

AUSTRALIAN MASONIC RESEARCH COUNCIL

PROCEEDINGS

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1996

**Biennial meeting and conference
13–15 October**

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Conference programme

Sunday 13 October 1996

3 – 7 pm Registration, followed by an informal meal

Monday 14 October 1996

- 9.30 am Official opening of the conference
by RWBro Harry Kellerman, *OBE, BEC, MACE, FIBA, FECS, PDGM* (NSW)
- 10 am Paper: *The five noble orders of architecture*,
by WBro Peter Verrall, PM 277 WAC, 445 NZC
- 11.30 am Morning tea
- 11.45 am Paper: *The 46th (South Devonshire) Regiment
and Freemasonry in Australia, 1814 to 1817*,
by RWBro Robert Linford, *OBE, BCom, BA, LittB, PAGM* (NSW)
- 1.15 pm Lunch
- 2.15 pm Paper: *Freemasonry is closer to Pythagoras than moderns accept*,
by WBro Keith Hollingsworth, *MA, BEd, DipEd, MACE, PGStdB* (V)
- 3.45 pm Afternoon tea
- 4 pm Paper: *Grand Lodge recognitions and some contemporary issues*,
by RWBro Murray Yaxley, *BSc, DipEd, BEd, FACE, PDGM, PBGP*
(T)
- 7 pm Conference dinner

Tuesday 15 October 1996

- 8.30 am AMRC committee meeting
- 10 am Paper: *Possible Jewish antecedents of Freemasonry*,
by WBro Graham Murray, *JP, PGSwdB* (SA), WM 216 SAC
- 11.30 am Morning tea
- 11.45 am Paper: *Cosmographic origins of some Speculative Masonic symbolisms*,
by VWBro Dr Arthur Page, *ED, DipPhy, HonDPhil, PAGSWks* (Q)
- 1.15 pm Lunch
- 2.15 pm AMRC biennial general meeting
- 4.15 pm *Conference closes.*

THE FIVE NOBLE ORDERS OF ARCHITECTURE

*by Peter Verrall **

Apart from the Three Great Emblematical Lights in Freemasonry, the Volume of the Sacred Law and the square and compasses, one of the most discussed features in our ceremonies must surely be the pillars and columns. They are certainly the most profuse for they are represented many times in our lodge rooms.

Do you know how many there are in your own lodge room? If you hazarded a guess, the chances are that you would be at least 50% wrong.

Numbers will vary, of course, depending on the interior decoration in any particular lodge room. There should, however, be a minimum of ten columns or pillars exhibited, comprising the following:

- Three on the first degree tracing board;
- Two on the second degree tracing board;
- One each on the Junior and Senior Wardens' pedestals; and
- The three columns alongside the Wardens and the Worshipful Master.

But it does not stop there, for many lodges have two pillars at the west end of the mosaic pavement, especially in New Zealand, and many Wardens' and Masters' chairs and pedestals are supported by turned wood columns to the backs, the legs and even the armrests.

Columns are not only incorporated in the furniture of the lodge but also appear on the walls as pilasters, around doorways and, in some instances, frame the Masters' and Wardens' chairs. A glance through the many books on Masonic halls in England and Wales by VWBro the Reverend Neville Barker Cryer will soon give some idea of the many variations that occur in these countries alone.

Closer to home, my own lodge room at Inglewood, in Perth, has at least 31 representations of columns or pillars. I am sure that many of you have lodge rooms where that figure is easily exceeded.

Columns and pillars have always been ideal subjects to symbolise uprightness and support, and in our everyday language we talk about a person being a 'pillar of society' and a 'column of strength'. It is not surprising therefore that Freemasonry, with its emphasis on uprightness of character and good moral conduct, has used these symbols for its teaching.

* WBro Peter Verrall, a retired architect (after 33 years in private practice), has been Master of lodges of research in two jurisdictions, Research Lodge of Waikato 445 NZ (of which he was foundation Master in 1980) and Western Australian Lodge of Research 277 (of which he is now Lecturemaster). He has given close on 150 lectures in both jurisdictions over the past 20 years, and has been honoured by Waikato by the institution of an annual lecture named after him. Indeed, Bro Verrall will be returning to New Zealand in November to deliver the annual Verrall Lecture in person. He is the producer of a number of Masonic theatrical performances, including overall producer of 'The Four Faces of Freemasonry', and is president of the WA Chihuahua Club Inc.

Incidentally, the words *column* and *pillar* mean the same except that the word *pillar* refers more particularly where it is completely freestanding from a building and does not necessarily need to be cylindrical. A *pilaster* is defined as a shallow pier or rectangular column projecting only slightly from a wall.

Pillars, with reference to Masonry, first appeared in writing in the *Cooke Manuscript*, about 1410, where mention is made of two pillars, but it refers not, as we would imagine, to the Grand Pillars of King Solomon's Temple but to two other pillars built by the four children of Lamech. We are told in the manuscript and subsequent versions that they feared the world was going to be destroyed by fire and flood, so they took counsel together and decided to preserve all the then known sciences by engraving them on two pillars, one of marble so that it would not burn and one of clay brick or *lacerus* which would not sink.

The two Grand Pillars, as we know them today representing the Porchway or Entrance of King Solomon's Temple, were first implied in the *Edinburgh Register House Manuscript* of 1696, where reference is made that the first lodge was 'in the Porch of King Solomon's Temple'.

In the *Dumfries No 4 Manuscript*, of around 1710, reference is made to the two pillars of the children of Lamech but actually relates them to the two pillars of King Solomon's Temple.

However, six years after the four lodges in London decided to form a Grand Lodge, in 1717, to assist in cementing peace, love and harmony amongst themselves, Dr James Anderson wrote the *Book of Constitutions*, copying much of the earlier Masonic history—much of it historically wrong—and extolling the marvels of King Solomon's Temple. There is no specific mention in his history of the pillars themselves but written exposures around 1723 to 1730 make mention of the two pillars in the catechetical lectures.

The traditional history relating to these pillars is well described in our ritual, especially in the second degree tracing board, and therefore I do not intend to elaborate on them in this paper.

The odd man out, or should I say the odd men out, when discussing columns in Freemasonry, are surely those taken from Greek and Roman times, which have nothing in common with our traditional history but were in fact created about 700 years after the building of King Solomon's Temple. How did they get involved in Freemasonry?

To understand the reason for their introduction into the Craft, it is necessary to appreciate the conditions that prevailed at the inception of Speculative Freemasonry.

As I have previously stated, columns were in use in the lodges, but only the two which related to the Grand Pillars of King Solomon's Temple. They were symbolised (there being no purpose-built or specially furnished lodge rooms as we have today) by the two wardens who were placed either side of the entrance, in the west, with each of them holding a small column. The candidate entered between these symbolic pillars, which were considered the repository of the essential attributes of a lodge—Wisdom, Strength and Beauty—their bases representing *Wisdom*, their shafts *Strength* and their capitals *Beauty*.

The first mention that I could find of three pillars relating to the five Noble Orders of Architecture is in the exposure, *A Mason's Examination*, dated 1723, the year Dr Anderson published his *Constitutions*, where the question is asked in the

catechetical lecture: 'How many orders be there in Architecture?' and the answer: 'Five: Tuscan, Doric, Ionic, Corinthian and Composite or Roman'.

Four years later, in Prichard's *Masonry Dissected*, we find a further reference.

Q: What supports a Lodge?

A: Three great pillars.

Q: What are they called?

A: Wisdom, Strength and Beauty.

There is, however, no mention of their relationship to the five Noble Orders of Architecture.

The first evidence that the candlesticks, which were displayed in a triangle on the floor of the early speculative lodges, were related to the columns, was in the records of the Lodge of Felicity No 58, which was founded in 1737. An order for three candlesticks asked that they be made in Doric, Ionic and Corinthian styles.

They were the original 'Three Lights' in Freemasonry eventually becoming the 'Three Lesser Lights', with the square and compasses and the Volume of the Sacred Law as the 'Three Great Lights'. The lesser lights are now situated in our lodges adjacent to the Worshipful Master and Wardens.

England, during the period of the early development of Speculative Freemasonry, was itself going through a transitory stage in its architecture.

The styles of the great Gothic period were falling into disrepute and architects like Inigo Jones had, in the 1600s, visited Italy and returned totally influenced by the works of Palladio and other Italian architects in the neoclassical style. This style, which became very popular in England for many years, was based on the premise that design can be obtained by rules and that a system of ideal proportions can be calculated; in other words, it can be achieved by means other than visual appreciation.

At the same time it was the custom for cultured people of means to devote their attention to the study of architecture by travelling to other parts of the world to inspect old buildings and other aspects of antiquity. Many of these people were Masons, who, on their return, followed the then current practice of giving lectures in their lodges concerning buildings in general and their relationship to architecture in particular.

This was the great Age of Reason, the period of enlightenment. Philosophy was in vogue throughout Europe. It was under these fertile conditions that Speculative Freemasonry rose and developed.

With the extreme preoccupation in one style of architecture at this time in our history, the giving of lectures in the lodge rooms providing information to the brethren, and the fact that Freemasonry cannot live in a vacuum but must be influenced by and become part of the world scene in every age, it is hardly surprising that the classical columns, or the five Noble Orders of Architecture as they are known, have found a special place in English and subsequently Australian Freemasonry.

We talk about five orders: Tuscan, Doric, Ionic, Corinthian and Composite. This is the correct order according to a statement by the French architect, Claude Perrault, in Paris in 1683. In accordance with other expositions of the orders published between the 15th and 19th centuries, it was based on the formulae recorded by Vitruvius and on the study of actual Roman examples.

All five orders are illustrated on the Master Mason's Certificate in New Zealand (see Illustration 1, page 16), but here in the Western Australian Constitution only three,

namely the Doric, the Ionic and the Corinthian, are included. Two of these columns, the Tuscan and Composite, are of Roman origin, but it is the other three, the Greek Doric, Ionic and Corinthian, which play an important part in our ritual and which I would like to explain to you in some detail.

William Preston, who inaugurated a system of Masonic lectures which had a far reaching influence on the development of the Masonic ritual in all three degrees, delivered a lecture in 1792 on this subject. He defined an Order as 'a system of all members, proportions and ornaments of columns and pilasters or a regular arrangement of the projecting parts of a building which unite with those of a column and form a beautiful and complete whole'.

What he was saying is that an Order of Architecture is the combination of the following parts: the base, the column and the horizontal entablature or part supported (see Illustration 2, page 17).

1. The *Base*, as the name denotes, supports the column and distributes the load to the foundations.
2. The *Column* is defined as an upright member of any material, of any simple form in plan and freestanding. It distributes the weight of the roof to the base and consists of:
 - (a) the *Shaft*, which can be fluted;
 - (b) the *Capital*, the carved section at the upper part of the column; and
 - (c) the *Abacus*, which is the square or rectangular member between the capital and the superstructure or entablature.
3. The *Entablature* comprises:
 - (a) the *Architrave*, the chief beam laid from column to column to carry the load over a distance between columns;
 - (b) the *Frieze*, the ornamental portion above it; and
 - (c) the *Cornice*, the crowning projection which supported the pediment and with it enclosed the sculptured tympanum, the gable end of the roof.

Many of these terms are still used in present day building parlance, though in slightly different contexts. The *architrave* is now the surround to a door or window frame, the *frieze* is a decoration along the wall near the ceiling and the *cornice* is the ornamental moulding round the wall of a room just below the ceiling.

The following passage from the early Speculative Masonic lectures shows the close connection at that time between the Noble Orders and Freemasonry. It was in a series of questions and answers:

Q: Why do five hold a Lodge?

A: In allusion to the five Noble Orders of Architecture, Tuscan, Doric, Ionic, Corinthian and Composite.

Q: I will thank you for the rise of those orders.

A: In the History of Man there is nothing more remarkable than that Masonry and Civilisation are like twin sisters and have gone hand in hand. The Orders of Architecture mark their growth and progress. Dark, dreary and comfortless were those days when Masonry had not laid her line or extended her compass.

The Race of Mankind, in full possession of wild and savage liberty, mutually afraid of and offending each other, hid themselves in thickets of the wood or in dens and caverns of the Earth. In those poor recesses

and gloomy solitudes, Masonry found them and the Grand Geometrician of the Universe, pitying their forlorn situation, instructed them to build houses for their ease, defence and comfort. It is easy to conceive that in the early state of society, genius had expanded but little.

The first efforts were small and the structure simple and rude. No more than a number of trees leaning together at the top in the form of a cone, interwoven with twigs and plastered with mud to exclude the air and complete the work. In this early period we may suppose each was desirous to render his own habitation more convenient than his neighbours by improving on what had already been done.

Thus in time, observation, assisting that natural sagacity inherent even in uncultivated minds, led them to consider the inconveniences of the round sort of habitation and to build others more spacious and convenient of the square form, [see *Illustration 3, page 18*] by placing trunks of trees perpendicular in the ground to form sides, filling the interstices between them with the branches closely woven and covered with clay. Horizontal beams were then placed on the upright trunks which, being strongly joined at the angles, kept the sides firm and likewise served to support the covering or roof of the building composed of joists on which were laid several beds of reeds, leaves and clay.

Yet rough and inelegant as these buildings were, they had this salutary effect, that by aggregating mankind together they led the way to new improvements in arts and civilisation: for the hardest bodies will polish by collision: the roughest manners by communion and intercourse. Thus by degrees mankind improved in the art of building and invented methods to make their huts more lasting and handsome as well as convenient. They took off the bark and other unevennesses from the trunks of the trees that formed the sides; raised them above the earth and humidity on stones; and covered each of them with a flat stone or tile to keep off the rain.

The spaces between the ends of the joists they closed with clay or some other substance and the ends of the joists they covered with boards cut in the manner of triglyphs. The form of the roof was likewise altered for, being on account of its flatness unfit to throw off the rain that fell in abundance during the winter seasons, they raised it in the middle giving it the form of a gable roof by placing rafters on the joists to support the clay and other materials that composed the covering.

From these simple forms the Orders of Architecture took their rise for when buildings of wood were set aside and men began to erect solid and stately edifices of stone, they initiated the parts necessity had introduced into the primitive huts and adapted them in the temples which although at first simple and rude were, in the course of time and by the ingenuity of succeeding architects, wrought and improved to such a degree of perfection on different models that each was by way of eminence denominated an 'Order'.

All the principal Greek buildings were constructed during the Hellenic period from 650 BC to 323 BC but the masterpieces belong to a short period of about 150 years within that time.

Greek culture of that era naturally owed much to preceding oriental civilisations but,

by reason of their innate artistic sense, the Greeks so profoundly influenced the development of European architecture that Greece must be regarded as the true source of both artistic and literary inspiration. Greek architecture stands alone in being accepted as beyond criticism and is the standard by which all periods of architecture may be tested. It is said of Greek architecture: 'Whatever we hold of beauty, half is hers'.

The Greeks were an extremely clever people, producing many of the finest builders and sculptors. They had a superb building material in their marble, which had the finest and whitest grain and was in abundant supply. It could be cut to a high standard of precise detail and exactness of line. The ideal climate, with its clear atmosphere and bright sunshine, emphasised the shadows and the play of light and shade.

Construction was always by means of *post and beam*—called *trabeated* from the Latin *trabs*, meaning a beam—which relied on vertical load pressures as against an *arch* which provided outward thrusts. Stability was achieved by a judicious observance of the laws of gravity.

Beams between columns were restricted in length, as the stone would not stand too much pressure. It was essential that there was an equal distribution of pressure between the marble blocks and this was effected by rubbing the *beds* or *faces* to finely fitting surfaces so mortar was unnecessary. The stones generally were laid according to the pressures they had to bear. Blocks in walls and columns were laid on the natural bed found in the quarry, whilst the beams were laid with the natural bed vertical to withstand the cross strain.

The Greeks built with special regard to the external effect and ornamented their buildings with the finest sculptures, to produce fitting shrines for the many deities to whom they were dedicated. This regard for external effect included the finer points in the correction of optical illusions (see Illustration 4, page 19).

The horizontal line on the bottom chord of a triangle can appear to sag or drop in the middle as shown in *Figure A*. A rise of something like 3 inches (75 mm), in a building width of 100 feet (30 metres), about 1 in 400, is necessary to counteract this illusion and is still used in present day structures where the bottom chords of exposed roof trusses are cambered up in order to appear level.

Figure E show the front of a building as it finally appears, but to achieve this effect a rise of 2.64 inches (67 mm), is necessary in the centre, as shown in *Figure G*. If this were not done, the front of the building would look like *Figure F*.

Vertical features are also subject to optical illusion, giving the appearance of falling out. Columns in a building height of 36 feet (11 metres) had a lean-in of 2.65 inches (nearly 70 mm), meaning that they would all meet if extended up a distance of one mile (1600 metres), as shown in *Figure G*.

The shafts of tapered columns were given an *entasis*, a swelling or curving, amounting to about 0.75 inches (20 mm) in a height of 34 feet (10 metres), as shown in *Figure D*. This was to counteract the hollow appearance which results from straight-sided columns. *Figures H* and *J* show the visual effect that convex or concave lines have on two parallel straight lines.

Columns on corners were set closer together and were also thicker, to counteract the optical illusion of appearing thinner against the open sky compared to a solid background, as shown in *Figure B*.

In its description of Greek architecture, volume 6 of *Chambers Encyclopaedia* (1950) says:

Especially in temples it seems to the modern mind extremely conservative for it admitted of an extremely narrow range of types of building, of structural features and of decorative elements: but constant progress was made within these limitations, the acceptance of which directed effort towards obtaining absolute perfection of design. The various types of buildings were regarded as so many art-forms, each capable of inexhaustible variety but not of radical alteration; the architect's aim was to determine the most pleasing proportions of the traditional shapes throughout every part of the building and eventually this was effected with an almost unbelievably meticulous care for detail. No other race has ever approached the standard of architectural counterpoint which the Greeks attained. This supreme high quality could not have been attained if the architects had allowed themselves wide scope of originality and experiment.

The first of the five Noble Orders of Architecture is the Tuscan, of Italian origin, having being invented in Tuscany and is very simple, with few mouldings. It was a simplified variation of the Doric order but without flutes in the column because the right quality of marble for carving could not be found in that area.

It was not favoured by the Greeks who preferred the Doric, the first of the three Greek Orders, being the best proportioned. Why the style is specifically called 'Doric' is not clear, for the Dorians were a tribe inhabiting the region to the north of the Gulf of Corinth. They overran the greater part of southern Greece about 1000 BC and settled in Sicily and the south-west of Italy. Their only influence in founding an architectural style could possibly be that, being a powerful race, they took the credit from the countries that they subjugated. In fact the people of Athens, who produced the most perfect architectural monument in the Doric style, were Ionian rather than Dorian in their racial connections. This building was the Parthenon, (see Illustration 5, page 20), which still stands on the Acropolis in Athens to this day and is considered to be the most perfect example of architecture ever created by man. 'Parthenon' means 'virgin's chamber', as the temple is dedicated to the Virgin Athena. It was founded about the year 440 BC, after the final triumph of the Athenians over the Persians.

Greek architecture relates especially to temples, where the plans were all very similar and of simple rectangular form. In the centre was the long narrow building of the temple proper, having solid walls surrounded on all sides by a series of freestanding load-bearing columns, forming an open colonnade. These columns, which are of the Doric order, are fluted, varying from just over 6 feet (1.8 metres) in diameter at the base to just under 5 feet (1.5 metres) at the top. The diameter of the base is exactly one sixth of the height, the significance of this being that it is modelled on the form of man, where they found that the length of his foot was one sixth of the height of his body.

The Doric column itself, shown in *Figure A* of Illustration 6 (page 21), actually stands without a base, directly on three steps, and is easily recognised by its distinctive capital, consisting of the *echinus*, meaning *curved* in Greek, and which referred to the curved shell of the sea-urchin. On the top is the square block called the *abacus*. The whole effect is similar to human hands spread out and holding up a book. The column generally has about 20 shallow flutes or channels, separated by sharp *arrises*, or edges.

The frieze is distinguished by 'triglyphs', said to represent the ends of timber joists having three vertical projections to each. This reminds us of the timber origin of the Doric style, where the columns and their entablatures were made entirely of wood, and Greek architecture is sometimes called 'a carpentry in marble'. Between the triglyphs are fine relief sculptures.

The second Greek Order is the Ionic (see *Figure B*), which is slenderer than the Doric, with volutes or scrolls on its capital. These could have derived from the Egyptian lotus plant, the horns of sacred rams, or the nautilus shell. Whereas all other capitals can be viewed from all angles, the Ionic is only viewed satisfactory from two sides. This column has a moulded base and twenty four flutes. Its origin, like the Doric, is also vague, and some possible examples have been found from as early as 700 BC.

The old Masonic lectures had this to say:

At this Era their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance which a continual observation of the softer sex supplied; for the eye that is charmed with symmetry must be conscious of women's elegant beauty. This gave rise to the Ionic Order.

Its column is nine diameters high, its capital is adorned with volutes and its cornice has dentils, like teeth. History informs us that the famous temple of Diana at Ephesus, which was upwards of two hundred years in building, was composed of this Order. Both elegance and ingenuity were displayed in the invention of this column. It is formed after the model of a beautiful young woman of elegant shape dressed in her hair as a contrast to that of the 'Doric' which represents a strong robust man.

The last of the Greek Orders and by far the most ornate, is the Corinthian, shown in *Figure C*. Its possible origin is of interest, for the Masonic Lectures tell us:

Thus the human genius began to bud; the leaf and flower ripening to perfection producing the fairest and finest fruits; every liberal art, every ingenious science which could civilise, refine and exalt mankind. Then it was that Masonry put on her richest robes and decked herself in her most gorgeous apparel.

A new capital was invented at Corinth by Callimachus, which gave rise to the Corinthian which is deemed the richest of the Orders and masterpiece of Art. Its column is ten diameters high, its capital is adorned with two rows of leaves and eight volutes which sustain the Abacus. This Order is chiefly used in stately and superb structures. Callimachus took the hint of the capital of this column from the following remarkable circumstance. Accidentally passing the tomb of a young lady, he perceived a basket of toys which had been left there by her nurse, covered with a tile and placed over an acanthus root. As the leaves grew up they encompassed the basket till arriving at the tile they met an obstruction and bent downwards. Callimachus, struck with the object, set about imitating the figure. The base of the capital he made to imitate the basket, the abacus the tile and the volutes the bending leaves.

Whether Callimachus actually invented the capital, or just developed it, is unknown. He was referred to as a worker in metal and may have been the first to produce the capital in brass.

About 25 BC, Vitruvius wrote: 'While the Doric Order was modelled on man and the Ionic on the female figure, the Corinthian was an imitation of the slenderness of a

maiden for her outline and limbs being slender they admit of a prettier effect in the way of ornament'.

An article by a Freemason commented that it was interesting to note that Freemasonry, being exclusively male, chose two of the three columns allied to the softer sex!

There is only one remaining order, the Composite, used by the Romans and formed by a combination of the Ionic and Corinthian Orders. The large volutes from the Ionic Order are inserted above the Corinthian leafage.

And so symbolically we are told in the first tracing board that:

Our Lodges are supported by three great Pillars. They are called Wisdom, Strength and Beauty; Wisdom to contrive, Strength to support, and Beauty to adorn; Wisdom to conduct us in all our undertakings; Strength to support us under all our difficulties and Beauty to adorn the inner man.

The universe is the Temple of the Deity whom we serve; Wisdom, Strength and Beauty are about His Throne as pillars of His work, for His Wisdom is infinite, His Strength omnipotent, and Beauty shines through the whole of the Creation in symmetry and order.

It continues later:

The three great Pillars supporting a Freemasons' lodge are emblematical of those divine attributes. They further represent Solomon, King of Israel, Hiram, King of Tyre and Hiram Abif. Solomon King of Israel for his wisdom in building, completing and dedicating to God's service the Temple at Jerusalem; Hiram, King of Tyre, for his strength in supporting him with men and materials; and Hiram Abif, for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders in architecture known by the names of Wisdom, Strength and Beauty, we refer them to the three most celebrated, the Ionic, Doric and Corinthian.

The three columns refer to the three who rule the lodge and are prominently displayed at the pedestals.

In the Presentation of the Pillars charge, the Junior Warden is told that he is entrusted with the care of the pillar of the Corinthian Order, which is an emblem of beauty, and points out to him that he is to adorn the work with all his powers of genius and active industry, and promote regularity amongst his brethren by his own precept and example and the discriminating encouragement of merit.

The Senior Warden is entrusted with the care of the pillar of the Doric Order. He is told that it is an emblem of strength and directs him to use all his strength of mind and powers of intellect to preserve peace, order and harmony among the brethren of his lodge, to facilitate the designs of his Worshipful Master and to see that his commands are carried into full and permanent effect.

And finally the Worshipful Master, as the representative of King Solomon, is entrusted with the care of the pillar of the Ionic Order. He is told that it combines the strength of the Doric with the beauty of the Corinthian, that it is an emblem of wisdom and points out to him that he is to combine wisdom with strength and firmness of mind and the beauties of persuasive eloquence in the well ruling and governing of the lodge.

It is interesting to note that the original Greek seniority has been changed in present day Freemasonry for the Ionic has become senior to the Doric.

This was not always the case, for the premier Grand Lodge in England, when

ordering chairs for the Grand Master and Wardens in 1791, instructed that the Grand Master's chair should have Doric columns and the Grand Senior Warden's, Ionic. These chairs are still preserved and in use today by the United Grand Lodge of England.

The main visual significance of the columns in our lodge rooms today is the use by the Wardens in their display on the pedestals when the lodge is at labour or refreshment. This practice of raising and lowering the columns is thought to have emanated from the time of the Table Lodges in the 18th century where both the labour and the festive board activities were carried out in the same room, punctuated by toasts and drinking, whilst the lodge was still open. If the lodge was 'called off' when a meal, as distinct from the liquid refreshment, was to be taken and the brethren remained in their seats at the table, then some form of signal, recognisable at a glance, was required to indicate whether the lodge was at labour or refreshment.

Brethren, I am pleased to say that four of the five Noble Orders of Architecture feature in the names of lodges under the jurisdiction of the Grand Lodge of Western Australia:

Tuscan Loyal Westralian No 18,
Swan *Doric* No 125,
Ionic No 186, and
Palmyra/*Corinthian* No 312, as well as
Fortitude with *Wisdom* No 163.

Perhaps, with the present trend in the amalgamation of lodges, a *Composite* Lodge, to complete the recognition of all the five Noble Orders of Architecture, might be most appropriate.

In conclusion, I would like to read a poem written by Bro Walter K Belt of the USA from his book, *Poems on the Trestle Board*.

Every Lodge must be supported,
Holds an ancient metaphor,
By great Pillars, three assorted,
Which inspire each visitor.

And although its voice is stiller
When he sees the first huge pillar,
There's a lesson he is taught:
It is still with WISDOM fraught.

The great Pillar which is second,
He should contemplate at length.
By all Masons it is reckoned
As a source of hidden STRENGTH.

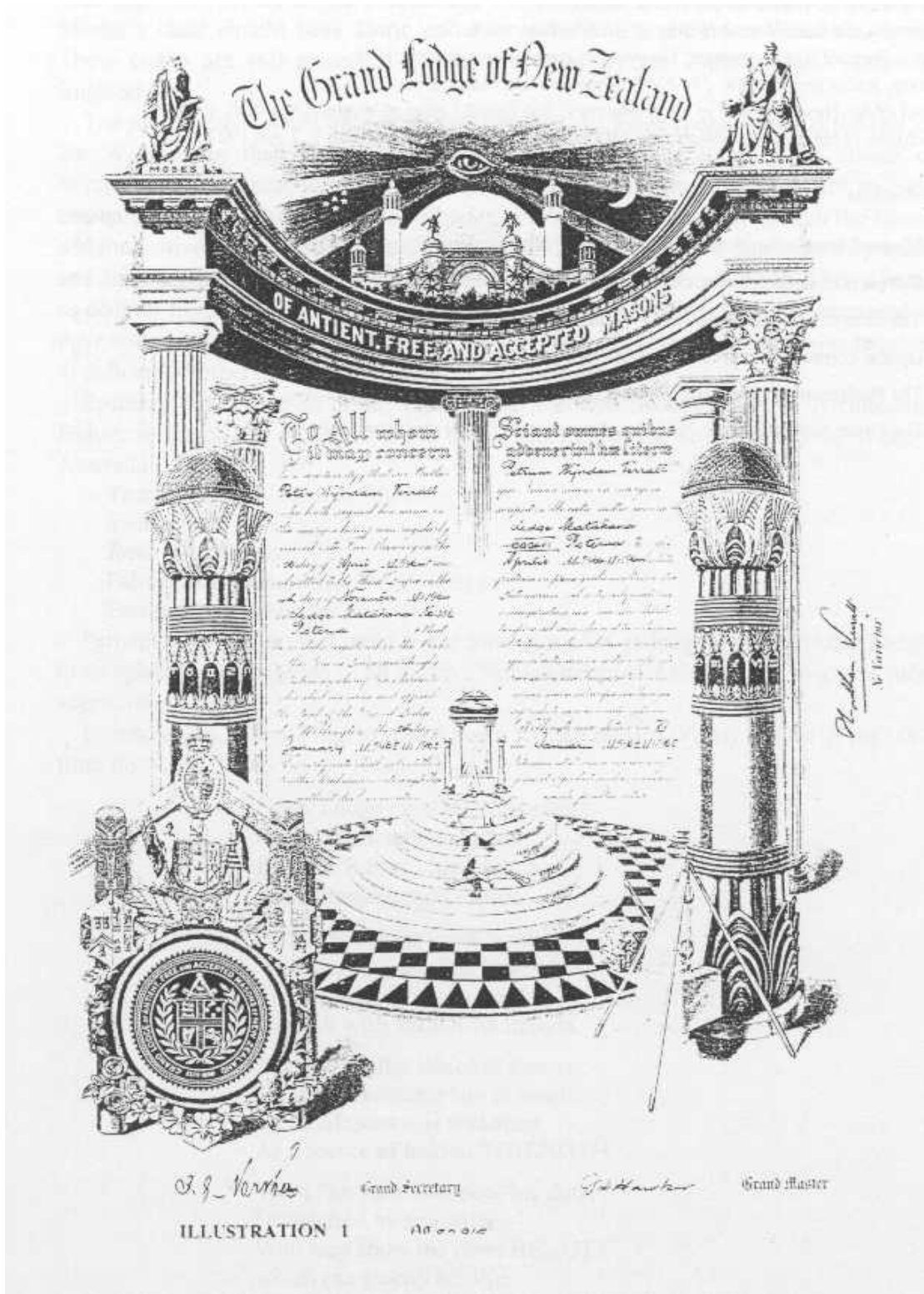
Third, the man who does his duty,
Undeterred by any strife,
Well may show the inner BEAUTY
which can glorify his life.

