

AUSTRALIAN & NEW ZEALAND MASONIC RESEARCH COUNCIL

PROCEEDINGS



2002

**Biennial meeting and conference
30 August–1 September**

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Conference programme

Friday 30 August

- 5 PM ANZMRC Committee meets
6.30 PM Conference Registration
7 PM Paper: *The Hung Society and Freemasonry the Chinese way*
by RWBro Graham Stead, PAGM (Q), Sec, W H Green Memorial Masonic Study Circle
8.30 PM Dinner/Supper

Saturday 31 August

- 9 AM Conference Registration
9.30 AM Official opening by MWBro Geoffrey D Tucker, *DipTPrim, GradDipEdAdmin, DipMEd*,
Grand Master GLSA&NT
10 AM Paper: *The Place of Masonic Musicians in the History of Western Music*
by WBro Nick Reaburn, *BA(Hons), LLB, GradDipCorp&SecLaw, AGR (T)*,
11.30 AM Morning tea
11.45 AM Paper: *Masonic Education*
by VWBro Andy Walker, MPS, Official Lecturer, PDGDC (NSW), PM & Sec, Research
Lodge of New South Wales
1.15 PM Lunch
2.15 PM Paper: *Thales—the forgotten Philosopher*
by WBro Graeme Love, PJGD (V), Research Fellow &CC Sec, Victorian Lodge of
Research
3.45 PM Afternoon tea
4 PM Paper: *A Peculiar System of Morality*
by VWBro Arthur Hartley, *MA, MEd, GradDipMus*, Kellerman Lecturer (WA), PDGDC,
PM Western Australian Lodge of Research
7 PM Conference dinner

Sunday 1 September

- 10 AM Paper: *Second Degree, Second Class: a second class second degree word*
by the late RWBro the Revd W W (Bill) Gibson, PGW (NZ)
presented by WB Murray Alford, BA, WM, Research Lodge of Wellington
11.30 AM Morning tea.
11.45 AM Paper: *Recognising Freemasonry—a brief history for the curious or interested*
by Bro Alan Wright, JW, South Australian Lodge of Research
1.15 PM Lunch
2.15 PM ANZMRC Biennial General Meeting;

THE HUNG SOCIETY AND FREEMASONRY THE CHINESE WAY

by Graham Stead

PART 1—HUNG SOCIETY TO CHINESE MASONIC SOCIETY

Introduction

China has always been a land of mystique and intrigue. It has been said that there are two pursuits which Chinese enjoy, gambling and secret societies. It is my desire to bring their mysteries and machinations to you with this address and, in so doing, provide stimuli for the quest for further knowledge.

To gain an appreciation of the Hung Society and its progression as a secret society to become the ‘Chinese Masonic Society’ (Chinese name, Chee Kung Tong), it is necessary to examine China and the migration of the Chinese in their pursuit of wealth and prestige. Let us commence with China and the Hung Society.

Hung Society

To provide a chronological and conceptual framework for the subsequent in-depth discussion of the Hung Society, it is perhaps best to give a brief outline of the Chinese Dynasties.

China has always had a plethora of ‘Societies’. The first known society was called the ‘Red Eyebrows’, named from the distinctive rouge that they smeared around their eyes. This Society was formed almost two thousand years ago, during the Han Dynasty (206 BC–AD 221). The ‘Red Eyebrows’ was formed in AD 9, when Wang Mang overthrew the dynasty. The regaining of power by the dynasty gave rise to a period of severe instability.

Only two minor dynasties briefly held power; the Northern Sun (960–1126) and the Southern Sun (1126–1279). The northern part of the country finally succumbed to the marauding Juchen nomadic tribes. Hostility continued until the Southern Sun was finally defeated by the Mongols in 1279, thus the Yuan Dynasty began. It was during the Yuan Dynasty (1279–1368), which was very unpopular, that the ‘White Lotus’ Society was formed to oust the foreigners. A peasant uprising led to the demise of the Yuan and the creation of the Ming Dynasty (1368–1644). China was restored to Chinese control and they extended their power into Central and Southeast Asia. In 1644 China was overrun by the Manchu tribes and the Ch’ing or Manchu Dynasty (1644–1911) was created. Two thousand years of Chinese Imperial rule came to an end in 1911, with the overthrow of the Ch’ing Dynasty.

A republican government was established. However, this unfortunately did not herald a period of stability for China. Various warlords and foreign powers became influential in China’s internal affairs and resulted, in 1949, in the creation of the People’s Republic of China under the control of the Chinese Communist Party. The periods of foreign rule in China’s history were the catalyst for some of the societies, which were benevolent or fraternal in nature, to become political, as they had vested interests in seeing the demise of foreign rule. The Hung Society was most interested in seeing the demise of the Manchu or Ch’ing Dynasty and the return of the Ming Dynasty with its Chinese Emperor. Let us now return to the Hung Society.

In the Beginning

The story of the ‘Three Kingdoms’ begins in approximately AD 221, at the end of the Han Dynasty, when parts of China revolted and the Emperor called for volunteers to subdue them. Three came forward: Lui Pei, a cadet of the Han Dynasty, and his two friends, Kwan Yi and Chang Fei. They met in a peach garden and entered into a solemn oath of fidelity by offering prayers, burning incense and sacrificing a black ox and a white horse. As a consequence of this, most of the societies—including the

Triads—made offerings in a similar manner. The colours of the sacrificed animals were of special significance, representing the opposing forces of nature, for example: night and day, good and evil, male and female.

At the defeat of the Central Government, Lui Pei assumed the title of Emperor of Shu. One of his loyal friends, Kwan Yi, was captured and put to death. For his loyalty to Lui Pei, Kwan Yi was deified under the name of Kwan Ti and worshiped as the God of War. Kwan Ti became to the military what Confucius was to the literary. When the Hung Society was established, it adopted Kwan Ti as its Tutelary Deity, not only for what he typified as the God of the Soldiers but also for the unswerving loyalty he displayed to a sworn brother.

One hypothesis put forward to explain the formation of the Hung Society is that it was an offshoot of the ‘White Lily’ or ‘White Lotus’ Society. This society started approximately AD 376 and flourished until AD 560–618, when numerous persecutions occurred, firstly aimed at the Buddhist Societies and then directly at the ‘White Lily Society’.

A link between the White Lily and the Hung Society was developed in 1344. During the Yuen Dynasty a rebel leader, Han Shan-Tung, revitalised the White Lily Society. He thought that the coming Buddha was prophesied in the rituals of the White Lily Society. The Son of the Lord, as mentioned in the Triad rituals, is also believed to have originated from the same rituals.

The White Lily Society rose in rebellion against the Mongolian Yuan Dynasty. The dynasty was overthrown and a Buddhist monk, Hung Wu, who played a prominent role in the rebellion, was enthroned as the first Emperor of the new Ming Dynasty. China returned to Chinese rule.

During the Ming Dynasty the White Lily, White Lotus, and Hung Societies became interwoven, with one often being referred by the other’s name. The Society of Heaven and Earth and the Ghee Hin Society also appeared as aliases for the Hung Society. In addition to the societies mentioned, China had an abundance of societies and guilds: for example Friendly Societies, Thieves Societies, Burial Clubs and Trade Guilds.

During the era of the Ch’ing or Manchu Dynasty (1644 to 1911), the Hung Society and other societies were persistently persecuted. Because the Hung Society members called themselves *Brothers* they were mistakenly perceived by the authorities as Christians, which resulted in greater hostility directed towards them. This persecution resulted in the Society becoming political, and numerous actions against the Manchu regime occurred. One such revolt occurred in 1774 when the Grand Master, Wang Lung, led a revolt in the North Eastern Province of Shan Tung, when 100,000 people were killed. The defeated Wang Lung and numerous supporters were executed.

Soon after this incident an offshoot of the Hung Society, the ‘T’in Han Hui’ or ‘The Family of the Queen of Heaven’, appeared. Later this society changed its name to ‘T’in Tei Hui’ or ‘The Brotherhood of Heaven and Earth’. The later title was of special significance being ‘Heaven—Earth—and the Family’, the three forces of nature regarded by the Chinese as the basis of civilisation. Soon lodges known as ‘Sam-Ho-Hui’ or the ‘Society of the Three Rivers’ appeared in Java and the Indian Archipelago.

An uprising led by a village teacher named Hung Hsiu-ch’uan occurred in 1851 and became known as the Taiping Revolt. This was strongly supported by the Hung Society and is often referred to as the ‘Triad Wars’. This revolt would have succeeded had it not been for the support that the Western powers gave to the Ch’ing Dynasty after the rebels captured Nanjing. The Western powers were all too well aware that their trade interests could be affected by the fall of the dynasty.



19th-century illustration of
Traditional Oath of Brotherhood in the Peach Garden

Dissatisfaction with the opium trade, hostility directed towards the Christian missionaries, and resistance to the foreign institutions saw the development of the Yi Ho Chuan or the ‘Fists of Harmonious Righteousness’ secret society. Because this society’s emblem was a clenched fist, they became known as the Boxers. In 1899 the famous ‘Boxer Rebellion’ occurred when they attacked foreigners and missionaries, destroyed government infrastructure, and laid siege to the foreign embassies in Peking with the intent of killing all inhabitants. A multinational force consisting of European, American and Japanese forces defeated the Chinese army, entered Peking and scattered the Boxers. The secret societies realised after the routing that they no longer could rely on their traditional means of fighting (martial arts and ancient magical charms) against the sophisticated weaponry of the foreign soldiers.

Chinese intellectuals, classical Confucian and foreign educated, sought to improve the lot of the Chinese populace by incorporating the best of the foreign ideas and technology into China, while still maintaining the Chinese culture. These revolutionaries, whose goal was to turn China into a democracy, allied themselves with some of the secret societies, notably the Society of Heaven and Earth. The Societies of Heaven and Earth or the Hung Societies which were situated overseas sent funds to China to assist them in their cause.

Eventually the Manchu Dynasty was overthrown and China reverted to Chinese rule, but now as a Republic. The role of the Hung Society was recognised when Dr Sun Yat-Sen, who was a member of the Hung Society, became the first President of the Republic. His tenure of office was brief; he resigned to allow Yuan Shi-Kai to become President and unite all the groups under his rule. Dr Sun Yat-Sen was appointed Provisional President in Nanking. The Ming Dynasty became known as the ‘Dynasty of Light’ whilst the Manchu Dynasty was known as the ‘Dynasty of Darkness’. The Manchu Dynasty was also referred to as the Ts’ing (meaning darkness) Dynasty.



Triangular Seal of the Hung Society
Translation: big, vast (represents power)



Flags of the Five Founders

Most of the Hung lodges operated individually but all were united in the cause to overthrow the Manchu Dynasty. Some of the lodges were tied into a ‘headquarters branch’ or ‘master lodge’. These master lodges consisted of the older members of the Hung lodges and they served not as a governing body but rather a place where the Hung lodges could take their disputes and have them arbitrated upon. It should be noted that the word ‘lodge’ is not used in conjunction with the word ‘Masonic’.

In the Hung Lodge a definite hierachal structure existed, as illustrated in Appendix A. The major officers consisted of three, the Leader, Incense Master and Vanguard. Under these we have a further five, each being the head of a key section. In Chinese mysticism the numbers 5 (as in the five sections) and 8 (as in the number of officers) had great significance. Five denotes the five founders and the five Provincial Grand Lodges they founded. The five horse dealers were placed in charge of the five minor or lesser lodges. Philosophically, in the Buddhist religion five signifies many traditional beliefs such as the five intestines of man, and five aspirations of man: long life, riches, health, love or virtue and natural death. The Chinese characters for 3, 8, 20 and 1, when conjoined, form the character ‘Hung’. Hung also means red, which is the colour of light. Eight plays a significant part in Chinese tradition, for example there are eight movements when bowing; its magical qualities ensure its proliferation outside houses and on priests’ clothing.

The Incense Master was responsible for the ceremonies of the Order, and the Vanguard’s responsibilities were for the administration of the Society and the conducting of the candidate during the ceremony. The five administrative divisions were General Affairs, Recruiting, Organisation, Liaison and Education. These five sections were highly organised and had defined roles.

General Affairs Section was responsible for the day to day running of the Organisation. The Recruiting Section was charged with the recruitment of members and the distribution of propaganda material. The controlling of activities in the Hung Lodge and the creation of their fighting force was vested in the Organisation Section, while the Liaison Section tended to all communication between the Hung Lodges and the Master Lodge. The welfare of the members, the provision of schools for the children of its members and, most importantly, the arranging of funerals for the members was vested in the Education and Welfare Section. Hung Society members overseas placed a high priority on their bodies being returned to China for a traditional burial. It caused a lot of dismay when, with the overthrow of the Manchu Dynasty and the creation of a Republic, and later the formation of the Communist regime, the practice of the bodies being returned to China for a traditional burial was stopped. Other traditional funeral rites were also stopped.

Hung Ritual

The ‘Hung Ritual’, as described in *The Hung Society or The Society of Heaven and Earth*, by J S M Ward and W C Stirling, gives us an insight into a portion of the Hung ritual. It is acknowledged by Stirling that this is not the complete ritual. The ritual is described as a journey through the Underworld to Heaven. Originally the Hung Society was a quasi-religious organization and, with the overthrow of the Ming Dynasty and the introduction of the Manchu Dynasty, it adopted over a period of time definite political leanings. Its teachings also became an allegorical journey to Heaven for those who would fight the Manchu foreign oppressors.

In the ritual detailed in this 1925 edition we note that the candidate was vouched for by an officer of the lodge who would be responsible for him for a period of six months. He was informed that he must not have differences with the members for four years, nor break the ‘36 Rules’ of the Society. The candidate was dressed in a white coat and trousers, having the right arm, shoulder and breast bare and wearing a pair of grass sandals. In China, white is the colour of mourning and typifies a person who has led a pure and good life whilst on earth. Symbolically, the candidate was deemed dead and about to enter on a long journey through the spirit realms. On entering a lodge, he did so under crossed swords, referred to as ‘Crossing the Bridge’, signifying that he had progressed in his Mystical journey of crossing the Bridge from the Isle of the Blest to the Market Place of Universal Peace.

This version of the ritual shows the post-Ming influence. When the Vanguard met the candidate he unbraided his hair, allowing it to hang loose, signifying the abandonment of the queue which had been imposed on the Chinese by the Manchu.

Let down your hair.
The black silk is cut off so that we may serve the Prince of Ming,
But first give me your instructions and save my body.
Tonight we come before the face of the Five Ancestors;
To overthrow Ts’ing and restore Ming is agreeable to Heaven.

The candidate was presented with a basin and towel and told:

Wash away the dust of Ts’ing and the true colour of your face shall appear;
Do away with corruptness and perversity so that you may sit in the Temple of Ming.

He divested himself of his clothes and donned the white coat and trousers

Remove the garments of Ts’ing and put on those of Ming,
For all here know the 36 oaths;
When we enter the Hung gate and see the faithful and loyal,
We come to the Willow City to be instructed in the odes.

The initiates, holding lighted joss sticks, then proceeded on their journey.

After the Vanguard had conducted the candidate through the Hung Gate, two officers of the Society called ‘Grass Sandals’ held the scroll containing the Thirty-six Oaths, the first twelve of which were read. The Master then said:

Ye novices are bound to perform your duty in your allotted sphere and obey Heaven. Those who do so prosper, and the disobedient and traitors perish.
Ponder all things carefully ere you make your decision,
Seize every opportunity which auspicious fate provides;
Remember that this oath may never be altered,
Gaze upward and behold God, Who over us presides.

The initiates were then required to take a further twelve oaths, after which they extinguished the joss sticks and vowed never to divulge the secrets of the society.

After being introduced to the leaders and briefed on the hierarchical structure of the society, the initiates were led to the second gate, the Hall of Loyalty and Righteousness. On approaching this gate, guards tapped them on the back with knives or a wooden stick to remind them of the penalty of a violation of their oaths. The Hall housed an impressive display of Chinese icons to ensure that the initiates were held in awe of their surroundings.

The last gate provided access to the City of Willows, where the initiates took the final twelve of the 36 oaths. They proceeded from the City of Willows to the Red Flower Pavilion, also known as the Holy of Holies, representing the final stage in their initiation and the rebirth that was about to take place, and symbolising life after death. The tablets and the altar to the five founders were situated here. It was in front of this altar that the initiate knelt to take the blood oath.

A cockerel was decapitated and its blood mixed in a bowl with sugar and wine. Each initiate's middle finger was then pricked and the blood mixed with the other blood in the bowl and he drank from the bowl, thus swearing his allegiance to the brotherhood. The initiates were then required to hold a knife or wooden stick over the decapitated cockerel whilst repeating their vows of secrecy which they had undertaken earlier.

At the completion of the reading of the Thirty-six Oaths that relate to his moral duties and appearing as Appendix B the candidate continued his spiritual journey.

The Traditional History of the Hung is narrated to the candidates. This historical account begins at the time of the second Emperor of the Manchu Dynasty, K'ang Hsi, who ascended to the throne in 1662. An invading army, the Eleuths, led by the notorious General Phang Lung Tien, invaded China, causing great destruction and fear to the inhabitants.

The Emperor, whose army was loath to confront the invading force, appealed to the populace for support. A monk from the Shiu Lam (Shaolin) Monastery took one of the Notices that had been circulated, calling for support, and returned to the Monastery. The Abbot, on reading the Notice, exclaimed:

In all the Empire are there not to be found any officers brave enough or sufficiently capable to lead an army against the invaders? If this be so it is our duty to see what can be done to save our country in its hour of peril, for we constitute a well trained body of men, since we have always been well versed in athletics.

The monks, numbering 128 and trained in the art of self defence and war, then armed themselves and presented a Petition to the Emperor at Peking, praying that they may be allowed to fight the invaders.

Having gained the Emperor's blessing, the monks made their way to the city next in line to the advancing invaders. Early one morning, after invoking the aid of the spirits for victory, they departed to engage the approaching Eleuths. A section of the monks ambushed the invading army and with the help of the spirits caused them to flee. The main force of the monks was waiting at a ravine, Hu-hu-chu, and with the assistance of the spirits defeated the Eleuths. The Abbot and the monks returned in triumph to the Emperor and were received with great ceremony. Numerous gifts were bestowed on them, including an Imperial Seal and a Sword of Honour. The seal consisted of a triangular jade ring which gave the Monastery extensive powers. The edicts issued by them carried the same power as if decreed by the Emperor.



Replica of the Imperial Seal

Translation: Upper character: sun, mountain (represents universal)

Lower characters: Jia Hou family's later generations
(represents the prosperity of Imperial society)

When the Emperor died he was succeeded by his son, Yung Cheng. The Prefect, who was appointed by the Emperor to the District where the Shiu Lam Monastery was situated, on finding out about the Seal, conspired to obtain it by any means. He tried to bribe the monks and, when this failed, wrote to the Emperor informing him that the monks were endeavouring to endanger the peace and rise up against the Emperor. The Emperor requested further information and the Prefect together with soldiers visited the Monastery. There they offered the unsuspecting monks wine that had been poisoned. However the Abbot, on noticing a strange odour coming from the wine, requested the Poison Cup.

Realizing that he had been foiled, the Prefect called on the soldiers to slay the unarmed monks. Only five escaped the treachery—fortunately one with the seal. When the soldiers realised that a small number had escaped they set out to capture them. The monks, fleeing the soldiers, soon came to the ocean and, finding all chance of escape cut off, sank to their knees and prayed to Buddha. Two genii appeared and called out to them. The monks saw a cloud turn into a bridge with two planks, one of iron the other of brass, and by means of this were able to escape the pursuing soldiers. These five monks became the Five Ancestors, the Founders of the Hung Society.

On approaching the Kao Chai Temple, they stopped at a stream and saw a white porcelain censer floating in the stream. Upon retrieving it they noticed that it had two handles and the characters '*Overthrow Ts'ing and restore the Ming*' inscribed on it. They then exclaimed '*This is the will of God*'.

Continuing on, they came to the grave of one of their fellow monks who had fought the Eleuths and joined with his widow in prayer. During prayer the soldiers appeared and, just as they resigned themselves to their fate, the ground opened and the magic sword of justice appeared. Characters were inscribed on the handle and on one side of which was inscribed '*Overthrow Ts'ing and Restore Ming*'. With this sword they were able to slay a number of soldiers and the remainder took flight. Later the widow heard that the soldiers were returning and, as the monks had departed, she gave the sword to her two sons to take to the monks. The sword from then on has remained with the Hung Society.

To escape the soldiers the women threw themselves into the river and drowned. When the monks heard of this they returned, slew the General and, with the assistance of five horse dealers, escaped. These horse dealers are now known in the society as the Five Tiger Generals.

Travelling on, they came to the Kao-Khi Temple, also referred to in the Hung ritual as the 'Red Flower Pavilion', symbolising the womb, the ceremonial rebirth. As they rested that night, a red flame burst from the censer and the monks interpreted this as a divine sign that they should devote their lives to the eradication of the Ts'ing or Manchu Dynasty. They then entered into a solemn oath of brotherhood in accordance with the practice set by their predecessors, Lui Pei, Kwan Yu and Chang Fei. After this they asked the spirits if they should attack the Ts'ing and, not having any Divine Blocks, they threw their cups in the air. As none of the cups broke, they interpreted this as a sign that the Gods were in favour and they should oppose the Ts'ing or Manchu Dynasty.

As they continued their travels, they attracted a large band of followers intent on overthrowing the Manchu. An Abbot of huge proportions, Wan Yun Lung, became their Commander-in-Chief. It was not long before they met the Manchu forces. The battle raged for one month, during which their Commander-in-Chief was slain as he signalled by lowering his arm. The Five Founders (the monks who had escaped from the murderous Prefect), on seeing the sign called the reserves into battle, defeated the Manchu forces and recovered the body of Wan Yun Lung.



Southeast Chinese Provinces Early 1800s



(left) White Censer with Joss Sticks
Translation: Upper characters: Against Jing Dynasty
Lower characters: Revive Ming Dynasty



(right) Sword

As the victorious army of monks and their followers marched with the body of Wan Yun Lung they saw a cloud of five colours which they interpreted as an auspicious sign that Wan Yun Lung, the Commander-in-Chief, was still their Grand Master. It is not unusual in the East for persons of great wisdom, skill or repute to be titled *Grand Master*. After the funeral rites the Master, Chan Kan Nam, declared that they should spread over China. The reborn Hung Society, or Tien Ti Hui, was constituted into five Provincial Grand Lodges each under one of the 'Five Ancestors', the five monks who escaped the treachery at the Shiu Lam Monastery. The five ancestors, namely: Cai Dezhong, Fang Taihong, Ma Chaoxin, Hu Dedi, and Li Sekai, established the Provincial Grand Lodges in the Provinces of Fujian, Guangdong, Yunan, Hunan and Zhejiang respectively. Minor Hung lodges were established in the Provinces of Jiangsu, Guangxi, Sichuan, Hubei and Jiangxi. Before departing, the monks also devised signs and words as a means of recognition.

At the completion of the ceremony the candidate is instructed to listen carefully to the Fundamental Rules of the Society, to all of which he must give his full consent under the penalty of his obligation. Appearing as Appendix C is the original Fundamental Rules of the Society in Singapore whilst the Society was operating legally. Appendix D shows a modern version of the Rules as they applied to other Hung or Triad Societies after they had been declared illegal. In all instances there are ten Rules; the number ten holds mystical powers for the Chinese. In the Hung ritual, ten represents the ten lost treasures hidden within each man: Reason, Wisdom, Intelligence, Goodness, Majesty, Power, Creation, Preservation, Transmutation and Union.

At the completion of the ceremony a feast was held to celebrate the admission of the new members.

The Singapore Connection

Over the centuries, Singapore has been subjected to a varied but sketchily recorded history. In the third century a Chinese account referred to Singapore as Pu-luo-chung, meaning the island at the end of the peninsula. A Mongolian court in 1320 sent a mission to Long Yamen (Dragon's Tooth Strait) to get elephants. In 1330 a Chinese visitor, Wang Dayuan, called the settlement Pancur, and then thirty-five years later, in 1365, it was sacked by the Majapahit Javanese. The first time that it was referred to as Tumasik, the sea town, was when it was overrun by the Malacca. It remained as a small port of call for centuries.

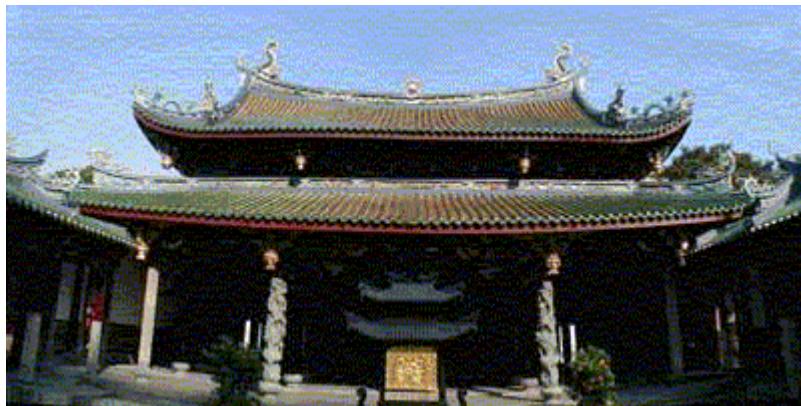
On 29 January 1819 Sir Stamford Raffles, of the British East India Company, landed and established Singapore as a trading port. Strategically it was ideal, being at the tip of the Malay Peninsula, with a deep harbour, and on the strait linking the Indian Ocean and the South China Sea.

Under British rule Singapore flourished. In 1821 the Chinese population swelled to 1150, a quarter of the total population of 4724. Chinese artisans, farmers, merchants, etc, continued to flock to the trading port and by the end of 1823, out of a total population of 10,683 the Chinese contingent had swelled to 3,317. China's political and economic situation continued to deteriorate, thus accelerating the immigration to Singapore. By 1849 the Chinese population in the settlement had increased to 28,000 and then in 1867 reached 55,000. As at June 1995 the resident population of Singapore was 2,986,500, of which 2,311,300 or 77% were Chinese residents, Malays 423,500 or 14%, Indians 214,900 or 7%, and the other ethnic groups 36,800 or 1%.

Early in the 19th century the Chinese secret societies were beginning to spread to Singapore. The first to appear, in 1801, was the Ghee Hin Kongsi, an offshoot of the Heaven and Earth Society, or Hung Society, originating from the Chinese southern province of Fujian. In 1810 the Ho Seng was formed,

and 1823 saw the formation of the Hai San. By 1824 the strongest by far of these three secret societies was the Ghee Hin. Chinese settlers found in these societies a social and fraternal organisation in which they could relate to each other in the otherwise European-ruled British trading port of Singapore.

Soon after the arrival of Sir Stamford Raffles the Chinese, especially from the Fujian province of China, established their own Temple or Josh House, the Thian Hock Keng Temple. The Shrine was dedicated to the Goddess of the Sea, Ma Zo Po or Mazu. Because of the sometimes very hazardous nature of the sea passage across the China Sea, the Chinese arriving and departing always showed their gratitude to the Goddess of the Sea. This Temple became the meeting place and place of worship for the Hokkien people, who came from an area south of the Min River in Fujian Province in China. Restoration of the Temple was completed in May 2000 and is managed by the Singapore Hokien Huay Kuan, and has proved popular with tourists and worshipers alike.



Thian Hock Keng Temple

A Chinese man who was prominent in the establishment of the Thian Hock Keng Temple was Tan Tock Seng. He was born in Malacca in 1798, being the third son of an immigrant from the Fujian province in China. He commenced buying produce from the Chinese and selling it in the city. His entrepreneurial skills continued, he opened a store in Boat Quay and amassed a fortune. He was very active in the affairs of the Fujian people, being the largest contributor to the building of the Thian Hock Keng Temple, and in 1844 contributed \$5,000 for the construction of a hospital which was to bear his name, Tan Tock Seng Hospital. He died in 1850.

In the same era another Chinese man immigrating from Malacca, Si Hoo Keh, was also very prominent in the secret societies in Singapore. Unfortunately little is known about him.

In 1872 the Ghee Hin Society established its headquarters in China Street. Since the inception of this society in Singapore, numerous branches of this society have been formed. Unfortunately, some of these societies turned blatantly into antisocial or criminal groups. Some became involved in the distribution of opium. At this time the opium trade was legal. However some societies began their criminal activities by bypassing the British authorities, who were thus unable to collect the opium taxes. A large portion of the revenue for the settlement was obtained by trading in this commodity.



Tan Tock Seng



William Pickering

The British authorities, in an endeavour to control the secret societies, established in 1874 the Chinese Protectorate, specifically to deal with Chinese affairs. Mr William Pickering, who was the Chinese

interpreter with the British authorities, was appointed the first Protector of Chinese. He arbitrated in Chinese disputes and all matters pertaining to the Chinese were referred to him. In an endeavour to curb the power of the secret societies, all of the secret societies—together with their members—were required to register with him. He earned the respect of the Chinese community and was known to them as daiyan, Cantonese for ‘great man’. Mr W G. Stirling, co-author of volume 1 of *The Hung Society or Society of Heaven and Earth*, was an Assistant Protector of Chinese.

It proved very difficult to control the societies or to obtain information on their organisation and activities. Inevitably, the members in each society belonged to a particular geographical area in China having their own customs and language.

Gradually the membership changed from those who originally joined for the fraternalism and benevolence that existed, its moral teachings and mysticism, to those who would use the society to further their own particular criminal intentions. One of the activities they engaged in was coolie-brokering, where they coerced peasant coolies from southern China to go Nanyang (Southeast Asia), where they would acquire their fortune. When they arrived in Singapore, they were kept on board whilst prospective agents or employees were found for them. Cho Kim Sang, who was the leader of the Hokkien Ghee Hin, was one of the power brokers in the coolie trade and very active in the areas of northwest Sumatra and Australia. Some coolies were also supplied with ‘credit tickets’, many of these heading to the new goldfields of Australia. Unfortunately, they soon realised that they would be making their sponsors very rich before they themselves acquired any of the Eldorado.

Members were required to pay fees, which entitled them to welfare benefits and protection from rival societies. Non-members were expected to pay protection money. The immigration of Chinese to Singapore saw a large discrepancy in the ratio of males to females, of approximately 9 to 1. Some of the societies established brothels.

With the continued influx of Chinese, the power that the Ghee Hin had experienced in the past was being threatened by the increased membership of rival secret societies. Several riots occurred in the Settlement because of this discontent. The first occurred in 1851, when 7000 Ghee Hin members in a funeral procession of the late Ho Ah Yam were attacked by 2000 members of the Ghee Hok society. In 1854 the rice riots occurred and lasted for twelve days, with 300 homes being destroyed and an estimated 500 men, women and children being killed. A change in emphasis occurred during the next riot, in 1876, the Post Office riot. This riot was not between rival societies but against the British authorities, over the imposition of a charge to the Chinese for letters and money sent to China. Previously this service was carried out by one of the societies, and the implementation of this edict would deprive them of some of their income. It was not until the Headmen of the Teochew Ghee Hin and the Hai San Kongsi were detained, and the Headman of the Teochew Ghee Hin banished to China, that peace returned.

Changes in Society membership is tabulated in Appendixes E and F. From the figures contained in these appendixes an appreciation is achieved of the effect of immigrants coming from specific areas to the overall society membership.

A turning point occurred on 18 July 1887 when William Pickering, the Protector of the Chinese, was attacked by a Teochew assailant wielding an axe, and received a slash to his forehead. This murder attempt on the Protector of the Chinese was the catalyst for the British authorities, in 1890, to declare all secret societies in the Straits Settlement illegal associations.

At the time of suppression, nine lodges were descended from the Ghee Hin Society. These were:

Hokkien Ghee Hin
Hok Hin
Tie Kun Ghee Hin
Kwong Hok or Ghee Khee
Siong Peh Kuan
Kwong Hui Sian
Ghee Sin
Ghee Hok
Hailam Ghee Hin

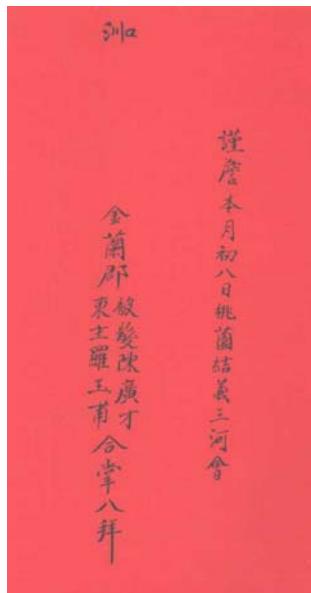
The Ghee Hin Society was also referred to as the Mother Lodge, or Grand Lodge, because of its large membership and offshoots.

As a means of enforcing the suppression of the secret societies, the premises of the Ghee Hin Society and all others were burnt, always in the presence of two officials of the Chinese Protectorate. The only items that were saved were the seals and insignia of each society, which were placed in the custody of the British authorities.

Secret societies continued to operate, carrying out their blood initiations and meeting in obscure

places, often in the jungle, with an elaborate system of lookout sentries to warn of any approaching Protectorate force or the police. One of the new secret societies to be established after the suppression order was the Sun Ghee Hin, or New Ghee Hin, which obviously was unauthorised and therefore illegal. It was an offshoot of the Ghee Hin Society and engaged in criminal activities, including murder.

The Hung Society, or the Society of Heaven and Earth, which developed into the Ghee Hin Society, with all its offshoots were illegal in the Straits Settlement. Most folded but it would be naive to think that none continued illegally, perhaps some even to this day.



Ghee Hin Kongsi Notice

Translation:

Upper characters: Xun Ko
(the name of a place)

Right hand characters: 8th X month in
Peach Garden,
San He form an alliance

Left hand characters: Gentlemen Jun
Jinlan, Guang Cai Chen, Yaphu Luo
became sworn brothers.

Societies in Hong Kong

Chronologically we should now direct our attention to Hong Kong. China ceded Hong Kong (Xianggang) to the British after the disastrous Opium War of 1839–42.

In the 18th century, trade between China and Britain was flourishing. Tea, a new beverage to the west, coupled with the trade in Chinese silk and porcelain, proved advantageous to China. China on the other hand was not interested in commodities that the west had to offer. The balance in trade was lopsided and was not addressed until Britain started to export opium and cotton from India to China. Opium trade in China was illegal. However, with its addiction in the populace, and the bureaucratic corruption that existed, opium became one of the staple British exports.



Chinese smoking Opium

In an endeavour to stem the opium trade, in 1839 the emperor sent Lin Zexu, a commissioner, to Guangzhou (Canton) to enforce the law and eradicate the opium trade. He confiscated opium from the Chinese merchants, detained all of the foreign community and seized and destroyed 20,000 chests of illegal British opium. In retaliation for this act, the British despatched a punitive force of soldiers who defeated the ill-prepared Chinese. The Treaty of Nanjing was signed, which ceded Hong Kong (Xianggang) to the British, opened five ports to British residents and foreign trade (previously foreigners were restricted to certain ports of entry), and granted amongst other things exemption to British subjects from Chinese laws. This treaty was the first of a series signed with the Western nations, later referred to by the Chinese as the ‘unequal treaties’.

Secret societies were well established prior to the ceding of Hong Kong to the British. With corruption endemic, the commodity (opium) being lucrative, and the secret societies becoming increasingly political in their aim to see the demise of the Manchu Dynasty, it is quite easy to understand the escalation in the illegal activities of the secret societies. The Triad society got its name from the British authorities in Hong Kong, after the triangular symbol which represented the society. This symbol represents the Hung symbol, which is enclosed in a triangle, which represents the union between heaven, earth and man.

Hong Kong had become—and is reputed to be, even today—the headquarters of a majority of the Triad societies. In the past these societies recruited and despatched coolie Chinese labourers to Southeast Asia, Australasia and America. The British authorities prohibited the Triads in 1845. In 1900, a former police detective who had collaborated with the Triads published a damaging book on the Hong Kong Triads. This man had been dismissed from the police force on corruption charges in 1897, such was the spread of the tentacles of the Triads. It must be noted that not all the secret societies took on the mantle of the Triads, and not all the Triads were engaged in criminal activities, although after 1845 all were operating illegally in Hong Kong.

Australian Scene

When gold was discovered in Australia, it heralded a great influx of many thousands of Chinese, mainly from the thirteen counties around Canton. The Chinese called the Australian goldfields ‘Tsin Chin Shan’, meaning ‘The New Goldfields’.

The thirteen counties around Canton comprised the fertile delta area of the Pearl River, which flowed through Canton to the South China Sea. This area was ideal for the migration of a large number of people, as the rural area saw a proliferation of hard-working, frugal and working-class people, whereas the rich merchants, bankers and wealthy money-lenders were domiciled in Canton. Approximately one third of the Chinese immigrants, mainly artisans, shopkeepers and merchants, paid their own way, while the remainder were farmers who journeyed in search of gold under a credit-ticket system—all in expectations of accumulating wealth and prosperity.

On arrival in the new land, they quickly made their way to the alluvial goldfields in New South Wales and Victoria. By mid-1854, 4000 Chinese had arrived at the goldfields. Unrest between the Europeans and the Chinese soon became apparent. In June 1855 the Legislative Assembly of Victoria passed an Act whereby the Master of a vessel carrying Chinese had to pay a poll-tax of £10 for each Chinese passenger. This resulted in the ships that were carrying Chinese disembarking them at Robe, in South Australia, and they travelled overland to the Victorian goldfields. In 1857 nearly 11,000 Chinese travelled this route. By the end of that year there were 23,625 Chinese on the Victorian goldfields, out of a total of 25,424 Chinese in the Colony.

A very rich alluvial goldfield was discovered at the Palmer River, in Queensland, in 1872. The Chinese wasted no time in travelling to this field from the Colonies of New South Wales and Victoria, and directly from China, predominately the Kwangtung Province. Two additional factors that influenced the migration of Chinese to the Palmer River goldfields were the abolition of the export duty on gold in 1874 and the dynastic decline in China. In 1875 an estimate of the Chinese on the Palmer River goldfield was 12,000, with 75%–85% of these coming from overseas. It is interesting to note that in the month of June, 1875, it was recorded in the *Queenslander* of 17 July that 4317 Chinese landed at Cooktown, the majority of whom travelled to the goldfields of the Palmer River.

As on the other goldfields, the majority of Chinese who worked the Palmer River and associated goldfields were indentured and, until their debts were repaid with the appropriate interest, they lived a frugal existence. These fields found favour with the Chinese because when the Europeans left one field for a newly discovered goldfield, the Chinese came behind them and worked the deserted claim. Newspaper reports of the time likened them to ants crawling over the hills and gullies, leaving no grain of earth unturned. Such was their thoroughness.



Chinese Traversing the Hell's Gate near Palmer River

Chinese merchants in Cooktown employed over 500 Chinese to form a human freight chain to carry produce and equipment to the Palmer River goldfields. Goods weighing approximately 150 lbs (66.6 kg) were carried in baskets suspended from a bamboo pole across the shoulders. Resentment between the Europeans and the Chinese increased when it was discovered that the Chinese were burning the grass at the side of the track, which eliminated fodder for the bullock and horse teams bringing the goods and chattels for the European miners.

The precincts around the Palmer River goldfields, especially the Hells Gate area, saw another problem arise for the Chinese. The cannibal aborigines saw the Chinese as a delicacy, a food from heaven, and hundreds of Chinese were ambushed, captured and consumed at leisure. Instances have been reported where the Chinese were tied by their pigtails to branches, to await their inevitable fate.

Vast amounts of gold were shipped out of Australia to China. This practice, together with the cultural differences, work ethics, and distrust, soon caused unrest on the goldfields. This culminated in conflicts on the Bendigo goldfield in 1854, Buckland goldfields in 1857, the notorious riots at Lambing Flat in New South Wales in 1861, and the Palmer River goldfields in Queensland in 1877.

As a result of these riots and the hostility evident between the Europeans and the Chinese, the various Colonies introduced Bills to restrict the immigration of the Chinese. The 1870s saw a growth in the trade union movement in the eastern Colonies. In 1879 the Inter-colonial Trade Union Congress passed a resolution to exclude all coloured labour. The 1880s saw some of the more influential Chinese starting to question the policies inflicted on them. Trade unionists became more active and in 1888 many anti-Chinese campaigns were held.

In 1901 the government passed the *Immigration Restriction Act*. Some of the merchants in Melbourne belonging to the 'See Yap Society' and the 'Chinese Empire Reform Association' met to discuss the Act and consequently representation was made to the government to make the Act less restrictive. Persistent representation paid dividends when, in 1906, the Australian Prime Minister, Alfred Deakin, confirmed in Parliament that some minor concessions had been made. During this period there was a substantial increase in the number of illegal Chinese entering Australia. They suffered severe hardship during the voyage, being concealed below decks for the duration of the passage. Some died, and were thrown into the sea.

A Chinese Consul General was appointed in March 1909. He endeavoured to persuade the government to relax the immigration laws and to abolish the necessity of Chinese of good repute to provide 'hand prints'. He was unsuccessful, and it was not until the third Consul General was appointed in 1911 that some concessions were made. The first 20 years of the 20th century saw little change in the *Immigration Act*; enthusiasm in the Chinese community waned, owing to the absence of change, and the Chinese community in Australia declined.

As the gold started to peter out on the alluvial fields, the Chinese who had come from the Kwangtung Province, who consisted of mainly artisans and peasants, engaged in market gardening, cabinet making and manual work. Their expertise in market gardening, especially in the early years, was widely acknowledged.



Chinese Market Gardener



Chinese loading bananas, North Queensland

On some of the goldfields, Chinese were prohibited from mining. The Chinese soon established market gardens. The supply of fruit and vegetables was essential in the prevention of scurvy. Other Chinese engaged in scrub cutting and clearing. It was reported that they could clear virgin land more efficiently and cheaply than their European counterparts. One, named Jimmy Ah Kew, controlled a Chinese work force of 500 scrub-clearers. In Western Australia the Chinese were not permitted to mine on the rich goldfields but were allowed to engage in other business activities.

Chinese were involved in the wood-working industry, originally manufacturing boxes to transport the gold back to China. As the gold petered out, they then engaged in the cabinet-making industry. This caused a lot of friction with their European counterparts. At the peak of the Chinese furniture trade in

Melbourne in 1912 there were 175 Chinese furniture firms. The employees of the Chinese cabinet makers formed the Chinese Workers Union. The Union in 1907 had a membership of 600 and was responsible for settling the wages and working hours of employees.

The involvement of Chinese in the laundry trade caused a lot of resentment with their European counterparts who complained that they worked longer hours and for less money. The number of Chinese employed in this industry was not great, as in the period 1896–1914 an average Chinese laundry employed only two people. The advent of the First World War saw the start of the decline in the Chinese laundry trade.

Chinese merchants enjoyed a reputation based on integrity and sound business ethics. They engaged in the import/export business. Many became storekeepers, greengrocers and fruit merchants. There is also evidence that they were active in banking and the granting of loans to the Chinese community. Whilst some of the stores established on the goldfields and the towns were branches of their parent company in China, others were established by Chinese who had struck it rich on the goldfields.

At the turn of the twentieth century it was recorded by the local newspaper:

In George Street North are located the stores of some of the best known and oldest-established of the Chinese merchants among whom are many who by business acumen have not only amassed considerable fortunes, but also, by the conduct of their lives in public and private, earned the goodwill and esteem of their fellow-citizen.

Trade between Australia and China from 1870 to 1890 was almost entirely controlled by the Chinese merchants. They raised money among their community and established their own shipping line in 1917.

The banana industry quickly developed and, while the markets in Sydney and Melbourne were controlled by Europeans, it was a different scenario in North Queensland. There, in the 1880s the Chinese were the major growers. This was partly due to the problems associated with packing and freighting, and the Chinese were prepared to work long hours, as well as being skilled in crop cultivation and well-financed by their merchant counterparts in Sydney and Melbourne. Some of the wealthy Chinese fruit agents in Sydney obtained land in Fiji and started the cultivation of bananas there.

Resentment soon followed their success and domination of this northern market. In 1906, during a Royal Commission on Customs and Excise in Sydney, it was reported that the Chinese controlled 80% of the banana trade. As a result of public opinion, each Chinese was permitted to lease only 5 acres of land for the cultivation of bananas. In 1921 the Queensland government passed the 'Banana Industry Preservation Act' the aim of which was to prevent coloured labour including Chinese from working in the cultivation of bananas. The Act stated in part that it was illegal for any person to grow bananas or be employed in the industry unless he had passed a 50-word dictation test in any prescribed language directed by the Secretary for Agriculture.

This then is an abbreviated background of Chinese endeavours in early Australia.

From Yee Hing to Chinese Masonic Society

Let us now look at the rise of the Yee Hing and the birth of the Chinese Masonic Society. The Chinese, when they came to Australia, were very patriotic to the homeland and maintained close links. One of the ways to maintain these links was to establish secret societies. These societies simultaneously offered the Chinese support, financial assistance, and a place where they could meet and converse with people of the same dialect and ethnic customs. Secret they were, out of necessity, as they became involved in the political affairs of China (remember Chinese Nationals at that time desired to return to their homeland and any political interference was severely punished).

The 1850s saw the formation of the secret societies on the goldfields of New South Wales and Victoria. This coincidentally occurred when China was grappling with the Taiping Revolt, which continued until 1864, during which thousands of people were killed. The Manchu Dynasty further suffered from the Sino-Japanese war of 1894–5, in which China was defeated. The British, French, Russians, and even the Italians, seized the opportunity to claim various parts of China for themselves. The Manchu Dynasty was disintegrating. These overseas secret societies then took on the added function of raising funds to assist in the complete demise of the Manchu Dynasty and a return of Chinese home-rule.

At this time of chaos two lines of thought permeated Chinese society—Westernisation and Republicanism. The Westernisation or modernisation movement began in the reign of Emperor Tung Chih (1862–74). Among the planners were Li Hung-chang, a Governor and trusted bureaucrat of the Manchu court, and Tseng Kuo-fan, an outstanding administrator and General. They believed that the regeneration of China was through the utilisation of Western ideas and the adoption of their techniques. Railroads, telegraph systems, industry and the active encouragement of foreign-language learning were some of the initiatives undertaken.

This programme nearly succeeded. In 1898 the Emperor Kuang Hsu, influenced by reformers such as Kang Yu-wei and Liang Chi-choa, issued a decree abolishing the examination system which enabled the

educated to have influential positions in the government. However, the Empress Dowager Tzu His, supported by a conservative section of court officials who utterly distrusted reform and Westernisation, seized the throne and imprisoned the Emperor. This was to divide the Chinese both at home and abroad into two factions, one supporting the Nationalist movement with a return of the Emperor and Kang and Liang, the other intent on creating a Republic even with the involvement of force.

The Sydney Scene

Led by Thomas Yee Hing, in 1898 a group of Chinese merchants in Sydney started the Chinese newspaper *Tung Wah News* which later (in 1902) was known as *Tung Wah Times*. This group was committed to the reformist views of Emperor Kuang Hsu. The Reformers collapsed in 1898 when the Empress Dowager Tzu Hsi overthrew Emperor Kuang Hsu and had him imprisoned. The Reformers then aligned themselves firmly behind the monarchist cause of Kang Yu-wei and Liang Chi-chao. Chinese in Vancouver (Canada) and Sydney formed the Chinese Empire Reform Association, the aim of which was to see the demise of Empress Dowager Tzu Hsi, the reinstatement of Emperor Kuang and the creation of an infrastructure of commerce, banks, shipping lines, etc. They were also charged with raising funds for the cause.

For the first ten years of the 20th century, the Sydney merchants' cause, under the influential merchant Thomas Yee Hing and with the assistance of the *Tung Wah Times* newspaper, prospered. Sydney soon became the headquarters for Australia (ten Associations), New Zealand and Canada. The other nine Associations in Australia did not enjoy the same prosperity as their Sydney counterpart, no doubt in some measure because of the influence of Thomas Yee Hing.

Meanwhile, in Sydney the Yee Hing flourished. For them it was relatively easy as, in addition to the dynamic leadership of Moy Sing and James Chuey, there were no other secret societies of influence in Sydney. An article appearing in the *Chinese Australian Herald* of 15 August 1908 stated that the Grand Masters of the Melbourne and Bendigo Yee Hing attended the opening of the headquarters of the Yee Hing in Blackburn Street, Sydney.

