

**AUSTRALIAN & NEW ZEALAND
MASONIC RESEARCH COUNCIL**

PROCEEDINGS



1998

**Biennial meeting and conference
23–25 October**

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Conference programme

Friday 23 October 1998

- 5 – 7 pm Registration.
- 7 pm Official opening by RWBro Alan Bruce Swinton, QPM, DGM Tasmania
Paper: *Freemasonry, two Chief Justices and two Constitutions*
by VWBro Arnold G Shott, GReg (Tas)
- 9 pm Dinner

Saturday 24 October 1998

- 9 am Paper: *A history of early Freemasonry and the Irish Constitution
in Van Diemen's Land (Tasmania)*
by VWBro Ron Cook, PGIWkgs (Vic)
- 10.30 am Morning tea
- 11 am Paper: *The geometry and construction of the Great Pyramid*
by WBro Arthur Hartley, MA, MEd, PSGD (WA)
- 12.30 pm Lunch
- 1.30 pm Paper: *Samuel Clayton, Australian Masonic pioneer*
by RWBro Arthur Astin, PJGW (NSW)
- 3 pm Afternoon tea
- 3.30pm Paper: *The origin and development of Freemasonry—an upset thesis*
by WBro George Woolmer, OAM, MEd, DipMEd, GLib (SA)
- 5 pm ANZMRC committee meeting
- 6.30 pm Drinks
- 7 pm Conference dinner

Sunday 25 October 1998

- 9 am Paper: *The bronze castings of Solomon*
by Bro Harvey Lovewell, Secretary WHJ Meyers MLoR (Q)
- 10.30 am Morning tea
- 11 am Paper: *The world of the Antients and Moderns: London in the 1700s*
by VWBro Guy Palliser, MA, FRGS, PGDC (NZ), Editor 194NZC
- 12.30 pm Lunch
- 1.30 pm ANZMRC biennial general meeting
- 3.30 pm *Conference closes.*

A message from Harry Kellerman

Brother President, RWBro Murray Yaxley, PDGM,

The Deputy Grand Master of the Grand Lodge of Tasmania, RWBro Alan Bruce Swinton, QPM, DGM,

And Brethren All:

Greetings and best wishes for a successful and enjoyable conference. I regret my absence from this the fourth conference, but my thoughts will be with you.

I cannot but share the disappointment expressed by our distinguished editor of our publication, *Harashim*, WBro Tony Pope, that there has not been a more enthusiastic response to the efforts of the Research Council. Freemasonry has as its goal the spreading and acquisition of Light and Knowledge, and this Council is devoted to that same goal.

Very few, if any, Brethren whom I meet daily have heard of *Harashim* and, if questioned, they believe the Kellerman Lectures are talks given by me.

It seems that a serious effort should be made to explain what they are and how they are intended to be used. They are prepared and presented by men of talent, distinguished in all aspects of Freemasonry, and the subjects chosen are of broad interest, aimed at general Masonic members—not merely for Masonic scholars. It is a privilege to be chosen as a Kellerman Lecturer, and a great privilege for a lodge to be selected or approved for such lectures to be read as part of a special programme. How this can be accepted and become a feature of educational policy, may be one of the results of this conference. I sincerely hope this is so.

The fact that the Deputy Grand Master graciously attended and opened the Conference, means that the aims and objects of the Council are approved by Grand Lodge. The encouragement and active participation of Grand Lodges in our work is essential for the success of any scheme proposed. I am sure the secretaries of the constituent research bodies are most vigilant in the dissemination of relevant information to their members, as our (NSW) Secretary, VWBro Andy Walker, is—but we need more.

I should like to congratulate this year's Lecturers, and to assure them that I am looking forward with pleasurable anticipation to reading each of their Papers.

My wish for you all is that your contribution to Freemasonry will receive the recognition and encouragement your dedication and research fully merit.

Harry Kellerman

(RWBro M H Kellerman, OBE, *BEc*, *MACE*, *FIBA*, *FECS*, PDGM, Grand Librarian, NSW)

FREEMASONRY, TWO CONSTITUTIONS AND TWO CHIEF JUSTICES

by *Arnold Shott*

John Marshall and Sir Samuel Griffith were separated by a century, and by half a planet. Yet they were joined by their dedication to the rule of law. Each was a Chief Justice of the highest court of his nation during its formative period, each placed his sustaining mark on the interpretation of his country's constitution and, therefore, on the development of his nation—in the case of one, the United States of America, and in the case of the other, Australia. One man is referred to as '*the* Great Chief Justice'; the other as '*a* great Chief Justice'. Perhaps unremarkably, both men had traits in common: their learning, their self-discipline, their intellectual rigour, their leadership skills, their determination, the respect of those who were positioned to make discerning judgments, their affability and their humanity. Both men were men of stature—a stature recognised both by their contemporaries and by history.

Further, both men were dedicated Freemasons.

Soon, I must trouble you briefly with that which holds some terrors for most law students—constitutional law. But before I do, let us turn our attention to short biographies of these two great men to whom their respective nations and the cause of constitutional democracy owe a great debt.

John Marshall: a biography

In 1827, John Marshall's friend and colleague Justice Joseph Story was writing a review of Marshall's *A History of the Colonies planted by the English on the Continent of North America, from their Settlement, to the Commencement of that War, which terminated in their Independence*. Story requested a summary of biographical data from Marshall, who responded by letter:

My Dear Sir:

The events of my life are too unimportant, and have too little interest for any person not of my immediate family, to render them worth communicating or preserving. I felt therefore some difficulty in commencing their detail, since the mere act of detailing, exhibits the appearance of attaching consequence to them; – a difficulty which was not overcome till the receipt of your favour of the 14th inst. If I conquer it now, it is because the request is made by a partial and highly valued friend.

You be the judge of whether the events of Marshall's life were too unimportant and had too little interest for any person other than his immediate family to render them worthy of communicating or preserving.

The Blue Ridge Mountains are a segment of the Appalachian Mountains in the United States. The Blue Ridge extends southwestward for approximately 990 kilometres from Pennsylvania through a number of States (including Virginia) to Georgia. The region is both beautiful and, in parts, even today, isolated. It is an area that is crossed by many streams and some major rivers. Within it lie a number of national forests and two national parks, the Shenandoah National Park and the Great Smoky Mountains National Park. Today the region features small farms and picturesque log cabins.

On 24 September 1755, John Marshall was born near Germantown, Prince William (now Fauquier) County, Virginia, at the foot of the Blue Ridge Mountains. The area was a near-frontier region and only lightly settled.

However, these were troubled times and the region was witness to war. At the time of his birth, the inhabitants of the region were anxious and apprehensive, as a significant event had taken place on the banks of the Monongahela River in neighbouring West Virginia.

On 9 July 1755, two and a half months before John Marshall's birth, there had occurred the Battle of the Monongahela in which a force of French troops and their Indian allies had engaged a larger British force of regulars under the command of General Edward Braddock. Unused to fighting other than in the European style of formations, the British were no match for the combined enemy force which

annihilated most of the British force, killed their commander and routed the survivors.

That battle had two immediate consequences. First, it demonstrated the vincibility of the British presence in North America and of the need for the colonists to look to their own defence. Secondly, it made a hero of one George Washington who, of course, was to become the first President of the United States and who had already been made a Mason in the Lodge of Fredericksburg, Virginia on 4 November 1752. At the age of 23 years, Washington fought with the British forces at the Battle of the Monongahela and commanded a contingent known as the Virginia Rangers. It is reported that he fought with great valour and in the course of the battle had two horses shot out from under him and his uniform was rent with four bullet holes. Although sustaining many casualties, the Virginia Rangers under Washington's command held their ground and then made a controlled withdrawal. Washington later said, 'The Virginia companies behaved like men and died like soldiers ... of three companies ... scarcely thirty were left live.'

John Marshall's father, Thomas Marshall, was a close friend of George Washington. Thomas Marshall did not fight at the Battle of the Monongahela. Historians have sought an explanation. It is thought that an explanation could be that Thomas Marshall's wife, Mary, was pregnant with John and that it would have been unsafe to leave her alone in an isolated frontier cabin.

Such was the ethos into which Marshall was born.

In 1764, before John was 10 years of age, the family moved residence a distance of some 50 kilometres to a valley in the Blue Ridge Mountains. Their new home was quite distinctive. The house was of frame construction and, therefore, unlike most dwellings in the area which were log cabins.

That house, which still exists near Markham, Virginia, is known as 'The Hollow'. It was the home of John Marshall until he was 18 years of age. The house is said to be one of the earliest existing examples of fine frontier architecture and *Friends of the Hollow, Incorporated*, a non-profit, charitable corporation, is dedicated to its restoration and preservation.

John Marshall served during the United States War of Independence (or the Revolutionary War as Americans term it) which raged between 1775 and 1783. His involvement in this war need not detain us. Suffice to say, he was an officer in a unit known as the Culpeper Minute Men, and fought at the Battles of Great Bridge, Brandywine, Germantown and Monmouth. Later, he served with the Light Infantry of Virginia.

John Marshall's father, Thomas, held the rank of colonel. It was during a visit to his father's headquarters that he met Mary Ambler, whose family had fallen on hard times as result of the war and to whom Thomas Marshall had provided protection. John and Mary married on 3 January 1783. It was to be a lasting and loving relationship. They became the parents of 10 children, six of whom survived beyond childhood.

Although Thomas and Mary Marshall had not received any formal education, they were literate. John had access to good literature at his home and he later stated that he had copied every word of Pope's 'Essay on Man' and had memorised many of its passages by the time he was twelve.

However, there is a remarkable aspect to the education of John Marshall, a man whose brilliance was to help mould a nation and establish a principle that was to underpin constitutional democracy: throughout his life he was to have only three brief periods of what could loosely be called formal education. The first was in 1767, when a young Scottish minister came to reside with the Marshalls. The second was in 1772, when he attended the academy of the Reverend Archibald Campbell. The third and final period was of a duration of six weeks during which he studied law at the College of William and Mary. Of interest may be the fact that the College of William and Mary exists today as a university in Williamsburg, Virginia. It is the second oldest institution of higher education in the United States.

While Charles Hobson, one of Marshall's biographers, does not discount the importance of Marshall's studies at the College of William and Mary, Hobson observes that the future chief justice was probably a highly distracted student because he was courting his future wife, Mary, at the same time in Yorktown. 'If you look at his law notes, which have been preserved ... her name was scribbled all over them.'

After the war, John Marshall's private law practice flourished.

Also, he was politically active. Between 1782–1790 and 1795–1796 he served in the House of Delegates of Virginia and became leader of the Federalist Party. He participated in the Virginia Convention debates involving the adoption of the Constitution. During the Convention he advocated a strong judiciary. Those views he was to carry with him to the Chief Justiceship of the United States. In 1797 he was appointed by President John Adams to the American Mission to France. During this service he refused to capitulated to the demands of the French diplomat and statesman Charles-Maurice Talleyrand, who had demanded bribes from three American envoys sent to France to seek to settle

peacefully certain disputes between the two countries. His handling of the Talleyrand affair gained him widespread respect.

President Adams offered John Marshall an Associate Judgeship of the Supreme Court of the United States, but he declined.

In 1799, he was elected to a seat in the House of Representatives of the United States Congress and, in 1800, President Adams appointed him Secretary of State and, in 1801, Chief Justice of the Supreme Court of the United States, an office he was to hold with distinction until his death in 1835.

Samuel Walker Griffith: a biography

Samuel Walker Griffith was born on 21 June 1845 at Merthyr Tydfil, Glamorganshire, Wales, the second son of the Reverend Edward Griffith, an independent Minister, and his wife Mary, née Walker. In 1853, the Reverend Edward Griffith at the invitation of the Colonial Missionary Society and with the support of two prominent Australian colonists, John Fairfax and David Jones, brought his wife and five children to Australia, where he became a Congregational minister and served in Queensland and New South Wales.

Throughout the 1850s, Samuel was educated at Ipswich, Woolloomooloo and Maitland. He acquired his love of the classics from his father and acquired the nickname 'Oily Sam' from his 'ability to argue on any side of any subject'.

His course at the University of Sydney was brilliant and he was admitted to the degrees of Bachelor of Arts in 1863 and Master of Arts in 1870. He earned first class honours in classics and mathematics and won scholarships in the same subjects. Further, he was assessed as being one of the four best students of his decade.

He also studied law and in 1863 he became an articled clerk at Ipswich. In the same year, he was 'vain enough' (as one biographer described it) to apply for the headmastership of Ipswich Grammar School. He was then 18 years of age.

With the concurrence of the Chief Justice of Queensland, his duties under his articles of clerkship were interrupted to enable him to travel to Europe under a travelling fellowship from the University of Sydney.

Upon his return to Queensland, he completed his articles of clerkship, passed the Bar examinations and was admitted to the Bar on 14 October 1867.

He was successful immediately. As an articled clerk in 1867 he had received a salary of £200 per year. By 1870 his annual receipts had reached £1000 and by 1893 his legal receipts were at least £3500. He practised in widely varying fields of law.

In 1870 he married Julia Janet Thomson. The two were rarely separated. One of Griffith's biographers has commented that although Griffith had an increasingly aloof and cold exterior he was, nevertheless, an emotionally deeply involved husband and father and very conscious of loneliness.

However, apart from his family and the law, there was one other great attraction for Griffith—politics.

Griffith's political career need not detain us for long. In keeping with his other achievements in life it can only be described as brilliant. In 1872, that is, 2 years after his marriage and 5 years after his admission to the Bar, he was elected in the Queensland State election to the seat of East Moreton. He combined his political and legal careers for the next 21 years.

During the 1870s he held the portfolios of attorney-general, secretary for public instruction and secretary for public works.

Between 1879 and 1883 he was leader of the Opposition.

He was premier of Queensland between November 1883 and June 1888.

His government was defeated in 1888 but in August 1890 he was again premier.

During his various terms and in his various capacities in the Queensland Parliament, Griffith secured a broad range of reforms. For example, he was instrumental in securing the passing of a *Native Labourers' Protection Act* dealing with fisheries and in effecting humanitarian reforms for orphans, lepers and those suffering from mental illness. He introduced legislation to legalise trade unions as well as an *Employers' Liability Act*. He was anxious to implement mechanisms for regulating the respective positions of squatters and selectors and to implement compulsory and secular education.

He served as Chief Justice of Queensland between March 1893 and October 1903.

He became the inaugural Chief Justice of the High Court of Australia in 1903. He together with Justices Barton and Deakin comprised the first Bench of Australia's highest court.

During his sixteen years on the High Court Bench, Griffith sat on some 950 reported cases. In

addition to his Freemasonry, Griffith had extensive interests. For example, between 1904–1917 he was an active member of the senate of the University of Sydney, and in 1909 he was appointed a vice-president of the Royal Colonial Institute.

He was the recipient of many acknowledgments and honours. In 1895 he was appointed Knight Grand Cross of the Most Distinguished Order of St Michael and St George, and in 1901 he was appointed a Privy Councillor. In 1912, the honorary degree of Doctor of Laws was conferred upon him by the University of Queensland, and in the following year the University of Wales conferred the same honour. In 1916, he was appointed an honorary fellow of the British Academy.

He was an indefatigable worker, but during the latter part of his life Griffith suffered ill health. He suffered a stroke while on the Bench in 1917, but insisted upon returning to his duties. Indeed, Prime Minister Hughes had urged him not to work so hard, advising him to ‘be a little kind to your poor flesh’.

On the premise that one’s peers are likely to make the most accurate assessments of one’s professional standing, let us look briefly at the assessments made of Griffith as a lawyer and Chief Justice by his peers.

First, the assessments made by Sir Harry Gibbs, a former Chief Justice of Australia. While expressly acknowledging that Griffith was not without human weaknesses and that he had his detractors, he writes:

Sir Samuel Griffith was one of Australia’s greatest lawyers . . .

Griffith’s appointment [that is, to the Chief Justiceship of the High Court of Australia] was greeted by enthusiasm by the press, in Sydney and Melbourne as well as in Brisbane, which is itself a remarkable indication of his high standing throughout the Commonwealth.

Griffith’s term of office as Chief Justice of Queensland had been one of the utmost distinction.

But it was not only the learning, energy and sound judgment which he had displayed in that office that convinced the Federal Cabinet that he was the most suitable man to be appointed the Chief Justice of Australia. At least equally important was the part he had played in bringing about Federation and framing the Constitution.

Among the founding fathers of the Constitution, he must take pride of place.

He was largely responsible for the adoption of the constitution in its present form, he helped to establish the High Court as a court whose judgments came to be accorded complete respect within Australia and indeed, throughout much of the common law world, and he raised the standards of bench and bar throughout Australia.

Next, Sir Owen Dixon, himself a very highly regarded Chief Justice of Australia, has described Griffith’s mind as ‘dominant and decisive’.

Two Constitutions

Of course, the United States and Australia are two of the world’s great democracies. But the birth of each was radically different. The United States was born in revolution; Australia in a peaceful transfer of hegemony.

The Founding Fathers of the United States looked, in large measure, to the great philosophers for guidance: for example, the French judge and political philosopher Montesquieu. As a result, the constitution of a great nation was formed.

On the other hand, Australia’s Founding Fathers—one of whom was Sir Samuel Griffith—in seeking a suitable model for our constitutional democracy looked in part to Westminster. As a result, the Governor-General as representative of the monarch finds place in the Australian Constitution, as does a system wherein members of the Cabinet are members of the Legislature. However, Westminster could not provide the entire model because Australia differs from the United Kingdom in at least one very material respect—Australia is a federation.

The search for those elements of our Constitution that adhere our States and Territories into a union concluded in the United States—a nation comprised of its States. As a consequence, the Act of the Imperial Parliament entitled the *Commonwealth of Australia Constitution Act* 1900 sets out in section 9 the Australian Constitution, an eclectic document that selects the fundamental principles of government from both London and Washington.

The adoption of pertinent parts of the Constitution of the United States brought with it in statutory form the Doctrine of the Separation of Powers, that is, the formal separation of the three branches of Government. Those branches are the Executive, the Legislature and the Judiciary. Powers rests in each branch. Ultimate and overriding power rests in none of the three branches. American constitutionalists refer to a system of ‘checks and balances’ that divides power between those three organs of the State.

But what is the legal situation if the legislature or the executive exceeds its constitutional powers?

Marbury v Madison

Chief Justice John Marshall served as chief justice for 34 years. It was a highly distinguished career. It was also a challenging career as it required Marshall and his colleagues on the Supreme Court Bench to, among other things, ensure that their nation's constitution delivered its promise of the rule of law.

It has been written that George Washington may have been the father of the nation, but in just two decisions (one of which was *Marbury v Madison*) John Marshall solidified not only the Supreme Court but the nation as well. It has been said that he defined for the new nation what it meant to be united and to live under the rule of law.

One legal scholar has written that in so doing, he 'did more than just establish the institution, but he established the national government.' If America was to be ruled by law and not by monarchs, the military, or the whim of states, then the constitution, argued Marshall, must be the supreme law.

The facts of *Marbury v Madison* need not delay us. Suffice to say that the issue for the Supreme Court of the United States was whether William Marbury was entitled to an order of the Supreme Court requiring the Secretary of State, James Madison, to deliver to him a commission as a justice of the peace appointing him to that office. That was a matter that was (for reasons that I need not explore), as we would say, 'politically sensitive'.

The decision in *Marbury v Madison* was not only a brilliant resolution by the Court of that 'politically sensitive' issue but, more importantly, it enunciated a principle of law that placed the Court as the guardian of the constitution—the protector of the rights of the States and of the citizens of the United States. In one decision it proclaimed that the Court—not the Congress or the Executive Government—had the power to determine finally and without recourse whether a statute enacted by the Congress was a lawful exercise of legislative power. Subsequent decisions applied the concept inherent in *Marbury v Madison*.

'It is a proposition too plain to be contested,' read Marshall from his court's unanimous opinion in *Marbury v Madison*, 'that the constitution controls any legislative act repugnant to it.'

A biographer of Marshall, Leonard Baker, has written, 'John Marshall's decision in *Marbury v. Madison* was one of civilization's finest hours, one of mankind's greatest achievements.'

The Supreme Court's power of judicial review, first used in *Marbury*, is today assumed. Another commentator has observed:

The critical importance of *Marbury* is the assumption of several powers by the Supreme Court. One was the authority to declare acts of Congress, and by implication acts of the president, unconstitutional if they exceeded the powers granted by the Constitution. But even more important, the Court became the arbiter of the Constitution, the final authority on what the document meant. As such, the Supreme Court became in fact as well as in theory an equal partner in government, and it has played that role ever since.

The Court would not declare another act of Congress unconstitutional until 1857. Nevertheless, the Court has been able to exercise its power to expand individual rights, especially in the twentieth century.

Alexander Bickel in his classic work entitled *The Least Dangerous Branch – The Supreme Court at the Bar of Politics* wrote:

The least dangerous branch of the American government is the most extraordinarily powerful court of law the world has ever known. The power which distinguishes the Supreme Court of the United States is that of constitutional review of actions of the other branches of government, federal and state. Curiously enough, this power of judicial review, as it is called, does not derive from any explicit constitutional command. The authority to determine the meaning and application of a written constitution is nowhere defined or even mentioned in the document itself. This is not to say that the power of judicial review cannot be placed in the Constitution; merely that it cannot be found there.

Congress was created very nearly full blown by the Constitution itself. The vast possibilities of the presidency were relatively easy to perceive and soon, inevitably, materialised. But the institution of the judiciary needed to be summoned up out of the constitutional vapours, shaped, and maintained; and the Great Chief Justice, John Marshall—not singlehanded, but first and foremost—was there to do it and did. If any social process can be said to have been 'done' at a given time and by a given act, it is Marshall's achievement. The time was 1803; the act was the decision in the case of *Marbury v Madison*.

Marbury v Madison, relating to the power to hold federal statutes unconstitutional, and *Martin v Hunter's Lessee* and *Cohens v Virginia*, which assumed the power of judicial review of state actions, were decided, respectively, in 1803, 1816, and 1821. They met with controversy, to be sure, which has also recurred sporadically since. But their doctrines have held sway for roughly a century and a half. So long have they been among the realities of our national existence. Settled expectations have formed around

them. The life of a nation that now encompasses 185 million people spread over a continent and more depends upon them in a hundred different aspects of its organisation and coherence. It is late for radical changes. Perhaps *Marbury v Madison* is a historical accident attributable to the political configuration of the earliest years, to Marshall's political antecedents, and to the force and statesmanlike deviousness of his personality . . . But *Marbury v Madison* did occur, and if it was an accident, it was not the first to play an important role in the permanent shaping of a government. One of the reasons that the 'accident' has endured is that Marshall's own view of the scope of legislative power had grandeur. He undertook to expound the Constitution with finality, but it was Marshall himself who enjoined his posterity never to forget 'that it is a constitution we are expounding,' a living charter, embodying implied as well as expressed powers, 'adapted to the various crises of human affairs', open to change, capable of growth. This was the Marshall of *McCulloch v Maryland*, decided in 1819. If assumption of the power was accident, the vision and wisdom with which it was exercised in the early years cannot have been.

Australian Communist Party v. The Commonwealth

On 20 October 1950, the Royal Assent was granted to a Bill that had been passed by both the Senate and the House of Representatives of the Parliament of the Commonwealth of Australia. The purpose of the legislation was highly unusual. It contained the following recitals:

WHEREAS the Constitution empowers the Parliament to make laws for the peace, order and good government of the Commonwealth with respect to the naval and military defence of the Commonwealth and of the several States . . . AND WHEREAS the Australian Communist Party, in accordance with the basic theory of communism, as expounded by Marx and Lenin, engages in activities or operations designed to assist or accelerate the coming of a revolutionary situation, in which the Australian Communist Party, acting as a revolutionary minority, would be able to seize power and establish a dictatorship of the proletariat: AND WHEREAS the Australian Communist Party also engages in activities or operations designed to bring about the overthrow or dislocation of the established system of government of Australia . . . AND WHEREAS the Australian Communist Party is an integral part of the world communist revolutionary movement, which . . . engages in espionage and sabotage and in activities or operations of a treasonable or subversive nature . . . AND WHEREAS activities or operations of, or encouraged by, the Australian Communist Party . . . have . . . caused, dislocation, disruption or retardation of production or work in . . . vital industries: AND WHEREAS it is necessary, for the security and defence of Australia . . . that the Australian Communist Party . . . should be dissolved . . .

The legislation was the *Communist Party Dissolution Act 1950*.

Section 4(1) of that Act read as follows:

The Australian Communist Party is declared to be an unlawful association and is, by force of this Act, dissolved.

To all outward appearances, this Act was a valid exercise of the constitutional powers of the Commonwealth Parliament. To all outward appearances, this was a valid law. However, the principle enunciated in Chief Justice John Marshall's Court in *Marbury v Madison* was to leap almost 150 years to strike down the *Communist Party Dissolution Act 1950*.

In *Australian Communist Party v. The Commonwealth* (1951) 83 CLR 1 at 262–263, Fullagar J observed:

It should be observed at this stage that nothing depends on the justice or injustice of the law in question. If the language of an Act of Parliament is clear, its merits and demerits are alike beside the point. It is the law, and that is all. Such a law as the Communist Party Dissolution Act could clearly be passed by the Parliament of the United Kingdom or of any of the Australian States. It is only because the legislative power of the Commonwealth Parliament is limited by an instrument emanating from a superior authority that it arises in the case of the Commonwealth Parliament. If the great case of *Marbury v. Madison* (1803) 1 Cr 137 (2 Law Ed 118) had pronounced a different view, it might perhaps not arise even in the case of the Commonwealth Parliament; and there are those, even today, who disapprove of the doctrine of *Marbury v. Madison* (1803) 1 Cr 137 (2 Law Ed 118), and who do not see why the courts, rather than the legislature itself, should have the function of finally deciding whether an Act of a legislature in a Federal system is or is not within power. But in our system the principle of *Marbury v. Madison* (1803) 1 Cr 137 (2 Law Ed 118) is accepted as axiomatic, modified in varying degree in various cases (but never excluded) by the respect which the judicial organ must accord to opinions of the legislative and executive organs.

That is, the High Court of Australia was in the process of exercising its entitlement (as it had done before and as it has done since) to determine whether the exercise of legislative power by the Commonwealth Parliament (and by the States) was authorised by the Constitution.

Alexander Bickel in his work *The Least Dangerous Branch – The Supreme Court at the Bar of Politics*, to which I refer above, adverted to the cause of Fullagar J's observation, '... there are those, even today, who disapprove of the doctrine of *Marbury v. Madison* ... and who do not see why the courts, rather than the legislature itself, should have the function of finally deciding whether an Act of a legislature in a Federal system is or is not within power.' He wrote:

And *Marbury v Madison* has been attacked, not merely for its apparent frailties, but as an act of 'usurpation'. Yet, as professor Felix Frankfurter wrote in 1924: 'Lack of historical scholarship, combined with fierce prepossession, can alone account for the persistence of this talk'.

The Men

So much for the formal biographies and the professional judgments of their work. Let us consider other aspects of the men.

Both men were Freemasons. So, let us briefly trace the Masonic career of each.

It is not known where John Marshall was initiated or where he received his other degrees. However, Marshall himself wrote that he became a Freemason during his period of service with the Revolutionary Army and it is not impossible that he was initiated while he was wintering with George Washington's army at Valley Forge.

However, he was a member of Richmond Lodge No 13 (now No 10) of Richmond, Virginia and a member of Richmond No 3 Holy Royal Arch Chapter. Later he became a member of Richmond–Randolph Lodge No 19.

Although it seems he was never a Master of a lodge, he became Deputy Grand Master and then between 1793–1795 he was Grand Master of the Grand Lodge of Virginia.

It appears that he remained an active Mason during the period of his Chief Justiceship. In 1822 he was one of a committee appointed to further the object of a 'general grand lodge'.

When he died in 1835, John Dove, who was then Master of Richmond–Randolph Lodge No 19, convened the lodge 'for the purpose of paying the last sad tribute of respect to our late Worthy Brother, John Marshall, Chief Justice and late Master of the Grand Lodge of Virginia.'

During Marshall's tenure as chief justice, he served with five Associate Justices who were Masons: Justices William Cushing, William Paterson, Thomas Todd, Robert Trimble and Henry Baldwin.

Sir Samuel Griffith's Masonic interests included both Craft Masonry and also a number of other Orders. He was initiated into Victoria Lodge No 1186 EC (now No 10 UGLQ) on 22 August 1865, and raised within three weeks so that he could travel to England and Europe as part of a travelling scholarship with his three degrees. His enthusiasm for Freemasonry in its various forms is demonstrated by the offices that he held: Right Worshipful Provincial Grand Master of Queensland, Irish Constitution; Right Worshipful Mark Master; First Principal in the Royal Arch; Preceptor of a Knights Templar encampment; and a foundation officer of a chapter and a council of the Scottish Ancient and Accepted Rite.

Sir Samuel's name is honoured in the names of Griffith Lodge No 399 UGLQ and by Sir Samuel Walker Griffith Lodge No 408 UGLQ.

The stature and respect for both men are reflected in the recognition that they generated.

Both men have educational institutions named after them.

Marshall University, in the United States, is named in honour of John Marshall. The university traces its origin to 1837 when residents of the community of Guyandotte, which was then part of Virginia, wished to provide improved educational facilities for their children. According to tradition, the residents met at the home of lawyer John Laidley, planned their school, and named it Marshall Academy in honour of a friend of Laidley's, the late Chief Justice.

On 30 March 1838, the Virginia General Assembly formally incorporated Marshall Academy. The Civil War forced it to close for several years, but from 1867 it showed new vigour. The small educational institution that was set up to meet the needs of a farming community has become a major university operating ten colleges and schools: College of Liberal Arts, College of Science, College of Education and Human Services, Elizabeth McDowell Lewis College of Business, Graduate School, School of Medicine, Community and Technical College, College of Fine Arts, School of Nursing, School of Journalism and Mass Communications.

Also named after Chief Justice John Marshall is California's John Marshall High School.

Sir Samuel Griffith has lent his name to Griffith University in Queensland.

As for geographical landmarks, Marshall County in the United States was created in 1836 and named to honour Chief Justice John Marshall. The county is located in the northeastern part of the state on the Appalachian ridge. The Tennessee River cuts through the northern part of the county, creating Guntersville Lake. The county seat was established in 1836 at Claysville, moved to Marshall in 1838, to Warrenton in 1841, and finally located at Guntersville in 1848. Other towns in the county include Arab, Albertville and Boaz.

Sir Samuel's Griffith's memory is perpetuated by the name of Sir Samuel Griffith Drive at Mt Coot-tha, a prominent Brisbane landmark. The Canberra suburb of Griffith is named in his honour.

Both men had a prodigious capacity for work. I have referred already to Prime Minister Hughes' advice to Griffith to not work so hard.

In 1831, at the age of 76, Marshall had a thousand stones removed from his bladder without anaesthesia by Philadelphia physician Philip Syng Physick, the foremost surgeon of his time. Within a month, he was back on the court conducting business.

Both men were authors.

In 1801, Chief Justice John Marshall commenced to write a five-volume biography entitled *The Life of George Washington* that was some 3200 pages in length. The work was, in effect, a history of the American people. This was a major undertaking and the final volume was published in 1807. The work was not the immediate commercial success for which there had been hope. Nevertheless, in time, the endeavours of its author were rewarded. Soon after it was published, it was translated into French, German and Dutch. It is still in print and there have been over three dozen editions. Shortly before John Marshall died, he prepared a two-volume abridgment for schoolchildren. That went through twenty editions.

As to Griffith, Sir Harry Gibbs (a former Chief Justice of Australia) wrote:

Less successful was his translation of Dante's *Divine Comedy* – it was said that he had 'succeeded in rendering the poetry of Dante into the language of a Parliamentary enactment' and Sir Julian Salomons, who was given a copy of the translation, asked Griffith to inscribe it 'From the author', because, he said, he would not like anyone to think he had stolen it, still less bought it.

On the other hand, there is the code of criminal law that is still referred to by lawyers throughout much of the world as *The Griffith Code*. As a legal draftsman, Griffith was highly regarded. His Criminal Code has been influential. It still forms the basis of the criminal law of Queensland and it has influenced, to a greater or lesser extent, directly or indirectly, the criminal law of Western Australia, Tasmania and the Northern Territory. However, the Griffith Code has had influence overseas: Papua New Guinea, Fiji, Solomon Islands, the Seychelles in the Indian Ocean, East and West Africa, Cyprus and Israel. Further, he drafted the Rules of the Supreme Court of Queensland upon which the Rules of the High Court of Australia were ultimately based.

I must mention *The Samuel Griffith Society*, a learned society dedicated to the examination and discussion of Australian constitutional affairs. The society claims as members many distinguished Australians. For those of you who are initiates in the universe of the Internet, its website is: <<http://venue.exhibit.com.au/~griffith/>>.

It appears that both men were companionable, although Griffith is said to have had a somewhat aloof demeanour.

Marshall's biographer Charles Hobson paints the picture of a genial gentleman. It appears that Marshall enjoyed long summer vacations and the company of a close circle of family and friends, 'regularly hosting lawyers' dinners in his home and attending Saturday meetings of the Barbecue Club, where he liked to imbibe punch laced with brandy, rum, and Madeira and display his skill at pitching quoits.' A familiar sight in Richmond, writes Hobson, was 'the chief justice, basket in hand, doing the family marketing.'

Marshall's charm and sociability also served him well as chief justice. His conviviality at dinnertime or during conversation over a glass of Madeira allowed him to achieve 'a working consensus among his brethren in many a case.' Stretching a rule that the justices would only imbibe during rainy weather, Marshall once suggested on a beautiful, sunny day that 'our jurisdiction extends over so large a territory that the doctrine of chances makes it certain that it must be raining somewhere.'

Probably no better summation of Marshall's character was made than one offered by his friend Justice Story, 'Patience, moderation, candour, urbanity, quickness of perception, dignity of deportment, gentleness of manners, genius which commands respect, and learning which justifies confidence.'

As to Sir Samuel, Sir Harry Gibbs wrote of him in these terms:

His relations with his two colleagues, Barton and O'Connor, were most harmonious. Their judgments were frequently unanimous. There is now in my chambers in Canberra a table at which the three original justices used to have lunch amicably together each day during the sittings of the court.

Perhaps such a practice does not strike you as unusual. Nevertheless, it appears from Sir Harry's comments that such a spirit of amicable cooperation has not always been a feature of Judges' Chambers in the High Court of Australia.

'... he [*Griffith*] brings experience, character and dignity to the Bench.' The words are those of Sir Samuel Way, Chief Justice of South Australia and Grand Master of the United Grand Lodge of South Australia.

Final Words

The marriage of John and Mary Marshall lasted almost 49 years. Mary died on Christmas Day, 1831. As I have stated already, it was a lasting and loving relationship. Sadly, Mary had become an invalid soon after their marriage.

John Marshall died in office in Philadelphia in 1835 from a liver ailment at the age of 79 years. His body was brought back to Richmond and laid next to that of his wife in Shockoe Valley Cemetery. His passing was mourned by the nation, but his legacy remains.

Eighty-four years later, at Brisbane, Australia, a place removed from Philadelphia by a continent and a great ocean, a ceremonial sitting of the Full Court of the High Court of Australia was held. The date was 25 July 1919. The special sitting was to mark the retirement of the Court's Chief Justice, Sir Samuel Walker Griffith. In addition to Judges of the High Court, the Chief Justice and three Puisne Judges of the Supreme Court of Queensland took their seats on the Bench. The Acting Attorney-General for the Commonwealth, the Attorney-General for Queensland and a representative of the Bar took their seats at the Bar Table. No doubt, lawyers and friends were present in the gallery of the Court. Absent, however, was the man in whose honour the Court had been convened—the Chief Justice of the High Court of Australia.

Mr Justice Isaacs of the High Court announced that the Chief Justice's medical adviser's orders precluded him from attending. The Judge then asked the Court's Principal Registrar to read a message from the Chief Justice.

In the course of that brief message, the Principal Registrar of the Court read these words of the Chief Justice:

I should like to say a great deal of the past: but there is a time for all things, a time to keep silence, and a time to speak; and I do not think this is a time fit for me to make anything like a personal retrospective review of my work in the Court since its inception, or of my relations with suitors, or with my fellow members of the Bench, and of that great branch of national service, the profession of the law. I hope, however, that I may venture to claim, with Othello, that 'I have done the State some service in my time'.

After referring briefly to the turmoil that had been engulfing the world, the Chief Justice continued:

But I hope that the majority of the people, who have for centuries enjoyed the advantages of ordered government, will follow saner counsels.

I now say Farewell.

Mr Justice Isaacs read a message from Mr Justice Barton who was unable to be present. It read, in part:

I have sat with him since the inception of this High Court, and I testify to the ceaseless devotion, the unwearied labour, and the matchless ability with which his service has been performed. He has been a watchful guardian of the Constitution, conserving to Commonwealth and State alike the powers which that instrument of government allots to them for the liberty and welfare of the people. In him the Court loses a great Chief Justice, who will be to all who occupy his chair an example of learning and judicial conduct.

The Honourable Littleton E Groom, Acting Attorney-General for the Commonwealth, said:

When the history of Australia is written, no name will be more honoured than that of the first Chief Justice of Australia. Our wishes are that you may now spend the rest of your days in rest and comfort, conscious of the esteem and regard of your fellow-citizens.

Sir Samuel Walker Griffith retired to Brisbane where he died on 9 August 1920. He was survived by his wife, four daughters and a son. He was buried in Toowong cemetery.

But I must not end this paper on a sad note.

Perhaps I should end it with two anecdotes. One relates to Chief Justice John Marshall and the other

to Chief Justice Sir Samuel Griffith.

First, let us enjoy a report of one of Chief Justice Marshall's relaxing moments at the Barbecue Club in 1830, as recorded for history by Chester Harding who was present:

I watched for the coming of the old chief. He soon approached with his coat on his arm, and hat in his hand, which he was using as a fan. He walked directly up to a large bowl of mint julep . . . and drank off a tumbler full of the liquid, smacked his lips, and then turned to the company with a cheerful 'How are you gentlemen?' He was looked upon as the best pitcher of the party, and could throw heavier quoits than any other member of the club. The game began with great animation, there were several ties; and before long I saw the great chief justice of the Supreme Court of the United States, down on his knees, measuring the contested distance with a straw, with as much earnestness as if it had been a point of law; and if he proved to be in the right, the woods would ring with a triumphant shout. What would the dignitaries of the highest court of England have thought, if they had been present.

Now an anecdote involving Sir Samuel Griffith. The incident is reported in this way.

Once on circuit with Sir Samuel, I was waiting with him and the sheriff – we travelled in state in those times – on a wet evening on the Toowoomba platform, when the sheriff very quietly drew my attention to what, to my unthinking mind, was a perfect figure of fun. This was a boy about twelve, clad obviously in parental garments. His father's billy-cock hat reached almost to his mouth, his father's coat past his knees, and far past his hands, and he had 'Bush' written all over him. As I smiled, the Judge said, 'What is this amusement?' and I, very discreetly, indicated the scarecrow. Sir Samuel snorted – people did snort in those days – and the next thing I saw was that Sir Samuel Walker Griffith, Knight Grand Cross of the Most Distinguished Order of St Michael and St George, ex-Premier, and Chief Justice of Queensland, had engaged himself in conversation with the scarecrow, and spent the twenty minutes wait for our train in such converse, finally shaking hands with it, just in time to get on to the train and say to me, 'That is a very intelligent lad.' And I have hoped ever since that I did not look as small as I felt. But I have always treasured that incident as showing how clearly Griffith thought it a shameful thing that anyone should even smile at a little bush lad because of the quaintness of his clothes.

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A HISTORY OF EARLY FREEMASONRY AND THE IRISH CONSTITUTION IN VAN DIEMEN'S LAND (TASMANIA)

by Ron A Cook

Introduction

This paper is presented so that you, the reader, will receive some pleasure and enlightenment and that you may achieve a broader outlook and appreciation of the Craft's Australian history, particularly the early history of Freemasonry in this tiny island state of Tasmania.

Freemasonry in Australia has as much rich history as in any other free nation in the world. It has a thread of controversies woven through the fabric of every Constitution. The richness of its history has also yielded up men who aspired to a state of excellence and at the same time has shown the foibles in their human characters.

The biographical sketches have a bent towards those who distinguished themselves in their attempts to establish Freemasonry and bring success to the lodges that they supported or, as previously stated, became nondescript by their human failings. It is unfortunate that many others remain obscure, in an anonymity that cannot be elucidated, through the lack of records.

It is unfortunate that uncorroborated newspaper reports had to be used for the references to the very early Masonic activities in Hobart Town; for this I apologise.

Early Freemasonry in Hobart Town

The history of the Craft in Tasmania, with its newspaper references and regimental lodges, was very similar to that of New South Wales. The first public reference to Masonic activity was in the *Hobart Town Gazette* of Saturday, 22 February 1817, wherein there is a report on the consecration ceremony of the site of St David's Church:

Wednesday last was a holiday throughout this settlement, being the day appointed by His Honor Lieutenant Governor Davey for the consecration of a site of ground situated in Macquarie Street, Hobart Town; whereupon is intended to stand the New Church—St David. At eleven o'clock in the forenoon the Royal Standard was hoisted at the Battery, and immediately after the Rev Robert Knopwood [*Colonial Chaplain*], and the Civil and Military officers assembled at Government House. *The Lodge of Freemasons being in waiting [my italics]* and the Troops in Garrison under Arms, the Procession moved at 12 o'clock; and on arriving at the ground Mrs and Miss Davey, the Lady and Daughter of the Lieutenant Governor, and the Ladies and Gentlemen of the Settlement, amidst a numerous concourse of spectators, honored the occasion with their presence...the Rev Robert Knopwood read from the 3rd chapter of the 1st Epistle of Corinthians,...*after which a neat and appropriate Masonic Oration was delivered by a member of the Society [my italics]*.

The next public occasion where Freemasonry was mentioned was also in the *Hobart Town Gazette* of Saturday, 12 June 1819, wherein it recorded a list of subscribers to the Branch Bible Society with a side heading 'Member of Free and Accepted Masons belonging to the Lodge of St John Hobart T'. In relation to this list of subscribers to the Branch Bible Society, as members of the St John Lodge, Hobart Town, a correlation is found in some of the names mentioned and the names of the known members of the St John Lodge No.1, on Norfolk Island. Two of those so named are William Atkins and Michael Lee. Atkins, Senior Warden on Norfolk Island, was one of the signatories of the letter from St John Lodge No.1 to Capt John Piper on Norfolk Island, dated 18 December 1807. Lee, who tried to claim for himself the ½ acre of land belonging to St John Lodge No.1, may have been another member on Norfolk, but there is no confirming evidence that he was. The remaining names were all settlers from

Norfolk Island and there is definitive evidence available to confirm that they were members on Norfolk Island. It must be considered that the Norfolk Island settlers were spread widely around Tasmania and there would not be sufficient members in the one spot for them to hold a meeting.

The next reference to Freemasonry is an entry in the *Hobart Town Gazette* of 1 January 1820:

On Monday laft, the Freemacons refident in this Settlement affembled and went in proceffion to lay the foundation ftone of a new lodge intended to be erected in Melville-ftreet, on a plot of ground which they have occupied in exchange for that originally held by the Lodge at Norfolk Island.

This Melville Street entry in the *Gazette* could be misleading as it appears that the intended lodge was not proceeded with. Research of the land grant and titles records in the Archives Office of Tasmania failed to show any grant or title for a plot of ground in Melville Street being issued to the lodge or anyone connected to it. Another reason for the lodge building in Melville Street not having proceeded any further than a newspaper report is the doubt that St John's Lodge No.1 had in fact received, or was entitled to, a grant of land in place of the ½ acre on Norfolk Island. This is defined by the explicit orders on the mode of removal of settlers from Norfolk Island to the Derwent, which were given in dispatches from Governor Bligh to Capt Piper:

On the subject of grants of land that should be made to them, in proportion of four acres for every *one*, [*my italics*] the property of each individual, which he should leave in a state of cultivation; and two acres for every *one* [*my italics*] of waste or uncultivated land, which he should have in his possession.

The above order on allocation of land in Van Diemen's Land makes no reference to a ½ acre block of uncultivated land. Piper's remarks in the shipping list for the *Estriminia* that Lee's 'claim for half acre of grounds [*sic*] belongs to the Society of Freemasons', can in no way be construed as a guarantee of a suitable ½ acre being granted in Hobart Town. So if St John at Hobart was a Masonic entity (of which there is no evidence) and met at all, it would only be for a Masonic funeral service or the laying of a foundation stone (such as the one claimed to have been laid in Melville Street). In its time-frame of about the late 1790s, St John No.1, NI, would have been a quite legitimate private lodge, but by the 1820s, St John, Hobart, would not have enjoyed that status.

There is another facet to consider and that is the complete lack of any private lodge manuscript certificates. If St John had 'worked', they would not 'make' a Mason without issuing a manuscript certificate. However, due to the lack of any other available references or records to substantiate the foregoing, it must be left to the future in the hope of some researcher finding corroborative evidence to make St John, Hobart, an historical fact.

The Irish Constitution

The Irish Constitution had a faltering start in this tiny colony settlement of Van Diemen's Land, with an unsuccessful bid for a dispensation warrant. It has been stated in some publications that a number of gentlemen from Van Diemen's Land had applied for a dispensation warrant in the early 1820s from No.260 in Sydney. A dispensation charter was issued to No.260 in July 1822, and in February 1823 Mathew Bacon, WM of No.260, wrote to the Grand Lodge of Ireland, and in that letter he asks:

... whether 3 brethren in Van Diemen's Land can have dispensation without the lodge being regularly installed, [*sic*] as it would cost at least £100 for a sufficient number of members of No.260 to go there for that purpose.

There is no record extant of an answer to this question, or another query included in Bacon's letter. Correspondence with Ireland was incredibly slow and fraught with the danger of mail being miscarried or lost through shipwreck. If an answer had been forthcoming, it would appear to have been in the negative.

The establishment of a military post in the Settlement of Hobarton, Van Diemen's Land, found the 40th (2nd Somersetshire) Regiment of Foot and the 21st (Royal North British Fusiliers) Regiment of Foot, popularly known as the Scots Fusiliers, both stationed at Hobart at various periods during the early years of settlement, and they had Irish lodges attached to them. (The 46th and the 48th Regiments had small detachments stationed in Van Diemen's Land before the 40th and 21st Regiments, and of these detachments, spread over various settlements, only the 48th had a small sprinkling of other ranks Freemasons amongst them).

The 40th (2nd Somersetshire) Regiment of Foot relieved the 48th Regiment in 1824. The 40th Regiment had two tours in Australia, the first from 1824 until 1829 and the second from 1852 to 1860. The 40th spent most of its first tour in Hobart Town, Van Diemen's Land (Tasmania), with one company in Sydney. This Regiment was first raised in 1717 and became the 40th (2nd Somersetshire) Regiment of Foot, and it is the first tour of duty that we are concerned with. The Commanding Officer

was Lt-Col Henry Thornton. The 40th Regiment had an Irish Constitution Lodge No.284, (travel warrant dated 1821) attached to it. The original warrant issued to this regiment was an Antients Grand Lodge one, No.24, undated. It then held warrant No.204, Irish Constitution, from 1810 to 1813, and was re-issued with warrant No.284, Irish Constitution, in 1821 and this warrant was returned in 1858. During the 40th Regiment's tour of duty in Hobart, Lodge No.284 initiated a number of civilians and granted them dispensation to open a stationary lodge of their own. The following were the senior officers and members of No.284 as at the 16 October 1828 Return of Members:

Officers

Private Michael **Dyer*** Master
 Private Edmond **Kelsall** SW
 Civ Maurice **Smith** JW

Members

Col/Sgt James Anderson	Civ Francis Barns	Col/Sgt George Bull
Sgt John Carty	Pte John Cummins	Civ Charles Day
Civ Thomas Devine	Pte Robert Dixon	Civ Thomas Dixon
Pte Thomas Dobbys	Pte Andrew Dykes	Civ John Eddington
Pte Thomas Elley	Pte Lawrence Finn	Sgt James Fisher
Civ William Ford	Pte James Harrison	Civ James Holding
Pte Edward Judge	Civ William Kimberly	Civ George Langford
Civ Joseph Lester	Civ Daniel Long	Pte Thomas Mansby
Civ Michael Mansfield	Civ William Maycock	Cpl Patrick McDonald
Pte Michael McGovern	Sgt Hugh McLachlan	Pte Robert McNally
Pte John Milton	Civ James Mitchell	Civ John Morisby
Pte James Mulligan	Pte James Nichols	Pte Michael O'Brien
Civ Fred Patterson	Sgt Joseph Reichenberg**	Pte John Spriggs
Civ Thomas Stanfield	Civ Patrick Thompson	Civ Benjamin Toplis
Pte James Wade	Civ Samuel Whittaker	Sgt John Wilson
Pte Thomas Wilson	Civ George Wise	

* A **Michael Dwyer (Dyer)** of the 40th Regiment was awarded a pension on 8 September 1841, his residence is shown as Hobart Town; and he died on 5 January 1875 at Chester, England (WO 120/69 p178).

** **Joseph** (also shown as **Joshua Reichenberg**) was awarded a pension on 8 September 1830, residence, Hobart Town. He died on 31 January 1851 (WO 120/69 p 178). He was the Band Master of the 40th Regiment and had advertised in the *Sydney Gazette* of 28 April 1825:

Mr Reichenberg, Music Master of the 40th Regiment, respectfully informs Ladies and Gentlemen of the Colony, that he has composed a first set of Quadrilles for Australia, with proper figures adapted to it, for the Pianoforte, Flute or Violin, as also, for a full band. The same may be had in Manuscript, from Mr Reichenberg, at the Military Barracks, or at Mr Campbell's, No.93 George-Street, by giving one day's Notice...Price 6s.

In the above return of members of No 284 of 16 October 1828, the Master, Pte Michael Dyer, writes (*I have not corrected the dearth of any punctuation*):

Hobart Town
 16th October, 1828

Sir & Brother

I herewith transmit you the second bill of exchange on account of No.284 we having received no answer to the first which was transmitted by Hugh Crawford

Captain Langan in March 1827 -

£9-15-0 were for certificates and arrears of the lodge and £11-5-0 for a warrant for the civilians with the usual certificate from No.284. The following were to be the officers John Wilson Master - John Eddington Snr Warden & Frans Barns Jnr Warden we trust this letter has reached [*The next word is indecipherable—it could be home?*] as we are waiting anxiously expecting it to be addressed to John Wilson late 40 Regt Hobart Town. The following are a list of officers and members of 284 for the last 6 months

[here are listed the officers and members as detailed above].

The return ends with:

N B the certificate for the Military as described in our last communication to be addressed to the present
Master Bombay India - I have the honour to be
Sir & Brother

Your most obedient
humble Servant
Michl Dyer Master

The Tasmanian Lodge No 313 IC, Hobart

It appears to be somewhat of a mystery as to the whereabouts of the petition (usual certificate) submitted to Dublin in March 1827, some 19 months prior to the date of the 1828 *Return of Members*, and it was not until 6 August 1829 that the Irish Grand Lodge ordered that warrant No.313 should be sent to Bros Col Sgt John Wilson, John Eddington, and Francis Barns in Hobart on the recommendation of lodge No.284 (G.L. Minutes 1828–36, p.42). The warrant was not raised until 3 September 1829, and was not to arrived in Hobart until early 1831, some three and a half years after the petition was submitted.

The October 1828 *Return* is the primary source on the pre-formation of No.313, but has proved quite equivocal on the actual date it was formed. Dyer's *Return* of 1828 gives the impression that the petition and the cost of a warrant had been forwarded in March 1827, and they were anxiously awaiting the arrival of the warrant in October 1828. This implies that Dyer had not considered, and was not considering, the use of a dispensation warrant to consecrate the new stationary civilian lodge before the warrant had arrived from Ireland. If the foregoing was Dyer's intention, then it would explain Robert Murray's claim, in 1841, that he had founded it with a *dispensation* from the military lodge of the 40th Regiment (284) 'from which I formed lodge No.313, then 326 and 345', but he failed to state the date he established No.313.

In an endeavour to establish the actual date of the formation of lodge No.313 a search of the archival documents held by the Archives Office of Tasmania was carried out, but the holdings failed to reveal any references to No 313. However, in the newspaper holdings an entry was found in the weekly newspaper, the *Tasmanian and Austral Asiatic Review* of 3 December 1830 (Vol IV, No 196, Page 786, Col 3), as follows:

Tasmanian and Austral Asiatic Review

Friday Evening, December 3, 1830

Tasmanian Lodge No.313

On Monday the 27th Inst. the Brethren of the Ancient and Honourable Fraternity of Free Masons composing the Tasmanian Lodge No.313, will celebrate the Annual Grand Feast of St John in the usual manner.

Stewards

R. L. Murray - J. Wilson

The Lodge will open at High Twelve, when such non-resident Brethren as may wish to be present at the Festival are invited to attend.

Tickets One Pound each, to be had of the Stewards and Secretary.

By Order

M.S. [Maurice Smith, Sec.].

Lodge Room, Dec 2, 1830.

On Friday evening, 31 December 1830, in the same weekly publication (Vol IV, No.200, Page 823, Col 2) there is a report on the festival held at the lodge room, Macquarie Hotel, Macquarie Street, Hobart, which was a short description of the proceedings and the menu. This is the earliest report on No 313 that can be found, so the actual date of its formation still remains an enigma.

The lodge was named 'The Tasmanian Lodge'. The name of the lodge was perhaps a presage of the future name of this tiny island colony of Van Diemen's Land, which was not to be officially named Tasmania until 1855. It is believed that no minute books or records of No.313 are extant. The Tasmanian Lodge, No.313, IC ceased work in 1847. A letter from Bro W. Bales to the Deputy Grand Secretary, dated the 14th March, 1860, 're: Return of the warrant of 313 to G.L.' was received. It enclosed a copy of a letter from Bales to Thomas Horne, stating Horne was the 'only member remaining of 313 authorized to dispose of the warrant', and Horne's reply that he would communicate with Grand Lodge himself. The 'sent in' warrant was received by Grand Lodge on 18 April 1863, and is recorded as

being returned by Bro Charles Toby.

The foundation members of No.313 who were members of No.284 are recorded as follows:

Francis Barns	Charles Day	Thomas Dixon
John Eddington	James Fisher	George Langford
Joseph Lester	David Long	Michael Mansfield
William Maycock	John Morrisby	Frederick Patterson
David Scobey	Maurice Smith	Thomas Stanfield
Samuel Whittaker	George Wise	

All the early lodges in the Australian colonies included in their membership men who became prominent citizens of that colony. The following are biographical sketches of the eminent members of No.313:

John Wilson appears in the Muster/Pay Sheets of the 40th Regiment for 1827–1829, as the paymaster's clerk with the rank of Colour Sergeant. It is recorded in a return of members of No.284 dated the 16th October, 1828 that Bro John Wilson was to be Master of the new lodge (No.313) and the warrant was to be addressed to him late of the 40th Regiment, Hobart Town. Research has yielded some information on him in the State Archives of Tasmania. He is listed as the Clerk in the Brigade Major's (Police) establishment in 1827. It is of some interest to note that Capt John Montagu, who was the Brigade Major, was formerly of the 40th Regiment. It appears also from the archive records that John Wilson may have been the Ordnance and Storekeeper Department's clerk and prisoner searcher in May 1826. His name appears in the Supplement to the *Independent* for Saturday, September, 1831 as having his Publican's License renewed for the *Freemason's Arms Hotel* in Liverpool Street, Hobart Town. From a letter received in Dublin on 26 July 1832, 'among other matters, that Bro Wilson has died'. In the Register of Burials in the Parish of Hobart Town in the County of Buckingham in the year 1832, entry No.1066 shows John Wilson of Hobart Town was buried on 14 March 1832, aged 36 years, Licensed Victualler.

John Eddington was born free in 1795, on Norfolk Island of convict parents, 'a Currency Lad'. His father, Thomas Eddington (also known as Headington), a labourer of Berkshire, was tried at Abington in 1785 for stealing and sentenced to seven years transportation. He arrived on the *Alexander* in the First Fleet in 1788. Thomas Eddington was transferred to Norfolk Island in 1792 and was listed as convict/farmer on the 1794 Norfolk Island muster list. He had two lots of land, Nos.50 and 59, of 12 acres each granted to him. He died some years before John came to Hobart in 1808.

John's mother, Elizabeth Thompson, was ex-*Lady Juliana*, and is believed to have come from Newcastle-on-Tyne, and could have been Irish. He had a sister named Margaret who was also freeborn on Norfolk Island. She was to have a de facto relationship with Lieut-Governor David Collins. John became the proprietor of the 'Bird-In-Hand' hotel in Argyle Street, Hobart, and attained some fame by riding a horse called 'Piper' to win a £300 prize in 1816. He also owned a farm in Bagdad. From the records held by the Grand Lodge of Ireland, John became a member of Lodge No.284 attached to the 40th Foot Regiment on 14 August 1827. He was a petitioner and foundation senior warden of Lodge No.313 (warranted 3 September 1829), which he left to assist in setting up Lodge No.326 in March 1833, and then became a foundation member and Senior Warden of No.345. He died in 1869.

Francis Barns was born c 1771. He arrived at Hobart as a convict aboard the *Calcutta*, from the aborted settlement at Port Phillip, with Lieut-Governor Collins. Described in the trial papers as a printer, aged 30, of St Brides, London, former soldier, 5'6", dark brown hair, grey eyes, and could read and write. He was tried at Middlesex on 15 April 1801 for stealing bank notes totaling £172 from Nathaniel Swan in a theatre box in the Drury Lane Theatre. He was sentenced to death and was subsequently reprieved and sentenced to transportation for life. Interestingly, he had a previous conviction in 1795 under the name of William Barnes and was sentenced to seven years transportation but was pardoned on the agreement that he join the Army in the 60th Regiment of Foot. He was wounded in 1801 and later discharged. Collins utilised his administrative skills in many ways. He assisted in the printing of Garrison and General Orders. He was granted a free pardon on 25 January 1813 and was given 80 acres at Glenorchy. He was granted a licence for the 'Hope and Anchor' Inn on 3 October 1818. However, it is believed that he was operating this establishment for some years prior to receiving the liquor licence. He appears in the Hobart Town Muster List of 1818 and he was recorded as an annual subscriber of one guinea to the Bible Society in the *Hobart Town Gazette* of 12 June 1819. He died at his property of 600 acres at Ralph's Bay on 26 January 1842, and was buried at St David's on the 29th. Francis Barns was a member of the 40th Foot Regimental Lodge No.284 and foundation Junior Warden of No.313, the first warranted lodge in Tasmania. He was also listed as a foundation member of No.345, Tasmanian Operative Lodge, in 1834.

Maurice Smith was the Junior Warden of No.284, and there are oblique references to him as being the first Secretary of No.313. Although the Junior Warden of the military lodge, he was not a serving member of the 40th Regiment, but one of the civilians who were 'made' in No.284. There is an entry in the 'Blue Book' showing that Maurice Smith was employed as a clerk in the Auditor's Department from 22 October 1828, and it appears he left that employment in 1832. It would also appear that he may have taken up farming, as he was granted land at Bothwell in January 1832. A letter, with enclosures from R.L. Murray, WM of No.313, dated April 1837, advises the Deputy Grand Secretary of Companion Maurice Smith's disapproval of the revival of RAC No.33 and the support given to No.33 by Companion John Stephen. One of the enclosures was a private letter to the Deputy Grand Secretary, Fowler, from Murray, re the dispute with Maurice Smith over the resuscitation of RAC No.33. According to John Stephen, 'Maurice Smith, who had borne the cost of establishing the Chapter, assumed a species of perpetual dictatorship over it', and it was dissatisfaction over this state of affairs which led some of the Companions to form a second RAC in Hobart, attached to lodge No.33. On 28 September 1839 through to 5 January 1844, Maurice Smith was the Worshipful Master of No.313. He appears to have been the last Master of No.313, as he sent the returns of the officers of the lodge to Dublin for 1839-41 and 1844, which had been received there on 5 January 1844. It is believed the lodge went into abeyance some time soon after. The following is only a matter of interest now, that on 7 November 1838 Deputy Grand Secretary John Fowler advised Maurice Smith, Z, of RAC No.313, in answer to Smith's queries, that 'Military Lodges *do not have the right to Exhalt or Initiate Civilians*' [*my italics*].

Robert William Lathrop Murray—the records of *Old Westminster*, Vol.2, p.678, show that he was the natural son of King George III. He was born 22 December 1780. His mother was Ann née Williams, a lady-in-waiting in the royal court, wife of Robert Lathropp. He was educated at the Westminster School and at Cambridge University. He assumed the additional surname of Murray, and claimed descent from Robert Murray, the son of Sir William Murray, Baronet, of Dynnryne, Scotland, who had married into the Lathropp family in 1630 and had taken their name.

He received a commission in the 2nd Royal Manx Fencibles in 1797, and served in Ireland. Murray assumed the surname of Brown-Clark on 31 March 1802; but the name change was cancelled on 13 April 1802 by command of the King. Robert was referred to as *Sir Robert Lathropp Murray* in the *London Gazette* of 3 April 1802. This title appeared in other periodicals of that time. He became a banker in Portland Place, London, in June 1802. Murray re-entered the Army on 4 February 1807 as a Lieutenant unattached, and was to serve in the 1st Foot Regiment on 12 February 1807. He was promoted Captain on 15 March 1810, and was transferred to the Royal Wagon Train on 15 August 1811. He also served in the Peninsula War.

It was alleged that, although married to Alicia Marshall in Northern Ireland in 1797, he also wedded Catherine Clarke, the only child of Thomas Clarke of Hailsham, Sussex, in 1801. In 1806 there was yet another involvement with Lydia, widow of William Marriott, and daughter of the Rev John Mogridge, vicar of Pershore, Worcester. He was tried in London for bigamy in January, 1815, before the Recorder of London, found guilty, and sentenced to seven years transportation.

The first mention of him in Australia is as a clerk and constable of the Sydney Bench, and an employee of D'Arcy Wentworth, in 1816. He appears to have added the additional Christian name of Felton and dropped one letter 'p' from the name Lathropp at this time. He was granted a parole soon after arrival, and the *Sydney Gazette* shows him as the principal clerk in the police office, and in 1820 as assistant superintendent.

He went to Hobart Town in 1821. Murray was given some large grants of land. He lived first at Dynnryne Distillery in South Hobart and later built Dynnryne House which gave its name to a suburb of Hobart. His country house 'Wentworth' was across the Derwent, a mile beyond Kangaroo Point (Bellerive).

In 1824 a number of letters signed 'A Colonist' began appearing in the press, vehemently criticising the Administration. At a public function held on 7 April 1825, Murray revealed himself as being 'A Colonist'. He became editor of the *Hobart Town Gazette* on 8 July 1825, and of the *Colonial Times* from 19 August 1825 to 4 August 1826. His attacks on Governor Arthur continued, becoming in effect a war for the freedom of the press.

