



KELLERMAN LECTURES

Conference 2012

WELLINGTON, NEW ZEALAND

Reconstructed 12 March 2017

only the title page has been added,
and nothing omitted.

Tony Pope

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**Australian & New Zealand Masonic Research Council
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THE ORIGINS OF SPECULATIVE FREEMASONRY AND MODERN ACADEMIC DISCIPLINE

Bro Robert Hughes Montgomery, Past District Grand Master, District Grand Lodge New Zealand South, Grand Lodge of Scotland, and a PM of The Research Lodge of Otago No 161, GLNZ

It is now more than twenty years since Prof David Stevenson boldly answered the age-old question – *Where and when did speculative Freemasonry begin?*

His answer was – *In Scotland with the Schaw Statutes of 1598*. His presentation of this thesis at a meeting of the Quatuor Coronati Lodge of Masonic research in London in 1994¹ was rejected with hostility (Prof Stevenson is not a freemason) especially by London-centric Masonic scholars. An earlier review of his book, “The Origins of Freemasonry”² was also critical³.

Since then Freemasonry has become a topic of academic study by history and sociology scholars in universities in Britain, Europe and North America. It is fair to say that conclusions pertaining to Freemasonry by other academicians have also not always been well received by the Masonic establishment, but there is now an awareness that applying the blow-torch of academic rigour to the history, and influence on society, of Freemasonry can do nothing but good.

Modern academic discipline demands that all the facts on a matter are gathered; that a theory or a conclusion arising from these facts be advanced; that the exceptions be explained; and that the results are published so that the conclusions can be subjected to examination by others and so confirmed, corrected or rejected. It does not matter whether it is in science or the arts, providing all the material is made available, a theory or conclusion is accepted until such time as contradictory evidence arises. If a theory or a conclusion cannot be disproved by new facts, then it is a matter of faith or dogma and is not susceptible to academic rigour.

The Quatuor Coronati Lodge is regarded as the foremost lodge of research in the English-speaking world. “The Lodge was basically formed to correct fake claims for a bogus antiquity for Freemasonry as we know it. This may have been simply because the founders could not tolerate historical inaccuracy or it may have been because they realised the dangers of a trend towards mystery and an insupportable quasi-religious status.”⁴ It promoted reference to original documents; it published facsimiles or reprints of such documents; it encouraged the reading of papers in the lodge, and for them to be open for discussion and criticism, and for the papers and the discussion to be published.

These objectives are remarkably similar to the modern rules of academic research. Quatuor Coronati Lodge is not the only Masonic research body in England (Leicester and Manchester should be noted) but it does tend to be the most influential. Its reluctance to ascribe any significance to the Scottish Schaw Statutes of 1598/99 can only be described as peculiar.

William Schaw, Master of Works to the King of Scotland, and Warden-General of the “Mason-craft,” issued in 1598 a set of regulations controlling the stone-masons’ trade in Scotland. A supplementary set was issued the following year. While these were initially addressed to “The Lodge of Edinburgh”, and the lodge at Kilwinning, they were to be observed by all operative lodges in Scotland.

The statutes controlled employment conditions, apprenticeship and the settling of disputes, and it also stipulated fines, some quite harsh, for breaches. Health and safety entered too – any master whose scaffolding was faulty or in disrepair, so that a mason was killed or injured there from, was banned from employing masons for the rest of his life and could only work on projects involving scaffolding under the supervision of another master. While these statutes were not always fully observed, they were still the basis of regulation for the stonemasons’ trade in Scotland seventy years later.

Their importance to us lies in the recognition of lodges as specific entities in a locality with some central co-ordination and for the two grades of apprentice and fellow-craft. They also resulted

in records being kept. A number of the lodges named in these statutes still exist today, but it should be noted that at the time of Schaw, they were solely operative in character. One copy of the “Statutes” is in the minutes of The Lodge of Edinburgh (Mary’s Chapel) No 1, and another, from Eglinton Castle in Ayrshire, is now in the library of the Grand Lodge of Scotland.

Given the Quatuor Coronati Lodge’s objective of publishing copies of early Masonic documents, it might seem suspicious that these statutes were not published either in the Transactions, or as reprints, till 1981 – in a modern translation by Geo Draffen⁵. Most modern authors refer to the tercentenary edition (1900) of D Murray Lyon’s history of The Lodge of Edinburgh (Mary’s Chapel) No 1⁶ as their source document. This has the Schaw Statutes untranslating from the original 16th century Scots, as they appear in the first edition of this book in 1873⁷ and Laurie’s “History of Freemasonry and the Grand Lodge of Scotland”⁸ of 1859, and the “Constitution and Laws of the Grand Lodge of Scotland”, 1842⁹.

But the work that all Masonic scholars of one hundred years ago were completely familiar with was R F Gould’s “History of Freemasonry”¹⁰ in its many different printings and formats. The Schaw Statutes in modern English were published there in 1883. Thus E MacBean, in a paper on the Master Masons to the Crown of Scotland¹¹, and J W Saunders in 1937¹², when giving a paper on Schaw’s family history and connections, did not have to go in to detail about who William Schaw was. But as these statutes are now widely claimed as the founding document of speculative freemasonry, it is unfortunate that the Quatuor Coronati Lodge, either before Prof. Stevenson’s paper or since, has not published any detailed study of their significance now or their context in 1598.

Prof Stevenson’s two books, “The Origins of Freemasonry” and “The First Freemasons”¹³, date from 1988. Some of the points he made on the history of masonry in Scotland were: -

- The earliest use of the word “lodge” in a modern Masonic sense and that it was a permanent institution
- Earliest minute books and other records
- Earliest attempts at a national organisation
- Earliest example of “non-operatives” joining
- Earliest evidence connecting lodge masonry with specific ethical ideas, taught by use of symbols
- Earliest Masonic catechisms
- Earliest evidence of two degrees and use of the terms “entered apprentice” and “fellow-craft.”

For the history elsewhere, which in reality meant England, he gave: -

- Earliest copies of the Old Charges
- Earliest (and widespread) use of the term “freemason” and “accepted” mason
- Earliest lodge composed entirely of non-operatives
- Earliest Grand Lodge

In the twenty years since Prof Stevenson’s critical reception in Quatuor Coronati Lodge, has any evidence been published to modify or contradict his Scottish list, or to expand his English list?

One would have thought that Prof Stevenson’s drawing attention to the Scottish elephant in the English lodge room would, after the initial response of disbelief, have provoked detailed study along the following lines: -

- To show error in Prof Stevenson’s Scottish material or its interpretation
- To show error in his English material and the significance he attributed to it
- To show that there was material, Scottish or English, that was ignored
- That new material had become available

Whilst I am totally reliant on published work and I recognize that his list of “firsts” are in fact “first knowns”, my investigation along these four lines is as follows: -

1. I have not found anything that challenges his Scottish facts or his interpretation of them, although I have some unease about the operative to speculative transition of the Lodge of Edinburgh (Mary’s Chapel) – the operatives left, so it may have been a divide rather than a transition.
2. Concerning his English material, Prof Stevenson rather trailed his coat by saying that English evidence was almost non-existent and assertions that he belittled it, draw the response that there was remarkably little to belittle! There was no contradiction of the English facts of his thesis, but there were three strands to the counter argument: -
 - a) As speculative freemasonry flowered fully formed in London in the early 1700s, there “must have been” some operative/speculative interchange in the previous one hundred and fifty years. Many of the arguments produced related to the 1700s not the 1600s.
 - b) As by definition speculative freemasonry is what the Grand Lodge of England instituted in 1717, all earlier material concerning operatives and admission of non-masons is irrelevant – i.e. freemasonry began in 1717 – end of argument!
 - c) English stonemasons of the 1600s “must have been” more scrupulous than the Scots in not writing anything down, therefore they “must have been” better masons, and so the Scottish documents should be discounted as less reliable

None of these lines have been developed into a printed-paper in the intervening twenty years.

3. No material relevant to the 1600s had been produced to show it had been ignored. There was reference to material not mentioned by Prof Stevenson, but invariably from the 1700s. Prof Stevenson showed familiarity with the work of the greatest 20th century minds on this subject – the Sheffield group of Knoop, Jones and Hamer of the 1930s and Harry Carr of the 1960s. Both had studied the Scottish material closely^{14, 15, & 16} and written about it accurately. Both recognized the documentary evidence of the operative to speculative transition in Scotland. Both restricted this transition to Scotland and believed that the parallel transition in England was undiscovered^{17 & 18}. Of material outside Scotland and England reference was made to France, but once again in the wrong century. The importance of the French exposures¹⁹ of the late 1700s to our knowledge is significant, but one hundred years too late. Ireland was mentioned only in passing, but I believe it is worthy of future attention. Dublin was the second city in the British Isles at the time of our interest with an active commercial, cultural and intellectual life. It had close links with the west of England, especially Bristol, and the word “freemason” was used in Ireland, in an operative sense, in the early 1600s. There is a satirical reference in 1688 to a speculative lodge at Trinity College²⁰. The Grand Lodge of Ireland was established in 1725. The settlement of Ulster by lowland Scots commenced in 1598, the same year as the Schaw Statutes. Despite the close connection of some of the leading families with Kilwinning there is no evidence of any transfusion of masonry, operative or speculative, from Scotland.
4. Of new material that has become available since 1988, I am aware of only the Airlie Manuscript, a Scottish catechism of 1705. While this is outside our era, its presentation to the Quatuor Coronati Lodge²¹ does include the theory that the appearance of these catechisms in the late 1600s was the result of non-operative members of Masonic lodges being able to read and write and not having to, or be willing to, rely on memory.

Thus the corollary is that the absence of such catechisms means the absence of non-operative members. The further implication is that except for Ashmole, non-operative membership did not occur in England till the late 1600s, after the Great Fire of London.

A word needs to be said about the “Old Charges”. These are undoubtedly old (1390 for the Regius manuscripts), undoubtedly English in origin (although also used in Scotland), and undoubtedly entirely operative in origin. They were not associated with speculative freemasonry till Anderson’s “Constitutions” of 1720²².

The challenge that Prof Stevenson set was either to show operative lodges in England, and a transition to speculative; or to accept that speculative freemasonry entered England from Scotland.

Government, civic, and family records in England have been scoured for one hundred years looking for the scraps of Masonic material relating to the two hundred years from 1500 to 1700. Nothing new has been found. The response to Prof Stevenson's paper was not entirely negative and there were several members from an academic background who acknowledged the logic of his thesis. Neville Cryer²³ made an especially perceptive comment when he stated that the answer to the embarrassing question of why there is Scottish material and no English, had to be sought in the history of England, from King Henry VIII to the Civil War. The building industry has to be looked at in the wider historical context.

In 1537 – 39, King Henry VIII dissolved the monasteries in England. Church building came to a complete standstill and this continued through the wildly fluctuating religious upheavals of Queen Mary (Tudor) and the early part of Queen Elizabeth's reign. It has been claimed that for seventy years, not a single parish church was built. Major projects, such as Burghley House in Northamptonshire, begun in 1575, were rare. "The crash of monastic masonry resounded through the land." "The lead and stone of Abbey churches were requisitioned for the gentleman's seats which took their place". As late as 1611, Fountains Hall was being built from the stones of Fountains Abbey²⁴.

The power and influence of the craft guilds was rapidly waning with the Tudor monarchs of England severely restricting their control of pricing and apprenticeship. Bricks rapidly replaced stone in many sections of the building industry in England²⁵. Bricklayers and brick makers were completely separate from the mason trade. Thus in England, stone masonry became a depressed trade involved in widely dispersed maintenance and repair or small-scale reconstruction with few long-term constructions in stone.

Scotland was not spared religious upheavals. John Knox returned in 1559, and up to the execution of Montrose in 1659, much blood had been shed around covenanters and bishops. But stone masonry there was never as dependant on religious building as in England and stone continued to be the material of choice for mercantile, civic and domestic building. The functions of the lodges and the guilds ("incorporations") tended to merge in Scotland, and, rather than repressed, were put on some sort of recognized regular footing by the Schaw Statutes. Finally brick had made little penetration in Scottish building – good quality stone was local and cheap.

Scotland and England were not always at war, but with the union of the two crowns under James VI/I in 1603, intercourse between the still two separate countries became common. Move on forty years and England is racked by civil war (in which pie Scotland has a messy finger) and once again large scale building in England is at a standstill, but then came 1666 and the Great Fire of London. The result was that the city was to be rebuilt in fireproof materials, of which the prime one was stone. It has been claimed that there was not a stonemason to be had in the whole of London. This was undoubtedly an exaggeration, as there was active building at Canterbury Cathedral close-by, but certainly in the city they were few in number. Stonemasons flocked into London from all over Britain and even from continental Europe. The masons' guild lost what little control it had over the trade and anybody who could wield any working tool could get work²⁶.

Among those flocking to London were Scottish stonemasons with their experience of well-established lodge structure and speculative membership north of the border. It should be noted that Edinburgh had its own series of fires from 1670 – 1690 just at the time of the major rebuilding of London and so Scottish stonemasons were drawn back north. Thus for one hundred and fifty years, conditions in England were not conducive for any sort of structure of the mason trade and any sort of "lodge" meeting was likely to be ephemeral and with written records improbable. The admission of Elias Ashmole at Warrington in 1646 probably had more to do with Civil War politics than a "thirst for knowledge"²⁷. However, this does show that "lodge" activity did occur on an occasional basis and that non-operatives may have been admitted as members and unlike the contemporary admissions at Newcastle, this was not in an area under the influence of Scotland.

It is significant that speculative lodges with no known operative connection did not appear in England till after the Civil War and the Great Fire of London. In the aftermath of the bitter political and religious disputes of the previous forty years, the tolerance of speculative freemasonry must have been attractive to thinking men in what one now calls the “Age of Enlightenment”. This translated into an enthusiasm, which resulted in rapid development of ideals and ritual and a grand lodge; and shortly lodges throughout England, Ireland and France. While acknowledging that some stonemason “lodge” activity in England in the one hundred years from 1550 is probable, and that there was a non-operative event in 1646, the fragmented and unsettled nature of the trade means that documentation is highly unlikely. The first records of speculative lodges in England that we already have are therefore almost certainly all that we are going to get. Applying academic rigour to the matter, we have to accept the sequence of (a) Schaw Statutes regulating operative masons in lodges in Scotland, (b) admission of non-operatives to lodges in Scotland, (c) influx of masons into London, (d) appearance of speculative lodges in London, (e) rapid development of speculative freemasonry in London and England, (f) spread to the rest of the world. While we may suspect a certain element of parochialism, rather than sound argument, in the resistance to the notion that speculative freemasonry arose in Scotland, the Scots themselves must bear some blame for never promoting the known facts or sponsoring any study into the significance of the Schaw Statutes. It should be noted that the Grand Lodge of Scotland did not have a research lodge till 1968, although looser “Research Associations” have functioned.

We must also be aware that the English innovations, especially the third degree, were not always well received when they spread into Scotland, particularly by lodges with an operative connection. When coupled with the concern of the English freemasons over the fission in their grand lodge system in the late 1700s, we can imagine that freemasonry in the two countries went their separate ways with little thought for the origins of the other.

Conclusion:

Until such time as documentary evidence can show otherwise, speculative freemasonry must now be considered a consequence of the publication of the Schaw Statutes in Scotland in 1598 and 1599, no matter how uncomfortable this is to London brethren. The named operative stonemason lodges in Scotland took in non-operative members for reasons of prestige, financial security or social opportunity. The popularity of non-operative membership spread to London and England where the movement was taken up in great enthusiasm with the rapid development of speculative lodges, ritual, customs, a “traditional” history, and eventually a grand lodge. Such innovations characterized English freemasonry as it spread around the world including back into Scotland.

Here in the Antipodes we are entitled to look on the suspicion of a parochial attitude to this matter as distasteful, but in our own publications, we no longer have to fudge the issue of the origins of freemasonry by using terms such as “lost in the mists of time,” but can confidently state that speculative freemasonry began with the publication of the Schaw Statutes in Scotland in 1598.

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STATISTICAL MECHANICS OF THE MASONIC MIND

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Abstract

Statistical probability (mechanics) theory, borrowing from the concepts of thermodynamics, defines an algebraic theorem of the evolving Masonic mind. A topology of a network of societies is mapped for the investment in the algebraic symbolism of meta-knowledge (the self awareness of knowledge) and the purpose of ritual. Traced is the Masonic mind in transition, from the limiting degrees of freedom of a culture normalising *a posteriori* expectations, toward the disinterested exploration of uncertain interior *a priori* probabilities.

Statistical modelling of the social capital of a network of 14 societies over 7000 years reveals choices between systems that look rearward (closed) or to the present (transitional) or to the future (open). Probabilities of expectations being satisfied are defined as space enclosing and packing fractal structures that are self-replicating and map as tri-level spirals. The dimension of the enclosing power law structure seeking to normalise events, is less than the interior open-ended logarithmic microstructure of the disinterested mind's multiple probabilities. Their bridging depends upon a sympathetic (homeomorphic) entropic or chaotic trigger.

Economic geography and demographic transition theories explain how socio-economic masses interact to capitalise on interactions between income, population, education, spatial separation, technologies, political-economy and external shocks. Their probabilistic statistics inform an algebraic topology of the network's meta-knowledge content. Dimensions map as a fractal structure then as a spiral graduation from rote learning of the simplex outer macrostructure to the complex inner microstructure of the disinterested Masonic mind.

Questions

Research began with speculation as to whether the Masonic legend is amenable to quantitative research. This led to the testing of the application of statistical (mechanics) probabilities and sets to the dynamics of complex social systems. Borrowing from Czeslaw Marchaj on the *Aero-Hydrodynamics of Sailing*, 1979 (page 346), the proposition is: *without some guiding idea or theory one cannot even determine which features or factors to look for*. Is Masonic ritual entrapped by the axiomatic rather than exploring the symbolism of algebra as a gateway to a broadening consciousness? What of the modern re-drawing of brain connectivity for the software of information technology, so repositioning learning and ritual?

Mathematician George Boole (1815-1864) on *The Right Use of Leisure* (1847) then economist John Keynes (1883-1946) on *The Economic Possibilities for our Grandchildren* (1930) forecast a diminished utility from paid hours as workplace productivity rises, freeing time for higher learning (the ideal of antiquity). Demographers point to a window for today's complex societies for such a demographic dividend, as the three main stages of life balance out around the stabilising of higher incomes, life expectancies and educational opportunities. However, does society have the will to reappraise its choices to unlock the knowledge of a cerebral freedom? What inconvenient semiotic is revealed by contrasting nomenclatures like: complex society v. civilisation, grey ages v. dark ages, or interest groups v. harmonising?

Statistical modelling of the enduring factors or topology within political-economy, suggests that self-interested trading cultures normalise or hard-wire surface values of income and mobility, at the expense of the disinterested study of the mind's deeper multiple dimensions. Demographic and

creative interactive media change agents, steer the network's software and connectivity, to broadcast non-linear dimensions, before being normalised.

Australian Bureau of Statistics *demographic* and *social trends* show that from 1920 to 2000 the gross wealth of Australians increased 6.5 fold and working hours fell then rose after 1980. Australians graduating from higher education as a proportion of the population increased from 3% to 16% over the period 1970 to 2000. On reaching the workforce more would be own-account workers rather than salaried. What then are the implications for the theory and practice of the reflective sanctuary of the Masonic lodging? Without a theoretical reworking, as unwelcome as that might be to invested tradition, can Freemasonry meet its challenges?

Euclidian and Newtonian analogies are implied in the Masonic symbolism of the enduring intrinsic properties of society. However, has this topology been sufficiently theorised beyond the practical analogy? Instead my thesis proposes a Masonic symbolism where the axiomatic is a simplex building block of a complex interior algebraic microstructure in a space packing fractal topology. There rising network complexity de-correlates the past and futures.

That such an algebraic combinational topology has been a bridge too far for Freemasonry has history, going back to the formative years of the early 1700's analysed in *The Key to Modern Freemasonry* (2011) by Charles Lawrence. Subsequently Leonhard Euler's (1707-1783) formulation of complex numbers in 1748, the 1874 set theory of Georg Cantor (1845-1918) and George Boole's algebraic logic, are beyond Masonic ritual. Missed opportunities include the lectures to university undergraduates and Masons by Cassius Keyser (1862-1947) on *Mathematical Philosophy* (1922), reviewed by *The (Masonic) Builder*. Later Morris Kline (1908-1992) wrote on the history of mathematical thought and education (*Mathematics in Western Culture*, 1954), yet today academics point to a limited mathematical literacy in the general community. Even the appreciation by mathematicians of theoretical advances is necessarily lagged. Set theory of Pierre Fatou (1878-1929) and Gaston Julia (1893-1978) preceded the fractals of Benoit Mandelbrot (1924-2010). Henri Poincare's (1854-1912) work preceded the *Essence of Chaos* (1993) of Edward Lorenz (1917-2008). Complex interactions are also confounding. Topology, manifold, set, and vector theories connect with the probabilistic statistical mechanics of Josiah Gibbs (1839-1903) and Richard Tolman (1881-1948). In turn they integrate concepts from the thermodynamics of Ludwig Boltzmann (1844-1906), and the non-linear mathematics of Rudolf Clausius (1822-1888) and Bernhard Riemann (1826-1866).

To what extent does society and the Masonic sub-culture appreciate that: *the fundamental nexus is between the self-interested expectation of a harmonious orderly grand design, that contrasts with an orderly understanding of the dynamic harmonics of meta-theory and the uncertainty in the non-linearity of system behaviour?* Entropy primes the creative chaos of innovation, as with factor constraints of the plagues and mini ice ages, the former transmitted by the Silk Road. How does Freemasonry reconcile its potential as a conduit of meta-theory with its practice as a genteel social club, where geometric symbolism is crafted into ritual to convey moral or ethical standards? Has Freemasonry sufficiently embraced the notion of the areté of Socrates (469-399 BCE), Plato (429-347 BCE), Aristotle (384-322 BCE) then Alexander the Great (356-323 BCE)? Their *public good* was the classical route of study into higher learning, from which virtuous living, expressed by the likes of charitable works or religious observances, follows.

Concepts

Framework: Demographic modelling describes the economic history of a network of 14 societies over 7000 years for the choices made by societies where their cultures are defined by set theory. System stability is contrasted with the transformative dynamic of entropy or chaos. This algebra of statistical mechanics, drawing upon physics and the social sciences, defines the network's

coefficients (constants) and metrics (variables). These map as a topology of the social capital (the product of social interaction) that is located within the cultural settings. Interacting network connectivity and software are then displayed as fractal intervals within a geodesic spherical analogy of the potential of the Masonic mind.

Demographic gravitation theory pioneered in 1948 by astrophysicist John Stewart (1894-1972), applied in new trade theory in economic geography, describes socio-economic masses of trading societies organising to overcome spatial and cultural separation. *Demographic transition* theory pioneered by Warren Thompson (1887-1973) in 1929 describes the socio-economics of transitions in demographic profiles for their political-economy, education and income distributions. Framed by the statistical probabilities, sub models also assess the economic history of the network's connectivity, system shocks (e.g. war, famine, climate change) and technology. These render a statistical view of the symbolic Masonic outer and inner chambers, Boolean gateways, mosaic carpet, spiral stairs, entropy and rebirth.

Similarities, relationships and different responses among societies are assessed. For example, Mesopotamia's value adding was a mix of climate, river systems and the skill of landowners but not the slave labour of Athenians. Mesopotamian warring city-states were a product of isolation and the need for farming land whereas Greek states were a defensive coalition against Persia, before turning inward. Hellenic culture owed much to the Ionians who escaped the Dorian conflict 1000 BCE to establish city-states in Anatolia. 1300 years later these were drawn into the orbit of Constantinople founded in 330 CE as the epicentre of the Roman Byzantine Empire with its Imperial library, in the tradition of Alexandria, until destroyed in 1204 CE by Crusaders. Another conservatory was Baghdad's House of Wisdom c.800 CE industrialising papermaking, innovating universities and al-Khwarizmi's algorithmic solution to general problems. Mongols sacked Baghdad in 1258 CE but effected a cultural restoration, although intellectual tolerance qualified by State policy based on Islamic values, would not withstand the industrial-scientific power of the Western mercantile model.

A theorem of Masonic ritual and its education encapsulates the content and awareness of the enduring social topology of the statistical analysis, where ritual is the shell of an algorithm. The cultural contest is between the exploitative expecting to *normalise* income and mobility, or a disinterested exploration of the *uncertainty* within meta-theory. Modelling identifies the change agents as demographics and the media broadcasting the possibilities of a non-linear reality. Non-linearity in dynamic systems, proved by Henri Poincare's solution to the question of the stability of the solar system (the Three Body Problem), is the statistical possibility that changes in initial boundary conditions, have unpredictable consequences.

Set theory: Network hubs and nodes are statistically modelled for their political-economy by analogy with the geometric cross section of cones to distil their social freedom and the choices made. Such sets may be closed (circle), sub sets (elliptical), partial unions (parabolic), or replicating unions (hyperbolic). A break down of the boundary conditions of the topology opens up a non-linear conjunction of entropic and chaotic precursors of multiple futures.

Quadratic discriminants (the eccentricity of conical cross sections) of the cultural sets map as complex numbers (real and imaginary) of Leonhard Euler's analytical mathematics, for the mirror imaging of number lines, the Sine wave $\square\square$ vector resolution of the topology of their intangible social or cultural capital, depending upon the openness of societies. This is tested for the coefficients of variation about the line of best fit, and the probabilities of expectations being realised. Such are affected by each society's propensity for equality in the distribution of income, demographics, educational opportunity and thus their liberating possibilities.

Set theory aligns the linear data sets by attributes for testing: the probability of the effect of individual factors on expectations (material v. meta-theory) being realised (e.g. mean values, standard deviations) and null hypothesis testing of the degrees of freedom under the normal curve; the probability of multiple factors agreeing or not (e.g. regression and co-relationship analysis); and the transitions by Boolean (truth table logic) gate arrays for data sets. Cultural replication is presented as an adapted Benoit Mandelbrot quadratic fractal based on complex numbers, producing fractal dimensions locating ritual within the system dynamics.

Socio-economic data: Multivariate analysis encounters the issue identified by Ian Morris and Joe Manning on the interdisciplinary study of the economics of Mediterranean antiquity (*The Ancient Economy: Evidence & Models*, 2007). Ancient historians and archaeologists amass material that is difficult to theorise because the data is thin and specialties are compartmentalised. That compounds a divide between the historian's interests in the rich tapestry and the social scientist interrogating the underlying fabric. Due to the scarcity of hard data for the societies of antiquity my approach is to identify data markers and indicators. Derived from trade cycle theory, archaeological material such as numismatics and descriptive cultural histories are scaled, interpolated and tested by probability analysis.

The product: A statistical picture is built up of the principal factors driving the choices and achievement of the network. Driven by material needs and wants the contrast is with an alternative society driven by the want for meta-theory, and what that means for the theorem and practice of Masonic lodging. Social capital is mapped as a fractal formation and compared with the scale of fractal dimensions. Emergent is a view of the network's social connectivity relative to the neurological potential mapped as an analogue of Jerome Bruner's spiral learning curve. There, the social capital of society is transcended by the potential of the Masonic mind, influenced by Carl Jung's (1875-1961) collective self-knowing culture.

Within the network complexity, patterns de-correlate and the propensity of society is to regress to a perfected ritualised outer shell, blind to an alien freedom in an understanding of the uncertain multiple realities within. A simile is homomorphic encryption, pioneered by Serge Vaudenay *Decorrelation: A Theory for Block Cipher Security* (2003) and developed at IBM by Craig Gentry as *A Fully Homomorphic Encryption System* (2009). Breaking from the mutually exclusive degrees of freedom under the normal curve, inputs and outputs do not modify the algorithm. Being independent of random sampling the toss of a coin does not change the probabilities of decryption. This Andrei Markov (1856-1922) chain means that the past is decoupled from the future with its potential for social transformation.

Laws of Form of George Spencer Brown of 1969 disassociates content and form to redefine relationships among knowledge domains, furthering the insights of Kurt Gödel (1906-1978) and Bertrand Russell (1872-1970). Sets are unlikely to be unique or complete. Those that appear identical may contain particle differences. Similarly, new trade theory is not a zero sum game. Relationships build on product differentiation. Although negotiated relationships may be coercive of third parties, they produce new harmonies. Externalities are explained by the conditional logic of Charles Peirce (1839-1914). Switching intervals at Boolean logic gates mediate the spiral learning curve for the structuralist's cultural environment.

