Pharos, nor sculptural, like the Mausoleum. Instead, it was built by a man to make his wife happy. In the sixth century BC, the city of Babylon (now in southern Iraq) was the splendid capital of the Neo-Babylonian Empire. From 604 BC to 562 BC it was ruled by Nebuchadnezzar II (the Nebuchadnezzar of the Old Testament Book of Daniel). In those days, it was customary to cement alliances with foreign powers by marrying the daughters of their rulers. Nebuchadnezzar did this many times. (Today, instead of princesses, tanks and aeroplanes are used—nothing changes.) Of his many wives, his favourite, named Amytus, was the daughter of Cyaxeres, the King of the Medes.

Unlike Babylon, which was low, flat and desolate, the Kingdom of the Medes was centred in the well-wooded mountains north of Mesopotamia. Naturally enough, Amytus missed her homeland. Nebuchadnezzar therefore built for her (who was, as far as we can ascertain, Queen of Babylon) a well-watered artificial mountain upon which he planted a terraced garden. The adjective 'hanging' is a misnomer that artists have, unwittingly, fostered over the centuries by their sometimes fantastic representations. A better translation of the classical writers would have been 'elevated' or 'supported'.

As water was a precious commodity in the land of Shinar, the terraces were waterproofed with asphalt and sheets of lead. They were atop a subterranean vaulted structure of stone, rather than the ubiquitous mud-brick usually found in Babylon. The structure was effectively the world's first known use of evaporative airconditioning, as water was drawn from a well, via an endless chain of buckets, to water the terraces above. Underneath, the Queen (and presumably the King and his courtiers) enjoyed cool relief from the blistering desert sun.

So the charming legend went; it was only in 1903 that the German archaeologist Robert Koldewey discovered the remains of this unique wedding present.

The Pharos of Alexander

The words for 'lighthouse' in Romance languages are derived from the word 'pharos', which was the name of a small island off the coast of Alexandria. This once great city was the gateway to Egypt and was built, not by the Egyptians, but by the Greek imperialist, Alexander the Great. On this island was built what may possibly have been the world's first dedicated lighthouse, which has, through the centuries, been known simply as the Pharos at Alexandria.

After the break up of Alexander's empire, Egypt was ruled by the descendants of Ptolemaeos, one of his generals, and was one of the richest countries in the Mediterranean world. Because of the heavy sea-traffic into and out of Alexandria, Ptolemy II Philadelphus (who reigned from 285 BC to 246 BC) appointed the architect Sostratos of Cnidos to build a tower tall enough to be seen by ships far out to sea. It could also be used at night by use of a fire beacon. This may not have been the world's first lighthouse, but it is by far the world's most famous.

It was most impressive, even by Alexandrian standards. The Pharos towered between 380 and 440 feet above sea level. We are not sure of the precise height as the Moorish authors, from whom we draw most of our details, give a height of 300 cubits and we simply don't know which of several lengths their cubits were. Built of white stones cemented together with molten lead, the Pharos was a veritable fortress of 300 rooms, including a garrison.

Its fire by night and smoke by day, possibly with the aid of a simple mirror, was visible some 150

kilometres out to sea and it survived for 1500 years, although not as a lighthouse. The Muslim conquest of North Africa brought new priorities to the shrinking city of Alexandria, as two medieval reports about the Pharos show. The first dates from about 1115 AD and still describes a functioning lighthouse. The second, from 1165 AD, has the beacon replaced with a small mosque. In the 13th century AD, an earthquake reduced the tower to ruins, which were still to be seen two centuries later.

The story of the Byzantine Emperor persuading the Caliph to dismantle the structure in search of hidden treasure is, unfortunately, only a legend, created to provide an explanation for the destruction of the tower. Nothing now remains but a few rocks which are, perhaps, all that time and tide have left of the once-proud Pharos.

The Colossus of Rhodes

Of all of the ancient wonders, it is the Colossus of Rhodes that is, as it should be, dearest to the hearts of South Australians. For it was in 1988 that Mrs Anne Dankbaar, an Adelaide housewife, ‘discovered’ by psychic means the location of the remnants of the statue of Helios, the Sun God, in the harbour at Rhodes. Unfortunately for archaeology (and the local Rhodian tourist industry) Mrs Dankbaar’s claims have not, to date, materialised.

Even so, in 307 BC the Greek island of Rhodes found itself, for various reasons, besieged by the Macedonians. Ptolemy I, ruler of Egypt, in return for certain favours, raised the siege the following year by a show of naval force which caused the Macedonians to flee. As a mark of their gratitude, the citizens of Rhodes bestowed upon Ptolemy the sobriquet ‘Saviour’, by which he is still known. In addition, they commissioned Chares the Lindian to build a statue of a naked young man representing Helios, Rhodes’ protecting deity, beside (not astride) the harbour. The Macedonian weaponry which littered the area was sold, with the proceeds going towards the cost of the construction.

Chares laboured for 12 years to build his masterpiece, with work being completed in 280 BC. A rather charming legend has it that Chares was disappointed with the results and promptly committed suicide. Given even this trenchant criticism, the results were impressive.

It was built of bronze plates riveted together over an iron frame, which was in turn supported by stone columns. The statue (for the term ‘colossus’ was coined by outside admirers) was between 90 and 120 feet high (once again, we are not sure of the length of its 70 cubits). It stood on a marble plinth. An earthquake felled the statue 56 years after its completion. It lay where it fell, beside the harbour, for 800 years until an enterprising Arab general had the bronze shipped to Syria, where a Jewish merchant, with the aid of 900 camels, carted it away.

The Colossus has vanished from history—so much so that we are unsure of the precise spot where it stood, bedazzling all who entered the harbour of Rhodes.

The Temple of Zeus at Olympia

In 456 BC, a temple to Zeus—the father of the Greek gods—was completed, on the slopes of Mount Olympus in Greece. Within the temple was a forty foot high statue of the god, made of gold, ivory and ebony. The temple itself was surrounded by some 38 Doric columns and a mass of sumptuous statuary, painted in vibrant colours, to contrast with the endless, lifeless, white stone.

The Temple of Zeus was the centrepiece of a complex of buildings at Olympia where, every four years, the ancient Olympic Games were held.

It was to be the triumph of a Galilean Jew who brought about the death of the gods. In 426 AD, this glorious relic of a bygone age was destroyed. It was a victim of the pressing political needs of the Christian Emperor Theodosius II to destroy the ghosts of the past.

The Mausoleum at Halicarnassus

The world's most famous mausoleum is the Taj Mahal. It is, like all mausoleums, a tomb. Yet the very word *mausoleum* is derived from one of the Seven Wonders—the tomb of Mausolos, King of Caria (now part of modern Turkey) at Halicarnassus. Mausolos died in 353 BC, leaving a grieving widow, Queen Artemesia, who decided to build for her late husband the most beautiful tomb in the world. By employing a bevy of Greek architects and sculptors, she eventually succeeded, although she did not live long enough to see the final result. Artemesia joined her beloved husband after only two years.

The tomb, however, survived for over 15 centuries, long after the city of Halicarnassus had fallen into ruin. By the 12th century AD, the power politics of the competing Christian and Muslim faiths had caused the region around Halicarnassus to become a battlefield. The next 300 years saw the gradual destruction of the mausoleum, its stone being incorporated into castle walls or burned for lime. In 1522 AD Knights of St John completed the final destruction of what remained. The Knights also despoiled the sarcophagi of Mausolos and Artemesia. They had lain side by side for more than 1800 years, only to be plundered by 'Soldiers of the Cross'.

The Temple of Artemis at Ephesus

Although Herostratus burnt the Temple of Artemis at Ephesus in 356 BC, it was soon rebuilt. It became even more magnificent, being, as before, the centrepiece of the city of Ephesus. Although modern Ephesus is now only a provincial city in Turkey, it was then a vibrant Hellenistic city where East met West.

Artemis (known as Diana to the Romans) was the Greek Goddess of the Hunt, but to the Ephesians, she was the child of a blending with the eastern cult of the Great Mother.

In Ephesus she was worshipped with a vengeance—a vengeance which produced a shrine that was unrivalled and was a focal point of Hellenistic religion. It was richly adorned with sculpture and paintings endowed from all corners of the ancient Hellenistic world. Its benefactors included Alexander the Great and its detractors included St Paul (although probably not for aesthetic reasons).

The cult of Artemis declined as the Age of the Gods entered its twilight period and, after the Goths sacked the city and its temple, sometime between 260 and 268 AD, it was never restored. It fell into ruins and was subsequently used as a quarry. In time, even its location was forgotten, and was only rediscovered by 19th-century archaeologists, who were able to get the swamps around Ephesus to give up their ancient secrets.

Moral lessons to be learned from these ancient wonders

The following questions may legitimately be asked:

- Why were these seven structures declared 'Wonders of the World'?
- What about them has caught, and maintained, mankind's imagination over the centuries?

The answers lie partly in the fact that human beings are creatures of habit. When Antipates and Philon declared and delineated these Seven Wonders so many years ago, they created a path from which we have not cared to stray. More than that, they founded a tradition we have no wish to violate. More to the point, these structures *were* wonders, in that humanity, by using its ingenuity and intelligence, has created, at disparate times and places, physical edifices which enshrine within them the moral values that we have always held dear: life, love and lamentation.

Therefore, Brethren, what moral values can we derive from these Seven Wonders and what do they teach us as Freemasons?

The Great Pyramid brings to mind the science of geometry and, in particular, the triangle, without which no solid body can be constructed. I have also been told that the triangle is one of the most potent

symbols of Masonic research.

The Hanging Gardens, which were constructed because of the love of a man for a woman, remind us of filial love. This is not the lust of the flesh, but *charity* in its original meaning. That is, *love*, not giving \$2 to the Salvation Army!

The Pharos typifies light, and light typifies knowledge. Whereas the light of the Pharos was given for the master mariner to guide him to his port, the light of knowledge is given for the common people to guide them to their ethereal mansion.

The Colossus shows how Freemasons must avoid self-gratification and self-publicity. As Chares the Lindian (and, for that matter, Anne Dankbaar) met an untimely end, so will we all come crashing down if we fall victim to pride.

Zeus was the Father of the Gods. He represents the system by which human society governs itself, where some must, necessarily, lead and others must follow. Olympia, where he lived, gave birth to the central concept of the modern Olympic Games—brotherly love. We can only be ashamed that, of late, greed has overshadowed that grace.

The Mausoleum is a symbol of mortality which we find in our Third Degree. It also typifies equality, in that Mausolos and Artemesia entered eternity side by side.

The Temple of Artemis is the temple in which we meet. Unfortunately, the modern idiom is a 'lodge room', but immemorial usages are not so easily discarded. The thought of a lodge room was not uncommon, even to the ancients.

Conclusion

There were Seven Wonders of the Ancient World. Six have been destroyed and one is but a battered relic of its former glory. The architect of the Pharos inscribed upon it the words:

Sostratos Son of Dexiphanes of Cnidos
On Behalf of All Seafarers
To the Saviour Gods

To me, those words are the essence of Freemasonry. Its commitment is to better all men during their voyage through life, never forgetting our relationship with God.

Therefore, we must pray to God that Freemasonry does not follow the way of the Seven Wonders of the World.

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Our former full member and subsequently stalwart supporter from the correspondence circle, WBro Len Baker of Ardrossan Lodge, won the Masonic Education Committee's Short Talk competition with this paper, given in lodge in December 1992.

CONTEMPLATION OF THE VSL

by Bro Len Baker

When a prospective candidate first expresses a desire to know what Freemasonry is all about or wishes to become a member of our Fraternity, he is questioned concerning his belief in God, in a Supreme Being. If such a person is an atheist or, even an agnostic, he cannot join our Order, for there can be NO doubt whatsoever in a Freemason's mind of the very real presence of God.

Standing at the door of the lodge for the very first time, the candidate hears the words spoken of him, that he is hoping to obtain the privileges of Freemasonry *by the help of God*. After the initial questions to him inside the lodge, he kneels while the blessing of heaven is invoked on the proceedings. What a beautiful prayer that is! I feel positive that every candidate to our Order listened most intently to those spoken words of prayer and felt fortified and secure to continue that initiation ceremony. Throughout the ceremony, the candidate is reminded of the importance we place upon God and upon His Holy Word. In that magnificent first degree charge, the newly made brother is recommended to seriously contemplate the Volume of the Sacred Law and from it to discover and practise the duties he owes to God, to his neighbour and to himself.

To Christian Freemasons the Volume of the Sacred Law is, of course, the Bible. The Old Testament is also the VSL of our Jewish brethren and from it the Talmud of the Jews and the Koran, the VSL of our Muslim brethren, have sprung. Were we to examine other religions of the world, we would find similar doctrines and similar stories in the root beginnings of their teachings as are found in our Old Testament. From this fact it is plain to see why our Masonic legends and allegory are based primarily on those pre-Christian books of the Bible, for this makes it possible for Freemasonry to be universally accepted, despite different religious beliefs.

My aim, however, is not the discussion of this most interesting aspect, but to try to help the Masonic scholar in his personal study of the VSL. I am sure that many people, including quite a few theologians, find the Bible a most difficult book to read, to contemplate, to study, and certainly to completely and unquestioningly accept. I know that I do. Yet we are told that it is the unerring standard of truth and justice and we are to regulate our lives and actions by the Divine precepts it contains.

A good approach to our contemplation of the Bible is to look upon it as a library in which to pursue a variety of studies. For this purpose, a good Concordance is recommended, because from that one can trace every instance in which any particular word is used. Also helpful is a Reference Bible and such books as W L Emerson's *The Bible Speaks*, published by Pacific Press, or *Bible Readings for the Home*, by Review & Herald Publishing Association.

Most books that we read, we start at the beginning and continue through until the end. I think that most of us have, at some time in our lives, tried to read the Bible that way. It does not work! The Bible

is not one book but, as I have stated, a whole library of books. There are 66 books in the King James Version, 39 in the Old Testament and 27 in the New Testament. In addition are 15 further books known as the Apocrypha or Deuterocanonical Books. These, although classed by some as spurious, were actual ancient works and do nevertheless tell us much about the people and times in which, about which, and for which, they were written.

Before discussing when the Scriptures were written, I feel I must pass on a couple of useful hints. From quite an early age I was taught to read with a pencil in my hand, and I have passed this method on (for comprehensive purposes at least) to students both in the Army and at Telecom over the years. If the book that you are studying is your own, you can of course make notes, marginal scribbles, asterisks etc., and underline parts but, if you happen to be studying a borrowed book, please confine your notes to a separate note-pad.

The second piece of advice is spiritual and in contemplating God's Word I believe it to be essential. I picked it up from Arthur S Maxwell, author of *Your Bible and You*, (Review & Herald Publishing Association): 'If you approach it [the study of the Bible] critically, looking for faults and flaws, it won't do you much good. On the other hand, if you approach it with a prayer in your heart for God's blessing and guidance, you will find it to be an endless source of wisdom and enjoyment.' While on this topic, I would also recommend the works of Bro Dr Norman Vincent Peale. Among many works that he wrote, *The Power of Positive Thinking*, one of the world's best sellers, contains some very interesting chapters on the power of prayer. As well as being a minister of religion, an author and a teacher, he was also an dedicated Freemason.

Now to the question, when were the Scriptures written? Do you realise that it was not until about 950 BC that the Hebrews developed the art of writing. This was either during, or after, King Solomon's reign. Prior to this, news was carried by caravans; messages conveyed by post-riders; the history, legends, stories, songs and beliefs of a tribe were stored in cycles of tradition and professional story-tellers learned these by heart and taught them to their apprentices. Even after these mouth-to-ear stories were eventually set down on papyrus or parchment, over the years a large number were lost or destroyed, but those that did survive, perhaps because they were circulated more widely or because they were more highly valued, came, in time, to form a well defined collection (or canon) that became our Old Testament. Long before this happened, the Jews, in about 300 BC, began to attribute a higher authority to some of these writings, hence we have Old Testament books allegedly written by such as Moses, Joshua, David, etc. The Semitic writers, the scribes, did not do this in order to deceive readers about authorship, but as tokens of respect or reverence to those patriarchs, prophets and kings. A similar practice is still in vogue to-day, inasmuch as we dedicate churches to saints and name places after great personages, living or dead.

There have been since that time hundreds of thinking scholars in every century who have delved into the authenticity or otherwise of this great collection of books. Today's church leaders take very different views and preach entirely different sermons than did even those of our parents' and grandparents' days. The reason is because modern thinking itself has changed so dramatically. Because we are better educated and have been taught since childhood to think for ourselves, we cannot blindly accept as literal truth those same things our tribal forebears took for granted. What we do understand, however, if we take the trouble to ask questions or research the facts, are the reasons why our forefathers accepted as truth what we now more likely believe was fable. We realise that there were *great meanings* woven into those early stories of the Old Testament and doubtless that was the area in which those ancient writers received what can only be termed *Divine inspiration*.

Does the fact that much of our Masonic teaching is based on legend and allegory make it any the less meaningful to the Freemason? No, of course not! For we use these methods purposefully, to portray

lessons in Godliness, truth, ethics, fidelity, morals, humanity and love. So it is with God's Word. The early writings were founded upon primitive and child-like stories that had been handed down from generation to generation, for an unknown number of centuries, during which mankind lived in tribal conditions and did not understand even the basic principles of nature. Yet, from these stories developed a way of life, a belief in God and goodness, hope for a better world and many, many great lessons for the human race.

Back in 1924, Harry Emerson Fosdick, DD, of New York, was extremely worried that many of his co-ministers in the Presbyterian Church were traditionalists as far as their blind faith was concerned. He wrote in his book, *The Modern Use of The Bible*, '[A]ll the controversies that vex our modern churches come back to this central matter, HOW WE ARE USING THE BIBLE.' Fosdick was perhaps one of this century's first writers to really study the Scriptures in the light of modern science and archaeology. His book certainly makes fascinating reading and is well worth studying. For the serious student he also recommends two other works, Dr Harlan Creelman's *An Introduction to The Old Testament, Chronologically Arranged*, and Dr Julius Brewer's *The Literature of The Old Testament in its Historical Development*. Such works as these would certainly aid us in our contemplation of the Sacred Volume, for they enable the student to pick any subject in the Scriptures and follow its development all the way through.

Recently, prior to Christmas 1991, the television series, *Compass*, on ABC Channel 2, commenced a sub-series, 'Testament, The Bible and History'. In it, John Romer, a British historian and archaeologist, examined the rise and fall of ancient Egypt, the role of Jehovah in the Jewish Nation, and much of the story of the Bible's making, printing and eventual distribution in more modern times. This man is repeating, in our time, with far more evidence, much that Fosdick claimed almost 70 years earlier.

Since 1799, when the Rosetta Stone was unearthed in the Nile Delta by Napoleon's troops, and in consequence the key to deciphering hieroglyphics was discovered, many more discoveries have been made that have shed light upon biblical times. In the main, these have supported the accuracy of the Scriptures, which fact speaks well for both the ancient scribes and those later translators. Again there have been countless books written on this subject, far too many for me to research or quote. However, my aim was not to prove facts or to state what anyone should or should not believe in the Bible.

If I have but instilled in your minds a desire to:

Contemplate the VSL more fully.

Seek the blessings that have come from, and will continue to be derived from, God's Holy Word.

Realise the benefits the whole world has received from the laws of the Jews and Israelites and the righteousness of the patriarchs and prophets.

Prove the Fatherhood of God and the brotherhood of man.

Discover your own personal pathway to a fuller life.

Strengthen your faith and retain hope in God's promises.

then my aim is achieved.

If a Freemason should but use the VSL as often as he does his book of ritual, then he is making a far greater advancement in his daily life, as a Freemason, a citizen of the world, a family man and an individual.

Knowledge is Light. Let us seek the light of knowledge and, thus doing, discover the greater lights of Godliness, Truth, Love and Harmony.

And may The Great Architect of The Universe aid us in our united endeavours.

So Mote It Be.

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Our Senior Warden at the time, Bro Mike Conway, was the runner-up in the 1992 Short Talk competition, with this contribution.

ONE HUNDRED AND ONE BLOWS **(TEN MASONIC QUALITIES)**

by Bro Mike Conway

Jacob Rils, a Dutch painter, is quoted as saying:

When nothing seems to help, I go and look at a stone cutter hammering away at his rock perhaps a hundred times without as much as a crack showing in it. Yet at the hundred and first blow it will split in two, and I know it was not that blow that did it, but all that had gone before.

Rils could just have easily been watching a Freemason at work, striving to make another stone fit to be a part of civilised society. It is not by accident that the symbolism of our Craft is based on the work of the medieval operative masons. No matter how grand the structure to be built, they had to build it stone by 'perfect' stone.

What personal qualities, then, will a Freemason use to strike his one hundred and one blows? In Masonic terms there are at least ten.

The three principal moral virtues first come to mind: namely Faith, Hope and Charity.

Faith provides us with a belief founded on authority, and in religious doctrines. The doctrines may vary according to the religion practised, the common thread being that the faith be centred on the Great Architect of the Universe. Faith takes strength of conviction. It is often too easy to pretend that God is not interested in our work and lives. We often need to remind ourselves that the Father does not desert His brethren, especially while they live together in peace and harmony. All too often we then find that apathy or despair descends upon us. That apathy can be lifted through a greater knowledge of the Volume of the Sacred Law. In that Book we find the inspiration for faith itself. As the Book of Hebrews says [11:1]: 'Now faith is the substance of things hoped for, the evidence of things not seen.'

Hope encourages us to look forward with expectation and desire. Day to day life can be tedious, full only of routine. It is, at times, all too easy to be disappointed with our existence. Hope springs eternal, and in that spring people find the desire to continue making their daily contribution to society, however small it may seem at the time. Even beyond this life awaits a greater one in the company of the Great Architect of the Universe. Our ritual serves to remind us of the inevitability of our final fate. Once we have come to terms with the concept of death it is much easier to get on with the job of living. As has been said, it is how we make the journey that counts.

Charity means loving our fellow brethren, and mankind. We show kindness, affection and leniency in judging others. We liberally give to those in need or distress. Charity can be practised with our families, with those with whom we deal professionally, as well as those we come across by Providence. In South Australia we are fortunate to have an organisation such as the Masonic Foundation. It acts as a focus of the public charitable works of our Order. We must not, however, allow the existence of the Foundation to lessen the duty of individual charity we should show each day. In our lodges we can

practice charity within our local communities. This has become even more imperative in these times of financial hardship for so many people. It might be through helping brethren with their subscriptions, or a person or family in the wider community with a grocery hamper. Freemasonry, more than perhaps is realised, can act as an effective relief agency. Of charity it is observed in 1 Corinthians [13:13]: ‘And now abideth faith, hope, charity, these three; but the greatest of these *is* charity’.

Next, consider the four cardinal virtues: Prudence, Temperance, Fortitude and Justice.

Prudence avoids undesired consequences through careful, circumspect and discreet behaviour. As Shakespeare observes [Falstaff, in *Henry the Fourth, Part One*, V, iv, 120]: ‘The better part of valour is discretion’. A velvet touch, in many situations, quite often has a more profound effect than charging in without thinking through the consequences. Care and forethought, by themselves, often provide a solution to many a problem or situation. Modern management techniques emphasise the need for people to be effective listeners. The ability to listen is merely another aspect of the gentle art of prudence.

Temperance is displayed through moderation and self-restraint in speech and conduct. Many people think that temperance consists of taking the pledge to give up the demon drink. We as Freemasons apply a wider meaning to the word *temperance*. It is often said of people that they don’t give others the chance to get a word in edgeways. That great Masonic philosopher Voltaire gave us a marvellous example of temperance in the quotation: ‘I disapprove of what you say, but I will defend to the death your right to say it’ [*attributed*]. It is only by self-restraint that we permit such persons an opportunity to air their views. Think, Brethren, how often the practice of the virtue of temperance would avoid the disharmony that exists both in the Craft and in the world at large.

Fortitude is displayed through courage in pain or adversity. Winston Churchill summed this quality up with the words: ‘Never, Never, Never Quit’. The ‘sea of life’ is often marked by some rough passages. Some years ago I travelled from Australia to England by ship, via the Panama Canal. During the crossing of the Atlantic we encountered the ‘mother of all storms’. Making one’s way to the dining room was an adventure. We had to move along the corridors as the ship rode its way up the crest of a wave, before it pitched headlong into the trough. How easy it would have been for the Captain to deviate from the original course to avoid the storm. He kept on through and stayed on time with his schedule.

Justice sees authority exercised with a sense of ‘right’ being maintained. There is a due allocation of reward for virtue, and punishment of vice. Above all, to be just is to treat fairly. In family life we are often called upon to admonish, chastise, and on occasions punish. A worthy definition was given in the celebrated legal decision known as ‘Bosch’s Case’. The issue was that of a will that gave the bulk of the estate of a wealthy industrialist to a university to build a library. In the process, the children of the deceased were left with a meagre inheritance. The adjudicating judge said that people had a duty to be ‘fair and just, not fond and foolish’. The name of *Justice* must also avoid, at all cost, the cause of vengeance. Only the Great Architect of the Universe can pursue that course.

We as Freemasons also work towards displaying the distinguishing characteristics of Virtue, Honour and Mercy.

Virtue is seen as being moral excellence, uprightness or goodness; particularly moral excellence. One of the Three Great Lights of Freemasonry, the square, is a worthy symbol of the quality of virtue. A virtuous man has no equal in the world. His words and actions are considered beyond reproach. In Virtue we see a man’s respect for the rights of all others. Moral excellence requires a strength of character that is often hard fought for. In many daily situations it is only too easy to take the ‘soft option’ or to excuse moral weakness in the name of pragmatism. To deal with matters only according to their practical significance or immediate importance often devalues their longer term importance.

Honour is that quality which shows a high respect for what is right according to our conventional

standard of conduct. These days the concept of honour has, to a large extent, been consigned to 'that great dust-heap called history', seen merely as the reason for duels in a misty morning between two men who have a personal grievance. Honour, however, is relevant today. Without standards of conduct society drifts aimlessly, making do rather than preserving those things of which we are historically proud. Freemasons, in part perhaps because of the antiquity of our Craft, have a respect for these conventions.

Mercy is displayed by a Freemason in his compassion and forbearance, particularly when shown to a person who normally would have no claim to kindness. It is so easy to reject those people who have wronged us or those close to us. It is much harder, however, to show mercy in those situations. A sense of pity, which inclines one to be helpful or merciful, is often hard to summon up. Trying to understand why such a thoughtless act was performed in the first place is the first step in the process of the virtue of mercy. In showing mercy we make another blow towards modelling that 'rough stone' presented to us as initiates.

Jacob Rils, in watching the stone cutter, might indeed have been observing one of the brethren of our Order. In employing the many virtues expounded by our Craft, we each hope to strike that one hundred and first blow, thus creating our personal Perfect Ashlar. We are all working towards the same philosophical and charitable ends. In that work, each of us needs only to be seen by one other person for the noble ideals of our Order to have been well served.

RWBro Fricker, OS, PGW, has been a staunch supporter of the lodge, as a member of the correspondence circle, Installing Master, and visitor. This was his first paper for the lodge, presented in January 1993.

METALS AND THE OLD TESTAMENT:

SOME REFERENCES OF INTEREST TO THE CRAFT

by Bro Dick Fricker

Introduction

It is a pleasure to be part of your research activities this evening. I've been a corresponding member now for at least 18 years and have always enjoyed the fare that has been presented. I hope that the *Propaedia* may have a resurrection after rather less than the 500 years between Phoenix rebirths. It is also a pleasure to be part of what is going to be an *Earl of Zetland* evening.

A few general comments about research before I deliver this short paper.

I have been very involved with *Vision 2000* since its inception—I can fairly claim credit for the name! I'm not about to discuss this, although there is much to be discussed. I just wish to point out that *Vision 2000* has started many people doing some thinking. The two-way half-yearly Communications in the past two Octobers have really stirred the pot and many of you will have been at the meetings where such matters as dress—both of members and candidates—have been raised.

In general, the Craft has been very conservative, using the old clarion cry of 'We must preserve the Antient Landmarks' as one argument for maintaining the *status quo*. It is interesting that no lodge building or member has been struck by lightning for stepping outside established South Australian practice, but perhaps the Great Architect has other things on Her mind (and wouldn't we be red-faced if *He* were a *She*!). My point is that no one will discuss what *are* the Antient Landmarks—we here all know that they were printed in our 1885 *Book of Constitutions* and that many Grand Lodges have a number of Antient Landmarks to which they adhere—we know that, thanks to information in past *Propaedia* of this lodge. We have tended to be a bit paternalistic and say that it's all too hard for an average member, so we won't discuss it. I think this is an area where the Lodge of Research could lead the way.

There is a further point to this. *Vision 2000* is going to ask each of the governing committees under the Board of General Purposes to come up with a mission statement—what is it that we wish to say to ourselves and the community about why we are here. There is still a great tendency to accept that we exist to make Freemasons; the community wants to know where we stand on a number of issues. If we want to be effective in our own community then I suspect that we ought to be developing statements about drugs, abortion, unemployment, honouring parents and providing security for children, land rights, etc. Now some of these you might not like to know about, but they are real issues.

There is a tendency to sweep this aside with the statement that it is delving into politics. The churches and other bodies have made these into political footballs simply by either 'sitting on their hands' or suggesting that '*they* should do something'. It is my contention that Freemasonry is probably

the largest non-political and non-politicisable organisation capable of mustering a group of intelligent, thinking people for such an exercise. The fact that we can only represent the views of half the population simply suggests to me that we should open discussion of these kinds of matters to our partners. I think the Lodge of Research could quite honourably play a part in initiating such discussion.

A word about my personal research style. I have been blessed with one of those brains that retain an enormous amount of inconsequential trivia. I have a tremendous problem recalling names—a number of my ex-students, now 10 years older, 5 stone heavier, bearded and balding, seem quite upset when I cannot recall their names (and its even worse when you get to the boys!). However, give me the names and I can recall all kinds of information that passed over my desk about them. I have also been blessed with one of those brains that does a lot of sorting. When I was timetabling—for over a hundred staff and 1400 students it is a neat trick—I never worried at a problem but walked away. Next morning I would always know whether the problem was solvable and, if so, how to solve it.

For example, I have very little knowledge of my paternal grandfather. He died a broken man when I was about 12 and he had never been able to communicate about himself. He just came to visit with Nana and sat in a chair and ate his meal and went home again. It was no different visiting him. However, from very soon after his death I acquired his Masonic Bible. For years I puzzled over the letters ITNOTGAOTU. I learned from it that he had been Initiated, Passed and Raised within the space of nine weeks, and that was that. I don't believe that he ever went to his lodge with my father, who also joined Semaphore; in fact my father seemed quite surprised to know that there was a Volume bearing his name. Such was secrecy in those times that I don't think my father knew that his father had been a member. The Volumes of the time are quite excellent because they have a Concordance built in to the centre, which makes research so much easier, providing you have sharp eyesight.

About two years ago, Semaphore Lodge sent me a copy of *Hymns Ancient & Modern*, which they had found during a recent tidy up, that had my grandfather's name in it. It was in very poor condition and it was thrown out—quite correctly. There must be hundreds of thousands of *Hymns A & M* of that vintage about. I didn't think much about it until one day I heard a choral item on ABC FM which struck a chord—sorry—it seemed familiar and at the end it was announced as being 'Excelsior'. I am now sure that I had not heard that piece for around 55 years, but it produced a mental picture of a group of men on the stage of the Port Adelaide Town Hall on a Sunday afternoon when I was a very small boy. I checked with my mother, who said that yes, Pop had sung with the Philharmonic Society. I now know that my grandfather had musical talents, which I have not inherited, and that he almost certainly sang for a time in the choir of the Semaphore Masonic Lodge. Totally trivial but nonetheless satisfying.

This paper, which has been a long time coming tonight, arises from my profession as a chemist and a wish to try and put some meaning into what I have taught for many years. Some is original and some is derived from the *School Science Review*, an English publication. I wouldn't mind betting that the writer was a Mason.