He lost interest in journalism for a while but returned to it in 1828 and had a complete turnabout in his attitude towards Governor Arthur, tending to favour him. Perhaps two things caused this change of attitude: The first was Arthur's acceptance, on moral grounds, of Murray's marriage to Eleanor, the daughter of Thomas (a member of No.284 & No.313) and Sarah Dixon, of Ralph's Bay, on 1 December

1827. The second was that he was tried for a financial irregularity and, after a confused verdict and a long-delayed judgement, was pardoned by Arthur. His marriage to Eleanor Dixon proved to be long lasting and fruitful: they had nine children:

Eleanor, christened at Hobart on 18 February 1828. Eleanor married **James Nicholson** at Clarence on 17 April 1847 at the age of 21 years.

Darcy Wentworth, christened at Clarence on 13 June 1828 and again on 13 January 1829. He married **Martha Mary Goodwin**, daughter of William Lushington Goodwin (member of No.346, St John's) and his wife Sophia Elizabeth, at Launceston on 18 April 1849. There is also a record of the death of a son, **Robert William Felton Lathrop Murray**, parents Darcy and Martha Murray, at the age of nine months, on 25 January 1863.

Montoliew, christened at Hobart on 30 December 1830.

Wynne, christened at Hobart on 14 April 1832.

Conway, christened at Clarence on 18 December 1837.

Cecil, christened at Hobart on 5 March 1839, and died, aged 5 years, on 2 August 1844.

Powys, christened at Hobart on 25 April 1841.

Denbigh, christened at Clarence on 9 May 1844.

Pembroke, christened at Clarence on 26 July 1846.

As stated, he returned to journalism in 1828 with the first issue of Murray's *Tasmanian and Austral Asiatic Review*. This *Review* ceased publication on 26 June 1845. When Lieut-Governor Arthur left the colony in 1836, he was replaced by Lieut-Governor Franklin, and Murray's support for Arthur was to bring him into opposition with the new Lieutenant-Governor. The British law on the validity of Irish marriages was changed in 1842. Because of the change in the British law he was able to return in 1847, albeit in ill health, to West Felton, Shropshire, where he died on 2 November 1850, aged 70.

The records of the Grand Lodge of Ireland fail to show if he had been initiated into an Irish lodge, or the lodge he was Master of prior to his forcible move to Australia. First mention of him occurs in the Irish Grand Lodge records as a member prior to June 1832, when he, and twenty-seven others, are noted as having joined Lodge No.313, Hobart. (There is a record of Murray being a member of No.313 in December 1830, *vide* the *Tasmanian and Austral Asiatic Review*. Once again, the recording clerk has given the joining date as the date he recorded the information from the lodge return which included 'twenty-seven others' as joining No.313 with Murray at the same period).

On 4 March 1833, his name appears as the first Master of Lodge No.326. He subsequently joined Lodge No.345 on 24 June 1835, according to the Irish Grand Lodge Members Register, and became Master of this lodge in 1844. In the minutes of Lodge No.33, formerly attached to the 21st Royal Scots Fusiliers, of the date of 11 August 1842, it was announced that the warrant had been transferred to Hobart and Bro PM Murray was the first Master of this newly-established stationary lodge. Murray claims in a letter dated 31 August 1841, to the Deputy Grand Secretary (John Fowler):

I need not remind you that I founded the whole of the lodges in this Island commencing with a dispensation from the Military Lodge in the 40th Regiment [284] from which I formed Lodge 313. When members became too numerous for convenience found them Lodge 326 and again from them 345.

The early period of Freemasonry in Van Diemen's Land was dominated by Murray who must be classed as the Father of Freemasonry in that Colony.

Richard Cleburne was born in Ireland c 1799. His parents were Micajah Cleburne and Sarah née Carroll. He arrived in Hobart about 1821. Soon after his arrival he had a number of business interests. He purchased a property named 'Uplands' an estate of 1560 acres near Mount Direction, with a considerable frontage to the Derwent River. Cleburne was a successful business entrepreneur and was quite a wealthy man. He became interested in politics and in October 1851 was elected a member for Houn in the Legislative Council. Cleburne had married twice, his first wife was Margaret née Magill and they were married at Hobart on 4 June 1825. Margaret died in 1837 and on her death certificate it states ironically 'wife of Dealer'. His second wife was Harriet Beavais, a widow, née Miller, the second daughter of Edward Miller. He had five children by his first wife, two sons and three daughters, and five daughters by his second wife. Richard died at Risdon on 29 October 1864, aged 64 years. In 1833 Richard had become a Deacon in No.313. According to the Grand Lodge of Ireland Members' Register, Cleburne is recorded as a member of No.313 prior to 4 June 1832.

James Ross was christened on 4 January 1787 at Aberdeen, Scotland, the third son of Alexander Ross, Writer to the Signet, and Catherine née Morrison. He was educated at Marischal College, Aberdeen, obtaining his MA in 1803 and LLD in 1818. He conducted a school at Sevenoaks, Kent. He married Susannah, née Smith. Ross was greatly esteemed as a schoolmaster. In 1822 he was in poor health and

was also experiencing financial difficulties. He decided to emigrate to Van Diemen's Land.

He arrived in Hobart Town with his family in December 1822, aboard the *Regalia*. He purchased a property and settled into colonial life. James missed the academic life of teaching and had discussions with Lieut-Governor Sorrell about the possibility of establishing a school in Hobart. In 1825 he became tutor of Lieut-Governor Arthur's children and his own. About this period he became disheartened with farming through the losses brought about by bushrangers and a fire at his property 'The Heritage', and decided to sell out.

He was appointed jointly with G.T. Howe as Government Printer and editor of the *Hobart Town Gazette* at a salary of £300 pa. in November 1836. Ross was to finally dispose of his printing, bookbinding and stationary business to G.W. Elliston for £12,000. James Ross died of 'apoplexy' at Carrington on 1 August 1838 and was buried in St Luke's Cemetery at Richmond, Van Diemen's Land. Ross had been recorded as a member of No.313 prior to 21 November 1831 and could have been a foundation member.

Hugh Murray was born at Edinburgh in 1789. His parents were Hugh Murray and Anne née Young. He married Jean née Carmichael. They had eight children. Murray was one of a party which chartered the Brig *Urania* which left Leith in June 1822 and arrived at Hobart on 14 January 1823. He was accompanied by his wife and five children, a smith, a ploughman and a female servant. He was granted 1760 acres which he selected on the Macquarie river near Campbell Town, and named the estate "St Leonard's". He improved the property with a dwelling house, outbuildings, fencing and cultivation. He had 1800 sheep and 25 cattle grazing on the property. He sold this property in 1831 and moved to Hobart and became a wine and spirit merchant. Hugh was active in the Presbyterian Church, and was one of the first trustees of the Hobart Savings Bank. He died at his home in Colville Street, Hobart, on 21 December 1845 and was buried in the Presbyterian Cemetery. Hugh was the 41st member of the Tasmania Lodge No.313 prior to 4 June 1832.

John Lee Archer was born on 26 April 1791 in Ireland. His father was John Archer, engineer, of County Tipperary and Dublin, Ireland. His mother was Charlotte née Lee from Kent, England. John Lee Archer was trained in the office of Charles Beazley, a London architect, from 1809 to 1812. Then for five years with John Rennie, who designed the London, Waterloo and Southwark bridges across the river Thames. Archer returned to Ireland and spent eight years on architectural and engineering works, including the Royal Canal in Dublin.

He was appointed as the civil engineer in Van Diemen's Land in 1826. John arrived at Hobart Town aboard the *Lang* in August, 1827. He served in this appointment for eleven years. The buildings he designed were Parliament House (formerly the Customs House), the Public Offices, used by the Treasury and Audit departments at Hobart, the Ordinances Stores, Salamanca Place, several buildings at the Angelsea Barracks, St John's Church, with orphan schools and the parsonage at New Town; the nave of St George's Church at Battery Point, and numerous other churches, also the Gaol and Gaoler's house at Richmond and various bridges. John married Sophia née Mattinson of Hobart on 3 September 1833 and settled at 'Jutland', off Augusta Road, New Town. The issue of the marriage were Charlotte Lee born at Hobart on 27 July 1834, Albert Lee, born at Launceston on 1 September 1840, and John Lee junior, born 9 November 1842 at Horton.

In October 1838, Archer accepted the appointment of police magistrate for the District of Horton and moved to Stanley, where he was to die on 4 December 1852, aged 62 years. He was buried in the Church of England section of the cemetery at Circular Head. He was the 50th member of No.313 prior to 20 September 1833.

Thomas James Lempriere was born on 11 January 1796 at Hamburg, Germany. He was the son of Thomas Lempriere, a British banker and merchant of Norman-Jersey descent, and his wife Harriet née Allen. In 1822 he emigrated to Van Diemen's Land in the *Regalia*. Lempriere married Charlotte née Smith at Hobart on 28 April 1823. They had twelve children. His parents and sisters arrived in Hobart in 1825 and, with his father, he formed a merchant business, Lempriere and Co; which failed in 1827. Thomas joined the Commissariat Department as a store keeper at the penal settlements on Maria Island and later at Macquarie Harbour. On 25 May 1846 he was appointed as coroner for Van Diemen's Land. He was recalled to England in 1849 for immediate transfer to Hong Kong. He was invalided back to England in 1851, but died on the voyage on 6 January 1852, and was buried at Aden. His widow, Charlotte Lempriere died, aged 87 years, at Clarence on 27 September 1890.

Thomas was known as a diarist and had a journal published. He was also a well known painter of landscapes, and his portraits of many prominent settlers are still extant in Tasmania. He was a member

of No.313 prior to 4 June 1832.

Henry Saxeby Melville Wintle, known as **Henry Melville**, is recorded as being a member of No.313 prior to 16 February 1835. Melville was born in England c 1800. He arrived at Hobart in February 1828. He married Eliza Romney née Fisher, late of Philadelphia, USA, at New Norfolk, Van Diemen's Land, on 4 February 1832. There is no record of any issue.

His former literary experience is unknown, but from 1831 to 1838 he was the proprietor of the Hobart *Tasmanian*, except in 1833, and from January to September, 1837, when he went into partnership with Robert Lathrop Murray. The ownership was transferred to Maurice Smith in February 1838. During the period that he was owner of the *Tasmanian*, he was also the owner of the *Colonial Times* (formerly the *Hobart Town Gazette*) and because of this he was accused as being a 'Newspaper Monopolist'. Melville produced a third paper, a weekly called the *Trumpeter*, which was issued free, relying on advertisements to cover costs and some profit. He transferred ownership of the *Trumpeter* in 1838 when he became short of finance.

He was an ardent adherent for the freedom of the press. This attitude was to find him in considerable bother with the Supreme Court over comments published on the trial of R. Bryan on the charge of cattle stealing. He was to find himself imprisoned and fined for contempt of court over these comments. Whilst in prison he wrote *The History of the Isle of Van Diemen's Land from 1824 to 1835*. He added to the previous publication with *A Few Words on Prison Discipline* and printed both in Hobart. Melville had written several publications between 1831–1838. These publications are now highly sought after as collector's items.

Besides his historical and literary works, Melville, who was ranked as an authority on Freemasonry by his contemporaries, published *Ignorant Learned: Proving that Theology, Mythology, Astronomy and Freemasonry are Sciences Unknown to Our Modern Scholars*, by Henricus (pseudonym for Henry Melville), London, W.N. Cranford, Printed for Henricus, Tasmania. Also, *The Lost Mysteries of Freemasonry*, by Henricus, Sands & Kenny, Sydney c 1874, and another which was an exposition of philosophical and mythological theories. It is believed that Melville left Hobart about 1849 and took up various journalistic appointments in a number of colonial capital cities. He later returned to London and spent his time researching into occultism. He died in London on 22 December 1873.

The Tasmanian Lodge No.313 was the first stationary lodge in the settlement of Hobart, Van Diemen's Land, and was in existence for 19 years. Four years passed before the second lodge was formed, so the history of Lodge No 313 was the history of the Craft in this colony. It is unfortunate for history that the minutes have been lost.

Tasmanian Lodge of Brotherly Union No 326 IC, Hobart

The second Irish lodge was formed by dispensation from No.313, on 10 April 1832, and another from the Leinster Committee, No.260, IC, NSW, in July, 1832. The first Master named on the dispensation warrant from No.313 was Robert L. Murray, with Bro Samuel Whittaker as SW and James Lester as JW, all ex-members of No.284 and No.313. In December 1833, before warrant No.326 had arrived in Hobart, Joseph Lester and eleven other proposed members applied for a warrant to form another Irish Constitution lodge. The warrant No.326 finally arrived in early 1834. The lodge was named the Tasmanian Lodge of Brotherly Union. There were only two returns submitted by *Union*, 1837 and 1840, both being no longer extant. In 1841 the Grand Lodge had been advised by Murray that No.326 was 'rather low in numbers'.

In 1842, the young and enthusiastic Charles Toby was elected as Master. In early 1844, probably at Charles Toby's inducement, the members of No.326 applied to G.R. Nicholls, Deputy Provincial Grand Master, EC, in Sydney for a warrant of dispensation under the English Constitution. This was granted, and they later received warrant No.781 (536), becoming the first English Constitution lodge in Van Diemen's Land. However, Toby was working under the authority of both warrants, which upset Robert Murray considerably. Murray was quick to advise the Grand Lodge of the state of affairs in No.326. Grand Lodge resolved that No.326 must be called upon to make a choice between the two Constitutions. The bond with the Irish Constitution was severed in 1845. Attempts were still being made to make Toby return the warrant No.326 to the Grand Lodge in February 1860. The Grand Lodge recorded the return of the warrant No.326 in the same year. It appears that there are no early minutes extant of No.326.

The Tasmanian Operative Lodge No 345 IC, Hobart

The motivation to form another Irish lodge in December 1833, was brought about by Joseph Lester and eleven others, unhappy about irregularities in the election of Master of No.326 and 'the constant consumption of the lodge funds in suppers', applied to No.313 and No.260 for a dispensation warrant to form a new lodge, the Tasmanian Operative Lodge. This lodge was founded on 26 February 1834 (by No.313's & No.260's dispensation warrants). The application for a warrant was granted on 6 November 1834 (GL Minutes 1828–36, p.281), but it was not until 11 May 1835 that the warrant was raised and dated and it finally arrived in Hobart later the same year.

The first Master of the Tasmanian Operative Lodge No.345 was Joseph Lester, previously a member of No.284, No.313 and petitioning member of No.326. The Senior Warden was John Eddington, late of No.284, No.313 and 326. The Junior Warden Frederick Patterson was also of No.284, No.313 and 326.

In the first five months of the life of No.345 it had three Masters, the first being Joseph Lester, who attended two meetings and unfortunately was forced to resign from office through ill health. A Brother J.C. Stracey became the second Master, and he also resigned from office only after two meetings, but for business reasons. He was to leave the lodge soon after. Little if nothing is known about this Brother; there is an implied reference that he could have been a member of an Irish lodge in Port Jackson, NSW. Judge Thomas Horne was the third Master. MWBro A.C. Lowe, in his *History of the Tasmanian Operative Lodge No.1, Tasmanian Constitution*, states that Horne had been a Master of No.313, but there is no record of his membership in No.313 in the Grand Lodge Membership Register. There is also, in March 1860, a letter from William Bales (Secretary of No.345), to Thomas Horne, 'only remaining member of No.313 authorized to dispose of the Warrant', and Horne's reply that 'he will communicate with Grand Lodge himself'. It would appear that Bales had also made a wrong assumption that Horne had been a member of No.313. Actually, the warrant was finally sent in by Bro Charles Toby, 18 April 1863.

I will not go any further into the history of this lodge as it has been well recorded in Bro Lowe's detailed history of the Tasmanian Operative Lodge No.1, TC, reprinted and updated to the year 1984 and issued under the authority of the committee of management of the lodge. However, there is one very interesting item, which is a short extract of the minutes of the meeting held on 5 May 1857, and is as follows: 'the lodge being raised to the 4th degree *when several brethren [my italics]* were elevated to the degree of PMs'. This statement intrigued me, as it was the first time that I had actually seen it in writing. This minute prompted an enquiry to be made of the Grand Lodge in Dublin on the existence of a 4th degree under the Irish Constitution, only to be advised that such a degree was never part of the Irish workings and they know nothing about it.

On 22 May 1997 I had received correspondence from RWBro Cdr Keith Cochrane, RD, DL, of Belfast, that he had undertaken an important project of updating and correcting RWBro Peter Crossle's work, *Irish Masonic Records*, and was seeking help on any information on the Irish Constitution in Australia. This led to a lot of correspondence and, as a *quid pro quo*, he supplied information about the 4th degree.

The Fourth Degree, or PM's Degree

Under the Irish Constitution, the Royal Arch degree was worked in Craft lodges. During the time-frame of the nineteenth and early twentieth centuries, entry to the Royal Arch was only opened to Past Masters or Masters of the Craft. In Ireland, the PM's or the 4th degree was used by the Craft lodges, and later by the Chapters, to qualify (somewhat doubtfully) Master Masons for membership of the Royal Arch or any other degree. This 'ceremony' became a common occurrence, despite countless instructions from the Grand Lodge against the conferment of it on all who wished to receive the Royal Arch degree. The 'passed the Chair' conferral also opened up entry to many other degrees, the only stipulation being 'was there a brother qualified and able to give the degree', and of course, could the candidate come up with the necessary fees payable for each degree. Despite the protestations and warnings from the Grand Lodge, the practice became widespread. Extracts from the minutes of a representation of lodges will give a picture of how widespread the practice became:

- Bangor Union Lodge No.746, 29 October 1814: 'Br Robt Ritchey in the chair, when br Jas Kennedy was regularly passed the chair, and made a Excellent And Super Excellent Royal Arch Mason, and also dubbed a Knight of the Temple'.
- 17 March 1826 'Br Wm Orr in the chair, when Br Thoms Whannell, Jas McConnell, Ross McMurray and Robt Charters were regularly passed the chair and were made Excellent, Super Excellent Royal Arch Masons and dubbed Knights of the Temple.'

This lodge applied for a *Regular Warrant* [my Italics] in September, 1829, but at a number of meetings up until 1847 they still recorded the 'raised to the Degree of Chair Master'. The 6 March 1849 meeting, they excelled themselves by recording a list of six Brethren who received the High Orders in Masonry, such as the Mediterranean Knights of Malta, Prucian Orders, Knights of the Red Cross, Knights of the Lyecan Shades, Cairns Mark and Knights of St John. The minutes of Lodges No.384, Dunalk; No.678, Markethill; Loughgilly No.394; No.192, Ballibay; No.794, Newbliss; Kinsale Bezaleel No.31; Lodge No.411, Drogheda, and several other lodges have all recorded this 4th degree being worked. This list goes on further; however, the foregoing is a fair representation covering the whole of Ireland.

The minutes of Hiram's Lodge No.93, Londonderry, of 15 December 1842, have a definite Irish flavour: Br Saml Cochrane & Br Thos Cochrane were proposed and seconded to 'pass the Chair and passed the Chair'. There is no mention in any of the minutes of the lodge being called down, and it would appear that the brethren considered that the 4th degree should also be employed for the installation of officers in the Craft lodges. It would seem that old customs were to die hard. It was not until the late-nineteenth century that the Grand Lodge had suppressed this 4th degree and other exotic degrees out of existence.

The Tasmanian Operative Lodge No.345, Hobart, maintained its connection with the Irish Constitution right up until the Grand Lodge of Tasmania was formed in 1890, becoming No.1 under that Constitution.

Tasmanian Operative had members that were to become prominent citizens of the colony of Van Diemen's Land. They were:

Judge Thomas Horne was born c 1800 in London. He was the eldest son of Thomas Horne. Thomas was educated at the Westminster School, Christ Church, Oxford, BA in 1822, MA in 1825. He entered Lincolns Inn. Called to the Bar in February 1827. Thomas arrived at Hobart Town with his wife Maria and baby daughter Margaret Sophia. He was admitted to the Supreme Court and had Chambers in Murray Street. Within a year of his arrival at Hobart he became engaged in Colonial politics. His being competent in his judicial office is not in doubt, but as a businessman he totally lacked any business sense. Thomas's reckless speculations forced him to borrow to pay one creditor, creating another creditor. He was to admit that he had lost £20,000 in trading with New Zealand and a further £2000 in other investments. He was forced to accept the post of Solicitor-General in January 1841. He was further in debt in December 1843. He offered his resignation to the Lieut-Governor, Sir John Eardley-Wilmot, in order to claim the benefit of the Insolvency Act.

Horne was elected first to the Legislative Council as the member for Hobart, and then to the House of Assembly in May 1861, where he served until 1866. He died at his home in Collins Street, Hobart on 23 September 1870, aged 70 years. He was buried in St David's. He left no real property. His widow Maria died in Hobart aged 75 years on 27 April 1879. They had two daughters. He was the third Master to be installed within the first five months of the formation of the lodge.

James Alexander Thomson was born c 1805 at Haddington, Scotland. At the age of twenty he was transported to Van Diemen's Land for theft, and arrived at Hobart in December, 1825 aboard the *Medway*. Although married, with a wife and child living in Regent's Park, London, he petitioned the Lieut-Governor for permission to marry Eliza Ogilvie, a widow, in June 1830. The marriage took place at Richmond in October 1832. Thomson received a conditional pardon in January 1835 and immediately commenced business in Liverpool Street, Hobart. He maintained this business for most of his working life. He was an architect, engineer, surveyor, valuer, estate agent, map printer and a dealer in machinery. He received his free pardon effective on and from 31 July 1839. Whatever his actual merits were as an architect, they were considered to be relatively minor. However, Thomson was an example of a former convict proving himself as a successful businessman, respected in many circles, and with considerable variety of commercial activities and social interests. James departed for England on 4 February 1860 with the intention of visiting Dublin. One of ten letters from William Bales, Secretary of No.345 to C.T. Walmisley (new DG Secretary) during the period of 22 August to 21 December 1860, contained advice of the death of Bro James Alexander Thomson from Typhus Fever at Helensburgh, Scotland on 15 September 1860, and the formation of a committee 'to prepare some commemorative memorial'. He was a member and senior Past Master of No.33 and a Past Master of No.345, Tasmanian Operative Lodge.

Samuel Augustus Tegg was born in Cheapside, London, youngest son of Thomas Tegg, bookseller and his wife Mary née Holland. Samuel and his eldest brother, James, arrived in Sydney in 1834. In early 1835 they opened a business of retail and wholesale books in George Street. In December, Samuel

returned to England to collect stock for Van Diemen's Land. He arrived in Hobart Town aboard the *Wave* in December 1836. In February 1837 he married Caroline, daughter of W. Lewis Wilson of Hobart. He set up as a bookseller and stationer in Elizabeth Street, Hobart in 1839. In 1845 he sold out to James Walch. He had started a new business in Brisbane Street, Launceston, in 1844 and sold this business in October 1847. He returned to London via Sydney where he, as his brother's executor, settled his estate. On leaving Van Diemen's Land, he advertised that he would continue to act as agent for the Launceston business. He also advised that he would handle all orders for books etc personally in London and would have them delivered in Van Diemen's Land at published prices. Samuel was acting Junior Warden of No.345 in December 1840.

St John's Lodge No 346 IC, Launceston

St John's Lodge was the first Irish Constitution lodge to be formed outside Hobart. A warrant of dispensation was granted in December 1842 from No.345, Hobart. A petition for a warrant was submitted on 19 January 1843 by Alexander Rankin (ex-281), William Neale (ex-71, EC.), William Roberts (ex-345) and nine other Masons from various lodges. The petition had been recommended by R.L. Murray, 'Past Master of all the lodges in Van Diemen's Land' and John Eddington, WM No.345. The warrant was granted on 1 June 1843 (GL Minutes 1842-9, p.82) and had reached Hobart about November of the same year. However, Murray was rather chary of delivering the warrant to Launceston, and wrote to the Deputy Grand Secretary, Fowler:

... expressing the hope that I will be excused for the cautious behaviour in the matter of the delivery of the Warrant to St John's Lodge, having particularly the example of Mr Attorney General Welsh and his spurious Warrant recently returned by me to you, before me.

James Henry, the Secretary of St John's, wrote to William Morgan, the Secretary of No.345, thanking him for forwarding the warrant and criticised Murray's caution in withholding the warrant.

In June 1857 the lodge ceased meeting. It would appear that through the result of a lot of animosity by a rival lodge under the English Constitution being formed by certain members of St John's:

... a spirit of opposition on their part [altogether unmasonic and caused by a few would be aristocratic individuals ...] was set up against their Mother Lodge. They refuse to admit all, Masons included, except those of their own supposed class ... Their constant quarrels & back-bitings amongst themselves at last became public, and were even published in the Newspapers ...

The lodge was revived in 1859 and worked until 1865 before a second period of abeyance occurred. In 1874, Harry Conway (later to be the Provincial Grand Master) became Master and revived the lodge, and it became No.2 under the Grand Lodge of Tasmania on 26 June 1890. Biographical notes on Conway are found under the heading of 'The Provincial Grand Lodge'.

William Lushington Goodwin was born c 1798 at Kent, England. He reached Sydney as Master of the convict transport *Kains* in March, 1831. The *Kains* went onto Launceston to convey troops to India, but became becalmed in the *Tamar* river and was wrecked on a submerged rock. In 1832 Goodwin acted as the Honorary Secretary of the Tasmanian Society in Launceston. In 1834 he was editor of the *Independent* newspaper and the owner of the *Cornwall Chronicle* in 1835.

Goodwin, for some unexplained motive, started to make vitriolic attacks on Governor Arthur, the civil service, the Church of England, and the legal profession. His violent abuse of private citizens was the start of many defamatory actions. His vehement attack, in 1838, on the Port Officer, M.C. Friend, created great displeasure from the population of Launceston. His spiteful allegations were blamed for the sudden death of Friend's wife, and Goodwin was forced to pay a £400 fine. In 1841, ill health, and bankruptcy in 1842, forced him to try and dispose of his newspaper. However, he continued as owner until 1862, associated in editorship for periods with his son-in-law, D'Arcy Wentworth Murray, who had married his daughter, Martha Mary, at Launceston on 18 April 1849. He was appointed as a commissioner of peace and became coroner for George Town.

Goodwin was a member of St John's Lodge No.346. On 24 June 1844 he was Junior Warden, and on 24 June 1845 was installed as Master, the office he held until 1849. In June 1847 the lodge made arrangements to meet in Bro W.L. Goodwin's rooms, over the Exchange, Charles Street, Launceston. The brethren of the lodge, in consequence of the long and worthy service given by Bro William L. Goodwin as Master, resolved to present him with a silver snuffbox, which was presented on 17 August. On 31 May 1850 he was again installed as Master, with Bro Rev R.K. Ewing as Senior Warden. Once again Goodwin continued on, into 1851. He accepted the office of Secretary in February 1853, on the resignation of the long-serving secretary, until the next election of officers. He died on 5 August 1862 at the Grove, George Town, aged 64 years. He was survived by his wife, Sophia Elizabeth, and his two

daughters.

Robert Kirkwood Ewing came to Van Diemen's Land from Scotland in the early 1840s. On 18 May 1848, the Rev R.K. Ewing, then an ordained minister of the Congregational Church, applied to be received into the Presbyterian Church at Launceston. He was inducted into the Presbyterian Ministry on 6 July 1848, at Scots Church, Launceston. He served for short periods at Stanley and Deloraine, as well as Launceston. St Andrew's Church, Launceston was opened in 1850 during his incumbency. Ewing had several sermons published, and lectured on modern poetry. He was an ambitious man with a strong-willed personality.

He was the Senior Warden of No.346 in 1850. Ewing became Master of the Lodge of Hope No.901 (618) EC. It would appear the Ewing may have been the ringleader of the faction that left St John's Lodge to defect to the English Constitution as mentioned above. Ewing was ambitious to gain high rank in Freemasonry and had suggested to the members of Lodge of Hope that to advance Masonry in Tasmania it would be necessary to petition for the formation of a Provincial Grand Lodge under the United Grand Lodge of England. This was done by the members, who nominated Ewing. The English Grand Lodge approved the request and Ewing was the English Provincial Grand Master. Ewing's rule proved him to be an autocratic administrator and this was the cause of his downfall.

In February 1857, the Tasmanian Union Lodge No.718 (536) EC in Hobart received a communication from London advising of Ewing's appointment. This was their first intimation of any move to appoint a PGM and, being the premier English lodge in the settlement, they felt resentment at the insensibility by completely ignoring them over this matter. To ruffle Tasmanian Union's feathers further, Ewing issued a directive which they declined to accept. The PGM thereupon withdrew their warrant, dissolved the lodge on 18 November 1858, and returned their warrant to England. An appeal on behalf of the members was submitted by Charles Toby, which was successful. The warrant was restored and the PGM was advised that his jurisdiction was limited to the northern half of the province. Ewing would not accept this condition and resigned.

The Fusilier Lodge No 33 IC, Hobart

A brief history of the fourth Irish Constitution Lodge in Hobart merits recording. The 21st (Royal North British Fusiliers) Regiment of Foot (popularly known as the Royal Scots Fusiliers) arrived in Sydney during 1832 and 1833 by detachments. It did not remain in NSW, but used Sydney as a staging barracks before the regiment moved to Van Diemen's Land. The Headquarters Company was stationed in Hobart, with about five other companies stationed around Van Diemen's Land. There was one company at the Swan River Settlement, Western Australia. The Commanding Officer at this period was Lt-Col J.T. Leahy. The 21st Regiment was one of oldest British infantry regiments, being first raised in 1678 as the Earl of Mar's Regiment of Foot. This regiment had Lodge No.33 IC attached to it. The date of the warrant was circa 1734. The lodge was in a dormant state on its arrival in Hobart, with a membership of about three. However, Bro R.L. Murray and other members from 313, 326 and 345 joined it to provide numbers for regular meetings and it held its first meeting in Hobart in May 1836. (The minute book is extant in the Library of the Grand Lodge of Tasmania, Hobart.)

On 28 October 1838 the 'civilian' members decided to apply to Dublin for the transfer of the warrant under its original number to remain in the colony at Hobart Town, when the Regiment sailed for India. Bro Murray put this into effect and was able to announce in August 1842 that he had received the warrant No.33 IC It named himself as Master, Bro A. McLeod as SW and Bro W.A. Mackay, PM, as JW. Lodge No.33 was recognised by 313, 326 and 345 as the senior lodge, even though the stationary civilian warrant was dated 2 December 1841, making it the fourth in seniority of the Irish lodges in Tasmania. No.33 ceased work about 1854 and the warrant appears to have been lost.

Lodge No 347 IC, Midland Pastoral, Oatlands

On 13 July 1872 an application for a warrant was received in Dublin to form a lodge in Oatlands. Warrant No. 347 was granted on 3 October. This lodge started work on 9 December 1873 with furniture and jewels borrowed from a lodge in Hobart. There was no correspondence received from this lodge after 1878 and it had become defunct by 1883, 'the Township having become deserted'.

Lodge No 353 IC, St George's, Beaconsfield

This lodge received warrant No.353 in 1884 and it was returned on 6 May 1885. This lodge was to meet at the Club Hotel, Beaconsfield. It became No.11 Tasmanian Constitution.

Lodge No 354 IC, Meander, Deloraine

The petition to form a lodge was granted on 3 January 1884 and the warrant was issued on 21 July 1884. This lodge held its meetings at Burts Hotel, Deloraine. In 1890 it became No.12 Tasmanian Constitution.

There was a group of seven lodges that were founded under the Irish Constitution in the ten year period prior to the formation of the Grand Lodge of Tasmania in 1890. The two preceding lodges, No.353 and No.354 were the first two and the rest are detailed under the heading of 'Irish lodges warranted from 1829 to 1888'.

Provincial Grand Lodge, Irish Constitution

The first movement for an Irish Provincial Grand Lodge in Van Diemen's Land commenced in July 1832, when the Grand Lodge was advised by letter from J.T. Lempriere, WM; T. Lightfoot, SW; W. MacMichael, JW; and M. Smith, Secretary/Treasurer of No.313, that:

No.313 and the new lodge [No.326] has chosen Bro William Bohan to act as Provincial Grand Master for Van Diemen's Land until the pleasure of the Grand Lodge is known . . . Bro Bohan is an old and learned Mason who has been very kind in instructing and improving his brethren in Masonry.

Bro William Bohan was surgeon to the 63rd (West Suffolk) Regiment of Foot (This regiment's HQ Company arrived in Sydney on 18 February 1830, where its cargo of convicts was unloaded, then sailed to Hobart, where the remainder of the regiment arrived in March of that year. The 63rd embarked at Hobart for Madras in February 1833. The Commanding Officer at that time was Lt-Col. J. Logan. The 63rd had an Irish travel warrant No.512 granted in 1774, and it was returned in 1814).

A communication from J.H. Westbrook, WM, to the DGS (John Fowler) was received on 18 September 1834, and in part stated: 'As powers of PGL have been granted to certain parties at Sydney [we] hope that Van Diemen's Land will be similarly favored'. A letter dated 13 May 1835, from J. Fowler to No.313, advises that the application for a PGL in Tasmania has been turned down by the Grand Master, and suggested 'that members of Hobart Lodges form a committee to regulate any matter that is of a masonic nature, subject always to the approbation of the Grand Lodge', giving assurance that no Provincial Grand warrant would be issued 'without granting one also for your colony'.

A letter from No.313 received on 7 February 1839, addressed to the GL:

. . . recommends the appointment of R.L. Murray as PGM, otherwise they reluctantly recommend that GL consider transferring Hobart lodges to the charge of the GL of England, or release all those brethren so remotely situated from their Irish allegiance and sanction the proposition of their establishing an independent Constitution . . . a measure which it is feared, will at some future day occur as it did in America.

From the wording of the next letter the recommendations of No.313 to transfer to another constitution was not far off the mark. On 27 February 1839, the Duke of Leinster, GM, sent a letter to his Deputy, William White:

I am decidedly of opinion that it would be better for us not to appoint PGMs out of Ireland and leave that to the GL of England who are better able to control their lodges than we are. I fear if we grant such to foreign lodges it will only create Schisms.

One of three letters, received on 22 November 1839, from R.L. Murray to John Fowler states the need for '*one absolute authority [my italics]* in Tasmania; committee would only increase differences'. Murray was trying to put the point to the Deputy Grand Secretary that the appointment of a committee (such as the Leinster Masonic Committee) would not work in Tasmania.

However, it was about ten years after the death (1874) of the Duke of Leinster that the PGL of Tasmania, under the Grand Lodge of Ireland, was formed with the Tasmanian Operative Lodge at Hobart, combining with the Irish Constitution lodges in the northern part of the island on 14 October 1884, at the Town Hall, Launceston. WBro Harry Conway was installed as the first Provincial Grand Master. The Provincial Grand Lodge worked until 1890, when it disbanded upon the formation of the Grand Lodge of Tasmania, having only warranted two lodges during that period. The Provincial Grand Master was installed by the District Grand Master of the English Constitution, the Rev R.D. Poulett-Harris, and the Provincial Grand Officers were:

Prov G.M.	Harry Conway
Prov D.G.M.	Brian Webb
Prov G.S.W.	William Stroud
Prov G.J.W.	J.F. Stump
Prov G.Treas.	H. Thompson
Prov G. Sec.	David Scott

Prov G.S.D. James H. Room
 Prov G.J.D. Alfred Burbury
 Prov G.D.of C. John Lay
 Prov G.Swd.B. William G. Beaumont
 Prov G.Org. Edwin H. Power
 Prov G.I.G. Philip Davis
 Prov G.Chap. Rev J.W. Simmons
 Prov G.Supt.Wks. J.H. McCall
 Prov G.Stwd. Blanchard Thomas.

Harry Conway was born at Ashby de la Zouch, Leicestershire, England, in 1829. Arriving in Victoria when young, he was employed in the building trade. He arrived in Launceston c 1865 as an architect and Clerk of Works for the construction of the Union Bank. On the completion of that project, he practiced as an architect and was Inspector of Public Works and Buildings, Northern Tasmania, 1893–1905. Conway was the architect and designer of the Masonic Hall in Launceston. Appointed a Justice of the Peace in 1887, he was MHA for George Town, July 1886 to December 1893. He was shown as a member of the Lodge of Faith No.992 (691) EC before joining St John’s Lodge No.346 IC.

Conway served as Master of St John’s in 1867–68 and again in 1874 to 1876, and then as Secretary from 1877 to 1884. Harry Conway was the foundation Master of the South Esk Lodge No.1102 (800) EC at Evandale in 1883. He was the first and only Provincial Grand Master of the Provincial Grand Lodge of Ireland in Tasmania, from 1884 to 1890. RWBro Conway died at Launceston on 2 April 1905. Harry Conway’s personality dominated Irish Freemasonry from the 1870s to the formation of the Grand Lodge of Tasmania, as Murray had done in the early days.

Irish lodges warranted from 1829 to 1888

The Tasmanian	No.313	1829	Hobart	ceased 1847.
Tasmanian Lodge of Brotherly Union	No.326	1832	Hobart	No.781/536 EC, 1844.
Tasmanian Operative	No.345	1834	Hobart	No.1 TC.
The Fusiliers	No.33	1841	Hobart	Orig warrant c 1734, ceased c 1854.
St John’s	No.346	1843	Launceston	No.2 TC.
Midland Pastoral	No.347	1872	Oatlands	ceased 1881.
St George’s	No.353	1884	Beaconsfield	No.11 TC.
Meander	No.354	1884	Deloraine	No.12 TC.
Lord Wolseley Temperance	No.358	1884	Launceston	No.13 TC.
Eastern Star	No.359	1884	Ringarooma	No.14 TC.
Mersey	No.360	1885	Formby	No.21 TC.
Lakes	No.361	1887	Longford	in abeyance 1889, reformed 1890 and transferred to TC as No.29.
Lodge Rechab	No.362	1888	Hobart	No.15 TC.

On 26 June 1890 the Irish Constitution in Tasmania was no more. I will close this paper with the words of Bro Harry Conway: ‘I express regrets at the severance from our parent Constitution, and would have wished to have ended my masonic career as an officer of the Grand Old Lodge of Ireland.’

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THE GEOMETRY AND CONSTRUCTION OF THE GREAT PYRAMID

by *Arthur E Hartley*

The usages and customs among Freemasons have ever borne a near affinity to those of the Ancient Egyptians.

Ritual of the Western Australian Constitution.

That which is expressed by the soul of the West is expressed by the soul of Old Egypt almost exclusively by the immediate language of Stone. Instead of forming hypotheses and number-systems and dogmas, it set up its huge symbols in the landscape of the Nile, in all silence. Stone is the great emblem of the Timeless; space and death seem bound up in it. Men have built for the dead before they have built for the living, and even as a perishable wooden structure suffices for the span of time that is given to the living, so the housing of the dead for ever demands the solid stone of the earth. The oldest cult is associated with that stone that marks the place of burial, the oldest temple-building with the tomb-structure. The origins of art and decoration with the grave-ornament. Symbol has created itself in the graves. That which is thought and felt and silently prayed at the grave-side can be expressed by no word, but only hinted by the boding symbol that stands in unchanging grave repose. The dead strive no more, and hence it is stone, the abiding stone, that expresses how the dead is mirrored in the waking consciousness of the living.

Oswald Spengler on the Egyptians' view of death,
from *The Decline of the West*, vol I, p 18.

Facts about the Great Pyramid

The above quotation from the Ritual of the Western Australian Constitution indicates the worth of Egyptian studies to the understanding of the origins and history of the Craft. It invites further research into the mysteries of that ancient culture, perhaps to trace some indications of the origins of Freemasonry. There is a lodge room in Sydney where the walls are decorated with Egyptian hieroglyphics. It would be of interest to discover the origins of this 'Room' which was known as the 'Egyptian Room'. Especially interesting would be some translation of the meaning of the symbols.

Much of the culture of Ancient Egypt has been lost during the course of centuries of occupation. Some interest was aroused during the French invasion of Egypt by the armies of Napoleon. The discovery and subsequent translation of the Rosetta Stone provided a key to the language and made some of the history of Ancient Egypt available. The surviving buildings and monuments give to the modern world an intimation of the life and thought processes of that epoch. Paramount among these resources are the pyramids at the head of the Nile delta in the neighbourhood of Cairo.

The Great Pyramid of Cheops was constructed around the year 2900 BC, It was authorised and promoted by the ruler after whom it was named and it must be considered as one of the longest-surviving monuments in the history of mankind. It is conceivable that Cheops supported its construction with funds as well as assisting in the organisation of the labour force, but the design and the supervision were the charge of an extremely intellectual caste who were the counterpart of the priestly class of medieval society. A tradition exists of the invasion of the Nile valley about 3000 BC by a population of people of supreme intellect, who in the course of a century converted Egypt from an agricultural community into a powerful state, with an advanced culture expressed in language, art, mathematics, architecture, engineering and, hydraulics.

A few facts about the pyramid will convey some indication of the colossal nature of the task of the building, taking into consideration the limitations under which the workmen and the architects operated.

1. The base area is a square of 230.3 metres covering an area of 5.3 hectares or 13 acres.
2. The North–South orientation of the east and west sides is accurate to within one twelfth of a degree.
3. The volume of stone used in the construction of the pyramid itself is 2.6 million cubic metres. The ramps that are reputed to have been used would have doubled this figure.
4. The pyramid was originally covered with casing blocks of white limestone, the average weight of which was 2.54 tonnes. Considerable accuracy was required in the shaping and setting of these blocks. They were removed by a later ruler for the building of his Imperial Palace.
5. It has been estimated that one hundred thousand men were employed in the quarrying transporting and setting of the blocks. The auxiliary work force supporting the construction amounted to another one hundred thousand.
6. The building was carried out during the periods of the flooding of the Nile, a time when the land was under water and agricultural activities were limited. It is probable that the pyramid building was promoted partly by the need to find useful work for unemployed farm workers.

Inside the Great Pyramid

The entrance to the pyramid was sealed by a granite plug. This plug was lowered vertically into position when the building was completed, and was designed to prevent any grave-robbers from entering and removing the treasures with which the mummified bodies had been entombed. Many of the pyramids were destined to be the places for resting the bodies of those of the dead who could afford that expense. However, there is doubt that the Great Pyramid was ever used as a tomb.

An entrance had been made by grave-robbers into the north side of the pyramid by circumventing the granite plug. Access was thus gained to the descending passage, 105 metres in length, and at a slope of one in two, or 26.6 degrees. From the bottom the descending passage levelled out for 7.6 metres, leading to an underground pit directly below the apex of the pyramid. At a distance of 18.3 metres down the descending passage it branched into an ascending passage 40.8 metres in length, where it branched again into a horizontal passage leading to what has come to be known as the Queen's Chamber. This chamber has been calculated to be at the gravity-centre of the pyramid, and is 110 metres below the apex. There is no evidence that the Queen's Chamber was intended for a tomb; it was not the custom in Ancient Egypt to incarcerate the bodies of the Kings and Queens in the same tomb.

The Grand Gallery, which is a continuation, at the same slope, of the ascending passage, has been described as one of the great architectural feats of the Ancient World. Its length is 47 metres, height 8.53 metres and width at the base of 1.57 metres, narrowing through a series of corbelled walls to a width of 1.04 metres. There are ramps along the whole length and these are .45 metres in width and .6 metre in height. There are 27 slots cut vertically at regular spacings in the lower part of the walls. The ceiling is composed of slabs overlapping from the bottom and these were removable during the course of the building. It is supposed that the Grand Gallery was so designed that, during the twenty or more years while the building was under construction, the opening in the ceiling was used to map the transit of the stars and planets. This enabled the priest-architects to calculate, with the use of the clepsydra, or water-clock, the length of the year in solar and sidereal time. This also enabled them to estimate the circumference of the Earth at latitude 31 degrees, as well as the circumference over the north and south poles.

Where the ascending passage meets the Grand Gallery, a well has been cut descending almost vertically, leading to a roughly cut grotto, and then continuing at an angle of 60 degrees to meet the descending passage at a point 90 metres within the entrance. It is supposed that this could have been an escape passage for the workmen following upon the blocking of the Grand Gallery and the ascending passage.

The Grand Gallery continues upward at a slope of 26.6 degrees to a ramp over which entrance is obtainable to an antechamber, and into what has been named 'The Kings Chamber'. This chamber measures 12.2 metres in length by 6.1 metres in width and is 6.8 metres in height. The proportions are significant, being 2 by 1 by half the square root of five. The Chamber is encased with huge granite blocks and the ceiling is composed of five layers of granite. Each of these weighs several tonnes, and they are spaced 1.25 metres apart, forming smaller chambers, the uppermost of which is roofed in gabled form. The purpose of this structure could have been to protect the chamber from the depredation of grave-robbers, but it is reputed never to have been used as a tomb.

Inside the King's Chamber is an empty sarcophagus without any lid. If King Cheops had been

incarcerated here, his body must have been subsequently removed; but there is opinion that the entombment never took place. Two vents have been made from the King's Chamber; one points to the north face at an angle of 31 degrees, (the angle of the latitude of the pyramid). It is therefore parallel to the axis of rotation of the Earth; and points to the Polar Star. The other ventilation shaft points to the south face at an angle of 45 degrees, pointing to the star Sirius, in the constellation of Orion.

There are two other ventilation shafts leading from the Queen's Chamber to the north and south faces of the pyramid, but their orientation does not appear to serve any purpose. It is claimed that when these shafts, from both chambers, were cleared of debris the temperature from both chambers was maintained at a constant level. This has led to further speculation that the pyramid was used as a receptacle for the weights and measures used at this period, and which would neither deteriorate nor change in the temperature and atmosphere of the interior of the pyramid.

The process of building

Quarried stone was reputedly carried from hundreds of kilometres up the Nile, down through the cataracts. After unloading, the blocks were hauled by human labour, along prepared pavements, to the site. It has been calculated that six men would have been required to haul one block of 2½ tonnes along level ground. Many more would have been needed on the ramps, for the slope was of one in three, or 20 degrees.

At the completion of the building the amount of material in the ramp, depending upon its width, would have approached in volume of material almost to that of the pyramid itself. Moreover, with the addition of each course to the pyramid there would have been a need for alteration to the ramp. Its removal after the completion of the building would have added considerably to the total labour effort.

The use of scaffolding for the placement of the capstone and the upper tiers has been considered by researchers. There is some evidence that the Egyptian builders made use of scaffolding, but the shape of the pyramid would have presented difficulties. Though ropes, woven from reeds, were used in Egypt, there is no evidence of the invention of systems of pulleys. Wheeled vehicles for heavy haulage were not in use.

It is logical to suppose that the white limestone casing blocks would have been placed into position at the commencement of the construction of each tier. Their cutting would have been the work of the more skilled workmen and their shape would have required the use at each block of an implement to measure 90 degrees and another to measure 51.83 degrees, the angle of slope of the sides. Their emplacement would have required the maintenance of the same angle of slope on each face of the building for a height of 186.5 metres. The accuracy achieved with such masses of stone is a tribute to the skill of architects and masons.

As the structure rose, allowance for the building of the chambers and the passages and for the Grand Gallery would have to be taken into account. Granite blocks surrounding the Grand Gallery and the King's Chamber weigh up to 70 tonnes each, and the material was so hard and dense that only diamond-tipped tools could have cut it. The only metals available to the Egyptians were copper and tin; bronze was made from an alloy of these two metals, but this would not have been of sufficient hardness to cut the more dense stone. In the quarries, rocks were split by the use of wooden wedges driven into the stone and split by soaking the wedges with water. This does not explain the shaping of the granite slabs and the plugs sealing the Grand Gallery, which would not have responded to this treatment.

Recent research by a professor of engineering in the United States suggests that much of the material in the pyramid was cast on the spot, as with modern concrete structures. His theory is well documented and he has had practical experience in the casting of stone for building. His opinions and theories have been published and are available for public scrutiny. The technique that he described explains many of the problems of the building, particularly of the existence of material too hard for cutting, and of the shaping of the casing blocks with such accuracy that no gap can be discerned between adjacent blocks. Analysis of some of the blocks suggests that they were cast in position with an agglomerate that hardened quickly, using the face of the adjacent block as part of the cast. The random appearance of small shells throughout the blocks supports the theory of casting, as in a sedimentary stone such shell material would appear in layers. Egyptian officials in charge of the pyramids are not encouraging further research into this matter.

Professor Davidovits proposed also that the casting of stone was made possible through the use of a chemical substance mined in the Sinai Peninsula. After the building of the other two pyramids at Cairo, the supply of this substance was exhausted and the building of further pyramids of the same pattern was therefore not undertaken.

What was gained from the building?

The millions of man-hours spent in the design and construction of the pyramid will bring to mind the possible return that could have accrued to those responsible for the project. What alternative avenues of investment of labour and capital were there in the production of what might have been castigated as 'a heap of stones'? Undoubtedly the building of pyramids was an attractive undertaking for Cheops, as it was for those of his successors who built pyramids on a somewhat smaller scale. In the erection of these great monuments the motive of vanity cannot be dismissed, though alternative purposes might be discerned and other gains could emerge.

The Great Pyramid served as a sundial and calendar in that land of clean air and cloudless skies. Excavations are reported of markings on the adjacent ground where the shadow of the apex would have appeared at certain times of the days and years. When the receding floods of the Nile left the land bare, without trace of the landmarks that had indicated areas of cultivation, the two pyramids of Cheops and Chefredren provided reference points for the surveyors to re-establish titles. The Great Pyramid, situated at the head of the Delta of the Nile is visible for 30 kilometres around and would have served the needs of surveyors over an area of five thousand square kilometres.

There appears to be some evidence, accepted by the compilers of the Masonic ritual, of the ceremonial rites enacted by the priests of Egypt. The interior of the pyramid appears designed as a place for the enactment of secret rites. The three chambers, the pit, the Grand Gallery, the Second Chamber, situated in the gravity centre of the building, the antechamber leading to the King's Chamber and that chamber itself, the constant star visible by night and day through the ventilating shaft, and the sarcophagus, support the view that the pyramid could have been a temple for the enactment of secret rites.

Paramount in importance is the geometrical feat achieved in the many proportions of the building by the priest-architects. The Egyptians were geometers, and their investigations led them to the study and utilisation of dimension and direction. In this respect they differed from the Babylonians who were able to use the abstraction of number. Some of these abstractions were available to the Egyptians and among these were the Pythagorean triangle with sides of 3, 4 & 5, and the right-angled isosceles triangle with sides 1, 1, & $\sqrt{2}$. The dimensions of the pyramid indicate clearly that they must have been familiar with the Golden Section of a line, which is $\sqrt{5}-1$, divided by two, or .61803. The square root of this number is .78615.

Importantly this ratio of .78615 is very close to the ratio of the vertical height of the pyramid to its sloping height, and this ratio was certainly known to the architects. The angle formed by the triangle incorporating these dimensions (51.83 degrees), was used by the skilled masons for measuring the casing stones. There is ample justification that the architects were erecting a monument to the solution of the problem that had baffled the early masons, that is the calculation to the ratio of 'pi'. The proportion of a quarter of 'pi', known as 'phi', can be calculated geometrically by the superposition upon the pentagram of the triangle involving the Golden Section. Such a triangle must have been available to the masons who cut the casing-stones. When it is realised that the proportion of 1 : .78615 is a very near approximation to a quarter of 'pi', the proportions and dimensions of the pyramid become of great significance in the history of architecture. The ratio of a quarter of 'pi' as calculated by modern mathematics is .78540 so that the degree of accuracy is within one part of a thousand.

The resemblance of the conjunction of the Golden Section Triangle and the pentagram, to the emblem of the Square and the Compasses, is significant. The compasses, opened to an angle of 72 degrees, or the fifth of a circle, is the angle of the pentagram. The hypotenuse of the Golden Section Triangle, involving the square root of .61803 will give the ratio of .78615 or 'phi'. The geometry of the pyramid is convincing proof that early masons were familiar with this close approximation. The geometry of the Great Pyramid suggests strongly that a symbol resembling the Square and Compasses was used and transmitted in a corrupted form to the Masonic institution.

Some close approximation to 'pi', given by the conjunction of the Golden Section Triangle and the pentagram, could have been a cherished secret known to the architects of Egypt and closely guarded by the Master Builders of the Temple of Jerusalem.

The evidence of Dr Leadbeater of his having taken part in a Masonic meeting in Ancient Egypt during a previous existence will, of course, be treated with caution by those who reject the principles of metempsychosis. Nevertheless it has been quoted in the proceedings of the premier research lodge of England, *Ars Quatuor Coronatum*, and the theory is held by a very large religious community. Like the significance of the Square and Compasses as an approximation of 'pi', the experience of Dr Leadbeater might be accepted as a working hypothesis that the customs and usages of the ancient Egyptians did also bear a close affinity to the ritual practices of modern Freemasonry. There are more things in Heaven and

Earth than are dreamt of in our philosophies.

Metempsychosis and Dr Leadbeater

Quoted from the transactions of Quatuor Coronati Lodge No 2076 EC (AQC 108:259):

I did not know any more than any other candidate, what to expect when I joined you, but my first sight of a Masonic Lodge was a great and pleasant surprise to me. because I found that I was perfectly familiar with all arrangements which I knew six thousand years ago in Ancient Egypt.

I am quite aware that this is a startling statement, yet I assure you that it is literally true. And you will observe that this is not a matter about which any mistake is possible, it is not a case in which co-incidence will serve as an explanation. The arrangement of your three chief officers is a remarkable one --- not one which would naturally be the first to occur to men trying to compile a ritual. Your symbols are significant and distinctive, and their combination is peculiar; yet they all belonged to Ancient Egypt, and I knew them well there.

You may imagine how surprised and delighted I was to find the old work still going on after so many ages. You have kept almost all the ceremonies unchanged through these thousands of years. There are certain minor points of difference which I notice, but they are really only minor points.

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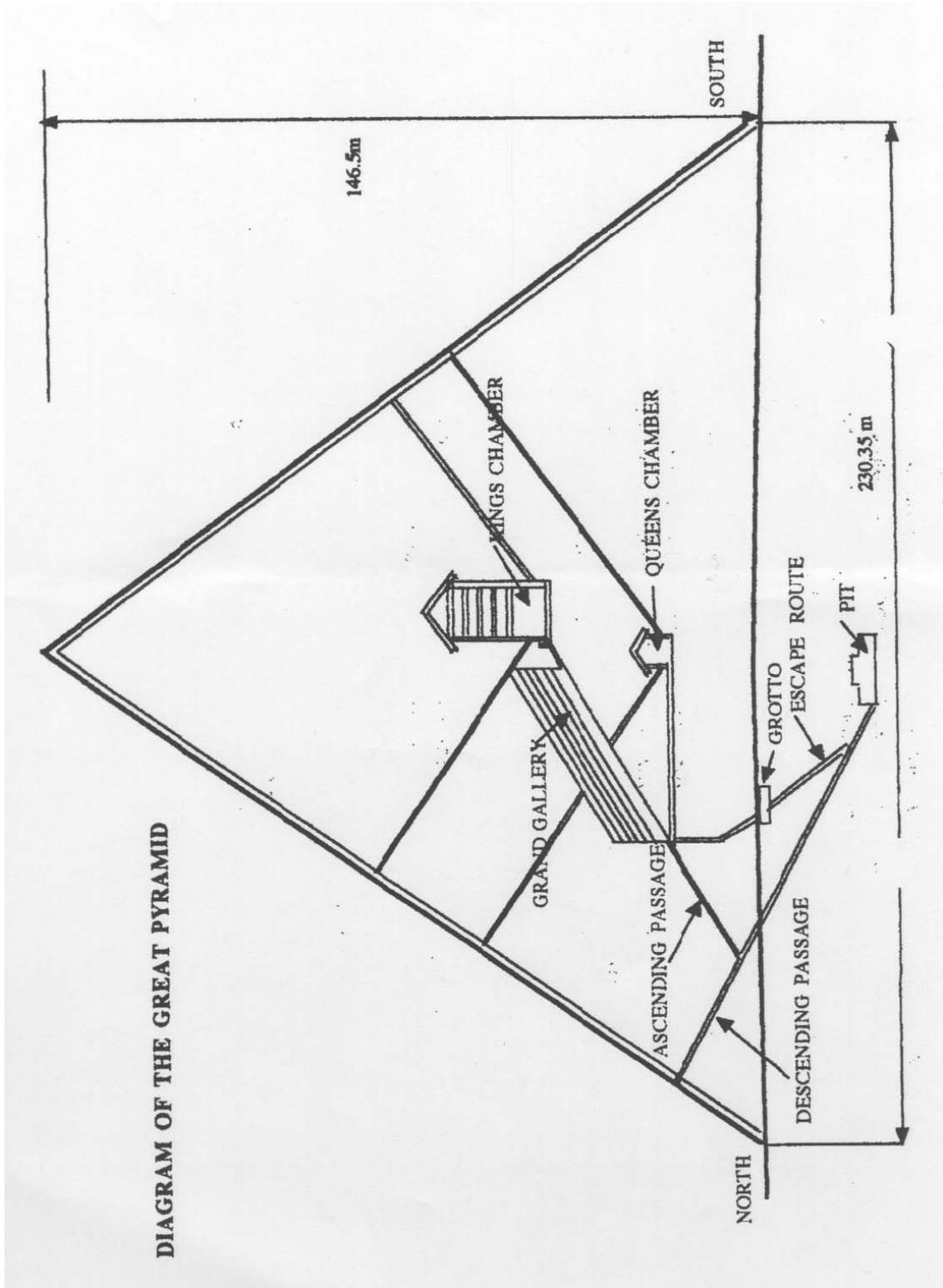
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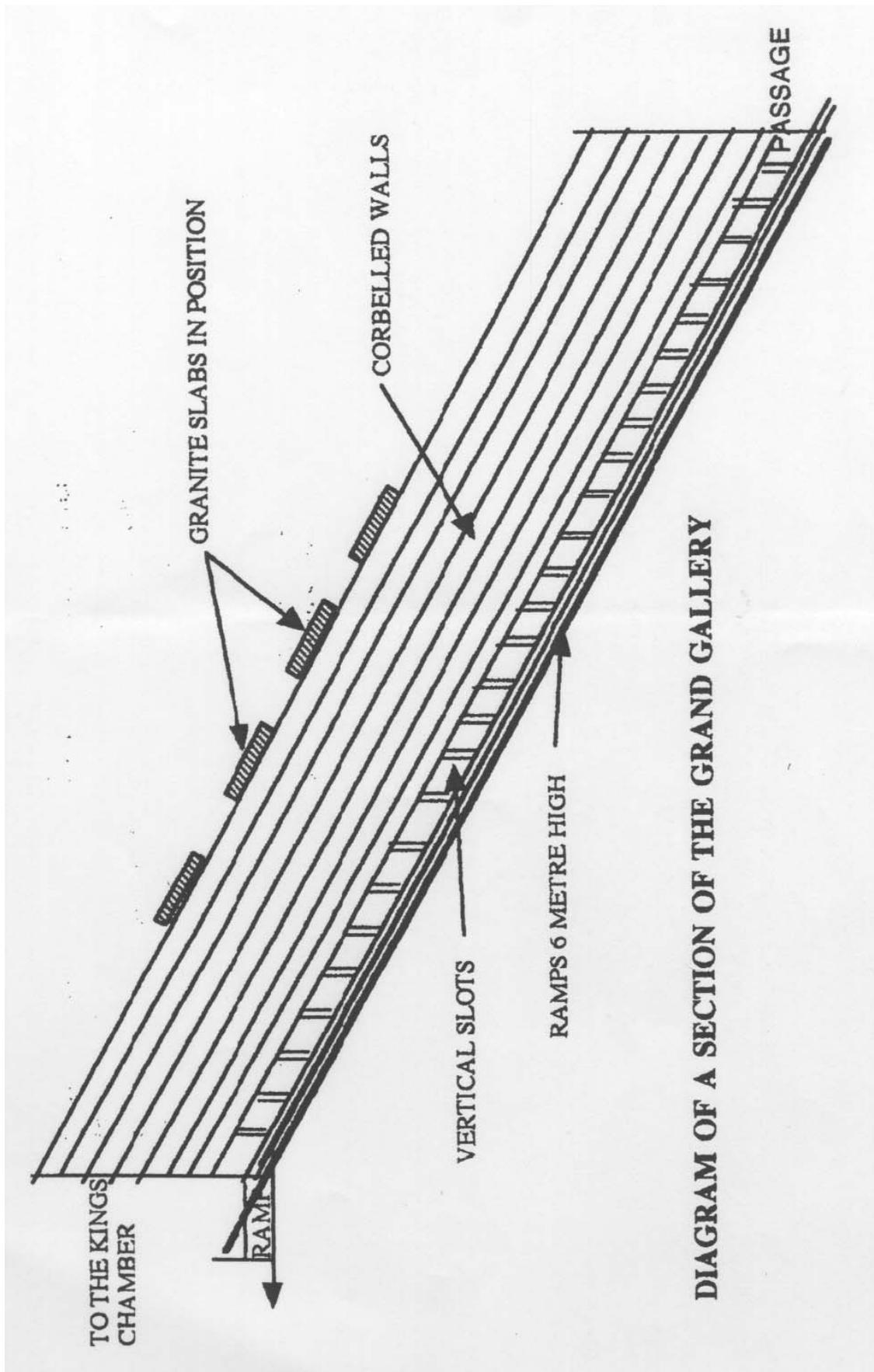
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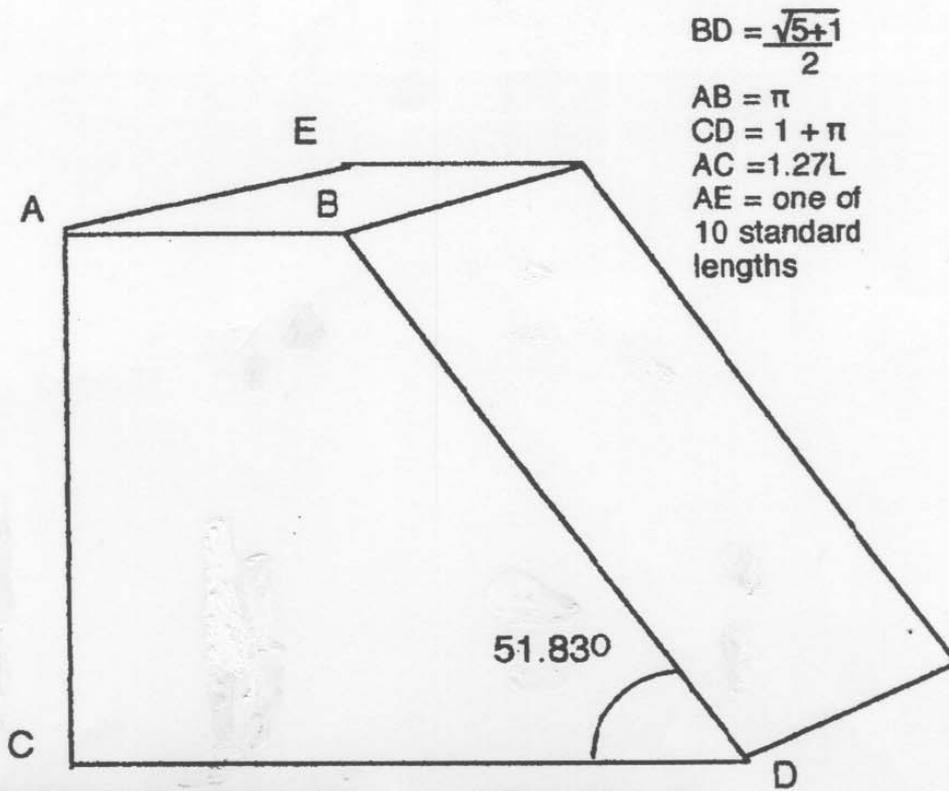
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$$BD = \frac{\sqrt{5+1}}{2}$$

$$AB = \pi$$

$$CD = 1 + \pi$$

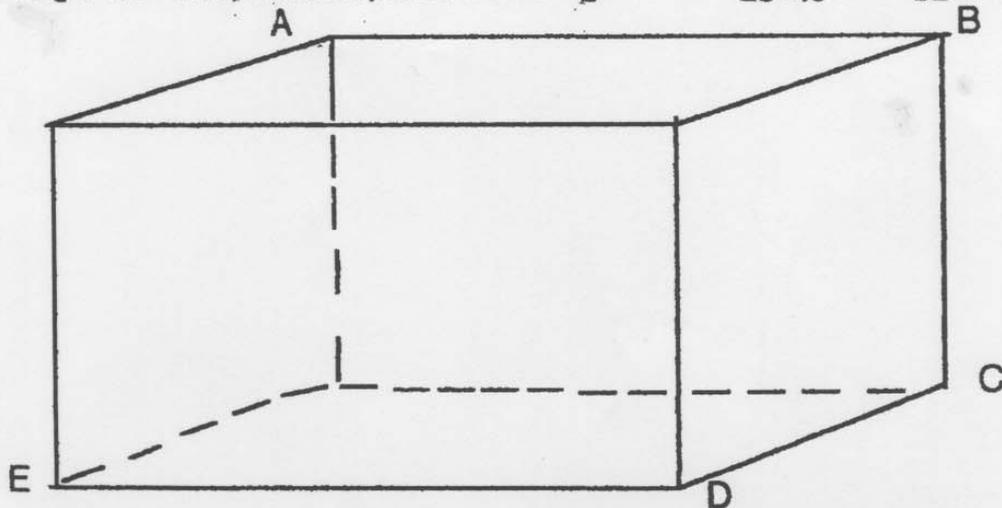
$$AC = 1.27L$$

$$AE = \text{one of } 10 \text{ standard lengths}$$

PROPORTIONS OF A CASING-BLOCK

Length AB = 12.2 metres Proportion 2
 Width CD = 6.1 metres Proportion 1
 Height DC = 6.82 metres Proportion $1.118\sqrt{5/2}$

Other Proportions
 $AC = \sqrt{21/2}$ $DB = 3/2$
 $EC = \sqrt{5}$ $BE = 5/2$

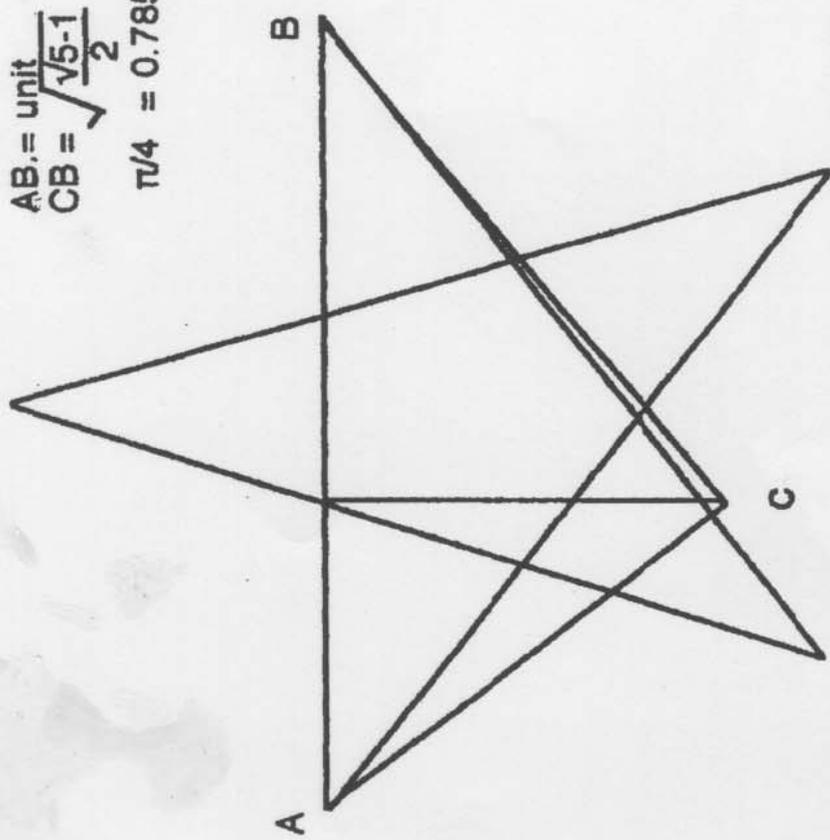
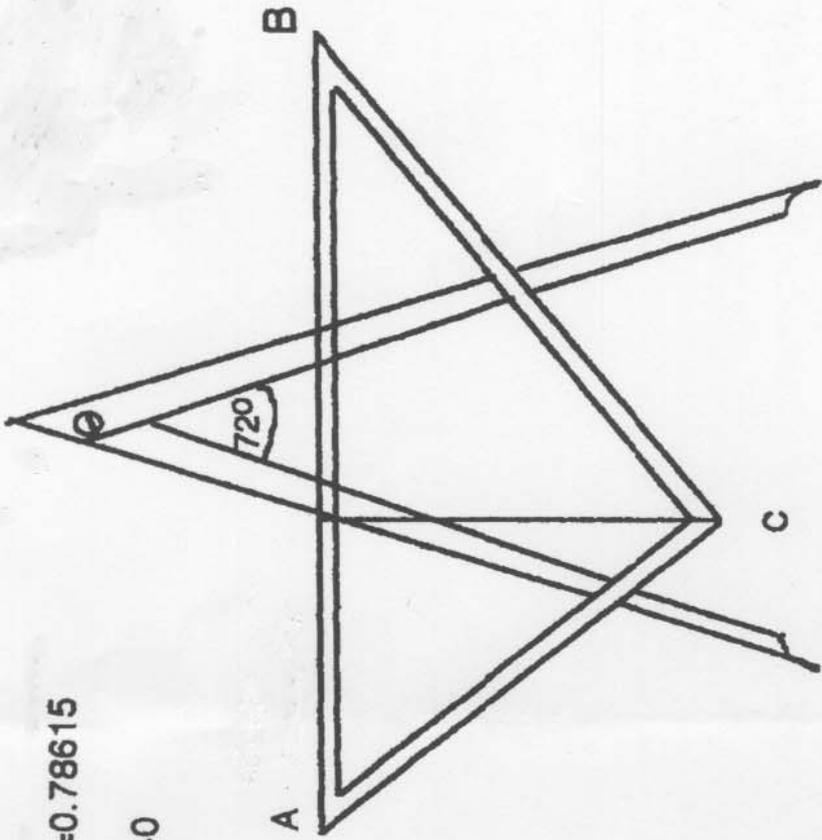


THE KING'S CHAMBER Dimensions and Proportions

$$AB = \text{unit}$$

$$CB = \sqrt{\frac{\sqrt{5}-1}{2}} \approx 0.78615$$

$$\pi/4 = 0.78540$$



An Approximation to $\pi/4$

THE PENTAGRAM AND THE GOLDEN SECTION TRIANGLE

SAMUEL CLAYTON, AUSTRALIAN MASONIC PIONEER

by Arthur Astin

Preface

The object of this paper is to bring into greater prominence the man whom I consider to be the prime mover in establishing Freemasonry in Australia—Samuel Clayton. Whilst Worshipful Brother Samuel Clayton, to give him his Masonic title, has not been totally overlooked by Masonic researchers, he has never received the full credit which I consider is due to him.