Documentation: This research paper is a synthesis of a working treatise detailing the historical information, its sourcing and the derivation of the statistical methods for its interrogation. Statistical relationships/coefficients, mapping and transformative operations are also documented with factor probabilities and sensitivities. Factors are tested individually and in combination to identify normalising or out riding tendencies. Design work is handraulic as the prototype model is developed. Also each data cell has a history.

Bibliography: Analysis of the full complement of reference material reveals strong domain vectored relationships between Melvil Dewey (1851-1931) classifications of science-mathematics v education-knowledge-information v the social sciences. Philosophy and history-geography present as enabling knowledge domains. Literature and the arts appear to be of minor importance but in a multi-media presentation this changes significantly. The rise of modern knowledge, information and their communication systems theory, is suggested by the time line of sources where the distribution is a normal curve from 1750 CE to the present time preceded by a slim tail out to 5000 BCE. The geographic origin of referenced material is: 45% USA; 20% UK; 15% Other European; 15% ANZ; and 5% rest of the world.

Modelling

Phase 1 (of 6) the proposition: is that an historical demographic-media conjunction positions the network of societies to transition, from a normalising exploitative culture with limited degrees of freedom, to a liberated consciousness. Philosophical and quantitative components of social capital are modelled by statistical mechanics (set and probability theories) for their inertial linear and dynamic non-linear patterns. This is not to validate *a posteriori interests* but to liberate *a priori possibilities* for their patterns and symbolism, mindful of Keynes' *Treatise on Probability* (page 4) that *a proposition is not probable because we think it so*. Modelling seeks to reveal the enduring interior statistical structure of society and nature that is found in the uncertainty of system dynamics, and how this is expressed as a graduated degree structure.

Phase 2 (of 6) the topography of the social-mass: is the social product of a network of 14 trading societies over 7000 years as statistically estimated. Probabilities of expectations being realised whether normalising or transforming are modelled. Nominal measures of national product are qualified by estimates of their real content having regard for income and demographic distributions intertwined with political organisation and cultural norms.

This *enumerator* of the demographic gravitational attractor of a network of societies is posited by modern economic geography and new trade theory, for the extraction of their intrinsic social capital. Societies modelled are: U.S.A.; Western Europe and separately UK, Greece and Italy; Egypt; Anatolia / Turkey; Mesopotamia / Iraq; Saudi Arabia (and the historical antecedence); India; China; Japan; Indonesia; and Australia.

This is essentially an extended Silk Road network but excluding the ancient route into the eastern or Sub-Saharan Africa, (these recently emergent economies being of particular interest to China and India).

Nominal network product: is the product of income per head and population. Post 01 CE metrics are sourced from the tables of Angus Maddison (1926-2010). The analytical task is to ensure that spot valuations are representative of historical trends and to derive metrics 01 CE to 5000 BCE. Analyses of Bradford DeLong (*Estimating World GDP*, 2000) and Michael Kremer (*Population Growth and Technological Change*, 1993) and the general historical record identify significant BCE break points. These can be interpreted for their technological, demographic, political, resource (e.g. wood supplies for ship building) and environmental or philosophical import. In my model, trend line estimations of pre 01 CE incomes and populations, are anchored by the data cells for that base year, spliced rearwards in 500-year intervals. Weighted by the slope of the global factor distributions, coefficients of the cycling of societies are superimposed. Chi Squared Chi² testing refines the probable data chain for its probable best fit and sensitivity (degrees of freedom) to socio-economic factors and a tendency to normalise random events.

Effective network product: qualifies the raw social product, by the distributions of income and demographics, for the capacity of societies to invest in philosophy and open education.

Income distribution is a by-product of the political-economy. For example, Alexander the Great colonising NW India suppressed warring fiefdoms. His troops integrated with the local community which policy was also initially implemented by British colonisers until the mercantile core came through also disestablishing the administrative legacy of India. The Enlightenment had a mercantile core. In the age of John Locke (1632-1704) public education was bad policy. Adam Smith's (1723-1790) *The Wealth of Nations* 1776, the first systematic economic model, exorcised the excesses of mercantilism. That substituted one class structure for another, either being an exploitative imperialist culture. Equality and the inclusiveness of the political-market-economy may be a proxy for the freedom to reach for our potential. That is qualified by the Faustian propensity to delegate Fyodor Dostoyevsky's (1821-1881) dreadful responsibility of freedom to interest groups. *The Great Deceit of the Theory of an Enlightened Freemasonry* (2009) is Fabio Venzi's critique of a Masonic lineage to empiricism.

Coefficients representing social structures are averaged for their political-economy attributes, variously mixing: egalitarian; grey age (including imperial, command, colonising); laissez faire and mercantile; classical synthesis; moderne; and the post moderne multiple realities. Reference points are the complex forms of egalitarian and post moderne. Examples of countervailing non-linear factors interacting with political-economy and demography are:

Climate and natural catastrophes: beginning with warm ages 10,000 years ago facilitated complex cultures from around 5000 BCE in the middle northern hemisphere latitudes. Gradual cooling led into a significant temperature drop around 2500 BCE before rising in the Holocene inter-glacial period then with mini-ice ages returning 1650 CE to 1850 CE.

Famine: can be a consequence of drought, natural disasters, the breakdown of governance, distribution system bottlenecks (the ancient port of Rome) and the demands of urbanisation. Arne Wossink found that *Climate Change Does Not Always Lead to Conflict* (2009). During ancient mini-ice ages the exhaustion of land carrying capacity and the potential for war was mitigated through the trading systems such as with the Amorites of Mesopotamia.

Plague / pandemic: is a product of unsanitary and crowded conditions whether the intensive farming of animals or urbanisation, transmitted through trading networks. A response to The Black Death of the Middle Ages CE, that decimated the worker and managerial classes, was productivity improvements, also necessitated by a concurrent mini ice age and famine.

Warfare: on *The Culture of War* (1990) Richard Gabriel found that even with the onset of arid conditions 4000 BCE, it was after the mini ice age 2500 BCE that warfare became more extensive. *Economic surpluses* of the Fertile Crescent of the Mesopotamian Bronze Age brought a legacy of technological change, armies, development of cavalry and maritime power. The Iron Age brought structural change in the composition and tactical use of military force. The longest running conflict was between Rome and Persia 90 BCE to 630 CE.

Security: provided by extensive empires like the Greats, Cyrus (600-530 BCE) then Alexander (356-323 BCE), was made possible by professional administration, tolerance and cultural mixing. Greeks the professional soldier had force multiplying organisation, skills, technology and tactics. Later as Rome receded so did security of the Silk Road, reviving in the Middle Ages CE by the extensive Mongol Empire that was a conduit for European exploration.

Demographic transition theory traces the demographic profile of societies through four stages (I to IV), from high death/high birth rates to low death/low birth rates. During stage I children receive no formal education, are working and not dependent. By stage IV dependency ratios are high, reflecting extensive efforts to educate the young while longer living persons opting out of the workforce seek re-education. Dependency ratios do not necessarily distinguish between voluntary and involuntary dependencies.

The demographic dividend of stage III is a 30 to 40 year window where the dependency ratio of the non-working population is low prior to the assertion of longevity on the demographic profile. Parenting is no longer driven by child mortality rates or a family infrastructure.

Thus primary coefficients are the distribution of life expectancies and age profiles in populations, weighted by the average of their political-economy attributes. Stage I is a system at sub-optimal equilibrium. Stage II is a system in transition toward an optimal equilibrium. Stage III is a system at the United Nations optimal equilibrium. Stage IV is the inevitable entropic transition, evidenced today in Japanese and Western European societies.

Coefficients of dynamic lift are applied to the effective national product of societies to represent the compounding effect of the circulation of factors of production, investment and money supply as geared by the openness of political-economy and factor productivity. Dynamic lift is conceptually the core national product's tangential velocity, borrowing from the fluid mechanics of Daniel Bernoulli (1700-1782) and Heinrich Magnus (1802-1870).

Phase 3 (of 6) the spatial and media topography: is the *denominator* in the modelling of the network's demographic gravitational attractor of societies. The system's physical transport infrastructure and embedded logistics and technologies array as a hub and spokes model. Spatial relationships of major multi-modal nodes are defined in relation to the historical transit hubs of Port Said and Constantinople and the performance of air, land and sea platforms. Their metrics are merged with the technological history of media broadcasting the content, meaning and reach of the software of that transmission agency of cultural capital, where the graduations of George Boole's universal logic are transition points.

Transport system velocity made good is the vectored spatial hard-wired relationship between nodes relative to reference points. Mobility is defined by distance, technology and the embedded infrastructure and logistic organisation. Differential rates of factor change are arbitrated by the tangential sine wave of a propagating or limiting wave of Georg Ohm (1789-1854). This linear measure of the hub and node differentials of networked factors is geodesic as in the non-Euclidian great circle of Bernhard Riemann geometry. Even with the minimal path of the Ronald Fisher (1890-1962) z transformation, the geometry is superficial.

Illustrative of technology, cargo ships of Alexander the Great approaching 500 tonnes displacement are compared with a modern handy size ship at 32,000 tonnes dead weight and the modern ultra large crude oil carrier of 550,000 tonnes dead weight. The ultimate sailing ship the Bermuda rigged Clipper had the passenger capacity of a Boeing 747 that is 35 times faster, takes a more direct route, has a larger fleet and thus superior turnaround-back loading. Equalisation of rail and sea cargo capacities occurred in the 1940s, with the Chesapeake & Ohio Allegheny locomotive servicing the Liberty ships through multi-mode hubs of the USA. Each generation of transport systems lowers real unit transportation costs.

Broadcasting media is a software entity bootstrapping to infrastructure hardware, alignment and broadcasting signal strength of nodes and network. Elizabeth Eisenstein argues that *The Printing Press as an Agent of Change* (1979) related to broad industrial and cultural revolutions and is a

revolution with a unique history of the understanding of events as with any media or communications technology. Communication systems are a metaphor of coding and symbolise ideas captured on progressively more durable and communicative media. This liberates human autonomous thought, reflective capabilities, social networking, builds social capital and multiplies the intensity of the symbolic content and meaning of the network.

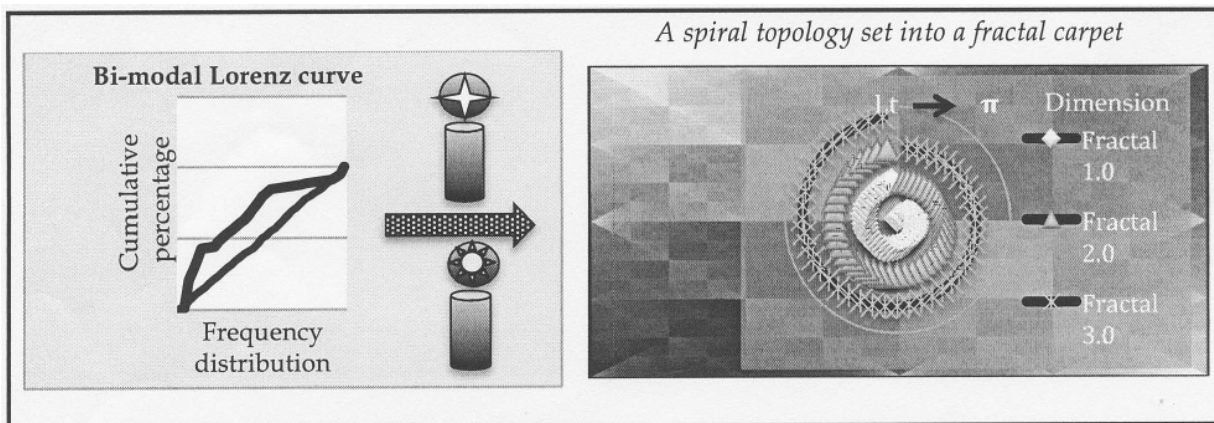
Value added by broadcasting media is imposed on a rising base line of the physical broadcasting capability of the network. The percentile propensity to be a transceiver of intangible cultural cargo, that adds unique value, is defined by the representation of the discriminant of cultural sets by conical cross section, in relation to the openness of societies.

Base line physical broadcasting capability and the network's technological coefficients are a function of technology (scribing, early printing, electro mechanical and then digital), inputs (encoding, value added services, infrastructure and replication), and outputs (speed, reach, capacity and durability). Estimation of the coefficients and metrics are a function of the factor regression on an inverted quadratic discriminant (the eccentricity of conical cross sections). At the core of the second-degree formulation are imaginary numbers rotating the topology for the social capital of the multiple realities. Regression analysis provides the coefficient of percentile variation, by the method of least squares, about the line of best fit for the nodal data series, in relation to the network. Comparing the discriminant with the regression coefficient produces a data series for the network's virtual cultural transmission. Arrayed by spliced blocks of time the curve is smoothed around natural break points in the time series.

To test the reliability of the probabilities of expectations being satisfied, the minimal path of the variance in the co-relationships of independent data streams is estimated, by the Fisher z inverse transformation, yielding an indexed series of complex numbers. As with the Markov chain, the multiple future realities separate from the past. Matched with Boolean logic states, NOT (multiple realities) or NOR/NAND (axiomatic) replicators map to Felix Hausdorff (1868-1942) fractal dimensions. NOT closed sets decaying in a non-linear entropy fold over the open Edward Lorenz (1917-2008) strange attractor (chaotic) topology. Intermediate states OR support the containment of sets while AND is a reinforcing attractor.

Phase 4 (of 6) the fractal topology: maps the reach of societies as the vector quantity of the *socio-economic mass* and the network's *spatial and media* connectivity. This doubled between 5000 and 500 BCE at which point the network's 7000 year average was achieved. The quantity doubled again by 1500 CE and then six fold again during the next 500 years. Pre-eminent societies were: 500 BCE China, India and Western Europe; 1500 CE China; 1600 to 2000 CE the USA and Western Europe. Complex cultures of antiquity, bordering the Mediterranean, The Gulf and Red Sea are understated by their socio-economic mass.

Negative correlations within the pairings of income v. demography then transport (mobility) v. communications, suggests that commerce and leisure transport crowd out meta-theory. Also the statistical testing shows that the popular expectation that externalities can be normalised contrasts with the statistical reality of a rising deviation from mean values and a weakening of the regression line of best fit. Hence, income and transport pair to normalise expectations, while the dynamics of demographics and cultural communication stand aside the axiomatic network as carriers of meta-theory. The statistical solution is the mapping of the data for the cultural reach of societies by a matrix of 210 data points (14 societies x 15 time blocks) resorted for the cumulative share of the network's product. This presents as a reciprocal bi-modal variant of Max Lorenz's (1876-1959) curve of the inequality of wealth distribution. Here is the curve shifting of expectations, from a tri-tiered fractal power law topology of the exterior social capital, to the interior logarithmic cognitive spiral.



A coefficient of the rotation or orientation of the bi-modal curve may be derived by inspection, yielding a ratio of the y-axis rise over the x-axis of the data curve, on a base line that can be likened to the low level cosmic static that speaks of our distant cosmic origin. The rise is the difference between the initially steep divergent statistical plot, then normalised by rotations elsewhere along the curve, in relation to the saddle paralleling the reference line at 45 degrees. The later rise is a curve shifting. This visual assessment is an Occam's razor for the complex derivation of the number $\text{cis}(\theta) = \cos\theta + i \sin\theta$ formulated by Leonhard Euler where the area under the curve is converted to a circular moment and area by trigonometry.

This maps as a Waclaw Sierpinski (1882-1969) mosaic carpet transcribed by the scale of topologist Felix Hausdorff (1869-1942) that demarks the transition to a complex interior microstructure. The perimeter of the exterior carpet breaks down, illustrated by the modernist chequer board stepping stones of the Mirei Shigemori moss garden (1939) of Kyoto (Tofuku-ji). This structural limit of the network's geodesic sphere hints at the graduated domain beyond the threshold of Masonic ritual. Logic gates of George Boole mimic the transition analogous to the Masonic pillars. Compliant with set theory the plane folds back onto itself to form a manifold or geodesic plane as the internal cognitive structure intensifies. Infinite intervals mean the journey advances but can never be completed.

Formulation of the fractal architecture and its density is by a modified Mandelbrot self-similar quadratic polynomial equation whose base is complex numbers. Data sets increase by a margin for each box in a Sierpinski 5x5 matrix cycling about a core box on a base elevation. The core box comprises $162=256$ data points that are thereby replicated by the abutment of boxes that fold over the core so shaping the density of the fractal within a fixed perimeter of rising pixel complexity. Hausdorff fractal dimensions H-D are derived by interrogating the pattern of the power series on a natural logarithmic base $\log_e^{\# \text{ iterations}} / \log_e^{\text{original} \# \text{ boxes}}$. Network historical choices and achievements produce a H-D of 1.5 with a self-imposed structural limit of 2.0 coinciding with the surface threshold of the fractal carpet and ritual. This compares with an absolute theoretical H-D limit of 3.0.

As a service organisation overlaying a spiritual core Masonry is defined by NOR/NAND switching points in Boolean logic describing the axiomatic in tension with the very idea of meta-theory. Above the dimension of 2.0 is a higher duality between entropy and rebirthing, their conjunction about the NOT Boolean switching threshold as their states wrap around. Entropy resets the network for rebirth by the survival imperative of innovation. Fractal intervals are of a power law kind. A fractal count of 2.0 is 9 times denser than 1.5. A dimension of 3 has a network connectivity 27 times denser than 1.5. Fractal perimeter and outline are defined by the coefficients of their simplex self-replication as they write over themselves and ever shortening internal connectors pack out the surface. The substrate is an interlocking Euclidian hourglass mosaic formation. Tri-level spiral piles of the Sierpinski carpet provide the Edward Lorenz strange attractor points for a transformation

should a disturbance of the system's equilibrium render a non-linear (entropic-chaotic) sequence. The Lorenz *Deterministic Nonperiod Flow* (1962) shifts the H-D to between 2.0 and 3.0.

Phase 5 (of 6) the consciousness: is conceived as the network's inner spiral curve as a function of the brain's fractal connectivity and the logarithmic software of its wave formations. James McClelland's *Memory as a Constructive Process* (2011) locates knowledge in the connections where memory attaches to symbols whether words, signals or relationships. Extrapolating from Paul Smolensky (website, 2012), is the Masonic rule-enclosing symbolism congruent with distributed processing and memory of networks? I am mindful of The Royal Society's caution on the harnessing of neuroscience in the service of learning systems.

Brainwave frequencies presenting as a Leonardo Fibonacci (c1170-1250 CE), logarithmic, accumulating spiral curve is the cultural software parent of the lesser power law fractals of blended hard and soft wares. Comprising the socio-economic modelling, they take the form of the Archimedean (c287-212 BCE) or Theodorus (465-398 BCE) square root spiral. Even so, the limits of their windings converge on π , being defined by the angle between the radius vector of the spiral and the reciprocal tangent, thus the distance or oscillation between cycles. Also allowing for the probabilistic nature of the modelling it is reasonable to assume that differences at the limits are not statistically significant, but it is the transition to the liberating consciousness that is steeper than suggested by the socio-economic phases of the modelling.

Spectral analysis drawing upon audio frequency filtration theory (high, low and band-pass) provides an analogue of the brain wave formations comprising frequencies and amplitudes, which may be additive, subtractive, vectored and phased. It is the ability to harness the non-linear formations that create new harmonies from the palate of frequencies, by actualising the chaotic strange attractor within the collective mind of the network. The mathematical microstructure is the complex function of impedance comprising: a *real* constant resistance of a conductor to energy flow that is invariant to frequency; and an *imaginary* reactance component difference between inductive and capacitance reactance (the charge stored) that is frequency sensitive. Their synchrony is a phase-shifting additive vector that in the modelling is framed as Felix Hausdorff discrete dimensional coordinates (1918).

Capacity to process and store information carried by these signals depends upon the hardware of the bundled neural fibre network connectivity of the central and autonomic nervous systems. Neurotransmitters and receptors communicate at junctional synapse by chemical-binding agents that are the plasticity of learning. Repetition up to a point strengthens associations. Switching points of the fast learning functionality, in conjunction with distributed fine tuned associative switching points of the learning brain, partition to protect the integrity of the structure of associative knowledge, as new relationships or information are tested and selectively absorbed. Connections encode and recall knowledge of the subjective experience in memory. Repeating recall declines dependency upon short-term memory in favour of connectivity patterns that rationalise. Their higher-level functionality integrates thinking, planning and memories. Current activity is either associated and filed to long-term memory or discarded after completion of current tasking.

Development of the brain's connectivity, as with the modelling of the network's economic geography, not only describes how brain wave oscillations as a soft media formulator are routed, but also why parts of the network are stimulated or shut down. The propensity for multiplexing system conflict and saturation may result in security seeking behaviour, so explaining the self-imposed limits of the network's potential. Joseph LeDoux' *The Emotional Brain* (1998) and Gregg Jacobs' *Ancestral Mind* (2003) interprets this as the overwhelming sociology of advancing cultures locking the neo cortex into a cycling crisis mode. Abraham Maslow's (1908-1970) *A Theory of Human Motivation* (1943) frames the contest as being between society's material deficiency

(exterior) wants and higher being (inner) needs. Their complex number γ synonyms of β real and α imaginary are the obverse of common usage.

Ascending brain wave frequency patterns are delta, theta, α alpha, β beta and the composite γ gamma. Median wave patterns are within the Heinrich Hertz (1857-1894) range 5 to 25 Hertz and a composite limit of 40 Hertz. Hans Berger (1873-1941) Alpha (inner focused) frequencies oppose yet interacts with Beta (exterior awakened, focused, judgmental) to mark the fractal dimension 2.0, synonymous with the pillars at the threshold of Masonic ritual. Their symmetrical deviations from median frequencies are less than for other waves. Alpha in transition is an entropic precursor to the chaotic attractor of the Masonic third degree and the creative possibilities. Human evolution presently limits the fractal folding of the outer cerebral cortex to a dimension of 2.8 although the achievement is more like half that value.

Returning to the electronic analogy, polar electromagnetic patterns when hinged resemble the Edward Lorenz strange attractor or butterfly effect in chaos theory. That is mimicked by the probabilities of expectations being realistically realised for the modelled system factors like income, population, transport, communications and systemic shocks. Risk tolerance tested by null hypothesis contests the idea that normalising of random events is a sustainable substitute for the curve shifting that occurs with system entropy that primes innovation.

Phase 6 (of 6) the theorem: describes Masonic ritual as an algebraic algorithm that is a conduit for the mastery of multiple dimensions through our choices and cognitive wiring. A complex topology of the interior mind maps as a spiral of fractal intervals. Bridging with the exterior mosaic fractal formation of Euclidian hourglass simplexes, mapped as a lesser spiral, depends upon the homeomorphic (continuum) trigger of a Mandelbrot strange attractor.

Analysis chisels away at the historical semiotic coatings to reveal the disinterested algebra of the Masonic mind and re-evaluates notions of *freedom*, *harmony* and *stability*. Society's homologating Euclidian and Newtonian axioms, ceding security in a group setting as a harmonious *orderly arrangement*, contrasts with the transformative harmonics of the potential alien inner freedom. Destiny is found in an *orderly understanding* of the algebra of the non-linear dimensions, produced by the network's de-correlating yet intensified connectivity.

Emergent is a rising self-awareness, beyond the self-interested deficiency needs described by Abraham Maslow. A trivial culture of food, fashion, or elaborate housing and gladiatorial stadium entertainment carries a high opportunity cost, that is secondary to their misappropriated symbolism of civilised living. Their obverse is a mislabelling of dark ages, because data is thin or the onset of entropy, whereas in my analysis a terminology of grey ages denotes political economies that are indifferent or hostile to higher intellectual effort.

No Lodge need accept that a stream of candidates is the core experience or that a liberating consciousness can be achieved exclusively by repetition or osmosis, as that is fundamentalist. Whether stock Masonic lectures or expositions of degree ceremonies are a fall back position is hair splitting as few go to the meta-theory. There is a tension within Masonry as to the purpose, whether as a school of elementary morality or as a social-commercial network or centred on the study of meta-theory. A latent interaction of Alpha creative and Beta judgmental-rational mind-sets can raise the connectivity of the network's consciousness.

Having synthesised the threads, it is now time to remix their essential features by a case study leading into findings on the education of the Masonic mind and its statistical mechanics, then concluding this research paper with a statement of the emergent Theorem.

Case Study

Walter Leslie Wilmshurst (1867-1939)

Questions are posed, by the Lodge of Living Stones' *Life and Work of W.L. Wilmshurst* (1954), Antony Bakers' *W.L. Wilmshurst: His World of Fallen but Living Stones* (2006), and then WLW's *Tracing Board of the Centre* discovered by Robert Lomas in archived material at the University of Bradford. Is there more to WLW's network than previously evident? To what extent did established or yet to be defined threads in the sciences and social analysis print through, to such a well read and studious man, from the likes of George Boole (1815-1864), Bernhard Riemann (1826-1866), Georg Cantor (1845-1918), Bertrand Russell (1872-1970), John Keynes (1883-1946), Joseph Schumpeter (1883-1950), and others laying the ground work for advances in the future, such as the work of Edward Lorenz (1917-2008)? In any event, why not promote WLW's model from a static historical artefact, to a foundation stone on which to elaborate the knowledge of the statistical mechanics of the education of the Masonic mind?

Necessarily, mathematics and the sciences were in transition while WLW was busy with his Masonic writing, solicitor's practice, and the organisation, transcription and lecturing on choral music, like his famous radio talk on George Handel's (1685-1759) *Messiah*. Significant musical compositions have non-linear intergenerational content, seen in their fractal like spiralling of intervals, sets and the decay of notes. Again, WLW in his Masonic essays refers to gnosis, the acquisition of a special kind of knowledge, noting that WLW did not have the discovery of ancient scrolls with their gnostic content on which to draw. Similarly, my area of research has barely begun to formulate the deeper questions for analysis.

Network

WLW's dedication to the mystical is underlined by his support of Mary Ann Atwood's (1817-1910) *A Suggestive Inquiry into the Hermetic Mystery*. First issued in 1850 the 1918 edition has an extensive contribution by WLW. The first edition was a limited circulation being recalled by her father Thomas South, a researcher in the field, in order to protect the hermetic secrets, although the language is a sufficiently complex cipher to only inform the adept.

Hermetic the god of science and alchemy may affront modern Freemasonry but has a valid historical context as with the Nag Hammadi texts with Gnostic content that is not monolithic. Masonic scholars are not necessarily Freemasons and the inverse applies in Bertrand Russell's paradox of set theory. Similarly, the certainty seeking Age of Enlightenment (circa 1650-1800 CE), brought a rationalist reading of society, up to a point, on the shoulders of the scholastic medieval academies gathering the knowledge of the Mediterranean basin, Asia Minor, India and China of antiquity. Different currents sought variously to sustain or separate the spiritual, mystical, occult or the theosophy from science.

Could WLW's tracing board signify an awakening to a higher symbolism in mathematics such as George Boole's (1815-1864) algebra, noting WLW's concern about the naive and common attribution of Masonic symbolism as an end product? Boole as a Unitarian possibly holding some Gnostic beliefs might have resonated with WLW. An indirect intermediary could have been Boole's wife Mary Everest (1832-1916) through the Occult Society, which reviewed a book by Mary in 1910, at which time WLW was 43 and Mary 78 years old.

Mary Boole born to a clergyman, and niece of George Everest (1790-1866) the great trigonometric surveyor, had an interest in spirituality, also pioneering the psychology of mathematical education (a nice fit with George Boole who supported his research into algebraic logic by teaching) at a time when women could not obtain a university degree. Mary Boole was an exponent of the geometry of string art and the square root wheel, which recalls Islamic architecture. That anticipated the fractal self-replicating patterns systemised by Benoit Mandelbrot in *Fractals: Form, Chance and*

Dimensions (1977), who had a long association with IBM. (Probability theory has a lot to do with computing due to the tunnelling properties of electrons through silicon screens.) The mathematical groundwork was prepared by the set theory and topology variously by Georg Cantor (1845-1918), Felix Hausdorff (1868-1942), Pierre Fatou (1878-1929), Waclaw Sierpinski (1882-1969), Gaston Julia (1893-1978), and applied by the geographer-statistician Jaromir Korcak (1895-1989).