You need to understand that there are two great imperatives which govern our use of metals. They are 'You cannot get something for nothing' and 'A teenager's bedroom always tends towards maximising the untidiness'.

The second is the more important because it is saying that systems will tend towards maximum disorder. A farmer ploughs straight lines but in six months the soil is again at random. Shape an iron object and do nothing with it and it will eventually form a heap of brown dust. It is our ingenuity that preserves it. The first principle thus derives from the second. If you wish to tidy up the brown dust and return it to your iron shape, the dust must be gathered and smelted and refined and shaped. At every stage, energy has to be put in. Some conservationists never understand this principle.

A further point about metals is that your backyard is full of them, but BHP is not making you an

offer. The metal compounds only become valuable when some earth-shaping process sorts and concentrates them. This can be sedimentation, or melting and fractional crystallisation, or whatever, but it has to happen to produce an ore body.

Now to our ancient brethren! I am always amazed at the quantum leaps our ancestors made. We think we are smart, landing on the moon or conducting in vitro fertilisation, but these have been mere inchings from one piece of knowledge to another, compared with the really imaginative leaps of early man.

The only common industrial process which sort of arrived by accident that I can think of was the making of alcohol. All the others required the use of fire and a deduction about the process.

Soap required an understanding that the ashes of the fire and the fat which fell into it had to react to produce a soap. The making of copper required an understanding that the fire and ashes had reacted with the stone fireplace to release the metal. It then required an understanding that it was those yellowish or blue-green rocks that were responsible and a seeking out of places where those rocks were abundant.

Gold and silver were easy. They are very difficult to turn into compounds, so their tendency to dust is minimal. Geologic processes have caused some to accumulate and so they were known to the ancients. But you can't do much with them, certainly not construct a cooking pot, or a carriage, or a spear, hence their major use as ornamentation.

Now to the *paper*!

Metals and the Old Testament: some references of interest to the Craft

It is recorded in Genesis 13:2 that Abraham was very rich in cattle, silver and gold. This was about 2000 BC. Even earlier (Genesis 4:22), Tubal Cain was noted as the instructor of every artificer in brass and iron. This is interesting, as the Iron Age was generally thought not to have begun until about 1200 BC. The Philistines were iron smelters. Exodus (chapters 26 & 28) mentions many metals in association with the Tabernacle.

Copper

You will all be familiar with the green and blue copper carbonate ores found in the Adelaide Hills: for example, the mine on the Bluff. Copper sulphide ores were mined in many parts of the State and the mining and metallurgy of copper provided a real economic boost at various times in our history.

Copper ores are readily smelted in a charcoal fire; hence the knowledge of the metal gained by very early peoples with observant and enquiring minds.

Copper was known in Egypt as far back as 5000 BC, and bronze about 3500 BC in Mesopotamia. The early copper was native copper (that is, naturally occurring), hammered into a single piece. (Hammering of soft metals actually cold-welds them; remember how you hammered pieces of lead sinker into larger pieces.) It would then be discovered that heating charcoal and copper ores would give small pieces of copper that could be similarly handled.

When it was discovered that tin would harden the copper, the two metals were mixed with charcoal in a furnace and heated. The melting point of the whole reduced from that of copper at 1084°C to around 950°C.

Brass, an alloy of copper and zinc, was probably unknown in biblical times, as zinc was not able to be extracted then. Bronze, an alloy of copper and tin, was certainly known and *brass* has been used interchangeably with *bronze* as an indicator of a hard copper alloy. Chapter 38 of Exodus is called the 'brass' chapter from the many references to the uses Bezaleel (and Aholiab) made when building the Tabernacle, the resting place of the Ark of the Covenant. Job (Chapter 28) mentions mining and

smelting.

Deuteronomy (8:9) and I Chronicles (22:3) mention the abundance of deposits. The Tabernacle writings also mention using brass as an overlay. Solomon had huge bronze objects cast by the Tyrian Smith (I Kings 7:46). Such a worker was known as one 'who blows the coals' (Isaiah 54:16). The copper alloys were poured into moulds and then trimmed by craftsmen who hammered them. Isaiah (41:7) refers to 'he who smoothes with a hammer'.

The Greeks made their bronze with between 65% and 95% copper. The Romans invariably used the latter proportion, as statues with more tin would 'fur' and decay (tin changes to a non-metallic allotrope at low temperatures)—hence possibly the explanation of 'brass monkeys'. Scott is believed not to have realised this when he went to the Antarctic and his soldered fuel containers leaked due to the cold.

Roman sites in England do contain brass as well as bronze. The Romans obtained their copper from Cyprus, from which the word is derived.

Gold

There is mention in Genesis 2:11,12 of 'good' gold in a land near Eden. It was the most important metal used in furnishing both the Tabernacle and Solomon's Temple. I Kings 22:48 mentions ships going to the goldfields at Ophir—doubtless not those just outside Orange, NSW. Ophir may have been in India or Southern Arabia but, generally, Somalia and Ethiopia are regarded as prime sites. Sheba is another source mentioned in Psalm 72:15. This is thought to be where Yemen is today and the people (Sabaeans) controlled trade both to India and to Africa.

There are many references to refining the metal. Chapter 3 of Proverbs reminds us that happy is the man who findeth wisdom and getteth understanding for the merchandise of it is better than the merchandise of silver and the gain thereof than fine gold.

Gold was readily available to the Israelites at the Exodus, in alluvial soils of the eastern desert of Egypt. Egyptian monuments back to 2900 BC have representations of gold-washing. Small ingots of gold were hammered into thin sheets. These were stacked with hides between them and hammered again, to give sheets as thin as 0.5 mm.

Iron

The source of Tubal Cain's iron may have been meteoric.

The Hittites were the first Middle Eastern people known to have smelted iron. During the wandering after the Exodus, the Midianites had iron, while Moses only had bronze available. Bezaleel was the only Israelite able to direct the metalwork in the building of the Tabernacle. Moses (Deuteronomy 8:9) may have been indulging in bribery when he said the Promised Land was a land whose stones were iron. Obviously it was recognised that access to iron was very important. I Samuel 13:19–22 records that the Philistines supplied the people with iron for agricultural tools but they had to go back to the Philistines to have them sharpened, thus preventing the conversion of these tools into weapons. It was not until David was appointing Solomon to succeed him that we find mention of iron available to the Israelites (I Chronicles 29:7). Mount Carmel and Ezion Geber were sites of ore deposits. Isaiah (41:7) speaks of 'he who strikes the anvil'.

The first furnaces were holes in the ground, with crushed ore and charcoal mixed. Air was forced in through a tuyere (hole) in a dome-shaped superstructure. The slag merely ran into the bottom of the furnace. The temperature reached 1150°C. This is well below the melting point of iron at 1540°C, but the iron was sufficiently pure to allow cold hammering to squeeze out the slag.

Lead

Lead was often confused with tin. It was used as a tablet for inscriptions (Job 19:24). Ezekiel (22:18–22) describes the use of lead in producing silver and (in 27:12) tells of trade in lead with Tarsus. The lead was added to the silver ore, and charcoal heaped on top and ignited. Air would be blown from a bellows through a tuyere. The lead absorbed everything but the silver which, Pliny records, floated on the litharge (lead oxide) like oil on water.

Lead coins were early used in Egypt. The Romans made drinking vessels from lead, which didn't help their life spans.

Silver

Next in importance to gold, but not highly regarded in Solomon's time, was silver. It was usually associated with lead (as it is at Broken Hill). Jeremiah (6:29–30) used the failure of the refining process as an illustration of the peoples' refusal to obey God.

Tin

Tin was a very common metal from earliest times. The Phoenicians traded tin from Cornwall as far as Ninevah. Its use in bronze has been described. The Romans made mirrors from it.

Fuels

Ezekiel refers to cow dung (4:12), while Jeremiah refers to charcoal (36:22), and wood is mentioned in I Kings 17:10. Charcoal produces a higher temperature than wood as well as producing carbon monoxide, which is a reducer as well as charcoal.

The supply of fuel was probably the limiting factor in the working life of a mine. Even today, in Iran and Africa, charcoal is produced in small pits that have to be dug and lined and filled with wood and covered with vegetation and lit, so as to burn slowly and heat the remainder of the wood so as to carbonise it. It is estimated that to produce 10 kg of copper would require 200 kg of charcoal from 1500 kg of hard wood. That also represents about 7 man-days of labour. Thus the available wood supply would soon be diminished. In Kenya, you will see groups of people with a few bags of charcoal on the side of the road. They have no guaranteed market but depend for sales and prices on the passing charcoal trader. This is not a terribly good way to manage native forests.

There is ample evidence of the working of metals throughout the Middle East. Piles of overburden from mining and the remains of refractory furnaces abound.

Conclusion

The symbols, working tools and jewels of the Craft are mostly related to the working of stone and are specially related to the building of the First Temple. The role of metals is subsidiary to our use of the stonemason's arts in drawing our moral lessons. However, metals play a role in each of our Degrees, although admittedly a very minor one in the Third.

The place of Hiram is of interest. Scripture says that he was '... a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass.' (I Kings 7:14). We seem to have given him an expanded role. It would be interesting to know more about where he obtained his supplies of metal; there was no counting of how much was used, and cost was obviously no object.

This paper has been about technology, not science. The people who produced the metals in the ancient world had no understanding of what they were doing. They observed very carefully, and clearly much trial and error was involved, in order to obtain metals that were harder or tougher or more tensile.

Most of what is called *science* today is no different; it is *technology*. The *science* in metals came

when the process of reduction was understood. Aluminium, produced at terrible expense, suddenly could be made cheaply, once it was known that reduction could be done electrically as well as chemically.

The peoples of the ancient world were not driven by cost, but rather by the fact that he who has a metal working tool, or weapon, or cooking pot, will be more productive (however that is measured) and so will hold a higher place in the scheme of things.

As a chemist, I am very conscious that much of the technology that led to the development of science arose in the Middle East, and gave it its name: al-chemy. This has not a lot to do with Masonry but it does serve as one point from which to make an advancement in knowledge.

In May 1993 Bro Pope visited Launceston Lodge of Research No 69 TC and gave two short papers, of which this was the first. It is, in fact, a revision of an earlier paper presented in our own lodge and published in the 1988 Propaedia as 'Three distinct knocks'. The updated version was published in the Proceedings of Launceston Lodge of Research, volume 42 no 5, and is reprinted by kind permission of that lodge.

AN OLD SECRET

by Bro Tony Pope

When a duly qualified brother seeks admission to a lodge at labour, the Tyler knocks on the door on his behalf. In most jurisdictions—but not all—this is termed a *report* and is indicated by the knock of the degree in which the lodge is at labour. In some workings, the actual knock of the degree is different from ours. When a candidate for initiation, passing or raising has been properly prepared, again it is the Tyler who gives the knock on his behalf. In most jurisdictions this is called an *alarm*, but in some it is a *report*. The actual knock, whether it is called a *report* or an *alarm*, varies from one constitution to another, and in England it varies from lodge to lodge.

In England, Scotland and most states of Australia, the knocks of the degree are the same as in Tasmania. In the Schroeder working, and in most European rituals they are different [*demonstrated*]. The explanation for this predates the actual Schroeder ritual, as I will explain later. In Ireland, the knocks are different again [*demonstrated*]. I have not been able to find an explanation for their second degree knock, but the third degree knock is of ancient origin, as we shall see.

In some Australian jurisdictions, the *alarm* given for a candidate for passing or raising is the knock of the highest degree to which he has already been admitted, on the basis that the Tyler gives the knock which the candidate knows, and which accords with the apron he is wearing [*knocks demonstrated*]. Since the candidate for *initiation* ought not to know any *Masonic* knock, the Tyler gives the *alarm* by a single knock.

In the jurisdiction of the Grand Lodge of Western Australia, an *alarm* is given by a single knock, regardless of the candidate's qualifications, or the degree in which the lodge is at work. In New South Wales, the Tyler gives the knock of the degree in which the lodge is at labour, to announce a candidate for that degree, and this is termed an *alarm*. In England, it varies according to the ritual used or the practice of the lodge. There, a candidate for initiation may be announced by a single knock, or by three knocks evenly spaced but of increasing volume, or by the knock of the first degree [*demonstrated*]. Each of these variations has its supporters, and its explanation.

The reason for such a variety of knocks would appear to lie in their origins. The earliest evidence we have is contained in unlawful *aide-memoire* and exposures of Masonry, dated around 1700–1740. It would seem that knocks were first used among Masons as secret signs for recognition between individuals, and then as a means of identification to enter a lodge. Let us examine some of these sources.

Sloane MS 3329 (c 1700)

[no timing]



(a) with a handkerchief—two little shakes and a big one

(b) in the dark—two little [coughs] and a great one

(c) on a door—two little knocks and a third great one.

A Mason's Confession (? 1727)

[no timing]



‘Coming to a house where masons may be, he is to knock three knocks on the door; a lesser, a more and a more.’

[also said to be a signal from an apprentice to his master]

A Mason's Examination (1723)

[no timing or volume indicated]



‘When you would enter a lodge, you must knock three times at the Door, and they’ll challenge you.’

Wilkinson MS (c 1727)

[no timing]



Q How was you admitted into the Lodge?

A By three great knocks.

Masonry Dissected (1730)

[no timing]



In the first degree:

Q How got you Admittance?

A By three great Knocks.

[In the third degree, these are related to the death of Hiram]

Dialogue between Simon and Philip (c 1740, but probably copied from pre-1730 ritual)



‘the Junior Prentice takes you by the hand and knocks three times at the Door’ . . . and . . . ‘By three knocks at the door the last at a double distance of time from the former and much larger.’

[Simon explains that although the ‘Prentice’ doesn’t know it, the knocks represent the blows inflicted on Hiram, the last causing his death.]

Further developments are revealed in the early French exposures, and we are greatly indebted to our late Bro Harry Carr for their translation. Here, in relation to the first degree, we find a religious symbolism attached to the knocks, from the *Gospel according to St Matthew, 7:7*, but with the sequence reversed. In some of the French exposures, we find a distinctly different knock for the third degree—the first indication of different knocks for different degrees.

Le Catéchisme des Francs-Maçons (1743) First degree catechism:

[first degree, no timing]



Q How were you admitted?

A By three great knocks.

Q What do those three great knocks signify?

A Knock, and it will be opened unto you; ask and you will be given; seek, and you shall find.

Le Catéchisme des Francs-Maçons (1743) Third degree:

[third degree, no timing]

◆◆◆ ◆◆◆ ◆◆◆

‘... Bro Terrible strikes three times three on the door. The Grand Master answers him by knocking likewise ...’

L’Ordre des Francs-Maçons Trahi (1745)

[third degree, *with* timing and volume]

◆◆ ◆◆◆ ◆◆◆◆◆ ◆◆◆◆◆

‘They first strike two light blows, close together; but they leave a slightly longer interval between the second and third, the latter being somewhat louder, too. All this is repeated three times. The same graduations of force and speed are observed at table, when they clap their hands after drinking.’

It is surprising, therefore, to find in the principal English exposures of the 1760s, *Three Distinct Knocks* (1760) and *Jachin and Boaz* (1762), no variation of knocks in the different degrees, and no distinction of volume or timing. Only the *St Matthew* text has found its way across the channel, and it has been amended, as you may see from the first degree catechism of *TDK*:

- Mas. Brother, you told me you gave Three distinct Knocks at the Door: Pray what do they signify?
Ans. A certain Text in Scripture.
Mas. What is that Text, Brother?
Ans. Ask, and you shall have; seek, and you shall find; knock and it shall be opened unto you.

Both these books sold so well over the next 40 years that it is assumed they were used mainly by Masons as *aide-memoire*, and thus are supposed to be reasonably accurate. It may well be, of course, that lodges adapted their procedures to correspond with the exposures, having no printed ritual or rubric. Several editions were published in Ireland. Emanuel Zimmermann, who was very active in Irish Masonry from 1775 to 1803, had two copies of *J&B*. It is clear that he used one of these as an *aide-memoire*, and wrote in corrections and comments on many occasions. There are no additions or alterations in relation to the knocks.

An early 19th-century manuscript examined by Bro Harry Carr (*GL MSS* No 16541/2, Box E), which he believed to reflect the practice of Lodge of Antiquity and others from as early as 1775, contained instructions for opening and closing in each of the three degrees. The knocks were as follows:

1° ◆◆◆ 2° ◆◆◆◆◆ 3° ◆◆◆◆◆

Remembering that the knocks were once a means of identification as a Mason, are the knocks of the degrees secret? Would a brother who, today, revealed to an outsider the knock of a degree be in breach of his primary obligation and a wilfully perjured individual? The answer depends on which jurisdiction he belongs to. In at least four rituals [*named*] the knocks are entrusted to the newly initiated, passed, or raised, brother as part of the secrets, together with the signs, grips or tokens, and words. There can be no doubt in those circumstances. In other jurisdictions, specifically in New South Wales, New Zealand and South Australia, the authorised printed rituals contain clear symbols representing the actual knocks of the degrees. In such cases, where the Grand Lodge has authorised the printing, one can be equally certain that the knocks are no longer officially secret. In most jurisdictions, as in Tasmania, if there is an official ritual, the rubric simply says ‘give the knock of the degree’, or words to that effect. Here we are in limbo; the knocks have not been specifically entrusted as secrets, but the printed ritual exercises the degree of caution usually associated with secrets.

I leave it for you to decide whether this old secret is still a secret in Tasmania.

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This is the second of two papers delivered by Bro Pope at Launceston Lodge of Research No 69 TC and first published in the Proceedings of that lodge in May 1993. It is reproduced by kind permission of the lodge.

THE SYNAGOGUE AND THE LODGE

by Bro Tony Pope

Brother Arthur Wiseman records the unusual event of Masonic participation in a formal ceremony of laying the foundation stone of a synagogue. In *History of Freemasonry in Tasmania*, referring to St John's Lodge 346 IC, the first lodge to be formed in Launceston, he says:¹

During 1844 the Brethren of this Lodge took part in laying the foundation stone of the Jewish Synagogue. After the masonic ceremony the Brethren returned to the Lodge Room in procession, attended by the Band of the 96th Regiment, playing alternately "Burns' Farewell" and "The Entered Apprentice."

Bro Wiseman enlarges on this account in *History of St John's Lodge*, derived from the minutes of the lodge. Under the general heading of 1844, he reports:²

On 26th September there were three Raisings and one Passing.

It was intimated that it was the wish of the Jewish Persuasion that the Lodge should assist in laying the Foundation Stone of their Synagogue on the following Wednesday. The invitation was accepted, and a report of the ceremony is recorded in the minutes as follows:—

"In pursuance of the resolution come to last Lodge evening, the brethren met at the Lodge room on the day appointed, at half-past one p.m. prior to the procession taking place therefrom to the building ground of the Jew's Synagogue for the purpose of assisting in laying the foundation Stone of that place of worship. Shortly after two, the building Committee, and nearly the whole of the Jewish persuasion residing in and near Launceston arrived and at the same time the full Band of the 96th Regiment were also in attendance, by the kind permission of Lieut. Colonel Cumberland, and the other officers. The Brethren then proceeded in the following order preceded by the Band playing Masonic Airs—

The Masonic Banner.

The Tyler, with his naked sword.

The Senior and Junior Deacons with their wands.

The Building Committee.

The Holy Bible.

The Worshipful Master.

The Secretary and Treasurer, with the scroll and bag.

The Senior and Junior Wardens.

The Master of Ceremonies.

The Inner Guard, with a naked sword.

1 Wiseman A R, *The History of Freemasonry in Tasmania*, Grand Lodge of Tasmania, Launceston, 1935 @ 20.

2 Wiseman A R, *Centenary History of St John's Lodge 1843 to 1943*, Launceston, 1943 @ 15–17.

The Brethren, two and two.

The Past Master, with the Lodge Warrant.

Members of the Jewish Persuasion two and two.

On arriving at the ground, suitable prayers were offered up to the Great Architect of the Universe, and a Masonic Anthem, expressly compiled for the occasion, was sung by the brethren, accompanied by the Military Band.

The Worshipful Master, after the Stone was laid, touched it with his trowel, and dedicated the intended Building, on behalf of the Masonic body, to the service of the Great Architect of the Universe. On the completion of the ceremony, the Brethren returned to the Lodge Room in the same order as they arrived, preceded as before by the full Military Band, playing alternately "Burns' Farewell" and the "The Entered Apprentice." The weather was extremely unfavourable and rainy, but a full muster of the brethren took place, and the streets were crowded with spectators."

This account gives rise to several questions: Why did the Jews invite such extensive participation by the Masons? Whose idea was it to obtain the services of the military band, and why did the commanding officer consent? Who composed '*a Masonic Anthem, expressly compiled for the occasion*' in such a short time, and have the words and music survived? A possible source of information would be the minute books and correspondence files of the lodge. Unfortunately, their whereabouts is unknown. Evidently, the minutes from 1843 were available to Bro Wiseman in 1935 and 1943, but 50 years later all trace of anything earlier than 1890 seems to be lost. Bro Wiseman informs us that the Master of the lodge was Bro Samuel Fox,³ and that when he joined the lodge (on 16 February 1843) he was Quartermaster in the 96th Regiment.⁴

Bro Geoffrey Widdowson, in his paper 'The rise of Freemasonry in Tasmania', provides some additional information:⁵

St. John's Lodge took part in the laying of a number of foundation stones in Launceston, and among the most interesting was that of the Jewish Synagogue. Dr Bergman, who was in Launceston recently and is at present writing a history of the Jewish people in Australia, gave a lecture to the Royal Society on the history of the Jews in Tasmania, and, in his address, expressed great surprise that the Synagogues in Hobart and Launceston were adorned with Masonic symbols. He states that they are the only two such temples so adorned in the Southern Hemisphere and possibly in the world, and he was at a complete loss to understand it. Research indicates that this was an act of symbolic friendship between the Jews and Masonic fraternity.

Bro Widdowson does not say *what* Masonic symbols adorn these two synagogues, or *where* on the buildings. Nor does he specify *what research* leads to the conclusion of '*an act of symbolic friendship*'.

The location of contemporary Jewish records, if any were made in relation to the construction of the Launceston Synagogue, is unknown to the local Jewish community. Modern Jewish writings on the subject include two books (*Jews in Van Diemen's Land*, by Max Gordon, and *Australian Genesis*, by Rabbi John S Levi and Dr George F J Bergman) and a paper (presented to the Australian Jewish Historical Society) by a Mrs William L Cohen. Each of these refers to Masonic participation in the laying of the foundation stone at Launceston, and each is inaccurate in some details. Dr Bergman's paper, referred to by Bro Widdowson, has not been published in the *Proceedings* of the Royal Society of Tasmania, but they mention that a paper, 'Early Australian Jewry', was given by Dr Bergman to the Northern Branch of the Society on 11 November 1960.

At least one part of the record, that of Masonic symbols on the two synagogues, can easily be set

3 *op cit* p14.

4 *ibid* p11.

5 Widdowson G, 'The rise of Freemasonry in Tasmania', (1963) *Ars Quatuor Coronatorum*, v76 pp 28-33 @ 31.

straight by inspection and enquiry. There is no recorded reference to such symbols before 1960, and to have been observed by Dr Bergman they must have been in existence then. Both synagogues are open to inspection by arrangement. That at Hobart, in Argyle Street, is of stone construction, with an ornate plaster finish at the front, with plaster and wood panelling inside, all original material. The foundation stone is not visible. The Launceston Synagogue, in St John Street, is constructed entirely of red brick, with plaster on the inside. Again, no foundation stone is visible. Sketches and photographs of various dates indicate that the front of the building has been renovated at least twice, *prior to 1952*, involving removal of plaster decoration and the actual front window and frame. Inside, the floorboards and plaster on the walls up to a height of about one metre are, in 1993, in the process of replacement.

There are no Masonic symbols visible in or on either building, and members of the congregations assert that there have been none in living memory.

Without access to either early Jewish or Masonic records, it is necessary to look elsewhere for a contemporary account of the origins of the Launceston Synagogue. The census of 1842 shows that there was a Jewish population in Launceston of 58 persons. The Jewish community petitioned Governor Franklin for a grant of land on which to build a synagogue, and also for land as a burial ground. Both applications were refused, although similar grants had been made to several Christian denominations.⁶ The petition is reported to have been under the signatures of Henry Davis, Benjamin Francis, Moses Moss, David Benjamin and Charles A W Rocher. The community determined to raise the money to purchase land and build the synagogue, and were supported in this by the local newspapers and the Christian community.⁷ By mid-1844 they had sufficient funds and called for tenders.⁸

Under the heading Jews' Synagogue, the Launceston *Examiner* of Wednesday 2 October 1844 reports:

The ceremony of laying the foundation stone of the Jews' Synagogue was performed on Tuesday, when, notwithstanding the boisterous state of the weather, a large concourse of people assembled. A procession was formed, headed by the band of the 96th Regiment. The members of the local lodge of freemasons, headed by the worshipful master, and wearing the different paraphernalia and insignia of the craft, followed in order, and were succeeded by the members of the Jewish persuasion. Upon reaching the site, prayers were read in Hebrew and English. Mr Francis was the principal officiator in the ceremonies, and after depositing the stone, thus addressed the assembly:—

“My Hebrew Brethren and Christian Friends—The unspeakable and deeply felt pleasure this occasion affords me, can only be known by the great being for whose worship and adoration we are met to found this temple. In the outpouring of my heart at this time, I thank God we are assembled even in the earth's furthest limits, I may almost say in the wilderness, to cement by brotherly love the bonds which have before-time bound the Hebrew community alike, amidst the fiercest political tyranny and the bitterest religious persecution. The bright sun of modern intelligence, however, is fast dissipating the noisome vapours of intolerance and bigotry, and mankind now learn, that their social, moral and religious happiness depend, not in religious dominancy, but rather in the exercise of love, benevolence and good will from one to the other. The example my Christian friends have given this day of the absence of religious bigotry will be known in all lands, and shall be remembered when the pulsation of these generous hearts shall repose in their cold grave. May this day then join us in brotherly love and good feeling, and may the Almighty bless us with a contrite heart, health, happiness and prosperity.

“I lay this stone as a foundation for a house of prayer, dedicated to the worship of the true God of Israel.”

6 *Morning Chronicle*, 28/2/1844.

7 *Examiner*, 8/3/1843, 6/7/1843; *Voice of Jacob*, 19/1/1844.

8 *Examiner* 28/8/1844, contract given to Mr Twinning.

The report goes on to refer to ‘Mr. Fox, master of the branch lodge of masons in Launceston’, and to say ‘Under the stone was placed a bottle, containing a record of the date and the names of the subscribers to the building fund.’

It is apparent from the references to the lodge that the reporter was not a Freemason, but the reported words of Mr Francis suggest that *he* might have been. The newspaper report tends to confirm Bro Wiseman’s account from the lodge minutes, except on one small point, the day on which the ceremony took place. The newspaper of Wednesday 2 October says that the event occurred on Tuesday, whereas the lodge minutes (*as reported by Wiseman*) intimate that it was scheduled for Wednesday. If the mistake is Bro Wiseman’s, it is of no great moment. But, if the brethren were indeed informed on Thursday 26 September that they were required to assemble on the following Wednesday, one can imagine the scramble to get them there by 1.30 pm on the *preceding* day.

Mrs Cohen, in her paper ‘The Inauguration of the Launceston Hebrew Congregation’,⁹ and Max Gordon¹⁰ both quote the following, without identifying their source, as being (part of) an inscription in the *stone* bottle deposited by Mr Francis:

3rd day of the week, 18th of the month Tishri, in the year 5605 from the foundation of the world, and in the 8th year of the reign of Queen Victoria, the first stone of this House of Assembly was laid by B. Francis, and dedicated to the Almighty

To both Christian and Jew, the third day of the week is, of course, Tuesday.

The building was consecrated on 26 March 1846, in the presence of the congregation and visitors ‘of every denomination’.¹¹ The original officers of the congregation were: David Benjamin (President), Moses Moss (Treasurer), John H Anderson (Secretary), Benjamin Francis, A H Nathan, Joseph Nathan, Joseph Lyons (committee), with S B Francis, M Moss and Samuel Levy as Trustees.¹²

The 96th (2nd Manchester) Regiment of Foot was stationed in Australia from 1839 to 1849, when it was transferred to India. Its headquarters was at Launceston from 1842 to 1846, and again from July 1848 to February 1849. During these periods, Lt Col Cumberland was commandant at Launceston.¹³ It is claimed that he was a Freemason, but no confirmation is to hand. The 96th of Foot had two military warrants, one from the *Antients* Grand Lodge (1804), and the other Irish (1818),¹⁴ but there is no indication in local records that either lodge was at work in Launceston.

Only one of the names listed in the Jewish context is definitely linked with the names of Freemasons in Bro Wiseman’s history of St John’s Lodge, and that is Charles A W Rocher—but long after the event. He was elected as a joining member on 25 July 1850.¹⁵ He arrived in Tasmania in 1829 at the age of 16, was married in Hobart in 1839, became a barrister in 1841 and practised at Launceston.¹⁶ He was probably made a Mason in Hobart prior to 1842. He died in 1877, and was buried in an Anglican cemetery.¹⁷

There are also three *possible* links with Benjamin Francis, whose language at the foundation stone ceremony had a certain Masonic flavour. It appears that on 17 July 1845 a Bro Francis was among six brethren who ‘Passed the Chair’.¹⁸ Again, a Bro Francis came up for election as a joining member at the regular meeting in May 1848, but the minutes of the meeting were not confirmed at an emergency

9 *Journal and Proceedings*, Australian Jewish Historical Society, 1947, v2 pt8, @415.

10 Gordon M, *Jews in Van Diemen’s Land*, Ponsford, Newman & Benson, 1965, p77.

11 *Examiner*, 28/3/1846.

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13 Wayn index, State Archives of Tasmania.

14 Smyth F, ‘The Master-Mason-at-Arms’, (1991) *Ars Quatuor Coronatorum*, v104 pp 222–236 @ 234.

15 *op cit* @ 23.

16 Bennett S & Bennett B, *Biographical Register of the Tasmanian Parliament 1851-1960*, Australian National University Press, Canberra 1980.

17 Church burial records, Launceston.

18 *Centenary History of St John’s Lodge*, p17.

meeting on 13 June, and at the emergency meeting he applied for clearance.¹⁹ Even more unusual is the entry attributed to 18 August 1848:²⁰

18th August, an Emergency Meeting was held at the request of Bro. Francis, whose character had been impugned. Irrefutable testimonials extending over twenty-six years were produced. The brethren expressed their faith in Bro. Francis being a good man and worthy mason.

One cannot help but wonder if these entries relate to the same brother. If only the actual minutes were still available for perusal!

We have no definite answer to the question why there should have been this particular demonstration of brotherhood between the Band, the Lodge and the Jewish congregation.

The synagogue was destined to have even more difficulties than the lodge. Within a few years the Jewish population of the district had dwindled to less than the required number to hold a meeting (a minyan, or quorum, of 10 males over the age of 13 years), and the synagogue fell into disuse. The story is told that the subsequent trustees had moved to Hobart, and early this century they tried to sell the Launceston Synagogue. They were prevented by the efforts of later Jewish residents in the North, when an Act of Parliament appointed new trustees, Harry Joseph and Sim Crawcour. One of the trustees in the South, Samuel Benjamin, is said to have responded by sending several accounts for payment to the new trustees. Quite by chance, while looking for something else, I noticed one of these accounts (for insurance of the Launceston Synagogue) in the account books of the Hobart Synagogue. Samuel Benjamin, in addition to being President of the Hobart congregation, was a Druid, an Odd Fellow and a Freemason.²¹

The building was repaired, but could not be used, for lack of a minyan. Consequently it was rented out—to the Cromwell Lodge of the Loyal Orange Order—for a period of at least 10 years (some accounts suggest 20 years), until 1939. It was renovated and used for its intended purpose from 1940 for a few years, but again the congregation dwindled. From the beginning of 1972 it was rented to the Launceston Masonic Hall Company for rehearsals and a Lodge of Instruction, for several years. It was listed in the Launceston National Estate Conservation Study of 1977, as:

Almost a unique building in Australia, this is one of two remaining synagogues of early colonial date. It is a small square Georgian chapel with Egyptian Revival features, including trapezoidal windows. The public facade is embellished with an Egyptian pylon.