In 1911 the New South Wales 'Young China League' was formed, under the leadership of James Chuey, the leader of the Yee Hing in Sydney. The League consisted mainly of members of the Yee Hing Secret Society. The Young China League became firmly involved with the Republican movement of mainland China. Branches of the League had been formed in Sydney, Melbourne, Fremantle, Atherton, and Wellington. They became very active and raised funds for their cause in China.

In 1912 the headquarters moved to Mary Street, Sydney, and became the Commonwealth headquarters of the Yee Hing (incorporating the Young China League). When the headquarters was opened in Mary Street, another title in English was added: '*the Chinese Masonic Society*'. The Yee Hing Secret Societies then also became known as the Chinese Masonic Society. This would appear to be the first mention of a 'Chinese Masonic Society' in Australia.



Upper and Lower Façades of the
Chinese Masonic Society Headquarters in Sydney 2002
Translation: (upper) Chinese Masonic Hall in Australia

The Chinese Masonic Society in the same year started its own newspaper the *Chinese Republican News*. Among its founders were James Chuey, leader of Yee Hing, and Moy Sing, who was referred to in the *Chinese Australian Herald* in 1913 as being the Grand Master of the New South Wales Yee Hing. Its circulation was extensive throughout Australasia, South Pacific and China. Two republicans from China, Chiu Kwok-chun and Ng Hung-piu, came out as editors and soon established a favourable reputation in Sydney among Europeans as well as their own ethnic group.

Two of the founders of the *Chinese Republican News*, Moy Sing and James Chuey, were influential and highly respected within both the Chinese and European communities. Moy was the leader of the New South Wales Yee Hing for 55 years, during which time he is said to have recruited some 3000 members to the society. He died in 1919 at the age of 89. James A Chuey travelled throughout New South Wales, eventually settling down to grow wheat, and augmented this by becoming a wool broker. He amassed a great fortune and his influence and prestige among both the Chinese and Europeans increased. He was a motivator behind the formation of the Sydney Young China League and at its formation in 1911 became its leader. It was under his leadership that the Yee Hing–Young China League–Chinese Masonic Society in New South Wales became unified.

The headquarters of the Chinese Masonic Society in the Australasian region continued to be Sydney. However, in 1919, the headquarters of the World Chinese Masonic Society in San Francisco changed its Chinese name to the 'Chee Kung Tong' and advised all Chinese Masonic Societies to adopt this new title. In the same year it was adopted by all the Chinese Masonic Societies in Australasia and remained so for at least 30 years.

These Societies were becoming more unified and hence a lot better organised. By March 1921 the Sydney headquarters of the Chinese Masonic Society had organised four Interstate Conferences. The first conference was held in April 1918 and subsequent ones in April 1919, September 1919 and March 1921.



Performance at the Sydney Chinese Masonic Society Headquarters

It is interesting to note that the remnants of the hard-line Monarchs in Sydney formed the Chinese Chamber of Commerce. The soft-line Monarchs formed the Nationalists Association, which lasted only a short time before it suffered the same fate as its predecessor. This demise heralded the end of the Monarchs movement in Sydney.

By 1904 the Association in Melbourne was changing its ideology from a monarchy to a republic. Two scholastic editors came from China to control the Melbourne newspaper. This often resulted in heated debate between the two causes. It was the belief of the monarchists that any revolt against the rule in China would see an invasion by foreign powers to protect their bases and trade interests and China would be further divided.

However, unrest in China continued and, after the Double-tenth Uprising in Wuchang in the Hupei Province in 1911, the monarchists in Sydney realised that their cause for a return of the monarchy was fast diminishing. They moderated their demands and supported a peaceful revolution. In January 1912



James A Chuey

The combined Chinese Masonic Societies in Australasia decided to have their own official newspaper. This came to fruition in 1921 when the *Chinese World's News* commenced circulation. The Grand Master of the Chinese Masonic Society, James Chuey, approached Jue Yin Tin to become the editor of the paper.

There are recorded instances where the Chinese Masonic Society in Sydney hosted gala social and cultural events, entertained foreign dignitaries from China and became a social focal point in Sydney.

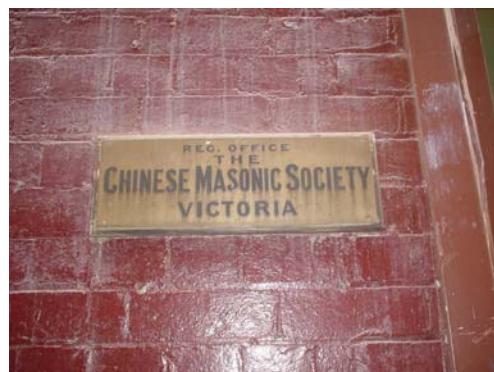
the Manchu Dynasty came to an end.

It seems incredible that Yuan Shih-kai, who was an influential General in the Manchu court, was elected Provincial President in China in 1913. He further angered the republicans in 1915, when he declared himself Life President of China, and in 1916 Emperor. Public opinion was running very high against Yuan. In the southern Provinces the military leaders were declaring their provinces' independence, whilst in the north the warlords were threatening the stability of the area. At the death of Emperor Yuan Shih-kai in 1916, China came under the control of Generals Li Yuan-hung and Tuan Ch'i-jui. Was it to be a return to stability? I'm afraid not.

The Melbourne Connection

From its infancy the Chinese Empire Reform Party in Melbourne did not enjoy the same success as its Sydney counterpart. Chinese societies in Melbourne at the turn of the twentieth century were not unified, with many factions existing. This resulted in the demise of the Chinese Empire Reform Association in 1904.

In the same year a number of Chinese merchants, storekeepers and cabinet-makers founded a new political association, 'New National Mind Broadening Association'. The insurmountable difference between the Melbourne and Sydney Associations centred around the fact that the Melbourne group did not want a return of the Emperor Kuang Hsu and his supporters, Kang and Liang. The Melbourne group was therefore considered to be a reformist group along republican lines. By 1907 its membership had grown to 600, whilst Sydney claimed a membership of 2000.



Above, Sign on building for
Chinese Masonic Society,
Melbourne

Left, Chinese Masonic Society,
Melbourne 2002
(note Masonic symbol, top of sign)

Lee Yuan Sam was the leader of the Melbourne Yee Hing. He was a miner and storekeeper, and travelled extensively throughout Victoria. During those travels he established many Yee Hing Secret Societies. Unfortunately, as he moved on, the society just established was not always blessed with a dynamic leader, so they remained fragmented. To Lee's credit it is acknowledged that 3000 out of a total Chinese population of 5600 joined the Yee Hing Secret Society.

A change was soon to overtake the Melbourne Chinese scene. Two noted republican scholars, Lew Goot-chee and Wong Yue-kung, came out from China as editors of the Melbourne Chinese newspaper the *Chinese Times*, also known as the *Ai Kuo Pao*, meaning 'Love Motherland'. They formed a group which held lectures on their cause. This group, in 1911, formed the 'Young China League', which successfully united all the Yee Hing groups in Victoria, with the aim of seeing the demise of the Manchu Dynasty and the establishment of a Republic of China under Chinese rule.

In 1914 Lew Goot-chee left Victoria for America. Wong Yue-kung was unable to keep the Young China League going and it ended in disarray, and their newspaper, the *Chinese Times*, closed. The Yee

Hings in the same year restructured and became the 'Chung Wah Ming Kuo Kung Hui', and adopted as its English title '*The Chinese Masonic Society*'. For Melbourne it heralded the end of the Secret Society, as it pledged to make its proceedings open to the public and canvassed for the creation of a true Republic of China.

The Melbourne Chinese Masonic Society continued to prosper, along with the other Chinese Masonic Societies in Victoria. In 1920, after raising funds to build their own headquarters, it was opened in Little Lonsdale Street, Melbourne.

Atherton

Apart from being attracted to the goldfields, some of the Chinese were engaged as shipwrights on the Endeavour River, in the laundry trade, as gardeners, merchants, cabinet-makers, timber-getters, tailors, hawkers, wood and water suppliers, in places such as Cairns, Tolga, Herberton, Geraldton and many other North Queensland locations. Cooktown also boasted its own Chinese printery and newspaper. However their main attraction outside the quest for the golden grains was to the banana industry in Geraldton (Innisfail) and the agriculture of maize at Atherton.

We are able to ascertain from articles appearing in the *Cairns Post* that various Yee Hing Secret Societies existed in Cairns and Herberton as early as the 1880s and 1890s. The *Cairns Post* of 28 April 1908 reported that a new headquarters of the Yee Hing Secret Society had opened. Three years later another lodge of the Yee Hing opened at Cairns with great festivity. Members travelled from Brisbane, Atherton and other centres, and joined with many local European identities to celebrate the event.

Chinese arriving in the Atherton area camped at Piebald Creek and their huts were mainly constructed from corn straw. The Europeans were camped opposite, at Prior's Pocket, later known as Atherton. Both camps were known as 'Cedar Camps', from the huge cedar trees that grew in the area.

In 1886 the Chinese population at the Atherton Chinatown known as Cedar Camp was 104. When the gold started to peter out on the Palmer and other alluvial fields, the Chinese migrated to other towns throughout the north. By the early 1900s the population at Piebald Creek and the surrounding areas of Atherton had reached in excess of 1100 Chinese. When they first arrived at Atherton, the Chinese were mainly involved in timber-getting and land-clearing for the European farmers. However, it was not long before they became involved in agriculture, growing maize and corn. By 1905 the Chinese controlled 80% of the maize grown around Atherton, which represented 30% of the State's production.



Wah Lee's Canton Hotel

The Yee Hing Secret Society flourished in both Atherton and Herberton. By 1909 they had built their own hall in Chinatown Atherton. It was the largest building in Chinatown and the Leader of the Yee Hing, Lee Sye, was referred to by the Europeans as the 'head serang or mayor of Chinatown'. Among other interests the Yee Hing were involved in the growing of corn. In 1912 the complexion of the Secret Societies at Atherton changed drastically. In that year a rival group to the Yee Hing, referred to as 'anti-Yee Hing', was threatening the stability of the Yee Hing. The leaders of the anti-Yee Hing Secret Society were Fong On and Chong Lee. In a letter of 8 March 1912 from acting Sergeant James Lawrence of the Mareeba Police Station to the Inspector of Police in Cairns, the former stated that a possible reason for the rise of the anti-Yee Hing Secret Society and their antagonism towards the Yee Hing was that Fong On was rejected for membership of the Yee Hing.

However, perhaps it was resentment of a levy imposed upon the corn growers by the Yee Hing on non-members which provided a catalyst for the formation of the anti-Yee Hing Society and its rapid rise in membership. It wasn't long before they were numerically stronger and displayed much more

aggression.

In February 1912 fighting broke out between the two groups in the gambling house of Fong On. It was reported to have been started by the anti-Yee Hing Secret Society and quickly spread through Chinatown, with several hundred Chinese being involved. As the Yee Hing were vastly inferior numerically to the anti-Yee Hing, reinforcements for the Yee Hing came from Cairns and Geraldton. During the remainder of the year minor diminishing altercations occurred. In line with the English title 'Chinese Masonic Society' adopted by their New South Wales and Victorian counterparts, the Yee Hing Societies in Queensland also adopted this title. The Yee Hing Society was also then referred to as the 'Chinese Masonic Society' and the anti-Yee Hing became known as the anti-Masons.

The cause for which the Secret Societies were striving having been achieved with the fall of the Manchu Dynasty, the Secret Societies of the Yee Hing and the anti-Yee Hing started to sink into obscurity. However, the Yee Hing managed to continue and for a while prospered. Some Chinese came from the anti-Yee Hing Secret Society and also one of their original leaders, Chong Lee, joined the Yee Hing or 'Chinese Masonic Society'. It is believed that the anti-Yee Hing or anti-Masons were the forerunners of the Atherton-Cairns Chinese Nationalist League, formed in 1917. The other original leader of the anti-Yee Hing, Fong On, was prominent in both of these organisations.

The *Barron Valley Advocate* of 19 June 1915 reported that the Chinese Masonic Society were 'paragons of virtue', raising money for the local ambulance in 1914 and 1915 by way of displays and parades, etc. The same paper on 26 June 1915 reported that a display was held to celebrate the anniversary of the opening of a Chinese Masonic lodge, with the money raised being donated to the ambulance. The *Cairns Post* has numerous articles reporting the activities of the Chinese Masonic Societies in that region donating money to the ambulance and also the hospital. It has been reported that in some years the money donated to the hospital by Chinese exceeded that of the Europeans.

We know from the records of the Melbourne Chinese Masonic Society that the Yee Hing Society was established or revitalised at Atherton, Cairns, Brisbane, Gordonvale, Toowoomba, Mackay, Rockhampton, Launceston in Tasmania, and Tumut in New South Wales, sometime between 1916 and 1918. Strictly speaking, they did not classify themselves as Secret Societies, as they were open to public scrutiny and the names of the office bearers, etc, were published. At this time the Yee Hing Societies were all known as Chinese Masonic Societies. In 1919 the Atherton Chinese Masonic Society, along with all other Chinese Masonic Societies, and in accordance with the directive from the Australasian headquarters at Sydney, adopted the Chinese title 'Chee Kung Tong' whilst still maintaining the English title of Chinese Masonic Society.

Legislation was passed in 1919 prohibiting Chinese renewing their land leases. The Soldiers' Settlement Scheme came into being, with land previously tilled by the Chinese being offered to the Soldiers. Chinese exited the Atherton area for the coast.

New Zealand

Chinese immigration to New Zealand commenced in 1865. The majority came from the Guangdong Province and headed for the goldfields of Otago and the west coast. Their intentions were similar to those who came to Australia for the gold rush, to seek their fortune and return to China with wealth and the prestige that would accompany it. A few went into the merchant trade, while others tilled the land as market gardeners. As the gold petered out on the various alluvial fields, including dredging an area which they pioneered, the number of Chinese occupying non-mining occupations increased exponentially. Relations between the Chinese and the Europeans were strained.

The New Zealand authorities wanted to drastically decrease the number of Chinese entering New Zealand, but at the same time they had to satisfy the wishes of the Imperial Government in Britain. New Zealand at that time was similar to Australia in that it was a colony of Britain. If the Bill was to totally exclude the Chinese, an option which the New Zealand authorities favoured, it would not receive the approval of the British, as it would have angered China and compromised Britain's trade dealings with that country. Compromise to this vexed problem was achieved with the introduction in 1881 of a 'poll-tax' requiring every Chinese to pay £10 on arrival. The authorities deemed that the Chinese immigration flow was not stemmed sufficiently, so in 1896 the *Chinese Immigrants Act* was passed, with the poll-tax being increased to £100. The desired effect was achieved.

Wellington

It is reasonable to assume that an offshoot of the Hung Society, for example the Yee Hing Secret Society, commenced soon after the arrival of the first main influx of Chinese in the mid-1860s to Otago. By the turn of the century the Chinese had started to drift from the goldfields of Otago to the urban areas of Wellington and Auckland. It is on record that in 1907 the Yee Hing Secret Society had formed a

branch at Wellington.

In an article appearing in the *Chinese Times* of 6 November 1909, the Wellington Yee Hing Secret Society donated £1000 towards the revolutionary activities to see the demise of the Manchu Dynasty in China. The same newspaper on 5 August 1911 reported that the Yee Hing Societies in Australia, New Zealand and the South Pacific donated £26,000 to assist in relieving the financial difficulties of the new regime in China after the fall of the Manchu Dynasty. This was a substantial sum of money, and would have been further enhanced by the exchange rate at the time. No doubt the euphoria of the moment assisted them in their fund-raising.

The Wellington Yee Hing formed an alliance with the Australian Yee Hing Secret Societies, with Sydney being declared the headquarters. The Society's move towards openness and the eventual adoption of the English title 'Chinese Masonic Society', and later the Chinese title Chee Kung Tong, as directed by the World Headquarters in San Francisco, mirrored the other Yee Hing groups.

On 10 October 1925 the Wellington Chinese Masonic Society, or Chee Kung Tong, celebrated the opening of their New Zealand headquarters at Frederick Street, Wellington, with a gala banquet. It is worth noting that among the dignitaries were the Mayor and Archdeacon of Wellington, a cabinet minister and a 'high office bearer of the Wellington Grand Lodge Masonic Order'. The Chinese Masonic Society was held in very high regard and participated in the raising of funds for charity.



Procession of Chee Kung Tong on 10 October 1925



New Zealand Headquarters, Chinese Masonic Society or Chee Kung Tong, Wellington

Other Societies existed at this time, but the strongest that dominated the political scene was the Chee Kung Tong. Its main rival was the Kuomintang, which consisted mainly of the intellectual Chinese—while the Chee Kung Tong attracted the average Chinese, such as the miner, merchant and market gardener. It was inevitable that conflicts between the two should occur, as their ideologies were different. Also, the Chee Kung Tong supported Peking, which was the official government, while the Kuomintang Society supported the Kuomintang political party which governed in Canton and which claimed to be the official Chinese government.

When the Kuomintang defeated the Peking government in 1928, thus unifying China, it heralded the commencement of a slow decline in membership for the Chee Kung Tong. New members were going to the Kuomintang or the Nationalist New Zealand Chinese Association, as the Chinese (like all of us) prefer to be on the winning side. The Chee Kung Tong in New Zealand continued with the support of its older members until 1975, when it was formally disbanded.

North American Connection

Imagine the surprise when in 1848 James Wilson Marshall, who was building a sawmill on the banks of the American River, gazed into the river and picked up nuggets of gold. By August that year 4000 miners had arrived, and by the end of the following year in excess of 80,000 miners arrived to make their fortune. Unfortunately, not many found their Eldorado; it is said the smart ones became merchants, storekeepers and farmers.

The resentment shown towards the immigrants, especially the Orientals, was to be repeated in the other goldfields and towns where the Chinese settled. California was the first place to devise, as a means of restricting the flow of immigrants, legislation known as the *California Act*, which required *all* alien immigrants to pay an entry fee of \$5. This legislation was passed in 1852. The first use of this model of legislation specifically to curb the flow of *Chinese* was in the Australian colony of Victoria in 1855. The Victorian legislation required the Master of a ship to pay a 'poll tax' of ten pound on each Chinese who landed in Victoria. Other Australian colonies followed, with New South Wales imposing a £10 tax in

1861, Queensland likewise imposing a £10 poll-tax on Chinese in 1877—and by 1887 all Australian colonies had a poll-tax imposed on the entry of all Chinese. By way of interest, the last country to abolish this form of statute was New Zealand, in 1944.

Lured by gold fever, some Chinese left the Californian goldfields in 1858, making their way to the new goldfield in British Columbia, in the expectation of amassing their fortune. The first Chinese fraternal/social society to be formed in Canada was the Chi Kung Tong, which was established at Barkerville, British Columbia, in 1862. They later became known as ‘Chinese Masonic Society’ or ‘Chinese Freemasonry’. The Chinese title is often referred to as ‘Hung Men Chi Kung Tong’. The Hung Men refers to the original Hung Society of the Southern Provinces of China.

When the gold output waned, some Chinese remained as usual working in laundries, cabinet-making, market gardens, etc. The construction of the intercontinental railway relied heavily on the Chinese as cheap labourers for this project. Upon its completion, the Chinese who were now out of work used this resource to spread throughout the United States. In 1875 it is recorded that 25% of the male labour market of California was Chinese.

Many of the Chinese in California formed self-interest groups. The most powerful group, the Merchants Company, became the ‘Chinese Consolidated Benevolent Association of America’. The major Secret Society in San Francisco, California, was the Yee Hing, a branch of the Hung Society. Their dominance amongst the Yee Hing Secret Societies, mainly owing to their numerical strength, was confirmed when they were appointed the World Headquarters of the Yee Hing. To reinforce their status in the Chinese community, and to present a prosperous ‘face’ to the community at large, they operated from a three-storey building in Spofford Alley, in the heart of the Chinatown area of San Francisco.

It was recorded that the Yee Hing had a membership in San Francisco in 1886 of 4500, and in the Americas where the Chinese had penetrated the total membership was 15,000. Their records indicated that they had branches in 390 towns in the United States, Canada, Spanish America and Cuba. San Francisco, as stated earlier, was the World Headquarters of the Yee Hing or ‘Chinese Masonic Society’. In 1919 the Headquarters issued a statement indicating that all ‘Chinese Masonic Societies’ were to be also known by the Chinese title ‘Chee Kung Tong’.

Tong Wars between the Secret Societies were quite frequent, as some of the societies fought to maintain their slice of the gambling, prostitution and opium trade. The authorities were slow to react, especially if it was kept within the confines of Chinatown.

There were six major Tongs operating in North America. Each had an associated gang which conducted the unsavoury part of their operation, the only exception being the Chee Kung Tong or ‘Chinese Masonic Society’, which had no affiliated gang. The six Tongs with their associated Gangs were:

Tong	Affiliated Gang
On Leong	Ghost Shadows
Hip Sing	Flying Dragons/Wah Ching
Hop Sing	Hop Sing Boys
Tung On	Tung On Boys
Fukien American Association	Fuk Ching
Chee Kung	<i>no affiliated society</i>

Chinese Masonic Societies (sometimes referred to in North America as Chinese Freemasonry) spread rapidly through the United States of America and Canada, assisted by that mode of transport which they were instrumental in constructing—the railway. In areas such as Boston, San Francisco and New York, the Chee Kung Tong exists even today. There are Chinese Masonic Societies (Chee Kung Tong) in Mexico, Hawaii, England, Canada, and other countries. To give some appreciation of its spread, in the early 1990s Hawaii was host to a world ‘Chinese Masonic Society Conference’.

Some interesting aspects

Triads

The late 1600s saw the birth of the Triad Societies. Modern Triads trace their history to the secret political societies formed in China during the 17th century to overthrow the foreign Ch’ing or Manchu Dynasty and restore the Chinese Ming Dynasty to power. The term Triad, later coined by the British authorities in Hong Kong, is based on the triangular symbol found on flags and banners of the early secret societies, predominately the Hung or Heaven and Earth Society. This symbol represents the three

essential elements of heaven, earth and man.

Since the title Triad referred to all Secret Societies it is important to realise that not all Triad organizations indulged in criminal activities. Many of the previous Secret Societies still maintained their fraternal/benevolent basis but also most during this period of Chinese history were active in the political arena. The island of Hong Kong became a stronghold of the Triads. With the victory of Britain in the first Opium War of 1839–42 and the signing of the Treaty of Nanjing, China was forced to open its ports and also ceded to Britain the island of Hong Kong. This was the first treaty that China was forced to sign but many more were to follow during the Manchu Dynasty. Britain endeavoured to curb the powers of the Triads by introducing two Ordinances on the ‘Suppression of the Triad Societies 1845’. This, however, did not have the desired effect, as these organizations either went underground or returned to mainland China.

The Chinese populace resented the foreign rule and the autocratic cultural policy that the Manchu Dynasty maintained further polarised the rulers from their citizens.

Triads, Tongs and Gangs

To enable an appreciation of the terms Triads, Tongs and Gangs, the following is offered:

- Generally speaking, the ***Triads*** were formed as Secret Societies overseas, and migrated as such to the host country. Generally speaking, they all were involved with criminal activities, including protection, extortion, kidnapping, murder, and people smuggling. Wherever there is money to be made, they would be there.
- ***Tongs*** refers to the groups which were in existence over 100 years ago, sworn brotherhoods pledging to assist each other and provide a place where they could socialise. Many, though not all, were involved in illegal activities, usually in the providing of services to their members, for example gambling and opium.
- ***Gangs*** originated from two sources. Juvenile gangs started for so-called prestige, branching into self-defence and crime. The other gangs were formed by the Tongs to give them muscle, at the same time allowing them to maintain their respectability and image as a law-abiding Tong.

Square and Compasses

There are analogies to Freemasonry found in the Hung Ritual. We may wonder, therefore, when we read the Hung Ritual, why there is no reference to the *square and compasses*. One reason could be that the *square* relates to matter, and in the Hung Ritual it depicts the journey of the spirit through the underworld.

The square and compasses are used widely as symbols by the Chinese. The legendary Founder and Creator of the Chinese State, Fu Hsi, and his Consort, use them as their emblems. Thus, whenever we see them depicted, Fu Hsi is holding in his hand a gallows square, while the Consort is holding a pair of compasses.



Fu Hsi and his Consort



Child Buddha

In Chinese Classics we find the following references to them. In the *Book of History* (1200 BC) is: ‘Ye officers of the Government apply the compasses’, and in *The Great Learning* (500 BC): ‘A man should abstain from doing unto others what he would not they should do unto him, and this is called the principal of acting on the square’. Mencius, the disciple of Confucius, wrote: ‘Men should apply the square and compasses morally to their lives, and the level and marking line besides, if they would walk in the straight and even path of Wisdom, and keep themselves within the bounds of honour and virtue’.

Mencius also, in a later book, wrote: ‘A Master Mason in teaching his apprentices makes use of the compass and square. We who are engaged in the pursuit of Wisdom must also make use of the compass and square’.

Some believe that in the early Classics can be found traces of a Secret Society, preceding the ‘Hung Society’, that taught a system of faith by means of Masonic symbols. They also state that in *The Chinese Classics*, by Legge, reference is made to a symbolic temple in the desert, and the officers of the Society wore distinguishing jewels and leather aprons. The leather apron is important; an ancient statue of the Child Buddha shows him wearing the apron and making a sign, peculiar to the Hung Society, known as the ‘Witness sign’.

Women in the Hung Society?

Apparently women are eligible to join the Hung Society, although I have been unable to locate any direct evidence of such. There were women Founders in the Hung Society, and tablets commemorating this appear in all the Temples. They were not permitted to enter the Temple, but rather a group of officers went to their home with some of the furniture and conducted the ceremony there. In some of the ancient mysteries, women played an important part in the ceremonies.

Final Thoughts

From the Hung Society, or the Society of Heaven and Earth, we have seen the evolution of a Secret Society to become known as the ‘Chinese Masonic Society’ or ‘Chinese Freemasonry’, and by the Chinese name of Chee Kung Tong. We have discovered a Society which through the ages has in turn been benevolent with its aims to offer help, advice and relaxation to members, and political as in aiding the overthrow of the Manchu Dynasty. Its offshoots appear in many places throughout the world. Members of the Society hold ranks which coincide with Masonic titles. Why was the word ‘Masonic’ added to the title of the Hung or its descendant societies? It has been suggested because the word ‘Masonic’ invokes images of benevolence, charity and order.

Let us continue, and examine the advent of ‘Regular Freemasonry’ in China.

PART 2—REGULAR FREEMASONRY IN CHINA

Overview

Regular Freemasonry has an extensive and complex, although somewhat convoluted, history in China. With this in mind, a brief summary of the hierarchical structure of the various lodges is provided as a precursor to the subsequent detailed analysis of the English, Scottish, Irish, French and Massachusetts Constitutions.

The Hierarchical Structure in China

English Constitution

The United Grand Lodge of England was the first to establish a hierarchical structure for the government of Freemasonry in China. The first Provincial Grand Master was Bro Samuel Rawson.

1847–66	Provincial Grand Lodge of China
1866–75	District Grand Lodge of China
1875–1963	District Grand Lodge of Hong Kong and South China
1877–1955	District Grand Lodge of Northern China
1963—	District Grand Lodge of Hong Kong and the Far East

Scottish Constitution

In 1905 the first District was established under the Grand Lodge of Scotland. Their first District Grand master was Bro Dr G P Jordan.

1905–58	District Grand Lodge of Hong Kong and South China
1921–55	District Grand Lodge of North China
1958—	District Grand Lodge of the Far East

Irish Constitution

With the arrival of the brethren under the Grand Lodge of Ireland, their Grand Lodge established a District Grand Inspector in 1933. Their first appointee was Bro P M Streit.

1933–38	District Grand Inspector
1938–47	Grand Inspector
1947–54	Grand Inspector for Hong Kong and China
1954–67	Grand Inspector for Hong Kong, China and Malaya
1967–88	Grand Inspector for the Far East
1988—	Provincial Grand Lodge of the Far East

Massachusetts Constitution

When American brethren established a lodge under the Grand Lodge of Massachusetts in 1864, the office of District Deputy Grand Master was created immediately, but it was not until 27 December 1891 that Bro D C Jansen was installed in that office.

1864–1950 District Deputy Grand Master

Pre-District

Who would have thought, in 1758, when the members of Lodge Salomon, in Gothenburg, a port on the west coast of Sweden, deliberated the issue of a ‘warrant of constitution’, that this would be the precursor to Freemasonry in China? The lodge granted the request of seven of its members who were employed by the Swedish East India Company, thus enabling them to hold meetings away from home whenever their ship docked and they came ashore. The lodge was named Prince Carl’s Lodge, after the ship in which the seven voyaged. Records are scarce. However, we do know from their fire-damaged records on the first voyage that they held a meeting at Cadiz, a port of call, when four Swedish sailors from the Swedish naval vessels at anchor were balloted for initiation.



Outward voyage of *Prince Carl*
(1) Gothenburg, (2) Cadiz, (9) Canton

In China, foreigners were only just tolerated. Their ships were only allowed access to certain ports and the sailors were only permitted to go to certain areas, and then only on specific days. Records indicate that in 1759 a collection was taken aboard the vessel ‘Adolf Friederich’ for a Masonic Society. It is interesting that some of those who subscribed were later signatories on an application to the Provincial Grand Lodge of Gothenburg for a warrant.

An English Constitution lodge, the Lodge of Amity, meeting in Canton, is recorded on the list of lodges for the premier Grand Lodge of England in 1768. It is thought that this lodge existed for approximately thirty years. No records exist for its consecration or for any returns sent to Grand Lodge.

In the 1780s the Grand Lodge of Sweden, in line with other Scandinavian, Finnish and German Grand Lodges, adopted a change in degree systems. This became known as the Swedish Rite, and consisted of eleven degrees divided into three groups. This structure appealed to the Swedish Canton brethren, when in 1787 they applied to the Grand Lodge of Sweden for a full warrant (refer to Appendix G). The lodge was to be known as the Elizabeth Lodge, after the wife of the Grand Master, the Duke of Södermanland. On 20 September 1788, Elizabeth Lodge was consecrated.

The first Worshipful Master of Elizabeth Lodge was a stalwart of Swedish Freemasonry in Canton,

Brother Smedberg. It was stipulated that the Deputy Master should be a captain of a ship belonging to the Swedish East India Company that regularly sailed to Canton. It was also decreed that the Worshipful Master would always be a Supercargo. The by-laws state: ‘the date of regular meetings shall be whilst the Swedish East India Company’s ships are in China’.

The Grand Lodge of Sweden has the minutes relating to 36 meetings of Elizabeth Lodge, to 1796. During this time, 29 were initiated or affiliated into the lodge. The phraseology of the minutes is quaint; for affiliation, they record: ‘four brethren were adopted by the lodge in order to gain promotion’.

It is recorded that Brother James Chalmers was the fourth and last Worshipful Master of Elizabeth Lodge. Bro Chalmers wrote to the Provincial Grand Master of the Provincial Grand Lodge of Gothenburg, saying that the trading ships were now going to Macau and, with the merchants and the like leaving Canton for Macau, the membership of the lodge was decreasing to an alarming level. Bro Chalmers also mentioned an English lodge in his correspondence, which would appear to be the Lodge of Amity. Elizabeth lodge had its last meeting on 23 February 1812. The lodge was placed in abeyance until 1878, when it was erased. With the union of the premier Grand Lodge (*Moderns*) and the Grand Lodge of the *Antients* in 1813, Lodge of Amity was deemed to be defunct, since it had never made a return to Grand Lodge, and consequently was erased.

Unfortunately, this marks the end of the early Masonic lodges in China.

Light Returns

The stimulus for the return of Freemasonry to China was the sheer enthusiasm provided by 12 brethren meeting in the Commandant’s quarters in Victoria, on the island of Hong Kong. From this meeting on 29 April 1844, the Commandant, VWBro J H Cooke, and the other eleven brethren, forwarded a petition to the United Grand Lodge of England for the formation of a lodge. Their efforts were successful, and on 18 September 1844 a warrant was granted for the formation of Royal Sussex Lodge No 735. The lodge met at Victoria, and for the first three years that the lodge operated it was under the direct control of London.

It is interesting that some brethren examining the history of the lodge at a later date were investigating the theory that Royal Sussex Lodge was named after the Irish Royal Sussex Regiment, because of the number of Irish foundation brethren. However, it was established that none of the foundation members was a member of an Irish jurisdiction lodge, and the lodge was in fact named after the Duke of Sussex, HRH August Frederick, Grand Master of the United Grand Lodge of England (UGLE) from 1813 to 1843. Royal Sussex Lodge flourished and it was not long before the brethren were entertaining thoughts of petitioning for a new lodge.

***With many of the populace moving to Canton from Hong Kong, Royal Sussex Lodge applied to the UGLE to relocate its charter to Canton. On 18 February 1848, Royal Sussex Lodge held its first meeting in Canton. The buildings along the river were known as ‘factories’. Here the merchants and foreigners conducted their business, slept and socialized. In one of these factories, known locally as ‘The Club’, it was reported in an article in *The Far East* in 1854 that, apart from a library, billiard room, rowing club and assembly room, there existed a Freemason’s lodge.

Life in the Orient was never going to be dull, partly because of the vast cultural differences existing between the *Celestials* and the foreigners. An incident occurred in 1856 when Chinese officials boarded a vessel flying the British flag and took away the Chinese crew. The Irish captain, being on another vessel at the time, escaped capture. The British Consul demanded the return of the twelve crew, and the Chinese authorities refused, saying that some were pirates. Chinese then attacked and captured the forts of the Bogue. The greater Chinese community, interpreting this as a great Chinese victory, burnt down the factories, and destroyed the wharves and port facilities. All of the foreigners were compelled to leave Canton, with most returning to Hong Kong. So, once again, the members of Royal Sussex Lodge were in Hong Kong with the warrant of their lodge. Because of all the upheaval, the lodge went into abeyance in 1858.

Significantly, the Royal Sussex Lodge while operating in Canton sponsored the first Royal Arch Chapter in China in 1851. The Celestial Chapter held its first meeting in March 1852 and the following year a Provincial Grand Chapter was formed in Canton, with one Chapter, namely Celestial Chapter No 735.

We saw previously how Royal Sussex Lodge was flourishing in its first years of operation in Hong Kong, before it moved to Canton. Zetland Lodge No 768, a daughter lodge of Royal Sussex Lodge, had its first meeting on 24 June 1846. It was named after the new Grand Master, Thomas, second earl of Zetland, who succeeded the Duke of Sussex, and who reigned as Grand Master of the UGLE from 1844 to 1870.

There were great celebrations amongst the Masonic brethren when, in 1847, Grand Lodge in its

wisdom deemed that, with two lodges operating in Hong Kong, it had sufficient reason to form a Provincial Grand Lodge of China. The first Provincial Grand Master was Bro Samuel Rawson. He was the inaugural First Principal of Celestial Royal Arch Chapter in Canton. Bro Mercer succeeded Bro Rawson as the Provincial Grand Master. In 1859 the United Grand Lodge of England, in an endeavour to distinguish the Provincial Grand Lodges overseas from the Provincial Grand Lodges in England, decreed that those overseas would be known as District Grand Lodges.

Life in Hong Kong became difficult. Parliament was asking persistent questions on the cost of running the colony. A new Governor was appointed and taxes were imposed on the colony's inhabitants. Zetland Lodge was having its own problems with decreasing membership and apathy. On one occasion when Bro Samuel Rawson visited Zetland Lodge, he was elected a member and immediately elected into the office of Master Elect. As an indication of the plight of Freemasonry in the area, Bro H Kingmiel, a member of Victoria Lodge, said some twenty years later:

There was a time when Masonry in Hong Kong was like the dying flame of a candle flickering in the socket, and there was no one to work the solitary Lodge which existed in the place. Bro Rawson was then resident in Canton, and at a cost of great trouble, inconvenience, and expense to himself, he took energetic measures to gather the almost dying embers together . . . Bro Mercer . . . brought to the discharge of his high position the union of many qualifications. A gentleman, both by descent and nature, a scholar, a man of the highest principles, and an ardent Mason, he contributed in no slight degree to the consummation of Bro Rawson's work.

Masonry finds a home in Hong Kong

The enthusiasm with which Zetland Lodge commenced its Masonic history is indicated by the efforts of the lodge to construct its own Masonic building. The ceremony was carried out with all pomp and decorum. The Provincial Grand Master, Bro Samuel Rawson, led a procession of Masonic brethren in regalia who were preceded by the bands of the 59th Regiment and the United States naval vessel *Susquehanna*. When *HMS Cleopatra* made the signal that the sun was at its meridian, the bells proclaimed high noon and the stone was lowered into position. After the Provincial Grand Master tried the stone with the plumb, level and square, he poured corn, wine and oil on the stone, and the building was declared dedicated to Freemasonry. When the brethren returned to the lodge room, they were addressed by the foundation Master of Zetland Lodge, Bro Mercer.

The Bungalow, as it was affectionately called by the brethren, was replaced by a larger, more impressive building in 1865. This new Masonic building was situated in Zetland Street, in the central business district. In 1944 this building was destroyed by American bombing, as Hong Kong was occupied by Japanese forces. Construction was commenced on the present Zetland Hall in 1949 and the building dedicated to Freemasonry on 30 January 1950.



Second Zetland Masonic Hall, 1865

Shanghai, Northern China

China opened Shanghai to foreigners in 1845. Brethren from Royal Sussex and Zetland Lodges were transferred to this port. They and other Masons in Shanghai were interested in forming a lodge. Consequently, in 1849 a petition was forwarded to the United Grand Lodge of England for the formation of a new lodge, to be called Northern Lodge. The first meeting of Northern Lodge No 832 was held on 1 December 1849, dispensation having been received from the Provincial Grand Lodge of China to hold a meeting. A copy of the dispensation appears as Appendix H. The Master elect, although a member of Royal Sussex Lodge, recorded his Mother Lodge as Lodge Edinburgh (Mary's Chapel) No 1, Grand Lodge of Scotland. The Senior Warden was a member of Zetland Lodge, and the Junior Warden was a member of a Bengal Lodge.

The lodge prospered. In December 1849 the following meetings of Northern Lodge were held:

- 11 December both the first and second degrees were worked;
- 15 December two first degrees;
- 22 December two third degrees;
- 24 December two seconds and one first degree;
- 27 December four first degrees, followed by a banquet.

It would be interesting to read the report from the Inspector of Workings if it occurred today.

This lodge presented a certificate to the candidate for each degree. Some of the by-laws were

different from todays:

- Of interest is one referring to balloting: If two negatives appeared, there should be no further ballot, but if one appeared then the ballot should go around for the second time. If the negative was repeated, then exclusion resulted.
- The final toast was a little different: ‘to all poor and distressed Masons wherever they may be dispersed over the globe and may they have a speedy and prosperous return to their respective homes should they wish it’. This was followed by a minute’s silence.

One of the earliest documents of the lodge in existence is a receipt for three dozen bottles of sherry.

During a visit of the Provincial Grand Master, Bro James Rawlings, the Worshipful Master of Northern Lodge approached him with the request to form a Mark lodge attached to Northern Lodge. As the number of Royal Arch Freemasons were very few, the request was denied. However, the Provincial Grand Master agreed to form a lodge of Mark Master Masons and advance qualified brethren. On 15 December 1854, nine brethren were advanced to the Mark degree.

Once again, events occurred which affected the prosperity of the lodge. This was a crucial period in the history of China; the unrest during the Manchu dynasty has been amply illustrated in the previous section dealing with the Hung Society. The foreign section of the community was becoming unsettled, particularly when in 1857 an attempt was made in Hong Kong to kill the European population there by poisoning the bread. Lord Elgin was appointed by the British authorities to act on behalf of the British government in dealing with the Emperor of China. Initially the Emperor dismissed the demands of Lord Elgin and it was not until he advanced on Peking with 20,000 troops and destroyed the Summer Palace that the Treaty of Peking was signed. A degree of tranquillity returned for some forty years.

During this period of Freemasonry, the Royal Sussex Lodge can boast of many influential members. We shall look briefly at two of these brethren:

- Richard John, Viscount Suirdale, was the Foundation Senior Warden, and afterwards became the 4th Earl of Donoughmore. Many of the Earls of Donoughmore have been Grand Masters of the Grand Lodge of Ireland, from the 1st Earl who was Grand Master from 1789–1813, to the 7th Earl.
- Robert Freke Gould was an eminent Masonic historian. When the Royal Sussex Lodge shifted its warrant to Shanghai in 1863, he was the first affiliate and was later elected the first honorary member of the lodge. In Northern Lodge, he was a Past Master and also the first honorary member of that lodge. He was a Past Provincial Grand Master (EC) of the Provincial Grand Lodge of China, one of the founders of Quatuor Coronati Lodge No 2076 and its second Master. On 3 July 1865, at the request of the English, Scottish and Irish brethren, Bro Gould officiated and laid the foundation stone of the Masonic Hall at Shanghai.

It was becoming increasingly evident that the prosperity of the lodges in Shanghai was in doubt. This was not due to any actions of the authorities towards Freemasonry, but rather the process of attrition. Bro Farmer resigned as District Grand Master of the District Grand Lodge of North China. He was replaced by Bro W O Barrington, who was appointed the Grand Inspector responsible for the running of the District Grand Lodge of North China (EC). On 21 December 1950, Bro Barrington forwarded a letter to Royal Sussex Lodge and the other remaining English Constitution lodges. The letter asked the lodges, ‘to consider if they should, due to the shortage of resident members, amalgamate with other lodges or transfer their charter to meet elsewhere or they would fade out in an undignified manner’.

At a meeting of Royal Sussex Lodge on 24 April 1952, the following resolution was passed:

that in view of the shortage of Resident Members and the probability of further depletion, the Brethren of this Royal Sussex Lodge No 501 EC now meeting at Shanghai, deem it advisable and in the best interests of the Lodge that the Royal Sussex Lodge No 501 EC shall transfer to and meet at Hong Kong after the summer recess of the year 1952.

Thus the Shanghai history of Royal Sussex Lodge closed that night, and the lodge returned to the city from whence it started, as the first lodge after the rebirth of Freemasonry in China.

The following lodges under the English Constitution, St George’s Lodge No 4575 in Shanghai, and Union Lodge No 1951 and Coronation Lodge No 2931, both from Tientsin (southeast of Beijing, or Peking, near the coast), handed in their charters in 1952. In 1953 Northern Star of China No 2763, of Tsingtao (port city, also known as Quingdao), and Tongshan Lodge No 3001 closed. The following year (1954) Far Cathay Lodge No 2855, of Hankow (inland, on the Yangtze River), and in 1955 Doric Lodge of Ching-kiang No 1433, from Shanghai, finally handed in their warrants. Tuscan Lodge No 1027 decided in 1954 to move their charter to London, consequently on 8 December 1954 the lodge had its first meeting at its new location in London.

Shanghai, once a bustling centre of Masonic activity, was now significantly reduced, with only Northern Lodge of China No 570 (EC) and its associated Chapter Zion No 570, Lodge Cosmopolitan No 428 (SC) and Doric Lodge No 1433 (EC) remaining. Soon Doric Lodge handed in its warrant. An

era in English Constitution Freemasonry came to an end in 1960 when, after 111 years of Freemasonry in China, Northern Lodge of China No 570 (EC) and its Chapter Zion No 570 closed and surrendered their warrants.

Early Scottish Freemasonry in China

Scottish Freemasonry came to China by way of Lodge Cosmopolitan No 428, which was consecrated on 28 December 1864 in Shanghai. The consecration ceremony was carried out within an English Constitution lodge. The minutes record:

In the absence of a special commission, the Northern Lodge of China, as Senior Lodge in Shanghai, was opened in due and ancient form by Worshipful Past Master L.G. Dunlop and the Charter from the Grand Lodge of Scotland having been read by Brother S. Rawson, Past Provincial Grand Master for China, EC, Bro R.F. Gould, Past Master, No 570 EC, and P.P.G.S.W. of Andalusia SC, acting as Installing Master, called on Brother the Revd. John M.W. Farnham to Consecrate the New Lodge, which being done the Right Worshipful Master Elect and Brethren of the ‘Cosmopolitan’ were presented by Brother Sidford, W.M. of the Tuscan Lodge No 1027 EC and having done homage to the Worshipful Master in the East, representing Grand Lodge, Brother Gould then made proclamation . . .

After prayer by the acting Chaplain, the Northern Lodge of China was closed and the Lodge Cosmopolitan opened in the first degree, Brother Charles Melville Donaldson, (after assenting to the usual charges) was Installed as first Right Worshipful Master and saluted with the usual honours.

As the fortunes of Shanghai multiplied, so did the prosperity of the Shanghai lodges. Cosmopolitan Lodge was no exception. In all, there were four Scottish Constitution lodges consecrated in Shanghai. Lodge St Andrew of the Far East No 493 was consecrated on 28 June 1869 in Shanghai. The charter was returned to Grand Lodge in February 1874 and the lodge went into a period of dormancy. On 4 February 1919 the lodge reopened in Shanghai and continued there until February 1953, when on 5 February of that year the charter was transferred to Hong Kong.

Another Scottish lodge in Shanghai was Lodge Saltoun No 936. This lodge was consecrated on 23 December 1902 and became dormant on 18 September 1952. The youngest of the Scottish lodges consecrated in Shanghai was Lodge Shanghai Kilwinning No 1382, being consecrated on 14 November 1933, but unfortunately became dormant on 19 May 1947.

Let us now return to Lodge Cosmopolitan No 428 SC. Ominous clouds were descending on this Scottish Lodge. On 3 January 1961, the secretary wrote to the Grand Secretary, saying:

It is with the deepest regret that I have to inform you that the active membership of our lodge being now reduced to five, and as further two bros are expected to leave, in the near future, it is not any longer possible, for us, to carry out our regular meetings . . . We have therefore taken the following steps which we trust will meet with your full approval.

1. We have declared the lodge dormant indefinitely.
2. We have put to an end the lease of our present premises and sold out all the lodge furniture in order to reduce our expenses.
3. We have kept only the necessary implements etc. enabling us to reopen the lodge, should this be possible, at a later date.

The present Master of the Lodge expects to remain in Shanghai for some time and will keep you informed of the situation here.

The Grand Secretary replied that the lodge would go into dormancy for one year and that the Grand Master Mason and the Grand Secretary hoped to visit Hong Kong shortly.

On 16 February 1962 the Master of Lodge Cosmopolitan wrote to the Grand Secretary as follows:

Even during these last years, when the activities of the lodge were declining rapidly, we always did our best to keep up the moral qualities and the special reputation of this well named ‘Cosmopolitan Lodge’ for, till recently, its membership of 21 Bro was represented by 11 nationalities.

Now, as the W M of this lodge, I am awfully sorry to tell you that this new year of 1962, virtualizes the worst situation ever known, for if at the time of my last letters dated of the 3rd of January and 24th of February 1961, we were still few members, having some hopes for possible new activities, but alas I now remain the only member of the lodge in Shanghai. So, on account of this very special situation I would not recognize myself the moral right (and I feel indeed very reluctant) to close for ever our dear lodge which has, during nearly a century, so well succeeded to keep always intouched [sic] the Light of our Master and Great Architect of the Universe as well as His Human virtues.

So could the Cosmopolitan Lodge, on account of the very special conditions prevailing remain, for a certain period dormant? So leaving to its members the greatest possibilities to resume activities in another land.

In reply, the Grand Secretary wrote:

It distresses me very much, to think that Lodge Cosmopolitan can no longer function in Shanghai . . . Some two months ago I had a long talk with one of your distinguished Past Masters, Bro George E. Marden. He and his son, John were with me in Edinburgh. Amongst other things we discussed that Lodge Cosmopolitan No 428 might be transferred to Hong Kong and there to continue as a Lodge of Research.

The necessary requirements were effected in the Quarterly Communication of Grand Lodge on 2 August 1962.

Thus, the light of Freemasonry was extinguished in Shanghai and, as a consequence, in mainland China, after thirteen years of communist rule. It was fitting that the first lodge in Shanghai under the Scottish Constitution was the last to remain.

The Irish Influence

A lot of the Irish Constitution lodges were started by means of ‘Military’ or ‘Travelling’ warrants. It has been established that in 1813 the number of such warrants issued was: Irish Constitution, 190; English Constitution, 141; and Scottish Constitution, 21. By the 1860s the number of these warrants had increased to 230 for the Irish Constitution, 166 for the English Constitution, and 23 for the Scottish Constitution.