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ENTABLATURE

CORNICE

FRIEZE

ARCHITRAVE

ABACUS

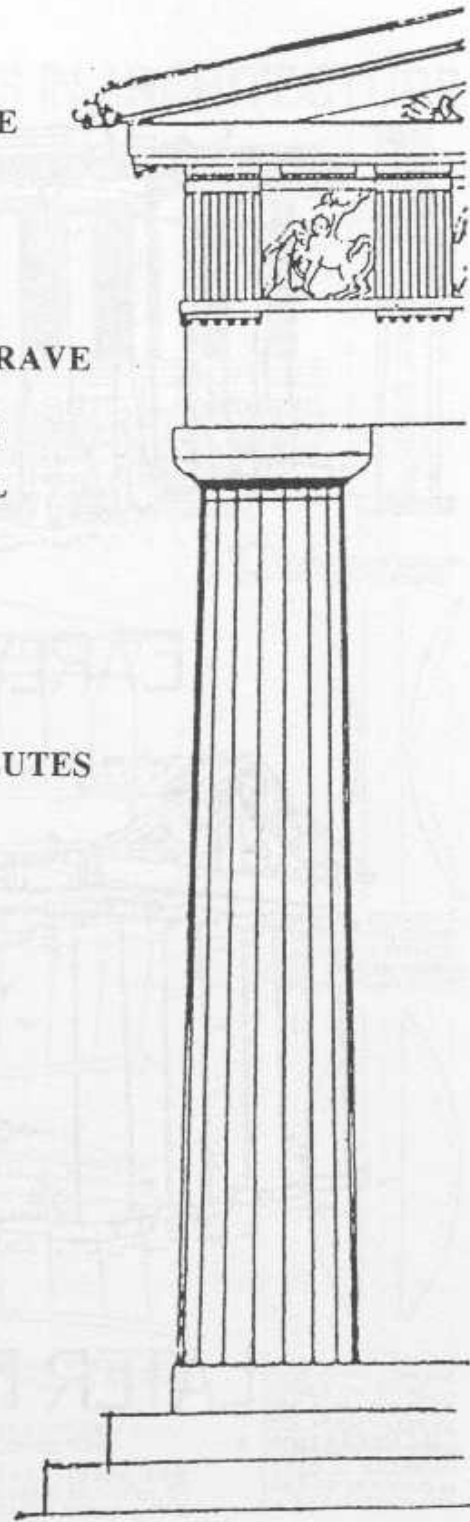
CAPITAL

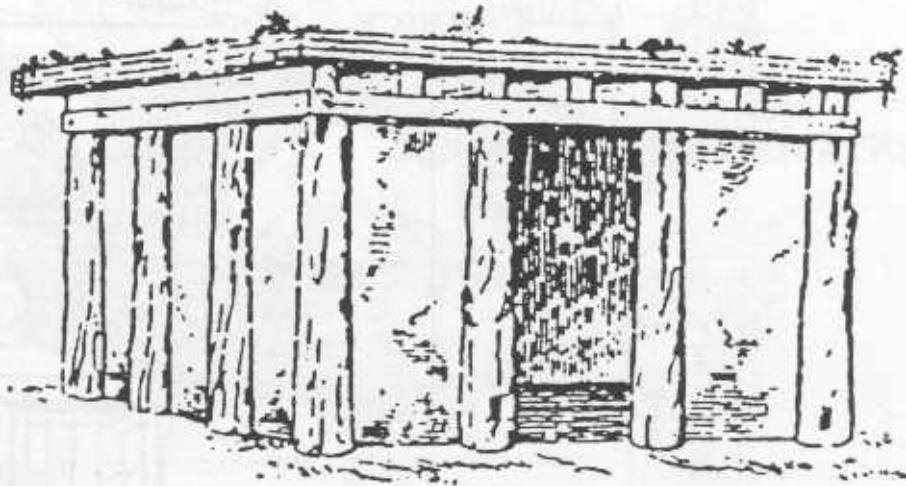
SHAFT
WITH FLUTES

COLUMN

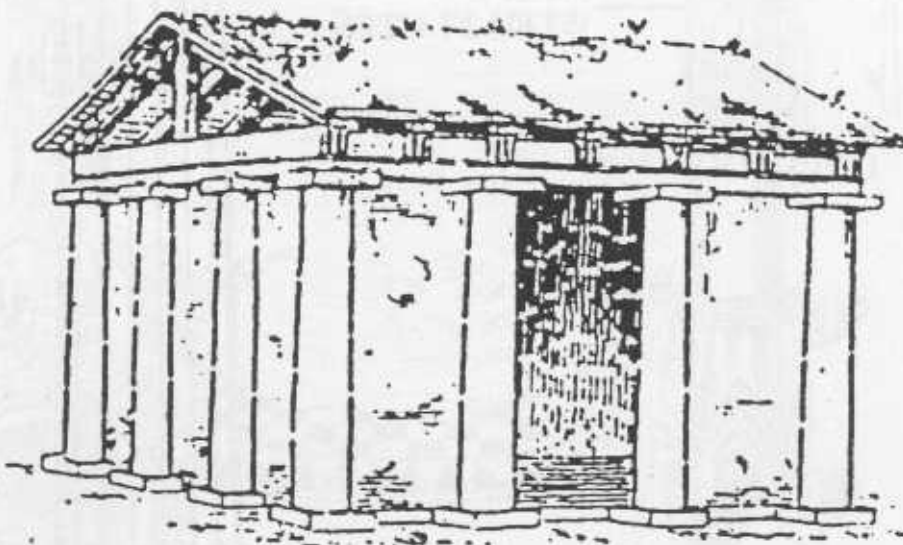
BASE

ILLUSTRATION 2





EARLY FORM OF HUT



LATER FORM OF HUT

ILLUSTRATION 3

OPTICAL CORRECTIONS IN ARCHITECTURE

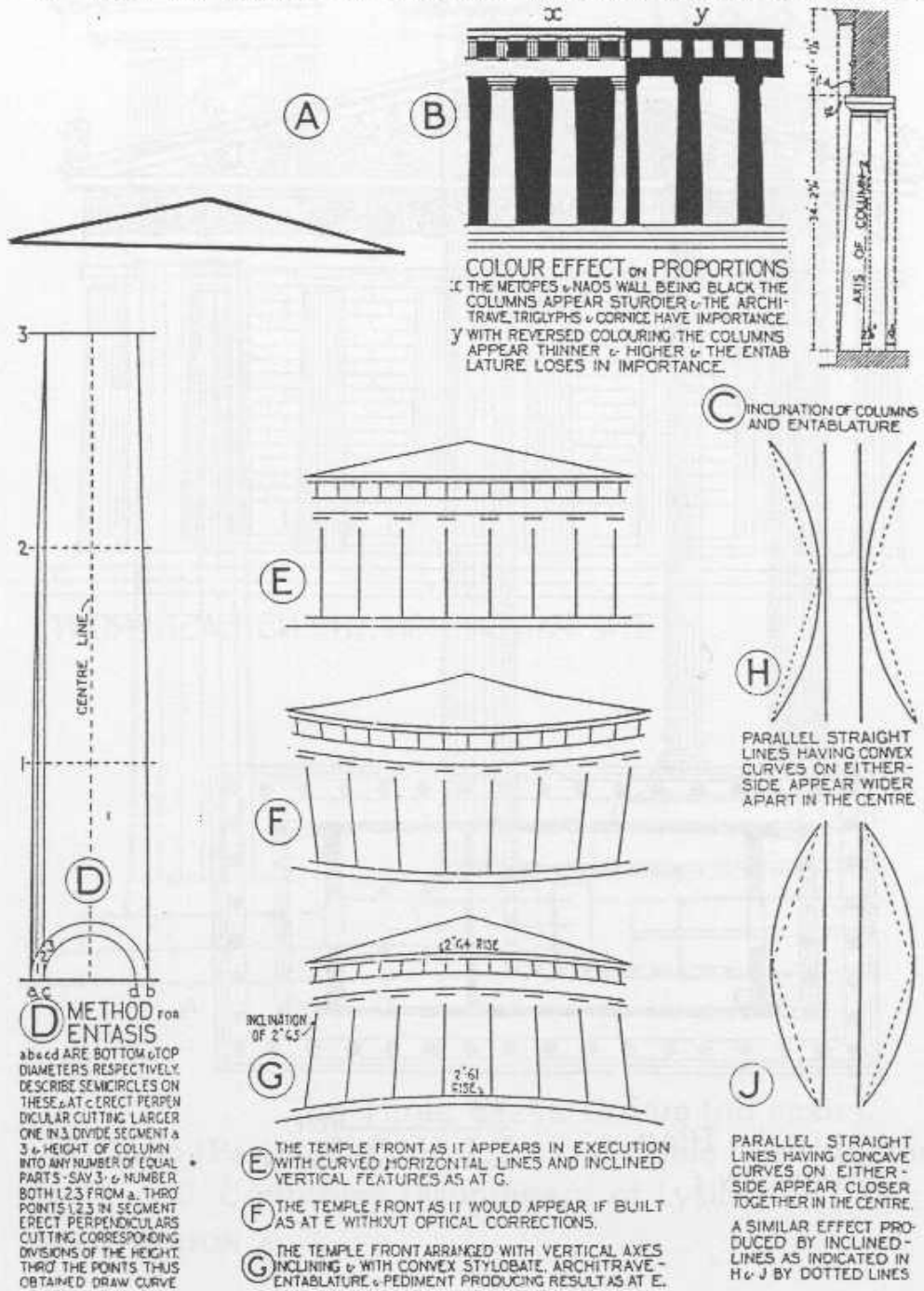
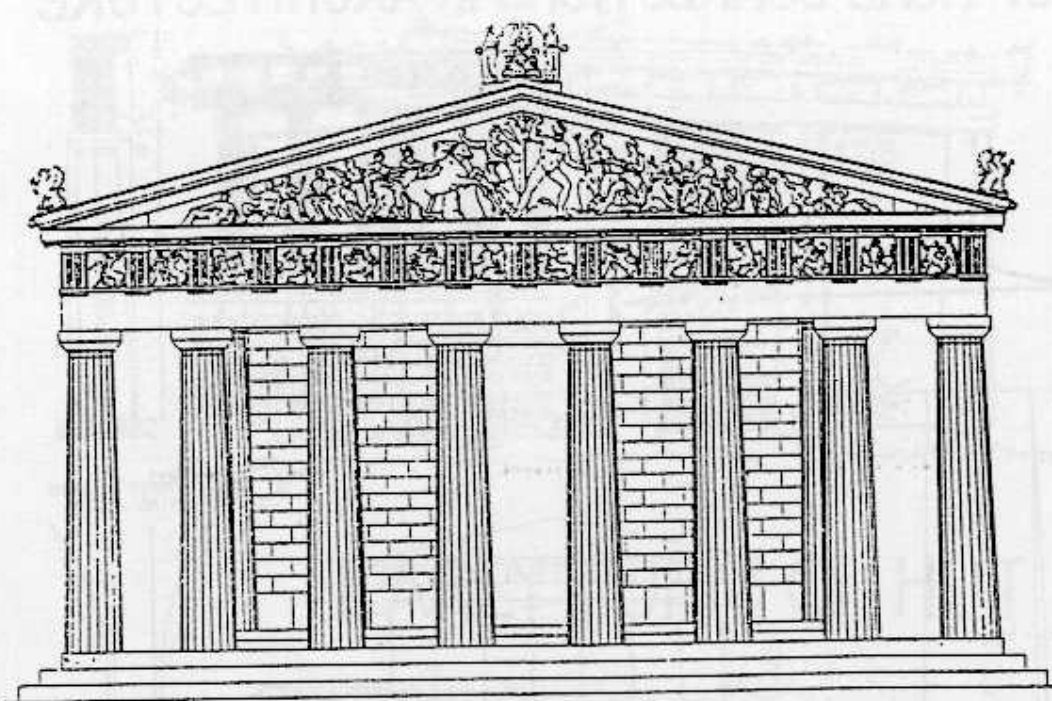
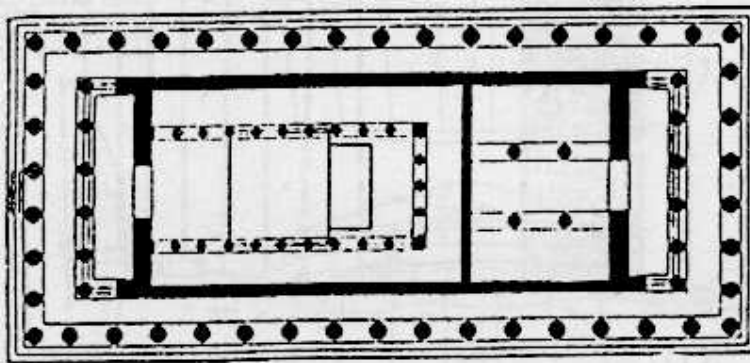


ILLUSTRATION 4



THE PARTHENON ATHENS: EAST FRONT



Plan

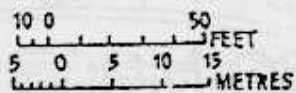
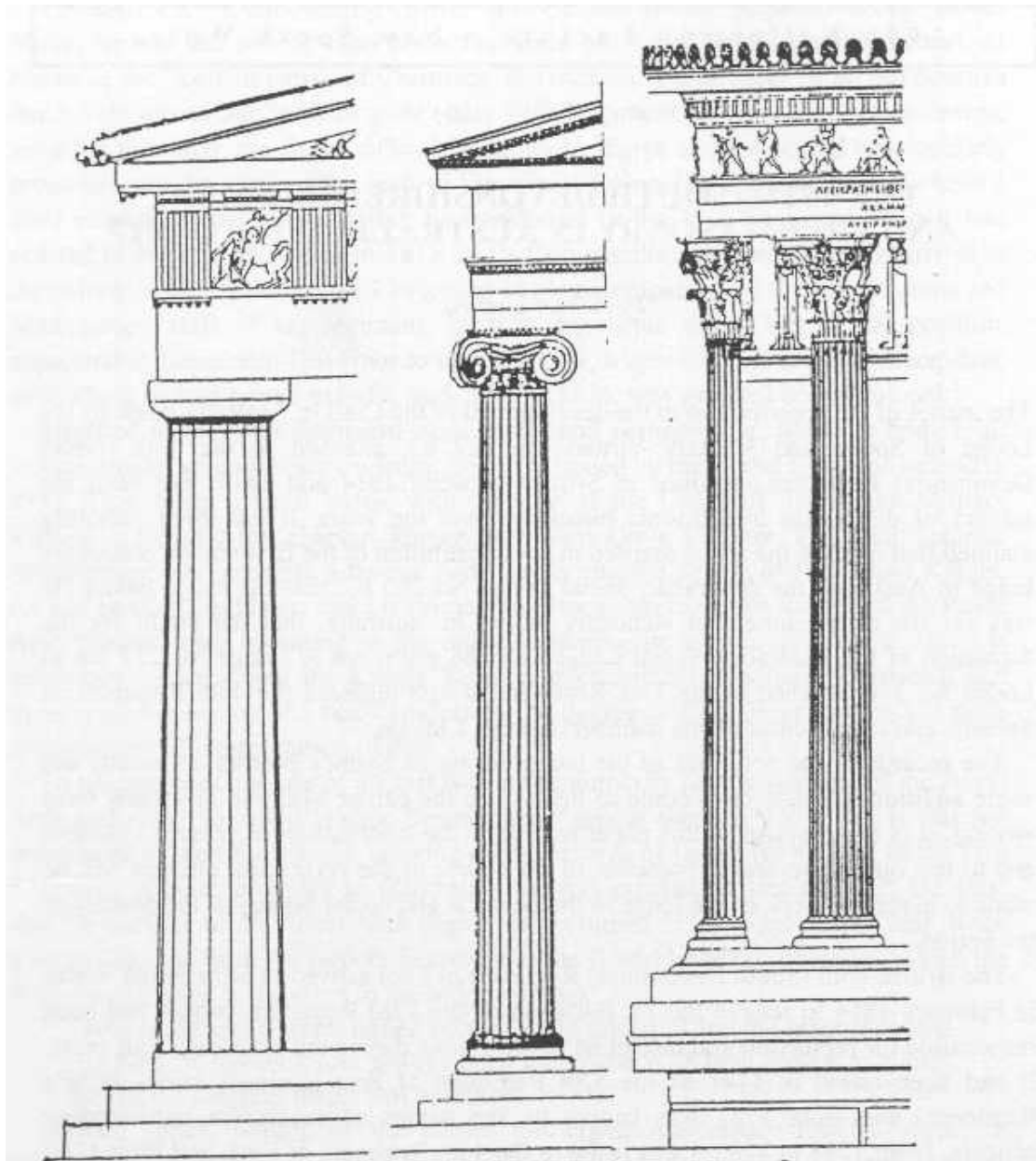


ILLUSTRATION 5



The Three Greek Orders (no scale).
 A Doric (Parthenon) B Ionic (Erechtheion)
 C Corinthian (Monument of Lysicrates)

ILLUSTRATION 6

THE 46TH (SOUTH DEVONSHIRE) REGIMENT AND FREEMASONRY IN AUSTRALIA 1814 TO 1817

*by Robert Linford **

The matter of the contribution to the development of the Craft in Australia made by the Lodge of Social and Military Virtues No 227 IC, attached to the 46th (South Devonshire) Regiment stationed in Sydney between 1814 and 1817, has been the subject of discussion by Masonic historians over the years. It has been variously claimed that in 1816 the lodge assisted in the constitution of the first regular stationary lodge in Australia, the Australian Social Lodge No 260 IC; that the lodge paved the way for the establishment of stationary lodges in Australia; that the credit for the formation of the Australian Social Lodge must be given not to Lodge No 227 but to Lodge No 218 attached to the 48th Regiment, which replaced the 46th Regiment in Sydney, and in particular to one member, Samuel Clayton.

The records of the activities of the lodge during its Sydney posting are scanty but some additional details have come to light since the earlier Masonic historians were writing. It is the purpose of this paper to review the information at present available and to test out the several hypotheses. In the course of the review, an attempt will be made to place the work of the lodge in the political and social setting of the Sydney of the period.

The British 46th (South Devonshire) Regiment of Foot arrived in New South Wales in February 1814 to relieve the 1st Battalion of the 73rd Regiment, which had been responsible for protection and discipline in the colony during the preceding four years. It had been raised in 1741 as the 57th Regiment of Foot (Colonel James Price's Regiment) and from 1751 was known by the names of successive commanding officers. From 1748 to 1782 it was listed as the 46th Regiment of Foot, and from 1782 as the 46th (South Devonshire) Regiment of Foot.

The regiment had had extensive service in North America. Between 1757 and 1760 it was stationed in Nova Scotia, Canada. From 1776 to 1778 it was involved in the American War of Independence and in 1805 was in Dominica. Its posting to New South Wales in 1814, following on from the 73rd Regiment, marked the beginning of what was to be a routine procedure under which regiments in England were given service in Australia and then moved on to India.

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The regiment's Commanding Officer was Colonel Molle. Baptised George James Molle, he was the son of John Mow (surname as shown in the parish register), of Maine in the Scottish parish of Chirnside, Berwickshire, a member of an old Scottish family. He joined the Scots Brigade (later 94th Regiment) in June 1793 as an ensign, served in Gibraltar, the Cape of Good Hope, India, Egypt and Spain, and was regularly promoted until he attained the rank of Lieutenant-Colonel in September 1808. After a spell of garrison duty at Gibraltar, he transferred to the 46th Regiment when it was ordered to New South Wales in 1813, as its Commanding Officer. After his arrival in the colony in the *Wyndham* on 7 February 1814, accompanied by the officer corps and headquarters staff of his regiment, he was, by virtue of his regimental position, appointed as Lieutenant-Governor to the Governor, Major-General Lachlan Macquarie, with whom he had served in India, and, in June 1814, was gazetted brevet colonel.¹

Attached to the 46th Regiment were three, and perhaps four, Masonic bodies, all working under an ambulatory warrant, No 227, issued by the Grand Lodge of Ireland in 1752. They were: a Craft lodge, with the title of the Lodge of Social and Military Virtues; a Royal Arch chapter, known as Mount Olive Chapter; a Knight Templar encampment; and possibly a further body conferring the degree of Red Cross Knight. As will be discussed later, there is primary evidence that the Craft lodge and the Royal Arch chapter were operating in the regiment during its service in Sydney. There is secondary evidence that the Knight Templar encampment was then operational and there is also evidence of a body conferring the degree of Red Cross Knight, but there are problems of interpretation of this.

To modern eyes, the use of a Craft warrant as authority for the working of the Royal Arch and other so-called Higher Degrees may appear unusual. However, it was not uncommon at the time. Gould, drawing on the records of Lodge No 441 IC, in the 38th Regiment of Foot, provides an illustration of Irish practice as late as 1822. He says² that the working of the Royal Arch degree was resumed in the lodge in that year, when a letter was read from the Deputy Secretary of the Grand Lodge of Ireland of which the following passage is recorded in the lodge minutes:

There is not any warrant issued by the Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish lodges to confer the Higher Degrees under that authority.

Bernard Jones, writing of the earlier mid-eighteenth-century English scene, in relation to the workings of the 'Antients' and the 'Moderns' Grand Lodges prior to their amalgamation to form the United Grand Lodge of England in 1813, says that the 'Antients' Grand Lodge, which drew heavily upon Irish practice for its ritual, took a very comprehensive view as to what constituted the ceremonies of the Order. The 'Antients', and later the 'Moderns' too, worked in addition to the Craft degrees, a Past Master degree derived from the Installation Ceremony, an Excellent Mason or Excellent Master Degree, Super Excellent Mason, Super Excellent or High Excellent Master, the Royal Arch, Mark and occasionally further degrees such as Knight Templar, Red Cross, and possibly others.³ The Freemasons of the 46th Regiment, therefore, in working a number of 'Higher Degrees' under the authority of a Craft

1 Pike, Douglas (ed): *Australian Dictionary of Biography*, Melbourne 1967, vol 2, p 243.

2 Gould, Robert Freke: *Military Lodges. The Apron and the Sword*, London 1899, p 155.

3 Jones, Bernard: *Freemasons' Book of the Royal Arch*, London 1970 edn, pp 201-2.

warrant, were not departing in any substantial way from widely-accepted practice. Where they may have differed from custom in many other Irish lodges was that the Royal Arch and other Masonic degrees were conferred in a chapter or other body separate from the Craft lodge, although there was a substantial common membership of the various bodies.

The Lodge of Social and Military Virtues, during the earlier years of its existence, had had some unusual experiences. Gould mentions two occasions⁴ prior to the regiment's tour of duty in New South Wales when its Masonic chest had fallen into the hands of the enemy and been returned. The first was during the American War of Independence when, by the chances of war, the chest was taken by the Americans. This circumstance was reported to General Washington, himself a Freemason, who directed that a guard of honour should take charge of the chest, with other articles of value belonging to the 46th, and return them to the regiment. The second occurred in Dominica in 1805 when the 46th was attacked by a French force, which it repelled, but in the action again had the misfortune to lose its Masonic chest, which the enemy succeeded in securing on board their fleet without knowing its contents. Three years afterwards, the French Government, at the request of the officers who had commanded the expedition, returned the chest with several complimentary presents, in itself an act which was a reflection of the Government's views on the moral and social value and the general usefulness of Freemasonry.

Whilst the 46th Regiment was in Australia, the Chairs of the Craft lodge and the Royal Arch chapter were occupied by Captain Edward Sanderson, who arrived in Australia in 1815. The remaining office-holders, except for the Secretary of the Lodge of Social and Military Virtues, Lieutenant D Leith Cox, and perhaps the Grand Scribe of the Mount Olive Chapter, Captain Thomas Miller, appear to have changed during the regiment's stay in New South Wales. The historian of the United Grand Lodge of New South Wales, Karl R Cramp, states⁵ that the Commanding Officer, Molle, was the Prior of the Knight Templar encampment and Sanderson the Recorder. Molle, presumably a Mason before his arrival in New South Wales with his regiment, joined the Lodge of Social and Military Virtues in late October 1816.

The 46th was a regiment in which the class-consciousness of Britain at that time was fully reflected. The officer group regarded itself as superior to the men of the regiment and superior also to the majority of the civilian population of the colony to which the regiment had been posted. They formed a small, select clique in which the loyalty to the group and to the individuals of the group was fundamental to their code of conduct. Even before the arrival of the regiment in New South Wales, on the recommendation of the Commanding Officer, Molle, the officers of the 46th had bound themselves never to admit into their society nor to have intercourse with any of those persons who had arrived in the colony under sentence of transportation.⁶ Molle appears to have been influenced in his views by John McArthur, a central figure in the insurrection which had unseated Governor Bligh and who was then in exile in England to escape a charge of sedition. This loyalty to the regiment and to the group complicates interpretation of motives when Masonic influences may also be at work, for Freemasonry has similar

4 Gould: *op cit*, pp 139–140; see also (1904) *Ars Quatuor Coronatorum*, 17:145–6, and (1910) *AQC* 23:95–97.

5 Cramp, Karl R: *From Jubilee to Diamond Jubilee. History of the Ten Years of the United Grand Lodge of Freemasonry in New South Wales, 1938-1948*, Sydney 1949, pp 201–2.

6 Watson, F (ed): *Historical Records of Australia*, series 1, vol 9, pp 444–5.

principles of loyalty and brotherhood. This will become apparent later when the criminal prosecutions lodged by the architect, Francis Greenway, are being discussed.

The regiment arrived in New South Wales at a time when the colony was in the early stages of transformation from being a penal establishment to a settlement where there was a large free-settler element in the population. The community was divided broadly into four classes, namely: the more affluent settlers and traders; the officials, including the officers and men of the regiments stationed in the colony; the poorer settlers and the emancipists; and the convicts. The more affluent settlers and traders regarded themselves as a sort of aristocracy content to fraternise with the higher officials and the officers of the regiments. They tended to hold themselves aloof from the emancipists and the poorer settlers. The emancipists, the poorer settlers and the lesser officials formed a middle or lower class, while the convicts constituted a class of their own.

It was a time, too, when the colony was divided as to its future. Governor Macquarie, in accordance with what he conceived as ‘the benign Spirit of the original Settlement of the Colony, and of His Majesty’s Paternal Instructions as to the Mode of Government’,⁷ was in process of developing a plan under which the most meritorious of the convicts, or those who had been convicts, were being extended ‘generally the same consideration and qualification which they would have enjoyed from their merits and situation in life, had they never been under the sentence of the Law’.⁸ It was a policy which was by no means approved by the majority of the more affluent settlers. As Macquarie wrote to the Colonial Office shortly before the arrival of the 46th Regiment:⁹

No doubt many of the free settlers (if not all) would prefer (if it were left to their choice) never to admit persons who had been convicts to any situation of equality with themselves . . . I must, however, in justice to the original free settlers, observe that I believe that they are not all of one mind in this respect. Among them, some few liberal minded persons are to be found who do not wish those unfortunate persons for ever in a state of degradation.

In this situation, and given their social leanings, it was, perhaps, inevitable that a form of social alliance should be established between the officer group of the 46th Regiment and the free settler majority, an alliance based on opposition to Macquarie’s plans. The future of the colony thus became the central issue between the regiment and Macquarie.