It would have been very difficult indeed to have found available, in Sydney, any other sufficiently experienced and dedicated Freemason in the early Colonial period of New South Wales who might have achieved anything approaching what resulted from Clayton's efforts. Clayton was the man primarily responsible for bringing into being the first stationary Masonic lodge in Australia—and much that followed on from that event—even to as far afield as New Zealand. It is not surprising that he became the first Director of Ceremonies, then termed '*Master of Ceremonies*', of the new lodge.

To gain a better understanding of the pre-1820 Masonic situation in the colony, it should be considered that most of the founding members of Lodge No 260 IC were very inexperienced Masons. They had only been listed for registration as members on 4 January 1820 to the Irish GL In fact, they had been initiated relatively shortly beforehand by Lodge No 218¹ IC—the lodge attached to the 48th Foot Regiment². Amongst those new registrations was a group of eight who were described as being 'young settlers'³—one of these was Bro Matthew Bacon⁴—destined some seven months later to become the foundation Master of Australia's first Masonic lodge.

In addition to this, the military lodge N□ 218 would be expected to have had its own lodge 'officers' and the 'young settlers', who were to become the foundation members of Lodge No 260, would then have probably found themselves in the usual situation of Entered Apprentices with relatively little opportunity other than that of observing the Masonic system and having it demonstrated to them. Clayton's experience was, therefore, not only the catalyst—but a necessity if the projected lodge was to succeed.

Before starting this project there was already some information available concerning the Masonic and other activities of Samuel Clayton, however, it was scattered piecemeal over many areas—many of which were non-Masonic and some unlikely overseas sources. To this has been added material acquired in the last few years from here and abroad. It is hoped that the dedication and industry of WBro Samuel Clayton, in Masonic & other matters, will now be better recognised and more fully appreciated following this paper.

The rather extensive explanatory endnotes dealing with the penal colony of New South Wales, transportation of convicts, the Irish Constitution's military lodges Nos 218 & 227, colonial period Irish Freemasons of the Irish Constitution. in New South Wales, etc. stem from a suggestion by the Grand Secretary of the Grand Lodge of Ireland, RWBro M. W. Walker, that a copy of this paper be sent to him for their Lodge of Research in Dublin.

Section 1—Samuel Clayton and the Genesis of Freemasonry in Australia

One of the major accepted sources of reference for Masonic activities in the colonial period of New South Wales is *The History of the United Grand Lodge of Ancient Free & Accepted Masons of New South Wales*, Volume 1¹. This is the work of Karl R. Cramp² & George Mackaness³; it was published in 1938 by Angus & Robertson and it deals with the with the period 1788 to 1913. Whilst there have been quite a number of minor errors noted in the total work, the errors so far recorded do not, in the overall,

detract from its general usefulness in Masonic research as it can be utilised for establishing a starting point for further research.

The history of Australian Freemasonry would appear to be so well documented that, when one first considers the subject, it might appear to be pretty much a waste of time to pursue it any further. However, if one really examines much of this material, there often emerges the somewhat repetitious rehashing of a relatively few minor Masonic episodes associated with some celebrated historical characters of the early Colonial period. This comment is not intended to infer that such data is in any way incorrectly recorded or untrue. However, it is fairly safe to maintain that organised Australasian Freemasonry did commence in the colony of New South Wales⁴.

The beginning of organised Freemasonry for civilian purposes in colonial New South Wales can be reasonably equated with the events in England prior to 1717. At that point in time the *Grand Lodge* style of Freemasonry had its beginning, however, no-one would deny that Freemasonry already existed within England and Scotland, and, was being operated prior to that date. Perhaps the best known example of such Masonic activity prior to 1717 being the initiation of Elias Ashmole, the antiquarian, at Warrington in Lancashire, on 16 October 1646⁵. Similarly, there were already individual Freemasons and small groups of Freemasons in the colony, prior to the arrival of the Irish Constitution's military lodges attached to the 46th and 48th Regiments. Both of the regiments Masonic lodges, Nos 218 & 227 were active during their respective terms of garrison duty in the penal colony.

A number of well-known characters in Australian Colonial period history were initiated into Freemasonry by the Lodge of Social & Military Virtues No 227 IC attached to the 46th Foot prior to their departure in 1817. There were also a small number of former officers and a few other civilians initiated during the stay of the 46th Regiment. However, there is no really substantive evidence of the members of Lodge 227 IC in any way really encouraging the formation of the first civilian/stationary actually warranted lodge in the colony⁶—although some would give them credit for so doing.

Much has been made of the following Masonic episodes and historical Masonic characters, which and who, are listed below:

- (a) The petition to form a Masonic lodge in New South Wales by Bros Black, Farrell & Kerr and their application to the Grand Lodge of Ireland, mentioned at its meeting on 6 July 1797, for a warrant to be held in the New South Wales Corps⁷.
- (b) The initiation, in Sydney on 17 September 1802, of Captain Anthony Fenn-Kemp⁸ of the NSW Corps, by members of the French Exploration Fleet on board the corvette, *La Naturaliste*.
- (c) The so-called Masonic meeting organised by Bro Sir Henry Brown Hayes⁹ held at Sergeant Thomas Whittle's cottage in Sydney on 4 May 1803.
- (d) The Norfolk Island Masons¹⁰, listed as the Master, Past Master, and Senior Warden, in their letter to Captain John Piper dated 18 December 1807.
- (e) The Masonic activities at Eliza Point, Sydney, involving the Master & members of Lodge No 227 IC on 2 November 1816 at the laying of the foundation stone of Captain Bro John Piper's new house at Elizabeth Point¹¹.
- (f) The Masonic activities of John Oxley¹², Judge Geoffrey Hart Bent¹³ and others involved with the Military Lodge No 227 IC after 1817.
- (g) The Masonic activities of Governor Bro Major-General Lachlan Macquarie¹⁴ at the laying of the foundation stone of Sydney's St Mary's Roman Catholic Church in 1821.

The foregoing Freemasons and associated Masonic 'happenings' are often used as source material by researchers, and frequently 'rehashed' for presentation by lecturers, Masonic and otherwise. Unfortunately, it tends to be overlooked, that, in all of the cases of the early Colonial era Freemasons mentioned above, (a) to (f), these isolated incidents are the only mention of their Masonic activities in New South Wales &/or Australia. Indeed, allowing that the 46th Regiment left the colony in 1817, and therefore excluding them, apart from the specific incidents, which have been so frequently referred to, none of the well-known NSW Masonic historical characters involved appear to have continued with their Masonic activities. Some cynics might, therefore, even consider this to have become something of a name-dropping exercise in Masonic circles.

The arrival of the 48th Regiment of Foot, the 'Northhamptonshires', in 1817 with its associated Masonic Lodge, No 218 IC, and its subsequent activities in the colony could be seen as being an enabling factor which directly assisted in the founding of the first stationary lodge in Australasia¹⁵. However, something more was needed: a catalyst was essential, and that catalyst had to be a Freemason who was knowledgeable, energetic and dedicated.

Whenever the initiative is taken to form a new Masonic lodge there are several essentials to consider when an actual petition to a Grand Lodge for the grant of warrant is made. In addition to having the

minimum number of members necessary and the nominating of certain members as the projected lodge's executive officers, it is not unusual for some of a prospective lodge's officers & members to have been initiated in another lodge relatively shortly before a lodge comes into operation. This is not only in order for the prospective lodge to have the necessary number of members, but there also needs to be at least one well experienced and knowledgeable Mason directly involved. If all the brethren are inexperienced, then, who is the dedicated Mason to give the guidance on policies & protocols, and, who can establish the correctness of ritual and other ceremonial matters? Such a person was already in the colony and he was to be found in a most surprising situation, that of being an Irish born, former convict: Worshipful Brother Samuel Clayton—he was the man and he was the Mason.

Section 2—Samuel Clayton, prior to his transportation

The early days of this paper's central character would almost make him out to be something of a man of mystery. If one takes into account, that following his transportation to New South Wales, his life is relatively well documented—such mysteriousness must be put down to the fact that the information has so far eluded Masonic and other researchers. Neither the precise date or the birthplace in Ireland of Samuel Clayton are known; several associates of mine are still pursuing these aspects in Ireland. It is now considered that his birthplace was either Dublin or Baltinglass, County Wicklow. In addition, as his funeral notice gave the following information that he was aged eighty years when he died in 1853¹, for our purposes, it will therefore be sufficient to accept that he was born in Ireland during the year 1773.

Further, the exact nature of the crime with which Samuel Clayton was charged, convicted and eventually transported is not known as yet. Arising from this lack of information there has been considerable conjecture in Australian artistic circles specialising in the Colonial period as to the specific nature of his crime. Following his arrival in Sydney, Clayton traded for quite a number of years primarily as an engraver, silversmith & jeweller. Because of this, some considered that his problems with the law might have been related to offences such as the debasing of precious metals ie. silver, etc. in such items as jewellery, buckles and buttons. However, it is now understood that prior to his transportation Samuel Clayton was essentially an engraver, printer and a miniaturist artist.

There is another school of thought who consider that his crime might have been one of a political nature as Ireland was in its usual state of foment. That land, then ruled by the British, was just recovering from a major rebellion that had involved a society calling itself the '*United Irishmen*'² and contained a number of Freemasons among its members. This society was a rather unusual Irish alliance as it included both Catholics and Protestants. As Clayton was a printer as well as an engraver, it is not unreasonable to suggest that he might have been involved in producing & printing material for a rebel group sympathetic to a similar cause to the United Irishmen. If such had been the case, it is more likely that the sentence passed on Clayton would have been one of transportation for life—although the good offices of an influential body, namely the Grand Lodge of Ireland, may have led to a reduction in his sentence. Further, the sympathetic and supportive attitude towards Samuel Clayton exhibited by the Grand Lodge of Ireland continued for many years after his transportation.

Whatever the nature of his crime, he was sentenced to transportation to New South Wales for a period of seven years by a court in the City of Dublin. Whether the crime was one of a political nature or not, Clayton's wife, Emma³, and his son Benjamin⁴ were allowed to travel on the same ship to Sydney and a new life. It must be allowed that Clayton had considerable capital in order to set himself up in business so soon after arriving in the colony (qv). The necessary tools of trade were more than likely brought out with his wife and son.

Section 3—Samuel Clayton's association with Irish Freemasonry & Irish Masonic lodges prior to his transportation

On 5 September 1809, Samuel Clayton was first registered with the Grand Lodge of Ireland as being a member of one of their lodges, that being Lodge No 374¹. Unfortunately, the current Curator of the archives Irish Grand Lodge, Ms Alex Ward, advised in her letter of July 1997 that there are no minute books of Lodge No 374 known to exist for that period. Therefore, the exact dates of Clayton's initiation and those of his passing & raising cannot be confirmed. However, the initial registration of a 'new' Mason with the Grand Lodge of Ireland is generally coupled with him having been initiated in that particular lodge. Such being the case, it is not unreasonable to accept that Samuel Clayton's initiation into Freemasonry was with Lodge No 374 IC at some time in 1809 or possibly slightly earlier if the returns to the Irish Grand Lodge had not been made on time².

The warrant of Irish Constitution Lodge No 374 was originally issued to the Masonic brethren of the Royal Irish Artillery in 1761³. Lodge No 374 appears to have lost its military character for, by 1804, it had become civilian in its operation and was meeting in an area of Dublin⁴, Chapelizod⁵. The warrant of this Lodge No 374⁶ was cancelled by the Grand Lodge of Ireland on 2 July 1818 and not re-issued until 1855.

Samuel Clayton, as a member of Lodge No 374 visited the Dublin-based Temple Lodge No 6⁷ on a fairly regular basis and eventually affiliated with that lodge during 1811. It is recorded in the minutes of Lodge No 6 IC that Samuel Clayton was installed as the Worshipful Master of the lodge for the six month period of June to December 1813, six months being the usual period of Mastership in those times. The attendance records show that during Clayton's membership of Lodge No 6 IC he attended nearly every meeting of that lodge.

Clayton's last attendance at Temple Lodge No 6 IC is recorded in their minute book as being 9 November 1815. The above date shows that he must have been active in his Dublin Masonic lodge almost up to the time of his arrest. This statement is made after taking into consideration these factors: the time involved in Clayton's arrest, committal, trial, conviction and sentencing. Add to this the length of time involved in travelling by sailing ship. Overall, such matters usually took well upwards of one year, and, even as long as seven years for a relatively minor crime as in the case of Bro William Kelsall⁸ of Lodge No 300 EC. For Clayton to have arrived in Port Jackson, New South Wales on 20 December of 1816 it would have left little other time in the equation.

The only other lodges with which Clayton was thought to have possibly had any involvement, prior to his transportation, were in the small town of Baltinglass⁹ in County Wicklow, and involved the birthplace of Clayton's first wife, Emma Maguire/Johnson. However, in July of 1997, the Irish Grand Lodge was able to confirm that the two lodges which met in Baltinglass during the period from 1750 to 1815, were Nos 345¹⁰ and 713¹¹ IC, and, that both of these lodges had ceased to function late in the 1790s. Therefore, Samuel Clayton could not have had any involvement with Freemasonry in Baltinglass as had been thought previously.

Section 3a—The Lodges No 6 & No 260 IC and the numbering of lodges in the Irish Constitution

Before leaving the matter of Clayton and Masonic lodges in Ireland, let us consider the numbering of the Grand Lodge of Ireland's lodges. To many Freemasons of New South Wales the system of the IC's numbering of its lodges warrants and their reissuing of numbers may, at first, seem rather confusing. It should not be misconstrued as being similar to the English Constitution's two major renumberings of those lodges operating under it. It is here that Philip Crossle's work of 1973 provides much valuable information on the Irish Grand Lodge's custom & practice in such matters.

However, for Masonic research into the first civilian lodge in New South Wales, there is also the need to refer to Volume 1, p 276, of Lepper & Crossle's *History of the Grand Lodge of Ireland of F. & A. M.*¹ From this source it will be found that the original holders of warrant N□ 260 are not recorded in the register of the Irish Grand Lodge. The original warrant No 260 was erased on 5 November 1801. Crossle's *Irish Masonic Records*², states that it was reissued to the 2nd Battalion of the 28th Foot, 'The Gloucester Regiment', on 2 August 1809—that warrant being cancelled on 16 July 1815. A further reissue of warrant No 260 for the establishment of the lodge in Sydney occurred on 6 January 1820.

It can be seen that there had already been three separate holders of warrant N□ 260 before it was granted to the brethren of Sydney. Now must be considered the matter of seniority. The EC already have a situation where, following the Union of 1813, some of the *Antients'* lodges received charters that were numbered lower than some of the *Moderns'* lodges which had been operating from an earlier date.

In the Irish Constitution, over the centuries, there have obviously been many and varied reasons as to why lodge warrants may have been erased or cancelled. However, subsequent to such actions, many warrants have been reissued to new holders whilst retaining the original numbers. This is of interest to us in New South Wales as instanced above in the case of warrant N□ 260. Some of these warrants have been reissued three & four times³. The Temple Lodge No 6 IC is listed as being a *time immemorial lodge* by Crossle and would seemingly predate, for the purposes of seniority, Lodge No 5 IC which has had three holders, the most recent being in 1823.

Section 4—Conviction and transportation, the voyage of the *Surrey*, and the Clayton family after arriving in New South Wales

Clayton, in company with 149 other convicts, was transported from the port of Cork to Port Jackson on board the sailing ship 'Surrey'¹. Apart from the convicts there were also a number of passengers

amongst these were Clayton's wife, Emma, and their son Benjamin. The convicts were fortunate in that the captain of the 'Surrey', Thomas Raines, was a rather enlightened man for his time and profession. We are also fortunate that the First Officer, William L. Edwardson², kept a private log of that journey; that log is still in existence and available for research purposes in the 'Mitchell' Library in Sydney.

Edwardson was probably a Freemason at the time of the voyage of the 'Surrey' in the autumn of 1815. He most certainly was, when on 28 August 1820, he visited Lodge No 260 IC signing as a member of Lodge *Hiarbes* No 457 EC and was made a honorary member of Lodge No 260. The minutes of 8 November 1820 also record, 'that he (Edwardson) then proceeded to educate in the said Honourable Degree of Mark Master Mason—Matthew Bacon, *Samuel Clayton*, James Payne, James Stewart, Henry Lewis & James Beattie.' This was the first time that the Mark Degree had been carried out in a *civilian Masonic lodge in Australia*. All those named were foundation members of the lodge with the exception of Bro Lewis, the lodge's first initiate, who was the First Officer of the brig *Lyna* out of Calcutta. At that point in time, Edwardson was not a Royal Arch Mason he took that degree a short while later in Lodge No 260 IC.

The route of the 'Surrey' was via Rio de Janeiro & Capetown and which took 168 days. During that period only one person died, a soldier of the 46th Regiment. There were *only* three floggings—each of 18 lashes—and at three weekly intervals the prisoners each received a half pint of wine. The wine was thought possibly help to fight scurvy—as was another recommendation, that of the practise of dancing! Perhaps one of the more unusual happenings on the 'Surrey' was the issue to the convicts, during their daily four hour periods above deck, of the State's pens & ink, pencils, writing paper & spelling books for the purpose of teaching writing and reading to those of the felons who were illiterate. The tuition was probably given by an acting Sergeant Schoolmaster of the troops acting as guards. Clayton obviously did not need such additional education, in view of his trade as a highly skilled engraver.

The voyage took 168 days and lasted from 5 July until 20 December 1816. Heavy rain slowed the processing of the convicts on their arrival at Sydney Cove. The processing included an interview of each convict, by Mr John Thomas Campbell³, also included finding out the previous trade or profession of the convicts⁴. As we are aware, when the ship 'Surrey' discharged its human cargo at Sydney Cove on 26 December 1816, there disembarked, for our purposes, the entire Clayton family of Samuel & Emma Clayton and their son Benjamin.

The earlier favourable report by Captain Raine on Clayton, and, the results of his Sydney interview on board the 'Surrey', must have made a good impression with the authorities for Clayton was not sent to the convict barracks. It is understood that the Clayton family lodged for a period at the house of Matthew Bacon, that house was located near the junction of the today's Barrack St & George St, Sydney.

The colony's shortage of skilled artisans like Clayton, resulted in him being allowed to engage in business within a fortnight of his arrival. From the very outset Clayton's entry into the trading community of the colony was successful and he indulged himself in areas of activity which one would never have expected of the former printer & engraver. This aspect of Clayton is dealt with in Section 5 of this paper. Clayton's first wife, Emma, died from a liver complaint, in Sydney, on 25 November 1823 and is buried at St Phillips Church, Sydney.

Some eight years after he arrived on the convict transport 'Surrey', Clayton was granted Ticket of Leave (TOL) No 1151 on 1 October 1824. This is a somewhat surprisingly long period for his TOL as it is one year longer than he had originally been sentenced to in Dublin—despite his good behaviour and successful business endeavours. Which in turn leads one to again presume that his crime may have been one of a political nature. Shortly after receiving his TOL, on 14 October, he married a Jane Lofthouse at St Phillips Church, Sydney. This second wife of Clayton, died on 14 December 1830, she was also buried at St Phillips Church.

Probably due to a combination of the work load of his successful business and his Masonic activities, during 1833 Clayton's health had began to fail and he decided to put his Pitt Street business premises up for sale. By 1835, following the sale of his trading activities, Clayton then went to live with his son at Windsor, some forty miles from Sydney, where his son had established his medical practice in the Hawkesbury River area.

Prior to this, in May of 1826, Clayton wrote that he had received a grant of land. Soon after, in 1832, it was reported⁵ that he had received a further grant of 100 acres at Kurrajong near Richmond. Whilst Clayton is not known to have any previous experience in agriculture or the development of land, this acquisition of land seems to have stimulated an interest in matters rural. On 15 January 1839 it is reported that Clayton had obtained further land at Gunning⁶ which totalled 1,535 acres⁷, this land was two kilometres to the north of that township in southern New South Wales. Clayton's property at

Gunning, 'Baltinglass', no longer exists as a separate entity having been absorbed in to larger land holdings. This aspect of Samuel Clayton's ownership of land has not been fully researched and probably occurred c.1853/4 when Dr Benjamin Clayton and his family moved back to Sydney.

Section 5—Clayton's trade and commercial activities in New South Wales

For many years Samuel Clayton was better known to the general public as the engraver of the plates from which were printed the first legal paper currency in Australia and the first cheques of the Bank of New South Wales¹—rather surprising for a former felon! However, the research into Samuel Clayton commercial activities produced some surprising results. Following his transportation to New South Wales, he revealed and developed so many talents that he became almost the artistic form of an early 19th century *Hiram Abiff*.

In the penal colony of 1816 there was a shortage of qualified and competent men in almost all of the trades and professions. Silversmiths and engravers were something of a rarity prior to Clayton's arrival. It is not surprising that fairly soon after his landing in Sydney in 1816, Clayton was allowed to enter the colony's commercial world as an engraver and silversmith. With this shortage of artistic talent in the infant colony, qualifications were not always required or inquired into too thoroughly. It was the quality and acceptability of the end product which were the main criteria. Samuel Clayton must have had an abundance of artistic talent as his record shows that he is later known for his work in the following fields:

- | | | |
|-------------------------------------|------------------|---------------------------------------|
| (a) Engraver | (b) Silversmith | (c) Jeweller |
| (d) Artist | (e) Miniaturist | (f) Ticket Maker & Printer |
| (g) Camera-obscura owner & operator | (h) Silhouettist | (i) Decorative designs on fine china. |

His business interests flourished to a remarkable extent as is shown in his advertisement in the *Sydney Gazette* of 17 May 1830. This advert was published shortly after he had moved into new premises at No 23 Pitt Street, Sydney. The range of materials and services which he offered typify his increasing affluence and were as follows:

S. Clayton, Engraver, Copper Plate Printer, Jeweller and Silversmith, No 23 Pitt Street begs leave to return his Thanks to his friends and customers both in Sydney and the Country for the liberal support they have afforded him, since this Establishment in the above premises in the above Branches, and trusts that he will still merit the Continuance of the Patronage, by his Attention to their Orders and by keeping for Sale a choice and fashionable Assortment of Jewellery, etc. On the most reasonable of Terms comprising gold seals, chains, keys, brooches, wedding rings, pins, earrings, lockets, neck chains, silver cups, watches, tale, dessert, salt and egg spoons. Also a variety of ladies fancy work boxes, purses, French perfumery, silver thimbles, etc. etc.

N.B. Best price for old gold and silver, diamonds, pearls, etc. etc. Gold and silver repaired.

With such a wide ranging field of artistic and commercial activities in which he was involved following his arrival in New South Wales, it has long been a matter of conjecture & controversy as to what exactly was Clayton's basic trade prior to his transportation. For our purposes this has been settled, only this year, by reference to the programme of the bi-centenary Festival Installation Banquet of Lodge Temple No 6 IC dated 25 September 1930. Page 13 of that programme quotes from the lodge's records and states that '*in 1809, Samuel Clayton of Ryder's Row, a printer & engraver, was a frequent visitor to the lodge during that year*'.

There are several examples still in existence of Clayton's work in NSW as an engraver and silversmith. The non-Masonic items include sets of printer's plates for banknotes & cheques², commemorative and military medals, teaspoons, specialised ticketing, etc. Amongst all of Clayton's other accomplishments, other than some teaspoons for Bro John Oxley, probably those with the most interesting non-Masonic backgrounds are the famous Halloran medals and the 48th Foot regimental medal of 1819.

Section 5a—The Halloran scholastic achievement medals (NSW)

One the most disreputable figures in the history of education in New South Wales was the Irish born, ex-convict, the Reverend Doctor Lawrence Halloran DD.¹ Doctor Halloran started one of the colony's earliest educational establishments in January of 1820, the Sydney Free Grammar School, and issued medals on an annual basis to outstanding students². This had also been his practice in the UK prior to being convicted and transported.

The NSW edition of Halloran's medals were made & engraved by Samuel Clayton under very unusual circumstances³. The final products, whilst being somewhat large by modern standards, are quite striking and today are collector's items.

Section 5b—The 48th Foot regimental medal, 1819

Before the reign of Queen Victoria it was the practice for each regiment to issue its own campaign decorations - the '48th Foot regimental medal, 1819'¹ was such an item. The 48th Foot is ranked amongst the British regiments which had distinguished themselves of those who served throughout the five-year Peninsular campaign of the Napoleonic Wars. In all, they had been prominent in twelve or more notable actions on the Iberian peninsula. The issue of this decoration was restricted to those non-commissioned and other ranks who had served in that campaign². The qualified recipients had *only* to wait until they arrived in New South Wales before anything was done about the medal's actual manufacture³. Clayton is the manufacturing engraver to whom the medals production is generally attributed, however, there is no documentation to actually prove that he made them.

Section 6—Samuel Clayton, his influence on the founding and early days of Australia's first Masonic lodge

During 1815 WBro Clayton had been employed by the Grand Lodge of Ireland in repairing Grand Lodge certificates and printing receipts. Time-wise, this would have been very close to the time of his arrest and conviction. It is clear, from the research of Cramp & Mackness, that Clayton was considered not as just a person employed for a particular purpose, but that he was clearly still thought of favourably as a Past Master by the Grand Lodge of Ireland. In spite of his conviction and sentence to transportation he continued to have the Irish Grand Lodge's support. When Clayton arrived in Port Jackson he carried with him letters of introduction from the Grand Lodge which informed others that he was a Past Master of Lodge No 6 in Dublin and recommending him to his Masonic brethren¹.

If one considers that Clayton had only landed late in December 1816 and had started trading by early February 1817, he was obviously not one to waste much time! By then, Clayton had already been in contact with the only Masonic lodge then operating in New South Wales, 227 IC attached to the 46th Regiment of Foot. He is then credited with having carried out some work for the lodge; this work is thought to have included the printing of the lodge's by-laws and a lodge membership certificate. However, Clayton was in for something of a shock for, as a felon, he was deemed not a fit person for them to socialise with. The attitudes and situation which Samuel Clayton faced are well summarised by Colonel T. C. Sargent in his history of the 48th Foot whilst in NSW² as follows:

Unfortunately for Clayton, the lodge of the 46th³, the only Masonic lodge at that time in the colony, maintained the same standards as the regimental officer's mess and would not admit Clayton, a convicted felon, as a member. This is not surprising, as that arch exclusionist⁴, Captain Edward Sanderson⁵, was Master of the lodge. It was Captain Sanderson who had whipped & beaten Francis Greenway⁶ when he had attempted to explain why he had been unable to produce the required number of Masonic aprons in time for the ceremony at Point Eliza in 1816. The thought of associating with a convict, Past Master or not, was abhorrent to such an exclusionist as Sanderson, although the letter explaining the attitude and views of the members of Lodge No 227 to the Grand Lodge in Ireland was couched in somewhat different and rather more conciliatory terms.⁷

Despite this setback, Clayton continued to correspond with the Grand Lodge in Dublin; microfilm of much of that correspondence is available in the NSW State Library⁸. Clayton then waited and prepared for a more Masonically amenable situation to develop before continuing with his fraternal activities. His patience was rewarded and resulted in the consecration of Australia's first Masonic lodge only three years after the arrival, during 1817, of Lodge No 218 IC. Following a petition to the Irish Grand Lodge, sponsored by Lodge 218 IC, at that time attached to the 48th Regiment of Foot, a warrant was granted in January 1820 to found a civilian lodge in Sydney. Clayton and the 'new settlers' initiated by the brethren of the 48th Foot, plus a few other prospective members, received the warrant from Bro Surgeon Price, to whom it had been entrusted and conveyed by him to Port Jackson on board the transport *Hadlow*⁹ arriving there on 5 August 1820.

It is now a matter of historical record as to who the new lodge's officers were; our main subject, the foundation Master of Ceremonies, was WBro Samuel Clayton. At that time, Clayton was aged 38 years, and for many years, apart from his thriving business interests, he devoted himself to furthering the interests of Freemasonry in the colony and Lodge No 260 IC in particular. A recent search by computer of the minute books shows that in the years Samuel Clayton was a member of Lodge 260 IC, he was

elected to the following offices and often served several long terms in the more senior of these: Worshipful Master, Treasurer, Secretary, Master of Ceremonies, Past Master (then an elected office), Senior Deacon and Junior Deacon.

Further, when the Irish Grand Lodge chartered the Leinster Masonic Committee in 1823, it was endowed with many of the powers and authority of a Provincial Grand Lodge, although without the associated Masonic rank and titles. Samuel Clayton became that committee's secretary; he was therefore, the liaison officer with the Irish Grand Lodge and, in effect, carrying out some of the duties of a Provincial Grand Secretary. In that position he communicated with the various and widely scattered Freemasons in Australasia and the lodges which they eventually formed under the dispensations granted by the committee. Some of these lodges were local to Sydney, whilst others were established in such distant places as:

- (a) Lodge Ara No 348 IC, Auckland New Zealand.
- (b) The Felix Lodge of Hiram No 349 IC, Port Phillip now Melbourne, Victoria.
- (c) Lodge Union No 326 IC, Hobart Van Diemen's Land, now Tasmania.

From the foregoing it can be seen that Samuel Clayton was a keen and zealous Freemason. However, this did not prevent differing outlooks on policy between him and other members of the lodge with strong personalities such as Joseph Pashley, and Samuel Clayton called off from Lodge No 260 for a short period in 1828. At the meeting on which he rejoined the lodge he was elected its Worshipful Master!

As previously mentioned, by 1835 Clayton's health had begun to deteriorate. When the sale of his place of business and residence were completed, he then moved to Windsor and lived with his son, Bro Dr Benjamin Clayton, whose medical practice was in the general area of Richmond, Windsor and the Hawkesbury River district.

Section 7—Articles made by Samuel Clayton for Lodge No 260 IC and other items manufactured by him with Masonic associations

For Masonic purposes, Clayton's work as an engraver and silversmith, receives notice primarily because of three silver trowels. These items are on general display to the public in Sydney at the State Library. Whilst the writer is not an expert in antique silverware, Mrs Penelope Williams, a Past President of the Silver Society of Australia, agrees with my opinion that none of the trowels are of an outstandingly high standard of craftsmanship.

However, the engraving is of an exceptionally high standard for the Colonial period. As with most of Clayton's work of this type, every line of text is expertly done in a completely different character size and style.

In addition to the usual inscriptions to be found on the such presentation/ceremonial items, on each of the three trowels there is also contained, in rather small detail, Masonic symbolism which includes the square and compasses, all seeing eye, etc. There is also Masonic phraseology such as Wisdom, Strength and Beauty, etc. Further to which there is Lodge No 260's number and Clayton's own name, Masonic rank and claim to manufacture included on these trowels:

Trowel 'A'¹—The most famous of the three trowels manufactured by Clayton which are mentioned above is the one used by Governor Lachlan Macquarie, a Freemason, to set the foundation stone of Sydney's St Mary's Church in 1821. During the ceremony Governor Macquarie is reported as saying to Father Therry, the RC priest, words to the effect that 'whilst it was the first time he had set the foundation of a Roman Catholic Church, *he was a very old Mason*'.²

Trowel 'B'³—This was used to set the foundation stone of the famous Darling Mills at Parramatta by the Master of Lodge No 260, Robert Campbell Jr⁴. At that time, the building of the first steam mill in the mainland colony was a major public event. Lodge No 260 IC was represented by its WM and his officers in full regalia along with members of Lodge Leinster Marine No 260. The trowel used, whilst bearing all the usual Masonic & other engraving which one associates with such an example of Clayton's work, also has some other major engraving relating to Freemasonry. This additional lettering states that the trowel is the property of Lodge No 556 EC [previously Lodge No 816 EC]⁵ and creates another minor problem.

As the ceremony at Darling Mills, Parramatta, took place on 25 July 1825, and, the first English Constitution lodge was not consecrated in the colony until 1828 there is a conflict of dates. How did the English Constitution Lodge No 556 EC gain possession of the trowel, and, what did the EC lodge hope to achieve by adding their Lodge name & number to the trowel when their lodge was not in existence at the time of the Darling Mill ceremony? Research into the matter would seem to indicate that when the

Prov. Grand Master of the Scottish Constitution—the Hon. Robert Campbell Jr, the Colonial Treasurer—who had been the Worshipful Master of Lodge No 260 IC in 1825, died in 1859, it was probably acquired by the highly respected WBro Sir John Jamison, a Past Master of the English Constitution and thence passed into the hands of Lodge 566 EC [now the Australian Lodge of Harmony No 5 UGL of NSW).

Trowel 'C'⁶—Physically this is the smallest of the trowels. It was presented in 1830 to Lieutenant Colonel James Erskine of the 48th Regiment as a token of gratitude for extensive services personally rendered by him and also the regiment, in particular, the performances of the regiment's band for the Masonic and general communities of the colony.

Lodge No 260 IC—MM Certificates

One constant source of annoyance in the early Masonic lodges of colonial New South Wales was the unavoidable time delay involved in dealings with the three overseas Grand Lodges. Not all of the delays involving Lodge No 260 IC could be blamed on the Irish Grand Lodge in that period. The effect of unfortunate bad timing of the arrival of documents in Dublin for action, the effect of bad weather on sailing ships and the many shipwrecks on the coast of New South Wales all making their contributions to the overall problem. The minutes of Lodge No 260 clearly indicate that two & a half years was not an unusual period of time for member to wait before that brother could expect to receive his Grand Lodge certificate—if ever! Sometimes this period was well in excess of three years, or never, and resulted in many members having permanently left the colony and never having been presented with their certificate. An example of this was an initiate of Lodge No 260 IC, Bro Augustus Earle⁷, the famous 'travelling' artist, who had left Sydney some eighteen months before his certificate arrived from Dublin.

To keep the brethren satisfied in this respect, and provide them with an official-looking document, WBro Clayton's expertise as an engraver and printer came to the fore when he made plates for rather elaborate Lodge No 260 membership documents and clearance certificates. The issue of these certificates is frequently recorded in the minutes of the lodge. An example of one of these lodge certificates is that shown in the plate facing page 58 of C&M-UGL-NSW/1. The Master Mason's certificate depicted was issued to Bro John Bray⁸. On the document there are the signatures of Robert Campbell Jr [WM], Samuel Terry [SW], William Hodges [JW] & Robert Murphy [Sec]. Below the main part of the document is the printer's statement, 'Designed & Engraved by Bro S. Clayton'.

Such lodge membership documents were not uncommon in those days, a typical example of such a similar membership certificate is on display in the Sydney Masonic Centre. That certificate is the one issued by Lodge No 227 IC to the famous explorer and the colony's Surveyor-General, Bro Lt John Oxley, RN.

Lodge No 260 IC—Seals for lodge documents

Shown in the plate facing page 28 of Cramp & Mackaness, Volume 1, are two good examples of Australian Social Lodge document seals; the first is definitely the work of WBro Clayton and the second is also credited to him - the minute book of that period strongly infers that such is the case. The making of such seals was not normally within the province of ordinary engravers, it again showed Clayton's skill and versatility. Mention is made in the minutes of Lodge No 260 of these seals being donated to the lodge by Clayton, as is the request for the *return* of the seals when Clayton called off from Lodge No 260 in 1834.

Section 8—Masonic accommodation in Sydney and WBro Clayton

The early Australian Freemasons were, by force of circumstances, forced to follow the general example of their British brethren in that they met in inns and taverns. Australasia's first civilian lodge, the Australian Social Lodge No 260 IC, began its existence in the Golden Lion Tavern, Sydney in August of 1820. To our modern eyes, the early lodges moved from location to location with monotonous regularity. The minutes of Lodge No 260 IC record many such transfers in its early years, These moves were often to the homes of members within the lodge whose combined home & licensed premises then proved to be more than useful.

Unfortunately, if one refers to the Minute books of Lodge 260 IC, it will be seen that many of these changes of locations often resulted in the loss of that particular brother, who had been 'mine host', as an active member for some period and even in the calling off by the member involved. On other occasions it resulted in a transfer of the member to Leinster Marine Lodge No 266 IC.

Australia's second Masonic lodge, Leinster Marine of Australia No 266 IC, was relatively little more stable with regards to its accommodation and movements. The minutes of Lodge No 266 IC record that

during the first decade of its existence the lodge moved to new lodge rooms on no fewer than ten occasions¹.

It should come as no surprise to find that WBro Samuel Clayton was to the forefront of the pioneers to gain permanent Masonic accommodation in Sydney². At that time he was the Senior Warden of Lodge No 260 IC and secretary of the Leinster Masonic Committee. In the latter capacity he wrote to the Deputy Grand Secretary of the Grand Lodge of Ireland in Dublin on 24 May 1828. In that letter, the Deputy Grand Secretary was advised that he would shortly receive 'a communication' from the Lodge, who acting in committee, intended to raise money towards such a project by issuing shares valued at £20 each. The sale of shares was to be limited to 'none but Masons' and on the death of the shareholder be transferred only to Masonic *characters*.

Nothing is recorded in the minutes of Lodge No 260 IC from 1827 to 1835 on this matter, of the committee reporting back to the lodge, or, of the subsequent discussions and the project appears to have failed. However, the next move on Masonic accommodation was again launched by Lodge No 260 IC who advised Lodges 266 IC & 548 EC in 1838³ that they were going to petition the Governor of NSW for a grant of land for the purpose of erecting a Masonic Hall. Seemingly, Governor Gipps⁴ did not approve the application for the land grant.

Section 9—The final years of WBro Samuel Clayton and a 'return' to Baltinglass

As mentioned earlier, by 1831, Samuel Clayton's health had begun to deteriorate, and, as he had decided to quit Sydney, he advertised in the *Sydney Gazette* as follows:

To let—An old established house of trade in the centre of Sydney, to jewellers, silversmiths, engravers, etc. etc.

Mr. Samuel Clayton intending to retire from all business is desirous of letting his House and Premises at No 24 Pitt Street, now in full trade; the eligibility of the situation needs no comment being so well known. Mr Clayton will likewise dispose of the whole of his well assorted stock in trade, consisting of jewellery, plate, perfumery, etc. etc.

Also his household effects upon the most liberal terms—The whole of the stock, etc. etc. to be taken at a fair valuation, 10% deposit to be paid down, and the residue in approved bills at 6, 12, 18, 24, and 30 months: all the bills above 12 months to bear Bank interest.

N.B. A large quantity of superior Frankfurt black for copper-plate printing, likewise a brass machine for taking likenesses, and a camera obscura.

After he had disposed of his Sydney interests, Samuel Clayton then moved to the Windsor/Hawkesbury district¹ to live with his son and his family. Both of the Claytons continued to attend lodge, but on a much less frequent basis, as the journey from the Hawkesbury area to Sydney was both long and arduous. In addition, Samuel Clayton would have been dependent on his son's availability from his medical practice, for travelling arrangements. At some time prior to September 1833, Bro Dr Ben. Clayton had called off from Lodge No 260 IC and joined The Lodge of Australia No 840—the first English Constitution lodge in New South Wales. This transfer was quite understandable as his friend and mentor in medicine and surgery, the renowned Bro Dr William Bland, was already a member of that lodge. Bro Bland was also an initiate of Lodge No 260 IC as well as being the first President of the Australian Medical Association.

In the December of 1833, Joseph Pashley was re-elected as the Master of Lodge No 260 IC and Samuel Clayton lost little time in calling off from the lodge and then joined his son's lodge, No 840 EC. There is no mention for that period of Samuel Clayton in the Minute Books of Lodge No 260 IC with regards to him 'calling off' or being thanked for his outstanding service to the lodge he had been instrumental in founding in 1820. However, when the next Worshipful Master of No 260 was elected, that 'oversight' was quickly rectified and it was also pointedly *suggested* to WBro Clayton, that on his next visit he might like to return to the lodge the seals & dies which he had manufactured and previously donated to the lodge! Clayton duly appeared at the next meeting of No 260 IC and returned the lodge seals. After this he made only an annual appearance at his old lodge and those occasions he signed the register as a member of Lodge No 840 EC. His last recorded attendance at the Australian Social Lodge was for its meeting of 1839 December, that being the election of officers.

The extent of Clayton's involvement with his Freemasonry and the Australian Social Lodge No 260 IC may be better judged from the following data which has been extracted from the Australian Social Lodge's Minute Books of that period. During the time in which Samuel Clayton had been a member of that lodge [period: mid-1820 to early 1834] it is recorded that he had attended some 186 regular and emergent lodge meetings, Mark Master Mason and Royal Arch meetings, as well as some meetings

specifically held for ceremonies such as ‘*Passing the Chair*’, etc. plus special committee meetings, such as the acceptability of Samuel Terry, disciplinary meetings, etc. This figure of 186 is the actual recorded attendances of Clayton in the minutes; some of the early secretaries were somewhat lax in their recording of minutes and of who actually came to lodge, not recording anything much more than that there was a meeting! Again, the figure of 186 recorded attendances at meetings does not include his work as Secretary of the Leinster Masonic Committee where he was, in effect, exercising some of the duties of a Provincial Grand Secretary. In addition there were also other special Masonic functions, such as the Darling Mill ceremony, various Masonic representations at the laying of foundation stones—for example, the first theatre in Sydney built for Bro Barnett Levy—and his involvement in the Colony’s early anniversary dinners nominally organised by WBro Samuel Terry, the ex-convict ‘*Botany Bay Rothschild*’.

Of interest to members of the United Supreme Grand Chapter of Mark and Royal Arch Masons of New South Wales & the ACT is that towards the end of 1820 he was advanced to the degree of Mark Master at the first meeting of that degree to be held in a non-military Masonic lodge in Australia. In addition to this, he attended the initial working of the Royal Arch Degree in Australia’s first civilian lodge on 27 August 1821 as an officer, *not as a candidate*. Therefore, it may be reasonably presumed that Clayton had taken the degree of Royal Arch Mason prior to his conviction and transportation to the colony in 1816².

During the early part of 1840, the entire Clayton family moved from the Hawkesbury River district in order to develop the 1,535 acre property he had acquired. The location of the property was approximately two kilometres to the north of the small town of Gunning, which in turn lies some 50 kilometres west of Goulburn in southern New South Wales. Clayton named the property ‘Baltinglass’ after the birthplace of Emma, his first wife. He spent the last ten years of his life in the Gunning district. From 1840 to the time of his death, there is no record of Samuel Clayton having attended any Masonic lodge then operating in that area. The only one relatively close to Gunning being The Goulburn Lodge of Australia No 804 EC. By that time Clayton would have been in his seventies and travelling from Gunning to Goulburn would have probably presented too great many problems.

Samuel Clayton aged 80 died years on 26 June 1853 on his property ‘Baltinglass’ at Gunning, NSW. Confirming the location of Samuel Clayton’s burial has presented some problems as the Anglican church in Gunning was not built until nearly ten years after his death. The Roman Catholic graveyard is the oldest cemetery existing in Gunning, and, on a visit made there in 1997, there appeared to be no early non-Catholic graves at that location. Using the ‘*Pioneer*’ series genealogical CD-ROM and microfiche, there is no record of the registration of the death of Samuel Clayton. However, by tracing, on CD-ROM, the place of registration of the births of Doctor Benjamin Clayton’s seven children, born whilst he was living on the ‘Baltinglass’ property in the Gunning district, it showed that the nearest Anglican church & graveyard was at Gundaroo³, near Collector and some 55 kilometres south of Gunning. By reference to the Genealogical division of the See of Goulburn & Canberra it has been confirmed that Clayton’s death was registered at Gundaroo in 1853.

Abbreviation which may be found in the main text & footnotes

ABD-1	Australian Biographical Dictionary, Volume 1.
ABD-2	Australian Biographical Dictionary, Volume 2.
C&M	Cramp & Mackaness.
C&M-UGL-NSW/1	Cramp & Mackaness: History UGL of NSW Vol 1.
C&M-UGL-NSW/2	Cramp & Mackaness: History UGL of NSW Vol 2.
EC	English Constitution.
GL-IRE	Grand Lodge of Ireland.
IC	Irish Constitution.
Mas-His-NSW	Masonic Historical Society of NSW.
NSW	New South Wales.
Pion/CD-ROM	CD-ROM/ NSW Genealogical Programme—‘Pioneer’ Series.
SC	Scottish Constitution.
UGL-ENG	United Grand Lodge of England.
UGL-NSW	United Grand Lodge of New South Wales.
260-1920-Hen	Centenary Book of Australian Social Lodge by W. Henley.
260-MIN-COM	Minute Books of Australian Social Lodge—(Computer)—Source A Astin.

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Endnotes

Foreword—Explanatory notes & references

The context in which the term military lodge is used in this paper is that of a Masonic lodge, usually attached to an army unit eg. 48th Foot Regiment, 'The Northamptonshires', and holding a warrant, which is today, generally known as a travelling warrant and was granted by a recognised Grand Lodge. Such warrants were issued by the Grand Lodges of England (both Moderns & Antients), Ireland and Scotland for units of the British armed forces. Such a warrant allowed a military unit the flexibility of being able to hold a lodge whenever convenient and wherever the unit was located. The Grand Lodge of Ireland issued the majority of travelling warrants to military lodges in the British armed services. The few naval [military] lodges formed and warranted are not germane to this discussion.

F-¹ Lodge Social & Military Virtues No 227 IC is now Lodge Antiquity No 1 on the roll of the Grand Lodge of Quebec.

F-² The lodge attached to the 48th Foot, No 218 IC, seems to have had a membership comprised mainly of non-commissioned officers and private soldiers—whilst, during its garrison duties in NSW, the 46th Foot's Masonic lodge was made up of mainly commissioned officers and influential private citizens. Over the years the regiment was required to become associated with other units and today forms part of the Royal Anglian Regiment, following a major restructuring of the British Army in 1964.

Corporal William Blizzard was the Worshipful Master of Lodge No 218 IC attached to the 48th Foot for several six month terms during their garrisoning of the NSW colony. Blizzard was a long serving member of the 48th Foot having joined the regiment on 23 September 1793 as a boy soldier, at the age of 10 on the island of St Vincent in the West Indies. Blizzard, elected to be discharged in Sydney, New South Wales on 26 June 1824. In his later life he became the licensee of the Golden Fleece Hotel at Bathurst, New South Wales and died there on 19 February 1832.

To this day, the name Northampton has continued in Freemasonry, long after lodge N□ 218 IC has ceased to be associated with the 48th Regiment. In 1997/8 the Assistant Grand Master of the United Grand Lodge of England was Bro The Most Hon. the Marquess of Northampton, DL. There is also the Prov. GL of Northamptonshire & Huntingdonshire, which recently had some 81 constituent lodges, whilst the Royal Arch Prov. Grand Chapter of Northamptonshire & Huntingdonshire had some 25 Chapters.

F-³ The group listed as ‘new settlers’ included a Bro Thomas Boulton who was not initiated by Lodge 218 IC in their 1819/20 group of registrations, but by Lodge 227 IC in 1814. This would make Bro Thomas Boulton the only positive link between Lodges Nos 227 & 260 IC. Bro Boulton’s name appears in its minutes throughout the early years of Lodge 260 IC, initially as a founder member and remaining a member until he first called off in March of 1825. Upon his return to Lodge No 260, he subsequently became the Master of the lodge. Another interesting historical item is that when Bro Boulton initially left Lodge 260 he then joined the ‘new’ lodge—Leinster Marine No 266 IC—shortly afterwards, becoming the Chairman of its *Permanent Committee*, and, acting as such, he was *cited* by the Australian Social Lodge regarding the dispensation granted by the *Leinster Masonic Committee* to form Lodge Leinster Marine No 266. This citation resulted in Bro Boulton being suspended from entry into Lodge No 260 for having ‘*burnt to ashes*’ the dispensation in the Leinster Marine’s lodge room. Amongst the descendants of WBro Thomas Boulton are a former Grand Secretary of the United Grand Lodge of New South Wales, MWBro Arthur H. Bray, and some other former members of Lodge No 266 IC.

Ref. *History of Lodge Leinster Marine No 2, UGL of NSW*, Chapters 1 & 2 and C&M-UGL-NSW/1 Chapter VI.

F-⁴ Matthew Bacon, born in 1789, was the foundation Worshipful Master of Australia’s first Masonic lodge. It was previously supposed that Bacon had been an officer of the 48th Foot who had taken his discharge in Sydney. This is incorrect; Bacon was formerly the Paymaster’s clerk of the 46th Foot. It should also be noted that Bacon was *not* initiated into the Masonic lodge attached to the 46th Foot. After the formation of Lodge No 260 IC, Bacon served several six-month terms as its Worshipful Master. As a civilian, Bacon first entered commerce in the colony as a merchant and later became part-owner of the ‘Star’ brewery on George Street, Sydney. The brewery met with serious financial problems and almost failed. WBro Bacon was then obliged to obtain a mortgage from the notorious ‘*Botany Bay Rothschild*’, Samuel Terry. The unpopularity of Terry, later WBro Terry, in the general community resulted in a *special* committee meeting of Lodge No 260 being held, in order to consider Terry’s application for membership and the suitability of accepting him into Freemasonry [No 260 Minutes]. WBro Bacon would not attend that meeting, which was chaired by Clayton. Terry was a major merchant in the colony as well as being a notorious ‘*sly-grog*’ seller, which he coupled with being an unofficial and unscrupulous pawnbroker. When Bro Terry became the WM of Lodge No 260 IC, the aversion of Matthew Bacon towards Samuel Terry can be gauged from the fact that whilst Samuel Terry was in the Chair, Bacon never attended the lodge he had helped to found in 1820, and only returned to the lodge after Terry was finished as its Worshipful Master. Following his emancipation, ex-convict Terry had become an extremely wealthy merchant, landowner and shipowner. He had considerable influence with Governor Macquarie on some emancipation policy matters. WBro Matthew Bacon died in 1825, aged 36, in Sydney and is buried at St James Church.

Section 1—Explanatory notes & references

1-¹ *The History of the UGL of New South Wales* is currently in five volumes. These volumes will be referenced by using the term C&M-UGL-NSW/1, where the ‘slash/ numeral’ refers to that particular volume of the history and followed by the page number, eg C&M-UGL-NSW/1 p 37:

Volume	Period	Author(s)	Published
1	1788–1913	K. R. Cramp & G. Mackaness	1938
2	1913–1938	K. R. Cramp & G. Mackaness	1938 (includes index for Vols. 1 & 2.)
3	1938–1948	K. R. Cramp	1949
4	1948–1988	M. H.(Harry) Kellerman	1990
5	1948–1988	M. H.(Harry) Kellerman	1990

1-² Karl R. Cramp OBE, MA, FRAHS. Held the conferred rank of Past Deputy Grand Master of the UGL of NSW and was a Past Master of Lodge University of Sydney No 544, UGL-NSW.

1-³ George Mackaness OBE, MA, LittD. Held the conferred rank of Past Junior Grand Warden of the UGL of NSW and was a Past Master of Lodge University of Sydney No 544, UGL-NSW.

1-⁴ The following terms may sometimes be abbreviated to, or referred to, within the text as:

New South Wales	NSW
United Grand Lodge of New South Wales	UGL of NSW
Grand Lodge of Ireland	GL of Ireland [or Irish Grand Lodge]
Irish Constitution	IC
English Constitution	EC

1-⁵ Numerous references to the initiation of Ashmole & Colonel Mainwaring are to be found in Bernard Jones’ *Freemasons’ Guide & Compendium* [1975], R. F. Gould’s *History of Freemasonry* and the latest editions of *Coil’s Masonic Encyclopaedia*, Knoop and Jones’ *Pocket History of Freemasonry*, etc.

1-⁶ Throughout Bro W. Henley’s *History of the Lodge Australian Social Mother No 1*, particularly in Chapters I to IV, a considerable amount of time and effort is spent in trying to make a case for the acceptance of a date prior

to 1820 for the establishment of Lodge No 260 IC. In Bro Henley's words 'the final pronouncement on the subject came from MWBro Dr Harman Tarrant, a Past Grand Master of the Grand Lodge of New South Wales, in the September of 1888'. I disagree, as warrant No 260 lay *inactive* from its *cancellation* by the Irish Grand Lodge on 1 July 1815, following on it having been *sold* by the 2/28th Regiment ['The Gloucesters'] at Portsmouth, until it was re-issued in January of 1820. If the contents of the letter from the Irish Deputy Grand Secretary [H.E. Flavelle] dated 19 May 1914 are read in conjunction with the data contained in Philip Crossle's *Irish Masonic Records*, re the history of warrant No 260, it is very difficult to work out the reasoning for any such claim to a pre-1820 establishment. Whilst some discussions were probably held between various Freemasons in the colony with a view to forming a lodge in the year of 1817, when the 46th Foot left for India, nothing had really come of their discussions which can be substantiated in any way as helping to form a permanent civilian Masonic lodge in the colony*. The only member of Lodge No 227 IC who is can be confirmed as becoming a member of the Australian Social Lodge No 260 IC is Sergeant Thomas Boulton (qv). The minutes of Lodge No 260 record a couple of visits by individual members of No 227 to Lodge No 260 after the 46th Foot Regiment had departed for garrison duties in India.

* Any group of Freemasons may form a social association and virtually call itself whatever it chooses.

Typical examples would be:

(a) Composite Club for the manufacture of aircraft and aviation components in New South Wales.

(b) Wartime associations ie. Masons in Captivity, M.I.N.G, etc.

The Sydney-based brethren peculiar to the period prior to the arrival of the 48th Regiment in 1817 possibly thought of themselves, in all ignorance, as being a lodge. Some well meaning enthusiasts have probably added the 'No 260' to that group, with the idea having grown until, unfortunately, some now actually believe it to be true. However, the means whereby such a group becomes a recognised Masonic lodge, plus the issue of a warrant and allocation of a number, remain within the area of a Grand Lodge's jurisdiction or one of its Provincial Grand Lodges, if so authorised—as in the situation of the Grand Lodge of Ireland in that period.

1-⁷ Black, Farrell & Kerr, Norfolk Island.

Ref. C&M-UGL-NSW/1 pp 1 & 2.

1-⁸ Fenn-Kemp initiation.

Ref. C&M-UGL-NSW/1 pp 2–5.

1-⁹ Sir Henry Brown Hayes—One time Sheriff of Cork—1803 meeting.

Ref. C&M-UGL-NSW/1 pp 6–13.

1-¹⁰ Norfolk Island Freemasons—letter to Captain Piper.

Ref. C&M-UGL-NSW/1 pp 14 & 15.

1-¹¹ Masonic ceremony, Sydney, 1816, involving Lodge No 227 IC.

Ref. C&M-UGL-NSW/1 pp 19–22.

1-¹² Bro Lt John Joseph William Molesworth Oxley RN, Surveyor General of NSW, was initiated into Freemasonry by Lodge No 227 IC. His Master Mason's certificate was issued by Lodge No 227 on 17 March 1817 and is on display in the Sydney Masonic Centre. This certificate was probably produced by Samuel Clayton for Lodge No 227 IC and may form part of the work done by Clayton as mentioned by Cramp & Mackaness Vol. I.