It was by the means of one of these military warrants that Irish Freemasonry arrived in Hong Kong. The 2nd Battalion of the 20th Regiment (the Lancashire Fusiliers) arrived in December 1863. This regiment had a military warrant for Sphinx Lodge No 263 IC, which had been issued on 6 October 1860. The Irish brethren wasted no time, and on 30 December 1863 the lodge had its first meeting in what was known as Kowloon Camp. In July 1864 the Fusiliers were called to active service in Japan and, as a consequence, left Hong Kong. When the regiment arrived back in Hong Kong on 28 July 1866 it continued its Masonic activities in Zetland Lodge’s rooms until 2 March 1867, when the Lancashire Fusiliers departed for South Africa.

The first Irish lodge to be consecrated in China was Lodge Erin. It was consecrated at Shanghai on 12 March 1920, when an ‘occasional meeting’ was held. Out of the twenty-two foundation members, nineteen brethren had to receive the Irish obligation of affiliation. It is interesting to note that the charter of Lodge Erin was first held by a lodge at Keady, County Armagh, erected in 1768 and cancelled in 1833, and then by Corinthian Lodge, of Christchurch in New Zealand, from 1878 until 1891. Lodge Erin was very active in the area of charity, having 20% of all dues and fees going to that cause. Whether it was common practice is unknown, but one of their meetings was recorded as having commenced at 9.15 PM and ‘at 11.30 pm the lodge was closed in Peace, Love and Harmony’.

At a meeting of Lodge Erin at Grosvenor House, Shanghai, on 8 February 1952, the following motion was moved: ‘The Charter of Lodge Erin No 463 IC be sent to Hong Kong and that Lodge Erin change its place of meeting from Shanghai to Hong Kong.’ This lodge was facing the same predicament as the other lodges. On its books it had eight resident members and sixty three absent members. The lodge moved to Hong Kong and the first meeting was held at Zetland Hall on 2 April 1952.

A new lodge, Shamrock Lodge No 712 IC, was consecrated on 8 February 1947 at the temporary Masonic Hall, Hong Kong. Eighteen foundation members, with regalia borrowed from Lodge Erin in Shanghai, and 135 guests assembled to witness the occasion. This warrant, as was often the case with Irish warrants, had been previously issued. In the first instance it had been issued to an unnamed lodge at Stradbally, County Leix, on 1 April 1790 and cancelled on 7 October 1813.

The Irish eyes were smiling on 29 September 1981, when Emerald Lodge of Hong Kong No 883 IC was consecrated by the Deputy Grand Master and acting Grand Master, RWBro Major George Mears Malone, who travelled out from Ireland for this auspicious occasion. (The Grand Master of the Grand Lodge of Ireland, Lord Donoughmore, had died earlier that year.) WBRO H S Mok was the Foundation Master, an honour accorded him by virtue of his being the senior Past Master of the Irish Constitution in China.

Enter the Americans

Freemasonry in Shanghai in the 1860s was booming. Trade was running at an unprecedented level and the ships of many countries were plying their trade. The American trade was predominant and at the consecration of Lodge Cosmopolitan No 428 SC, the largest proportion of petitioners from a single country was American.

In December 1864, the Grand Lodge of Massachusetts granted a warrant for Ancient Landmark Lodge. This lodge also enjoyed close harmony with the English Constitution. For a number of years, the District Grand Master of the English Constitution, with his officers, conducted their installation ceremony. Then the Grand Lodge of Massachusetts appointed a District Deputy Grand Master to

oversee the new lodge. The appointee, RWBro D C Jansen, had his patent signed on 27 December 1891 and it was read in the Ancient Landmark Lodge in September 1892. Bro Jansen's term was rather short as, during an installation meeting of the lodge in November 1894, he passed to the Grand Lodge Above. His successor was RWBro A W Danforth.

It was not until 1903 that several members of Ancient Landmark Lodge petitioned the Grand Lodge of Massachusetts for a new lodge to be formed, to be known as Cathay Lodge. However, the name Cathay was changed at the request of the English District. They foresaw confusion with their own Far Cathay Lodge. The name chosen for the new lodge was Sinim Lodge, and Sinim Lodge, the second lodge under the Grand Lodge of Massachusetts, was consecrated on 30 March 1905. The charter of this lodge was transferred to Japan in 1952, where it remains to this day.

Also in 1903, the members of Ancient Landmark Lodge petitioned the Grand Lodge of Massachusetts for third lodge, to be called Orient Lodge and to be stationed in Shanghai. Once again the name was objected to, as Orient Lodge already existed in Massachusetts, so the name was changed to Shanghai, and the lodge was consecrated on 6 January 1905. Mention should be made at this stage that lodges under the Grand Lodge of Massachusetts do not carry lodge numbers. Also, the lodge may function as a lodge under dispensation (UD) until the charter is granted and the lodge consecrated. In the case of Shanghai Lodge, the dispensation was granted on 8 October 1903 and this lodge operated as Orient Lodge until it was consecrated as Shanghai Lodge in January 1905.

From 1909 the Americans desired to have a Lodge of Instruction. This came to fruition in 1913 and was known as the American Lodge of Instruction, being funded by the Massachusetts Constitution lodges in Shanghai. The American Lodge of Instruction served the three Massachusetts lodges, Ancient Landmark, Sinim and Shanghai until 1929, when it was replaced by the Shanghai Lodge of Instruction. The difference between the two was that the American Lodge of Instruction concentrated on perfection of ritual, while the Shanghai Lodge of Instruction also provided more general Masonic education. Candidates were required to attend a meeting of the Shanghai Lodge of Instruction before proceeding to the next step.

Trade north of Shanghai was dominated by American ships and merchants, while south of Shanghai their influence was minimal. As a result of this imbalance, American Freemasonry was concentrated in Shanghai and, to a lesser extent, areas north. From 1920 to 1928 there were four lodges operating under dispensation. These lodges were then consecrated under the Grand Lodge of Massachusetts, from Darien in Southern Manchuria, to Harbin in Northern Manchuria. These lodges operated for a number of years. When the resident members left for other pastures, the attending lodge membership decreased to a level where the viability of the lodge was lost.

With the formation of the District Grand Lodge of China under the Grand Lodge of Massachusetts on 24 November 1914 American Freemasonry received a new impetus. By the end of 1917, nearly 300 members belonged to this jurisdiction.

International Lodge (Massachusetts Constitution) in Peking was opened by dispensation on 24 July 1915. Among the foundation members were three Chinese brethren. The first of these was Bro L C Chang, who was initiated on 2 February 1916, and was installed as Master of the lodge in 1926. At a meeting of International Lodge in 1922, the Grand Master of the Grand Lodge of Massachusetts attended and conferred the third degree on Bro Wang Chung Hui, the Prime Minister of China.

In 1950 the three Massachusetts lodges in Shanghai and one in Peking went into recess. Discussions took place in 1951 to transfer the warrant of Sinim Lodge from Shanghai to Tokyo, Japan. Approval was granted on 19 April 1952. The first meeting of Sinim Lodge held at the Masonic Temple, Tokyo, was on 16 September 1952. The District Deputy Grand Master, RWBro Hyman Hodes, brought the original warrant from Hong Kong and officiated at the open installation ceremony. It was attended by 350 visiting Freemasons, their wives and friends.

The French Connection

When the French expansionist activities in Europe failed in the mid-1800s, they turned their attention to the establishment of a colonial empire. The colonial empire amassed by France was only surpassed by that of Britain.

The Grand Orient of France, which was still 'regular', consecrated *Loge le Reveil de l'Orient* on 10 November 1868 at Saigon. This was followed by another four lodges in Indo-China. Between 1868 and 1874, two lodges were established in China under the Grand Orient of France. These were Lodge Confucius, in Hong Kong, and Lodge Foederis Arca, in Shanghai.

On 11 May 1868, Lodge Confucius was constituted. The eight petitioners were a merchant, a lawyer, a mechanic, and five ocean-going captains. An interesting development in the history of the lodge occurred in November 1868, and is explained in the following letter sent from the District Grand

Secretary (English Constitution).

Via Marseilles The Grand Master 'Grand Orient de France' 16, Rue Cadet Paris	East Point Hong Kong, 2nd Novbr 1868
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Most Worshipful & dear Sir & brother,

I have the honour to inform you, that Brother William Reynvaan having been obliged to leave the Colony of Hong Kong, the paraphernalia and Correspondence, sent out by your goodself have been handed over to the 'District Grand Lodge of the British Freemasonry in China' and I shall feel obligated, being charged with the safe custody thereof, by your communicating to me your wishes with respect to the future disposal of the same at your earliest convenience.

I have the honour, to be,
Most worshipful & dear Sir & brother,
Yours faithfully and fraternally

F.C. Sauermann
District Grand Secretary for China

Another letter to the Grand Secretary of the Grand Orient:

Very Dear Brother Cheverot,

Bordeaux, 3rd January, 1869

I received your letter of the 30th of last month only yesterday, informing me of the departure from Hong Kong of Bro Reynvaan. This piece of news has surprised me and displeased me. First of all, by the steps that this brother has caused me to take with the Grand Orient and also by the rather expensive purchases that I had to make for the installation of Lodge Confucius.

Since 19th June, when I sent him a first case containing regalia, jewels, Masonic books, etc, and also the Constitutions and rituals, I have received no further news from him. I had no idea that he was leaving the colony and I was very surprised that I did not receive an acknowledgement not only for the first case, but also for a second one containing swords and other Masonic implements.

I would be very grateful, very dear Brother, to receive some explanation as to how Bro Sauermann has explained to you the departure of Bro Reynvaan. If it is on account of bad business or for any other reason, I will have to take steps in order to save parts of the sum that I have committed. After all, I made these purchases to please him.

I do not know what to do with the documents you sent to him and I am as embarrassed as you are at not knowing the whereabouts of Bro Reynvaan. Those who had joined this brother in a request for a Constitution are navy captains whose names I do not recall, and I would be thankful to you for letting me have this information, in order to enable me to enquire at the Maritime Office in Bordeaux.

Kindly let me have also the address of Brother Sauermann, to whom I shall write by the next China Mail to know whether, with the Constitutions, he has not received the various objects that I sent at the same time.

Awaiting the pleasure of your reply, please receive, very dear Brother, my very fraternal greetings.

A.Boulton, Jr,
Past Master of the Franc :. de Aquit :.

A further letter to the Grand Secretary of the Grand Orient:

Very dear Brother Cheverot,

Bordeaux 27th January, 1869

As you asked me in your letter of 12th instant, I state below the first information which I have gathered from a letter from Bro Reynvaan dated in San Francisco. He advised me of his complete ruin after bad speculations on opinions [futures?]. This is the first letter that I have received from him since June. He told me that, when he left Hong Kong, he wrote a letter to Bro.: Longueville who was absent, asking him to continue what he had started for the formation of Confucius Lodge. It appears that, without doubt, Bro.: Longueville has done nothing. I am writing to him today in Hong Kong, because he was in possession of my dossier of information and various items which I sent, at the same time asking him to look after the items which are in the hands of Bro Sauermann.

I received news of Bro.: Longueville from the Maritime Office: I was told that he is traveling around Chinese waters, which he has not left for 2 years, so it is quite certain that he will receive my letter.

If you have any details to tell me about this matter, I would be obliged if you could write to me so that I will not be inactive, and I will communicate to you any other information which I receive.

Please receive, very dear brother, my most fraternal greetings

A Boulton, Jr,
Past Master of the Franc :. de Aquit :.

My research has not revealed any activity of this lodge except that recorded in the *China Directory for 1874*; only two of the founders are listed as being resident in Hong Kong.

In 1873 a second lodge was in the process of being established in Northern China in the French concession of Shanghai. The Lodge Foederis-Arca had eight petitioning members, two of which came from the English Constitution lodges in Shanghai. An unhappy event occurred for the proposed lodge, which is related to in the following communiqué:

Memo for the Grand Orient of France
Concerning Lodge Foederis-Arca,
Or.: Of Shanghai.

Memo addressed to the Grand Orient of France by Bro Ch.: Of Shanghai (China).

The Grand Orient of France has given the Worshipful Lodge Foederis Arca of the Or.: Of Shanghai, China, the necessary powers to work in the 3rd symbolic degree. The Worshipful Lodge was about to start its work when an enemy arrived, preventing its installation.

This is what happened:

Bro. Baron, an officer of this lodge, had agreed to put at his disposal an apartment in his building as a meeting place for the Brethren of the lodge being formed; this building is built upon land which is under lease by this brother from some Jesuit fathers. When the lease expires, and this will be very soon, due to certain regulations which are common in this country, the house will become the property of the Jesuits, who will then have the choice between renting the house or not to Bro. Baron.

The Jesuits, having been informed that a French lodge was about to be installed in the house of Bro. Baron, informed the latter that they would never allow a lodge to be established on their property. It was a threat, and the end of the lease.

However, in the French Concession there is not a single house suitable for the installation of a lodge and Bro. Baron would have been unable to leave his house – which is fitted out and which is suitable for his kind of business – without great damage; moreover no other house in the concession would be convenient.

Therefore, if he were forced to leave the house which he now occupies, he would have no alternative but to build another house. Business in China and Shanghai, especially for French nationals, is not good enough to allow him to build a new house. On the other hand, in agreement with all the other members of the lodge, it was decided that Bro. Baron could not be sacrificed to the unrelenting enemy of our institution. In consequence, it was agreed to keep the installation of the Worshipful Lodge Foederis Arca in suspense until such time that another meeting place could be found.

Bro Ch.: Ducos de la Haille
Orator of the Worshipful
Lodge Foederis Arca
At the Or.: Of Shanghai (China)

I have been unable to ascertain if any meetings of this lodge took place. The lodge took an exceptionally long time, some three and a half years, to reach its development stage. Its petitioning numbers were small and there seemed to be a reluctance to discuss with the lodges of the other two Constitutions in Shanghai the possibility of using their lodge rooms.

Both of these French lodges were formed at a time when the Grand Orient of France was recognized. However, in 1877 the Grand Orient of France severed relations with regular Freemasonry by removing from the ritual all reference to TGAOTU, and the VSL from the lodge furniture.

War

With the Japanese forces advancing through mainland China, the first Masonic location to feel the effect of war in this area was Shanghai. The Japanese authorities sealed the Masonic buildings and various Masons were interrogated regarding Freemasonry. Many a Mason was imprisoned in the Bridgehouse Prison while awaiting the convenience of the interrogators to question them. Many examples of torture and shocking conditions of internment took place. This Japanese reaction to Freemasonry was repeated as they continued their advance.

It is said that a ritual was smuggled into one of the camps at Shanghai and was used in rehearsing the ceremonies under the guise of playing a game of cards. In Hong Kong there were two camps, one at Shamshuiipo, a well guarded POW camp, and the other a civilian camp at Stanley. The District Grand Secretary of the English Constitution reported to Grand Lodge in 1948:

Being the Officer Commanding the Hong Kong Volunteer Defence Corps, I was a prisoner in the military camp at Shamshuiipo, so none of those who were mobilized could take part in these meetings in the strictly civilian camp at Stanley. I was, however, able to hold a Lodge of Instruction, as a Preceptor, for the first four months of our captivity. After that we were separated from our men and put into a punishment camp, where we had no room to move, and absolutely no privacy or possibility of conducting meetings.

In the Stanley camp, some began to hold meetings in the quarry. On 1 December 1942, Zetland Lodge held a meeting to mark the annual installation ceremony. There were twenty-seven present, including the District Grand Master, who read extracts from *The Builder*. After prayer and the decision to meet bimonthly, the meeting was closed with prayer. However, the next meeting had to be cancelled, as some antagonists of the Order had heard of the meeting. If the Japanese had learned of this meeting, it would have been fatal; the risk was too high. The second annual meeting was held in December 1943, under a Banyan tree. There, the Master stated that according to the *Book of Constitutions* he could only serve two terms as Worshipful Master. He then appointed WBro A E Clarke, the senior Past Master present, as Worshipful Master of Zetland Lodge. The third annual meeting was only attended by five brethren, the rest either having passed to the Grand Lodge Above or being in such a condition they could not walk to the Bungalow. Other lodges held similar meetings, all with a high degree of secrecy.

In Brother Owen Hughes' book *Gay Duck*, he said of the internees:

Many of them have since told me how much they valued the fact of being Masons during their years of captivity. Those of whom had a mind to do so had ample opportunities to rehearse themselves in their ritual, which must have had a lot to do with the quality of our work in the years to follow, and I can assure you the work really was good. When I saw them a couple of weeks after the surrender they were all skin and bone. They had existed, men and women, old and young, on a diet which the medical authorities reckoned was insufficient in calories to keep them alive, and I feel certain in my own mind that if they had not been released, the Winter of 1945 would have taken a terrible toll.

Activities of Masons in places like Changi are recorded elsewhere, and are beyond the scope of this paper, except to say that the price those Freemasons paid to their country and to their beloved Craft will remain an inspiration to succeeding Freemasons for ever.

Early Chinese Initiates

China

Unfortunately the period of hostilities and occupation resulted in many Masonic records being lost or destroyed. And there were many instances where lodge records were sent to Tokyo after the places were occupied by the Japanese Imperial Forces.

From available records we are able to establish that the first Chinese to be initiated into Freemasonry was Bro The Boen Keh, 'Lieutenant of the Chinese', who was initiated in 1857. Bro Shan Hing Yung, a Lieutenant in the Imperial Chinese Navy, was initiated into the English Constitution lodge at Canton, Lodge Star of Southern China, in October 1889. A merchant, Bro Lie Khong, was initiated into Corinthian Lodge of Amoy, EC, in October 1895.

The District Board of General Purposes of the District Grand Lodge of Hong Kong and South China, under the Mastership of Bro Sir C P Chater, CMG, became concerned with the admission to the Order of the local Chinese. This resulted in a ruling, in 1898, that it was:

considered inadvisable to provide facilities to the natives of the (Chinese) Empire to enter the Order and thus gain an opportunity to use its privileges for the spreading of revolutionary principles, such uses being distinctly forbidden in Masonry.

It must be remembered that, at this time, activity to overthrow the Manchu Dynasty and return it to Chinese rule was rife, and as it is against the principles of Freemasonry to become involved in any such activity. The Masonic authorities wanted to ensure that they distanced themselves from any involvement of spreading revolutionary principles, either actual or perceived. It is very gratifying when you analyse the situation in the later section, 'Current Status', to discover that we have, at least in the English and Irish Constitutions, Masonically integrated with the local Chinese.

Australia

Lodge of Tranquillity No 1552 EC, meeting in Sydney, has the distinction of being the lodge in which the first Chinese was initiated in Australia. Quong Tart was initiated on 8 October 1885. He was a successful and well respected businessman who had journeyed to Australia with his uncle in 1859 at the tender age of 9 years. His name was incorrectly recorded by an immigration official on his arrival to Australia; his birth name was Mei Guang Da.

Quong Tart was active in the affairs of his countrymen. After a visit to the goldfields and witnessing the addiction of the Chinese to opium, he commenced an anti-opium campaign and petitioned the government to ban the opium trade. The Emperor of China, in 1888, bestowed on him the title of Mandarin of the Crystal Button. He was affectionately known as the Australian Mandarin.

Bro Quong Tart died on 26 July 1903. For the funeral, he was dressed in his Mandarin robes, and his Master Mason's apron was placed on the coffin. The Worshipful Master of Lodge of Tranquillity, WBro Archdeacon Langley, gave the eulogy, after which hundreds of mourners accompanied the coffin to the Rookwood Cemetery. The procession was led by his son, and forty Freemasons in regalia accompanied the body of Bro Quong Tart to his final resting place.

In an article appearing in the *Keystone* of 31 October 1919, mention is made of Brother William Yinson Lee having been initiated into Lodge Southern Cross No 91, United Grand Lodge of New South Wales, in 1903. The article mentions that Bro Lee was a Lewis. Correspondence with the Secretary of Southern Cross Lodge, VWBro Peter Court, PDGIW, has revealed that the first mention in the lodge minutes of Bro William Yinson Lee was on 14 October 1909, recording him as rejoining the lodge. An earlier entry records that William Robert George Lee was initiated on 18 August 1890.

Bro Court goes on to say:

After the affiliation of William Yinson Lee on 14 October 1909, nothing more was of importance in this regard until William Ling, storekeeper, aged 35 years, and Raymond Lee, horsebreeder, aged 28 years, both initiated on 11 April 1912 ... Probably cousins or relatives of Chinese extraction. Perhaps both were related to William Yinson Lee.

Prior to the formation of the United Grand Lodge of New South Wales in 1888, Southern Cross Lodge was known as Southern Cross Alexandria Lodge No 664, Grand Lodge of Scotland. Enquiries undertaken with the Grand Lodge of Scotland revealed that no brother named Lee had been a member of the lodge between the date of consecration, 30 November 1881, and 1888, when it came under the jurisdiction of the United Grand Lodge of New South Wales.

What is interesting is that William Yinson Lee belonged not only to other Orders of regular Freemasonry but was also the Grand Secretary of the Chinese Masonic Society in Australia.

Lodge Tranquillity No 1552 (EC), which became Lodge Tranquillity No 42 (UGLNSW), and Southern Cross Alexandria Lodge No 664 (SC), which became Lodge Southern Cross No 91 (UGLNSW), are both still operating. The jurisdiction of New South Wales has been extended to include the Australian Capital Territory, and is now known as the United Grand Lodge of New South Wales and the Australian Capital Territory.

Current Status

On 1 July 1997 the former British colony of Hong Kong was absorbed into China and reverted back to Chinese rule. I have been most fortunate in obtaining information from the District Grand Secretary of the District Grand Lodge of Hong Kong and the Far East, WBro P J Nunn, PAGDC, and most of the following information comes from that source.

The English District has sixteen lodges, with a total membership of 1300. However, only 400 of these are domiciled in Hong Kong, and approximately half of these are local Chinese brethren. The percentage of local Chinese membership is increasing.

Since 1990, in the English District three lodges have been consecrated. On 31 October 1990 the Rotarian Lodge of Hong Kong No 9378 was consecrated. Originally, this lodge comprised mainly Rotarians, but now it is mixed, with approximately 75% local Chinese brethren. The Lodge of Lu Pan of Hong Kong No 9387 was consecrated on 29 November 1990, and is 99% local Chinese brethren (Lu



Bro William Yinson Lee

Pan was the patron saint of Chinese builders, carpenters, etc.) Then on 27 May 2000 the St Paul's Lodge No 9718 was consecrated. This lodge was formed by ex-pupils of St Paul's School, which is adjacent to Zetland Hall, the Masonic Centre in Hong Kong, and comprises approximately 99% local Chinese brethren. Bro Nunn comments: 'one unique feature is that they meet on Saturdays, and usually dine (Chinese food) with wives and children in attendance—it's great and it works'.

It is unfortunate that the Scottish Constitution lodges have not changed much in their composition. Total membership is approximately 250, with a large percentage of these retired overseas. About 5% of their membership is local Chinese.

Our Irish brethren have increased their membership. They have an additional four lodges, with the extra bonus of now having their own Provincial Grand Lodge, in lieu of the Inspectorate. They have a total membership of 440, with approximately 95% of the membership being local Chinese.

Lodge Sino Lusitano of Macau No 897	Founded June 1988
Lodge St David No 903	Founded March 1990
Lodge Baden Powell No 929	Founded April 1996
Lodge of Installed Masters No 1001	Founded December 1998

With the formation of Lodge Sino Lusitano of Macau, situated some 48 miles down the coast from Hong Kong, the Irish brethren then created in December 1988 the Provincial Grand Lodge of the Far East. Lodge St David started as a Lodge of Musical Research, and each year they support a music scholarship. The incumbent Provincial Grand Master is a member of Lodge Baden Powell, and is also the Commissioner of Scouts in Hong Kong. The Lodge of Installed Masters has replaced the Irish Lodge of Instruction, but will also, if the occasion arises, work degree ceremonies.

After the British government signed the necessary documentation to return Hong Kong to China, the Chinese authorities travelled to Hong Kong to take opinions from interested parties, for example, religious organizations and societies who had some concerns for the future. Freemasonry, under the leadership of RWBro Christopher Haffner, PDistGM (EC), and assisted by other brethren, made representations to this committee. The Chinese committee in response to the concerns of the Masonic delegation said, in part, that *they saw no reason why Masonry should not continue after 1997 provided we complied with the law and that under no circumstances should we attempt to spread into mainland China*. It is interesting that in 1993 the British government in Hong Kong amended the Societies Ordinance where Freemasonry was on the exemption list of societies for registration. However, by 1995 a change in Government policy determined that Freemasonry would be deleted from the 'Exemption Schedule' and, like other organizations, was now required to register. Brethren in authority in Hong Kong are careful they do not antagonize the Chinese authorities by creating lodges in mainland China.

Bro Nunn reports that some Masons from Hong Kong visited the Masonic buildings in China—no meetings were held and no regalia carried. When the communists came to power, and with the lodges closing down owing to the departure of the expatriates, the empty buildings were taken over by the authorities. In Amoy, the Masonic building was demolished in the year 2000 after a typhoon had destroyed the roof and caused other structural damage. A large wooden ceiling-rose was retrieved and is now in the Masonic Museum in Hong Kong.

The Masonic building in Shanghai houses Medical Associations and a library. Tinjian Masonic building is still recognized by the façade, but inside the changes are considerable. The building is used as a boutique, with the manufacturing of the items being carried on upstairs. The building at Wei-Hai-Wei exists, but there is nothing to indicate its previous use. It is now used by the Chinese Navy Training Department for family planning! At Qingdao, the building is locked and barred. All travel to these centres to view the buildings is formally arranged with the Chinese authorities.



Masonic Building at Wei-Hai-Wei

Concluding Remarks

The research I undertook for this paper has given me a wonderful insight into another culture, a paradoxical culture, one so dissimilar from my own, yet shares with mine many common threads. Chinese secret societies have evolved over the centuries, adapting their behaviour and characteristics in accordance with the times. Chinese secret societies have many features in common with secret societies of other cultures; this is not to suggest that one evolved from the other.

The rise of secret societies during the latter stages of the Ming dynasty coincided with the development of symbolic Freemasonry in China and throughout the world. The Chinese seized the opportunity to adopt a title from a respectable and influential society, thereby vicariously gaining the respect of the Europeans.

This is not to say, however, that the ‘Chinese Masonic Society’ did not practice certain fundamental tenets of Freemasonry; some were very active in community affairs and raising monies for charities. They were not active in the political affairs of the host country (although they were strongly active in the political affairs of China).

Migration was, for the Chinese, a means to amass wealth and fortune. As in other communities, they found that their cultural differences, language, and their frugal existence made it harder for them to assimilate into the European community. They formed offshoots of the Hung Society, or Society of Heaven and Earth, such as the Yee Hing Secret Society, Chee Kung Tong, etc. These provided a meeting place for them, where they had fraternal friendship, benevolence, and social discourse with people from the same geographical area of China, thus in many ways substituting for a family.

In the original teachings of the Hung Society, the candidate, during his initiation in the society, was taken on a symbolic journey of the soul through the underworld. The teachings of Freemasonry can be associated with a symbolical journey where we strive to perfect our principles and control our passions from birth to death. Both Societies believe in benevolence, assisting their fellow man and moral self-improvement.

Freemasonry in Hong Kong (China) is alive and prospering. The lodges that have taken the initiative to promote their activities in the local community and attract their membership will succeed. My discussions with WBro P J Nunn, the District Grand Secretary of the District Grand Lodge of Hong Kong and the Far East (EC), left me encouraged by their enthusiasm.

Regular Freemasonry brought to the foreigners the same privileges and comfort that the Hung Societies brought to the Chinese. China has seen lodges established under Sweden, England, Scotland, France, Ireland, Massachusetts and the Philippine jurisdictions—such a richness of Masonry.

My thoughts are directed to an oft-cited verse by R L Sharp.

A BAG OF TOOLS
Isn't it strange
That princes and kings,
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?

Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make –
Ere life is flown –
A stumbling block
Or a stepping stone.

**My appreciation is extended to those who assisted me in my wonderful journey through
The Hung Society and Freemasonry the Chinese Way.**

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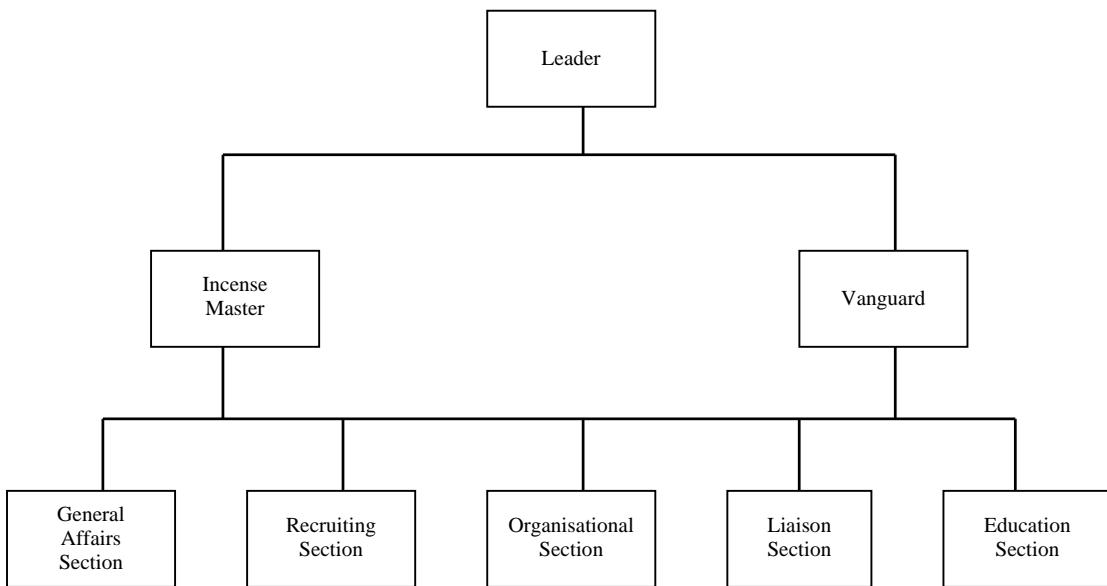
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My apologies are extended to anyone who may have been inadvertently omitted from this list.

Typical organisational chart of a Hung Society



The 36 Oaths

1. The first duty of a Brother is to honour his parents. It is forbidden to abuse his Brothers and parents, and if he be so dishonourable as to break this law, may he, within a month, be drowned in the Ocean, his flesh float on the surface of the waters, and his bones be buried in the Ocean bed.
2. A member must not gamble with a Brother separately, but may in a gambling house or in company. He must not look with envious eye upon his Brother's money or try by clandestine schemes to defraud him. If a member be so brazen as to break this law, may he die by hanging.
3. A member must not, because he is strong, impose on the weak or despise the small. Neither must he quarrel with Brothers because of his wife, or excessively praise his relations in their presence. In days of old it was said, should the Emperor himself break the law it would be a sin for him, and also for the common people. If any member disregard this law may he be struck by five lightnings, or die under a million of knives, and his bones be scattered for ever.
4. A member must not break the laws of the country, neither may he sell opium or spirits. If in consequence of his so doing he be arrested by the Police he must sustain his cause alone. The Society will in no way be responsible for his actions, and he must avoid bringing disrepute upon the Brotherhood. If a Brother disregard this clear injunction, my he be hanged.
5. A member must not thoughtlessly break a law, nor may he do harm to a Brother, be a covetous person, or a receiver of bribes. If any Brother do so offend, may he within one month be stabbed to death by a million knives.
6. A member must not seduce the wife of a Brother. If any member dare to break this law he shall be expelled from the Order, and may he die by being drowned in the Ocean.
7. New and old members alike, without distinction, must obey the Constitutions laid down by our ancestors. Neither may any of them attempt before his proper time to become an officer of a Lodge. If any Brother dare so to do may he die by poison.
8. Members must not quarrel amongst themselves over prostitutes or little friends. The elders must live with the elders and the younger with the younger; be peaceful and refrain from lewdness. Whosoever dares to disobey, may he be chopped into a thousand pieces.
9. No member may interrupt the Master of Instructor during a ceremony, or without permission open the door or walk a single yard into a Lodge room during the ceremony. Whosoever dares so to do may he die at the crossroads, struck by five lightnings, and his blood gush forth from the seven holes.
10. Should a Brother make a call at another Brother's house he must eat what is set before him, and if it is only rice or congee he must not complain of the poorness of the meal, or speak of it to others so as to discredit his Brother. If anyone break this rule may he die in the street like a beggar.
11. Brothers must not take pen and paper and write indiscreet letters which will harm a Brother. If any disregard this rule may he die under the knife and his dismembered body be scattered here and there.
12. When the members of the great family are at variance with a member's own Brother he shall not help his own Brother to defeat the members of the Hung family. If any Brother disregard this obligation may he be cast into the great ocean.
13. If a Brother enter the house of another Brother tea and rice must be served to him, and if any Brother fails to do so may he die by losing his blood along the street.
14. A Brother must not stealthily steal another Brother's property. If anyone should do so may he die under millions of knives, or be eaten by a tiger as he walks abroad, or bitten by a snake in the water.
15. If on the occasion of a great day, or of a funeral, a Brother's parents be in need of money to pay the necessary expenses, a Brother must let it be known to the Society and request all the Brethren to assist him. If any member fails to do so may he die in the street by loss of blood.
16. If a Brother has the care of another Brother's land, garden or crops, Brethren must not induce bad characters to defraud him or try to steal away the things under his care. If any one is so brazen as to disobey this law may he be blasted by lightning, and his body be scattered here and there for ever.
17. If a Brother die and leave behind him a wife and she desires to marry again, a Brother may not take her as his wife. Thus the Brethren must be very careful in making enquiries before they marry. If any be so daring as to disobey this law may he be blasted by five lightnings and his body be scattered here and there for ever.
18. If before becoming a member of the Hung family a Brother had a blood feud on account of the murder of his father, as soon as he enters the Hung Gate and becomes a Brother he must cease to hate, and must dispel his enmity against the other Brother. If any Brother disobey may he be drowned in the great Ocean, and his body lost for ever.
19. If a member of the Hung family call at a Brother's house and ask him to lend him money for travelling expenses, a Brother must lend him the travelling money. If a Brother neglect to render aid may he die in the street.
20. Having performed the ceremonies, on returning home a Brother must not sell the signs and secrets of the Hung Brotherhood. If any Brother be so shameless, may he be killed by tiger or have his eyes bitten by a snake.
21. A member must not boast that he is able to clear up the difficulties of other Brethren, and on this plea obtain from them money for his own purposes. If any member be so brazen, may he be drowned in the great Ocean and his body be lost for ever.
22. If a Brother has received from another Brother money and letters to be handed over to his relations in China, he must remember that these belong to his Brother and it is his duty to hand them over as quickly as possible to the person for whom they are intended. If any Brother fails in this duty, may he be struck by arrows and knives, and be unable to provide for his sons and grandsons.

23. If a member of the Hung family lends a Brother money, the latter must return it in full to the Brother from whom he borrowed it, and show that he is an honest man. If any Brother be so dishonest as not to return the loan, may he be hanged.
24. A Brother must not misuse his power as a member of the Hung family, or with four or five others start a street fight, cause riot, or impose on the weak. If any Brother dares to do so, and refuses to listen to good advice, may he die by poison.
25. If a Brother cheats another Brother, the matter must be reported to the Society and left for it to judge. If a Brother fails to conform to this rule, may he be blasted by lightning.
26. A Brother must not defame another Brother, slander him, or cause the Brethren to quarrel among themselves. Whoever infringes the law may he die under a million knives, and be deprived of descendants for ever.
27. If a Brother comes from one of the two capitals of the Empire, or from one of the thirteen Provinces, and calls at your house, you must receive him kindly, place before him tea and rice, and not become angry with him because he happens to have called when you have not better provisions in the house. If any Brother disobeys this law may he lose his blood through the seven holes.
28. A Brother must not join with three or four others and go here and there making mischief. From the beginning of his career a man should have a definite occupation, which will enable him to provide for himself, and he should take particular care not to cause disturbances or harm to others. May any Brother who thus deliberately causes trouble die miserably.
29. If a Brother receives a letter from any other Brother which contains particulars concerning the Society, this letter must be brought to the knowledge of the Brethren, and be opened and read before everyone in the lodge. Whoso infringes this regulation, may he die through loss of blood from the seven openings.
30. If a Brother leaves home for the purposes of trade and cannot supervise his wife's conduct at home, and if a Brother see her in adultery, he ought to let it be known to the Brethren, catch the adulterer, and revenge his Brother. If any Brother obeys not this rule, may he be eaten by a tiger or bitten by a snake.
31. If a member recognizes in a candidate a man of bad character, he must not permit him to become a Brother. Should, however, a Brother commit a crime, and be obliged to run away, the Brethren must assist him to escape, and must not betray their Brother in distress for the sake of any reward. Should a Brother be summoned before the Officers of the Government and be made to confess, he must carefully avoid implicating the other Brethren. Whosever dares to disobey may his eyes be torn out, may he die in the Great Ocean, may his descendants for a hundred generations live in misery, and may the spirits of his ancestors find no rest and be damned.
32. If a member die and leave behind him a wife and little children, should any outsider or Brother attempt to deprive her of her chastity or property, and her sons being under age and unable to oppose the oppressors, then let her lay the matter before the Brethren, and they must take the part of their sister-in-law, avenge her wrongs, and recover the property. May such as disobey this obligation vomit forth all their blood.
33. A Brother must, as laid down in the rules of the Five Ancestors, always obey and respect his parents, and he shall not allow his wife or concubine to persuade him to disobey them. Whoso dares to break this law, may he be blasted by lightning.
34. It is not permitted for any Brother to propose for election any person known to be employed by the Government, or anyone who, for the sake of reward, desires to learn the secrets of the Society. Failure to conform to this regulation shall be punished by 72 blows with the Red Staff.
35. Tonight you have joined the Brotherhood by a religious ceremony, and before Heaven and Earth must prove yourself sincere by the mixing of blood and the taking of the oath. On returning home you must be careful in walking along the streets and not privately break your oath. Tonight the Gods and the Divinities present here in the Shrines will be judges of each and every one, and if a Brother dares to disobey this rule, may he lose his blood through the seven apertures of the head.
36. Tonight before Heaven, and in the presence of the Brethren assembled for this religious ceremony, you must prove yourself sincere, faithful and righteous, and must imitate the chastity of our Ancestors, so far as concerns widows and orphans. Having passed the Hung Gate and become a Brother, you must, before you confirm your action by severing the cock's head and mingling your blood with ours, bear in mind these 36 oaths, established by the Five Ancestors. They have been faithfully handed down to us, and every Brother here has pledged himself by the same oaths and has agreed to obey them. If, therefore, anyone be so brazen as to break any of these laws, may he die by losing his blood from the seven apertures, or be drowned in the Great Ocean and his body lost for ever. May the Spirits of his Ancestors be cursed and damned, and may his progeny exist in the deepest misery and want for a thousand generations.

Appendix C

Ten Fundamental Rules

1. If the parents of a member reach old age and die, or if a Brother or his wife dies, the Brethren should be informed thereof, and after taking into consideration the means of the family they will, if necessary, render financial assistance.
2. If a Brother because of an affair be arrested by the police, or by an Inspector of police, and the Headmen are clearly informed of the fact, they will go to the Police, or to the house of the Inspector, and bail out the Brother. At the same time they will consult together as to the next steps which should be taken in order to aid their unfortunate Brother.
3. If a Brother gets into trouble, great or small, and appeals to the Council for help, the members of the Council will first enquire whether he has, during the current year, subscribed to the Spring and Autumn Sacrificial ceremonies. If he has not the Society will not assist him, and moreover will not lightly pass over his omission.
4. If a member has a dispute with a Brother, whether he be in the right or not, he must clearly and truthfully acquaint the Council with all the particulars. The Headmen must then issue a notice calling the two parties before them, and must judge impartially, not showing any secret or unlawful favour.
5. If a member has pressing business responsibilities and finds that his own private means are not sufficient to enable him to carry on his business, he may appeal to the Brotherhood, which will assist him to carry on his business.
6. If a member shall thus have been assisted, as soon as possible he must return the money advance. Let him remember that the Society is by no means wealthy, and not attempt to wriggle out of his debt.
7. On any Brother appealing to the Council the Headmen must be careful not to make invidious distinctions. They must regard all Brothers as equal, and must decide impartially; above all, there must be no secret favour shown.
8. If a member has business in which he requires the assistance of the Brethren, he must apply to the Headmen and explain all the facts clearly. The Headmen will then issue notice to the Brethren to come forward, and these notices must be obeyed.
9. In the event of their being summoned to attend a funeral, members must accompany the cortege and wait until the body is interred. Then, on handing back their notices to the Society, they may return home at once. Any Brother who refuses to come forward when duly summoned will be fined 30 cash, and his disobedience will not lightly be forgiven.
10. Members are expected to attend to and manage their own 'affairs' and if they become involved in riots, disturbances at brothels, and the like, or lose heavily while gambling, they must regard such misfortunes as concerning themselves only, and not involve the Society's money or expect the Headmen to help them out of their difficulties.

On initiating new members the Headmen must carefully explain everything to them, and must give each man a red ticket as a proof of membership, so that if he goes to another country there will be no dispute as to identity.

Appendix D

Modern Variation of Fundamental Rules

1. Members of the Society should be contented with their own lots and not steal or rob in the streets. The penalty for any breach of this obligation is permanent expulsion from the Society.
2. The entrance fee is Five Straits' Dollars, and the character of all applicants for admission must be carefully investigated before the ticket of membership is issued.
3. The Society shall give a present to any member who gets married.
4. The families of members who are arrested for murder shall be maintained by the Society.
5. The Society shall supply passage money to members who have to run away from the police.
6. Members must help each other if any of them become involved in a street fight. Failure to obey this rule will result in a fine of three dollars.
7. The Society will pay for the medical treatment of any member wounded in a street fight.
8. The Society will bail out any member arrested by the police, and will also pay his fines.
9. Monthly subscriptions, fifty cents, or twenty-five cents from those who have a family ticket. Any member three months in arrears shall be expelled and have his ticket cancelled.
10. The Society will pay ten dollars towards the funeral expenses of members. Anyone who fails to attend the funeral of a Brother shall be fined fifty cents.

Strict obedience is enjoined to the above rules, by order.

Additional Variations of the Fundamental Rules

1. Should a member have a pretty wife you shall not covet her. Should you do so, your ears will be cut off, and for a second offence you will be punished with death.
2. You shall not secretly divulge the pass words or signs to an outsider, or show him the ritual. Death is the penalty for such as break this rule.
3. If you meet a Brother in a gambling den, you shall not cheat him, or sit by and allow him to lose all his money. If you do not obey this rule you shall be punished with 108 blows.
4. If any Brother is in difficulty you must not refuse him assistance. If you fail, or pretend to know nothing of him, your ears shall be cut off.

Appendix E

C.B. Plunket's 1860 list of secret societies in Singapore

Society	Estimated Membership	Dialect Group
Ghee Hin	15,000	Hokkien
Hai San	6,000	Hokkien & Teochew
Ghee Hin	4,000	Macao
Cho Koon (Ghee Hin)	3,500	Teochew
Ghee Hin	2,500	Hainanese
Ghee Khee	1,500	Hakka & Teochew
Ghee Sin	1,500	Teochew
Ghee Soon	1,500	Hokkien & Hainanese
Chen Chen Kow (Tsung Peh)	1,000	Hokkien & Hakka
Ghee Hok	800	Teochew
Hok Bing (Hok Hin)	600	Hokkien & Hainanese
Hen Bing	500	Hokkien
Choo Leong	500	Hokkien
Ang Bang	400	Hokkien

Appendix F

State of registered societies at the end of 1889

Society	Membership
Hokkien Ghee Hin	18,973
Ghee Hok	14,487
Hok Hin	14,317
Tsung Peh	7,413
Ghee Khee Kwang Hok	6,466
Kwong Wai Shiu	4,877
Heng Sun	559
Yuet Tong Kun	415
Lee Seng Hong	407
Hong Ghee Thong	402

Appendix G

Petition for the formation of Elizabeth Lodge

[*Patriarchal Cross*]

We Carl, by the Grace of God, etc, etc, etc, wish everyone peace, unity and progress, etc, etc, etc.

[*followed by three pattée crosses*]

For as much as it is the declared wish of the Grand Freemasons' or the Provincial Grand Lodge of Gothenburg, and in particular with regard to the petition presented to us by Brother John Adolf Smedberg, Confidant of Solomon, Supercargo of the Swedish East India Company, together with several zealous Brother Freemasons, to obtain the right to found a Lodge which shall spread the light of the three St John's Degrees, from the Apprentice Degree up to and including the St John's Master Degree, for which purpose they have in obedience petitioned for Our gracious consent; We therefore, after gracious consideration of the same, have found this petition to be in accordance with Our Laws, and in accordance therewith on the 21st day of March of this year we especially establish a Capitulation and Instruction, by means of which we therefore graciously order that the aforementioned Brother Smedberg, together with assistant Brethren to be appointed by him for this purpose, shall erect and consecrate a new St John's Lodge to work in the Empire of China in the city of Canton under the name of Elizabeth Lodge under the jurisdiction of the National Grand Lodge of Sweden and under the supervision of the Provincial Grand Lodge of Gothenburg.

To this end We have graciously chosen the coat of arms and colours below, to be used on the apron and in the work of the Lodge.

[*Coloured drawings of apron, coat of arms and a sash or collar follow*]

For the same reason We further decree that Brother John Aldof Smedberg, Supercargo, shall be Worshipful Master of the Lodge for as long as he remains in China. The choice of the Deputy Master and other Officers shall be in accordance with the ninth and tenth paragraphs of the Capitulation and Instruction of the Lodge.

And We hereby extend to the Brethren of Elizabeth Lodge all the privileges and rights that are permitted within the laws and are accorded to all St John's Lodges. We extend to them the gracious shelter and protection of the Supreme Threefold Great Architect of the Universe. Furthermore, We have signed this with Our own hand and caused Our own seal to confirm what has taken place in the East of the City of Stockholm, from the summit where We, as the Representative of Solomon, have Our Seat, where the radiance of light illuminates the work and darkness is dethroned, this 20th day of the 11th month in the 1,787th year after that in which our Lord and Saviour Jesus Christ was born.

Appendix H

Dispensation for Northern Lodge of China

We, Samuel Rawson Esq. Provincial Grand Master of British [sic] Masons in China and Masonic Jurisdiction thereto belonging

To our Worthy Brother Archibald Dunlop

Greetings

Reposing the Greatest Confidence in your Zeal, Fervour and
Constancy in the Craft

We do

(By virtue of the power and authority in us vested)

Hereby authorize and empower you to call to your assistance a sufficient number of known and approved Masons in Shanghai, to open a new Lodge to be held there and to proceed to the appointment of the officers of a new Lodge there to be established and constituted to be called and known by the name of

THE NORTHERN LODGE OF CHINA

According to the most ancient and honourable Customs of the Craft, in all ages and amongst all nations in the known world and not contrariwise and make report to us of all your proceedings. This dispensation to remain in force until a Reply is received from the Grand Lodge of England to the application for a Warrant for the New Lodge.

Given under our hand and seal, at the City of Canton, this 5th day of October A.D. 1849 – A.L. 5849.

MASONIC EDUCATION

by Andy Walker

If we are to talk about Masonic Education we must first attempt to define this rather abstract term.

The *Macquarie Dictionary* has only one definition for ‘masonic’: ‘adj. (oft. cap.) relating to or characteristic of Freemasons or Freemasonry’; while the *Concise Oxford* defines ‘masonry’ as ‘stonework, hence *masonic*’.

‘Education’, however, is another matter.

Macquarie: n. 1. the act or process of educating; the passing on or gaining of knowledge, skill, etc.; systematic instruction or training. 2. the result produced by instruction, training, or study. 3. The science or art of teaching; pedagogics.

Concise Oxford: n. Bringing up (of the young); systematic instruction; development of character or mental powers; training (of animals).

Having looked at the Australian and British definitions I thought that we might look at Microsoft’s Thesaurus and see what the North Americans use as synonyms.

Education: learning, teaching, edification, instruction, study, schooling, direction, tutelage, training, culture, wisdom, erudition, enlightenment, scholarship.