WLW contributed many articles to the *Occult Review* between 1905 and 1914. Mary's work *The Forging of Passions into Power* was reviewed in August 1910 although whether she was a member of the society I do not know. Arthur Waite's (1857-1942) *History of Magic* was reviewed by WLW for the May 1913 edition. Karl von Eckartshausen (1752-1803), a favourite of WLW, previously wrote on *Magic: The Principles of Higher Knowledge*, 1788, then *The Cloud Upon the Sanctuary*, c1896. Eckartshausen's dissertation was brilliantly perceptive of magic as knowledge in plain view not seen because of the semiotics of society. All said the Masonic content of mystical writers produced an unresolved relationship with mathematics.

Tracing board of the centre

Evident are the classic Greek elements and their combinational symbolism mapped in the algebra of George Boole. This recalls the mystical lineage of the yet to be rediscovered Hildegard von Bingen (1098-1179 CE), with her reservation about militarised crusaders. Hildegard was prescient of the 1204 CE sacking of Constantinople and then 54 years later Baghdad where al-Khwarizmi (c780-850 CE) formulated the algorithm. Now the tracing board appears as a play on entropy (descent), re-birthing (ascent) and the transitory equilibrium (unity), in a combinational Euclidian triangular duality. That points toward the Sierpinski carpet and the conditional possibilities in the spiral moment whose limit is π .

A sweeping Jean-Robert Argand (1768-1822) vector on a plane embeds complex numbers of alpha and beta brain states, as a building block for Benoit Mandelbrot self-replicating fractals connecting the structure. Cardinal (compass) points wrap around, geodesic like, in the set theory of Georg Cantor as nominal opposites prove the existence of the other. At their limits is a Masonic re-birthing in the dynamics of non-linear system entropy (as a sand castle wants to deconstruct itself) in the chaotic reality of the mathematics of Henri Poincare then Edward Lorenz. Combinational Euclidian symbolism might reference the dualities of the truth tables and universal logic gates of George Boole. Perhaps there is a premonition of Kurt Godel's undecidable propositions (1931) or Bertrand Russell's paradox of set theory (1902), where only the unlikely probability of a closed set can contain all possible outcomes, and thus Karl Popper's (1902-1994) argument against the axiomatic.

WLW in his collection of essays, *The Meaning of Masonry* (1922), offers an allegorical explanation of the centre and the Christian axiom that the kingdom of heaven is within you. The tracing board appears to be a testing of the axiom of the enclosing circle, or a closed set. Had WLW absorbed the summation of contemporary mathematician Cassius Keyser or the work of George Boole, or the conditionality of Charles Peirce and Bertrand Russell on set theory? *The Builder Magazine* (1915-1930) of the National Masonic Research Society (USA) reviewed Keyser's writings on any number of occasions. Freemasons of the time might have also been aware of Bertrand Russell's *Introduction to Mathematical Philosophy* (1919)?

Trigonometry of the centre may be a simile for the ascending stairs of history's social capital. Perhaps WLW had the general concept of the rotation of the topology by Leonhard Euler's complex-imaginary numbers. Is there an emerging integration with the simplex fractals of Islamic art or the string art of the Boolean algebra of the mosaic pavement? Their invariance (like water in containers of differing shapes) agrees with the idea of an enduring alien belonging. WLW had a notion of the enveloping geodesic sphere as sides of the tracing board hyper-plane wrap around top

centre to bottom centre and diagonally, but did he know of the formal simplex outer and complex inner structure of combinational topology?

Expression of Hausdorff fractal dimensions appears consistent with WLW's thinking. A theoretical limit of 3 compares with a self imposed structural limit of 2 for society and its Masonic sub-culture, functioning below a threshold implied by the Masonic pillars. General society's historical achievement is an H-D of 1.5 and Freemasonry, with its axiomatic assumptions, will plateau within the 1.5 to 2.0 band thus well short of their expectations.

Extrapolating, hourglass triangular sets with their dot point eccentricity describe a Felix Hausdorff structure. There the structure of a self-replicating fractal of the Waclaw Sierpinski kind is an exterior materialistic plane leading into the complex inner space. Neighbourhoods separated by the layers are disjunctional as their coordinates define the dot point strange attractor while potentially being a member of the set in the next neighbourhood. Such relationships are likened to Leonhard Euler's theorem (solution to the seven bridges of Konigsberg riddle) relating vertices, edges and faces of adjoining 3-D solid forms. Interchange between phases of societies and also between societies is defined by the quadratic discriminant of conic sections characterising the network's political-economy.

Boolean gateways between the gross polar states of *normalising society* and the transit to *metatheory content* signals the release from structures captured by social engineering. Although there is a view that socio-economic systems can be predictively modelled and the chaos effect is in the noise, Les Oxley in *Economics on the Edge of Chaos* (2004) on stock market performance contends that standard economic modelling may be a case of force fitting data.

WLW's symbolism might therefore be viewed in the context of the disseminating lags involved as theoretical progress is made in the broad sweep of mathematics and science. Georg Cantor for example was unaware of the full significance of his own contribution in set theory, which was a pattern for George Boole. Charles Peirce foreshadowed electrical switching of Boolean truth tables and in the string art of Mary Boole is an insight of the self-replicating natural fractal also recalling non-European art music and Islamic architecture.

Masonic Education

Morris Kline promoted mathematical education within a framework inclusive of the philosophy, cultural settings, the dialectical history of mathematical thought (the scholastic method), and the critical appreciation of content. Kline was critical of hard-wired, rote or incremental linear learning. Kline's focus on meta-education within a self-observing philosophy adds to the spiral learning curve, the constructivist approach to learning and cognitive mapping. That is congruent with the scholastic approach to economics originating in classical Greece, recovered in the European Middle Ages and reformulated by Joseph Schumpeter in a magnum opus *The History of Economic Analysis* (1954). A fusion of econometrics, political-economy and ethics, this contrasts with the mechanical mercantile core of Adam Smith's *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776).

Coincidental with the spiral curriculum of Jerome Bruner, my modelling frames a three-tiered algebraic process of discovery by the Masonic sojourner to master complex ideas:

- A simplex or closed system mechanically enacting rote learning; then
- An evolving equilibrium seeking phase that is iconic or perceptive; then
- A complex open form of undirected constructivist-discovery that is symbolic.

The complex form reiterates and integrates the cognitive levels within the empirical, symbolic and theoretical. Constructivist approaches to learning pioneered by John Dewey (1859-1952), Jean ANZMRC Proceedings 2012

Piaget (1896-1980) and Lev Vygotsky (1896-1934) place interactive learning mediated by semiotics, within the social and cultural setting and the internalisation of ideas. Carl Jung's individuation is one possible outcome where the balanced individual emerges and appropriate knowledge is systematically internalised. In this benign semiotic process the student takes ownership of the intellectual tools or materials. This may be compared with the hard wiring of the allegorical tools of the speculative Mason. Yet critics of the discovery approach flag it's open to exploitation by either student or instructor. That said, leaders and teachers cannot command insightful learning including critical thinking, rather their role is to provide guidance, method, context and other supporting infrastructure.

Paul Kirschner, John Sweller and Richard Clark explain *Why minimal guidance during instruction does not work* (2006) for novice-intermediate students, pointing to immature working memory that is limited in capacity to short-term operations. Cognitive interaction is fragile while the prior long-term memory is limited. Bruner's theory however can be evolved for the cognitive architecture pioneered in 1948 by Edward Tolman (1886-1959, brother of mathematician Richard). Humans learn to take in facts later to be used holistically for problem solving that goes beyond a hard-wired response to an external stimulus. Ambiguities in the chronology have been used to support biases toward either the rote or discovery methods of teaching. Edward Tolman in the journal *Psychological Review* (1948, page 208) opined: *As Freud would have put it, to be able to learn to live according to the Reality Principle rather than according to the too narrow and too immediate Pleasure Principle.*

In practice, cultural transmission, whether of the innate or explicit kind, influenced by the provisional cultural environment of Karl Popper, has the capability to blend directed learning of the general concepts of knowledge domains at the novice-intermediate level, with a graduated deepening of domain and multi-disciplinary knowledge. As knowledge deepens, the emphasis goes to the analytical protocols while the student creates or restores meta-theory. Blending can be thought of as John Venn (1834-1923) diagrams that integrate directed and undirected learning systems and build cognitive connectivity.

Ritual's place in learning is not widely understood. Catherine Bell (1953-2008: *Rituals, Dimensions and Perspectives*, 1997) characterised ritual as a symbolic language encapsulating contradictions to orient ideals as a precursor for their cognitive adoption. Alexander Piatigorsky (1929-2009) in *Who's Afraid of Freemasons* (pages 289-90) posited that the Masonic degree is: *not an initiation into a kind of Higher Knowledge, but into the knowledge of the ritual.* My modelling suggests that Freemasonry revisit its spiral curriculum to distinguish between:

- Hubs developing the replicating ritual within a simplex macrostructure
- Hubs of research and critical thinking to support a complex microstructure
- Nodal Lodges that are academies integrating those symbolic structures

Their layering may be visualised by contrasting the formal geometry of the architecture of Greece of antiquity with the fractal edging of gothic architecture, that are attractors for non-linear formations, as in the gothic revival *Old St Paul's* Wellington New Zealand or the Mezquita Cathedral of Cordoba (Spain) fusion of the Islamic and Gothic styles. Such an infrastructure is in the tradition of the libraries and archives of Alexandria, Constantinople, Baghdad and today's physical and virtual stacks, supporting the rigorous multi-disciplinary search for a collective consciousness and its application by the practice of Freemasonry.

Leading Australian academics speak of science and mathematics as a foundation for a society equipped for critical thinking. The Australian Academy of Science, reporting on *The Status and Quality of Year 11 and 12 Science in Australian Schools* (2011), found a propensity to load students with uninspired rote information. Neuroscientist Professor Edward Byrne of Monash University

(*Sink or Swim: Imperatives for Australian Universities in the Next Decade*, 2011) argues that tablet computers supersede memorising large tracts of information while the neural connectivity and interactive shaping requires a different approach to education.

Statistical Mechanics

Now it is possible to bring the threads of the statistical mechanical analysis together. Patterns as with thermodynamic systems, depend upon whether statistical ensembles are: micro canonical (a closed system with limited degrees of freedom), or a canonical community (a system in equilibrium), or grand-canonical (an open system). Society's probable fractal achievements are located on the learning curve as an outgrowth of a Sierpinski fractal carpet.

Statistical mechanics, originally formulated by Ludwig Boltzmann in 1896, explains the aggregate of the probabilistic particles of matter in non-linear thermodynamic systems. As with many advances in physics, the theory is applied to social analysis, but that is not a straightforward exercise, as illustrated by the universes of Boltzmann and Josiah Gibbs. They variously proposed a homogenous distribution of pockets of entropy, or an expanding separation of nodes by low-density space depending upon time orientation. In my model the cultural structures are of the Archimedean power law (fractal) kind compared with the Fibonacci logarithmic inverse exponential of cognitive software. The latter is released from the normal curve's limited degrees of freedom into the multiple uncertainties and realities of the non-linear world, intensifying and shortening our mental connectivity.

Respectful differences between contemporaries John Keynes and Joseph Schumpeter go to the probabilistic asymmetry of expectations, whether equilibrium as an end-state or the perpetual transition. Their perspectives go into the velocity of the circulation of economic factors. Schumpeter saw the statistical evidence that the aggregate actions of individuals and corporations cannot be predicted with certainty in the trade cycle. Keynes held onto the notion of the demand driven multiplier that led him to propound a closer management of the economy to stabilise the trade cycle. Keynes' altruistic goal needed Schumpeter's theory.

Schumpeter's entrepreneur could be the supply side innovator (creative destruction), or a rent seeking free rider on the system, including interest groups and associations with their hierarchies within, some monopolistic or with barriers to entry. Schumpeter was not a laissez faire economist (like Adam Smith). Nor was he statistically atheist like Friedrich Hayek (1899-1992: *The Road to Serfdom*, 1944). They probably subscribed to *The Recollections* (part I, chapters 1 and 2) of Alexis de Tocqueville (1805-1859) on the self-interested and unintended consequences of collectivist actions with their imperfect knowledge. Bertrand Russell (*The Problems of Philosophy*, chapter 15) had a concern about the influence of practical men of mercantile character. Emergent is a consensus that the axiomatic *a posteriori* diminishes society's capacity for the disinterested algebra in *a priori* complexities. Inevitably these positions interact, explained by the probability inference of Thomas Bayes (1702-1761). Cycling of preliminary *a priori* perceptions are updated by empirical evidence, and thus the symbolism and communication of invariant patterns of culture create new social capital.

Theorem

Rendering the symbolic topology of society are the collective choices by:

- Those lodging in an axiomatic and hard-wired Euclidian-Newtonian past;
- &
- Interest groups and their Faustian fellow-travellers, lodging in the present, to appropriate the symbolism of the ritualised outer-structure;
- &

- The disinterested lodging deep in the algebraic symbolism of the system connectivity and software dynamics.

Historically, homologating society tends toward ceding freedom to an *orderly harmonious arrangement*. That marginalises the potential of an *orderly understanding* of the dynamic and probabilistic *harmonics* of the collective mind. Such meta-knowledge and a liberated consciousness are found in the connectivity and algebraic symbolism of the Masonic Mind.

Moreover, the post-structuralist idea of semiotician Roland Barthes (1915-1980: *The Death of the Author*, 1967), with the author surrendering his work, is taken to a new level by the digital net casting of multi-media with content creatively merging consumer, producer and audience. The multi-media interface rewires the brain connectivity and learning methods so introducing new levels of flexibility and comprehension of dynamic systems. The Masonic lodge is a form of multi-media of an earlier analogue and hard-wired form, that is a fractal like macro-building block for the complex microstructure of the Masonic sojourner.

So the critical point is the probabilistic importance of the relationship of the surface macrostructure, to the network's inner dynamic microstructure, where the satisfaction of the normalised, is displaced by disinterested expectations.

The arrow of time is asymmetrical. Only the past event horizon is visible, and only the future is malleable. In the bounded universe of collective minds with the infinity of intervals, the journey is never completed and there are no ultimate answers, just better questions. Readers are encouraged to explore the reference material to gain an appreciation of the knowledge domains, to form an opinion of the way the material is interpreted and situated by the discussion, to improve or develop a better theorem of the dimensions of the Masonic mind.

I conclude with these questions to the Masonic community:

- Is the symbolism of Masonic Lodging sufficiently algebraic?
- Do we adequately use or acquire skill sets to develop Masonic theory?
- What does this mean for the content and delivery of Masonic education?

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WBro Brendan Kyne, PM – A member of The Victorian Lodge of Research No 218

- Freemasonry in Europe in late 1700's
- Misraim and Memphis Rites
- Gold Rush/Ballarat – French/Ballaguy arrive
- Early Victorian Freemasonry
- Establishment of “Le Rameau d’Or d’Eleusis” Lodge
- Memphis in England
- The Ballaguy Hotel
- The short history of “Le Rameau d’Or d’Eleusis” Lodge

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Freemasonry in Europe in late 1700's

The establishment of the Grand Lodge of Freemasons in London in 1717 precipitated the rapid spread of lodges and of rival grand lodges. In many respects the 1717 London Grand Lodge established a template for maintaining authority and governance, which was readily copied and applied. In England alone during the late 1700's there was upward of 4 Grand Lodges claiming legitimacy at the same time. The Irish established their own Grand Lodge in 1725, whilst Scotland established its own Grand Lodge of Freemasons in 1736. By the mid 1730's Freemasonry was being practised in Germany, France, Holland, Spain, Russia, Belgium, Denmark, Turkey and North America, as well as many other parts of the world.¹

During the eighteenth century European Freemasons had a predilection for creating “additional” degrees. Using boundless Masonic imagination these European brethren created literally hundreds of additional degrees, rites and orders, all built upon the foundations of Freemasonry. In France the gentry, aristocracy and intellectuals flocked to Freemasonry and with a penchant for style and artistry created an extraordinary variety of ritual and ceremonial innovations. This was especially so with the creation of “Scottish” or “Ecosaise” Masonic Rites, which were presumed to be based on more ancient traditions. The French Freemason, Jean Marie Ragon, prepared a list in the early 1800's of some 1400 “additional” grades to Freemasonry, the great majority of which appear to have been created on paper but never actually worked, or died a natural death.¹¹

Amongst all these “additional” degrees were the group called the “Egyptian Rite”, and in particular the Rite of Memphis and the Rite of Misraim. These two Rites were later united into the Rite of Memphis-Misraim by the hero of Italian unification Giuseppe Garibaldi and still exist today in some parts of the world.

Misraim and Memphis Rites

The Egyptian Rites in part owe their origins to the influence of that infamous Freemason Count Cagliostro, who melded his love of Egypt and Freemasonry with alchemy and occult sciences to create Egyptian Rite lodges based upon his own Ritual of Egyptian Freemasonry. His ritual was supposedly partly based on the rituals created by Martinez de Pasqually, who had established his Rite of Elected Cohens in Paris around 1770. Cagliostro began to establish his Egyptian Rite Freemasonry in Bordeaux in 1774, with the requirement that all initiates had to be master masons in

a regular lodge. Count Cagliostro met a solitary end in an Inquisition dungeon, but his Egyptian Rite continued a life of its own.ⁱⁱⁱ

The Rite of Misraim (Hebrew for Egyptian) emerged out of Italy in the late 1700's, and after being established in Egypt, was then taken to France in 1812 by three brothers, Michel, Marc and Joseph Bedarride, who established the Rite of Misraim in Paris. Despite quarrels, scandals and upsets the rite enjoyed a certain success.

At Montauban in 1815 Gabriel Mathieu Marconis de Nègre (black mason?) founded a new Misraim lodge the "Disciples of Memphis". Tradition has it that members of this lodge had supposedly been initiated into some sort of "Coptic Rosicrucian" tradition in Cairo. However all Misraim lodges were denounced as subversive by the Grand Orient Grand Lodge and as a consequence the Rite ceased all operations in 1823 with many of its leaders joining the Rectified Scottish Rite. The Rite of Misraim recommenced activities in the early 1830's.^{iv}

The Rite of Memphis, originally a lodge of the Rite of Misraim, was established as a separate system in 1838-39 by Jacques-Etienne Marconis de Nègre (Gabriel's son) after he was twice expelled from the Rite of Misraim. It would appear that younger de Nègre's motives were not always virtuous for at times he was not adverse to selling "higher degrees" for personal income, and was also willing to borrow heavily from the Memphis brethren. In one instance in October 1850, Marconis de Nègre borrowed a sum of francs from a Bro Martin and within 12 months Bro Martin was made a member of the 95th degree, the Celestial Empire, and Grand Treasurer General by the Order's Grand Hierophant, Jacques-Etienne Marconis de Nègre.^v

However, the younger de Nègre is remembered for giving the Rite its structure and exporting it to the USA and elsewhere. It was Marconis de Nègre who established the Memphis Rite's foundation myth based on the legend of Ormus. Ormus was reputed to be an Egyptian priest, converted to Christianity by the apostle Mark, who established a brotherhood based on a melding of Egyptian and Christian mysteries. This brotherhood continued on for centuries after the death of Ormus eventually coming into contact with, you guessed it, the Templars, who brought the teachings of Ormus to Europe. And it is from this tradition that the Order of Memphis claimed descent.^{vi}

The fact that this Ormus legend was originally associated with the German Order of the Gold and Rose Cross from the 1700' would suggest that Marconis de Nègre borrowed this as well. However he was not the only one who has used this Ormus legend in the last 200 years for this legend was used by Pierre de Plantard and Philippe de Chérisey as part of the foundation myth for their Priory of Sion hoax.^{vii}

The leaders of the Rite of Misraim, being the remaining two Bédarride brothers, were obviously not too pleased with the establishment of this separate rite, and in November 1839 requested the Prefect of Police to close down all Memphis Rite Lodges because of their political nature. Given the tempo of the times in France in this period this accusation could have been either true, or used as a convenient excuse to close down this errant off-spring. However, Marconis de Nègre stated that it was not until 1841 that the Prefect of Police ordered the Rite of Memphis to cease operations. Accordingly on 21 May 1841 Marconis de Nègre announced that the Order of Memphis was officially dormant. At this point many former members of the Order of Memphis joined the Grand Orient of France.^{viii}

Marconis de Nègre reactivated the Order of Memphis in Paris in April 1848, supposedly because of the repeal of legislation banning private gatherings. By 1849 there were at least 4 Memphis lodges at work, but the social and political unrest in France during the period 1849-51, which culminated in mass arrests, trials, incarcerations and deportations, meant this new life was to be short lived. Again in December 1851 the Order of Memphis suspended its activities, but it is unclear whether this was due to police action or dwindling to near non-existent membership. These events didn't stop Marconis de Nègre from issuing warrants and continuing his trade in "higher degrees", although by 1867 the last of the Memphis Lodges in France renounced all connection to the Rite of Memphis.^{ix}

In 1857 Eleonor Chevassus, Grand Chancellor of the Order of Memphis, then resident in London, made a list of all the Memphis Rite lodges – the lodges outside of France were numbered from No.

96 onwards. The lodge designated as Number 103 is of interest to Victorian Freemasons as it was listed as; “*Le Rameau d’Or d’Eleusis*” (Ballarat Australia).^x

Gold Rush/Ballarat – French/Ballaguy arrive

Melbourne in the 1840’s was just a few years old, and at that time had no City Council, few buildings and no public meeting places besides the large number of hotels. To occupy their time the residents of Melbourne formed many societies such as the Freemasons, Oddfellows, Manchester Unity and St Patrick Society. The population of Melbourne and the surrounding countryside at this time was around 10,000 people. In 1850 the British Act of Parliament separating the rich pastoral lands of "Australia Felix" (Victoria) from New South Wales was signed, with the enabling legislation passed on 1 July 1851. At the same time, inspired by the California gold rush, prospectors found gold in Victoria at Clunes, Warrandyte and Ballarat, shattering any plans for a quiet colony based on a rural aristocracy. The alluvial field at Ballarat proved to be an extremely rich gold discovery initially causing the towns of Melbourne and Geelong to be emptied of the majority of men. However the rugged life of the gold fields soon deterred all but the adventurous and the hardy. By the end of 1851 news of these gold discoveries had spread far and wide leading to a large influx of immigrants from all round the world hoping to make their fortunes on the goldfields.^{xi}

In 1852, amongst the thousands of arrivals, a group of Frenchmen arrived in Australia to seek their fortune in the goldfields of Ballarat. Amongst this group were Memphis Rite Freemasons Messieurs J.M. Ballaguy and A.E. Collas. Captain Collas arrived on the *Napoleon* from France in January 1852 whilst Monsieur Ballaguy arrived at Geelong with his wife Maria on the *Windermere* from London on 24 December 1852.^{xii}

Early Victorian Freemasonry

On 23rd December 1839, 21 Freemasons met and resolved to establish a lodge in the Port Phillip District to be called “The Lodge Australia Felix”. On 25th March 1840 the Lodge was constituted & consecrated under a dispensation warrant issued by the newly formed English Provincial Grand Lodge for N.S.W. (warrant dated 24th April 1841 No. 697 E.C.). During its first 12 months of operation The Lodge Australia Felix initiated 50 candidates and 30 brethren were affiliated.

By 1851 there was 4 Lodges in Melbourne as well as one Lodge at Geelong and one at Portland. Most of these Lodges struggled to survive especially after the discovery of gold in 1851, which in particular effected the operation of Melbourne Lodges due to exodus of brethren to the goldfields. Conversely, because of the gold rush, lodges multiplied in Ballarat, Bendigo and Castlemaine, while Masonic lodges also appeared in other gold towns such as Daylesford and Creswick. The gold field lodges were either of English or Irish constitution, with one exception.^{xiii}

Establishment of “Le Rameau d’Or d’Eleusis” Lodge

In 1853 Jean-Marie Ballaguy established at Ballarat a lodge named “*Le Rameau d’Or d’Eleusis*” (Branch of Gold of Eleusis or Golden Bough of Eleusis) working under the auspices of the Grand Lodge of the Rite of Memphis. A certificate was issued to M. Ballaguy on 28 August 1855 as Sovereign Grand Master and Founder of the Memphis Rite in Australia, and his associate M. Collas succeeded him as Grand Master of this Rite in Australia.^{xiv}

From a booklet published in 1912 we find the following statement; “...In 1853 the Black Hill Lodge was created under the French Constitution ...[and] met in a spacious tent at the foot of Black Hill, close to where the United Battery now stands...”^{xv} This French Memphis Rite Lodge “*Le Rameau d’Or d’Eleusis*”, which was meeting in a tent at Black Hill, was theoretically the first Masonic lodge to regularly meet at Ballarat as the first official lodge was the Victoria Lodge of Instruction established on 25th June 1854.^{xvi}

M. Ballaguy may indeed have found his fortune at Ballarat for in the “*Ballaarat Times*” on 17th March 1856 there appeared an advertisement stating that the meeting and banquet of the “*Le Rameau d’Or d’Eleusis*” Lodge of Freemasons would be held at the Ballaguy Hotel at Black Hill.

It would appear the Lodge no longer had to meet in a tent, but could now hold its meetings at their Grand Master's hotel.^{xvii}

Memphis in England

It is of interest to our story that although in 1851 the Order of Memphis suspended its activities and became dormant in France, the Rite began a new life in London due to the influx of French exiles. Again unfortunately, the Order of Memphis' beginnings in London are unclear, however what is known that Marconis de Nègre did issue a warrant in January 1851 for a Grand Lodge of the Rite of Memphis, with Jean-Philibert Berjeau as the Rites first Grand Master.^{xviii}

Not unsurprisingly, by 1857 some sort of schism had occurred in this London based Rite of Memphis, for in that year the Reformed Rite of Memphis (Grand Lodge of Philadelphes) was formed. This particular branch of the Memphis Rite petered out by the late 1870's as many of the French exiles returned home. And by the mid 1860's the Marconis de Nègre warranted Memphis Grand Lodge had also become inactive.^{xix}

With the ever-changing vicissitudes of the Order of Memphis in France, and subsequently in England, the question arises as to where Jean Marie Ballaguy came into contact with the Rite of Memphis? Jean Marie Ballaguy was born in Lyon, Rhône, France in 1806, but by 1845 was in England as in that year he married Maria Bean, a native of Hull, at Christ Church, Southwark London, England.^{xx} Both Jean Marie Ballaguy and his wife Maria were counted in the 1851 Census for England and Wales.^{xxi} So if M. Ballaguy was definitely in England from 1845 to 1851, prior to his embarkation to Victoria, then he obviously came in contact with the Order of Memphis either in France prior to his arrival in England, or during his time in England. If M. Ballaguy were initiated into the Rite of Memphis in France it would have had to be before the 1841 shut down of the Rite, otherwise the earliest he could have joined the Order in London would have been around 1850. Jacques-Etienne Marconis de Nègre established a Misraim Lodge in Lyon in 1835, so it is possible Jean Marie Ballaguy came into contact with Marconis de Nègre and Freemasonry at this time.

If the stated reason for the requested closure of the Memphis Rite Lodges in France in 1839, as cited by the two remaining Bédarride brothers, was correct then this suggests a plausible possibility. For if the Memphis Rite Lodges had really become political in nature, and Jean Marie Ballaguy had joined the Rite of Memphis during the period 1839 to 1841, then in 1841 when the Prefect of Police ordered the Rite of Memphis to cease operations M. Ballaguy possibly had to flee to England because of his political activities. This would explain Jean Marie Ballaguy's presence in England prior to his marriage in London in 1845. Whilst in London from 1848 onwards M. Ballaguy would have come into contact with fellow exile Frenchmen and the resuscitated Memphis Rite Lodges.

It also suggests the interesting possibility that if Jean Marie Ballaguy had quite specific political beliefs, he may have been one of the 500 miners involved in the Eureka Stockade uprising in December 1854. Interestingly in the National Archives of Australia, in the records of the Colonial Secretary's Office, Colony of Victoria, for the year 1854, there is the naturalization papers for a Jean Marie Ballaguy.^{xxii} A little insurance perhaps to ensure he was not deported back to France?

The Ballaguy Hotel

The first reference we have to the Ballaguy Hotel was, as previously mentioned, in the 17th March 1856 edition of the "*Ballaarat Times*". In that edition appeared an advertisement for the upcoming meeting and banquet of the "Le Rameau d'Or d'Eleusis" Lodge of Freemasons, to be held at the Ballaguy Hotel at Black Hill, Ballarat.