There is a coincidence in that one of Oxley's Christian names, *Molesworth*, is the same as that of the street on which the headquarters of the Grand Lodge of Ireland are now located.

1-¹³ The Royal Arch certificate of Companion Judge Jeffrey Hart Bent, Deputy Judge Advocate, dated 5 February 1818, was issued by the 'Mount Olive Royal Arch Chapter' No 227 IC and is on display in the Sydney Masonic Centre. This certificate was also probably produced by WBro Samuel Clayton for Lodge No 227 IC. It also is interesting to note that this is the first time in Australia, 1817, the term *Chapter* is used to describe the degree of the Holy Royal Arch [*hereafter* RA] activities. The number used by that Chapter was the same as that of the Craft lodge attached to the No 46 Regiment. However, for many years after its foundation in 1820, in the Australian Social Lodge No 260 IC there is no mention of a RA *Chapter* as such. The lodge, on most workings of the degree of the Holy Royal Arch opened as a Craft lodge in either the 1st or 3rd degree, then closed as a Craft lodge and re-opened in the degree of the Royal Arch and then carried out the required ceremony. The RA degree was then closed and the lodge *re-opened as a Craft lodge*—after which it was finally closed. The degree of 'Past Master' &/or 'Passing the Chair' was often also worked in conjunction with that of the Royal Arch on the same night. Ref. 260-MIN-COM.

1-¹⁴ Governor Bro Major General Lachlan Macquarie was initiated on 16 January 1793, into Lodge No 139 English Constitution whilst serving in Bombay, India. This lodge was erased from the EC in 1813.

Ref. NSW State Library, Governor Macquarie's journal for 16 January 1793 [p 208].

Ref. Lane's *Masonic Records 1717–1894* (p 207)-[Pub. 1894].

The spelling of the surname Macquarie: This can be traced back to the more commonly encountered 'MacQuarrie' which is a sub-clan, along with such others as MacAulay, MacDuff, MacFie, MacNabb & others, of the Clans Alpin/Alpine/ MacAlpin/MacAlpine.

Ref. *Clans & Tartans of Scotland* by Bain, and *Scot's Kith & Kin* published by Albyn Press.

1-¹⁵ [Australasia]: Definition contained in the *Macquarie Dictionary* & OCD: Australia, New Zealand and neighbouring islands of the South Pacific Ocean; also Australasian.

Section 2—Explanatory notes & references

2-¹ The actual wording of the death notice of Samuel Clayton reads as follows:

Samuel Clayton, Died 26.6.1853. aged 80. At Baltinglass, Near Gunning, the residence of Dr Clayton. His old and respected parent. He passed his 80th year.

2-² Society of United Irishmen founded by Theobald Tone in 1791.

Ref. *Secret Societies*, edited by Norman MacKenzie [1967] pp 178–185 and Lepper's 'Secret Societies'.

2-³ Samuel Clayton's first wife was Emma Maguire of Baltinglass in County Wicklow. They were married at Baltinglass during 1804. She died of a liver complaint on 25 November 1823 and was buried in St Phillips Church, Sydney. Ref. Pioneer/CD-ROM: V18243429.

2-⁴ Samuel Clayton's only child, Benjamin was born on 22 February 1805 in Baltinglass, County Wicklow. Benjamin Clayton, became a medical doctor & surgeon after having studied under the famous English ex-convict surgeon Bro Dr William Bland MLC, who was also an initiate of the Australian Social Lodge No 260 IC. Benjamin Clayton named his sixth child *Bland* after his mentor. Dr Bland was a leading civil libertarian and the principal political ally of Bro William W. C. Wentworth.

Bro Dr Benjamin Clayton was proposed, balloted for, initiated and passed in the Australian Social Lodge No 260 IC on 1 May 1826; he was raised to the third degree on 5 June 1826. He later joined the Lodge of Australia No 820 EC, where both Bros Wentworth & Bland are quoted as being foundation members of the Lodge No 820 EC. His father, Samuel, also left Lodge No 260 IC and joined Lodge No 820 EC in 1834. This was during the period when he lived with his son, whose medical practise was at Windsor, NSW. They probably travelled together from the Hawkesbury River area to Sydney in order to attend lodge.

Shortly after Samuel Clayton's death at Gunning, his son, Benjamin Clayton, moved back to Sydney, outliving his father by only one year and died in Sydney during 1856 and was buried at Saint Phillip's Church in Sydney.

Ref. Pioneer/CD-ROM: V18309353; C&M-UGL-NSW/1, p 53; Comp-260 IC Minutes.

Section 3—Explanatory notes & references

3-¹ Death of Samuel Clayton. Refer to section 9.

3-² An item of interest that is, perhaps rather peculiar: whilst Samuel Clayton affiliated with Lodge No 6 in 1811, and became its WM in 1813, the records of the Irish Grand Lodge do not record him as being registered as a member of that lodge until January 1814. Such tardiness in lodge returns to the Irish GL might also be relevant to the actual date of Clayton's initiation.

3-³ Grand Lodge of Ireland warrant No 374 was issued to the Royal Irish Artillery on 3 September 1761. This lodge removed to Chapelizod c.1804. The warrant was cancelled on 2 July 1818.

3-⁴ In Australia, Dublin's name appears on some Irish maps in its Gaelic form of *Baile Atha Claithe*.

3-⁵ Chapelizod is a suburb of Dublin, that suburb is located some 5 kms (three miles) west of the current city centre, near the banks of the River Liffey, and close by is Phoenix Park.

Ref. Irish Tourist Board, Sydney, 1997; Crossle's *Irish Masonic Records*, p 86.

3-⁶ Ref. Crossle's *Irish Masonic Records*.

3-⁷ Temple Lodge No 6 Installation Card [1930].

3-⁸ Bro William Kelsall was a member of The Lodge of Minerva No 300 EC and spent two years in the gaol section of Lancaster Castle before being shipped out to NSW to serve his sentence of seven years transportation for some form of forgery.

Ref. British P.R.O. Microfilm 11/1-2F 120 to P.O.S. Convict Transportation Registers, 1787.

3-⁹ The town of Baltinglass in County Wicklow is located some 35 miles to the southwest of Dublin. The name appears several times in the story of Samuel Clayton. It was also the birthplace of his first wife, Emma Maguire, and possibly that of Samuel Clayton himself. In addition, it is also the name which he gave to his property near Gunning, New South Wales. Further, whilst Clayton was the secretary of the Australian Social Lodge's *Leinster Masonic Committee*, the lodge formed in Hobart, under a dispensation granted/issued by that committee, received the warrant previously held by the lodge which met in Baltinglass, No 345 IC.

3-¹⁰ Lodge Baltinglass No 345 was warranted on 3 April 1760 and erased on 5 November 1801. This former Lodge Baltinglass warrant number was granted to the lodge formed in Hobart, Tasmania, on 6 March 1834, by a dispensation to commence operations by the Sydney-based Leinster Masonic Committee of the Australian Social Lodge No 260 IC.

Ref. Crossle's *Irish Masonic Records*.

3-¹¹ Lodge Baltinglass No 714 was warranted on 1 April 1790 and the warrant was cancelled on 7 October 1813.

Ref. Crossle's *Irish Masonic Records*, Lodge No 345, p 81.

Section 3a—Explanatory notes & references

3a-¹ Page 276 of Lepper & Crossle gives a list of the sequence of warrants issued from No 253 in Feb/1775 for Carrickfergus, County Antrim to No 261 in Aug/1775 for Kilkenny Town.

3a-² Page 65 of Crossle's *Irish Masonic Records* states that warrant No 260 had been cancelled on 6 July 1815 'because it had been *sold (!)* in Plymouth.

3a-³ A typical example of the reissue of an IC warrant number on several occasions would be warrant No 359, which was initially issued to the 76th Foot in 1760; then to a lodge in Gransha, County Down in 1811; a third

time, to a lodge in Stratford, Ontario in 1855; a fourth time, to a lodge in Ringarooma, Tasmania during 1884; and finally (?), to a lodge in Belfast in 1903.

It is my opinion that, for overseas researchers seeking historical continuity through individual Irish lodge minute books, it is a relatively hopeless quest—except in the case of continuously held warrant, a *time immemorial* lodge. The archives of the Grand Lodge of Ireland are virtually a researcher's only hope, as there appears to have been no point seen in, or system of, passing on a previous warrant holder's historical records to a new holder of a warrant or charter.

Section 4—Explanatory notes & references

4⁻¹ The 'Surrey' general data: Length, 117'6"; Breadth (above the waterline), 29'6"; Tonnage, 44 & 72/94ths tons; Height between decks, 5'8"; Number of soldier guards, 30; Number of convicts, 150. Plus: Crew & Passengers, actual numbers of these two classes of persons who travelled are not known; Number of deaths during the voyage, one from dysentery, a Private Campbell of the 46th Foot.

Donohoe records that 26 out of the 150 convicts on board the 'Surrey' had been convicted in Dublin. This was the second convict carrying voyage of the sailing ship 'Surrey' to Sydney, which usually departed from Cork, and arrived in Port Jackson [Sydney] on 20 December 1816. All in all, the Surrey made ten such journeys over the period 28 July 1814 to 13 July 1840. The following details were recorded at that time of Samuel Clayton journey:

Note: Researchers may be misled by the fact that there were two merchant ships named 'Surrey' used in carrying convicts to Port Jackson. These were the 'Surrey' and the 'Surrey II'. Some records confuse the two ships by using an Arabic '2' after the ship's name. Therefore, to assist in research, where a ship is identified by a 2 in parentheses: 'Surrey (2)', or 'Surrey' (2), this refers to the second chartered convict-carrying voyage of the first sailing ship 'Surrey'—that on which the Clayton family travelled.

Ref. *Bibliography of the Convict Transports* by J. H. Donohoe [1941] Ref No 10 N929.394 18, NSW State Library.

4⁻² William Laurence Edwardson was made a honorary member of Lodge No 260 IC on 28 August 1820 and called off on 2 February 1824. In that time he attended eighteen (18) lodge meetings and took the degree of a Royal Arch Mason on 23 September 1822. Edwardson's EC lodge was recorded as being *Hiarbes* No 457 EC—this was an incorrect entry by the secretary in the original minutes of 1820—and the entry has been altered by persons unknown. It has now been established that this should read been *Hiram's* Lodge No 458, which was founded in 1781 at the 'Three Lords Tavern' in London. That lodge was renumbered to become No 458 in 1814 and was erased from the EC register on 22 March 1832. Edwardson eventually settled in Sydney and became the foundation Worshipful Master of the second civilian Masonic lodge to be formed in Australia, Lodge Leinster Marine No 266 IC, when it was consecrated on Thursday 12 February 1824. Edwardson's personal log of the voyage of the convict transport ship 'Surrey' is available and is stored on microfilm in the Mitchell Library, Sydney.

4⁻³ John William Campbell, during his time in the Colony held the following positions: (a) Secretary to the Governor; (b) Provost Marshall.

At the interview, the following details were recorded by Campbell with regard to Samuel Clayton:

*Trade/Profession: Engraver & Miniature Printer; age 33; from City of Dublin, * Dec. 1815; 7 years; Height, 5'4½"; complexion, pale; hair, black; eyes, hazel.*

Further note which was added at an unknown date: T/L No 1151, C.P. No 1126 [C.P. = Conditional Pardon].

* = Prisoner received on the 'Surrey' from City of Dublin gaol.

4⁻⁴ *Sydney Gazette* of 5 December 1832.

4⁻⁵ R.A.H.A.S. Journal 4 Proceedings Vol. X page 285.

4⁻⁶ The small town of Gunning is located on the old section of the Sydney to Melbourne road, between Goulburn and Yass, and lies some 50 kilometres to the west of Goulburn.

4⁻⁷ 'Baltinglass'—name given to his 1535-acre property at Gunning. Refer to Footnote 3-9.

Section 5—Explanatory notes & references

5⁻¹ In February of 1817 Clayton was directed to engrave copper plates for the Bank of New South Wales. These were the first banknotes officially issued in Australia and ranged in value from 2/6 to £5.

5⁻² At that time, the standard British practice of hallmarking precious metals was not being followed in Australia. Samuel Clayton, during his trading period in Australia, identified some of his work with a line of miniature letters and symbols which were similar to, and might easily be misinterpreted, as being an English hallmark.

Section 5a—Explanatory notes & references

5a⁻¹ In January of 1820, Dr Lawrence Halloran DD started one of the colony's earliest educational establishments, the Sydney Free Grammar School. Dr Halloran had been transported for a variety of misdemeanours, including counterfeiting and performing illegal marriages. Dr Halloran was born in Ireland and was not a Freemason.

5a⁻² Prior to his transportation, Halloran's annual practice at a grammar school which he had run in Exeter had been to award a silver medal to the student showing the greatest scholastic ability. He continued with this practice in New South Wales until his creditors closed the school. Halloran was born in Ireland and was not a Freemason. Ref ABD, Vol. 1, pp 506, 507.

5a⁻³ Clayton had difficulty in obtaining bulk silver for the Halloran medals as there were no commercial stocks of that metal in the colony. He overcame this problem by obtaining some Spanish dollars which he then re-

smelted. The resulting ingots were then rolled into the required thickness, formed into disks and Clayton engraved the blanks he had thus obtained.

Ref. *Australiana* magazine, Vol. 17 No 4.

Section 5b—Explanatory notes & references

5b-¹ This item was the first military medal issued in Australia. As there are only twenty-five of these medals known to still be in existence, they are now considered to be quite rare items of Colonial military memorabilia.

Ref. *The Colonial Garrison 1817-1824—'The Northamptonshires'* by Clem Sargent [1996].

5b-² The total cost of these medals was £143-4-0, or thirteen shillings & tenpence per medal, which amount was paid by the regiment's commissioned officers for their recipients.

5b-³ Clayton is considered to be both the manufacturer & engraver because of his close Masonic association with Lodge No 218.

Section 6—Explanatory notes & references

6-¹ Letters of recommendation regarding Samuel Clayton.

Ref. C&M-UGL-NSW/1, p 29/29.

6-² Ref. *The Colonial Garrison 1817-1824—'The Northamptonshire'* by Clem Sargent [1996].

6-³ Lodge Social & Military Virtues No 227 IC.

Original warrant No 227 issued to the 2nd Batt. of the 46th Foot, 4 March 1752.

Duplicate was issued 17 August 1801.

Warrant lost in Dominica, duplicate issued July 1805.

Warrant No 227 returned from Montreal 3 June 1847.

C&M-UGL-NSW/1 Chapter 3 & 4 and Crossle's *Irish Masonic Records*.

6-⁴ [exclusionist/exclusivist]: The supplementary definition in the *Macquarie Dictionary* is: (formerly) a free Australian immigrant who opposed admitting emancipists to full civil rights.

In early NSW, John MacArthur and his group of wealthy settlers, which also included some former army officers, were the ones who headed the would-be new style 'Australian landed gentry' and comprised the 'exclusionist' faction in the colony. The colloquialism 'pure merinos' was later coined to describe them. Today, the officers of the garrisoning regiments, who were also unsympathetically disposed to the policy of emancipationism, tended to align themselves with the wealthy landowners and are often included under the generic term 'exclusionist'. Such is the case with Captain Sanderson. It is my opinion that the majority of the 46th Foot's officer cadre would fit quite comfortably within this definition. From the record of the attitudes of most of the 46th Foot's officers during this period, the name 'Social & Military Virtues' for Lodge No 227 IC might appear to have been something of a contradiction in terms.

6-⁵ WBro Captain Edward Sanderson of Lodge No 227 IC at Bro Captain John Piper's house, foundation stone ceremony. The inscription on the commemorative plaque is in both Latin and English. These inscriptions record Sanderson as being the Worshipful Master of Lodge No 227 IC at the time of the ceremony.

C&M-UGL-NSW/1, pp 19–24, Piper's house plaque illus, p 21.

6-⁶ The most renowned architect in the early colonial era of NSW was the former convict Francis Howard Greenway who was born near Bristol, England. He had been found guilty of forgery and transported to NSW. In 1819, shortly after the completion of the Macquarie lighthouse at South Head, he was pardoned by Governor Macquarie. Francis Greenway was initiated into the Australian Social Lodge No 260 on 3 June 1822. Many references including ABD and Mas-His-NSW/ Paper No 20, D. G. Davis 1994.

6-⁷ Extracts of Lodge No 227 letter to the Grand Lodge of Ireland.

6-⁸ C&M-UGL-NSW/1, pp 28 & 29.

6-⁹ In the Introduction and Chapter III of Bro W. Henley's *History of the Lodge Australian Social Mother* a considerable amount of time is spent in trying to make a case for the acceptance of a date prior to 1820 for the establishment of Lodge No 260 IC. Whilst some discussions were probably held between various Freemasons resident in the colony during that time, nothing came of their discussions that can be substantiated today. The histories of Irish Freemasonry produced by Lepper & Henley and others, also give no indication as to how it was even possible to claim the IC warrant No 260 was held by, or could possibly have been issued to any person or group between its cancellation in 1815 and its transmission to Sydney via the transport *Hadlow* by Bro Surgeon Price in 1820.

During 1994, MWBro Philip White, Past Grand Master of the Grand Lodge of New Hampshire, supplied me with photocopied extracts of the *History of Lodge Antiquity No 1 of the Grand Lodge of Quebec*, which he had very kindly obtained for me from Quebec. Within that book is contained the most up to date edition of the history of Lodge 227 IC. Whilst there are quite a reasonable number of reports on the activities of Lodge No 227 IC in their time in NSW, there are no real claims, only inferences in regards to helping, in 1816, to establish a Masonic lodge holding IC warrant numbered 260.

Section 7—Explanatory notes & references

7-¹ Trowel 'A'—Foundation stone, St Mary's Roman Catholic Church.

Ref. C&M-UGL-NSW/1, pp 19–23 and *Australiana* magazine, Vol. 18 No 2, May 1996.

- 7-² Trowel 'A'—The trowel used by Governor Bro Macquarie on 29 October 1821 is in the custody of the NSW State Library and is usually on display in the passageway between the new building & the old 'Mitchell' reference library. Father Therry, who officiated at the ceremony was one of the first two Roman Catholic Priests recognised by the Crown in the colony.
Ref. C&M-UGL-NSW/1, pp 12, 13.
- 7-³ Trowel 'B'— Foundation stone, Darling Mills, Parramatta.
Ref. 260-1920-Hen, pp 166–168 and *Australiana* magazine Vol. 18 No 2, May 1996.
- 7-⁴ Trowel 'B'—RWBro the Hon. Robert Campbell Jr, MLA, was initiated in Lodge No 260 IC on 6 January 1823. Robert Campbell was installed as that lodge's Worshipful Master on 6 June 1825. His Senior Warden at that time was Bro Samuel Terry—both of them being wealthy merchants. On 8 December 1956, Robert Campbell was invested as the first Provincial Grand Master of the Scottish Constitution for NSW and he was also the first Colonial Treasurer of a representative NSW government. The trowel used by WBro Robert Campbell Jr at the Darling Mills ceremony is on permanent display in the Sydney Masonic Centre's museum.
Ref. ANT-1920-Hen, p 167 and ABD-Vol. 1, pp 206, 207.
- 7-⁵ Trowel 'B'—Lodge No 556 EC. This lodge was previously numbered No 814 EC and its warrant's date of issue was 18 April 1848, some twenty-two and a half years after the ceremony at Parramatta. Lodge No 814 EC ceased to operate on 4 April 1873. This trowel is now in the custody of the NSW State Library and is on display in the gallery between the new building & the older 'Mitchell Library'.
Ref. C&M-UGL-NSW/1, p v, Appendix 1.
- 7-⁶ Trowel 'C'—The inscription does not address Lt-Col James Erskine as *Brother* and it is thought unlikely that he was a Freemason. The trowel presented to Erskine was in recognition of his assistance whilst he was the Lieutenant-Governor of the colony. This trowel is now in the custody of the NSW State Library and is on display in the gallery between the new building & the older 'Mitchell Library'.
- 7-⁷ Augustus Earle [1793–1838] was initiated in Lodge 260 IC on 3 July 1826. Earle finally left New South Wales in October 1827. Ref. ABD Vol. 1, pp 348, 349.
- 7-⁸ The Cramp & Mackaness reference date given for the certificate of Bro John Bray—1820—is incorrect in two respects:

- (a) Bro John Bray was not initiated until 12 July 1824, at which meeting he was also 'Passed'. He was not *Raised* to the Third Degree until 6 September of 1824.
- (b) The date of the certificate depicted is 5 June 1826.

Note: Samuel Clayton did not engrave the plates and print the lodge's MM certificates until after 1822.

Ref. C&M-UGL-NSW/1 p 58 and [Comp], 260 IC-Minutes.

All three of these trowels contain Masonic symbols and wording associated with Freemasonry.

Lt-Col Erskine of the 48th Foot replaced Lt-Col Molle of the 46th Foot as the Deputy Governor of New South Wales in 1817. He and the other officers of the 48th, as a general rule, were far more sympathetic towards the emancipationist policies of Governor Macquarie. A photograph of this trowel is on p 130 of Clem Sargent's history of the 48th Foot; refer to *Bibliography*.

Section 8—Explanatory notes & references

- 8-¹ The various members' homes/cum licensed premises used as lodge meeting places are listed in the Minute books of Lodge No 260. The one giving most problems in deciphering being Glanville's/Granville's/Grenville's Rooms. [Comp], 260 IC Minutes.
- 8-² Ref. C&M-UGL-NSW/2 p 608.
- 8-³ The dated reference of 26th September 1827 for Lodge 548 EC is incorrect in three aspects:
- (a) The first EC lodge in NSW, No 820, was not warranted until 21 June 1828.
 - (b) Lodge No 820 was not renumbered to No 548 until 1832.
 - (c) The Governor of NSW in 1828 was Lieutenant General Ralph Darling; his term as Governor of New South Wales lasted from 19 December 1825 to 22 October 1831.
- Ref. C&M-UGL-NSW/2 p 609 & 610.
- 8-⁴ Sir George Gipps' term of Governor of NSW ran from 24 February 1838 to 11 July 1846.

Section 9—Explanatory notes & references

- 9-¹ There was a certain amount of bushranging activity in the Hawkesbury / Windsor area which would have made the journey to lodge in Sydney even more hazardous.
- 9-² The raising of the two triangles during the Masonic meeting held on the occasion of the foundation stone laying at Bro Captain John Piper's house in 1816 may refer to Royal Arch degree activities at that time of the Mount Olive RA Chapter No 227 IC.
- 9-³ Gundaroo, a small township 38 kilometres north of where Canberra is now located and is best approached from the Federal Highway. The unsealed road running from Gunning to Gundaroo passes through Bellmount Forest and is *not* recommended after heavy rainfall. The Anglican Church at Gundaroo was the nearest registration centre for births, marriages & deaths to the south-west of Goulburn. This township dates back to the 1840s and would probably make the seven children of Dr Benjamin Clayton's who were born at Gunning amongst the first to be registered there. For more precise data relating to Anglican registrations at Gundaroo prior to the

formation of the See of Goulburn & Canberra contact the Genealogical Section, c/o C.E.O., Anglican Centre, Northbourne Terrace, Canberra, ACT.

ADDENDUM

Additional data on Samuel Clayton and his family associations

The collection of material for the paper on WBro Samuel Clayton has been in progress for quite a number of years. Since the paper was submitted to the New South Wales Lodge of Research No 971 earlier in 1998 additional information has recently been located and evaluated. This data has helped to fill in a few, but not all, of the 'holes' in Clayton's life prior to his transportation and that of his known family. The material has emerged rather obliquely following the request of RWBro Cochrane of the Grand Lodge of Ireland for information on any of the 'Craft' lodges belonging to the Irish Constitution operating in New South Wales (NSW) prior to 1888, the year of the erection of the United Grand Lodge of New South Wales (UGL-NSW).

During the research for RWBro Cochrane by WBro Alan Sharpe and myself, we became aware of a minute book lodged in the archives of the UGL-NSW which had belonged to the Scottish Constitution's Lodge Thistle No 538. That particular lodge had been warranted on 3 February 1873 for operation at Hill End and eventually merged with the Golden Star No 296 IC in 1878—just prior to the formation of the UGL-NSW—and at the time when activities, Masonic and otherwise, such as output of gold, population levels in the area, etc, were rapidly declining.

Thistle No 538, the Scottish lodge, never owned its own lodge furniture during its entire five year existence and used that of Hill End's Irish Constitution Lodge. By reference to a previous paper I had developed on 'Freemasonry in the Goldfields', it was confirmed that the famous 'Barmedman' tracing boards¹, painted in 1827 by Bro Richard Reid Jr of the Australian Social Lodge No 260 IC. Somehow, the tracing boards had 'found their way' to Hill End during the hectic gold rush period, 1853–73.

From these sources, further research located additional material on WBro Samuel Clayton and amplify considerably his role as an artist instead of primarily an engraver/silversmith. It should also be noted that one of Australia's most notable Colonial era artists, Augustus Earle², was also initiated into the Australian Social Lodge No 260 IC.

This lateral research brought to light the following material. Samuel Clayton was the oldest of three sons of a Dublin engraver Benjamin Clayton and his first wife. All three sons were trained as engravers. The father, Benjamin, was married at least twice and there was no known issue from the second marriage. Only the name of Samuel Clayton's youngest brother, Robert, who was a wood-engraver, is available in Australia at this time. Both Robert, the brother of central character Samuel Clayton, and his son, Thomas, arrived in Australia as free settlers in 1834. However, both Robert Clayton and his son, Samuel Clayton's nephew, had been convicted of forging and uttering stamps in February of 1834 at Dublin, following which, they were allowed to leave Ireland and migrate to NSW. These two Claytons travelled on board the ship *Royal Admiral*, arriving as free settlers, in spite of their convictions, on account of having provided the authorities with certain information. A condition for this *consideration* being that they, father and son, were never to be allowed to leave the colony.

Samuel Clayton is recorded as 'reputedly having been transported for forgery' for seven years in 1816. No further details of that aspect of Samuel Clayton are available at this time to my knowledge in Australia. However, it is now known that Samuel Clayton was not only a skilled engraver, prior to his transportation, but was also an artist who had had some prints published and he also painted miniatures. Some of his prints appeared in *Anthologia Hibernica* [pub. Dublin 1793–94]. His own estimation of his talents must have been quite high for, within a fortnight of his arrival in Sydney, he advertised in the *Gazette* of 14 January 1817 that he was offering to 'take likenesses either in full or profile'. Soon afterwards he advertised that he was willing to give instruction in ornamental painting and drawing as well as engraving and miniature painting.

Very few examples of Samuel Clayton's talent as an artist/painter are known to have existed to this time in Australia. Kevin Fahy, in his article contained on page No 162 of the *Australian Dictionary of Artists*, makes mention of an oil painting of the engineer William Roberts [1851]. That portrait is currently in the collection of the Queen Victoria Art Gallery and Museum in Launceston, Tasmania. Clayton also did some artwork for stamps and his designs included one of the original harbour bridge [?] dated 1849. Clayton's wide range of business dealings also included high class printing and general ticket printing, in the former area there was a merging of his artistic talents with his engraving trade background. An example of this is in his production of the coat of arms belonging to a Mr Charles Izard Manigault of Charleston, South Carolina. The quality of the art work, which had been included on the visiting cards Clayton produced, so impressed the American, Manigault, for him to later have the coat of arms reproduced in China on to some porcelain plate-ware, thought to have been a dinner service.

It is also interesting to note that Samuel Clayton's son, Bro Dr Benjamin Clayton, is also credited with having artistic talent and is thought to have received some training from his engraver/artist relations whilst studying in Ireland in the early 1820s. Dr Clayton is known to have painted quite a number of portraits, the better known of these being that thought to be of a *youngish* Mr Charles Sturt³. That particular piece of art is currently located in the Mitchell Library, Sydney; in the background of the portrait are depicted a theodolite and other associated items of surveying equipment.

Clayton's youngest brother, Robert, was also artistically inclined and before he was convicted in 1834 had engraved some views of Dublin and Kingston (*Dun Laoghaire*) for the Dublin *Penny Journal*. Some of Thomas Clayton's works also illustrate the 1838 work of James Maclehole's *Picture of Sydney*. Unfortunately, this member of the Clayton family, unlike his eldest brother Samuel, has been described as being a 'ne'er do well'.

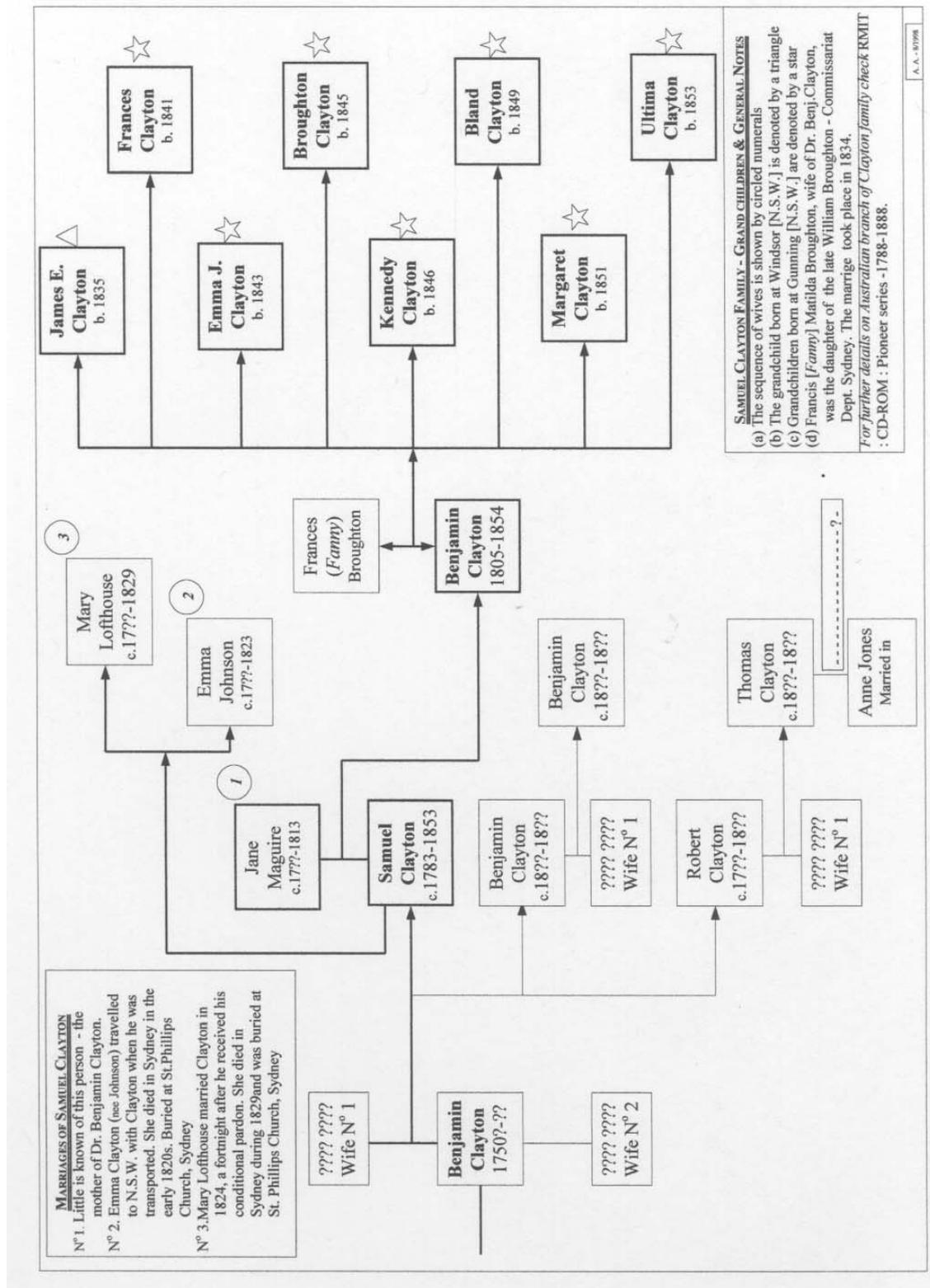
The male side of the Clayton family might well be described as a varied lot, having exhibited in the three generations on whom material is now available—three convicted criminals (one transported convict and two *exported*), five engravers, artists of various types, a master engraver, as well as a surgeon and doctor of medicine. [Refer to family tree, attached].

Notes

- 1 Barmedman Tracing Boards (on permanent display in the Sydney Masonic Centre) and Bro Richard Read Jr, the artist—the late RWBro John Danks, PAGM, used to refer to the Barmedman Tracing Boards as being the work of a convict artist, Bro Richard Read Jr; this was incorrect. Richard Read Jr was not a convict but a free settler. He was initiated into the Australian Social Lodge No 260 IC on 1 December 1823, Passed on 5 January 1824 and Raised on 1 March 1824.

For many years there was some confusion as to the real relationship between Richard Read Sr and Richard Read Jr; at first sight it would appear that they were father and son. However, over the years, due to Richard Read Jr's continuous denial that he was the son of Read Sr, it became accepted fact he was not. Research has proved that they were, in fact, father and son. The initial disclaimer by Read Jr was further clouded, for research purposes, by the fact that whilst both were artists and had separate studios close-by in Pitt Street, Sydney, the son would not have any dealings with his father and constantly declared that they were not related.

- 2 Augustus Earle was one of the most prominent of Australia's Colonial era artists. Earle travelled the world recording scenes and happenings on most of the continents. He achieved some sort of fame by being stranded on Tristan de Cunha for six months when his ship sailed without him! Augustus Earle was initiated in the Australian Social Lodge No 260 IC in 1824. Bro Augustus Earle returned to England in the late 1820s.
- 3 Whilst it is considered that this portrait of Sturt was painted by Dr Benjamin Clayton, it is possible that it may have been painted by another Benjamin Clayton—by a cousin or uncle—and that the work may have been carried out whilst Sturt was in Ireland in the period 1818–22.



BRONZE CASTINGS OF SOLOMON

by Harvey Lovewell

Introduction

Last year I received a letter from a brother who is getting on in years and looks forward to receiving the newsletter of the W H J Mayers Lodge of Research, *The Lectern*. In his letter he asked for information on how the two pillars of Solomon's Temple, Boaz and Jachin, could have been constructed.

This request prompted the reply to him that I did not know and, looking through our books, I was unable to find or give him an answer. This, then, started my research into this subject, and the research has taken me all over and has touched on subjects that were to appear to have no bearing on the subject of the research. Many new questions have arisen from the initial question, the answers to which are a matter of conjecture, some I have been able to answer and others for the purpose of this paper will remain unanswered.

There are many translations and interpretations of the books of the Bible, many of which do not agree with each other. For the purpose of this paper I have chosen to use the *Jerusalem Bible*, as my copy has a complete set of annotations for explanation where needed, so all references to the Bible are from that translation.

Where I have found conflict I have described the alternatives and leave you to make up your own mind on the matter.

I therefore, present to you my ideas on how our forefathers could have built large bronze castings like the Pillars and the sea.

The Pillars

The pillars Jachin and Boaz, which were placed at the entrance to King Solomon's Temple are mentioned in many writings. In the Bible 1 Kings, 7.21 in 2 Chronicles, 3.17. and many references in Masonic Writings. The Pillars Jachin and Boaz are also mentioned in *An Apocalyptic Cyclopaedia of Advanced Magical Arts and Alternate Meanings*, 2nd edn 1996, where they are given the meaning strength and beauty, among others.

In the annotations to the Jerusalem Bible, referring to the pillars, it states *The two names are obscure: possibly, 'it is firm' and 'it is strong'*.

Albright¹ page 139 in discussing the work of R.B.Y. Scott, states *that the names of the two columns Jachin and Boaz, which stood before the Temple of Solomon, represent the first words of dynastic oracles which were inscribed upon them. The Jachin formula may have been 'Yahweh will establish (yakin) thy throne forever' (or the like) and the Boaz formula may have run 'in the strength of Yahweh shall the king rejoice' or something similar.*

Further, on page 144, he says when discussing pillars, *Some of these pairs of columns were used to support the roof of the portico, in megaron fashion, others were free standing, without constructional relation to the building. There can be no reasonable doubt that the pillars Jachin and Boaz were of the latter type.*

Colin Breckon² says, when referring to Alex Horne, on page 8, Boaz could be a *corruption of a now obsolete word 'Bose' or 'Boss' which did at one time mean 'Hollow'*.

Other writers have referred to them as 'cosmic pillars', 'like the pillars of Hercules', and as representing the twin mountains between which the sun was believed to emerge each morning. They have also been described as cult objects for burning incense.

History

Much of what we know of our ancestors from the time before Christ can be attributed to the study of ancient man as he lived in what could be called the cradle of civilization. That is the middle east, that

area described by Dr. Werner Keller³ as the Fertile Crescent, reaching from the Persian Gulf to the Red Sea encompassing the area of the Tigris and Euphrates rivers through to the Mediterranean Sea.

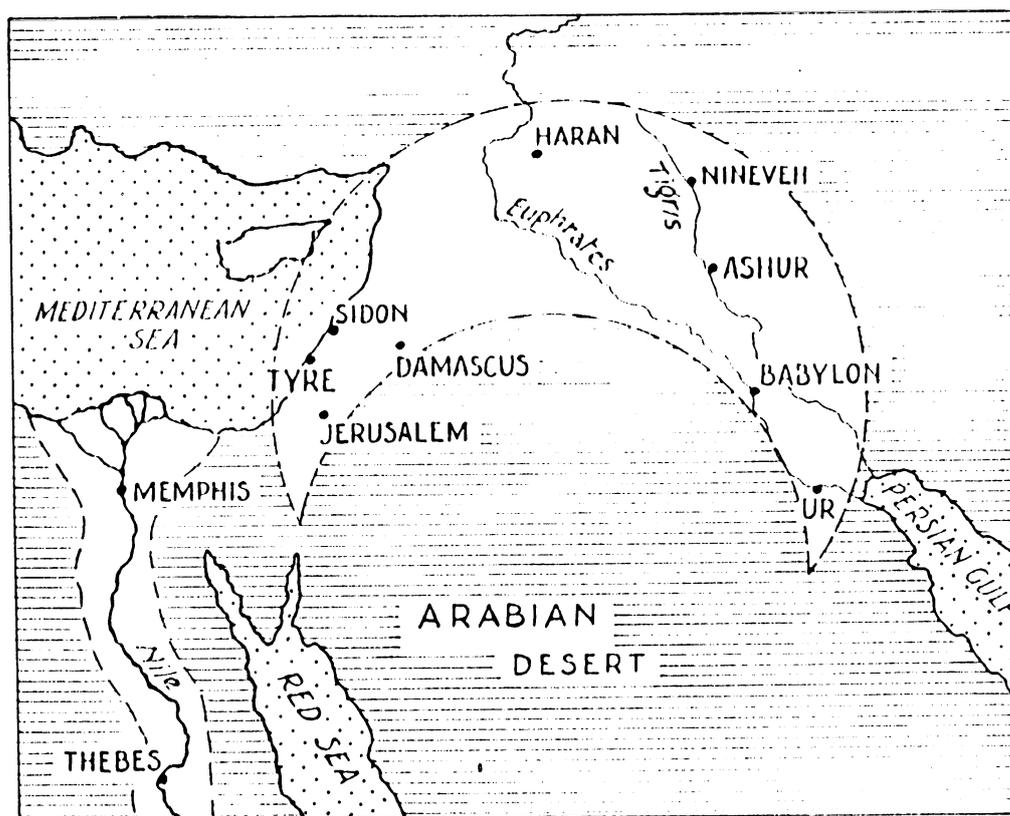


Fig 1. The 'Fertile Crescent' and Egypt—the great centres of civilisation about 2000 BC.

Probably the most researched documents of this area is the collection of books that we know as the Bible, especially the Old Testament which gives us stories of people who lived then, and the places they lived in, as well as aspects of their culture. The 'historical' books of the Bible remain the primary witness to the culture of Israel and Judah. The text, almost a polemic of the southern tribes against the religiosity of the northern tribes and other neighbouring peoples, was composed about the beginning of the sixth century BCE and is written in part to chronicle the deity's actions in history. There is controversy in using the text for historical reconstruction, nevertheless using these writings and the findings of archeology, one can obtain a good idea of the culture and technology of the times.

The part of the Bible that set in motion the research for this paper is 1 Kings 7, 13:26 together with 2 Chronicles, 3-4. This tells the story of a bronze worker, Hiram-Abi, (Hiram Abif) who came from Tyre, an island on the coast of what is now Lebanon, but in those days was Phoenicia. He was employed on the construction of King Solomon's Temple. Hiram-abi is described, in 2 Chronicles 2, 14, as *the son of a Danite woman by a Tyrian father. He is skilled in the use of gold, silver, bronze, iron, stone, wood, scarlet, violet, fine linen, crimson, in engraving of all kinds, and in the execution of any designs suggested to him.*

He really sounds like a versatile and clever worker. The purpose here, however is to concentrate on his bronze work.

To quote from, 1 Kings 7, 15 *He cast two bronze pillars, the height of one pillar was eighteen cubits and a cord of twelve long gave the measurement of its girth. As was also the second pillar.*

To get an idea of what the exact length a cubit was, is in itself, not an easy task, as there are cubits and cubits. World Book Encyclopedia⁴, *It was based on the length of a man's arm from the tip of the middle finger to the elbow. No one knows when this measurement was established. The Egyptian cubit was 21 inches, the Roman cubit was 17.5 inches, the Hebrew cubit was 17.58 inches. In the English system the cubit is 18 inches. My measurement is 50cm.*

The People's New Testament 1891⁵ says *A Cubit, somewhat more than one foot nine inches English. That is 21 inches or 53 cms*

From Biblical weights and measures from The First Church of the Nazarene⁶ a cubit is 50 centimeters.

In the Jerusalem Bible the cubit is given as 18 inches or 45 centimeters. As already stated I will use the Jerusalem Bible as my reference, as to what the truth is, academic argument will not change the concept I am trying to develop.

Therefore using these measurements, that is a cubit of 45 cms, the metric measurements of the pillars are, eight point one meters in height and a circumference of five point four meters. Traditionally we are told that the pillars were hollow, I have been unable to find out if this is true or not. For the pillars to be solid the mass would be enormous. In my research it has also been suggested by some scholars that the pillars could have been built of timber and then gilded. In spite of all this I will assume that the pillars were cast bronze and hollow. Also in my research some scholars have suggested that the pillars could have been cast in sections each fitting into the other, similar to the construction of a stone pillar. This theory has a lot going for it as the problems of handling large quantities of molten metal would be reduced to more manageable proportions, as would the transport of the castings. Bronze cauldrons dated to 100 B.C.E. with a capacity of 600 litres have been found. These were made in segments.

In addition he made a capital to top the pillar. This was five cubits, or 2.25 meters high, and this was decorated around the outside with a filigree and pomegranates. I will not consider these capitals as part of this paper although the treatment of them would be similar to the other castings.

He also made other large castings. 1 Kings 7, 23 *He made the Sea of cast metal, ten cubits from rim to rim, circular in shape and five cubits high; a cord of thirty cubits long gave the measurement of its girth.* That is a bowl 4.5 meters in diameter and 2.25 meters deep.

This bowl was supported by twelve cast bronze oxen, three for each side of a square. My research has revealed that there is no agreement on the shape of The Sea. A Zuidhof⁷ in his computer program *The Molten Sea*, states that the Sea is cup-shaped.

Josephus;⁸ says *Solomon also cast a brazen sea, the figure of which was a hemisphere.* I have assumed therefore that the sea was a hemisphere and the calculations reflect this.

Singer et al⁹ (page 633) when commenting on the casting of the bronze articles mentioned in Kings and Chronicles says; *It has been estimated that the Brazen Sea alone weighed 200 tons.*

I will dispute this statement later on. One can see however, that we are dealing with large castings and heavy quantities of metal.

These must be handled and melted then handled again. In 2 Chronicles 4, 17:18. *The king made them by the process of sand casting in the Jordan area between Succoth and Zeredan Solomon made all these articles in great quantities, no reckoning being made of the weight of the bronze.*

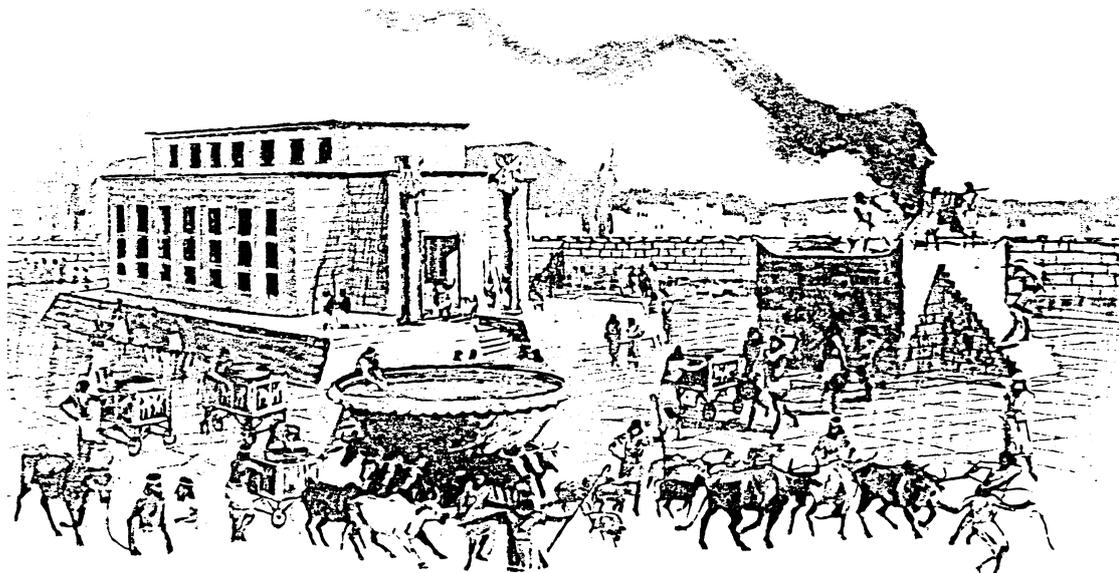


Fig 2. An artist's impression of Solomon's Temple, showing the pillars and the molten sea.

The Castings—Their Size

Let us now look closely at these castings and see what we can make of them. How much bronze is in the

Pillar? How much did it weigh?

We are told that the height is 8.1 metres and the circumference is 5.4 metres. The thickness of the pillar we are told is a hand's breadth. My hand's breadth is 97mm. However the *Jerusalem Bible* says that a hand's breadth or palm is 72mm, so I will use this value for my calculations.

All calculations rounded to the nearest whole number.

The pillar's circumference is $c = 5.4$ metres

Therefore the outside diameter will be o/s $d = c/\pi$
 $= 5.4/3.1416$

We will call the outside diameter, d_1 $d_1 = 1.72$ metres
 $r_1 = 1.72/2 = 0.86$ metres

and the inside diameter, d_2

The inside diameter will be equal to the outside diameter minus the wall thickness of 72mm multiplied by two (.144m). The radii r_1 and r_2 will be one half of the appropriate diameters.

$$d_2 = d_1 - 72 \times 2 = 1.72 - (.072 \times 2) = 1.576\text{m}$$
$$r_2 = 1.576/2 = 0.788\text{m}$$

Volume of pillar $v_p = v_1$ of outside dimensions less v_2 of core.

$$v_1 = \pi r^2 h$$
$$v_1 = 3.1416 \times .860 \times .860 \times 8.1 = 19\text{m}^3$$
$$v_2 = \pi r^2 h$$
$$v_2 = 3.1416 \times .788 \times .788 \times 8.1 = 16\text{m}^3$$
$$v_p = v_1 - v_2 = 19 - 16 = 3\text{m}^3$$

The weight of Bronze can vary dependent on the percentage of copper and other metals used in the alloying process. The variant will be a percentage plus or minus around 9 tons per cubic meter. We will therefore assume a weight of 9 tons per m^3 .

It follows then that the weight of one pillar without the capital will be $3 \times 9 = 27$ tons (approx).

If the pillar had been cast in sections, say 10 sections each 81cm long, then each would have weighed 2.7 tonnes; this is far more believable than a single casting. The technology just was not available at this time in history. Even at 2.7 tonnes, credibility is stretched.

Tylecote¹⁰ in discussing the size of castings says in reference to the Chou dynasty (770 BCE): *A bronze caldron was found at Anyang in 1946; it weighed 1400kg and was about 1m across. Of course these may have been the product of good organization rather than large capacity smelting and melting.*

Earlier, I made mention of the *Sea* sometimes referred to as the *Molten Sea* or *Brazen Sea*. The size of this was 4.5m in diameter, 2.25m deep and a hand's breadth in thickness. These measurements tell us that it is one half of a sphere.

We can therefore calculate both the volume of bronze and the capacity of the bowl. 1 Kings 7:26 tells us that *it held two thousand baths*. The measurements for liquids used in the Bible are the words *seah*, *cor* and *bath*. A *cor* is equal to 450 litres and a *bath* is one tenth of a *cor* or 45 litres. However we have variations from this measurement as well.

The *Peoples New Testament* states: *The Bath, the tenth of the chomer, (cor) or seven gallons and four pints and a half*. Using US gallons that's 28 liters; using imperial gallons that's 34 litres.

According to the *First Church of The Nazarene*, one *bath* is equal to 22 litres.

The capacity of the *Sea* would then be equal to 2000×45 , or 90,000 litres, on the assumption that a *bath* was in fact 45 litres.

On looking at this, it does not seem quite right, as my swimming pool holds 67,000 litres and is much bigger; we shall see what the calculations tell us later.

On the other hand, if a *bath* is equal to 22 litres, then the capacity would be 2000×22 , or 44,000 litres, which is quite a deal different.

By calculation, the volume of a sphere is:

$$v = \frac{4 \times \pi \times r^3}{3} \quad (\pi = 3.1416; r = d/2)$$

To calculate the volume of bronze that makes up the *Sea* therefore, we must find the volume of two spheres then subtract the inner from the outer, then divide by two as we want the volume of the bowl which is one half of a sphere, that is, the *Sea*. Whilst this may appear simplistic, as there could be variations in size due to ornamentation etc. for the purpose of this exercise the variations would be small and would not affect the ideas presented.

The volume of the outside sphere is v_1 , and the inside sphere is v_2 . However we need to find the volume of our basin which is one half a sphere. To do this we divide the volume of the sphere by 2:

$$v_1 = \frac{4 \times 3.1416 \times 2.25 \times 2.25 \times 2.25}{3} = 48\text{m}^3 = 24\text{m}^3$$

Fig 3. A possible furnace for smelting copper and casting ingots.

The production of bronze by mixing copper and tin was an established practice throughout the Eurasian landmass by 1500 BCE. In those times bronze was used mainly for weapons and cutting tools, swords, axes, spears, arrow heads, adzes and shields, although bowls and cauldrons were also made from bronze.

To make bronze castings the following things are essential, ores, fuel, blast air and tools, furnaces and crucibles and of course, a mold. Forbes in *Metallurgy in Antiquity*,¹² , says. *The ores were mostly plentiful and of good quality in the ancient Near East. and further But the fuel was often rather a problem. For the quantity and above all the quality of the fuel determine to a large extent the temperature attained in the furnace and this again is largely responsible for possibility of working certain ores and of using certain processes. In other words the fuel determines to a certain degree the melting and smelting activities of the early smith.*

The Problem of Fuel

What then of this fuel problem? To overcome this problem smelting was done close to a supply of appropriate fuel. We are all aware of the desert nature of the areas we are discussing. Was this always so? R.J. Forbes,¹³ *It has been proven that the Romans used 21.8 kg wood to roast one kg of ore, and an additional 68.5 kg wood for smelting and refining (one third of the fuel was wood and the remainder charcoal). One kg charcoal has a calorific value equal to that of 90.2 kg wood.*

One can assume that similar quantities were needed by Hiram. Studies done in similar climates have shown that one acre of land grew 125 trees and 900 kg of fuel were produced from each 40 year old tree. A tree bearing area of .8 acre was required for each one ton of copper.

Menashe Har-El¹⁴ states. *Smelting and casting of the metal was usually done near the mines, and mainly in the vicinity of the sources of forest wood and apparently utilized the stands of Haloxylon persicum which were common in the region and reached heights of 3-5 meters these plants have almost completely disappeared today.*

Stands of *Quercus calliprinos* a slow growing oak and *Juniperus phoenicia* a softwood juniper tree from altitudes of 1000 to 1600 meters reached heights of 10 meters and more. They grew in the western Edom mountains and were cut and converted to charcoal and transported to the smelting sites by camel and donkey caravans.

Early smelting was carried out with a variety of primitive furnaces. These usually burnt charcoal, but other fuels were also burnt, including dung, date seeds, brush, etc.

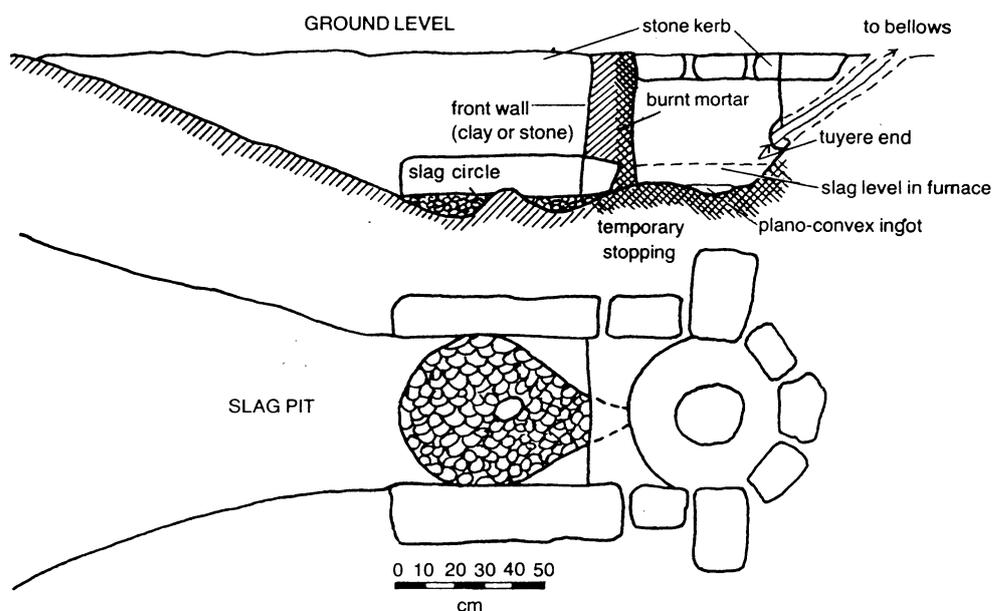


Fig 4. Reconstruction of copper smelting furnace at Timna, Palestine dated about 12th century BCE.

The Furnace

For the melting of scraps of metal in crucibles, usually a fired clay bowl, a ring of stones a pile of hot charcoal and a clay tuyere (a ceramic tube) connected to a bellows are all that would be required.

The melting of large quantities of metal is however another matter. This was probably done by using multiple furnaces adjacent to the mold in the ground, with channels leading from each furnace into the mold at different locations. This would enable the quantity of molten metal needed for the pour to be cast before the metal solidified. As copper melts at a temperature of 1083°C, high heat was needed and a means of forcing air, to make the fire hotter, had to be invented. The furnace was developed. A good example of these early furnaces was discovered at Timna, these were dated at between 1200 and 1400BC.

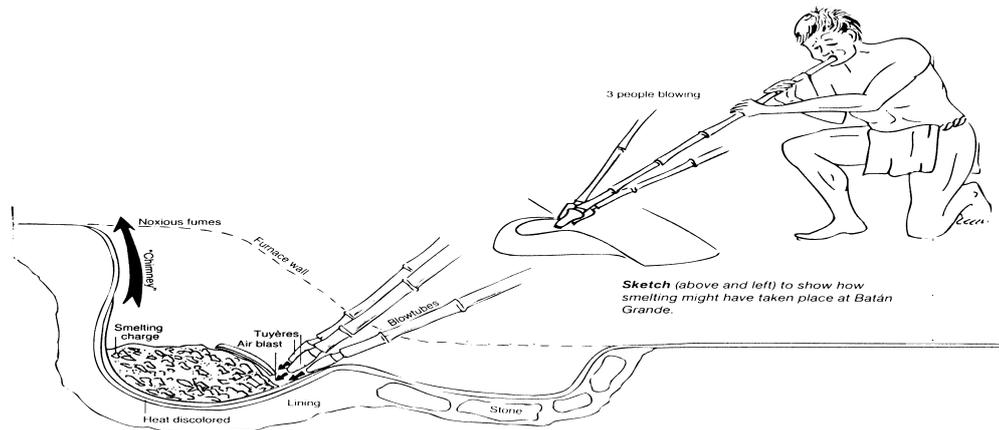


Fig 5. How smelting might have been done.

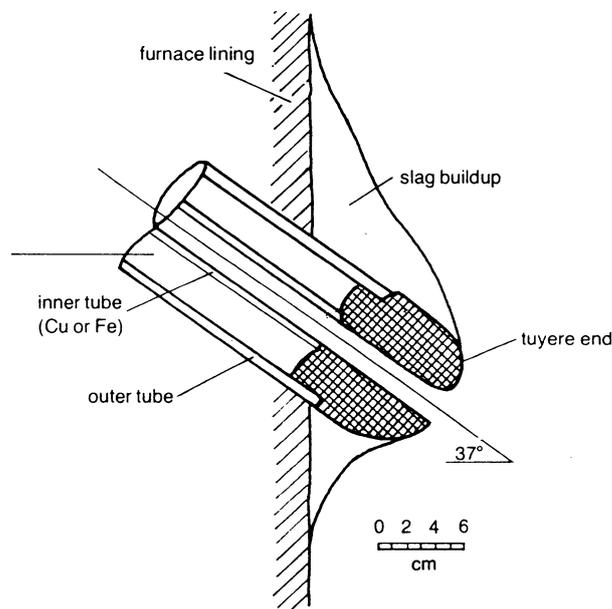


Fig 6. Reconstruction of a tuyere found on a site at Timna.

Air blown through tubes by man was the earliest means of achieving this. Do you remember blowing on hot coals to get a fire going? Man then made bellows to give more air at a greater pressure, the size of the bellows increasing to meet the need for greater pressure and heat to work larger quantities of metal. These are still in use in some parts of the world.

Werner Keller¹⁵ describes an excavation that was made by Nelson Glueck in the 1940s at an area known as Wadi-el-Arabah the excavation site at Ezion-geber, also known as Elath and today called Elat:

In the middle of a square walled enclosure an extensive building came into view. The green discoloration on the walls left no doubt as to the purpose of the building, it was a blast furnace. The mud brick walls had two rows of openings. They were flues: a skillful system of air passages was included in the construction. The whole thing was a proper, up to date blast furnace, built in accordance with a principle that celebrated its resurrection in modern industry a century ago, as the Bessemer System. Flues and chimneys both lay along a north to south axis, for the incessant winds and storms from the Wadi-el-Arabah had to take the role of bellows.

A further description of this area comes from Nelson Glueck¹⁶ he is writing about the excavation at Ezion-geber which was found buried at Tell el-Kheleifeh. *What puzzled us greatly when we first commenced operations at Tell el-Kheleifeh was what seemed to us to be the particularly unfortunate location of the site. Situated in the center of the Arabah rift, which is banked on either side by high hills leading, respectively, into Arabia and the Sinai, it is open to the full fury of the almost constant winds that blow fiercely down the Wadi Arabah, as if forced through a wind tunnel. and further on The very first building brought to light at the northwest corner of the mound turned out to be the largest and most elaborate smelter ever discovered in antiquity. Each of the walls of its rooms was pierced by two rows of carefully constructed apertures, which could only be flues. The upper rows opened into a system of transverse air channels utilizing the winds blowing almost constantly from the north and northwest to fan the flames in the furnace rooms. The lower rows were intended to permit the gases formed in one chamber to penetrate into the second and so on and preheat its contents. It was easy to reconstruct the smelting process. The ores were given a preliminary 'roasting' at the individual mining sites in the Wadi Arabah, and then brought for further smelting and refining at Ezion-geber. Layers of ore were placed between layers of lime in large, thick walled, pottery crucibles.*

Piles of charcoal from the wooded hills of Edom were packed all around them in the open furnace rooms of the smelter, with the fires being ignited in successive order at proper intervals of time.

The Arabah is an extension of the great rift valley that goes from Africa through the Red Sea the Gulf of Aqabar and on to the Dead Sea and Glueck¹⁷ page 158 says in reference to the site of Ezion-geber *and shelter under the lee of the hills from the fierce winds which blow down the center of the funnel-like rift of the Wadi Arabah.* The bronze workers used this wind to operate a natural blast for their furnaces. That was 3000 years ago. Today we use compressed air. In the same area were discovered smelting pots with a capacity of 14 cubic feet or 1.3m³.

In addition to this Werner Keller,¹⁸ also on page 202 tells us that: *At Tell Deir Alla in Transjordan where the River Jabbok leaves the hills six miles before it joins the Jordan the expedition discovered traces of Succoth, the Israelite city dating to the days of Joshua* this is adjacent to the Wadi-el-Arabah.

I believe the forgoing tells us how the bronze could have been produced and the metal melted prior to being placed into a mold.

The Mould

To make up the castings a mould is required to get the shape needed, be it the pillars, the sea, or any of the other articles previously mentioned. Various molds have been used in the past by man. An open mould made in stone and clay was common for such things as axe and arrow heads. A two piece mould was used for more complex molds like sword handles. To make more elaborate shapes a method called the lost wax technique was used. This involved the forming of the desired shape in wax, then enclosing the wax model in fine clay, but leaving a small channel to the exterior. When the clay is heated the melted wax can be poured out; Thus the clay becomes a hollow mould and molten metal can be poured into it. After it is cooled the clay can be broken away and one is left with a metal copy of the original.