Quite a variety, but all relevant to the subject. How can we apply these definitions? How does a Brother receive his Masonic education? What are the sources of Masonic education?

Traditionally, it is the Worshipful Master of each lodge. During the opening ceremony, in answer to the question of the Master’s place and why he is there we are told: ‘to employ and instruct the Brethren in Freemasonry’. The problem now arises, who instructs the Master?

Traditionally again, originally his sponsors as he moved through the degrees, and the successive Masters as he progressed through each office. But does it happen? Not very often, basically because many candidates do not have ‘in-house’ sponsors, and those appointed as mentors usually are ignorant of real Masonic knowledge.

Forty-something years ago I was fortunate to have knowledgeable sponsors who coached me in the ritual and explained their ideas of its meaning, at the same time pushing me to seek my own understanding of the symbolism. Further, my Mother Lodge had really keen and experienced Masters who encouraged candidates to explore the ‘hidden mysteries’, and supplied introductions to suitable sources. Where are their equivalents today?

Some jurisdictions have set up various forms of Masonic Education. South Australia has a Diploma Course (*see Appendix A*) and The Victorian Lodge of Research operates a similar Diploma Course (*Appendix B*). In New South Wales we have a system of Official Lecturers. In 1990 there were 18 based in the Sydney area, and 23 around the ACT and NSW country. In 2001 the figures are 8 and 19 respectively. Of those, only 3 city and 3 country lecturers are new. Losses through age and infirmity are not being replaced. According to the February 2002 edition of the *NSW & ACT Freemason*, we now also have two new courses, ‘Masonry and You’ and ‘Masonic Leadership’.

Let us take a look at the two diploma courses offered in Australia.

In South Australia, the Diploma of Masonic Education is delivered as a correspondence course of four years duration under the auspices of the Grand Lecturer, a rank not used in New South Wales. The content over each year has a similar basis, becoming more detailed as the student progresses, covering history of the Craft, comparative studies of other organisations, details of the various levels of symbolism, studies of the VSL, and a series of case studies. In the final years an additional subject—which especially appeals to me—is ‘The Skills of a Lodge Advisor’.

At the time of writing, some 86 diplomas had been awarded over a 20-year period.

In Victoria, the Diploma of Masonic History and Ideas is a product of the Council of Education of

the Victorian Lodge of Research #218. At the time of writing, the course and its structure were under review, but I am advised that the proposed changes are slight.

The two year course of three terms per year is divided into two strands: Ideas of Freemasonry; and History of Freemasonry. A brief look at the syllabus will show the contents of the course. It has had 84 graduates since its inception.

In New South Wales, the Grand Master has given a brother the task of setting up a similar course. Other courses in this jurisdiction are:

- ‘Masonry and You’, which targets new Masons. It is a full-day course giving a brief overview of the history of our order and then using the ‘retrospect’ charge as a discussion starter to underline the philosophies of each degree. It is, therefore, aimed at new Master Masons, too late to begin Masonic education.
- ‘Masonic Leadership’, which targets potential Masters of lodges and is also a one-day course. It appears to train participants in understanding styles of leadership, anticipating needs of the lodge and problem solving.

The developers of these programmes are respectively a retired workplace-training consultant and a school principal, and both are Past Masters.

Without denigrating any of the diploma courses I feel I must pose several questions:

- Are we trying to create an elite body?
- Shouldn’t we be educating all brethren from Entered Apprentices?
- And, as the wording of the various rituals is not part of the courses—only the meaning of the words, which are common to all—would it not be practical for the Australian Grand Lodges to jointly produce a standard ‘Australian’ Diploma’?

So, who receives this education? Only the very keen or inquisitive brethren.

Recently, the Research Lodge of New South Wales, in its *Transactions*, advertised its willingness to run a course on how to research and prepare a paper or lecture, inviting suggestions on the style of course most suitable: correspondence; two hours per night, one night a week, over a few weeks; weekend residential; by email. With a circulation of about 300, the response was *nil*.

Again, in New South Wales we have set up District and Region Education Officers. Some are trying very actively to establish a basic education scheme, others seem to be concentrating on simplified management courses. While some knowledge of management skills is important to the Master and his Wardens, is this Masonic Education? I think not!

In New South Wales we also have ‘Lodges of Instruction’. In the main, with a few notable exceptions, these are purely ‘rehearsal groups’, concentrating on establishing and maintaining a common standard of ritual presentation throughout the jurisdiction. Of the exceptions, one, the Canberra Lodge of Research and Instruction, has supplied two of our Kellerman Lecturers, RWBro Robert Linford in 1996 and WBro Neil Wynes Morse in 2000.

Even now, New South Wales is setting up a scheme of ‘compulsory training courses for Master Masons’ before they would be permitted to become Master of a lodge. I have asked, unsuccessfully, for a copy of the syllabus for such courses but, sight unseen, I would lay odds that it will be a course of Programme Planning, happy Souths, etcetera—useful material, but not Masonic Education. Has the Research lodge been asked or invited to supply some input? No!

So where can we go from here?

My dear departed friend and brother, Harry Kellerman, always described Freemasonry as an Educational System. The question is, how do we as researchers and educators get the message to the brethren, and to our Grand Lodges, that:

- A Masonic lodge is not a charitable service group, although charity and community service are part of our framework.
- Neither is the lodge a social club, although the social interaction between brethren is important.
- Nor is the lodge a place for family outings, although the participation and backing of our ladies and families is also important on special occasions.

The ritual is fairly standard over the seven jurisdictions, and by this I mean that while there are differences in wording, the content gives the same meaning and the same story-line from the first instance of seeking light to the re-enactment of the third degree. All of those ceremonies teach the same message, and a brother from one jurisdiction can happily visit another and feel at home. Yet how many brethren could explain the message of the progression from the rough ashlar to the perfect ashlar? Or tell what the noble orders of architecture have to do with modern life? Or how the re-enactment in the third degree should affect them in the world of modern business?

How many could tell you who was Anthony Fenn Kemp? Who of the Master Masons in an ordinary lodge could tell you of the first stationary lodge in Australia and New Zealand, which in turn was responsible for the chartering of the first lodges in New South Wales, Victoria, Tasmania and New Zealand?

Yet both an understanding of the meaning of the ritual and the history of our Craft are important in applying the old adage of ‘making good men better’.

I would like to refer to an article published in the *Masonic Voice*, the newsletter of the Dr Charles H Wesley Masonic Research Society, at Wilberforce, Ohio, entitled ‘Teach Masonry’, by Bro Antonio O Caffey, a Past Master of St Marks Lodge #7 under the Prince Hall Grand Lodge of Ohio. The paper opens with a quotation from PGM Cory Adams (PHGL Ohio), written in 1912. (For the full paper, see *Appendix C*)

I firmly believe that if the Craft in general had a better knowledge of what Freemasonry really is and what it stands for, and what it means to be a Mason, they would come to realise a sense of their condition and wake up a sense of their opportunities.

Maybe things haven’t changed in 90 years. Bro Caffey, later in his paper, poses some issues and questions:

There are several issues that the Fraternity is now facing that can be attributed to not focusing on Masonic education. They are:

- 1) The lack of community involvement within Lodges.
- 2) The steady decline of men who are interested in Masonry, both inside and outside the Lodge. and
- 3) The fact that as an Ancient and Honorable Society, few people outside of the Craft know what we do.

Along with these problems, we must ask ourselves correlating questions.

- 1) Have we as Freemasons, researched the good we have done in our communities in the past? As Prince Hall Freemasons, we must realise that at one time, the Lodge (as well as the church) was the center of activity in our communities. This of course is no longer the case, but we did play a bigger role in our communities, when Masonic education was stressed.
- 2) Why do men join Masonry? Hopefully to learn about Masonry. I have noticed that during our work nights, if we do not have a candidate, instead of discussing Masonry, we end our meetings quick. We are missing out on an opportunity to better ourselves in our Craft. Brothers get tired of coming to meetings and hearing Brother A give a committee report about the next fish fry or Brother B giving a report about the next raffle. I personally did not join Freemasonry to better my raffle ticket selling skills or to learn how to conduct an all you can eat fish fry. I joined to learn about Masonry, nothing more, nothing less.
- 3) Are we taking full advantage of telling the world who we are? Do we even know who we are?

It is sad that I can approach a member of our Fraternity and ask him ‘When was Freemasonry founded?’ and he probably would not know. When did Prince Hall receive the charter for African Lodge No. 459? When was the M.W.P.H.G.L. of Ohio founded?

While the questions posed are obviously slanted towards Prince Hall Freemasonry in the USA, they are still valid in New South Wales when transposed to the local scene.

There are two avenues to approach the problem: hardline or subtle.

Under the heading *HARDLINE*, Masonic education training would become a compulsory part of the degree system. Referring back to a paper delivered by WBK Kent Henderson in the Research Lodge of New South Wales some years ago, he described some European Constitutions requiring candidates to present a paper on their previous degree before being advanced to the next—the time-frame being about 12 months between degrees.

I believe that under Australian *laissez-faire* conditions, this might be considered a little drastic. But is it really? Our examination system of candidates prior to their being advanced is almost ludicrous. I have only heard of one instance where a candidate has been knocked back, and that is only hearsay. For example; is the learning of the Preliminary Examination Card by rote sufficient expertise to be passed or raised? Would it be reasonable for the Master (or a panel of PMs) to question the candidate’s understanding of the meaning of the words used in the ritual answers, either in lodge or in a small committee prior to the advancement?

Perhaps there is a happy medium somewhere. Perhaps compulsory explanatory courses could be run at District or Regional level, courses specifically aimed at Apprentices, Fellow Crafts and Master

Masons. This would necessitate running each course three or four times a year, so that there is no unnecessary delay in progressing a candidate—although, in my opinion, no candidate should be advanced a degree in less than three months.

This poses a problem. Who would run such courses? My personal experience suggests that most Grand Lodge officers, past and present, could not answer the questions posed a few paragraphs back. The research lodges? If my lodge is any criterion, the active brethren have the knowledge, but our numbers are so small as to make it impossible. Perhaps we need to run trainer-training courses. But who would attend? As mentioned earlier, we have tried to institute some type of Masonic education course, with nil response.

Let's look at subtle approaches.

The Official Lecturers and District Education Officers have been using this approach for years, but can only use it when invited to attend a specific lodge. Some DEOs have attempted to run courses within their Districts—some very successfully, but most retire from the position, dismayed at the apathy of the brethren.

So what does it take to be an Official Lecturer? Firstly the ability to speak with confidence—confidence in your knowledge of the subject. Secondly, knowledge of where to obtain material for the talk to be given. Often I am asked: Can you give us a talk on 'such-and-such'? Without that knowledge of sources you cannot do so. And thirdly, the ability to speak with only an *aide-mémoire* as back-up. That, I guess, equates with the first point. Finally, and also a primary need, is enthusiasm for the task.

I recall the advice given to me by RWBro Harry Kellerman when I was first appointed an Official Lecturer some 21 years ago: 'As a Lecturer, your first task is to entertain the Brethren. If you can also get your message across, then you are a Lecturer.'

Again, where do we find such men, unless we train them ourselves?

As well, the influence of our Lecturers is limited. We can only speak where we are invited. Currently I average four or five talks per quarter, and most of those are at lodges where I have spoken previously.

All in all, I believe that we must first answer other questions:

- Why did men join Freemasonry in years past, and why don't they join Freemasonry today?
- Why did I join, why did you join ?
- What have you achieved since joining ?
 - Masonically ?
 - Educationally ?
 - Personally ?
- When men do join, why do the majority drop out after a few years?
- Is more detailed Masonic Education, history and philosophy and understanding, the answer?
- I, with many brethren around the world, believe it is, but how can we implement it ?

To answer the problems of Masonic Education is difficult. This paper does not give any answers, only questions—but perhaps it may give a lead to someone to find an answer.

Since writing the above, friends in South Australia pointed me to a program prepared by the Grand Lodge of California. It is possible that here is an answer. Our brethren in California call it the 'Mentoring Program'.

If I presented it as an appendix to this paper (all 184 pages of it) I am sure our Editor would be most upset. Instead I will quote a little of the method and the index to the book, and have printed out the whole Program for any interested Brother to peruse.

On a candidates acceptance, and before initiation, a Mentor is appointed. I quote:

The Mentoring Program consists of assigning a well educated Brother to a Candidate, to act as his mentor, educator, and companion for a period of up to one year, thereby, creating an active, educated, and working Brother.

The Mentoring Program together with the Grand Lodge of California Masonic Education material provides the necessary methodology to guarantee that every candidate and/or Brother is properly instructed in the fundamentals and workings of the Craft. The program is simple, practical, and economical. It is operated by the lodge for the candidate. It also creates a close personal relationship between Lodge, Mentor, and our new Brother.

The letter to the Mentor from the Lodge Master explains what needs to be taught. Emphasis will be given during the training to that which is esoteric ritual and cannot be improperly revealed and that, which is exoteric and can thus be disclosed.

Lodge Master assigns Mentor to Candidate upon election to receive the Degrees of Masonry.

The Lodge Master sends letter (sample enclosed) to Mentor, letter (sample enclosed) to Candidate and

letter (sample enclosed) to Wife of Candidate, explaining and outlining the process.

The Mentor should make arrangements to either drive the Candidate to the lodge or meet him there one hour prior to the Entered Apprentice Degree. It is intended in either case that the mentor should stay with the Candidate after as well as prior to each degree. He introduces Candidate to lodge members and makes him feel comfortable and relaxed prior to initiation.

This style continues through all three degrees. The Index indicates the depth of the endeavour.

MENTORING PROGRAM TABLE OF CONTENTS	
I'M THE GUY	
Introduction	
Mentoring Program And The California Masonic Education Program	
Phase I	Seven Steps To Masonic Light
Phase II	Meeting Number Five
Phase III	For The Benefit Of All Lodge Members
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More on Mentoring	
Appendix A:	Sample Letters
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Appendix C:	Questions
Appendix D:	A Basic Masonic Education Course – Entered Apprentice booklet
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Appendix G:	Walkabout
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Appendix I:	Masonic History Prior to the Grand Lodge of California
Appendix J:	Masonic History of the Grand Lodge of California
Appendix K:	Reading List

Is this the solution we have been looking for? It is fundamentally what I have been doing in my 'Mother Lodge', where I am the Tyler and thus have time to spend with the candidates before and after degree work.

In New South Wales I am known as 'a speaker, not an author'. In my travels, I am dismayed at the ignorance of many of our members, but am heartened by the discussions that take place with a few brethren, outside the formality of the lodge room, over supper. Surprisingly, if the WM invites questions immediately after a talk, very few will ask, but privately several will come forward. Perhaps there is a fear of appearing foolish or ignorant by asking for information in public. Perhaps the first thing we should teach is that there is no shame in not knowing, but only in not seeking to dispel that ignorance.

Appendix A

GRAND LODGE ANTIENT, FREE AND ACCEPTED MASONS OF SOUTH AUSTRALIA AND THE NORTHERN TERRITORY

DIPLOMA OF MASONIC EDUCATION A Correspondence Course for Freemasons

A four year CORRESPONDENCE COURSE in Masonic Education

Certificates awarded each year to successful students

Diploma awarded on completion

Developed in South Australia

Established over 20 years

With Over 86 Diplomas Awarded, This Course Is Unique In The World

And Draws Students From Many Parts Of The World

To enrol, please email the Grand Secretary <glsa@freemasonrysaust.org.au>.

FURTHER INFORMATION

Enrolment

The fee for each stage is decided annually and covers course materials, ring binder, and postage outwards.

Cost

It is expected that in 2001 the cost will be \$55 Aust. (inclusive of GST) for the first year.

Payment

For overseas students either an International Money Order, or major credit card upon enrolment would be required.

Method

Study material is despatched by mail each month, commencing in March. Study materials may be available on diskette. The assignments, when completed by the students, are to be returned by normal mail, or, by arrangement with the tutor, by email.

A recommended reading list will be provided for each stage.

For more information, please email course convenor: Terry Kavanagh cmstk@senet.com.au

CONTENT

STAGE 1

The history of Freemasonry from its origins to 1813

An introduction to the philosophy, principles and ethics of Freemasonry

The Layout of the Lodge Room

Lodge Furnishings and their symbolism.

The symbolism in the tracing boards and their working tools.

Grand Lodge

The Board of General Purposes

Masonic Benevolence

The Ranks and Precedences of Freemasonry

Studies on the V.S.L.

Studies on the V.S.L. relevant to Freemasonry

Case Studies

Case studies on the principles of Freemasonry applied to the Freemason's Life.

STAGE 2

The history of Freemasonry from 1813 to the present

Including Freemasonry in Australia

The Landmarks of Freemasonry

The three degree theme

The reasons for preparation

The steps and signs etc

Grand Lodge

The relationship of constituent lodges to the Grand Lodge

Studies on the V.S.L.

More studies on the V.S.L. relevant to Freemasonry

Case Studies

More case studies on the principles of Freemasonry applied to the Freemason's Life.

NOTE

In order to make the course applicable to all constitutions of the Craft, some variation or omissions may be made to the above program.

Jan 2001

STAGE 3

Comparative study of the great principles

Comparative study of the great principles in Freemasonry, world religions and service clubs

The Lodge Regalia

Origin and symbolism

The symbolism of each degree and its tracing board

Masonic Jurisprudence

Studies on the V.S.L.

Studies on the V.S.L. relevant to Freemasonry

Case Studies

Case studies on the principles of Freemasonry applied to the Freemason's Life.

Skills of a Lodge Advisor

Speech and Voice

Public Speaking and Meeting Procedure

STAGE 4

King Solomon's Temple

The Jewels of Masonry

The Usages and Customs of Freemasonry

Studies on the V.S.L.

Studies on the V.S.L. relevant to Freemasonry

Case Studies

Case studies on the principles of Freemasonry applied to the Freemason's Life.

Skills of a Lodge Advisor

Lecturettes

The Lodge story

Toasts, greetings and responses

The duties and responsibilities of all Masters

Appendix B

DIPLOMA OF MASONIC HISTORY AND IDEAS AN ENDEAVOUR OF THE VICTORIAN LODGE OF RESEARCH No 218 *[Programme to be amended slightly]*

A course of interest and challenge to the Master Mason who seeks a deeper understanding of Freemasonry, its History and Ideas
Under the Auspices of the United Grand Lodge of Victoria, Australia

Freemasonry is a broadly based fraternal organisation with members of differing interests, different ages and from all walks of life. Two important aspects of our organisation are education and self-improvement. The Diploma Course in Masonic History and Ideas is an important structure of Masonic education in Victoria and beyond. The course is open to all financial Master Masons of a Constitution recognised by the United Grand Lodge of Victoria.

COURSE MOTTO 'To educate is to strengthen.'

Aims of the Course

The Council of Education of the Victorian Lodge of Research aims to provide educated leadership training and support to individual Freemasons who wish to better themselves in their knowledge of Freemasonry in order to play a more effective role in spreading better understanding among Freemasons in general and in their own lodges in particular.

The Diploma of Education in Masonic History and Ideas

- offers quality preparation for teaching Freemasonry within lodges, to compliment those courses already in existence;
- enables would-be Masonic educators and trainers to undertake professional development;
- conducts research which is recognised nationally and internationally into key aspects of Masonic learning;
- strives to improve Masonic education at all levels; and
- will be of great assistance to those brethren who wish to become or who already are Mentor officers, members of the Grand Lecturer & #146's panel, or anyone who is interested in being more useful in his lodge helping new members to comprehend the teachings of Freemasonry better on the basis of genuine Masonic Knowledge.

COURSE DETAILS

The Correspondence Course spans two years, made up of three terms per year.

The two broad subjects are:

(A) **The Ideas of Freemasonry** (B) **The history of Freemasonry**

Subject Details

(A) **The ideas of Freemasonry:**

1. Philosophy
2. Psychology
3. Mathematics
4. Symbolism
5. Architecture
6. Biblical aspects

(B) **The History of Freemasonry**

1. History of fraternities prior to 1717
2. History of Freemasonry 1717 to 1813
3. History of Freemasonry 1813 to 1990
4. History of American Freemasonry
5. History of Australian Freemasonry
6. A choice:
 - (a) History of any other National Freemasonry, eg the Netherlands, Nigeria, Malaysia; or
 - (b) History of a State's Freemasonry, eg Victoria, Texas.

Yearly studies are (codes as per subjects outlined above)

YEAR 1 - (A)1, (A)2, (A)3 and (B)1, (B)2, (B)3.

YEAR 2 - (A)4, (A)5, (A)6 and (B)4, (B)5, (B)6.

Reference Material

All reference material should be freely available, if not already supplied in notes by the Correspondence Course.

[From volume 1, issue 2 of the *Masonic Voice*]

Teach Masonry!

An answer to the critics (yes, critics) of Masonic Education within the Fraternity

by Antonio O Caffey, PM, St Marks Lodge #7, Ohio

I firmly believe that if the Craft in general had a better knowledge of what Freemasonry really is and what it stands for, and what it means to be a Mason, they would come to realize a sense of their condition and wake up to a sense of their opportunities.¹

Past Grand Master Cory Adams
M.W.P.H.G.L. of Ohio

I originally planned on writing a piece on the proper way to conduct an investigation, how to do proper degree work and how to lead appropriate study sessions for candidates. As I began writing, I asked myself, 'inside Prince Hall Freemasonry, in particular the Jurisdiction of Ohio, who is interested in this subject.' The more I wrote, the angrier I became. I started thinking about all of the candidates that are rushed through the degree work and not given proper instruction. I began thinking about the emphasis that we place on Lodge administration, instead of teaching Masonry. And finally, I began reflecting on the trials that Brothers in the past, as well as now are going through to have this subject addressed. So I decided to write about the motto that I have adopted, and will use until that sprig of acacia is placed on my casket,

'Teach Masonry'.

While examining the early documents of Freemasonry, along with researching the writings of Masonic scholars, I've found that there has never been a time in the past when Freemasonry has emphasized administration, over Masonic education. How then, do we find ourselves in this position today? Please, do not misunderstand what I am trying to convey. I understand that the administration of an organization the size of our Order is important.

However, we must realize that we have strayed from our original course.

The quote used at the opening of this essay was made in 1912. PGM Adams realized the need and importance of Masonic Education and the positive effects it can have on an individual's life. He also stated:²

There is a mistaken idea by many of the Brethren of today that, so long as we meet, transact business, pay dues and authorize the wearing of Masonic pins, we are Masons and are conducting a Masonic Lodge.

There are several issues that the Fraternity is now facing that can be attributed to not focusing on Masonic education. They are:

- 1) The lack of community involvement within lodges;
- 2) The steady decline of men who are interested in Masonry, both inside and outside the lodge; and
- 3) The fact that as an Ancient and Honorable Society, few people outside of the Craft know what we do.

Along with these problems, we must ask ourselves correlating questions.

- 1) Have we as Freemasons researched the good we have done in our communities in the past? As Prince Hall Freemasons, we must realize that at one time the lodge (as well as the church) was the center of activity in our communities. This of course is no longer the case, but we did play a bigger role in our

Appendix C

- communities when Masonic education was stressed.
- 2) Why do men join Masonry? Hopefully to learn about Masonry. I have noticed that during our work nights, if we do not have a candidate, instead of discussing Masonry, we end our meetings quick. We are missing out on an opportunity to better ourselves in our Craft. Brothers get tired of coming to meetings and hearing Brother A give a committee report about the next fish fry, or Brother B giving a report about the next raffle. I personally did not join Freemasonry to better my raffle ticket selling skills or to learn how to conduct an all you can eat fish fry. I joined to learn about Masonry, nothing more, nothing less.
 - 3) Are we taking full advantage of telling the world who we are? Do we even know who we are? It is sad that I can approach a member of our Fraternity and ask him 'When was Freemasonry founded?' and he probably would not know. When did Prince Hall receive the charter for African Lodge No. 459? When was the M.W.P.H.G.L. of Ohio founded?

We hide behind the saying 'it's a secret, I can't tell you'. Or my favorite, 'you'll have to join to find out', instead of telling the truth, 'I DON'T KNOW'.

Masonry originally was created to better one's self. The example that we use in the E.A. Degree of the rough and perfect ashlar illustrates this point. We must give our candidates as well as ourselves the proper education to do this. There is no need to change or alter the ritual or any of the ceremonies in Masonry. We need to change the way we teach our candidates and Brethren our beautiful Art. We need to stress above all else that, the purpose of joining a lodge, is to learn how to apply Masonry to one's life. Within the lodge and on a Grand Lodge level, we need to become Freemasoncentric. By that I mean that Masonry becomes the center of our decision making when it comes to items dealing with the Craft. For example, the Grand Lodge has millions of dollars in money markets, certificates of deposit and other investments, but how does this help me better myself in Freemasonry? Your lodge is thinking about having a dinner/dance in the Fall, so how does that help you improve yourself in Masonry?

The lodge feels that candidates should only learn what's in the proficiency and nothing else, how does that help them build their spiritual edifices? Now if the interest earned from the Grand Lodge investments, or the money that will be raised at that dinner/dance were being used to purchase educational materials for the lodge, or implement programs that can help lodges teach Masonry, then so mote it be. When we start making decisions based on Masonic education, we will truly be where we need to be.

I normally have suggestions at the end of my papers on how to remedy an issue such as this. I will save those suggestions for another article. We must all ask ourselves, why did we join the lodge, and what are we going to do to improve it. Once we answer those questions, we can then start discussing Freemasonry. I will leave you with a quote from Carl H. Clady:³

The candidate experiences without understanding, knows without comprehending, feels without sensing, a moment which in after years will come back to him as a fragrant memory of beauty.

What are we doing to ensure this is happening?

TEACH MASONRY!

¹ Wesley, Charles H: *The History of the Prince Hall Grand Lodge of the State of Ohio 1849–1971*, (1972).

² ibid.

³ Clady, Carl H: *Foreign Countries*, (1971).

THALES—THE FORGOTTEN PHILOSOPHER

by Graeme Love

Introduction

'It is not very factual on orthodox Zen Buddhist practice, nor is it very factual on motorcycles, but it will make you re-think the world around you', describes *ZEN and the art of motorcycle maintenance*,¹ and I hope my paper will do the same.

Scientists and philosophers changed the very structure of human thought. Poets, architects and sculptors opened avenues into the soul. The period became known as 'The Golden Age', yet perhaps the true 'golden age' is now, the 21st century, because we are only truly starting to gain an accurate understanding of those who have gone before us. The 'those' are the wise people of thousands of years ago, which history has long forgotten. It is forensic science, alongwith archaeology and geology, plus 21st-century computer power, that is correcting 'past-historians shortcomings'. This paper sets out to re-introduce one of the forgotten 'those', by using voluminous website source material.

Setting the scene

Pre-History

The 'Golden Age' of the Minoans was what might be termed the fore-runner to the Classical Greek Empire. Apart from Knossos on Crete, when Thera (or Santorini) erupted around 1628 BCE, it destroyed that Minoan 'Golden Age'. Solon wrote, around 600 BCE, of learning from an Egyptian priest of a magnificent civilization. Did the Greek sages learn from the Egyptians much of what had already existed on Thera (or Crete) some 1000 years earlier? And thus was the Classical Greek in many ways nothing more than a copy of the Minoan knowledge? We may never know.

The Archaic Period (700–480 BCE)

The inability of a growing (Greek) population to live off the land, and political disturbances, brought about a fresh wave of emigration from the fatherland. Numerous Greek colonies were established in Lower Italy and Sicily and along the shores of Asia Minor. Out of this emigration grew a multiplicity of spiritual and artistic expression. All this led to the creation of Greece's Classical Civilization.

The 'Greats' of this period were: Solon, 630–560 BCE; Thales, 624–547 BCE; Pythagoras, 570–500 BCE; Anaxagoras (philosopher), 500–428 BCE; Empedocles, 493–433 BCE; Socrates, 470–400 BCE.

The Classical Period (480–338 BCE)

This period began with the Persian Wars and virtually ended with the Peloponnesian War (431–404 BCE). It was a classical century which gave birth to men with artistic genius and great intellect. So state many older education scripts. Yet, according to a paper,¹ a plague that swept Athens between 430 and 427 BCE, killing tens of thousands, paved the way for the ancient city's decline. A general (Thucydides) who survived the plague wrote a detailed description, and from this was contended that the victims died from a combination of influenza and staphylococcus. The final mechanism which killed the Athenians was similar to that which we know as toxic shock syndrome.

The 'Greats' of this period were: Plato, 429–347 BCE; Aristotle, 384–322 BCE.

I guess the first question by now is 'Why Thales?', probably followed by 'Who?' Well, the *Who* is easy, but the *Why* is little harder. We, in the Anglo-Celtic Masonic world, have seen dramatic change in the last 20 years. At this time we saw the arrival on the Masonic scene of two books: *Radical Enlightenment*, by Jacobs, and *Holy Blood, Holy Grail*, by Baigent, Leigh & Lincoln. These works, and ensuing volumes, have created a revolution in Anglo-Celtic Masonic thinking; that is, they have shaken us out of the cocoon we had become used to. We, as Masons, must follow the path of such scholars as Jacobs, Stevenson, Roberts, Rich, Robertson, et al, and revise our thinking on Freemasonry, its influence; and its heritage. Historical persons such as Pythagoras are neither the beginning nor the end,

¹ by R M Pirsig, Corgi Books, 1974, ISBN 0-552-10164-8.

and afterwards you may even say the same for Thales.

It must be acknowledged there is a difficulty in writing about Thales. Although there are numerous references to Thales which enables us to reconstruct many details, the sources must be treated with care, since it was the habit of the time to credit famous men with discoveries they did not make. Certainly Thales was a figure of enormous prestige, being the only philosopher before Socrates (470–400 BCE) to be among the Seven Sages. Plutarch (46–120 CE), writing of the Seven Sages, says that Thales was apparently the only one of these whose wisdom stepped in speculation beyond the limits of practical utility.

Miletos

Miletos, near modern day Akkoy² (less than 50 Kms from Ephesus), was an Ionian town situated on the River Meandros. In the 7th and 6th centuries it was a powerful port from which more than 60 colonies were founded on the shores of the Black Sea, in Italy and Egypt. It was the home of Thales, Anaximander (c 610–c 545 BCE) the Greek scientist, and Anaximenes (c 546 BCE) the Greek philosopher and scientist. It was part of the Ionian Empire (at one stage known as the ‘Greek Motherland’) which, in modern Turkey covered a strip of land ranging from the Dardanelles to a point opposite the island of Rhodes. It also included the area roughly covering 80% of modern Greece. The Turkish strip included the island of Samos.³ An indication of the importance and size of the town is the ruins of the 15,000-seat theatre, and the various archaeological remains of Mycenaean, Archaic, Classical, Hellenistic, Roman, Byzantine, and Turkish periods.⁴ By the 6th century CE, its harbour had been silted up by the alluvial deposits of the Meandros river. Interestingly, it was also famous for its excellent wool!⁵

NB: Here we now can theorize, based on modern (post-1996) archaeo-geological evidence, that as Thera was a great civilisation, when viewed in context, it was roughly the centre of this Greek Motherland. Hence, when viewed from Thera, the ‘Ionian Empire’, as part of the Greek Motherland, begins to make sense; the radius from Thera naturally takes in the strip of the modern Turkish coast previously known as the ‘Ionian Empire’.

Milesian ‘School’

Thales was the founder of the Ionian sect which distinguished itself for its deep and abstruse speculations under the successors and pupils of the Milesian philosopher, Anaximander, Anaximenes, Anaxagoras, and Archelaus (the master of Socrates). The founder of the Milesian school, and therefore the first man of science, was Thales; but all that really can be said that we know of him comes from Herodotus, with the Tale of the Seven Wise Men already in existence when he wrote. He says that Thales was of Phoenician descent, a statement which other writers explained by saying he belonged to a noble house descended from Cadmus and Agenor. Herodotus probably mentions the supposed descent of Thales simply because he was believed to have introduced certain improvements in navigation from Phoenicia. At any rate, his father's name, Examyes, lends no support to the view that he was a Semite. It is Carian, and the Carians had been almost completely assimilated by the Ionians. On the monuments we find Greek and Carian names alternating in the same families, while the name Thales is otherwise known as Cretan. There is therefore no reason to doubt that Thales was of pure Milesian descent, though he probably had Carian blood in his veins. Guthrie⁶ considers that ‘... ideas of Thales and other Milesians created a bridge between the two worlds—the world of myth and the world of the mind ...’ Strabo⁷ states: ‘Pythagoreans put into practice what Thales had taught’.

Thales—The Name

Yet, having said that, the first question should be: How do we pronounce the name? It would seem to be *Terli:z*, i.e. *terleez*, according to the *Oxford English Reference Dictionary* of 1996, yet it has been suggested to me that ‘Tail-ess’ is correct in Old Greek, and ‘Tail-ees’ in Modern Greek.

To judge Thales is to understand a quote from the Confucian Analects [XLVI]:

Yuan Zang was squatting on his heels, and so waited the approach of the Master, who said to him, ‘In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age—this is to be a pest’. With this he (the Master) hit him on the shank with his staff.

Thales—The Man

Thales⁸ (c 624–c 545 BCE) was a Greek philosopher, being half Phoenician,⁹ mathematician, and astronomer, of Miletus.¹⁰ He was one of the Seven Sages¹¹ listed by Plato and was *held by Aristotle to be the founder of physical science; he is also credited with founding geometry*.¹² Even Proclus asserts that geometry was first brought to Greece, from Egypt, by Thales.¹³ This seems at odds with a quotation by Hollingsworth,¹⁴ from Hutchinson:¹⁵ ‘... Socrates, Plato, and Aristotle (the ‘Great Three’

philosophers of the Golden Age) . . .¹⁶ He (Thales) proposed that water was the primary substance (or The First Principle)¹⁷ from which all things were derived, and represented the Earth as floating on an underlying ocean; his cosmology had Egyptian and Semitic affinities.. So who was he, and what of his life and works?¹⁸ We must be aware that Thales left no writings;¹⁹ knowledge of him is derived from an account in Aristotle's *Metaphysics*. He is said to have introduced geometry to Greece. He was the inventor of the very high-pitched Cretic rhythms,²⁰ and a melic poet and expert law-giver.²¹ Xenophanes mentioned Thales' achievements in astronomy and Choerilus referred to his teaching of the immortality of the soul.²² Cicero (106–43 BCE), the Roman statesman, orator and writer, in his treatise *On Divination* states:²³

. . . philosophy (or science) begins with Thales . . . Science (or philosophy), Thales contends, ought to liberate the human mind from irrational fears and superstitions by showing that everything has a natural cause and that there is no need to invoke supernatural powers . . .

Thales—His Career

Thales became famed for his knowledge of astronomy after predicting the eclipse of the Sun that occurred on 28 May 585 BCE. So far as we know, Thales wrote nothing, and no writer earlier than Aristotle knows anything of him as a scientific man and a philosopher; in the older tradition he is simply an engineer and an inventor. It is obvious, however, that the requirements of Milesian enterprise and commerce would necessarily turn his attention to problems which we should call astronomical.

He was said to have:²⁴

- introduced the practice of steering a ship's course by *Ursa minor*;
- a remarkable persistence in the tradition that he tried to do something for the calendar, though the details are not sufficiently well attested to find a place here.
- constructed a *parapēgma* like those of much later date which have been discovered at Miletus. The *parapēgma* was the oldest form of almanac, and gave, for a series of years, the equinoxes and solstices, the phases of the moon, the helical risings and settings of certain stars, and also weather predictions.

Even Aristotle does not pretend to know how Thales arrived at the views he ascribes to him or by what arguments they were supported. This, of course, must be taken for just what it is worth.

Thales—His Works, etc.

In Egypt

Burnet²⁵ states:

The introduction of Egyptian geometry into Hellas is ascribed to Thales, and it is probable that he did visit Egypt; for he had a theory of the inundations of the Nile. Herodotus gives three explanations of the fact that this alone of all rivers rises in summer and falls in winter; but, as his custom is, he does not name their authors. The first, however, which attributes the rise of the Nile to the Etesian winds, is ascribed to Thales in the *Placita*, and by many later writers. In this the first of the theories mentioned by Herodotus is ascribed to Thales, the second to Euthymenes of Massalia, and the third to Anaxagoras. We may conclude that Thales really was in Egypt; and, perhaps, that Hecataeus, in describing the Nile, took account, as was natural, of his fellow citizen's views.

Geometry

Burnet²⁶ states:

As to the nature and extent of the mathematical knowledge brought back by Thales from Egypt. This raises the issue as to who was the founder of the 3,4,5 triangle, as the pyramid development allows for questioning of Pythagoras as the founder.²⁷ In his commentary on the First Book of Euclid, Proclus enumerates, on the authority of Eudemus, certain propositions which he says were known to Thales, one of which is that two triangles are equal when they have one side and the two adjacent angles equal. This he must have known, as otherwise he could not have measured the distances of ships at sea in the way he was said to have done. Here we see how all these statements arose. Certain feats in the way of measurement traditionally ascribed to Thales, and Eudemus assumed that he must have known all the propositions these imply. But this is quite illusory. Both the measurement of the distance of ships at sea, and that of the height of the pyramids, which is also ascribed to him, are easy applications of the rule given by Ahmes for finding the *seqt*. What the tradition really points to is that Thales applied this empirical rule to practical problems which the Egyptians had never faced, and that he was thus the originator of general methods. A summary²⁸ of all this is:

- angles at the base of an isosceles triangle are equal.
- the two sides of an isosceles triangle are equal when two straight lines intersect, opposite angles are equal.
- the angle on the circumference of a circle subtended by the diameter is always a right angle.

- the sum of the angles of a triangle = 2 right angles.
- the sides of triangles with equal angles are always proportional.

Simple applications, as previously mentioned;

- Using the principle of similar triangles: measuring the distance from shore to ship at sea, and
- Measure the height of a pyramid by comparing the length of its shadow with that cast by an object of known height.

All this is sufficient to claim Thales as ‘the father of mathematics’.

Thales' Eclipse

The most remarkable statement Herodotus makes about Thales is that he foretold the eclipse of the sun, which put an end to the war between the Lydians and the Medes. Now, he was quite ignorant of the cause of eclipses. Anaximander and his successors certainly were so, and it is incredible that the explanation should have been given and forgotten so soon; so states Burnet in *Early Greek Philosophy*.²⁹ Even supposing Thales had known the cause of eclipses, such scraps of elementary geometry as he picked up in Egypt would never have enabled him to calculate one. Yet the evidence for the prediction is too strong to be rejected off-hand. The testimony of Herodotus is said to have been confirmed by Xenophanes. According to Theophrastus, Xenophanes was a disciple of Anaximander. The prediction of the eclipse is therefore better attested than any other fact about Thales.

It is possible to predict eclipses of the moon approximately without knowing their true cause, and there is no doubt that the Babylonians actually did so. It is generally stated, further, that they had made out a cycle of 223 lunar months, within which eclipses of the sun and moon recurred at equal intervals of time. This, however, would not have enabled them to predict eclipses of the sun for a given spot on the earth’s surface; for these phenomena are not visible at all places where the sun is above the horizon at the time. Now, if we may judge from reports by Chaldaean astronomers which have been preserved, this was just the position of the Babylonians in the eighth century BCE. They watched for eclipses at the proper dates; and, if they did not occur, they announced the fact as a good omen. To explain what we are told about Thales no more is required. He said there would be an eclipse by a certain date; and luckily it was visible in Asia Minor.³⁰

Eclipse Date

The prediction of the eclipse does not, then, throw any light on the scientific attainments of Thales; but, if we can fix its date, it will give us an indication of the time at which he lived. Astronomers have calculated that there was an eclipse of the sun, probably visible in Asia Minor, on 28 May 28 (OS) 585 BCE, while Pliny gives the date of the eclipse foretold by Thales as O1. XLVIII. 4 (585/4 BCE). This does not exactly tally; for May 585 belongs to the year 586/5 BCE. It is near enough, however, to justify us in identifying the eclipse as that of Thales, and this is confirmed by Apollodorus, who fixed his *floruit* in the same year. The further statement in Diogenes that, according to Demetrius Phalereus, Thales ‘received the name of wise’ in the archonship of Damasias at Athens, really refers to the Tale of the Seven Wise Men, as is shown by the words which follow, and is doubtless based on the story of the Delphic tripod; for the archonship of Damasias is the era of the restoration of the Pythian Games.

NB: Recommend the fuller account be read, by those as interested, at website 5.

Water

Easton reminds us that caution must be applied with any ancient Greek interpretation of philosophy, as not only were abstract nouns very scarce—‘substance’ and ‘material’ are words derived from Latin, not Greek—and words like ‘heat’ and ‘cold’ had at first to be applied in a neuter form, such as the warm thing or cold thing. Thus Thales’ primal beginning of all things as water may have meant ‘wetness’ or ‘moisture’.

The most probable view seems to be that Aristotle ascribed to Thales the arguments used at a later date by Hippo of Samos in support of a similar thesis. That would account for their physiological character. The rise of scientific medicine had made biological arguments popular in the fifth century; in the days of Thales, the prevailing interest was not physiological, but meteorological, and it is from this point of view we must try to understand the theory.

It is not hard to see how meteorological considerations may have led Thales to adopt the view he did. Of all the things we know, water seems to take the most various shapes. It is familiar to us in a solid, a liquid and a vaporous form, and so Thales may well have thought he saw the world-process from water and back to water again going on before his eyes. The phenomenon of evaporation naturally suggests that the fire of the heavenly bodies is kept up by the moisture they draw from the sea. Even at the present day, people speak of ‘the sun drawing water’. Water comes down again in rain; and lastly, so the early cosmologists thought, it turns to earth. This may have seemed natural enough to men familiar with the river of Egypt which had formed the Delta, and the torrents of Asia Minor which bring down large

alluvial deposits. At the present day the Gulf of Latmos, on which Miletus used to stand, is filled up. Lastly, they thought, earth turns once more to water—an idea derived from the observation of dew, night-mists, and subterranean springs. These were not in early times supposed to have anything to do with the rain. The ‘waters under the earth’ were regarded as an independent source of moisture.

[The preceding two paragraphs are to found at website 5.]

Thales' Cosmology

The statements of Aristotle may be reduced to three:

1. The earth floats on the water.
2. Water is the material cause of all things.
3. All things are full of gods. The magnet is alive; for it has the power of moving iron.

Theology

Kirk and Raven³¹ consider the Milesian materialists were pantheists as well as materialists. Thales was a polymath, gifted in geometry, astronomy and engineering as well as science. The three philosophers, Thales, Anaximander and Anaximenes, tried to answer the central question: What is the underlying ‘stuff’ of the universe? All believed it was a material substance rather than mental or spiritual.

Fowler³² supports Kirk and Raven when he states:

The Milesians’ view is that nature is a dynamic entity evolving in accordance with some admittedly not fully understood laws, but not being micromanaged by a bunch of gods using it to vent their anger or whatever on hapless humanity . . .

Aristotle implies that Thales believed in a ‘soul of the world’, though he is careful to mark this as no more than an inference. The doctrine of the world-soul is then attributed quite positively to Thales by Aetius, who gives it in the Stoic phraseology which he found in his immediate source, and identifies the world-intellect with God. Cicero found a similar statement in the Epicurean manual which he followed, but he goes a step further. Eliminating the Stoic pantheism, he turns the world-intellect into a Platonic *demiourgos*, and says that Thales held there was a divine mind which formed all things out of water. All this is derived from Aristotle’s cautious statement, and can have no greater authority than its source. We need not enter, then, on the old controversy whether Thales was an atheist or not. If we may judge from his successors, he may very possibly have called water a ‘god’, but that would not imply any definite religious belief. Refer website 5.

It is not safe to regard an apophthegm as evidence, and the chances are that it belongs to Thales as one of the Seven Wise Men, rather than as founder of the Milesian school. Further, such sayings are, as a rule, anonymous to begin with, and are attributed now to one sage and now to another. On the other hand, it is probable that Thales did say the magnet and amber had souls. It would be wrong, however, to draw any inference from it as to his view of the world, for to say the magnet and amber are alive is to imply, if anything, that other things are not.

Amber

Electrum (Amber) is supposed to have been first described by Thales, who described its power of attraction. Whether the alloy of the same name is derived from the colour of amber or *vice versa* is unknown. Agricola³³ disputes the origin of amber from tree gum; rather he suggests submarine bitumen springs as the origin. Yet the ancients refer to Electrum as a gold–silver alloy. If Pliny is the first to write on its separation, and electrum is 20% gold & 80% silver, then it is highly unlikely that Thales was describing it, as a gold–silver amalgam would have been silvery in colour, rather than amber (colour clear burnt-yellow). To further understand the situation is to turn to Mt Laurian (near Athens), where argentiferous galena has been mined³⁴ since at least 500 BCE. The answer might lie in the situation that volcanoes, Mts Santorini and Laurian, are on an arc equidistant, on the upside, of the Hellenic Trench; it is possible to accept Agricola’s explanation of a submarine volcanic origin. Hence Thales could have been describing a complex submarine volcanic deposit involving an Electrum within a parent material: a geologically common occurrence.

As a Politician

Thales appears once more in Herodotus some time before the fall of the Lydian monarchy. He is said to have urged the Ionian Greeks to unite in a federal state with its capital at Teos. We shall have occasion to notice more than once that the early schools of philosophy by no means held aloof from politics; and there are many things, for instance the part played by Hecataeus in the Ionian revolt, which suggest that the scientific men of Miletus took up a very decided position in the stirring times that followed the death of Thales. It is this political action which has gained the founder of the Milesian school his undisputed place among the Seven Wise Men; and it is owing to his inclusion among those worthies that the numerous anecdotes told of him in later days attached themselves to his name.

Philosophy as an answer to Geometry

To quote Russ Swan in *Keepers of the cosmos; the thinkers and the doers*, National Forum, Winter 1996, v76, n1, p6(1):

... Searching for a form of reality, Thales assumed that reality must be something other than what it appears to be. He asked the first scientific/philosophical question: *What is the world made of?* Hence, modern scientists must learn to deal with scientific problems in a philosophical manner . . .

Final Comment

Much has been quoted with reference to Thales as the ‘author’, but as history and myth are so often intertwined, I would like to finish with a quote from Dmitri Panchenko:

For analysis of myth as a narrative with uncertain claim for being truth in contradistinction to obviously conventional reliability of a folk-tale and allegedly strict trustworthiness of the philosophic nature, see my paper, ‘Life of a myth in antiquity’.

Such is antiquity?

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SRIA, Quarterly Newsletter of the Metropolitan Study Group, Nos 42 & 43, January 1933.
The Oxford English Reference Dictionary, 2 edn, 1996.

Acknowledgement

Any work like mine cannot be created without major assistance and I recommend all to access the following websites for the detail, as all I have tried to accomplish is to broaden Masonic minds to look at the wider picture when studying Masonic ritual.

1. <http://www-groups.dcs.st-and.ac.uk/~history/Mathematicians/Thales.html>
2. <http://www/3.nd.edu/~afreddos/courses/301/presocs.html#/thales> (Kirk, Raven & Schofield)
3. <http://www.phys.virginia.edu/classes/109N/lectures/thales.html> (Michael Fowler)
4. <http://members.aol.com/Heraklit1/greekmat.html> (World Pantheist Movement)
5. <http://plato.evansville.edu/public/burnet/ch1a.html> (John Burnet)
6. <http://muse.jhu.edu/proj-descrip/contact.html> (Dmitri Panchenko & Lawrence Lipking)
7. <http://www.forthnet.gr/presocratics/thaln.html> (Giannis Stamatellos)

Endnotes

¹ *New England Journal of Medicine*, ‘Toxic shock in 430 BC’, Dr. A. Longmuir, Chilmark, Massachusetts, and Dr. T. Worthen, Uni of Arizona, 16 Oct 1985.

² Microsoft Encarta World Atlas.

³ *Chambers Atlas of World History*, Edinburgh, 1970, ISBN 0-550-18006-0.

⁴ *Ephesus and its surroundings*, by Dr. Musa Baran, Molay Matbaacilik, Izmir.

⁵ *Lempriere's Classical Dictionary*, London, 1994, ISBN 1-85891-228-8.

⁶ *A History of Greek Philosophy*, by W.K.C. Guthrie, vol.1, Cambridge Uni Press, 1962.

⁷ Refer Strabo 6.207.

⁸ *Oxford English Reference Dictionary*, 1996.

⁹ Herm in *The Phoenicians* so states, yet from my paper’s direction it hardly matters.