It now has the protection of the National Trust and of the small but caring Jewish community.

19 *ibid*, p20.

20 *ibid*, p21.

21 *Cyclopedia of Tasmania* vol 1 (1989) @ p190.

The invited speaker for the August 1993 meeting was unable to attend, so WBro Brindal dug deep into his bag and came up with this little gem, which he has shared with other lodges in the past.

KING SOLOMON'S TEMPLE

by Bro Ken Brindal

Three thousand years ago, a temple was allegedly erected that was destined to become one of the most famous buildings in the history of the world. Built of a nation; planned by a father, constructed by his son, it was dedicated solely to the spiritual dwelling place of Yahweh on Earth.

This paper is a general broad-spectrum look at King Solomon's Temple. Many books and as many facts and fallacies, indeed even fiction, have been written on this subject, which tends to make the compiling of a paper quite a daunting task. I hope that this effort will enable you to get a better mental image of the building and perhaps clear up the odd fallacy or two at the same time. The popular impression (this is by no means confined to Freemasons) is that it was very large, built at immense labour and expense for the worship of Israel's one God (see 'Solomon the Man', 1987 *Propaedia* 45). As the general public were not permitted inside and we know the High Priest was allowed in but once per year, size was unimportant.

All operative masons start at the foundations which is a good plan in assessing our picture. Solomon became king in 1015 BC and reigned until 975 BC. His temple was completed and solemnly consecrated in 1005 BC and had a life span of 33 years. Nebuchadnezzar, the king of Babylon destroyed it in about 588 BC. Between 535 and 515 BC, Zerubabel built the second temple, destroyed by a Roman general, Crassus. In 40 BC King Herod became king and built the third temple on the same site.

Herod's is the grand, elaborate temple of the New Testament. I mention the others to isolate our temple, as the descriptions often conflict despite the gap in time. Most Masons have a cursory knowledge of King Solomon's Temple, so I am trying to isolate some facets of interest which are not quite so apparent.

It is important to remember that the Jews were a nomadic people, primarily shepherds, and had no need of monuments and buildings. Hence they had no architectural heritage. Consequently Solomon had to send to Tyre not only for workers but also for an architect, whom we know as Hiram. This character became the pivot around whose person the major Masonic lore is woven in a Craft Lodge. We have no records of even his appearance, so he must forever remain a mystical and legendary figure.

The earliest temple of the Jews was the tabernacle, or shelter, for the ark of God which, as you will recall, was built to a plan divinely revealed to Moses. As you will see, this is not a digression; this plan became the plan of King Solomon's Temple.

For the tabernacle, the dimensions of the Holy of Holies was a 15-foot cube (10 cubits). The outer temple two such cubes, 15 feet by 30 feet. The sloping roof of the tent overhung by 5 cubits all round, making the whole 60 feet long and 30 feet wide. These stood in an enclosure 150 feet by 75 feet—a vastly different picture from most biblical paintings. The structure was mobile and, like a circus big top, became a fixture as the occasion demanded.

Solomon adopted this disposition literally, merely doubling the dimensions. The result was a building

of three compartments: the Holy of Holies a 30-foot cube, the Holy Place 20 feet by 40 feet, the porch and chambers around it 120 feet by 60 feet, with a height of 30 feet, as compared with the 15-foot ridge-height of the Tabernacle, surrounded by a court 300 feet by 150 feet. Even with the increase, the Temple proper was an insignificant size.

The Bible gives the reason for the selection of the site on Mount Moriah, which could account quite significantly for the length of time and the immense cost of the structure. Thus we see Solomon subcontracting to the Phoenicians, builders and materials. It is of interest that the religion of the Phoenicians was a modified form of the Egyptian, so we may conclude that the mysteries of Egypt in which Moses was adept were brought to the very doors of King Solomon's Temple.

The cedar timber used was stockpiled to a large degree by David, but a considerable quantity was still rafted to Joppa (Jaffa). The journey to Jerusalem from this port was roughly 40 miles and it was the nearest point on the coast. Solomon made annual payments in grain and oil, as Phoenician cities had little or no arable soil. The payments consisted of 20,000 measures of wheat and the same in pure olive oil (pounded, not pressed).

Now the statistics become awesome. To secure his workers, King Solomon had to raise a levy of a total of 30,000 men and these he sent to Hiram, 10,000 a month: a month at Tyre and two at home. He also had 70,000 labourers (human forklifts) and 80,000 loggers. To supervise this army of labour (and discounting the chief officers) were 3,300 overseers.

A project of this calibre would be a major feat of administration and supervision even in our high-tech age and when one considers that foundation stones, accurately hewn and bevelled, are still in existence, 30 feet by 23 feet and 7½ feet high, the complexity of the building is astounding.

I have deliberately quoted imperial measures as there is quite a lot of controversy over what constitutes a cubit; at least three variations crop up. The city of Jerusalem from its inception was situated on two narrow hills running approximately north and south. The more eastern of the two was the original hill of Sion and is 2,400 feet above sea level. The Haram as Sharif occupies the site today. This is the 'Noble Sanctuary' to all Muslims. Ancient tradition claims King Solomon's and Herod's temples were here.

In the middle of the Haram as Sharif is the mosque of Omar, which we know as the Dome of the Rock. This outcrop of stone is roughly 60 feet by 45 feet and varies from 4½ feet to 7 feet in height. It is almost certainly the threshing floor of Oman the Jebusite, upon which it is said David placed an altar; here, in turn, Solomon placed the permanent altar of his temple.

The first Book of Kings, though rich in imagery, is, for our purposes, architecturally meagre. Archaeologists and scholars have no reason to believe the temple proper was large, so it is hard to assess whether some descriptions have become confused with the larger and more impressive temple of Herod.

Immense labour and expense went into the inclusion of the sacred rock. The precipitous nature of the site meant walls of great height, some 450 feet according to Ezekiel, on a foundation approximately 10 feet thick. Most people's mental image of King Solomon's Temple is that the entire construction was on Mount Moriah but the outer courts, terraces and dwellings, which enhanced the splendour of its appearance, were beyond the Mount; the whole structure was at least half a mile in circumference.

The first court was that of the Gentiles. They entered through the outer wall but were prohibited from going any further. Next, the court of the Children of Israel, which was separated by a low stone wall. There were two divisions in this court after going up 15 steps, for men and women. Here the Jews prayed daily. The Court of the Priests was in this court, with the altar for burnt offerings, but the laity were not allowed in the area. Twelve steps above this court was the temple, which was in three parts: the porch, the sanctuary and the Holy of Holies. Respectively these were 30 feet by 15 feet, 60 feet by 30 feet and 30 feet by 30 feet. A comparison would be less than double the size of the Simpson Room,

or a tennis court and surrounds.

In *Freemasonry in England and France* (p 135), Bro Cyril Batham states that the temple was in the form of an oblong square, which is not a contradiction in terms; this is the old phrase, which we have shortened to *oblong*, a plain four-sided figure that is neither a perfect square nor a parallelogram. He notes that our lodges are (at least theoretically) aligned on an east–west axis, like the temple, but points out that the Holy of Holies was in the west and the entrance in the east. Logically, the Master should sit in the west, and the wardens in the east. He adds: ‘For the purpose of our ceremonies, therefore, the lodge room is a temple, aligned and formed as just described, because the Bible tells us that God so ordained it.’

According to Bro Thomas Smith Webb (*The Freemasons Monitor*, p 133): ‘Building commenced in the 4th year of the reign of King Solomon, the third after the death of David, 480 years after the passage of the Red Sea and on the second day of the month of Zif, being the second month of the sacred year, and was finished in all its parts in a little more than seven years.’ The Reverend W Shaw Caldicott, in *Solomon’s Temple*, claims the foundations were laid in 983 BC and the temple completed in 977 BC.

In *A Masonic Treatise*, Bro William Finch preserves the biblical tradition in the following form: ‘The stones were hewn in the quarry, there carved, marked and numbered, the timber felled and prepared in the forests of Lebanon, carved, marked and numbered also, and then floated to Joppa; from thence conveyed to Jerusalem and there put together in this wonderful manner.’

Adam Clarke, in *The Holy Bible with Commentary*, adds supporting commentary: ‘As the River Adonis was in the vicinity of the Forest of Lebanon and emptied itself into the Mediterranean Sea, near Biblos, Hiram could transport the timbers all squared, and not only to scantling but cut so as to occupy the place intended for it in the building without further need of axe or saw.’ The timber’s high oil content made it impervious to water.

Scripture informs us that only the timber was imported. The stone was quarried in the immediate vicinity of the temple hill, in what is now known as the Quarries of Solomon, under the mountain Bezetha, the entrance to which is under the north wall of the city, about 100 yards east of the Damascus Gate. The bed of fine white porous limestone underlies the whole city and is about 40 feet in thickness. This stone is very malleable initially but becomes hard when exposed to air, not unlike Mount Gambier stone, but the common definition is *dolomite* and it can be polished.

We know from the ritual that no sound of any tool of iron was heard; that the walls were positioned and clamped, but subsequently wainscotted with cedar and fir—which would have to be dowelled. However, II Chronicles 3:9 informs us that gold nails were used in the oracle, amounting to 50 shekels in weight. Noise must have been made as these were hammered in (with mallets), screws being quite unknown in this period. Was no metal used because, with the large number of imported labourers, metal could be used for offensive purposes?

The temple had but one entrance, like its prototype the tabernacle, and this great door faced east, towards Mount Olivet, and the Sanctum Sanctorum was in the rear or western end. We cannot clearly ascertain whether this orientation was intentional, but it echoes all Egyptian temples. We should also remember the Phoenician influence of the designer.

The Bible seems to be contradictory as to where the temple stood, Moriah or Zion. References in II Chronicles 3:1, Isaiah 8:18, Jeremiah, Joel, Obadiah and Zechariah all say *Zion*. The explanation is this: *Zion* was originally the ancient fortress of the Jebusites, which David captured. From then on, it included not only the hill on which the fortress stood, but eventually the whole of the city of David, and thus included the hill which was Mount Moriah, and *Moriah* passed into obscurity.

The tabernacle was a pitched roof yet, most illustrations of King Solomon’s Temple show a flat roof, with rafters of cedar, planked, and presumably sealed with clay. In the event of King Solomon making

an accurate replica of the tabernacle, surely a hip roof would have been built, sheathed with cedar shingles. This would also add height.

The lighting of the building is described in the Bible as 'windows of narrow lights', a vague term indeed. At a guess, they would have been broad inside and narrow outside, in fact splayed. Most fortifications used this form, as it enabled an archer, for example, to fire through the widest range of angles, but the height of the building (45 feet) would have made this impractical, with the side chambers 3 storeys high (each about 7½ feet high) on the north, south and west sides. The common design could, however, have been adapted.

The sanctity of the temple had to be preserved, so the border of chambers would have been dormitories for the priests and storage for the temple equipment. The Bible is explicit in referring to the door for the middle chamber, which was in the right-hand side of the house; they went up the winding staircase into the middle chamber and out of that into the third. No information is available as to how the lower floor was entered. Was the door on the outer wall, or was an entrance made just inside the porch? Some authors suggest ladders, and this is plausible when one considers the respective widths—7½, 9 and 10½ feet—not a lot of room to fit a helical staircase.

I have done a tidy amount of work on the twin pillars, in fact on the columns and pillars of the temple. Their omission from this paper is deliberate. Should I have been successful in creating interest in this subject, I have instant material for a follow-up paper, if invited.

Similarly, the ornaments have very detailed biblical descriptions, I will mention only the laver or molten sea for the priests to wash in. Its top diameter was 15 feet. It stood on twelve oxen and was a hand's breadth or 4 inches thick. The capacity of this washbasin was 2000 baths, a bath equalling 8.5 gallons. The bath was probably necessary as a method of primitive hygiene.

In conclusion, some information on the cost structure. Bro Albert Mackay reckons King Solomon amassed \$800,000,000 for this project. The eastern love of exaggeration and a flair for poetic licence does not make this figure in any way accurate. The Bible states that Solomon received 666 talents of gold per year. Taking the talent as 108 pounds or 1728 ounces, the historian Kiel puts the value at £3,646,350 and Bro Poole at £7,780,000. Either way this incomes would be attractive to politicians. Small wonder that the Bible says: 'He exceeded all the kings of the Earth for his riches and wisdom.'

In researching this paper I happened to come across an interesting claim: on 11 March 1923 a Masonic meeting was held in King Solomon's Quarries on the very spot where Abraham offered Isaac as a sacrifice. I do not vouch for the accuracy of the claim. In 1518, the Turks erected the Mosque of Omar over the Rock, which has remained a sacred site for 4,000 years. The Quarries are 160 feet below the dome.

WBro Conway had been an entrant in every Short Talk competition since its inception, and always finished in the top three. Sadly, he has never won it. This was his entry presented in December 1993.

VIVE LES MAÇONS! **(MASONIC ENTHUSIASM)**

by Bro Mike Conway

Enthusiasm is one characteristic which is not generally associated with most Freemasons. We proudly talk of the ethical and moral teachings of our Craft, and yet seem to believe that it somehow exists in a vacuum. Why don't we proclaim the merits of our Order more loudly?

In the closing stages of the 18th century the people of France did just that when they decided that they had had enough of the system under which they laboured. They, unlike the Freemasons around them, chose revolution. However, those men and women of France had one quality in abundance—*enthusiasm*.

Their enthusiasm found a voice in three words—all of which are cherished by every free-thinking Mason. *Liberté! Égalité! Fraternité!* rang that Revolutionary slogan.

As Freemasons we should be enthusiastically crying out: *Liberty! Equality! Brotherhood!* What ideals do these words embody? How do these words find a voice in our philosophy? Why should we enthuse over three simple words?

Liberty is of course the cornerstone of all that we hold dear. It embodies a number of basic principles. Among them are:

- being free from captivity, imprisonment, slavery or oppressive control;
- having privileges, immunities and rights which are given and preserved in the laws under which we live; and
- being able to follow whichever form of religion seems good and proper to the individual—provided, of course, the Supreme Being is central to that belief.

In keeping with the ideals of the French Revolution, the Statue of Liberty was given to the American people as a permanent reminder of 'Liberty enlightening the world'.

It has been said that: *'The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime, and the punishment of his guilt.'* We as Masons must maintain that vigilance which John Curran called for as far back as 1790. I don't know if Curran was a Freemason, but it would have been appropriate. It was during the late 18th century that the Enlightened Ideas began to spread like a blazing rage throughout Europe and the Americas.

Enthusiasm for liberty, unfortunately, usually only surfaces when we lose one or all of our freedoms—freedom of speech, freedom of action, or freedom of religion. All of these are held dear by our Masonic philosophy. Just as the Revolutionaries held the barricades, so must we hold the fort against those who would strip men of their God-given liberty.

Equality finds all people on the same footing. As our ritual states: 'We are all sprung from the same stock.' While we recognise that positions may not be equal, the people who hold those positions certainly are. Equality crosses national boundaries. It transcends economic rationalism. It allows all men

to meet within the environment of understanding, encouraging those to come together who would otherwise remain 'at a perpetual distance'.

Human nature, as an equalising force, is a common thread that binds all of the species together. Whether we come from America or Angola, Australia or Afghanistan, there are basic elements of behaviour which are common to all men. No matter how regimes may attempt to repress the true nature of men, the 'good' in us prevails. No matter how others try to make us 'unequal', we always manage to meet 'on the level'.

In this country, inequality has arisen due to a radical shift in employment patterns over the last 10 or 15 years. As each year passes, so the number of long-term unemployed increases. Most of those people are innocent victims. And yet they are often not treated within the framework of equality. In some perverse way, the 'work ethic' has been turned on these people. Because they have no job they are not equal to the task—or worse, not equal to those who remain employed.

Each of us must approach the practice of equality enthusiastically, for those who have suffered at the hands of imbalance can easily sense those who feign understanding. This is not to say that we must accept the fate of those who despair. Rather, more effort needs to be made in resolving the problems of our society.

Brotherhood, as a positive term, has all but gone out of favour. And yet, as we are exhorted in the Volume of the Sacred Law [1 Peter 2:17]: 'Honour all *men*. Love the brotherhood. Fear God. Honour the king.'

Our Brotherhood stands as an association of mutual help. No matter how often people may try to degrade the ideal of brotherhood, our Order valiantly prevails. When support is needed during time of difficulty, it should first come from one who shares the same ideals as ourselves. The charity that we practice should be given enthusiastically. It is no good having short arms and deep pockets when supporting a member of the Craft. In giving our time, we should give unstintingly. Where our resources are needed, we should give to the limit of our means. We were reminded of these things at the time of our initiation, and yet many forget with the passing of time.

The French Revolutionaries were fighting for a just and free society in their home country. What then is our Order striving for? How do the three principles of *liberté, égalité* and *fraternité*, as embodied in the Revolution, relate to our lives as Freemasons? And why should we approach our aims with a degree of enthusiasm that will inspire those around us?

For the answer we need look no further than the letterhead of our Grand Lodge:

The aims of Freemasonry are:

- Practise universal charity • Foster moral standards
- Build friendships and strengthen families
- Provide opportunities for self development • Seek excellence in all pursuits

Let us look at these aims individually.

The practice of universal charity is the embodiment of our Order. In extending the hand of help to those who require it we show the true measure of our worth. We put our money where our mouth is, so to speak. It is all too easy just to mouth grand statements of intention; when we deliver, the world at large can see the honourable nature of Freemasonry.

A desire to encourage the practice of all 'moral and social virtues' displays the true character of the men who practice the Craft. To do so enthusiastically, and with a real concern for finding the highest possible standards, is to symbolise the zeal of those French fighters who stood at the barricades 200 years ago.

Friendship, and brotherhood, is a deep need of all humans. The Craft provides a meaningful

environment within which men of similar dispositions can meet. It is often through those meetings that true and lasting friendships are formed. They are formed by men who view each other as equals. They grow in an environment where the right of others to hold a different opinion is respected. The same is true of family relationships; all members of the family have the right to their own voice. Through our philosophy we should find it easier to accept the rights of our family members to that voice, as long as they accept the responsibilities that go with those rights.

The slogan of an old furniture store was: 'While I live, I grow.' We, too, need to grow as individuals in order to live our lives in the most meaningful way. Freemasonry also offers us the opportunity to develop skills in oratory and public speaking, as well as in administration, skills that often would not normally be gained in our public avocations. For those who approach the learning of these new skills with enthusiasm there are even greater rewards. When we actively seek those skills, and give the task that little bit extra, our minds are more receptive. That one idea which may have escaped the attention of a less motivated person often takes root.

Above all we are seeking to create a better world. As our letterhead says: [to] *seek excellence in all pursuits*. In attempting to achieve surpassing merit, Freemasonry has indeed set itself high standards. The commitment required is demanding. Enthusiasm for excellence ensures that our Order will be seen by the world at large as a necessary piece of the fabric of society.

The spirit of the French Revolutionary lives on, even today.

Wherever you find Freemasons, you should find an enthusiastic regard for the right of all people to hold their own opinions. The French philosopher Voltaire is claimed to have said: 'I disapprove of what you say, but I will defend to the death your right to say it.' We, as individuals, and as members of the world's most honourable Fraternity, should embrace that sentiment with unbounded zeal.

Our philosophy is one which spreads over the globe like a comforting blanket. Repression is all around us, but must never be allowed to overwhelm the rights of the individual.

A passionate eagerness for the cause of Freemasonry, and the ideals which it embodies, comes out of a true belief and understanding of the cause itself. When each of us makes a daily advancement in Masonic knowledge we take in a little more of that system which we hold so dear. In sharing that with each other, and those around us, in both words and actions, our eagerness grows.

The cause of *liberté, égalité* and *fraternité* must not be allowed to die away. In the spirit of our revolution may the cry be heard with enthusiasm:

Vive les Maçons!

This was the winning entry in the 1993 Short Talk competition, given in lodge in December. The author has since been appointed Grand Chaplain.

FREEMASONS AND PRAYER

by Bro Rev Donald Cornelius

Much of what follows was given as a short talk at a Masonic meeting some weeks ago with a surprising reaction afterwards. At first I thought brethren were just being polite but nearly six weeks later I have been asked if I could put that talk in writing.

Many years ago a gaol chaplain had the melancholy duty of preparing a condemned prisoner for his execution. He tried to encourage the man to pray with him but he did not even know the Lord's Prayer. So he gently asked, 'Do you know any prayers at all?'

'Oh, only one. My mum used to get us to say it each night. It went something like this: "Gentle Jesus, meek and mild, look upon Thy little child", but I forget the rest.'

My experience as a priest of some thirty-five years standing has led me to believe that many people have not learned anything more about prayer than had that unfortunate criminal.

One of the primary requirements of any candidate before he can be initiated as a Freemason is that he must believe in God, whether that God be Allah, Yahweh, God the Father of Jesus, or one of the countless manifestations of the Deity found in the East or elsewhere. It is no secret that new Freemasons are presented with a Volume of the Sacred Law pertaining to their particular religion. It is no secret that Masonic meetings include prayers, both within the ritual and ceremonies as well as at less formal gatherings such as banquets, suppers or festive boards. It might be expected therefore that Freemasons would—perhaps *should*—be men of prayer.

That assumption leads me to say that the simple summary of prayer which now follows is humbly offered as a reminder or as another way of prayer. Prayer can become humdrum. Even the greatest men and women of prayer have personally experienced what is technically called 'the dark night of the soul', a time when prayer just seems to be talking to oneself and God seems far away. Actually, if you look at some of our prayers from God's point of view (they are so selfish and boring) you couldn't altogether blame the Lord if He crept away and listened to someone else. During World War II a soldier recorded in his diary that he prayed three times each day for his wife. He was shocked to realise that, after a few months, he was actually praying *to* his wife!

All of us need to have some system in our prayers, otherwise they may deteriorate into selfish mumbo jumbo. Thus, in the spirit of Freemasonry as a progressive science, I offer this system of prayer as an alternative or a refreshment, or as a reminder of some widely accepted basic parts of prayer for you to build upon.

That Volume of Sacred Law shared by Jews, Christians and Moslems, which is known to many as the Old Testament, tells repeatedly of covenants or agreements between God and His people. Those covenants required complete submission from the people of God, both collectively and individually. God then promised to bestow His blessings upon the faithful. A modern word for the old covenants is *pacts*. Pacts between God and man.

I would like to take this word, *facts*, as a key to the parts of prayer—always presupposing our complete prior submission to God. So each letter of the word, P A C T S, will stand for and introduce a part of prayer.

The first letter, P, stands for *practising* the *presence* of God. The *presence* of God does need to be *practised* from time to time and place to place. Some of us have had the special privilege of knowing God's *presence* at a particular place at a particular time. For me, it was overlooking a stormy sea at Cape Spencer at the toe of Yorke Peninsula and I was just ten years old. But believe me, it's not that easy for most of us most of the time. That's why most religions encourage meditation in some form or other. We have become accustomed to seeing many different and sometimes exotic ways of worship and/or meditation on our television screens.

So perhaps you may be surprised to learn that even in the Christian tradition there are perfectly legitimate ways to practice the presence of God. You don't have to be in church or kneel down. You may sit or stand or even lie down—remembering that 'underneath are the everlasting arms'. And in that last little phrase is an important clue, for God is everywhere and always caring. 'If God seems far away, who moved?'

So the first part of our *PACTS* is *Practising* being in God's *Presence*. 'Faith is the substance of things hoped for.' (Hebrews 11:1). It's almost like a game of 'let's pretend'. Always remember that unless we become like children we cannot enter God's Kingdom—the Grand Lodge Above—(Matthew 18:3). As Elijah discovered, God is not necessarily in winds, earthquake or fire, but He *is* in the still small voice which we may find deep within ourselves as we learn to *practise* his *presence*.

One way of practising His presence is by observing the Creator's creations. That leads us to *admire* or *adore* God for all that He has made, all that He has done, all that He is. So we have come to the second letter of P-A-CTS, A for *adoration* and *admiration*. In other words, we express our *love* for God. Just as a young lover tells his love how much he admires her eyes, hair or whatever, so we can tell God how much we admire His wonderful creation, His marvellous love. Just as a small boy adored God on a cliff-top in a storm, so may everybody seek God and find Him in a still small voice speaking in the heart. And then, quietly, or in whatever way we like, we can tell God that we love Him. Remember that the first and great commandment is to love God with all our heart, mind, soul and strength (Deuteronomy 6:5). If we love somebody we want to tell them, and if they love us too, they like to be told. I'm sure God likes to be told. Thus A is for *Admiration*, leading to *Adoration*.

As we contemplate with awe the wonders of our Creator, surely we feel humble in His presence. We feel unworthy to love or be loved by our God. So we are moved to *confess* our sins. PA-C-TS: C for *confession*. All of us have sinned and fallen short of the glory of God (Romans 3:23). So, in the silence of our hearts we acknowledge our sins. God knows all about them already, of course. But it is good for us to know, too. It is good for us to submit ourselves to God and His judgement, for by so doing we recognise our weakness and our dependence upon His loving mercy. By that mercy we are given yet another chance to try to do better. If we sincerely confess our sins, resolving to try harder to live better lives, we are assured of God's forgiveness. Christians and others have their own particular ways of understanding this mystery, but all enjoy God's mercy when they sincerely seek it. Sincere *confession* leads us naturally to the next part of prayer: PAC-T-S.

T is for *thanksgiving*. First, naturally we are *thankful* for God's mercy in forgiving us. We are *thankful* for God's own actions in arranging for our salvation (through the understanding that each one of us has of his own religious tradition). Then, of course, everybody has his own particular thanks to offer God. We may be thankful for our parents, our partners, our children, our friends, our colleagues, our neighbours, our homes, our jobs, our freedom, our country, The list is endless. Here is a helpful hint if ever you are depressed: just count your blessings one by one and give *thanks* and, curiously, sadness

will soon depart.

Note that so far we haven't had any *Gimme* prayers, no 'Gimme this', or 'Gimme that'. We have not been treating God as a child may treat Santa Claus.

Nevertheless, we are dependent upon God and the Volume of the Sacred Law teaches us that, and that we may call upon Him for comfort, guidance, aid, and to *supply* our needs. So, having submitted to God's will, having made our covenants or *PACTS* with Him, we come at last to the final letter of our key word: PACT-S, *S* for *supplication*. *Supplication* is asking God to *supply* our needs. As with Thanksgiving, *supplication* becomes an endless list. We must guard against selfishness, for God ignores selfish prayers which are a waste of our time with Him. So here is another system:

Glancing at our hands, we note that the thumb is usually closest to the face. The thumb represents our nearest and dearest and our friends. The next finger is used by teachers and preachers, so pray for them, by name if you like, and for all involved in education and religion. The middle finger is the centre of the hand, its strength. So pray for our country, that it may be strong and morally sound. The next finger, the third is hard to control, is weak perhaps, so pray for the weak, the poor, the sick, and think of-particular names. The last finger, the smallest, represents ourselves, as is fitting. Each finger has an opposite. So, for the other thumb we pray for the people we don't like—our enemies. The other forefinger reminds us of those who learn from those who point their fingers—all students and people seeking faith. The next finger is for all nations and for peace. The second-last represents all who care for the sick: doctors, nurses, social workers and so on. The last small finger is for anyone else.

God bless you as you fulfil your PACTS with Him and your fellow man.

IRISH MASONRY IN TASMANIA

by Bro Tony Pope

Introduction

Brethren, your Worshipful Master has been a frequent visitor to the South Australian Lodge of Research, and learned that I am writing a book about Freemasonry in Tasmania. When he asked me to speak to you tonight and tell you something of the Craft in that beautiful island, I wondered which of the many stories would interest you most. Then I thought of your own origins, as the East Torrens Lodge of Faith, 408 IC, and the answer was clear. I shall talk about Irish Freemasonry in Tasmania.

Ireland is often forgotten or underrated as a source of Freemasonry throughout the world, but it was an Irish invention which was largely responsible for the spread of Masonry outside of Europe. In 1730 the Grand Lodge of Ireland invented the document called a Warrant or Charter, and two years later had the brilliant idea of issuing a *movable* warrant—that is to say, a warrant for the lodge to meet wherever the members happened to be. They issued these warrants to brethren who wished to form lodges in the British army units stationed in Ireland. When the units moved, they took the warrant and the lodge paraphernalia with them. Thus, the soldier Masons took their Freemasonry to North America, the West Indies, Africa, India, China and Australasia. Irish regulations prohibited the initiation of military candidates in ‘town’ lodges if there was a military lodge in the vicinity, or the initiation of civilians in a military lodge if a town lodge met nearby. These regulations, of course, only applied to Irish lodges. The regulations also required the lodges with movable warrants to place themselves under the local jurisdiction of any existing Grand Lodge wherever they might go.

The other Grand Lodges of the British Isles—first Scotland, then the Antients, and finally the Moderns, copied the idea of the warrant and the movable warrant, but the majority of military warrants were Irish.

Tasmania

Exactly when Freemasonry came to Van Diemen’s Land is open to conjecture. Newspapers and other sources indicate the presence of Masons and Masonic activity in 1804, 1814, 1819 and 1824.¹ Two regiments of the British army, with units garrisoned in Hobart during this period, contained lodges with Irish warrants. They were the 46th of Foot (Duke of Cornwall’s Light Infantry), from 1814 to 1818, and the 48th of Foot (Northamptonshire Regiment) from 1817 to 1824.²

However, the first authenticated meeting of a regular lodge in Hobart was in 1825. Thornton’s Lodge, number 284 on the register of the Grand Lodge of Ireland, was attached to the 40th of Foot (South Lancashire Regiment), with members stationed in Hobart from 1825 to 1830. This lodge met in a private room of an hotel (quite a usual practice in the 18th and early 19th centuries), and initiated local

1 Davis MW, historical summary on card, celebrating centenary of Grand Lodge of Tasmania, 1990.

2 Wiseman AR, *Freemasonry in Tasmania 1828–1935*, p7.

settlers into Freemasonry.³ This was quite lawful, because there was no town lodge.

The first civilian lodge, Tasmanian Lodge, was formed in 1828 and worked under a *dispensation* from Thornton's Lodge until the arrival of its own warrant in 1831. In turn, Tasmanian Lodge sponsored a second civilian lodge, Brotherly Union, in 1832, and in 1834 a third 'Irish' lodge was formed, Tasmanian Operative Lodge. The driving force behind the establishment of these civilian lodges and a permanent home for Freemasonry in Van Diemen's Land was Robert Lathrop Murray, who became known as 'the father of Tasmanian Freemasonry'.⁴

The Father of Tasmanian Freemasonry

Soldier, bigamist, policeman, businessman, journalist, convicted forger and country gentleman—the 'father of Tasmanian Freemasonry' was all of these. He was born in England in 1777 and christened Robert William Lathropp. He was educated at Westminster School and Cambridge University. When he came of age he assumed the surname Murray, claiming descent from Sir William Murray, a Scottish baronet. He later changed his name to Robert Lathrop Murray, and this is the name under which he was always known in Australia.⁵

Murray joined the army at 18 and, as a junior officer serving in Ireland, he was made a Mason in a lodge with an Irish military warrant. He became Master of his lodge at the age of 24, and obtained what are often called 'higher degrees' in Orders closely related to Freemasonry. Brother Murray served in the Peninsula War as equerry to the Duke of Kent, in the army commanded by Sir Arthur Wellesley (the Duke of Wellington).