William Withers in his "*History of Ballaarat*" mentions "...the Ballaguy Hotel in the Black Hill Flat where a Freemasons' Lodge was held..."^{xxiii} In 1853 we know from various references that this Memphis Rite lodge initially met in a "spacious tent" at the foot of Black Hill. Sometime between 1853 and 1856 it would appear that a more substantial structure was built upon this site. Possibly Bro Ballaguy and associates did find a degree of wealth on the goldfields, or just as probable, made an equally as lucrative wealth in the sale of liquor in the goldfields. The Ballaguy Hotel could have quite conceivably started out as a spacious tent, and then expanded to a semi-permanent calico

structure, later to a more substantial building. This possibility is evidenced by the fact Bro Ballaguy was advertising the sale of the Ballaguy Hotel at Black Hill in the Argus newspaper from September to early October 1855. The net annual proceeds were listed as between £1200 to £1500 sterling.^{xxiv}

Interestingly, on 18th May 1863 a Memphis Rite lodge in London petitioned the Grand Orient of France for affiliation, stating in its petition that, amongst other good deeds, members of the Memphis Rite had built, at their own expense, the first Masonic Temple in Ballarat.^{xxv} Brethren, I suggest to you the temple referred to in this petition was the Ballaguy Hotel, and that the Ballaguy Hotel was constructed by the original French members of “*Le Rameau d’Or d’Eleusis*” Lodge between 1853 and 1854. No doubt Bro Ballaguy reported the establishment of the Memphis Rite Lodge, and the construction of a “Masonic Temple” at Ballarat, which likely resulted in the certificate issued to Bro Ballaguy on 28th August 1855 as Sovereign Grand Master and founder of the Memphis Rite in Australia.

The actual location of the Ballaguy Hotel remains a mystery. The few sparse references to the “Lodge” found thus far state that it was at the foot of Black Hill. The “Jubilee Souvenir Booklet of St John’s Lodge no.36 (East Ballarat) stated quite specifically the “Lodge” met “...close to where the Victoria United Battery now stands...” The foot of Black Hill has a creek running through it and in the 1850’s this area, particularly the south side, was a wet swamp flat, much of which has been drained in the later part of the twentieth century and covered with houses. There is still speculation as to whether the Hotel stood on the south or north side. Unfortunately, the exact location of the Victoria United Battery at the foot of Black Hill is also unknown. The Victoria United Battery, part of the Black Hill Co., was a 60 head battery that worked until about 1914. However, local Masonic researchers believe they have narrowed the site location of the Ballaguy Hotel down to within a couple of hundred metres.^{xxvi}

The short history of “Le Rameau d’Or d’Eleusis” Lodge

As mentioned above, “Le Rameau d’Or d’Eleusis” Lodge, was established in Ballarat in 1853 by Jean-Marie Ballaguy, under a warrant issued by the Grand Lodge of the Rite of Memphis. Bro Ballaguy arrived in Victoria in December 1852 and conceivably he already had some sort of Memphis “dispensation warrant” with him as many of the other French members of the “Le Rameau d’Or d’Eleusis” Lodge had already arrived at the Ballarat goldfields in the previous year. We know such documents existed as copies of them were sent by Bro Paul Dufour to the Provincial Grand Lodge in Sydney in 1856 as proof of their regularity.^{xxvii}

The name “Le Rameau d’Or d’Eleusis”, or Golden Bough of Eleusis, was derived from combining the ancient Greek village of Eleusina, where the Eleusinian mysteries took place, with an element from the *Aeneid*, by the first century Roman poet Virgil. As most brethren would know, the Eleusinian mysteries were a death and rebirth initiative process that sought to ensure life after death for the initiated. The Eleusinian mysteries were dedicated to the goddess Demeter and revolved around the myth of Demeter’s quest for her lost daughter Persephone, who was abducted by Hades. Whilst the allusion to the Golden Bough from *Aeneid* ties in nicely for it refers to Aeneas and Sibyl presenting the Golden Bough to the gatekeeper of Hades in order that they may gain admission.^{xxviii}

Bro. Ballaguy’s selection of the name “*Le Rameau d’Or d’Eleusis*” for this goldfield lodge, apart from the obvious allusions to gold in the title, originated from the ritual and ceremonies of the Rite of Memphis. When Jacques-Etienne Marconis de Nègre re-activated the Order of Memphis in Paris in 1848 it soon was extended to 90 degrees, and then to 96 degrees. The degrees from 61 to 90 taught the story of the Order through the study of the religious rites of antiquity, with degree number 75 designated “Knight of The Golden Bough of Eleusis”.^{xxix} The Rite of Memphis at this time also had five decorative jewels that were awarded upon merit to worthy brothers with the fifth jewel entitled “The Golden Bough of Eleusis”. Additionally, in 1863 Jacques-Etienne Marconis de Nègre published his account of the history of masonry entitled “*Le Rameau d’Or d’Eleusis*”.^{xxx} As we can see from the forgoing the name of the Ballarat goldfield lodge was not a random choice, but was very much connected with the rituals and symbolism of the Order of Memphis.

The *Le Rameau d'Or d'Eleusis* Lodge was formed in 1853 and met in a spacious tent at Black Hill, Ballarat, with the spacious tent most likely being also the beginnings of the Ballaguy Hotel. The lodge happily continued its work throughout the next couple of years with many prominent members of the Ballarat community joining what was then the only working lodge on its goldfields. Although, the Victoria Lodge of Instruction was established in June 1854, the actual Victoria Lodge was not duly constituted until September 1855. Thus for the first 2 years of its existence the *Le Rameau d'Or d'Eleusis* Lodge had active Freemasonry on the Ballarat goldfields to themselves.

Referring again to the 1912 Jubilee Booklet of St John's Lodge, No 36, it stated that, "... this ancient branch of the craft in Ballarat met in a spacious tent at the foot of Black Hill, close to where the United Battery now stands and the first W.M. was Monsieur Feton..." V.W. Bro. Albert Steane commenting on this statement in his article "Spurious Freemasonry in Ballarat" wrote, "...I have not been able to find the source of or any authority for this statement and as the name Feton does not appear in any records examined I opine that Bro. Edward Fiton, who was prominent in Ballarat Masonic circles for many years and among the earliest members admitted to the Ballarat Lodge, is probably the Brother in question..."^{xxxix}

V.W. Bro. Steane was correct in that Edward Fiton was an early candidate to be initiated, passed and raised in the newly formed Ballarat Lodge, which as we will see, was the *Le Rameau d'Or d'Eleusis* Lodge under a new name. However, there is no reference to Bro Edward Fiton in the early records of the French lodge either. I would like to tender the proposition that if the 1912 Jubilee pamphlet is correct then the first Worshipful Master of the *Le Rameau d'Or d'Eleusis* Lodge was Monsieur N.A. Feton who arrived in Victoria on the "Australia" in August 1852, and who no doubt headed straight to the goldfields.^{xxxix}

The Certificate

In the Grand Lodge library here in Victoria we have a certificate issued by this Memphis Rite Lodge on the occasion of Bro Richard Matthews being raised to the third degree on 3rd December 1855. Our Grand Lodge obtained this certificate in 1969 from a brother mason in America, Colonel Melvin Pfankuche, who stated in his letter to the then Grand Secretary that he had no idea how this certificate came to be in the United States. Bro Richard Matthews was born in Binfield, England in 1830 and arrived in Victoria on the *Salem* in March 1854,^{xxxix} whence he immediately set-off to the Ballarat goldfields to seek his fortune as well. It is more than likely, that after a time spent on the goldfields in Ballarat, Bro Matthews then journeyed in search of the bright lights of America with his 3rd degree certificate in hand – no doubt hoping it would open doors for him upon his arrival in the United States.

This certificate is quite interesting in itself for the information it affords us regarding the *Le Rameau d'Or d'Eleusis* Lodge. The certificate is set out with French text down one half of the certificate and an English translation on the other half, and was issued in the name of the Sovereign Grand Master of the Order of the Grand Empire Australia of Memphis and dated the third of December 5859. The Rite of Memphis would appear to have used a creation year of 4004, whereas English based Masonic jurisdictions primarily use the year 4000. Curiously when the French members of the *Le Rameau d'Or d'Eleusis* Lodge met at the Ballaguy Hotel in January 1857 they used the date 5857 and not 5861. I suspect, as we will see, that by then these French brothers were deliberately starting to distance themselves from any association with the Rite of Memphis.

There are 4 official stamps marked at the bottom of the certificate along with 13 signatures appended as well. The four seals comprise one for the Chancellery of the Order of Memphis, the Lodge stamp, which is a circular stamp with the name of the lodge surrounding a golden bough, a very faded seal that would appear to be the secretary's seal, and lastly the seal of the Grand Master of the Empire of Memphis in Australia – Jean-Marie Ballaguy.

Bro Ballaguy has signed as the Sovereign Grand Master, and Bro A.E. Collas (53°) as the Worshipful Master of the Lodge. Many of the other signatures of the Lodge brethren on the certificate are known to us from other surviving records of the Ballarat Lodge No. 1019 (E.C.). Suffusive to say, that five brethren have written the designation 46° after their name and one 33°.

However there was never any suggestion amongst the surviving records to suggest that the *Le Rameau d'Or d'Eleusis* Lodge ever worked any degrees above the third degree. And if the lodge had there is no doubt that this aspect would have been mentioned in later correspondence concerning the regularity of the lodge. An interesting side note is the use of the term workshop, or Atelier, to describe their lodge meetings.

A Spurious Order

As previously cited, in the *Ballaarat Times* of 17th March 1856 there appeared a notice for the ordinary meeting, election and obligatory banquet of the *Le Rameau d'Or d'Eleusis* Lodge to be held at the Ballaguy Hotel at Black Hill on 23rd March. The notice was in English and French with the English notice signed by the Lodge secretary Dr Henry Mount and the French notice signed by the General Secretary for the Order of Memphis in Australia Bro E. Delahaye.^{xxxiv}

Not long after this notice appeared in the newspaper rumours began to spread that the lodge at Black Hill was spurious and decidedly irregular. These rumours caused considerable consternation at the time because many prominent members of the Ballarat community joined the lodge at Black Hill, for as we can see from the above newspaper notice a local doctor was now the secretary of the Lodge, blissfully unaware that the Memphis Rite was not recognised by either the Grand Lodge of France or the United Grand Lodge of England.

However, brethren associated with the Victoria Lodge, Ballarat, in particular Bro Chas Dyte, had been in correspondence with the Provincial Grand Lodge of NSW since October 1855 regarding the genuineness of the French Lodge at Black Hill. Bro Paul Dufour of the *Le Rameau d'Or d'Eleusis* Lodge sent Lodge documents to the Provincial Grand Lodge of NSW to attest to their regularity.^{xxxv}

Consequently the Provincial Grand Lodge wrote back to the Victoria Lodge in May 1856 asking if they still had reservations about the French Lodge stating that; "...as papers have been sent to us, bearing the appearance of genuineness which would seem to indicate that it is a regular warranted lodge..."^{xxxvi}

Bro Chas Dyte replied in July 1856, on behalf of the Victoria Lodge, that, "...since the receipt of your former communication our W.M. in conjunction with a P.M. and a P.M. of the French Lodge have examined an initiate and find their workings to be the same as in Lodges of France..." So it would appear that at this point the brethren of the Victoria Lodge, Ballarat, were also satisfied and were "... anxious to meet and receive them fraternally..."^{xxxvii} However someone remained displeased with the continued operation of the French goldfield lodge, and it is worth noting that Bro Chas Dyte also stated that, "... I beg to remark that we have only acted under instruction from the Melbourne Lodges..."^{xxxviii} A rather curious statement that suggests someone was pressing the brethren of the Victoria Lodge to continue to take action at this time.

I believe we need look no further than Bro William Scott a noted and at times domineering Ballarat mason. In early 1856 Scott, who was at that time the master of the Golden Lodge in Bendigo, visited Ballarat and lambasted Victoria Lodge on the quality of their ceremonies. Incidentally, his visit coincided with the newspaper notices referring to the *Le Rameau d'Or d'Eleusis* Lodge. A short time later Bro Scott resigned from his lodge in Bendigo and moved permanently to Ballarat.^{xxxix} If we are looking for a domineering person compelling the Victoria Lodge of Ballarat to persist with the issue of the regularity of the *Le Rameau d'Or d'Eleusis* Lodge during mid-1856 then Bro Scott is our man.

Whoever it was, their persistence was rewarded for the Board of General Purpose of the Provincial Grand Lodge of NSW, meeting on 4th August 1856 resolved;

"That it having come to the knowledge of this Board that a certain number of persons styling themselves Masons have established at Ballarat a Meeting called a "Lodge" under the title of the "*Le Rameau d'Or d'Eleusis*" said holden under the Grand Lodge of Memphis and it having come to their knowledge that the said Grand Lodge is not legally instituted body of Masons but a spurious Order working under the assumed authority of Count Calisto (sic) this Board do cause these facts to be communicated without delay to all the Lodges in the Province – more especially to the Lodge of Victoria, Ballarat, urging upon all not to recognize either collectively or individually the so

called Lodge or any person initiated thereto and to use the utmost diligence in preventing them or any of them from being acknowledged by any Masonic Lodge in these Colonies.”^{xli}

Constitute us a Duly Appointed Lodge

This resolution by the Provincial Grand Lodge of NSW in August 1856 was communicated to all Victorian Lodges that same week. Immediately some brethren of *Le Rameau d’Or d’Eleusis* Lodge began to protest their ignorance of the Lodge’s irregularity. Bro George Erickson had contacted the Board of General Purpose directly protesting his innocence and a desire to be initiated under the English Constitution.^{xli} Whilst Bro L.E Brunn, an obvious French member of the Lodge due to the English used in his letter and his wishing salutation with 3 x 3, wrote to the Victoria Lodge in September 1856 stating, “... that I have been ignorant of *Le Rameau d’Or d’Eleusis*’s irregularitet, in so far that I never doubted that the Rit was right and warranted from the Grand Orient in French...I hereby beg for my affiliation to the Victoria Lodge...”^{xlii} These brethren were not alone because in October 1856 Bro Emil Pohl, on behalf of the Master Paul Dufour, wrote to the Victoria Lodge, Ballarat, seeking their support for the *Le Rameau d’Or d’Eleusis* Lodge to become a duly constituted Lodge under the English constitution.^{xliii}

On the first of January 1857 the French brethren of *Le Rameau d’Or d’Eleusis* Lodge met at the Ballaguy Hotel and resolved to seek a warrant for a new lodge to be called the “Ballarat Lodge”, with Bro Paul Dufour as the first Worshipful Master. The brief surviving minute we have of this meeting has a couple of points worth noting. Firstly, the date used was 5857, thus no longer using the 4004 base year of the Memphis Rite, and secondly whilst all the brothers put a Masonic jurisdiction after their name, such as Scottish Rite, Grand Orient and Misraim, none used any Memphis appellation. This would suggest these French members of *Le Rameau d’Or d’Eleusis* Lodge wished to distance themselves from any Memphis associations.^{xliv} Interestingly, at this part of the story, is the total absence of Bro Ballaguy. He does not appear in any of the surviving letters, documents and minutes relating to the *Le Rameau d’Or d’Eleusis* Lodge becoming the Ballarat Lodge. Perhaps he wished to remain true to the Order of Memphis especially since he was the Rite’s Australian Grand Master. We know from Bro. Richard Matthews 3° certificate that Bro. Ballaguy was still in Ballarat in December 1855 – he had been appointed as Sovereign Grand Master and Founder of the Memphis Rite in Australia in August 1855. However documents at the Bibliotheque Nationale, Paris, state that A.E. Collas succeeded Bro Ballaguy as Grand Master in Australia.^{xlv}

As Bro A.E. Collas was definitely amongst those French brethren of the *Le Rameau d’Or d’Eleusis* Lodge who, in January 1857, were actively seeking to become an English warranted lodge, it would imply that sometime during 1856, whilst all the commotion regarding the regularity of the Lodge was taking place, that Bro. Ballaguy either departed from Ballarat or relinquished his office of Grand Master. French brother Emil Pohl is referred to in some documents as a publican, so it is possible he purchased the Ballaguy Hotel and retained its name. Possibly the furore surrounding the regularity of his beloved Rite of Memphis was too much for Bro Ballaguy and he no longer wished to associate with such philistines, or that, in the aftermath of the Eureka Stockade uprising, Bro. Ballaguy’s political views may have made it too uncomfortable for him in Ballarat. Whatever the reason, Bro Jean Marie Ballaguy completely disappears from the records at this point.

The Ballarat Lodge - No. 1019 (English Constitution)

With the support of the Victoria Lodge, the newly formed Provincial Grand Lodge of Victoria (E.C.) wrote to Bro Lindsay Richardson, the Worshipful Master of the Victoria Lodge, on 12th June 1857 stating;

“I herewith enclose dispensation for the Ballarat Lodge (Late “*Le Rameau d’Or d’Eleusis*”) and request that you will have the kindness to take the trouble opening the Lodge properly constituted according to ancient form. I have informed Mr. Emil Pohl with whom I have been in correspondence respecting the dispensation that it has been sent to your call.”^{xlvi}

Thus the Ballarat Lodge No. 1019 was formed on 27th July 1857 at the George Hotel with Bro Paul Dufour as Worshipful Master, Bro E. Termeaux as Senior Warden and Bro Achille Fleury de Recusson as Junior Warden.^{xlvii} As RW Bro Peter Thornton points out in his “The History of Victorian Freemasonry” there was still the problem of those men who possessed the secrets of Freemasonry, and who had been initiated, passed and raised, albeit in an irregular lodge.^{xlviii} This problem only seemed to have applied to those members who had actually been initiated into the *Le Rameau d’Or d’Eleusis* Lodge, for the French members of the Lodge who were Freemasons prior to their arrival in Victoria were not considered irregular as such. On the night of Installation three members of the *Le Rameau d’Or d’Eleusis* Lodge, Emil Pohl, George Erickson and Carl Hanson, were, “...reinitiated in a manner as though they had never known anything of Freemasonry...”^{xlix}

From the surviving records it is impossible to tell if any of the French members of the *Le Rameau d’Or d’Eleusis* Lodge were indeed masons from the Order of Memphis prior to their arrival in Ballarat, besides Bro Ballaguy and possibly Bro Collas. We know from the minute of the meeting held at the Ballaguy Hotel in January 1857 that the French masons present, possibly quite deliberately, appended their Masonic jurisdictions after their names. No doubt to ensure that they would be viewed as regular masons in their application for an English warrant. Several of the brethren have written Grand Orient after their names, and at that time the Grand Orient of France was still considered regular by English Masonic jurisdictions. However a few of the brethren, including Bro Termeaux the first Senior Warden of the Ballarat Lodge, have written Misraim after their names. The Rite of Misraim, the original source of the Rite of Memphis, was held in no better standing at that time than the Memphis Rite, and it was also not recognised as regular by either the Grand Lodge of France or the United Grand Lodge of England. However given that the local Freemasons in Victoria in the 1850’s, understandably, had no knowledge of the regularity or otherwise of the Order of Memphis, they would have equally known little, if anything, of the Rite of Misraim. So it would have been a problem easily overlooked.

And therein lays the foundation of this whole episode for, as mentioned, Freemasonry experienced an expediential growth in additional degrees, orders and rites during the eighteenth and nineteenth centuries. The sheer number and diversity of these various Masonic orders would have been confusing enough for the average European mason during the mid 1800’s, and even more bewildering to a disparate group of Freemasons on a goldfield in Ballarat, Victoria.

The fact the *Le Rameau d’Or d’Eleusis* Lodge, warranted under the Order of Memphis, was able to happily exist on the Ballarat goldfields in the 1850’s, was because the concept of what was regular and irregular masonry would have been largely beyond the information available to the mason in Victoria at the time. Bro Nathan Spielvogel in his article, “The Beginnings of Freemasonry in Ballarat” stated that, “...Pastor Master Henry Harris, of the Victoria Lodge, was appointed to visit the lodge and examine the charter. He reported that the charter had come from the Memphis Lodge in Paris...”^{li} In all probability it is unlikely that any of the brethren of Victoria Lodge knew that the Memphis Rite was irregular. To confuse matters further some may have heard said that the then Grand Master of England His Royal Highness the Duke of Sussex was himself a member of the Memphis Rite.^{li}

In a situation where, a disparate group of European masons had come together on a remote goldfield in colonial Victoria, it is not surprising that a lodge could have been founded upon one of the more obscure branches of nineteenth century Freemasonry. And from the correspondence of Bro Chas Dyte, cited above, we know that the ceremonies worked by the *Le Rameau d’Or d’Eleusis* Lodge, being that of the 3 degrees, were similar workings to that of other Masonic jurisdictions. Consequently, any Freemason coming across this goldfield lodge in their travels, in the mid 1850’s would have found the ceremonies similar and regular enough to be acceptable. For a non-French speaking mason any differences in ceremony and ritual could easily be attributed to European exuberance, and the fraternal bonds of brotherhood would have been more paramount in such a distant land, far more than any differences in ceremony.

When the Ballarat Lodge No. 1019 was formed in July 1857, some of the members of the French lodge were re-admitted into this new lodge. So in all but name it was still basically the “*Le Rameau*

d'Or d'Eleusis" Lodge. And as a final chapter in this story, on 2nd April 1867 the four English Constitution Lodges in Ballarat, namely the Victoria Lodge, Yarrowee Lodge, United Tradesmen's Lodge and the Ballarat Lodge, all amalgamated together as the Yarrowee Lodge, which still exists today being No. 10 on the register of Victorian Lodges.

ⁱ J. Hamill – *The Craft - A History of English Freemasonry*, Crucible, London, 1986. pp. 87-88 ISBN-0 09 925704 1

ⁱⁱ T. Churton – *Freemasonry - The Reality*, Lewis Masonic, Surry, 2007, pp. 313-319 ISBN – 978-59477

ⁱⁱⁱ P. Faulks & R. Cooper – *The Masonic Magician – The Life and Death of Count Cagliostro and his Egyptian Rite*, Watkins Publishing, London, 2008, esp. pp. 174-194 ISBN 978-1-0905857-68-5 and L. Picknett & C. Prince – *The Sion Revelation – Inside the Shadowy World of Europe's Secret Masters*, Warner Books, London, 2006, pp. 335-364 ISBN 0316732494

^{iv}¹ E. Howe – “The Rite of Memphis in France and England 1838-70”, AQC, Vol. 93, 1979, pp. 1-2 ISBN 0950200174 and L. Picknett & C. Prince – *ibid*, pp. 181-182

^v E. Howe – *ibid*, pp. 5-6

^{vi} E. Howe – *ibid*, p. 12, and L. Picknett & C. Prince – *ibid*, pp. 335-337, and R.G. McBean – *A Complete History of The Ancient and Primitive Rite from its Establishment Down to the Present Time*, 1925 - www.sovereignsanctuary.org/sshistory.htm, pp 12, 121 & 130

^{vii} B. Putnam & J.D. Wood – *The Treasure of Rennes-le-Chateau -A Mystery Solved*, Sutton Publishing, Gloucestershire, 2003, pp. 127-132 ISBN 0-7509-3081-0

^{viii} E. Howe – *op cit*, pp. 3-4

^{ix} E. Howe - *ibid*, pp. 4-6, and R.G. McBean – *op cit* p.28-29

^x E. Howe – *ibid*, pp. 7-8

^{xi} M Clark – *A Short History of Australia*, Mentor Books, Chicago, 1963, pp. 113-117 and P.T. Thornton – *The History of Freemasonry in Victoria*, Shepparton Newspapers, Shepparton, 1978, pp. 8-9, ISBN 0959612807

^{xii} Index to Unassisted Inward Passenger Lists to Victoria 1852-1923

http://210.8.122.120/indexes/index_search.asp?searchid=23

^{xiii} *Ibid* – pp. 12-17 & 23-25

^{xiv} *Ibid* – pp. 12-17 & 23-25

^{xv} A.W. Steane – *Freemasonic Records – Ballarat and District 1854-1957*, Waller & Chester, Ballarat, 1957, p. 11

^{xvi} P.T. Thornton – *op cit*, p.16

^{xvii} *Ballaarat Times* – 17 March, 1856, Public Notices, and also *Ballaarat Miner* 23 March 1856, as cited in Nathan Spielvogel – “The Beginnings of Freemasonry in Ballarat” in *The Victorian Craftsman*, 2 Oct, 1939, p. 156

^{xviii} E. Howe – *op cit*, pp. 10-11

^{xix} *Ibid* – pp. 10-11

^{xx} England Marriages, 1538-1973 – results for Jean Marie Ballaguy

^{xxi} England & Wales Census, 1851 – results for Jean Marie Ballaguy –

^{xxii} National Archives of Australia - <http://www.naa.gov.au/collection/using/search/>

^{xxiii} W.B. Withers – *A History of Ballarat*, F.W. Neven and Co, Melbourne, 1887

^{xxiv} *The Argus* - newspaper 20 September 1855 to 3 October 1855, same advertisement appeared 6 months later in the *Ballaarat Times* in March 1856

^{xxv} E. Howe – *op cit*, p.10

^{xxvi} Up to date local information concerning the exact location of the Ballaguy Hotel at Black Hill has been provided by Ballarat Freemason and masonic researcher VWBro Roger G. Porteous

^{xxvii} A.W. Steane – “Spurious Freemasonry in Ballarat” in *The Victorian Craftsman*, May 1957, p. 316

^{xxviii} B. Calliard – “French Lodges In Australia and New Zealand” in *Masonic Contemplations*, Transactions of the Victorian Lodge of Research, 1993, p. 12

^{xxix} R.G. McBean – *op cit* p.125, and A.E Waite – *A New Encyclopaedia of Freemasonry*, Wing Books, New York, 1996, Vol. 2 [ISBN 0-157-19148-2] p. 244-7 gives this degree a different number, whilst other authors suggest the degree was numbered 69 (refer http://www.stichtingargus.nl/vrijmetselarij/frame_en.html). The actual number of the degree in this instance is irrelevant; it is the existence of a degree with that title, at the time that is of significance here.

^{xxx} R.G. McBean – *op cit* p. 1925 & p. 31.

^{xxxi} A.W. Steane – *op cit*, p. 316

^{xxxii} Index to Unassisted Inward Passenger Lists to Victoria 1852-1923

http://210.8.122.120/indexes/index_search.asp?searchid=23

^{xxxiii} *Ibid* and details contained on third degree certificate

- ^{xxiv} Ballarat Times – 17 March, 1856, Public Notices
- ^{xxxv} A.W. Steane – op cit, p. 316
- ^{xxxvi} Ibid
- ^{xxxvii} Ibid
- ^{xxxviii} Ibid
- ^{xxxix} T. Thornton – op cit, pp. 13-16
- ^{xl} A.W. Steane – op cit, p. 318
- ^{xli} Ibid
- ^{xlii} Ibid
- ^{xliii} Ibid
- ^{xliv} From the Minutes of the Ballarat Lodge No. 1019 E.C., p.1
- ^{xlv} E. Howe – op cit, p. 12
- ^{xlvi} A.W. Steane – op cit, p. 319
- ^{xlvii} Ibid
- ^{xlviii} P.T. Thornton – op cit, pp. 17
- ^{xlix} A.W. Steane – op cit, p. 319
- ^l N. Spielvogel – op cit, p. 156
- ^{li} B. Calliard – op cit,

ON BECOMING A GRAND LODGE: The Grand Lodge of New Zealand

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New Zealand was one of the last, and probably the last, landmass on earth to be populated by people. Although there is early evidence of Polynesian landings at parts of the coast, proof of settlements before the thirteenth century AD is scant. The major starting place of these early landings was from the islands of East Polynesia.

Carbon dating of sites investigated by archaeologists point to the earliest settlement of Polynesians as being at Tairua on the eastern side of the Coromandel Peninsula. This area has been dated to the late thirteenth or early fourteenth century. The next landings were in the Eastern Bay of Plenty. Eventually subsequent arrivals saw Maori spread over the North Island and rather more thinly on the South Island.

The first recorded sighting of New Zealand by a European was that of Abel Tasman who with his two ships saw the mountains of the west coast of the South Island on 13 December 1642. Some five days later there was a first contact between Maori and European, which resulted in the death of three of Tasman's crew. A little over a century later Captain James Cook, an Englishman, spent some 328 days in New Zealand waters and, apart from circumnavigating the country, had interacted with the resident Maori on many occasions. Two different French ships visited after Cook. The first later in 1769 and the other in 1772 but both sailed away without settling.

The first Europeans to live in New Zealand were seaman who jumped ship and escaped convicts from Australia. These arrivals were 'adopted' by various Maori villages and were later referred to as Pakeha Maori.

The first settlers were a group of sealers who built their homes in Dusky Sound in 1792. Over succeeding years more sealers and later, whalers arrived. The Church of England set up a Mission Station in Northland. The first church was built at Paihia in 1823.