¹⁰ Miletus, an important Carian town, SE across the Aegean Sea from Athens. It had four harbours and was part of the Persian Empire by c 500 BCE. Its modern name is Palatia.

¹¹ Seven Sages: Bias of Priene, Chilon of Sparta, Cleobulus of Lindus, Periander of Corinth, Pittacus.

¹² *The Geography of Strabo*, (8 vols), Harvard Uni Press, 1932. Refer 14.I.7.

¹³ *Early Greek Science: Thales to Plato*, by Michael Fowler, Uva Physics Department. Website ref: Acknowledgement 3.

¹⁴ WBRO K Hollingsworth, in a lecture at the Victorian Lodge of Research No 218 (UGLV), ‘The Influence of Pythagorean Teachings on the System and Ritual of Freemasonry’ in 218 Transactions, *Masonic Inspirations*, Vol.8, 1995.

¹⁵ *The Spirit of Masonry*, by William Hutchinson.

¹⁶ With regard to Pythagorean influence within Masonic ritual, we need to consider how much of Thales was known by our Masonic Founders of about 1717–23. If this was unknown, then we can understand their lack of reference to Thales.

¹⁷ Refer, for more detail, Thales as found at website 7.

¹⁸ Remember Pythagoras c 560–c 480 BCE was born after Thales.

¹⁹ MS Encarta Encyclopedia, 1996.

²⁰ Refer Strabo. 10.4.16-17.

²¹ Refer Strabo. 10.4.19-20. Cretic rhythm = designating a metrical foot consisting of one short syllable between two long. Melic poet = pertaining to strophic Greek lyric verse, ie, simplistically a lyrical right to left movement.

²² Panchenko (1993) in *Thales and the Origin of Theoretical Reasoning*, John Hopkins Uni Press.

²³ *Arcana Mundi*, by Georg Luck, Crucible 1985, ISBN 0-85030-589-6.

²⁴ Refer, for more detail, Thales by John Burnet, website 5.

²⁵ Refer, for more detail, Thales by John Burnet, website 5.

²⁶ Refer ‘Thales’ by John Burnet as found at website 5.

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- ²⁷ Refer, *Pyramides de Memphis—A*, vol. V, pl. 6, ‘Description de l’Egypte’, Taschen, 1997, ISBN 3-8228-8964-4.
- ²⁸ Refer, for more detail, Kirk & Raven, ‘Thales: First Philosopher/Scientist’, Website: Thales3.htm.
- ²⁹ Refer, for more detail, Thales by John Burnet, website 5.
- ³⁰ Refer, for more detail, Thales by John Burnet, website 5; also *Thales’ Prediction of a Solar Eclipse*, by Dmitri Panchenko.
- ³¹ *The Presocratic Philosophers*, by G.S. Kirk and J.E. Raven, CUP, Cambridge 1957, and Jonathan Barnes, *Early Greek Philosophy*, Penguin, 1987.
- ³² *Early Greek Science: Thales to Plato*, by Michael Fowler, Uva Physics Department. Website ref: Acknowledgement 3.
- ³³ Refer Agricola’s *De Re Metallica*, Book II, notes p35.
- ³⁴ Refer Agricola’s *De Re Metallica*, Book IX, notes p391.

A PECULIAR SYSTEM OF MORALITY

by *Arthur Hartley*

The Genealogy of Morals

In the catechism of the 'Test Questions' for the First Degree, a candidate provides the response to the question 'What is Freemasonry?' with the words: 'A peculiar system of morality, veiled in allegory and illustrated by symbols'. The subject of this lecture will be to examine what morality comprises, and the nature of its peculiarity as applied to Freemasonry. Morality has a long history in the development of the social structure in which mankind has been involved since he abandoned life in primitive communities, and learnt how to live in great cities. Man has become a part of a global community, comprising millions of inhabitants, varying in customs, languages, beliefs and standards of living.

In the course of this development there have appeared many men of learning and authority who have formulated rules of conduct necessary for the well-being and for the survival of the family, the group, the community and the nation. These rules and codes of conduct have in past times differed between men and women of differing social status, between nations occupying different territories, and even within nations themselves according to the beliefs of differing sects, as to the nature of man and the meaning and purpose of his existence.

Transcendental Sources of Moral Codes

It should not be supposed that the formulation of moral principles, the rules of living that make it possible for mankind to live and work with their fellows in harmony and productive activity, is a simple matter that can be codified in a few fundamental rules. Different circumstances require and produce differing canons of behaviour. The crises that occur in human domestic and international affairs inevitably invoke cataclysmic departures from codes of behaviour that have been accepted as fundamental. To quote as an example from Shakespeare:

In peace, there's nothing so becomes a man,
As modest stillness and humility;
But when the blast of war blows in our ears,
Then imitate the action of the tiger;
Stiffen the sinews, summon up the blood,
Disguise fair nature with hard-favour'd rage.

In the area of moral philosophy, as it has developed since man deserted the cave to dwell in urban environments, it might appear that the only principle of permanence is that of adaptation and climactic change.

Influential organisations in many countries, throughout the world, canvass the proposition that tenets of moral behaviour are transmitted from some transcendental source, beyond the control of human institutions, and independent of human systems of government. Moral principles have been encapsulated in 'Sacred Writings', the origins of which have been, in the remote past, transmitted to certain selected men through 'Revelation'. A section of the Masonic ritual invokes the message of a 'Sacred Volume', pointing out that its contents will 'Lead to all Truth'. The choice of that Sacred Volume has in recent times been made optional according to the beliefs of individual members.

The Nature of Masonic Codes of Conduct

At the time of the foundation of modern Freemasonry, under the influence of Desaguliers and Anderson, the authority for the supervision of codes of morality passed from the ecclesiastical institutions to those of secular governments. The moral precepts evident in the Masonic system reflect this climactic change. This is basically the peculiarity of Masonic morality; it is peculiar because it is distinct from that of others claiming authority in matters of human conduct.

It is appropriate at this stage of the argument to examine some of the negative aspects of the Masonic system, that differentiate it from those of the ecclesiastical authorities whose influence was current prior

to the Reformation. Outstanding in the Masonic code of conduct is the absence of any acceptance of the principle of ‘original sin’ and any sense of guilt, temptation, and the necessity for ‘salvation’ and intercession. It is not, then, an institution appropriate for immature humans. Rules of conduct among Masons are founded upon relationships of men with their fellow creatures, and not upon obedience to some transcendental Supreme Authority. Any concepts of ultimate authority rest upon the designs of a Great Architect, who set down guide lines, but whose influence, in the mundane conduct of human affairs, is marginal.

The Transition from Transcendental to Secular Morality

Some attention is given to the concept of ‘Ultimate Ends’, but this does not appear unduly to be directed towards any influence upon conduct. Neither is there any suggestion of punishment and torture for the recalcitrant after death. Such after-life as may be assumed is peculiarly Masonic, and takes the form of the existence of a ‘Grand Lodge Above’, where ‘the Blessed ever rest in Eternal Peace’. But the ‘Ultimate Sanction’ affecting the conduct of Masons is not that which is derived from any transcendental source. Withdrawal of the privileges of membership results from breaches of the Criminal Code and the laws of that State to which individual members belong.

It is not the disregard of the principles of the Book of Deuteronomy or Exodus, nor of the Koran or other ‘Sacred Writings’, that is likely to result in the denial of the privileges of membership of the Masonic Craft. As stated in the *Book of Constitutions*, it is to be brought about by the result of a conviction in a legally constituted and established court of Justice. Freemasonry, in its adherence to codes of human conduct in a modern State, must be regarded as a form of ‘Secular Humanism’.

What then appear to be the positive principles upon which the Masonic moral system can be assumed to depend, and which form the basis of the structure of the Craft, as practised in the Australian States? What is it that serves to distinguish Masonry from other bodies that attempt to compete for the guidance of human behaviour? In the Final Charge of the Initiation Ceremony there is a formidable list of requirements with which all Masons will be familiar.

These include a duty of respect towards a Supreme Being, an obligation to pursue a useful life, an invocation to promote the peace and good order of society, a recommendation to Prudence, Temperance, Fortitude and Justice, and a forcible direction towards Secrecy, Fidelity and Obedience. Together with an invocation to the practice of Charity, there is a positive direction to study the Liberal Arts and Sciences, and to make a daily progress in Masonic Knowledge. In the Second Degree there is a further exhortation to study the Liberal Arts with a special mention of the Science of Geometry, this being ‘the basis of our Art’. The invocation to social conformity and to industry and upward social mobility is clearly indicated.

The Influence of Masonic Fellowship

Fortunately, before the initiate might become aware of the heavy burden of social responsibility imposed upon him, he becomes imbued, not by precepts, nor by moral codes, but by the influence derived from the association with members of the Craft, in the course of which he learns the meaning and the extent of human good-fellowship. The companionship of men especially selected after careful examination and election, becomes something very real. This involves certain rules of conduct between man and man, of a certain class in society, presumably economically secure, and enjoying a reputable status in the community in which the initiate might hope to progress. Such an association, rather than a formidable list of obligations, becomes the basis of the programme of social conformity within the Brotherhood.

This fellowship within an ordered, select group of men of accepted social standing is the basis of the secular morality of which Masonry is an example in the modern state. But Masonry has a particular aspect differing it from many others, in that it has had a basis connected with the organisation of labour. The virtues connected with the necessity for acceptable standards of conduct, in the dangerous occupation of building large structures, have been adapted or assumed by the Masonic Craft. Their proceedings are designated as ‘Labour’ and the instruments used to impress conformity are those that were at one time used in the processes of building.

The Discipline of the Formal Structure

Moreover, there is a structure in modern Freemasonry, of small units known as Lodges, which owe implicit obedience to a federal body, known as ‘Grand Lodge’. This Institution exercises strict observance over the practices and the workings of the constituent Lodges. Within the lodges there is also a structure of official positions, through which members are expected to proceed should their ambitions lead them to aspire to the eminence of Worshipful Master. This hierarchic structure exists not only in the Lodges themselves, but is also duplicated in the federal bodies or Grand Lodges.

This is an essential part of the form of Masonry both in Lodges and in the Grand Lodge, and this has contributed to the stability of the Craft through three centuries. There might exist at times some element of popular direction in the process of the selection of leadership. This could occur when some initiate of particular social distinction is admitted. However the pyramidal form of the institution throughout the Lodges, and of the Grand Lodge itself, makes it almost impossible for initiates of ability in government to assume leading positions until they are advanced in years, and beyond their personal capacity for innovation. Furthermore, it is required of an incoming Master of a Lodge that he undertakes that it is 'not possible to make innovations in the structure of Freemasonry'. Though this contributes significantly to stability, it also restricts adaptation to changing social circumstances.

This requirement imposes a serious handicap upon a society founded, three hundred years ago, on principles that were meritorious and adequate at that time. It is evident that there are limits to the acceptance of a permanent order of stability. Ossification can occur, rendering it difficult to adapt to change, and could lead to serious difficulties in government of the Craft. Young men will not face the long road to effective office, and will desert the institution, for some other field of activity that gives promise of position and power.

Moral Philosophy and Masonry

It is now appropriate to examine the conditions under which the Order came into existence since the adoption of the Constitution in the early eighteenth century. Forms of government critically influence moral systems in contemporary society; and these forms tend to be fashioned by current philosophical speculations. Such speculations are made by men who have the capacity and the interest to examine the conduct of men in society, and who evolve systematic schemes that not only explain the existing pattern of organisation, but give a lead to future developments. They 'allure to brighter worlds and lead the way'. Their writings and teachings tend, through discussion, and sometimes as the result of open hostility, to modify institutions that govern and direct the affairs of men. Typical among those writers and teachers that have guided the development of human society through crises are: Plato, Aristotle, Saul of Tarsus, Augustine, Aquinas, Bacon, Locke, Adam Smith, Engels, Keynes and Milton Friedman.

The influence of the writers upon Freemasonry can be considered as marginal. But those who were influential at the time of the modern establishment would have materially affected the form that was adopted as a result of the work of James Anderson. The present aspect of the Craft bears the mark of many different philosophical sources. The emphasis upon rote learning through ritual does appear attributable to the educational precepts of John Locke, who held that there is nothing in the mind but what is put there by experience. This didactic method has influenced teaching through centuries and still persists in current educational establishments.

Thomas Hobbes and the Masonic Constitution

There is one writer, influential in the period of the establishment of modern Freemasonry, whose theories of human government appear to have had a critical influence upon the form and structure that has been adopted, and which still persists. His influence was prominently successful in the direction of English social institutions, following the expulsion of the monarchs of the House of Stuart. 'The Age of Enlightenment' was critically informed by the writings of Thomas Hobbes.

There are many features of the scheme of Hobbes that appear to have influenced the pattern that English Freemasonry adopted in the time of Elias Ashmole, Anderson and Desaguliers. An examination of Hobbes' *Leviathan* should reveal certain peculiarities influencing the development of England as a predominant economic and industrial power. Their adoption in the eighteenth and nineteenth centuries within the Masonic structure could explain and justify the progress that was made by the Craft throughout that period.

Thomas Hobbes and his Philosophical Background

Who then was Thomas Hobbes? As with so many men of his period, he was the son of a country vicar in the Established Church of England. He was adopted by a wealthy uncle and sent to Oxford University, where he studied philosophy. He achieved a measure of scholarly distinction, but refused to accept the Aristotelian emphasis that was current in the prevailing Schools of Philosophy. He became a tutor to the son of the Earl of Cavendish, and in the course of travels in Europe he became acquainted with the work of Galileo and Kepler. These astronomers were to have a marked influence upon the development of his philosophic attitude and are evident in the teachings of the Masonic Craft.

He survived the Civil War and the execution of King Charles the First, and fled to France on the accession to power of Oliver Cromwell. Fearing assassination in France, he returned later to serve under the Lord Protector. While in France he had been tutor in Mathematics to the heir to the British Throne,

Charles Stuart, and remained in England during the Restoration of the Monarchy. His experiences at the time of Civil War in England, and the destructive religious wars on the Continent, led him to the proposition that the major problem for those in charge of the conduct of human affairs was the preservation of peace. This was to be the central theme of his major work, *Leviathan*, and was to be achieved through the acceptance by the people of ordered government under such monarch as could guarantee that peace.

He hypothesised a ‘social contract’ that was supposedly made between all the constituent members of a community or State, to forego natural rights of freedom wherever these might threaten the peace and good order of society. Power was to be surrendered to absolute monarchy for so long as that power would be used in the preservation of the lives of the people. Such absolute monarchy could not be challenged, as it would be an abrogation of the contract made between all members of the community. The absolute power to make laws to preserve the peace would be vested either in a single person or in a constituted assembly such as a Parliament. The ‘Social Contract’ would be irrevocable so long as it did not threaten the lives of the contractors. Without such a contract, the lives of individuals would be ‘solitary, poor, nasty, brutish and short’.

The sovereign would have the right to nominate his successor, and where power was in the hands of an assembly, that body would continue to exercise it. The ‘Leviathan’, as the sovereign was to be known, would ensure the peace and security of the community, and would be responsible for the enactment and enforcement of the laws necessary for good government and the preservation of peace. A notable feature of the system of Hobbes was that the basis of good government was ‘reason’, and the development of powers of reasoning would best be served by the study of Geometry. Hobbes had become in middle life quite committed to the study of Euclid’s Elements of Geometry, which he conceived as the method appropriate to the search for truth, starting as it does from self-evident postulates and arriving at quite complicated conclusions by a process of exact reasoning.

Acceptance or Rejection of Hobbes

The concept of a Supreme Being is retained in *Leviathan* on the understanding that allegiance to an absolute ruler would be encouraged by the recognition of such a concept. However, Hobbes was quite clear on the separation of the ecclesiastic powers from the processes of government, and from the laws that govern human beings in society. In this advocacy he aroused the opposition of some of the ecclesiastical leaders. This caused his work to come under suspicion from time to time. However there can be no doubt that so skilled and penetrating a writer cannot have failed to inform the governments of many countries as to their policies. Examples of the teachings of Hobbes are: the almost absolute control of England in the time of Walpole; and the tyrannous control, until the French Revolution, of the Bourbon Kings of France, over their subjects.

I am not advocating the theme of *Leviathan* either for the government of Freemasonry or for the government of any modern State, but merely pointing out that the study of the works of Hobbes should throw some light upon the origin of the canons of moral behaviour that Masonry appears to have adopted. There are so many parallels in the teachings of Masonry and of Hobbes, that an understanding of the former necessitates the study of the works of Hobbes, whose principles would have been topical when the *Constitutions* of Freemasonry were adopted.

Hobbes and Freemasonry: a Comparison

Hobbes’ system emphasises the absolute submission of individuals to the will of an absolute ruler. Freemasonry requires an absolute submission to the will of the rulers in the Craft while they are in the discharge of the duties of their offices.

Hobbes supposes a ‘social contract’ undertaken between members of society to forego certain freedoms in return for the protection that the monarch can provide. Freemasonry requires certain standards of conduct, particularly restriction of criticism, as a part of the contract of membership.

Hobbes emphasises a scientific and secular basis for the formulation of moral principles. Freemasonry does not unduly support the obligations of ethics imposed by ecclesiastical authority.

Hobbes is quite emphatic as to the importance of Geometry as a guide to reasoning. Geometry as enunciated in Euclid’s work is shown as a method of reasoning from axioms and postulates to reach conclusions by the exercise of strict principles of logic. Freemasonry stipulates that ‘Geometry is the basis of our art’, but does not attempt to distinguish Euclidian geometry from mere draughtsmanship.

The moral system enunciated by Hobbes is secular, and under the authority of a sovereign power that is other than transcendental. The moral system of Freemasonry is fundamentally secular.

Hobbes follows the guidance of Protagoras, a pre-Socratic philosopher who proclaimed that ‘Man is the measure of all things’. Though Freemasonry does not unduly emphasise the role of man in the scheme

of nature, it does provide an invocation to personal industry and social advancement.

Hobbes denies the validity of magic and superstition as a corrective of irregular behaviour. Freemasonry has a bias towards factual experience as the basis of knowledge.

Hobbes makes no mention of the separate role of women in the field of ethics and of government. He was a lifelong bachelor. In an age of moral laxity he remained free from reproach. Freemasonry does not admit of women to membership.

This appears to be sufficient, not to conclude the argument positively, but to formulate a working hypothesis until fresh evidence might be discovered to justify a firmer resolution.

Critique of the System of Hobbes

The Achilles heel of the system propounded by Hobbes lies in the assumption that there has been, at some time in the remote past, a 'Social Contract' entered into between members of the community, to give up natural rights to an absolute ruler in exchange for the security that will proceed from the acceptance of that ruler. If the condition of man in the primeval state of nature was 'solitary, poor, nasty, brutish and short', how then would mankind have been able to undertake such a contract? The very act of selection of such a sovereign would have been beyond the capacities of men in such condition. It is not to be supposed that they would have any conception of the 'Power Hunger' that accompanies the exercise of absolute power.

Neither would man in a state of nature be able to comprehend other drawbacks to the acceptance of absolutism. The verdict of history provides much evidence of the effects of such a condition. The moral consequences too often are: elitism, favouritism, sycophantism and corruption. Additionally, such ruler would be under the obligation to employ some means of ensuring obedience to his requirements, and of enforcement of the laws that he had formulated. This would imply the undue use of police and military, and the monopoly of higher education facilities by the minority that assist in the processes of government. Records of these policies are evident under the regimes of such rulers as Louis XIV, Napoleon, Mussolini and Hitler.

The Limitations of Hobbes

There appear to be certain social circumstances under which the moral principles enunciated by Hobbes could become effective. Chief among these are those conditions operative when climactic changes are essential in the structure of societies. The pyramidal form, together with the employment of small groups engaged in the formulation of change, have been evident in the periods of the Reformation, the American War of Independence, the French Revolution, and the establishment of the Soviet Union. But when these objectives were achieved the groups tended to become less important. Absolutism gives place to a more participatory form of government, and of the moral principles of its accompaniment.

Masonry and Social Change

One of the Odes that used to be sung in Grand Lodge ceremonies made use of the following passage:

Where-e'er Thy Lodges stand,
May they have great command.

The implication is apparent that command means some measure of control. Though Masonry takes no overt part in government, there can be little doubt that when many of the men in important positions in the community are influenced by the tenets of the Order, then there will be some important effect upon the social fabric. Early in the twentieth century, the population of Western Australia was just over a quarter of a million, and the Masonic membership was near to one-tenth of that figure. In the recent history of Western Australia, the State Cabinet was comprised predominantly of Freemasons. By the end of the century, the population had risen to over a million and the Masonic membership has fallen to a little over four thousand. It appears within the bounds of probability that the moral principles of the twentieth and previous centuries will not prove adequate for the conduct of human affairs throughout the twenty-first century.

After a protracted study, throughout many decades, of the basic moral principles for humans expecting to live in ordered society, and in harmony with the natural environment upon which this is basically dependent, my conclusion is that the conduct of men will be guided and governed by the categorical necessity for survival of the individual and the species.

The responsibility therefore devolving upon Freemasonry, if it is to continue as an institution, will be to formulate and promote those forms of human behaviour that will be effective in dealing with the organisation of human society attempting to cope with, and resist, the depredation of natural resources, and to modify the exponential growth of population dependent upon those resources for the very existence of organic life.

SECOND DEGREE, SECOND CLASS

A second class second degree word

by Bill Gibson

1. INTRODUCTION

- 1.1. Freemasonry is a discipline, not a creed. It contains sufficient self-evident truths within the body of the ritual for those who follow its precepts to make a satisfactory basis for the ‘good life’. These truths may be veiled in allegory and illustrated by symbols but they can provide good direction and guidance for living a godly and circumspect life. Freemasonry, therefore, does not need a large body of doctrinal or ethical teaching, because it believes that—for the practical purpose of personal moral discipline and the Freemason’s quest for excellence—nothing more than the precepts it illustrates in its rituals is necessary as an essential framework.
- 1.2. This has the advantage of leaving members to formulate their own private views on ethical and moral conduct. These must, always, be in accordance with the teachings of the Volume of the Sacred Law, which is recommended as the unerring standard of truth and justice. But it can also mean that Freemasons can remain ignorant of the basic thrust of the tenets of a system that remains forever veiled, not in allegory, but in ignorance. This can only happen when Freemasons neglect to make a daily advancement in Masonic knowledge by studying and discovering what can be interpreted from the symbols and allegories.
- 1.3. It is my contention that the biggest contribution to weakness in our system is the Second Degree in Freemasonry. It is often ignored as being merely that step between being initiated and becoming a fully-fledged Freemason. Brethren believe it is the First Degree that is most important. That is how you start your Masonic career, and being raised to the Third Degree is the culmination and reward for getting through the other two. The Second Degree surely contains the basis of Masonic ethical and moral teaching, but we do not always appreciate what is being illustrated.
- 1.4. As examples of this lack of knowledge and evidence of why people either do not even start on the Masonic path, or fail to persevere with it, we will draw attention to the Obligation taken in this Degree, what is the importance of liberal arts and science and the emphasis on Biblical stories that play an important part of this ceremony.

2. THE OBLIGATION OF THE SECOND DEGREE

- 2.1. In this simple obligation the candidate is required to agree to conceal any of the secrets of the degree, to act as a true and faithful Craftsman, and maintain the principles inculcated in the First Degree.
- 2.2. Secrecy
 - 2.2.1. Secrecy seems to be a simple enough requirement. But is it? The young craftsman is already well versed in the secrecy issue. That is drummed into him at the very beginning, without making it clear that not everything that happens is secret: only that portion relating to the identification of other Freemasons. The ethical teachings contained in the degree must be shown to the world. After all, so much of the teachings of Freemasonry are but universal truths put together in a way that can be learnt and applied by any person. So why the excessive secrecy? The answer to that lies outside my brief for this address. Suffice to say that in the past it has been overdone.
 - 2.2.2. I would like to see the time come when we could be proud of our membership of the Craft. The Master is charged at his Installation:

[B]y virtuous amiable and discreet conduct prove to the world the happy and beneficial effect of our ancient institution, so that when any one is said to be a member of it, the world [my underlining] may know that he is one to whom the burdened heart may pour

forth its sorrow, to whom the distressed may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence.

2.3. To be a true and faithful Craftsman

- 2.3.1. We must seriously ask whether the candidate understands what it means to be a Craftsman. In his book *The Craft and its Symbols*, Allen Roberts says (at p45):

[T]he Fellowcraft is symbolically and factually a builder. He is presented with builder's tools. He is urged to build square, level and plumb. And he must keep building if he is to become part of the great heritage left him by his forefathers of the operative trade.

- 2.3.2. Chaucer reminds us 'The lyf so short, the craft so long to lerne, Th'assay so hard, so sharp the conqueringe' (*The Parliament of Foules*, Line 1). But most Entered Apprentices have not been long enough in the Craft to become long in the learning. I believe this is one of our greatest weaknesses. There are so few candidates that we are desperate to fill in the evening's working. We put forward a candidate for advancement before ascertaining that he is proficient in the degree he already has. Worse, in some lodges, there are so many candidates that there is a degree working every night and no time to instruct the brethren in each one before they are expected to take the next. It would make an interesting study as to why some lodges attract members in these days of declining membership and some do not.
- 2.3.3. The very definition of a *craftsman* is 'one who is skilled in his trade' and, as the *Letter to a Fellowcraft Freemason* reminds us (it is given by The Grand Lodge of New Zealand to every new Craftsman), 'Symbolically you represent an operative mason who has completed his long years as an apprentice, who is no more under tutelage, but is competent to prepare his own stones'. Yes, they were speaking symbolically, but only a month or two to complete his apprenticeship?
- 2.3.4. Being a craftsman is a serious business. That is made clear by the fact that when a Master-Elect takes his obligation to serve his lodge, it is undertaken in the Second Degree. There is a good historical reason for this. The old order of things was that a man became an apprentice, then a master, and lastly a Fellowcraft. That was the high point of his career as a mason. It was the entered apprentice who prepared his masterpiece for examination and having been judged satisfactorily he received, not a degree, but a reward of skill as a workman and of merit as a man. Joseph Newton in *The Builders* (p101) describes the ancient custom of promotion as:

At first the Apprentice was little more than a servant, doing the most menial work, his period of indenture being at once a test of character and a training for his work. If he proved himself trustworthy and proficient, his wages were increased, albeit his rules of conduct were never relaxed.

- 2.3.5. It appears, therefore, that the essence of the Second Degree is one of proficiency and morality. *The Charges of a Freemason* (Article V) states: 'All Masons shall work honestly on working days that they may live creditably on holy days'. (Recorded on p19, *Book of Constitution* of the Grand Lodge of New Zealand, 1991.)
- 2.3.6. Every lodge needs to review its policy on the elevation of Entered Apprentices to the Second Degree by ensuring they are proficient in the First. That means more than just reciting the answers to the test questions. After all, how do we know [ourselves] to be a Freemason but by repeated trials and probations, and a willingness at all times to undergo an examination when properly called upon? It is interesting to note that in one District there has been a call for incoming Masters to be given instruction. The old Wellington Province ran instructional evenings for many years. Now that the Province has been broken into three Districts it is not going to be so easy to tap into special expertise to keep them going. We *must* find ways collectively to make information available to all Masons, not just to new initiates.

2.4. The principles of the first degree

- 2.4.1. The Second Degree obligation requires that we maintain the principles of the First Degree. Now that should be a difficult thing to agree to do if you do not yet know what are those principles. In the olden times the traditional apprenticeship period was usually seven years. As Roberts says in the *Craft and its Symbols* (p41):

[Y]ou, an Entered Apprentice, have symbolically served your seven-year apprenticeship as a craftsman. You are about to deliver up your ‘masterpiece’ to be judged by your superiors. You are about to enter the second phase of your training.

With the short period most Entered Apprentices spend before going on, it is impossible for them to have come to terms with the requirements of that degree, let alone ‘maintaining them’.

- 2.4.2. Few Freemasons appreciate the challenge of the Final Charge in the First Degree. That is where the principles of the First Degree are summarised.

- Serious contemplation of the Volume of the Sacred Law as the unerring standard of truth and justice; and to regulate your actions by the divine precepts it contains;
- Duty to God, to neighbour and to self;
- As a citizen of the world: no subverting the peace and good order of society; loyalty to the laws of any state you are residing in or which affords you its protection; allegiance to the land of your birth;
- As an individual: prudence, temperance, fortitude and justice; not forgetting benevolence and charity;
- Secrecy, fidelity, obedience;
- Dedication to such pursuits as may enable you to remain respectable in life, useful to mankind and an ornament to the lodge;
- To study the liberal arts and sciences within your own capacity and make a daily advancement in Masonic knowledge.

How many of you remember receiving such a charge, or remember taking that next obligation with that requirement?

- 2.4.3. As this is not a dissertation on the First Degree, I leave this section with four quotations from widely disparate sources, to illustrate what being a craftsman entails. The first comes from Aat Vervoorn’s *Mountain Solitudes* (p130):

We think we are aware – we *are* aware, to some degree – that our knowledge is always limited, derived from a finite set of experiences. We appreciate there is always the possibility that next time we will encounter the unexpected, conditions or circumstances unlike anything we have had to cope with before. The gradual extension of the range of what we know and can anticipate is precisely what we call learning from experience. It is based on the realisation that in the flow of reality we are perpetually faced with what is new, and that we must not allow ourselves lazily to lapse into thinking in terms of stereotypes and approximations. We have to play close attention to what is new and unexpected in each situation as well as what is familiar and routine. Deriving knowledge from experience is not a matter of generating universal principles from it, but rather developing a sensitivity to its modulations, an understanding of what is possible as well as what is likely.

The second is compiled from a book called *Forgiveness and Other Acts of Love*, by Stephanie Dowrick. It is a précis of several chapters and draws attention to six requirements for finding true value in your life:

Six Fundamental Questions.

- (1) If you had to bet everything you have on whether there is a God or not, which side would get your money, and why?
- (2) When you look at your face in the mirror, what do you see in it that You most like?
You most deplore?
- (3) If you only had one last message to leave to the handful of people who are most important to you, what would it be – in 25 words or less?
- (4) Of all the things you have done in your life,
Which one would you most like to undo?
Which is the one that makes you happiest to remember?
- (5) Is there any person in the world, or any cause, that if circumstances call for it you would be willing to die for?
- (6) If this were the last day of your life, what would you do with it?

The third quotation is more prosaic. It is from *The Art of Management for Christian Leaders*, by Ted W Engstrom and Edward R Dayton. The authors are discussing excellence in Christian administrators, but what they say is applicable to everybody. Their criteria for excellence are:

Establishing a goal
 Assuming priorities
 Recognising excellence is a process rather than an achievement
 Recognising excellence has to do with a style of life
 [being the best within the compass of your attainment]
 Being motivated
 Having accountability to one's own inner standard, the standards of the group
 [and the overriding, unerring standard of the Volume of the Sacred Law.]

Finally, to quote James Russell Lowell:

Life is a leaf of paper white
 Whereon each of us may write
 His word or two and then comes night.
 Greatly begin! Though thou hast time
 But for a line, be that sublime . . .
 Not failure, but low aim, is crime.

(cited p281, *Art of Management for Christian Leaders*)

- 2.4.4. One of the strengths of Freemasonry is that you decide for yourself what is important to you. There is no body of doctrine or creed to be adhered to. All that is needed is what you will ultimately learn as a new Master to 'live respected and die regretted'.

3. THE STUDY OF THE LIBERAL ARTS AND SCIENCES

- 3.1. In a certain portion of one of the degrees the candidate is exhorted to study more especially such of the liberal arts and sciences as may lie within the compass of his attainment. Earlier the study of 'the hidden mysteries of nature and science' is recommended. There are a number of challenges to be addressed here.
- 3.1.1. First, the 'hidden mysteries' part of the secrets of Freemasonry are not the prerogative of Freemasonry. We have no exclusive knowledge of nature and science peculiar to our own ethos.
- 3.1.2. The explanation of the use of the phrase lies in the root meaning of 'mystery'. It comes from the Greek, through Old French to Middle English and means 'close lips or eyes'. Today it concerns 'hidden or inexplicable matter . . . or religious truths divinely revealed, especially [those] beyond human reasoning'. (Oxford English Dictionary) At the time of the writing of the ceremonial there was a sense that 'mystery' encompassed a trade or craft or trade society. That is still a valid use of the word, as I am sure we all realise when it comes to the art of computer repair: for most of us the inside of the machine is a complete mystery! The fact is that much of our ritual requires investigation and reflection; the task is to take the 'mysteries' and turn them into concrete ethical and moral responses to the challenges around us. As we look at the 'Liberal Arts' this will become clearer.

3.2. The Liberal Arts

- 3.2.1. Most of us will have a passing knowledge of what the liberal arts are: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. (See Appendix A for full details of the Masonic understanding of 'the Liberal Arts' and Geometry as explained in the Emulation Degrees)
- The trouble is that our understanding does not coincide with how the ancients considered them. The Liberal Arts is a term applied today to college curricula covering such subjects as languages, philosophy, history, literature and pure science when these are studied as the basis of a general or liberal education and not for developing vocational or professional skills.
- 3.2.2. We are dealing with something that was in the mind of the Ancients, not as we understand it today. There is a tendency to ignore their influence because 'nature and science' is something very different from what the Ancients knew. They were the building blocks of knowledge and wisdom, and still are. The Liberal Arts and Sciences is a term that goes back to the Romans of the fifth century AD. The seven were considered important. From them they learnt:
- the proper arrangement of words and expedient communication. **Grammar**
 - fluent speaking. **Rhetoric**
 - how to guide our reason and search for truth. **Logic**

- the powers and properties of numbers which are affected by letters, figures and instruments. *Arithmetic*
 - the powers and properties of magnitude in general: the foundation of architecture and the root of mathematics. *Geometry*
 - the art of forming [sweet] concords of sounds. *Music*
 - to discover the motions, measure the distance, comprehend the magnitudes and calculate the periods and eclipses of the heavenly bodies, to see ‘unparalleled instances of wisdom and goodness and on every hand trace the glorious author by his works’. *Astronomy*
- 3.2.3. These Arts are still important for us today because Freemasonry is a well-rounded plan for living. It stresses the study of all the liberal arts but especially recommends the study of geometry. In the seventeenth century these studies were regarded as the basic curriculum of a liberal education: that is to say, an education designed to produce a well-rounded personality and one of a morally upright character. Today we can see that, properly handled, modern methods of communication are a part of rhetoric and grammar; logic a well tried method of reasoning, arithmetic and geometry visualising all science; astronomy a study of all that’s beyond earth; all to develop an understanding of self, the world we live in and the God who made it all possible.
- 3.2.4. Haffner, in his *Workman Unashamed*, a Christian apologetic for Freemasonry, puts it this way (at p179):

. . . the Masonic teaching is that true scientific knowledge should be based on a strong moral foundation.

Being just and upright is the first requisite for learning and becoming acquainted with the principles of Moral Truth and Virtue. That is the foundation for the study of the hidden mysteries of nature and science. He also draws attention to Psalm 19, in which the juxtaposition of a consideration of the beauty of the solar system and the consideration of law and order is remarkable.

How clearly the sky reveals God’s glory!
 How plainly it shows what he has done!
 Each day announces it to the following day;
 Each night repeats it to the next . . .
 God made a home in the sky for the sun;
 It comes out in the morning like a happy bridegroom,
 Like an athlete eager to run a race.
 The law of the Lord is perfect.
 It gives new strength.
 The commands of the Lord are trustworthy,
 Giving wisdom to those who lack it.

Psalm 19:1–2, 4a–7, *Good News Bible*

- 3.2.5. Thus we are honouring our commitment to the charge requiring our duty to God, to our neighbour and to ourselves by ensuring that in everything we do there is a moral backing that has its source in that Volume which is our standard of both truth and justice. It is also important that we learn as much as we are capable of from the world around us, that we can be useful members of society striving to excel in what is good and great.

4. THE BIBLICAL STORIES

- 4.1. It is interesting that the Second Degree contain more references to Biblical legend than any other section of the various degrees. The selection seems somewhat strange to the uninitiated, except to illustrate the reasons behind certain sections of the ritual. We have all accepted the Volume of the Sacred Law to govern our faith and to consider it as the unerring standard of truth and justice, yet some of the references to that document must be of some concern to many Freemasons.
- 4.1.1. For instance: the hailing sign or sign of prayer. This is said to have been used by Moses when Joshua fought the battles of the Lord in the Valley of Rephidim when he prayed for the overthrow of the Amalekites. This is an allusion to the story set out in Exodus 17:8–16. During the battle in question whenever Moses held up his hand the Israelites prevailed and when it was dropped they were in danger of losing.

4.1.2. The sign was also said to have been used in the ‘going down to Beth-horon when Joshua spoke the words “sun, stand thou still upon Gibeon and thou moon in the Valley of Ajalon.”’ Once again, Beth-horon was a place of frequent military conflict and some miraculous happenings. The idea of the ‘sun standing still’ is so ancient a Biblical tradition that even the Bible claims no more for it than that it was a something ‘written in the Book of Jasper’—a lost manuscript believed to date from oral tradition. This is obviously a legend. Had the sun stood still, that would mean the earth had ceased turning and everything would have been swept off the face of the earth. Like the stories of the Flood in so many traditions, it is likely that there is a kernel of truth that records the happening of some mighty cataclysmic event which, in this event, is ascribed to Joshua, one of the traditional heroes of Israelite history.

4.1.3. It is interesting to realise that the account in the ‘Book of Jasper’ is a Hebrew version of a familiar motif in many traditions. In the *Iliad* (XVIII.239) Hera similarly advances the setting of the sun to confer an advantage on the Greeks in battle; while stories of its miraculous retardation are to be found in Celtic mythology, and legends of the New Zealand Maori and the Lillooet Indians of British Columbia. If you want to take it further there is knowledge of a darkening of the sky from the eruption of the volcano, and a tsunami at Thera, in the Aegean Sea. This was the largest known volcanic eruption within the known geological history of the world. It is believed to have occurred several thousand years ago. That could have given the impression of the sun standing still, or more likely of a vast tsunami later identified as Noah’s Flood.

There are also recent investigations in the Black Sea area suggesting evidence of a prehistoric flood over 12,000 years ago. I well remember my son talking some years ago of being 100 miles downwind of a Mexican eruption when they saw no sun for three days. Incidentally, who knows what was the second largest volcanic eruption in the known history of the world? Yes, it was Lake Taupo in New Zealand’s North Island—2000 years ago and it is still active! These are the kinds of events that attract everlasting myths and legends, which get recorded long after the reason for their existence has disappeared in the mists of antiquity.

4.1.4. But Freemasons need much more than myths and legends to live on. To be an effective organisation there needs to be a foundation document. The Reverend Dr J Anderson, a Presbyterian Minister, selected the Christian Bible as the basis of our Craft. Although no minutes of the early meetings of the Grand Lodge of England are now available, it is believed that this occurred sometime between 1716 and 1738. His choice of the Christian Bible as one of the Ancient Landmarks was probably because he saw it as the unerring standard of truth and justice. It is interesting that the standards of his own church, The Presbyterian Church of England, and the Church of Scotland, had only ratified the Westminster Confession of Faith between 1649 and 1690. This states in Chapter 1 that:

... although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom and power of God as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and of his will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times ... to commit the same unto writing which maketh the holy scripture to be most necessary ... All of which is given by inspiration of God, to be the rule of faith and life.

(Articles I and II, pp 26, 28)

There is an undeniable echo of that declaration in the way Freemasonry in the earliest days set out its founding document. A careful search of the ritual does throw up many New Testament and Confessional references. However, as Dr Anderson wished to maintain a universal appeal among very divided Christian groups of the day, as well as incorporating non-Christian monotheistic groups, it was impossible to use overtly the writings of the New Testament. Hence the emphasis on the stories and legends of the past that provided a platform for the ethical and moral teachings he felt were so important.

4.2. There is the belief among Christians that the Bible as a whole was ‘inspired by God’ and must therefore be considered ‘the Word of God’. This can have three meanings: that God dictated the lot; that individual writers were led to write what they did; or that somehow people down through the ages were led to collect these old writings and bring them together under God’s guidance.

- 4.2.1. There is a further way of understanding the Bible. It raises the question, not ‘Is it true?’ but ‘Is it a resource book or a rule book?’ If we only see it as a rulebook, then we limit the whole purpose of it, because you and I, every day, are contravening some of the many jurisdictions that are recorded in it—the clothes we wear, the food we eat and the general rules of living in both nomadic and agricultural societies. If it is to be a rulebook then we cannot be selective about which we will follow and which we will hold to. However, if it is viewed as a resource book, then it has the capacity to make human life more human, to bring into focus the great purpose of God and encourage not only the development of a relationship with the Supreme Being but also bring into focus the relationship of love, trust, commitment and hope that we should have with each other.
- 4.2.2. All this pre-supposes that the Freemason accepts the existence of this Higher Being outside himself. That is an important supposition. I have not read the book, but a recent review in *Science News Vol 159 February 2001*, written by the publisher of *Skeptic* and a director of the Skeptics Society, Shermer, takes issue, not with people who have a belief in God but with those who try to prove the existence of God or that one religion reigns supreme over others. ‘Such assertions’, he writes, ‘require scientific and rational analysis which simply cannot be applied to an issue of faith’. He also reminds his readers that in this scientific age, more people than ever have faith and that faith can co-exist comfortably with science.
- 4.2.3. Such an understanding has served all the great religions of the world that all have such collections of writings, which the faithful consider to be God’s word and contain for all future time the ultimate standard of *faith* and practice. For Freemasons and by fiat of the ancients, that has been the Bible of the Christian Church or, in later centuries, such other sacred writings *believed* by the candidate to have a similar validity.
- 4.2.4. The challenge today is that the reliance on such an ultimate standard is much more difficult. We are asking prospective candidates to affirm a belief that, for many men, is a difficult step to take. After all, we have moved from the ‘age of Christendom’ when people believed they lived in a three-decker universe with the promise of heaven and the threat of hell; we have moved even through the Age of Discovery, when the church’s position in society was questioned, together with the undermining of the authority of the Bible; and now, in this Age of Technology we find many disturbing trends. The pressures of various power structures, the competing world of industry, the loss of humanity’s free decision-making under the determinism of the technological society, makes asking people to affirm their belief in a God they may suspect does not exist impossible or, at least, extremely difficult.
- 4.2.5. I am not suggesting that we should abandon our standard. It is an important foundation to the basic tenets of Freemasonry. What I am suggesting is that we need to understand better just what we are asking, right in the early stages of his entrance into our brotherhood, when the candidate is questioned whether he has a belief in God.
- 4.2.6. In paragraph 4.2.3. above, two words are set in italics: *faith* and *belief*.
Faith can simply be described as ‘what you believe in’, the guiding principle for life. It can be assent to dry, dusty dogmas and creeds, and no more than just an intellectual agreement to something that is put in front of you. It can also be the vehicle that puts you in touch with the living God and brings new understanding of what life is all about. As one theologian put it ‘Faith is living life with God in it’. The prayer for the Candidate in the Second Degree Passing Ceremony reflects that beautifully.
Belief is often thought of as the same as faith. In the Oxford Dictionary it is defined as ‘have faith in, trust word of . . . acceptance as true or existing of any fact’ but in the VSL several different Greek and Hebrew words are translated ‘belief’ or ‘believe’. These expand the meaning. In the Hebrew Writings, the Hebrew word *aman* is ‘to remain steadfast’ (see Genesis 15:6 ‘Abraham put his trust in the Lord’), or another use—well known to Past Masters—‘Howbeit, I believed not the words until I came’. New Testament words include *pistis*, ‘confidence and trust’ (2 Thessalonians 2:13), *peithomas* ‘to be persuaded’ (Acts 17:4), *pisteuo* ‘to adhere to, to trust, to rely on’. (There are 233 instances of this use of the word in the New Testament, which illustrates the importance of confidence and trust in the Sacred Writings.)
These words, *faith* and *belief*, hold the key to what should be our modern understanding of those concepts of God, the Bible, ethical response and moral upbringing. If you wish to belong to a particular religious denomination you must accept the religious teaching it

espouses. Freemasonry does not require a huge body of creeds, theology or moral rules for living our lives. These are part of the individual's conscience and his own religious upbringing and inclination. But as we read in the Letter to the Hebrews (11:1):

Only faith can guarantee the blessings that we hope for, or prove the realities that at the present remain unseen. It was for faith that our ancestors were commended.

- 4.2.7. Actually, what happened for the ancients was that certain historical writings were found to have 'canonical authority'. This was not so much from God's dictation as by a genuine awareness by early Church fathers that some of the sacred writings, because of their influence at various stages of the world's history, were of more importance than others. Thus, at various historical periods, and by decree of church councils, it became important to use only these particular books as a standard, a rule and a model that enabled people to accept argument without having to first establish a foundation for their thesis.
- 4.2.8. Freemasons are given a standard that is outside themselves and is founded on effective religious and moral truths that have stood the test of time down through the ages. The Volume of the Sacred Law plays an integral part in maintaining our ethical and moral response to life. As Ronald Gregor Smith has it:

Modern secularism is not a clear structure at all. Rather is it a congeries of competing ideologies, or on the other hand, it can be described as a creeping nihilism which takes various ideological or utopian forms – these ideologies, whether the Marxist, or the nationalist or the racialist, or the religious – are all alike in their inability to contain the historical reality of man – they push him out of the centre of the picture: the human person, the willing, responsible, free human person is displaced by a 'view' of man. All these ideologies share the assumption that man is to be managed and manipulated.

(p172; quoted in a paper, 'Exploration of Mission', book not identified.)

I am reminded of a great hymn by George Rawson (*With One Voice*, 335):

We limit not the truth of God
To our poor reach of mind,
By notions of our day and sect,
Crude partial and confined:
No, let a new and better hope
With our hearts be stirred:
The Lord has yet more light and truth
To break forth from his word.

- 4.2.9. Dignity and freedom for responsible living in the community depend not on some fashionable *ism* or assent to doctrinal statements, but upon the living out of a personal faith and belief in a power greater than ourselves. This power is represented in Freemasonry by both the word *God* and the acceptance of the *Volume of the Sacred Law*, as encompassing all that is required to carry out our duties to God, to our neighbour and to ourselves.
What theological content you give to these concepts, whether it is a deeply personal God of Love, as revealed by Jesus Christ, or a God within, or a power greater than yourself, depends upon your own insight, religious persuasion or inclination, and the results of your study. Ultimately it is your faith and your belief that these concepts are important which matters. If you know or remember the story of the finding of the Book of the Law (2 Kings, chapters 22 and 23) you will know what I am saying. Do not avoid the subject when challenged, but remember that in guiding your progress by the principles of moral truth you can contemplate the intellectual faculty and can trace it, during its development, through the paths of scientific, philosophical and theological disciplines, even to the throne of God himself. That is an awesome challenge which, when undertaken by the Freemason, results in the kind of person who shows 'forth the happy and beneficial results of our ancient institution so that the world may know that he is one to whom the burdened heart may pour forth his sorrow, to whom the distressed may prefer their suit, whose hand is guided by justice and whose heart is expanded by benevolence'.
- 4.2.10. What all this indicates is that the arguments and theories about the place of the Bible in Freemasonry does not rest on the historical accuracy of many of the myths and legends there recorded, but upon the acceptance of a body of precepts therein that contain all that

is needful for the good life. As so many authors, from Browning, who said ‘a man’s reach much exceed his grasp or what’s a heaven for’ (Andrea del Sarto (1855 1.97) down to Hilary Clinton saying ‘believe in something larger than yourself’, we must have an acceptable philosophy of life—that is to say, a philosophy that is acceptable to ourselves. What that philosophy is must be adopted personally. It is insufficient to rest upon the laurels of the past or to accept without question the dictates of anybody. You must be guided by the past, live in the present, and look forward to the future.