Relations between Molle, the officers of the 46th Regiment, and Governor Macquarie soon became cool. Although Molle had been Macquarie’s ‘old and much liked friend’ on the staff of General David Baird during Britain’s Egyptian Expedition of 1801, and at first appeared to admire the Governor’s policy in the matter of the treatment of the emancipist element of the colony, Macquarie soon came to doubt Molle’s sincerity. There developed a difference between the two men regarding regimental expectations as to living conditions and privileges. Officers of the regiment complained about the cost of living, inadequacy of pay, lack of shipping space to allow them to import their own goods and the rate of profit of the local merchants. Oilmen’s stores were too dear. Scarlet cloth was never under five guineas per yard. Wine was

⁷ *Ibid*, p 443.

⁸ *Ibid*, pp 710, 799, 800, 803, 881.

⁹ *Op cit*, series 1, vol 7, pp 775–6.

unprocurable: 'the purchase of European and other Wines is attended with so enormous an expense as to deprive them of so beneficial an indulgence (even to a moderate degree) in a climate where *such indulgence* is Salutory and *requisite*.' Molle supported an application for an increase in pay. Macquarie gave it endorsement, but not with any enthusiasm.¹⁰

Macquarie's account of his subsequent relations with the officers of the 46th Regiment is contained in a series of papers submitted to the Colonial Secretary, Earl Bathurst, under cover of a dispatch dated 25 July 1817.¹¹ Initially, Colonel Molle and his officers were pleased to accept invitations to dine at the Governor's table when emancipist members of his administration were present. Molle even entertained some of the emancipists at his own table, although none was invited to the regimental officers' mess. The arrival of Captain Sanderson, of the regiment, in 1815, was to lead to a change of situation.

Macquarie found Sanderson a difficult character. He was forced to admonish him privately for unbecoming and disrespectful language used to the Chief Magistrate and the Bench of Magistrates before whom he had been summoned for a minor misdemeanour. This led Sanderson to form a political faction among his fellow officers, and more especially among the younger and more inexperienced of them, to oppose Macquarie and his administration and to draw 'Contempt and Ridicule on all and every Measure of [his] Government'. Macquarie was especially annoyed by a caricature of himself drawn on the wall of the regiment's guard room by a junior officer and given 'Indecent, Scurrilous' labels by some of the senior officers, but felt unable to take action against them as any court martial would be constituted from the officers themselves. The officers, knowing of Macquarie's practice of inviting some of the better-regarded emancipists to his table, 'under the Seditious Banners of Capn. Sanderson' refused invitations to dine at Government House, even though Macquarie was not only Governor of the colony but also their Commander in Chief.

However, the event which widened the breach between officers of the 46th Regiment and Macquarie, and produced deep rupture in the relations between Macquarie and Molle, was the circulation of two anonymous lampoons on Molle. The first, which was widely circulated, reflected on Molle's private and military character, and caused him disquiet and annoyance. Molle instituted enquiries concerning its authorship, including examination of the personal papers of his officers, but met with no success. The second, even 'more Severe and Scurrilous' than the first, raised Molle's ire to the highest point. Macquarie intervened and ordered an investigation, which was brought to a halt by the discovery that the author was W C Wentworth, son of the Principal Surgeon of the Colony and Police Magistrate, D'Arcy Wentworth, but then on passage to England. The officers of the 46th Regiment, some of whom had been suspected of lampooning their Colonel, then prepared an 'Address of Congratulation' to their Commanding Officer, which included passages that 'in a most Illiberal, Unjust and Malicious Manner . . . reflect[ed] in Sarcastic, tho' Indirect Terms, on the Measures of . . . [Macquarie's] Government'. The address was to be published in the local *Gazette*, but Macquarie refused to allow publication unless the objectionable parts were removed. A hand-written copy was then widely circulated.

¹⁰ *Op cit*, series 1, vol 9, pp 494-5.

¹¹ *Ibid*, pp 441-489.

Correspondence on the matter passed between Macquarie and Molle, but the officers of the regiment refused to change the substance of their address. The rift between Macquarie and the regiment was complete.

In the meantime, the Lodge of Social and Military Virtues was active. It is not known whether the lodge was meeting before the arrival in Australia of its Right Worshipful Master, Captain Edward Sanderson, in 1815, nor is it known when the lodge began accepting, either by initiation or by affiliation, civilian members. An undated list of members of the lodge held by the Grand Lodge of Ireland, which records the lodge membership late in the regiment's stay in New South Wales, states that one member had been excluded from membership on 18 March 1816, so the lodge was certainly active by then. There is further public evidence that it was at work at the end of the year.

In November of 1816, the lodge participated in the laying of the corner stone of the residence of one of its brethren, Captain John Piper, at Elizabeth Point, Sydney, in what is regarded as the first public Masonic ceremony ever held in Australia. Prior to this, there were occasions when Freemasons were publicly involved in funerals, the laying of the foundation stone of an officers' barracks, and the consecration of land for the erection of a church. Thus, the *Sydney Gazette* of 9 September 1804 reported the funeral of a young settler, Charles Wood, a Freemason, at which the cortege included 'a numerous procession of the fraternity'.¹²

In Van Diemen's Land, diary entries of the Reverend Robert Knopwood¹³ record that: on 19 August 1814, 'the Governor laid the first stone for the officers Barrack on the hill; the mason's [*sic*] attended him.'; in September 1815, after he had conducted the burial service for a Mr Lucas, from Browns River, he noted that Lucas 'was a Mason and buried by the Brothers in Masonic form'; and on 19 February 1817, he referred to the ceremony of consecration of a piece of ground on which St David's Anglican Church was to be erected, and at which 'a neat and appropriate Masonic oration was delivered by a Member of the Society'. However, the November 1816 ceremony at Elizabeth Point appears to have been the first which was in wholly Masonic form.

A detailed report on the ceremony of laying the corner stone appeared in the *Sydney Gazette* of 9 November 1816, the text of which is reproduced in *Appendix A*. In substance, the proceedings were similar in many respects to those at present laid down for ceremonies of this kind by Grand Lodges working in accordance with the English tradition. They were conducted with the lodge at labour, and included prayers, the scattering of corn and the pouring of wine and oil, the deposit of coins beneath the foundation stone, and the collection of charitable contributions. A box placed on the stone, containing a roll commemorating the occasion, bore an inscription in Latin and in English translation, of which the translation reads: 'By the Blessing of ... (God) ... in the reign of George the 3rd and during the Government of L. Macquarie Esq., the Foundation Stone of this Mansion erected by John Piper was laid by Edward Sanderson, Mr. of the Lodge of S.M.V., No. 227, in 46th. Reg^t of Foot & an Assembly of Brethren on 2nd Nov^r, A.D. 1816 of Masonry 5820.'

The *Sydney Gazette* report is an invaluable guide to the composition of the lodge of

12 Cumming, Grahame H: *The Foundations of Freemasonry in Australia*, Sydney 1992, p 5.

13 Nicholls, Mary: *The Diary of the Reverend Robert Knopwood 1803-1808*, Hobart 1977.

Social and Military Virtues *circa* 1816. Used in association with other available records, it provides the basic material for the development of a list of the lodge members at the time. These additional sources include the undated (possibly 1817) list held by the Grand Lodge of Ireland, to which reference has been made previously, and certificates of membership issued to Jeffrey Hart Bent by the lodge and its associated Royal Arch chapter, and to John Joseph William Molesworth Oxley by the lodge. An annotated list of lodge members, using as a basis the *Sydney Gazette* report of Masons attending the 1816 ceremony of laying the corner stone is given in *Appendix B*.

Of particular interest is the list of personnel attending the stone-laying ceremony. In all, there were thirty-two Masons present. The eleven office-holders, including Captain Edward Sanderson as Right Worshipful Master, Captain Thomas Miller as Senior Warden, and Major John McKenzie as Junior Warden, were all officers of the regiment. In addition, there were six other officers who were spectators or had only a minor role. There were two brethren from the 39th Regiment also in attendance. Civilian members of the lodge at the ceremony totalled eleven and there were two other Masonic civilian visitors. Among the regimental members not occupying office, one, a supporter of the banner which formed part of the procession, was described '(as R.C. Knight)', another, also a supporter of the banner, '(as Knight Templar)', and a third, a supporter of the Right Worshipful Master, as 'Kt. Templar, in full attire'.

The reference to the degrees of 'R.C. Knight' and Knight Templar give cause for speculation. Bernard Jones,¹⁴ citing as his authority the Irish Masonic historian, Phillip Crossle, says that in England as well as in Ireland, late in the eighteenth century and early in the nineteenth century, a ceremony known as the Red Cross Mason degree, previously known as the Super Excellent Mason degree, was worked in what was termed an 'encampment' of Royal Arch Masons. Jones is uncertain whether the Red Cross degree would have preceded or followed the Royal Arch, as there are instances of both in the records. Given the period of the 46th Regiment's stay in Sydney, it does seem possible, perhaps even likely, that the designation of a Mason as 'R.C. Knight' referred to his having had that degree conferred upon him in the Mount Olive Chapter, or perhaps some other chapter. An alternative explanation is that 'R.C. Knight' is in reference to a Rose Croix degree. As to the designation of a brother as 'Knight Templar' or 'Kt. Templar', Jones says¹⁵ that while this most important of the chivalric Masonic orders is perhaps younger by twenty years or so than recorded Royal Arch Masonry, it is well proven that the two degrees were closely related in their early days, and that in the 1780s the Royal Arch was just as essential a preliminary to the Knight Templar as it is today. The spread of the Templar degrees in association with the Royal Arch was due, in large part, to the movement of military lodges, for in their lodges and chapters the 'Antient' working was predominant. The Rose Croix is believed to have been originally a Templar degree.

These considerations suggest that the Masons described as 'R.C. Knight' and 'Knight Templar' or 'Kt. Templar' may have had these degrees conferred upon them in the Mount Olive Chapter. However, the uncertainties remain. It is to be noted that, although they were not formally represented at the ceremony, the Royal Arch Masons present silently gave solemn benediction over the stone at the conclusion of the

¹⁴ Jones: *op cit*, pp 204–5.

¹⁵ *Ibid*, pp 203–4.

function, suggesting that these brethren were attending as Craft Masons or as members of one of the 'higher' degrees.

Also of interest are the size and composition of the group who constituted the civilian members of the lodge. In this connection, it is relevant to refer briefly to some comments by the historians of the United Grand Lodge of New South Wales, Cramp and Mackaness.¹⁶ In their *History*, they state that WBro Crossle, of the Lodge of Research No CC, of Ireland, had informed them that Lodge No 227 refused to initiate Australian settlers. However, they had doubts about the accuracy of this advice. They thought that what Crossle intended was that the refusal referred only to those settlers who were emancipists, not men who had come to the colony free. It was, of course, possible, they said, that all non-military members of the lodge who had been named in the *Sydney Gazette* report may have been Masons before the arrival of the 46th Regiment in Sydney. They accepted, however, that there was the equal possibility that some of them had been initiated into the Craft in Sydney. There was no evidence available to prove either supposition correct. It was, however, of import to note that, although Lodge No 227 was the holder of a regular travelling warrant, it certainly did admit among its members civilians who were permanent residents of New South Wales.

Cramp and Mackaness were undoubtedly correct as regards the admission into the lodge of civilians who were not emancipists. Among the civilians listed in the *Sydney Gazette* report were two, at least, who had been initiated in Sydney in the Lodge of Social and Military Virtues. One was Judge Jeffrey Hart Bent; the other was the Surveyor-General, John Joseph William Molesworth Oxley. The evidence of Bent's initiation is a letter, dated 12 May 1817, held in the Australian National Library¹⁷ in which three members of the lodge wrote: 'We shall ever consider your Initiation into the Mysteries of Masonry in our Lodge is a circumstance highly gratifying to us.' Bent's membership of the lodge is confirmed by a document issued to him, dated 1 June 1817, from the lodge, certifying to his being a well-regarded member.¹⁸ A certificate, dated 6 March 1817, issued by the lodge to John Oxley, along similar lines, is held in the archives of the United Grand Lodge of New South Wales. There is evidence also of the admission into the lodge of other non-emancipist settlers, although the documentation is somewhat sketchy. Except for Sir John Jamison, of whom Chester Smith says that he was made a Mason in England,¹⁹ modern research has failed to produce any evidence that any of the civilian members of the lodge had been members of the Craft before their admission into Lodge No 227, but the possibility cannot be ruled out.

The *Sydney Gazette* report of the ceremony of the laying of the corner stone of John Piper's residence is therefore a very informative account of the manner in which the Lodge of Social and Military Virtues operated. It is clear that the regimental officers maintained strong control of its workings—evidenced by the fact that no civilian member took a leading role in the proceedings. It is relevant here to mention that

16 Cramp, Karl R and Mackaness, George: *A History of the United Grand Lodge of Ancient, Free and Accepted Masons of New South Wales*, Sydney, 1938, vol 1 pp 22–23.

17 Australian National Library, Manuscript Collection, item A195.

18 The Australian National Library holding also includes a certificate, dated 5 February 1817, issued by the Royal Arch chapter, Mount Olive, No 227, to the effect that the chapter held him in similar esteem.

19 Smith, Chester: 'Sir John Jamison, Pioneer Settler and Freemason', in *The NSW Freemason*, (1st series), vol 66, no 6 (1 June 1954). Smith does not state the source of his information.

among the officers who took part in the ceremony were several described by Macquarie in an enclosure with his 25 July 1817 dispatch to the Colonial Secretary as forming part of the political faction hostile to the interests of the Government and the Colony, namely, Sanderson, the Right Worshipful Master; Miller, the Senior Warden; McKenzie, the Junior Warden; Grant, the Master of Ceremonies; and Hemsworth, the Treasurer. All of these were among the officers who refused to accept invitations to Government House. The civilian element of the lodge at the ceremony was substantial, constituting about one-third of the lodge membership, but it was a carefully selected group, including a Judge, the Surveyor-General, the Deputy Commissary General, a solicitor and a surgeon. The majority of these held 'exclusives' political leanings and were opposed to the policies of the Governor. Several of these were subsequently referred to by Macquarie²⁰ as having manifested opposition to the measures and administration of his Government, namely, John Horsley, settler; Sir John Jamison, settler; David Allan, Deputy Commissary General; John Oxley, Surveyor-General; and W H Moore, solicitor. All of these were described as having been discontented, intriguing and discontented, or seditious, intriguing and discontented and all men who had been in the habit of writing Home the most gross misrepresentations.

The absence locally of records of the Lodge of Social and Military Virtues during its Australian period prevents detailed analysis of its work over that time. The undated (possibly 1817) list of members of the lodge held by the Grand Lodge of Ireland includes the names of two Sydney residents who are not mentioned among those who attended the ceremony of the laying of the foundation stone of John Piper's residence. Whether they were members of the lodge prior to the ceremony or had joined later is not clear, although the latter appears to have been the more likely. However, both were free settlers and both were known opponents of the Governor's emancipist policies. One, Nicholas Bayly (or Bayley) was classified by Macquarie as being discontented and in the habit of writing Home the most gross misrepresentations.

The Lodge of Social and Military Virtues, throughout its stay in the colony, was consistent in its attitude towards the initiation and affiliation of men who had been brought to New South Wales as convicts. This is illustrated by its handling of the case of an Irish Mason, WBro Samuel Clayton. He, a printer and engraver by trade, was transported to Australia in 1817 after having been found guilty of a seemingly minor transgression. Before being sentenced, he was a Past Master of Lodge No 6, Dublin, and had been employed by the Grand Lodge of Ireland in 'repairing Grand Lodge Certificates and Printing Receipts'. Shortly before his departure from Ireland, the Grand Lodge, apparently sympathetically disposed towards him in his situation, entrusted him with correspondence for the Lodge of Social and Military Virtues, among which was a letter of introduction for him to the lodge, recommending that he should be received as a brother Mason. The lodge's response to the letter was:

Consistently with our established Practice [we would] have given to the unfortunate Brother that Masonic reception which belongs to our Institution, but those circumstances which we have ever kept on view, since our arrival in this Colony, and which are indispensably necessary to be averted to, in support of our Respectability both Military and Masonic, have ever rendered

²⁰ Watson: *op cit*, series 1, vol 5, pp 500-1.

it necessary we should act, in these respects with more than ordinary Caution and Circumspection.

It concluded that, while there were some extenuating circumstances associated with the case, because of the facts which led to his enforced residence in Australia, he could not be received as a Brother Mason. Nevertheless, there was some recognition of the sympathetic attitude of the Grand Lodge given in the reply, which added:

In justice to Brother Clayton, he appears industriously bent on restoring himself to that consideration in Society from which he Fatally fell; his conduct on his passage hither was very creditable, and we have no reason to doubt but he will justify the favourable report made of him. The lodge has given him some little work, and will not withhold that Encouragement that may be Compatible with the Limits we have set.

Cramp and Mackaness, reviewing the correspondence, suggest that the work the Lodge of Social and Military Virtues gave Bro Clayton was probably the engraving of its Lodge Certificate and Seal and the printing of its by-laws, for, in a letter dated 14 February 1817, the Right Worshipful Master, Brother Sanderson, enclosed a copy of the 'Bye-Laws as recently arranged and printed, together with a Copper Plate Impression of the Certificate lately adopted by us'.²¹

In denying Bro Clayton reception as a brother Mason, the Lodge of Social and Military Virtues was undoubtedly being excessively cautious, as subsequent history was to demonstrate. Clayton was to become importantly involved in the development of the Craft in New South Wales from 1820 onwards. While he was not a foundation member of the Australian Social Lodge, No 260 IC, the first regular stationary warranted lodge to be formed in the colony, he was a member of that lodge from its first meeting, on 30 August 1820. At that meeting, when the Chief Officers of the brigs *Favorite* and *Lynx*, then lying at anchor in Sydney Harbour, were initiated and crafted, he was Master of Ceremonies. On 8 November 1820 he was admitted to the Mark Degree at the first quarterly meeting of the Mark lodge attached to the Australian Social Lodge. By virtue of a warrant from the Grand Lodge of Ireland to the Australian Social Lodge, dated 4 July 1822, he was appointed to a committee of the lodge authorised to issue dispensations for the constituting of Masonic lodges in the Colony of New South Wales, the so-called Leinster Masonic Committee, which had substantially the powers of a Provincial Grand Lodge. On 3 October 1825, he was one of a deputation of brethren from the Australian Social Lodge who waited on the Governor, Sir Thomas Brisbane, to present an address to the Governor on the eve of his departure for England and his retirement from the Governorship. However, the Lodge of Social and Military Virtues could not have foreseen the future and no doubt felt justified in the action it took. What the lodge conceived as the good name of Freemasonry could not be set at risk.

The public Masonic ceremony of the laying of the foundation stone of Captain Piper's residence was to have its aftermath, involving the Master of the Lodge of Social and Military Virtues, Captain Edward Sanderson, and the convict-architect, Francis Greenway.

The stone-laying ceremony being the first of its kind to involve a Masonic lodge, the lodge members were concerned to ensure that they appeared in public in their best

²¹ Cramp and Mackaness: *op cit*, pp 28–30.

light. In particular, they wanted their regalia to be at its finest, new or at least refurbished. Although they had decided not to have any social dealings with the convict population, in the absence of suitably skilled persons in the colony, they were forced to turn to convicts or ex-convicts with the necessary skills to make or to carry out repairs on the regalia. The most skilled worker in this area was Francis Greenway, a convict who had been sent to New South Wales after being found guilty of forgery at Bristol in 1812 and whose architectural accomplishments had found favour with Governor Macquarie.

Greenway found himself overwhelmed with requests to undertake work on aprons. At first he agreed to them but soon was forced to refuse. Some he finished but others he experienced difficulty in completing in the time available. Unfortunately for him, among the latter was the apron of Captain Sanderson. This he returned to Sanderson with a note saying that, because of the hot climate, he was unable to use watercolours but would do the work in varnish and gild it. Sanderson sent the apron back for completion but Greenway had difficulty in obtaining materials. He sent an accompanying note explaining the delay. The captain then threatened to send the work to another artist but eventually told Greenway not to hurry because he had another apron which he could wear. Greenway felt very hurt by the threat to take the apron away and send it to another artist for completion and sent another note to Sanderson expressing his feelings. Nevertheless, after obtaining varnish, he attempted to complete the work by spending all night on it, but was unable to finish it in time for the stone-laying ceremony.

Although the facts cannot be verified, it appears that Sanderson was upset by having to attend the ceremony in regalia less resplendent than that of some of the junior officers. He felt insulted and his dissatisfaction over the incident rankled. Further, he regarded the final note from Greenway, which Greenway afterwards admitted that 'he might have wrote with too warm a sentiment', as discourteous and disrespectful. Eventually his feelings got the better of him. On 20 December 1816—almost six weeks after the ceremony—he summoned Greenway to his quarters. There, in the midst of the soldiery and before several officers of the regiment, he accused Greenway of being a rascal and gave him a severe beating. Greenway, because of his convict status, was unable to defend himself but he immediately lodged a complaint of assault with the Judge Advocate. The latter thereupon informed Sanderson that he would have to face trial in the Criminal Court. Sanderson felt offended at the recognition given to Greenway's complaint and declared his intention of horsewhipping Greenway again whenever he met him. Greenway thereupon made another complaint to the Judge Advocate, requesting that Sanderson be held to bail to keep the peace towards him. The Judge Advocate immediately insisted upon Sanderson's giving sureties of the peace, with two of the officers of the regiment going bail for him.

The trial was an extraordinary affair. It was conducted at a time when the legal provisions relating to the composition of the Court required that members should consist of the Judge Advocate and six officers of His Majesty's Land Forces appointed by the Governor. Therefore, when Sanderson appeared before it, his judges were the Judge Advocate and six officers of the 46th Regiment, several of whom were his fellow Masons.

When the case came to be heard, the attitude of the military members became

immediately apparent. In the course of his opening address, Greenway's solicitor had occasion to make comments on the conduct of Sanderson in relation to the assault. The military members objected, but the Judge Advocate ruled that the solicitor was within his rights. The officers attempted to have the Court retire to discuss the matter but the Judge Advocate refused to retire and the officers were obliged to accept the situation.

The trial proceeded in the same spirit. The evidence given by the officers present at the assault was evasive. Lieutenant D Leith Cox, a member of the bench and Secretary of the Lodge Social and Military Virtues, but also one of the officers who had gone bail for Sanderson, descended from the bench to give evidence, in the course of which stated that he had never heard Sanderson confess that he had horsewhipped Greenway. However, after the whole case had closed, he expressed a wish to put a private question to the Judge Advocate. The Judge Advocate said that any question put to him must be public. Cox then asked whether, by the tenor of the oath administered to him, he was bound to reveal what he considered a friendly and confidential communication of a brother officer. The Judge Advocate explained the nature of the oath and Cox then admitted that the conversation he had denied previously had in fact taken place, but he had denied this in the first instance under the impression that he was honour bound not to reveal the communication of his brother officer under any circumstances.

The case was so clear that the Court was compelled to find Sanderson guilty and fined him five pounds. But the military members compelled the Judge Advocate, in pronouncing judgment, to state 'that it was the opinion of the Court that the Judge Advocate had acted with unnecessary and ungentlemanly harshness in compelling Captain Sanderson to give sureties of the peace and in allowing the prosecutor's solicitor to pursue the course he did. And, although they were in strictness of law compelled to find Captain Sanderson guilty, yet his conduct was that which, as an officer and a gentleman, he was perfectly justifiable in.' Accordingly, the Judge Advocate delivered a censure of his own conduct and an eulogy on the prisoner.²²

The ex-convict Edgar Eager, writing to Earl Bathurst in 1823 concerning the trial, commented that 'this display of military justice was exhibited to a crowded Court, and deeply impressed the public with a sense of what was expected of such a Tribunal, as well as the degradation a British Judge was obliged to undergo'.²³ The leniency of the sentence imposed upon Sanderson led Greenway to take further action in the Court, which resulted in an additional fine of twenty pounds for Sanderson. However, contemporary accounts contrast the treatment of Sanderson with the sentence imposed by a similarly constituted Court on the free-born 16-year-old son of George Reiby, who whipped the son of a member of the 'exclusive' class who called him a 'convict bastard' before his sweetheart. The Court fined him one hundred pounds and exacted severe peace sureties.

M H Ellis, author of *Francis Greenway. His Life and Times*,²⁴ implies that the close Masonic relationship between members of the Court and the defendant was an important factor in the favourable treatment accorded Sanderson. However, this is a view that might be questioned. Greenway, on 3 June 1822, became a member of the Australian Social Lodge, consecrated in 1820. Had he considered his treatment by the

22 Watson: *op cit*, series 4, vol 1, p 449.

23 *Ibid*.

24 Ellis, M H: *Francis Greenway. His Life and Times*, Sydney 1978 edn, ch VIII.

Criminal Court in 1817 to have been due to Masonic influence, it would surely have been unlikely that he would have joined a lodge only five years later. It seems more likely that he recognised that his difficulties in obtaining justice had arisen as a result of the attitudes of the officer class in the 46th Regiment and the dilemma then facing particular officers concerned in passing judgment on their superior officer. The Masonic influence was probably minimal, although it cannot, of course, be ruled out entirely.

Macquarie's experience with the officers of the 46th Regiment led him to propose to the British Government²⁵ that the regiment should be removed from the colony. This, he said, was 'Indispensably Necessary to the Well-being, Good Order and peaceable Demeanour of the Community'. However, the Government had already set in train action to transfer the 46th to India and in September it embarked for Madras. Its departure marked the beginning of a decline in the fortunes of both the regiment and the attached Lodge of Social and Military Virtues, a decline which was, in due course, to lead to the demise of both as separate institutions.

The regiment's subsequent career involved service in India for the lengthy period of 15 years and engagement in the Crimean War, where it was active in battles fought at Alma (1854), Inkerman (1854), Balaclava (1854) and Sebastapol (1855). In 1881, it ceased to be a separate entity, being linked with the 32nd (Cornwall) Light Infantry to form the Duke of Cornwall's Light Infantry. This, in turn, was amalgamated with the Somerset and Cornwall Light Infantry in 1959, which subsequently (1965) became part of the Light Infantry.²⁶

The Lodge of Social and Military Virtues was still at work a year after the regiment's departure from New South Wales, although with diminished numbers. A list of its members dated 17 December 1818 includes eleven officers of the regiment, two of whom were Fellow Crafts who had been passed in the lodge in September and December of that year, and three East India Company or military personnel from outside the regiment. Gould records²⁷ that subsequently the lodge, retaining its old name, sought, and obtained, a local charter, No VII, which afterwards merged into an English warrant in 1836, No 634. At some time after 1822, when the regiment marched from Cananore to Hyderabad, a number of members died; others were invalided out of the Army, and the lodge chest was forgotten until accidentally re-discovered by a member of the mess committee in 1829. The finder, a Captain Lacy, who was a Mason, brought the chest home when the regiment returned to England in 1833. The Irish warrant was renewed in 1834, there being at the time only one member originally connected with the lodge. The torch had been re-lit but finally went out in the sense that the regimental or travelling warrant, which had again accompanied the 46th to North America, was returned to the Grand Lodge of Ireland in 1847, and two days afterwards a new one of a military character, with the same number, was issued for the purpose of forming a permanent Garrison lodge at Montreal.

In 1855 Lodge No 227 joined the Grand Lodge of Canada, receiving a civil warrant, and two years later it resolved: 'That the "Lodge of Social and Military Virtues" shall henceforth be called the "Lodge of Antiquity", shall wear gold instead of silver jewels,

25 Watson: *op cit*, series 1, vol 9, p 450.

26 Swinson, Arthur (ed): *A Register of the Regiments and Corps of the British Army*, London 1972.

27 Gould: *op cit*, pp 17& 23.

and take precedence of all numbered Lodges.’ In 1869 a Grand Lodge was established in the Province of Quebec, and the first lodge on its roll is ‘Antiquity’, the successor to the Lodge of Social and Military Virtues, originally established by the Grand Lodge of Ireland in 1752. The lodge, under its new name and new allegiance, continues to exist in the present day.

It remains now to make some assessment of the importance of the Lodge of Social and Military Virtues in the development of Freemasonry in Australia. As was said at the beginning of this paper, there have been various views on this. The historian of Lodge Australian Social Mother, No 1 NSWC, William Henley, writing in 1920,²⁸ claimed that the Australian Social Lodge, No 260 IC, was constituted in 1816 and that the petition for the formation of the lodge was passed by local brethren to the 46th Regiment for transmission to the Grand Lodge of Ireland. In a lecture to the Sydney Lodge of Research in July 1950, Bro Eric Dibbs said²⁹ that it was apparent that a military lodge, No 218, that of the 48th Regiment, under the Irish Constitution, was the founder of Lodge Australian Social, No 260, constituted in 1816, and that the preparation of the ground for this edifice was undertaken by the lodge of the 46th Regiment, No 227, probably in 1816. Recently Grahame Cumming³⁰ wrote that Lodge No 227 IC, although it did not initiate many non-regimental members during its Sydney posting, nevertheless paved the way for the establishment of Freemasonry in Australia. However, he did not explain the manner in which it prepared the way. Cramp and Mackaness, on the other hand, say³¹ that Lodge No 227 took no part in the formation of regular Freemasonry in Australia. In the light of the evidence now available, it is useful to review the possibilities.