Settlement of New Zealand from the 1840s came about through immigration company schemes. By 1841 there were 1200 European settlers in Wellington and this number swelled to 3000 two years later. Auckland was established as the capital of New Zealand in February 1841 and its population expanded greatly.

The first Masonic meeting?

The first record of a Masonic meeting taking place in New Zealand was a report that a meeting of freemasons took place in 1837 or 1838 at Akaroa on Banks Peninsula in the South Island. Details are vague and contradictory. It may have been on a whaling ship or a French naval ship. Three men may have been initiated in a ceremony under the Grand Orient of France.

The *Masonic Journal*¹ of 1888 printed a letter from J S Welch, Master of Lodge Phoenix No 1959 EC. This letter stated:

In the year 1842 Mons Le Lievre acted as Tyler on board the Comte de Paris then lying in Port Levy, Banks Peninsula; the captain and some of his officers were Freemasons, and the captains of four other vessels that were lying in Lyttelton Harbour, met on board the above vessel, and initiated three persons belonging to some of the vessels.

Freemasonry on Display

On 16 January 1841 the Governor, William Hobson, shifted the capital of New Zealand from Kororareka (Russell) to Auckland. This seemed to imply that Auckland was a grand place. In fact Auckland was a dreary place with about 1500 residents, many of whom were living in raupo whares and tents and cooking in camp ovens. The first auction of town sections to settlers took place on

19/20 April 1841. However it was not totally without culture as the following advertisement tells us.

The New Zealand Herald and Gazette on 17 July 1841 printed the following item-

"To the Freemasons of Auckland. It being suggested that Freemasons should on the occasion of laying the first stone of the church, appear in their robes, I beg to request the attendance of all the Brotherhood at Wood's Hotel, on Tuesday, July 20th, at Ten o'clock to make the necessary arrangements. W. Mason, G.S.P.W.C.S."

A report detailing the events of Monday 28 July was printed in the paper and the names of seven Freemasons who took part in the procession were given. Between them they carried the trowel, level, mallet, plans and coins. Brothers Whitaker and Clayton who possibly headed the columns were also in the procession and perhaps some other Freemasons who were not named.

The first lodges appear

AUCKLAND

No doubt informal contacts between those Freemasons present on that occasion and others known to be residents of Auckland led to discussions on the feasibility of forming a lodge.

Application was made to the Social Lodge No 260 1C in New South Wales for authority to open a lodge in New Zealand. A Dispensation dated 5 September 1852 was issued and eventually arrived in Auckland. It was presented at the first meeting of the "Masonic Lodge"² on 9 February 1843. In the absence of any Past Masters, Frederick Whitaker was voted to the Chair to be its foundation Master.

Whitaker, who was present at the laying of the foundation stone of the Metropolitan Church of St Paul, was never an Installed Master of a Craft Lodge but he was installed as the first Provincial Grand Master of the Scottish Provincial Grand Lodge on 30 November 1877.

The first Scottish Lodge opened in New Zealand was St Andrew's Lodge 418, which was constituted³ under dispensation from Sydney on 9 December 1861 by Colonel Sir James Alexander.

The first English Constitution Lodge in Auckland was the Waitemata Lodge No 689, which was constituted on 6 September 1855. Its Warrant was dated 3 December 1856.

WELLINGTON

The first Europeans arrived on the *Tory* on 20 September 1839 as an advance party of officials of the New Zealand Company.

The *Aurora* the first vessel with passengers left England on 5 May 1839 and reached Wellington on 22 January 1840. A fleet of New Zealand Company boats arrived later in 1840. By the following year the population had reached 1200. Housing was primitive although some prefabricated houses came out with the immigrants. By 1842 there were 5000 residents and there were Freemasons amongst them because on 9 August 1842 an advertisement appeared in the *Colonist and Port Nicholson Advertiser* calling for a meeting of Freemasons to be held at the Southern Cross Hotel to consider applying for a Warrant to form a lodge. At that meeting George Smith who had been Master of the Royal York Lodge of Perseverance No 7, London, was empowered to travel to Sydney to seek a Dispensation. This he secured on 9 September 1842 and on 20 September he was installed as Master of the New Zealand Pacific Lodge of Wellington in the body of the Lodge of Australia No 548 EC later to be No 3 of the United Grand Lodge of New South Wales, He arrived back in New Zealand on 17 October and on 23 November 1842 the Lodge was formally constituted in the presence of 10 members and two visitors. The Lodge initially met in the Southern Cross Hotel, Willis Street, which was a two-storey building, constructed of rammed earth or clay and gravel.

A long wait for the next ones

For the next ten years there appeared to be little activity apart from the two lodges mentioned above but both were regarded by the rest of the country as "Mother Kilwinnings" as sources of Dispensations.

The first four ships of immigrants arrived in Lyttelton in 1850 but in 1851 and 1852 years, two different groups of Freemasons in Canterbury applied to the New Zealand Pacific Lodge for Dispensations to open lodges.

These were for the Lodge of Unanimity 604 constituted in Lyttelton on Thursday 26 May 1853⁴ by Dispensation. Its Charter was issued in August 1852. Twenty brethren sat down for supper.

The second lodge was St Augustine 609 whose Warrant was dated 30 November 1852. It was constituted on Wednesday 19 October 1853⁵ by W Bro Fooks in the Magistrate's room at the Land Office with 40 brethren present.

Freemasons in New Plymouth applied to the Ara Lodge 348 1C for a Dispensation, which was dated 17 August 1853. This had a limited life but was extended several times until 10 December when a Warrant from the United Grand Lodge of England dated 4 April 1856 arrived. So an Irish Lodge became an English one - curious. This was the Mount Egmont Lodge No 670 EC.

A second Irish lodge named Scinde 419 opened in Napier with a Charter dated 8 October 1858. An advertisement in *The Hawke's Bay Herald* on Saturday 5 February 1859 advised that the Warrant had been received and Lodge No 419 would be inaugurated on the first Monday of the ensuing month which was the seventh in the School House, Napier.

At the end of 1862 there were 14 lodges working - ten English, two Scottish and two Irish. Of these seven were in the South Island; 604 Lodge of Unanimity, 609 St Augustine, 735 Southern Star in Nelson constituted on 4 October 1858, 760 Southern Cross, 844 Lodge of Otago, 931 Dunedin, all English Constitution and 417 Otago Kilwinning, Scottish.

OTAGO

The first lodge was The Lodge of Otago, English Constitution, which was constituted on Wednesday 8 August 1860⁶ under a dispensation, dated 24 August 1859 from the Provincial Grand Lodge of Victoria. Its warrant was dated 27 November 1860. The Inauguration and Installation of the Master-elect were conducted by Bro S James 'with a proficiency that could not have been surpassed'.

The first Scottish lodge was Otago Kilwinning No 417 chartered 4 November 1861 and constituted at 3 p.m. on Tuesday 24 June 1862 in the Shamrock Hotel⁷, Dunedin. The brethren dined together at a cost of £1. 1. 6. The dinner was timed to be on the table at 5 p.m. This was followed by a 'Grand Masonic Ball and supper' tickets for which were 12/6 a double. The Charter for St Andrew Lodge No 432 was dated 2 May 1864. It was constituted on Friday 26 May 1865⁸ by the Provincial Grand Master the Hon RW Bro Vincent Pyke. The advertisement announcing the meeting advised that full Masonic costume would be worn.

After the first meeting of the Ara Lodge on 9 February 1843 only 15 further lodges were constituted during the next twenty years. Of these twelve were English, two Scottish and one Irish⁹. Further growth in the North Island had been hindered by skirmishes and battles in the land wars, which started in Taranaki in 1859, and the Waikato in 1863. The military were active in the formation of a number of lodges. Scinde Lodge had been formed when there were 150 troops of the 65th Regiment stationed in Napier to protect the settlers. De Burgh Adams of the commissariat was an active and enthusiastic Freemason and was instrumental in the formation of two Irish lodges in the Waikato, Alpha Waikato 449 on 15 December 1865¹⁰ and The Beta-Waikato No 450 1C on 16 December 1865. British military forces remained until 1870.

Unoccupied territory

By this time the three Home Grand Lodges had lodges working in New Zealand. As New Zealand was "unoccupied" Masonically by not having its own Grand Lodge, lodges could be formed under any of the Home Grand Lodges without trespassing on the rights of the others. Although there were not many lodges working in New Zealand there were signs of a willingness by members to take more responsibility in the affairs of lodges, a determination to take a greater part in their management and to have more local powers. So there was a new development in Freemasonry here to bring about these powers.

The Provincial / District Grand Lodges

PROVINCIAL GRAND LODGE of NEW ZEALAND 1C

On 2 August 1858¹¹ the Ara Lodge resolved to petition the Grand Lodge of Ireland to establish a Provincial Grand Lodge for New Zealand and recommended Cormack Patrick O'Rafferty (the current Master) for the office of Provincial Grand Master. Grand Lodge approved the petition and a letter received on 24 June 1859 advised the Lodge of this and that Bro O'Rafferty had been appointed as the first Provincial Grand Master of New Zealand under the Grand Lodge of Ireland. However before his patent of office had arrived Bro O'Rafferty had moved to Melbourne where he stayed. In a letter dated 3 November 1864 he resigned the office and advised that he was preparing a Warrant authorising Bro De Burgh Adams to act as Deputy Provincial Grand Master. Adams was referred to as the Provincial Grand Master in the Minutes of the Ara Lodge on 7 August 1865. After attending Divine Service at 11 a.m. in St Paul's Church on 9 November 1865¹² the brethren assembled in the lodge room in the Masonic Hotel. Bro Adams assumed the Chair, the Warrant of Constitution was read and the names of the officers of the Provincial Grand Lodge of Ireland were announced.

PROVINCIAL GRAND LODGE of CANTERBURY EC

The Warrant of Appointment of J C W Russell as Provincial Grand Master was received in June 1859. The Constitution of the Provincial Grand Lodge was carried out in the 'handsome lodge room' of the Lodge of Unanimity in Lyttelton on 19 July 1859¹³. Following a short business session, which commenced at 10.30 a.m., the procession of Freemasons moved down the hill to the church. After the service the procession went back up the hill to the lodge room where the ceremonies of Inauguration, Consecration and Dedication were performed by the Deputy Provincial Grand Master Bro C B Fooks. The officers of the Provincial Grand Lodge were then announced and invested.

PROVINCIAL GRAND LODGE of OTAGO and SOUTHLAND EC

The Commission from the United Grand Lodge of England constituting the Masonic Province of Otago and Southland was read by Bro Forman PGS Registrar-designate on 11 August 1864. Bro John Hyde Harris was then installed¹⁴ as Provincial Grand Master by W Bro J Lazar PPDGM of the Province of South Australia in the Masonic Hall, Manse St, Dunedin. RW Bro Harris was also the Superintendent of the province of Otago. Bro Lazar was invested as the Deputy Provincial Grand Master by RW Bro Harris; Bro Lazar then invested the officers of the Provincial Grand Lodge with éclat. Farley's Music Hall in Princes Street was the venue for a sumptuous banquet for the 154 brethren present.

PROVINCIAL GRAND LODGE OF NEW ZEALAND SC SOUTH ISLAND

A letter dated September 1864 was received by Vincent Pyke RWM No 417 acknowledging receipt of a petition for the erection of the Middle Island [sic] into a Provincial Grand Lodge District. The petition¹⁵ had been placed before Grand Lodge on 1 August 1864 and approved.

The inaugural meeting of the Provincial Grand Lodge of New Zealand SC was held at the Masonic Hall, Dunedin, on Wednesday 19 April 1865¹⁶ when the Hon Vincent Pyke was invested and installed under commission from the Grand Lodge of Scotland. RW Bro Pyke appointed Bro Beveridge RWM St Andrews No 418 as the Deputy Provincial Grand Master.

DISTRICT GRAND LODGE of WESTLAND EC

In February 1869 a petition 'praying that a District Grand Lodge Charter be granted to the County of Westland'¹⁷ was forwarded to the Earl of Zetland, Grand Master of the United Grand Lodge of England. It was not until 23 March 1871 that the Warrant had been received and Bro John Lazar was installed that day as District Grand Master.¹⁸ The ceremony was held in the evening in the Masonic Hall, Revell Street, Hokitika. After the Lodge had been closed a sumptuous supper and excellent wines were provided at Bro Osborne's Cafe de Paris.

DISTRICT GRAND LODGE of the NORTH ISLAND EC

The first move towards forming a District Grand Lodge of Wellington was made at a meeting of the New Zealand Pacific Lodge in October 1857. This was followed by a formal proposal in January 1858 to the Grand Lodge of England to open a Provincial Grand Lodge and recommended Bro Isaac Featherston to be the first Provincial Grand Master. Hopes were dashed when the Grand Secretary in London advised them in May 1859 that a minimum of three lodges would be required to form a District.

The Lodge was not giving up and in November 1872 applied again and recommended Bro Robert Lambert to be the first Provincial Grand Master but this also was declined.

In 1874 a further petition based on a North Island wide basis was successful. In a letter dated 30 November 1875 but not received in Wellington until March 1876 it was advised that the application had been approved and that Sir Donald McLean had been appointed District Grand Master of the North Island.

An emergency meeting of the Lodge was held on 24 June 1876.¹⁹ When the Lodge tyled at 4 p.m. 44 members and 146 visitors were present to witness Bro D McLean installed as District Grand Master by RW Bro J Lazar who then invested the officers of the new District Grand Lodge.

PROVINCIAL GRAND LODGE CANTERBURY SC

The representatives of four of the six Scottish lodges in Canterbury held a meeting at Quill's Hotel in Ashburton on Thursday 9 October 1879²⁰ to discuss the desirability of forming a Provincial Grand Lodge for Canterbury. It was resolved to apply for a Warrant to form a Provincial Grand Lodge to meet in Christchurch, Ashburton and Timaru in succession.

The first Provincial Grand Master was the Rev James Hill who was installed²¹ in the Canterbury Masonic Hall by Bro W Caldwell, Grand Steward, of Dunedin on 24 May 1883. Previously the lodges working in Canterbury had been under the jurisdiction of the Provincial Grand Lodge in Dunedin but they now had their own supreme authority in Christchurch.

THE DISTRICT GRAND LODGE of AUCKLAND EC

Early in 1877 the English Constitution lodges of Auckland petitioned the Grand Lodge for the formation of a District Grand Lodge of Auckland and seeking the appointment of W Bro George Samuel Graham of the Waitemata Lodge No 689 as District Grand Master. The petition was successful and the Grand Master signed the Patent of Office on 30 June 1877 and it arrived in Auckland on 6 October 1877. The Consecration and Dedication of the District Grand Lodge and the Installation of RW Bro Graham was held at noon on 30 November 1877.²² At 3 p.m. on the same day Bro F Whitaker was installed as Provincial Grand Master of the Provincial Grand Lodge of the North Island SC.

THE PROVINCIAL GRAND LODGE of the NORTH ISLAND SC

In the middle of May 1876 a meeting of Masters and Past Masters of the Scottish Constitution in Auckland was held to constitute a Provincial Grand Lodge for the North Island. This had been mooted many years earlier but Bro Beveridge, who had been nominated for the office of Provincial Grand Master, had died. However on this occasion they approached Sir Donald McLean to see if he would accept the office. However he had accepted the office of District Grand Master North Island EC and was installed into that office on 24 June 1876. In July 1876 they had become aware that a movement had commenced in Wellington to form a Provincial Grand Lodge based there and that Bro Johnston was possibly the Provincial Grand Master designate. After some to-ing and fro-ing it was agreed that Wellington would support Bro Whitaker, now a member of Sir Walter Scott Lodge SC, for the office if Auckland would support Bro Johnston for the office of Deputy Provincial Grand Master²³.

They were advised by the Grand Secretary that both nominations had been approved by the Grand Lodge of Scotland on May 7²⁴ and that the Warrant was on its way. The Provincial Grand Lodge of Scotland North Island was inaugurated and Bro F Whitaker Installed as Provincial Grand Master on

30 November 1877²⁵ following the Installation of RW Bro Graham and the Constitution of the District Grand Lodge of Auckland EC. Both ceremonies were carried out by RW Bro J Lazar District Grand Master EC of the Westland District.

The reason for holding both Installations the same day and in the same venue was recorded by the District Grand Secretary EC. 'It was thought that it would tend to Masonic advancement if the erection of both District Grand Lodges were to take place at the same time so as to make one Masonic Holiday and Festival and the Installation Ceremonies more imposing.'²⁶

The Politics

There was a major constitutional change for the country in 1852 when the British parliament passed the Constitution Act. This created a supreme legislative body comprising a nominative and an elected house. New Zealand was also to be divided into six, later ten, provinces, each with its own elected council and Superintendent who would be responsible for local issues such as roading, bridges and schooling. The small two-chamber central Government would have the duty of dealing with national issues. The first parliament assembled in Auckland on 24 May 1854 and was formally opened three days later. For a country with a small population spread over a wide area, with a limited communication network and difficult travelling conditions it was hoped that this would work. In reality the Provincial Governments were little more than Borough Councils but each with a responsibility for a much larger area. Auckland had the biggest European population with just over 11,000 while Taranaki had but 2000.

As the years passed travelling times were much reduced and there were roads instead of tracks. By May 1865 the telegraphic system had been extended from Bluff to Christchurch with telegraph stations at all centres of population. It was anticipated that the lines would shortly be extended to the Cook Strait. In 1859 the fastest journey possible from Dunedin to Auckland took 15 days but by 1879 this had been reduced to five and a half days.²⁷ There was now developing a strong move to abolish Provincial Government and increase the size and powers of the central government.

Vincent Pyke, who was elected to Parliament for the Wakatipu electorate, was a strong advocate for abolishing Provincial Councils. He was a vigorous, articulate and outspoken Member who was pushing for the building of a national system of railways and for building a road over the Haast Pass, both major works, which could only be accomplished by a central government.

Vincent Pyke was also a Past Provincial Grand Master SC and he saw the inauguration of District Grand Lodges as an impediment to the sound growth of Freemasonry in New Zealand.

First step to independence

The proliferation of Provincial governments did little to develop the concept of nationhood in New Zealand. So too the proliferation of District Grand Lodges did little to promote the unity of purpose which should have characterised the Masonic fraternity in New Zealand.

A circular dated 27 July 1876 in the name of RW Bro Pyke was issued by W Bro E T Gillon, journalist and editor of *The Evening Post*, to all Scottish lodges inviting them to send delegates to a meeting in Wellington on Monday 4 September 1876 to consider the feasibility of forming a United Grand Lodge embracing all three Constitutions. It was reported²⁸ that Sir Walter Scott Lodge had received a letter from Vincent Pyke PProvGM SC intimating that a meeting of freemasons of the colony would be held at Wellington on 4th September next to consider the question of having a United Grand Lodge for the colony of New Zealand and requesting the lodge to appoint delegates for the meeting. It was later reported²⁹ 'that a movement is under way as happened in Canada for Scottish Freemasons to form a Grand Lodge of New Zealand and the proposal put to Scottish Lodges appears generally popular'. Ten lodges were represented at the meeting and a motion in favour of a National Grand Lodge was carried. A committee of seven Past Masters was formed and tasked with preparing a report and sending it to all lodges to elicit their views.³⁰ Although there was support for the proposal it was not very strong and the concept faded a little.

The concept faded a little but not completely. At the March meeting of the New Zealand Pacific Lodge EC in 1884 a letter was received from Lodge Leinster, an Irish Lodge, suggesting the

advisability of forming a Grand Lodge of New Zealand. This was received less than enthusiastically by the Lodge but the seed was planted. In December 1888 W Bro F A Green the retiring Master of Lodge Waikouaiti No 2115 EC was recorded³¹ as expressing the hope that "the time was not far distant when there would be only one Constitution in New Zealand".

The *Masonic Journal* in an editorial³² noted "that if the Craft in New Zealand is not masonically well governed it is certainly not due to a lack of governing bodies ... and New Zealand masons ought to be proud of having their welfare looked after by so many august bodies. There are numbers of thoughtful brethren who are thoroughly dissatisfied with the present situation ... and would hail with the greatest satisfaction the reduction of the number of ruling bodies by the creation of a Grand Lodge of New Zealand which should be supreme in New Zealand."

Kent Henderson said it well when he wrote³³ "It is quite likely that this overabundance of local Masonic administration had a detrimental effect on creating the unity of purpose necessary to enhance the creation of the Grand Lodge of New Zealand."

In a later issue³⁴ a correspondent in referring to the recent inauguration of the Grand Lodge of New South Wales wrote plaintively "shall New Zealand remain split into nearly a dozen petty organisations any longer?" Indeed the inauguration of the Grand Lodges of South Australia in 1884, and New South Wales in 1888 and the progress towards the formation of the Grand Lodge of Victoria had not escaped the attention of many in the Masonic fraternity in New Zealand.

An important second step

There was a groundswell of opinion favouring the establishment of a Grand Lodge of New Zealand. The first formal meeting to discuss the proposal was held in Wellington on Friday 1 February 1889. This had been widely advertised and circularised in the main centres. Indeed a letter in a Dunedin paper recorded "that the circular was signed by nearly all the masons of any standing in Dunedin".³⁵ The business proposed for the meeting was "To consider the advisableness of taking steps to form a United Grand Lodge of New Zealand". The meeting was opened at 8 p.m. in the Exchange Building, Wellington and proved to be pivotal in the history of Freemasonry in New Zealand.

After a lengthy and passionate speech by the Chairman, Bro E T Gillon, propounding why it was so desirable to form an independent Grand Lodge of New Zealand Bro G S Graham sought permission to speak. He made it clear that he was present as a member of a Wellington lodge and not as the District Grand Master of Auckland EC and wished to make it clear 'that he was not in favour of the formation of a United Grand Lodge of New Zealand until some further good reasons for its establishment were adduced'.³⁶ As he had another engagement he asked for permission to withdraw. Bro H J Williams proposed the first motion, 'that in the opinion of this meeting it is desirable, in the interests of Masonry that a United Grand Lodge of New Zealand should be formed.'³⁷ This was seconded by G Robertson and carried with one vote against.

Most of those present were from Wellington and to avoid any concern that this would be seen as a Wellington show it was resolved that a Masonic Union should be formed with the Central Executive to be composed of the Wellington brethren then present. They would be given authority to include any Master Masons.

A third motion, 'that if the majority of the lodges then working in the Colony [sic] could be secured then during the next session of parliament lodge delegates would meet to Constitute the New Zealand Grand Lodge, adopting a constitution and electing a Grand Master'.

This linking of parliament with this proposed meeting might seem a little odd today but in 1889 seventeen active Freemasons were Members of the House of Representatives³⁸. Their names are listed in Appendix 8 to this paper.

A further motion that was agreed to was that copies of the proceedings of the meeting should be distributed widely and that leading Freemasons throughout the country should be encouraged to form committees to further the aims of this meeting.

How many members were present at this historic meeting?

A contemporary report³⁹ stated that 'a large and representative meeting of Past Masters was present' and a more recent paper⁴⁰ repeated that assertion. The newspapers of the time⁴¹ restricted themselves to stating that a representative attendance of the several constitutions was present. There were in fact 19 Freemasons present⁴² at what was to be a momentous and very important meeting. Nine English Constitution Installed Masters, seven Scottish Installed Masters and three Irish Installed Masters were at this meeting.

The Masonic Union

The full proceedings of this meeting were distributed throughout the country and districts were encouraged to form branches of the Masonic Union.

CANTERBURY

The first meeting held by Canterbury was held on Tuesday 26 February 1889 in the St Augustine Hall. R C Bishop chaired this meeting and it was agreed to support a national Grand Lodge. A further meeting was planned for Tuesday 2 April and attracted about 140 brethren. By a majority of 50 to 14 it was resolved to support the creation of a United Grand Lodge. A branch of the Union was also formed.

The next meeting of the Union was also in the St Augustine Hall on Thursday 11 April 1889 and Master Masons who were favourable to the movement were warmly invited to attend. At a meeting on 17 April a draft circular was prepared, discussed and approved. The secretary C P Hulbert, was then authorised to have it printed and distributed to all lodge members. A blank form of reply to the proposal was to be attached giving every brother the opportunity to reply to the proposal and to give his approval or disapproval to the query 'Would he support the movement?'

Another meeting held on Tuesday 30 July considered a number of circulars from the Central Executive⁴³ these included the draft of the Basis of Union. The circular was adopted. It was resolved to send a copy to all lodges in the district and to issue an invitation for all lodges in the district to send delegates to the meeting in Wellington in September.

Following the Wellington Convention the Canterbury Masonic Union held a well-attended general meeting on 27 September 1889. The chairman R C Bishop gave a review of the convention and informed the meeting of the many amendments which had been made to the original basis of union prepared by the Central Executive. A draft circular to the lodges, which had not yet joined the movement, was discussed and approved. A sub committee was formed to advise the District Grand Master EC and the District Deputy Grand Master SC of current events.

OTAGO was the next region to form a Masonic Union following a meeting held in Dunedin on Friday 29 March 1889⁴⁴. The circular calling the meeting was signed by 74 brethren. A motion that a United Grand Lodge for New Zealand should be formed was carried by a large majority.⁴⁵ It was also resolved that those present should form themselves into a branch of the Masonic Union with power to add to their number. It was a lengthy meeting, which didn't close until 11 p.m.

'A largely attended'⁴⁶ meeting was held in the Masonic Hall on the 6th April with brethren from lodges from Oamaru to Invercargill present. Proxies from 260 Masons in the Otago area were handed to Bro S James who presided.

Despite the enthusiasm expressed to form a Grand Lodge for New Zealand serious opposition was experienced from Bro T S Graham, District Grand Master EC, who issued a circular forbidding any discussion in lodges concerning the proposed Grand Lodge. It was agreed that a letter would be sent to the District Grand Master asking him to recall or cancel his circular forbidding Masters in his District from discussing or in any way recognising the steps that were being taken to form a Grand Lodge. The Otago Masonic Union protested vigorously against this prohibition and at its meeting on Sunday 17 April 1889 received a reply from Bro T S Graham who advised that he would withdraw his injunction and that Masters of lodges under his jurisdiction could in open lodge

accept Notices of Motion favouring the formation of the proposed Grand Lodge and send delegates to the Wellington convention.

Even with the overwhelming support for the movement, the meeting on 15 July considered it should be given more information on the basis of the proposed Grand Lodge and that it should be published and fully discussed. This meeting continued the following day with 150 present. It was resolved that the Central Executive should be more forthcoming with its proposals. A committee was formed to put together a basis for the formation of Grand Lodge, which would the better, be suitable than the proposals of the Central Executive.

Following the convention on 11/12 September in Wellington a meeting held on 27 September discussed the outcome. While subordinate lodges would be generally satisfied, the committee had other misgivings. 'They considered the constitution submitted at Wellington unworkable and with a tendency to the centralisation of power in the Grand Lodge.'⁴⁷

The Otago committee appointed on 15 July produced a report⁴⁸ comprising 14 points, which it considered essential. This report was presented to a meeting of the Masonic Union on 18 October⁴⁹, which resolved by 25 votes to nine to adopt it. A number present abstained from voting. The report made the point 'that no real Union will be consummated until there is greater harmony on the question of a Grand Lodge which cannot be obtained without further consideration and negotiation.'⁵⁰

It is hard not to be cynical about this attitude. Otago had not sent any delegates to Wellington⁵¹ where the 26 July draft of the Basis of Union was presented and debated. Delegates had made many amendments to the Central Executive draft proposals and the Declaration of Union had been signed at the Convention in September. There seems to have been little to gain from the Otago proposals. It was a question of being too late and a lack of co-operation with the other branches of the Masonic Union and the Central Executive. Otago had another problem; when the branch meetings were held all Masons were invited to attend unlike in other districts where only supporters were welcomed. This created difficulties in Otago in getting unity with many opposed to the concept of a Grand Lodge for New Zealand.

SOUTHLAND

The movement in favour of forming a Grand Lodge of New Zealand spread to Southland and a meeting of Past Masters was held on Thursday 21 February 1889.⁵² The feeling was expressed that there was almost unanimity among the seven lodges in Southland.

It was resolved to hold a further meeting in March. At this meeting⁵³ held in the Masonic Hall, Forth Street on 2 March there were twelve present⁵⁴, representative of the three constitutions. After extensive debate it was resolved that it is desirable to establish a United Grand Lodge of New Zealand provided that the three constitutions should be represented equally in the new organisation. The meeting agreed that the proposers of this motion should move it at a general meeting to be called for a fortnight hence. If the motion were successful another should be proposed providing for the formation of a Southland Branch of the Masonic Union.