5. SUMMARY

- 5.1. I trust that, from the examples set forth, I have been able to show that there is a large gap to be addressed between what we do after Initiation and being passed to the Second Degree. The degree of ignorance about Freemasonry moves from the bondage of ignorance to knowledge that continues to be veiled in allegory—not-understood and therefore, unknown.
- 5.2. The responsibility for this lies not with the Candidate who can, at this stage, only work with what he knows. It is the responsibility of:
 - first, the lodge of which he has been made a member; to ensure that what is done in the lodge will contribute to his learning
 - secondly, his proposer and seconder; that they will offer him not only friendship but also guidance and counselling as he sets out on his progression through Freemasonry
 - thirdly, Freemasonry in general to provide the essential foundation upon which he can erect a superstructure that is conducive to the development of an upright character who knows how to live his life under the constraint of the Volume of the Sacred Law and the Constitutions of the fraternity and Landmarks of the Order.
- 5.3. Many lodges are attempting to do this. The work of some European and Victorian (Australia) lodges has been picked up by the Research Lodge of Wellington #194 NZC in the development of a series of papers aimed at introducing the new Freemason to what is important in each degree. It is to be hoped that this will be extended and refined to a point where it will become universally available to the Craft. The Research Lodge of Ruapehu #444 NZC also has about twenty papers designed to assist in the same way. Other lodges have found satisfactory answers to these challenges and need to share them with us. These need a much wider dissemination in the days that lie ahead, to enable the new Freemason to be able to grow in Masonic knowledge.

6. CONCLUSION

- 6.1. It is not for nothing that Freemasonry charges its candidate to make a daily advancement in knowledge. Knowledge is familiarity gained by experience and, in Biblical terms, is the beginning of wisdom. Wisdom is the application of knowledge, which gives rise to an understanding of the world and our place in it. Wisdom, again in Biblical terms, is the art of being successful, of forming the correct plan to gain the desired result. Its seat is the heart, the centre of moral and intellectual decision, and contains both practical and religious meaning. Starting from the ‘Fear of the Lord is the beginning of wisdom’ (Psalm 110:10), it takes insight from the knowledge of God’s ways and applies them in daily living. It is thus the underpinning of all that is good in this world—of doing our duty to God, to our neighbour and to ourselves.

6.1.1. Or, as Cervantes has it:

Hombre apercibido medio combatido.

A man well prepared has already half fought the battle.

(*Don Quixote*, Cervantes)

- 6.2. If we only had a little learning to do to get through the degrees, it would be a simple matter to do it but, because Freemasonry is a discipline and not a creed, a little learning is not sufficient. Although the truths of Freemasonry are self evident from the ritual and ceremonials to make a satisfactory basis for life, if we are to make them practical and realistic in our lives, then we

must study, discover and interpret for our own satisfaction what we have been introduced to in the First Degree.

6.2.1. What better time to start as the Initiate launches out on the path to becoming a Craftsman, than the time spent between the First and the Second Degree.

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THE LIBERAL ARTS AND GEOMETRY

The Lectures of the Three Degrees of Freemasonry, Emulation Working sets out the Masonic understanding of these questions.

Geometry

- Q. What is geometry?
 A. A science whereby we find out the contents of bodies unmeasured by comparing them with those already measured.

Then follows a number of ‘technical’ questions setting out the understanding of a point, a line, a solid, the origins of geometry from Euclid and Alexandria, and finally:

- Q. I will thank you for the moral advantages of geometry.
 A. Geometry, the first and noblest of sciences is the basis on which the superstructure of Masonry is erected. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover the power, wisdom and goodness of the Grand Geometrician of the Universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of the seasons, and the mixed varieties of the scenes which each season produces to the discerning eye; numberless worlds are around us, all formed by the same divine artist, which roll through the vast expanse and are conducted by the same unerring laws of nature. Then while such objects engage our attention, how must we improve, and with what grand ideas must such knowledge fill our minds! It was a survey of nature, and an observation of her beautiful proportions which first induced man to imitate the Divine plan and study symmetry and order; this gave rise to society and birth to every useful art; the architect began to design, and the plans which he laid down, having been improved by time and experience, have produced some of those excellent works which have been the admiration of every age.

(Second Lecture Second Section, p124ff)

Of the Liberal Arts

The fourth section of the second Lecture (p135ff), after talking of the various columns of architecture and ‘how Masonry held forth her torch and illumined the whole circle of arts and sciences’ then goes on to talk of the contribution of painting and sculpture, decorating buildings beautifying and adorning them with ‘MUSIC, ELOQUENCE, POETRY, TEMPERANCE, FORTITUDE, PRUDENCE, JUSTICE, VIRTUE, HONOUR, MERCY, FAITH, HOPE AND CHARITY and many other Masonic emblems, but none shone with greater splendour than BROTHERLY LOVE, RELIEF AND TRUTH.’

- Q. Why does seven or more make a perfect lodge?
 A. Because King Solomon was seven years and upwards in building, completing and dedicating the Temple at Jerusalem to God’s service.
 Q. They have a further allusion?
 A. To the seven liberal arts and sciences, viz: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.
 Q. I would thank you to define **Grammar**.
 A. Teaches the proper arrangement of words according to the idiom or dialect of any kingdom or people, and that excellence of pronunciation which enables us to speak or write a language with accuracy and precision, agreeably to reason, authority and the strict rules of literature.
 Q. **Rhetoric**?
 A. Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and eloquence, wisely contriving to captivate the hearer by dint of argument and beauty of expression, whether it be to interest, exhort, admonish, or applaud.
 Q. **Logic**?
 A. Teaches us to guide our reason discretionally in the general knowledge of things, and to direct our enquiries after truth, as well for our own instruction as the improvement of others; it consists of a regular train of argument, whence we infer, deduce, and conclude according to certain premises laid down, admitted or granted; in it are employed the faculty of conceiving, reasoning, judging, and disposing, the whole of which are naturally led on from one gradation to another, until the point in question is finally determined.
 Q. **Arithmetic**?
 A. Treats of the powers and properties of numbers, which are variously effected by letters, figures, and instruments. By this science reasons and demonstrations are given for finding out any number, whose relation or affinity to another number is already known or discovered.
 Q. **Geometry**?
 A. Treats of the powers and properties of magnitude in general, where length, breadth, and thickness are

separately and collectively considered. By this science the Architect is enabled to form his plans, the General to arrange his soldiers, the Engineer to mark out the ground for encampment, the Geographer to give us the dimensions of the world, to delineate the extent of the seas, and specify the divisions of empires, kingdoms and provinces. By it also the Astronomer is enabled to make his observations, calculate and fix the durations of times, seasons, years and circles; in fine, Geometry is the foundation of Architecture and the root of mathematics.

Q. ***Music?***

- A. Teaches the art of forming concords, so as to produce a delightful harmony of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sounds; it enquires into the nature of concords and discords, and enables us to find out a due proportion between them by numbers, and it never shines with greater lustre than when employed in singing the praises of the Grand Geometrician of the Universe.

Q. ***Astronomy?***

- A. Although the last, is not the least important science; it is that Divine Art by which we are taught to read the wisdom, power, and goodness of the Grand Geometrician of the Universe; in those sacred pages of the Celestial hemisphere, assisted by Astronomy, we may observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it also we learn the use of globes, the system of the world and the primary laws of nature, and while we are employed in the study of this delightful science, we may perceive unparalleled instances of wisdom and goodness, and on every hand trace the glorious Author by his works.

RECOGNISING FREEMASONRY

A brief history for the curious or interested

by Alan Wright

Introduction

On a number of occasions I had spoken with brethren, and had been asked by friends who are not Freemasons, about the facts of historical Freemasonry. Most of my knowledge was vague and I found it difficult, if not impossible, to give adequate answers and information.

Although a comparatively new Brother, I have spent a lot of time reading the early books on and about Freemasonry which are easily available from the Masonic library in Adelaide. I was often abashed by the ecstatic approach of some Victorian writers, the religious attitudes, the Eastern esoteric approach, plus the very fanciful interpretations from the Christian Bible. Fortunately this was balanced by the research quality of many other writers. I thought that I would approach the subject of Masonic history in a commonsense and logical way rather than write about what could be seen as a fantasy, that had its origin in the imagination of a more credulous age. This I believe would be the narrow path from which more detailed observations and research could be added.

For those who believe in proven facts only, I must quote David Stevenson, author of *The Origins of Freemasonry. Scotland's Century 1590–1710* (38: *passim*); he remarks ‘Imagination is in fact an essential item in the historians tool kit, both in trying to make sense of facts and in speculating when facts are lacking’. He reaffirms Knoop and Jones in agreeing that there is need by the writer to beware of invention himself or of others, to ‘tidy up’ any awkward gaps in history, Masonic or otherwise (38:3).

I have read, and believe, that a dogmatic, uncompromising attitude comes from a denial of reality as being ever changing, and thus can be considered being pathological. But every poison has its antidote and other voices rise up in answer to remind us of the promise, as well as the dangers, of reality.

This short paper is written for those Freemasons and others who would like to follow the history of Freemasonry, but have not the time nor inclination to pursue the variety and volume of literature and other sources available. This very simplified paper may be of use to them and perhaps encourage further study.

PART 1—DELVING INTO FREEMASONRY

A brief introduction for those who are not Freemasons

A Freemason is a man who is a member of an association which has its principles and aims directed at true emancipation. He is shown and guided towards the ethical behaviour and thinking with which he will benefit himself in his own personal outlook and behaviour and, in doing so, enhance the society with which he is in contact.

Freemasonry is markedly different from most fraternal groups, in that the new member is unaware of any of the internal activities of the lodge he is joining. This is itself a part of the moral training. He will be interviewed and made aware of the principles he is expected to acknowledge, the opportunities available to develop his learning and social skills, and the financial costs. He must enter willingly into the lodge. The oaths and rituals he undertakes are a necessary part of the training and will show him the role that self-discipline plays in Freemasonry. It is quite an unusual organisation in that it does not seek to create a business; the fees are to cover expenditure for lodge hire and the festive board, and to assist the Grand Lodge head office.

Members are taught, through their ritual, the importance and values of ethics and morality. These rituals, although seemingly unclear at first, lead the regularly attending Mason to, unconsciously or naturally, absorb the ideals and standards which the Society stands for and promulgates. Rituals also

show, through words and action, the ancient ways that encouraged each man to see himself as he is, and by this ritual and regular participation, allow him to understand and absorb the ethical standards that all societies need to follow for their peace and well being.

Funding for charitable needs is by the conscious desire of the member to honour his pledges, without need for an exhibition of his goodwill. Likewise his manner of association with other members of his lodge can improve his social ability with all men and women in the community. The value of regular lodge visiting, and the reaffirmation of his conduct and ethics, becomes a second nature, or perhaps first nature. This is what makes a man a Freemason.

At the time Freemasons were forming during the 17th century, individual thought and freedom of expression were a violation of the secular and religious authorities' rules. But believing that this was a contemptuous view of humanity, many courageous individuals had made sacrifices in their attempts, by knowledge and example, to have human dignity given to all men. New Freemasons will learn that the oaths and ritual acceptance of the punishments that could await them for revealing 'secrets' are reminders of the fate that awaited earlier brethren if their activities were revealed. The freedom that most of the Western world has, and tries to keep, is owed completely to those who risked and often suffered the appalling treatment and executions inflicted on them by the authorities.

Freemasonry's objectives to foster learning, understanding and fellowship have, despite their drawbacks, resulted in a worldwide association for like-minded men. The opportunity to be in contact with others of many diverse races, religions, social positions and wealth, on a friendly and sincere basis, is quite unique in the associations available for most of us to join. A few moments of thought will show that there are many groups to whom this concept is detrimental to the power and control of their activities. This paper gives a brief outline of the events and individuals which brought about the formation of the Craft as we know it today.

What a Freemason does at his lodge

The business functions of the lodge are carried out in a formal and proper manner within ritual activities developed from the style of the 1700s. The business discussed would vary but includes lodge viability, members' fees, welfare of absent members and assistance to charity. Further rituals, which are usually based on Old Testament writings, are practised when time permits. The overall objective of the meeting is to improve the individual's natural ability for learning, tolerance and understanding, by self-awareness and a desire to enhance his own nature within his society.

This official side of the evening is followed by a supper or what is called the 'Festive Board', where toasts and social information are given, and often a short lecture. By the practice of visiting other lodges, old acquaintances are renewed, all within an atmosphere of friendship, politeness and dignity, which is intended to, and does, refresh the spirit.

Important results of these meetings are the self-confidence developed and the absence of any preconceived attitudes towards members of many different social and financial backgrounds. This is to the comfort of us all.

What the study of Freemasonry reveals

Modern Freemasonry, despite apologists, is fundamentally a Christian Protestant organisation from the 1700s that has discarded the mental shackles of an extremely dogmatic and self-protecting religious empire, whose own members were in the forefront of this democratic change.

The Freemasons—through their tolerance and acceptance of all faiths which practice humanity, freedom of thought and expression, and bestow compassion on their members for their faults rather than seek revenge and punishment—have often earned mockery and persecution in many forms from the less aware members of society. Modern Freemasonry within the new democratic world had to find an expression of itself that was appealing to those who were discovering for themselves this new knowledge and personal freedom of thought and action. However, this new expression was different from the earlier understood view, which appears to state that the design of Freemasonry and the purpose of Freemasonry is neither charity nor almsgiving, nor the cultivation of the social sentiment; for both of these are merely incidental to its organisation; but it is the search for truth, and that truth is the unity of God and the immortality of the soul. The various degrees or grades of initiation represent the various stages through which the human mind passes, and the many difficulties which men, individually or collectively, must encounter in their progress from ignorance to the acquisition of this truth (64:278).

The Grand Lodge, as the custodian of Masonic symbolism, protects it from change but does not interpret it. Any explanation of the rituals by lectures does no more than refer the student to a large body of Renaissance literature. However, the study and interpretation of this symbolism, if done at all, is by

the individual Mason, who, by his own efforts and the process of personal interpretation, can see the Craft come alive as a ‘Mystery’ (1:6,7).

How Freemasonry will continue in this extremely secular—and, in many cases, unaware—age, time only will show, but the teachers and exponents of the fundamental qualities of ethical and humane actions towards others will always continue, whatever they call themselves or are known as.

Why is the craft of stonemasons so important to Freemasons?

After becoming a Freemason, the initiate is made aware of the work of the stonemasons from the past. Modern communications have made it easy to see the results of the great works created by these builders in stone, which is the most enduring of all natural materials and available in great quantities. The ability to use and place this natural material, with its great weight and the often colossal sizes of individual stones and sculptures, enhanced by the skills and artistry of those early masons, has mystified modern man. We have not been able to comprehend the methods or ability of so-called primitive man which enabled him to cut, move and erect such huge blocks of material into structures that have continued to inspire all the later empires. Without a doubt, trial and error played a part. But masons’ skills developed over the many centuries before any of our known cultures. A cave is a stone dwelling. The excavated rock buildings at Petra, in Jordan, are man-made caves. Over the time that these skills developed, there were men who had visions of the structures that would be of use to their societies for protection of themselves and as symbols of their unseen gods. We see this in the great fortresses throughout the world, and the pyramids and temples of the Middle East, India and the Americas.

What type of buildings?

Other than small structures made for individuals, buildings which were created for the comfort and shelter of families and communities can be put into three classes:

1. The larger individual and community shelters which became fortresses and castles.
2. Municipal buildings that had political, administrative and entertainment functions, town halls, granaries and theatres.
3. Buildings which centralized the ideas of the afterlife, the worship of God or gods, and the learning centres for the priests.

Of these, we will be following the principles guiding the reasons and designs of the third group, spiritual buildings. The overlapping of functions and designs of the three types are often apparent.

After many centuries of very basic shelters, natural development of knowledge would have led to the understanding of structure, material and form of what would be a design standard. This provided something that was easy to build from materials available, fulfilled its particular function, and lasted many years. The centuries which followed added grain by grain to the essential knowledge required of a Master Builder, until he had developed an understanding of what is termed Sacred Geometry.

Sacred Geometry: the spiritual core of Freemasonry

This term is used to denote the way of using simple instruments to draw out a design for the construction and form of buildings, religious ones in particular. These simple mathematical techniques could have been seen as a ‘gift from the gods’, and the knowledge of them was kept to those who were initiated and deemed worthy of their use. Instruments used were the compasses, square and measure (ruler). These are the basic symbols of Freemasonry.

The compasses represents the spiritual sense; it can create the perfect form, the circle; from the circles’ centre we can create the right angle and, by use of the compasses, measure distance. Matter, in whatever form, is defined symbolically by the mason’s tools, the square, hammer and chisel. Together they create all things. The geometric formulas obtained from the use of these simple instruments enabled the architects to design and construct magnificent buildings, varying in style from the Egyptian temples to the cathedrals of the Middle Ages (*34 passim*).

After many thousands of years the old formulas of design, built upon traditionally accepted knowledge and masked in esotericism, finally succumbed to technology and the new form of geometry that demanded proof of stability and economy. I believe and see by this change, which was caused in part by manufactured materials, that we have lost much of the natural balance that gives pleasure to the eye and mind, and which was once seen to be a way of honouring the gods.

There is a huge amount of literary work available on the subject of stonemasonry, also of the civilizations that have passed and left their knowledge only in the works of their masons.

In this paper I will narrow my observations down to a simplified progression in history through which I see the path taken to our current Speculative Freemasonry. Starting our search for examples of

the philosophies of modern Freemasonry during the years at the end of the Roman Empire, around 450 CE, we are able to look at the readily accessible records of history, the philosophy of the scholars and architects, together with the buildings they constructed.

Modern Freemasons who are not acquainted with Sacred Geometry or the spiritual approach to building design and construction, may have the general belief that Freemasonry began with, and was carried on through, the activities and practices of the various skills of stonemasons. But it was the Master Builders and Architects who had access to knowledge passed down over the centuries and who possessed the wisdom and inner knowledge that formed the templates for the advancement of modern man. These men, usually of priestly vocation, had learning far beyond that of the active operative masons, who were skilled in only one or more of the stone-working trades. Architects and Master Builders were extremely important to the rulers of men, because of their ability to conceive and construct symbols of a ruler's power and glory. These specialists—with their Sacred Geometry and understanding of the principles of nature relating to the soil and materials used—would, in time, open the door to the 'new sciences', thus allowing others to build on accumulated knowledge, which was gathering pace. It burst into the great awareness of the 15th century, when the Renaissance or enlightened age began a serious and considered look at the natural sciences. These had been envisaged by earlier philosophers but suppressed, then developed again during the expansion of the Arab Empire.

This approach to the awareness and understanding of existence had been considered and acted on in many parts of the world, in many generations. But powerful rulers in control of the uneducated wished no part of what was to become individual thought and action.

During the time when the Western world was evolving its civilization, Europe's religion was controlled by the Church of Rome. It was dominated by the dictatorial control and personality-destroying teachings of men who had a power which had lost its way through greed, fear of change, and a total belief in their dogmatic understanding of the world and their religion. These 'divinely-inspired' men were totally unable to bear any contest of their authority and beliefs; they chose the path of beauty and truth in the form of geometric structures to lift their minds in praise of their Maker, while at the same time debasing and restricting the source of their principles and functions, the minds of their people. It is almost a paradox that the art of the craftsmen and craftswomen of those times have rarely been surpassed, yet it was in this restrictive environment that ideals were strengthened and developed and led the way to societies in which modern Freemasonry developed.

It was not only *men* who sought knowledge and suffered because they wished to explore their own minds and beliefs. An untold number of women, seeking to escape the bonds imposed on their minds and their sex by religious and secular authorities, were subject to the unbending rules of their time. Death and pain was the most common reward for wanting to think for oneself. There is an example of a young woman, supposedly the daughter of an English priest, but from Mainz, in Germany, where she had studied with her father and saw her vocation within the Church. In her time, the only advanced learning was through the Church which excluded women from such learning. To continue her studies meant concealing her true sex. This was not difficult, because of the style of clothing at that time, and the strict segregation of priests during resting times. Her intellectual ability was said to have been so extraordinary that she progressed into the hierarchy and went to Rome, where it is believed she became 'Pope John', after the death of Pope Leo in 854. Unfortunately, her end was unpleasant (7:23), (23:185). For those unfamiliar with the story of Pope Joan, there is an unequivocal endorsement of her in Jeanne de Mailley's *Chronica Universalis* (7:26).

Britain before the Cathedrals

After the withdrawal of the over-extended Roman Empire, which was declining in power and leadership, Britain was left with fragmented and uncontrolled tribal groups fighting among themselves. The country was being constantly invaded by the Anglo-Saxons, who helped destroy many of the Roman buildings and institutions that had been established. There was very little use of stone as a major building material; this resulted in the use of wood and thatch for several hundred years. Britain was entering the Dark Ages.

Did the now-authenticated volcanic eruptions of 536–542 in the Far East, possibly Krakatoa, in Indonesia, and the subsequent shadowing of the world by volcanic ash, cause or precipitate the Dark Ages? This reduction of sunlight, together with extremely cold weather, was followed by crop failures and the disastrous European plague of 541–546. It is possible that this natural catastrophe could have played a significant role in the outlook of men as well as their physical survival. Records of this event and the unusual weather changes have been found in many places (*60 passim*).

Looking to the Middle East, from where Western Europe developed its civilisation, and where three great religions began, it is interesting to consider an event in an area where climate alteration could have been the trigger for one of these religions.

The Arab influence

The contact with the Arab world was an important part in the development of Freemasonry's history, as it brought the ancient teachings of the East into Europe and Britain during the seemingly difficult Dark Ages. The advance of European cultures that flowed into Britain overwhelmed local development but, despite the scarcity of records available, it can be seen by some surviving manuscripts, carvings and jewellery from these small kingdoms, showing that a different style of civilization had begun to emerge.

It has been surmised that climatic changes, including lowered rainfall, was the reason why the tribe of which Muhammad the Prophet's family were part, left the once prosperous Yemen and went north along the coast to more favourable grounds at Mecca (Makkah). Whatever the reason, Muhammad, who was born in 570 at Mecca, was the spark of the Islamic Empire which was to follow. Later came the hegira (*hijrah*, flight) of Muhammad from Mecca to Medina (Madinah) in 622. This is the start of the Muslim calendar and the beginning of the Arab Empire (18:17), (60 *passim*).

The term *Arab* is applied to the people of the Arabian peninsular, the first Islamic converts. This uniting of the tribal groups under the new religion saw an extremely rapid development of social unity and sense of purpose, so that within 14 years they had an army strong enough to take Jerusalem. Success followed success as the uniting religion found favour in the conquered lands, so that during the 7th and 8th centuries the Arabs built an enormous empire, from the Indus River in the east to the Pyrenees in the west.

This relatively small tribal nation, once groups of families and tribes with their local gods, rallied around the concept of the One God of Islam as proclaimed by Muhammad. They became a dominant empire which took on the cultures and many industrial developments of the societies and empires they conquered. Eventually the rulers of these tribal desert groups became the Caliphs and Sultans of the grandiose city-states. They were greatly impressed by the structures created for the rulers of the orient and by the skills of their artisans, which led them to encourage their own architects and builders to surpass these works for the greater glory of Islam and its rulers.

In the 200 years following the establishment of Islam, the Arab Empire reached its peak of culture and conquest. The message given by Muhammad had been for tolerance and learning, but, as the desert-dwellers had spread out across the Middle East and Europe, they saw the luxuries and pleasures of other nations, including those of the Persians and Indians. The piety of their teachings began to give way to the city luxuries they found desirable and irresistible.

On the mystical side of Islam there developed a branch of the followers of Muhammad, the Sufis. [A name that may have derived from *sufi*, Arabic for wool-clad, referring to a coarse robe in common use; perhaps from *sofa*, purity; or *en sof*, Hebrew for divine; or *sophia*, Greek for wisdom (12 *passim*).] The Sufis were against the loosening of spiritual ways. They maintained the Islamic search for truth by the path of direct experience to the Divine. This had an attraction for humbler Muslims who had become influenced by neo-platonic thoughts (18:43). The attraction for the teachings of the philosophers and other arts of Greek and other societies by these once desert nomads was a major part in the civilising of their empire. These ideals and natural sciences were, fortunately, passed on into Europe through Spain during the 300 years of Muslim occupation from 710 CE.

Those wishing to pursue the connection between Sufis and Freemasonry and their rituals, would be interested in the claims of the English poet and mythologist, Robert Graves, for a direct connection between the earliest of recorded history and the present day Freemasonry. A brief account is given in (69:116).

It is interesting to note that the seven liberal arts as passed down through the Islamic scholars were the Trivium: Grammar, Rhetoric, and Didactic; then the Quadrivium: Music, Geometry, Astronomy and Arithmetic; *plus* Theology, Medicine and Law.

England and Europe

During this time when the Islamic Empire was forming, Britain was seemingly a desperate place of warring kingdoms, food shortages, invasions and no overall aim or control. From Rome many great Christian missionaries went to Ireland and, through there, north to Scotland. It was in 590 that the great missionary St Columba went to Gaul. Later, in 597, St Augustine arrived in Canterbury, where he established a mission at King Ethelbert of Kent's residence, which indicates the acceptance of Christianity in that area.

Churches in Britain at this period were usually made of wood, so little is known of them, but in 674 Wilfred, Archbishop of York, built a stone church at Hexham, Northumberland. This Benedictine prelate used French masons for its construction, as there were very few English skilled masons available.

In Britain life continued to be difficult, and raids from Europe by the Northmen (Normans) increased. These well-disciplined groups fought their way up rivers, plundering and causing havoc on their way. In the 9th century, the great King Charlemagne endeavoured to suppress them, but it was not until the treaty of 911 of St Claire sur Epte, at which the Northmen were granted a territory now known as Normandy, that they turned their attention to the development of their own land. It was a very significant stage in European history when these disruptive destroyers became landowners and builders, before once again expanding to England and elsewhere (32:14).

Adding to the hardships of the ordinary people on the land, there were the Viking raiders who also placed their mark on England: they too raided and pillaged along the coast, but many of these invaders stayed and occupied parts of the land, becoming part of the evolving society. A treaty between England and Normandy in 991 allowed the flow of trade and development from the continent as well as the progress of the Christian Empire into a country that was seen to be without spiritual guidance. The land itself was rich but underdeveloped, so better agricultural methods were introduced, improving the wealth of the country. Building and scholarship increased with the cultural exchanges; society was changing for the better.

There were many areas of social development occurring in Europe, one in particular in the Frankish Kingdom of Central Europe between 768 and 814. This became known as the ‘Carolingian Renaissance’, which had a great influence on the thoughts of later English Kings. The Carolingian dynasty was founded by Charles Martel (688–741), mayor of the palace that became the Court of Charlemagne (768–814). Centred at Aix-la-Chapelle, Martel encouraged this palace school and others to gather all surviving documents of their classical past for safe-keeping, and with them establish a centre of learning. At this farsighted centre for the development of both skills and knowledge, there were many trained architects in employment (2:71). Martel is remembered for his army’s defeat of the Muslims, following their great raid on Poitiers in 732. The Muslim leader was killed and the battle marked a turning point in the defence of Christianity and the beginning of the withdrawal of Muslims from Europe (2:83).

Following this period and up to the 11th century, there were few skilled architects available in Northern Europe. Great architecture could not be created by men with no more than local experience. This situation caused many knowledgeable Patrons to become architects themselves, enabling them to realize their great plans. These Patrons were clergy, bishops and abbots, all intellectuals familiar with antiquity and its monuments, with which they sought to compete (32:42).

Returning to the Middle East

The first Arab dynasty, the Umayyad Caliphate, was succeeded in 750 CE by the Abbasids, the second dynasty, which declared themselves an Islamic Kingdom. Because of their wearing of black robes, in mourning for Ali (c.600–661), Muhammad’s son-in-law and their spiritual leader, they were known as ‘the black-robed ones’ as far away as China. Under them the Arabs eventually lost their influence over Islam to the Persians; Baghdad became the centre of the Islamic Empire and Arabic was no longer the court language (2:31), (18:40). In 800 CE the Islamic empire was at its peak. The quality of its art, and its buildings are easily recognizable. By 996 the Arab empire was flourishing but political decline had begun (*6 passim*). Caliphs were losing their power to the Turkish and Persian military officers of the Islamic empire. The purity of Arab blood, the celebrated Arab *nasah*, was destroyed forever by these rulers (18:42). During the Umayyad and early Abbasid periods, women remained at the forefront of public life as stateswomen, commanders of troops, poets and musicians. It was unfortunate that women then sank to a low level, as depicted in the *Arabian Nights*, owing to extensive concubinage, laxity and luxury of the later Abbasids (18:42).

The four Masters of Islamic Law, who all lived between 700 and 855, were Abu Hanifa, Malik ibn Anas, Muhammad ash-Shafi and Ahmed ibn Hanbal. Because of their piety and wisdom, they all suffered greatly at the hands of their countrymen who had fallen for the comforts of luxury and power. Their lesson and advice was ‘stay away from the men of wealth and power’. Three streams of ancient knowledge fed Islamic learning: Hellenic, Persian and Indian; these were translated into Arabic, allowing this knowledge to be passed to the West through Spain and Sicily, and were the source of learning for the European Renaissance (18:44). But the philosophic studies of the past, the translations from the Greek and other societies and its tolerance of ideas among scholars, if not always with the warrior rulers, was the opposite of the strict pursuance of the ideals set by the Roman Christian Church.

'Unlike his western contemporaries, the medieval Muslim rarely felt the need to impose his faith by force on all that were subject to his rule'—Bernard Lewis, *The Arabs in History*, 1967 (18:43). But, as was the nature of armies, they ruthlessly destroyed conquered opponents.

The work of stonemasons

Building in stone occurs in many areas of the world. But when the practical simplicity of a design for every-day living is met and there is a desire to impress, whether it be a king or a god, the mind is free to express the most grandiose, beautiful and outstanding structure that time and wealth will allow. In a world when the crafts of men and women were learned directly from father or tradesman, the trade would usually be a life-long occupation. The physical as well as the mental skill that would be perfected by constant practice led to a quality of workmanship that is still marvelled at. It was to the tradesman's and his employer's advantage to have these skills and knowledge kept secret, so that untrained persons did not debase the work or limit their wages.

As the stone worker perfected his skills he would be introduced to the art of design, the structural planning that ensured the permanence and safety of the building and its functional beauty. The craftsman would also see ways of illustrating his own thoughts by creating objects that expressed his beliefs; they became artists and storytellers without words.

The skills of these architects, masons and carpenters always made a strong impression on the rulers and the multitude. They were skills which were both an art and a science and were restricted by forms of induction to those who were wise and industrious enough to understand and carry out this knowledge. Most educated persons would have some idea of the stresses placed upon structures by the weight of materials, wind stress, material and quality, but few would know of the way a domed roof stays together on a square tower, or how a vaulted fan ceiling is held in place. The planning of these designs is the work of a Master Masons in the true sense of the phrase.

Architects and designers

For most of man's recorded history, the world in which he lived was seen to be a place of two distinct parts. He experienced a world of matter, substance, pleasure and pain; he was a part of the earth and life. The other part was the after-life, death, where God lived and where everything went but did not return, and if you could follow the rules it would be your eternal home, an environment of perfection and satisfaction. Those with ability and imagination turned this unknown abstract place into another world of various qualities and experiences. From this world came the knowledge of everything, and was carefully given to man for his benefit. This information was gratefully received and duly appreciated. Gods, like men, grow and change with experience and time. The early priests, architects and scientists giving thanks and respect to their deities would pass their knowledge on through generations of students, who in their travels would meet others with different views on gods. Then, having their (usually, by rote) thinking and learning expanded, they would readjust their thoughts and actions, passing this new knowledge on to future students.

By not upsetting the values of their patrons or masters, these men were able to continue in their profession and lifestyle. There were times and places where free-thinking and self-expression were welcomed and encouraged, but those who rule have, as part of their basic nature, a very narrow and personal vision of their own, and demand compliance from their subjects. Hence the continuation of secrets and the hiding of knowledge by the more enlightened.

The two great missionary religions of Christianity and Islam appear to an outsider to have come from a common source, with similar precedents and moral objectives. But the ineptness and power-seeking of the so-called followers of the 'Principles' found reason enough, in their struggle for total power, to act like the opposite ends of a magnet. Each repelled the other. The Islamic architects, masons and builders moved into the West through Spain, France, and ultimately England, by which time the mosques and other buildings were to become churches, then cathedrals, but the design knowledge imparted from the now far-off Gods of the East was still as accurate as always. New men taught the skills, of whom only a few had an inkling of their origin. This art of design, which ensured the stability and grace of buildings, was based upon geometric principles and, because these principles showed forms that are constant, they could be seen as a stable and constant force, quite unlike the variations in the lives of people and the objectives they planned. As the vagaries in life were seen by some to be the will of God, it was not for man to suggest or design a constant; this way of thinking may have caused the Christian architects to conceal their techniques within symbolic forms and mathematical formulas.

The two major instruments for design and structural drawing have been known and used for thousands of years. These are the compass and the square. With these easy-to-make tools it is possible to

design the most complex of structures. The simplicity of these instruments belies the vast importance they had on design and construction. The unknown principles behind their observable use could have equated with their being a gift or revelation of God. Something that was for the enlightened or educated groups to pass down to their initiates for sacred use.

Along with these skills and observed natural scientific phenomena, the enlightened ones saw Man's place in society as being a partner with the rest of their kind, not in servitude to a few, as it most often was. The rulers were at great pains to restrict and destroy this philosophy, but many sincere, desperate and exasperated men threw caution to the winds, and either on their own or with followers, attempted to educate the oppressed in their way of thinking. Most were sought out with great vigour by the authorities and ruthlessly put down.

It must have seemed to the majority of people who worked on and with the soil, that they lived on a surface of harsh reality which was covered by a heaven of glorious possibilities, as if in a half-globe. That was it, as far as the ordinary man could see and understand. There was no other reality; man was here, God and the mysteries above.

The great Church-building boom

By observation and reflection, it would seem that in many ages the reason and ideas of the philosophers and visionaries, when building a place of sanctity to be used for the worship and understanding of their God(s), was to design a building in which to carry out in private (secret) and conceal from outer distractions their thoughts and practices, a place in which their prayers and contemplation would reveal to them the knowledge and wishes of the supernatural.

This type of building can be seen in the massive tomb-like structures of the early Egyptian builders: a place between the world of the earth and the heavens that is neither here nor there. Another idea behind the construction of a religious building was to create an earthly residence for the supreme spirit, God. To many, man's body as the temporary home of the soul and spirit was considered to have been created by the gods; it was the most perfect of creations. The Egyptians placed their pyramids so as to reflect the earthly positions of the stars, the homes of their gods; so the Church building represented the most perfect of bodies that of Man created by God, a perfect dwelling place for the Spirit of the Lord, and the perfect place of communion with God (1:9).

The Islamic architects and builders saw an 'encompassing' of humanity and spirituality, which they showed by the closeness and devotion in prayers seen in their open-courtyard mosques, as well as the open-space devotions by individuals who are encompassed by God. The Christian outward and upward-looking mind soared with the towers and increasing light of the great cathedrals, likened to leaving the earth and ascending to the heavens. An outward feeling, this contrasted with the flat togetherness of the courtyards and the embracing dome of the heavens of the mosque—an inward feeling.

The glorious work of the masons

'As the third year that followed the year one thousand drew near, there was to be seen over almost all the earth, but especially in Italy and in Gaul, great renewal of church buildings; each Christian community was driven by a spirit of rivalry to have a more glorious church than the others. It was as if the world had shaken itself, and, casting off its old garments, had dressed itself again in every part in a white robe of churches' (32:13).

Quoting from *The Cathedral Builders* (32:34,35):

In three centuries 1050 to 1350, several million tons of stone were quarried in France for building 80 Cathedrals, 500 large Churches and some tens of thousands of parish churches. More stone was excavated in France during these three centuries than at any time in ancient Egypt, although the volume of the Great Pyramid alone is two and a half million cubic metres.

Religious buildings in Europe differentiated from the earlier civilizations in the East, where government and religious centres were the result of a centralized ruling system. In the West, however, church buildings were adored by the masses of ordinary, as well as educated, people, from peasant to lords, who expressed their thoughts, ideas and feelings in an outpouring of religious fervour for their holy objects and architecture (32:15).

In the 4th century, Rome had ordered all its administrative centres to be enclosed by defensive walls; the town, *urbs*, became the fortress, *castrum* (32:15). After the collapse of the Roman Empire, most people in Britain lived outside the enclosed areas, but this had changed by the 11th century, when country people went to the towns for work. The development of safe areas near the towns for the growing number of workers, craftsmen and traders resulted in larger areas being cleared and patrolled

for protection from the large number of outlaws who existed at that time. This necessitated an increase in food production, which resulted in even more extensive land clearing. From this increased activity there came the development of agricultural tools, including the rollover plough, collars for the efficient working of farm animals, and the use of animal fertilizer.

The steady increase in the linking of towns with improved and safer roads, together with the river services, assisted in the population growth of these towns. This in turn increased the number of tradesmen required for the daily servicing of a community, thus releasing men with the ability to ply a trade from the once almost universal ‘bound to soil’ existence (32:19). As the population of the towns grew, various crafts developed for the convenience of the local and now permanent people. It has been suggested that through this development of villages, then towns, the population of Europe between the 10th and 14th centuries doubled from 15 million to 23 million in 1295, and 55 million in 1348. It was unfortunate that this increase was halted by the Great Plague, known as the Black Death, which had spread from Central Asia to most parts of Europe. It was the greatest disaster in European history and is believed to have almost halved the population of England from five and a half to three million (2:269).

In the 12th century we see the beginning of serious stone-building in England. Norman masons had begun working there in the 10th century, having been brought over to England because of their skills and the very few English masons available. Before any major construction took place, there were the same requisites then as for today. First a church or civic official needed to approach a suitable patron, usually a wealthy landowner or a high ruling official or churchman, with a proposal that would secure his interest. Then from his own or the patron’s ideas, an architect (designer/builder) would draw plans and make models of the project; this would usually have been designed to bring opportunities for religious satisfaction, fame and possible wealth to the patron. After all the preliminaries had been satisfactorily approved, the Master Builder would call in all the masters, tradesmen and general workmen the project required and they, together with the architect, would be responsible for the quality of the work, the coordination of the workmen and the payment of their wages.

The Muslim invaders

Meanwhile the Islamic Empire was continuing to extend its boundaries, causing the Europeans to unite their forces in an attempt to stop the dominating tide of the Islamic religion and culture. The Islamic Empire had made such rapid growth that by the 11th century Arabic had become the main language from Persia to the Pyrenees, and as this language spread, so the distinction between Arab conquerors and the non-Arab populace faded (3:42). Aware of the dire threat to their religion, the rallying calls of the West came from the Christian Church centered in Rome, and its powerful alliances in France and other Christian countries. This united attitude by those realising the possibility of ultimate destruction, led to the Crusades, a term used to denote armies of attack against the invaders, and were defined by the Popes as legal religious wars to recover Christian property and go to the defence of Christians. The huge financial costs of these armies put a great strain on the municipal and religious houses. To encourage these armies of men to go into the unknown world of the East, much was made of the great profit from plunder, and particularly the taking of land, in these distant places. This was a very viable incentive for many of the land-starved religious warrior adventurers. After the Church and State had boosted the people’s enthusiasm to save themselves from the non-Christians who were rapidly advancing into Europe, waves of crusading armies with money and material raised by the Christian church and rulers of Europe, formed these armies of religious warriors, the Crusaders. The dates of their operations are defined as the First Crusade from 1095, then in 1146, 1188, 1202, and the fifth in 1217. The crusader’s wearing of a cross on his clothing after making his vows to the cause was suggested by Pope Urban II as a sign of commitment (3:54).

The words *Franks* and *Franz* are often used in descriptions of activities during the crusades. It was a term used by the Muslims to describe the armies of the West, as originally most of them had come from the area of western Germany where an earlier German confederation had founded France.

By 1097 the Crusading Franz were advancing on Constantinople. The Muslim armies at Antioch and Edessa were destroyed. The Franz attacked Ma’arra; its defenders threw beehives on the Crusaders from the city walls. After the city surrendered, it is said the Franz put all to the sword, perhaps 10,000. The Frankish chronicler, Rudolph of Caen, says ‘our troops boiled adults and grilled children for food’. Local information and letters to the Pope supported this. Franz chronicler Albert of Aix, who took part in the battle, said: ‘They ate Turks and dogs’. Raymon of Saint-Gilles led this particular army. It must be remembered that the food for these armies was nearly always obtained by pillaging. When laying siege to a city or fortress for a long period, the surrounding countryside was steadily stripped of food; this was made worse in some cases by local famines and weather conditions (6:39).

By 1099 the Crusaders, led by Godfrey de Bouillon, had taken Jerusalem and the large Egyptian army had been pushed back towards Egypt (6:39).

While the Crusaders were saving Christendom, the ideals of Chivalry had begun. The Cabala was being developed, and the usual atrocious slaughter of Muslims and Jews by Christians continued. The Muslims, of course, reciprocated.

Changes

The social identities of people in Europe were altering. The almost total 'bound to the lord and to the soil' environment had begun to change. The slow upward struggle for human values in Europe had started, together with class structures that were spreading into all communities. The 10th century saw the beginning of changes to serfdom, with the developing of the Freeman with rights to bear arms and to testify on oath without the initial torture that had been the practice when questioning slaves and others of the lower classes. (This was to show them that worse would come if they did not confess to what their captors wished to know or hear.) Peasants had plots of land, but were still bound to soil and master. 'Serfdom has never been abolished in Britain, however its theoretical existence means that all other forms of slavery are illegal on British soil' (19:684). Guilds were being established among craftsmen and workers, mainly those concerned with large groups, such as masons at church building sites.

During all this time the ordinary man was going about his business of living in the conditions to which his society had evolved. Without secular education, his days were filled by the necessities of his work. If a skilled stonemason, he would, if fortunate, be engaged in a major project such as a cathedral, at which place he would stay for many years and possibly raise a family in a comparatively safe environment. Illiterate, his Sundays and Holy days would be spent listening to the voice of a priest reading the Latin Bible and explaining to him and the congregation the words of God, the mysteries of the faith, and the miracles of Jesus.

We can reflect that these workers were ordinary men who listened, were impressed, but got on with the basic normal thoughts and happenings in life, and perhaps felt at some distance from the religious fervour of the preachers. In part to bring 'life' to these sermons, the Priests enacted within the church the stories and messages of the Biblical miracles, using monks and the congregation as actors. These visual displays proved immensely popular with the joy-starved workers, and in time grew large enough to warrant outside staging.

The Mysteries

The early Church suppressed Roman drama during the 4th to 10th centuries. Profane art was not encouraged. But as trade increased in the 9th century, fairs became very popular, drawing large crowds, trade and money. They were of great importance to the communities, in bringing together new ideas, knowledge and products. The profession of minstrels and entertainers became very lucrative and acquired an importance in the eyes of the multitude. The Church, mindful of teaching doctrinal truths to the ignorant and unlettered, seized upon this growing recreational demand for saintly legends and biblical truths, and encouraged these dramatic representations of biblical dramas. They were known as Miracle and Mystery Plays in France and Germany.

After the Norman occupation of England in 1066, European clergy used these live dramas as interludes during the church service, to show incidents in the life of Jesus, and representations of the miracles, martyrs and saints. These, and the many dramatic elements in the celebration of mass and other special services in the Roman Church, were very popular and were made more instructive by the use of 'live' pictures or tableaux. These representations of written stories were begun in pantomime, and later were accompanied by appropriate songs and dialogues. These were extremely popular and spread rapidly from Europe to England as early as the 10th century.

Originally the plays were set in Latin, then later in English and French. As these plays became more elaborate in their presentation and found great popularity with the public, the re-enactments grew too big for the Church confines and were extended to enclosed areas at markets and on village greens. This permitted the minstrels and actors greater freedom from control, allowing some restrictions to be ignored. Secular and comic scenes were added and, to please the people, these shows became more earthy and bawdy. To stop the spread of these lively and generally profane stories being told by popular wandering minstrels and other so-called ragamuffins, the Church authorities took the extreme step of excommunicating them, an action which also applied to the audience and onlookers of that particular event. The authorities then restricted these performances to the interiors of the churches but, with the popular demand for this entertainment, some with very long plays, they were eventually obliged to ask the guilds for assistance with costumes, seating and actors. Guilds had their own patron saints and

usually a specific play. By the end of 14th century, plays, once always in Latin, were now in the English language (61 *passim*).

By the 13th century the clergy were only partly involved in these plays, and by the 14th century craft guilds acted in and operated most of them. The miracle plays were apparently allotted to specific guilds. On a yearly or more frequent basis they staged a play, often at the craft centre in or near where many of them lived, making the guild the place of social interest to its members. There is a record of the King and Queen attending a play at Smithfield in 1391 (21:60). The majority of Trading companies and Incorporated Crafts in all the principle towns of England had developed from religious Guilds. Guilds stood the costs of ‘making the play’, yet the church retained some control over the text. Norman French had taken the place of Latin. A greater benefit for the audience came in 1338, when permission was given by the Pope to enact the plays in English, ‘the vulgar tongue’. The first English plays were at Chester (23:62).

These various guild actors often travelled in large wagons, carrying scenery, costumes and their personal belongings. Their arrival at a village or town gave the peasantry a joyful relief from the hardships of their lives. The mysteries were Bible stories and the miracle plays were of the lives of the saints. The moralities were another type of visual instruction regarding vices and virtues. Many of these plays became distant from their original intention of religious and moral instructions; they became increasingly vulgar and were condemned by the church. They were almost extinct after the 15th century (61 *passim*).

The Guilds gave to the various crafts the plays they could act. ‘The play to Masonns’ in the late 1300s was ‘The coming of the three Kings to Herod’. Later this play was given to the ‘Mynstrells’; this was noted by an entry written in a 16th-century hand. In the time between 1268 and 1577, the masons as a trade were often placed with the ‘Goldsmiths’, then later by ‘Hatmakers, Maysons and Labourers’, this being due to the small number of masons working after the Reformation, and the almost complete absence of Church building (23:65).

Castle-building

It can be seen that although the cathedrals have received the main attention of building admirers, the most pressing need for the lords and rulers was for safe houses. Following earlier wood stockade and earthworks defences, the new knowledge and skills of masons were in great demand for these much stronger and safer defensive structures, the volume of which would have probably been greater than that of the churches. But many churches were placed inside a castle’s protective walls.

Some details of the masons’ work and pay during the late 1300s have been recorded. The Beaumaris and Caernarfon castles in Wales were built in the 14th century. Master Walter de Hereford, Master Mason and Master of Works, supervised them both; he is also said to have been the architect in charge of Caernarfon, where there is a reference to the masons’ lodge there in 1316, and also a lodge in which the masons worked (24:18).

Craftsmen and workers often remained in the areas of construction for long periods, taking up local residency with their families. Some details of the wages paid to various workers have survived. See weekly payments (24:5).

Master Mason 7/-

Undermaster 4/-

Hewers (*cementarii*) 11½d to 2/6.

Layers or Setters (*cubitores*) 8d to 2/2.

Quarryman 1/3 to 1/6. Less skilled 9d to 1/-.

For digging and breaking stone by contract, i.e. trenching, 60 ft long, 20 ft deep 30/-.

John de Wamburg, Quarrior, and his fellows worked in the quarry for 3/- a short week, meaning Holy Days were not paid for. For a full week they received 7/6.

For digging and breaking stone blocks, 2 ft high x 1 ft x 1 ft 6 ins—15/- per 100. This was done with fellows and assistants. As an estimated comparison with our current money value, 1d would equal approximately \$14 (2001). Therefore, the aforementioned blocks would cost \$25 each. A Master Mason’s salary was \$1176 per week, with good Layers receiving \$364 (24:6,18).

Baiardour is an obsolete word meaning a mason’s labourer, also *Bayardores*, those who wheel-barrowed large stones and carried the larger ¼-ton blocks on a 6-handled handbarrow (a *baiard*) from the lodge to the place of use. The *Falconariis*, boys and women, supplied the plasterer with the material he used. Women worked on cranes and pulleys for raising stones, in the 1500s (24:19). Setters or Layers were referred to as *Lathomos vocatos ligiers* to distinguish them from the *Lathomos vocatos ffree maesons (Sloane MS)*.

Pay was reduced during the winter months when early nights, snow and rain allowed less work to be done. There were times when a town Sheriff or Royal Orders impressed masons and others. They were paid from their departure, but could not refuse their assignment. It was surprising to find in these letters that it was unlikely there were indentured apprenticeships among masons in the early 15th century (24:21).

People named in various accounts show small numbers of high officials and a larger number of workers of many grades and of both sexes (24:7). Clerks were paid 1/8 to 2/7, the Surveyor of works 2/7 per week. It also showed that a type of free enterprise was enjoyed by some masons who made a profit by private contracts (24:8). As a comparison with other paid workers, a Master Mason was paid at the same rate as an army captain or a knight.