Cramp and Mackaness have effectively disposed of the Henley thesis that the Lodge of Social and Military Virtues was directly associated with the formation of the Australian Social Lodge in 1816. After considering the evidence that Henley had advanced, they concluded that the case he had made out was but another example of an author’s jumping to conclusions and endeavouring to make the facts fit a presupposition. One of the difficulties with Henley’s approach is that he was relying substantially upon secondary sources, none of which cited the original material on which it was based. His argument, therefore, tends to lack substance. Eric Dibbs appears to have used Henley’s work uncritically for his comment that Lodge No 227 prepared the ground for the formative work undertaken by Lodge No 218, and Grahame Cumming seems to have followed suit.

There are further problems with the argument that the Masons of the 46th Regiment undertook preparatory work for the formation of a regular stationary lodge in Sydney and that this was followed up by Lodge No 218. The 46th and 48th Regiments were in Sydney together for only 138 days (8 May 1817 to 23 September 1817) and it would have been difficult for the two lodges to have found the necessary time to consult and work out the steps to be taken to further a project such as the establishment of a new lodge in a colony where there had been none before. After all, the 46th Regiment

28 Henley, W: *History of Lodge Australian Mother, No 1 United Grand Lodge of New South Wales 1820 to 1920*, Sydney 1920. *Australian Social Mother* was the title given to the UGL of NSW descendant of the Australian Social Lodge, No 260 IC. It is now Lodge Antiquity, No 1 NSWC.

29 Dibbs, Eric: ‘Pioneers and Freemasons’, in *Transactions of the Sydney Lodge of Research, No 290 UGL of NSW*, vol 34, Sydney 1950.

30 Cumming: *op cit*, p 6.

31 Cramp and Mackaness: *op cit*, p 28.

would have been heavily engaged in making ready for its transfer to India and its officers would have been closely involved, while the 48th Regiment would have been concerned with the settling-in process. An even more telling fact which suggests that if the Lodge of Social and Military Virtues ever had any intention of fostering the establishment of a regular stationary lodge in Sydney, presumably through its civilian members, that intention was never realised, is to be found in the membership lists of the first two stationary lodges formed there.

When, in 1820, Lodge No 218, attached to the 48th Regiment, sponsored the formation of the Australian Social Lodge No 260, it facilitated its formation by initiating eight 'young settlers' who duly signed the petition to the Grand Lodge of Ireland seeking authority for the formation of the lodge. But not one of the civilian members of the Lodge of Social and Military Virtues was involved in the venture, nor does it appear that any of them subsequently joined the lodge. Similarly, when the second regular stationary lodge, Lodge Leinster Marine No 266 IC, was formed in 1824, no former member of Lodge No 227 was involved as a foundation member, although Thomas McVitie joined subsequently, in late 1825. It was only in 1829, when the Lodge of Australia, No 820 under the English Constitution, was formed, that names of former members of Lodge No 227 appear on the membership list. These were: Sir John Jamison, who afterwards became Worshipful Master of the lodge but seems to have done little more for it than contribute his name; the solicitor, W H Moore; Captain John Piper; and the merchant banker Thomas McVitie. But by 1829 Freemasonry had a secure foothold in the colony and any influence of the Lodge of Social and Military Virtues, through its former members, was negligible.

Although Cramp and Mackaness say: 'Incontrovertible evidence is now available, based upon written records, that Lodge 227, and with it the 46th Regiment, took no part at all in the formation of regular Freemasonry in Australia. That credit . . . is due entirely to the 48th Regiment, to its Lodge, No 218, and to Brother Samuel Clayton,' they are, in fact, somewhat ambivalent in the matter when they refer to the role of Captain Edward Sanderson. Here they say that Captain Sanderson played an important part in the history of Australian Freemasonry. This is a comment regarding which there may be cause for questioning.

With the recent reorganisation of the archives of the Grand Lodge of Ireland, some additional information has become available concerning the work of Lodge No 227 during its Australian sojourn, particularly in the matter of lodge membership. We are, therefore, in a more fortunate position than Cramp and Mackaness in making a judgment on the contribution of the lodge to the early development of the Craft in the colony. Nothing has emerged to suggest that Sanderson was in any way important in this regard. Indeed, Sanderson's contribution seems to have been more negative than positive. He was a prisoner of the attitudes and morals of his social class and considered those who did not measure up to the expectations of that class inferior beings, as his treatment of Greenway demonstrated. He failed to see the humane objectives of Macquarie's policies and, in consequence, opposed them. The basic principles of Freemasonry, brotherly love, relief and truth, were to be observed in the word, not in the practice. In this, he was supported by his fellow officers in the lodge, illustrated by the unwillingness of the lodge to accept Samuel Clayton as a member, because of the minor offence of which Clayton had been found guilty.

Within the colony, the lodge would have been considered elitist, open only to the officers of the regiment and to a select group of privileged, non-emancipist, civilians. It practised some form of charity, although the beneficiaries are not known. It had participated in the public ceremony of the laying of the corner stone of Captain John Piper's residence, but, beyond that, there would have been little public awareness of its activities. In any Masonic sense, the lodge added nothing to the well-being of the community.

Lodge No 227 therefore made a minimal contribution to the development of the Craft in Australia. It is difficult to disagree with Cramp and Mackaness in their contention that the lodge took no part in the formation of regular Freemasonry in Australia. It simply made a brief and unhappy appearance on the Australian scene and, after its departure in 1817, it was left to others to pick up the Masonic banner and to carry it forward.

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Appendix A

Report of Ceremony of the Laying of the Foundation Stone of the Residence of Captain John Piper on 2 November 1816 from the *Sydney Gazette* of 9 November 1816

“On Saturday last a large party of officers and other gentlemen, accompanied by a number of ladies, proceeded by water to Elizabeth Point, near to South Head, at the invitation of Captain Piper, who was giving an elegant *fete champetre* on the occasion of laying the foundation of his intended building on that beautiful and commanding point, to which the gentlemen proceeded in Masonic order. The company took water at the Governor’s wharf at 12 o’clock in barges and other boats handsomely decorated, the full band of 46th Regiment leading with agreeable and appropriate airs. At half-past-one they landed at Elizabeth Point.”

“Lodge of Social and Military Virtues, 227.—Proceedings of a Lodge held in the E of Elizabeth Point, Port Jackson, on 2nd November, 1816—5816 being the day appointed for laying the corner stone of Brother John Piper’s house.”

“At 11 a.m. the brethren embarked in boats prepared for the purpose from the Brother’s House, and were saluted by seven guns from the merchant vessel, “Willerby.” commanded by Brother Crosset, a Masonic Ensign having been displayed at the main top-mast-head.

“On arrival at Elizabeth Point the brethren withdrew from the assemblage and the Lodge was formed on a retired spot east of the foundation, and opened in solemn form and order.

“The R.W.M., having given the necessary cautions, the procession was marshalled by the master of ceremonies in the following order:—

“Brother Hetherington, Jr. Tyler, with sword.

“Band of 46th Regt.

“Bros. Thompson and Campbell, with Deacons’ Wands.

“Bros. Jamieson and Oxley.

“Wylde and Herbert (visiting brethren) hand in hand.

“Bro. Humfrey, with candlestick.

“Bros. Cox and Madigan. Globes.

“Bro. Hemworth. Box of Coins and Charity Box.

“Bros. Bent and Moore.

“Bro. Dawe, with Roll.

“Banner borne by Bro. Hill. Supporter: Bro. Higgins (as R.C. Knight). Supporter: Bro. McIntosh (as Knight Templar)

“Bro. Kenny (Candlestick).

“Bro. Molle (Lt.-Governor), Bro. Allan (Commg. Gen.).

“Bro. Harris (Basket of Corn).

“Bro. McVitie (Pitcher of Wine). Bro. Horsley (Pitcher of Oil).

“Bro. Piper (Candlestick).

“Bros. W’s. Miller and McKenzie, with Columns

“Bro. McDonnell (Master’s Column).

“Bro. P. Master MacDonald (with Bible, S. and C., and Charter. placed thereon, on Cushion).

“Rt. W.M. Bro. Sanderson. Supporter: Bro. Grant, M.C., with emblem of his office. Supporter: Bro. O’Connor, Kt. Templar, in full attire.

“To close procession: Bro. Drummond, Sen. Tyler, with Sword.

“The procession issued along the slope of the ground towards the west and having reached that part of the foundation, halted and gave Grand Honours. It then moved thrice around to view the square of the work, and at the conclusion of the third passed under a triumphal arch, erected for the occasion, opening in succession to the right and left along the line of the north line of the square, the R.W.M. advancing to the east between the ranks of the brethren, and the banner being placed in the centre. The R.W.M., having taken his place in the E, directed the Charter of L.S.M.V. to be read, and announced the purport of the meeting. The foundation stone was ordered to be raised beneath the triangles, and an appropriate prayer given by the R.W.M., the Bible S. and Compass having been first placed on the stone.

“The coins collected in honour of the ceremony were then ordered to be inserted in the proper receptacle, and the stone being slowly let down, G. Honours were given, and the band played ‘Phyel’s German Hymn.’ The R.W.M. then descended towards the stone, scattering corn and pouring wine and oil, giving three strokes with his mallet, the brethren giving G. Honours, and the band playing ‘God Save the King.’

“The R.W.M. then delivered over in Form, and with an injunction to the Architect, the plan and implements required for the building, which was replied to appropriately by the Architect. An oration suitable to the occasion was delivered by Bro. Grant as M. of Ceremonies. At the conclusion thereof, the Charity Box was passed round by Bro. Hemsworth as Treasurer, when the sum of Six Pounds Fourteen Shillings was collected and placed on the stone for the relief of the poor and needy, evincing that amidst our enjoyment we are not forgetful of our necessitous.

“The Reverend Samuel Marsden, the Principal Chaplain of this Colony, and a spectator on this occasion, here requested of the R.W.M. that he might be permitted to make a few observations, which being accorded, he spoke to the following effect:—

“I am not a member of this Society, but having had recent opportunity of witnessing its charitable donations, amounting to Thirty Pounds, I cannot but hold it in high estimation and am fully convinced of its value.’ The Reverend Chaplain proceeded to bestow every commendation on Masonry, which was respectfully received by the brethren.

“The conclusive prayer was given by the R.W.M., the band playing after it, ‘Burn’s Masonic farewell.’ The solemn benediction was silently given by all the Royal Arch Masons present, over the stone, after which the R.W.M., standing thereon, and wine being served round, the following toasts were given, viz.:—

“‘Our Good Old King.’

“‘Our Illustrious Brother, the P. Regent.’

“‘Our Respected Brothers, the Governor and Lt.-Governor of the Colony.’

“The procession was then re-formed and returned in like order to the spot from whence it set out, the band playing the ‘Hallelujah Hymn.’

“The Lodge was then closed, officers retaining their jewels—and the Banner being placed over the table, the whole company, consisting of brethren and the most respectable of the ladies and gentleman of the community sat down to a repast, enlivened by good humour.

“The health of our Sister Piper and the Foundation Stone of Eliza Point, together with the Sisterhood, and other appropriate toasts were drunk with suitable music, and on retiring the Banner, held by the eldest sister present, Mrs. Allan, was greeted by all the ladies present, the brethren, hand in hand, moving three times round this female knot.

“The brethren and their friends passed this day in the strictest harmony; it concluded highly to the gratification of all and truly flattering to the Lodge of Social and Military Virtues.

“(Sgd.) E. SANDERSON, M.

D. C. COX, Secretary.

“Inscription on the box that contained the roll on this occasion:—

Sub auspice
Regnante Georgio Tertio
Praefecto L. McQuarrie, Armigero
Hujus Domicilii
(Johannis Piper)
Sumptu
Sociorum Corona
Comitante
Ex Fratibus
Sodalitii Architeconici
No. 227
Apud xlv Cohortem Pied:
Die 2 do Nov. A.D., 1816
AE A 5816
Primum Lapidem
posuit
Edvardus Sanderson
Curio.
L.S.M.V 227.

Appendix B

**Lodge of Social and Military Virtues, No 227 IC
Membership of lodge, 1816–17**

Regimental members

A Campbell

Paymaster, Lieutenant.
Deacon at Piper Residence ceremony.

A Clarke

Captain.
Known only from list of members in 1817.

D L Cox

Lieutenant.
Lodge Secretary at Piper Residence ceremony and in 1817.

C Dawe

Lieutenant.
Carried roll at Piper Residence ceremony.

D Drummond

Lieutenant.
Senior Tyler at Piper Residence ceremony.

B Foster

Lieutenant.
Known only from list of members in 1817.

G C Grant

Lieutenant.
Master of Ceremonies at Piper Residence ceremony;
Past Master 1817

J Hamilton

Known only from list of members in 1817.

H K Hemsworth

Lieutenant.
Treasurer at Piper Residence ceremony;
Junior Warden in 1817.

J Hetherington

Junior Tyler at Piper Residence ceremony.

C Higgins

Lieutenant.
Attended as Red Cross Knight at Piper Residence ceremony.

B G Humfrey

Captain.
Spectator at Piper Residence ceremony.

H McDonald

Quarter Master.
Past Master at Piper Residence ceremony;
signed certificate to John Oxley in 1817, as Treasurer.
Died in Sydney September 1819, following return to Australia to collect family after regimental posting to India.

G McDonnell

Spectator at Piper Residence ceremony.

C McIntosh

Attended as Knight Templar at Piper Residence ceremony.

J McKenzie

Major.
Junior Warden at Piper Residence ceremony.

J Madigan

Lieutenant, Adjutant.
Spectator at Piper Residence ceremony;
Treasurer in 1817.

T Miller

Captain.
Senior Warden at Piper Residence ceremony and in 1817;
Grand Scribe, Royal Arch Mount Olive Chapter 1817.

G J Molle

Lieutenant Colonel.
Spectator at Piper Residence ceremony;
Prior of Knight Templar Encampment, 1817.

E Sanderson

Captain.
RWM at Piper Residence ceremony and in 1817;
First Principal, Royal Arch Mount Olive Chapter 1817;
Recorder, Knight Templar Encampment 1817

J Strongith'arm

Known only from list of members in 1817.

T Thompson

Captain.
Senior Deacon at Piper Residence ceremony and in 1817.

Civilian Members

A Allan

Commissary clerk.
Appears to have joined the Lodge after the
Piper residence ceremony.

D Allan

Deputy Commissary General.
Spectator at the Piper Residence ceremony.

N T Bayley

Settler; formerly ensign in the New South
Wales Corps, but had retired as a Lieutenant
in 1803.
Appears to have joined the Lodge after the
Piper Residence ceremony.

J H Bent

Judge.
Spectator at the Piper Residence ceremony ;
member of Royal Arch Mount Olive
Chapter.

J Harris

Surgeon; formerly attached to the
New South Wales Corps.
Spectator at the Piper Residence ceremony.

J Hornsley

Settler.
Spectator at the Piper Residence ceremony.

Sir John Jamison

Settler.
Spectator at the Piper Residence ceremony;
said to have been made a Mason in England
and to have joined the Royal Arch Mount
Olive Chapter.

T McVitie

Merchant and banker
Spectator at Piper Residence ceremony,
signed certificate issued to John Oxley in
1817, as Junior Warden; later joined
Leinster Marine Lodge of Australia, No 266
IC.

W H Moore

Solicitor.
Spectator at the Piper Residence ceremony.

J R O'Connor

Settler
Spectator at the Piper Residence ceremony.

J J W M Oxley

Surveyor General and explorer;
formerly naval officer.
Spectator at the Piper Residence ceremony.

J Piper

Naval Officer of Colony; formerly ensign in
New South Wales Corps;
served as administrator on Norfolk Island.
Spectator at the Piper Residence ceremony.

FREEMASONRY IS CLOSER TO PYTHAGORAS THAN MODERNS ACCEPT

*by Keith Hollingsworth **

Introduction

For many years now, I have heard Freemasons rubbish the intrusion of the name of Pythagoras into our ritual, especially in the first degree tracing board lecture and (in the Victorian ritual) in the extensions to the charge by the newly installed Worshipful Master to the Immediate Past Master, when presenting him with his jewel. The mention of ‘the learned Brother Pythagoras’ usually raises a scoffing snigger by some Masons present, because they believe that Pythagoras could have very little, or even nothing, to do with Freemasonry. *How wrong they are!*

In this paper, I will show that Pythagoras and Pythagorean thinking are fundamental to Freemasonry. In Masonic number and symbol much has come down to us from Pythagoras, and not by chance. You will recall that on the first pictorial page of Anderson’s *Constitutions* of 1723, the author inserted what is now recognisable as the Past Master’s jewel. It is beneath the document being handed to the Duke of Montague by Dr Desaguliers, as if to indicate that the proof of the 3-4-5 triangle is the basis of Freemasonry. This is not contrary to our ritual, for in the final charge in the second degree it is stated that geometry is established as the basis of our Masonic art.

PART I—A SURPRISING LOOK INTO NUMBER AND SYMBOL

Anderson, Hutchinson and Pythagoras

The *Constitutions of Freemasonry*, although published as late as 1723, was conceived and developed in the mind of James Anderson during the age of religious re-thinking that occurred largely in the preceding century. It seems as though Freemasonry, already a men’s society of long standing without its being formalised in a manner which we can easily identify, was seen by Anderson as a movement with the potential to satisfy the minds of men on the plane of rationally appealing literature. The idea of God as the Architect and Geometrician of the Universe would have met with wide and ready acceptance in the aftermath of the scientific discoveries of Newton and others.

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Most advantageous of all from the point of view of Masonic ritual was the strong injection of Pythagorean ideas, especially the *cardinal virtues* and *sacred geometry* in combination, to provide the milieu for propounding those virtues by geometric symbols.

Pythagoras, who was a tireless investigator into all phenomena, both physical and metaphysical, taught by symbols. He had an encyclopaedic mind and wrote nothing down, but he had many followers who did. The works of Plato, Aristotle, Iamblichus, Plotinus and Porphyry, (the last three being neo-Platonic as well as Pythagorean) had become available in northern Europe through the new learning of the northern European Renaissance and no scholar of the 17th century in that area was unaffected by this learning. Anderson, as a nonconformist clergyman, was certainly one of them. From the age of 14 in 1693 he had been a classical student of no mean scholarship in both Latin and Greek, at Marichal College, Aberdeen, a degree-granting institute that much later united with King's College to form Aberdeen University in 1860. He certainly would have read the writings of Plato, Aristotle, Iamblichus, Plotinus and Porphyry, and even Philo, all of whom were either neo-Platonists or Pythagoreans, or both.

Pythagoras, of 'right-angled triangle' and 'cardinal virtues' fame, was far more valuable to European thinking than the Church and Freemasonry have shown themselves, in modern times, willing to accept. It was what he taught by symbolic methods that set the whole fabric of European society (not the least part of which is our own Freemasonry) on the firm basis we have come to respect and treasure in our lives. The four cardinal virtues, for example, and the transcendent nature of the soul that rises after death to become a mystical being in its own right after reunification with the one God of the Universe, are so fundamental to nobility of thinking that western civilisation would be the poorer without them.

Strangely, neither the Church nor the lodge gives Pythagoras due credit for what his followers passed on, to the Church by way of St Paul, and to the lodges by way of both the nonconformist clergyman James Anderson (1723), and the antiquarian scholar William Hutchinson (1775). The time of its being passed on was during the northern European Renaissance, which flourished best in England and Scotland from 1550 to 1675, during which period Greek and Roman studies put much at the doorstep of scholars eager to learn anything the Greeks and Romans had taught and written. This topic of classical scholarship was still in vogue even as late as the 18th century.

Although other evidence exists in Paul's epistles, the main evidence of Greek influence on Christianity is found in I Corinthians, chapter 15, on the resurrection of the dead, so commonly heard in the Anglican funeral service, where Paul talks of how, after leaving this earthly life, we shall be changed to take on that perfect body of the afterlife. James Anderson was a clergyman caught up in the controversy which had raged throughout the 17th century, as scientific advancement after scientific advancement presented itself almost daily to challenge the Christian churches and their beliefs. He, like other clergymen of the day, would have been quite unable to digest together both the new teachings of science on the one hand, and the old teachings of the Church on the other. The scientist Newton, for one, probed the physical nature of the earth and universe and propounded his most startling new laws of motion and gravity. Biblical and Christian miracles could hardly go unchallenged.

A new statement of comfortable belief evolved through a movement that became known as Unitarianism, which tended mainly to upgrade and update the thinking of the Pythagoreans on the universe and God. It is not surprising, therefore, that many clergymen should turn in this direction. After all, virtually all of them were Greek and Latin scholars and right in line to receive the new Renaissance thinking on offer. When Newton praised Pythagoras in the late 17th century for that which Copernicus two centuries earlier had also praised him, namely that Pythagoras and his followers had discovered by logic and insight what he had done by mathematics and scientific research, Pythagoras attained a totally new fame and huge respect throughout the scientific world and the Church world at the same time.

In 1775, William Hutchinson, in his book *The spirit of Masonry*,¹ acknowledged the part played by Pythagoras in handing down his ideas of the *Virtues*, now well known in Freemasonry, to Socrates, Plato and Aristotle, the 'great three' Greek philosophers of the golden age from 400 to 300 BC. Hutchinson also pointed out that both the Pythagoreans and the Essenes taught and lived by very similar ideas that clearly originated in Egypt, at Hermopolis, at the Temple of Thoth (Hermes). Both groups, Pythagoreans and Essenes, followed such customs as wearing white raiment, the forbiddance of oaths, encouragement of water as the main drink, inanimate sacrifices, a requirement of long probationary periods (4–5 years) for prospective members, all of which were Egyptian customs at the Temple of Thoth,² the God of the first Logos, where Pythagoras spent ten years of study.

What Hutchinson has presented here in ideas would have all been known through Pythagorean writings that permeated the universities and the Church during the northern Renaissance, throughout the 17th and 18th centuries, and especially so in England and Scotland. Nor should we lose sight of the fact that it was from the Essene community that Jesus of Nazareth gained his knowledge.

Two Biblical passages, I Peter 2:1–10 and I Corinthians 15:35–56, clearly show Pythagorean-type utterances and make good reading for Freemasons. Other such statements were made by Jesus of Nazareth (Matthew 21:42, Mark 12:10 and Luke 20:17). That Peter, Jesus and Paul spoke in these terms is quite a revelation to modern Freemasons, for the terms are very, very Masonic. If Freemasons in 1723 took up the ideas in the new Constitutions, and possibly in the rituals of the infant modern Masonry, then Pythagoras did influence the authors of that period, particularly Anderson and Desaguliers.

I PETER 2:1–10

The living stone and the holy nation
 So put away all malice and all guile and
 insincerity and envy and all slander.
 Like newborn babes, long for the pure
 spiritual milk, that by it you may grow
 up to salvation; for you have tasted the
 kindness of the Lord.
 Come to him, to that living stone,

rejected by men but in God's sight
 chosen and precious; and like living
 stones be yourselves built into a spiritual
 house, to be a holy priesthood, to offer
 spiritual sacrifices acceptable to God
 through Jesus Christ. For it stands in
 scripture:

“Behold, I am laying in Zion a

1 Hutchinson, William: *The spirit of Masonry*, 1775, republished Aquarian Press 1987.

2 *Op cit*, pp 44–49.

stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame.”

To you therefore who believe, he is precious, but for those who do not believe,

“The very stone which the builders rejected has become the head of the corner,”

and

“A stone that will make men stumble, a rock that will make them fall”;

for they stumble because they disobey the word, as they were destined to do.

But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light. Once you were no people but now you are God’s people; once you had not received mercy but now you have received mercy.

I CORINTHIANS 15:35–56

But some one will ask, “How are the dead raised? With what kind of body do they come?”

You foolish man! What you sow does not come to life unless it dies.

And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain.

But God gives it a body as he has chosen, and to each kind of seed its own body.

For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish.

There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and yet another glory of the stars; for star differs from star in glory.

So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable.

It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power.

It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

Thus it is written, “The first man Adam

became a living being”; the last Adam became a life-giving spirit.

But it is not the spiritual which is first but the physical, and then the spiritual.

The first man was from the earth, a man of dust; the second man is from heaven.

As was the man of dust, so are those who are of the dust; and as the man of heaven, so are those who are of heaven.

Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.

When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

“O death, where is thy victory?”

“O death, where is thy sting?”

Both the tone and import of Paul's writing here are heavily Pythagorean and closely approximate the ideas of Pythagoras himself. Beyond this, they are the very basis of the Master Mason's degree ceremony: 'The Lord of Life will enable us to trample the King of Terrors beneath our feet and lift our eyes to that bright morning star whose rising brings peace and tranquillity to the faithful and obedient of the Human Race.'

St Augustine and Pythagoras

There was yet another way in which Pythagoreanism imprinted itself into Masonic thinking. The monumental book of an author well known to modern theological students was well known in Scotland at the time of the northern Renaissance. It was the *City of God*, written by St Augustine. He wrote in Latin, of course, but his *City of God* had been read from the 4th century onwards, and is even still prescribed reading for students of theology throughout the Christian world. This twenty-volume work took him eighteen years to write. Therein he gave the great and warm recommendation that Christians should read and accept the teachings of the Pythagoreans because they were, of all the philosophical schools, the only school whose teachings were close to the Christians in their concept of God and their ideas and habits.

This positive reaction to the Pythagoreans was not surprising, since both the Pythagoreans and the Essenes, of whom Jesus was one, had learnt their teachings in Egypt at the same Temple of Thoth, that hermetic school at Hermopolis, or Khemanu, also called by the Greeks Diospolis, or God's City, where there was apparently more than just one temple teaching hermetic lessons. Their Mount Carmel was the holy mount that Pythagoras climbed, in a similar fashion to Jesus who went up the Mount to give his followers his inspired sermon. As a result of St Augustine's *City of God*, the ban of Theodosius was lifted from the Pythagoreans, and their writings live on.

Right down through the ages since the fourth century AD, *City of God* has been a prime text for theological students. Those students down through the ages have therefore been the vessels of continuity of the thinking of Augustine and respect for the teachings of the Pythagoreans. Even today, theological Christian institutes, by prescribing St Augustine's *City of God* as essential reading, have participated in promoting Pythagoreanism here in Australia.

The Tetraktys

Pythagoras was no ordinary thinker. Most helpful in the development of what immediately follows are Peter Gorman's statements in his *Pythagoras, a Life*.¹

The tetraktys or number four is second only to the One in importance in Pythagoreanism . . . It was a symbol of the demiurge or the cosmic creator and his numerical model for the universe, and completed the process of fluxion whereby physical objects are produced from points, lines, surfaces and solids [as in the formation of crystalline forms in the rocks of nature].

It had two aspects: (a) two dimensional, and (b) three dimensional. Let me demonstrate how this was so.

The two-dimensional aspect led Pythagoras to his genuine discovery of the musical tetraktys, namely the numbers 1, 2, 3 and 4, from which can be discovered the tones in the diatonic scale known as the *octave*, the *fourth* and the *fifth*, with harmony at the

¹ Gorman, Peter: *Pythagoras, a life*, Routledge & Keaghan Paul, 1979, p 143.

centre, thus introducing the concept of harmony into the whole Pythagorean system.

The three-dimensional tetraktys provided even more surprising developments.

First, Pythagoras taught that the tetraktys represented the human being with the faculties—Knowledge, Opinion, Sensation, and Intellect or Mind—at the vertices, and the Psyche or Soul at the centre of gravity or *centroid*.

Second, he taught how the three-dimensional tetraktys was the best representation of ever-flowing nature. Pythagoras swore by *the sacred four*, the root and source of ever-flowing nature. The fourth point forming the tetrahedron symbolised earth and, together with fire, air and water, all four became the fundamental elements of life which embraced the whole of nature. Many Australian Freemasons will be familiar with the tetrahedron as a cabinet for the working tools in our lodges.

Even modern nuclear physicists have been surprised at finding that what they have fairly recently discovered about the molecular structure of clay and water had already been accurately conceived by Pythagoras. He believed the 3-D tetraktys, or pyramid, formed by joining four equilateral triangles together, was the best geometric representation of the living universe and the life in it. Uncannily, the clay (silica) molecule and the water molecule are both structured as tetrahedra.

In my opinion:

- (a) alchemy in Egypt could have been so advanced that the water molecule could have been observed; or
- (b) snow, under magnification, could have revealed tetrahedral structure.