At this meeting held on Thursday 14 March there was a very large attendance.⁵⁵ Bro Cattell, who presided, gave an account of the proceedings of the two previous meetings. An amendment proposing that all the words after New Zealand be struck out attracted considerable debate and was eventually lost. The original motion was passed together with the resolution that a Southland Branch of the Masonic Union be formed with power to add to it. An Executive of four Past Masters from each of the three lodges was appointed.⁵⁶

AUCKLAND had its first meeting of Masters and Past Masters called to discuss the formation of a United Grand Lodge of New Zealand on Tuesday 19 March 1889.⁵⁷ The meeting was chaired by Bro Farquhar Macrae of St Andrew Lodge 418 SC. An executive committee was formed and further meetings were held on the 1st, 4th and 6th April in preparation for a general meeting to be held on 10 April 1889. At this meeting attended by 250⁵⁸ members, a motion that it was desirable in the interests of Freemasonry that a United Grand Lodge of New Zealand should be formed with the

assent of a majority of the lodges now working in New Zealand. This was carried by 75 votes to 17⁵⁹ so obviously many failed to vote.

At a committee meeting on 13 April the discussion centred around two circulars to be sent to all lodges encouraging support for the movement. On 12 June the committee discussed an invitation to send two or more delegates to Wellington along with the representatives of other branches to discuss a draft proposal, which would put together a basis of union.

The meeting on 15 August 1889 was informed that useful work had been done in drawing up a draft to be discussed at a convention later. Fifteen members were present on 6 September when the sole topic of business was on the convention to be held in Wellington on 11/12 September. The committee regretted the short notice of the convention not giving lodges the opportunity to reconsider their anti stand.

OTHER CENTRES

Nelson: At a well-attended meeting⁶⁰ in Nelson the motion that it is desirable to form a United Grand Lodge was passed with some opposition. The motion that a branch of the Masonic Union be formed was defeated.

Napier: Eighteen freemasons attended a meeting⁶¹ on 15 April to discuss the formation of a Grand Lodge for New Zealand. A motion supporting the concept was passed by nine votes to six.

Ashburton: A meeting on 8 April of the three local lodges agreed that 'the time had not yet come for the establishment of a Grand Lodge of New Zealand'⁶².

WELLINGTON

The Wellington Branch of the Masonic Union advised that it would be meeting in the Exchange Building on Tuesday 26 February 1889 and that all Freemasons were invited to attend. At the meeting the secretary, Bro George Robertson, 'read a large quantity of correspondence showing that the movement for a United Grand of New Zealand was being taken up with enthusiasm in all parts of the colony'⁶³. One of the suggestions made was that Lord Onslow PGW of England should be requested to allow himself to be nominated as the first Grand Master. Another suggestion was that HRH The Prince of Wales be solicited to become Patron.⁶⁴

At a meeting held on 30 April, to which Masters Masons were also invited, it was informed that the proposal to establish a Grand Lodge had been discussed by 28 lodges of which 19 had resolved to join.

For the meeting on Thursday 18 July 1889 held in the Masonic Hall, Boulcott Street, the main object was to appoint a Central Committee of the Masonic Union, which was to be representative of all constitutions. This committee would continue to urge all lodges to come to a definite decision on the Grand Lodge question. It was also noted that among the members of parliament were many leaders of the Craft and they should be added to the committee to reflect a 'colonial and not a local significance'⁶⁵.

Fourteen members of parliament were added to the executive of the Wellington Branch. These were Bros Harkness, Pyke, Ballance, Joyce, Cadman, Fitchett, Fish, Feldwick, Fergus, G F Richardson, Lawrie, Barron, Ormond and Macarthur. To broaden the base and to include the three constitutions local members Bros R C Hamerton 1C, H J Williams EC and H J H Elliott SC were added. The meeting of the Central Executive committee was to meet at 3 p.m. on Saturday 20 July in room 10 at the Athenaeum and all other members of the Craft were invited to attend and listen but not to speak.

E T Gillon was again voted to the chair. Members present were Bros Niccol, Lawry and Cadman of Auckland, Gillon, Hamerton, Robertson, Williams and Elliott of Wellington, Joyce Canterbury and Feldwick and Hon G F Richardson of Invercargill. Apologies were received from Bro Fitchett, Dunedin, and Harkness, Nelson. The chairman in a lengthy speech detailed the progress made in bringing to fruition the Grand Lodge. He pointed out that it was important to arrange for a colony wide convention of lodge delegates.

A very important sub committee

A sub committee comprising Bros Niccol, Auckland, Gillon, Wellington, Harkness, Nelson, Joyce, Christchurch, Fitchett, Dunedin, and Feldwick, Invercargill was appointed. Fitchett and Harkness had not been at the meeting but as both were members of parliament then sitting in Wellington they were available. This sub committee was tasked with reporting on the arrangements necessary for calling the Convention and also, of great importance, to suggest the general outline for a basis of union for the consideration of delegates when assembled⁶⁶. 'The proceedings ... were distinguished by great unanimity and earnestness.'

A meeting of the Central Executive was held in Wellington on Friday 30 August.⁶⁷ It was announced that the majority of lodges of each constitution had resolved in favour of a United Grand Lodge. It was also unanimously resolved that a convention of delegates of the lodges would meet in Wellington on Wednesday 11 September to constitute the Grand Lodge.

The Basis of Union

The sub-committee appointed on 20 July and entrusted with writing up a Basis of Union must have worked extremely hard drawing it up because the Central Executive Committee of the Masonic Union approved and adopted it at its meeting held in the Parliamentary building on 29 July. Twelve members were at this meeting and 'only a few trifling alterations were made to the draft'. This was an extremely important decision because it set the stage for the Convention to agree to and establish the Grand Lodge after discussion, amendment and approval.

So who was on this Central Executive Committee and how did it represent the Freemasons of New Zealand? There were 19 present for that meeting on the 20th July. Seven were from the Scottish Constitution, two Irish and 12 English, which doesn't add up to 19. M Niccol was a member of a Scottish and an English Lodge and R C Hamerton had Irish and English membership. Of this 21 (counting M Niccol and R C Hamerton + 2) three were Masters of lodges, 14 were Past Masters and four were Master Masons. Geographically, six were from Wellington, five from Canterbury, three from Auckland, two from Otago, two from Southland and one from Nelson. Whatever criteria are applied this was a well-balanced and fully representative Committee.

The Canterbury Branch of the Union held a meeting on Tuesday 30 July to discuss the proposed the proposed basis of union.⁶⁸ The Committee decided to issue an invitation to all lodges in the district to send delegates to the proposed convention in Wellington in September. Copies of the draft basis on which the Union would be formed were also sent to all lodges.

The Auckland Branch of the Union at its meeting on 15 August also discussed it. The chairman, Bro M Niccol, observed that it met the requirements of the Auckland District.

The draft Basis of Union was a complex document extending to 22 Articles. As copies of it had been widely distributed to all Branches of the Union as well as to lodges within each district there would be about six weeks to examine and discuss the document before the convention in September.

The Ashburton Guardian,⁶⁹ in an editorial, observed 'that the formation of a United Grand Lodge for New Zealand may now be considered as an accomplished fact'. It continued 'The manner in which this movement has been conducted has not been such as to attract the adhesion of members of the craft, who have considered the matter dispassionately, and counted the cost of the proposed change. Repeated applications by Freemasons and lodges in this district have failed to obtain from the Union any indication as to how the financial necessities of the proposed Grand Lodge are to be supplied. ... Actual figures [of costings] are, or ought to be, available, and should be laid before every lodge.'

A stronger opposition appears

The editorial quoted in the previous paragraph, although critical of aspects of events leading towards a Grand Lodge, was generally in favour of its formation.

RW Bro T S Graham, the District Grand Master, had already made his views very clear when he issued his directive in February 1889 forbidding any discussion on the movement in any lodge

under his jurisdiction. That he later withdrew his edict did not lessen his strong opposition to a new Grand Lodge.

Bro H G Wade the District Grand Secretary called⁷⁰ a special meeting of members of the District Grand Lodge of Auckland 'to consider the proposal for a United Grand Lodge for New Zealand' for the following day. No regalia would be worn.

There was a large attendance at the meeting⁷¹ and it was unanimously resolved 'that in the opinion of this meeting it is not at present advisable to form a United Grand Lodge of New Zealand and that the meeting would desire the District Grand Lodge of Auckland EC to take such steps as it may deem expedient to make the opinion of the members known to the Grand Lodge of England'.

On 13 March 1889⁷² 'a very large meeting of the Board of General Purposes of the District Grand Lodge of Westland held last night to consider the agitation [sic] now taking place throughout the colony for the formation of a Grand Lodge of New Zealand, it was unanimously resolved after careful consideration of the question in all its bearings "That the formation of a Grand Lodge of New Zealand at the present time was inopportune, unnecessary, and calculated to destroy rather than advance the best interests of Freemasonry throughout the colony" '.

Strong language indeed but this opening paragraph was followed by a list of twelve points why a Grand Lodge of New Zealand should not be formed. The last paragraph is worth quoting for the style of language used. 'The Board, in conclusion, desire to remind the brethren of what is due to that ennobling sentiments of national and patriotic pride, so forcibly impressed upon them as one of the glorious landmarks, not only of nations, but of those faithful and true-hearted Masons, who have from time immemorial enrolled themselves under the mystic banner of a free and noble ancestry, distinguished by all that pertains to Honour, Truth and Virtue.'

This report was presented to the Annual Meeting of the District Grand Lodge of Westland on 20 March and after a number of speakers condemned the formation of a new Grand Lodge the report was adopted unanimously.

The Board of General Purposes of the Wellington District Grand Lodge EC issued a circular⁷³ warning its craft lodges against the movement for establishing the United Grand Lodge.

Bro G S Graham the District Grand Master EC Auckland issued a circular on 10 March republishing circulars from Wellington, Westland and Auckland against the formation of a New Zealand Grand Lodge.

The rebuttal

The Masonic Union published an address by Bro E T Gillon replying to the various statements and objections and challenging and denying the right of any District Grand Master or District Grand Lodge to forbid craft lodges discussing the formation of a Grand Lodge⁷⁴.

The situation

There was no doubt that the question of creating a new Grand Lodge for New Zealand divided the Masonic community. The question was, should we have a Grand Lodge of New Zealand? There was no in between flexibility on the issue; it was yes or no. There was no middle ground. It became an emotional issue and Freemasonry had become polarised. Intransigence prevailed and logical thinking about what was best for Freemasonry in New Zealand was overlooked in the personal views of the combatants.

Reasons for establishing a Grand Lodge of New Zealand

Some of the reasons that had been advanced in favour of establishing a Grand Lodge for New Zealand:

- Three different constitutions do not reflect the unity that Freemasonry should demonstrate.
- One governing body is essential for dispensing charity equitably.
- It provides better control over the opening of new lodges to obviate competition for candidates.

- Regular elections for the Grand Master and Provincial Grand Masters lead to healthier governance than appointments for life.
- Past Masters of one constitution lose their status if they move to an area where there is no lodge of their constitution.
- The abolition of nine District Grand Lodges would reduce the cost of duplication of administration.
- It would eliminate unhealthy rivalry between constitutions.
- Candidates rejected by one constitution couldn't apply to another one.
- Being governed from a distance is not as efficient as having it closer to home.
- It would eliminate the proliferation of small lodges.
- Having its own Grand Lodge reinforces nationalism.
- All money raised or paid by lodges stays in the country.

Reasons why a Grand Lodge for New Zealand was not required

Some of the reasons advanced for not instituting a Grand Lodge of New Zealand:

- New Zealand lacked a major population centre such as the Grand Lodges in the states of Australia each had.
- The sparseness of the population⁷⁵
- The amount of money forwarded to the Home constitutions was small but had been exaggerated.
- The cost of establishing a Grand Lodge and the heavy financial commitment of lodges to support it.
- No real advantage had been shown as to why a Grand Lodge was necessary.

Notwithstanding all the objections, the Executive Committee of the Masonic Union believed with good cause that the majority of lodges of each constitution supported their work.

The Convention 11/12 September 1889

This led to decisive action by the Central Executive of the Masonic Union, which resolved unanimously on 30 August 1889 to hold a convention of delegates of the lodges in Wellington on 11th September 1889 to constitute the Grand Lodge. This date had been decided upon because Parliament would be sitting and this was the latest possible date before Parliament would be rising. A large number of Members of Parliament⁷⁶ were members of the Craft and had already been nominated as lodge delegates.⁷⁷

The Convention was opened at 7.30 p.m. on Wednesday 11 September in the Exchange Building in Wellington. The Attendance Sheet was signed by the delegates of 61 lodges;⁷⁸ 34 English Constitution, 20 Scottish and 7 Irish.

E T Gillon was voted to the chair and G Robertson was appointed secretary. Copies of the Basis of Union and a form of Declaration and Agreement to constitute the Grand Lodge as adopted by the Central Executive Committee on 29 July 1889 were distributed to the delegates.

After a lengthy speech by Gillon in which he outlined the progress of the movement to the position they had now reached discussion on the Declaration of Union began. Among the decisions reached it was resolved that Grand Lodge would come into existence on 9 November 1889 and that United would be dropped from the title. A number of questions were asked and answered. The Declaration⁷⁹ was agreed to unanimously and the Convention was then adjourned until 3 p.m. Thursday 12 September.

When the Convention resumed it went into committee to consider, and if required, amend the proposed Basis of Union. At 5 p.m. there was an adjournment until 7.30 p.m. and discussions continued well into the evening. Finally the Convention resumed from the committee stage and it was proposed that ... the Basis of Union⁸⁰ ... be approved and recommended to Grand Lodge for ratification.

The Convention was then closed with solemn prayer.

Those present enrolled themselves as members of the Grand Lodge of New Zealand if that was their wish.⁸¹

The Declaration of the formation of the Grand Lodge of New Zealand engrossed on vellum was then signed by the delegates on behalf of their lodges.⁸² Sixty four delegates⁸³ signed comprising 34 English Constitution, 23 Scottish and seven Irish.

The Declaration was left open until 9 November and a further ten lodges signed.⁸⁴

Newspaper accounts note - 'The greatest unanimity prevails'⁸⁵ and 'not a single division had required to be taken on any question. Practical unanimity had prevailed and such was the case afforded the best proof of the thoroughly Masonic spirit by which they had all shown themselves to be actuated.'⁸⁶

Discrepancies

The Declaration of Union is shown as being signed on 11 September. This is incorrect. It was signed after the Convention had closed on 12 September.

Sixty-one lodges signed the Attendance Sheet on 11 September but 64 signed the Declaration of Union on 12 September 1889

English Lodges 1904 Rangitikei and 705 Tongariro signed the Attendance Sheet but not the Declaration of Union.

English Lodges 1856 St George's and 1918 Lincoln did not sign the Attendance Sheet but did sign the Declaration of Union on 12 September 1889.

Scottish Lodges: 481 St Andrew Kilwinning, 534 Caledonian and 708 Ponsonby all signed the Declaration of Union on 12 September but not the Attendance Sheet the day before.

The Central Executive resolved to activate the Declaration of Union and bring the Grand Lodge into being on 9 November 1889. RW Bro Sir Harry Atkinson District Grand Master EC of Wellington but also more importantly the Premier⁸⁷ was informed of this resolution. While he was in favour of the Grand Lodge he believed the time for it was not yet but he suggested that a meeting of all the District/Provincial Grand Masters⁸⁸ might be of value.

The meeting of the District Grand Masters January 1890

The meeting of the Provincial and District Grand Masters commenced at 2.30 p.m. on Friday 24 January 1890. Bro E T Gillon who was in Dunedin at the time and by virtue of his Masonic rank was entitled to attend didn't.

There were present six of the nine Provincial/District Grand Masters. Absent were Sir Harry Atkinson DistGM EC Wellington, Sir Frederick Whitaker DistGM SC Auckland and C Louisson DistGM SC Canterbury from all of whom apologies were received.

The meeting had been convened to discuss the 'movement re the proposed Grand Lodge of New Zealand'.⁸⁹ The topic was 'discussed for upwards of two hours'.⁹⁰

Although the action of the Masonic Union in postponing their proceedings was commended, the meeting resolved that it was not desirable in the best interests of Freemasonry to form a Grand Lodge of New Zealand at that time. More time should be allowed for a better understanding and greater unanimity on such a vital question for Freemasonry in New Zealand.

The meeting was adjourned until 8 p.m. on Monday 27 January. Although not germane to the main thread of this paper it is worth noting that three topics discussed that day were;

- The evils arising from the too frequent issue of Charters where districts were numerically small and unable to sustain a Masonic lodge,
- The accepting of a candidate into a different constitution from that which had rejected him,
- The too frequent appearance in public of members in regalia at funerals, balls etc.

The report of these deliberations was not communicated to the Masonic Union, which only learned of them through the 'press'. To the Masonic Union an indefinite postponement was not an option for them. So a circular dated 3 February was widely distributed calling for the first Communication of Grand Lodge to be held in Wellington at 5 p.m. on Monday 10 March. 'A

resolution to be then moved as to the appointment of the first Grand Master will in the meantime be communicated to you'.⁹¹

The first Communication on Monday 10 March 1890

The meeting was duly held in the Freemasons' Hall, Wellington, and was 'very widely attended'⁹² although Hart⁹³ and others state there were 33 brethren present representing 54 lodges.

Bro Gillon informed the meeting that Sir Harry Atkinson DistGM EC had again approached Lord Onslow as to whether he would accept the Grand Mastership [sic] if it were offered by a majority comprising 100 lodges. His Excellency 'gave the matter his immediate attention and had telegraphed Grand Lodge in England on the matter and was hourly expecting a reply'. As no reply had been received that evening the meeting adjourned and reassemble on Tuesday 11 March. Bros Gillon and Robertson sent a telegram on 11 March to the Governor informing him that the meeting had delayed making any decision but awaited his reply.

The meeting closed without any resolution but the Central Executive was empowered to act as it thought fit.

On Saturday 15 March Onslow replied to Gillon asking whether 120 lodges could be attained. A further exchange of telegrams followed but ultimately the Central Executive decided in view of what had transpired to declare Henry Thomson DistGM EC duly elected as Grand Master and he had accepted.

Onslow

Onslow comes across as one who was always raising the bar and stalling for time. However, he had always been clear in that he wanted harmony and unity in Freemasonry. He was the Governor of the whole country and was not there for just those in Freemasonry who wanted to establish a Grand Lodge. Even in Masonry there was not, in his view, a great enough support for the movement. Even in lodges, which were in favour of the Grand Lodge, there were a number of members who were opposed. He had to be cautious in everything he did. He was not opposed to the new Grand Lodge but he wanted to see greater support for it.

The first Communication - again!?

This Communication of the Grand Lodge of New Zealand was held in the St Augustine Hall in Manchester Street, Christchurch on 29 April 1890 commencing at 7.30 p.m. It was reported that there was a large attendance.⁹⁴ The Attendance Sheet was in fact signed by 65 members representing between 29 and 32 lodges. The reason for this imprecision is that the original document is more than 120 years old and the ink used has faded and some of the signatures and lodges are barely legible. An analysis of the Attendance Sheet with comments on some of its oddities is given in Appendix 9.

The acting Grand Master, Bro E T Gillon, assumed the Chair and after giving a short review of the steps taken to reach the current position called on the acting Grand Secretary, Bro Geo Robertson, to address the assembly. He then read the Declaration⁹⁵ which had been presented to the Convention on 11/12 September 1889, amended and unanimously approved.

Grand Lodge was then opened in due form and Bro Henry Thomson's election as Grand Master was confirmed. The election of the other Grand officers was also confirmed unanimously. Three more amendments to the Constitution were also passed: the composition of the Board of General Purposes, that those who held District or Provincial Grand rank would be granted equivalent Grand rank and that the number of Grand Stewards would be increased from 12 to 20. After the determination of the salary of the Grand Secretary at £250 Grand Lodge was closed and a 'pleasant hour was passed in the refectory'.

The Grand Installation

The Installation ceremony was held in a packed Oddfellows Hall in Lichfield Street, Christchurch, There were more than 250 Freemasons assembled with a choir of 16 voices. 'The

appointments of the Hall for this special purpose were practically perfect and the decorations, all in Masonic colours, had a splendid effect'.⁹⁶

Grand Lodge was opened at 6.15 p.m. with Bro E T Gillon as the Installing officer assisted by Bro V Pyke. This must have been a very emotional occasion for Gillon and to have had Vincent Pyke alongside him as acting Deputy Grand Master added to the experience. For the two of them who had worked so hard to bring into existence the Grand Lodge since their initiating talks towards that end back in 1876 it was certainly a very special event.

After the Grand officers had been invested the Grand Master 'conferred upon Bro Gillon the rank of past Deputy Grand Master and invested him with a collar and richly designed jewel which bore a inscription setting forth the eminent services'⁹⁷ he had contributed to the Craft. Bro Geo Robertson was also honoured with the rank of past Grand Secretary. Both men had made it clear that what they had done for the Grand Lodge was not to gain high rank but because they believed in the rightness of the cause they had both worked so hard to achieve.

The banquet was held in the hall of the Chamber of Commerce with about 200 present. There was a lengthy toast list and all the speeches 'were excellent in tone, very much to the point and full of well-controlled enthusiasm'.

And so

Seeing the Installation of the Grand Master of the Grand Lodge of New Zealand must have given RW Bro E T Gillon a feeling of great fulfilment. He had worked tirelessly and had travelled many miles since 1876 for this, the realisation of his dreams. Although he had had the honorary rank of Past Deputy Grand Master conferred on him (and he was in 1894 promoted to Past Grand Master) sadly he did not live long to enjoy it. He died on 19 April 1896 after a long and painful illness.

¹ 1 September 1888 page 174

² This Lodge which is now known as Ara was not so called until 7 October 1850.

³ Daily Southern Cross 10 December 1861 page 3

⁴ Lyttelton Times 4 June 1853

⁵ Lyttelton Times 22 October 1953 page 7. Lane gives 19 October 1954 but this is clearly wrong.

⁶ The Otago Witness 11 August 1860 page 5; The Cyclopedia of New Zealand; Otago published 1905 pages 194-99, Northern and The Research Lodge of Wellington Historical Records No 3 hedged their bets by stating 6 or 8th August 1860. Lane however states the Lodge was constituted on 29 August 1860, which is incorrect.

⁷ Otago Daily Times 24 June 1862 page 6

⁸ Otago Daily Times 25 May 1865 page 6

⁹ Lodge Onehunga No 420 1C had a short life from 1863 to 1869

¹⁰ Daily Southern Cross 28 December 1865 page 5

¹¹ GA Gribbin *History of the Ara Lodges* pp 150+

¹² Daily Southern Cross 8 November 1865; The New Zealand Herald 10 November 1865

¹³ Lyttelton Times 27 July 1859 page 4

¹⁴ Otago Daily Times 13 August 1864 page 5: *ibid* 18 August 1864

¹⁵ Otago Daily Times 16 September 1864

¹⁶ Otago Daily Times 26 April 1865

¹⁷ The Grey River Argus 6 March 1869

¹⁸ West Coast Times 30 March 1871 page 5

¹⁹ Otago Witness 1 July 1876 page 10

²⁰ Timaru Herald 14 October 1879 page 2

²¹ West Coast Times 24 May 1883 page 2

²² Wanganui Herald 4 December 1877: Evening Post 1 December 1877; Auckland Star 1 Dec 1877

²³ Wanganui Herald 17 May 1877

²⁴ Wanganui Herald 8 August 1877 page 2

²⁵ Wanganui Herald 4 December 1877 page 2; Evening Post 1 December 1877 page 2

²⁶ NB Spencer *The First Twenty Years of the District Grand Lodge of Auckland United Masters* Transaction Vol XI No 8 15 September 1955

²⁷ King, Michael *The Penguin History of New Zealand* page 232

²⁸ New Zealand Herald Tuesday 15 August 1876

²⁹ New Zealand Herald Saturday 26 August 1876

- ³⁰ Otago Witness 9 September 1876
- ³¹ New Zealand Masonic Journal 1 December 1888 page 169
- ³² New Zealand Masonic Journal 1 February 1888 page 1
- ³³ Masonic World Guide page 353
- ³⁴ New Zealand Masonic Journal 2 July 1888 page 143
- ³⁵ Otago Daily Times 12 February 1889 page 3
- ³⁶ The Minutes of the Proceedings page 15
- ³⁷ Ibid page 16
- ³⁸ Historical Records Series No 1 1959 Research Lodge of Wellington No 194 pages 8,9
- ³⁹ New Zealand Masonic Journal 1 March 1889 page 332
- ⁴⁰ G Duddin The Grand Lodge Movement in New Zealand ... United Masters Vol 30 No 1 April 1994
- ⁴¹ Wanganui Chronicle 5 Feb 1889 page 2; Evening Post 2 Feb 1889 page 4
- ⁴² Proceedings of a Meeting of Past Masters ... held at the Exchange Buildings on Friday 1 February'89
- ⁴³ North Otago Times 1 August 1889 page 2
- ⁴⁴ The Evening Post 29 March 1889 page 3; ibid 30 March 1889 page 2; Otago Witness 4 April 89 p 11
- ⁴⁵ Ibid It reported that it was carried by 334 to 24 votes against. The New Zealand Masonic Journal 1 May 1889 page 389 also gives these data but it seems high and much higher than in other reports.
- ⁴⁶ Otago Daily Times 8 April 1889
- ⁴⁷ Nelson Evening Mail 28 September 1889 page2
- ⁴⁸ Otago Daily Times 21 October 1889
- ⁴⁹ Star 19 October 1889
- ⁵⁰ Evening Post 19 October 1889 page 3
- ⁵¹ Minutes of the Auckland Masonic Union 15 August 1889
- ⁵² Nelson Evening Mail 22 February 1889 page2; Te Aroha News 27 February 1889 page 4
- ⁵³ Evening Post 2 March 1889 page 4
- ⁵⁴ Star 2 March 1889 page 3; Southland Times 2 March 1889
- ⁵⁵ Southland Times 15 March 1889 page 2
- ⁵⁶ New Zealand Masonic Journal 1 April 1889 page 369
- ⁵⁷ Auckland Evening Star 21 March 1889
- ⁵⁸ Star 11 April 1889 page 4; Ashburton Guardian 11 April 1889 page 2
- ⁵⁹ Thames Star 11 April 1989
- ⁶⁰ Grey River Argus 9 April 1889: Wanganui Chronicle 9 April 1889 page 2
- ⁶¹ Otago Daily Times 16 April 1889 page 2
- ⁶² Otago Daily Times 9 April 1889
- ⁶³ Evening Post 27 February 1889 page 2
- ⁶⁴ Ibid
- ⁶⁵ Wanganui Herald 22 July 1889 page 2
- ⁶⁶ Evening Post 22 July 1889 page 2
- ⁶⁷ Grey River Argus 2 September 1889 page2; Evening Post 31 August 1889
- ⁶⁸ Star 31 July 1889 page 2
- ⁶⁹ Ashburton Guardian 12 August 1889 page 2
- ⁷⁰ New Zealand Herald Monday 25 February 1889
- ⁷¹ New Zealand Herald Wednesday 27 February 1889; Evening Post 27 February 1889
- ⁷² New Zealand Masonic Journal 1 April 1889 pages 358 - 360
- ⁷³ Wanganui Herald 14 March 1889 page 3
- ⁷⁴ Te Aroha News 30 March 1889 page 4
- ⁷⁵ The census of 1891 showed that the population of Auckland Provincial District was 133,178, Wellington 97,725, Canterbury- 128,663 and Otago 116,088. The population of the North Island was 281,474 and the South 345,184 and for New Zealand 626,658.
- ⁷⁶ Appendix 8
- ⁷⁷ Otago Daily Times 31 August 1889 page 2; Grey River Argus 2 September 1889 page 2; Evening Post 31 August 1889 page 2; North Otago Times 31 August 1889.
- ⁷⁸ A list of these lodges and their constitutions is given in Appendix 1, which was abstracted, from the Report and Minutes of Proceedings of the Masonic Convention, Masonic Digital Library, ANZMRC. A slightly corrupted list of those who attended is also reported in the Evening Post 12 September 1889 p 2.
- ⁷⁹ The approved Declaration of Union is given in Appendix 3
- ⁸⁰ The approved Basis of Union is listed in Appendix 2
- ⁸¹ Thames Star 13 September 1889 page 5
- ⁸² Evening Post 13 September 1889 page 2
- ⁸³ See Appendix 4 for a full list of those who signed on 12 September
- ⁸⁴ See Appendix 5 for a full list of those who signed the Declaration on 12 September and after.
- ⁸⁵ Thames Star 13 September 1889 page 5

- ⁸⁶ Evening Post 13 September 1889 page 2
- ⁸⁷ The title of Premier was changed to Prime Minister about the year 1903.
- ⁸⁸ Marlborough Express 31 October 1889page2; Evening Post 31 October 1889
- ⁸⁹ New Zealand Craftsman 1 March 1890 page 75
- ⁹⁰ Nelson Evening Mail 29 January 1890
- ⁹¹ NZ Craftsman 1 March 1890 pp 66,67
- ⁹² Ibid page 109; Grey River Argus 12 March 1890page4; Wanganui Chronicle 11 March 1890 page 2
- ⁹³ GR Hart *A Brief History of the Movement... of the Grand Lodge* page31
- ⁹⁴ New Zealand Craftsman 1 May 1890 Vol 1 No 5 page 1; Star 30 April 1890 page 4
- ⁹⁵ Appendix 3
- ⁹⁶ Star 1 May 1890 page 4
- ⁹⁷ Star 1 May 1890
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Freemasonry – Positively Defined

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I once overheard a conversation between an older Freemason and a young guy expressing interest in the Craft at an open day in a Masonic Hall.