It was during his earlier service in Ireland that Murray married Alicia Marshall, by whom he had a daughter. Then in England in 1801, he married Catherine Clarke, by whom he also had a daughter. Later he had a son, Edward Kent Strathearn Murray, whose godfather was the Duke of Kent. Murray is said to have married his son's mother, Lydia Marriott, in 1806. The point of all this genealogy is that in 1815 Captain Murray was charged with bigamy, by going through a form of marriage with Catherine Clarke while still married to Alicia. Murray's defence was that he did not consider the Irish marriage legal. Catherine and several highly placed friends supported him, but he was convicted and sentenced to transportation to New South Wales for seven years. No charge was laid in relation to Lydia.

Murray was granted a pardon in New South Wales in 1816, and was employed as a clerk and constable of the Sydney bench. He was promoted to principal clerk in the police office, and to assistant superintendent in 1820.

He came to Hobart the following year on a business venture, accompanied by a married woman. He angered Governor Arthur by flaunting this relationship and by his subsequent association with the Attorney-General.⁶ It was not long before letters began to be published in the local press, signed 'a Colonist', which were critical of Arthur and his administration. Murray acknowledged authorship of these letters at a public function, when he rose to respond to a toast to 'a Colonist'!

In 1825 he was appointed editor of the *Colonial Times*, whose publisher shared Murray's views. The government responded to continuing attacks in this paper by jailing not Murray but the publisher, Andrew Bent, for libel. It then imposed a tax on newspapers and required publishers to be licensed. The *Colonial Times* was unable to secure a licence, and ceased publication. However, when news of this attempt to control the press reached England, the Colonial Secretary ordered the tax and the licensing system to be withdrawn.

3 Yaxley ML, Davis MW & Dunbar N, editors, *The Grand Lodge of Tasmania 1890–1990*, p1.

4 Davis MW, 'The Father of Freemasonry in Tasmania', *Transactions of Hobart Lodge of Research*, vol 41 #2 (1988), p20.

5 Principal sources for this section are the publications cited in notes 2–4, above. Where sources differ, Davis's 'Father of Freemasonry in Tasmania' is preferred, unless otherwise indicated.

6 Robson L, *History of Tasmania* vol 1, p291.

Murray continued his business ventures and suffered a liquidity problem, which brought him before the Supreme Court on two charges of forgery. In October 1826 he was found not guilty of one charge, but guilty of the other.⁷ This would have been the end of a lesser man, for forgery was a capital offence in those days, but Murray survived and prospered. Precisely what happened is not clear, but the court records show that sentence was postponed several times and, eight months after conviction, Murray was pardoned by Governor Arthur.⁸ Five months after his reprieve, Murray married a local girl, Eleanor Dixon, who subsequently bore him three sons and four daughters. When Murray returned to journalism a few weeks after his marriage, his new publications, the *Austral-Asiatic Review* and the *Tasmanian*, were more moderate in tone, and tended to favour Governor Arthur.

It was in this trying period that Brother Murray renewed his Masonic activities. As a former army officer, himself initiated in a military lodge with an Irish warrant, he was a welcome visitor to Thornton's Lodge, attached to the South Lancashire Regiment. He introduced other colonists to the lodge and appendant Royal Arch chapter, and in 1827 he obtained from Thornton's Lodge a dispensation to form Tasmanian Lodge, which began to meet in the following year. It was he who sought dispensations to form the other civilian lodges, Brotherly Union and Tasmanian Operative, and installed their first Masters.

The South Lancashire Regiment was transferred to India in 1830, and Thornton's Lodge departed with it. The 63rd of Foot (Manchester Regiment), stationed in Van Diemen's Land from 1830 to 1834, also had an Irish warrant, and the regimental surgeon, William Bohan, held the rank of *Past* Provincial Grand Master. In 1832, the two civilian lodges, Tasmanian Lodge and the Lodge of Brotherly Union, wrote to the Grand Lodge of Ireland, recommending the appointment of Brother Bohan as Provincial Grand Master for Tasmania.⁹ While awaiting the reply, which never arrived, Bohan proceeded to establish a Provincial Grand Lodge, with the Masters and Wardens of the two lodges as his grand officers.

Although this unofficial Provincial Grand Lodge ceased to exist when Brother Bohan departed for India with his regiment in 1834, the *grand* idea remained. After the formation of Tasmanian Operative Lodge, the three civilian lodges again petitioned the Grand Lodge of Ireland for a Provincial Grand Lodge, recommending Robert Lathrop Murray as their Provincial Grand Master. The Duke of Leinster, Grand Master of Ireland, was opposed to the establishment of Provincial Grand Lodges outside the mother country. He refused the Bohan petition, which the Grand Lodge of Ireland had recommended, and he refused the Murray petition. A more modest form of local self-regulation was subsequently adopted, a *Standing Committee*.

The 21st of Foot, known at the time as the Royal North British Fusileers, and later as the Royal Scots Fusiliers, arrived in the colony in December 1833. It brought with it a lodge that had been at work for a century, off and on, with Irish warrant number 33. Robert Murray and several other civilians joined this lodge to strengthen its numbers.

In turn, the 21st of Foot was scheduled to move to India in 1838. Some members of the lodge, having completed their military service, elected to stay as settlers. Those going with the regiment were too few to keep the lodge active, and it was decided to leave the warrant with the brethren in Hobart. Eventually, permission was granted by the Grand Lodge of Ireland, and Robert Lathrop Murray became the first civilian Master of the lodge, in 1842.

By virtue of the age of its warrant, this lodge was clearly the most senior of the four Irish lodges meeting in Hobart, so the lodges formed a Standing Committee with the Master of number 33, Brother

7 Supreme Court records.

8 The diary of Rev Robert Knopwood for 1803–1838 (Tasmanian Historical Research Association) refers to Murray being incarcerated but pardoned by Arthur on 27 July 1827 (diary entries dated 12/3/27 & 15/9/27).

9 correspondence with the Grand Lodge of Ireland.

Murray, as chairman. The committee performed most of the administrative functions of a Provincial Grand Lodge, and continued until 1875, outliving its first chairman and three of the four founding lodges.

Members of the Lodge of Brotherly Union, exasperated by the time taken in communication with the Grand Lodge of Ireland, obtained a warrant to form a lodge under the United Grand Lodge of England, to be known as Tasmanian Union Lodge. It is ironic that, although the lodge began work under dispensation in 1844, it was not until 1848 that the warrant was received from England. The first Master, Charles Toby, had the strange ambition of working the lodge under two constitutions, English and Irish, but Robert Murray put a stop to that and the Irish warrant was revoked in 1845.

Meanwhile, in 1842, the English parliament had passed legislation about Irish marriages which gave Murray hope that his conviction for bigamy could be overturned, and in 1847 he returned to England to claim his inheritance. He died at his English country seat in 1850.

St John's Lodge and the Synagogue

The first lodge in the north of the island was St John's Lodge, erected at Launceston in January 1843 under a dispensation granted by Tasmanian Operative Lodge in Hobart. In the same month, the Jewish community in Launceston decided that the time was right to build a synagogue, and they addressed a petition to the Governor for a grant of land for this purpose. Subsequent events led to an unusual demonstration of brotherhood.¹⁰

One of the first Masons to join the new lodge was Samuel Fox, Quartermaster of the 96th Regiment of Foot (2nd Manchester), whose headquarters was at Launceston. A few months later he was elected Master of the lodge.¹¹ The commandant, Lt Col Cumberland, may also have been a Mason, but he did not join the lodge.

The Jewish petition for a land grant was refused by Governor Sir John Franklin, and this was interpreted by the local newspapers and the general populace as religious bigotry. The Jews launched an appeal for funds to buy land for the synagogue, and received generous and widespread support.¹²

It was decided to make the laying of the foundation stone a gala occasion. On Tuesday, 1 October 1844 (the 18th day of Tishri, 5605, by the Jewish calendar), a crowd assembled in pouring rain for the event. A procession was formed outside the meeting place of St John's Lodge, led by the band of the 96th of Foot, followed by the brethren of the lodge in full regalia, with the members of the Jewish building committee in their midst and the remainder of the Jewish congregation at the rear. The band played Masonic airs, *Burns' Farewell* and *The Entered Apprentice*, and led the way along St John Street to the chosen land. The lodge minutes record:

On arriving at the ground, suitable prayers were offered up to the Great Architect of the Universe, and a Masonic Anthem, expressly compiled for the occasion, was sung by the brethren, accompanied by the Military Band.

After the laying of the foundation stone and dedication by the President of the congregation,

10 Perhaps whimsically, Rabbi Brasch says:

It has been suggested that there is a near affinity between the Australian word *cobber* and the Hebrew *chover*, both meaning companion and friend. It may be that from the viewpoint of modern etymology this hypothesis is incorrect. Symbolically, however, nothing could more truthfully describe the friendship of Jew and Gentile in this sunlit country.

The Star of David, p295.

11 Wiseman AR, *Centenary History of St John's Lodge 1843 to 1943*, pp 11,12. This work is the main Masonic source for this section, since the minutes of the lodge have disappeared. The Jewish aspects are featured in two books: Gordon M, *Jews in Van Diemen's Land*, and Levi JS & Bergman GFJ, *Australian Genesis*, but both are inaccurate in some respects. For a more detailed account, see the present author's paper 'The synagogue and the lodge', delivered to the Launceston Lodge of Research on 14/5/93.

12 Launceston *Examiner*, 8/3/1843, 24/5/1843, 6/7/1843; *Voice of Jacob* (London) 24/11/43.

Benjamin Francis, assisted by the Master of the lodge, Samuel Fox, they all reassembled and marched back behind the band.

As Regimental Quartermaster and Worshipful Master, Samuel Fox provides an obvious link between the regiment and the lodge, but personal links between the lodge and the congregation are more difficult to establish. It is possible, of course, that Samuel Fox was a Jew. There are no contemporary Jewish records of the period, and Masonic records do not indicate religious affiliation. Benjamin Francis may have been a Mason. There are three subsequent references in the lodge minutes, in the period 1845–48, to a Mason with the surname of Francis¹³, and some of the phrases used by Benjamin Francis in his address at the laying of the foundation stone had a decidedly Masonic flavour.¹⁴ Judge for yourselves from this report of his address:

“My Hebrew Brethren and Christian Friends—The unspeakable and deeply felt pleasure this occasion affords me, can only be known by the great being for whose worship and adoration we are met to found this temple. In the outpouring of my heart at this time, I thank God we are assembled even in the earth’s furthest limits, I may almost say in the wilderness, to cement by brotherly love the bonds which have before-time bound the Hebrew community alike, amidst the fiercest political tyranny and the bitterest religious persecution. The bright sun of modern intelligence, however, is fast dissipating the noisome vapours of intolerance and bigotry, and mankind now learn, that their social, moral and religious happiness depend, not in religious dominancy, but rather in the exercise of love, benevolence and good will from one to the other. The example my christian friends have given this day of the absence of religious bigotry will be known in all lands, and shall be remembered when the pulsation of these generous hearts shall repose in their cold grave. May this day then join us in brotherly love and good feeling, and may the Almighty bless us with a contrite heart, health, happiness and prosperity.

The only other apparent link between the lodge and the congregation is Charles Alexander William Rocher. He arrived in Tasmania in 1829 at the age of 16, was married in Hobart in 1839, became a barrister in 1841 and then practised at Launceston.¹⁵ He was among the signatories of the petition rejected by Governor Franklin¹⁶, but it does not follow that he was a Jew. He may have become involved simply in a professional capacity, in drafting the petition. Nor does the fact that he was buried in a Christian graveyard in 1877¹⁷ prove that he was not a Jew. Rocher was not a member of the lodge in 1844, but he was almost certainly a Mason at that time. He was elected a joining member of the lodge in 1850.¹⁸ To become a joining member, he must have already been a Mason, and there was no other lodge in the north. The strong inference is that he was initiated in one of the Hobart lodges between about 1830 and 1841.

Conclusion

Tasmanian Operative Lodge, in Hobart, and St John’s Lodge, in Launceston, had their problems, but they survived. The other Irish Lodges, all in the south, ceased work before your mother lodge was consecrated. An Irish lodge was formed in the middle of the island, but it only lasted a few years. In the 1880s several other Irish lodges were formed in the north of Tasmania and some of these survived.

Another time, perhaps, I shall be able to tell you of the Tasmanian Masons, including many from the Irish lodges, who formed a Masonic Rifle Company, and officered several other military units formed to

13 Wiseman, *Centenary History of St John’s Lodge*, pp 17,20,21.

14 *Examiner* 2/10/1844 p628.

15 Bennett S & Bennett B, *Biographical Register of the Tasmanian Parliament 1851–1960*, p140.

16 Gordon M, *Jews in Van Diemen’s Land*, p76

17 Church of England burial records, Launceston.

18 Wiseman, *Centenary History of St John’s Lodge*, p23.

defend the colony when the British troops were withdrawn, and also the story of Harry Conway, who became the Provincial Grand Master, Irish Constitution.

Of course, there were English and Scottish lodges in Tasmania, and eventually they all combined into the Grand Lodge of Tasmania—but for those stories (some of which would curl your hair) you will have to wait until the book is published.

The inaugural address of WBro Woolmer, OAM, given at his installation as Master of the South Australian Lodge of Research on 21 October 1994, in his own inimitable style, first published in Gleanings and since updated. He now describes it as 'a punch at orthodoxy' and says: 'It aims, frankly, no less than to overturn our conventional history thinking, and to bring reformation.' Some members will, undoubtedly, challenge him to repeat the inserted material in lodge, where it can be disputed.

THE PROGRESS OF FREEMASONRY

by Bro George Woolmer

Introduction

It is the custom for the incoming Master of the South Australian Lodge of Research to give an Inaugural Address; don't panic, it will be succinct. And pointed.

Background

Freemasonry's original purpose was revolutionary—to improve the lot of the common person. That is, to improve society.

In medieval times, better known as the Dark Ages, virtually everything and everybody was owned by the Church or the State, or their vassals. The Catholic Church had declared that all necessary knowledge was contained in the Bible, the study of which could only lawfully be done by the clergy. Any research or different ideas at all outside of their authority were sinful, and punished accordingly. And, accordingly, huge numbers died. Knowledge was totally controlled. Overall, the masses lived under grinding dictatorships, were put upon, poor, illiterate, ignorant and superstitious. Slavery was pandemic.

The norm for life in those awful centuries was short and nasty.

It was in this shocking environment that thinkers conceived of counter measures. The escape route of some was into Protestantism. Most free-thinking communities, of course, did not make it, being crushed as being heretical; only the strongest states, such as England and parts of Germany, brought it off.

Freedom! May I say that, whatever you do, never underestimate freedom.

Education, together with its attendant research, was realised to be the one long-term and sure overall answer. One primary way of putting education into place was through a tightly guarded organisation, and one that seemed *prima facie* concerned with more mundane matters; Freemasonry was developed accordingly.

Behind Freemasonry

Who fashioned Freemasonry?

English Masonic historians won't have it, but it happened in Scotland. It was there that the Knights Templar fleet, escaping greed and the Roman Church (Baigent, 1989: *passim*), arrived shortly before that happening. The Templars, besides being ferocious and extraordinarily rich, were also builders. This latter characteristic is probably linked to the ruins of Herod's Temple, which they thoroughly explored (Bauval: *passim*), including the crypts beneath. They had their own mason squads. They built Europe's first Gothic cathedrals. They built in Scotland (Knight: *passim*).

And behind, and creators of, the Knights lay their brains—that extraordinary, shadowy push, the

Society of Sion (Baigent, 1982: *passim*).

The original Scottish 'operative' lodges or meeting clusters, developed from Templar mason companies, probably included not only a Templar or two but perhaps also a member of the 'brains'.

Operative lodges included non-biblically educated and practical men; the lodges were tight, secretive cells—the Catholic pogrom ensured that—but connected between themselves. The 'speculatives' joined and went to work. They had to do it very, very carefully and secretly. It became a norm for the message of human rights to be advanced, but obliquely, by men and groups inspired by Freemasonry.

Of course not all of the work to bring back the glory that was Greece, and then to go on into the unknown, was Masonically driven, but Freemasonry was at its heart. The Enlightenment, beginning in England and northern Europe, included many Masonically-influenced people. Many of the men, for example, behind the Royal Society, dedicated to fundamental research, were Freemasons or affinitive speculatives.

The Idea

They had a new idea. It is an idea which we as Masons are now most familiar with—so much so that we tend to discard it as trite—the idea of the worth of the common person. Of the brotherhood of humanity. Of equality. This was the original and overriding great Landmark. It was one, of course, that could never be openly expressed, but is plain enough now, glittering in the fraternity's allegory, tenets and early history. Its driving force was compassion for one's fellow beings, and the wish for their flowering.

It found expression in the principles of the right of everyone to:

1. Freedom—including of religion and state, and from lord and slave-master.
2. Knowledge—education and universal inquiry.
3. Democracy—representation in government.
4. Equality—the brotherhood of humankind.

Later on, for example, key men behind the American War of Independence were Freemasons.

Masonry's goal was simple: freedom, education, democracy and equality for all—a decent society. So easy to say. So hard to secure. As the French put it, in their Masonically-influenced revolution; Liberty! Equality! Fraternity! The power of Masonic concepts helped free Greece from the Turks.

It can be of no wonder that Freemasonry is still opposed, either openly or secretly, by any religious, political or other system that wishes to control the masses. The world is still brimming with such systems.

Lost

It seems to me, however, that nowadays Masonry's idea has been lost. That Freemasonry in general has forgotten—has lost—its mission. It remembers only—or thinks it does—some of the waystops along the road; such as 'charity'. Charity, for example, is now seen as public benevolence, instead of what it meant at the time of our ritual's composition: love of one's fellow man. In essence, I think, we have lost the fundamental Masonic aim: to so improve the foundations of society that the 'social care' aspect—and all others—will cease to be of major concern. We have been caught up in trying to deal with symptoms rather than causes. And we have become so seriously caught up in the trappings of Masonry—ritual, ceremony, custom, image—that to very many Masons these *are* Freemasonry.

Disaster

Bro Kent Henderson, author of *Masonic World Guide* (1984), published in 1994 a paper titled 'Back to the future—a prescription for Masonic renewal', which includes a ten year update of the membership numbers (1994: 28–30) of all the 'regular' Craft Grand Lodges in the world. He found:

1. That Australia and America were seriously dropping in membership numbers.
2. That England and Scotland were holding.
3. That Continental Europe was strongly increasing its numbers.

Of the ten highest percentage reductions of membership of Grand Lodges around the world, 1980–1990, South Australia, with a 40% loss (Henderson 1994: 30), came second on the list. Second! The much-promoted Victoria—consolidated Masonic Centres, etc—was first, with a 46% loss. South Australia—second. Unfortunately, we have to let that sink in: for reduction in membership WE ARE THE SECOND-WORST IN THE WORLD. *The second-worst in the world!* No matter what the approach, or the terms used, that fact must not—*cannot*—be in any way covered up, censored, or somehow dismissed.

Of the others, as you will no doubt want to know, third worst in number drop was New South Wales, with 38%; fourth was New York, with 34%; and fifth was Washington, DC, with 33% (Henderson 1994: 30). Then followed Tasmania, Western Australia, Wisconsin, Quebec and Michigan, the latter with a 30% loss.

Henderson concludes (1994: 22) that Europe’s success, which includes long waiting-to-join lists, is due to an insistence on high standards. The success factors he identifies include:

1. Commonly, an acceptance rate of less than 50% of applicants.
2. Realistic dues—as in Australia before World War Two.
3. A minimum of one year between degrees.
4. Strict proficiency requirements between the degrees. These include:
 - (a) Intensive instruction and education, all outside of the ceremonial part of the lodge.
 - (b) The next step not allowed until extensive oral and written examination prove that the candidate is ready to go on.
5. Excellence in ceremony and ritual.

Compare each of these European approaches with our own:

1. Public advertising for members.
2. Relatively cheap membership.
3. A general rushing through of the degrees.
4. Almost no between-the-degrees education and examination.
5. Comment despairing of ritual and ceremonial standards seems never ending.

Back to basics

Please don’t misunderstand me. I’m not knocking or looking down on Australian Freemasonry. I will fiercely defend the independence, the freshness, the individualism and the-close-to-the-people characteristics of our Freemasonry against anyone. What I *am* saying is that we have to be game enough to recognise that, from the world perspective, it would be hard indeed to argue that we do not have a major problem. The recognition of that, I think, is the first step to new vigour.

The second step is to come up with an approach that will turn the problem around.

I believe that we are now drafting, and beginning to work to, the formula to that approach right here in South Australia. That formula is based on two concepts:

1. Looking at each candidate and member as a distinct individual.
2. Shifting the organisation from the pole of autocracy, so well illustrated by the ‘them and us’ syndrome, to the pole where every member has a stake in it; the pole of democracy.

Once that is achieved the stage is set for the rest to follow.

This revolution is becoming more and more noticeable since the ground-breaking Vision 2000 Conference. At the 1994 October State Conference the new direction took on real shape.

1. The grass-roots move for a truly democratic policy-making strategy was unanimously approved in principle, with the details to be settled within the next year.
2. The introduction of the *Candidate Induction Program*, where all men, from the time of first positive contact to post-Master Masonship, undergo a set and examined program of instruction and education, under a definite and permanently appointed Induction Officer. Trialing is beginning now.

Brothers, these are gigantic steps. They do not cover all of the ground, but their achievement opens the way for all the rest. I think that they are occurring not only because of South Australia's invidious membership position, but also because as Province, Colony and State we always were at the forefront of progress. I believe that we will be leading Australia in Masonic advancement.

I am being quite real about this. I think that, as an ex-fruit blocker, I am a realist if ever there was one. It's not doom and gloom. Not all the 'hard' decisions have been taken, but the way is largely mapped, and the crucial first steps are being taken right now. With help to get our programs firmly in place, it's hang onto your hats as we take off!

So let us go back to our lodges and get on with it. Let us convince our fellows to support the new directions. Let us not get bogged down with irksome things—things that are so easy to focus upon—the way will soon be open to change them, if we don't like them, anyway. Rather, let us focus on our new vision.

Let us remember that Freemasonry is still the only worldwide movement in existence with the idea of the overall improvement of the world society. Some may think that concept is too hard to handle, too hard to develop programs for. Others may think that it means entering the domains of politics and religion. But the practical approach, as with all successful movements, is to work for simple and direct objectives, and directly with the people. Can we get our light shining again, even if to us alone? Can we help make our age glitter to the people of the future? Cannot we once more take up our primal quest?

Let us remember that the free society that gave us our very birth is, to a significant extent, the product of the vision of long-ago Freemasons and their progenitors. I am totally serious when I conclude that we owe it to our forerunners to get Masonry once more into vital shape. We also owe it to ourselves.

In particular we owe it to our children; and our children's children.

So let's get on with it!

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When one reads, in the appendix to this paper, the amazing list of commitments of WBro Chrisp, one wonders where on earth he found the time for contemplation, so evident in the following paper, presented to the lodge in February 1995.

THE CHANGING FACE OF FREEMASONRY

by Bro Bruce Chrisp

Introduction

Brethren All, firstly I would pay tribute to the members of this lodge who have worked so hard over so many years to maintain a group interest in Masonic research in South Australia, and I consider it a privilege to address you on this occasion.

I believe it is better to give a brief outline at the beginning of the main purpose of a research paper, rather than have brethren wondering what it is all about until reaching a conclusion. Therefore I would ask that particular attention be paid to a synopsis of the paper which I will now present.

Synopsis

From time immemorial, brethren have always wanted to regard Masonry as mystical, and secret knowledge was fuelled by simple beliefs, portrayed in parable form which extolled the virtues of people dwelling together in peace and harmony. During the last century, particularly, the simple acceptance of truths and belief have been questioned on an ever-increasing scale. In this age of incredible technology that surrounds us all, everything has to be questioned, dissected, analysed, and proven as factual. In the 21st century, brethren will be openly and honestly discussing the cultural importance of Masonry in terms completely acceptable to a community.

The *heart* of Freemasonry can never change, but the *face* of Freemasonry has been changing imperceptibly, and must continue to change in accordance with the outlook and attitude of a modern day culture if it is to remain relevant.

The falling membership in Craft Masonry indicates that research is needed to show *what* Freemasonry has to offer to those who may wish to adopt its signposts pointing to a better quality of life—and *why* the face of Freemasonry must further adapt itself, if it is to attract men of substance to its ranks in a rapidly ever-changing social structure.

This social structure has progressed down the ages from feudalism and various periods of class distinction to the end of colonisation, and finally to the emergence of that great Australian tradition of mateship and the equality of a classless era.

Freedom of individual thought and action has reached a point that never would have been thought possible. Freemasonry, on the other hand, continues to uphold the custom of very elderly brethren sitting on the sidelines, gaining their satisfaction and interest by observing their role-models in action during the ceremonies.

Even as late as the 1940s, many of the Masonic Orders were controlled by a senior group of usually very elderly brethren who adopted a completely autocratic attitude toward the rest of the members.

An indication of change

My observations are based on the diversified study of Masonic knowledge gained through practical experience as a foundation Master of six lodges of various Orders; the foundation director of ceremonies of another six; and a member of 33 lodges, chapters, preceptories, councils, conclaves, et cetera, across the Masonic spectrum.

I have co-ordinated ceremonies in a dozen or more other Orders and am, or have been, a District Grand Master and a Divisional Intendant-General, both under the English Constitution; a Provincial Grand Master under the Scottish Constitution; also a Grand Sovereign and a Grand Master of two South Australian Masonic Orders. Details of Grand Ranks in all major Orders appear herein as an appendix.

During the 1970s some lodges became concerned at the reducing attendance and resignations because of loss of interest. At this time it was decided to involve every member who could be persuaded to be regular in attendance.

The basis of the involvement, which proved so successful, was simple. The brethren enjoyed working as a group on the floor of the lodge, especially ceremonial perambulations involving movements in unison. Attendance at rehearsals was surprising, mainly because the brethren felt so much more at ease and enthusiasm was shared by all. It was rare for anyone to let the team down at rehearsals. It was not the extent of the involvement that was important but that the brother felt needed and had a reason to attend to support his team.

As Mackey points out:

The Doctrine of Freemasonry is everywhere the same and is unchangeable. The ritual is but the outer garment which covers the Body. While the ceremonies or ritual have varied at different periods and still vary in different countries, the Science and Philosophy, the Symbolism and the Religion (i.e. Spiritual side) continue, and will continue to be the same wherever true Masonry is practised.

Unfortunately at the time of this group involvement, the *face* of Freemasonry could not accept any of the recognised sections of ritual being performed by more than one brother and the practice was discontinued.

Changing in what way?

However, it did emphasise two things: (a) a desire among brethren to achieve and excel when invited to participate with others and give a part of the ritual and (b) the need for an enthusiastic Past Master to organise a ceremonial presentation.

It is *active participation* in Masonic ceremonials that binds the brethren together, no matter whether it be of a minor or major involvement. The majority of lodges, however, seemed unwilling to depart from the known or familiar, although the ritual and teachings were unaffected in any way and it provided a feeling of comfort and security for those taking part.

The difficulty now has arisen where lodges today have both an age and a numerical problem and it is a case of having brethren to do the ritual and take office. Survival must inevitably depend on attracting younger men with ability to eventually lead a lodge and enthusiastically motivate brethren.

Freemasonry places great emphasis on the importance of the finer qualities of character wherever people dwell together. Those who believe in truth, honesty, justice, integrity, tolerance, understanding, charity, and respect for the rights of others, will find the Masonic code of behaviour completely acceptable. Those who criticise Freemasonry do nothing but reveal their own lack of appreciation of these finer qualities in life.

What has Freemasonry to offer?

Freemasonry has much to offer the man who perceives the need to make a personal challenge to upgrade his mental intellect to a stage where he develops a high standard of self esteem—and earns the confidence of respected men in a community by being recognised as a man of honour and substance.

The time put into learning the ritual is returned manyfold, and it can be truly said that ‘no one gives more thought to Freemasonry than when he is learning the ritual’.

This fulfils a deep-seated need in every man—the desire to accept a challenge within the compass of his ability, to meet it, and to conquer that challenge. Yet the most rewarding challenge of all is the development of one’s latent ‘mental’ powers—and the two essential ingredients for progress are: interest and achievement.

This is further exemplified by the following extract from an address on ‘Freemasonry and Religion’ by the then First Grand Principal and Grand Master of the United Supreme Grand Chapter of Mark and Royal Arch Masons of NSW and ACT, the eminent authority, MExComp Dr Frank J Radcliff, published in their *Quarterly Bulletin*, in February 1984:

In a decision of the utmost importance, in the Queen’s Bench Division of the Court of England, the Chief Justice, Lord Goddard, together with Justices Donovan and Ashworth, in October 1957, ruled that Freemasonry was not a religion. Part of the judgment read:

The objects of Freemasonry, as set out in its Constitutions, were to promote and advance the virtues of good citizenship, honest work, morality and wisdom, brotherly love, compassion, charity to the poor and belief in a Supreme Architect of Heaven and Earth. On the initiation of a Mason, the Bible was recommended to him as a standard of truth and justice, and he was urged to regulate his conduct by it, and while a Mason was not required to have a particular religious belief, he must believe in a Supreme Being and lead a moral life. In Freemasonry there was no religious instruction, nor were services held or pastoral or missionary work carried out . . .

Some few years later, the Board of General Purposes of the United Grand Lodge of England – the world’s premier Grand Lodge of Craft Freemasonry – having given its careful attention to this fundamental issue, promulgated a statement on the ‘Relationship of Freemasonry and Religion’ at the Quarterly Communication of that Grand Lodge held on 12th September, 1962. A portion of this statement is quoted hereunder:

The Board has been giving the most earnest consideration to this subject, being convinced that it is of fundamental importance to the reputation and well-being of English Freemasonry that no misunderstanding should exist either inside or outside the Craft.

It cannot be too strongly asserted that Masonry is neither a religion nor a substitute for religion. Masonry seeks to inculcate into its members a standard of conduct and behaviour which it believes to be acceptable to all creeds, but studiously refrains from intervening in the field of dogma or theology. Masonry, therefore, is not a competitor with religion, though in the sphere of human conduct it may be hoped that its teaching will be complementary to that of religion. On the other hand, its basic requirement that every member of the Order shall believe in a Supreme Being, and the stress laid upon his duty towards Him, should be sufficient evidence to all but the wilfully prejudiced, that Masonry is an upholder of religion, since it both requires a man to have some form of religious belief before he can be admitted as a Mason, and expects him, when admitted, to go on practising his religion.

The words are clear and speak for themselves, but to become truly effective, we – as Companions and Brethren – must give them reality and validity by the manner of our own deportment.

The thoughtful Mason would soon relate these worthy ideals with that explicit exhortation in Craft

Masonry, ‘to erect a superstructure perfect in its parts and honourable to the Builder’, which is the whole purpose of Masonic teachings, as further exemplified in the instruction, ‘guide your reflections to that most interesting of all human studies . . . the knowledge of yourself’.

The logical side of Freemasonry

My feeling towards Freemasonry is that it is a philosophy of life and living, but as we all have varied experiences in life, it is natural for brethren to dwell upon a particular aspect in relation to the time in which he is living, and view *that* as the outward *face* of Masonry.

The whole purpose of Freemasonry is to enhance life, not destroy it. Freemasonry seeks to improve one’s self-esteem in an atmosphere of brotherly love and understanding, with a freedom of choice to participate in a compatible environment. Those interested in involving themselves in the challenge of exercising their mental powers gain the maximum benefits.

The power of thought transcends all other activities of which man is capable and Freemasonry aims to develop one’s personal mental powers, through challenge and progress towards achieving fellowship and friendship with one’s fellow man. It is therefore methods of application and motivation with which we are engaged.

A code of ethics

Freemasonry is a society of men concerned with moral and spiritual values. The members are taught worthy rules of conduct by a series of ritual dramas which follow ancient forms and use stone masons’ customs and tools as tangible guides to a level, upright and trustworthy character.

Those guidelines or landmarks are not there for Freemasonry to use in order to present itself in the eyes of the community as an acceptable, worthwhile institution. They are there to impress on the minds of the brethren, as they progress through various stages, *a code of ethics* that will form a solid foundation on which to build a character composed of the finest attributes any person could possess.