We however, must look at a mould of very much larger proportions. As previously mentioned the Bible says that the castings were made by the *process of sand casting* Singer;¹⁹ page 628, says that *moulding in clay was the principal process for casting in antiquity*, I have given a description of a furnace found in the Arabah and how use was made of the prevailing winds to assist in the smelting. Singer,²⁰ continues on page 633 where he goes on to give us a description of the area and method of building these castings. *The soil is a marl, with patches of clay. It is clear that the moulds were actually excavated in one of these patches, there is no mention in the Hebrew text that any special clays were used. Such vast moulds could hardly have been constructed in any other way. This is only one small step beyond the method, already being used in Egypt, and common elsewhere, of supporting clay moulds by burying them in the ground before the furnace.* This would allow the molten metal to be poured direct from the smelter to the mould with channels from several furnaces to different parts of the mold, to ensure an even distribution of the melt. Singer goes on with a description of the construction of the mold

for the Sea or great bowl. *In front of the furnaces a pit was dug. To an arm pivoted at its centre a template was attached, the outer edge being curved to the profile of the basin, so that when the arm swung around the pivot, the template described the desired shape. Ropes probably of straw, were laid on the floor and up the sides of the pit, and then covered with well beaten clay and mixed with broken pots. The ropes provided vents for the escape of gases evolved when the molten metal was poured into the mould. The space between the walls and floor of the pit and the edge of the template, was gradually filled up with more clay and broken bricks or pots, the template being moved round as required. The outermost quarter inch or so of the filling was of more finely textured clay suitable for modeling the decorative borders of the bowl, 'like the brim of a cup the flower of a Lily'. The clay surface was allowed to dry slowly, cracks being stopped with clay. The construction of the core for the inner surface of the basin was now considered. This core would be suspended within the mould, and only a hands breadth above it. A frame work of metal supports would be placed to keep it in position. After drying, the mould and channels leading to it from the furnaces would be well baked, and heated with charcoal so that the metal would not become chilled. When the glowing coals had been swept out, the sections of the inner mould were firmly fixed in register, lest it should float upon the molten metal. The mold was now ready for the metal.*

The method of casting the pillars would have been similar. If the hypothesis that the pillars were cast in sections is accepted, then the construction of the mould or moulds would have to be easier. These could have been made vertical with the outside part done first with whatever decoration desired. The core could then have been built up in the middle with the appropriate handsbreath left for the molten bronze. However, this is unlikely due to the pressure of the molten metal at the base. In addition it would be difficult to get the melt in fast enough for even solidifying. When solidified they could have been dug up. Even so it would still have been a major task to lift. Possibly it was done with a timber framework and levers, no doubt there was plenty of manpower.

We now must look at how these huge castings were taken to the Temple. From the map of Israel it can be seen that the distance from the smelters located at Succoth, which we have been told is situated at Tell Deir Alla is a considerable distance, in excess of 200 km.

We know that King Solomon had many horses and chariots, 1 Kings 10. 26:29 *Solomon built up a force of chariots and horses; he had one thousand four hundred chariots and twelve thousand horses;* one could surmise therefore that the use of wheeled vehicles pulled by horses would have been common. Maybe we could assume that he also had the equivalent of a semi-trailer!! I have not been able to substantiate however the use of large horse drawn cargo vehicles. He certainly had the manpower to manhandle the heavy bronze castings onto some form of cargo wagon. This would have probably been drawn by oxen, as horses were trained and used for war chariots. Another possibility is using the river Jordon to float the load upriver. That is of course, if the Jordon had sufficient flow for this to happen in those times. There are many theories, as to how heavy objects were raised. The pillars had to be lifted onto their base and stood up, then fixed down. Levers could be used to raise them a small amount, then wedges and blocks inserted and the process repeated until the required height was achieved. The construction of heavy timber scaffolding at the side of the object to be raised allowing lifting by cables affixed to levers. Whatever the method used it would have been laborious. We can only wonder at the ingenuity of our forefathers.

Conclusion

Trying to get at the exact truth of what happened all that time ago is difficult. A lot of assumptions must be made. I don't know how close this paper is, to what was done by our forefathers but as a suggestion to what was done, it is probably as good as any. I have quoted from past scholars who have seen and worked the sites of antiquity, this I have not done. I would most certainly like to, as the research for this paper has filled my mind with countless questions to which, I would like to find the answers. I hope that this lecture has also given you the desire to find out more.

Endnotes

¹ *Archaeology And The Religion of Israel*, William Foxwell Albright, Johns Hopkins Press 1968.

² *The Building of King Solomon's Temple*, Part two, Colin Breckon.

³ *The Bible as History*, Werner Keller 1955.

⁴ *The World Book Encyclopedia*, 1973, Book C, p 939.

⁵ *The People's New Testament*, (tables of Time, Measure, Weights Etc.) taken from the Internet <<http://www.mun.ca/rels/hröllmann/restmov/texts/bjohnson/hg1/PNTTOOL.HT>>.

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- ⁶ *First Church of the Nazarene*, Biblical Weights and Measures, taken from the Internet
<<http://www.computecchnology.com/firstchurch/meas.ht>>.
- ⁷ *The Molten Sea*, A software program by A Zuidhorf 1996 from the Internet.
- ⁸ *The Antiquities of the Jews*, Book VIII, Chapter 111.5.
- ⁹ *A History of Technology*, Singer, Holmford & Hall.
- ¹⁰ The Coming of the Age of Iron, Theodore A Wertime and James D Muhly eds; Tylecote 'Furnaces, Crucibles, and Slags' page 195.
- ¹¹ *Encyclopedia of Science and Technology*, CD-ROM, section on Prehistoric Technology, pp 7–8.
- ¹² *Metallurgy in Antiquity*, R J Forbes, Leiden 1950, p 105.
- ¹³ *Studies in Ancient Technology*, R J Forbes, Leiden 1966, p 19.
- ¹⁴ *Palestine Exploration Quarterly*, #109, p 76.
- ¹⁵ *The Bible As History*, Werner Keller, p 202.
- ¹⁶ *Rivers in the Desert*, Nelson Glueck, Weidenfeld and Nicholson 1959, p 163.
- ¹⁷ *ibid.*
- ¹⁸ *ibid.*
- ¹⁹ *ibid.*
- ²⁰ *ibid.*



THE WORLD OF THE ANTIENTS AND MODERNS: LONDON IN THE 1700s

by Guy Palliser

As a New Zealander of English and Welsh descent, my cultural heritage is basically European rather than of the Pacific. I thus found that the Prestonian Lecture to the United Grand Lodge of England for 1976, by WBro A C F Jackson, PGSwdB, entitled 'Preston's England', added greatly to my then rather thin knowledge of the period.

Jackson dealt in detail with the life of a Mason over a typical day, and brought forth also an examination of eighteenth century history as background to Masonry, besides such details of the citizens' lives as dress, food, housing, the London environment, sports and pastimes; and the lodge and its furnishings, Masonic clothing, and lodges' ceremonies. But Jackson was mostly interested in the later half of the eighteenth century, for Preston was born in 1742, and initiated in 1763. It was 1772 before he produced a 'Grand Gala' in which he demonstrated his revised ceremonies.

So Jackson, a Past Master of the Quatuor Coronati Lodge No 2076 EC [now resigned, as he is in his 80s, resident in Jersey, but sufficiently infirm as not to travel to London any more on a regular basis], had as the object of his lecture 'to show what the Masons of Preston's period were like; and how they lived in and out of the lodge'.

He notes that 'we have been too inclined to treat masonry as if it existed in a vacuum . . .', which observation I find relevant right now for New Zealand, as we strive to go forward to find the causes for steady losses in our Craft. But Jackson's paper, of over 7500 words, is longer than I can contemplate, so my treatment must be brief, so that I only deal with a few aspects of the subject.

This study has been to look at parts of the social life of London in particular, and of England to a lesser degree, in the later part of the seventeenth and the early part of the eighteenth centuries, in the light of the formation of the Grand Lodge of England in 1717.

The foundation of the Grand Lodge did not start in a vacuum, and we know that the creating Four Old Lodges that met in different taverns in London were established well before that 1717 date. The half century before that time was for England a tumultuous time in terms of, for example, the Revolution of 1688–89. The constitutional significance was that the nation had rejected the theory of sovereignty based on hereditary divine right, and started a new era of limited monarchy and parliamentary government. The Revolution also meant the transfer of the monarchy into the Protestant line, and away from Catholic power.

It also marked the change from the Stuarts to the Hanoverians—the Georges I to III, and so on—who ruled for two-and-a-half centuries. In 1707, the Act of Union saw Scotland, finally, being united with England economically as well as constitutionally. This had a slow but steady effect on the lives of the English, and it marked a great achievement of British statesmanship. There were also the Peninsula Wars: Britain captured Gibraltar in 1704, Barcelona in 1705, and occupied Madrid, but lost Spain, in 1707.

Those fortunes of war led initially to the Treaties of Utrecht in 1712, and to Britain's negotiating a commercial treaty with France, which went far towards establishing freedom of trade between the two countries. This series of treaties represented a major advance for maritime trade, for the growth of the colonial empire, and the development of British naval control of the Mediterranean. Altogether, then, the late seventeenth and early eighteenth centuries were times for new currents in the domestic and foreign affairs of Britain.

Population

The divisions of English society were long standing, and became more marked as the population contrived to grow, especially in London. E.N. Williams says that the 1696 population of 5.5 million was

a 'puny but pugnacious people . . . spread over the face of the country in a much more even way than it has ever been since . . . much more like that shown in the Doomesday Book'. Urbanisation was starting to accelerate: London's 350,000 to 400,000 in 1650, rising to 575,000 to 600,000 in 1700. Bristol was the busiest port, and like Norwich, the second-largest town, had a population of about 30,000. The greatest density of population was 'on a belt on either side of a line joining London and Bristol'.

Housing

England had as its 'most important single development' in the eighteenth century this growth in population. With the constant inflow to London, more and more housing and other accommodation was required. Overcrowding was general, with poverty a major cause, but there was 'the necessity for workers to live near their place of work, owing to the absence of any means of cheap transport, and the unpleasantness and danger of walking through streets, much more the outskirts, of London after nightfall'.

The crowded manner of living in London was also due in part to social custom and tradition, as well as to economic causes. The shopkeeper or the well-to-do artisan who was a housekeeper was superior to the fluctuating mass of lodgers. They lived as weekly tenants in furnished rooms. But there were increasing thousands who when they rose in the morning did not know how they would be supported during the day nor where they would lodge that night.

Dorothy George goes on to say that the typical housekeeper, meanwhile, lived in one or two rooms in his house, and let the rest. Servants and apprentices slept in the kitchen, the shop or the garret as a matter of course. The pupils in expensive boarding schools slept two to a bed. All classes lived so much at coffee houses, alehouses or clubs, that house-room was a secondary consideration.

A man might live in a garret at eighteen pence a week [but] few people would enquire where he lodged, and if they did, it was easy to say, 'Sir, I am to be found at such a place'. The necessary 'good address' was provided by the coffee-house or tavern.

However, 'numerous families of labourers lodge with their wives and children in common alehouses in the metropolis and probably in most of the large cities and towns in different parts of the kingdom', according to Colquhoun, an observer of the period.

London Life

London life centred round the tavern, the alehouse, and the club, says Dorothy George. It had long been the custom for almost all men who had the means to spend their evenings at some public house or tavern. Most public houses had a parlour for the better class of customer, the others drinking and gambling in other rooms. Most of these premises were converted houses, for the landlord stood behind the bar always placed close to the door, so that he could take orders and despatch the pot-boy or the maid to the room the customers had entered. For example, The Mouth tavern in Bishopsgate had eight drinking-rooms, each of which was provided with screens so that they could be divided up into partitions for the benefit of customers who required privacy for the pursuit of love, intrigue, important conversation or private business.

The good tavern-keeper's profits were considerable but he worked hard for them: his tavern was open every day, and he was on duty most of the time, as barman, kitchen manager, waiter on occasion, but also as business agent, procurer, broker, banker, and message-boy. The visitor could expect him to provide him with wine, beer, food, fire and comfort, change his money, give him advice on the pleasures of the town, take messages for him, and then hire him a coach. Please remember that there were no telephones to assist him.

Restaurant meals catered for different strata of incomes, both those 'much frequented by the gentry' and those at the bottom of the income scale. At more than one inn in Black Horse Alley it was possible to eat a good dinner for threepence, though as the century progressed the best taverns could charge up to two guineas a head. The usual routine was for a breakfast of cheese and bits of toast softened in a mug of ale, with dinner between noon and 1.30 pm. A light supper formed the remainder of the day's meals.

Coffee Houses

As London grew larger, says Ford, it became essential for men to have meeting places which were more formal than the tavern, and less intimate than a private house; the arrival in the mid-seventeenth century of the new beverages, coffee pre-eminently, chocolate, tea and punch, created an entirely new form of social environment, the coffee house. As is well known, these became the meeting places for men of a

particular class, commercial group or intellectual bent, each clustering at one favoured house; they were the genesis of the London club. In the 1680s Robert Hooke can be seen visiting Garraway's coffee house near the Exchange to discuss the sheets of the map of London then in production; later in the day meeting Wren at another coffee house to discuss some aspect of the rebuilding programme for the City, and visiting a third to find another group of friends or colleagues towards the evening. The first coffee house had been opened in Oxford in 1650; by 1663 there were 82 in the City, and were at their zenith during Queen Anne's reign (1702–1714). The proprietors supplied newspapers and displayed advertisements; political and court gossip was exchanged, and coteries formed.

Coffee houses quite quickly became identified with particular professions and political parties. No doubt the men of the Four Old Lodges used coffee houses in their vicinity frequently, for so many clubs started in these convivial gathering places.

Gambling

It has been well researched and clearly noted that from the reign of Anne till the beginning of the nineteenth century, gambling was a national disease among the leisured classes of both sexes. This is of note in New Zealand in late 1998. Games of skill and games of chance, horseracing, lotteries, and commercial speculations—all made an irresistible appeal. While the men spent most of the day, and sometimes of the night also, round the card-tables at the fashionable clubs of Almack's, White's, and Boodles, the ladies occupied themselves in similar fashion in their own drawing rooms.

Thousands of pounds would be won or lost at a single sitting—Charles James Fox, the great Parliamentarian, occasionally played for 24 hours, losing £500 an hour! (Before he was 25 he had squandered £140,000, mostly at cards.) Men would take wagers on anything—that X would not be made a vice-admiral by such and such a date, that Y would be found wearing a certain suit on a particular occasion, that Z would, although seriously ill, be still surviving on the first of next month, and so on.

Clubs

Joseph Addison in 1711 observed that 'man is a sociable animal and we take all occasions and pretences of forming ourselves into those little nocturnal assemblies which are commonly known as clubs'.

Clubs grew up in the taverns, quite apart from the few major and upper- and middle-class clubs, such as those private aristocratic clubs like Almack's, White's and so on. There were lottery clubs; cutter clubs for lads who had a boat on the river; literary clubs; gardening clubs; trade clubs of many kinds; burial clubs; Tall Clubs; Ugly Clubs; spouting clubs, to give members experience in public speaking; chair clubs, for chairmanship practice; cock and hen clubs; and the innumerable card clubs.

WBro Jackson gives the club genesis of Masonic meetings in this way:

With the increased prosperity of the upper and middle classes came the opportunity to enjoy leisure and social life. Communities in the various levels of society were small enough for everyone to know everyone else. One of the results was that, in the English taverns and coffee-houses, there arose little dining clubs formed by people of similar interest. Into this framework, the masonic lodge fitted extremely well.

One might note that the rise in club numbers spelt the decline in coffee houses, for clubs created identity and partisanship much more than the coffee houses. It was possibly or probably the growth of clubs that promoted the growth of Masonic lodges, especially in London.

Getting About

There was one bridge over the river Thames until 1737, so water transport was an essential element of London's life. In 1676 there were said to be some 2000 watermen plying for hire, with the taxis, that is, the single and double sculls, and the buses, which were the wherries, seating up to 10 to 14 people, with regular routes. Water travel was extending throughout the kingdom: navigable rivers were about 960 miles in 1700, and rose to 1110 by 1726.

The sedan chair and hackney coach were in use from the 1630s, and private coaches grew popular for the well off—Samuel Pepys, for example, obtaining his in 1696.

The great City of London and the growing City of Westminster on its west, needed large quantities of food supplies on a daily basis. Instead of the rules that the Tudors set, having producers sell in smaller quantities directly to the end-user at market, the wholesalers grew up, taking supplies in bulk. There was the traffic for drovers, butchers, grain-dealers, millers, brewers, maltsters, and coal merchants. These developments meant that roading needs grew at a fast rate, as well as water transport for bulk commodities. The new turnpike roads grew, too, with 109 Acts between 1720 and 1750, then 389 from

1751 to 1772.

The Streets

The quality of the streets of London was still mainly medieval in the early part of the century—that is to say, primitive, and even disgusting. Up till 1762 there was no municipal obligation to maintain streets; at that date the *Westminster Paving Act* was passed. The practice till then was that it was the personal obligation of each householder to pave and keep in repair the street in front of his own door! In consequence, the streets were paved in round pebbles, which under the improvements of municipal responsibility gave way to flat Purbeck stone. The other points about the streets under the old system of care was that the filth—including sewage—was infrequently cleared, and pot holes and the like not usually promptly attended to.

The new Acts, for they were numerous, provided for the scavenging of the streets and removal of household rubbish. The streets were largely a stinking mess. The Acts required the removal of encroachments on the streets, which were projecting balconies (only a few feet apart), signs right across narrow streets, the dangerous unfenced open cellars, and unprotected coal chutes. So many of the streets were very gloomy from the overhangs, and never received the sun directly.

The Paving Commissioners required the Commissioners of Sewers to undertake the construction and deepening of sewers and drains. These activities made an immense change in appearance and sanitation, so you must just imagine how very bad and even shocking, were the streets before these Paving Acts. Even in 1736 the road between the court suburb of Kensington and Piccadilly was so ‘infamously bad’ that Lord Harvey complained of living ‘in the same solitude as if cast on a rock in the middle of the ocean’. That road was not the only one that was ‘an impassable gulf of mud’.

Street Lighting

At the beginning of the eighteenth century the lighting of London depended on an Act of William and Mary (1689–1702), which provided for street lighting only from Michaelmas to Lady Day—that is, from 29 September to 25 March, a period of six months—and then only from darkness to midnight. Those people who did not contribute to certain public lights were to hang out lights of their own. The law was unenforceable, so that London streets generally were dark and dangerous.

It was in 1745 that the Westminster Sessions tried to enforce the law, they said, ‘to the preventing of murders, burglaries, street robberies, fires, misdemeanours and debauchery’. That statement, by that council, gives you an immediate appreciation of the dangers of walking in London after dark.

The City of London, as distinct from Westminster, made regulations in 1716. Householders were to hang out lights in the six winter months from 6 to 11 pm on ‘dark nights’, that is, on 18 nights a month. The result was that the City was described as ‘perhaps worse than that of any other great city’, till 1736, when an Act gave powers to rate people in order to finance the hanging out of lamps throughout the year.

In the next decade or two, London street lighting was greatly admired by visitors from Britain as well as from abroad. In 1780 it was said that there were ‘in Oxford Road alone . . . more lamps than in all the city of Paris’.

Cultural life

The late seventeenth century saw the emergence of scientific enquiry in Britain, particularly marked by the founding of the Royal Society in 1662. In 1686–87 it published Newton’s *Principia Mathematica Philosophiae Naturalis*. Newton’s achievement was celebrated as the triumph of the modern mind over ancient medieval ignorance. He had revealed the nature of reality: Voltaire called him the greatest man who ever lived. Newton had fulfilled Descartes’s vision of nature as a perfectly ordered machine governed by mathematical laws and comprehensible by human science. The foundation of a new world view was thus established by the Newtonian–Cartesian cosmology.

This period, the eighteenth century, saw the development of what we now call the Enlightenment. The thinkers and writers moved to the view of the ascendancy of reason and the power of the individual, in contrast to the power and unquestioning acceptance of tradition. This process steadily progressed through the work of the scientists, philosophers and writers of the time, with Britain represented by such as Newton, Locke, Pope, Berkeley, Hume, Gibbon, and Adam Smith.

The Enlightenment saw the work of artists of all kinds, but it was the later part of the century developed such as Hogarth, Gainsborough, Reynolds, Romney, and Zoffany; the engravers Vertue and

Woollett; the busts of Roubillac; and the furniture and decorations of the Adam brothers. Trevelyan remarks that their works were not outbreaks of genius in protest against its surroundings, but the natural outcome of the ethos of the age, when art was a part of the ordinary life and trade.

He finds that the same could be said of the literary world of the later part of the century, of Gray, Goldsmith, Cowper, Johnson, Boswell and Burke. Apart from William Blake, a great rebel, these eighteenth-century practitioners of the arts had a quiet, settled unity of aim, and thought it was a classical age.

One of the most important aspects of seventeenth- and eighteenth-century art was its architecture: witness the magnificent genius of Sir Christopher Wren. His work in creating the present St Paul's Cathedral, the design being started in 1675 and even before the site of the old St Paul's was cleared in 1687, went on continuously as the construction went on. The great work was completed in 1710, and thus Wren was able to watch over it for the remaining 13 years of his life.

From these brief notes on the philosophy, and on those who created the art, of the period, we may get more balance in our view of the life we have seen in London, the principal seat of mental and artistic activities in Britain. We should remember, too, that on the other side of the coin of art creation was that of consumption—there was always a ready market, which increased as incomes increased, and ensured the art creators of their careers.

Education

In New Zealand in this second half of the twentieth century, the fact of the mass reading public is taken for granted, generally speaking. Since 1877 we have had compulsory education, and most of the recipients of the system can read sufficiently well as not to be handicapped by their ability as readers. But this was not the case among working men and women in eighteenth-century England, even though there was a great advance from the end of the century.

Francis Plate in 1835 summarised the lack of education for those not of the middle or upper classes, who had grammar and 'public' and private schools, and private in-house tutoring. Dorothy George comments thus: 'Conceive what a state London must have been in, when there was no provision for school teaching besides the charity schools, which taught the children next to nothing likely to be useful to them.'

Victor Neuburg points out that there was no real theory of popular education at this time in the century, simply a desultory debate over whether children of the poor could be taught to read or not. This was rooted in the social theory that saw society as a divinely ordered mechanism in which everyone knew his place, with concern on both sides to maintain the established order.

Bernard de Mandeville's 'Essay on Charity and Charity Schools', in the 1723 2nd edn of his book, gave his view as:

- (a) the poor do not need education;
- (b) if they have learning they become too proud to work;
- (c) education makes servants claim higher wages while at the same time they do not want to do servile work;
- (d) though it might be reasonable to teach reading, the teaching of writing cannot possibly be justified.

This was the prevailing view until long after de Mandeville's time. The theory was sociological and economic: no nation can be great without vast numbers of ignorant people to do the drudgery. As you see, this is the 'slaves are essential' thesis, and unfortunately it represented the consensus view of authoritative English society during our period. The scholars had the great examples of the ancient Greek culture, based on a slave population to do the menial work, which a large proportion of the upper classes could read about in the original.

As one now retired from a career in education, I could provide you with numerous examples of accounts and documents to illustrate the wretchedness of pupils and teachers at the working class level (as well as for higher socio-economic levels). But in this short paper I refrain from getting on to a hobbyhorse and do not expand on the general picture just given. If you were sufficiently interested you could follow up this matter, several references in the Bibliography being helpful, for most contain further reading lists that could take you forward and deeper.

Punishments and penalties

Britain's eighteenth century carried forward a legacy of severe punishments and penalties. Here is an interesting example from the period of Edward II (1307–1327).

The award of the court [the Earl of Carlisle was told], is that for your treason you be drawn, and hanged, and beheaded; that your heart, and bowels and entrails, whence came your traitorous thoughts, be torn out and burnt to ashes and that the ashes be scattered to the winds; that your body be cut into four quarters, and that one of them be hanged upon the tower of Carlisle, another upon the tower of Newcastle, a third upon the Bridge of York and the fourth at Shrewsbury; and that your head be set upon London Bridge, for an example to others that they may never presume to be guilty of such treasons as yours against their liege Lord.

There was, of course, another form of punishment: natural death in prison, through starvation and disease. Here is what critics said in 1714 and 1716. In 1714 it was said 'the Marshalsea alone generally contains seven or eight hundred prisoners . . . two or three commonly perishing in one day in the miserable and wasting condition'. In 1716 a critic wrote: ' 'tis reckoned there are about 60,000 miserable debtors perishing in the prisons of England and Wales'. George notes that one naturally assumes that this is a wild exaggeration but, allowing for dependents of prisoners, it was probably not very far from the truth.

Punishment may have suited the mood of brutalised cockneys, but it scarcely fitted the crime—there were few murders, but many executions; most offences were against property. Burglary, arson, and highway robbery caused authority to panic, and new capital offences were created. With capital crimes of about 50 when George I was enthroned in 1714, Parliament had raised the number to about 200 by George III's death in 1820. Picking a pocket to the value of 12 pence earned hanging, as did consorting with gypsies. Setting fire to a heap of hay, or a town, brought the same fate.

Crime deterrents did not work, for even for small crimes there was the pillory, the whipping at the cat's tail, and the suspending of the criminal's body in chains from a gibbet, yet the committing of crimes continued unabated.

Even later in the century, the dangers of the road and street had not greatly diminished, for Horace Walpole (1717–1797) observed that 'One is forced to travel, even at noon, as if one was going to battle'. The real cause of the increase of crime, according to foreigners, was the coexistence of wealth and poverty on each other's doorsteps. We may note that control, though not solution, was not effected till the Act of 1856, requiring every county to have a police constabulary.

Sexuality

Dr Roy Porter, in his chapter in Bouce's work on sexuality in eighteenth-century Britain, says:

In their quest of modes of life which were rational, liberal, polite and happy, men of the Enlightenment habitually contrasted themselves to the common people (whom they regarded as leading lives dominated by custom and superstition, little better than criminals), and the courtly aristocracy (whose lives were artificial, dissipated and useless). At the dawn of the Enlightenment those two strata were leading very distinct sexual lives, both of which were unacceptable to Enlightenment opinion.

On the other hand, the sexual lives of the mass of the population were dramatically circumscribed. First, they were limited by suspicious and guilt-ridden attitudes towards the body . . . Second, they were circumscribed by a family, domestic and village economy, in which prudence sternly dictated the regulation of family size, and to the production of offspring only under favorable circumstances.

. . . Third, popular eroticism was probably inhibited by the limiting conditions under which sexual activity took place - dirt, disease, modesty, physical inhibitions, and lack of privacy, created conditions in which for many people sex was neither the incarnation of love nor an *ars erotica*, but rather infrequent, functional, perfunctory, and repetitive.

At the other end of society there was the Restoration court. Sexual libertinism was rife in royal circles.

It is noted that first, sex was a prominent part of the written and printed culture. Secondly, sexuality was very visible in the public arena. In London, prostitution swarmed on the streets, and at the peak there were probably over 10,000 prostitutes at all levels, from professional to the amateur. Thirdly, there was a good deal of casual, easy going, promiscuousness, which few thought to question.

Sexuality amongst high society led to frequent, and famous, cases of adultery, with accepted *menages à trois* and shifting sexual liaisons. Bastardy was common, and most frequently accepted. Wives were often prepared to put up with their husbands' affairs. But there were groups in Georgian England who were horrified that rampant sexuality was undermining the moral fibre and godliness of the nation. As the century went on, new leaders joined in, including the great evangelist John Wesley, who talked of 'the deluge of depravity which has been pouring upon us'. Nevertheless, the Enlightenment attitudes towards sexuality were gradually changing, and were very different by the last of the Georges.

Overview

That really great and authoritative expert on London life in our period, M. Dorothy George, gives us a fine overview of the situation. Keep in mind that she had access to hosts of original documents for painstaking examinations of this period. Here is what she says.

In London in the eighteenth century we see a society which still clung to the old safeguards and prejudices, to the restriction of workers to their place of settlement, to rigid demarcations between class and class, to the exclusiveness of trades and corporations, to a fierce hatred of foreigners. But in spite of—sometimes even because of—these restrictions there was a ceaseless movement to and fro between the metropolis, Great Britain, Ireland, and the Continent, as well as upwards and downwards in the social scale.

Leslie Stephen has pointed out that the eighteenth century is conspicuous for the number of men who rose from the humblest positions to distinction in science, art, and literature. And in the anonymous-strata of labourers, artisans, clerks, shopkeepers and men of business, many rose from the bottom of the ladder to established positions. The corollary to the thousands of decayed housekeepers who filled the workhouses and debtors' prisons were thousands of people of lowly beginnings who took their places, and as the middle classes were increasing, there was more room for movement upwards than downwards.

At the same time the status of the poor sort was improving. The average working man was becoming better educated, more self-respecting, and more respected. He is no longer supposed to belong to 'the vile and brutish part of mankind'.

Conclusion

This paper has surveyed a number of aspects of early eighteenth-century life in England but especially of London. It has omitted more than it has included, for these brief samplings are but an infinitesimal commentary from a large mass of material available to the researcher. The Bibliography gives a small account of these resources, and now that I have read all of them except the few large reference works, I must mark the effort as most worthwhile.

The commentary here about life in London, both before and when the original Grand Lodge was constituted in 1717, with a few later contrasts mentioned, forms little of the full carpet of social life upon which our forebears enacted their founding endeavour.

As Jackson says in his Prestonian Lecture:

A lodge had all the advantages of a club without the excessive gambling and drinking; and masonic brethren, with a Tyler, could ensure a privacy for themselves which the ordinary club could not guarantee for its members. The first half of the century provided the biggest changes in the whole history of masonry. Operative masonry had virtually disappeared. The second half of the century should have been a period of masonic consolidation and, in many respects, it was.

I tentatively suggest for your reflection that the nascence and growth of speculative Freemasonry in the early eighteenth century, especially its 'break out' time, was a consequence of the society and its pressing need for the grand visions of at least some of its Masonic founders. At the very least, their view that Freemasonry ought to be better organised and regulated was the most appropriate action that the far-sighted among those brethren could possibly take. 'The hour begets the man', it has long been said. Perhaps you may consider that society begets its institutions.

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THE ORIGIN AND DEVELOPMENT OF FREEMASONRY—AN UPSET THESIS

by George Woolmer

PART I—INTRODUCTION AND BACKGROUND

INTRODUCTION

What is the origin of Freemasonry?

Is knowing any use?

The origin of Freemasonry is a mystery, and the vast majority of members would probably like to know. But in practice this knowledge would help determine the ‘ancient landmarks’ of the Order, and its aims. This would enable us to gauge the movement’s success. It might also help dampen attacks on the movement—many, no doubt, by those with ancestors who benefited from Freemasonry. Overall, it might help the movement to get on with its mission—unless it’s lost!

This paper aims to determine the origin of Freemasonry.

From this aim, one sub-aim develops and another is added; these are:

1. To determine the vital occurrences and decisions in the formation of Freemasonry.
2. To determine the salient occurrences and decisions in Freemasonry’s development.

Definitions

The paper uses a number of key terms, the meaning of many of which, if thought of at all, vary from person to person. Here defined are the meanings which this paper endeavours to ascribe.

Jerusalem Church

The Jerusalem Church, centred at ‘New Jerusalem’, that is, Qumran, and led by James the Just, brother of Jesus, stemmed from the sect based there, the Essenes, also known as the Nazarenes, and taught that Jesus was the rightful Davidic King of the Jews, was a mortal man, had survived his crucifixion; and whose teachings included his wish for a just and egalitarian world, the right of every individual to have responsible self-determination, and that the individual, by living an altruistic life founded on such teachings, would achieve communion with God.

Gnosticism

Gnosticism is based on the construct that if by acquisition of knowledge and the use of the intellect an individual achieves an altruistic life then that individual gains a divine spark, light or principle, which upon the death of the individual continues on.

Christian Gnosticism

Christian Gnosticism is the belief that, by gaining a true knowledge of Jesus, including that he was a mortal, not a god, survived his crucifixion, and was the rightful Davidic King of the Jews, together with knowing his altruistic teachings, including his call for justice and egalitarianism for all and the right of responsible self-determination, one can, without the aid of an interceding priest, personally attain a closeness to the Supreme Being of the Universe, thereby receiving a divine spark, light or principle, which, upon personal death, continues on.

Rosicrucianism

Rosicrucianism, a movement launched in 1614, Protestant and anti-Roman Catholicism and oppression, and only practicable in Protestant countries, spoke of a hidden vault with ancient documents which would help restore knowledge and truth, including of Jesus, called for intellectual, spiritual and social freedoms, and declared that a new age of enlightenment was coming; attracting learned and scientific people, indeed it did: under the Rosicrucian inspiration there dawned the Age of Reason.

Lodge

A lodge can be of the operative stonemason type or speculative, the context in which the term is located designating its nature.

Operative lodge

An operative lodge is one of practicing stonemasons.

Operative lodge building

An operative lodge building is a structure used by locally serving stonemasons and associates as a workshop and mess hall and, sometimes, a barracks.

Operative lodge mason

Operative lodge masons are a group of stonemasons associated with an operative lodge building.

Operative masonry

Operative masonry is the work carried out by operative masons, that is, building, which sometimes includes design, and always the preparation of building stone and building in stone.

Non-operative

A non-operative is any member of an operative lodge who is not an operative stonemason or a speculative mason, being a member for many possible reasons, for example a building owner keeping a close check on building progress; in some historical cases it is now not known if non-stonemason members were speculative or not; in these cases they are conservatively listed as non-operatives.

Nascent Freemasonry

Nascent Freemasonry is where concepts and procedures are not sufficiently in place to justify the conclusion that the masonry involved is in possession of sufficient of the basic knowledge and aims of Freemasonry to enable the occurrence of speculation potentially able to improve society; but at the same time has moved on from operative masonry, including that encompassing some non-operatives.

Proto-Freemasonry

Proto-Freemasonry is the intermediate stage between the masonry of nascent Freemasons and the Freemasonry of speculative Masons, and is marked by the possession of pieces of knowledge and ritual to do with the better society message, but insufficient to be able to grasp the message as a whole, or to proselytise it; overall, however, it is on the track which leads to Freemasonry.

Speculative lodge

A speculative lodge consists of a distinct group of Freemasons, this group having its own maintenance measures, and general ways of conduct, such as aims, ideas, beliefs, rules, procedures, ceremonies and customs, and a sense of its own being.

Speculative Masonry

Speculative Masonry, which occurs in an open speculative lodge, consists of beliefs, knowledge, ideas, aims, ceremonies, procedures, rules and customs built around ritual to produce Freemasonry, the nature of which is in some dispute, but generally considered to be an endeavour by all measures thought appropriate, except political and religious when working as a lodge, to achieve a happy and felicitous way of life for all humankind, this being through the bringing about of adequately resourced, just and democratic societies.

Higher degree

A Higher degree is any degree, grade or order which can be obtained only after the gaining of the three speculative Craft degrees; except the Mark, which is a natural part of the Craft and should be given there: Higher degrees are higher rather than further because the core were originally attainable by few.

Freemasonry

Freemasonry is the product of speculative Masonry, the nature of this being in question, but generally thought to be centred on an endeavour, by all measures thought appropriate, to achieve a happy and

felicitous way of life for all humankind, this being through the bringing about of adequately resourced, just and democratic societies.

Freemason

A Freemason is a person practicing Freemasonry; also a Mason.

Preamble

Always with the paper's aim firmly to the forefront, each factor will be probed. That historical material which is thought to be the most accurate will be used—ever bearing in mind that the knowledge explosion is blasting out at a phenomenal rate. Much which was thought of as fact only a short time ago is now superseded and, in many cases, overturned. The scrutiny will be done in as objective a manner as the investigator is capable of.

It is now realised, of course, that the 'history' handed down to us is the preferred story, at any level, physical to intellectual, of the victors in life's continuous struggles. They write it. They put in what they want, and they censor out what they do not like. As Gardner (335) says, the old 'history is largely based on recorded propaganda'. Consider, as a recent case, the 'history' produced by the Soviet Union. So it was with the old dictators—the Church and the State. But in many countries a new, free, educated and tolerant generation is now at work. Science and the search for fact are respected. Ignorance, superstition and the inculcation of doctrine and propaganda are opposed. One result is that at last clearer glimpses of history's great pageant are beginning to emerge.

There are some who think that because modern Freemasonry bans the discussion of politics and religion in open lodge then such discussion is a closed shop in Masonic circles. Of course not; in fact, just the opposite. Freemasons are supposed to leave their lodges imbued with the spirit of doing what they can to improve their society, of which politics and religion form a large and vital chunk. And there is no way that the past can be validly examined without analysing the religious and political power structures which drove it.

Freemasonry quite strictly and wisely allows—encourages—its members to hold the religious beliefs of their choice, so long as a Supreme Being is at the forefront, and so long as it is 'moral'. Anglican Christian Freemasons, for example, by their very Masonic creed, respect the religious beliefs of, say, Spiritual Christians, or Islam, and so on. Freemasonry, therefore, is an excellent body to notice without prejudice those early forms of Christianity now being put back on the world stage by modern discoveries and scholarship, and which need to be discussed in many historical contexts, let alone current society.

Owing to the vast separation in space of Europe and this student, there has been no ability to search out prime documents and material. It is therefore of necessity based on secondary materials. Nevertheless, as many others have already done a great deal of searching, this should prove to be not a real handicap.

It must be clearly stated that this thesis is not produced from solid 'fact' alone. The field is relatively obscure, and has been very extensively muddied by Masonic writers. Much supplied 'fact' is downright wrong. Knowledge in many of the areas which have to be examined is sparse or absent. Therefore, supposition and deduction are also employed. It is nice to recall that deduction, conjecture, even inspiration, are often associated with knowledge breakthroughs. It is the wider angle, the broader view, which sees more.

It is suggested that judgement of the wisdom or otherwise of the veracity and value of the on-going outcomes here arrived at might best be reserved to the paper's end.

BACKGROUND

By working backwards, initial investigation suggests that a number of historical events and factors are involved in Freemasonry's origin. Further, these appear to be intricately entwined. Placing those thought fundamental, and thus in need of close examination, in chronological order produces: King Solomon's Temple, the Essenes, Jesus, Southern Gaul, Rome, Constantine the Great, Roman Catholicism, the Crusades and Jerusalem's Temple Mount.

It is hoped that these topics will help provide a solid foundation for later progressions.

King Solomon's Temple

The celebrated Temple of Jehovah, built by Solomon, King of Israel, son of David, in Jerusalem c 974–

937 BC (Montgomery:143), is a convenient icon of the times to which today's Freemasonry can be usefully traced. It is of interest, also, that King Solomon, so long pilloried by religious sectarians for allowing the existence in his court and kingdom of more than his particular religion, is today beginning to be seen as a ruler with advanced ideas. Consider for example, the Gardner (15) comment that Solomon was an 'advocate of religious toleration'. This, of course, is exactly the position of Freemasonry. The accolade 'wise' as applied to Solomon may well have more substance than is realised.

By the fifth century BC the royal family of David had lost the throne, as had the family of Zadok lost the High Priesthood. A group of loyalists and traditionalists formed around these families, culminating in the formation of the Essenes.

A new and invigorating culture came to Middle Eastern region with its overrunning, in 332 BC, by the Greek, Alexander the Great. Hellenism brought a new freedom of thought, which in turn brought a better life for the population.

The Roman conquest of Palestine in 63 BC, with direct control of Judea assured in AD 6, brought forth militant nationalism, Roman cruelty and heavy taxation contributing. The diaspora Essenes (Thiering, Apex:109)—those dispersed throughout the known world—were at the forefront of this patriotism.

The Essenes

The core of the Essenes, the old aristocrats of Israel, maintained and evolved a strict culture focussed on 'truth, righteousness, kindness, justice, honesty and humility along with brotherly love' (Knight, Key:214). Their Judean headquarters had become, in Herod's time (74–4 BC), Qumran on the Dead Sea, where they established, mainly symbolically, a new 'temple'. They named their centre 'New Jerusalem' (Thiering, Jesus:47,51). Here they maintained their customs for generations, as if they were actually in control of Jerusalem.

Herod, a tool but also a user of the Romans, was no fool. He relentlessly taxed and suppressed, as need be, the local population, but at the same time milked money from diaspora. He pushed the idea of a 'New Covenant' amongst both the dispersed Jews and as many gentile converts as his agents could get, whereby the 'Old Testament' scheme of sacrifice for salvation could be exchanged for baptism into the New Covenant, accompanied, of course, by suitable payments. It was, notes Thiering (Jesus:41,42) an 'immensely successful' scheme, bringing in the cash to fulfil his great building projects. The Essenes had a similar programme, which funded their way of life. That which they saved—apparently a large measure—was secreted away for their expected eventual return to power.

At this great turning point in history, the Jews, perhaps uniquely a most religious and practical people, desperately wanted a Messiah—Christos or Christ in Greek—to deliver them from their Roman servitude. By 'Messiah' was meant 'anointed one', usually a priest-king, but not, of course, to the monotheistic Jews, divine. All of the Davidic kings had been labelled 'Messiah' (Baigent, Blood:342).

Those studying and translating the Dead Sea Scrolls, discovered near Qumran in 1947, for example Eisenman and Wise (Andrews:487), found that the Essene documents had been subtly encoded. Beneath the ordinary surface language they found a thorough, on-going and systematic, constant use of terms, terms which had double meanings, and which did not vary in their real meaning from document to document. This is referred to as the pesher technique, and was commonly used in oppressed and dangerous circumstances, in this case the Roman. One of the official scholars of the Dead Sea Scrolls, Dr Judith Thiering (Jesus:34), found that the same pesher system had also been used in the writing of the New Testament's Gospels and Acts, and unfolded a whole new veracious and definitive historical underlay to these records.

Jesus—the egalitarian man

The New Testament informs us that Jesus was a direct descendant of King David. The peshers, as translated by Thiering to the code's rules, which are given and which anyone can test and repeat, tell us that Jesus was an Essene (Thiering, Jesus:134), spending time at Qumran. His philosophy, however, enlarged upon the Essene tendency to ancient Gnosticism (Lawrence:377). He believed in peace and acceptance of the Gentiles, siding with the poor, the handicapped and the socially excluded, and fighting against oppressing structures (Thiering, Jesus: 85,100). He broke out of Jewish religious introversion, and gave a new, enlightened, form of it to the larger world.

One of Jesus's disciples, known as Simon the Zealot, Simon Camanios and Simon Magnus, also portrayed by pesher (Thiering, Jes:106) as Lazarus, is at the centre of one of the most important Pauline 'miracles', raising the dead. The Essenes had very strict rituals indeed; the resurrection ritual was

‘ancient’ (Knight, Mes:87). Its practice throughout the Middle East is well known. The rite completed the initiation of candidates into the circle.

Generally candidates ‘underwent a figurative death and were wrapped in a white burial shroud. They were then raised from their tomb by a sacred ritual and the “resurrected” individual “became a brother amongst them”.’ (Knight, Mes:87)

The peshers give a detailed account: Simon was a leader in a failed Jewish rising against Herod (Rome) in AD 32, and returned to Qumran to hide. The peace-wanting Essenes, however, excommunicated him—peshers (Thiering, Jes:131–133)—and treated him as dead, placed him in grave clothes, and confined him in a burial cave. Jesus, however, a powerful Essene leader, heard of this and for personal loyalty reasons forgave and released him; thus he ‘raised Lazarus’.

The reversal of Jesus’s message

For his various troubles Jesus was crucified, but the peshers make it clear (Thiering, Jesus:145–160) that he survived his crucifixion. He then removed himself and his wife, Mary Magdalene, from Palestine. He had a daughter and two sons (Thiering, Apoc:448,449). He disappears from the pesher record in AD 70 (ibid:449).

It is also now becoming more generally thought that Jesus’ original mission was hijacked by Paul, by what is referred to by some theologians as the Pauline Heresy. James the Just, brother of Jesus, and his successor, fostered the Nazarene or ‘Jerusalem Church’ (Andrews:373) in Jerusalem, which maintained the Jesus–Gnostic approach, treating Jesus as a mortal. At core it was a progression of the One–God—Jehovah Jewish religion. They were at first dismayed about and then hostile—Acts 21—to the Pauline line. A Nazarene text (Baigent, Mes:137) labels Paul as the ‘enemy’. He preached that Jesus had died a sacrificial death and had been resurrected in the flesh to allow believers to come back to life in the flesh. Jesus was a god. As a second string to his system Paul taught that women were second class—thereby humbling half of humankind—and that Christianity needed interceding priests (women not allowed), authoritarianism and hierarchy.

As an evangelist Paul—with whom Peter was to throw in his lot—had his problems. James taught the worship of the one, indivisible, God, Jehovah. Paul taught the worship of Jesus. Paul was operating with a Jewish theology in a Roman world hostile to the Jews and their religion, with Jesus, a candidate for the throne of Judea, being seen by Rome as a political reactionary (Knight, Mes:106–7). He was in fledgling competition with a mass of established Mediterranean religions, each headed by a divine figure. But although Paul’s religion was rejected in the East, it began—particularly with its promise of bodily resurrection—to make headway in the West. The Pauline, Peter assisted, religion went on to become the Roman Religion, and then the Roman Catholic Church.

Southern Gaul

Meanwhile in Judea the Jews, led by the Zealots, became increasingly restless under the Romans; the apparent murder of James the Just in AD 62 set the kindling alight. Wiser heads, realising that revolt against Rome could only lead to disaster, must have taken it as a cue to make preparations for the coming calamity. The great quantities of bullion and treasure accumulated by the various sections of the Jewish community, including the Herodian, and a similar ‘mission’ by the Essenes, were cached in secret vaults deep beneath the Temple Mount, as recorded by the Copper Scroll found at Qumran in 1947. Included were a mass of documents and records.

Many fled the region, some taking ship to the port of Narbonne in Southern Gaul, where there was a large Jewish (Andrews:348) population. The Jews had a ‘large and thriving community’ (Baigent, Blood:33) centred on the ports of Marseilles and Narbonne. This extended inland, for example to the Pyrenees-le-Chateau region, the whole being the eastern flank of the Pyrenees; a mountainous domain giving natural sanctuary. They took with them not only valuables but also records and documents (Gardner:1), including those to do with the Davidic Bloodline, and Jesus’s original ‘religion’.

Southern France abounds in legends that Mary Magdalene went to Southern Gaul, so establishing the ‘Holy Grail’ or Jesus family in the west (Baigent, Blood:299, Andrews:6,7). Gardner (128) quotes the *Raban Mer MS* ‘The Life of Mary Magdalene’ on this. The tradition of Jesus being in the west, particularly Southern Gaul (Baigent, Blood:passim), is common and widespread. As already noted the Thiering pesher presentations state that Jesus and Mary had three children.

Ruthless Rome

The Jewish revolt began in earnest in AD 66. The Romans retook Jerusalem, most barbarously, in AD 70. Herod's grand new Temple was sacked and destroyed. Its priests, however, obviously aware that the Romans knew about its visible treasures, doubtlessly left them for the looters, counting on this removing attention from a painstaking search beneath the foundations.

Rome's horrendous slaughter of the Jewish population, although single-mindedly directed at eliminating the opposition, was not complete. For example, Julius Africanus, writing about AD 200 (Gardner:112), said that aristocratic survivors dispersed to other lands; taking with them records and genealogies. Eusebius, writing in the fourth century, said that these people observed a strict dynastic progression. The Roman Empire, anxious to stamp out all trace of the Davidic line, over centuries hunted down and murdered all of that line whom they could find.

Where Jesus died appears not to be known. It could have been in Southern Gaul or elsewhere. If elsewhere, his body, probably mummified, was taken to Southern Gaul, a natural sanctuary, as it appears that it was considered necessary to securely hide him from the ever-inquiring Romans, anxious to stamp out all trace of the Davidic line. Those responsible—a son included?—may have also thought that the body could possibly serve at some future time as a counter to what was seen as the ever-growing Pauline heresy. The area was—and remains—riddled with old Roman mines (Baigent, Mes:283) and probably an exhausted horizontal one was used to entomb the body (Andrews:162–165). The shaft would have been blocked, and probably a rock slide used to obliterate the entrance.

The growing Roman Church was out to destroy the Nazarene Church. All evidence, from any source, of the original Jesus and his movement at odds with Paul's was sought out and destroyed. A letter of Bishop Clement of Alexandria, c AD 150–215, an early 'father' of the church, found at a monastery at Mar Sabra in 1958 (Gardner: 71) decreed that some of the original content of Mark be exercised, because it did not conform with Church requirements. He wrote that 'truth' had to be overridden by 'faith'. He included as an example a section of John never before known of.

A form of Christianity—one of several cults—was introduced by the Roman conquerors into England in the early third century. Mainly going its own way and influenced, in that shore distant from Rome, by Eastern Gnostic Christianity, it gained a foothold first in central urban areas, but had penetrated to provincial regions by the fifth century, 'Pagan' Saxons later wiped it out in lowland England, but not in the Celtic West.

Constantine—the con man

Rome's greatest strategist, organiser and doer, Constantine, quite expediently (Baigent, Mes:59) used the Sol Invictus cult to strengthen 'his primary, indeed obsessive, objective'—unity of Empire. He saw that Roman Christianity, both with its familiarities and the new resurrection doctrine, so attractive to the masses, plus its 'turn the other cheek' line, could be grafted onto his unity plans. This religion would help smooth the pathway to his political desires. He gave it money and status. Meanwhile Eusebius of Caesurae, the pillar of early Roman Catholic history writing, in about AD 324 increased the drive to search out 'heretics', with the Christian Gnostics as the prime target.

To put his Roman Christian Religion policy into practice, Constantine in AD 325 called a meeting of the various types of Christianity at Nicaea, where he let it be known that his edict was paramount. The Eastern Church representatives, like Arius, well argued that there was but one God, and that Jesus was an instrument of God but not a god or part of a god.. On 20 May, however, Constantine saw to it that the Roman three-god view prevailed. The Empire adopted the Trinitarian doctrine for Christianity.

Imperial Rome had diverted the course of history, writes Gardner (2), to suit its own agenda, the new course being continued to the present day. Intolerance of alternative viewpoints became the norm. The Church banned education, as the 'spread of knowledge' would encourage heresy. Across Europe literacy fell to almost zero (Knight, Mes:71), and science gave way to superstition. The Dark Ages had begun.

In England, Ireland and Scotland, however, the Celtic Church grew. It drew its primary impetus from Egypt, Syria and the Mediterranean (Baigent, Blood:151,157) world. It had its own Bible—unacceptable to Rome—with an emphasis on the Old Testament; Jewish customs were observed and there was a general rejection (Knight, Mes:199) of Jesus as a god. In fact the majority of active bishops as late as the 1400s in Western Europe (Gardner:17) were Arian.

At about AD 400, following the Roman Church's harassment, copies of Gnostic Church books and documents of the Judean origin and nature of Christianity were buried in a large jar at Nag Hammadi in Upper Egypt. They were copies of texts mostly dating from no later than AD 150.

In 410 Rome was sacked by the Visigoths; they move on to settle in Southern Gaul, including in the Rennes-le-Chateau region. They were Arians, with Gnostic viewpoints. They assimilated well with the locals, who included noble families which no doubt included some descended from the rich, clever and aristocratic Jewish families that had settled in the region in the first century. Some of these families were undoubtedly passing down the information on the original Jesus, his humanity, and his mission, and the fact that wealth and proofs were in secret vaults beneath the Temple Mount. Ever rotting, autocratic Rome, meanwhile, working with dogma and not free thought, continued to crumble. The last Emperor of the West was forced to abdicate in 476.

Until the fall of the Roman Empire, the Roman Church continued to carry out the ancient excommunication rite on those members it expelled. This was to act as if the offender were literally dead, dress him in grave clothes, and put him in a grave for a while (Thiering, Jes:132). After that he was spiritually 'dead', and sent away. In time, suitably repented, he might be 'resurrected'.

The original Christian movement

In the early fifth century a people known as the Merovingi entered the Languedoc or Southern Gaul. Coming from the Rhine, they claimed to have come earlier from Troy. Priory of Scion documents (Baigent, Blood:287) state that they originated in Judea, among the Benjamites. A literate, highly civilised people, they practiced Gnostic Christianity and to an extent mixed with the local population. It appears certain that they intermarried with the Davidic-Jesus Bloodline (Baigent, Blood:329) and gained or maintained its secrets. In 448 a Merovingian prince named Merovee became King of the Franks.

The fortunes of the original Christian movement continued to decline. In AD 634 Palestine was captured by Arabs, with Jerusalem destined to become a vital Islamic centre. In 640 a Pauline Bishop had burnt the world's greatest library, that at Alexandria. Knowledgeable people the world over still cry about that. It is said to have had some 700,000 manuscripts including, of course, many on the original Christian movement. The patriarch of Constantinople, however, was overjoyed at what he described as this 'great achievement'. Then the Roman Church managed to buy out the leaders of the British Celtic Church, getting them to convert to the Roman line at Whitby in 664.

The Roman buy-out

On the continent, Clovis, grandson of Merovee, King of the Franks, began to conquer wide areas of France. The Roman Church saw its opportunity and in 496 offered him the title of 'New Constantine' and leadership of a 'Holy Roman Empire'. Clovis saw himself as a new Emperor of a New Roman Empire. The price was conversion to Roman Christianity. He paid it and, as a victorious general, turned the fortunes of the Roman Church in Western Europe, giving it the monopoly there for a thousand years.

Dagobert II, 651-679, descended from Clovis, came to the throne in 674. He began to curb the power of the Roman Catholic Church, paying the price by being assassinated in 679.

Sigisbert IV, 676-c 700, son of Dagobert II, disappeared from (Church-controlled) history, although Priory documents (Baigent, Blood: 262, 270-272) state that as an infant he was smuggled to the domain of his mother, Visigoth Princess Giselle of Razes. There is no independent proof, of course, of any of this, but he is said to have surfaced in the Languedoc in 681, and inherited his uncle's title, Duke of Razes, and to have adopted the cover surname of Plant-Ard.

Islam continued to expand. The Moors swept into southern Spain in 711, bringing esoteric knowledge from Egypt, the Middle East, Greece and early Italy, knowledge lost to the Western World with the ascendancy of Roman Catholicism.

England

In England, Althestan, c 895-939, grandson of Alfred the Great and son of Edward the Elder, both scholars, great organisers and conquerors, carried out building activities. For example, he repaired the Roman Walls of Exeter (Cryer:154) and is the reputed founder, in 932, of the monastic house which was the forerunner of the Cathedral of Exeter. The *Regius MS* c 1390, and *Cooke MS* c 1410, the two oldest English mason 'charges' known, state that Athelstan gave a charter to masons in Wessex. He sought, and his son Edwyn also, to hold annual assemblies of masons at York, where, as part of the proceedings, charges were composed.

During 1993 repairs to Canterbury Cathedral, a discovery was made which archaeologists described as 'astonishing' (Kennedy:200). The remains of the old pre-Norman cathedral, built 700s to Conquest, were found, showing the building was excellent and about the same size as its Norman successor.

Overall, there is clear archaeological evidence, Kennedy (199) maintains, of sophisticated building teachings in England for hundreds of years before 1066. Much other work was going on in London (Markham, Views:81) in the ninth century, including Westminster Abbey, 1050. The Normans brought their own building programme, such as the White Tower, the Town of London, and the rebuilding of St Paul's.

Southern France

Coming via the Balkans in the 10th century, a form of Christian Gnosticism called 'the pure', or Catharism, was easily adopted in southwest Europe, particularly the Languedoc. Jesus, in general, was regarded as a prophet not a god, (Baigent, Blood:47). Further, he had not died of crucifixion, and the Cathars refused to worship the cross; they described Rome's interpretation of the crucifixion as a 'fraud' (Gardner:270). And the Cathars were reported to possess something fabulous; the 'Holy Grail' (Baigent, Blood:33-43, 56).

The Bloodline continued to grow, and by now families included (Knight, Mes: 79) the Counts of Champagne, Fontaine and Aragon, the Lords of Gisors and Payen, and the noble families of de Bouillon, St Clair, Brienne, Joinville, Chaumont, Blanchefort and Hapsburg. Unprovable information ('Rex Deus' families, Gardner:198) also includes William I—the Conqueror, c 1027-1087—of England and his son, William II, 1065-1100. The latter was assassinated in the New Forest; according to legend, because he planned to replace the Roman Church in England with the old Celtic form.

The Crusades

In 1037 Moslem Arabs took Jerusalem, but allowed pilgrims access. Then, in 1071, the Seljuk Turks seized the city, devastated it, and stopped Christian pilgrimage. This was the trigger for the Crusades. Looking at the names of those involved in the First Crusade, 1096-99, those of Bloodline families are prominent, with Gardner (220) claiming that they were its planners.

With great brutality Godfroi de Bouillon, Duke of Lorraine, captured Jerusalem in 1099. On a high hill near the city he ordered an abbey built, named the 'Abbey of Notre Dame de Mont Sion' (Baigent, Blood:112). Both monks and knights were there quartered, the knights being named 'Chevaliers de l'Ordre de Notre Dame de Sion'. Here, at about the beginning of this time or before, the Bloodline seemed to have conferred and produced a secret action order; the Prieuré de Sion or Priory of Sion. Sion was led by a Grand Master or 'Nautonnier', who also took direct command of the knights; his name was Hugues de Payen.

There must have been a Bloodline 'masterplan' (Knight, Mes:76) to recover the wealth and manuscripts the line knew were hidden deep in the Temple Mount. After problems with de Bouillon then Baldwin, probably Pope-related, it seems a core of the Sion group, then formed as the 'Milice de Christ' in 1114, (Andrews:396) went into action as soon as the third ruler, Baldwin II, came into power, in 1118. This was under the name 'The Poor Fellow Soldiers of Christ and of the Temple of King Solomon' (Iverson:28).

The Temple Mount, Templars, treasures and documents

The original nine Knights Templar, definitely (Baigent, Blood:116) including some of the Order of Sion, were led by Hugues de Payen, a nobleman under the Count of Champagne. Their patron was Bernard of Clairvaux, 1090-1153, head of the Cistercian Order.

Moving to the Temple site—Solomon through to Herod—they lived there for nine years. The 'Copper Scroll' of the 'Dead Sea Scrolls', read in 1956, confirms that there was a great wealth of gold bullion and hidden 'treasure' (Baigent, Blood:87). It also mentions scrolls: 'The knights laboriously tunnelled deep into the Temple Mount, eventually striking secret vaults.'

The sudden enormous wealth of the Templars has to acknowledge that they found the treasure placed there by the Jews before the last Roman onslaught of AD 70.

All of the material was extracted by 1127. It is alleged that the hidden items included a 'wealth of ancient manuscripts' (Gardner:265). These must have included orthodox Judaic, Essene and Nazarene material, which was removed to Europe with it then being taken in the care of most of the knights (Baigent, Blood: 63).

It seems most probable that documents were found cached with the treasures, and that they confirmed the essentials of what was said by Christian Gnostics, and what had been passed down in the Languedoc region. It is almost certain that the Templars secretly practiced the 'old' religion, as when later under

torture various members confessed that they had been told that there was the only one, omnipotent, God, that Jesus was not a god but a man, and that the crucifixion dogma was wrong (Baigent, Temp:59). Further, when the Templars started commissioning their marvellous cathedrals not one depicted a crucifixion scene (Gardner:265).

SOME CONCLUSIONS

This background has generated conclusions. Many are subject to serious contention; but they open the way for a critical prodding of the 'past' as written by each segment's time and faction victors.

Politics and religion

1. Discoveries of telling archaeological evidence, particularly of ancient documents, together with modern theological research, indicate that Jesus was a man, had an enlightened, egalitarian, message for the world, that he survived his crucifixion, and that he fathered children,
2. The body of Jesus was apparently entombed in a mountain side in a rugged region of Southern France.
3. In the first millennium Southern France became a sanctuary for the postulated Jesus Bloodline families and their supposed knowledge, including that on the true nature of Jesus, the existence of direct descendants of his, and the repository of wealth and religious documents in the Temple Mount.
4. The Priory of Sion seems to have become a major player in European affairs.
5. The Templars appear to have found themselves in possession of documentary proof that original Christianity was of the Jerusalem Church type,
6. Putting the Temple Mount documentary proof together with what was already known, it is contended that, through the Bloodline families, Sion and the Templars, it appears the Templars thought that the Roman Catholic Religion was not only a false form of Christianity, but one without scruples, including on wholesale slaughter, when it came to protecting its interests.
7. It is concluded that Sion and the Templars found themselves in possession of great and dangerous information; information which would have to be kept for a long time.

Building

1. In pre-Norman England, King Athelstan, c 895–939, and his son presided over a complex building programme which almost certainly included mason organisations.
2. There is now archaeological evidence of the use of sophisticated building techniques in England for hundreds of years before the Norman Conquest of 1066.
3. After their conquest the Normans at once commenced an ambitious building programme.

Operative lodges

1. There is no known record of operative lodges in England at this time, although the level of building being accomplished infers that they had to be in place.
 - (1) The first Old Charges, if correct, feature the holding of mason assemblies in Athelstan's time; this infers organisation.

Freemasonry

1. No trace.

PART II—THE MAIN BODY

Here the foundations are built on. Here the intertwinings begin in earnest. Here comment is called for; again, although it becomes harder, this will be as objective as possible. Keeping the aim strictly in focus should help. Some conclusions may not find favour. It can only be suggested that judgement be based not only on a specific piece of information but on the ever-growing whole complex.

Each section should bring forth its findings. Although individually small, each should add to the ever-growing picture. From these, ongoing small conclusions should keep popping up.

The Knights Templar

News of the stupendous treasure find was given to the noble families of Europe, together with that of the documents and their evidence; no doubt the nature of this was withheld from some. It was soon widely rumoured that the Templars possessed some un-spelt-out stupendous 'mystery'. In a very short time 'no price was too high' (Gardner:262) to be associated with them. Funds, land, property grants and recruits flocked to them. The Spanish king gave them one third of his kingdom (Gardner:262). From 1128 the Order expanded at an 'extraordinary pace' (Baigent, Temp:43), and 'within a decade of their return the Templars were probably the most influential body the world has ever known' (Gardner:261). Pope Innocent III in 1139 issued a Bull saying that no secular or ecclesiastical power could claim their allegiance—they were responsible to him alone.

In 1128, apparently believing they had achieved their original aim, those behind the Order of Sion separated it from the Knights of the Temple (Knight, Mes:89). Sion then withdrew into the shadows, as an extremely clandestine organisation, one holding enormous secrets. The Templars, with their own Grand Master, remained as an obvious and great arm of power.

The Templars developed their own 'rites and rituals' (Baigent, Temp:53) probably from both Jewish procedures handed down in the Languedoc and the information contained in documents presumably found in the Temple Mount, although none of this can be proved. It is believed that also involved were Middle Eastern procedures; their practitioners were very much indeed conversant with secret keeping and secret societies. What it is certain is that in a very few years rumours of the Order having 'strange rituals' (Knight, Mes:87) began circulating. One was of the ancient resurrection type, claims Knight (Mes:87–88), where the Templar candidate suffered a figurative death to his old life, was shrouded and graved, then 'resurrected' to his new life. The usual props were used, including a skull and crossbones (Knight:295), as depicted on Templar ship sails.

A Scottish noble, of Norman descent, Henri de Saint Clair, Baron of Roslyn, accompanied Godfroi de Bouillon on the First Crusade. It is of interest that Hugues de Payen, the initial Grand Master of both Sion and the Knights of the Temple, was married to Catherine de Saint Clair (Knight, Key:295), niece of Henri. Hugues de Payen visited Scotland in 1128 (Gardner: 272), where he conferred with David I, King of Scots, about Templar lands and the Celtic Church, which still survived in Scotland. The chief Scottish Templar Preceptory was built near Roslyn, on Saint Clair land.

A Templar knight was not alone. Each had the support of men-at-arms and various serving brothers. The organisation had a multiplicity of arms, including a fleet, bankers, priests and artisans. They also had their own building squads, to construct their preceptories, castles and churches and, later, cathedrals. 'The greatest builders of all times', wrote Jackson (comment to Cryer, Making: 155) 'were probably the Templars in the tenth and eleventh centuries. . . They erected thousands of buildings of great merit.' They acted with incorporated or sponsored groups of stonemasons, from architects to labourers; these had the traditional mason structures and customs, as well as a layer of Templar observances; they also enjoyed Templar privileges, such as freedom from taxes (Baigent, Temp:136). No doubt being a 'Templar Mason', although stricture-bound, was highly valued.