Water and its molecular structure

On the primitive earth many of the atomic elements formed complex molecules with silicon and oxygen. These molecules bound to one another in strongly linked crystalline arrays, forming minerals, which in turn combined and formed rocks. In contrast to the others, the molecules of one compound that was released from these rocks as the primitive earth cooled, did not form crystals: *that compound was water*. An oxide of hydrogen, water has the chemical formula H₂O. This seemingly simple molecule has many surprising properties. For example, of all the molecules that are common on earth, only water exists as a liquid at the relatively cool temperatures that prevail on the earth's surface. When life was originating, water provided a medium in which other molecules could move around and interact without being bound by strong covalent or ionic bonds. *Life evolved as a result of these interactions*.

Life as it evolved on earth is thus inextricably tied to water. It is ever present in the world about us in varying forms: the moving oceans covering much of the earth's surface; icebergs as large as small cities; fog, rain, and morning dew. Three-quarters of the earth's surface is covered by liquid water. *You* are composed of about two-thirds water, and you cannot exist long without it. All other organisms also require water. It is no accident that tropical rain forests are bursting with life, whereas dry deserts are almost lifeless except when water becomes temporarily plentiful, such as after a rainstorm. Farming is possible only in those areas of the earth where rain is plentiful. No plant or animal can grow and reproduce in any but a water-rich environment.

The chemistry of life, then, is water chemistry. The way in which life evolved was determined in large part by the chemical properties of the liquid water, in which that evolution occurred. The single most outstanding chemical property of water is its

ability to form chemical associations easily. This is one property of water which, as you will see, derives directly from its structure and is responsible for much of the organisation of living chemistry as we know it in biology and biochemistry.

Water has a simple molecular structure. Just as a methane molecule results from the formation of four single bonds between a carbon atom and four hydrogen atoms, thus satisfying the four vacancies in the outer energy level of the carbon atom, so water results from the formation of two single covalent bonds between an oxygen atom and two hydrogen atoms. The resulting molecule is stable; it has no unpaired electrons. Its molecular model being tetrahedral, made of four equilateral triangles, is an important model for creativity itself. To the Pythagoreans, geometric forms were not mere drawn shapes but were the very shapes of creativity itself, and God was in them. So exciting and important was the discovery by Pythagoras of the association of water and the tetraktys that it was immortalised in the Pythagorean oath, sworn by all members of his fraternity on entry into the society.

The Oath was stated in this form:²

I swear by him who the tetraktys found,
Whence all our wisdom springs, and which contains
Perennial Nature's fountain, cause, and root.³

It should be noted now that to the Pythagoreans geometry was quite sacred on this basis alone.

Living rock

Most astounding of all, perhaps, is the Pythagorean view of the living rock. Scoffed at by many earlier modern scientists for such an absurd concept, Pythagoras's paradox has been shown to be nearer the mark than his critics claimed, with the modern 'mobile atoms' discoveries, wherein every grain of sand or rock is now known to be held together by whizzing atoms. Rock is far from 'dead'. Consider also the luminescence in many minerals, particularly fluorspar, which, when excited by ultra-violet radiation, reveals a fluorescence so magnificently beautiful that one gasps at the hidden splendour revealed before one's very eyes. Every ancient metal worker and alchemist knew that when minerals were subjected to heat they had a hidden splendour to reveal. It was their 'Glory in the Centre'.

Pythagoras used the hidden-splendour phenomenon as an analogy for the human soul. The discovery of the divine within oneself (the kingdom of heaven within you) was his goal, aided by contemplation of that which 'sacred nature' reveals to the trained observer. What an effective analogy fluorescence becomes in describing how men can shine in their good deeds. Remember the exhortation in Matthew 5:16, which refers to the hidden splendour to be released in men (and women): *Let your light so shine before men, that they may see your good works and glorify your Father who is in Heaven.*

2 Iamblichus: *The life of Pythagoras*, Thomas Taylor translation, Inner Traditions International; see also Gorman, *op cit*, p 127.

3 The tetraktys, or tetrahedron, was the 'fountain, cause and root' of 'Perennial Nature' because without water nothing living could exist and water was, by virtue of its tetrahedral structure, so necessary to its many properties, but particularly to its ability to blend with many chemicals to form new compounds. Such chemical thinking at so early a period in history was probably made possible at the Temple of Thoth, where, as in all other Egyptian temples, scholars were developing their knowledge of Nature through alchemy.

We may certainly assume that ancient metal workers from 1500 BC were well aware of the splendour that lay hidden in rock and mineral until heated or rubbed.

Freemasonry is especially gifted at helping men to release their own hidden splendour. To the surprise of many Christians I know, Freemasonry is also a great enhancer of religious perception and understanding. Therefore, Freemasonry is in a special position to assist to get that light to shine in men, and it must be said it does it admirably in its true devotees.

PART II—A SHORT LOOK AT THE FOUR CARDINAL VIRTUES

Pythagoras was an adept at teaching people to base their lives on the Cardinal Virtues, and those who study Plato's *The Republic* come to understand the four cardinal virtues which are well covered in that book. We must remember that, five generations before Plato, Pythagoras had propounded the same virtues, namely Prudence (Wisdom), Justice, Temperance and Fortitude—this being the order of the Tassels of the pavement, relative to the position of the Master and his Wardens.

These were the four virtues Pythagoras talked about, for, when they were observed and practised as they should be, they would engender Amity (friendship), a by-product of virtue rather than a virtue itself. Above all, if men in a group could attain amity; then true happiness would follow. Happiness, as far as Pythagoras was concerned, was the crowning glory for the virtuous man. Happiness or, as it is also known, Felicity, though the greatest of all preferred states of existence, was not a true virtue because it did not emanate from a virtuous attitude but rather from prosperity, or riches. Nevertheless, it could, of course, also emanate from a satisfying friendship, or where amity reigned supreme.

Of those who followed Pythagoras, Iamblichus mainly stored for future generations the words of the Master on the virtues. In his book, *The life of Pythagoras*, he related many of the words of Pythagoras on the virtues and also used the works and words of other Pythagoreans on the meaning and importance of the teaching of virtues, as presented in his book. No better source than Iamblichus exists to demonstrate precisely how Pythagoras taught the virtues to his community at Crotona, in Italy. The significance of this work of Iamblichus for Freemasonry is indicated by the writer of the *Constitutions* of 1723 and 1738. The Reverend Doctor James Anderson, an advanced classical scholar, finding Freemasonry under attack, wrote his defence in which he mentions the Pythagoreans and the works of Iamblichus, especially *The life of Pythagoras*.

Most of the leading Freemasons in the formative years of Freemasonry, as we know it, would have been able to read Latin and Greek and would have been conversant with the classics of Greece and Rome. They would have been able to offer suggestions as to how the rituals could include the best teachings of the classics, especially the four great virtues of Pythagoras, Prudence (Wisdom), Justice, Fortitude and Temperance.

How important were these virtues to Pythagoras, and how did he go about teaching them? It will be helpful to look at each virtue in turn.

Wisdom (Prudence)

Let us begin with Wisdom, or Prudence, for they are synonymous. Pythagoras defined Wisdom as ‘the science of the truth which is in *beings*’. He went on to say that ‘*beings* are immaterial and eternal natures and alone possess an efficacious power, such as incorporeal essences have’.

That may sound like nonsense to the uninitiated in Pythagoric parlance, but you are to understand that Pythagoras is really referring to those who had attained to the *genesis* in the triumphant act of *seeing*. This could only be experienced by those who, at the Temple of Thoth (Hermes) at Hermopolis in Egypt, had journeyed beyond the ‘First Degree of Mortals’ (probationers who had not yet realised the inner virtues), passed through the ‘Second Degree of the Intelligences’ (those who had transcended the *mortals* and *probationers* and stood on a higher plane of knowledge, having realised the inner vision), and then attained the ‘Degree of the Beings or True Sons of Light’ (those who had become one with the Light—that is, those who had attained the nirvanic consciousness and were most like gods or divines because they had comprehended their Centre, that Divine Self, that All-seeing Eye that would assist them not to err).

They, then, who attained such high status of human development to emulate the gods themselves, were the only ones to apprehend Wisdom. And Wisdom was certainly a true virtue, because it emanated from a most virtuous attitude indeed. He who had attained to this level of intellect and spiritual development could be considered a Divine. Such a Divine was ready for symbolic learning and symbolic teaching. The greatest of these Divines was Pythagoras himself.

Having brought his students to that level of perfection, Pythagoras then taught them how to develop and become perfect in Wisdom itself. On this path, maxims were important:

‘All things accord in number.’ That is to say, number is the source of everything; number is Wisdom.

So were the symbolic figures. Hence Pythagoras devised the Tetractys and then taught his followers the exciting information that one figure best represented all flowing nature, as previously explained.

This was vital teaching to the men and women, and even children, at Crotona. He was not only an admirable philosopher and seer; he was also an admirable and inspiring teacher.

In the pursuit of Wisdom there was not anything of greater importance with respect to science, experience and Wisdom than the ability of remembering. Hence, concerning Wisdom, Pythagoras shows us how he impelled all his auditors (listeners) to the pursuit of it as far as they were directed by him. No wonder Pythagoras was considered an avatar;⁴ he brought his whole community together in the pursuit of Wisdom, and achieved it.

Justice

With respect to Justice, he was just as great a teacher. The principle of Justice is ‘the common’ and ‘the equal’, through which, in a way most nearly approximating to one

4 An avatar is one whose life is a descent and incarnation of a deity in earthly form; a remarkably complete manifestation or embodiment in a person of a concept, philosophy or tradition; the very archetype—Author.

body and soul, all men may be co-passive and may call the same thing 'mine' and 'theirs', as is also testified by Plato, who learnt most of what he knew from the Pythagoreans. To achieve this ideal, Pythagoras exterminated everything private in manners, but increased that which was common, as far as to ultimate possessions which were the causes of sedition and tumult. For all things were common and the same to all, and no one possessed anything private. Those who approved of this communion used common possession in the finest manner. Those who did not, gathered up what they owned and departed. Thus he established Justice in the best manner from the first principle of it.

His great maxim was that association with men introduces Justice, but alienation and a contempt of the common genus produces injustice. Since, likewise, the want of riches sometimes compels many to do something contrary to Justice, such as pilfering, he well foresaw that this would be the case and, through economy, procured for himself liberal expenses and what was Just, in sufficient abundance. He considered a Just arrangement of domestic concerns to be the principle of all good order in cities, for cities were constituted from houses. Finally, insolence could not be tolerated, because it, like luxury, became the source of injustice through vengeance. Justice was inculcated throughout his community in Magna Graecia (Crotona) by participation and living it from day to day.

Is there not a lesson in this for the Freemasons of Australia? We speak of Wisdom and of Justice, but do we act upon them and exemplify them in our daily lives?

Straight from the Temple of Thoth (Hermes) at Hermopolis, Pythagoras warned his followers not to step above 'the beam of the balance' as an exhortation to Justice, and announced at the same time that whatever is Just could and should be cultivated.

Temperance

Pythagoras paid great attention to the exercise of each virtue and to the delivery of it to mankind, in deed as well as in word. Temperance was no different. He taught it by abstinence, especially from foods that produced intemperance and thereby impeded vigilance and genuine energies of the reasoning power. He advocated that sumptuous food should be introduced at banquets, but only to be sent away and given to the servants, being placed on the tables merely for the sake of punishing the appetites and desires.

The exercise of taciturnity and perfect silence for the purpose of governing the tongue was also recommended, to develop temperance. Likewise a strenuous and assiduous resumption and investigation of the most difficult geometric theories were recommended. Other measures taken to elicit temperance were such habits as abstinence from wine, paucity of food and sleep, and an artificial contempt of renown and wealth. A sincere reverence should be cultivated towards those to whom reverence was due, but an unfeigned similitude of behaviour and benevolence towards those of the same age. He advocated control of envy and the rest of the seven deadly sins: anger, avarice, gluttony, lust, pride and sloth.

The Pythagoreans expelled from themselves lamentation, weeping, gain, desire, anger, and ambition. The attitude of his followers to Pythagoras was characteristic of sons to a worthy father. One very beautiful habit was for them to ascribe everything to Pythagoras and they did not ascribe to themselves the glory of their own inventions,

except very rarely. Accuracy in their writings is, therefore, both admirable and characteristic.

Pythagoras taught that:

- Only a stupid man paid attention to the opinions of everyone;
- It was given only to the few to comprehend and rightly aspire, since it was evident these abilities pertained to the intelligent alone;
- No man should be permitted to do entirely as he pleased, so a measure of supervision was essential; and
- Youths should be encouraged to permit vain and superfluous desires, in order to enable them to learn to refrain from appetites of all kinds; if a youth could be taught to master his appetites, he was ready to learn the importance of Fortitude.

Fortitude

The cultivation of Fortitude was important. Pythagoras had developed the skill, when confronted by dreadful circumstances, not only to philosophise the matter vocally and to resist firmly, but also to withstand attack on all sides and repel it, and thus strenuously to endure. He could then employ the greatest freedom of speech towards one who brought his life into jeopardy. Hence, for him, even loss of life itself was undeserving of notice. When it appeared that he could easily be put to death, he entirely despised this possibility. It is evident that he was perfectly free from all dread of death.

When Pythagoras was in danger from the tyrant Phalaris, who was attempting to bring the most deplorable calamities upon mankind, he liberated Sicily from Phalaris' most cruel and imperious power. Pythagoras brought this to fruition when he taught those who were governed by Phalaris to become better men, which they did, when Pythagoras was present with them, through the doctrines and instruction which he imparted to them.

A lengthy but important maxim to maintain fortitude in battle is expressed thus:

That, however, which afforded them the greatest support in generous endurance was the persuasion that no human casualties ought to be unexpected by men who are in the possession of intellect, but that all things ought to be expected by them, over which they have no absolute power. Hence we find, in the followers of Pythagoras, their detention of speech and perfect silence as preparatory to the subjugation of the tongue in which for many years they exercised their fortitude, and their temperance in all things assisted them to develop that fortitude.

The precept of greatest efficacy in the attainment of fortitude, however, is that which has for its most principal scope the need to develop the intellect from infancy, without which intellect no one can learn to perceive anything sane or true. According to Pythagoras: 'Tis mind that all things sees and hears; what else exists is deaf and blind.'

The precept that is next to this in efficacy is that which encourages the studious purifying of the intellect and, by various methods, adapting it through mathematical exercises to receive divine beneficence (called, in the third degree, 'that light which is from above'), so as neither to fear death nor to be forced to turn away the eyes even through the refulgent splendour of the Divinity itself. Neither should they be converted

to those passions which nail and fasten the soul to the body; in short, which urge the soul to be untamed by all those passions which are the progeny of the realm of the flesh. For the exercise and ascent through all these is the study of the most perfect Fortitude.

In comparison

In comparison with the Pythagorean approach to teaching the virtues, our Freemasonry leaves much to be desired.

The chasm between the four cardinal virtues which are within our view in the tassels on the squared pavement, and the four cardinal virtues of the Pythagoreans in the depth with which he taught them, is vast. There is a great difference in intensity between the way in which the Pythagorean system approaches this teaching and the approach we use in teaching the virtues. Pythagoras made the teaching an unforgettable experience which impacted upon men's minds. In our modern form of Freemasonry, the approach is superficial and not at all powerfully geared to bring about an active transformation in men's minds and actions.

Even if we approximated only slightly the Pythagorean approach, that would be a significant step forward and, if planned carefully, could bring observable changes in the lives of our brethren, for the betterment of the Australian community.

Conclusion

Let me preface my conclusion with a quotation that best expresses where the world now stands with respect to ongoing Pythagorean influences even on the modern world. Joscelyn Godwin says it all:⁵

Our civilization is now, quite unconsciously, more imbued with Pythagorean influences than it has ever been. The evidence is plain to see wherever one looks, in phenomena as various as: vegetarianism and the whole-food movement; post-modernist architecture; the synthesis of religions; travelers in search of Oriental wisdom; researches into ancient Egypt and Babylon; the revival of sacred geometry, arithmology and speculative music; reprints of Pythagorean literature; meditation; music therapy; the speculations of modern physicists; communes and spiritual communities; and the widespread belief in reincarnation. Pythagoras is the centre towards which all these scattered impulses point. If he failed as the avatar of the passing age, perhaps he is coming into his own as a new one dawns.

We may now say three things about Pythagoras:

1. Without ever knowing it, many activities of the modern world have their origin in Pythagoreanism.
2. Pythagoreanism is especially evident in Freemasonry, particularly in the Craft lodge.
3. Without Pythagoras and his society, modern western civilisation would not have existed in the form we know it.

In Freemasonry much more research could be generated towards 'the learned

⁵ Guthrie, Kenneth Sylvan: *The Pythagorean sourcebook and library*, Phanes; from the foreword by Joscelyn Godwin, Professor of Music, Colgate University. Prof Godwin's publications include: *Robert Fludd, Hermetic philosopher and surveyor of two worlds*; *Athanasius Kircher, a Renaissance man and the quest for lost knowledge*; *Mystery religions in the ancient world*; *Music, magic and mysticism: a source book*; and *Harmonies of heaven and earth*.

Brother Pythagoras' and his concepts, as well as of those of his followers in different ages who have played a significant part in shaping the teachings of the Craft.

To Pythagoras be the glory. Honour him!

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GRAND LODGE RECOGNITION AND SOME CONTEMPORARY ISSUES

by Murray Yaxley *

Introduction

This paper is intended to provide a review of the principles underlying Grand Lodge recognition, so that more brethren may be in a position to contribute to the resolution of some of the problems which currently confront the few brethren who work in this area. Since Freemasonry has existed for several centuries, it might be supposed that fraternal relations between the various Grand Lodges is governed by statute or formula and has reached a state of equilibrium. Such is not the case. ‘The question of recognition is one of the most delicate problems in Masonic life.’¹

What constitutes recognition and why is it important?

Freemasonry is universally spread over the globe, from the Andes to Finland, from Turkey to Tasmania.

In spite of the wide variety of circumstances which influence our daily lives it is remarkably consistent from place to place.

As Master Masons, by virtue of our experience, knowledge and understanding of the principles of our symbolic Craft, we have earned the right to travel to distant lands and to prove our own qualifications to be welcomed as true Brother Master Masons. Unfortunately, however, in today’s world as in the operative era, not all supposed Masonic bodies can be simply assumed to be ‘regular’, or suitable for recognition and the privilege of sharing in Masonic communication.²

The use of the word *Masonic* is not a guarantee of regularity. In European countries there are often two, three or more bodies which purport to be *Grand Masonic* bodies. In some States of America there can be even more bodies which style themselves as *Grand* and *Masonic*, for example: California (11), Mississippi (7), New York (15).

Therefore it has been necessary to establish criteria which can be applied to test regularity and suitability for recognition.

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1 Lennhoff, Eugen: *The Freemasons*, Lewis Masonic, 1994, p 345.

2 Voyles, James V: ‘What yardstick should be used by a Grand Jurisdiction in determining recognition of another Grand Jurisdiction’, Rocky Mountain Conference, Las Vegas 1994, p 58.

When a new Grand Lodge is formed, as in Russia, it notifies other Grand Lodges of its formation and requests recognition, referring to its own adherence to the recognised criteria.

The practical side of international Masonic relations was recently described by Bro Mike Conway of South Australia:³

In the same way as nations attempt to establish peaceful and meaningful relations between each other, so do the various Grand Lodges and Grand Orients seek to establish meaningful relations. International Masonic Relations are a channel of correspondence which is opened up between individual members of Grand Lodges or Orients, under the auspices of their respective Grand Bodies who consider the affairs of the other to be 'regular'.

Usually each of the Grand Bodies appoints a Grand Representative who acts as a point of contact. In many cases this system works admirably, whilst in some cases the Grand Representative accepts the appointment as one more Masonic honour and nothing of value is achieved.

Recent Events

If we do a quick survey of the events of the last twenty years we find that there has been a lot of Masonic activity. Some of these events have thrown up problems which have yet to be resolved.

1. Grand Lodges have been revived in Hungary, the Czech Republic, Spain and Portugal.
2. New Grand Lodges have been formed in Russia, Poland, Romania and Bulgaria.
3. New Grand Lodges have been established in West Africa in Gabon, Togo, Senegal and Ivory Coast.
4. The Grand Lodge of Yugoslavia was formed but lies in limbo because of the break-up of the country.
5. A Grand Lodge of Lebanon is currently seeking recognition.
6. The United Grand Lodge of England and the Grand Lodge of India are engaged in a dispute.
7. New schismatic Grand Lodges have been formed in Upper India and South India.
8. Some Grand Lodges, led by those of England, Ireland and Scotland, have withdrawn recognition from the Grand Orient of Italy and the Grand Lodge of Greece. They have in turn granted recognition to newly formed bodies in those two countries.
9. Some State Grand Lodges in Brazil, Mexico and Colombia have sought recognition from Grand Lodges worldwide.
10. The United Grand Lodge of England has agreed to grant recognition to the Prince Hall Grand Lodge of Massachusetts. A number of Grand Lodges within the United States and Canada have recognised some Prince Hall Grand Lodges, usually those with which they share territory.

This is by no means an exhaustive list. Furthermore it is not difficult to suggest possible additions. Over the last twenty years there have been several attempts to form a Grand Lodge of Nigeria. If the lodges in Hong Kong do not form an autonomous

3 Conway, Mike: 'International Masonic relations', in *Masonic Research in South Australia 1990-1994, vol 1*, South Australian Lodge of Research, Port Elliot 1995, p 53.

Grand Lodge before mainland China takes over, I see their future as uncertain, regardless of any assurances they may think they have at this point.

Grand Lodge autonomy

There are two premises on which Grand Lodge recognition is founded. Firstly, each Grand Lodge is autonomous. Secondly, there is no central, international body which can speak with authority for worldwide Freemasonry.

Nevertheless there are several regional groupings. There is an annual meeting of the Grand Secretaries of recognised European Grand Lodges. The Grand Masters of Masons in North America meet each year and they take advice on matters of Grand Lodge regularity from their own Commission on Information for Recognition. Australasian Grand Masters meet regularly and take advice on fraternal relations from their own panel of brethren which has a co-ordinator.

After these regional discussions each Grand Lodge determines what other Grand Lodges it will recognise. As a result we often have a situation where X recognises Y; Y recognises Z; but X does not recognise Z. This creates a dilemma for brethren who visit lodges whilst travelling outside their own jurisdiction. This matter is addressed more fully in *Masonic World Guide*.⁴ A current case only too well known to us is that where X equals England, Y equals Western Australia and Z equals India!

First Grand Lodges

The first Grand Lodge was formed in England in 1717. The Lodge of York proclaimed itself an independent 'Grand Lodge of all England' in 1725 and led a non-controversial existence until about 1790. However, in 1751 a group calling themselves 'the Antients' formed a rival Grand Lodge 'under the Old Institutions'. They then used the term 'Moderns' to refer to the Grand Lodge of England formed in 1717. Masons have spent the last 245 years being confused by the ambiguity in this nomenclature.

If you wish to see how these competing interests each contributed to the establishment of Grand Lodges in North America I refer you to the table (page 114) in the paper 'Regularity of origin' by Bro Christopher Haffner.⁵

The Antients and the Moderns achieved reconciliation in 1813. Freemasonry spread across America with the westerly movement of settlers. It spread around the world with European traders and colonists. New Grand Lodges were formed. Recognition and regularity were accorded to them mainly on the basis of their professed adherence to Anderson's Charges (1723) and the Antient Landmarks. Usually the new Grand Lodges could demonstrate their lineal descent from the first Grand Lodges.

Basic principles for Grand Lodge recognition

The 'Basic Principles for Grand Lodge Recognition' were promulgated by the United Grand Lodge of England (UGLE) in 1929.⁶

A corresponding, but not identical, statement of 'Basic Principles of Grand Lodge Recognition' was adopted by the Grand Lodge of Scotland (GLS) in 1961.⁷

4 Henderson, K W: *Masonic World Guide*, Lewis Masonic, London 1984.

5 Haffner, Christopher: 'Regularity of origin', in (1983) *Ars Quatuor Coronatorum* 96:111.

6 *Masonic Year Book for 1993-94*, UGLE 1993.

7 *Year Book of the Grand Lodge of AF&AM of Scotland*, Edinburgh 1994.

This paper is not the place for an exhaustive study of these principles but I shall refer briefly to each one, because brethren in general may not be familiar with them and I would like to think that this paper will become accessible to a large number of brethren.

Regularity

The United Grand Lodge of England statement of principles begins with *regularity*, a topic which is not included in the Grand Lodge of Scotland list:

Regularity of origin; i.e. each Grand Lodge shall have been established lawfully by a duly recognised Grand Lodge or by three or more regularly constituted Lodges.

There are several cases where Grand Lodges were established with less than three Grand Lodges prior to 1929, particularly in North America. However, it seems to have become accepted that three lodges is now the minimum requirement; the reasoning behind why it should be three and not two, or some other number, has not been preserved for us.⁸

It is interesting to note that the Grand Lodge of AF&AM of Germany has consecrated three lodges in the Bulgarian capital of Sofia. These lodges are Zara No 1001, Svetlana No 1002 and Serdika No 1003 on the register of the Grand Lodge of AF&AM of Germany. They will work under that jurisdiction for the time being. It is proposed that, after an appropriate period of consolidation, these lodges will form the nucleus of a 'Regular Grand Lodge of Bulgaria' distinct from the irregular one currently working there.

The Grand Lodge of Russia has been formed (24 June 1995) from four regular daughter lodges of the *Grande Loge Nationale Française* which had been consecrated in Moscow, St. Petersburg and Voronezh.

Belief in a Supreme Being

The *Regius Manuscript* (1390), Freemasonry's oldest document, states:⁹ 'That who will know this craft and come to estate He must love well God, and holy church always.'

By 1717, when the first Grand Lodge was formed, the Reformation had ensured that allegiance to 'holy church' was no longer such a high priority. But 'belief in God' is a landmark, an essential indispensable characteristic of every Freemason. Further theological analysis of what that belief means, and its relation to the practice of any one religion, or denomination of a religion, is not undertaken.

The degree of tolerance implicit in this approach was not sufficient for the Grand Orient of France. In March 1876 it rescinded the first and second paragraphs of its Constitution, namely:¹⁰

1. Its principles are the existence of God, the immortality of the soul, and human solidarity.
2. It regards liberty of conscience as the common right of every man and excludes no person on account of his belief.

8 Draffen of Newington, George S: 'Some aspects of international law and customs', in (1975) *AQC* 88:85.

9 Pick and Knight, revised by Smyth: *The Pocket History of Freemasonry*, Frederick Muller, London 1969.

10 Haffner, Christopher: *Workman Unashamed*, Lewis Masonic, 1989.

These two clauses were replaced by:

1. Its principles are absolute liberty of conscience and human solidarity.
2. It excludes no person on account of belief.

The Grand Orient of France was thus deemed by the Grand Lodge of England to have transgressed the landmarks. It was therefore declared irregular. Australian Grand Lodges also regard the Grand Orient of France as irregular, and visits to its *Loge la Pérouse* in Sydney are not permitted.

The *Grande Loge Nationale Française* (GLNF, 1913) is the only Grand Lodge in France that is recognised by universal regular Freemasonry. The GLNF makes it very clear that 'Belief in God' is a prerequisite for membership.

It is evident that the Grand Orient of France is active in the countries of Eastern Europe at the present time. Caution is required when making Masonic contacts in these countries.

One of the reasons why the Grand Orient of Italy had its recognition withdrawn was that it was alleged to have contacts with the Grand Orient of France. There was no suggestion that the Grand Orient of Italy did not give proper attention to the use of the VSL. However, RWBro E E Stolper, a past Deputy Grand Master of the Grand Orient of Italy and a Past Master of Quatuor Coronati Lodge, has assured me:¹¹ 'The Grand Orient of Italy has no relations whatsoever with the Grand Orient of France.'

Thus the question of a 'Belief in a Supreme Being' and its ramifications, remains as it should be, an active issue in Freemasonry.

Obligations are to be taken on the Volume of the Sacred Law

For an individual lodge to be regular, it must hold a charter or warrant from a regular Grand Lodge. The Holy Bible must be displayed when the lodge is working and candidates must use it to take their obligations. If a candidate holds to a religion other than Christianity, then a copy of the appropriate VSL must be placed beside the Bible. In Australia most lodges are aware of this and problems do not usually arise.

What some brethren may not realise is that some initiates may require that their volume be displayed or handled in a particular way. Another point is that whereas Christians almost invariably acknowledge the binding nature of an obligation by sealing it with the lips, there are other procedures in use. A candidate for initiation should always be consulted on the matter of how he acknowledges the sanctity of a vow or obligation.

It should be pointed out to candidates that the Holy Bible, in particular the Old Testament, is used as a source for historical material included in our lectures. This does not compromise their own faith if they are neither Christian nor Jew.

The Three Great Lights

The third principle in the Grand Lodge of Scotland list is:

That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work.

¹¹ Stolper E E: personal communication, 17 May 1994.

There seems to have been no controversy concerning the use of the Square and Compasses but, as we have seen above, some aberrant forms of Freemasonry do not insist on the use of the VSL.

Membership Restricted to Men

The wording of the fourth principle set down by the Grand Lodge of Scotland reads:

That the membership of the Grand Lodge and individual Lodges shall be composed exclusively of men; and no Lodges shall have Masonic association of any kind with mixed Lodges or bodies which admit women to membership.