Time changes community attitudes; but Masonry marches on, *unchanged* in its mission to the world of serving God and man.

The purpose of this paper, therefore, is directed not so much to *what Freemasonry is* but principally to *what Freemasonry does*—the beneficial effect it has on one’s mental outlook, happiness, personality, and a responsible attitude towards life which commands respect from others.

The questions:

- What is Freemasonry? This is difficult to explain.
- What does Freemasonry do? This is relatively easy to understand.

The practice of humanity towards all men

Man has ever been possessed by a compelling desire to understand the nature and purpose of his existence, the struggle between his material needs and his creative ability, and the often opposing needs of his bodily desires and his sense of spiritual freedom, extending even beyond life on earth.

Fortunate indeed is the man who can learn how to achieve a well-adjusted behaviour pattern. Whilst the *face* of Masonry has many facets, the *heart* of the Craft is *creative* Masonry.

The fundamental objective

The maximum concentration in Freemasonry should be given relatively to the fundamental objective, and the techniques necessary to develop and strengthen the *spirit* of man, rather than creating the collective image of being mainly a social and service association.

You are as you *think* you are. It is what *you* think you are that is important.

The mystical side

Our paths through life seem to be controlled by the *subjective* mind—a memory bank that gradually stores the thoughts, experiences, and habits we develop over a lifetime. Many people have been able to draw upon the powerful creative influence of this ‘inner self’ which can transcend the negative thoughts of the *objective* mind.

It would appear that the inherent conflict between these objective and subjective minds is the reason why some people feel so inadequate and go through life in a state of unrest. The nearer one can get to achieving a harmonious relationship between the two, the better balanced a person is.

Relationship between logical and mystical forces

I do believe that people have a subjective mind that is related only to our inner thoughts and actions, and an objective mind that is concerned with those things outside our ‘inner self’.

This ‘inner mind’ may consciously or unconsciously record and store up bad habits; or it can be taught to give preference to worthy thoughts and motives, which in turn can affect our emotional state, depending on whether or not it is in harmony with our objective mind.

Relationship between mental powers

In its unique and mysterious way, the Masonic structure is directed toward promoting this emotional balance or objective/subjective compatibility, the ultimate requirement for the well-being of an individual. Success in life comes *not* from what God has given us but from what we do with our mental processes, and in particular the subjective mind.

It is thus that the accumulated wisdom of sages throughout the ages is combined to formulate and mould brethren into just and upright men of unimpeachable integrity, utmost fidelity, and munificent charity.

The knowledge of Freemasonry is one of the most precious gifts we can make to those worthy of it: for therein lies the key to all life’s hidden mysteries. Let us preserve, through ages to come, this great Masonic heritage.

Value of inner voice to man

The growth of one’s inner soul should be tended with the same loving care given to a beautifully kept garden, if we are to build that inner strength of character that comes from a well developed conscience; but we must learn to look inside ourselves before we can ‘hear’ that inner voice.

In the uplifting environment of a Masonic gathering, members learn to weed out the unwanted influences of selfishness, greed, hurtfulness and irresponsibility, and to nurture the qualities of wisdom, strength, and beauty—the virtues of which have been preserved in the writings of the great philosophers that have been passed down over the centuries.

All in the mind

Everyone has an objective and a subjective mind. While we are aware of our objective mind, which is influenced by the things and people around us, the ability of most people to activate the subjective mind, or the mind within, is more difficult.

It may, for example, have hereditary instincts, but the development of it requires a conscious effort, such as committing school work to memory, creating your own personality, and a maze of intricate functions. Without encouragement and direction, this mind tends to produce only thoughts of selfishness, intolerance, dishonesty, cruelty, and so on. If, however, like a garden, it is planted with seeds of beauty, integrity, nobility, truthfulness, honesty and respect for others, they will germinate and

flourish in such a way that happiness and fulfilment in life can be the rewards.

How can Masonry help?

In Freemasonry are found the seeds of plenty, which are required to produce those characteristics so evident in good men and true. Therefore, the man who can profit most from an association in Freemasonry should be intellectually qualified to comprehend the nature of the institution and exhibit a commitment to acquire these highest standards of integrity and nobility.

The future of the Society will depend on the spiritual substance and mental outlook of the candidates we bring into the Order. It is human nature for people to be motivated by self-interest; this is what makes the world go round. It is not something to be ridiculed or criticised, but a factor to be accepted when related to the high ideals of the individual. In the circumstances of any material gain, of course, it would be unacceptable.

The practice of Freemasonry is dedicated to bringing out the better qualities of human nature which, in these troubled times, are usually overshadowed by an endless pursuit of material things and a consuming passion to climb over others to gratify personal ambitions.

No one is perfect

Just because Freemasonry stands for the highest motives and noble ideals, it does not mean that *all* brethren govern their lives accordingly. No one really imagines that they do, as the inherent human reaction is, 'what can he do for me?' and rarely, 'what can I do for him?'. Similarly, as *we* have felt the need of Freemasonry in our lives there are, without doubt, some men in every community who could also benefit.

It is quite natural that there comes a time, as we progress through life, when we want to be regarded as better persons in thought, word and deed. There would never be a shortage of candidates if brethren could find the magical words to activate a burning desire in the hearts of worthy non-members to want to be involved in Freemasonry. What we need is a rallying cry.

Whilst we became interested through our associations with others who were already brethren, today's potential candidates are of a different generation and need to be activated by a sound reason.

Standards for potential candidates

To attract the right type of candidate, research in a professional manner is needed to establish:

1. What type of people we are seeking.
2. What age group.
3. What stage of mental maturity.
4. What strata of society.
5. What domestic situation.
6. What professional interests.
7. What connections with art, drama, education, music, or community involvement.

To successfully interest a possible candidate in Freemasonry, therefore, it is first necessary to supply a motive and a reason to attract a favourable response. In this material age, no one does anything without being able to recognise a good reason for doing so. A person must know what Freemasonry is about before he can create the desire that must come from within to become a Mason.

Would favourable community acceptance assist?

Open solicitation of membership is not the Masonic way; but Masonry is good.

Let us, then, *hear* about it, *talk* about it, *read* in the papers about it. By extolling the aims and high

ideals of Freemasonry, we are issuing a challenge to the world, which, in turn, others must accept—or reject, thus revealing their own lack of values.

Freemasonry is virtually *an academy of citizenship* whose principle aim is to instil the highest standards of truth, honesty, dependability, respect toward other persons, and concern for others.

Although it is accepted that a great deal of exploration would be needed, what a challenge it would be for this lodge to be able to submit to Grand Lodge a properly researched programme; to first locate, then create the interest, and finally secure the services, of a small group of prominent citizens having outstanding abilities and qualifications, and to equip and train them over the remainder of this century, to eventually be the nucleus of a ‘leadership team’ to revitalise and rebuild our unique organisation over the 21st century.

How can we create interest?

It is first necessary to take Freemasonry to the people. What could be a better way than to peruse a copy of our Grand Lodge booklet, *What is Freemasonry?* Not that this should be for general distribution, but only available should a person apply for it.

Subject to the issue of necessary approvals and guidelines as to categories acceptable, a lodge could send out, on a restricted basis, an invitation letter to certain prominent citizens of known good character.

A public relations programme could be on the lines of:

- An Introduction explaining why a person was chosen.
- A few points which may prompt personal interest.
- An invitation to request the information booklet.
- The Masonic Centre address and phone number.

Rightly or wrongly, it appears we are *not* going to get the quality candidates to form a nucleus of strength from which to draw the dynamic leadership required during the next century, unless we deliberately and systematically seek them out.

The fundamental law in human nature is: ‘we must set ourselves goals, or vegetate’.

Freemasonry believes worthy citizens are a community’s greatest asset. Therefore it should be eminently acceptable to aim to improve a man’s knowledge of his mental capacity—to subdue negative thoughts and develop a positive outlook, to attain that emotional fulfilment which comes from one’s inner voice.

What appeals to present brethren?

If we truly and sincerely want Masonry to once again become a viable institution, we must first be clear as to what produces the interest to motivate brethren.

I am now about to ask myself a series of questions on which I will first express an opinion, then ask, ‘Do you agree with me, or not?’

1. Why do men want to take part in a lodge ceremony?
2. Why do men want to hold office in a lodge?
3. Why do men want recognition of good work performed?
4. Why do men seek to understand more about Masonry?
5. Why do men want promotion?
6. Why do men want to become Master of a lodge?
7. Why do men want to be part of a Grand Team?
8. Why do men want to serve on a Grand Committee?
9. Why do men want to hold high office in Grand Lodge?

Why should we not tell a prospective candidate about the things that hold *our* interest, instead of

limiting an explanation to serving the community? One thing I have learned from Freemasonry is, that with the right application, enthusiasm, and motivation, practically anything is possible.

Discussion on questions

1. *Why do men want to take part in a lodge ceremony?*

I believe that the desire to feel needed and the acceptance of a personal challenge are both basic characteristics in man.

2. *Why do men want to hold office in a lodge?*

It seems to me that to be selected from among a group is a most important boost to one's confidence.

3. *Why do men want recognition of good work performed?*

I have found that recognition gives confidence and incentive to further excel.

4. *Why do men seek to understand more about Freemasonry?*

I believe that knowledge is the real path to progress.

5. *Why do men want promotion?*

It seems to me that the further a man progresses, the greater is his standing in the eyes of his fellows.

6. *Why do men want to become Master of a lodge?*

I have found that to be recognised as a leader among his peers is important in the building of a man's self-esteem.

7. *Why do men want to be part of a Grand Team?*

I believe that after high achievement comes higher expectations.

8. *Why do men want to serve on a Grand Committee?*

It seems to me that it is a forum for an expression of ability in creative thinking and planning.

9. *Why do men want to hold high office in Grand Lodge?*

I have found that, to convert practical theory and planning into action, one must have authority to direct others.

Freemasonry being primarily an intellectual institution, its continued progress and the successful achievement of its high aims and ideals must depend on the continual introduction of men with a keen mental outlook and a more than ordinary ability. But, despite its inbuilt sense of equality and fair play, brethren of outstanding ability are often by-passed because of the custom and tradition that future leaders of the lodge are chosen by virtue of the length of their time as a member. *At a time when the future of the Order, as well as the survival of lodges, is under siege, there has never been a greater need for a succession of the most capable brethren available.*

The only time success comes before work is in the dictionary! Most people think that what happens between the top of one's head and the bottom of one's feet is what produces the outstanding leaders in this world—but it is what happens from your shoulders right up to the sky that is responsible for achieving your aims: quality of life, the acknowledgement and recognition of your contemporaries, and that warming feeling of self-fulfilment and satisfying living.

Can brethren relate to this?

It has been amply demonstrated that Freemasonry can provide an apprenticeship training in mental alertness, memory training, philosophy, speaking in public, and creation of self-confidence among one's fellows. Who is there in the Craft who has not been amazed at the progress made? *The priceless gift of personal improvement is the ultimate objective and whole purpose of the character building process from which all other good works flow, for within one's self lies the cause of whatever you may become.*

Masonry seeks to equip its members with an in-built moral compass that will point them in the right direction and enable them to make the right decision in any set of circumstances. Most people have

hidden talents in relation to their inner selves. This is exemplified by Socrates: 'Know Thyself; the art of being yourself at your best is the art of unfolding your personality into the man you want to be'.

Know your strengths and your weaknesses; your relation to the universe; your potentialities; your spiritual heritage; your aims and purposes; take stock of yourself; above all, be genuine and sincere and remember the words of that little rhyme:

*Don't be veneer stuck on with glue.
Be solid mahogany all the way through.*

Pendulum effect of changing influences

Changes are often imperceptible as they take place over more than one generation, but the weighty pendulum of community habits and attitudes can never remain at its extremity for ever. We are now experiencing an era when the pendulum has swung far away from all the finer qualities in human behaviour, which as Master Masons we have obligated ourselves to uphold. There is a great deal of turmoil and suffering throughout the world. It would seem that we must return to the grass roots of the Craft and concentrate on the building of just and upright characters if we are going to be able to see more and more good men in our communities.

There is, at this time, a spiritual drought. People have allowed their lives to become like a desert; barren of tolerance, compassion, honesty, respect for others, and hope for the future, which could lead to the disintegration of our social fabric. It is a reflection on our times that people generally place little importance on the integrity of those in public prominence, so that the possession of a good character appears to be a casualty in the present attitude towards the acceptance of lower standards. How we react with each other and what we do with our lives is on our own heads. It is your 'inner self' that is the true *you*.

What is secret in Masonry?

An article published in the August 1985 *Bulletin* of The United Supreme Grand Chapter of Mark and Royal Arch Masons of NSW and ACT postulates that what is secret in Masonry is:

The method of its teaching, the atmosphere it creates, the spirit it breathes in our hearts, and the tie it spins and weaves between man and man; in other words the ceremonies and obligations, its signs, tokens and words . . . its power to evoke what is secret and most hidden in the hearts of men. No one can explain how this is done. We only know that it is done, and guard as a priceless treasure the method by which it is wrought.

What is equally true, and no less valuable, is that Freemasonry unites men and holds them together in a manner unique and holy. It opens a door out of the loneliness in which every man lives. It forms a tie uniting brethren everywhere, and enables us to help one another, and others, in ways too many to name or count. It forms a network of fellowship, friendship and fraternity around the world. It adds something lovely and fine to the life of each of us, without which we would be poorer indeed.

Still, never let us forget that it is the *spirit* that gives life; the letter is empty. An old home means a thousand beautiful things to those who were brought up in it. But if a stranger buys it, these memories mean nothing to him. The spirit is gone, the glory has faded: so with Masonry. If it were opened to the curious gaze of the world, its beauty would be blighted, its power gone.

The mystery of Masonry, like the mystery of life, can be known only by those who seek it, serve it, and live it. It cannot be uttered; it can only be felt and acted. It is, in fact, an open secret, and each man knows it according to his quest and capacity. Like all the things most worth knowing, no one can know it for another and no one can know it alone. It is known only in fellowship, and it cannot be learned by prying eyes or curious enquiry.

We do well to protect the privacy of the Craft; but the secret of Masonry can only be known by those who are worthy and ready to receive it. One who looks at Masonry in this way will find that his Masonic life is a great adventure. It is a perpetual discovery. 'There is something new at every turn, something new in himself as life deepens with the years, something new in Masonry as its meaning unfolds.'

How open and honest should we be?

An organisation with such unblemished motives deserves a careful selection of newer members who will cherish and maintain the teachings of the Craft, which are concerned with exhorting worthy men to aim for standards of trust, honesty, and respect for one's fellows, in place of the alternative with which we are unfortunately familiar—greed, selfishness, corruption, taking other countries and possessions by force, trampling others in an obsession for power, and other casualties such as truth and tolerance.

The mystique adopted at a time when people were less educated is hardly applicable in today's Australian society. Although the past is long gone, perhaps we can learn by it. Constitutionally, Freemasonry is a feudal or patriarchal institution trying to exist, not only in a democratic age, but also a period bordering on an almost fanatical desire of people to 'do their own thing'. The method of selecting candidates is therefore of considerable importance.

Where once men asked to join a lodge, they are now being invited to become members. Where once an 'investigation committee' was what amounted to a 'screening committee', it must now function as a public relations group. If we are to succeed in increasing membership or even to maintain our present membership, we must first recognise and acknowledge that times have changed, *and accordingly the face of Freemasonry is changing.*

While our existing methods are being updated and our programmes and activities are being revitalised to meet the current competition head on, we must remember what our Order expects and requires of every brother—for having qualified as a Master Mason implies that one's thoughts and actions are consciously committed to maintaining a code of ethics which, as a good man and true, will provide a standard of behaviour fully acceptable to any gathering of Freemasons, in all corners of the globe.

We need community acceptance of true Masonry

Until such time as Freemasonry can formulate a programme to explain the purpose of the Craft as an academy of citizenship, its relationship to a community will be questioned and it will remain difficult to attract the worthy type of individual needed to ensure Masonic leadership for the future.

The mother who wants the best for her son, someone dependable, reliable, of whom she can be proud, has a strong bond with the highest ideals of Masonry. She also wants him, as he grows to manhood, to be admired and respected by the community.

Professional research needed, not opinions

While it is readily accepted that a paper such as this may contain conclusions with which some readers may disagree, the expectation is that it will provide a basis for research to identify points, both of agreement and disagreement, that will lead to further discussions.

Discovering hidden talents

Masonic membership enables us, once a month, to enjoy a calm and restful evening in the company of others who need to cast off the tensions and frustrations of a hurly-burly life, to recharge our inner resources and to regain a faith in human nature.

To achieve this compatibility it is necessary to have attained a degree of emotional stability. Every person should learn to control his feelings. We are not born with will-power or a code of behaviour. Self-discipline is something we have to teach ourselves, for liberty is the luxury of self-discipline and Freemasonry is the ideal training medium to achieve this worthwhile objective.

The road to firm control over one's mental powers and emotional feelings is long, and only one person is reputed to have ever reached perfection, even though countless sages from time immemorial have spent a lifetime of endeavour in this regard.

A personal voyage of discovery

In the development of the intellectual potential in man, the brain is not a vessel to be filled, but a flame to be kindled.

A careful study of the mosaic pattern of the various Masonic Orders has shown that the purpose of the Masonic structure has always been to preserve the wisdom and philosophy of life and living that have been handed down in mystical form from the beginning of time. To probe behind the mystical and begin to appreciate the wonder of the Masonic teachings, it is necessary to transfer the text of each Masonic ritual so that these messages are implanted on the subjective mind. In some miraculous manner, this absorbs them into its own mosaic system to reveal a clarity of creative thoughts and perceptions known only to one's inner self.

We can all look into the mirror and assess our outward appearance, but a real understanding and acceptance of one's inner self is a personal voyage of discovery. All other good works performed by Masonic brethren would therefore seem to be by-products of this fundamental creation.

Have confidence in the future

There is more in heaven and earth than the mere pursuit of personal pleasures and the struggle for existence during our earthly life. The search for the meaning of life on earth should be directed to an emotional balance between the conflicting sources in one's self.

Masonry, in its age-old mystical fashion, has an intimate knowledge of nature and an inexhaustible store of wisdom to which there is only one key: *Seek, and ye shall find.*

Appendix A

Author's credentials

Bro James Bruce Crisp, a retired refrigeration engineer and former Flight Lieutenant in the Royal Australian Air Force, holds the following ranks in Masonry and the appendant Orders:

Past Grand Sword Bearer in the Grand Lodge of Antient, Free and Accepted Masons of South Australia.
Past Grand Scribe Nehemiah in the Supreme Grand Chapter of Royal Arch Masons of South Australia.
Past Grand Steward of the Grand Lodge of Mark Master Masons of South Australia and of the Degree of Royal Ark Mariner.
Past Provincial Grand Master (founder) in the Provincial Grand Lodge of South Australia of the Royal Order of Scotland.
Past Great First Constable in the Great Priory of the United Religious, Military and Masonic Orders of the Temple of the Great Priory of South Australia.
The Great Sub-Prior (active) in the Orders of St. John of Jerusalem, Palestine, Rhodes and Malta, of the Great Priory of Malta, under the jurisdiction of the Great Priory of South Australia.
Past Grand Captain of the Guard of the Grand Council of the Order of Royal and Select Masters of Victoria.
Past District Grand Master (founder) of the District Grand Council of South Australia, under the Grand Council of Royal and Select Masters of England and Wales and its Districts and Councils Overseas.
Past Grand Master in the Grand Council of the Order of Royal and Select Masters of South Australia.
Grand Elected Knight Kadosh 30°, under the Supreme Council 33° of the Ancient and Accepted Rite for England and Wales and its Districts and Chapters Overseas.
Past Divisional Junior General of the Division of Victoria of the Masonic and Military Order of the Red Cross of Constantine.
Past Intendant-General of the Division of South Australia of the Masonic and Military Order of the Red Cross of Constantine, under the Grand Imperial Conclave for England and Wales and Territories Overseas.
Past Grand Sovereign (founder) in the Grand Imperial Conclave of the Masonic and Military Order of the Red Cross of Constantine of South Australia.
Past Grand Patriarch and Commander (active) in the Orders of the Holy Sepulchre and of St. John the Evangelist, under the jurisdiction of the Grand Imperial Conclave of the Red Cross of Constantine of South Australia.
Past Grand Junior Deacon in the Grand Council of the Order of the Allied Masonic Degrees of England and Wales and Territories Overseas.
Past Grand Bow Bearer in the Grand Conclave of the Order of the Secret Monitor for Southern Australia.
Past Assistant Grand Director of Ceremonies and Past VII Pillar in the Grand College of the Holy Royal Arch Knight Templar Priests of Great Britain and Tabernacles Overseas.
Magister Honoris Causa 8°, of the Third Order of the Societas Rosicruciana in Anglia.

He belongs, or has belonged, to the following lodges, chapters, etc:

Craft Lodges:	Supreme Council 33°:
Lewis Lodge of Brighton;	Bon Accord Rose Croix Chapter EC;
Lodge Seacliff.	Emmanuel in the West Sovereign Chapter SC.
Royal Arch Chapter:	Masonic, Military Order, Red Cross of Constantine:
MacDonnell Royal Arch Chapter.	Maroondah Conclave, Victoria;
Mark Master Masons:	Bendigo Conclave, Victoria;
MacDonnell Mark Lodge.	Way of the Cross Conclave;
Royal Ark Mariners:	Cross of Calvary Conclave;
Bon Accord Mariners Lodge.	Sign of the Cross Conclave;
Royal Order of Scotland:	Holy Cross Conclave.
Provincial Grand Lodge of Victoria;	Order of Allied Masonic Degrees, EC:
Provincial Grand Lodge of South Australia.	Abram Council;
Religious, Military, Masonic Orders of the Temple:	Isaac Council;
Fellowship Preceptory;	Jacob Council.
Trinity Preceptory.	Order of Secret Monitor for Southern Australia:
Order of Royal and Select Masters:	King David Conclave.
Grange Council, Hamilton, Victoria;	Holy Royal Arch Knight Templar Priests:
Adelaide Council;	Adelaide Tabernacle;
Colonel Light Council;	King David Tabernacle;
Solyma Council;	St. Luke's Tabernacle.
Port Pirie Council;	Societas Rosicruciana in Anglia:
Elizabeth Council;	Albertus Magnus College.
Howard Gordon Blyth Council.	Worshipful Society of Free Masons (The Operatives):
	Chirside Mansion Assemblage EC.

In April 1995, WBro Alford was our first guest speaker from New Zealand, but this was not the first of his work that we had encountered. As an associate member of the Research Lodge of Wellington, Bro Alford presented there a paper entitled 'Secrets and mysteries', published in that lodge's Proceedings in September 1990. With the permission of the author and the lodge, the paper was reprinted in the January 1994 Gleanings (Issue 20, pages 3–8). Later that year, Bro Alford was installed as Master of Lodge Homewood 447 NZC and thus qualified for full membership of the Research Lodge of Wellington. When it was learned that he was preparing another paper, tentatively titled 'Alias the Centre, being some considerations of the meaning and history of the Point within the Circle, including the role of the Square and Compasses and a quick canter through assorted Working Tools', to be presented in Wellington in March 1995, and would be in Melbourne the following month, an invitation was extended—and accepted—to present the paper at our lodge. Bro Alford travelled from Melbourne at his own expense and, despite a head cold, gave a brilliant presentation of this paper, which has also been published (with comments) in the May and July 1995 issues of the Proceedings of the Research Lodge of Wellington. Bro Alford has carved for himself a unique niche in Masonic research, applying 'authentic school' methods to the study of symbolism—with rich results.

ALIAS THE CENTRE

By Bro Murray Alford

I must start by begging the indulgence of the lodge. My main research interest is our ritual, its meaning and the way in which it has developed over the centuries. For the first half of this paper, some brethren may feel I am being unduly speculative. I shall be expressing some thoughts on what portions of the ritual mean to me. For this I have good authority in the following statement:

Interpretation is not only called for, but is essential. It is of course open to each individual to limit or to extend his interpretation as he chooses, or feels called upon to do.

These words were spoken in the Research Lodge of Wellington in October 1923, by the New Zealand Grand Master of the day, MWBro Sir Charles Fergusson. Therefore, I make no apologies for presenting personal interpretations which the brethren are at liberty to agree with or reject as they wish. But I shall not be limiting myself to that, for I propose to continue by pointing out the historical evolution of the symbols with which I shall be dealing.

I should point out that, when I quote from current ritual, I shall be doing so from the New Zealand ritual. This is virtually identical to the ritual used in South Australia, but you will notice a few points at which the words may be slightly different or in a somewhat different order, but not sufficiently so to affect my arguments.

The chain of events leading to this paper began in November 1986, a short while after I was raised to the degree of Master Mason. The Director of Ceremonies of Lodge Homewood in those days took me aside and asked me if I would care to prepare the shortened version of the first tracing board (which we have in New Zealand) for a first degree ceremony early the following year. Feeling very honoured (little did I know!), I went home, got out my ritual and looked at it. Then I looked at the long version and, with the presumption of the innocent, naive or downright stupid, I phoned the DC and said I would

prefer to do the longer version because it read better. There was a stunned silence at the other end of the phone and he finally said 'all right'. The die was cast!

So, I set about the learning process. I should say that at that time I had had some thirty years of experience in theatre work. Early in my acting career I was given some excellent advice by an old professional producer. He told me that bad actors learn the lines and moves and give a performance. The good actors start by turning the lines over in their heads and working out what they mean, because once you have found out for yourself what they mean for you, they are half learned already, and only when you understand the meaning can you express that meaning to others through your performance. He referred to this preparatory wrestling with meaning as 'doing your homework'.

So, in the months over Christmas and New Year 1986–87, I started doing my homework on the contents of the first tracing board. Some of them gave me, as a relatively new Master Mason, a lot of trouble, but none so much as the following (and I quote from the New Zealand ritual):

In all regular Lodges there is a point within a c. . . from which a Freemason cannot err; this c. . . is bounded by two great parallel lines, one representing Moses, the other King Solomon; on the upper part of this c. . . rests the VSL, supporting Jacob's ladder, the top of which reaches to the heavens; and were we as conversant with that Holy Book and as adherent to the doctrines therein contained, as those parallels were, it would bring us to Him who will neither deceive nor suffer deception. In going round this c. . . we must necessarily touch on both those parallel lines, likewise on the SV, and while a Freemason keeps himself thus circumscribed, he cannot err.

I was really flummoxed and I started to dig into the few reference books I then knew about. It was Bernard Jones' *Freemason's Guide and Compendium* which gave me the first insight. Bro Jones gives some considerable space to the point within the circle as an ancient phallic or fertility symbol and also to its use as an alchemical symbol for the sun or for gold. The circle on its own he mentions as an ancient symbol for the Deity or for eternity. But it was one phrase he used, almost in passing, which caught my attention:

. . . and it follows that the compasses have been valued as a means by which the perfect figure (i.e. the circle) may be drawn.

My mind jumped to the immediately preceding paragraph of the board, where reference is made to the 'mind of man in the decline of years, after a life well spent in acts of piety and virtue, which can no otherwise be tried and proved than by the S of God's word and the Cs of his own self convincing conscience'.

Of course, I said to myself, if the circle is the area described by the compasses of your conscience and if you stand at its very centre where the central axis of the compasses is placed, then you are not likely to err, particularly if over the circle of your conscience is placed the VSL. But what of the two parallel lines? King Solomon seemed easy—the representative of human wisdom, also a good border for one's conscience. Moses was a little more difficult. At first I thought he might represent obedience, but then remembered that earlier in the first tracing board there is a much more potent symbol of obedience in Abraham, who was prepared to offer up his son Isaac as a sacrifice. Finally I remembered that Moses was not blindly obedient—he often quibbled with the Deity before obeying. So perhaps Moses was *reasoned* obedience.

Finally I was happy with my interpretation of the point within the circle in the first tracing board as being the very centre of the area in which one's conscience operates, bounded on three sides by the VSL, human wisdom and reasoned obedience. That interpretation got me through my deliveries of the board in the lodge.

But, as time went on and I watched or took part in degree ceremonies, other things began to creep

into my consciousness. I started to notice things about the Square and Compasses, which I was now connecting with the Square of God's word and the Compasses of one's own conscience. I also began to notice references to Freemasonry being a 'progressive science' in the second degree charge in the South-East and during investiture in the second and third degrees. I found a pattern emerging. Let's look at the clues.

First of all, the square and compasses. They sit in open view of the whole lodge as two of the three great emblematical lights. In the first degree, the square holds the legs of the compasses captive. In the second degree, one leg of the compasses emerges, and in the third, both legs are liberated and the obligated Master Mason is informed that he is now at liberty to work with both points, to render the circle of his Masonic duties complete. You can almost say that, by progressing through the degrees, he graduates to the use of the compasses. Of course, he was symbolically marked by the compasses during the obligation of the first degree when he held one point—note, one point—to his naked left breast. But now he is free to use both, and we must ask ourselves: to do what?

Now for the square. This is associated particularly with the second degree. The candidate is admitted on the square and is informed that it is used to bring rude matter into due form. During the obligation, the square is used to support the candidate's left arm in the position which he is later informed is the hailing sign, or sign of prayer. Later again, during the charge of the working tools, he is told that the square teaches us to regulate our lives and actions according to the Masonic line and rule and so to harmonise our conduct in this life as to render us acceptable to that Divine Being from whom all goodness emanates and to whom we must give an account of all our actions. Thus, the square teaches morality. This does not conflict with the reference in the first tracing board to the 'square of God's word'.

The compasses, on the other hand, after being introduced against the candidate's naked left breast in the first degree obligation and being referred to in various parts of the first tracing board, virtually disappear from the second degree ritual, apart from the reference to one leg being disclosed. But in the third degree, they come into their own as the square did in the second.

The candidate for raising claims admission by the help of God, the *united* aid of the square and compasses . . . and he is received on the opened compasses—both points, this time. In his obligation he solemnly pledges himself to adhere to the principles of the square *and* compasses. He is then advised that he is now at liberty to work with both points of the compasses to render the *circle* of his Masonic duties complete. Again, during the working tools, he is informed that the compasses 'remind us of the unerring and impartial justice of Him who, having defined for our instruction the limits of good and evil, will reward or punish as we have obeyed or disregarded His Divine commands'. This, surely, is one of the functions of a conscience.

I have mentioned the function of the square and compasses as working tools of the second and third degrees respectively. I am indebted to a book, *The Way of the Craftsman*, by W Kirk MacNulty for drawing my attention to something I had not previously noticed about the working tools. MacNulty's book is a very esoteric work, which interprets the ritual in psychological and kabbalistic terms with which I find it difficult to agree. But what caught my attention was his view that there is a hierarchy of working tools. The first degree working tools—rule, gavel and chisel—are primarily the tools of the labourer at his daily work. The second degree tools—square, level and plumb rule—are tools for checking the accuracy of the work done, while those of the third degree—skirret, pencil and compass—are to be used in designing and laying out work to be done in the future. It is as if, in progressing through the degrees, we move from the tools of the worker to those of the foreman and finally to those of the designer. Bro MacNulty makes the point that this can be seen as an allegory of spiritual growth and responsibility.

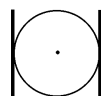
Having got to this point, I began to appreciate Freemasonry as a ‘progressive science’. I could see a candidate admitted to the lodge being free and of good report, being obligated on one leg of the compasses, establishing as it were a point for the moral duties to begin developing, and then being instructed in his moral duties through the charges in the North-East corner, the working tools and especially the final charge, which draws particular attention to the VSL. In the first tracing board there is presented to him in a very symbolic form the framework of Freemasonry and the path which he is to travel. In particular, he is told that ‘the square and compasses, when united, are to rule and govern our faith’. Then the newly-entered apprentice is expected to begin his work which, I suggest, is to unite the square and compasses in himself.