As well as the making of plans for various jobs and marking out and measuring of the site, the Master Mason also needed the ability to control and look after large groups of men. He needed to know the abilities of the workers, to be able to justly reward them for their skills (24:9). Small building operators doing minor works, repairs, etc, did not require the supervision of expert masons, working under the charge of officials (24:10). The Crown was the ultimate employer, and the Master Mason stood between the Crown and the workers.

A quotation taken from an early 8th-century article states, ‘Any man of the crafts, not also perfect as he ought, he would him change soon enough, and take for him a perfect man, if he could be got’ (24:9), (Only the best will do!) This wording is implied in the Freemasons’ ritual book, although now it refers only to the ability of the person to comprehend the teachings of Freemasonry.

As a general rule, a Master of Works or a surveyor supervised major works such as a large church or castle. In the 1280s, Walter of Hereford was the King’s Master Mason and Master of Works (24:274). These men of advanced training and acquired knowledge seem seldom to have left any extensive records of their day-to-day activities and lifestyle. It certainly was not because of illiteracy; perhaps the dissolution of the monasteries and the subsequent destruction of church records and their libraries is responsible for this particular absence of knowledge.

In 16th and 17th centuries, one Official Royal post was described as the ‘Master of the Kings Work or General Warden of Masons’. These Master Masons designed and set out or supervised buildings (sometimes several at the same time). Masons and associated builders constructed buildings (24:274).

Craft Guilds

Guilds were formed in part as a way of protection for the livelihood of workmen, and have been known from the earliest of times. They were particularly strong in the profession of watermen, who controlled the only means of crossing the many rivers in Europe before construction of bridges became commonplace. It is interesting to note that although bridges have the major function in allowing a dry crossing to the other bank, they were also placed as barriers to the boats of the Vikings and other raiders who used the rivers as their access when pillaging the countryside (32:25).

Eventually the guilds came under government regulations. Membership was usually compulsory, but this benefited the workers for social as well as for economic purposes. It helped and paid for burials, initiations, care of sick and poor members, ceremonies and religious activities. Guilds grew as a result of social and economic necessity; the crafts had patron saints, and their plays were a large part of social and public activity. These included Mystery Plays, Corpus Christi Day and other religious functions.

Merchant guilds were ahead of craft guilds up to the 11th century. And because all the rich merchants belonged to guilds, they had a strong influence in their town and a great deal of control of its affairs. These guilds were granted by charter. The members had freedom from tolls and immunity from arrest for debts to fellow townsmen, and certain other privileges that were not available to the outsider or lower classes (62 *passim*).

By the Middle Ages all large towns in Europe had associations of specific trades meeting as craft guilds. All trades were represented, mainly to preserve the status, monopoly, quality and reliability of their member craftsmen. Weavers were likely to have been the first craft guild, but were soon followed by bakers, saddlers, goldsmiths and masons.

The standards required and the restrictions on non-guild members kept the financial rewards and benefits at a regular and satisfactory level. It was important to eliminate competition among members and uphold regulations against price-cutting. Other rules provided for mutual help in sickness and to family members in need; guild rules were also designed to prevent the rise of a class of middlemen by regulating prices and providing a rough equality of opportunity. With some local and district variations, a man qualified for guild membership by serving his apprenticeship. His parents bound him to his employer for the years of training. The employer undertook to feed, clothe and lodge the apprentice. At

the completion of his training the new tradesman became a journeyman and worked for daily wages. (From the French *journée*, meaning a day's work). If his Master was unable to employ him, the new tradesman usually travelled from town to town to find an employer; if he was frugal and saved his money he might eventually start a small shop and be accepted for guild membership.

As the new member of the Freemasons is called an 'Entered Apprentice', it shows clearly his learning status within his lodge, and that he is assisted and trained by a Master Mason.

The guilds were composed of master craftsmen who had considerable knowledge of their trade by experience and learning, and were in a sound financial position to set up a shop and employ workers. They played a major part in their guild activities. At times a barrier against mastership was introduced to limit their number; this reduced the competition and price-cutting when available work was limited.

The journeymen played only a small part in guild affairs, and apprentices had none. Sons of masters were favoured over others in gaining admission to the guild, perhaps a forerunner of the Freemasons' *Lewis*, or son of a Freemason, who is entitled to join a lodge at the earlier age of 18 years, rather than the usual 21. After serving their apprenticeships these skilled tradesmen or Journeymen without their own shops became the start of the 'working class'. Many were never employers. They worked for the current wage, but in times of a skilled labour shortage were able to negotiate a higher wage for themselves. The Journeymen's Associations in the 14th century pressed for higher wages and a limit to the exploitation by masters who controlled their wage rates and were opposed to this new capitalist economy of workers who would work for the highest offered wage. Many developed secret rituals, often censured by the church. There were strikes, riots and shutdowns. The wealthy employer class tried to destroy the Journeymen's Associations by securing laws to prohibit them (61 *passim*).

It is interesting to note that because Master Masons and guilds imposed rigid standards and rules on the journeymen and other trade workers, also controlling their working hours and Holy Day activities. They also imposed penalties for breaking any of their rules; this led to many tradesmen going to new towns and villages where the guilds and their controls had not been established, and where they could work the hours and conditions they chose.

Craft guilds in time competed with and passed the merchant guilds. In return for an annual tax, a king or ruler gave a charter, stating monopolies and privileges, to a particular guild. Eventually all craft guilds acquired charters of this sort; by the 13th century craft guilds were fully organized in Northern Europe and England.

Craft guilds declined in the later Middle Ages and it was the Merchant Guilds formed by the more influential merchants and businessmen who were engaged in wholesaling, large markets and overseas trade, which have lasted to the present time.

Building of the Freemasons' characteristics

Masons' guilds would have had men trained not only in the physical construction of buildings but also the structural knowledge required to account for the massive stresses and strains put upon very large stone buildings, and in particular the adequacy of the foundations had to be known. With the instruments available to them, the surveyors needed a good design drawing to place all footings in the correct locations. This knowledge used by the architects was passed down to them by many previous masters; it is often described as Sacred Geometry and formed a significant part of the background thinking that gave the church and cathedral designers, architects and builders their inspirational ideas.

We can but imagine the views of a compassionate, educated man of some wealth during the repressive years of the Middle Ages, trying to see a way towards improving the quality of life of his fellow men—and perhaps believing that the principles of a perfect and pure design through both religious feelings, ethical behaviour and mathematical correctness, was a suitable vessel to carry his ideas and enlightened thinking. There are many gaps in the history of the Craft, but we should all look at the events and the written words of many men who have been the guides towards our understanding of modern Freemasonry. They should be seen as scattered raindrops, becoming a trickle, then a torrent in the 19th century.

Freemasonry is a unique part of our society, in that it does not seek wealth or grandiose publicity, but offers any man the opportunity to examine his own mind and see himself as he is, and by his behaviour to encourage others to examine their own selves. The operative masons were all tradesmen, subject to the demands of their times, wars, crop failures, and style changes. It was, I believe, left to the scholars and Master craftsmen, the architects, philosophers and teachers to mould those who would become the source of today's Freemasonry.

Knights Templar, the puzzling connection

While the Templars and other Crusaders were in the East, they had many years of contact not only with the opposing armies, but also with the priests and scholars of the Islamic Empire, and men from other countries such as Persia and India. This new knowledge gained was of great interest and often amazement to many in the West, but not all of it was acceptable to the ruling societies in Europe. This meant concealment and secret practices, which can often lead to errors in transmission and practice. The imagery, rote learning, and disguised renderings were necessary for the new knowledge to survive. There were some doors opened, as when Peter the Venerable commissioned the Latin translation of the Koran in 1137, and later the same year Alan of Lille, ‘Doctor Universalis’, stated: ‘The truths of religion are discoverable by unaided reason’ (2:16).

These Knights Templar were a professional body of knights, raised with a great deal of religious zeal, to enable men of good families to show their worth in the battles and the upholding of the advance of Christendom. These Templar units were comprised of noble-born Knights as the Officers, their Sergeants who, though not of noble blood, were often land owners, plus Priests who were of the Cistercian Order, and were assisted by Lay Brothers, Servants, Men at Arms and peaceful Brothers. As their reputation grew, and by the urging of the Church, their wealth and power increased by gifts of land and money from the European Kings and wealthy landowners. At this time many knights and wealthy men were seeking religious acknowledgement by going on a Crusade, but, unable or unwilling to make the necessary physical and mental sacrifice, became, as it were, non-operative Templars by giving gifts of property and coin to the Knights Templar organisation. It has been suggested that the cross-legged effigies of knights in many churches were of these men (10:310).

The Templars were originally formed by a very small group of volunteer knights to ensure safe travel for pilgrims travelling from the coast of Palestine to the city of Jerusalem. Their headquarters was the supposed Temple of Solomon. Later, the Templars own churches were based on the circular design of the Church of the Holy Sepulchre in Jerusalem.

Knights Templar wore a white mantle with a red cross, and their Cistercian priests had a white habit and a black scapular. The Knights were, or became, ‘Military Cistercians’, and as such had to crop their hair and grow beards, the reverse of what was usual in Europe, but normal among many Muslims (23:204).

Knights Templar and the Assassins

In later years these warriors in the East, the Knights Templar, were at times being paid 2000 pieces of gold yearly by the Assassins, whose Master was Rashid al-Din Sinan. The sect had ‘discussed’ becoming Christians, but at that time the Master’s problem was to avoid being trapped between the Crusaders’ army and their other enemy, the Sunnis (6:173). This Shi’ite group, the Assassins, was established in the 11th century for the purpose of extreme action against the Sunni Muslims. During the period of the Crusades they had formed into a large, wealthy society with very strong rules on the behaviour of their members. Their Master was often known as the ‘Old Man of the Mountain’, from the situation of their fortress stronghold in the Nosairi Mountains of Lebanon. Their simplistic operation of a guaranteed killing in return for money has resulted in the commonly used word, assassin, a word derived from hashish, a common drug used by their society as part of ritualistic training. Their extreme methods were useful to leaders who could not get into the strongholds of their enemies, but they well aware that they in turn could become victims.

In 1272 Baibars hired an Assassin to murder Prince Edward of England, who was on Crusade. The prince was badly wounded in the attack, but was able to return to England, where he became king. It is interesting to speculate on what might have occurred in the royal succession if the attempt had succeeded (4:280).

The various temporary and short-lived treaties the Crusaders had with the Assassins meant they were often in direct communication with each other. It seems quite possible, and some have claimed, that the Knights did learn and adopt some of the Assassins’ ways and disciplines. This sect still exists, but is without their earlier intent and ambitions (4:177).

Life in Europe

The scholars were still at their tasks, the first of the ‘Holy Grail’ (Percival) books by Chrétien de Troyes were written, and it was in that time (1184) that the London Templars Church was consecrated by Heraclius, Patriarch of Jerusalem. Later (1204) the English Crown Jewels were entrusted to the London Temple for safety, showing the trust the wealthy had in these knights. It is noticeable how well travelled many of these prominent people were. Transport alone would have been difficult but personal safety,

and the threat of being kidnapped and held for ransom, was a real risk. Richard the Lionheart was an example. Having been on the Third Crusade in 1190, he was returning home across Europe in 1192, when he was seized by Leopold of Austria and held for two years before being released on payment of a large ransom, which was an extra to the political reasons for his capture (19:651).

There were men of great note in this era; their thoughts and words were of great value in our development. Familiar to many Freemasons would be: Albert of Cologne or Albertus Magnus, 'Dr Universalis', born in 1190 (2:18); and Roger Bacon, 'Doctor Admirabilis', born 1214, a scientist and philosopher who sought teaching of the Natural Sciences (2:45).

The Inquisition

This well-publicised darker side of the Roman Church occurred when Pope Gregory IX founded the Inquisition in 1227–31, mainly with men of the Dominican Order. He prohibited study of Aristotle, metaphysics and Natural Sciences, thus negating the enlightened attitudes and works of the Arab scholars. Soon following was the Papal Council's statement that harbouring of heretics would mean loss of property and punishment; the heretics would be killed.

These are some of the commonly used words that identified the feelings of Churchmen:

<i>Blasphemy</i>	Denying Christ and defiling the Cross; adoration of an idol.
<i>Heresy</i>	Doubting or denial of an article of faith.
<i>Apostasy</i>	Complete abandonment of ones faith, principles or party.
<i>Schism</i>	Refusal of obedience to the Pope or communications with members of the Church subject to him.

The above were all subject to extreme action, but *Apologetics*, the intellectual defence of the Christian faith, was in the best interests of the scholar and was a defined church position.

St Thomas Aquinas (1225–74) wrote *Summa Contra Gentiles* (Against the Heathen) as a defence against Aristotelian logic introduced to the West by Arabian philosophers. It seems these philosophies were seducing the intelligencia in the direction of a materialistic pantheism! It was enlightening reading for those who believed in the Church of those years, and their views on compassion for the good of the soul.

In that age Christianity was supported by the state, and unbelief was a crime, which was generally the case from the 10th century to the end of the 17th. With the break-up of the traditional 'world views' in the 18th century, more defence and apology of the Christian faith against the new rationalism became urgent. Intellectual argument cannot demonstrate that Christianity is true or bring unbelievers to the faith. Faith is propagated by preaching, not reasoning. However, reason can demolish counter-arguments and anti-Christian ideologies, thus preparing the way for Christian revelation (57:350).

The Talmudic sages developed wisdom and righteousness, while Cabalists tried to obtain the same result in mysticism. Cabala means 'traditional lore'; theoretical Cabalists gave way to the practical and widespread Cabala of medieval times. All Cabalistic ideas are based on belief that in creation God revealed secret commandments to Moses in Hebrew, the 'holy language'. Cabalists began to believe that if the letters of the Hebrew language were combined in the correct manner, miracles would occur. From these studies the Christian Cabala developed. Freemasonry's founders were aware of, and probably involved in, this development. But religious persecution continued. The English Lollard Bible was banned, and life remained difficult and precarious for freethinkers.

A famous figure of that age was Raymond Lully, or Lull, a Spanish mystic known as 'Doctor Illumine', who was seen to be a Cabalist; he was at the council of Lyons in 1274 (56:16) and had tried for many years to convert Muslims to Christianity. Earlier he had tried to get a union of all the religious military orders. But that was not what the Knights Templar had in mind. This was also one of the many periods of bad treatment towards the Jews, which seemed to occur whenever the Christian money-men were slow or unwilling to make loans without some valuable collateral or return. The Jews were not bound by the ethics of usury, but the result of their loans and the unwillingness of borrowers, particularly royalty, to honour them, often resulted in vicious and degrading persecutions of these Jewish financiers for imagined crimes. It was seen as a good way to cancel the debt.

Masons, Freemasons, and the society around them

In the late 13th century, building of Strasbourg Cathedral started. This was a fairly long construction, taking nearly 300 years, 1275–1570. European masons did not suffer the lack of employment seen in Britain after the Reformation.

The progress of building and craft activities of masons and others can be followed in the records held by the City of London and can be found in what are known as the 'Letter Books'. They date from 1293

to 1654. Letter Book ‘A’ was begun in 1275 during the reign of Edward 1. These books are now in the Guildhall, London, and contain details of Guild Craft activities and are noted up to the reign of James II. They are designated A, B, C etc. Then, when reaching Z, they began again at AA, BB, etc. For details relating to masons’ activities during this time, see (24:117–162). The details of the Arms of the Masons and those of the Marblers are shown in (24:130,131).

Raymond Lully founded a college of Franciscans at Palma for the study of Arabic in 1274. During 1291, Edward I gathered all official Scottish documents but somehow this collection, last noted in 1296, vanished. During 1293 there was restriction put on wages to avoid rising building costs. Shortage of labour was responsible, because of the plague that had greatly reduced the availability of skilled workers. Shortly after this time we read of a mason’s lodge being formed at Kilwinning, in 1300, founded by Robert I.

The end of the Knights Templar

The 1300s seem to favour the traditionally anticipated unlucky events that appear to go with the use or presence of number 13—in particular the story of the apparently unassailable position of the Warriors of Christ, the Knights Templar. This has had a strong influence on the minds of people discussing and reading of the Knights, through romantic novels and historical legends. Books and new revelations appear regularly. Perhaps the greatest mystery is the final destination and what became of their ships after they left Rochelle in 1307. However, they left their permanent mark on our history, albeit they were hardly the well-groomed heroes of Christendom often popularly described and illustrated.

In their Middle East forages, it was often said of the knights, including the Templars, that their smell preceded their presence. And it is recorded that before they were presented in a Muslim palace, the leaders were offered the use of the bathhouses, and the pandering that went with it at that time. No doubt the wellbeing engendered by this assisted in promoting favourable negotiations. It must be remembered that there was a great difference in the food, clothing and climatic background of the two opponents, as well as social habits.

The Templar Knights eventually fell foul of the conspiratorial leaders in Europe. The Kings saw they had become too powerful, independent and wealthy. The Church saw their activities as a serious threat to their own power and control. This was a combination of forces that was unbeatable. Looking at the records we can only be amazed at the ability of a 14th-century law force, rounding up and imprisoning 13,000 Knights Templar in apparently a day and a night, without the Templars gaining prior knowledge of the coming events. The year 1307 marked the arrest of all Knights Templar. All European countries except Portugal did so. England was more liberal, and the Scots welcomed them.

The Cistercian Order

There were many monastic Orders throughout the Christian Empire; practically all of them were started and developed by individual priests. One that became the spiritual guide of the Knights Templar was the Cistercian Order, founded in 1098 by Robert, Bishop of Molesme, in France. Its purpose was to carry out the true rules of St Benedict, whose Benedictine Order had become ‘weak and without passion’. St Bernard of Clairveaux expanded the Cistercians; by 1132 the Order had many ‘Houses’ in Europe, and by 1200 there were over 500 such ‘Houses’. The Cistercians’ objectives were plainness and self-sufficiency; very hard workers, they reclaimed many of the marginal marshlands and became famous for their knowledge of hydraulics. Most of us would be aware of the word *cistern* relating to water storage and functional use. All the Cistercian Abbots visited their headquarters at Citeaux each year for the General Chapter. Abbots of the Mother House visited all daughter houses, a system that was taken up by other Orders from 1215. There were two classes of monks: the Choir Monks, who were the priests and educators; and the Lay Brothers, employed in agriculture and various trades.

At the Council of Vienne in 1311, Clement V (1305–1314) abolished the Templars, and during the following year the ‘Knights of Montesa’ in Valencia, Spain, inherited much of the Templars’ goods, but in Portugal the Templars refounded into the ‘Order of Christ’ (53:58).

A myth or mystery relating to the Templars is their supposed presence at the Battle of Bannockburn (2:46). This relates to the year 1313, when Knights Templar in disguise as masons met Grand Master Haupontcourt and held a Chapter on St John’s Day before going to Aberdeen and Europe. The last Grand Master of the Knights Templar, Jacques de Molay, was executed on St John the Baptist’s Day, 24 June, for alleged blasphemy. Freemasons celebrate the day in honour of St John, together with de Molay, who would not give in to the demands of the Inquisition. The following year, Robert the Bruce defeated England, 18 March 1314, supposedly with help of the Templar cavalry. It is also the day on which the Grand Lodge of England was formed in 1717.

PART 2—INFLUENCES AND DEVELOPMENT

Where are the Freemasons?

The scattered traces of men with Freemasonry's ideals in this 14th century, with its continuous persecution of the non-conformists, found strength in their secret discussions with fellow thinkers. They were known by many names, and we are familiar with the more flamboyant and the most persecuted, but it would be difficult to dismiss the likelihood of many more now unknown groups. As the exchange of knowledge increased, so did intellect and the reasons for developing a new and better society. Always with this in mind, scholars' thoughts gave rise to active groups who were continually suppressed but emerged again. Some of the better-known individuals and associations that were to affect and guide modern Freemasonry are in the following list of dates, events and activities. These will show the ascending path of individualism and pursuit of freedom, as well as human behaviour.

Chronological list of people and events linking the development of modern Freemasonry

- 1214–94 Roger Bacon. An outspoken Franciscan monk; he speculated on flying machines and mechanical carriages and the importance of observation and experimentation; his general outspokenness earned him long terms in confinement (19:58).
In the 1300s. there were great European famines, possibly a climate change.
- 1320 The 'Declaration of Arbroath' was a letter sent by Scottish barons to the Pope, seeking diplomatic support in the Scottish war of independence from England.
- 1325 Signing of Franco-Scottish alliance.
- 1326 'Order of the Garter' instigated by Edward III (1327–77).
- 1330–1530 Renaissance, the growing upsurge in creativity inspired by a passion for Classical Greek and Roman knowledge.
- 1330 Period of the bubonic plague known as the Black Death; the Kipchak Mongols on Crimea are likely to have been the first source of the plague. John Wycliffe was born. A radical academic philosopher, he rejected the ecclesiastical hierarchy in favour of self-belief. His writings were a formative influence on the Lollard movement (2:350).
- 1340 Geoffrey Chaucer was born. His works were written in English at a time when French was still the accepted medium; and his *Canterbury Tales* remain popular today, partly because of the accurate historic, realistic and natural characters, which are valued by historians. A businessman, he served in the customs offices and was clerk of works at the palace of Westminster and other notable establishments (2:83).
- 1340 John le Barber (mazoun, masu) on jury trial by William de Nottingham for thieving a cup of mazer, valued at 10/-. Hanged. (A mazer is a wooden cup.) Very expensive!
- 1346 Battle of Crecy.
- 1347 Approximate start of Humanism in Italy. 'Man is paramount, precedes Gods'.
- 1348 Statute of Labourers, yearly contracts on agreed rate. Lower class labourers (including village priests) burdened by their overlords' incessant demands for valuables.
- 1355 Florence Platonic Academy, the first 'Royal' society; existed until 1450. Pieored Ailly, Bishop of Le Puy, supported the idea that the world is round (2:16).
Statute of 'Free Mason' unbonded, but apprentices were bonded.
King Edward's Master of Stone Hewers, John de Sponlee, sent masons to Windsor Castle. Mystery plays were developing (R Woolf, 1972, *The English Mystery Plays*), and English law trials started being spoken in English instead of French.
- 1370 The Lollards appear (Lollard Knights). Between 1400 and 1557 in England alone, over 1000 Lollards were burnt at the stake. They believed that the Bible, being inspired by God, should be available to everyone. The Lollards had a widespread contact and communication system during the 15th century (19:479).
- 1378 It was said that Christian Rosenkreuz was born in this year and died 1484, and was the supposed founder of the Rosicrucians. However, it is likely that the original story was, in part, political fiction.
- 1381 Peasants' Revolt crushed in London on 13 June, their leader John Bull hanged and Watt Tyler killed. On 15 June the 'Manus Societus' of Adam Clymme stated, 'Disobey any Lord's orders!'
- 1383 Nicolas of Orbme (Bishop of Lisigux) died. He proposed that the earth moved on its axis!
The Old Charges consist of a body of regulations. In 1389 the Charges, properly speaking, were prefaced by a legendary account of the origin of the building industry and the supposed manner in which the regulations came into being. A notation regarding these regulations stated they 'shall not be as fictitious and unreal as the "history" of masonry based on the legendary matter of the Constitutions' (16:267).
- 1390 In this year the King and Queen attended a misterie play at Smithfield (21:60).

- 1401 Roger Bacon was born. The Lollard Bible was banned by Church Council of Oxford.
- 1407 Jean Petit (1360–1411) advocated it was lawful and meritorious for a subject to kill a tyrant.
- 1412 Joan of Arc born. Executed in 1431, aged 19. In 1414 Burning for Heresy ends.
- 1420 Cooke MS. These ‘Old Charges’ regard Hermes as the principle patron of the Craft. Although a common Freemasons’ reference, it does not refer anywhere to *Freemasons*, only *masons*.
- 1422 William Caxton, the printer, born. The written information that was ‘mass produced’ was a major influence in the development of the Reformation. He died in 1491.
- 1424 Henry VI appointed William Wainfleet, also Humphrey of Gloucester, as Grand Master. (Of masons?) Henry Beaufort, Bishop of Winchester, attempts to suppress masons (14).
- 1425 Order of the Golden Fleece founded by Phillip the Good of Burgundy. It has echoes of the Templar rule in its Statutes!
- 1445 Scots Guards! This elite part of the now *British* army was originally formed by the *Scots* for the personal protection of a *French* King. General Moray, the first Freemason, was a founder of this group. He later became the first President of the Royal Society, in 1662.
- 1446 Foundations of Roslyn Chapel laid (45 years in construction). Gutenberg (1376–1468) perfected printing from moveable type. This was a major event, enabling faster printing of books, which allowed a greater flow of knowledge. In 1453 Constantinople was taken by 80,000 Turks under ‘Mehmet the Conqueror’, who breached the walls with cannons. There were 7000 defenders.
- During the 1460s Cosimo di Medici purchased a document which had been recovered from the library of Constantinople before it was captured by Turks in 1453. This document is now known as the *Hermetica* (1:12). The joint studies of Humanism and Hermetic/Cabalistic tradition equals Renaissance (1:11).
- At the same time, some Christian leaders were trying to produce a replica on earth of the Divine Kingdom (Heaven), an endless celebration of the divine perfection; at the same time, other intellectuals within the Church were looking at reconciliation with different doctrines.
- 1476 William Caxton set up the first printing press in England.
- 1477 First printed book in England.
- 1478 The Spanish Inquisition was founded. There were three main periods of repression by what is generally termed the Inquisition. In the 12th & 13th centuries the Popes were attempting to regain church control. The punishments were not extremely harsh and there were efforts to convert Jews, but from the 1150s severe action grew and burning was the accepted punishment for heresy. The Dominicans and some Franciscans were the main Roman Inquisition from 1554, which continued the harsh punishments, and in England Mary Tudor revived the anti-heretic laws. Fortunately, the Protestant cause continued. In 1908 the Inquisition became a Holy Office.
- 1479 The Heralds College established by Richard III. In this year the man who became the main figure in the breaking of church control in Europe was born. Martin Luther inaugurated the Protestant Reformation, the first man to definitively break the unity of Roman Catholic Christendom. Brought up and strictly educated in church schools, he entered university and studied law, and later entered the strict Augustine Order. He found the matter of Indulgences, and the uses to which they were put, abhorrent. By protesting about Indulgences and being outspoken against the Pope, he was denying Papal infallibility. Fortunate in having powerful friends sympathetic to his ideas, and helped by the interruptions caused by local wars, he remained free. Despite his major transgressions against the Church, he escaped the Inquisition, married in 1525, had six children, and died in his bed aged 63 years (15:112).
- 1483 Supposed death of Rosenkreuz at age 104. Sir William St Clair, founder of Roslyn Chapel, was buried in his Chapel. The Papal master of ceremonies confirms that Popes avoid the Vicus Papissa Street in Rome because it was where Pope Joan was revealed as a woman (7:105).
- 1486 Scope of Marblers Craft in ordinances of 1486. Calendar of Letter Book L (24:183,184).
- 1487 Bartholomew Diaz discovered Cape of Good Hope, died in 1500.
- 1490 Vaulting and Walls of cathedrals was part of the art of mysteries (14).
- 1491 The Illuminati, a secret society of note, could have been confused with Brethren of the Holy Cross.
- 1492 Jewish expulsion from Spain was instrumental in spreading the knowledge of the Cabala. End of Muslims in Spain. Columbus finds America.
- 1493 Birth of Paracelsus, otherwise Phillipus Aureolus Theophrastus Bombastus von Hohenheim, (d.1546). An example of the low extent to which knowledge and prejudice had developed before the reign of Elizabeth I is shown in the following statement: ‘At end of the fifteenth century, William Grocyn attempted to introduce the study of Greek into the University of Oxford. It was seen as alarming innovation and roused strong opposition.’ About the same time: ‘The Juris Consult, Conrad Heresbach, affirms he heard a monk in

the pulpit say a new language, called Greek, has been found, against which strict precautions are requisite, as it propagates all kinds of heresy. A number of persons have already procured a work in that tongue called the New Testament, a book full of briars and vipers. As to Hebrew, all those who learn it turn Jews at once.' (16:163).

During the age of great cathedral-building, the operative masons had reached their golden age; this was between the 12th and 15th centuries. The mason's status then declined with the end of church building after the Reformation, and he became one of many tradesmen belonging to trade organisations or guilds, until they were made illegal.

1508 Henry VIII wanted an English Catholic Church with himself as the head. Cornelius Agrippa, a Cabalist, founded a secret society for alchemical purposes (London). His society had private signs of recognition and taught occult sciences.

1512 England at war with France and Scotland.

1516 Mary, daughter of Henry VIII, born. She became the first Queen of England in 1553.

1517 Luther attacks Roman Catholic Church, and it has often been suggested that the authors of the FAMA were Lutherans.

1520 Mason freman of the Citie = Fre Mason (24:130).

1525 Tyndale's New Testament Bible in English was smuggled to England from France by fellow 'Lollards'.

1526 Aitchisons Harbour built under charter by monks of Newbattle, near Dalkeith, Midlothian.

1527 The first translation of the Hebrew Bible by Robert Estienne.

1528 King Francis I established the Royal College of France (16:164), but Francis Bacon thought their method of teaching was faulty.

1529–39 Dissolution of the monasteries; 95% of libraries and 98% of English art destroyed. Oliver Cromwell during the Civil War later echoed this vandalism.

With some reference to the later Freemason, Elias Ashmole, it is interesting to observe that during the years between 1176 and 1536 three Cistercian monasteries dominated the area in Staffordshire in which his family had been established: Croxden, founded by Crusader Knight Bertrum de Verdon in 1176; Dieuiacres, founded by Crusader Earl Ranulphus of Chester in 1214; and Hulton, founded by Knight Henry de Audley in 1223, which was adjacent to the 1168 Templar preceptory at Keele. (Links to the Orient re crusades). Ashmole, who was a Royalist and an 'Antiquarian', may have been closely aware of the Cistercians and their links to the Knights Templar. These links to the destroyed knights seemed not to have affected the monks and their wealthy organisation. Another worthwhile research project!

Papists and Protestants: breaking the shackles

1533 Elizabeth I of England born, daughter of Henry VIII and Anne Boleyn.

1553 Mary I becomes the first Queen of England; a staunch Catholic, she had England reconciled to Papal obedience. Again there was persecution of Protestants in England.

1558 Elizabeth I crowned Queen of England. During Protestant Elizabeth's reign, there was almost total academic freedom, except for Roman Catholics. It was the age of the English renaissance.

1560 Jesuits in Britain attempted to organise Catholics against Elizabeth.

1561 Francis Bacon was born on 22 January at York House in the Strand. He died in 1625 (16:89). His father was councillor to Elizabeth I.

1566 James VI of Scotland born (d. 1625).

1577 Francis Bacon with English Ambassador on tour, Paris, Poitiers and other places, possibly to Spain and Italy over a 3-year period (16:104). The William Shakespeare connection to Francis Bacon (16:106). The reason for the plays of Shakespeare, as rituals? Were they by Francis, or perhaps with Anthony Bacon? The rising prosperity and the almost unimaginable freedom of thought during Queen Elizabeth's reign, suggested the raising of a new Solomon's House had begun. Francis Bacon's plans for a universal culture and reformation were spreading, more abroad perhaps than at home, but everywhere manifesting themselves in the revival the 'renaissance' of literature and science (16:11). It is said that Bacon's sovereign mistress was 'Truth' (16:118); he proposed to 'Apply reason to the imagination on the better moving of the will' (16:119), to use 'A diversity of methods according to the subject or matter which is handled'; suggested that 'The duty of rhetoric is to supply reason to the imagination', and 'There may be times when it is correct to speak like the vulgar and think like the wise' (16:119). Gray's Inn was popular with Francis Bacon around this time (16:88). Then he enjoyed himself at the Bull Inn, 1594 (aged 33).

Anthony Bacon, brother of Francis, was secretary to the Earl of Essex, the Foreign Minister. Francis Bacon was appointed Attorney-General in 1613, then in March 1617 he was installed as Lord Chancellor (16:143). With a similar point of view taken later by Freemasons, Bacon opposed Edward Alleyn's proposal regarding

Dulwich College, a large building, as a school house for poor children, but he wished to erect a smaller schoolhouse and alms-houses, stating that 'Endowments for educational purposes are much more needed'.

Speculative Freemasonry taking shape

- 1581–1583 William Schaw 'Master of Works & General Warden of Masons' appointed by James VI of Scotland. Francis Throckmorton, Gentleman, born 1554, plotted to have Mary Queen of Scots released and placed on the throne of England. Betrayed, he was executed in 1584.
- 1585 The Freemasons and the Carvers or Marblers, who were monumental masons, were united and incorporated as an entire body on 20 July 1585 and known from that time as the 'Freemasons and Marblers' (24:133). By the 1600s 'Marblers' had been dropped and the name reverted back to 'Freemasons', so it would be interesting to know when and if this Incorporated body of 'freemasons and marblers' was again re-Incorporated as the 'Company of Freemasons'. Looking at the two coats of arms, the Marblers had more Masonic symbols than did the Masons (24:130–133). The Freemasons of modern times did not acquire their own official grant of Arms until the 20th century, although, because of the importance placed on the Articles of Union ratified in 1813, these articles were carried into every Grand Lodge meeting by the Grand Registrar in a purse heavily embroidered with the Arms adopted by the Grand Lodge. It was similar to the final 1919 grant of Arms (33:19).
- 1586 Johann Valentin Andreä born. Died 1654. Possible author of 'Rosenkreuz' documents. MS *Naometrica* written by Simon Studion of Würtemberg.
- 1587 Execution of Mary, Queen of Scots, in the Tower of London.
- 1598 Minutes of a lodge held at Aitchinson's Haven, a founding lodge of the Grand Lodge of Scotland in 1736. Also Minutes of St Mary's Chapel, oldest lodge in Edinburgh (14).
- 1600 Giordano Bruno burnt at stake. An Italian philosopher with an outstanding Renaissance mind, he lectured at Oxford, worked for the British and unmasked Throckmorton's plot, a plan to invade England and place Mary Queen of Scots on the throne. A renegade Dominican Friar, he died in Rome. Rector of Biddelf (Biddulph) recorded 'Rumbaldi Durbar, Freemason (in stone)', when baptising daughter Joanna on 6 March 1600. (Biddulph is three miles from Ashmole's first house at Smallwood, also his father-in-law's home). *Freemason*, as mentioned in the baptising, is presumably the father's occupation, not his beliefs. This type of eagerly picked up observance does much to confuse not only the curious, but Freemasons as well. To the reader and researcher it becomes clear that all freemasons are not Freemasons and, conversely, all Freemasons are not freemasons. Obvious, but seemingly often overlooked.
- In 1603, after the death of Queen Elizabeth of England, James VI, King of Scotland from 1566 to 1625, became James I of England until his death in 1625. For over 100 years he and his successors had two crowns and two countries. They were always seen as separate countries with regard to trade and commerce. They were united for a short time under Oliver Cromwell in 1651. There was another Catholic plot in 1605, to blow up Parliament.
- The King James Bible was in preparation for public release.
- 1607 In municipal affairs, the New Order of 1607 (24:133,152). See repertory of Aldermen 28/9/1585, to elect '1 master and 2 wardens' annually. The current two-year terms were remiss. Those elected were presented by the old master and wardens in the King's Court, held before the Lord Mayor and Aldermen of the City, and there sworn and charged (24:133). Letter Book CC, folio 235, 4/6/1607.
- 1611 Authorised Version of the Bible published. First Baptist Church established.
- 1614 First information on the Rosicrucians. A document 'Fama Fraternitas of the Meritorious Order of the Rosy Cross' came from Germany. At that time Isaac Casaubon, a Swiss cleric, and protégé of James I, was proving that hermetic literature was the work of many early Christian writers.
- 1615 Hermetica underground during this century. It was a special preoccupation of the Rosicrucians and Freemasonry, who both preserved and elaborated on it.
- 1616 Books on Rosenkreuz published, possibly by Johann Valentin Andreä. Is it possible the idea of Rosicrucians was a humorous joke played on the Lullists? In 1617 Elias Ashmole, a prominent figure in Masonic history, was born at Litchfield, Staffordshire. He fought for the Royalists in the Civil War and was considered a prominent Antiquarian.
- 1620 Pilgrim Fathers to America.

Rosicrucians

It is said that in 1459 Christian Rosenkreuz appeared as a teacher who began with a small circle of initiated pupils. In the same year within a strictly secluded spiritual Brotherhood, the Fraternitas Roseae Crucis, Christian Rosenkreuz was raised to the rank of *Eques lapidis aurei*, Knight of the Golden Stone. This group pursued their secret Brotherhood, which was bound by inviolate rules, into the late 18th

century, when this Brotherhood allowed certain esoteric truths to flow, by spiritual ways, into the culture of Middle Europe. Constant search has been made to discover the Rosicrucian wisdom, but has not succeeded. During this later time, certain betrayals took place, which led to a closing of this knowledge by the adepts.

Two characteristics of the Rosicrucians are important to us. The first is that there is an essential difference between the actual *discovery* of spiritual truths and the *understanding* of them. Secondly, the relationship between the pupil and the teacher of Rosicrucianism is that the teacher does not teach, he shows, and his student does not believe what he is being showed, he grasps and absorbs the knowledge (67:8).

During August 1623 there were notices about the Rosy Cross in Paris; the Rose Cross is a symbol used by Martin Luther (1586–1654), and is also on the family arms of Johann Valentin Andreä (1586–1654), a Lutheran Deacon, who wrote *Chymische Hochzeit Christiani Rosenkreuz* (1616) and may have been the originator of the Rosicrucians. The cross and rose are in the Jewish Cabala (54:130), and the first known document of the Brotherhood of the Rosy Cross, the ‘Fama Fraternitas of the Meritorious Order of the Rosy Cross’, was published in Germany in 1614.

Francis Yates, who wrote *The Rosicrucian Enlightenment* in 1975, and also *Giordano Bruno and the Hermetic Tradition*, states that Hermetica, because of increasing persecution, went underground in the 17th century, but it became the special preoccupation of the Rosicrucians and Freemasons, who both preserved and elaborated on it (54:134,167,195). New readers will find much of interest in *The Rosicrucians, their effect on Craft Masonry*, by Bro A C F Jackson (54).

There were genuine Rosicrucians and those developing Speculative Masonry who had a similar foundation of Christian mysticism. The two organisations would have attracted men of the same type and ideals and it is known that some men were both Freemasons and Rosicrucians.

Cabalism

Cabala, or Kabbalah, is the esoteric tradition within Judaism of things divine. It is a complete symbolic system expressing the archetypal structure of the cosmos. Traditionally, only those who were mature, trained or wise were permitted to study this hidden, inner aspect of the Torah. Using the basic structure of the Tree of Life, with its fruit, the ten Sefiroth or spheres of consciousness, Cabala reveals the patterns and correspondences of Creation, and the practices by which the initiate can ascend through the realms to unite with the Absolute, and so serve the divine plan.

Jewish philosophers had settled in small numbers in parts of Europe for many centuries, but it was the expulsion of the Jews from Spain in 1492 that spread the knowledge of the Cabala. From it developed the Christian Cabala which produced a new form of study for the learned of the civilised world. This combination of the Christian Hermeticism with the Jewish tradition is an essential feature of our subject, Freemasonry. Both figure in the traditional histories of operative Masonry and Rosicrucianism thus they had the link of a common ancestry before their emergence (66:117).

Much of the symbolic significance of Craft Freemasonry can be looked for in the books of the hermetic philosophers, where they are as concealed as Freemasonry is itself. A 1613 Rosicrucian drawing shows the square and compass (31:63,64).

Francis Bacon died on 9 April 1626, aged 64. He was buried in St Michael’s Church, St Albans; his writings have had a profound influence on the development of the understanding of humanity.

1630 Was the start of large-scale immigration to Massachusetts, America.

1631 John Locke was born. Died in 1704. Founder of empiricism. He was one of the most important men to have added his own views to great men of the past in order to press for the freedom of the individual. Born in Somerset, he was educated at Oxford, where he lectured on rhetoric and moral philosophy in the 1660s. Because of his opposition to Roman Catholicism, it was expedient that he went to France, then to Holland. he returned to England in 1688, after ‘The Glorious Revolution’ and the return of the Protestant King William. He argued against the Divine Right of Kings and expressed the view that sovereignty resided in the people, and that the state is supreme only if it is bound by civil and ‘natural’ laws. He held that revolution was not only a right of the people but could be an obligation when circumstances required it. Much of Locke’s ideas can be seen in the American Constitution. They have been the grounds for many actions and activities that oppose governments. It is interesting to see some of his writings in American schoolbooks. One is *The Road to Independence 1763–1776*, by B W Labaree (65:22,76).

1632 Galileo tried for heresy.

1636 Henry Adamson, MA, a clergyman, was possibly a member of the Royal Order of Scotland. ‘For we are brethren of the Rosie Cross, we have the Mason Word and second sight’ (17).

- Chevalier Michael Ramsey may have initiated Freemasonry (from Kilwinning). He was a Jacobite, but was disowned by James Edward Stuart, the Old Pretender.
- 1637 Elias Ashmole married Eleanor Mannering, 27 March. Ashmole, often described as an Antiquarian, was a lawyer, also Captain of Horse in the Royalist army, and one of the first recorded Speculative Freemasons.
- 1641 First record of speculative Freemasonry initiation in England, 20 May 1641. Robert Moray, ‘General Quartermaster of the armie of Scotland’, initiated at Newcastle by members of the Lodge of Edinburgh. (They were against King Charles of England). Moray was the ‘Protector of Vaughan the famous 17th-century Rosicrucian’. Was there beyond the Craft a Rosicrucian Masonic Order which could only be entered by qualified Freemasons? There appear to be no traces of Rosicrucian teaching in the ritual, no cross or crucifix. (Is *Christ* the lost word?). Significant is that the ritual of the Hung Society in China, or the Triad Society, or the Society of Heaven and Earth, is almost precisely that of the Scottish order (17). As new knowledge emerged from the now larger world and was brought back by the explorers and traders, signs of the extent and origins of speculative Freemasonry were being sought in the most odd places.
- 1646 Elias Ashmole made a ‘Free Mason’ on 16 October at Warrington, Lancs. Quoting from his diary, ‘I was made a Free Mason at Warrington in Lancashire, with Col. Henry Mainwaring of Kerincham in Cheshire’. The names of those at the lodge were: ‘Mr. Rich Penket, Warden, Mr. James Collier, Mr. Rich Sankey, Henry Littler, John Ellam, Rich Ellam and Hugh Brewer.’ (30:2,3)
- 1649 James I was executed; he won sympathy for his dignity at the trial and execution and was seen by some as a ‘martyr for the sins of his people’. There was a semblance of idolatry for this martyred king, which Cromwell went to great lengths to suppress. During Cromwell’s Republic, women campaigned for better conditions and for improvement of their lifestyle; one such organisation was called the ‘Levellers’ because of their desire to share equally the country’s wealth. Cromwell’s attitude towards Jews was benevolent. They were given status in the community and trade, and were believed to have assisted in intelligence gathering from their wide European contacts.
- It was said, but not proven, that Ashmole believed that our present system of Freemasonry was a 13th-century reform of an older Christian masonry (23:243).
- The Protestant leader Oliver Cromwell, the so-called ‘Albion’s greatest warrior’, was to open the dawn of a new age; some have said that he had an ‘excessive zeal for God’. Cromwell’s General Monk destroyed the Castle at Roslyn. For reasons unknown, he spared most of Roslyn Chapel.
- 1651 The Scots were lured south by Cromwell and destroyed in the Battle of Worcester, and their leader Charles fled to France, where he remained in exile.
- 1652 Roman Catholics’ resistance to English invasion ends, followed by large-scale confiscation of their lands.
- 1654 Death of Robert Fludd.
- 1658 Oliver Cromwell died and was succeeded by his son, but General Monk, facing reality, suggested Charles II as the new king. Attitudes had changed; the style of the Puritans did not appeal to the majority of the citizens, who sought pleasure over piety. Reason followed the righteousness of Cromwell’s rule, so in came the Restoration and new sciences in which the new King was involved. The Restoration included all the old institutions of the Church.
- 1660 The ‘Invisible College’ returned from Oxford to London. Ashmole was made ‘Windsor Herald’. Charles II was restored. Freemasonry begins to flourish quietly (14).
- 1660 The ‘Royal Society for the Promotion of Natural Knowledge’ was formed. They published proceedings and philosophical transactions. Charles I incorporated a Charter for the advancement of scientific knowledge in 1662. An early member was Prince Rupert (of the Rhine), 1619–82, James I’s grandson. The Freemason Elias Ashmole was a founding member of the Society (55:). Other founding members were Pepys, Evelyn, Waller, Dryden, Cowley, Denham, Locke, Newton and Martin Folkes. Another major figure in the Royal Society’s formation was the soldier Sir Robert Moray, who was a close confidant and friend of the King and was the earliest recorded non-operative Freemason on English soil. Raised on 20 May 1641 at Newcastle-on-Tyne by members of the Lodge of Edinburgh, he was later a founding member of the Royal Society and became its first president in 1661. So it is not improbable that there are some similarities between the constitutions of the Royal Society and the Freemasons. Another similarity is that the funding of the two societies was obtained only by the fees and gifts of the members (59:55). Since 1710 the Society has supervised the Royal Observatory at Greenwich.
- The most plausible account of early freemasonry, which subsequently became a world wide movement, locates it in late 16th- and early 17th-century Scotland, growing out of the normal secrecy of skilled-trade associations. In a country where buildings were being erected on a large scale, and where the intelligentsia were interested in the mystical nature of mathematics and proportion, some trade lodges began to take on non-professional members, encouraged by William Shaw, master mason to James VI.

There was no hostility from the Scottish Church, although during the ‘enlightenment’ many lodges became linked with Deism. Freemasonry had spread to England by the late 17th century, and members of the Royal Society included many early masons. All official lodges endorsed a constitution promulgated in 1723. Spreading abroad, freemasonry was condemned by Pope Clement XII in 1738. The celebration of God as a great architect whose handwork was the natural world fitted with the fashion for natural religion (19:321).

Reuchlin in Germany was very insistent in affirming that a man could be ‘a good Kabbalist without being a Jew’, and English Freemasons ‘heartily endorsed this principle and acted upon it; it was thus that the dilution of Kabbalism gave rise to the Freemasonry of the Acception’ (70:19).

Followers of Pythagoras formed their own teaching society in the 6th century BCE.

It was the Muslim philosopher Averroës (1126–98) in Spain, and his followers, who kept Greek natural science alive to benefit the developing European mind. The first modern formal teaching academy of science was in 1560 at Naples, Italy. In 1645 at London the Philosophical or Invisible Society was formed.

An ancient secret society among the Muslims derives from the Koreish, or guardians of the Kaaba, descendants of Ishmael. An idea was put forward in 1884 for it to be an organised Order of 36 degrees.

In 1678 to 1679 there occurred the so-called ‘Popish Plot’ a conspiracy said to have been invented by Titus Oates and others, saying on oath that he knew of a plot by Catholics, with French assistance to massacre Protestants, kill the King and install a Catholic ministry. This story resulted in the murder and execution of a number of innocent people. Later in 1679 Charles the Second dissolved three Parliaments which were in favour of excluding the Kings heirs from the throne on religious grounds, as they were Catholic. After Charles death in 1685, James II became King of England and Scotland. In attempts to remove this Catholic King, the English Parliament in 1689 offered the throne to the Protestant heir William III of Orange. Later in 1690, James was defeated at the battle of the Boyne in Ireland. He then fled and remained in exile in France. The culmination of events leading to the final establishing of a Protestant Monarch became known as the ‘Glorious Revolution’ (19:342).

Records relate that an early Speculative Freemason, Elias Ashmole, received on 10 March 1682, a ‘summons to appr at a lodge to be held the next day, at Masons Hall, London’. He wrote: ‘I was the Senior Fellow among them (it being thirty five years since I was admitted)’. Afterwards, ‘We all dined at the half Moon Tavern in Cheapside at a Noble dinner prepared at the charge of the New-accepted Masons.’ (30:3). After the ‘Restoration’, he was elected a Fellow of the Royal Society, and had the degree of MD conferred upon him by the Oxford University, to which he contributed his magnificent Ashmolean Museum.