The principal problem here is to avoid any suggestion of recognition to members of Co-Masonic bodies. The use of the word 'Masonic' is not a guarantee of regularity. In some countries the Rite of Misraim is a source of confusion. RWBro Stolper summarises the matter as follows (17 May 1994):

In Italy there is a very small Rite of Misraim, dating from the days of Garibaldi. If I am well informed, this Rite has relations with a namesake in France, which however has no links with the Grand Orient of France. To make things a bit more complicated there seems to be another Rite, with a similar name, which does belong to the Grand Orient of France. We are awaiting more information. The Italian Rite is only for men.

Sovereign Jurisdiction

The Grand Lodges of England and Scotland each include in their 'Principles' a statement that eliminates the possibility of any allied Masonic body having any controlling interest in the Craft lodges. The actual statement reads:

That the Grand Lodge shall have sovereign jurisdiction over the Lodges under its control; that is, it shall be a responsible, independent, self-governing organisation, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft and Master Mason) within its jurisdiction; and shall not in any way be subject to or divide such authority with a Supreme Council or other Masonic Power claiming any control or supervision over those degrees.

The Supreme Council of the Southern Jurisdiction, USA, has declared its support for the concept of the independence of Craft Grand Lodges. But this view is not universal; for example, in Colombia. There have been in the past, and there still may be, Supreme Councils which insist that they retain full authority over all of the 33 degrees and that they merely delegate authority over the Entered Apprentice, Fellow Craft and Master Mason degrees to the Craft Grand Lodges.

No discussion of religion and politics

The United Grand Lodge of England states: 'That the discussions of religion and politics within the Lodge shall be strictly prohibited', and the Grand Lodge of Scotland states:

That (while reserving the right of the individual to hold his own opinion on public affairs) neither in Lodge, nor at any time in his capacity as a Freemason, shall a member be permitted to discuss or to advance his views on theological or political questions.

For many people, one of the great strengths of Freemasonry lies within the precepts that reside in Anderson's First Charge, whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons who must have otherwise remained at a perpetual distance. It follows that for peace and harmony to be guaranteed within the lodge there was, and is, a need to refrain from the often divisive topics associated with religion and politics.

The politics of the eighteenth and early nineteenth centuries were very different from what we have now. The party system was not developed and individuals had to canvas vigorously if they wished to get attention for a private Bill. The allegiances between politicians were based on family, school and church. Freemasons were anxious to avoid any formal linkages with these networks.

The 'Aims and Relationships of the Craft', as approved in 1938, set out very clearly the arguments for Freemasonry's stand on these matters. Considering what was happening in Europe in 1938 and what was to ensue through 1939–1945, I find it difficult to understand how worthy men could 'consistently refuse to express any opinions on questions of foreign or domestic State policy either at home or abroad'. There must be a point at which standing aloof from the real world can be construed as providing tacit support to actions which are contrary to accepted ethical and moral standards and may lead to charges of disloyalty.

If Freemasonry is to make a difference, then we must be able to distinguish between disruptive, trivial, parochial politics on the one hand and issues pertaining to national solidarity or future directions for the human race on the other. There may well be instances where Freemasons are well positioned to bring to the discussion table people who can throw light on important social and philosophical questions. I think that Freemasons must reconsider and redefine their views on these matters.

Freemasonry may fulfil a vital role in drawing people together and providing a forum or 'think tank' that is demonstrably free of bias. Even so, Freemasonry as a body does not have to endorse every statement that emanates from such discussions.

On the immediate matter of Grand Lodge recognition, it has to be noted that many Grand Lodges and allied Masonic bodies place considerable emphasis on patriotism. If a Grand Lodge feels that it must demonstrate or reinforce the patriotism of its members or make a statement on a matter which concerns, even threatens, the nation, then the least that other Grand Lodges can do is exercise some tolerance and understanding and not declare that Grand Lodge to be 'irregular' without thorough and objective analysis of the situation. If not tolerant to the end, then at least slow to anger.

As Freemasons, we may be able to suppress our religious training and our political inclinations, but inherited cultural differences may not be so easily subjugated and Grand Lodges would do well to make allowance for this.

No one Grand Lodge owns Freemasonry.

The Grand Lodge of Ireland has recently shown some concern about these matters. It is not difficult to understand why it should be nervous about 'questions of foreign or domestic state policy either at home or abroad' and take a very traditional stance.

Freemasonry has often suffered because no one was in a position to express a point of view on its behalf. Freemasonry's critics see this as evidence that their own arguments are beyond contradiction.

If the resolutions of previous international meetings, attended by representatives or

individual members of Grand Lodges which we recognise, are such that they are definitely not in the long-term interests of Freemasonry then we must be prepared to participate, to work constructively within the group, and not remain at a distance, issuing denunciations.

Peace and good order of society

The 'Aims and Relationships of the Craft' promulgated in 1938 include a clause concerning the peace and good order of society. The Grand Lodge of Scotland places extra emphasis on this point by including it in its 'Basic Principles of Grand Lodge Recognition':

That every member shall be strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; that he shall pay due obedience to the law of any State in which he may reside or which may afford him protection; and that he must never be remiss in the allegiance due to the Sovereign or Constitutional Authority of his native land.

This clause has proved to be an important inclusion when permission has been sought to establish and conduct lodges in countries where there are tight social controls. One does wonder whether or not it has always been observed. Perhaps it is as well that these Principles were not formulated when Paul Revere and his friends of the Lodge of St Andrew in Boston became involved in the famous Tea Party (1773), one of the preludes to the American Revolution.

For those of us who live in well ordered societies, this Principle will always be supported without question, but in the past men like Garibaldi and Bolivar would not have subscribed to it. The difference between a terrorist and a national hero all depends on who is on the winning side and on the long view of history. Where do you place Robin Hood on a continuum between terrorist and hero?

The Antient Landmarks

In each of the lists of Principles the last clause states:

That the principles of the Antient Landmarks, established customs and usages of the Craft shall be strictly observed in all Lodges.

This is a convenient and well accepted principle. It sits comfortably with those who have been nurtured in the traditions of common law. This is the principle that invokes least discussion, partly because if you start to discuss it you run the risk of exposing your lack of precise knowledge of the 'Antient Landmarks, established customs and usages of the Craft'.

Regularity of origin may be important, but regularity of performance is even more important. Changes in personnel and pressure from a local culture could cause a lodge to adopt procedures foreign to universal Freemasonry. If a Grand Lodge condoned these irregular innovations it would lose its regularity in the eyes of Freemasonry worldwide.

This brings me to the point when I can mention the Prince Hall Grand Lodges. If we are satisfied that the members of Prince Hall Grand Lodges are good men and true, if they hold to the same Masonic teachings as we do and if their ceremonies have not altered irrevocably since they began work in Massachusetts and Pennsylvania, then we should quickly arrange for mutual recognition.

MWBro Cabell F Cobbs, a Past Grand Master of the Grand Lodge of AF&AM of Virginia, has had ample opportunity to study these matters and states (in his private capacity as a Mason) the case for the recognition of Prince Hall Masonry:¹²

... it is submitted that any scholarly and unbiased examination of its origins, its Masonic practices, and its attachment to the principles which the so-called regular Grand Lodges espouse, make it clear that it is entitled to reception as a full and honourable partner in the spectrum of our Fraternity.

Not every member of a Prince Hall lodge wants the status quo to change, but it would be fair to say that the majority believe that the separation should have been corrected a long time ago.

Territorial Sovereignty

In 1951 the Conference of Grand Masters of the North American Grand Lodges authorised the appointment of a Commission on Information for Recognition. The task of this commission is:¹³

[To] gather, collate and from time to time revise information on Grand Lodges in other lands as a service to the member Grand Lodges of this Conference in arriving at their own conclusion concerning any applicant for recognition.

The Commission was duly established and it prepared a set of standards to be used in assessing claims of applicant Grand Lodges.

These standards are set out under three headings:

1. Legitimacy of Origin
2. Territorial Sovereignty
3. Ancient Landmarks.

Of these, it is the question of Territorial Sovereignty that opens up new considerations.

The American viewpoint is well explained in the Commission's book 'Grand Lodge Recognition'.¹⁴ Most American Masons regard the principle of exclusive territorial jurisdiction as essential for the Craft Grand Lodges. Nevertheless, when it came to defending the Craft against the allegations made by some zealots at the Southern Baptist Convention they were very dependant on the more centralised appendant bodies to get their message across.¹⁵ Grand Lodge autonomy left the Grand Lodges without a common voice.

No doubt the doctrine will have to be reconsidered and restated when Prince Hall Grand Lodge recognition becomes more widespread.

Some American Grand Lodges have already adopted a statement that enables recognition, namely:¹⁶

The Grand Lodge may extend such recognition if it appears to its satisfaction:

That the foreign Grand Lodge in question represents a substantial unity of the Freemasons of the territory over which it assumes jurisdiction, i.e., the

12 Cobbs, Cabell F: 'Principles of Grand Lodge recognition', in *Phylaxis*, vol 19 no 11, 1993, @ p 7.

13 Johnson, E W, Pound Roscoe & Roy, T S: *Grand Lodge Recognition*, Macoy, New York 1956.

14 *Ibid*.

15 Marsh, G Ray: 'Background of the American Doctrine of Exclusive Jurisdiction', Minutes of the South Eastern Masonic Conference, 1993.

16 Virginia: Cobbs, *op cit*, p 6.

country, province or state, or else share such territorial jurisdiction with another Grand Lodge by mutual consent.

The question of territorial sovereignty is of interest in many jurisdictions outside North America. In the paper that he presented to Paul Chater Lodge of Installed Masters 5391 EC, in Hong Kong in 1978, Bro Christopher Haffner referred to outlying lodges in the following terms:¹⁷

One factor not so far born in mind in this lecture is the existence [of] freemasonry under a foreign jurisdiction. Whilst this may appear potentially evil as masonic colonialism, it is in practical terms a beneficial means of providing areas with small masonic populations with access to regular grand lodges for administration and advice.

In Tasmania all of the lodges in existence in 1890 joined the new Grand Lodge of Tasmania. In other States of Australia some lodges that were holden under warrants from the UGLE, GLS and GL of Ireland did not join the newly formed State Grand Lodges. Currently these lodges provide interesting variations, and good relations usually exist between them and the Grand Lodges with which they have not joined.

Whether universal Freemasonry is well served in some other situations where the 'foreign' lodges are so great in number that they challenge the local Grand Lodge for support is a matter that should be considered. Certainly some of the treaties and concordats that have been constructed to allow foreign Grand Lodges to maintain their own lodges in other countries are suspect, as Bro Haffner surmises.

The Australian experience

The Grand Lodges within Australia have followed pragmatic courses. They have been slow to give expression to their own versions of the principles of regularity and recognition. During their formative years they followed the lead of the United Grand Lodge of England.

In some instances the UGLE was seen to be tardy and indecisive, but the justification was that it wanted to be certain of taking the correct decision.¹⁸ It (UGLE) has recently been in the unusual position of attempting to justify its hasty recognition of a new Grand Lodge in Italy.

Comments on Current Problems

Having studied the criteria on which Grand Lodge regularity and subsequent recognition depend, let us take a look at the problem areas listed at the beginning of this paper. What is the state of play in each case?

1. In both Hungary and the Czech Republic (initially Czechoslovakia) there were Masons from the former Grand Lodges. Thus the situation was seen as a reopening, not a new establishment. Assistance was afforded and recognition granted promptly.

The situation was not quite so simple in Portugal and Spain but the *Grande Loge Nationale Française* was able to assist.

2. The Grand Lodge of Bulgaria was formed by the Grand Lodge of Yugoslavia in March 1995 and has not had an auspicious beginning. We await developments

¹⁷ Haffner, Christopher: 'Masonry Universal: a geographical study', in *Transactions* of Paul Chater Lodge of Installed Masters 5391 EC, Hong Kong 1978.

¹⁸ Hamill, John: *Masonic Perspectives*, Australian Masonic Research Council, Belmont 1992.

following the establishment of new lodges under German supervision.

The Grand National Lodge of Romania was constituted and consecrated by the Grand Orient of Italy in January 1993. We await signs that this Grand Lodge has settled down and is working regularly.

The Grand Lodge of Russia was constituted by the *Grande Loge Nationale Française* from four Craft lodges. One feels for these brethren because while they were meeting as brethren under the GLNF they were seen by the rest of the world as regular. Now that they have been, legally, formed into an independent Grand Lodge they are treated as if they are irregular until the Grand Lodges of the world see fit to give them recognition. I hope that this happens quickly.

The Grand Lodge of Poland is in very much the same position as the Grand Lodge of Russia.

3. The Grand Lodges formed in West Africa under the aegis of the *Grande Loge Nationale Française* are taken to be regular, subject to the possibility that in politically volatile countries subsequent events might call for a revision of that opinion.
4. In Australia, we have heard little of Freemasonry in Yugoslavia since the former Grand Master was dismissed from office. We know that the Grand Lodge of Austria has been helping to keep Freemasonry alive in Croatia and Slovenia. The Grand Lodge of Yugoslavia must remain in the 'too hard' basket for the present.
5. The problem with the Grand Lodge of Lebanon is that its origin remains unclear. It has not been erected from the regular lodges chartered by the Grand Lodges of Scotland, Italy and New York which work there. The Grand Secretary states that the Grand Lodge of Lebanon was formed 'with the help and aid of our great politicians'. That does not satisfy our criteria, so we are seeking more information.
6. The jury is still out in relation to the dispute between the Grand Lodges of India and England. My personal view is that the much publicised concordat arranged in 1961 should have had a 'sunset clause'. Apparently the architects of the concordat and those who wish to retain it had, and have, a belief that colonialism can still be justified.
7. India is a very big country with an enormous population. Based on the American, Australian and Canadian experience it seems reasonable for Grand Lodges to be formed on a regional basis. It is said that Brother George Washington was asked if he would accept the office of Grand Master of all the United States of America if such could be arranged. He replied, 'No man on earth is smart enough to be Grand Master of all the land.' If this is the problem in India, one would have hoped for discussion and mutual agreement. In the absence of this, the new bodies must be regarded as irregular, at least for the time being.
8. We have all had some acquaintance, formal or informal, with Newton's Laws of Motion and we know that when an irresistible force meets an immovable object there is a stalemate, even if a great deal of energy is expended. That is the situation with the self-styled Home Grand Lodges on the one hand and the Grand Orient of Italy and the Grand Lodge of Greece on the other. In the hope that the differences will be settled in the near future, it seems prudent to write no more on this subject.
9. The Masonic conditions of Brazil, Mexico and Colombia are complex. One would need to take a lot of time to explain the present positions, which are different in

each country. A large number of Brazilian State Grand Lodges have now been granted recognition by Australasian Grand Lodges. In some cases the Grand Orient of Brazil is also recognised. Some of the problems in Latin America stem from political anarchy and some from the power of independent 'Supreme Councils 33°' which do not wish to relinquish control over the three Craft degrees.

10. The recognition of the Prince Hall Grand Lodges remains a vexed question in many places. Australasian Grand Lodges applaud the action of the Board of General Purposes of the United Grand Lodge of England in successfully taking a proposal for recognition of the Prince Hall Grand Lodge of Massachusetts to Grand Lodge. Hopefully there will be other Prince Hall Grand Lodges which qualify for the same recognition. The number of Grand Lodges of United States and Canada which have recognised Prince Hall Grand Lodges in and adjacent to their own territorial jurisdictions continues to increase.

There is no reason why Australasian Grand Lodges should not approach the Prince Hall Grand Lodge of Massachusetts for mutual recognition. It is the established custom for the more recently formed Grand Lodge to make overtures to the one formed first. All Australasian Grand Lodges would have to yield to the seniority of the Prince Hall Grand Lodge of Massachusetts.

Recognition of Prince Hall Grand Lodges by a number of American Grand Lodges has presented problems because the territorial boundaries of the Prince Hall Grand Lodges do not always coincide with the boundaries of the State Grand Lodges. For example, there is a Prince Hall Grand Lodge of California and Hawaii. The Grand Lodge of California wished to recognise the Prince Hall Grand Lodge without offending the Grand Lodge of Hawaii. California therefore recognised the Prince Hall Grand Lodge of California and Hawaii in 1995, but stipulated that this recognition did not extend to the Prince Hall lodges in Hawaii until such time as the Grand Lodge of Hawaii should extend recognition to the Prince Hall Grand Lodge. Happily, Hawaii did extend recognition this year and there is no longer a problem with these three Grand bodies.

Confusion can Occur

As a consequence of the complications which can occur, it has been seen to be necessary, by the Grand Lodge of West Virginia, to issue an edict (26 April 1996) concerning the 'Restoration of Visitation to Other Grand Jurisdictions'. The relevant sections of the edict are:

WHEREAS, every Grand Lodge in the World is charged with the responsibility of determining with which Grand Lodges they choose to establish Fraternal Communication. No one Grand Lodge is empowered to make this selection or impose its will upon another Grand Lodge.

. . . The Most Worshipful Grand Lodge of West Virginia has always entered into recognition of other Grand Lodges cautiously and with due research by the Committee on Foreign Correspondence. The choice of what Grand Lodges we, in West Virginia, choose to recognize is our decision, without regard to any decisions made by any other Grand Lodge in the World. The establishment of such fraternal communication is usually followed by a mutual exchange of printed proceedings and occasional visitation of Grand Masters, or their representatives, between the Grand Lodges at Communications. Most important of all, however, is the privilege of mutual visitation in chartered Lodges by their respective individual Masons and the enjoyment of Masonic converse between them. The above regulation has placed

the Grand Lodge of West Virginia into a position of eliminating visitation in any other Grand Jurisdiction since there is no uniformity of recognition for each Grand Lodge in the World to follow. Each Grand Lodge must follow its individual laws and choices for recognition.

...

LET IT BE KNOWN, that, from time to time, in visiting a Grand Jurisdiction which, quite legitimately so far as it is concerned, accepts as visitors Brethren from Grand Lodges which are not recognized by the Grand Lodge of West Virginia and in this connection, members of the Grand Jurisdiction of West Virginia are reminded that it is part of their duty as members of this Grand Jurisdiction not to associate Masonically with members of unrecognized Grand Lodges and should such a situation occur during visitations to Jurisdictions recognized by the Grand Lodge of West Virginia, they may sit in those Lodges, if they choose, with persons recognized as Masons by those Jurisdictions although they are not recognized by the Grand Lodge of West Virginia and should hold no Masonic Converse with such persons.

Conclusion

Grand Lodge Recognition is an interesting area in which to work. New questions arise and the answers are not always self-evident. An effective network of fraternal relations is the lifeblood of universal Freemasonry because many Masons travel and work in countries other than those of their birth and principal residence. In the global village of the next century it will be more significant than ever. Notwithstanding their autonomy, Grand Lodges must consult each other openly and freely on these matters.

There is a need for diplomacy, discussion and negotiation. The Antient Landmarks have to be observed. At the same time the principles of truth and tolerance have to be applied in a truly Masonic sense. Each brother who has responsibility in this field must decide whether he is going to provide stepping stones that will assist, or stumbling blocks that will hamper Freemasonry in general.

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POSSIBLE JEWISH ANTECEDENTS OF FREEMASONRY

by Graham Murray *

We are speculative, as opposed to operative, Masons. This paper is in itself speculative as its very title implies. The central motif of Masonry and many of the associated Orders is King Solomon's Temple, which is also a central motif of Judaism. However, Craft Masonry is neither a Christian nor a Jewish organisation, yet King Solomon's Temple lies at its heart. This paradox is central to this paper: how the particularly Jewish concept of King Solomon's Temple came to be the core of modern speculative Masonry. The title of this paper describes the argument fully: it posits a Jewish ancestry to the Craft and speculates on when this link had its genesis.

Freemasonry is an integral part of western civilisation. Its power for good has been enormous; likewise its vilification. Masonry stands for brotherly love, relief and truth, words that amply describe normative Judaism.

In the Hebrew Scriptures there are three blocks of material requiring examination: the Tetrateuch; the Deuteronomic History; and the post-exilic work of the Chronicler. All of these sections of the Hebrew Scriptures detail the building of contemporary Jewish houses of God: the Tabernacle, and King Solomon's Temple.

During the 19th century CE a new approach to Biblical studies began. As rationalism spread, the Hebrew Scriptures underwent intensive study. This study led to the formation of the *Documentary Hypothesis* (sometimes called the *Wellhausen Hypothesis*, after the German scholar who first mooted the theory). This hypothesis posits that the Pentateuch, rather than being written by Moses, was in fact the product of four different and independent documents.

The term Pentateuch (Greek for *five scrolls*) refers to the first five books of the Hebrew Scriptures, commonly referred to as 'The Law'. However, 'the teaching' is probably a better translation of the Hebrew term *Torah*. The Documentary Hypothesis (which is still held by the vast majority of Old Testament scholars) posits four sources for five books: the *Jahwist (J)*; the *Elohists (E)*; the *Deuteronomist (D)*; and the *Priestly (P)*.

The Deuteronomist is a unique source in that it encompasses virtually the whole of the book of Deuteronomy and is related to the succeeding Deuteronomic History, found in the books of Joshua, Judges, Samuel and Kings. In fact, Deuteronomy acts as an introduction to the Deuteronomic History. The term 'history' is misleading, for the Deuteronomic History is in reality political propaganda, explaining why YHWH seemed to desert Israel/Judah.

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This leaves us with the first four books of the Hebrew Scriptures that are generally known as the Tetrateuch (meaning *four scrolls*). These books are composed of the other three sources: Jahwist, Elohist, and Priestly. The Jahwist and the Elohist are what remains of the national epics of Judah (in the case of the Jahwist) and Israel (in the case of the Elohist), while the Priestly Source is the most recent, composed during the exile in Babylon of Judah's elite (*circa* fifth century BCE) It is this later source that is of interest in the discussions of Solomon's Temple in Judaism and later speculative Freemasonry.

A large part of the Priestly writing refers to the Tabernacle, a somewhat portable temple to YHWH that the Israelites are supposed to have built for themselves while wandering in the wilderness. This Tabernacle was the alleged forerunner of King Solomon's Temple. Although it is possible that, prior to their settlement in Canaan, the wandering Israelites (if indeed they wandered) had some form of cultic shrine, it is highly unlikely to have been that of a tent-temple as elaborate as the later sections of the book of Exodus describe. What the Priestly author has done is to project the pre-exilic Temple of Solomon back to before the settlement (and/or invasion) of Canaan.

J and *E* refer to a basic sanctuary tent similar to that used by desert Bedouin nomads.¹ The description of splendour described in the Priestly source gives the impression of a settled and civilised society.² Even if we accept the premise of the 'flight' from Egypt, this is a description that does not apply to the raggle-taggle band of refugees that Moses supposedly led; Exodus 12:37 gives a figure of 600,000 males, in addition to women and children, which is a blatant and obvious exaggeration. There are no extant Egyptian documents referring to the exodus event, and it should be noted that slavery was rare in Egypt. As for an exodus of a million-plus people, this implies that for every two to three Egyptians there was one or more Hebrew 'slaves'. As the book of Exodus reached its final form in the Diaspora, in Babylon, some 1000 years after the alleged event, this number could be a reflection of the population of Israel/Judah at the height of Solomon's Empire.

The historicity of the exodus is open to doubt. Soggin³ gives an up to date critical view of the exodus event that has been heavily influenced by Garbini.⁴ This posits that the history of Israel/Judah, as recorded in the Hebrew Scriptures, is in the form of a doctrinal tract, written and redacted by the Priestly school of writing during the Babylonian exile of the fifth and sixth centuries BCE. When the book of Exodus was finally redacted, it drew upon tribal traditions and not historical sources. The theological purpose of the book (as part of the Tetrateuch) was to prepare the Judean exiles in Babylon for their return to the lands later known as Palestine and Israel.

Clearly the evidence for the Tabernacle is slender to the point of non-existence. The Tabernacle was a concoction of the Priestly Source to allow for the continued presence of YHWH in the organised Hebrew community. A new exodus was about to begin and the priestly caste wished to make this exodus back to Jerusalem a resounding success. All 613 laws that the rabbis later created from the Pentateuch had their origin in Babylon and were the legal basis for a theocratic state (under Persian suzerainty) to be established in what was once the land of Canaan.

1 Craghan, John F: *Exodus*, Liturgical Press, Collegeville 1985, p 75.

2 Bourke, Myles M: *The book of Exodus*, Liturgical Press, Collegeville 1968, p79.

3 Soggin, J Alberto: *An introduction to the history of Israel and Judah*, SCM, London 1993, ch 7.

4 Garbini, G: *History and ideology in ancient Israel*, SCM, London 1988.

Even before the disastrous revolts against Rome in the first and second centuries CE, Judaism was well established outside Israel/Palestine. This enabled it still to evolve and exist throughout the Roman Empire. Jews, generally, were considered a *religio licita* (a religion recognised by Rome as lawful) and, because of their beliefs, they did not have to participate in the official cult of emperor-worship, which basically involved placing a pinch of incense on an altar and declaring that 'Caesar is Lord'. After the revolts they became even more scattered but were held together by their Scriptures, the canon of which was only formulated at the Council of Jamnia (*circa* 100 CE), as well as their traditions and synagogues.

Things were, however, to change. In 312 CE, Constantine defeated his rival, Maxentius, at the Battle of the Milvian Bridge and became the Western Roman Emperor. By 324 he was sole ruler of the empire. He was also a Christian.

In 391 CE, Christianity became the official state-supported religion of the Roman Empire⁵ and, with paganism now suppressed, a nightmare for the Jewish people began. By 391 the Church had developed a theology of anti-Semitism. However, there was an amelioration of this condition from time to time and Jews did and could prosper.

Because of its exclusivity and particularism, Judaism survived, but at a price: massacres, expulsions, forced conversions and pogroms. Spain had a sophisticated and literate Jewish population which, by the time of the Merovingian monarchs north of the Pyrenees Mountains, began to make inroads into what is now France, Belgium, Holland and the western part of Germany. By Carolingian times (751–814 CE), they were welcome and prospered in these areas.

A building requires architects as well as masons; this is especially so in a larger building, such as a cathedral. There were separate guilds of architects as well as masons.⁶ Medieval architecture flowered after a long hiatus following the collapse of the western Roman empire. By the time of the Carolingian renaissance of the ninth century CE (not to be confused with the general western renaissance of the 13th to 15th centuries CE) the western emperor, Charlemagne, was devoting great resources to learning. At this time the concept of large, public (mainly religious) buildings began once more.

Jewry flourished in Carolingian Europe. Various inducements were made for Jews to settle and they received a great deal of imperial protection and, significantly, were allowed to build synagogues.⁷ Presumably no Christian artisan would want to design a synagogue, so there was a need for Jewish architects. As the size of ecclesiastical buildings increased, there was a greater need for the employment of architectural skills. As well as having skilled architects, the Jewish community was a primary source of finance for building projects, because Christians could not lend money at interest, whereas Jews could—but only to Gentiles.⁸

Even with imperial protection, the Jews of western Europe still suffered from problems ranging from manhandling to massacre. It was, therefore, important that their financial investments be as secure as possible, and this led ineluctably to Judaism becoming tangentially related to the operative masons.

5 Kinder, H & Hilgeman, W: *The Penguin atlas of world history*, vol 1, Penguin, Harmondsworth 1974, p 103.

6 *New Encyclopaedia Britannica*, University of Chicago, Chicago 1993, vol 5, p 549.

7 Johnson, Paul: *A history of the Jews*, Phoenix, London 1987, p 205.

8 *Op cit*, p 173.

The central question is to how a specifically Jewish motif such as King Solomon's Temple was transferred to Christianity. The majority of buildings of this period were churches and cathedrals: in effect, Christian versions of King Solomon's Temple. Builders of churches and cathedrals were, in effect, building a bethel, or house, for the Great Architect.

Some two hundred years after the flourishing of the Carolingian renaissance, William, the bastard Duke of Normandy, conquered England in 1066 CE, being crowned king on Christmas Day. The England of King Harold was societally primitive compared with Normandy. With a new king and a growing aristocracy, there was work aplenty for operative masons, much of this work being ecclesiastical in character.

We are reasonably confident that, in some way, speculative Masonry derived from operative masonry and that has been elaborated on elsewhere at great length. Alternatives do occasionally appear, a recent theory positing the development of speculative Masonry from the Knights Templar.⁹ However, the nexus between operative and speculative Masonry seems to be the most appropriate theory that accounts for the known facts.¹⁰

At the invitation of William the Conqueror, the Jews entered England. This measure, was to be reversed in 1290 by their expulsion,¹¹ but that period of two hundred years saw the foundations of operative masonry in England being funded by money from Jewish bankers. Indeed, this was the reason for William the Conqueror's invitation to the Jews, the funding of government and ecclesiastical building projects.