First he must concentrate on the square, defined in the first tracing board as ‘the square of God’s word’, to bring his behaviour within the bounds of Divine command from outside. Having thus begun his Masonic labour and commenced by the square to ‘bring rude material into due form’, he is qualified to be admitted to the Fellow Craft lodge on the symbolic square, to have his arm supported by it when obligated, and to progress to working tools (the square among them) by which he can check his progress.

Now he must turn to work on his conscience and more particularly to bring it into conjunction with what he has already learned. He must bring the control he exerts over himself—his conscience, symbolised by the square. He must, within himself, symbolically unite the square and compasses.

Only when he has done so can he be received into a Master Mason’s lodge on both points of the compasses and, having taken his obligation, be informed that he is now at liberty to work with both points to render the circle of his Masonic duty complete and receive the working tools to design his behaviour. For, if a man has truly squared his conscience with Divine law, then he may safely use the compasses of his conscience to define the area of his moral obligation, bounded by the VSL and the two great parallel lines of Moses (or reasoned obedience) and Solomon (or human wisdom). He may then move to the last and greatest trial, emblematical of death and resurrection, with confidence in the ultimate outcome.

This, in my interpretation, is why a Master Mason’s lodge is opened on the centre, and why, when we set out in search of the genuine secrets of a Master Mason, we hope to find them with the centre, the point within the circle of our conscience. What better place is there to start from for such a search? And, perhaps it is no coincidence that when those genuine secrets are finally found, in another degree, they are discovered on and within another circle. Or is it perhaps the same one?



So far, I have sought all my evidence from the ritual which is in common use among us today. There are several references which I have not mentioned, particularly ‘the square belongs to the whole craft and the compasses to the Grand Master in particular’, but I am not avoiding it, because I will bring it up to illustrate an intriguing historical point shortly.

There is a danger in looking for meanings in our present ritual—the danger of assuming that, because something is there, it has always been there. It hasn’t. While our ritual has been through relatively minor changes in the past 180 years, the 150 years before that were times of great variation and change. If we are seriously to examine the meanings of the symbols in our ritual, we also have to consider their history.

At this point, to get an historical perspective, a very brief summary of Craft history and the nature of documentary evidence is appropriate.

Lodges were in existence individually in England, Scotland and Ireland by the end of the 17th century and were already working forms of speculative workings, but in some cases in a relatively primitive form. In 1716, four lodges in London met together and decided to form a Grand Lodge and elect a Grand Master, which was done accordingly the following year, 1717.

Over the next fifteen years or so, this first Grand Lodge attracted the allegiance of other lodges in London and surrounding districts and began chartering new lodges. Similar Grand Lodges were then established in Ireland and eventually in Scotland.

In 1751, certain groups of Irish Freemasons in London, after some years of being disturbed by changes in the ritual which they said the English Grand Lodge had wrongly instituted, and provoked by social exclusiveness of some London lodges, finally formed a rival Grand Lodge, under the name of the Most Ancient and Honourable Society of Free and Accepted Masons. This new Grand Lodge became known as the *Antients* because they professed to work the true original rituals, while the first Grand Lodge of 1717 became known as the *Moderns*.

The battle was joined and, over the next thirty years or so, lodges and individuals moved from Modern to Antient Grand Lodge and vice versa, sometimes several times. But the odds were with the Antients for three reasons. In Laurence Dermott they had a Grand Secretary who was a brilliant organiser and publicist. They also had recognition from the Irish and Scottish Grand Lodges, who had begun to find the attitude of the original English Grand Lodge patronising. Above all, they had the Royal Arch Degree which they promoted strongly, and which, for that very reason, the Moderns were initially obliged to oppose. The Royal Arch degree was attractive and brought the Antients a large number of adherents from the rival body.

Toward the end of the 1700s, it became obvious to reasoning men within the Moderns that their hope of survival depended upon a union with the Antients. By this time there were numerous Freemasons who were members of both Modern and Antient lodges, and even a number who held Grand rank in both bodies. When two royal dukes, brothers, assumed the Grand Masterships, the way was open to a movement toward unification.

In 1809, a Lodge of Promulgation was formed by the Moderns Grand Lodge to smooth the path toward union. Among other things, it reviewed the ritual of the two bodies. In 1813, Union was finally effected and a special Lodge of Reconciliation was formed to promote unity of operations. This lodge revised all the degrees and ceremonies in a spirit of reconciliation and carried out much instructional work in the agreed workings. It is the claim of those who espouse the *Emulation* working, which is used in the great majority of English Constitution lodges today, that their working has been handed down unchanged from those instructional sessions given under the authority of the Lodge of Reconciliation.

The earliest dated print of an Emulation ritual which I have been able to consult is dated 1871 and is very similar to the ritual which we work in New Zealand today, with the exception of some additions, which appear to have been brought into our ritual from the Scottish or Irish workings used by lodges of those constitutions in the early years of Freemasonry in New Zealand—the ‘reasons for preparation’ in the first degree is an example.

So, if we accept the claims of the Emulationists, the ritual we work today took its basic form from the ritual developed and promulgated by the Lodge of Reconciliation in the years 1813 to 1816. The only major amendment which appears to have been made is the reduction of portions of the extended ‘Old Lectures’ of the three degrees into the present explanation of the three tracing boards.

The question we must now ask is—from what elements did the Lodge of Reconciliation compile the ritual which has descended to us relatively intact? The obvious answer is: from the varying rituals which

were worked by the Moderns and the Antients. But there was at least one other source as well. Toward the end of the 1700s, a prominent Freemason, William Preston, after whom the Prestonian Lectures were named, compiled a series of lectures on the three degrees for the use of lodges in the instruction of the brethren. Large sections of these lectures were incorporated into the Reconciliation ritual, particularly in the final charges.

So, if we are to look for the original meaning of the centre and the point within the circle, we must look before the year 1813. What documentary evidence is there from those times?

The documentary evidence falls into five classes: the Old Charges, written manuscripts, printed exposures, pamphlets for and against the Craft and, closer to the date of the Union, the lectures of William Preston.

The Old Charges have nothing to say on the subject of the centre because, as they survive from purely operative times before the development of the speculative Craft, they usually consist of an opening dedication, an extended naive history of Masonry from the earliest biblical times and, finally, a list of rules for the apprentice and Mason in fulfilling their duties as operative stone-masons and members of their operative lodges.

The manuscripts are much more interesting because, in the cases where they appear to have been written as an aid to memory in learning ritual, we may assume that they represent a fairly accurate version of the ritual as practised in the writer's lodge at that time.

The exposures are a different story. Because they are printed, one must assume that they were published to make money, and they are therefore suspect, except in so far as their contents agree with handwritten manuscripts. Some exposures, two in particular, are of great importance however. They are *Masonry Dissected* by Samuel Prichard, published in 1730 and *Three Distinct Knocks*, which appears to be an exposure of the ritual worked by some of the Antient lodges and published in 1760.

These two exposures are vitally important because, although their contents may not have been an accurate depiction of the ritual of their times, they tended to be used by Freemasons, particularly those out of London, in the absence of other printed rituals and their contents would thus have been worked into the practices of a large number of lodges. There is strong evidence that this happened in the case of *Masonry Dissected* and, in a paper presented to the Quatuor Coronati Lodge in 1979, it was persuasively argued that the most influential German ritual, the Schroeder ritual, was extensively based on *Three Distinct Knocks*.

Masonic pamphlets in the 18th century are generally polemic—either violently for, or sometimes offensively or obscenely, against the Craft. From their very nature, although they are interesting in exhibiting the range of public attitudes to Freemasonry in those days, there is little to be found in them of reference to actual ritual workings.

Of William Preston's Lectures, a considerable number were gathered together in his publication *Illustrations of Masonry*, which first appeared in 1772, and by 1813 it had gone through 12 editions. There is evidence that not all his lecture material was published at the time, as I shall show shortly.

This survey of 18th-century Masonic history and documentation has been necessarily skimpy and I must now reveal what I have been able to find out about the *centre* and the *point within the circle* from 18th-century sources before the union of the Grand Lodges and the Lodge of Promulgation's ritual.

The answer is—practically nothing at all. I have scrutinised, line by line, everything from the period I have been able to lay my hands on over the past two years, since I started researching this subject—reprints of manuscripts, catechisms, exposures, pamphlets and William Preston's *Illustrations of Masonry*, and in none of them have I found a reference to the point within the circle. I have, however, noted a photo of a first degree floor-cloth, painted in 1808 for the Lodge of Unanimity and Sincerity No 261 EC in Taunton, and on it the symbol of the point within the circle appears clearly. So the symbol

was there before the union of the rival Grand Lodges.

I found only two references to the centre. One, from a Masonic pamphlet of the 1730s, which refers to the apron as ‘the Centre of our Union’ is of little relevance to our subject. But there was an earlier one from a pamphlet, favourable to the Craft, entitled *Long Livers* and dated 1722. The writer is talking of the Great Architect of the Universe and says:

. . . with his immortal Compasses, as from a Punctum, circumscribed the almighty ALL; is himself the Center of all Things, yet knows no Circumference.

The close proximity of the words *compasses*, *centre* and *circumference* in such a reference, only five years after the founding of the premier Grand Lodge, is interesting.

Having had little success with the centre and the point within the circle, I decided to tackle it from another angle—our old friends the square and compasses—and here I was almost deluged with references from the early documents, so much so that I can only present a few instances.

The interesting point about the earliest references is that the compasses do not appear as often as the square in the English documents and, when they do, their appearances are primarily such as ‘with the square and compass at my breast’ when referring to the obligation. In a number of the early catechism exposures such as *The Whole Institution of Free-Masonry* of 1724, no less than twelve lights are named. The square is one of them, but not the compasses. And often we find such an exchange as the one in the *Sloane Manuscript* of around 1700.

Q: What were you sworn by?

A: By God and the Square.

or from the exposure *The Grand Mystery of Free-Masons Discovered* of 1724:

Q: How is it [the lodge] governed?

A: Of Square and Rule

or from the exposure *The Whole Institution of Free-Masonry* of the same year:

Q: Who is Master of all Lodges?

A: God and the Square.

No compasses, you will notice!

As far as the Scots documents are concerned, the compasses are there right from the first. For example, the *Edinburgh Register House Manuscript* of around 1696 contains the following: ‘I am sworn by God and St John, by the square and compass and common judge to attend my master’s service.’

The *Dumfries Manuscript* of around 1710 has this exchange:

Q: How many pillars is in your Lodge?

A: Three.

Q: What are these?

A: The square, the compass and the Bible.

This is the earliest reference I have found to the Three Great Lights stated together—and it is in a Scots, not an English document.

And it is in the *Dumfries Manuscript* that we first find an exchange which, in one form or another, is to recur in exposures for some time to come:

Q: Would you know your Master if you saw him?

A: Yes.

Q: What way would you know him?

A: By his habit.

Q: What colour is his habit?

A: Yellow and blue, meaning the compass which is brass and iron.

This is the first example I have found of the word *Master* and the word *compass* being identified with each other, but we must remember that the date of this document is around 1710, and existing evidence is that the third degree was not developed until around 1723 at the very earliest. So *Master* here must mean Master of the lodge, rather than Master Mason.

But this exchange continues in various forms for a number of years. In the *Wilkinson Manuscript* of around 1727, by which time the third degree was in the course of development, it appears as:

- Q: Have you seen the Master today?
A: I have.
Q: How was he cloathed?
A: In a Yellow jacket and blew pair of breeches.

And this was a time when the word *Master* could mean either Master of the lodge or Master Mason. In fact, in Prichard's *Masonry Dissected* of 1730, that most important of exposures, the third degree working is headed up 'The Master's Degree', and the same exchange about the yellow jacket and the blue breeches occurs in the catechism of the first degree.

Even more important, in *Masonry Dissected*, that we must remember was to be used in many lodges of the day as a formal ritual, we find another new development, in that same catechism of the first degree:

- Q: What is the other furniture of the Lodge?
A: Bible, Compass and Square.
Q: Who do they properly belong to?
A: Bible to God, Compass to the Master, and Square to the Fellow-Craft.

Here for the first time, I found a clear and unequivocal identification of the square to the second degree, and the compasses to the third—only a few years after the emergence of the third degree—an identification which continues in our ritual today, though not so clearly stated. Here, the hierarchy of these two symbols is being established.

And this is absolutely confirmed in *Masonry Dissected's* third degree:

- Q: How was you pass'd Master?
A: From the Square to the Compass.

From the Square to the Compass!

This identification of the square with the second degree and the compasses with the third now becomes relatively set and we find it in one form or another in the later exposures, with which I have not time to deal on this occasion, except to point out that in the exposure *Three Distinct Knocks*, which is held to represent an Antients' working of around 1760, we find the Master Mason being obligated on both points of the compasses, a practice which survives in our ritual at the point of receiving the candidate for raising within the door of the lodge.

In French lodges of the period, it appears that this movement from the square to the compasses was not merely emblematical, but actually physical. Three French exposures, *Le Catéchisme des Francs-Maçons* of 1744, *L'Ordre des Francs-Maçons Trahi* of 1745 and *La Desolation des Entrepreneurs Modernes du Temple de Jerusalem* of 1747, each depict a third degree floor-cloth (the later volumes most likely copying from the earliest one). The floor-cloth clearly shows an open grave and the position of the three steps across it. But at the point of starting the steps there is a square, while at the point of finishing there is a pair of compasses. Thus the candidate for raising literally moved from the square to the compasses while advancing in due form to take a Master Mason's obligation and, when he was raised, he was raised onto the compasses painted on the floor-cloth.

Having got so far, with the square and compasses clearly aligned with the second and third degrees

respectively, what went wrong? How did we move from ‘Bible to God, Compass to the Master and Square to the Fellow-Craft’ to ‘the sacred writings are God’s gift to mankind in general, the square belongs to the whole Craft, and the compasses to the Grand Master in particular’—a statement which confuses what was previously so clear?

The villain in the piece, it appears, is none other than our old friend William Preston. Although I was not able to find the reference in his *Illustrations of Masonry*, Harry Carr in *The Freemason at Work* quotes from Preston’s First Lecture of Freemasonry as reproduced in volume 82 of *Ars Quatuor Coronatorum*, the Transactions of the Quatuor Coronati Lodge, as follows:

The Compasses are appropriated to Master Masons because it is the chief instrument used in the delineation of their plans and from this class all genuine designs originate. As an emblem of dignity and excellence the Compasses are pendant to the breast of the Grand Master to mark the superiority of the character he bears among Masons.

The waters had been muddied. By 1802, the second edition of Browne’s *Master Key* was stating:

Why the Compasses in to the Grand Master in particular? The Compasses being the chief instrument made use of in all plans and designs in Geometry, they are appropriated to the Grand Master as a mark of his distinction.

And, in 1825 we find Richard Carlile writing in *The Republican*: ‘The compasses belong to the Grand Master in particular, and the square to the whole craft.’ The poor Master Mason has lost his compasses to the Grand Master and the Fellow-Craft has been deprived of the square in favour of the whole Craft—a change which continues to this day.



In this paper, I have sought to illuminate the concept of the centre, or the point within the circle, as the culmination of the spiritual development of a Master Mason, who has taken instruction from the square of God’s word, and has progressed to the compasses of his own conscience and is then empowered to use those compasses to inscribe the circle, from the central point of which he cannot err.

I believe that I have been able to show, from 18th-century documents, that there was a distinct progression in ritual between the second and third degrees by way of the square and compasses. This progression is still reflected in our present ritual, but the clearest pronouncement of it was lost, at the period when the Lodge of Reconciliation was finalising the ritual for the newly formed United Grand Lodge of England.

What I have not been able to show is the time at which the symbol of the centre, or the point within the circle, the culmination of the progression from square to compasses, entered our ritual, although I suspect it was with the Lodge of Reconciliation. But they must have got it from somewhere! The question is: where did it come from and what did it originally mean?

There is a lot more reading I have to do in the documents around the end of the 18th century and, to that extent, this paper can only be a report on work in progress. The search continues.

Thanks to the carelessness of the recording technician (yours truly, the editor), the comments on this paper were not taped, but WBro Roy Thompson, who keyed in the paper for publication, added his own comments.

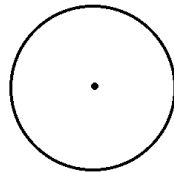
Bro Roy Thompson writes:

I appreciate the thorough research that has gone into the preparation of this paper. Much of it raises points I have read before, but here they are put together in a thought-provoking manner. The point I wish to raise relates to the practical application of the ‘point within the circle’. I have not seen this explained in any of the many papers that look at the allegorical meaning of the symbol.

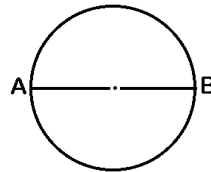
I would suggest that the operative Master Mason at a building site would be responsible for ensuring the accuracy of measuring tools being used by the craftsmen and apprentices working under his supervision. Most tools can be readily checked. There are records of a ‘standard’ cubit being engraved at a building site. This would be the standard against which measuring tools would be checked. Levels and plumbs can be checked by placing them against any reasonably level or vertical surface, taking the reading, then reversing them and taking the reading again. Any discrepancy can be adjusted.

However, a problem arises with a square. It can be checked against a block that is *thought* to be square, but how do you *know* that block is square?

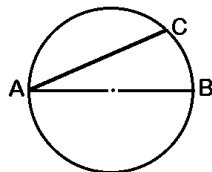
My explanation may also provide a reason for the linking of the square and compasses in parts of the ritual, and as the jewel of the Master. Somewhere in the dim past, I recall seeing this called ‘the secret of the circle’. It is possible to construct a right angle with a pair of compasses and a straightedge. The following diagrams show how to do it, step by step.



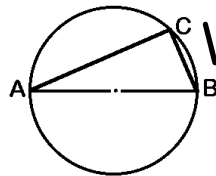
Draw a circle, using compasses



Draw a diameter, AB



Draw a line, AC



Draw a line, CB

**Angle
ACB
is 90
degrees**

Without knowing how to do this, it would not be possible to check the squares being used on a building site, and I suggest this would be a secret held by the Master. I believe this to be the practical application of the ‘point within the circle’, and hope it will assist Bro Alford in future research.

If you thought RWBro Robert Juthner of Alberta had said it all about how to do Masonic research ('The object of meeting in a research lodge', reprinted in Gleanings, Issues 20 & 21) you were mistaken. WBro Woolmer presented this paper in June 1995, and has since updated it.

PREPARING A MASONIC RESEARCH PAPER

by Bro George Woolmer

Introduction

A structured approach in the preparation of a Masonic research paper—is it worth the effort?

Yes. Almost every Mason who is deciding if this paper is worth reading has, regarding Freemasonry, probably one thought to the fore. Its good.

What is it, anyway, that makes Freemasonry worth worrying about?

I think that Freemasonry was established in an age of appalling darkness as a force to help liberate humankind. *To help bring about a decent life for all.* To help improve society.

Independently minded thinkers in those brutal times must have concluded that the only way to overcome ignorance and totalitarianism was to hand to the masses the light of knowledge. To hand it to each individual, to shift him or her from dependence to independence. And not just literacy and 'scientific facts', but a code to live by; one intrinsically of the highest ethic. The brotherhood of man.

The only way to gain new knowledge is by research. In those times, when almost everyone was illiterate, the Church and its vassal kings banned research, often under the pain of death. But nevertheless the Enlightenment, aided by Freemasons—as individuals, not lodges—dawned.

The 'abiding characteristics of the Craft', wrote the Masonic researcher Daynes (16), are 'knowledge, truth and light'.

Today the Masonic researcher almost always looks inward. Here, perhaps, is a clue as to why present Masonic organisations are faltering. Self inspection, of course, can bring benefits. A better understanding of the movement must be one factor in its resurgence. Masonic decisions based on anything but authentic knowledge are always disastrous. But that decision-making must include the wider world.

For the humanist there is a much more forceful, more pressing reason: the majority of the world's people still live in ignorance, poverty and fear. They live under dictators. A liberal education, liberty, equality and fraternity, and hence democracy, the innate messages of the Masonic movement, have been and are being denied them.

Freemasonry is still the only worldwide voluntary organisation concerned with the overall improvement of the individual. That's its value. That's its mission. It is a task far from finished.

That, I think, is the fundamental reason for a person to deliver good Masonic research papers. In the immediate sense, Masonic research will help overcome in-house blind spots, misapprehension and uncertain policy. Never underestimate the power of the pen. But, overall, they will help strengthen the movement.

An enlightened Freemasonry will, in turn, be better placed to reach into those places still dark.

The individual researcher, of course, in return for his work receives basic rewards. The personal ones include the thrill of exploring the unknown and the mastering of topics by synthesising various elements. But the major benefit comes from knowing that he is helping to advance the great Masonic

movement.

Reality

The researcher enters the realm of the unknown and therefore the realm of potential change, conflict and controversy. He enters the 'real' world. The real world includes that of the turmoils of religion, politics and in-house conflict.

The movement, wisely, forbids the discussion of religion and politics in the Masonic scene. In-house conflict, also, is thought by some to be 'unmasonic'. Many Masonic writers, however, think that they may not enter into these regions at all. But if they are not examined—in the historical perspective, for example—then the movement ends up with flawed information. What will have been learned? Mistaken routes will again be charted. The result is predictable.

Progress always springs from the few. As for in-house conflict, it is not uncommon for members of the majority to accuse the critics of disloyalty. Critics, therefore, need to work from evidence. They need a case. They need to research.

It must always be borne in mind that, in this context, what one writes becomes public property. Therefore it must not only be clear and understandable, it must also be as truthful as one can achieve.

This raises the point that when dealing with any multifaceted subject or issue there will not be one 'correct' answer. There will be one for each facet, with overall 'correctness' decreasing as the number of facets increases.

What the seeker-after-truth needs to do is easily said but hard to achieve: to study detail but to see the whole. And vice versa. Then he must fathom the reality.

Of pivotal import to the sincere researcher/distributor of knowledge are many taken-for-granted statements given out by generations of conventional 'experts'. It is almost always conveniently forgotten that breakthroughs are often made at the expense of orthodoxy. The orthodox almost always bitterly resist the new; it challenges the very roots of their ownership of authority. The challenger is often a single person, and has to be enormously resourceful even to get his material heard, especially in the in-house situation.

Here are two examples of questionable statements with which everybody is deluged:

- Freemasonry is a child of the English, and certainly not the Scots.
- Freemasonry has no connection with, and certainly does not unfold from, Knight Templary.

I think that the researcher has to read widely, particularly of new works, and *certainly* outside of the Masonic club of writers. Of course one cannot challenge all, but at the same time one does not have to be a slave to, dare I say, political/historical 'correctness'.

The careful researcher enters at this point. As he is producing a factual and—within the bounds he has set—a truthful document, he must approach it in the same manner. A quality product stems from a quality effort. If he is concerned about his paper and its effects, particularly in the wider view, he will treat it with attention and care. The results will be worth the effort.

Beginnings

I concluded that the problem faced in preparing this paper could be formulated by the question: '*How best could the features of a strong Masonic research paper be presented?*' The problem so encapsulated provided the aim: *to explain the features of a strong Masonic research paper.*

This decided, the paper's sub-aims could then be established: to explore in turn types of papers, the research paper's framework and the Masonic research paper. Foci here would include components, topics, content, sources of information and methodology. Further, under method or practicalities, an examination would be made of timing, note-making and note-organising. Writing would include

English, composition and drafts. A production section would complete the work.

To gain the information needed to prepare the paper I did several things. As a former teacher in an area that included social research, together with its recording by both report and paper, I reviewed some of my notes and thoughts. I also drew on experience gained from undertaking nine tertiary awards. I then returned to university manuals on how to prepare papers at that level. I drew upon my experience as a published compiler and writer of text books and histories and, finally, my Masonic reading and writing experience.

Research papers

All writing can be classified to be of four types (McCall: 6): exposition or explanation, argument, description, and narrative or story telling. The academic writer's approach (Clanchy & Ballard: 70) differs from all others in that it is analytical, objective, intellectual and rational. This is in contrast to approaches that are impressionistic, subjective, emotional or polemical. The academic tone, also, is serious, impersonal and formal, rather than conversational, personal or colloquial.

The Masonic academic author can produce three core *types* of paper or discourse: the essay, the research paper and the thesis. The *essay* reworks old material. The *research paper* presents the results of original research. The *thesis* puts forward an exceptionally sound case for a particular proposition or theory.

The essay is by far the commonest form of Masonic academic writing, and can be routinely seen in the form of papers produced by Grand Lodge lecturers. The result is generally used for mass teaching. But the essay may be given a more immediately vital focus, for example to supply information for the upgrading of the organisation.

Research papers are scarce. Something that should be produced by all Masonic thinkers, they are often mainly associated with research lodges; but even here the essay vies with the research paper.

The Masonic thesis is rare. Anyone with the ability, means, academic qualifications and motive can attempt one, but such people appear to be exceptionally thin—if not entirely absent—on the Masonic ground.

All Masonic research writers need to produce their papers at the academic level. The research lodge's singular responsibility lays with the production of research papers. It is with these that this paper is concerned.

Research papers fall into two main groups: book research or the *armchair research paper*, and the practical or non-book or *fieldwork research paper*. These inquiry papers seek to produce sufficient evidence to prove the researcher's argument, or point, to his peers. From them might flow anything from the rewriting of an historical benchmark to the remodelling of Masonic government.

Of Masonic research papers, the armchair type is the one almost always produced. The material or evidence is drawn from the books and papers of others, but the pieces are linked in a new way to produce an original result. The work throws new light on an old subject, or leads to a new conclusion, perhaps overthrowing a point or position previously regarded as fact.

The Masonic fieldwork research paper, infrequently encountered, sees its author venturing into the world. He makes notes, asks questions, surveys, samples, talks to people, takes photographs, makes measurements and burrows into unpublished records. Like the academic researcher he is looking for material to fulfil his aim, or evidence to test his theory—or just rabbiting away—but in a manner which may also see him tearing his raincoat or receiving the odd nasty look. The field researcher, of course, often uses already published material, but as a secondary source only.

The research paper framework

The layout or framework of an effective research paper has, over generations of trial and error, been evolved into a useful and tight form. There are many variations, of course, but given here (*Appendix A*) is the core of a common and straightforward approach.

The layout of a research paper in outline consists, for the first part, of preliminaries and introduction. Then follows the main body, composed of findings, analysis, conclusions and recommendations. Lastly come the bibliography and appendix.

To expand: the paper begins with a *title*, which grows out of the paper's aim. The *preliminaries* follow, including a statement of the *problem* or question to be answered. The reason for this problem needing attention may be given—this is the work's *rationale*. Then follows the paper's *aim*—the question put in positive form. *Sub-aims*, which sort the aim into workable parts, follow.

An *introduction* (not a preface, or blurb, which may or may not be used; if so, right at the beginning) comes next. Here are placed *definitions*, any *background information* the author might feel compelled to give, and the research *method* used.

The paper early supplies *definitions* so that there is a better chance of agreement on the meanings of various key terms used. Definitions applying to the present paper include:

- *A Masonic paper* is any paper or dissertation dealing with a Masonic subject.
- *A Masonic academic paper* is a paper that presents some matter, such as a point of view or conclusion, in a manner which makes it potentially acceptable to the scholar or scientist.
- *A Masonic essay* is an academic paper that does not present new information but reworks old. It can serve all the usual functions of writing: for example, explaining, teaching or arguing.
- *A Masonic research paper* is an academic paper that presents new information, together with the methods and evidence used.

Necessary in any serious paper, all the above parts are but preparatory matters leading to the primary or basic information, or *main body*. The first part of this, called the *findings*, relate what the research found. This is followed by an *analysis*, where the findings are examined. Flowing logically from the analysis are the *conclusions*. The main body's end may find *recommendations*. Whether or not they are included depends on the audience for which the paper is designed; a committee, for example, may wish to cast its own. A short *summary* may follow, together with a suitable *ending* for the work. No matter at which point a paper finishes, an ending paragraph must be used.

After its ending, the research paper has a *bibliography* and *appendix*.

The substance of the Masonic research paper

Experience strongly shows that a paper's *title* should be to the point. It needs succinctly to describe what the paper is about, rather than being 'smart' in some way. It may, also, have a more detailed or explanatory *subtitle*.

The subject matter, issue or *topic* addressed by a Masonic research paper can arise from the whole range of humankind's inquiry. It will, of course, be from—or reflect—a Masonic perspective. It may range from the purely theoretical to the totally practical; for example, from the number of symbols in the second degree to whether the moving of lodges into a few centralised complexes would bring an overall, long term, good or bad result. The paper can indulge a personal curiosity or it can be a response to an urgent call for down-to-earth help. It answers a problem.

No matter what the *problem* may be, however, it must be clearly stated, defined and limited as an *aim*. The aim, it has been found from centuries of scientific writing, is best evolved by first precisely stating what the problem is. What is the researcher setting out to solve? This is the foundation upon which the whole inquiry is built: all inquiries can and should be reduced to what is called a 'problem'. It

is no use if someone produces a paper only to find that it wanders, and that its conclusion does not match the problem, the lack of knowledge, that triggered it.

So: a problem should be articulated. It always takes the form of a one-sentence, precise and limited question, complete with question mark. For a South Australian example consider: *'Did the types of regalia worn by Grand Lodge officers in the South Australian Craft from 1884 to 1994 remain the same?'*. This enunciation excludes all other crafts found in Australia in general, and South Australia in particular, with its Irish, Women's and Co-Masonic crafts, all with headquarters overseas. It looks at a certain time period. It is an answerable question.

From this problem statement the researcher's *aim* is derived automatically. In this case it is: *'To find if the types of regalia worn by Grand Lodge officers in the South Australian Craft from 1884 to 1994 remained the same.'* The aim expresses a single idea. It takes the form of a single sentence, with no *'ands'*, and it begins with the word *'To'*.

Having nailed down the aim, *sub-aims* are established. Some will be obvious and others may emerge during the investigation. Some may drop out. Each, as usual, takes the form of a single sentence, and begins *'To find . . .'*.

A set of sub-aims for the above, for example, might be:

- (1) *'To find the types of regalia worn by serving Grand Lodge officers from 1884 to 1994.'*
- (2) *'To find the types of regalia worn by past serving Grand Lodge officers from 1884 to 1994.'*
- (3) *'To find the types of regalia worn by past conferred rank Grand Lodge officers from 1884 to 1994.'*

and perhaps—

- (4) *'To find the limit of Grand Lodge tolerance of Grand Lodge to regalia differences from 1884 to 1994.'*

By this stage a number of key words have been invoked. Unfortunately, what each means to one person may be different to what it means to another. *Definitions*, therefore, are vital. Here, for example, consider the terms *'type'*, *'regalia'*, *'South Australian Craft'*, *'Grand Lodge officer'*, *'Past Grand Lodge officer'*, and *'conferred rank Grand Lodge officer'*.

The author may now wish to supply some general or *background information*. This is anything that does not fit anywhere else. He may wish, for example, to discuss, after noting that this is a diversion from the aim, the history of regalia in general in South Australia. Or he may wish to become more theoretical, and mention hypotheses, or guesses, at the major conclusion, or why he chose the topic, or problems which arose in its research—anything. Whatever may be brought in here, however, has to be in extremely brief form.

The *methodology* or method, or methods, used in the research should now be touched upon. With non-earth-shaking Masonic academic book research, little if any mention is usually needed. This scene changes, however, if the author wishes to produce a high level paper, particularly if it is going to be controversial. A practical research project needs to note the various approaches used: questionnaires, interviews, on-the-spot observations, examination of letter files, and so on. There is always a major method, and there are often two or more minor ones. All must be mentioned. They explain how the findings were gained, casting the conclusions in a more positive light and giving the paper more authority.

The *findings* merely set out the primary results of research, the raw data. They are divided into natural sections, one for each sub-aim. If there are, for example, four sub-aims, then there will be a four-section finding. These sections are placed in the order of the sub-aims. Upon the experience and evidence gained in the investigation, a sub-aim or two might now be added or deleted. Any raw statistics, depictions, and so on, are placed in the findings.

Having assembled the results, *analysis* can now take place. If, however, the work stops here, the paper is an account or short report. Such reports are handed on for others to analyse. The author of a Masonic research paper, however, usually analyses—and feels mightily compelled to.