The young guy asked: “Well what is Freemasonry?”

The Right Worshipful Brother ticked the points off on his fingers:

- It's not a religion
- It's not a cult
- It's not a world conspiracy
- It's not for women
- It's not for atheists
- It's not secretive
- Freemasons do not swear allegiances to each other
- They don't promote each other and you won't get a job through the Lodge.

Now, he is 100 percent right, but he typified the way many Freemasons define the organisation we all know, love and enjoy – that wonderfully concise yet not very appealing habit of defining Freemasonry by what it is NOT.

Here is another example, from a Canadian Grand Lodge website

- We seek no converts.
- We solicit no new members.
- We raise no money for religious purposes.
- We have no dogma or theology. Religious discussion is forbidden in a Masonic lodge thereby eliminating the chance for any Masonic dogma to form.
- It offers no sacraments and does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with the modes of recognition only and not with the means of salvation.¹

Once again, Freemasonry defining itself through negation!

In marketing terms, it is a bit like Coca-Cola running an ad saying, “it's not Pepsi”.

We need to listen to Johnny Mercer:

You've got to accentuate the positive

Eliminate the negative

And latch on to the affirmative

Don't mess with Mister In-Between

You've got to spread joy up to the maximum

Bring gloom down to the minimum

Have faith or pandemonium's

Liable to walk upon the scene.²

So – there's the challenge. Positively portray Freemasonry using an active voice and create an image, which is attractive to our target market base. Not that we officially have one – but that's not a problem. We all know whom we want to join.

- our friends,

¹ <http://freemasonry.bcy.ca/textfiles/religion.html> Grand Lodge of British Columbia and Yukon

² “Accentuate the Positive” - music by Harold Arlen and lyrics by Johnny Mercer, published in 1944. Gilliland, John. *Pop Chronicles the 40's: The Lively Story of Pop Music in the 40's*.

- our colleagues,
- our associates,
- our family members.

Simple word of mouth promotion will self-select the right kind of people. After all, if the incoming member is already well known by someone we already know and like, then the chances are he will fit in.

So – from now on, simply concentrate on making Freemasonry known to close friends and work colleagues. We do not nor should we need to launch a public relations campaign on behalf of the organisation – we could, and there might be an influx of members similar to those which occurred after the First and Second World Wars, when Freemasonry just grew exponentially– in NSW from 50,000 just at the end of World War Two to 150,000 in 1959. Here in Western Australia from 9,953 at the outbreak of WWII, 17,540 by 1949 and peaking at 19,826 in 1959. That is a near doubling in 20 years.

There might be, but I think not.

That massive influx was not the result of a recruitment campaign. The Grand Lodges of the 40s and 50s did not have publicity or membership committees working hard to attract members, nor did they undertake membership surveys. The organisation grew simply because mates were asking mates to join because they said – “I get something out of this, and I think you will too”.

Our ritual talks of “improper solicitation” and for generations this has been taken to mean don’t ask, don’t tell, don’t advertise and as a result, don’t get members. Instead of concentrating on the intent of the complete sentence, “... unbiased by the improper solicitation of friends against your own inclination and uninfluenced by mercenary or other unworthy motives ...”³, and by completely ignoring the intent of the following question, “Do you further seriously declare that you are prompted to solicit those privileges by a favourable opinion preconceived of the Institution, a general desire for knowledge and a sincere wish to render yourself more extensively serviceable to your fellow creatures?”⁴

For decades, Freemasons adopted (and in some cases still do) a counter-productive code of silence and a refusal to ask friends if they would like to join.

Well, if there is “*improper* solicitation”, surely there is “*proper* solicitation”? I would define *improper* solicitation as making joining Masonry conditional to receiving a financial or physical gain. Such as telling a man that, unless he joined, he could not marry your daughter, or would not get a promotion, or would not get support in a project.

But proper solicitation is asking a mate or a person you have come to know whose values you respect and is a person whom you think would enjoy exploring the mysteries and would benefit from the privileges of Freemasonry.

That’s all you have to do. It’s not hard, it’s not illegal, and it contravenes no legislation. If you enjoy Freemasonry, and God help us all it is accepted that you do – well why not share the joy? Mates, ask your Mates

...

Work hard to make your Lodge something you would ask any of your friends to come along to. If for some reason it is not, if there is something about the way your Lodge conducts its business, holds its meetings, stages its South that holds *you* back from asking friends to join or even worse – makes you feel uncomfortable about being there ... well speak up!!

You may well find there are others who share the vision and suddenly changes happen which benefit everyone. Stay silent, and good men you know who could both benefit from being a

³ Ritual of the First Degree, Western Australian Constitution.

⁴ Ibid.

Freemason and Freemasonry could benefit from by having as members, never set foot in a Lodge. Simply because you did not do anything about it.
Back to a positive, simple way of describing freemasonry.

Try this:

1. ***“The world’s oldest organisation dedicated to religious tolerance and world peace.”***

Freemasonry has been operating in its “modern” form since 1717. I like that ... in it’s modern form since 1717 – nearly 300 years ago.

When the first Grand Lodge was formed, they decided people from all religions and nationalities could join, and the only selection criteria was they be *good Men and true, or Men of Honour and Honesty, no matter what their religious denomination or nationality* and has been our selection criteria ever since.

There are those who consider the drafters of the time only intended this to mean **Christian** denominations, but it was not long before Jewish brethren began meeting on the square and barriers far larger than we can imagine today started to weaken and eventually crashed down throughout the British Empire.

As an aside, seek out a copy of the 2011 transactions of the Western Australian Lodge of Research. There is an excellent paper there by Rodney Grosskopff, a South African Masonic scholar who relates time after time how Freemasonry was the brokerage ground during what we call the *Boer War* but what South Africans call the *War of Independence*. The difference in names says much about history and how it is recorded.

So, when enlarging on our definition *“The world’s oldest organisation dedicated to religious tolerance and world peace”* you can safely say anyone who is in a religion or anyone who believes there is more to life than being born, living and dying ... indeed, someone who believes that there is a spiritual element to life ... can join.

2. **Freemasonry is, therefore, the oldest Ecumenical organisation in the world.**

Ecumenism relates to inter-faith dialogue and negotiations designed to resolve differences between religions. The first meeting of the World Council of Churches, designed to promote Ecumenism, took place in 1948. They are still arguing and having annual congresses. By the time they first met in 1948, Freemasons had resolved that issue some 231 years earlier.

3. **You can also say that we Freemasons have all taken an oath to defend the right of good men to join and that we will defend a brother’s interests as if they were our own. Pause and think about that.**

Every Freemason has promised that, in regards to his fellow Freemason:

... will not injure him myself, or knowingly cause or suffer it to be done by others, if in my power to prevent it; but, on the contrary, will boldly repel the slanderer of his good name ...

4. **You can say we have made a promise to ensure that every other Freemason we meet will not only be greeted in friendship, but if someone starts to slander or besmirch him, we will put an end to it. This is radical, when taken in conjunction with the acceptance of men from all religions – we will boldly repel criticism, and protect their right to worship.**

This was a boldly revolutionary step in 1717 and remains so today. How often have we received emails from Freemasons, which belittle other religions? How often have we heard instances of one Brother making inaccurate accusations against another?

5. **So here is another positive definition – Why should I join? “Because once you are a member, there will be thousands of Brethren who will come to your defence when you are in trouble”.**

Some historical perspective:

In 1723, when those first constitutions of Freemasonry were published, the Test Act and the Corporations Act were still in force (the Test Act was not repealed until 1828, some 15 years after

the formation of the United Grand Lodge of England and the effects of the Corporation Act were in force until 1829).

These repressive pieces of legislation made religious persecution the law of the land and stated that, unless you took the sacrament in a Church of England church, you were not a full English citizen and did not have as many rights. Many jobs were barred to you. You could not stand for public office and you were held under suspicion of being anti – government. In those days, religious affiliation was also political affiliation.

And if you were in the wrong affiliation, it could easily mean death. As an aside, it is easy to take a critical stance on such restrictive legislation. From the perspective of the legislators, it was an essential measure, designed to keep the government of the nation religiously (and therefore politically) stable. It is no worse in intent than Australia's own White Australia policy, considered essential at the time and legislatively enforced from 1901 to the 1960s.⁵

Back to the emerging Freemasonry of 1723. Looking at the legislative and political framework of the time, forming an organisation with an entry-level selection criterion allowing anyone from any religion or nation to join can be seen as a direct strike at the contemporary legislative and political framework of the time.

At least, by 1717 Britain had stopped burning people at the stake over religious differences. But the punishment was still enforceable and was not removed until in 1790. As a matter of interest, the last person to be burnt at the stake in England – was one Edward Wightman, a Baptist from Burton on Trent, in the market square of Lichfield, Staffordshire on 11 April 1612.

Wightman was declared a heretic because he, as a Baptist, would not comply with or change his religion to that of the Church of England, and would preach contrary to the teachings of that church. For that, he was killed by the state.

This gives some indication as to how radical a notion it was to open an organisation to all religions, no matter which, by saying in the constitution that, and I quote from the constitution of 1723:

“though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd;

It is unlikely the placing of the qualifying phrase *that Religion in which all men agree* in the section of the constitutions covering membership admission for the new Grand Lodge was made without the approval of the Masonic leaders of the day.

It is worth repeating the relevant item again, but in the context of the complete clause:

“A Mason is oblig'd by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; **whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.**”⁶

⁵ From 1901 to the end of World War II, Australia used language tests, otherwise known as the Immigration Restriction Act (White Australia Policy), to prevent "undesirables" (prostitutes, paupers, criminals, non-whites, contract labourers) from migrating to Australia. In total, the policy ran for around 50 years; less than a 1/4 of Australia's urban history. In 1947, the Immigration Restriction Act was relaxed to allow non-Europeans to settle permanently in Australia for business reasons. In 1958, a revised Migration Act introduced a simpler system of entry permits and abolished the controversial dictation test. Because the revised Act avoided references to questions of race, it allowed well-qualified Asians to migrate. By 1964, almost all conditions blocking entry of people of non-European stock had been removed.

⁶ *Constitutions, 1723*. It is worth pointing out that “stupid atheist” is not an insult, but rather the traditional sense of the word: someone whose senses are deadened.

Whatever the stimulus for the move, the eventual result was clear. Craft Freemasonry was stripped of any overt Christian content and opened to all adherents of any Deity-based religions. It is also worth paraphrasing that last phrase, which gives another positive thing to say about Freemasonry:

6. Masonry aims to be a worldwide centre of reconciliation, and the means of creating true friendship between those who would otherwise keep fighting.

By using the readily appreciable symbols of Operative Stone Masonry, its concepts and teachings were made applicable across the spectrum of religions whose adherents were asked to practice tolerance towards differing belief codes.

This alone is the content of many papers: the moral and spiritual symbolism of Freemasonry. So, here are some other things we can say:

7. Freemasonry is based on the teachings of Antient stonemasons, whose tools of trade also had hidden meanings.

8. The changing of a lump of stone into a better shape to be part of a building is the basic image of Freemasonry ... the allegory is the unformed person is shaped by the lessons of Freemasonry into a better person to be part of society.

9. The method of imparting these teachings is universally applicable across the range of religions and takes place around the world.

10. Freemasonry has a universal appeal because people from all religions recognise common elements of moral and spiritual symbolism in Masonic ritual and therefore have a common starting point for discussion.

So what happened in 1723? Freemasons quickly took advantage of this widening of the membership qualifications.

The first members of the Jewish community (who at that time were just beginning to enjoy greater access to English public life but were still restricted by the Test and the Corporations Acts) were initiated by Lodge Antiquity in 1721. The first Jewish Worshipful Master was installed in 1730.⁷ By 1740, there were Jewish Grand Lodge Officers. Not remarkable now, but truly ground shakingly revolutionary for the times, considering they were still restricted by law in outside society.

There has been much argument about whether the “grass roots” membership did or did not support the change.

The relatively rapid admittance of Jewish candidates shows that, whilst some Lodges refused to admit them as a group, there were many others who did not care and white balled them, because those first Jewish candidates had to be admitted in regular fashion by the Lodge members (which of course consisted of Masons with Christian backgrounds).

Therefore, at a time when it was illegal for Jews to hold public office and were, like all members of other religions and denominations other than the Church of England discriminated against at law; Freemasons of not only Christian heritage but Church of England membership, consciously voted to accept gentlemen as candidates for Initiation who came not just from a different Christian denomination: but from a completely different faith. Within 15 years there were many Jewish Grand Lodge Officers. This was a truly ground breaking event of massive consequence.

This consideration gives the lie to the theory Anderson was running a one-man-agenda and confirms there must have been widespread approval for a move, which was deliberately inclusive.⁸

⁷ Shaftesley JM, “Jews in English Freemasonry in the 18th and 19th Centuries,” *AQC*, vol. *XCII* (1979), p. 42.

⁸ See Knoop D. and Jones G.P., “Freemasonry and the Idea of Natural Religion,” *AQC*, vol. *LVI* (1943), pp. 38-57; Knoop D. and Jones G.P., *The Genesis of Freemasonry* (London: 1947), p. 187; Clarke J.R., “The Change from ANZMRC Proceedings 2012

This a crucially important point when seeking to define the Ethos of Freemasonry. Essentially, and here is another positive point:

11. Freemasonry teaches universal acceptance of differing opinions about nationality and religion.

By requiring Freemasons to be tolerant of different spiritual beliefs and by neither requiring membership nor adherence to a particular theology and, additionally, by casting aside matters of national identity; the foundation was laid for the creation of the only place in society for many many decades where Christian, Jew, Moslem and Buddhist; and English, French and German men could meet on equal terms; where the only Symbols present were the designated universal symbols of Freemasonry: from which universal allegories and teachings were drawn to create a code of moral conduct. This then allowed men of often violently differing views to find a safe passage for their discussions. Indeed there are many places still where this freedom of association is outlawed and therefore impossible without risking punishment.

12. Another thing that can be said is that the three degrees reveal an Ethos of Freemasonry which is common to all faiths:

- **There is a Supreme Being who created the Universe,**
- **Who established and revealed a moral law and commands obedience**
- **To Whom we must all give account in a life after this**
- **All of which can be revealed to those who wish to explore the deliberately universal symbolism and allegories of the Masonic degrees**
- **Which promote the universal Brotherhood of Man, requiring Freemasons to actively practice disinterested friendship in the grand design of being happy and promoting happiness, light and benevolence.**

Perhaps these could be termed the “Five Theological Points of Freemasonry” and they are certainly supported by material from the lectures and related contents of the three Degrees, such as the discourses on the Working Tools and the Tracing Boards.

Enough of the theory, what about the practice? You have heard 12 things about Freemasonry, which describe it as an organisation; you have heard how revolutionary and politically dangerous it was in its formation. How it is moulded on ancient principles of equality and trust. How from its very beginning, it has believed in the innate right of every human being to practice his or her religion and live in peace.

Kipling is well known as a poet and Freemason, and he summed up this universalism so well

The Mother-Lodge⁹

There was Rundle, Station Master,
An' Beazeley of the Rail,
An' 'Ackman, Commissariat,
An' Donkin' o' the Jail;
An' Blake, Conductor-Sargent,
Our Master twice was 'e,
With 'im that kept the Europe-shop,
Old Framjee Eduljee.

Outside — "Sergeant! Sir! Salute! Salaam!"

Inside — "Brother", an' it doesn't do no 'arm.

Christianity to Deism,” *AQC*, vol. *LXXXVIII* (1965), pp. 49-73, and Ward E., “Anderson’s Freemasonry Not Deistic,” *AQC*, vol. *LXXX* (1967), pp. 36-57.

⁹ From Kipling’s collection of works *Barrack Room Ballads*.

We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there!

We'd Bola Nath, Accountant,
An' Saul the Aden Jew,
An' Din Mohammed, draughtsman
Of the Survey Office too;
There was Babu Chuckerbutty,
An' Amir Singh the Sikh,
An' Castro from the fittin'-sheds,
The Roman Catholick!

We 'adn't good regalia,
An' our Lodge was old an' bare,
But we knew the Ancient Landmarks,
An' we kep' 'em to a hair;
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels,
Excep', per'aps, it's us.

For monthly, after Labour,
We'd all sit down and smoke
(We dursn't give no banquits,
Lest a Brother's caste were broke),
An' man on man got talkin'
Religion an' the rest,
An' every man comparin'
Of the God 'e knew the best.

So man on man got talkin',
An' not a Brother stirred
Till mornin' waked the parrots
An' that dam' brain-fever-bird;
We'd say 'twas 'ighly curious,
An' we'd all ride 'ome to bed,
With Mo'ammed, God, an' Shiva
Changin' pickets in our 'ead.

Full oft on Guv'ment service
This rovin' foot 'ath pressed,
An' bore fraternal greetin's
To the Lodges east an' west,
Accordin' as commanded
From Kohat to Singapore,
But I wish that I might see them
In my Mother-Lodge once more!
I wish that I might see them,
My Brethren black an' brown,
With the trichies smellin' pleasant
An' the hog-darn passin' down;
An' the old khansamah snorin'

On the bottle-khana floor,
Like a Master in good standing
With my Mother-Lodge once more!

Outside — "Sergeant! Sir! Salute! Salaam!"
Inside — "Brother", an' it doesn't do no 'arm.
We met upon the Level an' we parted on the Square,
An' I was Junior Deacon in my Mother-Lodge out there!

Now, let's turn to the inner man and the effects Freemasonry seeks to have on the individual.

13. Freemasonry asks its members to be charitable.

There is some confusion about this charitableness. Many Freemasons believe this means they are supposed to be generous and donate money. Indeed, many Grand Lodges around the world have made the mistake of presenting Freemasonry as a charitable institution or a social service organisation.

The trouble is, Freemasonry isn't either of these. Freemasonry teaches benevolence and urges charity – but it also urges a code of conduct, which is both self-less and protective. Its ritual meetings are full of symbolic events, which take time to unravel. For those who are looking for a quick fix feel good experience, then perhaps Freemasonry is not the organisation to join.

The Farmers' Almanac of 1823 wrote thus about Freemasons:

The real Freemason is distinguished from the rest of Mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in fear of punishment, which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine except those written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the Universal Throne of God in gratitude for the blessings he has received and humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts, which he is certain he cannot discharge, because he is honest upon principal.¹⁰

And so, the purpose of Freemasonry is explained:

14. Freemasonry teaches lessons through its rituals, symbolism and teachings, which are designed to change a person's, character for the better.

It is the characteristic of being charitable that Freemasonry seeks to instil. Not simply being a generous donor, but by being charitable in all aspects of character. This is a far wider and more difficult task than simply writing out a cheque or buying a raffle ticket.

Character is whom you are when no one is watching.

Character is built when you consciously decide to make the right choices consistently.

Character does not come with time, neither does wisdom.

Character is discerned in speech. People say what is in their hearts.

Character is displayed in reactions.

So being charitable of character is a life long process – emphasising that the teaching process of Freemasonry is rather like its base image of a stone mason's product – something that takes time to create and when properly crafted, lasts a long time.

How many have read Mark Twain's "The Adventures of Huckleberry Finn"? On one level, it is just a story about two boys rafting down the river. But, it is one of those books that, the more you read it, the deeper the significance becomes. There are four levels to a good book: The simple plot

¹⁰ Missouri Lodge of Research Newsletter, 2008 No3.
ANZMRC Proceedings 2012

or story line; the reaction of the reader to the story line; the deeper meanings intended by the author and discovered by the reader; and fourthly, the meanings beyond those intended by the author yet determined by the reader.

The same applies to the study and exploration of Freemasonry. There is the story line of the ritual, there is the instruction easily perceived in the ritual, there is the knowledge gained by learning the ritual, and then there are the multiple layers of symbolism and meaning waiting to be discovered once you are immersed in the ceremonies as a participant – both watching and acting.

It's nothing like Rotary, Apex or Lions. So, presenting Freemasonry to the community as a service club that does charitable works in the community is selling as something other than what it is –

15. An Antient organisation, built on traditions dating back hundreds of year, which has brought enlightenment to millions of people.

16. An organisation of men who are asked by Freemasonry to contain their passions and prejudices and learn to live equably.

17. A society of men where each member makes a promise to live according to a moral code of mutual defence and support.

So, calling it a service club is really selling it short.

The final three points.

18. Freemasonry understands its expected code of conduct is sometimes not achievable and its members are therefore taught to *judge with candour, admonish with friendship and reprehend with mercy.*

19. Freemasonry asks its members to show the world the benefits of being a Freemason through our conduct, by *living in the grand design of being happy and communicating happiness.*

20. The ceremonies of Freemasonry take its members on a life journey, beginning with an emblematic birth, continuing with a life well spent and climaxing with a figurative death and a restoration.

Freemasonry teaches us that, as Operative Stonemasons use physical working tools to shape rough lumps of rock into stones, which fit into the building, so Symbolic or Speculative Freemasons use the symbolism attached to those tools to shape up men into caring, intelligent and benevolent members of society.

Freemasonry's rituals will symbolically challenge you; but will also teach you how to meet those challenges; providing examples in its ceremonies and ritual performances, which help you, meet life's challenges outside the Lodge.

In Fine:

Gathering it all together, what is Freemasonry?

The world's oldest organisation dedicated to religious tolerance and world peace.

Anyone who is in a religion or anyone who believes there is more to life than being born, living and dying.. that there is a spiritual element to life ... can join.

The qualification for membership has remained the same since 1723: that candidates for initiation be *good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd.*

Once you have joined, you are part of a world wide fraternity, in which every member has made a promise to ensure that every other Freemason he meets will not only be greeted in friendship, but if someone starts to slander or besmirch him, we will put an end to it. When taken with the acceptance of men from all religions – we will boldly repel criticism of religious practice and protect your right to worship.

- Freemasonry is based on the teachings of Antient stonemasons, whose tools of trade also had hidden meanings.
- The changing of a lump of stone into a better shape to be part of a building is the basic image of Freemasonry ... the allegory is the unformed person is shaped by the lessons of freemasonry into a better person to be part of society.
- The ways these teachings are given are universally applicable across the range of religions, cultures and creeds and are currently taking place around the world.
- Freemasonry has a universal appeal because people from all religions recognise common elements of moral and spiritual symbolism in Masonic ritual and therefore have a common starting point for discussion.
- Freemasonry teaches universal acceptance of differing opinions about nationality and religion.
- Masonry is the worldwide centre of reconciliation, and is the means of creating true friendship amongst those who would otherwise keep on fighting.

Freemasonry teaches

- There is a Supreme Being who created the Universe,
- Who established and revealed a moral law and commands obedience
- To Whom we must all give account in a life after this
- All of which can be revealed to those who wish to explore the deliberately universal symbolism and allegories of the Masonic degrees
- Which promote the universal Brotherhood of Man, requiring Freemasons to actively practice disinterested friendship in the grand design of being happy and promoting happiness, light and benevolence.

So, let's get out there and be happy, and meet in the grand design of being happy and promoting happiness, so that when a man is said to be a Mason, the world will know that he is a man to whom the burdened heart can pour forth its sorrow and find consolation, to whom the distressed can proffer their suit and find relief, whose heart is guided by benevolence and hand is guided by justice.

Sounds like something any decent man would want to join ... so start asking your mates.

CRAFTING THE MASONIC VISION

VWBro Tony Tabrett, PGLib (UGLQ), PM, Barron Barnett Lodge No 146 (Brisbane)

1. Introduction

We live in a world where visualisation is increasingly important as a tool for achieving enhanced meaning in life, and is attracting attention as a specialised field of study. Visualisation is also associated with symbolism, a most dominant feature of our Craft. My research uncovers a number of aspects of visualisation, and looks at ways of using visualisation to enhance symbolic meanings to create a *Masonic vision*. It explores those enduring qualities, which have appealed to generations of Masons since the beginnings of Speculative Freemasonry. I especially note from my discussions with newer members of the Craft their growing interest in *what makes Freemasonry tick*, an aspect, which is also incorporated in the general thrust of this presentation.

The term *visualisation* has wide connotations and is the basic technique underlying the power of positive thinking. It essentially uses one's imagination to visualise specific behaviours and properties. It is an essential part of understanding symbolism which is a unique form of communication that often does not involve the use of language, and can lead to higher levels of thinking (done without language). Visualisations help highlight aspects that would normally go unnoticed, help understand complex concepts, and can be very entertaining.

My presentation covers three important aspects of the Craft, which I consider form the basis on which to create a Masonic outlook or vision. They are the philosophical nature (viewing the underlying meanings), the personal engagement (seeing how we fit into the Masonic scenario) and the progressive journey (with its forward looking vision).

Philosophical nature: Freemasonry embodies a number of enigmatic aspects in its culture, and the process of unravelling their esoteric meanings involves a consideration of its inherent philosophical nature. Indeed one definition of the Craft is 'a philosophical society which demands of its members the highest standards in all areas of its labours'. Andrew Hammer¹ uses this theme in his book 'Observing the Craft: the pursuit of excellence in Masonic labour and observance' and develops this kind of argument in regard to 21st century Masons. My paper (*Crafting the Masonic vision*) also looks at the philosophical side from the early days of Speculative Masonry to current day viewpoints. Furthermore I note that the current UGLQ Mission Statement is 'to practise Freemasonry as a progressive philosophy of life which encourages tolerance, integrity and self-development of its members while promoting service to the community'. Consideration of these attributes is essential to a better understanding of Freemasonry.

Personal engagement: Freemasonry is not a one-way process of communicating its teachings but is very inclusive in that its members are part of the equation of adding value through their personal involvement, thus enriching the members in particular and its membership in general. In my view this facet is fundamentally important and forms the core part of my presentation. The process of adding value is intimately linked to the communication of meaning, some of which lies hidden (and needs to be explored) as well as that part which is more visible through the ceremonies and the ritual (constituting food for thought).

Progressive journey: Our first impressions of Freemasonry would have come from our initiation into the Craft (in the First Degree), especially that part when we were introduced to the Light of Freemasonry, the nature of which was explained in the subsequent narrative and Charges in the Ritual. Our journey in the Craft continued from that point as we

subsequently progressed through the Second and Third Degrees, and beyond. From those impressions (in the degree ceremonies) we began to develop an understanding of Freemasonry, an idea of where we were heading, and a picture of what the Craft might hold for us in the future.

The concept of *Masonic Vision* is obviously very subjective, and certain aspects will appeal more to some members of the Craft than to others, with levels of appeal varying quite significantly. We live in a world which is increasingly visual and where we need to understand what is happening. For example the internet (which is predominantly visual) is changing the way we think in some beneficial ways as well as others with potentially damaging effects, thus my concern about this subject of visualisation. Furthermore I consider that we need to work on the positive side of developing our skills of visual perception, with a consequential need to *craft* their development. I looked at this process (of *Crafting the Masonic vision*) from a variety of different angles, and uncovered a number of aspects, which I consider are relevant today and contribute to the overall goal. *Crafting the Masonic Vision* embodies:

- Viewing Freemasonry as an ‘Art’ (a bolder perspective and approach)
- Building self-confidence through acquiring proficiency in depth of knowledge
- Empowering meaningful long-term relationships in the Craft
- Enhancing visual perception and appreciation of symbolism through the art of thinking
- Elevating our cultural values through the liberal arts and sciences

2. The Character of Freemasonry

The first angle from which I approach the subject is to explore early viewpoints, and in particular one compiled by Bro Stevens² in his book entitled ‘A Handbook of Freemasonry’ (dated 1868), where in his first Chapter on *the Character of Freemasonry* he describes Freemasonry as an *Art*. This concept is rather enigmatic as it implies Freemasonry is much more than simply a code of practice or a way of life, but is something we need to develop and to acquire skills to become proficient. His argument is developed as follows:

“Freemasonry is described as the Royal Art, not only because it was originally practised by kings and princes, who were the first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind.