The nexus between the Jewish motif of King Solomon's Temple and English operative masonry lies in the permeation of Jewish thought into western architecture. The Hebrew Scriptures—Law, Prophets, Writings—are replete with references to the Temple and its alleged predecessor, the Tabernacle. By the time of the Norman Conquest there was the beginning of the system of craft guilds that was to flourish in the 14th and 15th centuries CE. There were guilds of both architects and masons. As it was the masons (who were Christians) who did the actual work of building, it would be surprising if they did not absorb the Temple motif, for were they not themselves building a bethel, a temple, a house for the Great Architect of the Universe?

To reiterate: the title of this paper begins with the word 'possible'. The thesis I have put forward has little substantive evidence but, as we all know, substantive evidence regarding the change from operative to speculative Masonry is also extremely rare.

Pick and Knight¹² mention that during the reign of William the Conqueror some 5000 churches were built in England, all of a basic similar pattern which differed sharply, architecturally, from Saxon churches built before the Norman Conquest of 1066 CE. This is evidence of centralised planning. This mass production, especially in the case of parish churches rather than cathedrals, illustrates that there was a single, basic source for their architecture. This is, therefore, indicative of a single and separate school of architectural design, as opposed to the many operative groups that existed.

In a synagogue, corresponding to the Holy of Holies in King Solomon's Temple, were kept the Scrolls of the Torah. In a church of that time, the space corresponding to

9 Robinson, John J: *Born in blood*, Arrow, London 1989, *passim*.

10 *New Encyclopaedia Britannica*, vol 4, p 966.

11 Dimont, Max I: *Jews, God and history*, Mentor, New York 1994, p 230.

12 Pick, Fred L & Knight, G Norman: *The pocket history of Freemasonry*, Random House, London 1992, p 19.

the Holy of Holies was the high altar whereupon the Sacrifice of the Mass was enacted.

The evidential trail is thus:

- Jewish influences in Merovingian and Carolingian (and therefore western European) architecture;
- Invitation by the Conqueror to Jewish bankers and artisans;
- An enormous building programme and, most importantly, an architecture permeated by Judaism.

By the very nature of the work being financed and designed by Jews, the motif of King Solomon's Temple was absorbed by operative masonry and eventually expanded when speculative Masonry surfaced during the 17th and 18th centuries CE. This evidence is fragmentary and flimsy, but I reiterate that this is a highly speculative theory. A possible sequence of events has been posited and we can have a fresh look at our origins. The transfer of the Temple motif to a gentile organisation is a central part of Masonic research; much work needs to be done on this theme.

It is no secret that the practices of speculative Masonry drew much inspiration from the medieval mystical lore found in the Kabala, a complex system of Jewish mysticism. As with all trades in the Middle Ages, the work of operative masons had its own fair share of superstition and ritual. On to that base was to be built an edifice of Jewish mystical lore, eventually bringing us to the speculative Masonry of today.

The second important block of Biblical material is that of the Deuteronomic History comprising the books of Deuteronomy (which is the History's introduction), Joshua, Judges, Samuel and Kings. The 'history' is in reality a lengthy theological tract that existed in a primitive form by the time of the prophet Jeremiah (*circa* 5th–6th centuries BCE). Following the fall of Jerusalem (the capital of the southern kingdom, Judah), the Judean elite were, according to Neo-Babylonian custom, deported to Babylon proper:

In Babylon the Priestly authors redacted the Deuteronomic History (as with the Torah) into a theological justification of the history of Judah and Israel, the northern Kingdom, Israel, having fallen to the Assyrians in 722 BCE. The Deuteronomic History includes, of course, the building of the Temple by King Solomon while the two kingdoms were still united.

King Solomon's Temple was a dwelling place of YHWH. De Winter¹³ has touched upon the Temple being of Canaanite function and design. It must be remembered that at the time of building the Temple, Israel was a henotheistic society. The concept of monotheism was not determined until the Exile, during the time of Nebuchadnezzar II and his Persian successors. There was nothing overly spectacular about the Temple and, after the divorce of Israel and Judah, some Judaen Kings adapted it to gods other than YHWH and his consort.

Prior to the fall of Jerusalem *circa* 586 BCE, the Ark of the Covenant was viewed as the Seat of YHWH within Judah. The Ark was kept in the smallest part of King Solomon's Temple, known as the Holy of Holies. Likewise the medieval (and contemporary) Catholic belief in the Real Presence, wherein the Body, Blood, Soul and Divinity of Christ reside within the consecrated host was (and is) kept in a 'Tabernacle' at the centre of the High Altar. Thus churches and cathedrals were literal houses of God, as was King Solomon's Temple. This could not have been completely

13 De Winter, A: 'The Canaanite origins of King Solomon's Temple' in *Masonic Research in South Australia*, vol 1, SA Lodge of Research 216, Port Elliot 1995.

lost on the operative masons of the time: ecclesiastical buildings were the natural successors to King Solomon's Temple.

The Temple was built during the tenth century BCE and was destroyed when Jerusalem fell to Nebuchadnezzar; presumably the Ark of the Covenant, along with rest of its golden appurtenances, went to Babylon. Although some of this golden hardware came back at the time of the Restoration (*circa* 450 BCE), the Ark seems to have vanished, although the Deuterocanonical book of II Maccabees tells of Jeremiah hiding it in a cave.¹⁴

The Deuteronomic History tells of the building, use and destruction of King Solomon's Temple.

The third block of biblical material to be looked at covers the rebuilding and rededication of the Temple. This is the story of the Chronicler. It is the consensus of belief that the books of I and II Chronicles, Ezra and Nehemiah were the work of a single person or 'school', termed the Chronicler.¹⁵ This work, amongst other things, details the return of the exiles from Babylon, following its conquest by the Persians, and the rebuilding of the Temple, thus inaugurating the Second Temple Period that was to last until the destruction of the Temple by the Romans in 70 CE.

The books of Ezra and Nehemiah record not only the rebuilding of King Solomon's Temple but also the very birth of Judaism. By this time (*circa* 5th century BCE) the Torah and most of the Prophets had been finally redacted into their present form. It was at the council of Jamnia (*circa* 100 CE) that the 'Writings' were finally chosen and the Canon of the Hebrew Scriptures, as we know it, was completed. The Torah was (and is) the centrepiece of Judaism, and this was publicly proclaimed by Ezra in a partially rebuilt Jerusalem.

The Second Temple motif is of importance to Royal Arch Masonry, whereas the King Solomon's Temple motif is central to Craft Masonry. Therefore it is necessary for this paper to concentrate on the building of the First (King Solomon's) Temple. The Deuteronomic History is thus our principal source of information. The Chroniclers' work also refers to this Nebuchadnezzar but its information is derived mainly from the Pentateuch and the Deuteronomic History.

The account of the building is found in I Kings, chapters 5–8. In keeping with the theology of the Deuteronomic History, whereby YHWH either rewards or punishes Israel depending on its 'faithfulness' to him, Solomon is warned that if Israel is unfaithful then the Temple will be destroyed.¹⁶ This was, of course, written in hindsight as the document was being redacted in Babylon.

Even at and before the time of its destruction, there was a tendency to lessen the Temple's importance in proto-Judaism (see Jeremiah, ch 7).¹⁷ Thus begun the process that was to lead to the synagogue, the mainstay of contemporary Judaism. An entry in *Collins Gem Encyclopaedia* is revealing:

Synagogue is a house of Worship and centre of Jewish education and communal affairs. Rabbi is spiritual leader, teacher and interpreter of Jewish law. Each congregation chooses its own rabbi. There is no world leader and no ruling body with authority over practice.

14 II Maccabees 2:5.

15 Soggin, J Alberto: *Introduction to the Old Testament*, SCM, London 1989, p 490.

16 I Kings 9:8.

17 *Vide* Jeremiah, ch 7.

Present day Masonry could perhaps learn from this concept.

The destruction of the Second Temple in 70 CE by the Romans was complete. In 135 CE there was another revolt, led by Simon bar Kochba (which translates as 'Son of the Star'). This led to the utter destruction of Jerusalem, with the Romans renaming what was left *Aelia Capitolina*, dedicated to the Roman god Jupiter, with access to Jews barred on pain of death.¹⁸ The Temple was no more.

Any attempts to link modern Speculative Freemasonry with Judaism must centre on King Solomon's Temple, the central motif of both. Speculative Masonry derives (we are reasonably sure) from operative masonry, and operative masonry drew on an architectural heritage that was anchored in a medieval Jewish milieu. We are the guardians and inheritors of that milieu and those traditions. As did our predecessors, we carry the torch, but it is an eternal flame, our motto being 'Knowledge is Light'.

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¹⁸ Soggin, J Alberto: *An introduction to the history of Israel and Judah*, p 363.

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COSMOGRAPHIC ORIGINS OF SOME SPECULATIVE MASONIC SYMBOLISMS

by Arthur Page *

Abstract

This paper examines some important origins of symbols attaching to Speculative Freemasonry deriving from ancient non-Masonic traditions, with special emphasis on cosmographic and astrotheosophic imageries. The origins are examined comparatively with ancient symbolisms. The author presents a revised astrotheosophic model concerning the classical Hebraic interpretation for the 12 signs of the Zodiac as appertaining to the Twelve Tribes of Israel, as well as other symbols associated with ancient Masonic esotery.

Introduction

Symbolism may be interpreted as the means by which imageries associated with a system of esoteric configurations emphasise the mystical significances, as evolved by a culture, civilisation, or socially developed enclave of people. When we delve into the interpretations of the symbolisms of ancient civilisations and cultures, we encounter problems in coming to terms as to whether these have been inherited by or bequeathed to succeeding cultures and civilisations.

The *means* to do this at our disposal requires the patience and diligence for some long-term research. It needs to be compounded of a multi-disciplined approach to travel along a lengthy and tortuous course of enquiry. One is required to trace the veracity of the substances researched, and the ability to comprehend their degrees of complexities. By this means we may be able to trace the adoptions, interpretations and moral effects of their respective meanings upon successive enclaves of peoples, whether by direct acquisition or cultural inheritance. Through this mechanism of enquiry one is able to trace the nature of such acquisition or inheritance being melded into the *mores* of successive cultures and civilisations.

The methodology by which this is accomplished is not a readily or even easily definable process, as it becomes inextricably enmeshed with the intricacies of overt and covert explanation, divisions in attitude as well as the generating of hypothesis and thesis.

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Neumann¹ defines this process relating to the evolution of consciousness as beginning with *the stage when the ego is contained in the unconscious, and lead up to a situation in which the ego not only becomes aware of its own position and defends it heroically, but also becomes capable of broadening and revitalising its experiences through the changes effected by its own activity. The first cycle of myth is the creation myth*, which he asserts appears in cosmogonic form. This has to be seen as a unique endowment contained within the framework of human understanding. Perhaps Fromm² comes nearer the mark when he defines this transmission from one culture to another as the *intrinsic relation* that irrevocably binds the origin to a *subsequent* destination.

In order to understand this principle, one only has to look at the *non-Masonic* origins of Speculative Masonic symbolisms. But, in order to understand this process for what it represents, it is essential that a strict view of neutrality should command the attention of the inquirer or researcher. To accept the understanding that this process, howsoever and to whatever culture ascribed, will to some degree be inherently constituted of similar configurations, though perhaps couched in differential expression. By looking, or endeavouring to do so, at the non-Masonic origins of symbols which have been modulated to interpret the philosophy of Speculative Freemasonry, the Freemason would find enormous benefit towards reinforcing his understanding of the esoteric meanings of these symbols, because as Fromm says, the symbolisms speak through *the forgotten language to the consciousness of the human mind*.³

Thus, those who conduct their inquiries along prescribed directions as outlined heretofore should find no obstructive difficulty in arriving at a generalisation or awareness that the invention of Speculative Freemasonry is an esotericism of brotherhood with its expressive *spoken* word on the one hand, *and the symbolical and illustrative* silent language of its character speaking to us bilingually, on the other. With the symbolisms fused to suit esoteric purpose, one should have no difficulty appreciating the intricate origins after comprehending their meanings and the fact of their being founded upon profound, mystic and even hallowed origins.

One may feel justified, at this juncture to ask oneself then how it is that Freemasonry is still seen to have its umbilical chord adhering to ancient Hebraic symbolical associations, as well as to symbolisms appertaining to ancient Greek and Egyptian origins. No better example which answers this conundrum is illustrated by the mechanisms whereby a civilisation becomes endowed with the culture of some predecessor as it does in the case of the *Hebrew* concept of the heavens. It is possible to trace two evolutionary phases, the first from Sumerian to Ugarite, Canaanite to Egyptian and back to Canaanite, all absorbing in time the various cultural influences stimulated by progressive development of later esoterics as a first phase of development. Once back in Canaan, then, one is able to define the second phase of esoteric progression tied in with religious development.

The thrust of this paper can be identified with its spirited inquiry into the origins of symbolisms associated with Speculative Freemasonry and so presented in the form of an abbreviated hypothesis concerning the origins of some of our symbols. We are told that the basis of Masonic esotery stands upon King Solomon's Temple being selected

1 Neumann E: *The Origins and History of Consciousness*, Princeton, 1973, p 1.

2 Fromm E: *The Forgotten Language*, Alfred Knop 1937.

3 *Ibid.*

to serve as the ethical-symbolic model. Fine, but is that all? Is it possible for such a beautiful imagery to be confined to that one simple statement? What about the origins of the parts that make up the whole? The hypothesis presented here suggests that even by adopting an imagery for esoteric purposes by selective intent, one cannot then escape from the consequence arising from ignoring the complexities surrounding the various Masonic symbols, because, by virtue of their silent presence, they add their mystique and associations to the whole imagery of Speculative Freemasonry, esoterically divided into degrees of symbolic adeptness.

Early Hebraic symbolisms

Since the symbol of King Solomon's Temple serves as the foundation symbol for Speculative Freemasonry, one needs to tread somewhat carefully in order to become more consciously aware of the connection between Masonic symbolisms *per se* and their actual non-Masonic connections. To do this effectively, we need a basis or *locus of understanding*. As the point of our first departure, which concerns the case of the emergence of the Hebrews, we need to examine their symbolistic structures in order to understand or obtain a greater awareness into their cultural inheritances.⁴ It is possible to divide this line of inquiry along three distinct phases.

The first of these arose from the Sumerian connections of *Abram the Chaldean*, probably around the turn of the second millennium BC, who first envisaged the cosmographic integration of God, Universe and Man. Very little actually comes forth out of this period, as indicated in the Book of Genesis,⁵ except that of the alluding to the traditional association of the twelve sons of Jacob each having a symbolical Zodiacal association. One is then obliged to examine other archaeological evidence, and endeavour to establish reasonable grounds to give direction and substance towards the understanding of the appropriate mystical significances. These will be identified as a relevant and constituent part of this paper.

In searching for clues from the Hebraic *Midrash*,⁶ one notes references deemed cosmotheosophical, and useful notes are provided in another reference by Dobin⁷. Following on from the pre-Egyptian Ugarite and Canaanite experience, there is no mistaking the degree of exposure to Egyptian influence fused into Israelitish symbolistics during the Bondage, even though not immediately identified as such, but present as, for example, the Hebraic myth of creation. Herein was born the second Hebraic cosmographic tradition, culminating in the Exodus. The Pentateuch of the Old Testament provides essential details of how the Hebrews developed their theological and cosmographic traditions, stemming from Jacob's original deposition to his twelve sons.

The next important connection is that which occurred around the 6th century BC, especially during the captivity in Babylon, which also implies Assyrian and Chaldean attachments,⁸ that gave rise to what may be termed the third Hebraic cosmographic tradition. This superimposed itself upon the first and second traditions, or historical

4 Campbell J and Eliade M: *The Universal Myths*, Meridian, 1990, pp 15–40; Eliade M: *A History of Religious Ideas*, University of Chicago Press 1978, preface, pp xiii–xvii.

5 *Holy Bible* (King James version), Genesis, chapters 11–25.

6 *Midrash*, Hebraic interpretations of the Scriptures.

7 Dobin, Rabbi J C: *To Rule By Day or Night*, Inner Traditions International, New York, ch 14.

8 Hookes S H: *Middle Eastern Mythology*, Penguin 1963, pp 79–81.

phases, to which reference has already been made. The third tradition, or phase, is identified with the writing of the Old Testament (during the Captivity) which has been passed down to us via the Christianised version of the Old Testament (the *Septuagint*). One then has to sieve this data through the process of research and inquiry from the mass of data accumulated through a lengthy period of time, and to understand how knowledge proliferated to Western Europe, to eventually burst upon the European scene during the Renaissance, by which time the professional Freemason had become a distinguished identity in Western Europe from early Medieval times to the 16th century.

In terms of depth of cosmographic understanding, it has to be clearly understood that the ancient Hebrews did not make a substantial contribution to Astronomy and Astrology as did the Babylonians, or the Egyptians. It can be shown that much of the Babylonian cosmographic interpretations during the Third Phase (the Captivity) was dusted upon the coats of the Hebrews who had inquired into and, as well, absorbed much of the Babylonian cosmographic tradition. These were then studiously applied to create interpretations to superimpose upon, and blend in with, Hebraic esoteric traditions. The basis was thus established for the development of Hebraic symbolic, or Kabalistic, traditions, couched in their own mystic language which were to be adopted by the much later Renaissance doctrines of Alchemy, Rosicrucianism and eventually Speculative Freemasonry, each creating its own symbolical lexigraph. All the contributions made by these influences show varying details pertaining to Hebraic influence as well as those emanating from Babylon, Egypt and Greece.

Cosmographic evidence concerning Hebraic symbolisms

The *First Hebraic Tradition* is identified with the Twelve Sons of Jacob;⁹ each Tribe is named in an apparent order of continuity, and to each one being prescribed a symbol of a Zodiacal constellation. If one takes this as presented in Genesis, it seems to be quite straightforward and simplistic. One could possibly argue that there would be no problem associated with any interpretations because the cosmography of the ancient Hebrews postulated that the Universe was supported by the *Pillars of the Twelve Tribes of Israel*, each pillar being symbolic of a son of Jacob. From this foundation emerged a philosophy so strangely esoteric and singularly mysterious, which has occupied the minds of philosophers over many ages and for which the 'missing' keys are still being sought.

In Masonic symbology, there is no mistaking of a correlation assumed by Craft and Royal Arch traditions being founded upon Old Testament relationships. These relationships are also aptly confirmed from the ancient writings of the *Talmud* and *Midrash* initially through the reference to the Twelve Tribes of Israel's dream: '*Sun, Moon and eleven stars will make obeisance to me*'. The eleven stars refer to eleven Tribes (Joseph's makes the twelfth, which mystical tradition suggests is the constellation *Sagittarius*).

Historically speaking, it is reasonable to assume that the ancient Hebrews, being nomadic, resorted to the practical application of using the stars for navigating distances over terrain, and quite probably even used the Sun to this effect. Once they began to settle into their Ugarite and Canaanite experience, they underwent a gradual life-style

9 *Holy Bible* (King James version), Genesis, chapters 11–25.

change from nomads to community farmers, enmeshing their traditional and social customs with religious practice into which was injected the ethno-cultural stimuli transfused through its absorptive inevitability. The ancient Hebrews were known as *sabeans*, or star worshippers. In time the beginnings of the arcane art of mundane astrology (the astrology of prediction) began to spread its influence from about the second millennium BC. By the time of the Babylonian Captivity, judicial astrology had become an ingrained esoteria, elements of which flowed through the socio-cultural associations and the powerful symbolical intellectuality of Assyrian and Babylonian astrology as well as Zoroastrian cosmography.¹⁰ It has to be remembered that, prior to this period, astrology was the strict preserve of the powerful political group known as the priest-astrologers, who wielded immense power through their special royal vocation.

To illustrate this point further, the resultant obtained through the contemporaneous multi-discipline approach by researchers in anthropology, archaeology, ancient history and religious studies points to a better understanding of the cumulative influences involving the total Hebraic experience—from the Chaldean emigration to the time of the Captivity. The resultant, in my opinion, points quite clearly to the progressive theosophic adoptions to cumulate during the Captivity with infusion of elements of the Persian *Zend Avesta* being sublimely embroidered into the fabric of Hebraic mystical symbolism.

It would seem quite reasonable to comprehend this mechanism by which these influences exerted their own esoteric powers upon Hebraic philosophical thinking, and to understand the mechanism for the consolidation of the formative Kabalistic symbolism that was to emerge in '*its design to emphasise the Will and Portent of God*'.¹¹

The importance of this frame of reference is revealed through the indispensable esoteric emphasis which underlines the nature of Hebraic cosmographic imagery tied to its theocratic structure. This bridge of understanding defines the Kabalistic thrust of its moral emphasis becoming entwined into the fabric of Masonic imagery, providing the basis of the emblematic moral powers, mysteriously modulated from the successive progenies conceived and developed since the Renaissance, to become consolidated in and endowed with Masonic symbolic liturgy by the sheer power of its unspoken language. This bridge of understanding is not mentioned by Jones¹² in his statement concerning the Kabala and Freemasonry, but every initiate into Freemasonry is reminded of the '*Will and Portent of God*' and, by way of his Masonic progress, introduced to and instructed towards greater symbolic heights.

On a comparative basis, it is readily observed that there exists the undoubted parallels between the *Zeruane Akarene, the Eternal Boundless One of the Zend Avesta* on the one hand and the *Boundless Space or Kabalistic Makom* on the other. There are many other examples of similar connection between the *Zend Avesta* and *Genesis*, a factor clearly stressing the universality of thought permeating through these various cultures. So influential were these cross-pollinatory effects that one sees them extending into Greece along the westward axis from Mesopotamia, and to India along

¹⁰ Sayce A H: *Astronomy of the Babylonians*, Trans Soc Bibkl Archael, vol III, 1878.

¹¹ Dobin, *ibid*.

¹² Jones B: *Freemasons' Guide and Compendium*, Harrap 1974.

the eastern axis. The important point to be made here is that while the others suffered this fate, the *Kabala* firmly remained the property of the Hebrews, and did not suffer proliferation until the beginnings of the European Renaissance. Furthermore, the nature of its peculiar cosmography began to change itself into a cosmotheosophic esoterism to emphasise the theosophical equilibrium between God, the Universe and the physical cosmos on the one hand and God and His created people on the other!

It was this one important cosmotheosophic aspect that served as the incubator for the traditional development of the *Kabala*, and how its importance gave the lie to the Hebrews to assign cosmo-spiritual suzerainty to the twelve zodiacal signs¹³ in order to explain the action of God in His direction over the destiny of the Hebrews. The cosmic suzerainties or *rulerships* were logically assigned in the *order of seniority of birth* of Jacob's sons, in the age which chronologists termed the *Taurean* age, where the ascendant equinoctial constellation was Taurus.¹⁴ Table 1 (*overleaf*) represents the Hebraic interpretation of the assignments of the 12 signs to the 12 Tribes. In the light of what is currently known about Mesopotamian astrological tradition, some irregularities can be pointed out. That there are some obvious inconsistencies will be explained shortly. Maunder,¹⁵ an Astronomer Royal at the end of the last century, rejected any connection of the Tribes of Israel, with the following exception: *Judah = Leo; Reuben = Aquarius; Ephraim = Taurus; and Dan = Scorpius, symbolically representing Fire, Water, Earth and Air* respectively. Why he failed to appreciate how Jacob signified each Tribe with a zodiacal constellation is puzzling. He knew that the Hebrews were Sabaeans and, in any case, in simply assigning four out of twelve signs, he should have thought more deeply upon the matter. Steinmetz¹⁶ agrees that Reuben represents Aquarius, which is in direct disagreement with Dobin in Table 1. Maunder's rejection of any other cosmographic association appears to have been based on personal refutation of the existence of a cosmographic association.

At this point one has to digress somewhat to illustrate the Hebraic continuation of its cosmography with relation to the Tribes and their Banners. This is illustrated in Table 2 (*overleaf*).

It can be seen from comparing these Tables that restoring some order is necessary where ambiguities or discordants appear, and that certain constellations bear double reference and one a three-fold reference. It must be remembered that the concept of the constellation *Libra* is an ancient Greek innovation, and certainly was not in use before 500 BC. Also, the constellation Scorpius was not known to the Hebrews as such, but as the *Eagle, symbolical of the Tribe of Dan*.

It now becomes necessary to tie in these associations in order. The comparative associations serve to explain the re-structured symbolisms, and one cannot escape from noting the inconsistencies. Jacob lists his sons in order of *a seniority* and esoterically, of course, with zodiacal association, but not that strictly *in accordance with the recorded birth sequences of the sons as depicted in the Book of Genesis*, King James (Authorised) Version. Further, it would be the greatest odds-on mathematical coincidence for twelve sons to be born each following *in cosmographic sequence, from three separate mothers*, in *successive* astrological-house sequence. To search out the

13 Dobin, *ibid.*

14 *Ibid.*

15 Maunder E W: *Astronomy of the Bible*, Edgeworth Press 1896, 4 edn.

16 Steinmetz G H: *The Holy Royal Arch, Its Hidden Meaning*, Macoy 1979, ch 6.

discrepancy, it is necessary to retrace the cosmography symbolically attributed to Jacob, by comparing the constellation with the references available in the Old Testament and then assigning the association by deduction. This is the significance contained in Table 1.

TABLE 1: THE AUTHOR'S REVISED COSMOGRAPHIC SYMBOLS OF THE TWELVE TRIBES* OF ISRAEL			
HEBRAIC TRADITION (<i>Dobin</i>)		ARCHEOASTRONOMICAL RECORDS (<i>Allen</i>)	REVISED ORDER OF TRIBAL SEQUENCE (<i>Page</i>)
<i>(Jacobean Deposition—Genesis 49)</i>		<i>(Order of Recorded Birth—Genesis)</i>	
REUBEN	Aquarius	Aquarius	Aquarius
SIMEON	Gemini	Gemini (Pisces)	Gemini
LEVI	Cancer	(Cancer—Hebraic Equivalent not determined; probable Babylonian substitution)	Cancer
JUDAH	Leo	Leo	Leo
ZEBULUN	Virgo	Pisces (Babylonian Source)	Pisces
ISSACHAR	Libra (<i>Moznayim</i>)	Taurus	Libra
DAN	Scorpius (<i>Eagle</i>)	Scorpius	Scorpius
GAD	Sagittarius	Capricornus	Taurus
ASHER	Capricornus	Libra	Virgo
NAPHTHALI	Aquarius	Capricornus	Aries
JOSEPH	Sagittarius	Sagittarius	Sagittarius
BENJAMIN	Aries	Capricornus (Gemini)	Capricornus

* NOTE: The symbolisms quoted in this Table do not refer to the Banners/Ensigns of the 12 Tribes. See Table 2 (below) for these.

TABLE 2: HEBRAIC NAMES AND BANNERS AND ZODIACAL ASSOCIATION OF THE TWELVE TRIBES OF ISRAEL	
TRIBE	NAME AND BANNER
Aries	Teli, the banners of Gad and Naphthali
Taurus	Aleph (the star Aldebaran); the banners of Ephraim and Manasseh
Gemini	Teomin , the banners of Simeon and Levi (<i>Author's note: ?Twins</i>)
Cancer	Sartan, the banner of Issachar
Leo	Arye, the banner of Judah
Virgo	Ashtoreth, Bethula, the Banner of Asher
Libra	Asher (<i>Moznayim</i>).
Scorpius	Arkhabh, banner of Dan (known as the Eagle to the Hebrews)
Sagittarius	Kesheth, Banner of Ephraim and Manasseh, and also Joseph
Capricornus	Banner of Naphthali
Aquarius	Deli, the banner of Reuben
Pisces	Dagaim, the banner of Gad, variant banner of Simeon and Levi.

It will be noted from column 4 of Table 1 that a more appropriate fit appears feasible when taken in the correct sequence of the births of Jacob's sons. First, three mothers were involved. Secondly, from an astronomical technicality, there was no constellation known as Libra. It was not until the days of the Greeks that it was constituted as a zodiacal sign. In those early Hebrew days it was split between Virgo and Scorpius as the *Scale*. The other inference on which one may wish to draw is that Jacob referred to his sons in order, and that quite subjectively this order came to be associated with the Hebraic cosmography of its Twelve Tribes supporting the Universe. It will be readily observed that the fit of Zebulun is quite anomalous in terms of the Jacobean deposition. Mendoza's description of the Ensigns of the Twelve Tribes, however excellent,¹⁷ makes no mention of the astrological affiliations of the ensigns.

How could such a mix-up occur? For this, one has to refer to history itself. It seems now a proven certainty that the writing of the Old Testament with which we are familiar today was started during the Captivity, by which time the Hebrew sages had not only absorbed but even adopted aspects of Babylonian celestial art. It is not possible in the space allotted to this paper to describe the origins of their names of constellations, but it can be shown that the Hebrews adopted in all probability the Babylonian astrological sequence. The vital clue obtained here emerged from a study made during the end of the last century of the Babylonian or Akkadian interpretative explanations for the zodiacal constellations (and others, for that matter). In the case of Zebulun, Babylonian tradition typifies Zebulun as chief of the waterways. *The Babylonian symbol of the waterways is Pisces.*¹⁸

To further validate the findings described in this paper one has to mention that, from an historical point of view, it is well known that the Hebrews did practise astrology as an esotery in order to identify a balance in human affairs between *ethics and conduct*.¹⁹ They firmly believed that the zodiacal constellations exerted cosmotheosophic power to combine with planetary influence to govern the conduct and ethical direction of Man. This tradition remained chiefly oral, and it was not until the third century AD that the written tradition of the *Ten Sephirot* made its appearance. The constellations were regarded as a secret device in God's creation of the Universe, as hinted at through Royal Arch ritual. This view differs significantly from the Christian Old Testament. The clearly delineated Hebraic divisions of the Old Testament were unambiguously held as representing the *Will of God*.