The analysis is that component of the paper where findings are worked on. The assembled information is broken down. The order of analysis follows the order of findings. Each finding must receive attention. Numbers are usually converted to percentages. Tables, graphs and the like may be needed. No matter what else, this is where the discussion takes place. Critical examination occurs. Pros and cons are weighed. Evaluations are made. Trends are noted.

And so the ability to draw *conclusions* is attained. The writing from now on includes no new information, no new workings, and no new discussion and no new points—it is entirely focussed on answering the aim and sub-aims. As with the foregoing sections, the conclusions follow the sub-aims, one by one. The aim's determination is at hand. Each sub-aim is answered with one conclusion. Each conclusion is rendered by one sentence.

The basic conclusion, the answer to the main aim, is now apparent. Written in one sentence, it answers the work's problem.

Triumph marks its writing.

The researcher may or may not go on to make *recommendations*. If he does, then they must relate directly to the problem which generated the paper. More particularly, they must relate to the problem's context and to the particular audience at which the paper is aimed. If there is a tight problem statement—and hence aim—then the context will need little attention. The audience, however, is another matter. Differing audiences require differing recommendations. The author may wish to produce varieties of his paper for various audiences (Teitelbaum: 5). Planners, for example, will need relatively little in the way of recommendations regarding ceremony.

Each conclusion must produce at least one recommendation; it will probably produce several. Each recommendation is rendered in a single sentence.

No matter at which point the author stops, he may wish to include a *summary*. An *ending* paragraph of some description must be present. This will be in an upbeat tone.

The writing is now finished, but the paper is not. A *bibliography* is essential. All the documents, texts, people and other materials consulted are listed. The researcher will prepare two lists: firstly, the *primary sources* inquired into, and then the *secondary sources*. The primary sources are the original, unpublished ones: documents, people and so on, consulted. The secondary lists names of all the published works referred to. With the field work paper, the primary bibliography will exceed the secondary. Each is listed in alphabetical order, with the usual sequence of notation being: surname, initial, title, publisher, city and date.

Last comes the *appendix*. Placed here are all relevant documents, materials, names of people consulted, clippings and so on, referred to in the text, the detail of which is thought to be important. Anything not referred to is omitted—unless it is now seen to be a valuable addition, in which case insert a reference to it in the text. The appended material is labelled, top right,* by capital letters: *Appendix A*, *Appendix B*, etc. Each must be noted in the text: for example, *see Appendix C*.

The presentation or final appearance of the paper will include in-text *references* to sources. These are placed within the text (insert references), at the foot of the page (foot references), or at the end (end references). The latter two are referred to by placing small numbers in the text. Insert references usually give the author and page number, while the end reference is extended to name of book and date of publication. The insert reference is the modern way, as it is both direct and easy. *Footnotes* can also be

* Except when you encounter an intransigent book editor; the *Commonwealth Style Manual* favours top left, and the present editor prefers to centre it.—Editor.

used, which expand on some detail or point; these succinct pieces can also be placed at the end, becoming *endnotes*.

The paper's length, also, is a crucial factor. There can be the complete, all-encompassing paper, a condensed version for limited-time reading, or an outline-only precis.

Manuals on the preparation of cogent scholarly texts can be found in educational or university bookshops. No serious Masonic writer should be without one next to his dictionary and thesaurus.

The Masonic topic

A research topic may be obtained by commission or choice. Avoid the mistake of choosing something 'hard' because it might make a big impression. It is better to stay, at least at first, within special interest and knowledge fields.

Topics can range from the purely academic, no apparent practical application, to the totally pragmatic.

It is here argued that, although perhaps rewarding to the self, a humdrum topic such as 'Masonic Aprons' (or 'The Senior Deacon', or 'The Ashlars') should not be at the limit of a Masonic paper writer's, and particularly a researcher's, ambition. Such pieces, of course, might well add something to Masonic knowledge—but in well known and possibly low-priority areas. Rather, it is argued that if someone is going to spend considerable time on research, it should be at the cutting edge. Look at the—why not the local?—movement's needs. Start at the real boundaries of published knowledge. Plan to move firmly into the unknown—the infinite, exciting unknown. Compare a space walk to adding another stitch to the well known quilt.

The topic once chosen, list the reasons for doing so and the purpose to which the results will be directed. This will help clarify and sharpen thinking on the topic.

It can be argued that, because the Craft is experiencing a time of great need, a large proportion of research time should be put to pragmatic purpose. How can the movement be helped?

Ten examples:

1. Ways in which the local constitution Freemasonry could be improved.
2. The reasons why organisations like Freemasonry wither or flourish.
3. The proportion of 'upper class' men/leaders in local state Freemasonry, per decade, from the local 'beginning' to the present (and lessons to be drawn).
4. The division of local state Freemasonry into 'successful' and 'non-successful' periods (and lessons to be drawn).
5. The *real* aims or functions which have been adopted by, or thrust upon, local state Freemasonry since 'the beginning' to the present.
6. Should the organisation be mainly giving to, or rewarding, its members, or should it be mainly taking or pressuring, for example for money for charity (to improve 'community image')?
7. Why do men join (and leave) Freemasonry?
8. In Victoria—the effect of selling local halls, coupled with the introduction of 'centres'.
9. In SA—the effects of the Masonic Foundation upon SA Freemasonry.
10. In NSW—the effect of Chapter taking over Orders such as the Mark.

But behind this practical search lies a deeper one, a theoretical one. The quest for the reason for Freemasonry's existence. The quest for Freemasonry's soul. What is its Aim? What *are* its Landmarks? The true Masonic researcher must always be exploring both theory and practice. Both need to be grappled with. We need to know who we are before we can know what to do.

Content

Having decided upon the topic of the research essay, the *content* of such papers may be looked at. First, the researcher must, as noted, develop his aim exactly. He must know what he wants to say. If he does not clarify these for himself his paper will be a mess. Then he begins to work out the topic's main parts and features, to ensure that each is covered.

An author must always work from the familiar to the unfamiliar (Westland: 97). He has to determine what is generally known, and go from there to the unknown. Clear steps along the way should be mapped for the reader. Concrete—real—examples should be used, rather than abstractions.

In almost all cases, the research paper should not be written in the first person (I, myself). In particular, personal emotion should be excluded. An impersonal text is not only the academic way, it is the most effective. It needs to be worded for publication; if it is also to be read, then the author can, with ease, ad lib the text to the personal mode.

The paper needs to be exact and precise in both main points and detail. All the key ideas and key terms (Turabian: 5) must be covered. Pretentiousness cannot be present. All that is commonly known (Gondin & Mammen: 61) should be eliminated. Anything which is not to the point must be removed ruthlessly. Alternative points of view which may be encountered have to be taken seriously. If they stand under test, then the researcher must adjust his thinking and modify his work accordingly. No exaggerated claims or sweeping assertions should be made. All unusual statements must be qualified. Caution must accompany the drawing of any conclusion.

The paper is referenced throughout; it is a rare non-referenced paper that can be taken seriously.

Getting information

It is possible to produce even a seminal paper using no *sources*; it might, for example, stem from a sudden flash of insight. Almost all research papers, however, draw upon sources. Researchers need to read widely, and not only in their immediate field; the greater their sweep, the greater their insight. Skim reading (O'Mara, et al: 24) can be an aid. Material which appears to be of interest can be noted, articles photocopied and clippings collected. An ideas file can be established.

It is to the Masonic researcher's advantage to have some knowledge of what is in the libraries, including those of the universities. He should, of course, have a good working knowledge of the contents of the local Grand Lodge's library. In particular some familiarity with the transactions or proceedings of research lodges and study groups seems a must; see *Appendix B*.

Texts parading disputable statements which are poorly substantiated need to be treated with great caution. The researcher needs to scrutinise all texts as best he can; here, prior involvement in the field is an advantage; but should never stand in the way of opening new gates.

But the researcher goes beyond the realm of the published. He enters the realm of interviewing, surveying, document-searching and all the rest. He will find out what non-library records and materials reside at the state Masonic Centre.

It is of fundamental importance that records are kept of *all* investigations, dealings and findings. These should be filed or shelved in some manner, not shoved in a box that is relegated to the shed. These files enable a relevant paper's authenticity to stand against criticism. In the wider sense, the researcher is building his own, specialist or otherwise, reference bank.

When someone else's work is quarried, this must be made clearly known, both in the text and in the bibliography. If this is not done, then stealing has occurred. At the same time, deception is being practiced—the writer is allowing others to think that the unreferenced material is his own work. The complete paper of another person must never be taken and passed off as one's own; this is plagiarism at its worst and is, of course, despicable.

Methods

The *method* by which research plans are turned into reality is the researcher's decision, but it will include several basic elements.

Timing, perhaps, is the chief. Generally the time spent in preparation of a paper (Anderson: 10) on defining the problem and collecting information is 60%, getting out the first draft 20%, and revising and refining 20%.

Above all, the paper's deadline must be confirmed. Then, even if it is a year or two away, how can the time from the decision to research to the deadline best be used? A written task schedule, check list and timetable should be made immediately.

The availability of sources must be established as soon as is possible. It is no good lamenting, for example, that letters have not been answered or that a prime informant is away on holiday. All major calls upon the researcher's time should be accounted for in the timetable. Times when work can be done should be identified. As a result, the researcher's mind can be put at rest by the setting of project stages and their due dates.

Note making is critical; it is from notes that the paper will proceed. The methods of noting include writing, audio-taping and visual recording. Note making should begin from the instant the paper is decided upon. Thoughts should be jotted down at once. When information is obtained it should be noted at once, together—and this is important—with its source and date.

The physical aspect of noting is also important. Notes can be made on notepaper in the order in which the information is secured, or sectioning can occur; say one page for detail A, another for detail B, and so on. Another sectioning method is to make each note on a separate note card.

When noting both primary documents and published texts there are a number of steps which, if taken, will make life easier later. In the case of texts *always* record the author's name, the publisher, the city and the date; and directly onto each notation. *Separate* each note which somehow varies from the rest, either by using cards or leaving blank lines on the notepaper.

Always write in the margin the page number from which the note was obtained, next to *every* note—even if the same number is repeatedly used on the same note page. If this is not done, then should the note be later used the writer has to, frustratingly, return to the source.

When interviewing, phoning included, always record the interviewee's name, address and the date.

Getting the notation correct is of prime importance. It should be a condensation, paraphrase or quotation. If a quotation is made, *always* add quotation marks—otherwise later it will not be certain if the piece is a quotation or not. It must also be *certain* that all within the quotation marks is an exact copy.

The *bibliography*—in full—should be made as notating proceeds; this will save much chagrin later. Material which might be appended—the *appendix*—should be collected or compiled as it is met.

The investigation is over. The paper can be produced.

Getting it all together

Note organisation is the first step. There are ways of notemaking which allow their easy separation in due course. The familiar one is to use small cards, each for a different detail. When the paper is being composed, the cards can be shuffled about in any way desired.

The present writer's method, which seems to be straightforward but unique, is to make notes on ordinary pad paper, leaving a line between each set. When the paper is ready to be assembled (written), slips of paper bearing all the headings and subheadings are arranged in gapped order on a table. A sheet of notes—author colour coded down the margin—is then cut up. Each now separated note slip is placed in its appropriate position. If the original notes are wanted intact then photocopies are dissected.

After note slip distribution has proceeded for some time, new subheadings may be seen to be needed, or some different sequential order seem better. Such improvements to the paper come easily because the whole of its content is being worked on at the one time and the whole layout can be seen at a glance.

When the assembling is done, a sheet of A4 paper is slipped beneath each set and the slips stapled to it. The sheets numbered, writing can commence with confidence.

Writing

Writing is a breeze. All the thought and effort put in now pays off. The writing is but a formality. It will be an enjoyment. The framework is in place. The card shuffling/note placing has been done. The whole thing is spelt out to go. The paper is there. The author, *with complete confidence*, can now translate his record into written English.

For flexibility it is recommended that the initial setting down be in longhand.

The *English* used, of course, must fit the need. The past tense is used in research papers (Anderson: 6), particularly for the methodology and findings, which deal with things past; the rest is in the tense appropriate. In writing, the passive voice, where the subject is being acted upon rather than acting, is often viewed as feeble. Scholarly writing, however, uses it to record the past, for economy in wordage and to help establish an impersonal tone. Nevertheless the paper should enjoy an overall positive frame. Its composer should strive for ‘vigour of thought and expression’ (McCall: 129). It should glow with originality, strength and character; and why not elegance?

English is a marvellous language. Arrayed in enumerable modes, from colloquial to received, from the Queen’s to the gutter, from the popular to the academic, its richness in words and styles enables the easy conveyance of any idea. While the research paper needs a scholarly tone, this is no more than standard English, adjusted as suggested. Technical or in-house language (jargon) is used as little as possible. If necessary, supply definitions. Plain words—but also the most apt (Westland: 116)—are the best. Words chosen can range from the simple to the novel; but be careful with the latter. Where possible, expressions should be concrete and visual.

Spelling, finally, should be current. English offers a range of varieties. The American, simpler than the old English, will no doubt be ever increasingly favoured; for example *color* instead of colour, *program* instead of programme and *catalog* instead of catalogue. Australian English is now faltering towards a toehold. We prefer ‘-ise’ to ‘-ize’. The word processor, of course, offers the advantage of spelling checks, often in variants.

Production

Keyboarding now occurs. Revision and improvement accompany it. If the advantage of a word processor is being taken, read and re-read the text on the screen, improving all the while.

Drafts are essential. The first enables the whole to be examined at one time. Adjustments and corrections will certainly follow. The style will be evaluated. An independent reader can supply unthought-of input.

The author, at a deeper level, will now determine if the paper works. Has it his intended, clear and strong running thread? Are all points connected? Is any section under- or over-worked? Is it (Clanchy: 74) sufficiently convincing?.

It will be. These are questions a non-set-up writer has to approach. The prepared—and that’s as above—writer has already seen to it all.

You’ve done it. It cannot fail.

Refinements can now be brought in. Ensure that the opening grabs. Ensure that the closing will be remembered—and bring action.

The process is complete.
The paper will be superb.
Now is an excellent time to start.

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Appendix A

THE MASONIC RESEARCH PAPER FRAMEWORK

A Suggested Outline

- A TITLE
- B PRELIMINARIES
 - 1 Problem Statement
 - 2 Rationale
 - 3 Aim Statement
 - 4 Sub-Aims Statements
- C INTRODUCTION
 - 1 Definitions
 - 2 Background Information
 - 3 Methodology
- D MAIN BODY
 - 1 Findings
 - 2 Analysis
 - 3 Conclusions
 - 4 Recommendations
- E SUMMARY–ENDING
- F BIBLIOGRAPHY
- G APPENDIX

Appendix B

TRANSACTIONS AND SIMILAR IN THE SA GRAND LODGE LIBRARY

Outline Only

A Bird's Eye View of Freemasonry, The Masters' and Wardens' Assn of SA, Adelaide.
Ars Quatuor Coronatorum, Trans, Quatuor Coronati Lodge 2076 EC, London.
Collected Lectures, A & H Fraternity of RA Masons of SA.
Collected Lectures, GL of Mark Master Masons of SA.
Collected Masonic Lectures, Panel of Authorised Lecturers, Grand Lodge of SA.
Collected Lectures, UGL of MMM of Vic.
Gleanings, SA Lodge of Research 216 SAC.
Holden Research Circle, Camberwell, Vic.
Leichhardt Lodge of Research 225 SAC, Darwin.
Masonic Research in South Australia, SA Lodge of Research 216, Adelaide.
Masonic Square, Lewis Masonic, London.
News Bulletin, SA Lodge of Research 216 SAC.
Phlorony, Trans, Prince Hall Lodge of Research of New York.
Proceedings, Hobart Lodge of Research 62 TC.
Proceedings, The Dormer Masonic Study Circle, London.
Proceedings, Launceston Lodge of Research 69 TC.
Propaedia, SA Lodge of Research 216 SAC.
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Recommendation: each research body publish lists of similar sources known to it.

RWBro Martin has a number of areas of expertise, and this is one of his favourites, delivered to the lodge in August 1995.

SOME CRITICISMS OF FREEMASONRY EXAMINED

by Bro Fred Martin

The statement by Alec Mellor that Freemasonry has been ‘one of the most abominated institutions of all time’¹ will come as a shock to Freemasons accustomed to looking upon it as teaching the highest moral standards for men believing in God, revering the Volume of the Sacred Law and practising Brotherly Love, Relief and Truth. That it has been and is still regarded by some with intense aversion as abominable, loathsome unpleasant and shocking, and that ‘[t]here is no infamy of which the lodges are not accused’²—including gluttony, drunkenness, scandalmongering and homosexuality—increases the incredulity with which those Freemasons look upon the accusations leveled at Freemasonry over the centuries.

Alphonse Cerza³ has listed 34 of the attacks on Freemasonry, beginning in 1652 with ‘Proceedings of the Presbytery of Kelso’, when the Craft was still in its formative stages. Time will not permit an examination of all of these and other criticisms over 343 years. It is proposed therefore to take three criticisms and examine them in some detail, the more particularly because some of them are still being bandied about today.

First, however, to define what *anti-Masonry* means; Mellor defines it⁴ as:

[A] mentality of fear, hatred and persecution. It is a psychosis. Freemasonry is merely its theme. It differs only in its complexion from other psychoses, two of which, at least, are well known in psychiatry; the anti-Jesuit and the anti-Semitic.

He goes on to say:⁵

There are two reasons for the existence of anti-Masonry. First, in every period, there are always born persecutors. In the absence of masonry they would have found sustenance elsewhere. Second, this sustenance was provided by freemasonry itself, on account of its admission that it possessed a secret.

The Criticism by the Roman Catholic Church

Chetwode Crawley claims⁶ that ‘[t]he Church of Rome has never found itself able to accept the principles that form the foundation of Freemasonry.’ and ‘[t]he publication in 1723 of those principles in “THE CHARGES OF A FREE-MASON . . . for the Use of the *Lodges* in LONDON” was followed by instant, active and persistent hostility of the Church of Rome.’

1 Mellor, A: *Our Separated Brethren, the Freemasons*, (1964) p 243.

2 *Ibid.*

3 Cerza, A: ‘Anti-Masonry’, in (1967) *Ars Quatuor Coronatorum*, 80:241 *et seq.*

4 *Op cit*, p 243.

5 *Ibid.*

6 Chetwode Crawley, W J: ‘The Old Charges and the Papal Bulls’, in (1911) *AQC* 24:47.

Richard Parkinson says:⁷

The Roman Catholic Church has always claimed the right to control the lives of its adherents, not only in purely religious matters, but also in education, associations and even politics, especially in the days of temporal power.

He goes on to summarise the objections of the Pope⁸ in 1738 as follows:

1. The association of men of different sects suggested, at best, an indifference to religious matters; at worst, an attempt to spread Deism or downright Atheism.
2. The Order was governed by laws and statutes framed by itself.
3. The famous ‘secret’ was safeguarded by stringent oaths upon the Sacred Book and reinforced by the most horrible penalties. This inviolable secrecy suggested that the work of the lodges was of such an evil nature that they were forced to shun the light of publicity.

Though we clearly see Freemasonry as a laudable institution teaching the highest of moral standards, it did not appear so to Pope Clement XII who was influenced by what he saw going on in Italy. In the late 1730s the following brought the matter to a head.

1. *The Florentine scandals*

The lodge in Florence was a cell of Hanoverian espionage paid for by Walpole, who used it as a spy cell for England and it attracted ‘stupid Atheists and irreligious libertines’. Van der Schleden pointed out⁹ that: ‘the actions of the masons of Florence were unquestionably one of the causes, if not the main one, which led him [Clement XII] to the condemnation [of Masonry]’.

2. *The literary conflict between Lagomarsini and Lami*

In 1737 the Jesuit Lagomarsini denounced Freemasonry in Florence, including an allegation that its first principle was to proscribe the literary production of the Jesuits. Pascal’s ‘Lettres Provinciales’ and ‘Tuba magna’, revered by Florentine Masons, had been shattering to the Jesuits. Dr Lami retaliated by ridiculing Lagomarsini’s pamphlet (actually written by Fr Cordova) in a pamphlet of his own.

3. *The reports of the Ambassador of the Republic of Lucca*

Seven reports to his government by Lorenzo Diodati show how different was the Latin Masonry he saw from the spirit of English Masonry. Among the claims were that the Masonry he saw had terrible oaths and was anti-clerical. It appears that the lodge in Florence was a cover for free thinkers from the University of Pisa—irreligious Italians.

4. *The espionage activities of the Freemason Baron von Stosch*

Baron von Stosch, a German, possibly a naturalised Englishman, who was a spy for George II and a trader in false antiques, was a member of the Florentine lodge.

The lodge, therefore, was disturbing on account of its secrecy and the penalties protecting it, was an advance post for anti-Catholic England, welcomed irreligious spirits, identified itself willy-nilly with one of the most dangerous scoundrels in Europe and enjoyed impunity, thanks to the protection by England. This was how Freemasonry appeared to the Catholic Church in 1737.

On 29 May 1738, Pope Clement XII responded with the Papal Bull, *In Eminenti*. The complaints—association of men of different faiths, the oath, naturalism—would none of them alone have been sufficient for condemnation. ‘The essential point was the Secret’, says Mellor.¹⁰ Freemasonry was condemned because of this ‘and for other just and reasonable motives known to us’ which were never specified but which, having considered all the possibilities—religious, moral and political, can only

7 Parkinson, R E: ‘“An Answer to the Pope’s Bull”, 1738, and “An Impartial Answer to the Enemies of Freemasonry”, 1741’, in (1964) *AQC* 77:145 @ 147.

8 *Ibid.*

9 Van der Schleden (1721-94): ‘*La Franc-maçonnerie . . .*’

10 *Op cit*, p 162.

have been political—fear of Hanoverian influence in the lodges.

Thus arose the Roman Catholic opposition to Freemasonry. It was restated and confirmed in the Papal Bull, *Providas*, issued by Benedict XIV on 18 May 1751.

Eighteenth-century English Freemasons reacted hardly at all to the Bulls. In the Papal States and other countries where the Bulls were received, Freemasonry gave in. In many countries the Bulls were never received, for national reasons.

The identification of the ‘secret’ as the Roman Church’s problem with Freemasonry had two consequences:

1. Hostility towards Freemasonry developed among non-members. This anti-Masonry movement continues to exist even today and frequently centres on the ‘secret’.
2. New interventions from the Roman Catholic Church, particularly in the 19th-century encyclicals, principally *Humanum Genus*.

With the passage of time the position of the Roman Catholic Church has softened and the current position is:¹¹

1. There is no ban or ‘hard line’ position against Freemasonry.
2. The Roman Catholic Church recognises that changes have been made in Freemasonry and that it is not anti-Christian, is much less secretive, more open and willing to explain itself, and that Freemasonry is a ‘movement’ to help people and works for the good of community life.
3. If a Roman Catholic Church member finds there is nothing in Freemasonry conflicting with Christianity as expressed in the teachings of the Catholic Church, then there is no opposition by the Catholic Church to a member of the Catholic Church being a Freemason.

So, after 255 years, the position adopted by the Papal Bull of 1738 is no longer the position of the Roman Catholic Church.

Freemasonry is witchcraft or devil-worship

Another false accusation we should examine. Barry Smith, for example, states:¹² ‘Freemasonry is witchcraft. Their prayers end with “So Mote It Be”.’ A minimal amount of research by Smith would have shown him that this ending was used in the Middle Ages as a pious finale to prayers and blessings, and indeed is found in the Regius Poem, *circa* 1390: ‘Amen, amen, so mote it be, So say we all for charity’. and in the *Cooke MS*, *circa* 1410: ‘Amen, so mote it be’. It means ‘so be it’. It was easier for Smith to give it some meaning unstated, as proof of witchcraft.

Though the denunciations of Freemasonry by one of its greatest opponents, the Abbé Barruel, as holding revolutionary principles in politics and infidelity in religion,¹³ were soon discredited, they were revived in the latter half of the 19th century. To them, Mgr de Segur added the charge of devil-worship.¹⁴ He invented the accusation that Freemasons were Luciferian and Satanists.

A Luciferian is a worshipper of the fallen Archangel Lucifer, who is considered the source of good—and God (Adonai) the source of evil.

A Satanist is a worshipper of Evil itself.

Interestingly, Freemasonry was already over 200 years old and no one had ever made this claim before. That did not deter de Segur, who launched the legend of ‘inner lodges’ where, he stated, Black

11 Potter, G W: Letter to Grand Lodge explaining the current position of the Roman Catholic Church as explained to him by the RC Church.

12 Smith B: *Warning*, (pamphlet), Smith Family Evangelism.

13 Barruel, Abbé: *Memoires pour servir à l’Histoire du Jacobinisme*, (1797).

14 de Segur, Mgr: *Les Francs-maçons*, (1867).

Masses were celebrated.¹⁵ His accusations were followed by A Onslow and, from 1885, Leo Taxil (G B Jogand-Pages). Taxil claimed: ‘the Devil appears in Lodges, presides over them, and sometimes plays jokes such as changing into a crocodile and sitting at the piano.’¹⁶

Taxil was strongly anti-Catholic. Initiated into Freemasonry, he was expelled while still an Entered Apprentice. In 1885 he announced that he had been in error, converted to Catholicism and became an anti-Mason, writing vigorously against it, painting a lurid picture of fantastic rites and mysterious doings. His greatest invention was ‘Diana Vaughan’, a daughter of the Devil, who visited Masonic lodges and reported to him what she saw. Books describing what she reported were widely read and much publicised by the Roman Catholic Church. In 1897 Taxil arranged for her to be brought to light publicly, but on that occasion he announced that it was all a hoax and that he had been fooling the Catholic Church all along. This revelation occurred because his sales were down and the deception no longer worth pursuing. However, the damage had been done. People believed him; some continued to believe him even after his exposure and some still do today. His claims influenced other writers and the calumny was reproduced again and again. Even in 1931, Nicoulland wrote:¹⁷ ‘[T]he primordial secret, so jealously guarded by those adepts who know it, is the action of Satan in the Lodge.’

Mellor says that only the atrocities of the Nazis caused the follies to cease. Unfortunately this is not so. In the late 1970s and early 1980s pamphlets such as *The Question of Freemasonry*, by Ed Decker¹⁸ and *Warning*, by Barry Smith,¹⁹ began to be circulated to Freemasons by fundamentalist, so-called Christians, reintroducing the claims of witchcraft and devil-worship.

Decker’s criticism, which has been repeated again and again by other critical writers, is based, so he states,²⁰ on:

[T]he key document from which I will quote is the most readily available and universally approved doctrinal book on Freemasonry, ‘Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry’ by Albert Pike, Grand Commander, 1859–1891.

Pike’s book is not the most readily available nor universally approved doctrinal book about Freemasonry, and is virtually unknown among Australian Freemasons, is very difficult to obtain, and has no authority among Freemasons worldwide. Yet Decker quotes no less than 13 extracts from it, out of context, to establish his opposition to Freemasonry.

The key quotation is:²¹

To you Sovereign Grand Inspectors General, we say this, that you may repeat it to the Brethren of the 32nd, 31st and 30th degrees—The Masonic Religion should be, by all of us initiates of the higher degrees, maintained in the purity of the Luciferian Doctrine’. A little further on: ‘Yes Lucifer is God.

The explanation of the claim, based on the above, that Freemasons are devil worshippers, is too long for the purposes of this paper. I will state it as briefly as I can, but a fuller explanation is attached as *Appendix A*.

The *Authorised Version* of The Bible has, as you well know, headings over each of the columns on a page, which summarise for us what that portion of the text is about. At the top of the page containing Isaiah chapters 13 and 14 are the following headings:

The Burden of Babylon

Exultation over her King

15 *Ibid*.

16 Taxil, Leo, quoted by Mellor, *op cit*.

17 Nicoulland, Ch: *L’Initiation dans les sociétés secretes*, p 126.

18 Decker, E: *The Question of Freemasonry*, Saints Alive in Jesus, WA.

19 Smith: *op cit*.

20 Decker: *op cit*, p 2.

21 *Ibid*, p 6.

When we read the text, we find that Isaiah is referring to the burden of the *Babylonian* captivity and exultation at the downfall of the *Babylonian* king. The key verse is 14:12: 'How art thou fallen from heaven, O Lucifer, son of the morning! *How* art thou cut down to the ground, which didst weaken the nations.' In the *Good News* translation in modern English, it reads: 'King of Babylonia, bright morning star, you have fallen from heaven! . . .' Clearly, *Lucifer* here refers to the king of Babylon.

In the *Authorised Version* of The Bible, Revelations 22:16 says: 'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.' Our Masonic ritual at one point includes: '[A]nd lift our eyes to that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.'

This Christian reference in the ritual shows the Christian beginnings of Freemasonry and it has remained in the ritual to this day, even though the Craft has broadened its scope to include not only Christians but all who honour God.

In some quite extraordinary way the anti-Masonic argument then goes: 'morning star' refers to Lucifer, the Devil; Freemasons are instructed to lift their eyes to the bright morning star; therefore Freemasons worship the Devil. Clearly, utter nonsense! The 'star' to which Freemasons lift their eyes is Christ.

An examination of seven dictionaries, encyclopaedias and thesauruses²² shows that all seven define *Lucifer* as *the bringer of light* and/or *the bright morning star*. Only in one of these is there any reference to the Devil. I quote from the *Encyclopaedia of Literature, Art and Mythology* (the other six definitions are given in *Appendix A*):

Lucifer—the classical name of the planet Venus when it was the bright morning star. It was called Vesper or Hesperus when it was the evening star. The name means in Latin 'the bringer of light'. It was given, also by the church fathers by mistake to Satan, because in Isaiah (14:12), the King of Babylon is compared to the morning star and the fathers considered Babylon the embodiment of evil. Milton uses it in this way in 'Paradise Lost' making Lucifer the original name of the angel who fell from heaven. Lucifer as Satan is a character also in Dante's 'Inferno' and in other poems.

What did Pike mean when he used the words, 'Yes, Lucifer is God'? In *Morals and Dogma*, he used the term *Lucifer* in its correct meaning of *bringer of light*. He conceived that there was on the one hand, God pure and unblemished, whom he called Lucifer, the bringer of light to the world, and on the other hand, God as understood by frail man, imperfect in concept because of man's imperfections. He thus called God as Christians conceive Him, *Adonay* (*Adonai*), an old Hebrew word for God, used by them instead of the name they were not permitted to pronounce. Though little or no credence is given to Pike's writings, in fairness to him he was saying to the Grand Inspectors General that Freemasonry should be maintained in the purity of the doctrine that God is the bringer of light to the world.

To God-fearing men trying to live according to the highest moral code of behaviour and trying to perfect inter-personal relations as taught to them in Masonry, such accusations as witchcraft and devil-worship leave a bitter taste, the more so as the accusation is so patently stupid.

Freemasons are anti-Christian.

This criticism is always made in connection with an erroneous statement that Freemasonry is a religion. Were it not for the second part, the criticism would never be made. No one, for example, objects to Rotarians of different religions meeting together. Yet when Freemasons of different religions meet together an outcry is raised. Why is this? Various it is stated that:

1. Freemasons do not pray in the name of Jesus.

²² *Children's' Encyclopaedia*, *Smaller Classical Dictionary* (Blakeney), *Smaller Classical Dictionary* (Smith), *Everyman's Classical Dictionary*, *Roget's Thesaurus*, *Concise Oxford Dictionary*, *Encyclopaedia of Literature, Art and Mythology*.

2. Jesus is specifically excluded—Freemasonry blasphemes Jesus.²³
3. Christian may not yoke together with non-Christians—Freemasons do.
4. Freemasonry is deistic.
5. Freemasonry has a god who is not the Christian God but a false god formed by syncretism.
6. Freemasonry seeks to replace Christianity as the religion of its members.