In 1146 the Knights Templars adopted the Rose Cross as their symbol. This was a red cross pattée. Even-armed and splayed, its form can be seen today with the St John cross. Its four arms are arrow heads, meeting at a fine point in the centre, although in practice many varieties were produced. This cross was nothing to do with the crucifixion of Christ, claims Andrews (413). It was a figurative marker. It symbolically demonstrated the map-marking of the site where Jesus's body lay entombed.

Why red? Why 'rose'? In ancient times, notes Andrews (289), red crosses were sometime placed on the graves of those who had led exemplary lives. Further, Mackey (722) states that red was a royal colour of the Jews. Mackey (747–8) also states that the ancients regarded the rose as a symbol of secrecy, and notes that Jesus referred to himself as the 'rose of Sharon'. Andrews says that some Templar sarcophagi include a rose, and that in 1188 the Priory of Sion took a third title—*l'Ordre de la Rose-Croix Veritas*.

Conclusions include:

1. In a matter of months the Templars jumped from obscurity and near poverty to be the toast of Europe; they must have gained a great asset.
2. Europe flooded the Templars with gifts and land; this indicates that they had indeed found or proved matters of extraordinary consequence.
3. Following their apparently stupendous finds, the Templars became great players in many fields in both Europe and the Middle East.
4. Reconstruction indicates that after its success Sion withdrew from the Templars, which it then used

as its armed service, and melted into the shadows.

5. The Templars almost certainly developed strange rituals, including a resurrection or raising one.
6. Henri de Saint Clair, a Scottish noble, a member of the First Crusade, was apparently associated with the Templar find.
7. The Templars became great builders, including of the Notre Dame cathedrals; they formed or obtained their own strict building squads.
8. The Templars adopted a red cross pattée; it is construed that, rather than representing the crucifixion it was a symbolic marker of the site of the tomb of Jesus.
9. The Templar's cross was red, it is thought, because of its old association with goodness and Jewish royalty, while the rose was also used to mark Jesus and secrecy; if all this symbology is correctly interpreted, then its combined use by the Templars can hardly be a coincidence.

The tomb of Jesus

Upon their obtaining great wealth the Templars immediately gained control of the Mount Cardou region. A still extant 1130 document (Andrews:263) indicates that they had been in the area from 1127. Chateaux, preceptories, forts and watchplaces were built, which enabled the entombment site and whole region to be closely watched and guarded. In the Rennes-le-Chateau area alone there were an amazing six (Baigent, Blood:91) preceptories, an unprecedented concentration, particularly for such a remote and unimportant backwoods area.

It is reasonable to assume that the tomb was being guarded from Rome. Rome undoubtedly knew which Jesus story was valid. It obviously did not know of the precise site of claimed entombment. As Rome had always actively sought out and destroyed all evidence which exposed it to question, it is probable that the Templars—or more likely Sion—decided to watch the site. They probably expected to exist as organisations for a long time.

It is to be noted that buildings were placed in lines, longitudinally and latitudinally, which point to the spot, even though out of sight of it. Andrews (481–2) thinks that the Templars used a simple surveying technique learnt from the Arabs.

It is probable that the Templars opened the tomb, if for nothing else but to confirm its contents; which could well have been in the usual kind of stone sarcophagus of the first century. Perhaps it even had a Rose of Sharon on the lid. Perhaps there was a chest of documents. They then re-entombed the remains. In 1156 (Baigent, Blood:91), for example, notes that a contingent of non-French-speaking German miners were brought in. They were forbidden to fraternise. It could be that some of the Temple Mount documents or copies were also included in this supposed re-entombment.

Conclusions

1. The Templars immediately took control of the Mount Cardou region, putting up an extraordinary number of buildings; the inference is that they were protecting the tomb of Jesus.
2. The Templar buildings pointed to the site of Jesus's tomb; again, the inference is there.
3. It is probable that the Templars re-entombed the remains of Jesus, and possibly with copies of the postulated Temple Mount documents.

Templars—the Builders

As noted the Templars built most extensively. They had a network of properties and preceptories across England and Scotland, the two main Scottish ones known being at Roslyn, near Edinburgh, and Aberdeen. All of Christian Europe seems to have been similarly treated. Some of their architects had worked in Palestine (Vibert:41) and the Middle East, bringing back new knowledge and techniques. Byzantine forms (Baigent, Temp: 136) were used; all this reflected their secret break from the Roman Church's grip.

The Cistercian Order had shared its beginnings with Sion and the Templars (Baigent, Blood:90). In AD 1127 it shared in some of the Temple fortune with the Order, and which also became a great builder. It cooperated with the Templars in building the 'almost improbable' (Gardner: 262) Notre Dame ('Our Lady') Gothic cathedrals, the first being begun in Paris in 1163, which had a mason 'logia' (Brodsky, comment to Stevenson:58), occupied by the 'operative' masons. These cathedrals were named not for Jesus's mother, Mary, but—surprisingly—dedicated to 'Our Lady', Mary Magdalene (Gardner:118). One of the 'guilds' building these cathedrals was named the 'Children of Solomon' (Gardner:266). The 'golden age' of operative memory, states Jackson (Ros:118) is usually accepted as the cathedral building period of the 12th to the 15th centuries.

Conclusions

1. The Templars built very extensively, and right over Europe; they had an intimate relationship with building groups, including logia.
2. One of the Templar building groups was named the 'Children of Solomon'.

Religious tolerance

The Templars, although ostentatiously Christian, were 'noted exponents of religious tolerance' (Gardner:323), connected themselves with Islam and, states Baigent (Blood:78), French publications declare that they wanted unity between bloods, races and religions. They studied the Middle East, most interesting when considering Ward's (1-5) statement that the Middle East and Islam had secret societies with signs and ceremonies similar to those of Freemasonry. That the Templars 'delved' (Andrews:271) into Arab knowledge is incontrovertible.

The Templars had a special relationship with the Cathars of the Languedoc, who had developed a free culture, one as sophisticated as the Byzantium (Baigent, Blood:44). This would not be reached again in Europe until the Renaissance. In the meantime the Roman Catholic Church was strenuously putting down all opposition and developing its own religion. Thomas Aquinas, c 1226-1274, for example, pronounced that consecrated Eucharist bread and wine was miraculously transubstantiated into Jesus's body and blood. In 1229 the Inquisition based in Toulouse forbade the reading of the Bible by all laymen. In 1233 the Pope appointed 'Inquisitors', who were soon to gain a 'terrible reputation for their cruelty' (Gardner:303).

In 1209 Pope Innocent III declared a crusade against the 'heretical' Cathars. They were feared as spreaders of knowledge. Some 30,000 Roman Catholic knights and soldiers spent 35 years in the Languedoc. Tens of thousands of lives (Gardner:268) were taken. In the town of Beziers alone, for example, at least 15,000 men, women and children (Baigent, Blood:42) were slaughtered, many in their churches. Baigent considers the extermination to be the first case of 'genocide' in modern European history. The Templars had to watch it, although secretly (Baigent, Blood:70) sheltering many. By the end of the 'crusade' the Languedoc had been plunged back into the 'barbarity' (Baigent, Blood:44) that characterised the rest of Roman Catholic Europe.

Conclusions

1. The Templars had religious tolerance; this happens to be one of the characteristics of the early non-Pauline Christianity.
2. The Templars had a close relationship with the Cathars of Southern France; a free and educated people who regarded Jesus as a man, not a god; to think that the Templars did likewise is not a big step to take.
3. The Roman Catholic Church, from 1202 to 1244, bloodily exterminated the Cathars; that the Templars secretly helped these where they could, re-enforces the previous point.
4. The religious tolerances of the Knight Templar Order and the Roman Catholic Church were in diametrical opposition.

Operative lodges in 13th-century Britain

In England building was going on apace. In 1238, for example, it is recorded that the Vale Royal Abbey had a 'logia' (Brodsky, comment on Stevenson:58). This must be conservatively considered to be an operative lodge building. Cathedrals went up, starting with Exeter in 1280, and Cathedral building continued for an amazing five centuries. The Black Death, beginning in 1349, when one third of the population died, checked the impetus. Many of the buildings were in open country, and lodges were inevitable.

A mason had to travel from site to site. Vibert (40) thinks that secret grade-recognition proofs and periodic meetings were inevitable. Chafen (comment on Markham, Origins:198) thinks that operative lodges would have had to have 'non-operatives', such as treasurers, chaplains, bureaucrats and clerks.

In Scotland building continued as it had done, the Normans having enhanced it. It was made more difficult by less capital and a lack of freestone. Resulting buildings, such as those built of granite, were strong but lacking in free detail. Mason lodges, however, were well in place.

It is known that in the 13th-century operative lodges, well organised, most practical, their own loyal to their own, isolated, confirmed in secrets-keeping, were well in place all over Britain. There was absolutely no plan at any time that they were to evolve into an organisation capable of changing whole societies. But they had the practical, the hard core, the carrying form, characteristics.

The first step in the formation of Freemasonry had been taken.

Conclusions

1. Thirteenth-century England was engaged in much building; this provided a firm base for the existence and development of operative lodges.
2. As masons had to travel it is considered that this made the having of secret grade-recognition signs a must; this is a basic feature of Freemasonry.
3. These operative lodges, it is thought, would need non-operatives, such as chaplains and clerks; the principle of non-operatives being part of an operative lodge appears established.
4. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.

Palestine Lost

In Palestine things kept going wrongly. Jerusalem fell in 1187. It was all gone by 1291. One consequence was that the Templars, as far as Roman Catholic Europe was concerned, appeared to have lost their reason for existence.

Conclusions

1. Palestine was lost to Europe by 1291.
2. In the eyes of Europe it seemed that the Templars had lost their reason for being; they may have lost some status.

Catholicism and French greed—the Templars destroyed

Phillippe IV (1293–1350) of France owed much money to the Templars. He was a most ambitious man but was broke; he coveted the great wealth of the Templars (Baigent, Blood:70,71). He owned the current Pope, Clement V, probably having had his two predecessors murdered, and Clement paid for. He decided that by a secret lightning strike he could capture all the Templars in France and so gain their wealth. France was the chief Templar base. He secretly struck at dawn on the fateful date of Friday 13 October 1307.

However, Sion knew. It warned the Templar leadership (Baigent, Blood:71,72). Most of the Templars were rounded up. The commanders, under Grand Master Jacques de Molay, may have thought that it could deal itself out; at any rate they displayed leadership and remained on site. Many Templars were subjected to 'hideous torture' (Baigent, Mes:53) to find excuses for the arrests.

Jacques de Molay was given special treatment. Knight and Lomas (Mes:128) claim that he was flogged, then crucified on a door, which was repeatedly slammed. The Holy Inquisitor, under instructions not to kill him, released him at the last moment. Knight (Mes:139–172) then concludes that he was placed on a bed and covered with a white initiation shroud. Due to natural lactic acid gas emissions, which cause photographic images—here a Dr Allan Mills (Knight, Mes:156–161, 235–241) is convincingly quoted—de Molay's body was imaged onto the shroud. This same shroud, kept and later displayed became, under the Roman Church, the Shroud of Turin, the 'Shroud of Jesus'.

The rest of Europe was shocked, and treated the Templars relatively lightly. But with their Grand Master and headquarters gone the Order was finished. But not quite. Knowing of the imminent strike all of the Templar wealth, treasure and documents kept at the great Paris Preceptory were secretly removed (Baigent, Temp:53) to a fleet of eighteen Templar ships at La Rochelle (Gardner: 271–2). It cannot be envisaged otherwise that the most precious documents, those from the Temple Mount, would have had top priority for this movement to a safe place. The La Rochelle fleet then disappeared from history. Everywhere wealth-loaded fleets disappeared. No ship of the great and famous Templar sea power was ever found or captured (Baigent, Blood:72). Phillippe never gained any of the coveted treasures.

Conclusions

1. Phillippe IV of France owned the Pope but was broke, coveted the Templar wealth, and on Friday 13 October 1307, secretly struck those in France, which led to the Order's extinguishment.
2. Sion must have known in advance; all the Templar treasures and, undoubtedly, the Temple Mount documents, were previously transferred to Templar ships, which disappeared.
3. The Templar Grand Master, Jacques de Molay, was severely tortured; it has been postulated that he was covered by a ritual shroud, which the Roman Catholic Church later exhibited as the Shroud of

Turin or Jesus.

4. The rest of Europe was shocked, but treated the Templars lightly; nevertheless, from the point of view of their mission they were finished.

Beneficiary of the Templar destruction—Scotland

The key fleet headed for Scotland (Baigent, Temp:65). This was the ideal refuge as it was remote from Papal Continental armies, it had a strong Templar infrastructure and the King, Robert the Bruce, 1306–1329, and his country had been excommunicated. The Papal Bull dissolving the Templars was never proclaimed there. Templars also went to Scotland from England.

The fleet landed on the east coast (Baigent, Temp:69–72), seemingly not far from the Templar station at Kilwinning. The Templars had previously built there a vast abbey, in 1140 (Knight, Mes:209). It seems likely that the Templars hid their treasures, records and documents in its vaults.

Conclusions

1. The key Templar treasure fleet landed in Scotland, beyond the reach of the Pope; Scotland knew that it had received a great benefit.
2. It seems most likely that the postulated Temple Mount documents were hidden in a vault at Kilwinning Abbey.

England—Scotland's predator

With England's Edward II impending invasion of Scotland this happened to be a time of great need for Bruce. He was doomed to lose the country; but the refugee Templars had brought with them great wealth, could get arms from Ireland, and could provide a magnificent heavy mobile fighting force. They decided to raise their banner with Bruce's. No doubt Templars both escaped from England and based in Scotland joined in.

Preparations were made for the coming battle. A strange story now arises, one for which there is no contemporary documentation. Nevertheless, the Duke of Antin, in Paris in 1741, stated that the nobles who had agreed to support Bruce (Ward:298) were made Freemasons at Kilwinning. James, Lord Steward of Scotland, was made their Grand Master. This was Antin's report. There is no documentary proof. But it needs noting.

Conclusions

1. Scotland was doomed to fall to a great English army, but the Templars decided to support Scotland; this was no doubt a critical decision.
2. Legend has it that at Kilwinning the Templars made Scottish nobles supporting Bruce 'Freemasons'; this included the Royal Stewards/Stewarts, later the Stuarts.

1314—the great watershed—the Battle of Bannockburn

It is more than possible that the French refugee and other Knight Templars assembled at the rallying centre of Kilwinning were aware that they might be wiped out by the far larger English army. These knights were burdened with great secrets: the nature of ancient Christianity, the whereabouts of the Tomb of Jesus, the Temple Mount documents, plus the hiding place of their treasure and documents, including the Temple Mount.

It seems reasonable to suppose that they decided to spread their knowledge before the coming battle. They would have selected suitable Scottish warrior nobles. The Scottish-based Deputy Grand Master would have had the power to make these Templars and, using the proven Templar ritual, would have had them initiated into the low and medium degrees. If it had indeed existed, the 'living resurrection' or raising observance would have featured in the inducting phase. In the Masonic ceremony, of course, the dead are not 'resurrected'; neither would they have been with the Templars. The secrets would have been parcelled out according to rank. Celtic, Gnostic-type, Christianity, was then still a power in Scotland, so the revelations would not necessarily have been a shock.

It is possible to conjecture these ceremonies being carried out in all solemnness in an inner sanctum of Kilwinning Abbey, in the quiet and candlelit black of night. The oath of secrecy would have been awesomely put. The whole business must have made a huge impression. One capable of demanding repetition down through the generations.

Jackson (Beyond:61) notes that the 'Knight of the Rosy Cross' Order is said to have been known straight after Bannockburn. Many assert, he says, that it was the basis of the Scottish order of the

Thistle. It was very little later, also, that some claim that the 'Royal Order of Scotland' was known. Mackey (768) relates that the Royal Order claims Kilwinning as its original chief seat of government.

And so it appears to this researcher that at that time some of the ceremony now incorporated into speculative Freemasonry first moved from their Templar owners to the wider realm of Scottish nobility.

Totally unplanned, with at least two and a half centuries yet to go, the speculative foundation of Freemasonry was laid.

The second step had been taken.

Conclusions

1. The Templars assembled at Kilwinning, faced with the likely prospect of being wiped out in the coming battle, could well have decided to make selected Scottish nobles Templars, so that they could pass on their great secrets.
2. If this is the case the Templars initiation ceremonies, including the resurrection or raising ceremony, would have been given to all, with higher ceremonies given to higher ranking nobles.
3. Other possible degrees delivered at this time include what are now known as 'Knight of the Rosy Cross' and 'The Royal Order of Scotland'.
4. The conferring of Templar degrees on Scottish nobles before the Battle of Bannockburn, Scotland, 1314, was the second step in the formation of Freemasonry.

24 June 1314

From the Masonic perspective it can be no accident that the Battle of Bannockburn, Scotland, took place, in 1314, on 24 June, St John the Baptist's Day.

Conclusions

1. The mystery of why Scottish (and later English, for a time) Masonry is called St John's Masonry, and why St John the Baptist's Day is so important in Freemasonry, is solved—it commemorates the Scottish-Templar Bannockburn victory.
2. This solution adds weight to the claim that Freemasonry was born or at least given a start at the time of the Battle of Bannockburn.

1314—the Templars—their entrenchment in Scotland

Henri de Saint Clair, a descendant of the Henri who accompanied de Bouillon on the First Crusade, was a Knights Templar commander (Gardner:294) at Bannockburn. That epic battle was decisive. It ended for 298 years English attempts to take Scotland. The Templars were made. Scottish tradition is that they flourished (Baigent, Blood:74) in Scotland, in modified form, veiled, for four centuries.

Some Roman Catholic control came back into Scotland. One result was a Papal order that all Templar property was to be handed to the Knights Hospitallers. A sham arrangement ensured that this did not happen (until a betrayal centuries later). On learning that their enemies had regained a foothold in Scotland, the Templars went underground (Knight, Key:300-1). Here is a further reason for the later local maintenance of Freemasonry as a solemn movement able to unknowingly help with Templar initiation.

Conclusions

1. At the Battle of Bannockburn in 1314, the Templars earned the sincere gratitude and respect of the Scots, and thereafter attained great influence.
2. With the re-appearance of some Papal presence in Scotland the Templars quietly merged into the great Scottish families.

Operative masonry in 14th-century England

In England building continued, with church construction and the Perpendicular style, into the mid-16th century (Markham, Origins:138). The usual reasons for having 'non-operatives' in lodges continued, and Markham (Origins:138,9) thinks that as local communities were paying for their cherished building in stages their leading contributing persons would attend 'lodge' meetings for two-way communication reasons. Certainly other trades had their non-operatives, for example, as liverymen, known in the 1600s (Sharman, comment in Stevenson:74) to be in the London Worshipful Company of Glovers, founded in 1349.

John Wycliffe began translating the Vulgate Bible into English, the work being finished by his students in 1380. The Roman Church had all the copies it could find burnt, and Wycliffe's remains

exhumed and burnt. Nevertheless some biblical knowledge began circulating amongst literate citizens.

Early evidence of organised operative masonry in England is provided by early constitutions, or the 'Old Charges'. The *Regius* of c 1390 and the *Cooke* c 1410 are the earliest known. They provide mainly mythical histories, details of mason grades and group organisation. This included large assemblies of a mainly annual basis.

However, before this, in 1356 (French:181) a code of regulations was drawn up for London Masons. In 1377 'The Fellowship of Masons' was founded, becoming in time the London Company of Masons. English lodges, of course, were already (French:185) in existence.

An 'immense' (Clarke, Ext:31) number of masons worked on Windsor Castle, beginning in 1360. Clarke is of the opinion (31) that a code of practice must have been in place. Upon the finish of the work itinerant masons would be likely to take it elsewhere. This could have begun the 'Old Charges' practice. Rules were certainly drawn up in 1370 (Clarke:31) for the 'Chapter of York Minster' at York.

Conclusions

1. Well-organised operative masonry flourished in England in the 14th century.
2. Wycliffe's English-language Bible would have received great attention in England and Scotland; it must have added to the quest for knowledge and, probably in Scotland, the refining—not alteration—of Templar ritual.

Roman Catholicism and the power of print

In 1440 printing came to Europe via Gutenberg. It was brought by a Protestant to Protestant Germany; Roman Catholic-controlled countries were out of the question.

The *Gutenberg Bible*, the world's first printed Bible, appeared in 1455. It was, of course, Roman Catholic policy to ban the Bible from the people. The priests doled out selected pieces, interpreting them as they saw fit, and could ascribe any Roman demand to the Bible.

Then came a swath of classical literature, new philosophy, new information and new science.

The coming of the printing press began a nightmare (Andrews:407) for Roman Catholicism. It at once began to undermine the policy of maintaining rule by keeping the population ignorant.

Conclusions

1. Printing opened the way for classical literature and liberal thinkers to reach large numbers.
2. Printing was perceived by Roman Catholicism as a threat to its power.

1446—Scotland and the Temple Mount documents—Roslyn Chapel Conclusions

In Scotland it is apparent that the ancient Temple Mount records and Templar documents were moved from Kilwinning to the Roslyn Preceptory. With the subsequent undergrounding of the Templars the documents would have shifted to the Saint Clair Roslyn Castle, as in Scotland the Saint Clairs, Barons of Roslyn, were the highest ranking (Gardner: 295) Scottish nobility. Certainly, in 1447 (Knight, Key:307) a fire, which greatly alarmed the incumbent Saint Clair, Earl William, caused four great trunks of documents to be moved from one of the Castle buildings.

It was in 1446 that Earl William Sinclair, a Saint Clair descendent, began the construction of Roslyn Chapel, now known as Rosslyn. Gathering some of Europe's finest craftsmen, he built the 'chapel' to the ground plan of Herod's Temple (Knight, Key:324). Lacking any idea of the appearance of the Temple, he apparently copied its—imaginary—picture from a Templar map of Jerusalem, a 'Heavenly Jerusalem' (Knight, Key:314) type of map. Although not a big building, four years were spent on the foundations (Knight, Key:307). Knight and Lomas (Key:307,8) are certain that the time was spent carving a secret vault system deep into the rock below the chapel.

Into these vaults would have gone the Temple Mount documents and various Templar records. Even the official guide book—quoted by Knight (Key:317)—speaks of stories of vaults, and that 'important artefacts' may be in them. They may indeed.

The 'chapel', which took 45 years to build, is typical of Templar Gnosticism. It was finished with no crosses, no crucifixion scene and no altar. It contains a wealth of carved detail, much of it symbolic, including Masonic (Knight, Mes:24, and Baigent, Temp:111). Baigent (Blood:190) adds that the chapel 'has long been associated with both Freemasonry and the Rose-Croix'. Some statuary has gone, and various carvings have been mutilated—Baigent says to destroy evidence—destroyed or badly worn.

Conclusions

1. Beginning in 1446 William Saint Clair had built a magnificent 'chapel' at Roslyn, Scotland,

- bringing in fine masons from all over Europe.
2. Four years were spent on the ‘foundations’; it is concluded that a secret vault was built.
 3. In the mid-15th century the priceless Temple Mount documents were placed in a secret vault beneath Roslyn Chapel, Scotland.

Scottish operative masons—and nascent Freemasonry

It is obvious that the designers and builders, particularly of the secret vault system, would have had to have been sworn to utter secrecy. The existing lodge system would have provided ready-made secret cells able to keep secrets. Knight and Lomas in their book *The Hiram Key* (312) realised this, and wrote: ‘William St Clair was a brilliant and talented man and we believe that he devised the first degree of Craft Masonry and the Mark degree to give his operative masons a code of conduct and an involvement in the great secret of the living resurrection which was reserved for speculative masons.’

It appears to this researcher that the basic idea is right, although the degrees, other than the first, wrong. The material being ‘reserved for speculative masons’ has no follow-up, and is meaningless, unless to mean that Knight thinks that Saint Clair had worked out the whole system of speculative Masonry, but was not willing to use it on this occasion. This cannot be agreed to; for one thing, when would a better occasion arise? But the real answer is that his moves were to meet a pressing present need; he had no sweeping system in mind. And no speculative masonry was to allow itself a trace until 285 years later.

All that William Saint Clair would need to have done was use the lowest grade Templar ceremony, entrance initiation, with its no doubt strict obligation and oath. After all, if it is tolerable to accept that Templar degrees were passed on prior to Bannockburn, then Sir William was doing nothing out of place. What was new was the type of person receiving it; and one with a practical lodge system. If this did indeed occur then most probably the degrees used were suitably modified for the purpose.

The initiation degree had to be used at Roslyn. This would have been a lead-up to the Templar ‘vault’ degree, perhaps also delivered; only to those directly involved, of course. The finding of the Temple Mount documents must have been committed to Templar ritual; it would have produced a concise ‘Holy Royal Arch’; that is, a ‘Jesus—King—Greatest’ degree. Certainly Knight (Key:316) photographed a 1621 gravestone at Temple, the old and nearby chief Templar site, bearing a pick and shovel—Royal Arch symbols—as well as the usual Templar—Masonic skull and crossbones. The secrets to be kept would have been the existence of the vaults—and, for those directly engaged, the secret sealing within them of trunks of documents.

Roslyn Chapel, also, bears in Latin the inscription (Knight, Key:318) ‘Wine Is Strong, A King Is Stronger, Women Are Even Stronger But Truth Conquers All.’ This is a focal point of the Red Cross of Babylon degree, which is usually attached to the Holy Royal Arch; it seems that was also conferred at that time.

The ceremonies could well have been performed, late at night and dramatically, in Roslyn Castle’s private chapel.

It is no hardship to envisage that those masons and lodges entrusted with the ‘Templar or Roslyn degrees’, so mind bending, and representing so much privilege, would have devoutly passed them down. These would have been at the heart of nascent Freemasonry.

At least one recognisable Masonic ceremony can be seen at Roslyn Chapel. Pointed out by Knight and Lomas (Mes:39) in 1997, it is an external carving. A provided photograph (148A) depicts a blindfolded man kneeling between two pillars. Around his neck is a cable tow, held by a kneeling conductor; the latter has a Templar cross on his chest. The depiction would have served as a perpetual reminder of the simple and bloodless fate awaiting any brother who broke his oath.

It is as certain as it is possible to be that here we see depicted a Templar—Masonic initiation ceremony; one performed on a non-Templar.

Degrees, astounding degrees, degrees of the greatest Chivalric Order the Earth has ever seen, had been conferred on ordinary men. Men who were members of mason lodges. Templary and operative masonry had been married. It was the first step to speculation for masons. Nascent Freemasonry had been, quite fortuitously, launched.

For Freemasonry’s formation, the third step had been taken.

Conclusions

1. In the 15th century a certain few operative lodge masons building the Roslyn Chapel in Scotland, more particularly those engaged in the ‘foundation’ work, were given, by inheritors of the Order of the Temple, certain Templar-modified degrees and ceremonies; the Templar initiation ceremony

- and the Templar Secret Vault ceremony.
2. This induction of operative masons at Roslyn is concluded to be the factual genesis of nascent Freemasonry.
 3. The Holy Royal Arch, translated Jesus—King—Greatest, as a Masonic degree may be traced to the building of Roslyn Chapel; also its attached Red Cross of Babylon.
 4. These degrees, initiation, vault and Red Cross, represent a climatic time for operative masonry. They were undoubtedly kept by those few operative lodges involved in the Roslyn Chapel oath-taking; thereafter those lodges and, as no doubt Sion saw the value, probably other lodges as the years advanced.
 5. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.

Operative masons in 15th-century England

England was in a time when, due to the wool trade and commerce, great wealth was available. This encouraged building, and mason lodges begin to become clear in documents; for example the York Minster Ordinances (French:183) mentions them in 1352, 1370 and 1408–9. Internal records are missing, but there is a growing number of Old Charges. These had primitive procedures for operative mason grades.

There is proof of the London Masons' Company in 1472. Subsequent records show its dominance up to the Great Fire of London, 1666.

Meanwhile in Scotland operative lodges were now being incorporated with other trades, as the 1475 'Seal of Cause' (French:185) shows. However masons apparently managed to hold separate meetings.

Conclusions

1. Much building occurred in 15th-century England, with evidence of operative lodges in being, the Old Charges of the time giving evidence of some sketchy ritual.
2. In Scotland mason lodges were incorporated with other trades, although it appears that at least some held separate meetings; those few holding the 'Templar or Roslyn' material could have suffered, however, some loss or garbling of ritual and secrets.

Knowledge comes to Europe

Knowledge continued to migrate into uncouth Europe. In 1453 Constantinople fell to Islam. At once there was an influx of civilised refugees, bringing some of the knowledge and texts built up over the amazing thousand years of the Byzantium Empire. Then the Moslem invaders of Spain, there for 700 years, began to be pushed out, Ferdinand becoming the first 'nearly all Spanish territory' king in 1500. Again, refugees brought their knowledge, gained under moderate Islam, including much from the ancient Middle East which had been destroyed by the Church. Cabbalism, Judaic thought, Hermeticism, Neo-Platonism, Gnosticism, astrology and alchemy began to have a 'great' (Baigent:137) impact.

One of the Roman Church's moves to regain complete domination was, in 1486, to issue a Bull to suppress 'witchcraft'. It targeted the new knowledge carriers. Over the next 250–odd years about a million (Gardner:309) innocent men, women and children were murdered; strangled, drowned or burnt alive. Knowledge, however, continued to get through; inevitably it started to awake suppressed Europe.

Conclusions

1. The fall of Byzantium and of the expulsion of Islam from Spain brought a flood of information into Catholic Europe.
2. The Roman Catholic Church tried to stamp out this knowledge and its carriers, one of the moves being, in 1486, to issue a bull on witchcraft, which held in some places for about 250-odd years, resulting in the murder of a million innocents.

Religious reform on the Continent

In 1517 Martin Luther, a Catholic theologian, broke lose in Germany. He rejected Rome's total control; in this he was supported by the Teutonic Knights, an offshoot of the Knight Templars, which gave him hidden strength. He translated the Bible into German. Printing saw to its distribution. Where it could, the Roman Religion burnt Luther's books, but found it hard to get at him physically in Germany.

In the not-always-safe shelter of Switzerland, Calvin strove for freedom from Rome. In 1541 he

wrote a book on Christianity free of priests. These stirrings reflected the ancient Judaic struggle to be free of Rome's physical yoke. Rome kept condemning and burning; the great astronomer, Galileo, 1564–1642, who was made by the Inquisition to recant his earth–sun findings, only escaped burning by his 'recanting'—and by his great fame—but he was held under arrest for the rest of his life.

A Scotsman, John Knox, learnt from Calvin. Narrowly escaping burning, he returned to Scotland and in 1559 began preaching Protestantism. From this emerged Presbyterianism, which includes elements of the ancient Celtic Church.

Conclusions

1. In 1517 in Protestant Germany, Martin Luther produced, despite Rome's best eradication efforts, a Bible in German, printing ensuring a wide distribution.
2. In 1541 in Switzerland Calvin began writing Protestant books, which had great influence.
3. In 1559 John Knox, a Scotsman, began in Scotland preaching a Protestant religion free of priests.

England breaks with the Pope

By 1600s the mood in England was positive. Phillip II of Spain's great Armada, a Roman Catholic drive to get England back as a slave state, had been defeated in 1588. Thereafter, although at times shakily, England stood free and was left alone.

In 1532 an English strong man, Henry VIII, 1491–1547, formally broke England from Papal authority. In 1536 he began suppressing the Roman monasteries. Fuelled by the intoxicating feel of freedom, a reform movement, although as yet small, was under way.

Henry's actions stopped the great English church-building era. Other building continued, however. Knoop and Jones (Decline:153) note that fortification works expanded. Nevertheless there was, for a while, a building downturn.

After Henry's death in 1547 a young Edward VI followed for a few years; it was a time of chaos. He was followed by Mary I, Queen from 1553–1558, a Catholic. She restored Papal Supremacy to England. Markham (comment to Batham:36), wrote: 'Catholicism in England was branded with the stigma of terrifying intolerance. Very severe religious persecution on such a scale and within such a short time had never happened before in this country; nor did it happen again.'

Horrific burnings of a great number of 'heretics', including the saintly Bishop Cranmer 1489–1556, followed. Known as 'Bloody Mary', she and the Roman Catholics she'd brought back reminded the more civilised English of what they thought they had earlier escaped. England was repulsed.

Conclusions

1. Although remaining a Catholic, in 1532 Henry VIII threw off from England the rule of the Pope; the break encouraged Protestant thought.
2. Henry VIII's suppression of monasteries in England in 1536 stopped the great English religious building era, although other building did occur, but on a lower scale; although no doubt diminished in number the English operative lodge system survived.
3. Mary I's restoration of Papal power in England resulted in a horrific 'cleansing' of 'heretics', one which so repulsed the more educated English that Roman Catholicism became associated with barbarity.

The Bloodline comes to Scottish royalty

Marie de Guise married James V in 1538, so bringing the Jesus Bloodline to the House of Stuart. Doubtless Sion was involved, perhaps for two reasons. One, Scotland had always proved a safe and loyal haven, and therefore a suitable place to ensure that the Bloodline was perpetuated, in case of disaster on the Continent. Two, as a reward to Scotland. Either way, it would ensure that the Stuarts would from then on be used in the effort of trying get the Bloodline on more and more thrones.

Mary Stuart, 1542–1587, their child, became Mary Queen of Scots and, married to Lord Darnley, produced James, 1566–1625. On his mother's abdication James became James VI of Scotland in 1567, taking power in 1583. There can be little doubt that Sion saw to his education.

Knight Templary, no doubt well established in Scottish noble circles, with its knowledge being handed down, including on Christian Gnosticism, would have been given a boost.

In the meanwhile Scottish stonemason lodges managed some form of at least semi-separation from other trades between 1500 and 1520 (French, 185, thinking more). The Lodge of Edinburgh, for example, took on by itself the passing of its Fellow Crafts, thereby reverting to ancient custom.

Conclusions

1. The marriage of Marie de Guise in 1538 to James V of Scotland brought the Jesus Bloodline to the Royal House of Stuart, the first to have it being James VI; the Stuarts had been entered in the lists for expanding their House to other kingdoms.
2. The infusion of the Jesus Bloodline into the Stuart Royal family would have given Templary a boost.
3. In the early 1500s Scottish operative lodges to some extent separated from other trades, there thus being more opportunity for concentration on ancient custom.

Scotland and nascent Masonry

Jackson (comment to Cryer, Makings:155) notes that it was in 1525 that the Strassburg–printed book *Ptolemy's Geography* appeared, with an illustration of 'a square and compasses with a G in the centre'.

In the period 1535–7, Miles Coverdale brought out an English Bible which used, for the first time, the separate names 'Hiram Abif'. This is the only place, remarks Tydeman (193), that this occurs. Vibert (43) says that the Coverdale Bible was superseded by the Great Bible in 1539. Thus there opens a small window of time, and for a while thereafter, which could well indicate when those Scottish lodges working their Templar–Roslyn degrees modified or wrote down the so-called raising or 'resurrection' ritual. With the movement of masons from lodge to lodge—no matter if at a rate less than that in England—the degrees probably travelled as well.

Conclusion

1. The Miles Coverdale Bible of 1535–7 uniquely uses the spelling 'Hiram Abif'; as it was superseded in 1539 by The Great Bible a window of time opens for dating a Scottish redrafting, by those lodges holding the 'Templar or Roslyn' degrees, of the raising ceremony; probably around mid–16th century.

Sixteenth-century England

Markham (Views: 95) records that Prof G R Elton, a Tudor specialist, wrote to him that 'the second half of the 16th century has been described as an era of great rebuilding, not of churches but of houses and palaces, especially in towns, and the great houses of the slightly later period must have provided quite as much work for masons as did late medieval cathedrals'.

So the work was there, so there must have been mason lodges. Durr (89) says that from the 1580s the English operative masons had developed a 'highly complex proto–trade union'. Throughout the Middle Ages the lodges were based on the work place.

This is indicated, also, by the appearance of Old Charges at this time, Clarke (Charges:76) writing that the earliest post-reformation one is about 1562, and mentioned assemblies. A Masons Company was incorporated at Newcastle (French:181) in 1581. The earliest English evidence of ritual (Carr, comment to Cryer, Makings) is an Old Charges of 1583. The lodge system at that time must have been primitive; French (184) writes that the Old Charges indicate no more than a single admission ceremony, and only one grade, probably Fellow.

Conclusions

1. The second half of the 16th century was in England a time of great rebuilding.
2. Operative mason organisations were clearly present, with primitive grade inductions.

The Elizabethan Age

The reign of Queen Elizabeth, 1558–1603, possibly for the first time, brought 'complete academic freedom' (Jackson, Ros:118), except for Roman Catholics. It was the golden age of the 'English Renaissance', and learning and brilliance flourished. Pope Pius V, enraged about the knowledge being spread to Europe, issued a Bull (Batham:19) denigrating Elizabeth and offering absolution to anyone who even attempted to assassinate her.

Over the English Channel on the Continent, freedom of conscience was non-existent. The Spanish persecution of non–Roman Catholics in the Netherlands brought terror from 1568 to 1579. The French Protestants became caught up in the 'Wars of Religion'. from 1562 to 1598. During that time, despite promises to the contrary, a well-planned Roman Catholic surprise strike against French Huguenots took place on St Bartholomew's Day, 24 August 1572. Three thousand men, women and children were slaughtered in Paris alone, and another 12,000 throughout France. A delighted (Gardner:36), Pope

Gregory sent congratulations to the French Court. Such events, says Markham (comment to Batham:36), 'perpetuated a deeply felt fear of Roman Catholicism' amongst the English.

In summing up Masonry's position by the new century; at 1600 England had a sound operative masonry base, but no hint of speculative Masonry. Scotland had an extraordinary extra—the Templar—Roslyn infusion.

Conclusions

1. From about 1550 on was a time of great rebuilding in England, with evidence of the lodge system and of a primitive ritual; the English operative lodge system was in practical use.
2. Elizabeth I's reign, 1558–1603, was marked by academic freedom, with the 'English Renaissance' resulting, so that some of the ideas and teachings of the ancients, including Christian Gnosticism and many other topics suppressed by Roman Catholicism, could diffuse, if only in the educated classes, throughout the British Isles.
3. By 1600 England had a sound operative masonry base, but no speculative Masonry of any type; Scotland's masonry, at least some of it, had an extraordinary extra—the Templar—Roslyn infusion.

William Schaw—the emergence of Scottish Masonry

In Scotland James VI, king from 1567 to 1625, in 1584 appointed William Schaw Master of Work and General Warden of the Masons. He issued Statutes or ordinances in 1598 and a second set in 1599. He wrote that they were a collection of all the good mason ordinances of the past, but that lodges in general should continue with their old statutes.

Schaw wanted some uniformity. He ruled that when taken an apprentice should be booked and, after showing his worth, 'entered' for at least seven years. Then he had to work as a mason for seven years, he was then eligible to be made a 'brother and fellow in craft' (Stevenson, Origins:35). As a fellow he could be a master, although there was no separate ceremony for this. Springett (50) writes that the Statutes 'mark the arrival of the modern type of lodge'. Stevenson (Origins:36) finds that a new lodge concept then began, each operative lodge having its own district, jurisdiction and control, and it could co-ordinate with others.

Incorporation of mason lodges with other trades did not suit Scottish masons, but the Schaw Statutes brought a means to form separate lodges. These could meet away from the burghs, where the guild was demanded, even in 'hills and open fields'. Following this, the lodge of Aitchisons's Haven came into the open in 1599, its minutes of that year still existing. It was closely followed by the Lodge of Edinburgh (Mary's Chapel).

Conclusion

1. William Schaw, General Warden of the Masons of Scotland, in 1598 and 1599 issued Statutes which enabled lodges to 'come out'; they did so, many exhibiting nascent Freemasonry.

Scotland—the escalation of nascent Masonry

Like all of the other Scottish lodges then coming out under Schaw's 'territorial' (Stevenson, Origins:37) rule, the Lodge of Edinburgh was operative, but it included some non-operatives. The Laird of Auchinleck, for example, was a member in 1600. By 1670 the ancient Lodge of Aberdeen listed its membership as $\frac{1}{4}$ operatives and $\frac{3}{4}$ non-operatives, most of the latter being nobles or high grade professionals (Stevenson, Origins:202,3). It seems probable that the latter were at least proto-speculatives, and able to conduct separate occasional lodges.

It is thought that the Stuart kings were Masons, seeing something of value to themselves in being so; perhaps it was another means of binding with the noble families. With the kings as nascent Masons, it is further thought, all those who wished to keep in with them followed suit; Masonry was a 'keeping sweet' tool.

It is also thought that some of the 'non-operatives', hearing whispers that Knight Templary was still alive in the great families, and wishing to enter it, knew that some mason lodges practised a form of low grade Templar degrees, and that if those undertaking them were found suitable, watching nobles would bring them into the coveted Templar fold. Hence, another reason for the attendance of gentry and professionals—hopeful candidates. Hence the occasional attendance of nobles—covert talent selectors.

It was precisely at this time that the rapid growth of towns in Scotland was robbing (French:184) the Scottish lodges of their monopoly. The strict old operatives began to fade out.

When they met formally, Scottish operative lodges certainly used ritual. '... it is true that by 1600 in Scotland the Craft had a very distinctive organisation based on the lodge, unique and elaborate symbolic

rituals and secrets revolving around the “Mason Word”.’ (Stewart, comment to Markham, Origins:108)

James III, who ruled 1437–1460, is said to have conferred (Baigent, Blood:191) upon the Sinclairs, as they came to be known, the hereditary Grand Mastership of Scottish Masonry. They certainly had the same status in later times. Five Scottish lodges, obviously fired up, issued in 1600 or 1601 the first ‘St Clair Charter’, in support of the Lairds of Roslyn. It stated that these ‘hes ever bene patrons and protectors of ws and our privileges’ (Stevenson, Origins:52). The old St Clair memories must have been strong; perhaps they had been passed down as part of the spoken ritual. It is even just possible that these five lodges had received their ritual from the Roslyn Chapel times, or from later members who had inherited it from that time.

The same document rejected the offer of a Royal Warrant for the association (‘Order’), which would have included having King James VI as Grand Master. Again, the unique strength of the Saint Clair family is demonstrated. As an aside: had the five lodges held fire, Scotland would have had a Grand Mastership—and one provable above all doubt—at about 1661. The English position is open to thought.

‘H.M. King James VI and I admitted to Lodge Scoon and Perth’, in 1601 (GL Scotland Year Book:46). Jones (159) adds that a document records that he was ‘entered fellow mason and fellow craft’, and describes Scoon as ‘ane ancient frie Lodge for entering and passing within ourselves’.

Remember, this Scottish Mason event is 116 years before the English claim to have brought Freemasonry to light with their 1717 Grand Lodge.

It is fairly apparent that James used Schaw’s new statutes to make his Mason–making public. It is conjectured that previous Stuarts had been nascent speculatives, but because of the system became so privately.

These Scottish free lodges became ‘a major movement’ (Knight, Key:300) during the reign of James VI. Macnulty (comment to Stevens, Confes:67) wrote that Scottish non-operatives of the 1600s should be thought of ‘as early Freemasons’, as is Ashmole in England.

Conclusions

1. Scottish lodges like the Lodges of Edinburgh and Aberdeen included non-operatives; professionals, gentry and nobles: it is possible that some of these men hoped to become Knight Templars, and that by showing themselves engaging in Templar–Roslyn ceremonies, available in many operative lodges, they might be selected; the higher nobles probably did the selecting.
2. Some operative masons still revered the Sinclair family, to the extent in 1600 or 1601 of issuing the ‘St Clair Charter’ stating their support of them, and that at the great expense of rejecting the offer of a Royal Warrant and the King as a Grand Master; this proves that knew they had a big debt to the Saint Clairs—the Roslyn ceremonies are indicated.
3. King James VI of Scotland in 1601 at the lodge of Scoon and Perth, was ‘entered fellow mason and fellow craft’ in ‘ane ancient frie Lodge for entering and passing within ourselves’; perhaps he was promoting both the Templars and nascent Masonry.
4. One result of the King openly becoming a Mason would have been a pressure on the nobility to copy him; here we find a tangible reason for the Scottish nobility’s ‘non-operative’ showing in operative lodges.
5. Some gentry and professionals may have taken the operative modified Templars degrees in an effort to be accepted as latter-day Templars.
6. During James’s reign, 1567–1625, it is known that these Scottish free lodges became a major movement; it is a most reasonable conclusion that nascent Masonry was practised by them.

James VI of Scotland—James I of England—the Bloodline comes to England

In 1603 James VI of Scotland, with a Guise–Lorraine (Baigent, Temp:43) Bloodline, became James I of England. A Protestant, and with a reputation of being a humanist (Knight, Key:328), and politically and religiously tolerant, is it conceivable that amongst the Scottish nobles who accompanied him there were not ‘frie masons’? It would be difficult indeed to think that significant elements of the Scottish-born Masonic system did not come with them to London; and in time filtering out.

The Scottish ‘gift’ would have included lodge ideas and, selectively, some of their information and secrets. Palmer (comment on Stevenson, Confes:72), says that a close examination should be made of the Scots who came as part of James’s court, as many must have been active in Masonry. He also includes the court of King Charles I. Roman Catholics, of course, came close to blowing up James and the Parliament.

It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative masonry. It did not ‘evolve’ in or from English operative lodges; it was inserted into some of

them. This is in complete agreement with the opinions of almost all current English Masonic writers; they reject the old 'transition' theory. The trouble for them is, in that case, where did speculative Masonry come from? Their second, and real, problem is that they will not accept—some apparently *innately* cannot accept—a Scottish origin.

Baigent (Temp:145) thinks that by the mid-1600s a form of the Scottish lodge system 'had filtered down to England'. Direct proof, of course, is lacking, but, for one, there is the very large growth of copies of the Old Charges, used by the English as a form of warrant. There is also the fact that known English Freemasonry, that is, nascent Freemasonry, near to the Scottish border was Scottish in character.

It can be envisaged that James and his successors would have used Freemasonry to help smooth the way to the, without doubt strongly implanted, Bloodline mission of improving the lot of the ordinary human. Freemasonry can be seen as a subtle way of transferring the essence of their Templar and Masonic obligations into the apperceptions of the English Establishment. It would have also been a subtle way of 'Stuartising' the English nobility.

Sir Francis Bacon, 1661–1726, was a towering English figure of this time. He held high office under James I, and had many prominent Rosicrucian friends, including Robert Fludd, who helped produce the King James Bible of 1611. His friends included Voltaire and William Schaw, and some think (Knight, Key:311–12) that he was a Freemason. He advanced science and society. One of his books was a precursor of the later US Constitution. Sir Francis Bacon: his traditional status as a member of Freemasonry should not be ignored. He could have had an input to the newly arrived Scottish nascent Freemasonry.

Conclusions

1. The fact that King James VI was an entered fellow mason and fellow craft in the 'ancient frie Lodge' of Scoon and Perth is a blazing beacon that there was—and is—more behind Scottish Masonry than most English have ever allowed. His membership must have been part of the King's grooming, to be a leader helping to advance various aims of the arms of Sion.
2. It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative masonry. It did not 'evolve' from English operative lodges; it was inserted into some of them.
3. It is strongly thought that James I and his advisers thought that the use of nascent Freemasonry in England would help smooth the way to improving English society; and to accepting him.
4. Sir Francis Bacon could have had an input to the newly arrived Scottish nascent Freemasonry.

Rosicrucianism

In 1614 *Fama Fraternitatis Rosae Crucis* or *The Discovery of the Fraternity of the Most Laudable Order of the Rosy Cross* appeared. It was the first of three pivotal 'Rosicrucian' books to emerge in Protestant Europe. A secret brotherhood was spoken of and a forecast of a new coming of age of enlightenment made, a 'golden age' for humanity. The message was hermetic and anti-Papist.

The central character, 'Kristian Rozencreutz', was said to be entombed. This was enshrined as 'The Legend of the Tomb', one much 'revered' (Jones:117) by Rosicrucians. With him in the vault were many secrets, so that, if after hundreds of years the light of knowledge should go out, it could help be rekindled with its reopening. It was indeed reopened once, it is here concluded, but sealed again. 'Kristian' was illustrated in Templar apparel.

Rosicrucianism needed no organisation, no secret cells; it was an idea, and a positive one. As such it spread itself. Its thinking was cross-border internationally minded. Rosicrucianism became the banner of Protestant Europe; even Martin Luther had a Rosy Cross incorporated (Gardner:308) in his seal. The movement grew as learned men, hermetic thinkers and alchemists flocked to associate themselves with it. The 17th century became the Age of Reason. Its ideals of fraternity, equality and liberty were destined to influence the American and French Revolutions.

The liberal drive of the Rosicrucian movement reverberates with the thinking passed down from ancient Christianity. The central detail of 'Kristian Rozencreutz' reads like an allegory of the entombment of Jesus together with records. It is likely that Sion—whose existence, recall, authentic contemporary documents confirm—ever anxious that its great secrets be preserved and passed on, was the author of Rosicrucianism. There can be little doubt; the symbolic focal point of it all, and Sion's key sign and responsibility, was the rosy cross. It was even the very name used.

Conclusions

1. 1614 marked in Protestant Europe the beginning of the issue of Rosicrucian books, decrying the

- Papacy, and in allegorical fashion calling for a new drive for thinking and science, predicting a new, golden, age for mankind; this was a drive to get Europe a liberal society, only possible by outmanoeuvring the Roman Catholic Church.
2. The work said that, against the possible eradication of knowledge in Europe, there was a store of great knowledge entombed with a 'Kristian Rozencreutz', which is easily 'Christ of the Rosy Cross', in a secret vault; the supposition that this was a reference to the tomb of Jesus is a strong one.
 3. Rosicrucianism sparked an explosion of learning in Europe; the proposition that Sion was behind it, that Sion was trying another way to get its aims carried out, cannot be ignored.

Roman Catholicism strikes—the Thirty Year's War

In 1613 Frederick, Count of Palatine, married Elizabeth Stuart, daughter of James I. With the release of hermetic ideals into Europe Frederick wanted political and religious reform. He became the King of Bohemia in 1617. The new Rosicrucian movement swirled around his court.

A freedom of knowledge movement was the last thing Roman Catholicism wanted. Fearing for its great power the Roman Catholic Church in 1618 began the Thirty Years War in central Europe, the cruelest before the 20th century. It came close to exterminating Continental Protestantism.

Germany and central Europe were in ruins, and death stalked its peoples. Johann Andrea, thought by some (Baigent, Blood:145) to have been behind the Rosicrucian books, took charge of getting Protestant intellectuals out of the holocaust. He created a network of secret societies known as the 'Christian Unions' (Baigent, Blood:147). Their purpose was to 'preserve threatened knowledge', including recent scientific discoveries deemed heretical. Again, the hand of Sion can be postulated.

Conclusions

1. The advent of Rosicrucianism and the prospect of whole societies gaining the light of knowledge and the likely spread of Protestantism was too much for Roman Catholicism; following past policy it inflamed a war which saw great slaughter.
2. 'Christian Unions' were formed to get intellectuals secretly out of Europe; the opportunity to spread the idea of intellectual freedom elsewhere was enlarged.
3. The Thirty Years War may well have increased the postulated drive to strengthen and enlarge nascent Freemasonry, in a largely cellular, little record keeping and invisible form, in Great Britain.

Compagnie du Saint-Sacrement

Just as Rosicrucianism appeared threatened, a secret organisation, the Compagnie du Saint-Sacrement, came into being, this time in France. Probably formed under the auspices of Gaston d' Orleans in 1627–29, who hoped to be French king (Baigent, Blood:179), its top men are still not known. Highly efficient, using secret cells and posing as Catholics, but believing in a decent, free, society, it infiltrated high positions and had partial control of the French government (Baigent, Blood:160–1) by the mid–17th century. Its organisation seems like a highly efficient form of early Freemasonry, but one operating in hostile territory. Above all, if Sion was its creator, as seems probable, it demonstrates the great power and drive of that organisation.

Baigent (Blood:179) thinks that the Compagnie du Saint-Sacrement was a facade of Sion. It is of note that one of its front-founders had a descended relative, Fenlon, who greatly influenced Ramsay's 'Oration' (Baigent, Temp:186) of 1736, thereby influencing Freemasonry's path.

Conclusions

1. With Rosicrucianism in Europe under threat simply due to exterminations, a new group, the Compagnie, secret and highly organised, with the aim of infiltrating Catholic France, came into being; once more the hand of Sion was probably present, if so again showing its power, tenacity and versatility.
2. The probable power and ability of Sion, as indicated in Europe in the early and mid–17th century, underlines the proposition that it would have had little trouble guiding and assisting the growth of another of its arms, nascent Scottish and Scottish–Stuart Freemasonry in England.

Refugee Rosicrucians in England

From the 1620s on, 'Christian Union' German refugees began arriving in England, also a haven for those fleeing the brutish Inquisition. Scholars, neo-scientists, philosophers and thinkers flocked in by the

thousand. There is little doubt that Sion members were included. Under James I's tolerance they were free to do as they wished. There were, of course, many charlatans; but the great thrust was towards enlightenment.

These refugee Rosicrucians became linked (Gardner:312) with the precursor of the Royal Society, possibly formed in 1645, and also the Scottish nascent Freemasonry circulating in England. Known Masons in England at this time are pitifully small in number, but records (Gardner:147) show that some of the continental Rosicrucians became intimate friends of Robert Moray and Elias Ashmole.

Many learned men in England were enthused by the Rosicrucianism international vitality. Copies of its books were available in Latin. The first English-language edition of the Fama, however, had to wait until 1652. Overall, Baigent (Temp:145) thinks, Rosicrucians invigorated 'speculative' Freemasonry. One arm of Sion could well have been helping another.

Conclusions

1. Refugee Continental Rosicrucians and similar from the 1620s on brought to England a fresh and invigorating spirit of border-crossing freedom and learning; the stage was being made easier for Freemasonry to develop and spread the message of a better society to British middle and lower classes.
2. Refugee Rosicrucians helped invigorate the nascent Royal Society and, it is almost certain, nascent Freemasonry; if so, Freemasonry's growth must have been boosted by this injection.

Charles I's liberalism comes up against English bigotry

Charles I, of the Bloodline, coming to the English throne in 1625 found himself caught in social upheaval, with the Puritan movement challenging the marginally more tolerant Church of England. Although probably trying to make moves right for the realm, Charles managed to upset vested interests. Those interests later wrote the history most of whose latter-day products still condemn him.

Another view, however, is that Charles found the English parliament wrangling over territories and religions and clocking up a huge debt; in fact Charles managed to balance the national budget for the first time in centuries. However, the dogmatic Puritans were on the rise. The Anglican Church, up to then, had been 'positively antagonistic towards anyone who dared to question its doctrine' (Gardner:313). But the Puritans were worse. Rosicrucianism suffered under them—it had to go underground (Gardner:218,9). Following the European practice, leaders formed an 'Invisible College'.

Spain was threatening England again; to gain France's support in an unequal match Charles I married the French king's daughter. But she was a Catholic. English Puritanism was now in the ascendancy, and full of self-righteousness. It did not like Charles's liberalism, and the Catholic marriage gave it the rationalisation needed to move. In 1642, under the banner of their parliament, the highly bigoted Puritans accused Charles of many things and rose in arms. The bloody English Civil War followed. Defeating the Royalists in 1646, they gained absolute power. In 1649 they had the hapless Charles beheaded.

Conclusions

1. The liberal views of Charles I were pitted against a new antagonist, Puritan bigotry; the wisdom of Sion having several arms in England, if indeed it did, including a nascent Freemasonry in England, was again shown.
2. Charles I badly misjudged the power of Puritanism when he decided to marry a Catholic; England paid for it by having a bloody civil war which suppressed liberalism, particularly religious; Charles paid for it with his head, and nascent Freemasonry may well have had to melt into secret cells.

Early and mid-17th-century Freemasonry in England

The nascent Freemasonry which the Scots were doubtless practicing, and which almost certainly was brought to England, has merits often not understood. Consider: while men in Great Britain were being exhorted by Masonry to study the secrets of nature, in 1632 the Roman Church almost burnt a man who had studied them—Galileo—and put him in house arrest for the rest of his life.

The earliest known initiate in England, at Newcastle-on-Tyne, was Sir Robert Moray. A Scotsman, he was initiated by some travelling speculative occasional lodge extension of a Scottish lodge, The Lodge of Edinburgh. It was in 1641. He was Quartermaster General in the Army of Scotland. He was a renown Rosicrucian, a founder of the Royal Society, rose to high office and became an adviser to Charles II. This also the first known time a purely speculative group—an 'occasional lodge'—is known to have acted; speculative Masonry had matured to the point where it did not have to operate in an

operative lodge. Proto-Freemasonry was in being.

The Ashmole business has to be the most overworked English historic Masonic fragment by English Masonic promulgators. Suffice to notice that in 1646, at an up-country location, one Elias Ashmole, well positioned and educated, was made a 'Free-Mason'. It was undoubtedly proto-Freemasonry. It seems that the making was not done by a permanently stationed full lodge but by a group of transients. Caught up in the English Civil War Ashmole nevertheless gained high postings.

Markham (comment on Stevenson, Confes:69) is of the opinion that, because of lodges known to be old possessing renditions of the Old Charges, in 17th-century England 'occasional lodges' were the exception rather than the rule. The point he misses here is that all occasional lodges would have worked from a base, the 'regular' lodge, which was validated by its possession of an Old Charges. But in those times of poor roads, poor communications, parochialism, war and threat of war, it would have been much easier—probably often necessary—to conduct Masonic inductions and grade-risings with small, detached, groups. All that would be necessary would be to have a copy on hand of the base lodge's thaumaturgic material mandate, its Old Charges. This was certainly the Continental case, and Continental Masonry was Scottish; as was 'English' Masonry, as this thesis endeavours to demonstrate.

Following the defeat of the Royalists, Cromwell created a parliamentary republic or 'Commonwealth' in 1649. Cromwell made himself 'Lord Protector' in 1653, tantamount to kingship, and used terror to gain his way. Dying in 1658, the Stuart monarchy, in the person of Charles II, was later restored to the throne.

There is a school of thought, far from demonstrated, and on the face of it unlikely in the light of the gulf between Puritanism and liberalism, that this English republic was a first fruit of the Sion–Templar–Rosicrucian and Masonic message.

The use of entirely speculative occasional lodges, first recorded for a Scottish lodge, and in 1641, separated from the only known lodges with speculatives up till then, operative lodges, indicates that proto-Freemasonry was in being.

The fourth step had been taken.

Conclusions

1. The earliest known initiation in England into some form of Freemasonry was in 1641; it can be argued that lack of previous records indicates that nascent Freemasonry, here claimed to have been brought to England by James I, was secretive—or its records lost during various catastrophes and deliberate burnings.
2. The earliest known initiation in England, of Sir Robert Moray in 1641, was of a Scotsman, and by an occasional lodge of a Scottish lodge; at the very least this demonstrates that Scottish proto-Freemasonry was in being, and that it operated in England
3. The first known initiation of an Englishman in England, and by an English occasional lodge, a proto-Masonic body, was of Elias Ashmole in the country in 1646; it is impossible to believe that he was really the first, but was just the first known:
 - (1) The full lodge and those who initiated him predated him, and even if some had been initiated by a Scottish lodge the probability is high that some must have been natively initiated.
 - (2) It is difficult indeed to believe that the lodge which initiated Ashmole was the only English lodge in being, or, indeed, that others had not predated it and those others.
 - (3) Ashmole was a great diarist, and by reason of his rare talents his diary survives; it is reasonable to think that almost all other initiated men did not keep a daily diary, or, if they did, it was long since lost.
4. In 17th-century England and Scotland, still trammelled by poor roads, poor communications, parochialism, war and the threat of war, no doubt together with a dearth of suitable large meeting places, the perfect practical way of dealing with such handicaps would be by occasional lodges—small, semi-detached groups—always having a mother, home or base lodge; all they would need was for one of their number to have present a copy of their lodge's Old Charges.
 - (1) Such groups, also, could have ever-varying membership, including being composed of members of different lodges; and here, of course, another need for secret signs, grips and tokens becomes apparent.
5. The use of entirely speculative occasional lodges, first recorded in 1641, and for a Scottish lodge, separated from the known lodges with speculatives up till then, operative lodges, discloses that proto-Freemasonry was in being; the fourth step in the formation of Freemasonry had been taken.

The Royal Society, Charles II and Freemasonry

Organised about 1645, the Royal Society was the world's first science fellowship. Founded by Rosicrucian-type men, men of international thinking, at times it found that it had to be invisible. Its earlier years were always closely associated with speculative Masonry. The Society was chartered in 1660 by Charles II upon the Stuart Restoration.

Charles II, King from 1660 to 1685, reformed the Church of England. He tried hard to get the English Establishment to accept religious toleration, including of Jews and Roman Catholics. To help underline the latter he married a Catholic; Parliament seized upon this and disparaged him as a Roman Catholic.

Again, the old but continuous push via various movements, now openly and strongly including Freemasonry, can be strongly argued. It is of interest to note that in 1985 Jackson (129), studying the two groups, Rosicrucianism and Freemasonry, drew the conclusion that they 'had a common ancestry'.

Wren was an early member of the Royal Society. Baigent (Blood:148) comments that 'Virtually all the Royal Society's founder members were Freemasons'. He (Temp:145) is also of the opinion that Rosicrucianism, the Royal Society and Freemasonry not only overlapped, but were virtually 'indistinguishable' from one another. Newman (38) thinks that the Royal Society provided a 'ready-made fulcrum for the devising and fashioning of future Masonic prose, concept and development'.

It is at this heady time, with new philosophies and sciences bursting into flower, that the beginning of true speculative Freemasonry can be ascribed. The key authors must have been members of the Royal Society. The Patron, if this inquiry's saliencies are reasonably correct, had to be the newly restored king, Charles II. Masonry was part of his House's concerns. Freemasonry was by now obviously observed to be a good carrier of the Bloodline's better society message; plus good for the Stuart image.

Not only did Charles II charter the Royal Society in 1660, he may well have asked it to improve Masonry's better society message-proselyting abilities. It can be envisaged that this was completed, in a primitive but sufficient form, by about 1665. Now, the starting date for this? Recalling that Sir Christopher Wren was reputed to have been made Grand Master in 1667, let the final leap be made—Wren was almost certainly the inaugural Grand Master. 1667. So there it is.

There is not even a shred of documentary proof. Lots of little pieces, however, fit. Note, also, Freemasonry's emphasis on science and learning. It is of interest, too, to recall how after Charles had been deposed he and his court in France used Freemasonry, again upgraded, to promote brilliantly this time his own personal cause's message; that sort of thinking could not have sprung so well formed out of nowhere.

Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry into extended philosophy, ritual and ceremony, still primitive but sufficient, to bring about true speculative Freemasonry. Finished about 1665 and organised by 1667, the most talented mason in England, Sir Christopher Wren, became the Order's first Grand Master.

Freemasonry's origin and forming: the fifth and final step had been taken.

Conclusions

1. The Royal Society, founded much earlier but not chartered till 1660, encouraged by Charles II, was from the beginning associated with Rosicrucianism and Freemasonry; it is contended that the high placing and partnership here assigned to Freemasonry is further evidence of the high role assigned to it: that of helping to bring about a more free, just and equitable society.
2. Another role of Freemasonry, it is thought, was to help James I's acceptance by the English upper classes.
3. Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry with extended philosophy, ritual and ceremony, still primitive but sufficient, into Freemasonry; finished about 1660 and organised by 1667, the most talented mason in England, Sir Christopher Wren, probably became the Order's first Grand Master.
4. It is probable that between 1660 and 1687 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Tomb recording

It was about this time that Sion found a way to map precisely the Tomb of Jesus by using paintings. This was unknowingly uncovered by Baigent et al in *The Holy Blood* and proven in minute detail, beyond any possible doubt at all, by Andrews and Schellenberger in *The Tomb of God*. Nicholas Poussin, 1594–1665, for example painted a number of pictures of the 'Arcadian Shepherds' type, notably 'Les Bergers

d'Arcadie', 1647, which gives glimpses of Mount Cardou, a mysterious tomb, plus a probable secret Sion sign, that of a pointing finger. The point is that the picture's composition is built on a hidden geometry. Some of the work of other contemporary painters, including David Teniers the younger, René d'Anjou and Il Guercino (ibid:225–283), also, indisputably, incorporates exactly the same hidden geometry. The mapping is done by geometrical lines and points, which are transferable from one artist to another; it is also found in two mysterious documents discovered much later at Rennes-le-Chateau.

Concomitantly, the point sign is much employed in higher Masonic degrees, as well as a Craft festive board sign. Whether or not this sign is hermetic and of Sion—and a study of paintings by such artists, and of photos of alleged recent Sion leaders and their surrounds, strongly indicates that it is—those constitutions which now allow it to be used when non-Masons are present seems to demonstrate the distance they have travelled from the Landmarks Masons undoubtedly were given, and which they undoubtedly swore never to alter, so long ago.

Conclusions

1. In the 17th-century Sion, or its equivalent, devised a geometrical mapping scheme which, upon translation, gives the precise site of the, at least deemed, tomb of Jesus, and had it employed in the composition of many famous paintings;
2. The pointing finger is almost certainly a Sion sign, one which must have almost certainly been given to Higher degree Masonry; its filtering down and degradation in current Masonry seems to be an example of the breaking of old oaths, as well as of innovation, by successive generations of Freemasons.

Later 17th-century English Freemasonry

The first record of an 'Acception' or 'accepted' mason, non-operative, being received in the London Mason's Company occurs in 1650 (French:185). The Acception was a kind of club (French:187) formed under the aegis of the Company.

Dyer (22) is of the opinion that speculative Freemasonry was 'widely spread' in England in the middle 1600s. Cryer (comment to Stevenson, Conf: 65) wrote that 'it was clear' that there was a 'fully speculative' lodge at Chester at about 1660. In contrast, Batham (comment to Markham, Origins:147) states that there is no 'primary evidence' of the existence in England of a non-operative lodge earlier than the 18th century. Markham (Views:112) agrees, saying there is 'no trace' before the end of the century. What is a trace?. Knight (Mes:46) finds of this Freemasonry—and it happens to be a characteristic of the whole Sion–Stuart liberalisation drive—that it appears to have been of a 'democratic and republican' nature.

The *Harleian* Old Charges of about 1670, probably from London (Dyer:140), gives articles related to apprentices, whereas previously only fellows and masters had been dealt with. With its references to 'several words and signs' there is a suggestion of more than one ceremony.

In 1665 the Great Plague ravaged London. Two thirds of the population fled and one fifth died. The operative masonry systems began to lose their grip. Then, in 1666, the Great Fire struck. Eighty percent of London was razed. An Act was passed in the following year to ensure that all new building be of stone. Regulations on masons were dropped. Masons flocked in, including from Europe. Forty years were needed to rebuild. Dawson (comment to Markham, Origins:159) thinks that lodges were set up to provide a venue for 'relaxation'.

The Act of Toleration of 1689 eased religious restrictions on foreigners and dissenters—but not on Roman Catholicism, the perceived cruel dictator waiting to regain power. This Act seems to have paved the way for the later new English speculative Grand Lodge to also display religious tolerance.

Conclusions

1. There is argument as to whether or not a form of Freemasonry was present in later 17th-century England, but if this paper's developments are right, it was; Scottish formulated and Rosicrucian–Royal Society–Sion developed, it was helping the more modest levels of society to visualise, and assist in bringing about, the age-old aim of social liberalism.
2. The Great Plague of 1665 and the Great Fire of London, 1666, with all rebuilding to be done in stone, contributed to a breaking down of the strict old operative masons organisations, with foreign masons coming in; this could well have been a time favourable to speculative lodge development.

The London Company

There were undoubtedly Mason Companies in London up to the downfall of the Church in 1530

(Markham, View:81). With a much older tradition of doing this, the Company's first extant record of non-operatives—three liverymen in 1663—is of 'making masons' for payment.

In the mid-16th century non-operatives began entering in numbers. There was a steep fee to pay. To cut through various possible reasons it is about certain that most were just directly self-seeking—being an accepted member of the Company was a 'passport to civic honours' (Jones:73). They gained the company's 'livery'. Liverymen were freemen of the city, and as such could vote for the Mayor and city officers. In those times enfranchisement was a rather rare and enviable status. Ashmole writes in his diary that he visited the Company's Acceptation Lodge in 1682—as a 'Senior fellow'—which must mean that he had been given a second degree earlier.

Conclusions

1. The old London Company of Masons was now accepting non-operatives in numbers, these apparently joining to become liverymen, which gave them civic privileges; nevertheless a system of non-operative 'clubs', different from operative lodges with a few non-operatives, was growing, capable of providing a sound London base for some speculative lodges.

Ever-adapting Sion

Sion appears to have kept increasing or changing its arms. Doubtlessly these were primarily concerned with the keeping of its monumental aims and secrets, until such time as they could be revealed—obviously always centuries ahead. They helped ensure that they would be transmitted on. The better society aim must have always been to the fore.

Without proceeding to validatory exhibits, examples of these strongly appear to include in France the *Compagnie du Saint-Sacrement*, c 1627 (Baigent, Blood:179), and *Heiron du Val d'Or*, c 1873 (Baigent, Blood:150), and in England the Gentlemen's Club of Spalding in the early 1700s (Baigent Blood:206).

Conclusion

1. If the signs are correctly read, Baigent's examples of Sion groups are yet a further example of Sion's drive.

Seventeenth-century Scotland and Masonry

Cromwell, 'Protector' of his English Commonwealth, invaded Scotland with puritanical savagery. In 1650 his troops looted and burned Roslyn Castle, with most of its ancient 'great library' (Brydon:4) being destroyed. For unknown reasons, however, Roslyn Chapel was unharmed. Perhaps it was because it bore none of the Roman Catholic motifs, and was, in its own way, an obvious great work of art. Perhaps, also, Sion was at work.

A record of the Lodge of Aberdeen, 1670, indicates that more than half its members were non-operatives (Lyon: 420), including earls, lairds and gentry. Although its early records were lost in a fire the lodge claims it was founded in 1541.

The *Edinburgh Register House MS*, bearing the date 1696, probably dates back to the 1660s (Jackson, Ros:129). It has brief rituals of the admission of apprentices and fellows, of 'passing' and of the Fellow Craft degree, two full degrees in all—Entered Apprentice, and Fellow Craft or Master. It includes an obligation on the VSL, secrets and a banquet afterwards. Poole (comment on Allan:155) remarks that the wording indicates 'the whole catechism, once operative, had passed to the non-operatives.

Conclusions

1. The invading English Puritans in 1650 spared Roslyn Chapel from destruction while the adjacent castle was burnt; why? It could have been no accident; the simplest explanation which fits the thesis here being developed is that Sion, acutely aware of the momentous materials in the vaults, had indeed hidden power, which it used.
2. In 1670 half of the members of the Lodge of Aberdeen were non-operatives, including the nobility; according to the present analysis this indicates that keeping in with the Stuarts was, as ever, a strong drive, and that some of the middle ranks may have been looking towards Knight Templary.
3. The *Edinburgh Register House MS*, probably deriving from the 1660s, giving brief rituals of two degrees and familiar Masonic customs, and which some think to relate to a fully speculative lodge, and which could well be the case, indicates what was going on in at least one such lodge; ritual degree work was a key.

The advances of Scottish Masonry by the early 17th century

Study of what seems to have emerged from this inquiry as the reasonable antecedents, origin and evolution of what is now known as Freemasonry suggests the following advances in Scotland.

The beginning was at Kilwinning in 1314, when Templar degrees were passed on to Scottish nobles.

There was non-operative Masonry. Here, men who were not architects, stone-cutters or builders joined lodges or similar groups of men who were. They would join for any number of reasons and a great number have been put forward in the literature. These include being the owner of the building or his agent, for commercial reasons, for convivial purposes, curiosity or for learning reasons.

Recent Scottish scholarship (refer particularly to Stevenson) has shown undoubted fusion between Scottish Freemasonry and operative lodges. The case made here is that the building of Roslyn Chapel saw the necessity of introducing the lowest grades, plus the Secret Vault, of the Templar degree system into certain operative masons; and perhaps whole lodges. If this is the case then it is certainly correct that the birthplace of speculative Freemasonry was Scotland.

Speculative Masonry did not, as it was once always thought, come about by a natural transition or evolution from an operative to a speculative stage. Rather, it was deliberately injected into operative masonry by another power. This was into what were doubtlessly at first a few specific lodges at Roslyn. It appears that once the speculative element had caught and held in certain lodges, its undoubtedly rather sparse nature could well have been from time to time upgraded.

The upgrading was probably by the greatest institution in Scotland, the Order of Knights Templar. The Order of Knights Templar was being religiously kept alive, not as a make-out group but by an unbroken line from Bannockburn. They had their great honour, their fight against their assailant, Roman Catholicism, and their great lands, as enormously powerful driving forces. This upgrading would have been for good reasons. After a while it would have been realised that the embryonic speculative Masonry was capable of spreading at least the morals of a better society to the commons. It would also have been seen as a useful first and testing stage for potential Templars.

The other projected reason is that the Stuart Kings are postulated as members of nascent Masonry, as a useful family involvement; this was made clear after Schaw's Statutes, which saw James VI openly become a Mason. The noble families would naturally follow his lead. The operative and semi-operative lodges would have been creatures of the game.

In Templar courts the 'genuine' secrets would have been communicated, the higher only to a few. This would have and must still include, in probable rising order:

- a. The 'good society' message.
- b. Its ultimate source, Jesus.
- c. The information that Jesus was a man, not part of a godhead.
- d. The information that Jesus did not die on the cross and that there is no resurrection of the body.
- e. The existence of the Temple Mount documents and the Roslyn Chapel secret vault.
- f. The site of Jesus's tomb.

Stewart (comment to Stevenson Confes:73) writes that 'The persistent worry in my mind is that I cannot see how or why enlightened men would be attracted to, and retain an interest in mere builders' initiation ceremonies which is all that Dr Stevenson's purely Scottish evidence amounts to.'

The answer, it is thought, is twofold. First, it is postulated that the Stuarts had adopted Masonry as a good thing for the family fortunes; the gentry and nobles did the usual genuflecting and copied.

Secondly, it could be that some of the professionals, gentry and lower nobles, knowing of the existence of the Templar Order, and wishing to be admitted, were told that they would have to begin at the first step, an initiation. For some, perhaps, it was only available in operative or semi-operative lodges. Perhaps one had to prove oneself at a lower level first. This would explain why Stevenson found that large numbers of such upper class men only attended one or a few meetings of operative lodges, then left.

The answer to the question which vexes so many, then—Why did the nobility enter humble mason lodges? The upper classes were probably courting the King; and it may have been the first step to admission to the Scottish Order of Knight Templary.

Conclusions

1. Study of what seems to have emerged as the reasonable antecedents, origin and evolution of what is now known as Freemasonry suggests that it was prefaced with Templars giving degrees to Scottish nobles before Bannockburn, low Templar degrees were given to Roslyn Chapel masons to seal their lips, then the operative lodges with those degrees were used as an entrance to Scottish Templary, which probably upgraded the lodge ceremonies.

2. The question ‘Why did nobles and enlightened men join the relatively humble stonemason lodges, with sparse ritual?’; if this thesis is correct: to please Stuart kings and, perhaps, to obtain the lowest Templar degrees, which they hoped would qualify them for membership of latter-day Scottish Templary.
3. The English now say that their Freemasonry did not come from their operative lodges—in which case, it is to be asked, where did it come from?
 - (1) The answer which has emerged in this examination must be considered to provide the Occam solution.

Late 17th-century Freemasonry in England

It was in 1686 that Dr Robert Plot published his renowned *Natural History of Staffordshire*. In it he mentions Masonry, writing of persons of eminent status seeking ‘Fellowship’, as ‘accepted’ masons in operative lodges. He speaks of ‘a meeting or lodg as they term in some places’ (Pick:47), and of ‘the Custom spread more or less all over the Nation’. There can be no doubt, therefore, that an early form of Freemasonry was spread over England.

It is ‘widely acknowledge’ (Baigent,Temp:176) that the ‘higher’ degrees came from France, having ‘originated’ in Jacobite Freemasonry. It is here contended that they had been in Britain all along; although doubtless many had been extended and polished in France. The beginning of the Scottish origin can be referred back to the Roslyn Chapel-building times, probably added to occasionally.

Altogether, as witnessed by Plot, there was a building enthusiasm for Masonry. The postulated Royal Society input, to make a truly speculative Freemasonry by about 1665, must have been taking a grip by now. Its diffusion from London, particularly in the face of the usual entrenched custom, must have been slow. But it was probably sure. This must have been a growing phenomenon over the latter part of the 17th century.

Conclusions

1. In 1686 Dr Plot wrote of eminent persons, called ‘accepted’ masons, being in operative lodges and holding meetings ‘all over the Nation’; as this paper has evolved this is, far from being strange, merely a confirmation of all the developments noted or postulated so far. Why did they join?; it is suggested that one reason was for important-feeling locals to show allegiance to the House of Stuart, hoping thus for favours from the local Royal representative.
2. Traces of Higher degrees in Britain are thin, but it is widely thought that they originated in France, with the ‘Jacobites’; this paper indicates that they originated in Scotland, and upon the Stuart exile taken to France and there enlarged and polished.
3. The expulsion of James II by the English establishment in 1687, and his exile in France, was to cause an enormous taking up of Masonry on the Continent.

Liberalism—its incompatibility with the English Establishment—the Stuarts ousted

The new professional and mercantile classes in England, rising in the 1670s, encouraged religious diversity and freethinking.

Charles II, King of England 1685–1688, appears to have become a Roman Catholic. Whether this was a cover, as was often used earlier by Bloodline families, is now most difficult to determine. One factor, probably, was that his Scottish highland subjects were still Catholics. But overall it has to be recalled that the ‘official’ histories of the time are clouded by prejudice and ignorance.

However, one must think that the Sion message must have been emphatically made known to James. Gardner (32) claims that ‘ordinary people’ welcomed him, because of the religious liberty he brought. Indeed, Gardner (324) claims that James II was the ‘most religiously tolerant king in the history of Britain’. He issued the written ‘Declaration for Liberty of Conscience’ 4 April 1687, proposing the ideal of religious tolerance for all. He declared, for example, that henceforth people were no longer forced to attend church every Sunday. They did not have to take communion, or ‘conform’ in any way. He wrote ‘we do freely give them leave to meet and serve God after their own way and manner’. The Church of England, the current religious power, was, of course, outraged.

The English Parliament was ‘infuriated’ (Gardner:325) that James II had allowed tolerance of Presbyterians, Catholics, Jews, Quakers and others. This was the last straw to his having married a Catholic; in 1687 he was deposed. Seeking exile in France, James and his descendants hoped and planned for the regaining of the throne.

In 1688 William of Orange, whose wife was the daughter of James II, and both Protestants, was

brought in. The Divine Right of Monarchs was abolished, and the Anglican Church became a subordinate part of the State. Parliament ruled; one way or another, the freer society seemed a little closer.

Conclusions

1. The rise of the middle class in the last quarter of the 17th century, with many seeking to better themselves, must have made Masonry attractive, and reasonably popular.
2. Due to James II's bad reports it is difficult to gain a clear picture of his aims, but he offered and proclaimed complete religious freedom, which outraged powerful vested interests; this paper's developments indicate that the age-old Bloodline, guided by Sion, was at work.
3. William of Orange's taking of the English throne saw much power stripped from it, taken over by the Establishment's parliament.

Jacobite Freemasonry in France

In France the Jacobites, as the Stuart supporters were known, made Freemasonry one of their arms, and developed it accordingly and well, particularly looking at the Higher degrees. Back in England the old Catholic, Anglican or Anglo-Catholic landowners sympathised with the Stuarts. Some have concluded that the English Masonry of the time continued to be that of the Stuart times, now referred to as Jacobean, although remaining 'studiously aloof' (Baigent, Temp:173) from politics.

Baigent quotes McLynn, *The Jacobites*, 40, saying 'There is no question but that the Jacobites had a crucial influence on the development of Freemasonry—to such an extent, indeed, that later witnesses went so far as to describe Freemasonry as a gigantic Jacobite conspiracy.' 'Abroad', notes Baigent (Temp:174) 'most of the Jacobite leaders . . . were not only Freemasons, but also instrumental in the dissemination of Freemasonry throughout Europe.'

Conclusions

1. From 1687 on, the Jacobites in France developed Masonry as a tool for their cause; in this way Masonry received a boost.
2. The Jacobites spread Masonry over the Continent; the basic Masonic messages were able to reach more and more people.
3. In England the Scots had gone but London and urban Masonry remained Rosicrucian—Royal Society—developed Scottish; the basic 'better society' message must have continued.

Sir Christopher Wren

Christopher Wren, 1632–1723, was once acknowledged by the English Grand Lodge as a Freemason, but that Grand Lodge's custom now is to remain silent or to deny it; he perhaps causes problems. Ward, 1921, of the older school, says that it is 'operative tradition that unquestionably he was a Freemason' (168). He also credits Dr James Anderson's statement of 1738: 'And after the rebellion was over—A.D. 1716—the few Lodges at London, finding themselves neglected by Christopher Wren, thought fit to cement under a Grand Master as the centre of union at harmony.'

The point here not touched was that in 1716 Wren was 85 years old. Anderson stated Wren was the Grand Master for nearly fifty years. Ward credits the Anderson statement on Wren's Freemasonry on the ground that if the rest of the recent founding history of the 1717 Grand Lodges is to be accepted, so must this. He also thinks that Anderson could not have gotten away with such a gross error, seeing that Wren had only then died recently. The 'nearly 50 year' timing has Wren being made Grand Master in 1667, perhaps being initiated about 1660; this puts his Masonry nicely between Ashmole and Plot.

Let thought be applied to what Wren was theoretically Grand Master of. Substance?—operative, semi-operative and speculative—the lot. Their affiliation?—about none. Area?—It is thought that the easiest position is the actual one; theoretically of all England, but in fact of the London region and its main tributaries, thereafter trailing off.

Ward (168) also records the London operative's position. The St Paul's Guild, from which they were derived, they claimed, was established in 1673. It gave a 'journey warrant' to a lodge of the fourth degree and began preparations for the rebuilding of St Paul's. Wren is said to have been made an 'Arch Guild Initiative' in 1649. There is no direct evidence of this operative information, but it is a fact that in 1710 Anderson became their Chaplain, and must have known. As the operative group was faltering he had suggested that it admit non-operatives. These, the operatives said, had included Desaguliers, Sayer and Payne. They met, they said, at the Goose and Gridiron.

Baigent (Temp:280), notes that John Arbury, a friend of Ashmole, wrote a memo that Wren was

initiated into a degree at St Paul's on 18th May 1691. Pick (70) notes that the famed William Preston 'asserted' in 1772 that Wren attended the 'Original No.1' lodge, almost certainly connected with St Paul's Cathedral. Preston added that Wren had presented the lodge with three candlesticks 'presented to this lodge by its worthy Master, Sir Christopher Wren'. Inscribed, they still exist.

Wren was a founder of the Royal Society and a prominent Rosicrucian. It can be assumed that he played a considerable role in forwarding Sion's aims. As England's leading architect and builder, and as control had to be kept over a mass of foreign masons, the developments in this study cry out that Wren would have been a Freemason; and a Grand Master. In the face of the evidence found—and there is more—deference to the present English Grand Lodge's diffidence about Wren could well be overcome.

But overall rides the deduction that the Rosicrucian–Royal Society formed Freemasonry, by enhancing Scottish proto-Masonry. And that Wren was probably its first Grand Master.

All things Scottish in England at that time were, and appear still to be, put down with the term 'Jacobite'. It is here asserted that Wren represented the last and best of the old Rosicrucian–enhanced Scottish Masonic tradition.

Conclusions

1. It is concluded the Sir Christopher Wren was a Freemason.
2. It is probable that Wren was the first Grand Master of the Charles II–Royal Society Masonry–Masonic aggregation.
3. The current English Grand Lodge position is to deny that Wren was a Mason, or shy away from the topic; this paper's work brings the conclusion that Wren is denied because:
 - (1) The acknowledgment of Wren and his Grand Mastership would diminish the English Grand Lodge's current situation of being the first, the 'premier' Grand Lodge of the world.
 - (2) It would bring closer that day when Scotland, not England, is acknowledged to be the source of Freemasonry.

The 1689 Jacobite uprising

The first Jacobite uprising occurred in 1689, under Viscount Graham of Claverhouse of Scotland, known there (Gardner:327,8) as Grand Master (Baigent, Temp:165) of the Knights Templar in Scotland. Killed on the field of battle, Claverhouse was found to be wearing an ancient jewel, the 'Grand Cross of the Order of the Temple', dated from before 1307.

The rising was bloodily put down; for example, all of the MacDonald clan who could be found were slaughtered in 1692 at Glencoe, including pregnant women.

Conclusion

1. The ancient top Templar jewel worn by Claverhouse in 1698 is a powerful support of the theory that the Templar line was kept going in Scotland; it could have, at any time, for example, made sure that the current Masonic usages were correct.

Late 18th-century—early 19th-century—operative England

Pick and Knight (51–2) record that the Alnwick operative lodge, of Northumberland, with a 1701 code of rules, Old Charges and extant minutes from 1703, has the only known records of a pre-1717 operative lodge. In 1708 the lodge describes the essential ceremonial dress as being of 'apron and common square'.

A lodge at Stalwell (now Industry 48), has records going back to only 1725 but with a much earlier traditional history. It gained a Grand Lodge warrant in 1735—and was still doing operative business 'nearly twenty years later'. It is 'the only instance of an English operative lodge serving in speculative form'.

Conclusions

1. The Alnwick operative lodge of 1703 is the only known one in England prior to 1717; however, a trail can be picked up from far earlier.
2. The Stalwell, 1725, but with an older history, had in 1735 a mixed operative–speculative membership; this proves that such lodges, as noted by Plot, existed in England.

1714—the arrival of Hanoverianism

Queen Anne, second daughter of James II, ascended to the throne in 1702. England used her to force the union of Scotland with England in 1707, of course to the Scottish disadvantage. Support for the Stuarts

was strong in those areas most in need of the reforms they apparently offered, the poor and rural areas. In 1708 James Edward Stuart, son of James II, arrived in Scotland, but trepidation called off an invasion, which could have succeeded.

With no issue the Stuarts were ignored and the Hanoverian House was asked to England; becoming King in 1714, George I could not speak English. By the following year unconsulted Scotland was in revolt. Under the Earl of Mar, who is alleged to have followed Claverhouse (Baigent:172) as Templar Grand Master, a Jacobite march was made on London but, with success in sight, cold feet called it off.

Conclusion

1. Following the lack of a direct heir to the English throne the Stuarts were ignored and a German prince brought in; the Hanoverians were left to become masters of England and unconsulted Scotland.

The Third Degree

The known speculative development of the separate three degree system finds an early hint at Trinity College, Dublin, Ireland, in 1711. The old York system almost certainly had it early, a 1726 reference being made (Jones: 241) to it. The Swan and Rummer Lodge has a reference to a working (Jones:243) in 1727. Pritchard's *Masonry Dissected* (1730) showed a sophisticated system to the world in 1730. However, there are those who think that the third degree was used (Jones:238) in Ashmole's time.

The first record of a 'Hiram Abif' ritual content is in Anderson's *Constitutions* of 1723. A developed rendition occurred in the Pritchard exposure. There is debate as to whether it was split from the second or first or introduced; nobody knows. Only some Scottish Masons would have known that it was an allegory—if it was, and it seems to be—of de Molay's 'death' and the subsequent 'raising' of him from it.

The publication, in 1537, of the Miles Coverdale Bible, uses, uniquely, the spelling 'Hiram Abif'; as that text was superseded in 1539 by the Great Bible, it seems likely that that about this time the latter-day Templars veiled the name Jacques de Molay with Hiram Abif. It is about the mid-16th century, then, that the raising degree, in outline form, may have first entered a few lodges of nascent Freemasonry.

Conclusions

1. The third degree comes to light early in the 18th century; it almost certainly incorporates the death of Hiram Abif, proposed here as an allegory of de Molay's near-death experience.
2. The third degree, or the raising part of it, may have been in outline form in some lodges in Scotland since the mid-16th century, perhaps coming to London, as earlier argued, with the later Stuarts.

English Freemasonry before 1717

Clarke (Folk:27) concludes that English lodges before 1717 must have been 'roughly uniform in the precepts and their practice'. Brett (100) thinks that they had 'simple rites and customs', while Carr (Trans:435) finds that meetings were basically 'convivial'—feasting and drinking. It could be because the 'true' lodge was a Scottish-based lodge, now something to steer clear of. So for many, club-like lodges would have been a problem-solving development.

Baigent (Temp:173) is of the opinion the latter part of the 1600s lodges 'proliferated', although the bottom line hard records are lacking. The projected 1667 development, of course, would account for this. Although apparently remaining popular in the country, London was a little different. The Gordon Riots in London, completely out of control, aimed at Parliament for perceivably going soft on Roman Catholicism, were the worst of the century; this was in 1778. As the 1700s dawned Freemasonry in London, which city marked all trends, dropped away drastically. This had to be a product of the political situation, with the 1715 bloody clash between Jacobite and Hanoverians doubtlessly bringing it to a head. Knight (Mes:53,4) indicates that Freemasonry, which had developed in a Stuart-Jacobean mould, and with loyalties there, was being relentlessly stalked and overtaken by the new Hanoverian reality. After 1715 it was dangerous to exhibit Jacobite associations.

Conclusions

1. From this study the Clarke conclusion, that before 1717 English lodges must have been roughly uniform, must be generally correct; this, of course, is due to their almost certain derivation from the one source, Scottish Masonry.
2. The Carr conclusion, that pre-1717 English lodges were basically concerned with feasting and

drinking, indicates a switching to the club lodge as urban Scottish-type lodges became isolated from political correctness.

3. The marked fall in the number of London lodges around the beginning of the 18th century is put down by many writers to their being of a Jacobean nature, thus becoming a dangerous affiliate; this only serves to make clearer the case for the Scottish origin of English Freemasonry.

York

The history and legends of York Masonry are long, and in dispute. The first known Old Charges and, indeed, all the rest, mention Prince Edwin, whom they say gave the York stonemasons a charter, one which in effect formed a Grand Lodge. Edwin was the half-brother of Athelstan, who, incidentally, gave out more charters than any other English King. Cryer (Pan:72,73) quotes Vibert as stating that Yorkshire—apparently in the second half of the 17th century and well into the 18th—had many centres which ‘adhered to the ancient customs of the Order, and revered its old traditions’. They worked old Higher degrees on top of the Craft, the fourth being the Royal Arch and the fifth the Red Cross of Babylon. Also included was a Masonic Knights Templar.

York is well to the north. In York, writes Cryer (Pan:75), ‘there had been what is called a “Grand Lodge” since 1705. It chartered many speculative lodges in the region. Apparently worried about what the 1717 London Grand Lodge was doing, it later added to its Grand Lodge credential, ‘of All England’. Fort Newton, writing in 1918 (158), wonders if it could be described as a private lodge (in which case it acted similarly to Mother Kilwinning); he goes on to say that ‘the Lodge minutes of York are the oldest in the country, and the relics of the craft now preserved in that city entitle it to be called the Mecca of Masonry’. It and the region practiced many old degrees, producing what some refer to as the ‘York Rite’. It was basically a compression of degrees to seven. There was in the Scottish–Antients Masonic world, also, an extended version, which eventually listed 33 degrees—the Ancient and Accepted Scottish Rite.

Many military lodges adopted the seven-degree scheme, and some the more extensive one. Military lodges at that time—the last quarter of the 1700s—were overwhelmingly Scottish and Antients, but included some Grand Lodge of York lodges (the Moderns chartered only a few military lodges, and restricted membership to officers). They took the ceremonies to America. Present-day American Masons, in their millions, do not work a Moderns–English code; they work the ‘York Rite’ and the ‘Scottish Rite’. This is something about which English writers are quiet.

Conclusions

1. York has a mason tradition going back before the Norman Conquest; this gives it a feel of weight.
2. In the 1700s the York Lodge or Grand Lodge warranted many speculative lodges; this gives it the stamp of power.
3. York and its region preserved many old Higher degrees, some of which can be compressed into seven, thus forming the York Rite; this, together with the Ancient and Accepted Scottish Rite, were adopted by almost all military lodges, and taken to America: the foundation of the two American Rites, York and Scottish, is clear.

1717—a Grand Lodge for England

In 1716 a ‘steering committee’ type of meeting was held to plan the forming of a Grand Lodge. Ward (168) notes that the book *Multa Paucis*, of c 1764, states that six lodges were present. As, no doubt per tactics, on the obviously planned date of 24 June of 1717 the new Grand Lodge was established. It must be noticed that probably a very few in London knew the significance of the date—Bannockburn. It also shows to what basic levels the undoubted bringing of Freemasonry, or its early equivalent, to London by James I had fashioned English Freemasonry.

That but four of the original six lodges, that is, one third not supportive, brought into the plan were present at the launch is indicative of those troubled times. Although three of the lodges had members described as of ‘humble origins’ (Ward:100), one was composed of nobles and top gentry (Newman:33).

One conclusion for the presence of nobles is that, whilst most of the founders were ordinary, ‘speculative’, unaware, Freemasons, no doubt intending to go on fairly much as usual, the nobles were intent in seeing that the new governing body drop English Freemasonry’s ‘Jacobite’ characteristics. These were always somewhat liberal, a trait not wanted by the Establishment, which lived off the backs of the poor. The nobles were doubtlessly present to ensure that the Hanoverian way of doing things was

followed. This was to leave all the governing to the Establishment.

The members of newly directed lodges took great pains to be seen as loyal. They met in public places where they could be seen, they drank loud toasts to the King (Clarke, Charges:36), and they loudly sang loyal anthems. All this was audible within the building. Obviously a winner, it's still done!

Spurr (comment to Stevenson, Conf:60) notes the locutions which Anderson—originally a Scot—forcibly inserted into English Freemasonry when, after 1717, terms such as 'Entered Apprentices' for the English 'Apprentice', and for the English 'Fellow', 'Fellow of the Craft', or 'Fellow Craft' were made compulsory. Macnulty (comment to Stevenson, Conf:68) said quite frankly that all the Masonic idiom of England came from Scotland. Ward (Markham, Origins:145) added 'customs'.

James Anderson was 'staunchly Hanoverian' (Baigent, Temp:79), compiling, for example, the pro-Hanoverian book, *Royal Genealogies*. One has to wonder, then, if his minimising and putting down of the pre-1717 Masonic scene was politically motivated. What was Anderson leaving out and covering up? Does this explain the lateness of the appearance of the new body's *Constitutions*—when the story was straight? Certainly, his 1723 *Constitutions* precluded an approved member from being a 'Rebel against the State'. Compare this to the old 'speculative' practice of allowing political discussion.

Jones (166) notes that the Grand Lodge organised itself on guild lines—its government, the names of its officers, and its livery—'regalia'. Relating this to other information it seems evident that the Acception aspect of the London Company of Masons was now having a clear input into London Freemasonry.

The English speculative lodges, while the 'convivial' feature (Carr, Trans:438) continued throughout the century, were making some contribution to social aspects of the old better society approach. Consider the following comment by Stewart to Stevenson (Confes:77) regarding the content of sermons commissioned by various lodges. These had a 'holistic view of the nature of society that featured an egalitarian, a nobility of aspiration, a remarkable degree of toleration, a quiet patriotism, an optimistic perspective on the malleability and perfectibility of human nature as well as a practical and humane disposition towards beneficence and charity.'

But democracy was another matter. The higher positions of the new Grand Lodge were soon taken over by the nobility, the first being the Duke of Montague in 1721. None were—and the case remains—democratically elected. In the new English Freemasonry the old social class breakdown crusade was lost. Lost. The Establishment and Hanoverianism had imposed their control.

Conclusions

1. Six lodges attended the 1716 steering Committee to form an English Grand Lodge, but only four did so; there must have been those unwilling to ditch the old Scottish-Stuart lodge system.
2. That a new political base was being laid in 1717 is indicated by one of the four forming lodges being composed of nobles and high gentry.
3. In London on St John the Baptist's Day, 24 June 1717, the Grand Lodge of England was formed by four London lodges.
4. Lodges of the new Grand Lodge were careful that their patriotism was made loud and clear; the old Scottish system was being replaced by an English one. England, it is concluded, began to lose the Landmarks.
5. The new Grand Lodge designed itself on guild lines, more particularly those of the London Company of Masons; this indicates the extent to which London Masonry had been, probably increasingly, controlled by that body.
6. The constitutions of the new Grand Lodge demanded allegiance to the House of Hanover; again, Scottish Masonry was on the way out: going far to neuter the nascent English Freemasonry.
7. Although the ordinary English lodges found change, a general sense of trying to make society a little better remained; English Freemason lodges still had some part to play in social reform.
8. The new Grand Lodge abandoned democratic ways and made its positions by appointment, and got Crown Princes to be Grand Masters; old goals were lost.

The 18th century—the great outreach of Scottish Freemasonry

The Jacobites brought about the dissemination of Freemasonry throughout Europe (Baigent, Temp:174); in fact, it exploded through the Continent. In this it resembles the great initial rush to be in with the Knights Templar, and then the flocking to Rosicrucianism; all had something to offer which was perceived to of value: all, it is contended, were also the product of Sion. This Freemasonry was, writes Bullock (81), 'intimately intertwined with the major issues of the eighteenth century, with hermeticism, the Enlightenment, and the rise of democracy'. Bullock (86) quotes Jacob (*Living Enlightenment:*

Freemasonry and Politics in the Eighteenth Century) as writing that Masonry 'was the most avowedly constitutional and aggressively civic' of all 'the new enclaves of sociability'.

The first solid evidence of a lodge in France is in 1725 (Baigent, Blood:149); they were 'proliferating' (Baigent, Blood:154) by 1729. This provides an indication of the type of lodges which were operating in France before then. The Jacobites undoubtedly, as is widely written, took Freemasonry from the British Isles, principally Scotland, with them when James II went into exile in 1688. Higher degrees were worked, this increasing as Bonnie Prince Charlie's attempt at the throne in 1745 grew nearer.

It is apparent that those high degrees, grades or orders would have been carried out in a formal setting. Lodges must have existed. Certainly nobles flocked to be Freemasons. These speculative lodges must have taken on the Jacobite 'detached group' or occasional system, and the secrecy needed by plotters. Its use can be seen at the first known Masonic ceremony in Australia, with a group of French Masons on the French ship 'Le Naturaliste' in 1802. Captain Anthony Fenn Kemp was regularly initiated into the three Craft degrees This was by a group which his certificate says was not 'regularly assembled, but perfectly constituted' (Sharp:163-4). Such a group is known as a 'triangle', and still exists in some French constitutions.

Freemasonry was beginning to have an effect. In Bavaria, Spain and Austria, where it was sparked from France, it provided a 'focus of resistance' (Baigent, Temp:192) to authoritarian regimes. It voiced alternatives.

Conclusions

1. The Stuarts, it is argued, took the full array of old Scottish Masonry to France, and that these were reproduced there.
2. French nobles flocked into the Scottish Masonry; it can be viewed that Scottish Masonry held something of real importance.
3. In France in the early 18th century the Jacobites were spreading their Masonry throughout Europe, this highlighting freedom and enlightenment; the Jesus-derived ideals, it is argued, continued to be a high concern.

The first half of the 18th century—England and Freemasonry

British society, now virtually ruled since 1715, and particularly since 1721, by a 'prime minister' (Walpole), so excited Voltaire than in 1732 he held it up as a model of civilisation for all Europe. It had, however, many shortcomings. John Wilkes, 1727-1797, the member of parliament who was imprisoned for his democratic views, in 1763 wrote that previously 'there was no freedom of speech or opinion' (Gardner:334). But although the winds of change, set blowing earlier, could be dampened they could not be stopped. It was enough to bring some improvements. This relative freedom of thought from Roman and Monarchical dictates brought its rewards. One was the Industrial Revolution. Kay's flying shuttle of 1733 heralded it. By mid-century a self-made middle class was growing. Some of these were imbued with a strong desire to improve themselves (Barnett:18) also on educational, moral and spiritual planes, and took up Freemasonry. The same Industrial Revolution, however, was producing a new English under-class, badly exploited; English Freemasonry did not reach here.

English Freemasonry has been given credit by some English writers (eg Baigent, Temp:181) for greatly influencing prominent reformers of the 18th century; for example Hume, Voltaire, Diderot, Montequier and Rousseau in France. However, France was entirely dominated by the Scottish-Rosicrucian-Royal Society-Jacobean and Antients type of Freemasonry. Not English.

It was Scottish Masonry which first went to the world and, by far, had the widest spread. This was through military lodges, American colonies—which later reached out themselves—and far places generally.

Meanwhile, the new 1717 Grand Lodge, writes Knight (Key:350), in 'trying to formalise itself', began to 'lose its way'. What actually occurred, it is argued, was that English Freemasonry, at the power level, rejected the great Masonic aims, particularly those on freedom and democracy.

Conclusions

1. The second quarter of the 18th century saw the strong reinforcement of the English middle class; many, wishing to enhance themselves, took up Freemasonry.
2. English Freemasonry has been given credit for inspiring many great French philosophers. This is not the case; the dominant Masonry in France was the Scottish-Jacobean-Antients type.
3. It was Scottish Masonry which went to the wider world, including by military lodges.

4. It is thought by some that the English Grand Lodge began to 'lose its way'; according to the picture here being glimpsed this is not so—the English Grand Lodge had deliberately dumped the old ideals.

Roman Catholic opposition

In 1737 Cardinal Fleury found that an 'extraordinary number of high-ranking nobles' (Baigent, Temp:190) were Freemasons. The following year Pope Clement XII issued a Bull condemning Freemasonry and pronouncing Freemasons to be 'enemies of the Roman Church'. Baigent (Blood:192). In 1962 a previously secret letter by that Pope was found and published, which states that Freemasonry is marked by the 'denial of Jesus's divinity'. Further, it stated that the same 'masterminds' (Baigent, Blood:192) who had been behind the Lutheran heresy were behind Freemasonry. It is, of course, obvious that the Vatican would have been well aware of Sion and its works. Being aware is one thing; identifying for removal members of intensely secret, small and non-linked cells is another.

It is contended that the Vatican would have been well aware, also, of the true status of Jesus.

A further Bull, in 1740, pronounced that any Freemason detected in the Papal States would be punished by death. This was in 1740. The overall effect was to subdue Jacobite-type Freemasonry in Roman Catholic countries, at least at the overt level.

Conclusions

1. In 1737 the Vatican condemned Freemasonry and pronounced it to be an enemy of 'the Roman Church'; untouchable in Scotland and England, now that Freemasonry had moved to the Continent Roman Catholicism, fearing that it would help undermine it, condemned it.
2. Where the Vatican had total control it condemned to death anyone found to be a Freemason:
 - (1) This indicates the true power of Jacobean Masonry.
 - (2) This indicates that Roman Catholicism had undergone only a surface 'reformation', the drive to murder those capable of undermining its great vested interests remained.

The Baron von Hund experience

A glimpse into the postulated Higher-degree Freemasonry deriving from Scottish sources can be gained from the Baron von Hund experience. While in Paris, in 1742, he was initiated over a period of time into a high form of Freemasonry by Alexander Seaton—Baigent (Temp:197) proves this by reference to an old letter—who was, as Alexander Montgomery, the tenth Earl of Eglinton. Other highly placed Jacobites were present. The initiation degrees included Rosicrucian-type material.

A basic tenet which von Hund took from Paris was that at the time of the French strike on the Templars some escaped and went to Scotland; here, the Knights determined to continue the Order. This they did through the veil of Masonry. The detail is different but the outline is not.

Baron von Hund was given an exact, as concluded by Baigent, list of Knight Templar Grand Masters, which exactly match present Sion documents, and as such is the only other one in existence. Von Hund's initiators never got back to him; they may have been killed or dispersed in the subsequent failed Bonnie Prince Charlie battles. Von Hund felt obliged to spread the rite, which called for a total oath of obedience to the unknown superiors. It proves to be an early form of the Scottish Rite, and includes the three 'Craft' degrees, a form of Knights Templar, and other material, and came to be called the 'Rite of Strict Observance'.

Charles Edward Stuart, 1720–1788, of Anglican Protestant faith, a grandson of James II, in 1745 led a Scottish army into England to regain the throne. Badly advised, his army was defeated amid great slaughter at the Battle of Culloden in 1746. This ended the Jacobite military challenge for the throne.

After the defeat Jacobite impetus to Continental Freemasonry ceased.

Conclusions

1. In 1742 Baron von Hund was initiated into Jacobean Masonry by a small group; this shows that:
 - (1) The detached or occasional system was a long-term feature of Scottish Masonry.
 - (2) The Jacobites were actively using Masonry to help spread their aims and messages.
2. Left alone when the Jacobite campaign failed in Scotland, von Hund tried to pass on his, no doubt, responsibilities; From this, it is argued, it can be learnt:
 - (1) Those receiving the degrees took an oath to pass them on, as thought suitable.
 - (2) The 'Rite of Strict Observance'—note the command not to innovate—gives us a window into what are probably lower grades, if somewhat garbled, of Templary; this includes:
 - a. An account of Templars fleeing to Scotland at the time of the French strike.

- b. The Jacobites had added to their degrees Rosicrucian-type material, indicating that this was a favoured source.
3. With the military defeat of the Jacobites in 1746 the drive went out of their Masonic efforts; but Scottish–Jacobean Masonry was already spreading itself, and would in time overspread the globe.

Scottish Freemasonry fights back in England—the Antients

In 1751 the ‘Antients’ Grand Lodge was formed in England; it was said to have been in organised existence since 1739. It seems probable that, as the ‘Antients’ movement embraced the old Scottish–Royal Society enhanced, now denigrated as ‘Jacobin’ Freemasonry, it had to have a low or no profile while the Stuarts threatened the Hanoverians. But the 1745 Jacobin defeat put an end to all that.

It appears that when it was clear that Jacobinism was a finished force the Antients made themselves visible. Becoming invisible for a duration is a proven Sion tactic. Proclaiming their existence some years later, they never mentioned Jacobinism, but just got on and practiced and spread the old Freemasonry. They said that they kept to the old—which can only mean 1600s—Freemasonry. The 1717 Grand Lodge, however, which a letter in an 1727 issue of the *Daily Journal* (Jackson, Ros:121) had referred to as ‘Moderns’, had not.

English writers, including Jones (193) describe the names dubbed on the two Grand Bodies as ‘most unfortunate and most misleading’. However, this investigation, if accepted, finds that the contemporary dubbers were accurate; the Antients were using the old and pre–1717 forms, to which the Moderns, then very recent, had made radical changes.

The activists are said to have been mainly immigrant Irish. The movement reached into lower classes and enjoyed ‘immediate success’ (Barnett:18). It was not a breakaway group from the 1717 Grand Lodge and was not antagonistic towards it. However, as is the case with all well-vested interests, the Grand Lodge of England—now popularly dubbed the ‘Moderns’—saw the Antients as a threat. And so the attack on the Antients began.

It angered the 1717 Grand Lodge that the Grand Lodges of Scotland and Ireland pronounced it as aberrant, and recognised the Antients. That body was also much concerned that the majority (Jones:211) of its own members preferred the Antients workings, and wanted Higher degrees.

In the American British Colonies the Antients-type Freemasonry, complemented by Rosicrucianism, reached beyond conventional bounds and directed the rebellion now known as the American Revolution, 1773–83. Key men included George Washington, Benjamin Franklin, Thomas Jefferson, John Adams and Charles Thompson—all Freemasons. Its design was to free the colonies from the still oppressive—especially for a free-living people—conduct of the old power-corrupted House of Hanover. George Washington brilliantly put the position of Freemasonry in 1792, at the anniversary of his fortieth year of membership. Freemasonry was ‘founded on the immutable laws of truth and justice’. His brilliant summary was ‘The grand object of Masonry is to promote the happiness of the human race’.

Of pertinence: by the end of the 18th century, even outside of the Antients tradition, many Masons had ‘appropriated the Templars’ as their ‘antecedents’ (Baigent, Blood: 76).

Conclusions

1. With the building Jacobean threat to the Hanoverian throne those lodges still practising Scottish-derived work seem to have become ‘invisible’.
2. With the Jacobean military threat extinguished, 1745, the old-type lodges assessed that it was safe to emerge; and established their own Grand Lodge.
3. The contemporary dubbed terms ‘Antients’ and ‘Moderns’ describe, in the first case that type of Masonry practised under Scottish auspices, and pre–1717, whilst the Moderns were inventing a then new form of Masonry; the terms are accurate.
4. The two other Grand Lodges pronounced the Moderns Grand Lodge as irregular; as those two were working to the old rituals this tells us that the Moderns had indeed made drastic changes; by the practiced Landmarks the 1717 Grand Lodge was irregular.
 - (1) The fact that the English cover up or gloss over this happening must indicate that they, too, knew that their teachings and system were irregular; if it was then the case, then it must still be so.
5. The Moderns brushed aside the fact that the majority of their members wanted to practise the old Higher degrees; this indicates that the Moderns’ autocratic hierarchy:
 - (1) Was out of touch with its people.
 - (2) Did as it wished, against the will of its people.
 - (3) Did not care about its people.

6. The Moderns attacked the Antients; they saw them as a real threat to their Hanoverian and autocratic system, not to mention their monopoly.
7. In the English American colonies the Scottish–Antients Freemasonry was doing its work of promoting freedom and justice; the American Revolution was Scottish Masonry driven.
8. In the later 18th century it was found that most Masons thought that Freemasonry had come from the Knights Templar; no doubt few had proof, but where there's a continuous insistence there must be a reason.

1813—an unnatural Union

Following the advent of the French Revolution, 1789–1799, in 1799 the 'United Kingdom' passed the first Unlawful Societies Act. This could have crippled the Moderns, but it is contended that their Hanoverian connection—and particularly their position of countering the 'enemy' type of Freemasonry, now embodied in the Antients—saved them.

For the Antients the situation was the opposite. Expounder of the equality of man, dominator of world Masonry, known to be behind the American Revolution and known to be in the opening round of the French Revolution, their ideas of social freedom were a fundamental menace to the vested interest hold on the English, Welsh, Scottish and Irish peoples. There was a real danger (Knight, Mes:58) of their being declared illegal. It is put that this is the real reason the Antients succumbed to the Moderns.

The term 'Freemason'? The Union was about 'Antient, Free and Accepted Masons'. Antient—from the Antients. Free—from the 17th-century usage, to cover both operatives and speculatives; they were all 'free', that is, fully qualified and privilege-entitled (nothing to do with freestone). Accepted—from the few guilds; in this case the London Company of Masons: non-operative, but accepted as masons by it. Their use at that time would have reflected their meaning to those involved at that time; they would have known.

To wind up the Antients the Royal Princes were called in. The Duke of Kent became Grand Master of the Antients and the Duke of Sussex Grand Master of the Moderns. On 27 December 1813 the two Grand Lodges met and united. Theoretically.

The Second Article of the Act of Union is famous—at least the first part is. For some reason the second half of the statement is almost invariably omitted.

Pure Ancient Masonry consists of three degrees, and no more, viz, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Order.

There were numerous chivalric degrees and the Antients doubtlessly thought they could keep all the rest, such as the Mark, by claiming them as preparatory or step degrees to the Chivalry Orders, as in Scotland.

Conclusions

1. The 1799 Unlawful Societies Act posed no threat to the Moderns:
 - (1) The Moderns backed the Royal House and it backed them.
 - (2) All those who counted knew that the overseas revolutions were Scottish–Jacobite–Antients Masonry inspired, and had not proceeded out of the Moderns.
 - (3) The Moderns Grand Lodge showed no sign of wanting to change England's class-ridden status quo.
2. The 1799 Unlawful Societies Act showed every likelihood of debarring the Antients.
 - (1) With people like the Irish and the lower classes in their membership, they were automatically suspect.
 - (2) Antients-type Masonry was known to be behind the overseas revolutions.
 - (3) The Antients were known to teach social justice and liberty.
3. Under threat of closure the Antients decided that they had to try their hand with the Moderns.
4. The term 'Freemason'—the Union was about 'Antient, Free and Accepted Masons'. Antient—from the Antients. Free—from the 17th-century usage, to cover both operatives and speculatives; they were all 'free', that is, fully qualified and privilege-entitled (nothing to do with freestone). Accepted—from the few guilds; in this case the London Company of Masons: non-operative, but accepted as masons by it.
5. The Antients thought that they had protected their Higher degrees with an inclusion clause in the Articles of Union.

The Modern's—their closeness to destroying the Higher degrees

How wrong the Antients were. Sussex took over. He immediately strove to have the Higher degrees—the Jacobite–Antients degrees—erased (Knight, Mes:60) from English Masonry. A 'wholesale destruction' (Knight, Mes:67) took place. The Ancient and Accepted Scottish Rite, telling of the Freemasonry's Templar and Scottish background was 'gutted' and mangled, and almost all the degrees removed, to be 'conferred' by name alone. Even the name 'Scottish' was eventually censored out, as late as 1909. Those Australian Rose Croix Chapters still remaining loyal to the English Constitution are, even today, forbidden to work, even as exemplifications, the 'intermediate' degrees.

The ordinary Masons did not like the about-face orders from above. Cryer (Pan:75) writes: 'referring to something which is still often overlooked by my contemporaries. It is the fact that already in the period of at least 1725 to 1740 there was a groundswell of dissatisfaction with the development of the newer forms of Craft Masonry.'

It seems to this observer that many of Cryer's contemporaries are well aware of such issues, but in the interests of self-preservation avoid them. The Hanoverians, of course, were merely continuing their unvarying course of denying (Knight, Mes:67) their Scottish source and, more particularly, that Masonry's drive for social reform.

Conclusions

1. Upon gaining the upper hand over the Antients the Moderns effectively barred all Higher degree work.
2. Following 1813 the Moderns effectively defused and mangled the more—to their constituents—dangerous Higher degrees.
3. It is concluded here that the Moderns had now achieved their perceived aim of stamping out direct–social–reform Masonry in England.

Union Freemasonry and 19th-century English Society

In 1801 England had a population of 9 million and poor Scotland 1½ million. It is of value to examine English society as the 19th century advanced, as faced by English Freemasonry, now under the control of the Moderns. The Industrial Revolution was in full swing. Checkland (247) reports of England's factories:

... the bad ventilation, high temperatures, long hours, and, especially, the speeding of the machines to increase the worker's tempo. These conditions inevitably meant that the effective working life was reduced, with diseases, especially tuberculosis, thriving in exhausted bodies, causing employers or their managers to discard burnt-out adults and rely increasingly on children and youngsters. At the other end of their lives, as infants, the workers suffered damage as young mothers exhausted themselves in the mills and so failed in the care and feeding of their children.

Plumb (89) writes that 'Discipline in the factories—especially for children, was harsh, frequently cruel.' The workers had 'nothing to hope for'. They were 'haunted by the fear of unemployment and starvation. Disease, poverty, fear, malnutrition, this was the common lot of our ancestors.'

Where necessary, and it often was, children were put to work as soon as possible, although eventually limited to 12 hours a day; not enforced. Blake's 'Dark Satanic Mills' were everywhere.

The conditions in the mines and pits in the 1840s was particularly 'frightening' (Checkland:248). There, women and children, stripped almost naked because of the heat, worked their appalling hours in appalling, dangerous, conditions. A contemporary report illustrated 'conditions that demonstrated even more starkly the new depths of human degradation now possible, where the owners accepted no responsibility for their workers'.

For the aristocracy (Plumb:85) it was 'a golden age of power, privilege, and increased wealth'. Parliament opposed moves to put in place rules, or even police the few older ones. An Act of 1844 lowered the age of entry to factories from 9 to 8; this was not repealed until 1875. A new middle class sprang from this mass foundation of human misery. A heightened (Plumb:85) class-consciousness emerged.

And what was the new English Freemasonry doing all this time? The Moderns? Its aristocrats and gentry were getting richer, and it was getting Princes of the Realm, even the Prince of Wales, as its glittering Grand Masters. The new middle class nicely filled the ranks. In time, under trumpeted Royal patronage, public charities appeared, great show pieces like a hospital for the poor. But the Jesus message for a decent society, perpetuated by Scottish–Stuart–Antients Masonry, surgically removed, was not there for the members to conceive of, to take in, to act upon. In the century of it being most needed, English Freemasonry failed.

Conclusions

1. The 19th century saw in England a callous exploitation of the masses, one involving real, continuing, and shocking human degradation.
2. Nineteenth-century English Freemasonry, where the Moderns early bested the Antients, did nothing to address the cause of human misery all around it; rather, it rode on it.

National revolutions and Freemasonry

Was Freemasonry up to the task of improving the lot of the common man, woman and child?

That George Washington and the American Revolution were Masonically inspired, with the ideals of liberty and egalitarianism to the forefront, is beyond dispute. The 1775–1783 Revolution was Masonically led and its codes, particularly the great Declaration of Independence, were Masonically written. Its citizens never looked back. The subject is shunned or diminished by English Masonic writers. In the light of the thesis here advanced—let alone the circumstance that England lost—this is completely understandable. That the Masonry involved was Scottish-derived and not English is hardly ever dwelt on.

That the French Revolution was begun in 1789 by French nobles, a central core of whom were Freemasons or suspected to be, is also known. The fact that opportunists hijacked the Revolution is another matter. The Masonry involved was Scottish–Jacobean, a fact the English rarely mention. The fact that English Masonic writers usually deny any Masonic involvement in this contention no longer needs explaining.

The expulsion of the occupying Turks from Greece was another Masonic undertaking. Ask any Greek—‘every Greek child learns in their History lesson the prime and important role of the “Friendly Society” in achieving their Motherland’s Freedom’ (Place:17). Diaspora Greeks, members of French and other lodges, formed ‘Friendly Societies’; members of these ‘prepared and organised the Revolution of 1821’ (Souvaliotis:18). General Kolokotronis, Ipsilantis and Kapodistrias, the great leaders, were all intense Freemasons (Place:17,16). The Masonry involved was French and European, all Scottish-derived.

General Lafayette, 1757–1834, an outstanding Freemason, was a leader in the American Revolution and the French; for the latter he wrote ‘The Declaration of the Rights of Man’. Lafayette was expelled from the French revolution for advocating a Bloodline prince for the vacant French throne; which tells a lot. He was later a close adviser to the Greeks. English Masonry does not dwell on the Scottish-derived French Masonry’s great contribution to the civilised world, the effecting of the Greek Revolution.

Then there is South America. The thrust to unlock Spain’s grip came from Masonry. The South American republics are the result. Simon Bolivar the Liberator, 1783–1830, the great South American Freemason and great striver for independence, took his lead from George Washington. Bolivar personally lead the struggles to liberate Venezuela, 1821; Colombia and Equador, 1822; Peru, 1834; and Bolivia, 1825. The South American Masonry was American, derived from Scottish-Antients Masonry.

The freeing of Italy, 1860 on, from Roman Catholic-associated despotism, in particular the Papal States, was Masonically impelled, with the renowned Freemason Garibaldi, 1807–1882, in the lead. The one, important, region he could not capture was Rome, including the Vatican. If he had, it can be envisaged that subsequent world history would have been much different.

What is not so well known is that the Philippine 1898 rebellion against Spain was a product of, and driven by, Freemasons. As the Philippine Masonic Journal, *Cabletow* (1), records, ‘the man and the mason who spearheaded the declaration of independence’ was WBro Emilio ‘Colon’ Famy Aguinaldo. In the same edition Barnez (34), current Grand Master of the Philippines, writes of ‘our Mason Brothers’ who ‘initiated the Philippines Liberation Movement’. Filipino Masonry is American, which is Scottish derived.

It is significant that not one such revolution has an English Masonic background. It is of interest that English Masonic writers tend to shy well clear of the area, except to assert that Freemasonry had nothing to do with the French Revolution. This position, one above the ruck, is associated with the splendid precept that genuine—‘regular’—Freemasonry has never had any truck with politics, especially moves to upset a country’s governmental status quo. Apart from America, which is a special case (as everybody knows about it), the English leadership appears, at least on the face of it, to have a position much as follows. ‘It seem that at some well-past times, and in some quite foreign places, forms of a simplistic Masonry—or their members—which or who would nowadays doubtlessly be pronounced irregular, did get entangled with odd rebellions’.

Conclusions

1. The American Revolution, 1775–1783, which freed the east coast of America from the English, is acknowledged worldwide as to have been Masonically driven; it was not by the English form, however, but the Scottish–Antients.
2. The French Revolution, 1789–1799, had a Masonic start, but was quickly taken over by others; the Masonry involved was Scottish–Jacobean.
3. The Greek expulsion of the Turks, beginning in 1821, was Masonically driven; and by Scottish-derived Masonry.
4. The freeing of South America from Spain, beginning in 1821, was Masonically led; and by Scottish-derived Masonry.
5. The freeing of Italy, beginning in 1860, from the hold of the Roman Catholic Church was Masonically led; and by Scottish-derived Masonry.
6. The freeing of the Philippines, beginning in 1898, was Masonically led, and by Scottish-derived Masonry.
7. It is concluded that Freemasonry, which proved able to inspire the writing of great Constitutions and Declarations of the Rights of Man, was not only able to but actively did improve the lot of great masses of people.
8. It is a conclusion of this thesis that English Freemasonry had been deliberately rendered incapable of inspiring significant social reform.

Saunière, Rennes-le-Chateau and Reality

In 1891 François Bérenger Saunière, curé at the tiny village of Rennes-le-Chateau, Southern France, found something which gave him enormous wealth. This was two parchments hidden beneath his church's Visigoth altar (Baigent, Blood:25). Baigent, Leigh and Lincoln, co-authors of *The Holy Blood and the Holy Grail* and *The Messianic Legacy*, were unable to determine what it was, but it is now obvious that Saunière, using the clues that he had assembled, had discovered—or verified—the truth about Jesus.

He also learned of the location of Jesus's tomb. This was nearby; information and photos make that clear. Just to drive this nail home; Andrews and Schellenberger, who painstakingly solved the mystery, discovered that Saunière had built a tower—the Tower of Magdala—on a corner of his villa. From it Mount Cardou (183) can be observed.

It is most likely that Saunière was paid by the Bloodline for his silence and cooperation. It appears that Saunière and his nearby fellow priests, all born in the area, had early picked up elements of Cathar thought, and of Rosicrucianism (Andrews:416). It seems Saunière confided in two of them. Red roses are to be found in their personal designing and robes; their commitment in this direction may well have protected them from the powerful Bloodline.

They had without doubt to be extremely careful not to tip off their employers, the Roman Catholic Church. In the end, however, all died early, mysterious, deaths.

Conclusions

1. A curé, François Bérenger Saunière, a local and probably a covert Rosicrucian, found at his Rennes-le-Chateau church old parchments which held the hidden geometry which located the site of the tomb of Jesus; it was probably the Bloodline which backed him with wealth for his cooperation.
2. Saunière had a tower built from which he could observe Mount Cardou; if this inquiry is right he was almost certainly fascinated by being able to daily look upon the site of Jesus's tomb.
3. Saunière apparently confided in two other priest, all employees of the Vatican; all died early, unnatural deaths.

1894—beneath the Temple Mount

In 1894 a British army contingent, led by Lt Charles Wilson, probed beneath Jerusalem's Temple Mount (Knight, Mes:21,2). Coming upon tunnels they found a Templar sword, a spur, the remains of a lance and a small Templar cross.

The entire undertaking is well documented. The items found can now be viewed in the Templar Archives of Scotland.

Muslim prohibition now excludes any exploration of the Temple Mount's interior.

Conclusion

1. A 1894 a British army detachment discovered Templar items in tunnels deep in Jerusalem's Temple

Mount; this is proof that the Templars did indeed delve into that Mount.

Long-term time bomb—the Nag Hammadi Scrolls

In 1945 the ancient cache of Christian Gnostic scrolls and books hidden at Nag Hammadi, Egypt, were found. It was not until 1977, however, that their translated contents appeared in English. Baigent (Mes:22) points out that theological colleges have had to at least mention them.

Baigent, Leigh and Lincoln think that ‘ecclesiastics have become eminently sophisticated and erudite’. ‘Yet this knowledge has not been passed on to the laity. In consequences a gulf has opened between ecclesiastics and their congregations.’

They conclude that the historical material from the time of Jesus himself and just after, found in the second half of the 20th century, is ‘being withheld’ from Christian congregations. This is together with results of modern theological research. One result is that ordinary parishioners are disbelieving, shocked or ‘traumatised’ (Baigent, Mes:23), when they read of products of modern discovery and research as related by writers like Baigent, Knight and Andrews, and Thiering.

Conclusion

1. The Nag Hammadi Scroll information, as well as that of the Dead Sea Scrolls and the results of recent refined theological research, is being withheld from or not discussed with Christian Church laity; again, it seems that the only sensible conclusion is that vested interests are at work.

Sion Today

The Baigent team managed to meet in France, a few times before 1882, the self-revealed then Grand Master of the Prieuré de Sion, Pierre Plantard de Saint-Clair, a Bloodline descendent. For some unknown reason Sion had decided to show itself a little, as it has done from time to time. Sion acknowledged that it has many agents and people in powerful positions; names or positions were never mentioned

It seemed to the Baigent team, from documents released by Sion agents, that the old goals remain. The Jesus Bloodline, steeped in centuries of liberal and democratic teachings, should attain the thrones (Baigent, Blood:106) of Europe. Society should be improved for the good of the masses; for some time one endeavour to this end has been to encourage European nations to join together in various ways. This linking would minimise warfare, local exploitation and the like. The long aim here is to help bring about a ‘United States of Europe’ (Baigent, Mes:416).