As Freemasonry is not a dogma, but an art, working upon man’s intellectual faculties, it cannot be taught in words; by active participation in Freemasonry itself, by social intercourse with its members, must it be learned and tested. Seydel (a German writer) says that “Freemasonry is that disposition of the mind, in which the good or spiritual instinct prevails over its antagonistic principle, i.e. over egotism, and this mastery obtained by our higher instincts, in however slight a degree, is the only qualification insisted on, in order to be received into the Masonic Fraternity”.

This quotation introduces three key concepts, which I found of value in developing my theme of crafting our Masonic vision namely *the art and science of Freemasonry*, *its inclusive nature* (as implied by the words ‘by active participation’ and ‘by social intercourse with its members’), and *its philosophical appeal* (to ‘our higher instincts’ and ‘disposition of the mind’). These are important to the ways in which we develop our Masonic *vision* and the merits of each of those concepts are explored in the following.

Incidentally the afore-mentioned quotation also describes Freemasonry as ‘the Royal Art’. This concept is explained in the AQC Paper by Bro Dirk van Peype³ entitled ‘Freemasonry: a Royal Art’. He states that this term was frequently used by Anderson (in 1723) in both the Traditional History and the Master’s Song:

“Who can unfold the Royal Art?
Or sing its Secrets in a Song?”

They're safely kept in Masons Heart,
And to the ancient Lodge belong.”

The author concludes that Freemasonry is rightly called the Royal Art, because the central theme is the allegory of the Royal Solomon and the building of a Temple for the true God.

I also note that in the UGLQ ritual, Freemasonry is referred to as an *Art* in four places:

- Prayer (1st degree): ... assisted by the secrets of our Masonic Art.
- Charge after initiation: ... in every age monarchs have been promoters of the art.
- Charge after passing: ... Science of Geometry, which is established as the basis of our Art.
- Charge after raising: ... the progress you have made in the art.

Thus from this angle (of considering Freemasonry as an *Art*) I derived a much bolder perspective in regard to how we perceive Freemasonry. My second angle (on creating a *Masonic vision*) is to consider ways in which the teachings of Freemasonry are communicated (viz ways whereby a depth of knowledge can unveil hidden mysteries and enhance visualisation). Books such as this *Handbook of Freemasonry* painted a picture of the earliest practices of the Craft where the teachings were originally communicated orally, and were subsequently appearing in written form in this kind of textbook on the Craft. As you appreciate, textbooks were a valuable source of information to understand *the art and science of Freemasonry*. Textbooks were based on source material found in the form of the *Old Charges, Manuscripts and Catechisms*, the much treasured research domain for Masonic scholars, and now regarded as the *Landmarks* of Freemasonry. Today we still utilise material from these sources and communicate elements of their teachings through the Ritual in the form of *Charges* (based on the Old Charges) and *Tracing Board* lectures (embodying traditional history and symbolic meanings).

3. The Art of Lectures

From the 19th century literature, we not only have textbooks but we also have lecture material (which was originally used in the instruction of candidates, though not in use today). In particular I found value in another one of the early exposures, namely ‘The Textbook of Freemasonry’ compiled by a *Member of the Craft*⁴. The book begins with a comment on the need for an authentic printed form of ritual, useful for ‘younger members who desire to attain a speedy perfection in the knowledge of Craft Masonry’. Note the desired aim of achieving perfection in this knowledge, considered to be a highly desirable goal for all Masons, ideally forming part of our *Masonic vision*. The book has quite a comprehensive coverage of the ceremonies of the three degrees, including explanations of their *Tracing Boards*, and additional material in the form of a set of *Lectures* on each of the three Degrees (an interesting though out-dated way of communicating the teachings). Taking a brief look at this set of lectures, I note that the First Lecture runs into 52 pages (rather long for today’s environment) and begins with these words:

“Brethren, Masonry, according to the general acceptance of the term, is an art founded on the principles of geometry, and directed to the service and convenience of mankind. But Freemasonry, embracing a wider range, and having a more noble object in view, namely, the cultivation and improvement of the human mind, may with more propriety be called a Science, although its lessons for the most part are veiled in Allegory, and illustrated by Symbols, inasmuch as veiling itself under the terms of the former, it inculcates principles of the purest morality. To draw aside this veil, therefore, or, more properly speaking, to penetrate through its mysteries, is the object of our Masonic Lectures, and by a faithful and appropriate attention to them we hope ultimately to become acquainted with all its mysteries”.

Thus the First Lecture again mentions the concept of Masonry being an *Art* and a *Science* founded on the principles of Geometry, and mentions the objective of these lectures as being to draw aside the veil (viz to expound hidden meanings of our Craft). Part of the great

challenge of Freemasonry is to explore those hidden meanings (to become more proficient and confident in the Craft). The first lecture is then developed in a rather lengthy Q&A (question and answer) format between the WM and the SW. For example, the first Q&A section begins with:

“Q –How did you and I first meet?

A –on the S.

Q –How do we hope to part?

A – On the L.

Q – Why meet and part in this peculiar manner?

A – As Masons we should so act on the one as to be enabled to part on the other with all mankind, more particularly our brethren in Masonry”

The Second Lecture delves into the use of imagery from this introduction:

“Throughout the First Degree, Virtue is depicted in its most beautiful colours, and the principles of knowledge are impressed on the mind by sensible and lively images; it is, therefore considered the best introduction to the Second Degree, which not only extends the same plan, but embraces a more diffusive system”.

The Second Lecture then proceeds with a similar Q&A format that includes the familiar explanations of the *Noble Orders of Architecture* and the *Seven Liberal Arts and Sciences*. The Third Lecture continues with these words:

“But the Third Degree is the cement of the whole; it is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and brotherly love. Among the Brethren of this Degree the ancient landmarks of the Order are preserved, and it is from them we derive that fund of information which none but ingenious and expert Masons can supply, whose judgments have been matured by years and experience”.

The Third Lecture thus identifies the ultimate vision for a Master Mason of becoming ingenious and expert Masons, mature in their knowledge and practice of the Craft. These lectures were seen at the time as facilitating the process of acquiring knowledge of the Craft, and drawing aside the veil to communicate hidden meanings. Needless to say we have much more information today with research papers, journal articles and books to add to our corporate body of knowledge and our understanding of the Craft.

My third angle of *Crafting the Masonic vision* is to develop the concept of fraternal bonding from that Third Lecture (i.e. by looking at ways by which Masonic fellowship can vitalise our Craft experience and add value to our vision). In this regard I found a real depth of meaning developed by Bro Robert Davis⁵ in his AQC paper *Communication of Status: an essential function of Masonic Symbols* (dated 2008).

4. Visionary aspects in finding meaningful relationships

The author begins with his view on *pillars of success in manhood*, which are relevant to the Masonic scene in these ways:

“First, one of the key ingredients necessary for the emotional and intellectual growth of men is to form and have meaningful friendships with other men.

A second pillar of success is that we need to fulfill our inherent male posture as role model and mentor to other men. There is no single characteristic of masculinity more significant than that of mentoring and setting the right example for other men. Of all the significant markers which represent our transition from boyhood to manhood, including independence, sex, combat, alcohol and work, none is more important than acquiring the approval of other men. There is a fundamental need in men to be initiated into manhood by other men.

Freemasonry is a rite of manhood that connects young males to the collective masculine soul, to the spirit of being a man; and to the community of men. It is the traditional organizational venue for male role modeling”.

There is also a symbolic theme, which underlies the sociological aspects as he explains:

“So, fraternal association serves more than a mundane purpose. In fact, there is a remarkably interesting sociological label for interpreting our group life. It was penned by one of the twentieth century’s leading social psychologists, Herbert Blummer, and it is called symbolic interaction? It is based on three solid premises that are very masonic:

- we act toward things on the basis of the meanings they have for us;
- such meanings are derived from the social interaction we have with our circle of acquaintances, and
- meaning is acquired through an interpretive process we use in dealing with the things we encounter. And this makes communication a symbolic act’.

This process of determining the way we act is explained further in these words – ‘The whole purpose of masonic ritual is to provide a map which indicates how we, and others, should act; and the parallel function of our masonic symbols is to aid us in interpreting this map in seeking definitions of the rightness of our actions and the actions of others’.

These aspects lead onto the concepts of social status and social order:

“Symbolic interactions, taken together, define who we are and determine our social status. Our masonic symbol system serves a social purpose, as well as ordering our behavior. The sociological function of masonic ritual and the male bonding it facilitates for us is no less than a dramatic construct for social improvement. It is all about status. Our symbol system, then, creates and sustains our belief that our ways of acting actually function as a brand, or name, that directs how we will live; and governs how others perceive us, and therefore distinguishes us from the rest of the community”.

Thus our usage of Masonic symbols is also seen as creating a kind of *social order* – “The founders of the philosophical era of Freemasonry sought to invest the symbols of our institution as universal symbols which would always be above any local concern. This is why Freemasonry is called a Transformative Art. The beauty and poetry of our rituals persuade us that our symbols will guarantee social order because, in interpreting them, we pass from a lower to a higher meaning. And, whether we recognize it or not, this same concept of ordering applies to society at large”.

This quotation thus vividly illustrates the high value of Masonic fellowship, which I consider to be an invaluable part of the process of creating a *Masonic vision* as it demonstrates the added value of Craft membership.

This concludes the first part of my presentation looking at the subject from the viewpoints of the *Art and Science of Freemasonry*, its teachings and its social fellowship characteristics. The next part of my Paper deals with *symbolism* which I consider is an essential tool in developing skills in *visualization* and where I take the angle of applying the *art of thinking* (an integral part of visualization) to the world of *Masonic symbolism*.

5. Speculative Freemasonry and the art of thinking

As you well know, symbolism has been the subject of extensive Masonic research since the 19th century, with much detail in the literature and my account begins with some historical background from Paul Naudon’s book ‘The Secret History of Freemasonry’⁶ (based on his research into Masonic history in French literature):

- He highlights the importance of symbolism as – “the connection between Operative Freemasonry and Speculative Freemasonry was the language of symbol and the thought beneath it”.
- He also expressed the universal nature of symbolism as – “the use of symbolism on its own constituted a universal language. Symbols were used by builders as much for spiritual teaching as for the transmission of operative craft secrets. ‘During the Middle Ages’, Victor Hugo states, ‘the human race formed no important thought that it did not set down in stone’. All form was, as Emile Male put it, the clothing of a thought”.

- He discusses the relevance of architecture as symbolic of a divine creative work as - “More than any other profession, that of construction illustrated this concept perfectly through the different kinds of knowledge it required and the conjunction of science and beauty in its art, and by its purpose, whose grandest and most testimonies are God’s dwellings on earth: churches and cathedrals.

Rather than being merely technical, this instruction assumed a basic minimum knowledge of geometry and art in an era when work was not at all specialized and the master builder was simultaneously architect, entrepreneur, mason, carpenter, stonecutter, and sculptor. He (the master builder) had to possess all the knowledge that Vitruvius demanded of the architect during Augustus's century, namely mathematics, arithmetic, geometry, physics, history, astrology, music, and even jurisprudence, rhetoric, and medicine. Perfection in the art of building implied a quintessence of the sciences and human talents: ‘This art, which consists of giving proportion to the different parts of a monument, to raise those bold spires and audacious bell towers, to curve those vaults beneath which sound, far from diminishing, will take on a more harmonious fullness, would seem to be a magic art’. It was the first and noblest of them all; it was the Royal Art”.

Note the recurring mention of *the Royal Art* and his viewpoints on the *art and science of Freemasonry*. Another key point made in the second part of his book is the way in which modern Speculative Freemasonry evolved from Operative Freemasonry, and how *the art of building* (stone-masons) encompassing an art of thinking and living, gave way to *an art of thinking* alone (Speculative Masons).

This concept of *the art of thinking* caught my attention (for the next angle of research) as perhaps the most important element in our ability to craft a Masonic vision. My account begins with an unusual approach developed by Edward De Bono⁷ in his book entitled “Six Frames: for thinking about information” wherein he used geometric symbols to illustrate his six analytical ways of thinking as follows:

The Triangle to represent “purpose”– the purpose of our looking at information.

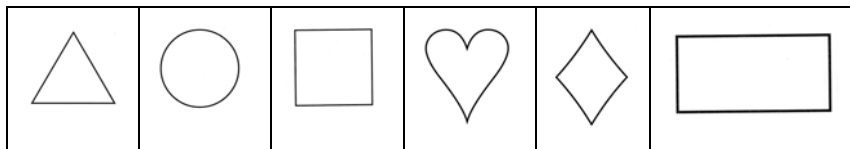
The Circle to represent “accuracy” important if we rely on that information for action, beliefs or opinions.

The Square to symbolise the plurality of “points of view”.

The Heart to symbolise “interest”, different to need and usefulness.

The Diamond as a symbol of “value”– the value of this information.

The Slab (Oblong shape) to symbolise the “outcome” or conclusion.



This approach demonstrates how symbols can be used to focus thoughts on specific attributes in much the same way as meanings can be attached to symbols in our Masonic ritual.

6. Visual perception

The art of thinking in this context (as in the use of visual images to convey values) requires a sense of visual perception. Today we live in a world where we are being increasingly bombarded visually. Cinema and television projections have moved into three dimensional domains, stage shows come alive with spectacular lighting effects, books and magazines are richly illustrated with maximum impact colour pictures, advertising has become more graphic and psychic and so on. In contrast our Masonic world may seem quite dull visually and I consider there is a risk of our senses and perceptions (in Masonic meetings) becoming dulled as well. Furthermore I feel it is a two-edged sword with the added risk of losing impact in the delivery of our ritual if we do not develop a good understanding and appreciation of how the Craft works (by being more visually perceptive).

Visual literacy

Continuing with the theme of visualisation I found a relatively new field of academic study associated with the use of symbols known as *visual literacy*. This is an interesting angle in that it explores the interpretive side of visualisation and where I illustrate the process with two examples from my understanding of the mechanisms. Visual literacy was originally developed to service the needs of the teaching community especially with educating young children (who are growing up in an increasingly visual world). However there are important implications for the whole community including Freemasonry. Concepts of *visual literacy* are of value in developing our vision, and I begin with a brief summary of its history and principles.

Firstly, of the many definitions of *Visual Literacy*⁸ the simplest one is the ability to evaluate, apply, or create conceptual visual representations. Of interest are the skills to create and communicate knowledge, or to devise new ways of representing insights.

Visual Literacy was first coined by John Debes from Kodak in 1968. Debes started a newsletter called *Visuals are a Language*, published by Eastman Kodak in 1967. Debes produced publications and held conferences educating people on *visual literacy*.

Visual imagery is used in almost every form of communication. People experience visual images almost everywhere they go. More and more people also have the ability to produce visual images through digital camera, graphic programs, and video presentations.

Images alone are particularly effective as a universal means of communication, often crossing barriers that the spoken and written word cannot. Graphic design can transmit complex messages simply using signs and symbols, which have been learned, that are quickly understood or are instantly recognizable.

Visual literacy can be viewed as composed of three parts:

Visual Thinking involves visualizing and transforming thoughts, ideas, and information into all types of pictures, graphics, or other images that help communicate the associated information. Students are taught to decode images and symbols that appear in art by a process of evaluation in four steps: describe, analyze, interpret, and judgement.

Visual Communication is the ability to communicate a message or idea in a visual manner. In today's world, visual communication skills are almost a necessity for careers. With the plethora of desktop publishing software and affordable digital media devices such as cameras and video, anyone can create, capture, and publish their visual creations.

Visual Learning involves learning from visual images and media. Involves the construction of knowledge from seeing visual images. Techniques for improving visual learning are: graphic organizers, visualization, and using decoding questions. Students need to be aware of the messages and ideas being conveyed by visuals.

Further information on this field of study can be found on websites associated with Visual Literacy.

7. Visual literacy in practice

We may not be conscious of these processes (*visual thinking, communication and learning*) in our Masonic experience, though we would normally acquire the basics through the explanations of the Working Tools and the Tracing Boards, with their interpretations of the most prominent Masonic symbols and imagery.

I found another angle to the concept of *visual literacy* when reading about an analytical approach to Biblical Studies, and I adapted that technique to Masonic scenarios as follows. It consists of a progressive process of delving into deeper levels of meaning by means of four steps:

Level 1: the initial view being a purely superficial view (of the image/symbol)

Level 2: acquiring a better appreciation when a general meaning is explained

Level 3: achieving a more in-depth view through understanding a personal relevance

Level 4: working on an applied meaning until it becomes part of our culture in life

To illustrate this process I consider two applications - firstly an analysis of meanings attached to the *Square* symbol, and secondly a similar approach to the *Mosaic Pavement*.

The Square

- 1: The purely superficial view – It is a wooden implement forming a right angle, with no symbolic significance to the uninitiated.
- 2: (adding a general meaning) In the First Tracing Board we learn about the general significance of the Square – ‘Among Operative Masons the S. is to try and adjust rectangular corners of buildings, and assist in bringing rude matter into due form’.

Incidentally in one relevant commentary by R W Bro Eyres⁹, the Square is described as the only instrument, which can be deemed universal. The Square is always right-angled and consequently every object, be it stone, wood, iron, brick or any other material when tried by the Square will fit its fellow, which has already been tried and brought to perfection by the same instrument. Hence every Mason tried by the Square will be able to take his place in the great brotherhood composed of other men who have also been perfected by the same instrument.

- 3: The meaning is taken a level further in the ritual where we learn to apply a personal or Speculative viewpoint, in that as Free and Accepted or Symbolic Masons – ‘the S. teaches morality and to regulate our lives and actions according to Masonic line and Rule; and to harmonise our conduct in this life so as to render us acceptable to that Divine Being from whom all goodness springs, and to whom we must give an account of all our actions’.
- 4: The final development is where the *Square* symbol becomes part of our guiding principles in life, such as acting on the *Square* towards all mankind.

The Mosaic Pavement

- 1: The purely superficial view - the black and white checkered floor is probably familiar to all, being used in cathedrals and official buildings as well as in Masonic Centres worldwide. The style has been in vogue since the times of ancient Egypt, and thus has a decorative appeal to most people.
- 2: The next step may be considered as applying a general philosophical viewpoint to the mosaic pavement where the most common viewpoint (from ancient Greek) is a combination of opposites – darkness and light, good and evil, and similar analogies.

This philosophical analogy is also known as a concept of duality, and is one where a different viewpoint has evolved which considers that nothing in today’s world is ever black and white.

Owen Shieh¹⁰ in his paper on the mosaic pavement to the Philaethes Society thus argues that we need to free ourselves from the habit of continually breaking things into black and white categories, and to see the realities behind all phenomena for what they are. Hence our vision is to look beyond the concept of duality and to strive for a more progressive and mature perspective on life.

- 3: Next we apply some Masonic significance to the Mosaic pavement, and I note that it dates from very early times. Shawn Eyer¹¹ states that the first printed references are found in 1726 in an advertisement ‘Antediluvian Masonry’ and in 1730 in the textbook ‘Masonry Dissected’ where we find this dialogue:

Have you any furniture in your Lodge: Yes

*What is it: **Mosaic pavement**, Blazing Star and Indented Tarsel.*

Note that it was originally classed as the *furniture of the lodge*, but later standardized as one of the *ornaments of the lodge*.

Today our First Tracing Board lecture conveys a more elaborate picture: ‘The Mosaic pavement may justly be deemed the beautiful flooring of a Freemason’s Lodge by reason of it being variegated and chequered. This points out the diversity of objects, which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star, or glory in the Centre, refers us to the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general. The Indented or Tessellated Border refers us to the Planets, which in their various revolutions form a beautiful border or skirtwork around that grand Luminary, the Sun, as the other does around that of a Freemason’s Lodge’. Similarly the floor of the lodge can be seen as representing the Earth in contrast to the ceiling or celestial canopy representing the Heavens. There is thus much food for thought from this imagery.

- 4: This step is an extension of that considerable depth of meaning when we enter the lodge room and sense the significance of the Mosaic pavement, that most prominent *ornament of the lodge* on which our ceremonies are conducted and which is part of the universal culture of our Craft.

8. Masonic symbolism – the big picture

Those two examples illustrate one approach to visual literacy in the Craft. However as you well appreciate *Masonic symbolism* is a very broad subject with an immensely rich history and incredible depth of meaning. Leon Zeldis¹² presents a big picture of *Masonic symbolism* by identifying seven categories in his paper to the Philalethes Society entitled “Illustrated by Symbols” where he summarises the seven types of symbols as follows:

- **Verbal symbols** – passwords, masonic phrases used in recognition (meeting on the square)
- **Numerical symbols** – the three knocks, the numbers 3, 5 & 7 (in 2nd degree), the four tassels
- **Postural symbols** – positioning of the body, arms & legs, signs and grips, perambulations
- **Sartorial (clothing) symbols** – aprons, collars, candidate’s clothing, officer’s jewels
- **Implemental symbols** – three great lights, ashlar, working tools, swords, officer’s implements
- **Pictorial symbols** – Tracing Boards, Lodge Banners, Lodge Charters, masonic writing marks
- **Ornamental symbols** – the lodge room decorations, tessellated pavement, letter G, columns

I note that there is also the language of movement (as in our ceremonial proceedings) which is very rich in terms of symbolism, and which is a subject for further study. Leon Zeldis also makes a point in his book *Masonic Symbols and Signposts* that ‘masonic symbolism must be taken as our true landmarks’.

This concludes the second part of my presentation looking at the role of symbolism and the art of thinking. The final part of my Paper continues with the theme of the *Art and Science of Freemasonry* and takes a new but related angle to explore the significance of cultural values found in the world of the Visual and Performing Arts, where symbolism is used very extensively and where parallels exist to values in Freemasonry. These cultural values enhance our powers of visualisation as well as enriching our lives.

9. The Art and Science of Freemasonry

The values derive from a cross-fertilisation between Freemasonry and the Visual and Performing Arts in 18th century at a time when Speculative Freemasonry was evolving. The 17th and 18th centuries were periods of great cultural change. The Age of Reason was an 18th century movement which followed the Middle Ages of mysticism, religion and superstition, and where reason, rationality and enlightenment now became the focus of attention. Self-understanding was an important aspect of the later Era of Romanticism. As you can appreciate this kind of understanding was important to the Masonic culture. The impact of the Romantic Era was most strongly felt in the visual arts, music and literature. The symmetry, classical balance and simplicity of the Enlightenment were gradually replaced by Romantic expressivity, individualism and grand gestures. Some examples of cultural development in those periods are illustrated in the following treatment.

Renaissance Art: ‘Renaissance Art’¹³ depicted scenes from classical mythology and from Biblical legends, and Renaissance artists often personified the characteristics that they considered it desirable or undesirable for a person to possess. The most significant of those personal characteristics were the four cardinal virtues (Prudence, Justice, Fortitude and Temperance), the three theological virtues (Faith, Hope and Charity), the seven deadly sins, and the seven liberal Arts. Collective personifications included the ages of man, the four elements (water, earth, fire and air), the four seasons, the five senses and so on.

In Renaissance times it was considered essential for privileged young men to have a thorough grounding in the Seven Liberal Arts, which were divided into two groups - the Trivium: grammar, rhetoric, and logic and the Quadrivium: astronomy, geometry, arithmetic, and music. These

subjects were personified by venerable wise-looking characters from history or female figures, with fitting attributes associated with each art. The list of wise-looking characters included:

Grammar -	Priscian or Donatus
Rhetoric -	Cicero
Logic -	Aristotle
Astronomy -	Ptolemy
Geometry -	Euclid
Arithmetic -	Pythagoras
Music -	Pythagoras or Tubalcain

An eighth figure represented Philosophy, which was considered the "mother" of the Seven Liberal Arts'.

The Performing Arts¹⁴: 'Beauty and harmony, of course can be conveyed through all the senses. Through the ear alone we can appreciate the pure pleasure of music, or unite it with our visual sense in the enjoyment of opera, ballet, and all the performance arts - ranging from theatre and cinema to great sporting spectacles. And, finally, we can experience the intellectual and imaginative pleasures of the written word. In all these expressions of beauty the Craft has played its part.

In the field of music many Freemasons have risen to prominence and have openly acknowledged the role played by the Craft in their lives. Thus Mozart, the supreme musical genius of the Enlightenment, saw Freemasonry as an essential part of his life in Vienna. Mozart's work includes at least a dozen items composed for, or performed at, specific occasions in addition to his last and greatest opera the masonically inspired 'The Magic Flute' whose libretto was the work of Mozart's fellow Mason, Emmanuel Schikaneder.

Ancient Egypt offered a particularly fertile field of speculation for Masons with esoteric interests. In the legendary history of the Old Charges it was claimed that Abraham taught the Egyptians the seven sciences and that among his pupils was Euclid, who became so proficient that he trained the sons of the Egyptian nobility in the science of Geometry in practice, for to work in stones all manner of worthy works that belonged to building of temples and churches, castles, manors, towers and all their manner of buildings.

But the real stimulus to armchair Egyptology among Freemasons of the Enlightenment was provided by the 1731 novel and play *Sethos* which tells the story of an Egyptian prince who is initiated into the Mysteries of Isis, the ideals and precepts of which (brotherhood, truth, justice, and the importance of knowledge and education) have much in common with those of the Enlightenment, and especially with those of Freemasonry'.

Sonata form: A similarity in form has been noted between the structure of Sonata Form in Classical Music and the format of the Working Tool charges. W Bro Alleyne Smith¹⁵ comments that 'Sonata Form is the design most often used since about 1750 for the first movement of a classical symphony, sonata, concerto etc. In its simplest form such a movement would consist of three parts - the exposition in which the subject matter is presented, the development in which the original subject matter is played around with and new material added, and the recapitulation where the material in the exposition is repeated and brought to a final conclusion.

If we analyse the form of the charges in which the Working Tools are presented to a candidate in each degree we can detect a sort of similarity to classical sonata form. In each degree the set of three Working Tools is presented in precisely the same way. In the first sentence the Tools are simply shown and named. Then each Tool is described and its use by the operative mason is explained. This represents the exposition. Next comes development: the sentence which states that we are not operative masons etc and how we apply the Working Tools, followed by a morally instructive paragraph on each. Lastly we have the recapitulation, very short in the charge, and somewhat different to its musical counterpart in that it combines snippets of the ideas from the exposition with those of the development, and rounds off the allegory in one final succinct sentence'. Note that this method of analysis is very similar in form to the one I just presented from a Biblical Studies methodology.

These quotations thus show the close relationship between the Visual and Performing Arts and Freemasonry. I consider that symbolism and meanings portrayed in fields of the Arts are as relevant today as they were in the 18th century, and have the potential to significantly add to our appreciation of the workings of the Craft. I have a particular interest in classical music, grand opera and classical ballet with their rich symbolic content. My impressions are that cultural events (whatever our particular taste) can significantly enhance our senses,

broaden our minds and assist in attaining higher levels of satisfaction in life. Three specific features (from my cultural experience) stand out as being highly significant with relevance to the Craft namely - the importance of the learning of roles (equivalent to our learning of the ritual), the language of gesture and movement (to create empathy with the audience as in the performing arts) and the value of social interaction and enjoyment of life in general. As you can see the study of the liberal arts and sciences (as recommended in the Second degree) is equally relevant in today's world.

10. Conclusion

In conclusion, my aim has been to explore the importance of visualisation and its relevance to Freemasonry from a variety of angles. As you have seen, *visualisation* has wide connotations and enhances positive thinking. It is an essential part of understanding Masonic symbolism and can be very enriching. It is important as a tool in *Crafting the Masonic vision*, and I conclude with this review of the key concepts established in this presentation – *Crafting* is:

- Considering Freemasonry as an 'Art' (a bolder perspective and approach)
- Building self-confidence through acquiring proficiency in depth of knowledge
- Empowering meaningful long-term relationships in the Craft
- Enhancing visual perception and appreciation of symbolism through the art of thinking
- Elevating our vision through a study of the liberal arts and sciences

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