Freemasons easily understand that Freemasonry is not a religion but an association of religious men, Christians, Jews, Muslims, Hindus, Parsees, Sikhs and Mahayana Buddhists. How could an association of men of such diverse faiths be a religion? Freemasonry admits, from all these religions, good men who believe in God, and does not permit discussion of religion lest it lead to disharmony and disunion and thus detract from its essential purpose, the teaching of the highest moral code of living and the consequent inter-personal relations.

Why then would the religious critics attack Freemasonry, saying it is not Christian, omits Jesus from its teachings and so on? There is surely nothing surprising in the fact that religious men would want to seek God's blessing upon the candidate and the instruction he is to receive, or to give thanks to God afterwards. All Freemasons acknowledge in prayer that God is the eternal Lord on High, Father of All, Creator, Architect and Ruler of the Universe. Would any critics deny that God is these things? Wisely, Freemasonry does not involve itself in religious debate among its members.

Yet the religious critics accuse Freemasons of being deistic and of having tried to satisfy all religions by syncretising differing concepts of God into one Masonic God.

Deism is: the belief in the existence of God with rejection of revelation, 'natural religion'.²⁴ Nowhere in the ritual is any such belief taught. It is just assumed that each member in his own way knows and understands God; but that all will recognise God as the Creator, Architect and Ruler of the Universe, the Father of All.

Syncretism is: the attempted reconciliation or union of different or opposing principles, practices or parties, as in philosophy or religion.²⁵ Freemasonry is by the critics supposed to have syncreted God as understood by the participating religions into a Masonic God.

The criticism of syncretism often finishes up centring itself on the three-syllable word used in the Royal Arch degree. It is claimed that 'J' is the Hebrew name for God, 'B' is really Baal, the chief person of the Babylonian Triad, and 'O' is really the Egyptian god, Osiris. So, they say, the god of Freemasonry is Jehovah linked with two heathen deities and Freemasonry has syncreted a god of its own to worship.

What is the real situation? In England, the two rival Grand Chapters united in 1817. In 1830 the new United Grand Chapter was ready to standardise the ritual. The Rev G A Browne led a committee that revised and extended the ritual from a catechetical format into the lecture style we know. The committee worked for five years on the project. Among the changes was the introduction of a second name for God, consisting of three syllables.

Just as the names for God and for Jesus teach us something about the quality of their being and nature or power, for example 'The Good Shepherd' and 'The Bread of Life', so was Browne's name for God meant to teach three things about God. The Chapter ritual is quite specific in defining what these three characteristics of God are:

1. 'J' means 'I am and shall be', that is to say, God is eternal.
2. 'B' means 'Lord in Heaven or on High'.
3. 'O' means 'Father of All' and also His omnipotence.

²³ Prout, D A: *Freemasonry—Friend or Foe*.

²⁴ *Shorter Oxford Dictionary*.

²⁵ *Macquarie Dictionary*.

Thus the word adds to the understanding of God as the eternal Lord in Heaven who is the Father of All. A wonderful concept of God! We think it is. Yet critics choose to invent an interpretation of their own, to try and make Freemasons appear as heathen worshippers.

This criticism is thus easily seen as false. It is so patently dishonest that Freemasons are aghast at the criticism. Yet it is still held, still promulgated widely and with such frequency that there are non-Masons who totally believe it.

Conclusion

These and many other false criticisms have been, still are, and probably will continue to be, bandied about. They are irritating to Freemasons in the extreme, the more so because of their falseness. That such criticisms and accusations are believed by some Freemasons, who then leave the Craft, is a condemnation of the paucity of our Masonic education of our brethren.

How can the criticisms be stopped? How can the truth about Freemasonry be given in an irrefutable way? My suggestion is that a document or booklet be produced and authorised by every jurisdiction in Australasia conjointly, signed by all the current Grand Masters, as the correct, authoritative and irrefutable statement of what Freemasonry is. Impossible? Though it may be difficult, I do not believe it is impossible. What if it took five years to thrash out such a statement? Would that matter? Critics search high and low through Masonic literature to find loose statements that can be taken out of context to prove some untrue statement about Freemasonry. I urge that Freemasons give an agreed statement of the truth to expose the critics' lies for what they are.

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Appendix A

The Meaning of Lucifer

In the Authorised Version of The Bible, Revelations 22:16 says:

“I Jesus have sent mine angel to testify unto you these things in the Churches. I am the root and the offering of David, and the bright and morning star.”

The Freemason’s ritual at one point includes “. . . and lift our eyes to that bright morning star whose rising brings peace and salvation to the faithful and obedient of the human race.”

This Christian reference, Christ – I am the bright morning star, and Freemasonry – lift our eyes to that bright morning star, shows clearly the original Christian beginning of Masonry and it has remained in the ritual to this day even though the Craft has broadened its scope to include not only Christians but all who honour God.

Some Freemasons, however, have encountered criticisms from some sects, or from members of other sects, about the meaning of this portion of the ritual. It is easily explained as follows.

The Authorised Version of The Bible has as you will well know, headings at the top of each page which summarise for us what that portion of the text is about. At the top of the pages containing Isaiah Chapters 13 and 14 are the following headings over the two columns.

The Burden of Babylon

Exultation over her king

This makes it clear that when we come to read the text we will find that Isaiah is referring to the burden of the Babylonian Captivity and exultation at the downfall of the Babylonian King. Indeed the Good News translation in modern English has it, “King of Babylon, bright morning star, you have fallen from heaven.” The R. S.V. tells us in 14:4 “. . . you will take up this taunt against the King of Babylon.” and then goes on to give us the text of the taunt which in 14:12 has it,

“How art thou fallen from Heaven
O Day Star, son of David!
How you are cut down to the ground,
You who laid the nations low!”

However, the A.V. puts it in these terms,

“How art thou fallen from heaven, O Lucifer, son of the morning!
How art thou cut down to the ground, which didst weaken the nations.”

In some quite extraordinary way the anti-Masonic argument goes; morning star refers to Lucifer, the Devil; Freemasons are instructed to lift their eyes to the bright morning star; therefore, Freemasons worship the Devil. Clearly utter nonsense, as even a child would recognise. The “star” to which Freemasons are instructed to lift their eyes is Christ.

The word “Lucifer” appears no where in the ritual of any degree in Masonry, which is not surprising since Freemasonry is about God-given standards of character and human relationships. One would expect that this simple explanation would lay to rest unequivocally any misunderstanding that Lucifer (interpreted as the Devil) has any part in Masonry.

Such, unfortunately, is not the case. Someone found in an obscure book written by Albert Pike in 1871 a reference to the Luciferan doctrine and a statement, “Yes, Lucifer is God”. The statement is misunderstood. Its explanation is as below.

First, what is the meaning of Lucifer? Perhaps a few quotations from definitive works will help us.

Children’s Encyclopaedia; “Lucifer (Phosphorus) is the planet Venus, the Lightbringer, when seen before sunrise as the Morning Star. She was the daughter of Jupiter and Aurora and the leader of all the other stars. She was represented driving white horses through the sky to herald dawn or Aurora.”

A Smaller Classical Dictionary – E.H. Blakeney: “Lucifer or Phosphorus, that is, the bringer of light, is the name of the planet Venus when seen in the morning before sunrise.”

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The Encyclopaedia of Literature, Art and mythology; “Lucifer – the classical name of the planet Venus when it was the bright morning star. It was called Vesper or Hesperus when it was the evening star. The name means in Latin, ‘the bringer of light’. It was given by the church fathers by mistake to Satan, because in Isaiah (xiv 12), the King of Babylon is compared to the morning star and the fathers considered Babylon the embodiment of evil. Milton uses it in this way in ‘Paradise Lost’, making Lucifer the original name of the angel who fell from heaven. Lucifer as Satan is a character in Dante's ‘Inferno’ and in other poems.”

It has thus clearly been established that “Lucifer” means “Bringer of light”. The word is non-Biblical, was used out of ignorance and mistakenly applied to the Devil. That this mistake was repeated by two poets does not add authenticity to its use. Christians regard Christ as the Light of the World (another name for God). He it was who brought light to the world. Though Christians would never use the name “Lucifer” for Christ, we have seen that the words, “Bright morning star” are used to describe Christ. It is important to remember this connection, Christ—bright morning star—Lucifer, as we come to consider Pike's statement.

Who was Albert Pike and what is his status? Albert Pike wrote his book “Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry” in 1871 from his position as Sovereign Grand Commander for the southern jurisdiction of the Scottish Rite in U.S.A. Details of this thirty three degree system can be read in Gould's “History of Freemasonry” Vol 4, Chapter IX, but briefly it arose as follows.

Freemasonry, as we have seen, developed from operative into speculative masonry. It was well enough established to have the first Grand Lodge formed in 1717. As Freemasonry developed further other allied degrees were formed around Craft Masonry which consists of the three degrees of Entered Apprentice, Fellow Craft and Master Mason, together with the Mark degree and the Royal Arch degree. Particularly was this so in France which was outside the control of the three British Grand Lodges.

In 1754 the Chevalier de Bonneville established a Chapter of 25 degrees among the adherents of the Stuart cause at Clermont in Paris. One of the degrees was called “Scottish Master” and so the system became known as the Scottish Rite. Three years later these degrees were introduced into Germany. There was much internal strife in France over the system but in 1761 Stephen Morin was authorised by a group of officers of the Orient of Paris to carry the rite to America. It is interesting to note that even today the Grand Orient of France cannot gain recognition by the Grand Lodge of England as true Masonry. From the French possession of San Domingo, Morin spread the rite into U.S.A. where it became widely distributed and in 1801 was organised into the Ancient and Accepted Scottish Rite. It reappeared in Europe in 1804 as a system of 33 degrees and was part of a plethora of rival degrees of many kinds contesting with one another in France. Its history is very chequered. However, except in the Anglo-Saxon countries, it has become a formidable rival to Craft Masonry for it claimed control over the first three degrees of the Craft which are the first three degrees of its system. In the U.S.A. the system is known as the Scottish Rite and was called by this name in Pike's book. It is also known as such in the Latin countries. In Great Britain, Ireland, U.S.A. and countries formerly British colonies the Rite now occupies a subordinate place. In England and Scotland, Master Masons may join but it is ignored by the Grand Lodges. Likewise in Australia, it has no official recognition by Grand Lodges. Among its degrees the 18th is called the Rose Croix which is a purely Christian degree for believers in the Trinity of God and Jesus Christ as Saviour.

Pike's book is frequently quoted by the leading critics of Freemasonry and their criticisms are slavishly followed by others who wish to denigrate it. Far from being “the most readily available and universally approved doctrinal book” of Freemasonry as one critic states, it is virtually unknown in this country. It was in any case about the Scottish Rite and not Freemasonry as we know it.

Pike was largely self-educated and an omnivorous reader, particularly in theology, mysticism and the occult. His voluminous and largely indigestible writings show that he rarely understood what he had read. He was by nature autocratic, and believed that he was entitled to issue circulars to all members of the Rite, whether they were under his jurisdiction or not. He was politely ignored by Masonic authority,

but some of his writings are still being quoted by critics as if repetition would make them more creditable.

Despite the fact that Pike's writings have no real status in Freemasonry it might be of interest to see what he meant by his statement, "Yes, Lucifer is God." He used the title "Lucifer" for the bringer of pure light to the world, i.e. the light or knowledge of God. This is in accordance with the definition of "Lucifer" as has been shown. He conceived that there was on the one hand, God pure and unblemished whom he called "Lucifer", and on the other hand God as understood by frail man, imperfect in concept because of man's imperfections. He thus called God as the Christians conceived him, Adonay (Adonai), an old Hebrew word for God used by them instead of the name they were not permitted to pronounce.

One has only to consider the horrors and obscenities perpetrated by so-called Christians in the name of God to feel at least some sympathy for Pike's view. The Inquisition, the Thirty Years War and the Borgia Popes, to take only three examples, horrify us at what man has done in his imperfect grasp of God and God's purity. Thus Pike instructed his inspectors to stress that Lucifer is God, i.e. the true bringer of light to the world is the God they should honour.

What has all this to do with Craft Masonry? Nothing. No where in our rituals, not in Craft Masonry, nor in the Mark, nor in the Chapter, nor, indeed, in any of the allied degrees is Lucifer mentioned. God is God. When I, as a Christian, joined Freemasonry and was asked in whom did I put my trust, I could reply, "In God" and I meant in God and not in any other being. And so too did every other Freemason that I have ever known.

Quoted from *FREEMASONRY – as it really is*, an unpublished pamphlet
by RWBro A W Martin, BA, DipEd, DipT, OS, PGW, DipMED.

The inaugural address of WBro G D Murray, JP, PGSwdB, on the night of his installation as Worshipful Master of the South Australian Lodge of Research, on 20 October 1995.

‘ . . . THIS LODGE IN PARTICULAR ’

by Bro Graham Murray

The South Australian Lodge of Research is 30 years old—no great age, but there were times when brethren did not expect it to survive so long. Since the consecration in 1965 there have been 155 members on its rolls, of whom more than half were initiated in this lodge. Our present membership is reduced to 17, including five initiates: Bros Brian Black, Lew Halley, Nigel and Tony Pope, and myself. I was initiated in April 1969 and elected Master in 1973. It is a great privilege to have been chosen as Master again this year.

Three years ago the lodge decided to cease degree work, to concentrate solely on research, and six months later moved back from the suburbs to the city. Last year we resumed publication of our own research papers and, for the first time (and without a loan or subsidy, or any outside help whatsoever) we produced them in book form. *Masonic Research in South Australia, volume one*, has received high praise in England, New Zealand and the United States of America, as well as favourable comment in South Australia and interstate. I trust that *volume two* will maintain this high standard.

We are still in the process of restructuring the lodge. Our survival as a lodge and success as a lodge of research depend on every member—on *you* personally. Let us remember our pledge to support each other in this laudable undertaking. I am confident that all of you will give the lodge the support it so desperately needs, so that we may grow from strength to strength.

We have gained six new members, researchers all, in the past two years, with a promise of more to come. I thank them, and their sponsors, for the interest they have shown. I ask every member to carry with him application forms for membership and to seek out suitable brethren with an interest in research, who would be an asset to the lodge. As Bro Ken Brindal urged two years ago, when you find a likely prospect, bring him to our next meeting (*bring*, not merely *invite*), make him feel welcome, then visit him in his lodge, and invite him here again.

My special thanks to Bro Black, our long-standing Treasurer, who has managed to keep our accounts ‘in the black’, even though our credit balance was reduced to ten cents as a result of our determination to resume publishing. To avoid increasing our fees or the price of our publications, it will be necessary to find other means of raising money to cover normal operating costs. I ask members to think about this and offer suggestions.

This lodge is a foundation member of the Australian Masonic Research Council and is proud to have participated in all its undertakings. The cost to the lodge is only the annual subscription of \$50 and the benefits are many: visits from overseas lecturers, worthwhile Masonic books, the exchange of ideas with other research lodges, and the institution of Kellerman Lecturers.

The wealthier affiliates of AMRC pay the expenses for at least one representative to attend the Council’s biennial conferences. Our lodge has been represented by at least three brethren on each occasion, entirely at their own expense. We have made our mark among the other affiliates, not only as

the 'Three Muscatels' but also in our contribution to the organisation and administration of the Council, and in the quality of our Kellerman Lectures.

I am grateful to the lodge for the opportunity to represent them as Kellerman Lecturer next year and am proud to follow in the footsteps of my predecessors, Bros Brindal and Pope. It is the most prestigious honour a brother can receive from the research fraternity in Australia, since there is only one such award every two years in each jurisdiction. Elsewhere, Kellerman Lecturers are at liberty to present their papers in other lodges (as does the Prestonian Lecturer in England), but in our jurisdiction we are restricted and I shall present my paper, 'Possible Jewish antecedents of Freemasonry', only to this lodge, next June, and at the AMRC conference in Perth, next October. We are the nearest neighbour to the WA Lodge of Research and I would be delighted if more of our brethren would accompany the 'Three Muscatels' on that visit—'one for all and all for one!'

The lecture programme for the coming year has been arranged and copies will be available after the meeting. They will be sent to all members of the correspondence circle and to any full member who is absent tonight. This year there will also be a short talk at the festive board after each meeting. Application forms for full or corresponding membership are available, and you are reminded that lodges may join the correspondence circle and thus benefit all their members by receiving our publications. Pass on the good news.

The Grand Librarian, our Brother George Woolmer, has charge of the few remaining books we have for sale, *A Masonic Panorama*, by Bro Neville Barker Cryer, *Freemasonry in England and France*, by Bro Cyril Batham, and our own *Masonic Research in South Australia*. Please tell your friends that these may be purchased from Bro Woolmer at the library—but they will need to be quick.

Visitors are always welcome at our meetings. I have heard it said, because full membership is open only to Master Masons, that Entered Apprentices and Fellow Crafts are not welcome at our meetings. That is not correct. Any brother interested in improving his Masonic knowledge—from Entered Apprentice to Grand Master—is very welcome to attend.

Bro Pope has asked to be relieved of the task of producing the *Gleanings*, at least for the coming year, so that he can spend more time on writing his book about Freemasonry in Tasmania and collaborating with Bro Kent Henderson in revising *Masonic World Guide*, as well as editing books for us and AMRC. We extend our thanks to him for producing *Gleanings* for the past four years and willingly grant him his sabbatical. Several of us will combine to produce *Gleanings*, including Bro Roy Thompson.

Any brother who has an article suitable for reprinting in *Gleanings* should submit it to me, together with a clear reference to its source. It can be a good photocopy, or typewritten, or on 3½-inch computer disk. I think we have sufficient brethren with computers to be able to convert it, whatever the format, but if you have it on disk please check with me first, and always include a hard-copy version.

Finally, my sincere thanks to everyone present, the Right Worshipful Installing Master and his team, the Entered Apprentice and two Fellow Crafts, other visitors and my own brethren, for attending tonight and assisting us in making it such a pleasurable evening.

May the Great Architect of the Universe bless you all.

The December 1995 meeting saw some new faces in the Short Talk competition. WBro Harry Farrell, PGP, DipMEd, of Renmark Lodge, was one of the finalists.

KING SOLOMON

by Bro Harry Farrell

Some 3000 years ago, about the time of King David's reign, the then known world was in turmoil. It was a bloodthirsty, brutal and ruthless period. Wars were raged over territory, treasures were pillaged, political intrigue was rampant. Since then the world hasn't changed very much; we haven't learnt from history, with skirmishes, conflict and even all-out war still being prevalent.

King David had a desire to build a temple for God, but God told him, through Nathan the prophet, that He did not approve of this plan. Instead, God promised to build David a house, that is to say, a dynasty, in order to establish His kingdom and His throne for ever.

David was getting old and senile and wanted to ensure a successor to the throne. Adonijah, the fourth son, with the connivance of Joab and Abiathar, was determined to take over the throne from his aging father. The planned *coup d'état* was well supported to the extent of a celebration feast, and might have succeeded but for the prompt intervention of members of the pro-Solomon party, who were naturally not invited to the feast. Nathan advised Bathsheba, Solomon's mother, to inform David immediately, since their lives were at stake, and to urge the king to immediate action. Bathsheba informed David of Adonijah's plan to seize the throne and pointed out that if Adonijah were successful, after David's death, she and Solomon would also be killed.

King David was determined that Solomon should reign. David summoned Zadok the priest, Nathan the prophet, and the faithful soldier Benaiah, to give them detailed instructions for the coronation of Solomon. The royal wishes were immediately carried out, with Zadok doing the actual anointing. The trumpet was then sounded with the coronation salute 'Long live King Solomon'. Finally the new king went to the palace with his followers and took his place on the throne itself.

While Adonijah and his fellow plotters were prematurely feasting, they heard the noise accompanying Solomon's coronation. A runner brought the fateful news, and added that Solomon was receiving pledges of loyalty and that the bedridden David had given his blessing to the co-regency. The disconcerting news quickly broke up the feast. Adonijah, fearing for his life, fled for sanctuary. Solomon sent a message to Adonijah promising him a royal pardon if he remained fully loyal to the new king, but at the first sign of wickedness he would be put to death. Adonijah then pledged his loyalty to his brother. David, realising he was about to die, advised Solomon to continue his own strong rule.

Adonijah then asked Bathsheba to intercede with Solomon on his behalf in order to obtain Abishag as his wife. Bathsheba was somewhat wary of Adonijah but was willing to speak to her son on the matter. Although Solomon accorded his mother full courtesy, he interpreted Adonijah's request as a challenge to the throne. Abishag had been a member of David's harem and, in accordance with the custom of the day, whoever was king inherited the harem. On Solomon's order, Benaiah, the chief of the bodyguard, immediately went out and killed Adonijah.

Solomon's wisdom and judgement were well noted in the Near East among the Arabs, the Edomites and the Egyptians. The gift of wisdom was applied in stories of Solomon's abilities and decisions, and

illustrates the Hebrew admiration for practical wisdom. The term *wisdom* also refers to the type of literature consisting of proverbs, songs and the like. Just as the name of Moses was attributed to law, and that of David to the Psalms, so wisdom was related to Solomon.

The building of the house of the Lord, the temple, was one of the great events of his reign, since through it the eventual centralisation of worship at Jerusalem became possible.

Solomon had a treaty with Hiram, King of Tyre, to supply timber from Lebanon. Hiram's woodcutters were to fell the timbers and ferry them on rafts down the coast to Joppa. In payment for the wood, Solomon was to export wheat and oil to Lebanon. Solomon raised a levy of 30,000 men to work in shifts every third month, ranging from labourers to skilled stone masons and artificers in the metal trades. Solomon's labourers were skilled in stone but not in timber, a situation still true in the region today.

The temple dimensions are given as 60 cubits long, 30 cubits high and 20 cubits wide. To this may be added the vestibule, 10 cubits in width, running along the front or east side. A cubit is approximately 18 inches. On the north, south and west sides were built side-chambers three stories high. These chambers did not have access to the temple proper, and were used by the priests, probably for provisions and storage. In all probability the winding staircase referred to in the second degree tracing board was a part of these chambers.

In addition, all the bronze furniture was made by Hiram Abif for the temple. It was common practice in antiquity to erect two independent pillars flanking the entrance to a temple. The two bronze pillars have names, Jachin (meaning 'he sets up') and Boaz (meaning 'with strength'). Why these names were given and what they signified is not known. The bronze sea, a basin for priestly ablutions, was almost 15 feet in diameter and 8 feet deep, made of cast bronze 3 inches thick. It rested on 12 bronze oxen facing outwards, three in each direction. Why oxen were used is unknown; some have conjectured that they were actually bulls, and thus symbols of fertility. The basin was set external to the south-east corner of the temple. Ten large wheeled stands were made, into which ten lavers were set. These were arranged five on the north and five on the south of the temple. The water in the lavers must have been used in connection with the sacrificial rites.

Outside and in front of the temple, placed in the middle of the court, was constructed a bronze sacrificial altar.

Not only the large objects described above, but also many vessels and decorations were made. In addition to the cast bronze objects there were many furnishings of gold: candlesticks, lamps, tongs, bowls, snuffers, spoons, censers and even door hinges. The walls, ceilings and floor of the Holy of Holies were covered in gold.

The construction and dedication of the temple took about 7 years to complete. It is probably not appreciated that Solomon's building programme continued for 13 more years after the temple was finished. The first of these buildings was the 'House of the Forest of Lebanon', probably intended as an armoury. It was 100 cubits long, 50 cubits wide and 30 cubits high, thus considerably larger than the temple. The building evidently received its name from its complete construction of cedar wood. In front of the House of the Forest of Lebanon was the 'Hall of Pillars', which may simply have been a covered portico, an extension of some 30 cubits. The 'Hall of Judgement' is another part of this architectural complex, whereas 'Solomon's Palace' and the 'House of Pharaoh's Daughter' are in the harem complex, nicely called 'the other court'.

The building operations were finally completed and Solomon's treasury was empty. In order to refill it, he found it necessary to sell to Hiram, King of Tyre, 20 cities in Galilee for a huge amount of gold. The ceded area was named Cabul (meaning *sterile*, or *unproductive*) and tradition has it that Hiram was dissatisfied with his new possession and gave it this derogatory name.

Solomon had inherited a large harem from his father, David. The harem consisted of seven hundred wives, princesses, and three hundred concubines, including many foreigners, many of whom were probably political hostages.

These foreign wives had their own gods, and Solomon provided for the cults of these gods. Specifically mentioned are Ashtoreth, (Astarte), the Phoenician fertility goddess; Milcom (meaning 'the king', and sometimes Molech), and Chemosh, astral deities, for whom he built altars on the mountain east of Jerusalem, at the Mount of Olives. Solomon's leanings towards idolatry had disastrous consequences. God had warned Solomon against idolatry. Because of his disobedience, God removed all but one tribe, Judah, from the Davidic house after Solomon's death.

It is, however, believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, 'Vanity of vanities! All is vanity', he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a while, will in the end produce the bitter fruits of remorse and sorrow.

King Solomon has left us with very many poems and writings contained in the Volume of the Sacred Law, indicating a deep and right-thinking philosopher. The long peace and prosperous condition of his empire for the greater portion of his reign testify to his profound abilities as a sovereign and statesman. After a reign of forty years he died, and with him expired the glory and the power of the ancient Hebrew empire.

WBro Kevin Hoath, of Mount Gambier Lewis Lodge, was unable to attend our lodge for the December 1995 meeting, but his paper was read in lodge on that occasion.

PROSPER THE CRAFT

by Bro Kevin Hoath

One of the most significant initiatives taken in recent times by the South Australian Constitution of the Order of Antient, Free and Accepted Freemasons has been the development of the *Vision 2000* programme. This finally came to fruition in 1993, under the leadership of the Grand Master at that time, MWBro Donald Alexander. The programme aimed at establishing an administrative structure that would, as defined in the *Vision 2000* ‘mission statement’, promote a commitment to soundly based decision-making, open communication and sound resource management. Freemasonry in South Australia certainly owes a great debt to those who worked with the Grand Master to establish this very forward-thinking strategy.

It has become apparent in the 1990s that, while the landmarks and tenets of the Order are still very relevant in our society, and will continue to be so, it is becoming increasingly important for the brethren at all levels to have a far greater input into the decision-making within the Craft.

Initiatives and terms within business and commerce, such as ‘worker participation’, ‘total quality management’ and ‘world best practice’, have become well known to those who face the commercial challenges of our modern world. There is an understanding within all of these initiatives that it is imperative to involve the skills and talents of everyone in the process—those who do the job knowing best how to do it and therefore knowing best how to improve it. Also, there is now an expectation by workers themselves that they will be involved in this process. No longer is it acceptable to expect these people to ‘park their brains at the door’ when they come to work, or in our case, to lodge activities.

I have great praise for the ‘Governing of the Craft’ document. However, I have a deep concern that the management structure as set out in the document is not clearly enough defined and developed further down into the grass roots of the Craft at lodge level.

In the management structure at Grand Lodge level, the six committees of planning, care, resources, procedures, community relations and education, and their roles, are well defined, along with their line of reporting to the Board of General Purposes and therefrom to the October Conference. There are also representatives of the six committees at District level. I ask; why not promote the establishment of these same six committees at lodge level?

My experience is that, generally, the Master Mason has no specific forum in which he can fully participate in the well-ruling of his lodge. Usually the lodge executive consists of the Master, Wardens, Past Masters, and sometimes other officers of the lodge, with final decisions being made there, or simply ratified at lodge meetings. Sure, it may be said that the Master Mason has the opportunity to ask questions at the lodge meeting, during general business. However, as we all know, at that time there is always a push to get the business done, and the visitors in, and the programme for the evening started. The alternative is for the Master Mason to speak at the ‘second time of asking’. Of course, the visitors are present, and the brethren’s minds are generally, at that stage, on the closing of the lodge and moving on to the festive board.

Let us consider the six *Vision 2000* management committees operating at lodge level. There are logical chairmen and readily defined and constructive roles for each committee:

The planning committee, with the Worshipful Master as chairman

The role of this committee would include:

The development of lodge programmes—Ensuring that there is a wide range of interesting meetings, both within the lodge room and at the festive board. The blending of the ceremonial work with lectures, guest speakers and general member participation.

The promotion of membership through Open Nights and similar events—Getting members to understand their role in attracting suitable new members into the lodge and to Freemasonry in general

The committee of inquiry—Getting members to understand the role and responsibilities of the committee of inquiry, a committee that has a critical part to play in ensuring that candidates are properly screened at an early stage for their suitability, before the process of admission continues further.

Lodge social activities—Obtaining the views of the total membership and as a result, cater to the widest range of the members' needs and interests.

The care committee, with the Almoner as chairman

The role of this committee would be to:

Establish a system or network to ensure that all lodge brethren are regularly contacted, especially those who, for various reasons, are unable to attend lodge meetings.

Provide support for the lodge brethren and their families, either directly or through the various government support agencies.

Ensure that the Masonic widows of the lodge receive the same care and attention from the lodge as the lodge brethren and their families.

The resources committee, with the Treasurer as chairman

The role of this committee would be to:

Develop and maintain a financial budgeting system, in order that the lodge funds are raised and spent within both a short term and long term plan; and communicate this information to the members.

Ensure the lodge premises are maintained in a safe and satisfactory condition. Where the premises are controlled by a Trust of the tenant lodges, this committee would provide the lodge representative to that Trust.

The procedures committee, with the Director of Ceremonies as chairman

The role of this committee would be to:

Monitor the workings of the lodge, and encourage brethren taking part in the ceremonies to aim for a level of presentation that would not only generate pride in themselves, but also within the lodge members, in a manner similar to that of the operative masons of the past.

Implement Grand Master's edicts: the current change in dress of candidates is a good example where the procedures committee could become involved.

Assist the planning committee in slotting lectures into the lodge room activities.

The community relations committee, with the lodge Masonic Foundation co-ordinator as chairman

The role of this committee would be to:

Promote membership of the Masonic Foundation, within the lodge and externally.

Raise the profile of Freemasonry in the community, particularly the charity aspects, working alone or with service organisations, churches or similar bodies with charitable pursuits similar to our own, for the well-being of our fellow man.

The education committee: *with a senior member interested in Masonic education as chairman*

The role of this committee would be to:

Promote the Masonic Education course to brethren of the lodge.

Promote the use of the Masonic Centre Library.

In conjunction with other lodge strategic committees, assist in the development of new officers, and members in general.

While I believe it would be essential for the Master and Almoner to be chairmen of the planning and care committees respectively, there could be some flexibility in the allocation of chairmen to the other committees. The Master would, of course, besides being chairman of the planning committee, be *ex-officio* on all of the other committees.

After the formation of the committees, the next step would be to invite all lodge members to join a committee of their choice and interest. I think it would be of little importance if some committees attracted more members than others. I believe the key to the success of these committees is in the level of participation, not the number of members.

I would expect that the chairman, or his representative, from each of these committees would be required to report to at least the lodge executive and, where necessary, to the regular lodge meeting on an 'as needs' basis, and certainly not less frequently than every three or four months.

The benefits, plus the power to achieve, from such a committee structure would be enormous. Firstly, there is the requirement for a regular review of all those things that are important for the making of a good lodge. Secondly, there is the opportunity for all brethren to have an involvement and input, not only to the committee they have elected to join, but also in the other areas of lodge activities. Thirdly, the Master Masons, and particularly the newer members, get an understanding of the functioning of the lodge administration. I found this a very frustrating aspect of Freemasonry in my lodge when I first joined.

In summary, if Freemasonry is to prosper beyond the year 2000, the brethren at the real grass roots must truly be involved in the decision-making. It serves no purpose to invite their comments on matters of concern at District or Grand Lodge level, if they do not have a good understanding of what happens in their own lodge.

I think my observation at the April 1995 Communication serves to demonstrate the point that we are not drawing Master Masons adequately into the decision-making within Freemasonry. At that Communication there was a magnificent overall attendance but to me there appeared to be only a relatively small number of Master Masons present. And let us remember that Master Masons are the future of the Craft!

I am sure that the *Vision 2000* management structure committee system would work well at lodge level. I am certainly promoting it in my lodge.

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