Conclusions

1. Sion definitely existed and still exists.
2. Sion is concerned to get the Bloodline of Jesus onto European thrones, thinking that it will help ensure better societies for all.
3. Sion is currently endeavouring to help unite Europe.

Freemasonry Today

The number of ‘regular’ Grand Lodges, at least according to the sources used by the American publisher Pantagraph for its 1998 *List of Lodges Masonic*, is 141. This student is not sure, but calculates that about 130 are Scottish derived, and about 11 English. These numbers could be wrong. There are, too, numerous Grand Lodges which for one reason or the other are deemed ‘irregular’, principally by the ‘premier’ Grand Lodge, with its own set of criteria. Many Grand Lodges are beginning to ignore England in this.

The insanity this situation can bring about dawned on many Australian Masons a few years ago when the Western Australian Constitution set up a conference for all the Jurisdictions in its area, the lower Indian Ocean and Pacific region. The Grand Lodge of England then came down heavily, saying that as it had recently banned one of the Jurisdictions invited, other Constitutions could not sit down with it. If the conference went ahead, excommunication was bandied about. The repulsiveness of it all grows when it is realised that it was a conference, not a meeting in open lodge, and the drive was to find ways for jurisdictions in the region to co-operate—but, above all, this was a Masonic endeavour, one meeting the great Masonic ideals of freedom, equality and fraternity. Western Australia was forced to cancel. The air was blue, and not a Masonic shade. This needs thinking about.

For the obvious reason that world Freemasonry teaches freedom and a better society it is always been banned straight away by totalitarian regimes, from the Papal States in Italy to Communist China. Hitler

banned it. The Soviet Union banned it from its 'Evil Empire'; upon its collapse, Freemasonry returned. Freedom-loving countries, such as the United States and Holland, love it.

There are those Grand Lodges which are judged to be way out of court. These include Co-Masonry, the Order of Women Freemasons, and Prince Hall ('Black') Masonry, with the latter just starting to be 'recognised'.

England seems to be in the lead in the banning business. What doubt can there be that the sooner the women jurisdictions are given equality of status, which is a fundamental tenet of Masonry—and decency—the better? It has to come. Perhaps America will take the lead. England would hardly dare put America on its excommunicated list.

Further, there are all the Further or Higher Orders, such as the Holy Royal Arch; Jackson (Beyond:passim) recognises 17 in England alone. These cover a great range of topics, and offer relief for those who grow bored with Craft Masonry. Then there are many Orders for women, most American invented, and two, again American, for teenagers. It is significant that American (Scottish–Antients) Masonry fashioned the male Order around Jacques de Molay.

Conclusions

1. The physical spread of Freemasonry around the globe is impressive.
2. Scottish derived Freemasonry comprises, it is thought, about 92% of the world's Freemasonry, with English about 8%.
3. Some Masonic Jurisdictions are judged 'irregular', and not communicated with; England is in the lead with such pronouncements, which are now starting to be ignored by others.
4. Totalitarian regimes ban Freemasonry; this is a striking endorsement of its message of freedom.
5. Some forms of Freemasonry are judged to be way out of line, such as Prince Hall and Co-Masonry; the tide is turning for Prince Hall, but women have yet to find a champion.
6. There is an ongoing but steadily weakening effort of English Freemasonry to control world Freemasonry, essentially by trying to control Masonic history and information, and by pronouncing bans on those groupings principally seen as dangerous to itself or its social class principles.
7. The many Higher Orders indicate a felt need for such Masonry.
8. The many invented Orders for women indicate the need felt by some women for a part in Masonry; it should help speed the introduction of women into the mainstream.

PART III—PUTTING IT ALL TOGETHER

INTRODUCTION

It is now time to attempt to put together all that which has been concluded. As stated in the introduction, if this inquiry was to bring into the scholarly world new conceptions, conceptions thus available for general thinking about and prodding, then it would have to use also the power of intellect. So some of those conclusions are based on deductions, inferences and the like, rather than on, unfortunately unfindable, hard, cold data.

One small indication of the model's value is to see if it hangs together nicely; if it makes sense. Another test will be to see if old, unsolved, mysteries and puzzles about Freemasonry, and odd, unconnected 'facts', fall into place in the new model.

But first, a review of the running conclusions.

A REVIEW OF THE RUNNING CONCLUSIONS—THE FIRST PART

CONCLUSIONS FROM THE OPENING BACKGROUND

This background has generated conclusions. Many of the findings are without doubt subject to serious contention. However, they open the way for a critical prodding of the 'past' as written by each segment's time and faction victors.

Politics and religion

1. Discoveries of telling archaeological evidence, particularly of ancient documents, together with modern theological research, indicate that Jesus was a man, had an enlightened, egalitarian, message for the world, that he survived his crucifixion, and that he fathered children.
2. The body of Jesus was apparently entombed in a mountainside in a rugged region of Southern France.

3. In the first millennium Southern France became a sanctuary for the postulated Jesus Bloodline families and their supposed knowledge, including that of the true nature of Jesus, the existence of direct descendants of his, and the repository of wealth and religious documents in the Temple Mount.
4. The Priory of Sion seems to have become a major player in European affairs.
5. The Templars appear to have found themselves in possession of documentary proof that original Christianity was of the Jerusalem Church type.
6. Putting the Temple Mount documentary proof together with what was already known, it is contended that through the Bloodline families, Sion and the Templars, the Templars thought that the Roman Catholic religion was not only a false form of Christianity, but one without scruples, including wholesale slaughter, when it came to protecting its interests.
7. It is concluded that Sion and the Templars found themselves in possession of great and dangerous information; information which would have to be kept for a long time.

Building

1. In pre-Norman England, King Athelstan, c 895–939, and his son presided over a complex building programme which almost certainly included Mason organisations.
2. There is now archaeological evidence of the use of sophisticated building techniques in England for hundreds of years before the Norman Conquest of 1066.
3. After their conquest, the Normans at once commenced an ambitious building programme.

Operative lodges

1. There is no known record of operative lodges in England at this time, although the level of building being accomplished infers that they had to be in place.
 - (1) The first Old Charges, if correct, feature the holding of mason assemblies in Athelstan's time; this infers organisation.

Freemasonry

1. No trace.

A REVIEW OF THE RUNNING CONCLUSIONS—THE FINAL PART

CONCLUSIONS—THOSE OF THE MAIN BODY

It appears that a number of conclusions of some significance have occurred. The study managed to go its own way. It generated entirely unexpected results; some which one personally would rather had not seen the light of day. But they have.

Many of the findings are without doubt subject to serious contention. However, they help open the way for a critical prodding of the 'past' as written by each segment's time and faction victors. And a look at the future.

POLITICS AND RELIGION

The tomb of Jesus Conclusions

1. The Templars immediately took control of the Mount Cardou region, putting up an extraordinary number of buildings; the inference is that they were protecting the tomb of Jesus.
2. The Templar buildings pointed to the site of Jesus's tomb; again, the inference is there.
3. It is probable that the Templars re-entombed the remains of Jesus, and possibly with copies of the postulated Temple Mount documents.

Religious tolerance Conclusions

1. The Templars had religious tolerance; this happens to be one of the characteristics of the early non-Pauline Christianity.
2. The Templars had a close relationship with the Cathars of Southern France; a free and educated people who regarded Jesus as a man, not a god; to think that the Templars did likewise is not a big step to take.
3. The Roman Catholic Church, from 1202 to 1244, bloodily exterminated the Cathars; that the Templars secretly helped these where they could, re-enforces the previous point.
4. The religious tolerances of the Knight Templar Order and the Roman Catholic Church were in diametrical opposition.

Palestine Lost Conclusions

1. Palestine was lost to Europe by 1291.
2. In the eyes of Europe it seemed that the Templars had lost their reason for being; they may have lost some status.

Beneficiary of the Templar destruction—Scotland Conclusions

1. The key Templar treasure fleet landed in Scotland, beyond the reach of the Pope; Scotland knew that it had received a great benefit.
2. It seems most likely that the postulated Temple Mount documents were hidden in a vault at Kilwinning Abbey.

England—Scotland's predator Conclusions

1. Scotland was doomed to fall to a great English army, but the Templars decided to support Scotland; this was no doubt a critical decision.
2. Legend has it that at Kilwinning the Templars made Scottish nobles supporting Bruce 'Freemasons'; this included the Royal Stewards/Stewarts, later the Stuarts.

The great watershed—the Battle of Bannockburn Conclusions

1. The Templars assembled at Kilwinning, faced with the likely prospect of being wiped out in the coming battle, could well have decided to make selected Scottish nobles Templars, so that they could pass on their great secrets.
2. If this is the case the Templars initiation ceremonies, including the resurrection or raising ceremony, would have been given to all, with higher ceremonies given to higher ranking nobles.
3. Other possible degrees delivered at this time include what are now known as 'Knight of the Rosy Cross' and 'The Royal Order of Scotland'.
4. The conferring of Templar degrees on Scottish nobles was the second step towards Freemasonry.

Roman Catholicism and the power of print Conclusions

1. Printing opened the way for classical literature and liberal thinkers to reach large numbers.
2. Printing was perceived by Roman Catholicism as a threat to its power.

Knowledge comes to Europe Conclusions

1. The fall of Byzantium and of the expulsion of Islam from Spain brought a flood of information into Catholic Europe.
2. The Roman Catholic Church tried to stamp out this knowledge and its carriers, one of the moves being, in 1486, to issue a bull on Witchcraft, which held in some places for about 250 odd years, resulting in the murder of a million innocents.

Religious reform on the Continent Conclusions

1. In 1517 in Protestant Germany, Martin Luther produced, despite Rome's best eradication efforts, a Bible in German, printing ensuring a wide distribution.
2. In 1541 in Switzerland, Calvin began writing Protestant books, which had great influence.
3. In 1559 John Knox, a Scotsman, began in Scotland preaching a Protestant religion free of priests.

England breaks with the Pope Conclusions

1. Although remaining a Catholic, in 1532 Henry VIII threw off from England the rule of the Pope; the break encouraged Protestant thought.
2. Henry VIII's suppression of monasteries in England in 1536 stopped the great English religious building era, although other building did occur, but on a lower scale; although no doubt diminished in number the English operative lodge system survived.
3. Mary I's restoration of Papal power in England resulted in a horrific 'cleansing' of 'heretics', one which so repulsed the more educated English that Roman Catholicism became associated with barbarity.

The Bloodline comes to Scottish royalty Conclusions

1. The marriage of Marie de Guise in 1538 to James V of Scotland brought the Jesus Bloodline to the Royal House of Stuart, the first to have it being James VI; the Stuarts had been entered in the lists for expanding their House to other kingdoms.
2. The infusion of the Jesus Bloodline into the Stuart Royal family would have given Templary a boost.
3. In the early 1500s Scottish operative lodges to some extent separated from other trades, there thus being more opportunity for concentration on ancient custom.

Sixteenth-century England Conclusions

1. The second half of the 16th century was in England a time of great rebuilding.
2. Operative Mason organisations were clearly present, with primitive grade inductions.

The Elizabethan Age Conclusions

1. From about 1550 on was a time of great rebuilding in England, with evidence of the lodge system and of a primitive ritual; the English operative lodge system was in practical use.
2. Elizabeth I's reign, 1558–1603, was marked by academic freedom, with the 'English Renaissance' resulting, so that some of the ideas and teachings of the ancients, including Christian Gnosticism and many other topics suppressed by Roman Catholicism, could diffuse, if only in the educated classes, throughout the British Isles.
3. By 1600 England had a sound operative Masonry base, but no speculative Masonry of any type; Scotland's masonry, at least some of it, had an extraordinary extra—the Templar–Roslyn infusion.

James VI of Scotland—James I of England—the Bloodline comes to England Conclusions

1. The fact that King James VI was an entered fellow mason and fellow craft in the 'ancient frie Lodge' of Scoon and Perth is a blazing beacon that there was—and is—more behind Scottish Masonry than the English have ever allowed. His membership must have been part of the King's grooming, to be a leader helping to advance various aims of the arms of Sion.
2. It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative Masonry. It did not 'evolve' from English operative lodges; it was inserted into some of them.
3. It is strongly thought that James I and his advisers thought that the use of nascent Freemasonry in England would help smooth the way to improving English society; and to accepting him.
4. Sir Francis Bacon could have had an input to the newly arrived Scottish nascent Freemasonry.

Rosicrucianism Conclusions

1. 1614 marked in Protestant Europe the beginning of the issue of Rosicrucian books, decrying the Papacy, and in allegorical fashion calling for a new drive for thinking and science, predicting a new, golden, age for mankind; this was a drive to get Europe a liberal society, only possible by outmanoeuvring the Roman Catholic Church.
2. The work said that, against the possible eradication of knowledge in Europe, there was a store of great knowledge entombed with a 'Kristian Rozencreutz', which is easily 'Christ of the Rosy Cross', in a secret vault; the supposition that this was a reference to the tomb of Jesus is a strong one.
3. Rosicrucianism sparked an explosion of learning in Europe; the proposition that Sion was behind it, that Sion was trying another way to get its aims carried out, cannot be ignored.

Roman Catholicism strikes—the Thirty Year's War Conclusions

1. The advent of Rosicrucianism and the prospect of whole societies gaining the light of knowledge and the likely spread of Protestantism was too much for Roman Catholicism; following past policy it inflamed a war which saw great slaughter.
2. 'Christian Unions' were formed to get intellectuals secretly out of Europe; the opportunity to spread the idea of intellectual freedom elsewhere was enlarged.
3. The Thirty Years War may well have increased the postulated drive to strengthen and enlarge nascent Freemasonry, in a largely cellular, little record keeping and invisible form, in Great Britain.

Compagnie du Saint-Sacrement Conclusions

1. With Rosicrucianism in Europe under threat simply due to exterminations, a new group, the Compagnie, secret and highly organised, with the aim of infiltrating Catholic France, came into being; once more the hand of Sion was probably present, if so again showing its power, tenacity and versatility.
2. The probable power and ability of Sion, as indicated in Europe in the early and mid-17th century, underlines the proposition that it would have had little trouble guiding and assisting the growth of another of its arms, nascent Scottish and Scottish–Stuart Freemasonry in England.

Refugee Rosicrucians in England Conclusions

1. Refugee Continental Rosicrucians and similar, from the 1620s on, brought to England a fresh and invigorating spirit of border-crossing freedom and learning; the stage was being made easier for Freemasonry to develop and spread the message of a better society to British middle and lower classes.

2. Refugee Rosicrucians helped invigorate the nascent Royal Society and, it is almost certain, nascent Freemasonry; if so, Freemasonry's growth must have been boosted by this injection.

Charles I's liberalism comes up against English bigotry Conclusions

1. The liberal views of Charles I were pitted against a new antagonist, Puritan bigotry; the wisdom of Sion having several arms in England, if indeed it did, including a nascent Freemasonry in England, was again shown.
2. Charles I badly misjudged the power of Puritanism when he decided to marry a Catholic; England paid for it by having a bloody civil war which suppressed liberalism, particularly religious, Charles paid for it with his head, and nascent Freemasonry may well have had to melt into secret cells.

The Royal Society, Charles II and Freemasonry Conclusions

1. The Royal Society, founded much earlier but not chartered till 1660, encouraged by Charles II, was from the beginning associated with Rosicrucianism and Freemasonry; it is contended that the high placing and partnership here assigned to Freemasonry is further evidence of the high role assigned to it: that of helping to bring about a more free, just and equitable society.
2. Another role of Freemasonry, it is thought, was to help James I's acceptance by the English upper classes.
3. Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry with extended philosophy, ritual and ceremony, still primitive but sufficient, into Freemasonry; finished about 1660 and organised by 1667, the most talented mason in England, Sir Christopher Wren, probably became the Order's first Grand Master.
4. It is probable that between 1660 and 1687 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Tomb recording Conclusions

1. In the 17th-century Sion, or its equivalent, devised a geometrical mapping scheme which, upon translation, gives the precise site of the, at least deemed, tomb of Jesus, and had it employed in the composition of many famous paintings;
2. The pointing finger is almost certainly a Sion sign, one which must have almost certainly been given to Higher degree Masonry; its filtering down and degradation in current Masonry seems to be an example of the breaking of old oaths, as well as of innovation, by successive generations of Freemasons.

Ever-adapting Sion Conclusion

1. If the signs are correctly read, Baigent's examples of Sion groups are yet a further example of Sion's drive.

Scotland Conclusions

1. The invading English Puritans in 1650 spared Roslyn Chapel from destruction while the adjacent castle was burnt; why? It could have been no accident; the simplest explanation which fits the thesis here being developed is that Sion, acutely aware of the momentous materials in the vaults, had indeed hidden power, which it used.
2. In 1670 half of the members of the Lodge of Aberdeen were non-operatives, including the nobility; according to the present analysis this indicates that keeping in with the Stuarts was, as ever, a strong drive, and that some of the middle ranks may have been looking towards Knight Templary.
3. The *Edinburgh Register House MS*, probably deriving from the 1660s, giving brief rituals of two degrees and familiar Masonic customs, and which some think to relate to a fully speculative lodge, and which could well be the case, indicates what was going on in at least one such lodge; ritual degree work was a key.

Liberalism—its incompatibility with the English Establishment—the Stuarts ousted Conclusions

1. The rise of the middle class in the last quarter of the 17th century, with many seeking to better themselves, must have made Masonry attractive, and reasonably popular.
2. Due to James II's bad reports, it is difficult to gain a clear picture of his aims, but he offered and proclaimed complete religious freedom, which outraged powerful vested interests; this paper's developments indicate that the age-old Bloodline, guided by Sion, was at work.
3. William of Orange's taking of the English throne saw much power stripped from it, taken over by the Establishment's parliament.

The 1689 Jacobite uprising Conclusion

1. The ancient top Templar jewel worn by Claverhouse in 1698 is a powerful support of the theory that the Templar line was kept going in Scotland; it could have, at any time, for example, made sure that the current Masonic usages were correct.

1714—the arrival of Hanoverianism Conclusion

1. Following the lack of a direct heir to the English throne the Stuarts were ignored and a German prince brought in; the Hanoverians were left to become masters of England and unconsulted Scotland.

Union Freemasonry and 19th-century English Society Conclusions

1. The 19th century saw in England a callous exploitation of the masses, one involving real, continuing, and shocking human degradation.
2. Nineteenth-century English Freemasonry, where the Moderns early bested the Antients, did nothing to address the cause of human misery all around it; rather, it rode on it.

Saunière, Rennes-le-Chateau and Reality Conclusions

1. A curé, François Bérenger Saunière, a local and probably a covert Rosicrucian, found at his Rennes-le-Chateau church old parchments which held the hidden geometry which located the site of the tomb of Jesus; it was probably the Bloodline which backed him with wealth for his cooperation.
2. Saunière had a tower built from which he could observe Mount Cardou; if this inquiry is right he was almost certainly fascinated by being able to daily look upon the site of Jesus's tomb.
3. Saunière apparently confided in two other priest, all employees of the Vatican; all died early, unnatural deaths.

Long-term time bomb—the Nag Hammadi Scrolls Conclusion

1. The Nag Hammadi Scroll information, as well as that of the Dead Sea Scrolls and the results of recent refined theological research, is being withheld from or not discussed with Christian Church laity; again, it seems that the only sensible conclusion is that vested interests are at work.

Sion Today Conclusions

1. Sion definitely existed and still exists.
2. Sion is concerned to get the Bloodline of Jesus onto European thrones, thinking that it will help ensure better societies for all.
3. Sion is currently endeavouring to help unite Europe.

BUILDING

Note: it was found that at this stage the building category integrated into the others.

OPERATIVE LODGE

Operative lodges in 13th-century England Conclusions

1. Thirteenth-century England was engaged in much building; this provided a firm base for the existence and development of operative lodges.
2. As masons had to travel, it is considered that this made the having of secret grade-recognition signs a must; this is a basic feature of Freemasonry.
3. These operative lodges, it is thought, would need non-operatives, such as chaplains and clerks; the principle of non-operatives being part of an operative lodge appears established.
4. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.

Operative masonry in 14th-century England Conclusions

1. Well organised operative masonry flourished in England in the 14th century.
2. Wycliffe's English-language Bible would have received great attention in England and Scotland; it must have added to the quest for knowledge and, probably in Scotland, the refining—not alteration—of Templar ritual.

Operative masons in 15th-century England Conclusions

1. Much building occurred in 15th-century England, with evidence of operative lodges in being, the Old Charges of the time giving evidence of some sketchy ritual.
2. In Scotland, mason lodges were incorporated with other trades, although it appears that at least some held separate meetings; those few holding the 'Templar or Roslyn' material could have suffered, however, some loss or garbling of ritual and secrets.

Scottish operative masons—and nascent Freemasonry Conclusions

1. In the 15th century a certain few operative lodge masons building the Roslyn Chapel in Scotland, more particularly those engaged in the 'foundation' work, were given, by inheritors of the Order of the Temple, certain Templar modified degrees and ceremonies; the Templar initiation ceremony and the Templar Secret Vault ceremony.
2. This induction of operative masons at Roslyn is concluded to be the factual genesis of nascent speculative Freemasonry.
3. The Holy Royal Arch, translated Jesus—King—Greatest, as a Masonic degree may be traced to the building of Roslyn Chapel; also its attached Red Cross of Babylon.
4. These degrees, initiation, vault and Red Cross, represent a climatic time for operative masonry. They were undoubtedly kept by those few operative lodges involved in the Roslyn Chapel oath-taking; thereafter those lodges and, as no doubt Sion saw the value, probably other lodges as the years advanced.
5. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.

Late 18th-century—early 19th-century—operative England Conclusions

1. The Alnwick operative lodge of 1703 is the only known one in England prior to 1717; however, a trail can be picked up from far earlier.
2. The Stalwell, 1725, but with an older history, had in 1735 a mixed operative—speculative membership; this proves that such lodges, as noted by Plot, existed in England.

KNIGHTS TEMPLAR

The Knights Templar Conclusions

1. In a matter of months the Templars jumped from obscurity and near poverty to the toast of Europe; they must have gained a great asset.
2. Europe flooded the Templars with gifts and land; this indicates that they had indeed found or proven matters of extraordinary consequence.
3. Following their apparently stupendous finds, the Templars became great players in many fields in both Europe and the Middle East.
4. Reconstruction indicates that after its success Sion withdrew from the Templars, which it then used as its armed service, and melted into the shadows.
5. The Templars almost certainly developed strange rituals, including a resurrection or raising one.
6. Henri de Saint Clair, a Scottish noble, a member of the First Crusade, was associated with the Templar find.
7. The Templars became great builders, including of the Notre Dame cathedrals; they formed or obtained their own strict building squads.
8. The Templars adopted a red cross pattée; it is construed that, rather than representing the crucifixion it was a symbolic marker of the site of the tomb of Jesus.
9. The Templar's cross was red, it is thought, because of its old association with goodness and Jewish royalty, while the rose was also used to mark Jesus and secrecy; if all this symbology is correctly interpreted, then its combined use by the Templars can hardly be a coincidence.

Templars—the Builders Conclusions

1. The Templars built very extensively, and right over Europe; they had an intimate relationship with building groups, including logia.
2. One of the Templar building groups was named the 'Children of Solomon'.

Catholicism and French greed—the Templars destroyed Conclusions

1. Phillippe IV of France owned the Pope but was broke, coveted the Templar wealth, and on Friday 13 October 1307, secretly struck those in France, which led to the Order's extinguishment.

2. Sion must have known in advance; all the Templar treasures and, undoubtedly, the Temple Mount documents, were previously transferred to Templar ships, which disappeared.
3. The Templar Grand Master, Jacques de Molay, was severely tortured; it has been postulated that he was covered by a ritual shroud, which the Roman Catholic Church later exhibited as the Shroud of Turin or Jesus.
4. The rest of Europe was shocked, but treated the Templars lightly; nevertheless, from the point of view of their mission they were finished.

Beneficiary of the Templar destruction—Scotland Conclusions

1. The key Templar treasure fleet landed in Scotland, beyond the reach of the Pope; Scotland knew that it had received a great benefit.
2. It seems most likely that the postulated Temple Mount documents were hidden in a vault at Kilwinning Abbey.

1314—the Templars—their entrenchment in Scotland Conclusions

1. At the Battle of Bannockburn in 1314 the Templars earned the sincere gratitude and respect of the Scots, and thereafter attained great influence.
2. With the re-appearance of some Papal presence in Scotland the Templars quietly merged into the great Scottish families.

1446—Scotland and the Temple Mount documents—Roslyn Chapel Conclusions

1. Beginning in 1446 William Saint Clair had built a magnificent ‘chapel’ at Roslyn, Scotland, bringing in fine masons from all over Europe.
2. Four years were spent on the ‘foundations’; it is concluded that a secret vault was built.
3. In the mid-15th century the priceless Temple Mount documents were placed in a secret vault beneath Roslyn Chapel, Scotland.

1894—beneath the Temple Mount Conclusion

1. A 1894 a British army detachment discovered Templar items in tunnels deep in Jerusalem’s Temple Mount; this is proof that the Templars did indeed delve into that Mount.

FREEMASONRY

Operative lodges in 13th-century Britain Conclusions

1. Thirteenth-century England was engaged in much building; this provided a firm base for the existence and development of operative lodges.
2. As masons had to travel it is considered that this made the having of secret grade-recognition signs a must; this is a basic feature of Freemasonry.
3. These operative lodges, it is thought, would need non-operatives, such as chaplains and clerks; the principle of non-operatives being part of an operative lodge appears established.
4. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.

1314—the great watershed—the Battle of Bannockburn Conclusions

1. The Templars assembled at Kilwinning, faced with the likely prospect of being wiped out in the coming battle, could well have decided to make selected Scottish nobles Templars, so that they could pass on their great secrets.
2. If this is the case the Templars initiation ceremonies, including the resurrection or raising ceremony, would have been given to all, with higher ceremonies given to higher ranking nobles.
3. Other possible degrees delivered at this time include what are now known as ‘Knight of the Rosy Cross’ and ‘The Royal Order of Scotland’.
4. The conferring of Templar degrees on Scottish nobles before the Battle of Bannockburn, Scotland, 1314, was the second step in the formation of Freemasonry.

24 June 1314 Conclusions

1. The mystery of why Scottish (and later English, for a time) Masonry is called St John’s Masonry, and why St John the Baptist’s Day is so important in Freemasonry, is solved—it commemorates the Scottish–Templar Bannockburn victory.
2. This solution adds dimension to the claim that Freemasonry was born or at least given a start at the

time of the Battle of Bannockburn.

1446—Scotland and the Temple Mount documents—Roslyn Chapel Conclusions

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1. In the 15th century a certain few operative lodge masons building the Roslyn Chapel in Scotland, more particularly those engaged in the ‘foundation’ work, were given, by inheritors of the Order of the Temple, certain Templar modified degrees and ceremonies; the Templar initiation ceremony and the Templar Secret Vault ceremony.
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5. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.

William Schaw—the emergence of Scottish Masonry Conclusion

1. William Schaw, General Warden of the Masons of Scotland, in 1598 and 1599 issued Statutes which enabled lodges to ‘come out’; they did so, many exhibiting nascent Freemasonry.

James VI of Scotland—James I of England—the Bloodline comes to England Conclusions

1. The fact that King James VI was an entered fellow mason and fellow craft in the ‘ancient frie Lodge’ of Scoon and Perth is a blazing beacon that there was—and is—more behind Scottish Masonry than most English have ever allowed. His membership must have been part of the King’s grooming, to be a leader helping to advance various aims of the arms of Sion.
2. It is asserted that Scottish nascent speculative Freemasonry was laid upon the base of English operative masonry. It did not ‘evolve’ from English operative lodges, it was inserted into some of them.
3. It is strongly thought that James I and his advisers thought that the use of nascent Freemasonry in England would help smooth the way to improving English society; and to accepting him.
4. Sir Francis Bacon could have had an input to the newly arrived Scottish nascent Freemasonry.

Seventeenth-century Scotland and Masonry Conclusions

1. The invading English Puritans in 1650 spared Roslyn Chapel from destruction while the adjacent castle was burnt; why? It could have been no accident; the simplest explanation which fits the thesis here being developed is that Sion, acutely aware of the momentous materials in the vaults, had indeed hidden power, which it used.
2. In 1670 half of the members of the Lodge of Aberdeen were non-operatives, including the nobility; according to the present analysis this indicates that keeping in with the Stuarts was, as ever, a strong drive, and that some of the middle ranks may have been looking towards Knight Templary.
3. The *Edinburgh Register House MS*, probably deriving from the 1660s, giving brief rituals of two degrees and familiar Masonic customs, and which some think to relate to a fully speculative lodge, and which could well be the case, indicates what was going on in at least one such lodge; ritual degree work was a key.

Scotland—the escalation of nascent Masonry Conclusions

1. Scottish lodges like the lodges of Edinburgh and Aberdeen included non-operatives; professionals, gentry and nobles: it is possible that some of these men hoped to become Knight Templars, and that by showing themselves engaging in Templar–Roslyn ceremonies, available in many operative lodges, they might be selected; the higher nobles probably did the selecting.
2. Some operative masons still revered the Sinclair family, to the extent in 1600 or 1601 of issuing the

- ‘St Clair Charter’ stating their support of them, and that at the great expense of rejecting the offer of a Royal Warrant and the King as a Grand Master; this proves that they knew they had a big debt to the Saint Clairs: the Roslyn ceremonies are indicated.
3. King James VI of Scotland in 1601 at the lodge of Scoon and Perth, was ‘entered fellow mason and fellow craft’ in ‘ane ancient frie Lodge for entering and passing within ourselves’; perhaps he was promoting both the Templars and nascent Masonry.
 4. One result of the King openly becoming a Mason would have been a pressure on the nobility to copy him; here we find a tangible reason for the Scottish nobility’s ‘non-operative’ showing in operative lodges.
 5. Some gentry and professionals may have taken the operative modified Templars degrees in an effort to be accepted as latter-day Templars.
 6. During James’s reign, 1567–1625, it is known that these Scottish free lodges became a major movement; it is a most reasonable conclusion that nascent Masonry was practised by them.

Early and mid-17th-century Freemasonry in England Conclusions

1. The earliest known initiation in England into some form of Freemasonry was in 1641; it can be argued that lack of previous records indicates that nascent Freemasonry, here claimed to have been brought to England by James I, was secretive—or its records lost during various catastrophes and deliberate burnings.
2. The earliest known initiation in England, of Sir Robert Moray in 1641, was of a Scotsman, and by an occasional lodge of a Scottish lodge; at the very least this demonstrates that Scottish proto-Freemasonry was in being, and that it operated in England.
3. The first known initiation of an Englishman in England, and by an English occasional lodge, a proto-Masonic body, was of Elias Ashmole in the country in 1646; it is impossible to believe that he was really the first, but was just the first known:
 - (1) The full lodge and those who initiated him predated him, and even if some had been initiated by a Scottish lodge, the probability is high that some must have been natively initiated.
 - (2) It is difficult indeed to believe that the lodge which initiated Ashmole was the only English lodge in being, or, indeed, that others had not predated it and those others.
 - (3) Ashmole was a great diarist, and by reason of his rare talents his diary survives; it is reasonable to think that almost all other initiated men did not keep a daily diary, or, if they did, it was long since lost.
4. In 17th-century England and Scotland, still trammelled by poor roads, poor communications, parochialism, war and the threat of war, no doubt together with a dearth of suitable large meeting places, the perfect practical way of dealing with such handicaps would be by occasional lodges—small, semi-detached groups—always having a mother, home or base lodge; all they would need was for one of their number to have present a copy of their lodge’s Old Charges.
 - (1) Such groups, also, could have ever-varying membership, including being composed of members of different lodges; and here, of course, another need for secret signs, grips and tokens becomes apparent.
5. The use of entirely speculative occasional lodges, first recorded in 1641, and for a Scottish lodge, separated from the known lodges with speculatives up till then, operative lodges, discloses that proto-Freemasonry was in being; the fourth step in the formation of Freemasonry had been taken.

The Royal Society, Charles II and Freemasonry Conclusions

1. The Royal Society, founded much earlier but not chartered till 1660, encouraged by Charles II, was from the beginning associated with Rosicrucianism and Freemasonry; it is contended that the high placing and partnership here assigned to Freemasonry is further evidence of the high role assigned to it: that of helping to bring about a more free, just and equitable society.
2. Another role of Freemasonry, it is thought, was to help James I’s acceptance by the English upper classes.
3. Under the encouragement of Charles II, it is suggested, the Royal Society upgraded Scottish proto-Masonry with extended philosophy, ritual and ceremony, still primitive but sufficient, into Freemasonry; finished about 1660 and organised by 1667, the most talented mason in England, Sir Christopher Wren, probably became the Order’s first Grand Master.
4. It is probable that between 1660 and 1687 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Later 17th-century English Freemasonry Conclusions

1. There is argument as to whether or not a form of Freemasonry was present in later 17th-century England, but if this paper's developments are right, it was; Scottish formulated and Rosicrucian–Royal Society–Sion developed, it was helping the more modest levels of society to visualise, and assist in bringing about, the age-old aim of social liberalism.
2. The Great Plague of 1665 and the Great Fire of London, 1666, with all rebuilding to be done in stone, contributed to a breaking down of the strict old operative masons organisations, with foreign masons coming in; this could well have been a time favourable to speculative lodge development.

The London Company Conclusion

1. The old London Company of Masons was now accepting non-operatives in numbers, these apparently joining to become liverymen, which gave them civic privileges; nevertheless a system of non-operative 'clubs', different from operative lodges with a few non-operatives, was growing, capable of providing a sound London base for some speculative lodges.

The advances of Scottish Masonry by the early 17th century Conclusions

1. Study of what seems to have emerged as the reasonable antecedents, origin and evolution of what is now known as Freemasonry suggests that it was prefaced with Templars giving degrees to Scottish nobles before Bannockburn, low Templar degrees were given to Roslyn Chapel masons to seal their lips, then the operative lodges with those degrees were used as an entrance to Scottish Templary, which probably upgraded the lodge ceremonies.
2. The question 'Why did nobles and enlightened men join the relatively humble stonemason lodges, with sparse ritual?'; if this thesis is correct—to please Stuart kings and, perhaps, to obtain the lowest Templar degrees, which they hoped would qualify them for membership of latter-day Scottish Templary.
3. The English now say that their Freemasonry did not come from their operative lodges—in which case, it is to be asked, where did it come from?
 - (1) The answer which has emerged in this examination must be considered to provide the Occam solution.

Late 17th-century Freemasonry in England Conclusions

1. In 1686 Dr Plot wrote of eminent persons, called 'accepted' masons, being in operative lodges and holding meetings 'all over the Nation'; as this paper has evolved this is, far from being strange, merely a confirmation of all the developments noted or postulated so far.
2. Why did they join?; it is suggested that one reason was for important-feeling locals to show allegiance to the House of Stuart, hoping thus for favours from the local Royal representative.
3. Traces of Higher degrees in Britain are thin, but it is widely thought that they originated in France, with the 'Jacobites'; this paper indicates that they originated in Scotland, and upon the Stuart exile taken to France and there enlarged and polished.
4. The expulsion of James II by the English Establishment in 1687, and his exile in France, was to cause an enormous taking up of Masonry on the Continent.

Jacobite Freemasonry in France Conclusions

1. From 1687 on, the Jacobites in France developed Masonry as a tool for their cause; in this way Masonry received a boost.
2. The Jacobites spread Masonry over the Continent; the basic Masonic messages were able to reach more and more people.
3. In England the Scots had gone, but London and urban Masonry remained Rosicrucian–Royal Society–developed Scottish; the basic 'better society' message must have continued.

Sir Christopher Wren Conclusions

1. It is concluded the Sir Christopher Wren was a Freemason.
2. It is probable that Wren was the first Grand Master of the Charles II–Royal Society Masonry–Masonic aggregation.
3. The current English Grand Lodge position is to deny that Wren was a Mason, or shy away from the topic; this paper's work brings the conclusion that Wren is denied because:
 - (1) The acknowledgment of Wren and his Grand Mastership would diminish the English Grand Lodge's current situation of being the first, the 'premier' Grand lodge of the world.
 - (2) It would bring closer that day when Scotland, not England, is acknowledged to be the source of Freemasonry.

The Third Degree Conclusions

1. The third degree comes to light early in the 18th century; it almost certainly incorporates the death of Hiram Abif, proposed here as an allegory of de Molay's near-death experience.
2. The third degree, or the raising part of it, may have been in outline form in some lodges in Scotland since the mid-16th century, perhaps coming to London, as earlier argued, with the later Stuarts.

Late 18th-century—early 19th-century—operative England Conclusions

1. The Alnwick operative lodge of 1703 is the only known one in England prior to 1717; however, a trail can be picked up from far earlier.
2. The Stalwell, 1725, but with an older history, had in 1735 a mixed operative–speculative membership; this proves that such lodges, as noted by Plot, existed in England.

English Freemasonry before 1717 Conclusions

1. From this study the Clarke conclusion, that before 1717 English lodges must have been roughly uniform, must be generally correct; this, of course, is due to their almost certain derivation from the one source, Scottish Masonry.
2. The Carr conclusion, that pre-1717 English lodges were basically concerned with feasting and drinking, indicates a switching to the club lodge as urban Scottish-type lodges became isolated from political correctness.
3. The marked fall in the number of London lodges around the beginning of the 18th century is put down by many writers to their being of a Jacobean nature, thus becoming a dangerous affiliate; this only serves to make clearer the case for the Scottish origin of English Freemasonry.

York Conclusions

1. York has a mason tradition going back before the Norman Conquest; this gives it a feel of weight.
2. In the 1700s the York Lodge or Grand Lodge warranted many speculative lodges; this gives it the stamp of power.
3. York and its region preserved many old Higher degrees, some of which can be compressed into seven, thus forming the York Rite; this, together with the Ancient and Accepted Scottish Rite, were adopted by almost all military lodges, and taken to America: the foundation of the two American Rites, York and Scottish, is clear.

The 18th-century—the great outreach of Scottish Freemasonry Conclusions

1. The Stuarts, it is argued, took the full array of Scottish Masonry to France, and that they were there enhanced.
2. French nobles flocked into the Scottish Masonry; Scottish Masonry held something of real importance.
3. In France in the early 18th century the Jacobites were spreading their Masonry throughout Europe, this highlighting freedom and enlightenment; the Jesus-derived ideals, it is argued, continued to be a high concern.

1717—a Grand Lodge for England Conclusions

1. Six lodges attended the 1716 steering Committee to form an English Grand Lodge, but only four did so; there must have been those unwilling to ditch the old Scottish–Stuart lodge system.
2. That a new political base was being laid in 1717 is indicated by one of the four forming lodges being composed of nobles and high gentry.
3. Lodges of the new Grand Lodge were careful that their patriotism was made loud and clear; the old Scottish system was being replaced by an English one. England, it is concluded, began to lose the Landmarks.
4. The new Grand Lodge designed itself on guild lines, more particularly those of the London Company of Masons; this indicates the extent to which London Masonry had been, probably increasingly, subject to that body.
5. The constitutions of the new Grand Lodge demanded allegiance to the House of Hanover; again, Scottish Masonry was on the way out: going far to neuter English Freemasonry.
6. Although the ordinary English lodges found change, a general sense of trying to make society a little better remained; English Freemason lodges still had some part to play in social reform.
7. The new Grand Lodge abandoned democratic ways and made its positions by appointment, and got Crown Princes to be Grand Masters; old goals were lost.

The first half of the 18th century—England and Freemasonry Conclusions

1. The second quarter of the 18th century saw the strong reinforcement of the English middle class;

- many, wishing to enhance themselves, took up Freemasonry.
2. English Freemasonry has been given credit for inspiring many great French philosophers; this is not the case—the dominant Masonry in France was the Scottish–Jacobean–Antients type.
 3. It was Scottish Masonry which went to the wider world, including by military lodges.
 4. It is thought by some that the English Grand Lodge began to ‘lose its way’; according to the picture here being glimpsed, this is not so—the English Grand Lodge had deliberately dumped the old ideals.

Roman Catholic opposition Conclusions

1. In 1737 the Vatican condemned Freemasonry and pronounced to be an enemy of ‘the Roman Church’; untouchable in Scotland and England, now that Freemasonry had moved to the Continent Roman Catholicism, fearing that it would help undermine it, condemned it.
2. Where the Vatican had total control it condemned to death anyone found to be a Freemason.
 - (1) This indicates the true power of Jacobean Masonry.
 - (2) This indicates that Roman Catholicism had undergone only a surface ‘reformation’, the drive to murder those capable of undermining its great vested interests remained.

The Baron von Hund experience Conclusions

1. In 1742 Baron von Hund was initiated into Jacobean Masonry by a small group; this shows that:
 - (1) The detached or occasional system was a long-term feature of Scottish Masonry.
 - (2) The Jacobites were actively using Masonry to help spread their aims and messages.
2. Left alone when the Jacobite campaign failed in Scotland, von Hund tried to pass on his, no doubt, responsibilities; From this, it is argued, it can be learnt:
 - (1) Those receiving the degrees took an oath to pass them on, as thought suitable.
 - (2) The ‘Rite of Strict Observance’—note the command not to innovate—gives us a window into what are probably lower grades, if somewhat garbled, of Templary; this includes:
 - a. An account of Templars fleeing to Scotland at the time of the French strike.
 - b. The Jacobites had added to their degrees Rosicrucian-type material, indicating that this was a favoured source.
3. With the military defeat of the Jacobites in 1746, the drive went out of their Masonic efforts; but Scottish–Jacobean Masonry was already spreading itself, and would in time overspread the globe.

Scottish Freemasonry fights back in England—the Antients Conclusions

1. With the building Jacobean threat to the Hanoverian throne those lodges still practising Scottish-derived work seem to have become ‘invisible’.
2. With the Jacobean military threat extinguished, 1745, the old-type lodges assessed that it was safe to emerge; and established their own Grand Lodge.
3. The contemporary dubbed terms ‘Antients’ and ‘Moderns’ describe, in the first case that type of Masonry practised under Scottish auspices, and pre-1717, whilst the Moderns were inventing a then new form of Masonry; the terms are accurate.
4. The two other Grand Lodges pronounced the Moderns Grand Lodge as irregular; as those two were working to the old rituals, this tells us that the Moderns had indeed made drastic changes; by the practiced Landmarks the 1717 Grand Lodge was irregular.
 - (1) The fact that the English cover up or gloss over this happening must indicate that they, too, knew that their teachings and system were irregular; if it was then the case, then it must still be so.
5. The Moderns brushed aside the fact that the majority of their members wanted to practise the old Higher degrees; this indicates that the Moderns’ autocratic hierarchy:
 - (1) Was out of touch with its people.
 - (2) Did as it wished, against the will of its people.
 - (3) Did not care about its people.
6. The Moderns attacked the Antients; they saw them as a real threat to their Hanoverian and autocratic system, not to mention their monopoly.
7. In the English American colonies the Scottish–Antients Freemasonry was doing its work of promoting freedom and justice; the American Revolution was Scottish Masonry driven.
8. In the later 18th century it was found that most Masons thought that Freemasonry had come from the Knights Templar; no doubt few had proof, but where there’s a continuous insistence there is a reason.

1813—an unnatural Union Conclusions

1. The 1799 Unlawful Societies Act posed no threat to the Moderns.
 - (1) The Moderns backed the Royal House and it backed them.
 - (2) All those who counted knew that the overseas revolutions were Scottish–Jacobite–Antients Masonry inspired, and had not proceeded out of the Moderns.
 - (3) The Moderns Grand Lodge showed no sign of wanting to change England’s class-ridden status quo.
2. The 1799 Unlawful Societies Act showed every likelihood of debarring the Antients.
 - (1) With people like the Irish and the lower classes in their membership, they were automatically suspect.
 - (2) Antients-type Masonry was known to be behind the overseas revolutions.
 - (3) The Antients were known to teach social justice and liberty.
3. Under threat of closure the Antients decided that they had to try their hand with the Moderns.
4. The term ‘Freemason’—the Union was about ‘Antient, Free and Accepted Masons’. Antient—from the Antients. Free—from the 17th-century usage, to cover both operatives and speculatives; they were all ‘free’, that is, fully qualified and privilege-entitled (nothing to do with freestone). Accepted—from the few guilds; in this case the London Company of Masons: non-operative, but accepted as masons by it.
5. The Antients thought that they had protected their Higher degrees with an inclusion clause in the Articles of Union.

The Modern’s—their closeness to destroying the Higher degrees Conclusions

1. Upon gaining the upper hand over the Antients, the Moderns effectively barred all Higher degree work.
2. Following 1813 the Moderns effectively defused and mangled the more—to their constituents—dangerous Higher degrees.
3. It is concluded here that the Moderns had now achieved their perceived aim of stamping out direct–social–reform Masonry in England.

Union Freemasonry and 19th-century English Society Conclusions

1. The 19th century saw in England a callous exploitation of the masses, one involving real, continuing, and shocking human degradation.
2. Nineteenth-century English Freemasonry, where the Moderns early bested the Antients, did nothing to address the cause of human misery all around it; rather, it rode on it.

National revolutions and Freemasonry Conclusions

1. The American Revolution, 1775–1783, which freed the east coast of America from the English, is acknowledged worldwide as to have been Masonically driven; it was not by the English form, however, but the Scottish–Antients.
2. The French Revolution, 1789–1799, had a Masonic start, but was quickly taken over by others; the Masonry involved was Scottish–Jacobean.
3. The Greek expulsion of the Turks, beginning in 1821, was Masonically driven; and by Scottish-derived Masonry.
4. The freeing of South America from Spain, beginning in 1821, was Masonically led; and by Scottish-derived Masonry.
5. The freeing of Italy, beginning in 1860, from a Roman Catholic Church hold was Masonically led; and by Scottish-derived Masonry.
6. The freeing of the Philippines, beginning in 1898, was Masonically led, and by Scottish-derived Masonry.
7. It is concluded that Freemasonry, which proved able to inspire the writing of great Constitutions and Declarations of the Rights of Man, was not only able to, but actively did, improve the lot of great masses of people.
8. It is a conclusion of this thesis that English Freemasonry had been deliberately rendered incapable of inspiring significant social reform.

CONCLUSIONS

From this point on, the analysis and construction will be done on the premise that in general the earlier

reached conclusions are correct.

Sub Aim 1: To determine the vital occurrences and decisions in the formation of Freemasonry.

1. The existence of sound operative lodges in the 13th century onwards in England and Scotland, although in no way planned to become the physical base of a practicing philosophy and message of fundamental importance to all, were nevertheless in place; the first step in the formation of Freemasonry had occurred.
2. The conferring of Templar degrees on Scottish nobles before the Battle of Bannockburn, Scotland, 1314, was the second step in the formation of Freemasonry.
3. Nascent Freemasonry was launched incidentally with the conferring of modified Templar degrees on stonemasons who were building a secret vault for Roslyn Chapel, Scotland, in 1446, and was, although unplanned and unrecognised as such, the third step in the formation of Freemasonry.
4. The use of entirely speculative occasional lodges, first recorded in 1641, and for a Scottish lodge, separated from the known lodges with speculatives up till then, operative lodges, discloses that proto-Freemasonry was in being; the fourth step in the formation of Freemasonry had been taken.
5. It is probable that between 1660 and 1657 the Royal Society had an input into Scottish proto-Masonry, resulting in a sparse but accomplished speculative Freemasonry; the fifth and final step in the formation of Freemasonry had been taken.

Sub Aim 2: To determine the salient occurrences and decisions in Freemasonry's development.

1. The first Grand Mastership, by Sir Christopher Wren, beginning in 1667, of an aggregation of English operative and speculative Masonry.
2. The expulsion of James II by the English Establishment in 1687, and his exile in France, caused the Jacobites to develop Masonry as a tool for their cause; in this way Masonry received an upgrading, and enormous popularity on the Continent
3. The shaking out of the third degree by Jacobean Masonry.
4. The ousting of the Stuarts by the English Establishment, and the bringing in of the Hanoverians, called for a reworking of Freemasonry from the liberal Stuart lines to autocratic Establishment–Hanoverian lines; in London on St John the Baptist's Day, 24 June 1717, the Grand Lodge of England was formed by four London lodges.
5. The complete separation of speculative Masonry from operative, in the first third of the 18th century.
6. The upgrading of the Higher degrees by the Jacobites, in France, until 1745.
7. The great spread of Scottish–Antients–Jacobean Freemasonry over the world, to produce about 92% of the world's Freemasonry.
8. The severe opposition of Freemasonry by the Roman Catholic Church, which began in the open in 1737, with the issuing in 1740 of a Papal Bull condemning any Freemason found in the Papal States to death.
9. Following the dissipation of the Jacobean threat to the English throne in 1745, the formation in 1751 of the Antients Grand Lodge of England, to preserve old English Freemasonry, which was Scottish–Stuart derived.
10. The force of Scottish–Jacobean–Antients Freemasonry in leading revolutions around the world, to free great masses of people for a better life, beginning with the American Revolution of 1775.
11. The union of the Antients Grand Lodge, otherwise under threat of extinction, with the Moderns Grand Lodge, in 1813.
12. The deliberate destruction by the Moderns, after 1813, of the liberal social principles of the Antients.
13. The failure of English Freemasonry to address the callous exploitation of the English masses by 19th-century upper class English society, one involving real, continuing, and shocking human degradation; rather, it rode on it.
14. The formation of organisations in England, in the second half of the 18th century, to foster the remnants of the Higher degrees.
15. The development of outreaching forms of world Freemasonry, for example Prince Hall (black), Co-Masonry (men and women) and the Order of Women Freemasonry.
16. An ongoing but steadily weakening effort of English Freemasonry to control world Freemasonry, essentially by trying to control Masonic history and information, and by pronouncing bans on those groupings principally seen as dangerous to itself or its social class principles.

Aim

To determine the origin of Freemasonry.

Conclusion

Freemasonry originated with the building of Roslyn Chapel, Scotland, 1446, by the fusion of modified low-grade Knights Templar degrees with routine ceremonies conducted at operative mason lodge formal meetings.

RECOMMENDATIONS

1. It is recommended that the 'non-recognition' of a Masonic Grand lodge be done principally on moral grounds.
2. It is recommended that, rather than play 'follow the leader', each Grand Lodge makes its own thorough examination of a Masonic Grand Lodge before declaring it banned.
3. It is recommended that Prince Hall Freemasonry be recognised by all Jurisdictions without further ado.
4. It is recommended that serious thought and conferencing be devoted to recognising the Order of Women Freemasons.
5. It is recommended that serious thought and conferencing be given to recognising Co-Masonry.
6. It is recommended that an international group be established to determine the original and true landmarks and aims of Freemasonry, and publish widely.
7. It is recommended that an international lodge of Masonic research be established as soon as possible, with the aims of presenting Masonry with a world perspective, and of becoming the world's premier lodge of research.

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AUSTRALIAN AND NEW ZEALAND MASONIC RESEARCH COUNCIL

CONSTITUTION

as approved at the inaugural general meeting, 14 June 1992

and amended at the 3rd biennial general meeting, 15 October 1996

Name

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

Aims

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

Membership

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

Meetings

- 5 The council shall convene or caused to be convened conferences of affiliates and associates every two years (or at no greater interval than three years), and at each such conference a general meeting of affiliates shall be held.
 - 6.1 Each such general meeting shall elect a committee to hold office until the following meeting, shall set the level of annual subscription payable by affiliates and associates until the following meeting, and deal with any other matters placed before it.
 - 6.2 At each such conference, Masonic research papers shall be presented, designated Kellerman Lectures. The authors of such papers who deliver them at the conference shall be designated Kellerman Lecturers.
 - 6.2.1 Affiliates may nominate Kellerman Lecturers for each such conference, on the basis of one lecturer per Masonic jurisdiction. The process of selection within that jurisdiction shall be the responsibility of the affiliate or affiliates within that jurisdiction.
 - 6.2.2 The committee elected pursuant to clause 9 may make such regulations as it deems necessary concerning submission, designation, publication and delivery of Kellerman Lectures, and shall have the power to delegate decisions on such matters.
 - 6.2.3 If no Kellerman Lecturer is designated for a particular Masonic jurisdiction, or a proposed Kellerman Lecture is disallowed in accordance with the regulations, so that no such lecture is delivered at the conference, the rights of the affiliate or affiliates concerned shall not be affected in relation to any subsequent conference.

- 7 Any question arising between meetings may at the discretion of the committee, or on the request of three affiliates, be put to a postal ballot of affiliates. In the case of a postal ballot, every affiliate shall be entitled to one vote.

Committee

- 8 The committee elected at each general meeting shall, subject to the decisions of any general meeting, manage the affairs of the council until the next ensuing such meeting.
- 9 The committee shall consist of:
- 9.1 President
 - 9.2 Immediate Past President
 - 9.3 Two Vice-Presidents
 - 9.4 Secretary
 - 9.5 Assistant Secretary
 - 9.6 Treasurer
 - 9.7 Convener (of the next ensuing conference).
 - 9.8 Such officers as may be appointed pursuant to clause 11.
- 10.1 Eligibility for election or appointment to the committee shall be limited by the following:
- 10.1.1 If appropriate nominations are forthcoming, each jurisdiction (but not necessarily each affiliate) shall provide at least one member of the committee.
 - 10.1.2 No more than three members shall be elected and/or appointed from a single jurisdiction, nor more than two from a single affiliate.
- 10.2 The committee may make such regulations as it deems necessary concerning submission and delivery of such nominations and may make recommendations to the general meeting with regard to nominations and the filling of particular offices.
- 11 A general meeting may, when appropriate, appoint such other officers as may be required from time to time.
- 12 In the event of a casual vacancy on the Committee, the affiliate of which the former committeeman was a member shall nominate a replacement to serve in the vacated office until the next general meeting. In the event of the said affiliate declining to act under this clause by notice in writing to the Secretary or President, then the President (or, in his absence, the Secretary) shall appoint a member of any affiliate to serve.

Auditor

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

Voting

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

Quorum

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

Finance

- 18.1 The financial year of the association shall be 1 July until 30 June.

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

Alteration to the Constitution

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

Dissolution

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

Directory of associates

NSW	Newcastle Masonic Study Circle
NZ	Research Lodge of Southland 415 NZC
RSA	Lyceum Lodge of Research 6882 EC
USA	The Phylaxis Society
VIC	Golden Jubilee Chapter of Research 79 VC (RA) Southern Cross Chapter of Improvement (A&AR)



NEWCASTLE MASONIC STUDY CIRCLE

This associate meets at the Masonic Centre, Newcastle, NSW, at 7 pm on the first Monday of February, May, August (AGM) and November. A copy or precis of papers presented is included with the notice paper.

All communications to the Secretary: WBro Philip A Carter
29 Ocean St
Dudley
New South Wales 2290
phone: H 02-4942 6349, W 02-4929 7711.
fax: 02-4929 7713.

RESEARCH LODGE OF SOUTHLAND 415 NZC

This associate meets at Invercargill, New Zealand, at 7.30 pm on the third Wednesday of March, May (Installation), July, September and November. Its transactions are published five times per year.

All communications to the Secretary: RWBro A L Humphries, PGW
25 John St
Otatarā No 9 RD
Invercargill 9521
New Zealand
phone: 03-213 0391.

LYCEUM LODGE OF RESEARCH 6882 EC

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

All communications to the Secretary: WBro Rodney Grosskopff
PO Box 1476
Parklands 2121
South Africa
fax: 27-11-880 5398, email <ManfredHermer@yebo.co.za>.

THE PHYLAXIS SOCIETY

This associate meets twice yearly at various locations in the United States, the times and venues being advertised in its magazine, *Phylaxis*, which is nominally a quarterly publication.

Full membership: open to Master Masons from Grand Lodges of Prince Hall Afiliation and Grand Lodges in amity with PHA Grand Lodges.

Subscription to the magazine is open to *all* Master Masons, priced US\$25 pa.

All communications to the Secretary: WBro Tommy Rigmaiden, FPS
808 LaFitte Drive
Alexandria
LA 71302
USA
phone: 318-449 4979, email: <Tsrrc7@aol.com>.

GOLDEN JUBILEE CHAPTER OF RESEARCH 79 VC (RA)

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

SOUTHERN CROSS CHAPTER OF IMPROVEMENT (A&AR)

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

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

Directory of affiliates

NSW	Canberra Lodge of Research & Instruction (ACT) Research Lodge of New South Wales 971
NZ	Hawkes Bay Research Lodge 305 Masters' & Past Masters' Lodge 130 Research Lodge of Wellington 194 Waikato Lodge of Research 445
Qld	Barron Barnett Lodge 146 Toowoomba Lodge of Instruction W H Green Memorial Masonic Study Circle W H J Mayers Memorial Lodge of Research
SA	South Australian Lodge of Research 216
Tas	Hobart Lodge of Research 62 Launceston Lodge of Research 69
Vic	Chisel Lodge 434 Victorian Lodge of Research 218
WA	Western Australian Lodge of Research 277



CANBERRA LODGE OF RESEARCH & INSTRUCTION

All communications to the Secretary: WBro Neil Morse
PO Box 26
Civic Square
Australian Capital Territory 2608
email <latomia@ozemail.com.au>.

RESEARCH LODGE OF NEW SOUTH WALES 971

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

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

Full membership is \$30 a year.

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

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

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

All communications to the Secretary: VWBro Andrew Walker, PDGDC
92 Bogalara Rd
Toongabbie
New South Wales 2146
phone: 02-9631 1486, email <awalker@fastlink.com.au>.

HAWKES BAY RESEARCH LODGE 305 NZC

This affiliate meets quarterly at TeMata Lodge Room, Havelock North (Hastings), New Zealand, at 7.30 pm on the first Monday of February, May, August (Installation, 6.30 pm) and November. Annual membership dues are \$10 for all categories: full members (PMs and IMs), Associates (MMs) and lodges. There is no correspondence circle.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: WBro Brian Paget
32 Ploughman Crescent
Napier 4001
New Zealand
phone & fax: 6-843 1995, email <paget@clear.net.nz>.

MASTERS' & PAST MASTERS' LODGE 130 NZC

This affiliate meets at Christchurch, New Zealand, at 7.15 pm on the third Wednesday of March (Installation), May, July, September and November.

Publication: *Transactions* in pamphlet form accompany the notice paper.

All communications to the Secretary: WBro A L (Les) Gray
PO Box 277
Christchurch 8000
New Zealand
phone: 03-352 8952, email <algray@XTRA.CO.NZ>.

RESEARCH LODGE OF WELLINGTON 194 NZC

This affiliate meets at Udy St, Petone, Wellington, New Zealand, at 6.15 pm on the second Thursday of March, May, July, September and November (Installation).

Publication: *Transactions* in pamphlet form accompany the notice paper.

All communications to the Secretary: WBro P J Brooke
Box 11-507, Manners St PO
Wellington 6034
New Zealand
phone: H 644-389 3284, W 04-496 4099
email <Phil.BROOKE@nzpost.co.nz>.

WAIKATO LODGE OF RESEARCH 445 NZC

This affiliate meets six times per year at various places in the Waikato District of New Zealand, at 7.30 pm on the third Tuesday of March (Installation, at Rotorua), May, July, September and November.

Publication: *Transactions* in pamphlet form, 5 issues per year.

All communications to the Secretary: WBro A D Mabon
PO Box 7202
Te Ngae
Rotorua 3230
New Zealand
phone: 07-345 9393.

BARRON BARNETT LODGE 146 QC

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

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

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

Publications: Lectures with the summons.

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

All communications to the Secretary: RWBro K G W Wells, PDGM, Kellerman Lecturer
PO Box 75
Wavell Heights North
Queensland 4012
phone: 07-3266 7086.

TOOWOOMBA LODGE OF INSTRUCTION

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

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

All communications to the Secretary: WBro Robert Murphy, PSGD
15 Skoien St
Toowoomba
Queensland 4350
phone: 07-4635 5119.

W H GREEN MEMORIAL MASONIC STUDY CIRCLE

This affiliate meets at the Masonic Centre, 42 Walker St, Townsville, quarterly, at 7.30 pm, on the fifth Thursday of the month.

Publication: *Lampada*, distributed quarterly with the summons.

All communications to the Secretary: RWBro Graham Stead, PAGM
PO Box 5533 MC
Townsville
Queensland 4810
phone & fax: 07-4725 4288, email

<gstead@ozemail.com.au>.

W H J MAYERS MEMORIAL LODGE OF RESEARCH

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

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

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

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

SOUTH AUSTRALIAN LODGE OF RESEARCH 216

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

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

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

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

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

All communications to the Secretary: WBro Graham Murray, JP, PGSwdB, Kellerman Lecturer
PO Box 3
Marden
South Australia 5070
phone: 08-8289 2487, email <gdmurray@picknowl.com.au>.

HOBART LODGE OF RESEARCH 62 TC

This affiliate meets at the Masonic Temple, 3 Sandy Bay Rd, Hobart (GL fax 002 238159, email <gltas@southcom.com.au>), quarterly, on the third Friday of March (Installation 6.30 pm) and November (7.30 pm), and at 7.30 pm at various places and dates in June and August .

Meetings are tyled; visiting Master Masons are always welcome as honorary members, and brethren below the rank of Master Mason are invited on appropriate occasions; preferred dress is dinner suit, black tie, or lounge suit. A donation is usual at the Installation festive board. Questions submitted in writing to the Secretary by August will be answered at the November meeting.

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

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

Publications: Annual *Transactions*, cost included in subscription.

All communications to the Secretary: VWBro Horst G Maass, PGChaplain
7 Amberley Court
Blackmans Bay
Tasmania 7052
phone: 03-6229 4859.

LAUNCESTON LODGE OF RESEARCH 69 TC

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

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

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

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

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

Publication: *Proceedings*, included with the summons.

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

<k.hepburn@microtech.com.au>.

CHISEL LODGE 434 VC

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

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

All communications to the Secretary: WBro R D Walker
P O Box 125
Maldon
Victoria 3463
phone: 04-1457 5796

VICTORIAN LODGE OF RESEARCH 218

This affiliate meets at the Masonic Centre, 300 Albert St, East Melbourne, on the fourth Friday of each month from March to November at 7.30 pm; the Installation is in October (6.30 pm).

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

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

Correspondence Circle: various categories of membership; Australian members \$25; overseas US\$22.50, £12.50.

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

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

or for CC: WBro G Love
P O Box 2380
Ringwood North
Victoria 3134
phone: W 03-9282 7575.

WESTERN AUSTRALIAN LODGE OF RESEARCH 277

This affiliate meets at the Grand Lodge Building, Terrace Road, Perth, monthly from March to November (Installation in March), on the fifth weekday of the month; visitors are received at 8 pm.

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

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

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

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

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

Communications to the Secretary: WBro Peter Verrall, PJGD, Kellerman Lecturer
23 Crufts Way
Canning Vale
Western Australia 6155
phone: 08-9455 3912, email <pverrall@q-net.net.au>.