In 1683 one of the best known names in Freemasonry, James Anderson, was born. Compiler of the famed Freemasons’ *Constitutions*, he died in 1739 at Aberdeen, Scotland. Another famous Freemason born that year was John Theophilus Desaguliers.

Louis XIV, in 1685, decided on forcible conversion of all his subjects to Roman Catholicism; it was called ‘the revocation’. Protestant clergy had to leave France within fourteen days, were forbidden to take their children, and any property they had was confiscated. John Desaguliers was born in Rochelle, France. His parents smuggled him to Guernsey when he was two years of age (30:21).

1683 James II’s Sovereign Accession Oath, or ‘Bill of Rights’, revised by Parliament, includes the phrase ‘without equivocation or mental reservation’, also included in the ‘obligation’ taken by a Freemason.

Death of Elias Ashmole, aged 75 years. He was a student of Hermetic philosophy, the province of an enlightened few. He wished to be known as the ‘Son of Hermes’; there was an hermetic sign on his personal crest; he was a Magus, one with an operative grasp of the link between the spiritual and material dimensions of nature.

Not generally thought about, but coffins were in general use by the end of the 17th century. In the country the corpse was covered with a black velvet cloth en route to the grave. This was then removed, and rehired (25:78).

1684 Dr Robert Plot published *A Natural History of Staffordshire*. This contained references to Freemasonry in the area during the early 1600s.

1687 William Stukeley born. A Fellow of the Royal Society, he was made a Freemason in 1721. He wrote in his autobiography that his curiosity led him to be ‘initiated into the Mystery of Freemasonry, suspecting it to be the remains of the Mystery of the ancients; when, with difficulty, a number sufficient was to be found in all London’. He added ‘After all this it became a public fashion, not only spread over Britain and Ireland, but all of Europe’. (A notable observation.) He died in 1765 (30:14). James II exiled in France. Scottish Freemasonry with him?

- 1690 Craft lodge founded in London by the *Harodim*. Privileges of Freemasonry not restricted to operative masons (14). Speculative Masons in general seem to have invented most if not all of the degrees (14).
- 1690/1 James II was defeated at the Boyne and Aughrim. It was the end of Catholic hopes for regaining power. Penal legislation followed, designed to deny Catholics wealth or influence. This defeat of James II, a Catholic, by William III of Orange, the new Protestant defender and King in Ireland, are still celebrated by the Protestant Irish today.

PART 3—ORGANISED FREEMASONRY

The beginning of public Freemasonry

Born out of the turbulent years of the 1700s, modern Freemasonry has often looked for its roots in the esoteric counter-societies to the Roman church dogma and control, as well as the so-called secret knowledge of the inner Christian church.

To simplify the huge amount of information and ideas that have been written about the origin of Freemasonry, particularly over the past 300 years, I have sought to interest the 21st-century reader by showing a simple unfolding of the historic and speculative pages of Freemasonry's history. This is shown within the confines of Anglo-Saxon views and perspectives of the periods shown. To go into the earlier traditions of Platonic, Hermetic and other early development would have required a much longer paper.

Although it is unlikely that the Masonic brethren would be unaware of the formation of our modern speculative Freemasonry, it is possible that many are not familiar with the turbulent state of society in the early 1700s when the Grand Lodge of England was created. This period was dominated by two major concerns, the possible return of Roman Catholicism to Protestant England via the Scots and the French, and the continued fighting between the English and the French in their struggles to expand and retain their empires. Added to this were the almost constant skirmishes and wars with the Scots.

Freemasonry as a society began to emerge publicly in this period. There are claims that at least seven lodges were meeting in London and one in York in the 1690s. We know that in 1705 it was reported that there were four lodges meeting in London, plus one at York and another at Scarborough. There were Scottish lodges at this time, and earlier, but I will not include them in this paper. This applies to the French and other lodges in Europe.

We are now at the times in which our subject, the Freemason, becomes recognizable.

The political and social situation in the formative years

England, although threatened by a possible uprising of Catholic sympathisers, was a Protestant and prosperous country that owed much of this prosperity to slave-trading, which in these early 1700s was the centre of a 300-year period during which Africans were being sent to the Americas as slaves. Much earlier, in 1442, King Henry 'The Navigator' returned some Moors to their own land in Africa and was presented by them with ten Negro slaves. These Negroes were taken to Portugal, then later to Spain. A syndicate was formed in Lagos to send Negroes to Portugal and by 1460 Portugal was importing 700 to 800 slaves annually. Later, in the 1490s, descendants of these slaves were shipped to Haiti. This in part was the beginning of the slave trade to the Americas (58:72).

In 1558 England entered the slave trade with the sale by Sir John Hawkins of a cargo of 300 slaves in the West Indies. More than 100 years later, in 1662, in order to promote the sugar cane industry in the Barbados; Charles II of England chartered the 'Royal Adventure Trading Company'. The company received a contract for the delivery of 3000 slaves a year to the British West Indies. Slavery in North America, apart from small trial operations, started in 1619 with shipments to Virginia. By 1750 the slave population had reached 250,000, and had doubled by the outbreak of the War of Independence in 1775. The total number shipped to the Americas has been estimated at 5 million (58:72).

These facts show that when slavery was at its peak, relative to the United Kingdom's involvement, in the late 17th and early 18th centuries, Freemasons were establishing themselves as men of ethics and supporters of individual freedom. However, slavery was legal and supported by the Crown, so there was no general protest from the church or the public. The slow understanding of the miseries of others must be considered, along with the nature of European society and the world in general, which had only just started to understand the true nature of individual consciousness and freedom. These views were being brought to the people by the writings of John Locke and others, whose philosophies, together with those of the New World Freemasons, were instrumental in giving the moral reason for the American War of Independence in 1775.

In the early 1700s, the English were fearful of a Scottish invasion while their main armies were in Europe fighting with the France of Louis XIV and its allies, who favoured the Stuart Pretender and a Jacobite restoration. In order to strengthen the Protestant cause, the English Parliament passed the Succession Act of 1701, which specified that on the death of King William III, should his wife Queen Anne die without issue, the crown would pass to Sophia, Dowager Duchess of Hanover, and thence to her heirs. Sophia, a Protestant, was the granddaughter of James I. The Act was extremely timely because the following year King William of England died, leaving his wife Queen Anne now the ruler, without children.

Scotland and her colonies

Meanwhile Scotland's economy had been shattered by wars with the English and the disastrous results of the 'Darien Adventure', a grand project in which a new Scottish trading empire was to flourish without English control. The British government had earlier refused the Scots permission to trade with any of the British colonies. Earlier exploration had found that the Isthmus of Panama could be a short cut for the transferring of goods going to and from the East via the Atlantic. The existing long route taken by the ships around the southern Cape Horn was beset with often-disastrous weather conditions. Scotland had made earlier attempts at colonization in the New World, at Nova Scotia, East New Jersey and South Carolina. But King William of England was in 'delicate' discussions with Spain, which owned the Isthmus of Panama. So he refused to back the Scottish Colonists with their Darien proposal for a colony that they planned to call 'New Caledonia'. He strictly forbade any English investments in the venture (19:221).

Darien proved to be a mosquito-infested area of swamps, with unfriendly and unworkable inhabitants, and soon became a place of sickness and death for the new Scottish colonists, which eventually led to the abandonment of the scheme. Patriotic Scots of all classes had poured their wealth into the venture, which they had believed to be the start of a new independent empire for them. All was lost. Scotland was broke. Now, having to face both military and financial ruin, the Scots were forced to unite with England. On 1 May 1707, by the Act of Union, Scotland joined England and Wales to become part of Great Britain, the United Kingdom.

By 1711 the Jacobite cause seemed to have been destroyed, and perhaps the last of the Catholic plots. Jacobites are often mentioned at this time. To give some explanation, Jacobite is the Latin *Jacobus*, for James. It was a name given to English and Scottish supporters of the Stuart claim to the throne after James II's expulsion in 1688. They supported the uprising in 1715, on behalf of James' son, James Francis Edward, 'The Old Pretender' and that of Charles Edward, 'Bonnie Prince Charlie', 'The Young Pretender' in 1745. Both risings failed.

England continues with slave-trading

Another major event of this year 1711 occurred when England formed the 'South Sea Company' with a monopoly of the trade to Spanish America. In 1713, after being successful in its European wars, Great Britain signed a treaty at Utrecht, which gave them many overseas possessions, including Gibraltar. The British also gained an agreement with Spain for the right to supply the Spanish-American colonies with 4800 slaves annually for 30 years, and to send a trading ship of 500 tons each year to the Americas (19:707). This very lucrative trade caused massive share speculations in the 'South Sea Company', and many joint-stock companies were formed, which increased investment in this market, in which all classes participated, from the Monarchy down.

There were some voices expressing objections to this trade in human lives which had been an accepted and continuous form of labour since the earliest societies of man. The most public group to oppose the trading in slaves were the Quakers, in 1696. These views began to spread, and in 1776 any Quaker having slaves and not freeing them was excluded from membership of the Society. Anti-slavery agitation had begun in England, and by 1807, by statute, no slave traffic could leave any ports under British dominion. In 1883 all slaves were freed (19:697).

Freemasons in London

Somewhere in England Freemasons were meeting, but very little knowledge is available. We have some knowledge of lodge meetings in the 1600s; 'Certainly we know that in 1705 there were four lodges meeting in London and one each in York and Scarborough' (33:7).

England's troubles were further exacerbated when, on 30 July 1714, Queen Anne died, just seven weeks after the death of Sophia. This was an opportunity for the Catholic supporters to seek power under James Francis Edward, 'The Old Pretender', as James III. However, the political movement in

London supported Sophia's son, George, the Elector of Hanover and great-grandson of James VI/I, who ascended the throne as George I. Protestant George entered London on 20 September 1714.

England's problems continued, with political squabbles causing the dissolution of Parliament on 5 January 1715, and a Jacobite uprising by the Highland Clans supporting James. This was easily suppressed, as they had failed to get the support of the lowlanders, thus having their own people and the English to battle with. On the good side, in May of that year the Treaty of Westminster saw good relations established between Britain, Austria, Netherlands, Italy and Spain. This was followed by an Anglo-French treaty in November 1716, and another with Holland in January 1717—a welcome respite from the almost continuous European wars.

James Anderson, the compiler and author of the Freemasons' *Constitutions*, wrote in the 1738 revised edition that in June 1716 four London lodges and some old Brothers met at an inn known as the *Apple Tree* Tavern, in Charles Street, Covent Garden, London. They were lodges that met at the *Goose and Gridiron* Alehouse (said to have been constituted in 1691), the *Crown* Alehouse, the *Apple Tree* Tavern and the *Rummer and Grapes* Tavern (30:4). Anderson described this meeting, although it is believed he was not present. 'And having put into the Chair the oldest Master Mason, now the Master of a lodge, they constituted themselves a *Grand Lodge pro Tempore in Due Form*, and forthwith revived the Quarterly Communications (From where?) (30:1). These officers of the lodge, called the Grand Lodge, resolved to hold an Annual Assembly and Feast, and then 'to choose a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head' (22:220,221). It might be seen that they had established a Grand Lodge, not a Grand Master, just the Master of the lodge, the oldest Master Mason present. It is not known if the 'oldest Master Mason present' referred to his age or his time in Freemasonry, nor does it seem that his name was recorded. For what reason in 1716 we can surmise only, perhaps by his or their desire for secrecy in those years. However, they agreed to meet in one year's time to elect the first Grand Master of England.

Their decision to meet the following year to choose an official Grand Master perhaps gave them time to sort out the problems facing a secretive society in those times. Perhaps to disengage them from the Scottish Freemasonry that could be identified with the French and seen as a treasonable association.

It has been suggested by the American Freemason, Albert Pike, a prolific writer on Freemasonry, that the Freemasons became a Hanoverian Association instead of a Jacobite one (31:49). To survive, this would have to be correct.

To avoid any confusion with the accepted details and dates of the meeting to appoint a Grand Master, 1716 or 1717, Brother J Waite Hobbs, in the Transactions of the Quatuor Coronati Lodge, volume 37, part 2, 1924, has on pages 220 and 221 given some details, although it is not fully clear that the first meeting at the *Apple Tree* Tavern was twelve months before the 1717 meeting at the *Goose and Gridiron*, or if it actually met at all! (30:13).

The following year, the third year of the reign of George I (1717) at the *Goose and Gridiron* Tavern, St. Paul's Churchyard, the four lodges met and Anthony Sayer (Gentleman), a member of Lodge number 3 which met at the 'Apple Tree' (30:12), was appointed from a list of candidates as Grand Master of English Freemasons (22:221). He later acted as Grand Warden in 1719. It is possible that the idea of a Grand Master was put forward by Sayer himself (22:221,222).

It is interesting to note that the *Goose and Gridiron* Tavern had earlier been the meeting place of theatrical groups and was called the *Swan and Harp* or *Lyre* after the custom of inns having concerts and musical parties. Although it was originally named the *Mitre Inn*, a new landlord, Mr. Brookes, in trying to ridicule its musical past, renamed it in a cynical translation the *Goose and Gridiron*. Another curious point is that the size of the site occupied by the *Goose and Gridiron* was just 22 feet by 15 feet, but it did have three upper floors, including a dining room on the second floor, where perhaps the first Grand Festival or Lodge was held (59:70), (30:10,11). It is difficult to imagine the meeting of four lodges in these rooms having much privacy, and do we know how many attended, but if seven makes a lodge, there could have been 28 in the room. The inn was demolished in 1896, but the sign 'Goose and Gridiron' was fortunately taken for custody at the Guildhall Museum (31:11), (22:44,45).

It is important to understand the way of thinking and particularly social awareness of those times; it was in fact not legal to describe a man except by his proper designation. A Gentleman was of the upper middle class, often a loose term for a landowner who did not work for his living but received his income from his tenants. The acknowledged and true social position of a person was very important (32:223).

The first Grand Master was Anthony Sayer, Gentleman. His general background is barely known. It seems his personal finances were a problem and in later years he was forced to ask assistance from Grand Lodge. But he continued with Freemasonry. How he ended his years is little known. It seems the Sayer family was probably located in Berkshire; they were landed Gentry and he was possibly in receipt

of some payments from the estates. It has been suggested that some other person, who had prior rights, had sold the land from which his income was derived; this may have contributed to his later poverty (22:181–4).

Little has been found to commemorate our first elected Grand Master, chosen by officers of the lodges from among themselves until they should have ‘the Honour of a Noble Brother at their Head’. This way of thinking would have been the goal of any social fraternity, whatever the reason for its formation. The goodwill and the social draw of having a member, especially a leader, of the ruling class of society as a patron or figurehead is seen in similar use today (14:182).

This Anthony Sayer, Gentleman, who was he, where was he from, why was he chosen? He was born in 1672 and died in 1742. Although a great deal of research has been done on this first Grand Master, it would be a great and worthwhile study for Freemasons and others to unveil this quite important mystery. Even less is known of the first interim or acting ‘Grand Master’. Searching for Minute books from that era of suspicion and harsh punishments is a task for the dedicated. Fortunately, modern communications allow those far distant from the original sources to gain access to many documents and direct personal contact with others of like interest.

It seems that Sayer queried Freemasonry using the practices of a traditional handcraft society like the masons, as an association for the cultivation of Speculative science (30:17). It should be noted that a Brother described as an operative mason, but obviously not of their background, would have been a speculative member of an operative lodge (22:222). Perhaps these were the views of a Gentleman who saw the ideals of educated and freethinking men, such as those in the Royal Society, as being at odds with the encouragement of a social association for the less-educated and less-polished citizens, even though this was seemingly a necessary goal in their advancement in democratic knowledge. Others perhaps had thoughts of bringing together sufficient numbers to generate a functioning and viable association.

The organisation of Speculative Masons

The Speculative Masons, in contrast to the operatives, were often wealthier and more educated men, without the necessity to seek regular work. But they would have needed a centralised Masonic administration to contact and arrange meetings with their peers.

It must be remembered that the Freemasonry of the scholars was not a large organisation, nor was it likely to have been their intention; the implied aim was for regular discussions on ethics and learning, and the expression of these ideas to improve the lives of all men. But in the 1700s the relief from religious control enabled the almost unrestricted spread of new knowledge to all who wished to study and inquire. This partial democratising of British society is shown in Freemasonry by the annual elections of Grand Masters. The unknown ‘Acting Grandmaster’ in 1716 was followed by the elected Anthony Sayer, Gentleman, as Grand Master in 1717, the first official Grand Master of English Freemasons. Then, in 1718, George Payne was elected. He asked brethren to bring to Grand Lodge any old writings and records concerning masons and masonry, of usage in ancient times—that is, any that had not been handed in already. This seems to be a recorded start for the newly-formed Speculative Masons or ‘Freemasons’ to put together the rituals and knowledge used in more secretive days (30:19).

Dr John Theophilus Desaguliers, the third Grand Master, was closely associated with the formulation of Anderson’s *Constitutions*. In 1714, on 29 July, Desaguliers had been elected a Fellow of the Royal Society and was held in high esteem by Isaac Newton and other members of that Society (30:23,24). With this type of connection, he brought into Freemasonry a better stature of men, from the scholars and thinkers of the Royal Society to royalty. He was elected Grand Master on 24 June 1719, then started the ‘Fund of Benevolence’ and was very active in charity funds for poor brethren. In December 1730 this charity was extended to widows and orphans of Masons. He died on 29 February 1744, aged 61. (27:131), and was one of the most tireless workers for Freemasonry.

During this period Freemasons met in private lodgings or inns, these being the main social gathering places. A private room was obtained and the established designs of the Masonic temple were drawn with chalk on the wooden floor. This was easily erasable. It has been reported that on one occasion two of the symbols were represented by rum bottles, (B)arbados rum & (J)amaican rum. A Brother kept watched at the door for intruders (25:58). A particular officer would carry any smaller objects required for the ceremony. Later, a patterned throw or rug was used instead of chalk. This again was easily removable. Why this secrecy, you may ask? There is a simple way of understanding this so-called secrecy and to get away from the idea that it could be an illegal gathering. Consider a group of like-minded persons in a serious, intellectual and in part mystical gathering, who are discussing ideas beyond the comprehension of most people of that time. Add the *status quo* attitude of most of the wealthier and ruling classes that

abhorred any social entanglement with the ‘common man’, and again add to this the religious control of thought and speech still current in those years. It made necessary what are still called the private secrets of Freemasons.

Freemasonry could be seen as a formal, moralistic and restrictive society, with aims that appeared to exclude those of little learning, or the will to acquire it. This would draw, as always, antagonism and reproach from those who were not able to understand what being a Freemason meant. Ridicule, slander and denigration were the normal way of persecution. But, keeping true to their ideals and principles, and despite occasional turbulence from within, Freemasonry kept growing. Over 300 years later, with all the original principles, ethics and charitable social behaviour in place, yet with continued actions and denigration from some so-called moral groups and other self-interested persons, the Craft continues to hold its members’ interest and the respect of the majority in their society.

Freemasons had also been working to extend their ethical society among the trades, as well as the learned and usually more wealthy citizens. It certainly would help to equalise and assist in the mixing of the classes (artisans, traders and merchants) (25:80).

Meanwhile, there were still more troubles for the British, who were recovering from the continental wars. They had invested large amounts of money in the ‘South Sea Trading Company’, which was incorporated in 1713. This had become extremely successful, mainly because of the slave trade to the Americas. In 1720 the company proposed to underwrite the English national debt on a promise of 5% interest from the government. Share prices rose spectacularly, and the government tried to curb the irrational speculative investments. Despite warnings, the crash came, and in late 1720 the so-called ‘South Sea Bubble’ had burst. In 1721, after an inquiry, the Chancellor of the Exchequer and several MPs were expelled from the government (19:707).

Now that Scotland had settled into the British system, it was the Irish who were seen to be a problem. The Declaratory Act (the sixth of George I) was passed by the English Parliament in 1720. This Act, which was bitterly resented by the Irish, provided that:

- Ireland was a dependency of the crown of Great Britain.
- The British Parliament had the right to make laws for Ireland.
- That the House of Lords was the Supreme Court of Appeal in all Irish cases.

Plus there were many penal laws against Catholics. It was these laws that repressed the so-called lesser part of society, laws that were the maturing beds for social and political reaction. No doubt many Freemasons were, and still are, concerned with specific legal laws which are at odds with the ethical and moral laws that they pursue. But the ways of change can be by example and dedication, even though other methods may seem more effective for an immediate change. This Act was repealed in 1782, when the Irish Parliament was given legislative independence (19:226).

A major turning point on the rocky road of the new, public, speculative Freemasonry was the investiture of John, 2nd Duke of Montagu, as Grand Master on 24 June 1721. He was the first noble Grand Master. This occasion was advertised in the daily press of the period, the Craft leapt into popularity, the numbers greatly increased, and new lodges were rapidly constituted. (46:1) Among these were working men’s lodges and gentlemen’s lodges. The former averaged 15 members, the latter 70 (30:3). This was by the association of like members and not enforced by any rules.

It was the Duke of Montagu who changed the Grand Lodge meetings from a simple feast to a regulatory body. The Duke produced an ancient manuscript of the ‘Old Charges’ that was in his possession, but these ‘Old Gothic Constitutions’ were not to his liking and he ordered James Anderson to look at them all and edit them. He then set up a committee of 14 to examine the result. He approved it, with some amendments, and it was passed (26:131).

The resulting *Constitutions*, although in places inaccurate and illogical, is the basis for the rituals and laws of Freemasonry to this day. Being the first recorded set of instructions approved by Grand Lodge, it has the prime place in an ensuing avalanche of Masonic material. The writing of Anderson’s *Constitutions* of 1723 is seen as the starting point of Masonic knowledge in the form that is with us today. This small book, with its tales from the Old Testament, embellished by an inventive and imaginative mind, is still in the forefront of our Masonic study books. This is due to the lack of other sources of information regarding early Freemasonry, and it was purposely put together as a guide to Freemasons’ behaviour and ritual.

By 1730 the Grand Lodge had published a list of ‘regular lodges’. It held authority over 74 lodges in England and Wales, and had begun to export the Craft abroad. The growing success of the premier Grand Lodge was signified in 1782 by the installation of His Royal Highness Henry Frederick, Duke of Cumberland, the first royal Grand Master.

One of the rules set down by the Speculative Masons was the numbering of lodges in the order of the

date of their registration. This not unusual type of protocol may, in Freemasonry, have had its origin in the 1516 ruling by the Court of Aldermen that the order of precedence should be fixed as it was then. Before 1516 the ranking of companies had no direct connection with their age or seniority (62).

Meanwhile, on the political scene, and despite earlier hopes for peace, the English were still having problems with the recalcitrant Scots, who were loath to give away their independence. There was a planned seizure of the Bank of England in 1722 by a group of Jacobites. This conspiracy, headed by Francis Atterbury, Bishop of Rochester, with four fellow conspirators, was to enlist 5000 men and seize the Bank. They had asked the French Regent for support, but he informed the British government. Their fate was no doubt unpleasant (19:52).

While the Freemasons were struggling with their problems, a new King, George II, had succeeded his father, George I, who had died suddenly in Germany in June 1726 at Osnabrück. George II became the last monarch to command a battle, which was at Dettingen, 1743—something that should be of note to royal historians, who leave impressions mainly of effete and petulant rulers in that time (19:334).

Britain was the birthplace of many daring adventurers. A little known but very interesting and adventurous Scot was born in 1730: James Bruce of Kinnaird. He was an intrepid explorer, self-sufficient and knowledgeable, of the same mould as Livingstone of the 1840s, and Fawcett in the 1920s. Kinnaird was an African explorer, particularly in Abyssinia, where he was introduced to their Sacred Book, which dates from the time of Sheba, with records of historic actions and personalities which in part resemble the Jewish Old Testament, from which it may have had its origin. It is called the *Kebra Nagast MS*, and is now in the Bodleian library. Its interest for the western reader is in the different approach to how people saw these ancient records, particularly the biblical characters presented (52:XXXII).

Viewpoint

Despite possible protests to the contrary, it would appear that the reason English Freemasonry surfaced in 1717 was in part a result of the struggle between Protestants, Roman Catholics and the Establishment. The desire for personal freedom, needed for the growth of all knowledge and the increasing spread of democratic views, together with the anti-monarchism in America and France, was of serious concern to the now Protestant government.

Were standards and communications between Freemasons and lodges kept? It would be logical to think so. It is possible that the Speculative Masons used the lodge system of the operative masons to keep in touch with each other. We must remember that in this time of fluctuating power between the Protestants and Catholics, loyalties were usually concealed from all but trusted friends. Punishments could be extremely severe, on both sides. From the government's viewpoint, a useful attribute of these educated and politically conscious 'Speculative Masons' and their wide circle of contacts was their ability to collect useful information for their own, and their affiliation's, benefit. This had a precedent in the previous century, with Cromwell's fostering of the Jews for their financial and business associations in France and elsewhere. Desaguliers and others often went to France, perhaps in contact with French Freemasons and other freethinking men. But without positive proof of these activities, which they were unlikely to disclose, particularly in writing, we can but look at the constant intrigues among the educated members of the population. This was at a time when the social position—and ultimately a person's livelihood—depended on the influential contacts he had.

'Freemasonry' appears to be the name adopted by a group of educated and scholarly men of the 17th century who were looking at the values of life and situations which they saw around them, at a time when the world was dramatically changing from that of their forefathers. Men who embodied the views of those we would now call Freemasons, saw the skills of the ancient religious architects. They could see how their knowledge of the natural sciences, together with the religious viewpoint of a creative and developing universal spirit, would be seen as challenging the Western societies' omnipotent God, whose inflexible disciples had set rules that were often at odds with the original intentions of their faith. Their powerful control had begun to crumble, as the forces of knowledge, truth and compassion grew by the will and efforts of many voices.

Free Masons: possible origins of the name

The specific name 'Freemason', as applied to members of this learning and fraternal society, seems lack a starting point. Taking the words 'free' and 'mason' as being the obvious basis, we can, by observing the records of the Livery Companies and the Guilds (or Gilds), see some connections. When the term of an apprentice had expired, he was presented before the City Chamberlains and the Wardens of the fellowship, and by them were tabled and admitted: Letter book Z (24:132). However, owing to the

ambiguous ways in which the term is used, we continue to explore its meaning and origin. When reading of free-masons, free-carpenters and others, does the *free* refer to the fact that they had purchased their freedom (of the city?). There are some details about men who had paid to become free masons; this redemption also allowed them the freedom of the city, and to become a citizen and so enjoy the privileges arising from this. A man could become a freeman by patrimony, or by servitude—that is, through an apprenticeship. Also ‘free’ were glaziers, beer brewers, slaters, tailors, bricklayers, drapers and others. This was in the 1670s (24:72). Having now paid out for their ‘freedom’, did the freemasons continue as a very select brotherhood of artisans in order to foster the ideals they had gathered while in their training lodges, and then advance with this knowledge towards the ‘new society’ they were working for. Randle Holme, in his book *The Hole Craft*, mentioned that ‘Freemasons’, as applied to the Marblers Guild, applied to those who in their work of sculpturing must have, of necessity, used a free hand.

Trade Guilds and free men

Trade guilds, which grouped together merchants or craftsmen with similar interests, and imposed regulations for the benefit of their members and the community in which they operated, have a long history. The word ‘guild’ is from the Saxon, *to pay*, and refers to the subscription paid by members. Recorded history of guilds dates back to the 12th century, and was likely to have existed prior to the Norman Conquest of England in 1066 (61).

The Freedom of the City was a requirement for any man who wished to work or trade within the city boundaries; it also gave him the right to vote in Ward and Parliamentary elections, and some protection against being impressed into the army or navy. The other privileges available to a Freeman were immunity from tolls at markets and fairs, which were the major source of money making for the young cities. These were also the principle sources of exchange, barter and sale of commodities and service throughout the Kingdom. The duties of a Freeman included that of bearing arms in defence of the city.

To become a Freeman was by means of privilege granted to the guilds in 1319. This in turn was derived from the structure of the guilds. Skilled master tradesmen who were wealthy enough to set up their own shops, and were influential enough to become a regulatory group for their craft, set the rules and ran the organizations for the benefit of their members. A seven-year apprenticeship applied in some areas; after the young man had satisfactorily completed his training, he was a skilled craftsman, known as a journeyman or yeoman, and entitled to be paid by the day. Being a master craftsman, he was eligible to be a Freeman of the craft he followed, in this case a Freemason, and entitled to guild privileges. The guilds were concerned with acts of charity, which were ongoing and covered their members and families, and then to the relief of distress to others, to schools and hospitals. Freemasons, it seems, were usually the wealthier master masons. But it is also often said they were Freemen because of the necessity of masons to be able to travel without the restrictions that were placed on serfs, bondsmen and others who were tied to the rules and customs of those times. Some believe they may have followed the classification of freestone masons.

But perhaps, in truth, a freeman is a person who is not enslaved in any way by the society or to another man. This may have been applied to the mind, and not only to the body, as it is usually interpreted. That could explain how the name *Freemasons* became attached to a group of men who were actively concerned with the new freedoms of the age, their studies of natural phenomena adding to the expanding knowledge of the natural sciences which assisted in breaking the controls of the rigid religious system. It may also have been because of Euclidean mathematics, and the science necessary in the architectural designs and planning, required for the construction of great buildings. Such knowledge and skills would have been passed down by the architects of Persia and Arabia to those creating the great cathedrals. The study and discussion of these ancient skills and thoughts, even among the wisest and skilled churchmen and scholars, would have challenged the existing powerful and intolerant leaders, not wishing, or even considering, to vary their religious point of view.

Working with like men, using symbolic references and oral vagaries, to keep the knowledge and the pursuit of knowledge for their followers, architects and masons had several unique advantages for this type of learning, more so than most other trades. They travelled widely, constantly expanded their knowledge and, because of this, were able to see the shortcomings of the present and the opportunities for the future.

Modern Freemasonry: the surrounding history

1745 The second Jacobite rebellion occurred when Charles Edward Stuart, the Young Pretender, landed in Scotland but was later defeated at Culloden Moor in 1746, after which many Scottish nobles were executed.

This Scottish rebellion was during the time Britain was engaged in the French/Indian war. The earliest record of money voted for charity by Freemasons. It was for 2/6 from the box for Janet Campbell, mother of a deceased Freemason.

An instance of the late date when the Town Guilds had lost their power. ‘About 1680 the Joiners, Carpenters, Carvers, Masons, Bricklayers etc., were incorporated into one fraternity; the various Guilds and fraternities continued in force until the middle of the 18th century.’ This termination was undignified as we can see by this record. ‘About this time, the late 1750s, Thomas Roch, a cabinetmaker born in Dublin, but a native of Wales, settled in Canterbury and purchased his freedom. He was then called upon by the Builders, the fraternity he was considered as bound to attach himself, to pay the Master and Wardens the sum of 4 pounds for fees and dues. He refused to pay. They in turn refused to produce their charter. The case went to Rochester Assizes before Lord Mansfield at Maidstone; here in 1758 the plaintiffs, who refused to produce their sham charter, were non-suited. This decision caused the general break up of the Guilds and Fraternities, although some of them lingered on a few years’ (24:72).

- 1750 Adoption of the Gregorian Calendar.
- 1753 A rival Grand Lodge of England was founded; calling themselves the ‘Antients’, they desired a return to the earlier ‘working’ of the rituals. The ‘Modernes’, founded in 1717, felt their ‘workings’ were appropriate; however, after several decades of acrimonious debate and soul-searching, the two Grand Lodges were united in 1813 and became the United Grand Lodge of England.
- 1754 John Locke, who died in 1704, was quoted by Gormwy Owen, the Welsh poet, as saying of Freemasons’ secrets, ‘Even if this were its whole secret, namely that it has no secret, yet it is no small feat to keep that a secret’ (26).
- 1760 George II died. His grandson became George III, and was considered insane from 1810. The Prince of Wales became Regent on the death of George III and became George IV.
- 1769 James Bruce of Kinnaird, African explorer, brought the ‘Kebra Nagast’ to England.
- 1776 Society of Illuminati founded by Adam Weishaupt, a Freemason, professor at the University of Ingolstadt. The first Grand Master of Scotland installed 30 December 1776.
- 1776–83 American War of Independence.
- 1784 Prince Hall Masonry began, from travelling Military Lodge No 441 IC of the British 38th Regiment of Foot, Boston. African Lodge 459 EC warranted.
- 1771 Slavery declared ‘odious’ by the Mansfield decision of 1771. See Adam Smith’s *Wealth of Nations*, 1776.
- 1780 Robert Raikes, a philanthropist, formed and advocated ‘Sunday Schools’ to teach poor children the ‘3Rs’.
- 1783 USA became an independent nation. Britain had been at war with France almost continually from 1793 to 1815. At this time a great fear was held in Britain of the tyranny and anarchy that was occurring in France. The people’s worries were increased by high unemployment among the growing population, and the new urbanization.
- 1789–99 French Revolution. Earl of Mansfield (1705–93), Lord Chief Justice, believed legal rules must be the product of reason, acceptable to civilized minds (Collins, vol 14/15 p389).
- 1801 Britain joined politically to Ireland.
- 1813 Union of *Modernes* and *Antients*. Before the Union there was little differentiation between the lodge meeting and refreshment. After 1813, refreshment was divorced from the actual meeting to become the Festive Board.
- 1814 John Smith founded the Mormons. He was a Freemason.
- 1820 Jean F Champollion deciphered Egyptian Hieroglyphics.
- 1826 The last execution for heresy in Spain—Cayetano Ripoll, an impenitent Deist, who was hanged.

Another society, the Australian Aborigines

It is interesting to note the beliefs of a society which was similar to pre-historical Stone Age Europe but, being isolated, was unaware of European developments until quite recently. These beliefs vary over the continent of Australia but seem to have a basic similarity.

A simple definition of these beliefs shows the other world and its relationship to our own: *Buralkor* (The Spirit Land), comprised of *Wangarr*, the eternal, indefinite, impersonal power behind creation and life, impersonal yet benign, plus the sun and her child and all departed spirits. From *Buralkor* were sent the *Jungowa*, supernatural ancestors who made the earth, all creatures and men. Through their totem centres, he, *Wangarr*, is in touch with men. Australian Aboriginal beliefs (29:168).

Freemasons’ baggage

Oaths, and the responsibility for them, are still the ongoing force behind the correctness and control of

any social, business, or public contract and officially recognised groups. Although punishment for falseness or perjury is less spectacular than in years past, it is still a significant crime to perjure or break a sworn oath—a significance that is not overlooked by society's regulators.

You often hear phrases that seem to go with Freemasonry. One is ‘the Old Charges’. These ‘Old Charges’ are regulations pertaining to Guilds. They set out the rules governing workers within a specified industry, such as masons, tanners, etc. Regulations are the credentials of an organisation, their obligations and work structure, much the same as are required now for a body to be incorporated, but now are more suited to our secular outlook.

These ‘Charges’ usually cover:

- Masons’ guilds from the 1350s and possibly earlier (24:268).
- Social, religious & craft guilds (officers elected, Wardens, etc).
- Approval by the Crown or other senior authority, so that necessary powers are available to enforce craft advances.
- Powers given to officers to investigate false work.
- Penalties for breaches of ordinances.

[See Alnwick Orders, 29/9/1701. Orders were for the ‘Company and Fellowship of Freemasons’ (24:269)].

Observations: the value of Freemasonry

The disciplines in Freemasonry are unlike other well-known social groups. They support no ‘isms’. They are not against any ‘isms’ except—in English-style Freemasonry—atheism. Religious beliefs or opinions belong to the individual members; they may not be discussed in lodge, and are considered inappropriate for discussion among members outside of lodge if dissension is likely. The same applies to politics. Equality is stated, and observed, as the society’s main attribute. All members, from whatever sphere of class, wealth or influence, go through the same methods of introduction and initiation, take the same oaths, and give the same responses to the conditions of membership. The rate of advancement to any office in the lodge is by the wish of the candidate and acceptance by his peers. These positions are required for the proper control, continuity and viability of the ‘independent lodges’. The positions are changed yearly. Clothing is the same for all members—a point practiced by some schools and organisations so that the wealthy families do not materially outshine a member of lesser means.

The oaths of loyalty to the country and its leader, the constitutional laws, and the Freemasons’ controlling body, are to harmonize the attitudes and thinking without dissent. In the rituals are found the words ‘being of able body and mind’; this refers to the original necessary attributes required of a working mason to execute his often hazardous and heavy work. Nothing of this nature now applies; if a candidate is able to communicate with his peers, contributes his annual fees, and is willing to help his fellow man, he is welcome.

Women have always been banned from lodge membership—a contentious issue in the 21st century—and has always been a major Landmark of English-style Freemasonry. Without going back into much earlier times, when women often had greater roles in esoteric thinking, the 17th-century European society had more than a thousand years of male-regulated conditioning, emphasizing the unsuitability of women for roles other than basic household and domestic duties. Custom often takes precedence over knowledge, but the efforts of many are working towards new customs.

For many thousands of years men and women have formed into groups with like-minded activities and interests. They grow and change as new knowledge and experience eventuates. Individual ideas are greatly developed, fined and honed by the interaction with other like-minded persons, who, if they act with equanimity, compassion and social awareness, bring benefits to their own and perhaps to the greater society. Many groups aspire to a power structure which retains their ideas and resolves for the benefit of the few, by controlling the many. Others within a society wish to improve themselves for the benefit of themselves and other members. There is a pattern of inspirational growth; steady formulation, and then decline, as new concepts, experiences and knowledge are advanced. Some groups endure for long periods, the obvious examples being religious organizations, and those most apparent to our society would be the Pharaonic (Egyptian), Jewish, Christian and Islamic religious empires.

The lodge can be, but is not always seen as, a retreat from the maelstrom and uncertainty of the everyday world. It is a place where conformity and rules are obeyed, the pace is assured, and the attitudes are respectful and tolerant. Order is the norm and the expected always happens. There is no adversity and the evening brings quietude of good fellowship and wellbeing to strengthen the mind and spirit for the days to come.

It is now 2002

In all the past ages, man saw the world as the creation of a superior being who oversaw everything. Religions in their turn spelt out this Creator's plans and commands for his creations. Everything was ordered, and it was to the ongoing benefit of the individual's afterlife presence that he obeyed the rulings given to him; choice was extremely limited.

At a very late date in our history, the late 1800s, and through the new opportunities of free thought, the theory of evolution was expounded. The impact of this (accepted by most) theory on the development of our thoughts and living conditions has been greater than is generally realised. It showed that not only was our physical body evolving, but also our minds. New ideas were not heretical, but often acceptable and of great benefit to society.

We call ourselves Speculative Masons, which means we are given to speculate on theories relating to Masons. We look into, examine, observe and make conjectures about the esoteric background of the early Master Builders, who seem to have had unsurpassed skills and natural understanding of the principles of the universe, in which every man is a part.

The fundamental principles that are necessary for both the physical and mental development of Man are set; they are unchanging and part of the universal whole. But leaders have been able to manipulate all of the natural tendencies of their fellow men, for both good and bad, towards the satisfaction of their own personal ambitions. However, we should understand that these natural tendencies are, by simple observation, both good and bad, and can be controlled by everyone with knowledge.

Evolution of thought has given the opportunity for a quality of life which all men should happily embrace, but the mind of Man, being so variable, is often manipulated, filled with emotional desires and subject, of course, to the very individual ego. This results in a constantly turbulent mental environment against which the practitioners of ethics are forever battling. Given the nature of men, this will be unchanging.

Freemasonry of the 1700s, whatever its motives, is one of many teachers of this ethical behaviour towards all. It is becoming more important in the face of the purveyors of inane entertainment and recreation and their one-directional approach. We are asked to accept, not to think or question. We must also realize that all traditions are memories of past events—a starting point, a significant action or an unusual event—which are remembered for their role in the organization concerned. They are not necessarily a total guide to the present, or the future. Traditionalism can be seen as dogma in its own right, and is subject to objective and scientific criticism.

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Past Kellerman Lectures 1992–2000

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The challenge of the changes in membership in New South Wales	Harry Kellerman	1992
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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 cause 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
	United Masters Lodge 167 NZC
Qld	Sunshine Coast Masonic Study Circle
RSA	Lyceum Lodge of Research 8682 EC
USA	The Phylaxis Society
Vic	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.

Publication: A copy or precis of papers presented is included with the notice paper.

All communications to the Secretary: WBro Philip A Carter
19 Barraba St
Whitebridge
New South Wales 2290
phone: H 02-4942 6349.

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 Arthur L Humphries, PGW
25 John St
Otatara 9 RD
Invercargill 9521
New Zealand
phone: 03-213 0391.

UNITED MASTERS LODGE 167 NZC

This associate meets at the Masonic Temple, St Benedict St, Auckland, at 7.30 pm on the 4th Thursday, from April to September; Installation October at 7 pm.

All communications to the Secretary: RWBro Alaric W Wood, PGW
11 Kenny Rd
Remuera
Auckland 1005
New Zealand.
phone 09-524 5111.
email <uml167@xtra.co.nz>.

Home page within the website <<http://www.aucklandmason.org.nz>>.

SUNSHINE COAST MASONIC STUDY CIRCLE

This associate meets at Caloundra, Queensland.

All communications to the Secretary: WBRO A D W (Bert) Davis
6/49 Tulip Lane
Buderim
Queensland 4556.
phone 07-5445 2592.

LYCEUM LODGE OF RESEARCH 8682 EC

This associate meets at Freemasons' Hall, Park Lane, Parktown, 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, PAGDC
PO Box 1476
Parklands 2121
South Africa
fax: 27-11-880 5398, email <mwgross@iafrica.com>.

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 Affiliation and Grand Lodges in amity with PHA Grand Lodges.

Subscription to the magazine is open to *all* Master Masons.

Fees & Subscriptions (US \$25 pa) to: William D Green, FPS, Financial Secretary,
PO Box 42005
Tacoma, WA 98442
USA

All other communications to: Phylaxis Public Affairs Information Office
PO Box 35481
Kansas City, MO 64134-5481
USA
email: Bob Campbell, FPS <Phylaxispa@aol.com>.

Websites: <<http://freemasonry.org/phylaxis>> & <<http://freemasonry.org/jawalkes>>.

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	Hawke's 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 Leichhardt Lodge of Research 225
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

This affiliate usually meets at the Canberra Masonic Centre, cnr Bligh St and National Circuit, Barton ACT, on the second Wednesday of February, April, May, July, August, October and November. Pre-meeting nibbles start at 7 pm. All local and visiting Masons are welcome; no dinner suit is necessary; jacket and tie only, but bring your apron.

Publication: The summons is combined with a newsletter.

All communications to the Secretary: WBro Neil Wynes Morse, Kellerman Lecturer
PO Box 26
Civic Square
Australian Capital Territory 2608
phone H 02-6286 3482, W 02-6356 5311, F 02-6256 5353
email <masonic@bigfoot.com>, <morse@netspeed.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 \$45 a year.

Correspondent members are accepted from all recognised jurisdictions; fee A\$14 a year (overseas US\$20).

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
72 Bogalara Rd
Toongabbie
New South Wales 2146.
phone: 02-9631 1486
email <awalker1@hotmail.net.au>.

Website: <<http://expage.com/anzmrcnswlor>>.

HAWKE'S 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 \$25 for all categories: full members (PMs and IMs), Associates (MMs & PMs) and lodges. There is no correspondence circle.

Publication: *Transactions* accompany the notice paper.

All communications to the Secretary: VWBro Colin Heyward, GLec
10 Rose St
Waipawa 4170
New Zealand.
phone: H 06-857 8299, fax 06-857 8599.
email <coljan@inhb.co.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 5277
Northlands
Christchurch 8005
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 (Phil) Brooke
Box 11-507, Manners St PO
Wellington 6015
New Zealand
phone: 64-4-389 3284.
email <phil.brooke@xtra.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 S (Tony) Olsen
PO Box 81
Cambridge 2351
New Zealand.
phone: 07-570 0535.

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 (Ken) 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 Darling Downs Lodge 66 QC.

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

All communications to the Secretary: VWBro Ken Stephen, PDGDC
19 Butler St
Toowoomba
Queensland 4350
phone: 07-4635 4673, email <kstep@enter.net.au>.

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
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 Harvey Lovewell, Kellerman Lecturer
68 Ganyan Drive, MS1 – 1039
Kuranda
Queensland 4872.
phone: 07-4093 0284, email <harbar@dodo.com.au>.

SOUTH AUSTRALIAN LODGE OF RESEARCH 216

This affiliate meets at the Payneham Masonic Hall, Marden, at 7.30 pm unless otherwise indicated, six times per year—on the fourth Friday of February, April, June, August, October (Installation, 6.30 pm), and the third Friday of 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 \$5 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 \$85, plus GL dues if not paid through another lodge.

Correspondence Circle: There are two categories, Members and Subscribers; a Member must be a member of another Masonic lodge, in good standing; a Subscriber may be a non-Mason. Annual subscription is \$20; overseas postage an additional \$10.

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

All communications to the Secretary: WBRO Dr Richard Num
PO Box 3
Marden
South Australia 5070
phone: H 08-8364 0003, W 08-8402 4444

Website: <<http://salor216.org>> email <secretary@salor216.org>.

LEICHHARDT LODGE OF RESEARCH 225

This affiliate meets at the Masonic Hall, Stokes Street, Parap NT 0804, at 7.30 pm unless otherwise indicated, 12 times per year, on the 2nd Thursday of each month (Installation August 6.30 pm). It does degree work as well as research.

Meetings are tyled, and opened in the degree appropriate to the lecture, or the degree being conferred; dress is black tie, with black trousers (no jacket), white shirt, cummerbund and regalia (gloves, gauntlets & white mess jacket are worn at installations only). Visitors are welcome; there is a charge of \$15 for refreshments (unless otherwise stated), which includes food and beverages.

Full membership is open to Master Masons who are members in good standing of a Craft lodge in SA or NT; annual fees are \$130, plus GL dues if not paid through another lodge; ‘country’ membership is \$100.

Correspondence Circle: Internet <<http://www2.communityzero.com/leichhardt>>.

Publications: Monthly newsletter approx 16 pages (\$20 pa); annual transactions are about to be resumed.

All communications to the Secretary: WBRO John Worrell, DipMEd, GStd
PO Box 342
Parap
Darwin
Northern Territory 0804
phone: 08-8981 8584, email <jaygee@octa4.net.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>), 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 as advertised.

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: WBro Lance Brown
394 Park St.
New Town
Tasmania 7008
email <labrown@primus.com.au>.

LAUNCESTON LODGE OF RESEARCH 69 TC

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

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

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

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

Publication: *Proceedings*, included with the summons.

All communications to the Secretary: VWBro Ron H Smith, GDC
17 Oaktree Rd
Youngtown
Tasmania 7249
phone: 03-6344 3922.

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 (Daryl) Walker, PGSwdB
P O Box 125
Maldon
Victoria 3463
phone: 03-5472 3529, M 0419 133 581.

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 October at 7.30 pm, and at 6.30 pm in November (Installation).

Meetings are tyled and opened in the First Degree. Dress is dinner suit. Visitors are welcome. A charge of \$10 is made for dinner.

Full membership: open to Master Masons who are subscribing members of a Craft lodge in Victoria or a recognised jurisdiction; fees for metropolitan members are \$70, country members \$45. 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\$25, £15, Euro 25.

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, PGStdB
11/621 Toorak Rd
Toorak
Victoria 3142
phone: H 03 9822 7479

or for the Correspondence Circle: phone: 11 03-9822 7479.
WBRO G Love, PJGD
P O Box 2380
Ringwood North
Victoria 3134
phone: 03-9870 6009, email <volem@alphalink.com.au>.

WESTERN AUSTRALIAN LODGE OF RESEARCH 277

This affiliate meets at Freemasons' Hall, Temple St, Victoria Park, monthly from February to November on one of the last three days of the month; visitors are received at 8 pm.

Full membership: open to Master Masons who are subscribing members of a Craft lodge under GLWA.

Lodge membership: any WAC lodge.

Associate or Correspondence membership: open to Master Masons in good standing, and to lodges in amity with GLWA.

Fees (all categories): \$28 pa.

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

Communications to the Secretary: VWBro David W J Wray, Grand Librarian

11 Spinaway St
Craigie
Western Australia 6025
phone: 08-9401 6017, email <dawray@iinet.net.au>.

Australian & New Zealand Masonic Research Council

Website: <<http://anzmrc.org>>

Webmaster: Dr Richard Num <frankis@senet.com.au> & <rnum@email.com>.