The development of the cosmographic component of the Kabala

Hebraic astrology and its symbols served as a fountain source of the *Kabala*,²⁰ known as *Kassidism*. The esotery flows through as a definitive current which can only be described as Kabalistic direction to intimate the *Infinity of the Creator and the eternal presence of Adam Kadmon*,²¹ serving as a basis of symbolic imagery of the *Rite of Passage* (the symbological structure of the Craft Degrees). This reflects God's letterings and numbers forming a central harmony (the philosophical base for the Rosicrucian ideal), ruling through the divine basis of *Three*, which rules over *Seven*,

17 Mendoza H: *The Ensigns of the Twelve tribes of Israel*, Lewis Masonic 1989.

18 Allen R H: *Star names, their lore and meaning*, reprinted Dover Publications, 1963.

19 Dobin, *ibid*.

20 de Manhar N: *The Sepher ha Zopher*, Wizard 1980, trans.

21 *Ibid*.

and *Seven over Twelve*. The Kabalistic *Ain Soph, the Boundless One, the Infinite being, the Absolute being is everywhere in the Universe, galaxies, stars, solar system, and God is thus the Centre of things*, symbolised in Masonic esotery as the *Point Within The Circle!* Nothing exists outside this Circle. Strangely, we are presented with ancient symbolic description of that, almost conforming with the contemporary imagery of current views relating to the Universe in which we live, expressed in terms of the Singularity of Time and Space. It seems strangely significant that we note here an unmistakable²² enmeshing between Mesopotamian, Persian and Egyptian cosmographic imageries as symbolic of the *Idea and Law of the Universe as revealed by Moses*.²³ The extension to this symbolistic landscape is evidenced by the Rosicrucian philosophy expounded through the fertile cosmographic associations, the most intricately beautiful of which is described by *Robert Fludd* to interpret his design of *Universal Causes*, to render a simplistic translocation of God's symbolic locus through the placing of the Tetragrammaton as the *indescribable Absolute*.²⁴ While casting conjecture upon the powerful imagination possessed by Fludd, one has to concede the sheer beauty of his cosmotheosophic models.

In Freemasonry, the symbolism of the *Point Within The Circle* is given Masonic interpretation to every Craft Freemason, but unless one has had explained to him the relevant interpretation of this symbol in its constructive sense, its comprehension is subject to avoidance. This symbol is probably the oldest symbol known to Western mankind. Freemasonry most certainly did not invent it, but uses it extensively, and in fact conveys a parallel persuasion of understanding as it did many thousands of years ago. This does not mean that Freemasonry existed literally since *time immemorial*, but this symbol *certainly* did. Akkadia has vanished, but Freemasonry is here at the present time. So why now? The simple answer is almost Jungian. That it represents a cosmographic notion reflects its simplistic beauty that vectors its appeal upon the human mind. As a further corollary to this precept, even to this day astronomers and astrologers use it as a logo to denote the Sun, this symbol known to be around in Mesopotamia 4000 years ago. The circle or arcs of the circle form the astronomical and astrological symbolical basis for the Sun, Moon and the planets. For instance, the symbol for the earth is a circle with lines dividing it into four quarters. How such a symbol can be symbolically utilised can be explained by the actions of a Mesopotamian king, called Sargon I of Akkad, who proclaimed the Sumerian Empire and titled himself 'Ruler of the Four Quarters of the World', around 2200 BC. Such can be the power and eloquence of symbolism.

Some cosmographic origins of symbols used in Speculative Freemasonry

Dealing with the more familiar symbols used in Masonic ritualistics, the Kabalistic reference to the symbol of the skull refers to the Birth of Life, a new temple arising from the ruins of one before, in turn symbolising King Solomon's Temple²⁵ to serve as a symbol of perpetuity. The two pillars connote the cosmographic association of the constellation Gemini (Castor and Pollux, J & B), and to which the author adds Simeon

22 Campbell J: *Occidental Mythologies*, Penguin 1967; Eliade M: *The Myth of the Eternal Return*, Arkana 1989, pp 102–137 & 138–162.

23 Dobin, *ibid*.

24 Godwin J: *Robert Fludd*, Shambala 1979.

25 Levi E: *Mysteries of the Qabala*, Aquarian Press 1974.

and Levi, despite evidential record of their not being actually twins; the 12 cubits symbolising the number for *creation*, and three rows of pomegranates symbolising the divine triune.²⁶ The *compasses* symbolise *Providence* whose laws are as exact as the precision of geometry. The lodge itself symbolises a microcosm of the Universe with its astronomically assigned positioning (east-west axis), whose measurements are described as *high as bounded by the Universe and as deep as the earth's centre. Three pillars support the structure, the fourth being invisible*, like the *wall of darkness* deriving from the astronomical governance of the inability of the Sun to illuminate the Northern Wall, as it cannot travel northward over the Tropic of Cancer during its yearly north–south oscillatory movement, and so reinforced symbolically as the North-east Corner being the locus of the meeting point between Light and Darkness. The positioning of the principal officers of a lodge as adopted in Speculative ritualistics is anomalous with this alluding to cosmic conformity, as the Sun rises in the east to be observed by the Master with his *back* to it, and similarly with the Junior Warden.

For a more detailed symbolical interpretation of deitic and templar architectural symbolisms, the reader is referred to the works of Eliade and Campbell, as already referred to in this paper. The symbolism of the double triangle as described by de Manhar²⁷ points to its astronomical origins: six planets and the Sun (centre point). It is said to bear relation with another symbol called the *Enneagram*, probably linked with Babylonian astronomy and chronometry, underlined by the duodecimal system and hexigesimal time-keeping.²⁸ It symbolises the triple nature of body and spirit, interlacing God and Man as the imagery of the binding of the material with the spiritual. The well-known symbol of the Equilateral Triangle reflects the First Cause²⁹ and the Trinity of God, Son and Holy Ghost; Brahma, Shiva and Vishnu; and Osiris, Isis and Horus. The derivation of the Square and Compasses suggests its symbolical origins being associated with ancient astrological tradition. The square subtending an angle of 90°, (45°, 135°) gained its symbolic meanings through the development and establishment of astrological traditions well established by the 7th century BC concerning the relationship between the Sun and retrograde motion of planets as indicative of difficult portents for the future. The Compasses, on the other hand, were associated with favourable and benign portents indicated by the forward motions of planets in terms of angles of 60°, 30°, 120°, 150° deriving from the geometrical relationship of the equilateral (60°) triangle.

Conclusion

The paper endeavours to substantiate a cosmographic association between ancient esotery and modern Speculative Freemasonry. It describes a selected number of prominent symbolisms arising from ancient origins to bear relationship with the symbolisms attaching to Speculative Freemasonry. The paper attempts to illustrate the richness of this invisible inheritance as well as the exquisite nature, ethereal complexity and fluent eloquence with which they speak.

Just because these symbols have been in development for around four or five

26 Levi: *ibid*; de Manhar: *ibid*.

27 de Manhar: *ibid*.

28 Bickerton E J: *Chronology of the Ancient World*, Thames and Hudson 1980, Rev edn., pp 10, 14, 17, 22, 24–26; Whitrow G J: *Time in History*, Oxford 1989, pp 29–32.

29 Royal Arch Ritual; Wells R A: *Some Royal Arch Terms Examined*, 1978, pp 28–30, 62, 68.

millenia, and in a manner not clearly understood to this day, and now found to be used in Freemasonry, they cannot and do not attest to the myth that Freemasonry is actually of that age. One should clearly understand that Speculative Freemasonry has been able to adorn itself with its beautiful symbolism, which bespeaks of its inspirational quality in terms of arcane idiography surrounding the relationship between God, Man and Universe. Rather than dispel the symbolisms or ignore their historical pedigree, we, as Freemasons, should be grateful for being the recipients of such profound gifts, capable of appreciating the breadth of esoteric wisdom possessed of the founders of our Order and bequeathed to us in a form we are able to understand.

The responsibility for the encouragement of Freemasons to pursue their quest for understanding the whole beautiful fabric of Masonic esotery fundamentally rests with those brethren who have already trodden this path. The mystical fabric of Masonic symbolism can be said to be the gift of the spirit of mankind itself, unfolded to us from the great awakening of the Renaissance. Speculative Freemasonry is one of the consequences of that great awakening, and still lives to this day. However, the accelerating advances of our technological age seem to deprive us of the time even to pause momentarily in appreciative thought, to understand this priceless legacy.

I cannot help but feel saddened by the commonplace, nonchalant attitude of brethren at large, regarding the motivation towards the seeking of the symbolic fabric of Masonic meaning. Perhaps this paper will provide such a spark, to light a path for brethren to take up a quest for the search for Masonic knowledge. It may even be true to say that this precept is vital to the continued existence of the Craft.

The thesis described herein points to a process which may endow encouragement for a brother to be able to proceed on such a path. Once he has been able to identify his own starting point for this journey, he will have discovered the mechanism to propel him to define the meaning of his Masonic identity. More importantly, perhaps, in addition to being able to appreciate the gossamer fabric of the meaning of being a Freemason, through the developing of his own Masonic consciousness, he may acquire that sublime fluency of speaking (with his brethren) that superbly beautiful 'forgotten language', so deftly defined by Fromm.

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**MINUTES OF THE SECOND BIENNIAL GENERAL MEETING
OF THE AUSTRALIAN MASONIC RESEARCH COUNCIL**

held at the Masonic Club, Parramatta, NSW, on Sunday 2 October 1994

OPENING: VWBro Bill Caulfield, President and Chairman, declared the meeting open at 10.30 am.

DELEGATES: At the request of the Chairman, the Secretary, WBro Kent Henderson, read the roll of voting delegates, as follows:

Barron Barnett Lodge 146 QC	K Wells (4 votes)
Canberra Lodge of Research & Instruction	N Morse (2), R Linford (2)
Chisel Lodge 434 VC	K Henderson, proxy (4)
Hobart Lodge of Research 62 TC	M Davis (4)
Launceston Lodge of Research 69 TC	I Sykes (4)
Newcastle Masonic Study Circle	No delegates advised
Research Lodge of NSW 971	J Bieschevel (1), E Walker (1), A Walker (1), R Nairn (1)
SA Lodge of Research 216	K Brindal (2), T Pope (1), G Murray (1)
Toowoomba Lodge of Instruction	K Wells, proxy (4)
Victorian Lodge of Research 218	T Bowers (4)
W H Green Memorial Masonic Study Circle	G Stead (4)
W H J Mayers Memorial Lodge of Research	K Wells, proxy (4)
WA Lodge of Research 277	B Hitchin (2), G Crosby (2).

The Secretary advised that all named delegates were present, together with several observers from various Affiliates.

MINUTES OF PREVIOUS MEETING: The minutes of the inaugural general meeting, held at Melbourne on 14 June 1992, as published in the *AMRC Proceedings 1992*, were taken as read and were **confirmed** on the motion of K Henderson, seconded T Pope.

FINANCIAL REPORT: The Treasurer, WBro Bryn Hitchin, presented the AMRC financial statements for 1992–94, as published in the *AMRC Proceedings 1994*. Moved by B Hitchin, seconded K Brindal, that they be received and adopted. *Carried.*

ANNUAL FEES: It was moved by K Henderson, seconded K Wells, that annual fees remain unchanged at \$50 for Affiliates and \$30 for Associates. *Carried.*

PRESIDENT'S REPORT: The President reported that the two years of his office had seen a great togetherness develop among Australia's research lodges; he thanked the members of his Committee for their support, and particularly the members of the Research Lodge of NSW for their assistance in organising the second biennial conference.

SECRETARY'S REPORT: The Secretary reported that AMRC had enjoyed an excellent two-year period, with finances healthy and the tour by RWBro Cyril Batham a good success.

LECTURE TOUR, 1995: After lengthy discussion, it was moved by K Brindal, seconded by K Wells, that AMRC invite an international guest speaker for Spring, 1995, and organise a lecture tour for him; that the invitation be extended to Professor Wallace McLeod (Canada) and, if he declined, the Reverend Neville Barker Cryer (England) be invited. *Carried.*

CONFERENCE, 1996: Upon the recommendation of the Committee, it was moved by K Henderson, seconded K Brindal, that the 1996 AMRC Biennial Conference be held in Perth, WA, in conjunction with the First Indian–Pacific Masonic Congress, scheduled for 13–20 October 1996, and that the AMRC Conference be hosted by the Western Australian Lodge of Research. *Carried.*

ELECTION OF OFFICE BEARERS: The Secretary advised that the Affiliates had submitted names of members of the Committee for 1994–96 in accordance with the Constitution, and the present Committee recommended that those nominees be elected to the following offices:

President: WBro Bryn Hitchin, WA Lodge of Research

Vice Presidents: WBro Ken Brindal, SA Lodge of Research
 VWBro Dr Ian Sykes, Launceston Lodge of Research
 Treasurer: RWBro Graham Stead, W H Green Memorial Masonic Study Circle
 Secretary: WBro Kent Henderson, Victorian Lodge of Research
 Assistant Secretary: WBro Neil Morse, Canberra Lodge of Research & Instruction
 Conference Convener: WBro Gordon Crosby, WA Lodge of Research.

It was moved by B Caulfield (who would automatically become Immediate Past President), seconded K Wells (retiring from the Committee), that the Committee's recommendations be accepted. *Carried.*

COPYRIGHT: Moved by K Brindal, seconded by K Wells:

'Whereas the Australian Masonic Research Council has previously required authors to surrender full copyright in their work to the Council as publisher; and whereas Brother C N Batham was not prepared to cede copyright in his individual papers, and the Council accepted this situation and claimed copyright only in the collection and presentation of those papers, together with such additional contributions as the foreword and index; therefore let it be resolved that authors shall only be required to give first printed publication rights to the Council in relation to Kellerman Lectures and other previously unpublished material, and printed publication rights in relation to previously published works, and this resolution shall operate retrospectively, to restore copyright to authors of material previously published by the Council.'

Carried.

OTHER BUSINESS: The following additional matters were raised at the meeting:

Publications Officer: It was proposed by K Henderson, seconded by K Brindal, that, pursuant to Clause 11 of the Constitution, a Publications Officer was required and that WBro T Pope be so appointed. *Carried.*

Book Publication: The Secretary reported that he had drawn the attention of the Committee to the fact that Bro Pope was writing a book about Freemasonry in Tasmania, and looking for a publisher, whereupon the Committee recommended that AMRC offer to publish the book on the basis that Bro Pope indemnify the Council for all publication costs and that he receive the balance, if any, in lieu of royalties. Proposed by K Henderson, seconded by K Wells, that the offer be made. *Carried.*

Canberra Conference: It was announced that a Canberra Masonic Research Conference was being planned for September/October 1995. Moved by B Nairn, seconded J Bieschevel, that AMRC support this conference and make speakers available. *Carried.*

Role of Assistant Secretary: Moved by G Stead, seconded N Morse, that the Assistant Secretary's role be to coordinate Masonic research on a national basis, and to issue a quarterly newsletter to Affiliates. *Carried.*

CLOSING: There being no further business, the meeting was closed at 11.25 am.

AUSTRALIAN MASONIC RESEARCH COUNCIL

CONSTITUTION

as approved at the inaugural general meeting, 14 June 1992

Name

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

Aims

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

Membership

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

Meetings

- 5 The council shall convene or caused to be convened conferences of affiliates and associates every two years (or at no greater interval than three years), and at each such conference a general meeting of affiliates shall be held.
- 6 Each such general meeting shall elect a committee to hold office until the following meeting, shall set the level of annual subscription payable by affiliates and associates until the following meeting, and deal with any other matters placed before it.
- 7 Any question arising between meetings may at the discretion of the committee, or on the request of three affiliates, be put to a postal ballot of affiliates. In the case of a postal ballot, every affiliate shall be entitled to one vote.

Committee

- 8 The committee elected at each general meeting shall, subject to the decisions of any general meeting, manage the affairs of the council until the next ensuing such meeting.
- 9 The committee shall consist of:
 - 9.1 President
 - 9.2 Immediate Past President
 - 9.3 Two Vice-Presidents
 - 9.4 Secretary
 - 9.5 Assistant Secretary
 - 9.6 Treasurer
 - 9.7 Convener (of the next ensuing conference).
- 10 No affiliate shall provide more than two members of the committee.

- 11 A general meeting may, when appropriate, appoint such other officers as may be required from time to time.
- 12 In the event of a casual vacancy on the Committee, the affiliate of which the former committeeman was a member shall nominate a replacement to serve in the vacated office until the next general meeting. In the event of the said affiliate declining to act under this clause by notice in writing to the Secretary or President, then the President (or, in his absence, the Secretary) shall appoint a member of any affiliate to serve.

Auditor

- 13 An auditor, who shall be a member of an affiliate, shall be appointed at each general meeting and serve until the subsequent general meeting.

Voting

- 14 Each affiliate shall be entitled to four votes at any general meeting.
- 15 Any affiliate may appoint, by notice in writing to the council secretary, any of its members attending a general meeting to exercise any or all of its voting entitlement. In the event of none of its members being so present, it may apportion by proxy any or all of its voting entitlement to any other Freemason attending the said general meeting. A register of those appointed by affiliates to exercise their voting entitlements shall be prepared by the Secretary prior to the commencement of a general meeting.
- 16 The chairman of a general meeting shall exercise a casting vote in cases of an equality of voting.

Quorum

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

Finance

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

Alteration to the Constitution

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

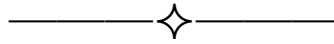
Dissolution

- 26 The council may be dissolved if:

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

Directory of associates

RSA Lyceum Lodge of Research 6882 EC
VIC Golden Jubilee Chapter of Research 79 VC (RA)
Southern Cross Chapter of Improvement (A&AR)



LYCEUM LODGE OF RESEARCH 6882 EC

This associate meets at Freemasons' Hall, Clarendon Circle, Johannesburg, South Africa on the third Wednesday of February, April, June, August, October and November (Installation) at 7.30 pm.

All communications to the Secretary: WBro Rodney Grosskopff
PO Box 1476
Parklands 2121
South Africa
fax: 27-11 880 5398.

GOLDEN JUBILEE CHAPTER OF RESEARCH 79 VC (RA)

All communications to Scribe E: EmComp T R (Rex) Little
PO Box 46
Nunawading
Victoria 3131
phone: 03 878 7670.

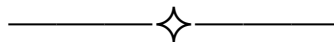
SOUTHERN CROSS CHAPTER OF IMPROVEMENT (A&AR)

This associate meets at Emulation Hall, 3 Rochester Road, Canterbury (Melbourne) quarterly, on the 5th Thursday of the month at 7.30 pm.

All communications to the Secretary: T R (Rex) Little
PO Box 46
Nunawading
Victoria 3131
phone: 03 878 7670.

Directory of affiliates

NSW	Canberra Lodge of Research & Instruction (ACT) Newcastle Masonic Study Circle Research Lodge of New South Wales 971
Qld	Barron Barnett Lodge 146 Toowoomba Lodge of Instruction W H Green Memorial Masonic Study Circle W H J Mayers Memorial Lodge of Research
SA	South Australian Lodge of Research 216
Tas	Hobart Lodge of Research 62 Launceston Lodge of Research 69
Vic	Chisel Lodge 434 Victorian Lodge of Research 218
WA	Western Australian Lodge of Research 277



CANBERRA LODGE OF RESEARCH & INSTRUCTION

All communications to the Secretary: WBro Neil Morse
PO Box 26
Civic Square
Australian Capital Territory 2608
phone: 06 286 3482 (H), 06 356 5311 (W)
fax: 06 256 5353.

NEWCASTLE MASONIC STUDY CIRCLE

All communications to the Secretary: WBro N W Philip Carter
20 Alexander Pde
Charlestown
New South Wales 2290
phone: 049 43 6277.

RESEARCH LODGE OF NEW SOUTH WALES 971

This affiliate meets at the Masonic Centre, 279 Castlereagh St, Sydney, five times a year, at 7.30 pm on the first Tuesday in March (Installation), May, July, September and November.

Meetings are usually in the First Degree; dress is dinner suit and regalia. Visitors are welcome. There is a charge for refreshment from all present.

Full membership is \$30 a year.

Correspondent members are accepted from all recognised jurisdictions; fee \$12 a year.

Publication: *Transactions*, 5 issues per year, with the notice paper.

Papers for presentation in lodge are welcome; copies, double spaced should be sent to the Secretary for consideration by the Publications Committee.

All communications to the Secretary: VWBro A C Walker, PDGDC
92 Bogalara Rd
Toongabbie
New South Wales 2146
phone: 02 631 1486.

BARRON BARNETT LODGE 146 QC

This affiliate meets at the Memorial Masonic Centre, Ann St, Brisbane, six times per year, on the third Wednesday of odd months at 7.15 pm — January, March, May, July, September, November (Installation).

Meetings are tyled and dress is formal (summer dress September to April); all Masons are welcome as visitors; no charge for festive board.

Membership open only to Past Masters; fees \$12.50, dual \$8.50, aged \$4.60, plus GL dues.

Publications: Lectures with the summons.

No formal correspondence circle, but lectures sent to interested persons at \$10 per year.

All communications to the Secretary: RWBro K G W Wells, PDGM, Kellerman Lecturer
11 Stadcor St
Wavell Heights
Queensland 4012
phone: 07 3266 7086.

TOOWOOMBA LODGE OF INSTRUCTION

This affiliate meets at the Masonic Centre, Neil St, Toowoomba, for research purposes at 7.30 pm on the first Thursday of each month except January. It is not a warranted lodge, but meets under the sanction of Fidelity Lodge 357 QC.

Publication: *The Beacon*, distributed with the summons.

All communications to the Secretary: RWBro K Zimmerle, PJGW
P O Box 3366
Toowoomba Village Fair
Queensland 4350
phone: 076 34 1005.

W H GREEN MEMORIAL MASONIC STUDY CIRCLE

This affiliate meets at the Masonic Centre, Walker St, Townsville, quarterly, on the fifth Thursday of the month.

Publication: *Lampada*, distributed with the summons.

All communications to the Secretary: RWBro G E Stead, PDistGM
8 Burgess St
Annandale
Queensland 4814
phone & fax: 077 25 4288.

W H J MAYERS MEMORIAL LODGE OF RESEARCH

This affiliate meets at the Masonic Centre, 8 Minnie St, Cairns, five times a year, at 7.30 pm on the second Friday of March, May, July, September and the first Friday of November (Installation). It is not a warranted lodge, but works under sanction of Gregory Lodge 50H QC. Brethren wear neat casual dress, without regalia. There is no charge for refreshments.

Membership is open to Master Masons (annual fees \$15) and to other research bodies with a reciprocal arrangement for exchange of publications.

Publication: *The Lectern*, distributed with the summons.

All communications to the Secretary: Bro H Lovewell
P O Box 6527
Cairns
Queensland 4870
phone: 070 930 284.

SOUTH AUSTRALIAN LODGE OF RESEARCH 216

This affiliate meets at the Payneham Masonic Hall, Marden, six times per year, on the third Friday of even months at 7.30 pm — February, April, June, August, October (Installation, 6.30 pm), December.

Meetings are tyled, and opened in the degree appropriate to the lecture; dress is black or white tie, or dark lounge suit, and regalia. Visitors are welcome; there is a charge of \$2.50 for refreshments.

Full membership: open to Master Masons who are members in good standing of a Craft lodge in SA or NT; annual fees are \$60, country members \$50 (which includes cost of publications), plus GL dues if not paid through another lodge.

Correspondence Circle: membership is open to Master Masons in good standing, and to lodges and Masonic bodies or groups, under the jurisdiction of GLSA or of a GL in amity with GLSA. There are two grades of annual subscriptions: A—\$15 (summons and inserts only); B—\$40 (as A, plus annual transactions).

Publications: annual transactions (*Masonic Research in South Australia*) and a 10-page A4 insert in the summons (*Gleanings*).

All communications to the Secretary: WBro S K Brindal, DipMEd, PGSwdB, Kellerman Lecturer
120 Waterport Road
Port Elliot
South Australia 5212
phone: 085 542 947.

HOBART LODGE OF RESEARCH 62 TC

This affiliate meets at the Masonic Temple, 3 Sandy Bay Rd, Hobart (GL fax 002 238159), quarterly, on the third Friday of March (Installation 6.30 pm), June, August and November at 7.30 pm.

Meetings are tyled; visiting Master Masons are always welcome as honorary members, and brethren below the rank of Master Mason are invited on appropriate occasions; preferred dress is dinner suit, black tie, or lounge suit. A donation is usual at the Installation festive board.

Full membership: (Class A) is open to local Master Masons in good standing and associated lodges; fees \$10 per year, *in advance*.

Corresponding membership: (Class B) is open to Master Masons; fees \$20 per year, *in advance*.

Publications: *Transactions*, 4 issues per year, cost included in subscription. Questions submitted in writing to the Secretary by August will be answered at the November meeting.

All communications to the Secretary: WBro Horst G Maas, PGSwdB
7 Amberley Court
Blackmans Bay
Tasmania 7052
phone: 03 6229 4859.

LAUNCESTON LODGE OF RESEARCH 69 TC

This affiliate meets at the Masonic Temple, Brisbane St, Launceston, five times a year at 7.30 pm on the second Friday of February, May, July (Installation), August and November.

Meetings are tyled, and opened in the degree appropriate to the lecture. Dress is dinner suit. Master Masons are welcomed as visitors. There is no charge for refreshment.

Full membership is open to Master Masons in good standing in a Tasmanian Craft lodge, fees \$30 per year.

Correspondence Circle: subscription for Australian members \$20, overseas \$25.

Publication: *Proceedings*, included with the summons.

There is a Rhetoric Lodge of Instruction, held under sanction of Launceston Lodge of Research, which meets in the library at the Launceston Temple at 7.30 pm on the second Tuesday of each month, for Master Masons; dress: street clothes without regalia.

All communications to the Secretary: RWBro K W Hepburn, PGW
40 Sheridan Court
Launceston
Tasmania 7250
phone: 03 6244 5094.

CHISEL LODGE 434 VC

This affiliate meets at Kerang at 8 pm on the third Thursday of each month from February to July and in November, for research, and has a dual Installation with Kerang Lodge 100 VC on the first Saturday in September.

Meetings are tyled in the required degree; dress is formal/informal. Visitors are welcome. There is no charge for refreshment. There is no correspondence circle, and lectures are not published.

All communications to the Secretary: RWBro A R Trebilcock, PSGW
P O Box 1
Kerang
Victoria 3579
phone: 054 52 1464

VICTORIAN LODGE OF RESEARCH 218

This affiliate meets at the Masonic Centre, 300 Albert St, East Melbourne, on the fourth Friday of each month from March to November at 7.30 pm; the Installation is in October.

Meetings are tyled and opened in the *First Degree*. Dress is dinner suit. Visitors are welcome. A charge of \$5 is made for dinner.

Full membership: open to Master Masons who are subscribing members of a Craft lodge in Victoria; fees for metropolitan members are \$60, country members \$40. The lodge has an honorary category of membership, *Fellow of the Lodge of Research*.

Correspondence Circle: various categories of membership; Australian members \$25; overseas \$US22.50, £12.50.

Publications: the transactions are published annually as a book, with a change of title each year, and a one-page insert with each summons is entitled *Thoughts for the enquiring Mason*.

Communications to the Secretary: WBro M Moore
11/621 Toorak Rd
Toorak
Victoria 3142
phone: 03 9822 7479

or for CC: WBro G Love
P O Box 2018
St Kilda West
Victoria 3182
phone: 03 9282 5187.

WESTERN AUSTRALIAN LODGE OF RESEARCH 277

This affiliate meets at the Masonic Temple, Terrace Road, Perth, monthly from March to November (Installation in March), on one of the last three days of the month; visitors are received at 8 pm.

Meetings are tyled and all lectures are given in the *Third Degree*; members and visitors pay \$5 for a two-course supper.

Full membership: open to Master Masons who are subscribing members of a Craft lodge under GLWA, but the Master and Wardens must be Past Masters; fees \$25 pa.

Correspondence Circle: open to Masons in good standing, and to lodges and groups in amity with GLWA; fees \$25 pa.

Study group: open to all members; meets monthly, on the second Sunday.

Publications: *Transactions*, printed booklets of lectures, sent to members three times a year.

Communications to the Secretary: WBro David Wray, PAGDC
11 Spinaway St
Craigie
Western Australia 6025
phone: 09 401 6017.